

CLERGY CARE - WHO HEALS THE HEALERS?

by

CHARLES EDWARD JACKSON

M.A., University of St. Michael's College, Toronto, 1982

Submitted to the Faculty of Theology,  
Acadia Divinity College,  
in partial fulfilment of the requirements for  
the Degree of Doctor of Ministry

Acadia Divinity College  
Acadia University  
Fall Convocation 1998



**National Library  
of Canada**

**Acquisitions and  
Bibliographic Services**

**395 Wellington Street  
Ottawa ON K1A 0N4  
Canada**

**Bibliothèque nationale  
du Canada**

**Acquisitions et  
services bibliographiques**

**395, rue Wellington  
Ottawa ON K1A 0N4  
Canada**

*Your file Votre référence*

*Our file Notre référence*

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

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

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

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

0-612-33798-7

## CONTENTS

INTRODUCTION			1
CHAPTER	1	DISCERNMENT - WHY CLERGY CARE?	6
CHAPTER	II	DIRECTION - WHAT "CALL" MEANS	20
		A. The Old Testament	28
		B. The New Testament	60
CHAPTER	III	DISCIPLINE - WHAT THE LITERATURE SAYS	78
CHAPTER	IV	DISCOVERY - HOW THE CLERGY RESPOND	205
CHAPTER	V	DEVELOPMENT - WHERE WE GO FROM HERE.	231
BIBLIOGRAPHY			246
APPENDIX	1	THE QUESTIONNAIRE	259
APPENDIX	2	SURVEY RESULTS	286

## **ABSTRACT**

This thesis-project addresses the issue of the care of clergy, with special reference to the Baptist Convention of Ontario and Quebec, Canada. Three focus areas are God's care, self-care and congregational/denominational care.

The need for the study arises from the current changes in the areas of democratization, authority, and culture and society as they relate to clergy care. Selected Old and New Testament characters are considered, as their calling and care suggest a model for modern clergy.

A review of the literature considers the pastor and his role, pastoral failure, the clergy family, clergy and congregational conflict, and denominational support services. A questionnaire was sent to 291 pastors with a response of 154, (52.92%). Overall, there was a satisfaction with God's care and self-care. Greater attention to congregational and denominational support services was needed in the areas of the clergy family, conflict management, and the role of the Area Minister. Recommendations were made to congregations, clergy, and the denomination in order to encourage healthy churches and clergy.

To Dorothy

## INTRODUCTION

The purpose of this thesis-project is to study the care of clergy who care for others, hence the title; "Clergy Care: Who Heals the Healers?"

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 congregation. This study will focus on three specific areas - God's care, self-care, and congregational and/or denominational care. (Since the health of the denomination is so closely joined to the congregation, the final area will be considered as one.)

There is evidence that many pastors are experiencing symptoms of increasing anxiety, stress and burnout in the process of their ministry. There may be many contributing factors related to the various stresses and strains pastors face on an ongoing basis. 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.

This thesis-project will seek to answer the following questions. Who cares for clergy care-givers?

Does God care for those whom he calls to his service? Do pastors adequately care for themselves and their families? Do congregations care for those who have the calling and responsibility of ministering to them? Does the denomination have policies and procedures in place to deal with the inevitable fallout of those who fall, fail or flounder in the care of others?

There is a growing body of literature that is beginning to focus on clergy care. The American based Alban Institute in particular, is providing training, educational programs, publishing, consulting and seminars to assist churches, denominations and clergy to understand church and congregational life better. They are also beginning to do seminar training in Canada.

After seeking to discern the times and the need for this study, it will reflect biblically and theologically on what it means to care for pastors as caregivers. Our direction will focus on the meaning of the "call" to ministry as it relates to the care of clergy.

Old Testament examples of the Patriarchs, Moses and the Levitical priesthood will be used. Elijah and Elisha will represent the oral prophets.

The written prophets to be considered are Isaiah, Jeremiah, Amos and Jonah. Important women such as Ruth and Esther are included.

New Testament models of John the Baptist, Jesus, the twelve apostles, Paul, and some important women will be looked at for their teaching and experience of personal care in ministry.

A questionnaire will be used to test the actual care of clergy within the churches of the Baptist Convention of Ontario and Quebec. This will be followed up by selected interviews with clergy who request further contact and provide anecdotal information.

Denominational leaders such as Area Ministers will be consulted to determine the level of care and support systems for clergy under their care.

### Definitions

For the purposes of this thesis-project, the following definitions will be used.



Clergy - refers to all ministers, pastors, priests, biblical characters, men or women who can be deemed to have been called or set apart for ministry in a given church, parish, denomination, or field of service for God.

Call - will mean the unique way in which God leads, guides or directs an individual person to respond to inward constraints, and to the outward pull of circumstances, to do his will. This might be experienced as a crisis or as a dramatic divine intervention. The call might also be the result of a process of sovereignly designed circumstances or nudges in a certain direction for a specific purpose.

Care - will mean 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, self, and the congregation/denomination.

Note: When the term "self-care" is used, it will reflect more on the older term "self-discipline", than on a narcissistic "self-love."

Biblical references will be taken from the New International Version of the Bible unless otherwise indicated.

The general outline of the thesis-project will be as follows:

- I Discernment - Why Clergy Care?
- II Direction - What "Call" Means
- III Discipline - What the Literature Says
- IV Discovery - How The Clergy Respond
- V Development - Where We Go From Here.

## **CHAPTER I**

### **DISCERNMENT - WHY CLERGY CARE?**

Discernment means good judgement or insight. Biblically, it means the ability to tell the difference between good and evil, understanding the times, penetrating and seeing beyond the surface of a matter, and the ability to see into and to know a person's heart. (1 Kings 3:9, 1 Chronicles 12:32, Luke 12:56, John 2: 24-25, Hebrews 5:14)

Discernment seeks to critique and to understand events and shifts from the existing patterns; and while change is a part of life and is inevitable, some changes in culture and in society affect the very institutions which uphold them.

This part of the study will seek to discern and to understand the changes that are occurring in church congregations in Canada, as they impinge upon the clergy who care for and serve them. The Church as a whole will be considered, but the research will focus on the Protestant denomination of Baptists called the Baptist Convention of Ontario and Quebec.

We first consider how several changes in society during the last half of this century have affected the care of clergy.

(1) Democratization And Change

How are we to discern and to understand our times?

Bob Dylan wrote a song which expressed the mood of the nineteen-sixties - "The Times They are A-Changin' "<sup>1</sup>

Over the decades, this changing mood has affected all of society's institutions, not the least of which is the Church and organized religion. One factor which can describe the changes affecting the broader scope of North American religion and especially Christianity is - **Democratization.**

Nathan Hatch has defined democratization as it relates to Christianity as "the incarnation of the church into popular culture."<sup>2</sup> He sees the roots of this democratization in the period between 1780 and 1830 when the popular religious movements of the day such as the Baptists and the Methodists showed a profoundly democratic spirit in three ways: a breakdown of the distinction between clergy and ordinary people, the empowerment of the ordinary people, and a sense of few limitations by ordinary people.

Revivalist Henry Alline is used as an example of this spirit in the religious ecstasy which swept Nova Scotia from his conversion in 1775 until his death in 1784.<sup>3</sup>

Hatch concludes that religious populism has remained a creative but unsettling force in American Christianity to the present, and sees such leaders as Billy Graham, Robert Schuller, Jimmy Swaggart, Jerry Falwell, and Pat Robertson as representatives of a religion which "continues to be powered by ordinary people and the contagious spirit of their efforts to storm heaven by the back door."<sup>4</sup>

Hatch then, equates democratization with a rise of the ordinary people into the main stream of religious leadership. His use of the popular tel-evangelists would seem to indicate a shift and change from a more professionally trained clergy working through traditional denominational support systems, to a more independent system, based on the success of the individual.

Democratization has also affected education. Allan Bloom critiques change in the American educational system as an impoverishment of today's students. Bloom claims that "The democratization of the university helped dismantle its structure and caused it to lose its focus."<sup>5</sup>

While some might see secularization as the enemy and the great changing agent of society, David Martin sees it as firstly a Christian phenomenon since it initially occurred within the bounds of Christian societies, or in societies and cultures with a Christian historical background.<sup>6</sup>

Martin claims that the idea of the gathered Church implies democratic political election, and the offer of citizenship to immigrants is like a universal salvation which includes social inclusion and civic rights. And even though the Church becomes secularized, the clergy may become more religious as they are brought out for specific rites of passage.<sup>7</sup>

Fred Craddock, in As One Without Authority, claims that all institutions, religious, political, or otherwise are now being called into question.<sup>8</sup> In this climate, he asserts that the preacher can no longer, "presuppose the general recognition of his authority as a clergyman, or the authority of his institution, or the authority of Scripture."<sup>9</sup> In fact, "the vigorous processes of democracy are undermining high places, including pulpits."<sup>10</sup>

Sociologist Reginald Bibby sees a similar trend in the Canadian context and calls it secularization.

He describes it as "a process in which religion has decreasing importance for societies, individuals, and even the religious groups themselves."<sup>11</sup> While documenting a decline of religious attendance in Canada, Bibby nevertheless claims that religion à la carte is now in vogue and that individuals now want to select fragments of religious tradition in a consumer-like fashion.<sup>12</sup>

In the latest of his analyses of religion in Canada, Bibby does not see the trends as a cause for alarm, but as an opportunity for the churches to act positively. In summing up twenty-five years of research, he sees ten key findings:

- (1) participation is down - sharply
- (2) few people are actually leaving
- (3) religion à la carte is rampant
- (4) religion continues to be relational
- (5) religious memory is everywhere
- (6) receptivity to spirituality is extensive
- (7) most people are not looking for churches
- (8) most churches are not looking for people
- (9) part of the problem is culture
- (10) the heart of the problem is churches<sup>13</sup>

Despite this critique, he nevertheless claims that religion is uniquely positioned to supply society with the three strong ingredients it historically requires - God, self, and society.<sup>14</sup>

In each of the above examples, we have considered the perception of the democratization of religion (Hatch), of education (Bloom), of citizenship (Martin), of the pulpit (Craddock), and of the Church (Bibby).

All of these institutions have seemingly been brought down to the lowest common denominator, all equal, all on the same level; a kind of empowerment of the ordinary.

It could be argued that the term democratization could be used synonymously with secularism, protectionism, individualism, or even modernism in its various stages.<sup>15</sup>

Thomas Oden defines modernity as "compulsive-up-to-dateness," "just now," or "a time, a mentality, and a malaise." In summary; "It adores today, worships tomorrow, disavows yesterday, and loathes antiquity."<sup>16</sup>

Democratization could be seen as meaning more than the combined influences of the above, but not excluding them. From a negative point of view, writers seem to be describing a devaluation of society and its institutions. Positively, it can be viewed as a diminution of orders and hierarchy and rank, or the levelling and abolition of distinctions. Some religious groups like the Baptists and the Mennonites say that they have achieved such democratization of their religious freedoms at great cost.



But, is this democratization of place, of power, or of person, good or bad for the churches and clergy?

Reg Bibby in his surveys seems to accept it as a neutral sociological variable by which to measure trends in Canadian religious groups.

If then, the Church is being democratized as we are suggesting the above writers seem to show, then clergy share the same fate.<sup>17</sup> And if we include clergy in this change to democratization, there should be evidence of this in certain trends. These would include;

- (1) A blurring of the lines between clergy and laity.
- (2) An insistence on equality of giftedness and leadership skills.
- (3) A new model of ministry based more on a business approach with secular and societal standards.
- (4) A trend away from theological issues, with a focus on social and environmental concerns.
- (5) A more anthropocentred worship with a "needs" orientation.
- (6) An increase in clergy/congregational conflict over such issues as personalities, leadership or worship styles, and pastoral care performance.
- (7) A growing resignation or drop-out rate, or firing of clergy because of dissatisfaction.

In this changing and democratization setting, it would not be difficult to understand why clergy might feel uneasy, depressed, insecure, stressed out, and in need of support and care. And who is to care?

In discerning the times, it is being suggested in this study that there are three key sources of help and care for clergy. These are; the God who has called them, their own responsibility to care for themselves as servants of Jesus Christ, and the congregations and denominations in which they serve and minister.

The key question is: Is the care being given and realized by clergy?

## (2) Authority and Change

Another force that has affected clergy and their care is the reduced sense of authority that change has brought to their role.

Since the sex scandal of 1988 involving Canadian Catholic clergy in Newfoundland, and the downfall of American televangelists Oral Roberts, Jimmy Swaggart and Jim Bakker, there has been a loss of authority and respect once thought to be taken for granted for clergy. We are now being challenged to re-think the power and prestige of all clergy.

Nancy Nason-Clark suggests five reasons for this:

- (1) increased activity of women in ministry who challenge the clergy/laity distinctions of the past,
- (2) declining church attendance,
- (3) increased education of the laity,
- (4) the pluralism of religious and secular professions,
- (5) a growing intolerance of unchecked power and a scepticism of the abuse of power in religion.<sup>18</sup>

In perhaps a spin-off of Fred Craddock's title quoted above, Jackson Carroll wrote As One With Authority.<sup>19</sup> He is bold enough not only to attempt to define authority, but also to describe the context in which it is to be used, including clergy.

Authority is the right to exercise leadership in a particular group or institution based upon a combination of qualities, characteristics, or experience that the leader has or that followers believe their leader has. To exercise authority involves influencing, directing, coordinating, or otherwise guiding the thought and behavior of persons and groups in ways that they consider legitimate. Within the Christian tradition, clergy have authority through ordination to proclaim the Word of God, to administer the sacraments, to exercise pastoral care and oversight, and to equip the laity for ministry.<sup>20</sup>

The four major reasons why authority is being questioned in our times, according to Carroll are:

- (1) a crisis of belief,

- (2) a movement of the church from the center to the periphery,
- (3) the strength of voluntarism in institutions, and
- (4) egalitarian (advocating equal rights for all) and shared ministry.<sup>21</sup>

Clergy are given the right to exercise authority by the church, because of their inward call by God and their relationship to him, as well as their expertise in knowledge, skill, and training. In order for the authority to be maintained, clergy are expected to exercise faithful reflective leadership in listening to their own stories as well as those to whom they minister. Carroll gives several examples and vignettes of the shared reflective leadership which he advocates.<sup>22</sup>

Carroll is optimistic that despite the changes and challenges to clergy authority, there is yet a way to teach as it was said of Jesus, "he taught as one who had authority." (Matthew 7:29)

### (3) Cultural and Societal Changes

Another phenomenon which has brought insecurity to clergy in Canada is the cultural and societal change taking place at the end of the nineties.

Reginald Bibby summarizes what he sees as the two most controlling features of Canadian society as excessive individualism and excessive relativism. These he believes have led Canadians into a mosaic madness where there is no vision, only a mindless acceptance of a peaceful co-existence with the status quo.<sup>23</sup>

These attitudes have affected almost every institution in society, including religion, where "delimited by individualism and demoted by relativism, religion in Canada has ceased to be authoritative."<sup>24</sup>

In a follow-up study of religion in Canada, Bibby suggests that Canadian churches have suffered three losses; authority, confidence and influence.<sup>25</sup>

In the midst of the analysis of the church's failure to affect and to influence society to change instead of being changed by it, little has been written or researched concerning the effect these changes have had on the clergy who serve both in the church and the culture of twentieth century society.

Barbara Gilbert has contributed an important study on clergy care within the United Church of Christ in the United States. In it she points out what might be similar stress areas of concern for Canadian clergy.

These are; expectations and projections, role confusion, work overload, conflict, job security, key career points, loneliness and isolation.<sup>26</sup>

Why Clergy Care? Because in discerning the times, there is the sense that changes have taken place which have affected and changed the way clergy are cared for - by God, themselves, and congregations and denominations. We want to investigate and to study this question within the parameters of this thesis-project.

The next chapter will deal with "Direction - What "Call" Means," for those who are called to care for themselves and for others.

## NOTES - CHAPTER 1

1. Bob Dylan at Budokan, "The Times They Are A-Changin'" (New York: CBS/Sony Inc., 1978), 2:11.
2. Nathan O Hatch, The Democratization of American Christianity (New Haven: Yale University Press, 1989), 9.
3. See also; J.M. Bumstead, Henry Alline, 1748-1784 (Toronto: University of Toronto Press, 1971), and James Beverly and Barry Moody, eds., The Journal of Henry Alline (Hantsport, N.S.: Lancelot Press, 1982).
4. Hatch, 219.
5. Allan Bloom, The Closing of the American Mind (New York: Simon and Schuster, 1987), 65.
6. David Martin, A General Theory of Secularization (Oxford: Basil Blackwell, 1978), 2.
7. Ibid., 29-30, 282.
8. Fred B. Craddock, As One Without Authority (Nashville: Abingdon Press, 1979), 4.
9. Ibid., 14.
10. Ibid., 15.
11. Reginald W. Bibby, "Secularization and Change," The Sociology of Religion, A Canadian Focus, ed. W.E. Hewitt (Toronto: Butterworths, 1993), 68.
12. Ibid., 75-76.
13. Reginald W. Bibby, There's Got to be More! Connecting Churches & Canadians (Winfield, B.C.: Wood Lake Books, 1995), 15-40.
14. Ibid., 38-40. See also his books; Reginald W. Bibby, Fragmented Gods: The Poverty and Potential of Religion in Canada (Toronto: Irwin, 1987).
- \_\_\_\_\_. Mosaic Madness: The Poverty and Potential of Life in Canada (Toronto: Stoddart, 1990).
- \_\_\_\_\_. Unknown Gods, The Ongoing Story of Religion in Canada (Toronto: Stoddart, 1993).
15. See Robert N. Bellah et. al., Habits of the Heart: Individual and Commitment in American Life (Berkeley: University of California Press, 1985); also, Charles H. Reynolds and Ralph V. Norman, ed. & Introd., Community in America, The Challenge of Habits of the Heart (Berkeley: University of California Press, 1988), re: individualism and the Christianization of America.
16. Thomas C. Oden, After Modernity...What? Agenda For Theology (Grand Rapids, MI.: Zondervan, 1990), 43-45.

17. While we have sought to document the materials available at present to authenticate this hypothesis, the hunch is that the project section of this study will give us a clearer picture of the trends and direction toward democratization.
18. Nancy Nason-Clark, "Gender Relations in Contemporary Christian Organizations," The Sociology of Religion, 231-232. See also Bibby, Unknown Gods, 69-73.
19. Jackson W. Carroll, As One With Authority, Reflective Leadership in Ministry (Louisville, KY.: Westminster/John Knox Press, 1991).
20. Ibid., 14.
21. Ibid., 19-33.
22. Ibid., 119-201.
23. Bibby, Mosaic Madness, 90-105.
24. Ibid., 146.
25. Bibby, Unknown Gods, 59-94.
26. Barbara G. Gilbert, Who Ministers to Ministers? A Study of Support Systems for Clergy and Spouses (Bethesda Md: The Alban Institute, 1987, reprinted 1990, 1992), 4-9.



## CHAPTER II

### DIRECTION - WHAT "CALL" MEANS

It is the premise of this part of the thesis - project, that if God calls a person to serve Him in ministry, there is a follow-up care of that person as long as he or she is in ministry. In order to test this premise, we will consider what "call" means from the perspective of several biblical characters, and trace how they were cared for. These will be taken from both the Old and the New Testaments.

The major groupings from the Old Testament will be; the patriarchs, Moses and the Levitical priesthood, selected kings and prophets, and two important women.

In the New Testament, those to be considered will be; John the Baptist, Jesus, the Twelve Apostles, Paul, and the three Marys who cared for Jesus.

A summary assessment will follow the Old and New Testament sections. A brief consideration of the "call" will begin as an introduction to our biblical understanding of clergy care.

### What It Means To Be Called

In his important work The Wounded Healer, the late Henri Nouwen deals with the important concept of the minister or clergy person being able to help others because he/she has first been wounded. He suggests that it is often out of one's own woundedness that faithful and effective service is rendered.<sup>1</sup>

Making one's own wounds a source of healing, therefore, does not call for a sharing of superficial personal pains but for a constant willingness to see one's own pain and suffering as rising from the depth of the human condition which all men share.<sup>2</sup>

Translated into the concept of the divine call to ministry, this would mean that God often calls to service those who have already been wounded or who will be wounded in the process of their call. Not that God prevents or protects his servants from wounds, but that through the wounds, healing is brought to self and others.

Another side of this same ideal is the terrifying experience of the popular translator of the New Testament, J.B. Phillips, whose life's portrait is also called The Wounded Healer.<sup>3</sup> Phillips suffered from what he called the "Strain of 130 per cent."<sup>4</sup> Plagued by a compulsive perfectionism inherited from his father, he suffering a breakdown and dark depression for over ten years.

I can with difficulty endure the days but frankly dread the nights. The second part of almost every night of my life is shot through with such mental pain, fear and horror that I frequently have to wake myself up in order to restore some sort of balance.<sup>5</sup>

But despite his fears, anxiety and depression, Phillips was able to bring help and healing to others through his many works; which his biographers clearly note from his diary and written letters.

Added to the concept of woundedness in calling, is the ideal of a **special** call from God. There is a growing trend however, that God's call to ministry need not be dramatic nor a crisis experience, and that his will is not individual and specific.

The traditional view that God has a specific and special calling and will for all has been challenged by Gary Friesen in Decision Making and the Will of God: A Biblical Alternative to the Traditional View. Henry Virkler reviewed this view as it relates to the calling and selection of a pastor.<sup>6</sup> The sovereign or predestined will of God is likened to an outer circle within which everything takes place. God's moral will is likened to a smaller inner circle within which all that is within his permissive will is done. Sinful acts would fall within this circle. God's specific or ideal will for the individual would then be a dot within and at the centre of the two other circles.

Missing God's will or choosing his secondary would then be seen as missing the dot in the centre.<sup>7</sup>

Virkler agrees with Friesen on God's sovereign and moral will, but questions the individual or specific will which Friesen claims Scripture does not teach. Instead of arguing his case, Virkler opts for Friesen's alternative, called the wisdom view. According to this view:

- (1) There are revealed commands of God to be obeyed.
- (2) If there are no specific commands, one is free to choose.
- (3) In nonmoral areas, the Christian is to make a spiritually wise decision. Using several examples from Paul's epistles and experience, Virkler agrees with Friesen that the wisdom view of God's will should be an acceptable part of the process of choosing a pastor.<sup>8</sup>

J. Oswald Sanders also addresses God's will as general, particular and individual. He questions Friesen's conclusion that the Bible does not teach an individual will of God.<sup>9</sup> According to his summary;

Not everyone believes God has an individual will and plan for each life, but that is what the Bible seems to teach. Such a plan would not be like an architect's blueprint or a travel agent's detailed itinerary. God is not dealing in figures and places and times but with people whom He has endowed with free will, and He acts accordingly.<sup>10</sup>

Yet, like Friesen and Virkler, Sanders ends his study with fifteen points of cautions about guidance. He calls these "Walking in Wisdom."<sup>11</sup> Discerning wisdom then, is for these three authors a key ingredient to the discovery of God's will and call.

In asserting God's individual guidance, Oswald Sanders quotes Psalm 32:8 indicating a fourfold "will" of promise.

I will instruct you.  
I will teach you.  
I will counsel you.  
I will watch over you.<sup>12</sup>

John Stott's commentary on the same verse confirms Sander's position.

God gives him a promise of personal guidance, for in His steadfast love He is concerned not only to forgive the past but also to direct the future.<sup>13</sup>

In a more individualistic approach, Fred Buechner sees the call as a simple twofold thrust.

- (1) It is what you need most to do.
- (2) It is what the world most needs to have done.

"The place God calls you to is the place where your deep gladness and the world's deep hunger meet."<sup>14</sup>

M. Scott Peck's view of the call is more specific.

As a Christian, I believe that God calls us human beings - whether skeptics or believers, whether Christian or not - to certain, often very specific activities. Furthermore, since God relates - covenants - with us as individuals, so this matter of calling is utterly individualized. What God is calling me to is not necessarily what God is calling you to do.<sup>15</sup>

Another aspect of our reflections on the theological call of God is to consider how a call relates to a career.

Richard Christopherson in Calling and Career in Christian Ministry, begins his study with John Calvin's definition of a "secret call" as "the honest testimony of our heart that we accept the office offered to us, not from ambition or avarice, or any other unlawful motive, but from a sincere fear of God."<sup>16</sup> A career however, involves personal choice and selection, a developing of skills, accomplishing tasks, and professional status. Christopherson's thesis is that clergy need to be convinced that they have a divine calling in order to survive the modern stresses of life. It is for them a source of identity, authority and purpose, as well as providing a boundary between what is right and wrong, what is eternal and temporal, and what is sacred or profane.<sup>17</sup>

A calling is not just a job then, it is the response to an inner voice that makes God's will personal and individual.

There is the sense that one is being used for transcendent purposes.<sup>18</sup>

Eugene Peterson deplores the trend of American clergy to careerism in vocation, and affirms his own calling.

I found a way to detach myself from the careerism mindset that has been so ruinous to pastoral vocations and began to understand my congregation as a location for spiritually maturing life and ministry.<sup>19</sup>

Echoing the conviction that calling is transcendent, David Fisher quotes from another the deciding factor in his personal call to ministry. It was "the grip of a call from beyond myself."<sup>20</sup>

In summary of the meaning of the call from the various sources, we make the following observations.

- (1) Those whom God calls to be his servants, are often wounded before, after or during the experience of their call. This fact should not negate or prevent their call, but rather magnify the grace, mercy and love of the God who has chosen them. Wounds need not be handicaps to cripple, but springboards to faith and consecrated service in the cause of Christ.

- (2) The discussion on the special versus the general will of God in a call while argued by the authors considered, is nevertheless particular and special to the one who is called. It was not until several years afterward that the Apostle Paul was able to reflect on his own call as coming from "God, who set me apart from birth and called me by his grace." (Gal. 1:15) This of course does not take away the need to be wise in discerning the will of God and using all of the means available to confirm it. There are some who think that for seminary recruitment, the whole church should be engaged in "talent spotting" of potential leaders and clergy.<sup>21</sup>
- (3) While there may be a disagreement about the reality of the "inner" as distinguished from the "outer" call, the important focus should be on that sense that God is calling, rather than on the specific means used such as the denomination, congregations, parents, friends, circumstances or other means. As Albert Schweitzer suggests of his own call:

"person who finds value in any kind of activity and who gives of himself with a full sense of service..." The call is not a matter of "heroism, but only of a duty undertaken with sober enthusiasm...There are no heroes of action - only heroes of renunciation and suffering."<sup>22</sup>



If we can be assured then, that we have been genuinely called by God, there should be a corresponding care by God. This will be an important factor when we consider the difficulties, defeats and disasters that often faced God's servants both within the biblical record and in the life and experience of clergy in the contemporary setting.

#### A. **The Old Testament**

##### 1. The Patriarchs

The patriarchs Abraham, Isaac and Jacob along with Joseph, had a calling by revelation from God that they and their ancestors would inherit the future land of Israel. This section will trace the aspects of their calling and care.

##### Abraham

Abraham received a call from God which began in time and reached into eternity. It was personal and universal.

The Lord had said to Abram, "Leave your country, your people and your father's household and go to the land I will show you. I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."

(Genesis 12:1-3)

The history of Abraham showed the unfolding of God's call given to him on that fateful day. The exact means of his call are not given, but it meant the severing of three important ties - land, people and home.<sup>23</sup>

God cared for him and protected him in his sojourn to the promised land. We note that this care involved a name change, deliverance from enemies, false identity, family disputes, bargaining with God over his nephew Lot, the birth of his son Isaac, the testing of his faith, and his ultimate death. (Gen. chaps. 12-25)

One writer suggests that the events of Abraham's life can be looked at as a series of tests: the tests of kinship, worldly possessions, ambition, paternal affection, obedience, faith, and love.<sup>24</sup>

Abraham was called to a total commitment of life, loves, and land for something he did not know or see or comprehend. The writer to the Hebrews called his act - faith.

By faith Abraham, when he was called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going.

(Hebrews 11:8)

Alexander Whyte says that the most important care that God gave to Abraham was to call him His friend! (2 Chron. 20:7, James 2:23)<sup>25</sup>

## Isaac

In lesser but not unimportant ways, God called Isaac to realize the same promises as his father Abraham.

His care of him was **domestic** in the provision of a wife from his own distant kin. (Gen. 24) It was **political** in the protection of Isaac and his wife Rebekah from Abimelech, king of the Philistines. (Gen. 26) It was also **social** in the geographical separation of sons Esau and Jacob in order to fulfil the prophetic word; "the older will serve the younger." (Gen. 25:23)

Perhaps a critical and defining moment for Isaac's care was his deliverance from being sacrificed by his father Abraham in obedience to God. (Gen. 22) While there is no specific reference to his psychological or spiritual state of mind, Isaac's compliance indicated at least a silent agreement with the will of God at this stage of his journey.

His later mediation in the field following his mother's death, and the search and joy of finding Rebekah for his wife reveal a spirituality in keeping with one being called and cared for by the divine. (Gen. 24:63-67)

Jacob

In a somewhat more dramatic way, God revealed his call to Jacob and his overall care for him at the same time.

I am the Lord, the God of your father Abraham and the God of Isaac. I will give you and your descendants the land on which you are lying. Your descendants will be like the dust of the earth, and you will spread out to the west and to the east, to the north and to the south. All peoples on earth will be blessed through you and your offspring. I am with you and will watch over you wherever you go, and I will bring you back to this land. I will not leave you until I have done what I have promised you.

(Gen. 28:13-15)

We could say that key movements in Jacob's life were characterized by a crisis of faith, as God sought to lead his servant a step further. Following the above experience, Jacob later wrestled with the angel at Bethel (Gen. 32:22-32), before meeting his brother Esau. His name was changed to Israel, and he was blessed as a prince with God. The blessing and promises were later renewed on his return to Bethel (Gen. 35:6-15).

It is significant that the three most important revelations to Jacob progressively changed his concept of God - Bethel (house of God) (28:19); Peniel (face of God) (32:30); and El Bethel (God of the house of God) (35:7). The encounters changed Jacob from a trickster to a prince.

Jacob was so wounded by God at Bethel that it gave new direction to his life and calling. A.W. Tozer claimed the "the saints of God in every age were only effective after they had been wounded."<sup>26</sup>

Pointing to the difficult heredity and psychological problems Jacob seemed to have, it has been suggested that God is not defeated by heredity, nor is he the prisoner of his own psychological laws.<sup>27</sup>

The biblical evidence to this point would seem to indicate, that God's calling of the patriarchs included a divine care of them in every aspect of life. The calling and care however, did not exempt any from the consequences of their sins, failures or follies, but God who was faithful to his covenant and promises, delivered them from them all.

### Joseph

The history of Joseph, takes up the largest section of Genesis, (chaps. 37-50).

These chapters indicate that from the pit, to prison, and to the palace in Egypt, there was a providential care of his chosen servant and a fulfilment of a young man's dreams. It was through the special means of dreams that God not only revealed his calling, but also his care.

Thus Joseph survived the spoiling of his father, his own youthful grandiosity, and his brothers' scheming jealousy. And in reviewing God's care of him from the pit into which his brothers had thrown him, to the palace to which God had elevated him, Joseph reassured his brothers in the end:

You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives.

(Genesis. 50:20)

As Ryle has summarized it:

Throughout all the events of his chequered life, God's overruling Providence is seen to be guiding him. He is led by the discipline of sorrow and misfortune to the position in which he is ultimately to prepare a home for his father and his brethren. His generous magnanimity recompenses with complete forgiveness the men who had basely plotted his death.<sup>28</sup>

The psalmist concludes of all the patriarchs:

He allowed no one to oppress them; for their sake he rebuked kings: "Do not touch my anointed ones; do my prophets no harm."

(Psalm 105:14-15)

The context clearly indicates the reference to be from Abraham through to Jacob. (Psalm 105:6)

The strength of the call and subsequent care of the patriarchs was in the form of a covenant or agreement sealed with the rite of circumcision (Gen. 17:1-14), made with each of them. The words are recorded in the Psalmist's declaration:

He remembers his covenant forever, the word he commanded, for a thousand generations, the covenant he made with Abraham, the oath he swore to Isaac. He confirmed it to Jacob as a decree, to Israel as an everlasting covenant: "To you I will give the land of Canaan as the portion you will inherit."

(Psalm 105:8-11)

The call and care of God's servants depended not only on their following and obeying, but on the promises of God based on his character as being unchangeable, eternal and omnipotent.

At the end of Joseph's life in Egypt, where the family lived because of protracted famine in the land of Canaan, the promise was passed on to the next generations.

Then Joseph said to his brothers, "I am about to die. But God will surely come to your aid and take you up out of this land to the land he promised on oath to Abraham, Isaac and Jacob."

(Genesis 50:24)

Moses<sup>29</sup>

After four hundred years, the promise was extended to the people of Israel through the divine call of Moses, whom the first Christian martyr Stephen said in his apology, was "no ordinary child." (Acts 7:20)

Moses' dramatic life can be divided into three sections of forty years; forty years growing up in Egypt, forty years in the wilderness of Midian, and forty years leading God's people out of Egypt to the promised land. (Acts 7:23-36)

God cared for Moses in his birth and infancy by his protection and providential oversight through Pharaoh's daughter and the use of his own mother and sister.

(Acts 7:20-21, Exodus 2:1-10) Through his training and education in Egypt, Moses was learning precious lessons for his future role as deliverer of God's people Israel. His exodus to the desert of Midian for forty years was necessitated by his pre-emptive strike in the killing of an Egyptian in defense of a fellow Israelite.

Psychiatrist M. Scott Peck does accept the possibility of a personal sense of destiny in vocation, but suggests that it could simply be what is referred to as "grandiosity."<sup>30</sup> Perhaps Moses had this sense about himself, but he was premature in seizing it.



The New Testament interpretation of this event was; "Moses thought that his own people would realize that God was using him to rescue them, but they did not." (Acts 7:25)

This could be an important factor in the individual recognizing the call of God to ministry. But if the audience or congregation to whom he/she is sent fails to affirm the same, it causes friction, and often a fracture of the relationship. Even after the call is answered and affirmed, a challenge to the leadership may result from tests and trials that follow. This was the repeated experience of Moses throughout the wilderness journey with Israel. When God's timing was right however, it was again the covenant that resulted in the call Moses from exile.

...The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. God heard their groaning and he remembered his covenant with Abraham, with Isaac and with Jacob. So God looked on the Israelites and was concerned about them.

(Exodus 2:23-25)

Moses' dramatic burning bush experience (Exodus 3) from which he was called to be the deliverer of the Israelites was accompanied by the sign of ten miraculous plagues against the Egyptians, followed by the exodus. (Exodus chaps. 3-15) But Moses seems to have already made the choice to identify himself with God's people.

The burning bush incident merely confirmed and sealed the choice, despite his reluctance. The writer to the Hebrews confirms this conviction.

By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter. He chose to be mistreated along with the people of God rather than to enjoy the pleasures of sin for a short time.

(Hebrews 11:24-25)

Through the exodus, the wilderness wanderings of forty years, to Moses' departure on Mount Nebo, God's care of Moses was evident; the provision of manna for food, water from the rock, the ten commandments and the giving of the law, the golden calf incident, and the setting up of the tabernacle. (Exodus chaps. 16-40)

Specific personal care was given to Moses through his father-in-law Jethro in administrative matters (Exodus 18), and in deliverance from opposition by his brother Aaron and sister Miriam (Numbers 12). God delivered him from the rebellion of the people (Numbers 14), as well as an uprising from the priests (Numbers 16). Even though Moses was forbidden to enter the promised land because of his own failure to trust the Lord before the people (Numbers 20:1-13, Deuteronomy 3:21-29), God allowed him an overview from the top of Mount Pisgah. (Deut. 34:1-4)

At his final summoning of the people before his death, Moses again renewed God's covenant with the people.

You are standing here in order to enter into a covenant with the Lord your God, a covenant the Lord is making with you this day and sealing with an oath, to confirm you this day as his people, that he may be your God as he promised you and as he swore to your fathers, Abraham, Isaac and Jacob. I am making this covenant, with this oath, not only with you who are standing here with us today in the presence of the Lord our God but also with those who are not here today.

(Deut. 29:12-15)

Not only are the people promised the benefits of the divine covenant for successive generations, but the leadership are promised God's continued care as well. As Joshua was told:

No one will be able to stand up against you all the days of your life. As I was with Moses, so I will be with you; I will never leave you nor forsake you. Be strong and courageous, because you will lead this people to inherit the land I swore to their forefathers to give to them.

(Joshua 1:5-6)

We see from the patriarchs through to Moses a stream of God's intervention in the lives of his chosen to maintain a covenant, to fulfil promises, to keep an oath, and to work out a plan he revealed to those he called.

The process involved a variety of means, a rainbow of personalities, and the overcoming of odds often seen as impossible. This call of God also included the care of God for his servants. It was a care that carried his people Israel on through the period of the Judges into the time of the kings of Israel and Judah.

## 2. The Levitical Priesthood

In his interpretation of the role of the high priest as it relates to Christ, the writer to the Hebrews cautions; "No one takes this honour upon himself, he must be called by God, just as Aaron was." (Hebrews 5:4) Aaron was first called to be a spokesman for his brother Moses, when Moses was reluctant to answer God's call to be the deliverer of Israel from Egypt. (Exodus 4:13-16)

The perpetual priesthood was confirmed to Aaron and to his sons at Sinai with the giving of the Ten Commandments and the sacrificial system. (Exodus 28:1, Leviticus 8:1-36) This calling included special clothing, rules, training, anointing, ordination and property rights. (Lev. 21 & 22)

The tribe of Levi from whom Moses and Aaron came, was separated from the rest of the twelve tribes to be the custodians of the Sanctuary.

They were to be the Lord's specially redeemed ones with each clan assigned specific duties. (Numbers ch. 3-6)

You are to be responsible for the care of the sanctuary and the altar...I myself have selected your fellow Levites from among the Israelites as a gift to you...I am giving you the service of the priesthood as a gift.

(Numbers 18:5-7)

The priests were to receive no land inheritance among the Israelites. God himself was to be their inheritance and they were to receive tithes from the people, to share in the offerings, and to live in designated towns, some of which were to act as cities of refuge for those who had committed a capital crime. (Numbers. 18:20-32, 35:1-15, Deut. 18:1-8)

The Levitical priesthood can be looked upon as a special group of people, chosen and separated from the people, in order to serve God on behalf of the people. From the example and illustration of this priesthood, the call and care of clergy can be seen to have symbolic meaning, if not direct connection and historical lineage. The connection might be more appropriate for an episcopal system rather than a congregational one. Nevertheless, the image of being called, chosen and cared for can be an appropriate model for today's clergy.

### 3. Call and Care of the Kings

The request for a king from God, came during the time of the last judge Samuel. (1 Samuel 8) Despite his protestations, Samuel was instructed by God to anoint Saul to be the first king of Israel. This was done with appropriate signs, the Spirit of God coming upon him, and confirmation to the people by Saul's deliverance of Jabesh Gilead from the enemy. (1 Samuel chaps. 9-11) God's call and care of Saul continued until he disobeyed the instructions of God given through Samuel.

At the point of his disobedience (1 Samuel 13:7-13), Saul tried to discern the will of God apart from the clearly set out means. It was not that the sacrifice was wrong, but that he did not trust God to care for him and to deliver him as he had done in the past. His was the sin of presumption, which moved him outside of God's will and favour. Perhaps this is a sign and a warning to any who claim to be called and chosen as Saul, that God's care can be limited by man's disobedient and sinful behaviour, and can ultimately result in a rejection of the call!

Before the results of Saul's sin came to pass, Samuel prophesied a new king for Israel.

But now your kingdom will not endure; the Lord has sought out a man after his own heart and appointed him leader of his people, because you have not kept the Lord's command.

(1 Samuel 13:14)

David was then called, anointed and providentially cared for throughout a period of some fifteen years of pursuit from an angry and crazed Saul until he finally died with his sons in battle, and David was installed as king.

(1 Samuel chaps. 16 - 2 Samuel 5)

Throughout David's tumultuous reign, God delivered him from his many enemies, brought him through the debacle of Bathsheba and the family fallout, to his turning over of the throne to his son Solomon. (2 Samuel chaps. 6 - 1 Kings 2) God's promise to David would stretch beyond the immediate building of a temple and the succession to Solomon, to a future kingdom without end.

'This is what the Lord Almighty says: I took you from the pasture and from following the flock to rule over my people Israel. I have been with you wherever you have gone, and I have cut off all your enemies from before you. Now I will make your name great, like the names of the greatest men of the earth....Your house and your kingdom will endure forever before me; your throne will be established forever.'

(2 Sam. 7:8,9,16)

David was overwhelmed by this pronouncement, not knowing that from his lineage would come the Messiah.

As Paul relates it in Romans:

-the gospel he promised beforehand through his prophets in the Holy Scriptures regarding his Son, who as to his human nature was descendant from David,

(Romans 1:2,3)

Solomon was given the same assuring word when he had built the temple of the Lord.

As for you, if you walk before me in integrity of heart and uprightness, as David your father did, and do all I command and observe my decrees and laws, I will establish your royal throne over Israel forever, as I promised David your father when I said, 'You shall never fail to have a man on the throne of Israel.'

(1 Kings 9:4-5)

For David's sake, and according to promise, God's care of all subsequent kings who followed faithfully was realized.

It was after the split at the beginning of Rehoboam's reign, that the kings of both the northern and southern tribes, began to abandon the way of the Lord and to suffer the consequences, eventually ending in exile and captivity.

(1 Kings chaps. 12 - 2 Kings 25)



Despite high points and reforms during the reigns of kings Asa, Jehoshaphat, Joash, Hezekiah and Josiah in the southern kingdom, the Chronicler had to conclude:

The Lord, the God of their fathers, sent word to them through his messengers again and again, because he had pity on his people and on his dwelling place. But they mocked God's messengers, despised his words and scoffed at his prophets until the wrath of the Lord was aroused against his people and there was no remedy.

(2 Chronicles 36:15,16)

During this period of the kings, there are a number of psalms which speak of God's care of his anointed, especially in times of distress, pursuit by the enemy, personal attack, and physical weakness or sickness.

Many are David's own cries and prayers to God for relief, deliverance, justice, victory and vengeance. Several excerpts are given as examples.

(1) Assurance for the godly:

Know that the Lord has set apart the godly for himself; the Lord will hear when I call to him.

(Psalm 4:3)

(2) A cry for help:

My soul is in anguish. How long, O Lord, How long?  
Turn, O Lord, and deliver me; save me because of your unfailing love.

(Psalm 6:3-4)

## (3) A Shepherd's care:

Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me.

(Psalm 23:4)

## (4) Praise for help:

Praise be to the Lord, for he has heard my cry for mercy. The Lord is my strength and my shield; my heart trusts in him, and I am helped.

(Psalm 28:6-7)

## (5) Seeking vindication:

Contend, O Lord, with those who contend with me; fight against those who fight against me.

(Psalm 35:1)

## (6) In time of sickness:

The Lord will sustain him on his sickbed and restore him from his bed of illness.

(Psalm 41:3)

## (7) Betrayed by a friend:

If an enemy were insulting me, I could endure it; if a foe were raising himself against me, I could hide from him. But it is you, a man like myself, my companion, my close friend, with whom I once enjoyed sweet fellowship as we walked with the throng at the house of God.

(Psalm 55:13-14)

4. Call and Care of the Prophets

Generally, the prophets appear to be contemporary with the period of the kings. Moses however, called himself a prophet (Deut. 18:15), and the psalmist called the patriarchs prophets (Psalm 105:6-15).

Ezekiel was with the exiles of Judah in Babylon (Ezekiel 1:1-3), and Daniel likewise prophesied during the captivity by Nebuchadnezzar (Daniel 1:1-7). Several of the minor prophets such as Haggai, Zechariah, and Malachi ministered during the postexilic period (sixth century B.C.), as did Ezra and Nehemiah. (Ezra 5:1-2, 14-15) Gad and Nathan were prophets during David's reign (1 Samuel 22:5, and 1 Kings 1:32), but the most visible of the oral prophets of the era were Elijah and Elisha. It is their call and care we shall consider, followed by two of the major prophets Isaiah and Jeremiah, and Amos and Jonah, as representative of the minor prophets.

### Elijah and Elisha

Both of these prophets were sent by God to the ten northern tribes. These tribes had separated from Judah under Jeroboam, who had rebelled when he was one of Solomon's officials. (1 Kings 11:26-12:33) The division which occurred under Rehoboam, Solomon's son, was caused by his stubbornness. Of this event, the writer declares: "So the king did not listen to the people, for this turn of events was from the Lord,..." (1 Kings 12:15)

Though Jeroboam and his descendants caused the tribes of Israel to depart from the Lord, he did not leave himself without a witness in sending prophets to them.

It was during the reign of Ahab that Elijah was sent to mete out God's discipline, because "Ahab son of Omri did more evil in the eyes of the Lord than any of those before him."

(1 Kings 16:30)

Elijah seemed to have had no heritage or background before announcing boldly to Ahab that there would be no rain for the next three years. (1 Kings 17:1, 18:1) Elijah was then told to remove from the district where God would miraculously care for him. This care came in the form of food from ravens, a time of residence with a Gentile widow, contact with the house prophet Obadiah and his confrontation with the prophets of Baal on Mount Carmel.

After his victory there and prayer, the rain returned to the land and he fled to Horeb for fear of Ahab's wife, Jezebel.

(1 Kings 17-19) It was during his hiding period that God ministered to the spirit of his discouraged and distraught prophet. (chap. 19:1-18)

God cared for his body (rest and food), and his soul (a new revelation). He also recommissioned him and chose his successor, Elisha. (chap. 19:19-21)

When Elijah was to be taken up to heaven, Elisha was to acquire a double portion of his spirit if he saw him taken! (2 Kings 2:1-18) It was apparent that the same anointing that rested on Elijah was passed on to Elisha.

Elisha performed many miracles in his involvement in the political, economic and social life of Israel.

(2 Kings 2-13)

It is clear that the God who chose and commissioned his prophets to his people Israel, also gave them gifts, graces and power to accomplish his will.

### Isaiah

Isaiah lived during the reigns of some of the most powerful kings of Judah - Uzziah, Jotham, Ahaz, and Hezekiah.

(Isaiah 1:1) He was probably a court preacher in Jerusalem who served in the city from 750 B.C. to 700 B.C.

Isaiah's dramatic call to office came in the stressful year of King Uzziah's death. (Isa. 6:1-13) His calling included three visions which transformed his life and gave direction to his lifelong ministry. He had a vision of the holiness of God, a vision of the sinfulness of his own heart, and a vision of the great need of his people.

Upon his own cleansing, Isaiah was sent to his people with a message of doom that extended into exile and to a remaining remnant.

Of Isaiah's call W.A. Criswell remarks:

There is no finer expression, beauty of language, sublimity of thought, or glorious revelation than this one found in the sixth chapter of Isaiah. In it is delineated the call of the prophet. This is the most detailed of any instance we have where a man has been called of God to the prophetic ministry.<sup>31</sup>

Little is known of Isaiah's personal life, but tradition says that he was sawed in two by one of the evil kings, perhaps Manasseh, based on Hebrews 11:37, but there is no evidence of this.

Isaiah's family was included in his service for God. He had a wife called "the prophetess", and two sons whose names were used to send a prophetic message to Judah; "a remnant will return" (7:3), and "quick to plunder, swift to the spoil" (8:3). His own commentary on this was that the family were with him in the call.

Here am I, and the children the Lord has given me. We are signs and symbols in Israel from the Lord Almighty, who dwells on Mount Zion.

(Isaiah 8:18)

## Jeremiah

Jeremiah's divine call came during the reign of Josiah king of Judah. (Jeremiah 1:1-10). In it, God indicated that Jeremiah was set apart to be a prophet even before birth (650-645 B.C.). Genuinely seeking to withdraw shyly, indicating his unworthiness for such a high calling "as a prophet to the nations" (1:5), Jeremiah was assured of God's presence, power and protection. On the same day of his calling, Jeremiah was also commissioned.

Get yourself ready! Stand up and say to them whatever I command you. Do not be terrified by them, or I will terrify you before them. Today I have made you a fortified city, an iron pillar and a bronze wall to stand against the whole land - against the kings of Judah, its officials, its priests and the people of the land. They will fight against you but will not overcome you, for I am with you and will rescue you, declares the Lord.

(Jeremiah 1:17-19)

Throughout his prophetic ministry lasting for some forty years, Jeremiah had a unique relationship with God:

He charged God with deceiving the people. (4:10)

He was told not to pray for the people. (7:16, 11:14, 14:11, 15:1)

He questioned God's justice (12:1), and cursed his own birth. (20:14-18)

He was told not to marry or to have sons or daughters.

(16:2)

He asked for vengeance on his enemies while complaining to God of his own faithfulness and suffering for his sake.

(15:15-18, 17:16-18)

He was flogged and imprisoned twice, rescued from death, put into a pit, and then into a cistern of mud, released, sent back to his own people, and then taken to Egypt by the remnant after the Babylonian capture of Jerusalem. (20:1-2, 26:24, 32:2, 33:1, 37:4, 13-16, 38:6, 39:11-12, 43:6-7)

Through all of his multiple experiences as a prophet, Jeremiah was assured of the protection and deliverance of God. (Lamentations 3:53-60) Even while proclaiming the judgment of God upon the nation for their sins, Jeremiah also reminded the people that God would remember the covenant that he made with their fathers, would gather them after seventy years of exile and restore them to the land. (Jer. 23:3-6, 24:5-7, 25:11-14, 29:10-14, 30:10-11, 31:7-12, 27-37, 32:37-41, 33:6-9) He even joined his covenant with the heavens and earth to his covenant with the descendants of Abraham, Isaac, and Jacob; assuring that both would continue. (33:19-26)



Throughout, Jeremiah is shown to have a sensitive and temperamental spirit, indicating the kind of people God calls. As R.E.O. White describes him:

Nor had Jeremiah any inward shield, any psychological shell of defiant pride, aggressive obduracy, or self-righteous indifference to whether people heeded him or not. He was insulated from nothing, vulnerable, mentally, and emotionally raw.<sup>32</sup>

In his commentary on Jeremiah, Eugene Peterson finds someone who can be a hero and model to pastors. He opens with a quote of William McNamara despairing of motivation in life. He finds in Jeremiah through his book, a fellow sufferer who can "run with the horses", and ultimately win.<sup>33</sup>

#### Amos and Jonah

Amos was one of the twelve minor prophets. He was not a professionally called city prophet, but a shepherd and farmer from the country, called to minister to the northern tribes of Israel. (Amos 1:1) While pronouncing God's judgment against neighbouring nations, Amos also reminded Israel of their spiritual shortcomings and of God's historical dealings with them. (chaps. 2-6)<sup>34</sup>

Amos recognized his own position and authority as a prophet of God. If the Sovereign had spoken to him, he must speak.

Surely the Sovereign Lord does nothing without revealing his plan to his servants the prophets.  
...The Sovereign Lord has spoken - who can but prophesy?

(Amos 3:7-8)

A important prophetic characteristic is seen in bargaining with God and pleading the case of the people for mercy in the face of judgment. This Amos did twice. (7:2-3, 5-6)

I cried out, "Sovereign Lord, forgive! How can Jacob survive? He is so small!" So the Lord relented. "This will not happen," the Lord said.

(Amos 7:2-3)

When challenged for his unpopular message to the king of the northern tribes of Israel, Amos asserted the consciousness of his divine call.<sup>35</sup>

I was neither a prophet nor a prophet's son, but I was a shepherd, and I also took care of sycamore-fig trees. But the Lord took me from tending the flock and said to me, 'Go, prophesy to my people Israel.'

(Amos 7:14-15)

The cost of obedience to the call of God is shown in Amos' confrontation with the official opposition, who finally say to him, "Get out, you seer! Go back to the land of Judah." (7:12) Amos does not, and continues to deliver God's message of judgment against his people.

But despite God's shaking of Israel among the nations, Amos ends his prophesy by promising a day of restoration, of repair, of rebuilding and of renewal. (9:11-15)

### Jonah

The prophesy of Jonah represents God's care of his servant even in the midst of his judgment upon him. Jonah was called to preach a message of impending doom for the city of Nineveh. Running away from his calling brought divine discipline upon him. (chaps. 1-2) Jonah was not only brought back from the dead, but recommissioned to his original calling.

Then the word of the Lord came to Jonah a second time:  
"Go to the great city of Nineveh and proclaim to it the message I give you."

(Jonah 3:1)

But God's care extended beyond his mandate of proclamation to aftercare.

In his disillusionment with the results of his message in that the nation did repent and change, Jonah descended into anger and depression. God graciously and gently dealt with his servant to encourage and to restore him, but without resolution by the end of the book. (Chap. 4) And perhaps it is a good ending, with God pastoring the hurting pastor, healing the healer!

Eugene Peterson sees the Jonah story as having no proper ending, just as the gospel of Mark is without ending. He claims that this is entirely appropriate, so that readers can use their own creative imaginations to supply a personal ending and answer.<sup>36</sup>

##### 5. Calling and Care of Women

There are many examples of God's call and care of women in the Old Testament. These include the wives of the Patriarchs, the female Judge Deborah, the mothers of the prophets such as Samuel's mother Hannah (1 Samuel 1-2), and the mothers of the kings who often dictated the spiritual level of their sons for good or evil.

(2 Kings chaps. 11,18, 21,22)

Two women, however, stand out in such significant ways as to merit our attention. These are the only women to have a book named after them - Ruth and Esther.

### Ruth

Ruth's story came during the period of the judges and before the kings. She was significant and important because of her commitment and dedication to God in the face of great odds. A Moabitess with only deceased marital ties with a widowed Jewess, Naomi, Ruth made a commitment to her mother-in-law which brought her into the line of the Messiah.

But Ruth replied, "Don't urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. Where you die I will die, and there I will be buried. May the Lord deal with me, be it ever so severely, if anything but death separates you and me."

(Ruth 1:16-17)

By following her convictions, Ruth met and married Boaz, by whom she bore Obed, who was the grandfather of king David. Providence has been called "the hand of God in the glove of history."<sup>37</sup> In Ruth, the hand of God is not seen, nor any voice heard, yet Ruth is led by common means, cultural traditions and family relationships.

As a result, she became a partaker of the messianic line which later blessed the world. (Ruth 4:13-17, Matthew 1:5-6)

### Esther

Even though there is no mention of God by name in the text of the book of Esther, again his providential hand can be seen in his call and care at a time of potential genocide of the Jewish people during the Persian empire. Esther was a beautiful young woman dedicated to her uncle Mordecai, who was among the captives carried into exile from Jerusalem by Nebuchadnezzar king of Babylon. (Esther 2:5-7) She became queen of the empire just at the time an evil plot was put into effect to destroy all the Jews. Mordecai, movingly persuaded Esther to take their case to the king.

"Do not think that because you are in the king's house you alone of all the Jews will escape. For if you remain silent at this time, relief and deliverance for the Jews will arise from another place, but you and your father's family will perish. And who knows but that you have come to royal position for such a time as this?"

(Esther 4:13-14)

Esther's response was a commitment and a risk. "...I will go to the king, even though it is against the law. And if I perish, I perish." (4:16)

Her plea ultimately led to the reversal of fortunes for her people and for her uncle Mordecai. (chaps. 5-10) God's care is thus shown through the call of Esther just at the right time.

### Summary Reflections

In brief, from the Old Testament characters considered, we see God by various means and ways calling men and women to serve him in the carrying out of his divine will.

Abraham was called to abrupt and life changing obedience. Isaac's was a quiet acquiescence to the divine, while Jacob came fighting and wrestling. Joseph was God's beautiful dreamer, Moses his reluctant deliverer, and David a man after his own heart. Whether through a still small voice and a chariot of fire to Elijah, the faithful service of Elisha, or the visions of an Isaiah and plaintive weeping of a Jeremiah; God got his man and they did his bidding. We see Amos as a bi-vocational pastor, and Jonah as a prodigal prophet with whom the loving Father pleads outside the gate; while Ruth and Esther are important bridges to the next generations of those responding to the call, need or crisis of God's people wherever they may be.

In a somewhat extensive look at the biblical text, we have tried to review the call and care of many of the important characters of the Old Testament in an attempt to show how this was accomplished. Some would see in this review a pattern and form for many of those considered.

N. Habel, sees a pattern in the "call narratives" which he traces from Abraham the patriarch, Moses the deliverer, Gideon the judge, to the prophets Isaiah, Jeremiah, and Ezekiel. In each case he sees recurrent literary and thematic features which he terms six elements of the call. These are; (1) the divine confrontation, (2) the introductory word, (3) the commission, (4) the objection, (5) the reassurance, and (6) the sign.<sup>38</sup>

He concludes that:

the word of the call narrative gives the individual's credentials as a prophet, messenger and ambassador from the heavenly council. This word summarizes the ultimate commission from the Master.<sup>39</sup>

Martin Buss traces the call narratives as a tradition of Israel's leaders. He sees this tradition in the call of Abraham, Moses, Joshua, Gideon, Samson, other judges and the kings. Included in these call narratives is Isaiah's "Servant of the Lord" (Isaiah chaps. 42-49), and even Cyrus the Persian king. (Isaiah chaps. 45-48)<sup>40</sup>



But in a footnote, Buss is critical of Habel's conclusion:

it is unlikely that prophetic accounts... are deliberately connected with those of Moses or of political figures, as held by Habel:316, since the pattern is old in shamanism and may be considered to be a living one in prophetic tradition as well.<sup>41</sup>

Whether or not a pattern is seen in the call narratives as with Habel, or the call is seen as a tradition as with Buss, both agree that:

A call by a deity or spirit commonly summons the recipient to a lifetime of special service; that is true especially if selection occurs already at, or before birth.<sup>42</sup>

We now consider the importance and relevance of the call and care of New Testament characters for our present understanding of clergy care.

## **B. The New Testament<sup>43</sup>**

1. John the Baptist As we consider the call and care of clergy, we encounter the unique case of John the Baptist. As symbolically representative of the Old Testament prophetic tradition and linked to Elijah (Matt. 17:10-13), John was an important transitional figure for the New Testament.

John had a special call in that it was from his mother's womb that he was filled with the Holy Spirit and already appointed as the forerunner of the Messiah. (Lu. 1:8-17)

His ministry began when like the Old Testament prophets;

...the word of God came to John son of Zechariah in the desert. He went into all the country around Jordan, preaching a baptism of repentance for the forgiveness of sins.

(Luke 3:2-3)

John repeatedly pointed to the Lamb of God who would baptize with the Holy Spirit. (John 1:19-34)

God cared for John even when he was put into prison and at the point of death. When John was being eclipsed by the ministry of Jesus, he sent from prison with the question; "Are you the one who was to come, or should we expect someone else?" (Lu. 7:18) Jesus' answer was very reassuring to John; "Blessed is the man who does not fall away on account of me." (Lu. 7:23) Jesus also affirmed the ministry of John before the crowd with the words: "I tell you, among those born of women there is no one greater than John." (Lu. 7:28)

Perhaps the greatest tribute Jesus gave to John the Baptist was at his death by Herod.

"When Jesus heard what had happened, he withdrew by boat privately to a solitary place." (Matt. 14: 13) No doubt Jesus cared so much for John, that he wanted to pray and to remember him before his Father.

## 2. Jesus Christ

The most important person to the Christian faith is Jesus Christ. If we are to consider the call and care of clergy it is imperative to do so in relation to its founder - Jesus of Nazareth. Was Jesus called and cared for?

Jesus was sent by God his Father to be the saviour of the world. In order to do this, he became incarnate by the Holy Spirit and became man. (Matthew 1:18-25, Luke 1:26-38, 2:1-12) As a young man, Jesus seemed to be conscious of his divine origin and calling. When found in the temple at the age of twelve sitting among the teachers, he responded to his earthly parents;

"Why were you searching for me?"..."Didn't you know I had to be in my Father's house?" (Luke 2:49)

About the age of thirty, Jesus was baptized by John the Baptist, anointed by the Holy Spirit and tempted by the devil. He began to teach and preach the gospel. (Matt. 3: 13-4:17, Mark 1:1-12, Luke 3:21-23, 4:1-30, John 1:29-34)

Jesus repeatedly predicted his impending death and resurrection. (Mark 8:31-9:1, 10:32-34, Matt. 16:21-28, Lu. 9:22-27)

Until his final betrayal, Jesus was invincible in the face of opposition, sometimes slipping through or past them (Lu. 4:29-30), and at other times simply saying, "My time has not yet come." (Jn. 2:4)

Throughout his earthly life and ministry, Jesus seemed conscious that he was fighting against evil spiritual forces. His fight was not only personal, but cosmic, and with eternal consequences. Several biblical examples in Jesus' ministry help to illustrate this:

Jesus was tempted by the devil. (Mk. 4:13)

He cast out evil spirits. (Mk. 1:21-28)

He argued about the devil's power. (Mk. 3:20-30)

He said that the devil was a murderer and liar from the beginning. (Jn. 8:44)

He spoke of Satan's fall. (Lu. 10:18)

He said that Satan entered Judas to betray him. (Lu. 22:3-4)

He taught in the parable of the sower, that the devil sowed evil seed among the good seed of the world. (Matt. 13:38-39)

Jesus seemed particularly aware that his Father was protecting him until his final hour, and was assured of his love and care. (Matt. 3:17, 17:5, Lu. 22:42-43, Jn. 17:24) This was highlighted at his baptism, transfiguration, and at Gethsemane.

John recorded an incident of care by the Father when Jesus had predicted his death to the Greeks.

"Now my heart is troubled, and what shall I say? 'Father, save me from this hour'? No, it was for this very reason I came to this hour. Father, glorify your name!" Then a voice came from heaven, "I have glorified it, and will glorify it again."

(John 12:27-28)

It was while on the cross that Jesus spoke to his Father of his own agony, thirst, fulfilment of his calling, and acceptance into glory. (Matt. 27:46, Jn. 19:28-30, Lu. 23:46)

Throughout his life then, Jesus was conscious of his divine calling and care by his Father. He even spoke about that care before his death and resurrection and in anticipation of the glory to follow. (Jn. 17:4-5)

### 3. The Twelve

As a part of his ministry, Jesus chose, called and cared for twelve to be with him. (Matt. 4:18-22, Mk. 1:14-20, Lu. 5:1-11, Jn. 1:35-51) Luke describes their call by Jesus after a night of praying; "When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles." (Lu. 6:12-13)

Their commission is also found in the words of Luke;

When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to cure diseases, and he sent them out to preach the kingdom of God and to heal the sick....So they went out and went from village to village, preaching the gospel and healing people everywhere.

(Luke 9:1-2)

In a study on Christian voluntarism, William Brackney points out the importance of this concept in the calling of the twelve.

Jesus of Nazareth may well have patterned his mission after the style of John the Baptizer. John is known to have created an apostolate (or following of committed disciples), doubtless based upon voluntary service....The basic ethic of Jesus' ministry was predicated upon a voluntaristic response and voluntary service. Here are the roots of a theology of voluntarism.<sup>44</sup>

During the course of his ministry, Jesus taught his disciples (Matt. 5-7). He rebuked them when they stood against his doing God's will (Matt. 16:23), and restored them when they denied him and forsook him, as he did with Peter. (Jn. 13:37-38, 18:15-27, 21:15-19)

Jesus put up with their ambitions (Matt. 20:20-28, Mk. 9:33-37) and challenged their weak faith (Matt. 14:22-33).

He also assured them of his continued presence and power after his death, resurrection and ascension (John chaps. 14-17, Acts 1:1-11), and fulfilled that promise on the day of Pentecost (Acts 2:1-4).

When Jesus was to return to the Father in the ascension, he assured the apostles that even at death he would not abandon them. (Matthew 28:18-20)

Thus Jesus indicated his loving care even at the end of life, for those he called.

#### 4. Paul

Paul was another special case of call and care in the New Testament. His conversion was recorded three times in detail by his biographer Luke. (Acts 9:1-19, 22:1-21, 26:1-32)

In it he spoke of direct conversation with Jesus Christ in the form of dialogue, a bright light, blindness, physical weakness, a revelation and spiritual conversion.

He received a special commission to minister among the Gentiles. After three days of blindness and prayer, Paul received his sight through a disciple named Ananias. He was filled with the Holy Spirit, baptized, and began to preach.

Once Paul became a seasoned veteran in ministry, and after considerable time and reflection on his life, he saw that his call and commission really began at the beginning.

But when God, who set me apart from birth and called me by his grace, was pleased to reveal his Son in me so I might preach him among the Gentiles, I did not consult with any man.

(Galatians 1:15-16)

Paul travelled extensively around Asia Minor, Europe and Israel on three missionary journeys. It was by the church at Antioch that he was called and "set apart" for special ministry. (Acts 13:1-3) Paul made many converts, established churches wherever he went, set up a basic leadership structure, visited or sent apostolic assistants, and corresponded in epistles to answer questions, give instructions, and to provide guidelines for the continuance of the churches.



He was likewise conscious that he faced unseen spiritual forces that were personified in Satan who resisted his ministry at various stages.

(1 Thessalonians 2:18) He encountered their power at Ephesus (Acts 19:11-20), and recommended a Christian stand, assuming victory! (Ephesians 6:10-18)

Incessant persecution by Jewish authorities followed Paul everywhere he travelled. There was an ongoing attempt to kill him, but God rescued him and assured him of His presence and protection. (Acts 18:9, 22:18, 23:11, 27:23) Paul seemed to have been given a blank cheque on God's care for him that would carry him from Jerusalem to Rome. "Take courage! As you have testified about me in Jerusalem, so must you also testify in Rome." (Acts 23:11) But God's care did not protect Paul from the various troubles and persecutions he "boasted" about to his detractors at Corinth. (2 Corinthians 11:16-33) Nor was there deliverance from his "thorn in the flesh", even with his triple pleading. (2 Cor. 12:1-10)

Nevertheless, when there were deterrents that threatened to prevent his appearance before Caesar, divine care was there; through the storm, the shipwreck, and the snake.

(Acts 28:1-6)

After his travelling ordeals were over, Paul met the Christians from Rome along the way, and "thanked God and was encouraged." (Acts 28:15) God was with him from beginning to end!

## 5. Women

There were several chosen women in the New Testament who demonstrated clearly God's call and care in their lives.

### The Care of Marys

Mary the mother of Jesus, and Elizabeth the mother of John the Baptist had a divine intervention, by an angel confirming a miraculous birth. They were told of the time and terms of the births, as well of the care needed to protect the young children from harm and public scrutiny until their appearing for their appointed callings. (Luke Chaps. 1-2, Matthew Chaps. 1-2) John grew up in the seclusion of the desert, while Jesus was hidden and protected in Egypt.

Jesus would tenderly provide care for his mother after his death, by committing her to John while on the cross.

(John 19:26-27)

Another Mary, the sister of Martha and Lazarus was also significant in Jesus' life. Mary anointed the feet of Jesus in preparation for his burial (John 12:1-8), was present when he raised her brother Lazarus from the dead (John 11:1-45), and sat at his feet listening, while Martha worked. (Luke 10:38-42)

A third Mary, Magdalene whom Jesus healed (Lu. 8:2-3), cared for him by ministering to his needs with other women. She was at the cross with him, and was given the privilege of being the first to see him alive after his resurrection. (John 19:25, 20:1-2, 10-18)

### Summary Reflections

These summary reflections will seek to bring into focus both the Old and New Testament biblical characters which we have studied as they apply to our understanding of clergy care, and to suggest direction for the next part of the study.

- (1) We have tried to show throughout that when God called a person to serve him, there was a corresponding oversight and care. This was renewed and reaffirmed repeatedly in the lives of those considered.

- (2) The care came in the form of promises, covenants and oaths which God made with those he called. These included patriarchs, kings, prophets, His own son Jesus, and those who followed him.
- (3) The divine care extended to every area of need for those who were called; ie., physical, social, economic, political, psychological and spiritual.
- (4) A variety of means were used in the call process. Abraham had theophanies, Jacob wrestled with an angel, Joseph had dreams, Moses saw a burning bush, David had an anointing, Ruth followed a relationship, Elijah heard a still small voice, John the Baptist was filled with the Holy Spirit from his mother's womb, and Paul had a vision of the resurrected Christ.
- (5) God required of those he called, obedience, dedication, sacrifice, suffering, and even death. Some were called to be celibate as was Jeremiah. Others were required to go through years of obscurity before their vocations were realized such as Joseph and David. Jonah as a runaway prophet was used by Jesus as a sign of his own resurrection, (Matthew 12:40).

Even John the Baptist accepted his overshadowing by Jesus as a part of his call - "He must become greater, I must become less." (John 3:30)

- (6) God used miraculous means in their call and care, as well as natural ones. Whether it was Elijah being fed by ravens and a widow (1 Kings 17:5-16), or Jesus being domestically cared for by women on his travels (Luke 8:1-3), the care was divine.
- (7) Human weakness or sinful behaviour did not prevent God from caring for the called until their task was completed. This included the lies of Abraham, the twisted behaviour of Jacob, the depression of Elijah, the boasting of Peter, and the doubting of Thomas.
- (8) Often years of preparation, discipline and training were required by those called. Examples include Jacob's twenty years with Laban, Joseph's thirteen years from pit to palace, David's fleeing before Saul for up to fifteen years, Moses in the desert of Midian for forty years (although before his official call), and Paul's three years in the desert of Arabia.

- (9) The important social groups providing care for the called, were the people or nation of Israel during the Old Testament period, and the fellowship and community of the Church in New Testament times. These would have provided needed support during the carrying out of ministry.
- (10) Those called were required to use their resources for the support of their calling. All of the patriarchs were wealthy by any standard. Joseph was a head of state, as were Moses, Esther and David. Isaiah and Jeremiah were both city prophets, but Amos was a country man with property and served a bi-vocational ministry. While John the Baptist and the Twelve with Jesus were itinerant and without resources, Paul worked as a tentmaker throughout his ministry.

These reflections of "Direction: What "Call" Means," indicate a need to look further into the present day situation of clergy care.

If, as we have discerned correctly (Chapter 1), the times are changing for clergy and their diminished place and role in modern society, what is happening with them and to them? As our survey of calling and care from the Biblical perspective tried to show, when God called a person to serve him, he cared for him/her.

Does he still do the same as it applies to the pastor in the local church? If indeed, God calls, God cares, God heals, is this the actual experience of clergy today? And if not, why not?

Our next chapter will examine the academic discipline of those who have written in the area, under the title; Discipline: What the Literature Says.

Note: While the "corporate called community" of the Church is not the focus of this thesis-project, it is nevertheless recognized as a key part of the points of the triangle: pastor, congregation and denomination.

Paul responded to the corporate call of the Gentile church in Antioch (Acts 13:1-3), and reported back to them (14:26-28); as well as to the Jewish council in Jerusalem. (Acts 15:1-41) Most of Paul's letters are directed to the corporate community or to those working with them, as he charges them to "live a life worthy of the calling you have received." (Eph. 4:1) And he recognized that both apostle and people were equally called of God through Jesus Christ to serve. (Rom. 1:1-6) Paul also makes a case for adequate financial support by the corporate called community. (1 Cor. 9:3-14, Phil. 4:10-19)

## NOTES - CHAPTER 2

1. Henri J.M. Nouwen, The Wounded Healer, Ministry in Contemporary Society (New York: Doubleday, 1979), 82-89.
2. Ibid., 88.
3. Vera Phillips and Edwin Robertson, J.B. Phillips: The Wounded Healer (Grand Rapids, Michigan: Wm. B. Eerdmans, 1984).
4. Ibid., 10.
5. Ibid., 79.
6. Henry A. Virkler, Choosing A New Pastor, The Complete Handbook (Nashville: Oliver-Nelson Books, 1992), 20-24.
7. Ibid., 20-21.
8. Ibid., 23-26.
9. J. Oswald Sanders, Every Life Is A Plan Of God, Discovering His Will For Your Life (Grand Rapids, Michigan: Discovery House, 1992), 35-39.
10. Ibid., 40.
11. Ibid., 149-152.
12. Ibid., 37
13. John Stott, Favorite Psalms (Chicago: Moody Press, 1988), 46.
14. Frederick Buechner, Wishful Thinking, A Seeker's ABC (New York: Harper Collins, 1973, revised 1993), 118-119.
15. M. Scott Peck, A World Waiting to be Born, Civility Rediscovered (New York: Bantam Books, 1993), 61.
16. Richard W. Christopherson, "Calling and Career in Christian Ministry," Review of Religious Research 35 (March 1994): 219.
17. Ibid., 222.
18. Ibid., 233-234.
19. Eugene H. Peterson, Under The Unpredictable Plant, An Exploration in Vocational Holiness (Grand Rapids, Michigan: Wm. B. Eerdmans, 1992, first paperback ed., 1994), 21.
20. David Fisher, The 21st Century Pastor, A Vision Based on the Ministry of Paul (Grand Rapids, Michigan: Zondervan, 1996), 94-95.
21. Howard W. Stone, "The New Breed of Minister," Journal of Pastoral Care 47 no. 3 (Fall 1993): 295-296.
22. Christopherson, 234, note 2.
23. Herbert E. Ryle, The Book of Genesis, The Cambridge Bible for Schools and Colleges (Cambridge: Cambridge University Press, 1921), 155.



24. Oswald Sanders, Robust in Faith, Men from God's School (Chicago: Moody Press, 1965), 20-25.
25. Alexander Whyte, Bible Characters, Vol. 1, Old Testament (Grand Rapids, Michigan: Zondervan, reprinted 1964), 74-75.
26. A.W. Tozer, Men Who Met God (Camp Hill, Pennsylvania: Christian Publications, 1986), 59.
27. Sanders, Robust, 29.
28. Ryle, 349-350.
29. For secondary materials on the kings and prophets see: Otto Eissfeldt, The Old Testament, An Introduction, Trans. by Peter R. Ackroyd (New York: Harper & Row, 1965); J. Kenneth Kuntz, The People of Ancient Israel, An Introduction to the Old Testament Literature, History and Thought (New York: Harper & Row, 1974); Douglas A. Knight and Gene M. Tucker, ed., The Hebrew Bible and Its Modern Interpreters (Chico, CA.: Scholars Press, 1985).
30. Peck, 68-70.
31. W.A. Criswell, Isaiah, An Exposition (Grand Rapids, Michigan: Zondervan, 1977), 59.
32. R.E.O. White, The Indomitable Prophet, A Biographical Commentary on Jeremiah (Grand Rapids, Michigan: Wm. B. Eerdmans, 1992), 11.
33. Eugene H. Peterson, Run With The Horses, The Quest for Life at Its Best (Downers Grove, Illinois: Inter Varsity Press, 1983), 10.
34. R. Martin-Achard and S. Paul-Re'Emi, Amos and Lamentations, God's People in Crisis (Grand Rapids, Michigan: Wm. B. Eerdmans, 1984), 3-10. For further material on Amos see A.G. Auld, Amos, OT Guides (Sheffield: JSOT Press, c1986); J.H. Hayes, Amos: His Times and His Preaching (Nashville: Abingdon Press, 1988); and J.A. Soggin, The Prophet Amos, Trans. John Bowden (London: SCM Press, 1987).
35. See J.A. Motyer, The Message of Amos, The Day of the Lion (Downers Grove, Illinois: Inter Varsity Press, 1974), 169-175; also Herman Veldkamp, The Farmer from Tekoa, On the Book of Amos (St. Catharines: Paideia Press, 1977).
36. Peterson, Under the Unpredictable Plant, 194-197. On Jonah see W.F. Golka, "Divine Repentance: A Commentary on the Book of Jonah," in Divine Revelation, ed. Q.A.F. Knight and F.W. Golka (Grand Rapids, MI.: Eerdmans, 1988); and G.M. Landes, "The Kerygma of the Book of Jonah," Interpretation 21 (1967), 3-21.
37. J. Vernon McGee, Esther, The Romance of Providence, (Nashville: Thomas Nelson Pub., 1982), 7.
38. N. Habel, "The Form and Significance of the Call Narratives," Zeitschrift Für Die Alttestamentliche Wissenschaft 77 (1965): 297-323.
39. Ibid., 323.
40. Martin J. Buss, "An Anthropological Perspective Upon Prophetic Call Narratives," Semeia 21 (1981): 9-29.

41. Ibid., note 11, p. 19.

42. Ibid., 13.

43. Though not specifically cited, a number of general commentaries, individual studies and interpretive materials reflect the contents of this section on the New Testament.

They are listed for reference and information purposes.

William Barclay, The Daily Study Bible (Toronto: G.R. Welch, 1975).

Raymond E. Brown, The Birth of the Messiah, A Commentary on the Infancy Narratives in Matthew and Luke (New York: Doubleday, 1977).

Donald G. Bloesch, Essentials of Evangelical Theology, Vol. One: God, Authority,

Salvation (San Francisco: Harper & Row, 1978). Eldon Jay Epp and George W. MacRae, eds. The New Testament and its Modern Interpreters (Atlanta,

Georgia: Scholars Press, 1989). Jürgen Moltmann, The Church in the

Power of the Spirit, Trans. by Margaret Kohl (San Francisco: Harper,

1977, 1991). See Ch. 3, The Church of Jesus Christ.

Stephen Neill and Tom Wright, The Interpretation of the New Testament,

1861-1986, 2nd ed. (Oxford: University Press, 1988). Karl Rahner,

Foundations of Christian Faith, Trans. by William V. Dych (New York:

Seabury Press, 2nd print. 1978). Herbert Ryle, Gen. ed., The Cambridge

Bible for Schools and Colleges (Cambridge: Cambridge University Press,

1921). Robert A. Spivey and D. Moody Smith, Jr., Anatomy of the New

Testament, A Guide to its Structure and Meaning (New York: MacMillan

Pub., 1974). James S. Stewart, The Life and Teachings of Jesus Christ

(Nashville: Abingdon, 1978 edition). James Stalker, The Life of Jesus

Christ (Edinburgh: T. & T. Clark, 1879, revised 1954).

R.V.G. Tasker, Gen. ed., Tyndale New Testament Commentaries (Grand

Rapids, MI.: Wm. B. Eerdmans, 1961, fifth printing 1976).

J. S. Whale, Christian Doctrine (Cambridge: Cambridge University Press,

reprint 1979). Alexander Whyte, Bible Characters, Vol. 2, The New

Testament (Grand Rapids, MI.: Zondervan, reprint 1964). Alexander

Whyte, The Walk, Conversation and Character of Jesus Christ Our Lord

(Grand Rapids, MI.: Baker Book House, reprint 1975).

44. William H. Brackney, Christian Voluntarism, Theology and Praxis (Grand Rapids, MI.: William B. Eerdmans, 1997), 14-15.

## CHAPTER III

### DISCIPLINE - WHAT THE LITERATURE SAYS

It is the purpose of this chapter to examine the extant literature on clergy care in order to ascertain the views and opinions of the experts who do research in the area as their discipline.

Current magazine and newspaper articles will be considered as they reflect the somewhat up to date sense of what is happening at the congregational and denominational level. Journal and periodical literature will focus on the more professional, theological, pastoral and practical outworking of clergy care from the academic point of view, through studies and empirical surveys. The literature of published books will concern itself with clergy care as understood from the perspective of pastors, researchers and specialists in the field of clergy, congregations and denominational life as it is found in North America, and Canada in particular.

Official denominational policies within the three English-speaking Baptist Conventions will be consulted.

### Reaction From The Grass Roots

It was the Atlantic Baptist, the oldest Christian publication produced in Canada that first went public to its readership with a special issue focus on Pastor-Church Relationships.<sup>1</sup> The thirty-seven page special section of short articles dealt with the following ten issues.

- (1) abuse of pastors by congregations
- (2) forced terminations of pastors
- (3) church conflict
- (4) employment versus the "call" issue
- (5) the unemployed pastor
- (6) the pastor's family
- (7) discouragement and depression
- (8) tools for the hurting
- (9) pastor-church evaluation
- (10) pastor-church contracts

The overall consensus of the articles was that the churches of the United Baptist Churches of the Atlantic Provinces have a serious problem in pastor-church relationships which needs to be addressed. The informative and insightful articles give a behind the scenes picture of pain and disillusionment of pastors who have been dismissed or terminated.

One-third of the section dealt with "Tools to Heal the Hurt."<sup>2</sup> Subsequent reader reaction was supportive of the pastor's position, especially with regard to termination. One response from New Zealand was in regard to what seemed to be a policy of the denomination to support the congregation rather than the pastor in a conflict situation.<sup>3</sup> An anonymous writer questioned whether the termination of a pastor really "saves" the church, when many members often leave over a forced resignation.<sup>4</sup>

In each case, the writer's support for the plight of the pastor was positive, while questioning the perceived policies and process of the denomination.

The Canadian Baptist was the next Baptist magazine to tackle the issues of pastors and churches with a special report section on "What Happened to the Pastorate?"<sup>5</sup>

The articles were somewhat longer, and directed to specific topics. The longest with several pastoral examples, dealt with such issues as the call, contracts, evaluations, pastoral authority, and farewells. Other articles dealt with contracts, dismissals and law suits, victimization, the secularization of ministry, gifts and calling, two on biblical foundations, and a final article on the phenomena as a paradigm shift.

The solicited responses published three months later were mainly critical of the negative approach of some of the authors.<sup>6</sup> Of interest in the highlighted section, was a response from a pastor's wife who was also a pastor's kid. She pointed out a similar complaint as found in the Atlantic Baptist issue, i.e., the lack of denominational support for pastors 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.<sup>7</sup>

As if by collaboration, the American magazine The Clergy Journal published their October, 1995 issue dedicated to "Managing Church Conflict."<sup>8</sup> The key articles dealt with different areas of concern for clergy in conflict than did the Atlantic Baptist or The Canadian Baptist.

Stephen Doughty wrote positively of six questions clergy should ask themselves at times of conflict.

- (1) What am I learning?
- (2) What are others learning?
- (3) What are my feelings right now?
- (4) What are the movements toward healing?

- (5) Where is my prayer life in all of this?
- (6) What are the gifts of goodness and joy in my life right now?<sup>9</sup>

A woman Episcopal priest and convenor for conflict consultants, voiced a serious warning for clergy in "When Conflict Consultants Aren't Enough."

She pointed toward the possibility and presence of real evil forces in clergy conflict issues, with the cry of a fellow pastor, "I don't need conflict consultants; I need an exorcist!"<sup>10</sup>

G. Lloyd Rediger asked; "Is Conflict Normal for the Church?"<sup>11</sup> In his article he pointed out contributing factors to church conflict: secularization, entitlement thinking, business model, empowerment of laity, and the triage process, i.e., choosing and prioritizing diminishing resources. Rediger, a specialist in church conflict and a regular contributor to The Clergy Journal, next considered three types of conflict and their possible solutions.<sup>12</sup> This area will be dealt with later in the study.

Several newspaper articles appeared during this period investigating the increase of clergy lawsuits and clergy support groups.<sup>13</sup>

Questions could be asked about the credibility of these newspaper and magazine reports as being somewhat editorialized and sensationalized for the sale and the sake of popular public reading. They are also more subjective and visceral in tone. But the articles are indicative of trends and areas of concern that are calling for attention in the local churches.

### Reading The Research

Journal and periodical literature as well as relevant published books are considered to be the source of a more objective and reliable research base. In the area of clergy care, five categories have drawn the attention of researchers and authors.

- (1) The Pastor and His Role
- (2) Pastoral Failure
- (3) The Clergy Family
- (4) Clergy and Congregational Conflict
- (5) Denominational Support Services

These will be considered in order, with interaction and integration with what the writers have said by way of opinions in the previous material. A synthesis with chapters one and two will be included in this process.



## 1. The Pastor and His Role

### (1) Calling and Training

The call and training of clergy today is compared by Howard Stone to those who were trained twenty-five years ago.<sup>14</sup> In his study, 1139 M.Div. students entering a mainline Protestant seminary over the period 1962 - 1986 were tested. Although American oriented, there are some important findings which may be relevant; although not specific to the Canadian context, which may reflect distinctive differences.

These can be summarized as follows:

- (1) Evangelism is not as important today as it was in the 1950's and early 1960's.
- (2) Seminary students today cannot stand cognitively on the same level as their peers from the past.
- (3) The church is not getting the best of its youth for leadership today. Other professions are now being considered first.
- (4) Women made up one of three students in training for ministry by the end of the 1980's. Women were also found to be more theologically liberal than men, and more interested in the intellectual aspect of theological study.

- (5) The average age of seminarians has increased by ten years, from the mid-20s to the mid-30s.
- (6) Second-career students are more interested in self-fulfillment as a motivation for ministry, and are less troubled or disillusioned by the inherent problems of parish ministry. They are also more theologically conservative than others.
- (7) Conservatives are less motivated to ministry by a desire for service to persons than liberals. The conservatives seem more concerned about right doctrine.
- (8) Both liberals and conservatives have similar personality characteristics.
- (9) Those who persist or continue in seminary compared to those who leave or drop out is not based on demographics or biographic items, but on personality characteristics.

The study concludes that there is a new breed of minister being trained for the ministry, and makes recommendations to the church of our day. These include:

- (1) The church needs to develop ways in which the call to ministry can be discerned clearly by potential leaders of quality. Stone suggests "talent spotting" in order to recruit young men especially to a first-career in ministry.

- (2) Since individuals now have lower cognitive skills than a generation ago, the church must actively pursue those who have high academic skills for seminary training.
- (3) The importance of interpersonal skills and the ability to relate well to others must be evaluated either before seminary, or taught in depth while in training.
- (4) With less than ten percent of applicants to seminaries being turned down, the study questions the seminary's drive for FTSE (full-time student equivalent), suggesting that the survival of the school often supersedes 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.<sup>15</sup>

- (5) The church should redefine its theological understanding of ministry. For example he points to the confusion among both laity and clergy about authority and the priesthood of all believers.
- (6) Clergy morale is also a problem that needs to be addressed. Since most pastors cannot recommend their calling to others:

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.<sup>16</sup>

- (7) Greater attention needs to be given to second-career students and to women in training for pastoral ministry, with regard to programme design and opportunity for placement.

Some issues raised by Stone's study merit closer attention. The priesthood of all believers and the authority of clergy are considered under (7) and (8) of this section. A similar Canadian based study within the Baptist setting might yield interesting and helpful conclusions for those training seminary students and setting curriculum for that process.

(2) Calling and Career

The importance of calling versus career in the Christian ministry is the focus of an article by Richard Christopherson.<sup>17</sup> In it, he delineates the difference 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.<sup>18</sup>

Most clergy still see "the call" system as vital to their vocation. Churches likewise look to the "genuineness" of the call as a part of the preparation of the minister.

Christopherson's thesis is that the call legitimizes the traditional claims to selflessness and divine direction. There is as well an enhancing of personal identity, worth and a sense of authority, as mentioned in Chapter II, 25-26.

As with Stone's reflections regarding the priesthood of all believers and authority of the clergy, Christopherson raises a similar concern. If the pastor has a responsibility to the "inner call" of God, what happens when the expectations of the congregation are different, and conflict is the result? Is the pastor to please God, or to please his parishioners who are his employers?

It is his conviction that the pastor wins his authority and the right to be heard with such activities as:

- (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.

Some space is spent on trying to understand the relationship between clergy wanting to see change and growth in the church setting, and experiencing it themselves. He concludes that faithfulness in service is more important than numerical success.

Inherent in clergy calling is the necessary acceptance of being transparent to the laity, carrying the burden of ministry, the sense of personal cost, the danger of rejection or of moral failure, and the loss of a private life. Christopherson finishes his study with an idealized definition of the call.

Ultimately the call is 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, . . .<sup>19</sup>

As in Chapter II dealing with the call, both of the above articles dealing with training and career, point out the importance of calling and motivation in ministry.

Seminaries and denominational recruiters can be effective resources to encourage prospective students to be sure of their gifts and calling for ministry.

(3) Identifying the Role

Allen Nauss conducted a survey of 421 Lutheran clergy in order to identify the different styles of leadership represented.<sup>20</sup>

After reviewing the various leadership theories which have had prominence throughout the past century, Nauss focused on two situational variables - size and task of function in the church.

A ten function list was used to test the clergy in the study. These were Preacher/Priest, Administrator, Personal/Spiritual Model, Visitor/Counsellor, Community-minded Minister, Minister to Youth/Children, Teacher, Evangelist, Equipper, and Personal Enabler.

Sub-types of style were also used. 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.

Congregational size for the survey were; less than 99, 100-249, 250-499, 500-799, 800 and above.

Nauss concluded that no single label of leadership style 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 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.<sup>21</sup>

#### (4) Spiritual Issues

Eugene Peterson in Working The Angles, is convinced that pastors are not doing their jobs and lack pastoral integrity. His anger in the Introduction can almost be felt.

American Pastors are abandoning their posts, left and right, at an alarming rate. They are not leaving their churches and getting other jobs....But they are abandoning their posts, their calling. They have gone whoring after other gods....The pastor's responsibility is to keep the community attentive to God. It is this responsibility that is being abandoned in spades.<sup>22</sup>

He calls for an ascetical theology in which pastors return to a triangular discipline of prayer, the reading and study of Scripture and spiritual direction from a spiritual director.<sup>23</sup>



In a more recent publication, Peterson repeats his concern for the spiritual life of clergy and the central focus of their calling, i.e., God and the spiritual disciplines.<sup>24</sup> From his review of thirty years of personal pastoral ministry, he is convinced that what every pastor needs is to be thrown in the sea like Jonah. He calls this "Akesis" or voluntary disaster. The lesson from this Holy Saturday of confinement, like Jesus and Jonah is that: "confinement turns into concentration, illusion transmutes into hope, death changes to resurrection."<sup>25</sup>

Peterson's appeal is for a contemplative prayer-life with the Psalms as a source book.<sup>26</sup>

Another writer, Kent Ira Groff, concerned for the spiritual life of clergy, suggests an "active spirituality" as an antidote.<sup>27</sup> To illustrate his concern, he quotes a layperson's letter to his pastor:

You saw me in church today as I usually am when I'm in town. I sang the hymns and prayed the responses, but I was just mouthing the words. I listened to the Scriptures and sermon, but nothing seemed to connect. It's not the fault with your sermons, but the meaning just isn't there anymore. When I try to pray on my own, it feels dry and empty....<sup>28</sup>

At a subsequent meeting, the pastor confessed:

I sing the hymns and read the Scriptures and preach the sermons and try to pray, and it seems dry. And I am a minister. I feel the same way, and I don't know what to say.<sup>29</sup>

Stating that his opening story indicates a spiritual emergency in the church today, Groff suggests that our homesickness and our spiritual loneliness can be cured by a series of disciplines. These are; the discipline of community, the discipline of solitude, the discipline of the heart and mind, the discipline of service, and the discipline of vocation.

Throughout the themes as he calls them, are scattered forty-four practical spiritual exercises gleaned from a variety of Christian spiritual sources including the mystics.

#### (5) Clergy as Pastors

Despite the focus on clergy as persons, there is the sense that because of his/her calling, education, training and ordination, clergy really are pastors, and must cope with the fact that they are considered to be engaged in a special activity as their main vocation, i.e. pastoring.

George Barna, the researcher who has published numerous surveys of Church life in America in the 1990's, has given us a pastoral portrait in Today's Pastors.<sup>30</sup>

Barna's research is based on a sample of questionnaires, and telephone interviews of over one thousand senior Protestant pastors. From his sample, he sketches the following profile:

The research portrays a composite of a typical pastor who is a male in his mid-40's 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.<sup>31</sup>

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 or older.
- \* to motivate people who are reluctant to volunteer, don't share their faith, and have sparse Bible knowledge,
- \* to lead a laity who have high expectations for the pastor, but who have little confidence in him.<sup>32</sup>

Pastors, however; do feel that they are "doing pretty well" in their ministry (61%), find joy in their preaching and teaching (38%), and are mostly frustrated by a lack of laity commitment (30%).<sup>33</sup>

Indicating that American churches have many managers and few leaders as pastors, Barna encourages the development of pastors as leaders in the Church. This will require a new model for ministry, which he suggests 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. Also included are mentoring for pastors, new evaluation criteria for pastors, and mutual accountability by both clergy and congregations.<sup>34</sup>

In Pastors at Risk, H.B. London, Jr., and Neil B. Wiseman seek to encourage the pastors who serve the 350,000 churches across the U.S.A.<sup>35</sup> Through a series of interviews with experts in their field, the authors focus on areas of the pastoral ministry such as clergy marriage, families, children, money problems, and the pastor's wife as a superwoman. Chapters on stress and burnout, as well as personal holiness and lay help complete the book.<sup>36</sup>

Fifteen hazards or risks that make ministry tough are mentioned at the beginning of the book. These are balanced with twelve steps for overcoming the risks, which are listed at the end of the book. Each list seems to be a repeat of what others have already said.<sup>37</sup> A final chapter encourages pastors to fall in love again with his/her calling.

Erwin Lutzer, in an engaging look at a pastor's life in which both personal and public issues are tackled, a senior pastor enunciates what he suggests are five critical priorities for pastors:

- (1) praying is more important than preaching,
- (2) preaching is more important than administration,
- (3) the family is more important than the congregation,
- (4) faithfulness is more important than competition,
- (5) love is more important than ability.<sup>38</sup>

William Willimon insists that clergy are priests and pastors not simply because of their calling to it by God, but also because the Christian community has appointed them. It is their office and job!<sup>39</sup> He believes that this is why the pastor has been ordained, has received the laying on of hands, has been commissioned and blessed in the benediction; because he/she is an official of the congregation and has been charged to do so as a part of his/her leadership role. It is wrong; therefore, he concludes for the pastor to try:

to appear to be "just one of the boys", who is obviously uncomfortable with this "holy man" image, we call attention to ourselves as if our own self-image were the central issue in ministry. The congregation is saved from having to worship and meet God by our turning the service into a display of our self-doubts and authority questions, and loudly proclaimed sense of inadequacy.<sup>40</sup>

(6) Clergy Stress and Burnout

According to David Olsen, clergy burnout is a consequence of three factors: clergy personality that craves admiration, the demands and pressures of congregational life, and the needs of the clergy family.<sup>41</sup>

The clergy personality is seen as in need of a healthy development where there is a consolidated sense of self with a healthy self-assertion and initiative.

If this is not realized in the process of maturity, the psychotherapy model sees a narcissism that 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.

Continuing with the psychoanalytic theory of transference and countertransference as seen in the congregational system, Olsen suggests that clergy burnout can also be caused by the unrealized and unfulfilled expectations of a pastor by his people. 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 ultimately, burnout.

Olsen offers an important suggestion to help clergy avoid burnout outside of therapy. It is to work with clergy couples and clergy support groups to help in the resolution of infantile grandiosity. He thinks that this can be achieved 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 pastor, as each other's needs would be realized and met.<sup>42</sup>

Another article on clergy burnout by Heather Snidle, looks at the weekly diary of a typical clergyperson in Britain and concludes that in the area of self-care, there were distinctive signs of burnout in the physical, psychological, behavioural and spiritual aspects of life.<sup>43</sup> Her survey of a married man and a celibate found them both to be workaholics, working twelve hours a day or more. She found that this resulted in personality conflicts, role ambiguity, role conflict, role overload and an assortment of other social and personal stresses. Her final answer as a counsellor for clergy experiencing these symptoms, is to develop a greater self-awareness.

Self-awareness means learning to live observantly and self-analytically; to be aware of oneself and one's vulnerability to flattery, criticism, discouragement, unfairness, jealousy, rationalisation, what irritates and antagonises; and to what pleases, encourages, inspires, comforts, elates, satisfies, entertains,

strengthens, supports and stimulates. It means learning our limitations, but it also means knowing our capacities, strengths and gifts. The latter are far harder to acknowledge.<sup>44</sup>

While it is obvious that Snidle's sample of two, is much too limited to produce credible results, she does point toward the need to consider the importance of clergy self-care.

In a survey of pastors, by Dr. Archibald Hart of Fuller Seminary, the following results were reported at a caregivers conference.

- \* 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 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 behaviour with someone in the church.
- \* 70 percent have a lower self-image after they've pastored than when they started.<sup>45</sup>

Although American based, the figures are symptomatic of the stress clergy feel and stress they are under.



The resignation letter of a 58 year old prestigious pastor is quoted 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."<sup>46</sup>

Henri Nouwen, explains why he left his post at Harvard to work at Daybreak, a community for handicapped adults.

After twenty years in the academic world as a teacher of pastoral psychology, pastoral theology and Christian spirituality, I began to experience a deep inner threat. As I entered into my fifties and was able to realize the unlikelihood of doubling my years, I came face to face with the simple question "Did becoming older bring me closer to Jesus?"... I began to ask myself whether my lack of contemplative prayer, my loneliness and my constantly changing involvement in what seemed most urgent were signs that the spirit was gradually being suppressed. It was very hard for me to see clearly, and though I never spoke about hell, or only jokingly so, I woke up one day with the realization that I was living in a very dark place, and that the term "burnout" was a convenient psychological translation for a spiritual death.<sup>47</sup>

Roy Oswald of the Alban Institute wrote his book Clergy Self-Care from a specific concern.

But the clergy who weigh heavily on my heart right now are the best and brightest, the ones whose zeal for ministry has catapulted them into self-destructive patterns. They have gone like lambs to the slaughter because they have not been offered even minimal survival skills in their training for ministry. And their denominations give little support in self-care.<sup>48</sup>

Oswald differentiates 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 behaviour, 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.

This can result in physical and emotional exhaustion, cynicism, disillusionment and self-depreciation.<sup>49</sup>

Most of Oswald's book is taken up with various instruments for measuring the levels of stress and burnout in clergy, along with self-care strategies. Some of his suggested strategies and skills include the spiritual disciplines of; scripture reading, prayer, meditation, journaling, finding a spiritual director or friend, chanting, and fasting.

Other more eclectic suggested strategies are; somatic (body) spirituality, biofeedback, autogenic training, and hatha yoga.

A key recommendation is time out - daily, weekly, quarterly, yearly, and a sabbatical (every four years). He also recommends physical activity, the use of psychotherapy, time management, assertiveness training, and the power of laughter.<sup>50</sup>

A western Canadian pastor tells of the burnout symptoms of which both Nouwen and Oswald write. After ten years of ministry in a church planting setting, Bob Shelton told his congregation, "I can't go on for one more day."<sup>51</sup> After a six month leave, he recovered from his burnout, and set new priorities of God, family and church, which for years he had lived out in reverse.

#### (7) Priesthood of All

Willimon draws attention to the "fuzzy definitions" of the "priesthood of believers" based on 1 Peter 2:9.

"But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God,"<sup>52</sup>

For some it means that the pastor is no higher than the people in what he/she can do before God and the people. Willimon agrees, except when one becomes ordained to an office.

No, the central matter is in the office, in the officialness of the ordained minister's activities. To put it bluntly, there is no difference when a priest baptizes, preaches, forgives, blesses, prays, counsels, or supports compared to when any other Christian does these things - save in the officialness of the action. The difference is only in the official character of the ordained minister.<sup>53</sup>

Robert McAfee Brown agrees that the true meaning excludes the personal meaning that "every man is his own priest." It means the opposite: "every man is priest to every other man." It is within the community of Church that everyone is a priest.<sup>54</sup>

He also says there is a false dichotomy between the clergy and the laity.

"Clergy" meaning those set apart for the service of God, and "laity" meaning ordinary people; means that everyone is to serve God as the whole people of God.

These are not two different ministries. They are two forms of the same ministry, as Paul indicates in his discussion on the variety of gifts. (1 Cor. 12:4-7)<sup>55</sup>

Donald Bloesch reviews the theological and historical changes that have taken place around the concept of the priesthood of all believers.<sup>56</sup>

From the Protestant Reformation, Luther's general view was, "all Christians are priests, and all priests are Christians."<sup>57</sup> But only a few are ministers, and that through public ordination.

Hans Kung shares a similar view.

The abolition of a special priestly caste and its replacement by the priesthood of the one new and eternal high priest has as its strange and yet logical consequence the fact that all believers share in a universal priesthood.<sup>58</sup>

But he also held that the pastor is a special person in the community by virtue of the gift of the Spirit, his calling, and the laying-on of hands and commission.<sup>59</sup>

Unfortunately, Protestant liberal theology and modern secularism have reduced the pastor's role to that of a fellow-traveller on life's journey who shares accumulated insights and wisdom. He/she is no longer a shepherd or herald of the Word, but a facilitator and counsellor who helps people develop personal management skills and human relationships. The minister then becomes a therapeutic counsellor and not a pastor to people with real needs and sins.<sup>60</sup>

Bloesch rejects this view for one where the pastor is an authority figure and a servant figure at the same time. He/she has a role from Christ by gift and calling, and must preach, teach, guide, pray for, and model holiness before the people, while seeking to please God and not his congregation.<sup>61</sup>

Finally, he reminds us where the true priesthood lies.

The priesthood of all believers is based on the sovereign authority of Jesus Christ as the sole head and ruler of the church, not on the consensus of the people...The current practice in Protestant denominations of running the church through committees generally leaves out the one thing needful, the subjection of group consensus to the authority of the Word of God as revealed in Holy Scripture...The priesthood of all believers does not necessarily mean majority rule but obedience to the sovereign rule of the one high priest, Jesus Christ.<sup>62</sup>

#### (8) Authority

Authority is another role issue for clergy striving to be faithful to their calling. If the pastor has lost his authority in contemporary culture, where is his or her sense of pastoral authority derived?

Barbara Gilbert reminds clergy that the root of authority means "out of (one's) essence or being", or being "authentic."<sup>63</sup>

In order to be authentic, she suggests four things which clergy can do with congregations. They can; define their roles for themselves, define their roles to the people in their congregations, risk sharing their humanity with their congregations, and believe in, preach about, and act on their faith that ministry belongs to the whole people of God.<sup>64</sup> Or simply put, as Jesus did, clergy are to direct attention to God and not themselves.

David Fisher sees pastors as living in an authority-resistant culture, and serving an authority-resistant Church, where pastoral authority conferred by an office must be earned over time, and often never happens.<sup>65</sup>

Indicating that the question of authority is not a new one, P. T. Forsyth at the turn of the century, said;

The authority of the preacher was once supreme...and to-day, however great may be his vogue as a personality, his opinion has so little authority that it is not only ignored but ridiculed.<sup>66</sup>

Forsyth goes on to explain the various sources of the preacher's authority such as the pulpit, the preacher himself, the external, the internal, the Gospel, and the evangelical faith. But the final and supreme authority of the preacher is Christ as Redeemer.<sup>67</sup>

John Stott says there is a Christian response to the anti-authority mood of the day, because "there is an authority inherent in Christianity which can never be destroyed."<sup>68</sup> This authority for him, is not in the individual preacher, nor in the office, nor in the church which accredits the pastor, but in the Word of God which is preached.<sup>69</sup>

(9) Boundary Ambiguity

Boundary ambiguity as it relates to the pastor and his role means "a state in which the family is uncertain about who is in and who is out of the system."<sup>70</sup> This is seen to be particularly stressful for pastoral spouses and their children who feel intruded upon by the congregations they serve. This sense of intrusion occurs when spouses work outside the church, and the pastor's children are expected to be models of behaviour.

Thus the pastor may not know where his church family ends and his clergy family begins. Often the ambiguity exists as a result of his "call" to self-sacrifice versus his need for privacy, family time, and space for himself without intrusion. The suggestion is that the pastor must be willing "to draw clear boundaries with his board, secretary, and parishioners."<sup>71</sup>



Clergy must also have training from support systems provided by the denomination in order to be able to recognize matters of personal and professional boundaries, and thus avoid ethical difficulties when they are crossed.

(10) Personality Differences

Under the general heading of the pastor and his role; a study has been done with British Anglican clergy in order to determine the influence of personality on clergy role prioritization, role influences, conflict and dissatisfaction with ministry.<sup>72</sup>

Of the role priorities, it was discovered that of the seven expectant roles of the clergy surveyed, (administrator, celebrant of sacraments, community leader, leader of public worship, pastor and counsellor, preacher and teacher), many were unprepared for the role and demands of administrator in ministry.<sup>73</sup>

When asked to prioritize the five influences on clergy, (congregation, church council, community, family, hierarchy), the majority were not conscious of any as exerting a great influence on setting their role priorities.<sup>74</sup>

In the area of clergy role conflict, the study indicated that clergy feel most support from their immediate family and next from the church hierarchy. They perceive potential conflict coming from the congregation and the local community. But the study concluded that;

toughminded and neurotic clergy are more likely to experience tension and conflict between how they see their role and how they think other people see their role, than tenderminded and stable clergy.<sup>75</sup>

Under the category of dissatisfaction with ministry, over one third (36%) indicated thoughts of leaving the ministry. This was particularly true of toughminded as opposed to tenderminded clergy.<sup>76</sup>

This study may have limitations for our purposes, since the clergy surveyed are representatives of a state-supported hierarchy rather than a congregational system of self-supporting churches, which is our main focus.

#### (11) Self Image

Finally, an important issue faced by clergy in their role as pastors is the question of self image. It is one which is fraught with dangers and misconceptions. On the one hand, pastors are required to follow the model and mandate of Jesus who said:

"If anyone would come after me, he must deny himself and take up his cross and follow me." (Matthew 16: 24)

On the other hand, they are told to "Love your neighbour as yourself." (Matt. 22:39) The question is then asked; How does a person deny self as well as love self at the same time?

Three authors attempt to explain their understanding of self image in ministry.

(1) Henri Nouwen suggests a living in tension, in accepting self-affirmation (self-love) and self-denial as both a part of the identity of clergy.<sup>77</sup> There is in fact he declares, an "intangible tension between self-affirmation and self-denial, self-fulfillment and self-emptying, self-realization and self-sacrifice."<sup>78</sup>

(2) John Stott, suggests a life of self-denial, as he sees a difference between the created self and the fallen self.

The self we are to deny, disown, and crucify is our fallen self, everything within us that is incompatible with Jesus Christ....The self we are to affirm and value is our created self, everything within us that is compatible with Jesus Christ.<sup>79</sup>

(3) Barbara Gilbert sees self-esteem and self-love as equals, yet not as something to be pushed or promoted.

Self-love, self-esteem or self-affirmation is obviously not to be equated with the popular "I AM NUMBER ONE" mentality. People with genuine self-esteem do not need to be "number one" or always right. What I am urging is a fundamental sense that we are persons of worth, with unique gifts that we are called to use.<sup>80</sup>

All three reflect the difficulty clergy find in understanding their role in trying to minister to others while at the same time maintaining their own integrity and self image.

Edward Bratcher thinks that one of the main problems of modern clergy is their trying to achieve too much, or trying to live up to expectations they are incapable of fulfilling.<sup>81</sup> He quotes a letter to Karl Menninger on low self-esteem in ministers;

"- But Doctor - 90 percent of the clergy we see do not have sufficient sense of "I" worth, integrity, ego maturity - to say Boo! to a Church mouse, much less a culture."<sup>82</sup>

Several suggestions are offered in order to avoid the temptation of clergy to walk on water. These are; acknowledge one's humanness, preach "confessionally", demand higher salaries, develop friendships, accept professional help, develop good mental health habits and let the laity help.<sup>83</sup>

C. Welton Gaddy seems to be an example of a minister who has gone to the limit of trying to understand his role as a pastor, and his own self image. In A Soul Under Siege, Surviving Clergy Depression, he speaks of his own experience of confronting the messianic complex, of asking for help, and caring for himself.<sup>84</sup> He describes a "messianic mind-set" in personal terms.

I must help everybody in need. I am the only one who can minister effectively to most of these people; they want to see me, not someone else. I do not really have to have time for my family and myself. Serving is my purpose in living. If I don't take on more assignments, the important work of the church will not get done. I will respond positively to everyone who requests time with me. I must accept this one more speaking engagement; no one else can address this issue quite so effectively as I can.<sup>85</sup>

His recovery from unresolved, long-term depression came from hospitalization and a period of healing.

Significant improvement began when I released myself from the obligation to return every phone call, to answer every letter, to stop by my former office to pick up the mail, to find out what was going on in my denomination, to chase down every rumor and attempt to correct what was false, to check up on former counselees, to portray a picture of steady improvement. This was a time for healing.<sup>86</sup>

Gary Harbaugh's answer is to consider clergy as whole persons, and not simply in their role of pastors.

He writes in terms of five categories of personhood; a physical person, a thinking person, a feeling person, a relating person, and a choosing person.<sup>87</sup> But William Willimon is critical of Harbaugh's division of the pastor as person from his role as pastor. He argues that the pastor as a "person", cannot be detached from his or her commitments, society, history, economics, church tradition, theology, and ordination.<sup>88</sup> He fears that -

We have fallen backward into the clutches of the dominant cultural function of clergy in our day - the care, encouragement, and detachment of the individual psyche from any commitment other than dedication to the self.<sup>89</sup>

And if we believe as our modern liberal societies affirm, there is no moral authority more significant than the individual conscience; and,

We are able to dismiss Scripture, Jesus, church tradition, the liturgy of the church, in favor of the freedom to do what we think personally to be right.<sup>90</sup>

Quoting another, Willimon says that this is an example of the modernity which has levelled everything. Thus, the Reformation which denied special mediation of God's grace through institutions and special people, has;

ultimately destroyed the church's christological center. Now, even Jesus has been rendered ordinary. Jesus is no more revelatory than my personal experience. Everything is ordinary....Everything is flattened to "what is right to me."<sup>91</sup>

Contrary to this self-centred view, Willimon sees pastors as persons who fulfil the role of having been called by God to be Christians, based upon the claims of Christ. They are baptized and ordained by the church to set a standard for others to follow, because saints are still needed.<sup>92</sup>

Willimon is even stronger in asserting that the acts of being called to conversion and faith in Christ, being baptized, and being adopted by the new family of the Christian community is a part of God's purpose for the world. So then, "the uncalled life is an empty one." <sup>93</sup>

Harbaugh does nevertheless, end his study with a corrective of any false view of the pastor as a person focused only on self.

...I understand personhood to mean a person in Christ. To stop with the humanistic emphases I make leads to an unhealthy orientation to self. The value of a (w)holistic model is that it reminds us of what happens when the self is emphasized apart from the world, or when the human is seen apart from the divine.<sup>94</sup>

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. Everything they are, all they have been taught, what every one expects of them, they do try to deliver!

## **2. Pastoral Failure**

There is a growing interest and attention being given to pastoral failure in ministry. While the research is limited, the findings do have important implications for clergy care.

Stanley Grenz sees pastoral failure as it relates to sexual misconduct as a betrayal of trust.<sup>95</sup> His essay, based on his own co-authored book with Roy Bell considers the betrayal to be in three areas; power trust, sexual trust and divine image.

While affirming the biblical ideal of abstinence in singleness and fidelity in marriage, Grenz's appeal is for the pastor to be faithful to the divine image in himself and his congregation.



He sees the divine image as originally given, to be carried on in our social relationships empowered by God's self-giving love.

A second study by Seat, Trent and Kim, involved a survey of one thousand pastors in six southern states of the Southern Baptist Convention. The researchers sampled senior pastors and suggest guidelines to be followed in order to avoid sexual misconduct.<sup>96</sup> 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.<sup>97</sup>

The major cause of sexual misconduct among the clergy surveyed, seemed to be stress related, with the suggestion that much of a pastor's stress may be self-induced. 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 written guidelines and policies preventing inappropriate sexual situations.<sup>98</sup>

Among the suggested needs for action were:

- (1) A forum for pastoral disclosure.
- (2) Special training for those who counsel.
- (3) An extended period of supervised seminary training.
- (4) Written guidelines for sexual behaviour.<sup>99</sup>

A third study involving sexual misconduct focused on a specific case study of a Mennonite Church. The married male minister had for several years engaged in inappropriate sexual conduct with female members of his congregation.<sup>100</sup>

Among the recommendations suggested that could be helpful for other churches recovering from such a trauma were:

- (1) Corporate action to make the event and its ongoing effects a part of the liturgical and official life of the congregation, and not just something to get over.
- (2) Corporate expression of appreciation for the victim/survivors and a seeking of justice for them.
- (3) An intentional and comprehensive healing process established to continue recovery from the trauma.
- (4) Corporate guidelines for requesting genuine accountability from the offending minister.<sup>101</sup>

Another article dealing with marriage and ministry depression is entitled "Dear Church, We Quit!"<sup>102</sup>

The author first identifies fourteen enemies of clergy marriage, and then using a systemic family therapy model suggests eight ways to save it. Most interesting for our study is the counsel to "Learn how to fail effectively," with the knowledge that everyone fails, and failure happens.

What is important is that the failure be in the right direction. For the pastor, failure should be in the direction of God and Christ, as the experience of Peter illustrates.<sup>103</sup>

### **3. The Clergy Family**

A third focus of the literature is the clergy family. Of the articles considered in this study, one is an overview of religion and family, two deal with stress in clergy families, and a fourth compares clergy wives to nonclergy wives.

In Religion and Family in the 1980's: Discovery and Development, the authors did a survey of 427 articles in representative journals. They found three journals producing at least ten articles each throughout the decade on religion and the family.

These were: Review of Religious Research (62%), Journal of Marriage and the Family (60%), and American Sociological Review (59%). Fifty-five percent of these were published in the last half of the decade.<sup>104</sup> The areas they found most neglected were secularization, social integration, and church growth and decline.

Baker and Scott are more specific in their study of clergy wives as compared to nonclergy wives. The premise 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."<sup>105</sup> The available literature also pre-dates the women's movement and the role expectations for women in the 1990s. The findings of the study could have interesting implications for our project. This may be limited however, by the facts that their samples were all Lutheran women both clergy and nonclergy, and all from Texas.

Nevertheless, they found from respondents numbering two hundred from each category:

- (1) That clergy wives had a greater sense of well-being than nonclergy wives.
- (2) Over 70% of clergy wives were employed outside the home.

- (3) Clergy wives who worked had higher personal incomes and higher status occupations than working nonclergy wives.
- (4) There was a higher level of support received from their husbands by clergy wives who worked.
- (5) Clergy wives had a clear sense of personal identity and were more autonomous than clergy wives a decade ago.
- (6) They also contributed more hours to church work activities than nonclergy wives.<sup>106</sup>

Priscilla Blanton likewise decries the lack of scholarly literature in the area of clergy families.<sup>107</sup> Her research centres around six external stressors affecting clergy families - expectations, financial concerns, boundaries of families, mobility, social networks and social support. There are also five internal stressors considered - role redefinitions, marital communication, parent-child relationships, self-esteem and identity. In almost every area she shows that the research indicates a great need to address the issues raised. This study is not as reassuring as Baker and Scott of the general health and care of clergy families. Denominations are especially pointed to for the lack of adequate programs and policies in the care of their clergy. Blanton concludes by identifying a fundamental problem in pastoral ministry in 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.<sup>108</sup>

This raises the question of the trust of denominational support staff, as the Area Minister by virtue of his pastoral role, must encourage clergy and their families. He must as well keep confidences of failures of trust and problems being faced in ministry within that family or congregation. Can he do so objectively and with compassion without compromising his own trust?

Is Blanton right in seeing a basic incompatibility between the two roles of pastoral care and pastoral placement, particularly as it relates to discipline and the possible withdrawal of the credentials of an offending pastor?

An anonymous anecdotal comment received from a pastor who was surveyed agrees with Blanton.

"The whole concept of Area Minister needs reexamination. An Area Minister cannot be a pastor to pastors if he is at the same time responsible for placement. No pastor would confess to an Area Minister his deepest concerns when he knows the Area Minister's opinion could affect his career. It is a conflict of interest. The spiritual and emotional concerns of pastors would be better served by those who have no role in placement."

A second co-authored article by Blanton updates her 1992 article on work-related stressors on clergy husbands and wives.<sup>109</sup> In it, the authors took a random sample of ordained clergy males and their nonclergy spouses from six denominations. Beginning with 1321 couples asked to participate, they received only 136 couples willing to respond, which was a rate of only 10%. Five instruments were used which produced the following results concerning clergy family stressors.<sup>110</sup>

- (1) There is family confusion over who is in and/or out of the family system.
- (2) Intrusiveness on the family from perceived congregational "watch-dogs" affects marriage satisfaction.
- (3) Deficiencies in social support systems creates a sense of loneliness and isolation for clergy families.
- (4) There is a reluctance for clergy families to admit they need help and support from others.
- (5) Syndromes such as "glass house," or "goldfish," characterize the domestic life of many clergy.<sup>111</sup>

There are recommendations for both prevention and intervention on behalf of clergy husbands and wives. These should come in the form of enrichment seminars, counselling or therapy programs from congregations and denominations.

Along with the training of parishioners, should come an awareness of the need for specialized care of the clergy family.<sup>112</sup> These recommendations are reinforced by the anecdotal comment from a pastor.

"I think little attention is paid to a pastor's family during a Church crisis. While the B.C.O.Q. gave me some support personally through the Area Minister, my spouse and children were not involved in the process in any way, yet they were greatly affected." Again, "My wife felt betrayed when I was asked to resign from the church. There was no help for the family when we most desperately needed it."

Focusing on clergy wives, Ruth Tucker in her First Ladies of the Parish, lists eight titles which have been published between the 1950's and the 1980's, on clergy or ministers' wives.<sup>113</sup> In her historical survey which goes back to Luther's and Calvin's wives, she presents only one wife whose spouse is still alive and active in pastoral ministry, i.e. Jill Briscoe, wife of Stuart Briscoe, who has a special ministry to women.<sup>114</sup>

In the account of her own struggles to accept her own identity and to use the divine gifts she had received, Jill speaks of her frustration with an absentee husband on preaching tours, and the balance required in marriage and ministry.<sup>115</sup>



David and Vera Mace, likewise mention how few books and studies have been produced for and about clergy families.<sup>116</sup> Of the estimated 220,000 married clergymen in 1980, the Maces claim that their's was "the first book to be written, specifically and exclusively, about clergy marriages."<sup>117</sup> Believing that clergy marriages represented a neglected area of critical need, the Maces began collecting data in 1976 from two hundred clergy couples. Their areas of concern were; the need for family enrichment, clergy wives' need for adjustment to their husband's ministries, advantages of clergy marriages, and disadvantages of clergy marriages. The findings as outlined in subsequent chapters indicate concerns with; time, congregational expectations, parsonages and money.<sup>118</sup> Helpful exercises for clergy husbands and wives to do follow several chapters, and an appendix lists several recommendations for denominational officials.

Barbara Gilbert published the findings of a Doctor of Ministry research project on clergy and spouses.

In it, she studies support services for clergy and spouses.<sup>119</sup> Beginning with the Maces' research, Gilbert updates the stresses facing clergy marriages. She lists twenty-two common complaints of both clergy and spouses who lack anyone in whom they can confide. This list is balanced by thirteen positive comments by those who have found good support systems.

Not surprisingly, most male clergy confirm that their wives are "the major and sometimes sole confidantes."<sup>120</sup> On the other hand, wives of clergy complain that there is no one to whom they can turn. But her research indicates that the major support for clergy and their families is God.<sup>121</sup>

Gilbert concludes that clergy and spouses can nurture support from a variety of resources such as; their spouses, parishioners, friends, peers, denominational personnel, counsellors, spiritual renewal, seminary training, and continuing education.<sup>122</sup>

Wes Roberts, along with the multiple lists of practical ways that congregations can help support their pastors and spouses, presents the names, addresses, and descriptions of forty-two helping ministries for clergy, from North America, the United Kingdom, New Zealand and Australia.<sup>123</sup>

Mickey and Ashmore have produced an important study on the clergy family in the 1990's called, Clergy Families, Is Normal Life Possible? The work is based on a questionnaire mailed to 1,446 clergy, of whom 52.6% responded. Half of this number were also interviewed by telephone. The survey was made up of clergy from eleven Protestant denominations. The forty-four point questionnaire is included at the back of the book. <sup>124</sup>

The authors first consider the theological call of ministers, including various spurious calls. The chapters are interspersed 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.<sup>125</sup> Under the heading 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 (MBTI). It is thought that these psychological tests can help determine a pastor's style of nurturing and support of others, to reveal areas where conflict may exist, and to help pastors to address problems in congregations with confidence and optimism.<sup>126</sup>

Gary Harbaugh uses the Myers/Briggs system as it relates to the exercise of spiritual gifts in the church.<sup>127</sup> He believes that the four-part scale of Extroversion vs. Introversion, Sensing vs. Intuition, Thinking vs. Feeling, and Judging vs. Perceiving, can help us to understand how the individual gifts given from God to each Christian are to be used in the church.<sup>128</sup> Each personality type for pastors, for example, can give important indications of how he should relate to a congregation's expectations, and what they can expect from him/her.<sup>129</sup>

Harbaugh provides an end section on "How to Use This Book," in which seventeen practical applications are given. He cautions the use of personality types for pastors, pastoral relations committees, and recruitment of persons for full-time ministry.

You cannot tell whether or not a pastor will be a good pastor by what four Myers-Briggs letters the pastor has! ...As a matter of fact, God may have called a pastor to serve the congregation who has what some consider to be the "wrong" MBTI letters, but who God knows is exactly the right person for the ministry challenges that exist!<sup>130</sup>

Mickey and Ashmore indicate that the clergy family model has shifted in the last thirty years 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.<sup>131</sup>

This means along with most dual-career or dual-worker marriages, including clergy, religion is considered a leisure-time activity. For 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 pastor 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.<sup>132</sup>

An important aspect of the call to ministry for the writers, is that clergy are called to be exemplars of ministry. As such, they are to act in good faith and to be accountable to the congregation and to the denomination which they serve. They are not entirely free to act on their own agenda, nor are they to assume the role of adversary of the local congregation or of the denomination. Included in the call, is the understanding of a covenant relationship and a sense of trust, based upon grace.<sup>133</sup>

A final chapter deals with the healing of clergy families when they experience conflict and injuries. Various types 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. Deeper injuries may occur for the pastor when there are fractures in ministry, failed goals, a split in the church, or controversy over some spiritual or civil issue taken by the pastor.

These may include encounter with the judicatory of the denomination, chronic annoyance problems from someone or a group, disgruntled family members, and self-esteem injuries. All of the above can be treated or dealt with in some way.

Incurable injuries are those which the authors claim to be irreversible. These are; clergy family breakup such as caused by divorce, separation, and uncontrollable children. A church breakup, and a mid-career exit from ministry are also viewed as incurable. The final ten pages make suggestions of how clergy can cope with most of the injuries they receive.<sup>134</sup>

#### **4. Clergy and Congregational Conflict**

The bulk of the new research being done has been in the area of clergy and congregational conflict. A survey of the literature gives insight into what is becoming a major area of concern.<sup>135</sup> Following a review of four important articles, ten topic areas representing the literature will be considered.

Straining the Tie that Binds: Congregational Conflict in the 1980S, is a survey of what has caused church or synagogue congregations to experience conflict.<sup>136</sup>

The team of researchers identified five causes of intrachurch conflict from the literature of the past twenty years.

These were;

- (1) the liberal/conservative divide,
- (2) external pressures such as demographic changes or denominational hierarchy,
- (3) interaction within sub-groups of a congregation,
- (4) differences between clergy and laity,
- (5) denominational differences.

In order to test their findings empirically, they selected an urban neighbourhood of fifteen out of twenty churches and synagogues. Within the fifteen churches studied, seventeen conflict events were recorded, with three churches reporting no conflicts in recent years. Nine out of the seventeen conflicts (over 1/2), involved authority; six out of seventeen (over 1/3), involved doctrinal issues.

A third involved social or political issues; and about a third involved liturgy.<sup>137</sup>

The conservative churches had fewer conflicts than the liberal ones, although there were a low number of liberal versus conservative type conflicts. Some conflicts were rooted in earlier church mergers within or across denominational lines.

The three churches reporting no conflict were all of the episcopal type as opposed to the congregational type polity churches, which reported more than one conflict in three of their churches.<sup>138</sup>

The role of the pastor seemed to cause conflict in some cases, but was not related to clergy/laity differences. Some pastors were dismissed because they had aligned themselves with the wrong power faction, or were found to be unsatisfactory.<sup>139</sup> Since the overall findings did not fall within expected hypotheses and categories, the researchers suggest possible causes which include:

- (1) An accelerated individualism in American culture.
- (2) An atrophy of commitment to communal associations like the church.
- (3) A "privatized" religion which expresses belief in God, but no preference for or commitment to a church.<sup>140</sup>
- (4) A new voluntarism which chooses to invest identity, and thus fight for ownership in the local congregation.<sup>141</sup>

From a more personal focus, G. Lloyd Rediger examines clergy and congregational conflict from the perspective of evil influences within. In a series of articles over a period of years from 1993 to 1996, he identifies a group he calls Clergy Killers.



In his initial article, Rediger angrily defines clergy killers as people who seek to destroy pastors with evil intention and willing purpose.<sup>142</sup> His conviction is based on twenty-five years of experience as a pastor and counsellor to churches, as well as extensive research with clergy.

According to Rediger, clergy killers wound or kill by direct attack, use others, or induce a victim to self-destruct. He gives several vivid examples. His claim is that extended damage to clergy can be avoided by: better seminary training at the beginning, stronger executive denominational support, legal intervention, training in conflict management and survival training.<sup>143</sup>

Several strategies are suggested in order to survive 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!<sup>144</sup>

Two years after his first article on clergy killers, Rediger wrote Beyond the Clergy Killer Phenomenon.<sup>145</sup> In it, he is more specific in trying to simplify or clarify his definition of clergy abuse as "intentional damage."<sup>146</sup>

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.

- (1) Tradition - Resistance to change in the denominational structure can cause abuse of those seeking to change it.
- (2) Triage - A medical term meaning to make decisions between limited resources and overwhelming needs. Clergy get into trouble making these tough choices in their ministry.
- (3) 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.
- (4) 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.
- (5) Secularization - A business model along with entitlement and rights thinking that reduces ministry to customer satisfaction, or else.
- (6) Support Systems - Denominational leaders must protect and support local pastors in order to avoid further abuse.

- (7) Volunteer Management - The need to select, train and nurture volunteers who are accountable and affirmed in their service.<sup>147</sup>

Rediger concludes his article with several positive responses that are emerging from clergy: awareness, networking, polity changes, accountable lay empowerment, and new models for healthy congregations.<sup>148</sup>

In a third article, Rediger looks at the other side of the coin in considering Killers of Congregations.<sup>149</sup>

Unlike some laity whom he identifies as clergy killers, the present article is about 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/she would also be indifferent to criticism, be deceitful, irritable, aggressive, impulsive, irresponsible, and lack guilt or remorse. Although admitting that these characteristics are not indicators of mental or emotional disorders in themselves, it is the pattern of behaviour that is determinative. The research indicates only 2 to 4 percent to be incompetent, and the same number to have mental disorders.<sup>150</sup>

Rediger then goes on to describe characteristics of evil and harmful clergy; the former being few, and the latter being toxic to congregations. His answer and antidote for killers of congregations is intervention and prevention. Career Development Centers can be used to evaluate clergy, identify potentially destructive behaviour, and recommend appropriate training and treatment. Certified pastoral counsellors 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 process, and healthy congregations must likewise be encouraged and trained to discern the dysfunctional in the pulpit as well as in the pew.<sup>151</sup>

We now consider the areas dealt with by the literature.

[1] Churches and Clergy that Abuse

There are some works which point to abusive churches and pastors, who have a history of control, manipulation, authoritarian leadership, excessive discipline and intimidation.

There is also a strong focus on false teaching and a success oriented theology.

These are a type of "warning" and "watch out" books to the Protestant churches as a whole. Two examples are W. Philip Keller's Predators In Our Pulpits, and Ronald M. Enroth's Churches That Abuse.<sup>152</sup>

Two others who point out what they think is the sell-out of Christianity to the secular culture of North America, are Dave Hunt and T.A. McMahon in The Seduction of Christianity, and Dave Hunt's Beyond Seduction.<sup>153</sup>

On another level, the same call goes out to the church from Stanley Hauerwas and William H. Willimon in Resident Aliens, and Jacques Ellul in The Subversion of Christianity.<sup>154</sup>

Keller and Enroth write from the perspective of **internal** threats to the church. Hunt and McMahon, along with Hauerwas and Willimon, as well as Ellul, consider the **external** threats of secular society to the church.

None of the six books deals with the central issue of conflict between clergy and congregations at the local level.

## [2] Conflict in the Public Eye

It seemed to be the largest Protestant denomination in the world, the Southern Baptist Convention, which opened the window on conflict between clergy and congregations.<sup>155</sup>

Fred McGehee, of the Sunday School Board, reported that Southern Baptists were firing their ministers at a rate of eighty-eight per month.<sup>156</sup> Citing some of the reasons reported in the periodical literature such as secularization, use of the business model and ministers as easy targets, the focus of the article was on coping and survival. His recommendations were; negotiate the least traumatic exit, relate forced termination to grief, anticipate family pain, and plan to survive economically. Lessons to be learned include; institutions intend to survive, 49% of terminations were forced by a small but powerful minority, rejection multiplies rejection, no one receives perfect justice, real faith has a chance when our assumptions give way, and don't forget to say goodbye.<sup>157</sup>

The final paragraph gives us 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.<sup>158</sup>

From an earlier anonymous source comes a book that sheds some light on why the "conflict phenomena" appears only fairly recently in the literature on clergy and churches, i.e. silence.

Pastor X writes:

So few men's biographies are helpful because most tend toward revealing the men on their summits....Their moments of frustration and their moments of agony over the very things we have been saying have escaped the legacy of the pen....Maybe this is one of history's greatest injustices to truth, that men in every profession tend to forget rainy days.<sup>159</sup>

[3] Conflict Within a System

Speed Leas of the Alban Institute, is perhaps one the most prolific writers and active lecturers in the area of clergy and congregational conflict.<sup>160</sup>

In his earliest and co-authored book Church Fights, Managing Conflict in the Local Church, Leas first defines what conflict is, and then identifies the different types of conflict. From the definition "to strike together", he identifies intra-personal conflict (within oneself), and interpersonal conflict (with or between other persons), as well as substantive conflict (facts, methods, means, ends, goals, values). He indicates that there is a positive function to conflict such as in the areas of empowerment, establishing identity and boundary lines, unifying the ingroup, and bearing the intolerable.<sup>161</sup>

Several chapters are given to the basics of what Leas calls first-stage contract; such as beginning, the use of a referee, ground rules for meeting, a data-gathering instrument, and analysis of data. The remainder of the book is his second-stage contract which includes; identifying interpersonal conflict, planning strategies, and reaching conclusions. Several appendixes give helpful advice for those using the book as a resource.<sup>162</sup>

Leas' solo offering on Leadership & Conflict, is not specifically targeted to clergy and churches, but to managers and leaders. In it he develops first a general theory of human needs, a general theory of leadership, the uniting of "fear" or stress and conflict and finally, specific examples of conflicting situations.<sup>163</sup> Following his four chapters of introduction of the theory and concepts of conflict, Leas suggests practical processes of dealing with it. These are; invitation or acknowledgement of a conflict, making contact with the conflicting parties, structuring the interaction, defining the problems, and when to escalate the conflict.

He next deals with managing or changing normal conflicting situations and then addresses how to curb or de-escalate conflict.



These are; establish boundaries, structure the process, search for common goals, respond to threats, and bring in a third party.<sup>164</sup> A final chapter gives helpful guidelines for self-defence when facing personal attack.

In his "how to" workbook Moving Your Church Through Conflict, Speed Leas begins with a brief theological overview of the role of reconciliation in conflict situations.

Theologically we say that reconciliation, like grace, is a gift. It cannot be earned or created by hard work, by following the law, by following behavioral science principles or by being sincere or prayerful....Thus, our "work" in conflict management cannot be the creating of reconciliation. That is God's work. Our aim, rather, is to help one another to be faithful, to seek to create environments in which the possibilities of reconciliation are increased. We are to invite others into new relationships and to invite ourselves into those new relationships - not to force them.<sup>165</sup>

Leas next identifies possible conflicting situations in a local congregation, and then classifies five levels of intensity. These are; problems to solve, disagreement, contest, fight/flight, and intractable situations. Through the first three levels of conflict, strategies are given for congregational use. Conflict at level four and five is the time says Leas, to bring in a third party or consultant. A specific conflicted church case is outlined including strategy steps and a week-end training schedule.<sup>166</sup>

His final chapter deals with special problems in church conflicts. These are; church size, opposition to the pastor, social action, a new building, multiple staffs, conflict with clergy and conflict aftermath.

Revealing the need for more work in the area, Leas concludes:

Research on churches in conflict is meager; research on churches after a conflict is infinitesimal....I have learned that no one knows how to make others be good or to handle themselves in a way that is just right so that the conflict will go away and everyone will live happily ever after.<sup>167</sup>

His workbook Understanding Your Congregation as a System, deals with assessing congregations from a Systems approach.<sup>168</sup> In it, Parsons and Leas use a polarity system of how to see congregations from specific categories of emphasis or focus. These are, strategy, authority, process, pastoral leadership, relatedness, lay leadership, and learning. The healthy ideal for the category of pastoral leadership, for example, would be in between the poles of a managerial style and a transformational style, which would avoid the excesses at either end of the scale in order to live in tension.<sup>169</sup>

This is the Systems Inventory that Speed Leas uses in his seminars and workshops.<sup>170</sup>

In assessing Speed Leas's views of clergy and congregational conflict, one would have to conclude that he is very much church and congregation oriented, and only deals with clergy conflict as it impinges on healthy congregational life.

There is also the sense in all of his books and attending his seminar, that his focus is on a "Systems" approach based on a behavioural science model. He does however, emphasize the grace side of the theological issues involved in conflict, and recognizes that without God, there may be no resolution. In fact, he uses the term "management" instead of "resolution" in conflict, because he believes that after almost thirty years of experience, conflict can be managed, but not always resolved.

#### [4] Applying the Model

McSwain and Treadwell consider similar issues in Conflict Ministry in the Church.<sup>171</sup> They lay a foundation for their study by identifying five steps in the process of conflict ministry: (1) spot potential for conflict, (2) avoid conflict, with integrity, (3) engage conflict events productively, (4) conclude conflict with responsible decision making and (5) celebrate the conclusion.<sup>172</sup>

The remainder of the book is given to applying the five steps of conflict ministry to various congregational case studies in order to see how the principles work out in real life conflicting situations. Like Leas, there is a chapter on stress as identified by Canadian Hans Selye, as well as a chapter on the need for a referee.<sup>173</sup>

McSwain and Treadwell see clergy as conflict ministers who are in the best position to enter into and to facilitate church conflict resolution. Their closing chapter seeks to classify biblical characters according to five types of conflict ministers; (1) the problem solver like Paul, (2) the super helper as Aaron with Moses, (3) the power broker like Elijah, (4) the facilitator like James in the Jerusalem church, and (5) the fearful loser with no examples given. The top three preferred types needed in the church conflict ministry are; the problem solver, the facilitator, and the super helper.<sup>174</sup>

#### [5] Preaching About Conflict Resolution

There are four writers who have dealt with church conflict from the point of view of preaching.<sup>175</sup> Each comes from a different faith community; Bell (Baptist), Gunnink (Christian Reformed), Nichols (Presbyterian), and Willimon (United Methodist).

Roy Bell uses several biblical figures to illustrate the differing ways to handle conflict in the church. Five Old Testament characters are profiled (Rehoboam, Elijah, Elisha, Hezekiah, Jehoshaphat), and five New Testament texts are considered. The New Testament figures are Jesus in Gethsemane, James and the Jerusalem Council, Paul's conflict with Barnabas over Mark, Paul's confrontation of Peter over eating with the Gentiles, and conflicts in Canadian society from what is due to Caesar and to God. Bell makes an interesting application of Paul's confrontation of Peter in using the McMaster controversy of the 1920's as an example.<sup>176</sup>

Jerrien Gunnink looks at conflict in the church from the important focus of the preaching act, (spirit-powered, relational, confrontational, pastoral, comprehensive, positive, prudent, and recovery through preaching.)<sup>177</sup> His conviction is that this is the one element that has been neglected in church conflict resolution. The qualities of character required for this type of preaching are; humility, faithfulness, servanthood, self-sacrifice, and love. The results and marks of a healthy church are, service centred, growth oriented, creative energy, positive outlook, and united spirit. His credentials come from preaching in a strife-torn church for eleven years.<sup>178</sup>

J. Randall Nichols begins his book on preaching about conflict on a personal note of loss and the need for restoration. As a trained psychotherapist, he joins therapy and counselling together in the book for his theme of restoration. Nichol's contribution to the area of conflict comes from his four operating premises.

- (1) Unresolved conflict places a lien on our emotional resources, and keeps coming back.
- (2) Conflict is the precondition of faith.
- (3) Conflict is the seedbed of creative growth.
- (4) Conflict represents a clarifying and healing of confusion.<sup>179</sup>

To these he adds as the overall objective of pastoral preaching, six essential elements.

- (1) The identification of conflict as a diagnosis of the situation.
- (2) Energizing people for participation in the conflict.
- (3) Contextualizing the conflict in theological perspective.
- (4) Focusing the conflict as is the proper role of "prophetic preaching."
- (5) Structuring and restructuring the conflict linguistically.
- (6) Providing interpretative tools as in "priestly" preaching.<sup>180</sup>

William Willimon in Preaching About Conflict in the Local Church, uses the first two chapters to cover the same issues as Leas and Kittlaus, and McSwain and Treadwell, which have already been considered above.<sup>181</sup> In his chapter on the effectiveness of preaching, "To Speak or not to Speak," he makes it quite clear.

Preaching provides no "quick fix" for conflict, because there is no substitute for committed, patient, long-term pastoral work before and after the pastor stands up to preach.<sup>182</sup>

At the same time, Willimon points out a problem with the pastor preaching as a prophet to the conflicts of a congregation. The pastor risks:

Exposing himself or herself to the ultimate weapon of a voluntary association - the power to criticize, withdraw support, or neutralize the authority of the leader...The clergy is the only professional group in our society dependent upon the group it serves for both its income and its supervision.<sup>183</sup>

Willimon concludes after several chapters on how the preacher is to prepare and preach the message, that the people can still resist and reject the message, and in fact, not even hear it properly. Using Jesus' first sermon in Nazareth (Luke 4:16-30) as an example of the failure of the message, Willimon says that it was "not because he was an inept, nonempathetic preacher, but because he preached so well that it hurt."<sup>184</sup>

In another context, Willimon indicates that the dilemma for the pastor is far deeper than resistance to the message.

Finally, we must admit that a great deal of (perhaps most) resistant behavior that a pastor encounters in the church may be neither manageable nor soluble. Resistance tends to be persistent, inevitable, and unconquerable in its personal and corporate expressions.<sup>185</sup>

The answer he suggests, lies not in ourselves as preachers. It is "beyond our powers, our techniques, our will, our understanding."<sup>186</sup> The true conflict he suggests is with the transcendent powers of which Paul speaks.

For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.

(Ephesians 6:12)

Willimon's final answer to conflict then, is to recognize our human condition, and our continuing need for God and his grace and mercy.

But is there indeed an "evil" and deadly component to conflict that clergy must face? There are writers who suggest the affirmative.



[6] The Evil Face of Conflict

There is a body of literature that is becoming more mainline, having to do with the "evil" aspect of conflict among clergy and congregations.

G. Lloyd Rediger in The Clergy Journal identified two groups of people who spread evil among clergy and in the congregations: "clergy killers," and "killers of congregations." These have been dealt with in an earlier section.<sup>187</sup>

In People of the Lie, physician and psychiatrist M. Scott Peck considers the possibility of people being evil and of spreading that evil to others.<sup>188</sup> He attempts to come to a working definition of evil as "that force, residing either inside or outside of human beings, that seeks to kill life or liveliness. And goodness is its opposite."<sup>189</sup> In his analysis of evil, he concludes as a result of sin, that there are only two sides.

There are only two states of being: submission to God and goodness or the refusal to submit to anything beyond one's own will - which refusal automatically enslaves one to the forces of evil. We must ultimately belong either to God or the devil.<sup>190</sup>

After a multitude of case studies, and a consideration of some human beings being possessed by evil, and even of group evil, Peck concludes that the only way to overcome and to cure evil is by love and suffering. His final example of the methodology of love is from the words of an old priest.

The only ultimate way to conquer evil is to let it be smothered within a willing, living human being. When it is absorbed there like blood in a sponge or a spear into one's heart, it loses its power and goes no further....A willing sacrifice is required....He or she must sacrificially absorb the evil.<sup>191</sup>

Kenneth Haugk is very intentional in his focus on a specific group within the church whom he identifies as antagonists.

Antagonists are individuals who, on the basis of non-substantive evidence, go out of their way to make insatiable demands, usually attacking the person or performance of others. These attacks are selfish in nature, tearing down rather than building up, and are frequently directed against those in a leadership capacity.<sup>192</sup>

His research comes from ten years of workshops, lectures, consultations and personal experiences with churches as a clinical psychologist, and is based on extensive field-testing and consultation with denominational leaders and professionals in the area. In identifying antagonism in the church, Haugk is clear that he does not mean mere criticism or healthy conflict in the church.

He divides antagonists into three categories: moderate, major, and hard-core; and fits them into a five-tiered model of Speed Leas. Haugk's antagonists are at the top of Leas' scale of Contests, Fight/Flight and Intractable Situations, and fall into Peck's definition of evil.<sup>193</sup>

When considering antagonists from a biblical perspective, Haugk stops short of calling them non-Christians, but asserts that despite the admonition of forgiveness in Matthew 18: 15-17, "most antagonists neither expect nor want forgiveness. They are simply not interested in the healing that forgiveness can bring."<sup>194</sup> After defining the issue in chapter one, Haugk uses the remaining chapters to show us how to identify antagonists, prevent antagonism, and deal with antagonism in the church. There are many positive and practical suggestions for pastors and church leaders of how to handle antagonists, and some final advice of how a pastor should leave an unresolved antagonistic situation.

What appears to be absent from Haugk as well as many of the books under review, is a specific process of discipline or excommunication to be used against the antagonist. In them, the pastor seems to be expendable, the problem people remain.

Wayne Oates takes the daring step of identifying five types of troublesome people as they affect the church and its clergy.<sup>195</sup> Uncharacteristically, his first chapter begins with how to help troublesome people, before he identifies whom he is talking about. He uses biblical passages on reconciliation in order to instruct his readers on the need to accept, forgive and restore the person who has offended them. The pastor and lay leaders are encouraged to build support systems for their own health and protection against the troublesome people they will face. A church grievance committee is suggested, even before we know why.

Oates identifies five categories of troublesome people in the remaining chapters. These are; the back-biting person, the power-ridden person, the competitive divider, the clinging vine, and the star performer.<sup>196</sup> In each case, biblical principles are used, along with consideration of the congregation as a system of support and pastoral counselling as a means of trying to understand the person's actions. The end is to "care" for the troubled, not to punish or to expel them.

In his book Powerful Personalities, Tim Kimmel deals with the aspect of control as it exists in a variety of human relationships, including the church.<sup>197</sup>

He describes three types of control; aggressive control, passive control, and passive/aggressive control. How this control works itself out in a variety of settings is considered next. The results of the controlling personality is what he calls toxic fear, toxic rage, toxic shame, toxic bondage, and toxic strength. The antidote in each of the broken relationships is grace; grace-based families, grace-based marriages, and grace-based parenting.<sup>198</sup>

A chapter on "Evangelical Power Brokers" deals with controlling pastors and abusive churches.

Kimmel presents a letter written to a pastor who was dismissed by his congregation, in an attempt at forgiveness and reconciliation. They invited him back to preach. A tearful response follows from the pastor describing his trauma and that of his family, declaring his continued love and complete forgiveness.<sup>199</sup>

David Johnson and Jeff VanVonderen who wrote The Subtle Power of Spiritual Abuse define the problem of the abuse of power.

Spiritual abuse is the mistreatment of a person who is in need of help, support or greater spiritual empowerment, with the result of weakening, undermining or decreasing that person's spiritual empowerment.<sup>200</sup>

This definition could apply to churches as well as to pastors who abuse their power, and in each case the evil face of conflict is evident.

[7] A Pastoral Response to Conflict

Gene Edwards presents a compelling pastoral response to spiritual abuse and empowerment in ministry from a study of three kings: David, Saul, and Absalom.<sup>201</sup> Several selected quotes give what he believes to be the proper pastoral response when faced with a conflicting situation.

(a) When David fled from the persecution of Saul.

David did not split the kingdom when he made his departure. He did not take part of the population with him. He left alone.<sup>202</sup>

(b) David and authority.

"authority from God is not afraid of challengers, makes no defense, and cares not one whit if it must be dethroned ....As far as David's having authority: Men who don't have it talk about it all the time. Submit, submit, that's all you hear. David had authority, but I don't think that fact ever occurred to him!"<sup>203</sup>

(c) Absalom's rebellion.

"I tell you emphatically, no rebellion in the kingdom of God is proper, nor can it ever be fully blessed....a man who will lead a rebellion has already proven, no matter how grandiose his words or angelic his ways, that he has a critical nature, an unprincipled character, and hidden motives in his heart. Frankly, he is a thief."<sup>204</sup>

(d) David and his defeat by Absalom.

"I did not lift a finger to be made king. Nor to preserve a kingdom. Even the kingdom of God! God put me here. It is not my responsibility to take, or keep authority. Do you not realize, it may be His will for these things to take place?...It may be that in God's eyes I am no longer worthy to rule. Perhaps He is through with me."<sup>205</sup>

In a later related book, Preventing a Church Split, Gene Edwards with Tom Brandon, writes from his personal experience of having witnessed four church splits by the time he was eighteen years old.<sup>206</sup> His contention as a Baptist pastor is that every Christian will one day experience a church split or be involved in a church fight. He warns against violence, exclusivism, and the recent authoritarian movement which demanded obedience and conformity.

The only way to prevent a church split is to do away with freedoms, and introduce controls. Since that is not advisable from the free-church perspective, splits will always occur. His answer then, is to walk away from a potential split, leave the paid ministry, and join the home church movement which he has done!<sup>207</sup>

In the concluding chapters, Tom Brandon seeks to advise appropriate action to conflict as a Christian lawyer. He advises a Scriptural response and ultimate reconciliation. But, if this does not work, which is often the case, his answer is either to throw a party and focus on the Lord, or to walk away from it, as up to fifteen hundred pastors are doing each year in the Southern Baptist Convention!<sup>208</sup>

Others, disenchanted with the church, have often reacted in a similar manner. Morris Stuart in So Long, Farewell and Thanks for the Church? speaks from the point of view of the "refugees" who left the organized church from the 1960's. This lasted through to the 1980's as a protest against various movements and social problems within society, and of the failures of the Church.<sup>209</sup>

Stuart begins his work with a chapter on Jesus the Equaliser, as the one through whom and in whom all Christian action is to be done. His call throughout is for a return to a Christian counter-culture which engages culture and society in the areas of its structures, justice, social responsibility, ecology, and view of human nature. Stuart speaks from within the Christian community, and wants to draw the refugee back into the kingdom. The book ends with a letter from a refugee who seems to reflect the theme of those who seek for answers, but go away empty.



I really did believe that there was a loving Creator, Sustainer and Equaliser - Almighty God. I really did believe that in this God there was the key to those big questions of human origin, destiny, purpose and pain. Now I wonder. There are so many of us out there, and many others still among you who feel this way but just can't bring themselves to join us.<sup>210</sup>

A range of the pastoral response to conflict can be seen in Edwards' double advice, from (1) take it like king David, and wait for God's vindication, to (2) walk away from it and have no paid clergy. A third response could be what Stuart tries to address in his target of the "refugees" from the Church, to get back into the fight.

[8] Conflict from the Pew

Frank Martin considers church conflict from the layman's point of view in the pew. In War in the Pews, A Foxhole Guide to Surviving Church Conflict, Martin as a deacon, gives advice in a six-step plan for survival:

- (1) retreat and regroup
- (2) reassess your priorities
- (3) go to your knees
- (4) if you've decided to stay...
- (5) if you've decided to go...
- (6) settle in and settle down!<sup>211</sup>

He goes on to describe the many things that disturb the peace in a congregation and gives recommendations for peace-making.

Also from a layman's perspective, Charles Colson in The Body, points out the destructive nature of conflict in the body of Christ, and appeals throughout for a united witness to the world.<sup>212</sup>

[9] Managing Church Conflict

Hugh Halverstadt in Managing Church Conflict presents a Christian model for the inevitable church conflicts which he believes can be managed within the church context.<sup>213</sup> He claims that his model presents several distinguishing concepts:

- (1) a self-conscious applied Christian ethic
- (2) understanding the faith community
- (3) recognition of the power of the faith community
- (4) an ethical and fair process for fighting
- (5) a model which can be used without an outside consultant<sup>214</sup>

Following an initial chapter on becoming a conflict manager, the body of the book is given to outlining and explaining his model in several steps:

- (1) appraising a conflictual situation
- (2) managing conflicts
- (3) preventing exchanges
- (4) changing principals' behaviours
- (5) coaching principals
- (6) negotiating issues
- (7) mediating relationships<sup>215</sup>

The last chapter on "Fighting for God's Shalom as Mainline Christians" is a final reminder that "shalom" is both God's gift and our response-ability.<sup>216</sup> Halverstadt's model is very much like several of the authors he uses (except for his Christian base), and is commonly called "principled negotiation," or "alternate dispute resolution," and is based on the Harvard Negotiation Project.<sup>217</sup>

[10] Conflict as Sacrifice

It seems that, in conflicting situations between clergy and congregations, 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! Some anecdotal comments of pastors seem to reinforce this.

"I have been told that Area Ministers are mandated to preserve the congregation no matter the cost to the pastor and his family and no matter that the pastor's concerns are legitimate."

"When I was unemployed and seeking a pastoral position, I felt as though I had been black listed."

"I really believe somebody needs to hold churches accountable for their abuse of pastors. Over the years, I've seen that the B.C.O.Q. is unwilling to do so. The churches get away with it because pastors and their families are expendable."

A prominent Canadian preacher Leonard Griffith wrote of such a personal experience and called it "The Saddest Sunday."<sup>218</sup>

In it, he describes the changes that took place since returning from a successful ministry in England to his former United Church congregation in Toronto. Calling the experience of involuntary termination as "an abortion," "a dark chapter," "democracy run wild," and "a runaway train," he catalogues the events that led to his demise over a three year period.<sup>219</sup> Finally deciding to resign, Griffith paraphrases the experience of Jesus' sacrifice as determined by the leadership of his day: "it is expedient that one man should die for the people, and that a whole congregation should not perish."<sup>220</sup>

From this perspective, are clergy to be the "sacrificial lambs" in congregational conflict? The apostle Paul quotes the Psalmist at a point of expendability in the cause of Christ: "For your sake we face death all day long; we are considered as sheep to be slaughtered." (Romans 8:36, Psalm 44:22)

Although the question may not have a definitive answer, most clergy take their role of suffering for the sake of the gospel seriously. As David Fisher confessed throughout his long pastoral ministry; "Ministry just plain hurts most of the time."<sup>221</sup> C. Welton Gaddy suggests that sacrifice and hurting helps clergy to clarify who they are, and to have compassion for those who suffer: "I am scared of a person who has never hurt."<sup>222</sup>

Kent Groff, a Presbyterian minister, suffered through two forced resignations from churches in a twenty year period. He offers seven spiritual strategies for pastoral conflict. They are based on what the pastor can do within his/her own control despite the conflicting situation, in order to deepen his/her own life with God:

- (1) find or found a support group
- (2) deepen your own inner prayer life
- (3) find a spiritual director for yourself
- (4) take a silent retreat to listen to your heart
- (5) listen to your dreams
- (6) use the Ignation discernment process
- (7) convene a "Clearness Committee" - Quaker style

Groff adds an eighth suggested strategy, if it is possible:

- (8) hold a representative healing service for the church<sup>223</sup>

It is his conviction that the church conflicts which were the most traumatic crises of his life, became the catalyst of his deepest joy and present ministry as a consultant and spiritual director.<sup>224</sup>

Throughout this section relating to the literature on Clergy and Congregational Conflict, ten areas of concentration have been considered. A few summary conclusions can now be made:

- (1) There are some churches and congregations that are abusive.
- (2) Pastors sometimes abuse congregations.
- (3) There are models of conflict management that can be applied to clergy and congregations which are helpful and do contribute to resolutions.
- (4) Preaching is seen as a positive contribution to problems of conflict in the churches.
- (5) There is an evil force causing conflict which must be faced with spiritual resources and the transcendent power of God.

##### **5. Denominational Support Services**

The importance of clergy care is seen from the perspective of the denominations they serve. Throughout the study of the literature, there has been some movement in the direction of increased denominational support services.

These are being provided for clergy by way of prevention, intervention and preservation.

Of the three articles under review, one considers how the denomination perceives the provision of support for clergy families. Another by the same authors, considers how clergy perceive the availability of denominational support services. A third, by an Area Minister questions the level of support given by his Baptist denomination to its pastors.

Morris and Blanton<sup>225</sup> begin their study of denominational support services with a review of the history of support. Their review shows a lack of research in the area throughout the 1980's, even though there was evidence of considerable stress in clergy families. The stress appeared in such areas as increased divorce rates, parent/child conflict in the parsonage and psychic stress such as burnout, physical and mental illness, sexuality, and self-esteem. 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. Anecdotal and empirical research has also been showing denominations in the 1990's that prevention is less expensive than remediation.<sup>226</sup>

The method of research was to survey 28 of 33 denominations who were willing to participate. The survey focused on denominational perception of clergy stress in specific areas, and the denominational support services provided in those areas. The results showed that the denominations perceived that the greatest concern of clergy was financial management and benefits. While most denominations provided services in the financial area such as pensions and retirement, health and life insurance and career development, 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.<sup>227</sup>

It was 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.<sup>228</sup>

The conclusion of the study indicated that there was awareness by denominations of the stressors faced by clergy and their families, with an attempt to provide some assistance.



But awareness was found by the data to be only partial. There was found a need to co-ordinate the services needed by all three of the participants in ministry, i.e., clergy, congregations and denominations. Gaps were found in denominational support services involving other members of the clergy family. Examples of these were; time with spouse and children, managing family boundaries, relocation and communication issues, which only a minority of denominations were filling.<sup>229</sup>

The second article by Morris and Blanton focuses on denominational support services as perceived by clergy.<sup>230</sup>

A survey of the literature as a preamble to the study suggests that religious leadership at the denominational level has traditionally denied, discriminated against, disciplined or dismissed, and/or distanced themselves from problem-presenting clergy and their families. This has been particularly true of Protestant clergy as opposed to Catholic clergy, who when they belong to a religious order, are cared for "for better or worse".

Both the anecdotal and the empirical data surveyed through the seventies and eighties indicated to Morris and Blanton that Protestant clergy risk losing their status and security if personal or family difficulties become apparent.

According to their research, there appeared to be an unwritten policy and philosophical bent for denominations to eliminate rather than restore certain troubled clergy.

The summary of the evidence prior to their study in 1995 led them to conclude that stress and pressure rests on clergy to be perfect and without failure. This then forces them to pretend that all is well, and they are reluctant to admit difficulties and to seek help before a crisis develops. There would also be a distrust of the bureaucracy and structures of denominations which might judge them unfit for ministry.<sup>231</sup>

When it came to the method of sampling clergy in order to confirm their suspicions and hunches from the literature, it is evident that Morris and Blanton used the same sample group as they did in their 1994 study.<sup>232</sup> Three different instruments were used to indicate what services were available from denominations, and what services were important for clergy.

The top five services perceived to be available and important to clergy families were, pensions, accredited academic programs, health insurance, personal and ministerial enrichment, and marriage enrichment seminars.

The five services perceived to be important 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.<sup>233</sup>

Five recommendations followed the data of the study.

- (1) Denominations should assume more responsibility in providing support services for their clergy.
- (2) 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).
- (3) 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.
- (4) Denominations should 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.
- (5) The perception is that clergy are not receiving the level of support they feel is important for effective ministry.<sup>234</sup>

Positively, other studies were quoted throughout the study to indicate that supported and healthy clergy families produce healthy churches and denominations. An important feature of clergy health was thought to be a pastor's pastor or ombudsman who would be a mentor, advocate, encourager and friend. This service would need to be provided in the spirit of acceptance, grace and love, without judgment or prejudice. It might therefore need to be personified in a non-denominational executive, counsellor or mediator.

From a Canadian perspective, David Cook an Area Minister with the United Baptist Churches of the Atlantic Provinces, wrote of the care of pastors from the denominational point of view.<sup>235</sup> The question of who ministers to pastors when they face personal problems is answered by a series of four questions with suggested answers. The results of his investigation can be summarized as follows.

- (1) A pastor's confidants exist in a very small circle. They might include a pastoral friend, seminary professor, or staff person.
- (2) 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.

- (3) 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.
- (4) The denominational record of help has been good, but is hampered by financial constraints.<sup>236</sup>

Several proposals are suggested in order to make the help better. Among these are listening/discussion sessions and more flexibility for Area Ministers. Outside resources would also be made available, regional support forums, resource information through the magazine, and an overhaul of the internship-supervision process.<sup>237</sup>

To summarize the writers who have been considered in this chapter, some overall observations are noted, which will need to be tested and evaluated in the course of the continuing research of the thesis-project.

- (1) It is clear that we are living in changing times which will require new paradigms for ministry at the end of the twentieth century.
- (2) There is a new generation of pastors emerging who are still certain of a divine call.

But they are beginning to adopt a business or secular model of entitlement, rights, and benefits associated with pastoral ministry.

- (3) Clergy are experiencing the same stresses and pressures as other professionals in society, and therefore want society or the denomination and churches to address their perceived needs.
- (4) Denominations are slow and reluctant to adjust to increasing demands for a hands-on responsibility for their clergy.
- (5) There are increasing clergy failures, boundary crossing, personal and family stresses, congregational conflicts and related issues that need immediate and ongoing attention.
- (6) Clergy appear uncertain about boundary ambiguities, authority, priesthood of all, a double-standard, social shifts, morale, congregational expectations and empowerment.
- (7) Denominations need to heed the call of clergy in the provision of services, especially to families. These services need to be specific, objective and unbiased.

## Discussion

The anecdotal comments from the magazines and newspapers indicate problems with clergy care at the congregational and denominational levels. The literature from case studies and individual research would seem to confirm some areas of concern. In an attempt to summarize and dialogue with the sources the following is presented as an indication of the hunches and trends as they have appeared throughout this chapter.

### (1) The Pastor and His Role

After a review of eleven categories under The Pastor and His Role, the evidence seems somewhat inconclusive. The following comments are reflective of the literature.

- (1) While the candidates in training for ministry are changing, there is a corresponding assessment and call for adjustments in their education at the seminary level.
- (2) There may be a temptation to follow the "career" stream of ministry with the appeal that secular society offers, but "calling" is still seen as important to clergy and congregations. Note: There remains in place, a fifty-eight page procedures handbook with the B.C.O.Q. which outlines steps for Ordination.

These steps include the presentation of a Ministry Statement which includes: (1) salvation experience, (2) understanding and concept of ministry, (3) sense and direction of a Call to ministry, and (4) theological interpretations which inform their ministry.<sup>238</sup>

- (3) When trying to identify leadership styles for clergy, no style was found to be more effective than an other. Likewise, boundary ambiguity and personality differences were non-starters.
- (4) In the areas of spiritual life, pastoral roles, and clergy stress and burnout, most pastors appear to be conscious of their own failings and weaknesses in these areas and are open to help and support services. A refocusing on the spiritual resources for ministry was pointed to as important. Perhaps the contents of Chapter two on Call, and a fresh study of the biblical characters referred to might give a renewed sense of purpose and calling for many clergy.
- (5) The priesthood of believers and authority issues were mostly resolved by clergy being encouraged to be sure of their calling through the affirmation of ordination by their congregations, and their dependence on God.
- (6) Self-image was reduced by the writers to an issue of meaning.



Most conservative writers (Nouwen, Stott, Willimon) recommended a denial of self, a focus on Christ and a turning away from popular culture.

While the Pastor and His Role was somewhat ambiguous in its findings, the pastor still believes that he/she does have a role to fulfil by Divine calling.

Despite the hazards and hardships along the way which the literature points to, these difficulties in ministry seemed to be faced with a resilient and steadfast spirit.

As one pastor strongly affirms by way of anecdotal comment.

"We depend too much on the churches and denomination for our support as pastors. We need to depend more on the Lord and appreciate what we have. We need to see more of the Spirit of Christ in our attitudes. He came to serve and not to be served. I am proud to be a Canadian Baptist and a pastor with the B.C.O.Q."

## (2) Pastoral Failure

The focus on sexual failure revealed a minimum of infractions compared to the number surveyed. Seat, Trent, and Kim (1993) surveyed 1000, of whom less than 30% responded. Of those who did, only 16 (5.8% of 277) indicated sexual contact. A key component for correction of behaviour was seen to be written guidelines and policies from the denomination (80%).

Overall, there are too few resources in this area from which to make definitive comment, but the trend would seem to be toward increased cases of a failure of trust, and the need for denominations to make policies and consequences clear and unambiguous, along with adequate support services for those who fail.

(3) Clergy Families

Clergy family needs are just now getting research attention in the 1990's. Spouses and children of clergy are beginning to be seen as an important component of clergy life. While there are increased calls for support services from denominations, clergy spouses remain the major confidants, with God as the key resource for both.

Personality testing for ministry is seen to be an unreliable resource for placement purposes. A specific area of concern raised by Priscilla Blanton is the pastoral care and placement role being held by the same person. This is seen as important as it relates to discipline and credentials issues. While most authors agreed that the image of clergy families is changing, more work and research is required.

#### (4) Clergy and Congregational Conflict

With changing and challenging times, the literature indicates an increasing conflict between clergy and congregations. Through a variety of focused topics it is clear that more time is being given to trying to resolve or at least to manage the disagreements that arise. The writers suggest and recommend policies, processes, and personnel directives.

But it is the individual pastor and his congregation that must work out the details. With an increase of possible abuse from both sides, there is a need for denominational support services and especially those specially trained as mediators or conflict managers. More of the literature points to clergy pursuing their own resources, especially the spiritual, with which they are most familiar. Again the field is new, and requires more extensive research and study.

#### (5) Denominational Support Services

With a renewed call for increasing denominational support services for clergy and their families, the literature leans toward prevention rather than intervention, in order to have a healthy clergy who serve healthy congregations.

### Congregational and Denominational Responses

Before going on to the clergy response to the survey in the next chapter, we further set the stage with how congregations and denominations respond to the issues, and what role theology plays.

Churches and denominations normally co-operate to offer such support services as pastors' and wives' retreats, pastoral enrichment seminars, limited funding for housing, car purchases, vacations and continuing education. Emergency and crisis counselling needs are dealt with on an "as needed," and "by request" basis. Increasingly, denominations and churches are needing to provide policy and procedure guidelines for boundary issues such as child abuse, sexual abuse, and moral and ethical delinquency in the life of their clergy. This need has prompted the Baptist Convention of Ontario and Quebec to produce a manual for alleged cases of child abuse and other misconduct issues by their clergy.<sup>239</sup>

The Baptist Union of Western Canada has produced "Guidelines on Pastoral Ethics," as well as "Considerations and Processes in Situations of Pastoral Moral Failure," and "Protocol for Situations of Professional Sexual Misconduct."<sup>240</sup>

McMaster Divinity College in Hamilton, Ontario hosted a conference on abuse and related ministry issues. The topics of that conference included emotional abuse, child abuse, abuse of the elderly, abuse as seen and addressed in the Bible, abuse in the history of the Church, theological perspectives on abuse, the Church and/or the pastor as abuser, factors in the Christian community that contribute to abuse, Baptist policy on abuse, legal considerations, and pastoral care for the abuser.<sup>241</sup>

In most cases, the policies of the denominations or the recommendations of the Conference on Abuse focuses on the breach of the rules or ethics by clergy and the judicial process, punishment or discipline required. It seems that little is offered clergy by way of rehabilitation and restoration. But most importantly, reinstatement to pastoral place and service is dealt with tentatively and with reservation.

The United Baptist Convention of the Atlantic Provinces does have a policy on the moral failure of its clergy which contains as its goals in disciplinary action the following:

The ultimate goal is restoration to acceptable ministry. Where this is not possible or feasible, the goal is to reclaim the offender to wholesome life within the Christian community.<sup>242</sup>

Along with restoration, there is the recognition of the need for a balance between forgiveness and acceptance on the one hand, and accountability and justice-making on the other. This goal thus reminds us of God's grace and forgiveness, and that the disciplinary action is not simply punitive in nature.<sup>243</sup> John C. Talbot in his workbook "Managing Transitions in Pastoral Leadership," stresses the importance of interim leadership and affirmation of a congregation when moral problems and conflict develop over pastoral leadership.<sup>244</sup>

One mainline denomination, The Presbyterian Church in Canada, has a large "Book of Forms" which it uses to govern the conduct and discipline of its churches and clergy.<sup>245</sup> It has various categories of discipline for its clergy. These range from simple censure, admonition and rebuke to the more serious suspension and deposition from office. The final discipline is excommunication from the Church. There are ten points which encourage restoration of the offending office-bearer.<sup>246</sup>

The Evangelical Missionary Church of Canada, lists specific minimum suspension periods for a suspended minister:

- (a) in case of sexual deviation, two years;
- (b) in case of other moral deviation, six months;
- (c) in case of doctrinal deviation, six months;
- (d) in case of deviation in practice, three months.<sup>247</sup>

The same denomination also requires that the separation of a minister and his/her spouse requires an immediate leave of absence from duties, in order to attempt a resolution within eight weeks.<sup>248</sup> Churches and members are likewise required to submit to the discipline of the denomination. Offending members can have their names removed and terminated from membership. A local church can even be removed from the denomination for cause. A pastor has the added protection of an extensive appeal process.<sup>249</sup>

In both denominations of the Presbyterian Church in Canada and the Evangelical Missionary Church of Canada however, senior executive staff indicate that the discipline of their clergy for spiritual as well as moral failure, is in most cases punitive, with little restorative grace. Discipline is also administered by the same body which issues credentials, often leading to the suspicion that there may be a conflict of interest, as well as possible injustice.<sup>250</sup>

The Baptist Convention of Ontario and Quebec holds an accreditation review of pastors who: leave a congregation to start a new church, have been separated or divorced, have false claims brought against them, have abused an interim position, or who have been accused of some action by elected leaders, the Area Minister, or the Association.

There is progress being made by the B.C.O.Q. toward the establishing of guidelines for pastors who: resign or are terminated, divorce and remarry, or are involved in dispute and congregational conflict. There is also a debriefing time after a pastor leaves a congregation.<sup>251</sup> Conversations with the executive staff of the Pastoral Resources Division of the B.C.O.Q. revealed the following clergy care areas being given attention.

- (1) The Division is working on acquiring the services of an outside mediator to be paid for by the denomination, for crisis counselling and intervention on behalf of pastors. This is called an Employee Assistance Programme (E.A.P.).
- (2) The establishment of a "1-800" number for potential suicide calls from pastors.
- (3) The setting up of clergy support groups through local Association Ministerials.
- (4) Intentional plans for a roster of pastors who are waiting for placement to do Pulpit Supply and Interim Ministry.<sup>252</sup>

The Division of Congregational Life is also working on areas of concern in pastoral/congregational relations, and especially where churches abuse their pastors. The process would involve the discipline of offending churches.



But legally this would be difficult because of the way churches are constituted. The present recommendation would be to place the responsibility with local Associations, who would encourage a modification and amendment of existing Constitutions to include the discipline of a local church who might be abusive of its pastor. This is thought to be at the beginning stages of development.<sup>253</sup>

Loren Mead, the founder of the American based Alban Institute, lists what he believes congregations need from denominational judicatories or executive staff.

- (1) Help when they get in trouble.
- (2) The need to be left alone.
- (3) To be called to account when they get off base.
- (4) Pastoral care in times of crisis.
- (5) The care of clergy without interfering with their work.
- (6) Supplying of leadership development.
- (7) Providing of specialized knowledge and technical services.
- (8) A sense of their own place in the larger mission.
- (9) The need for someone to listen, and listen and listen.<sup>254</sup>

Mead, however, is not very optimistic about the future of congregations and denominations from a mainline perspective.

As he assesses the situation, he is critical of both the churches and clergy.

- (1) We have dug ourselves into a financial hole.
- (2) We have consistently misappropriated funds.
- (3) We refuse to pay attention to the financial disaster that is approaching.
- (4) We have failed to enfranchise the laity.
- (5) We have built unhealthy dependency systems.
- (6) We have become "fundamentalists" in the way we view our structures.
- (7) We have not recognized the complexity of the change process.<sup>255</sup>

Mead sees the triumphalism of the mainline American churches in the fifties and being carried on by the conservative churches today, as ending in the same irreversible decline of moving into exile from the heart of society. His advice is to return to the dedication of a Jeremiah, and to the rebuilding attitude of the Old Testament prophets Ezra, Nehemiah, Haggai and Zechariah. From the New Testament perspective, Mead believes congregations need to be more reflective of the early church's koinonia - fellowship, kerygma - proclamation, didache - teaching, and diakonia - serving.<sup>256</sup>

In the midst of what congregations need and are supplying, and being supplied by denominations, the question arises, "What do clergy need?" They certainly need the basic care that the churches and denominations currently provide by way of salary, benefits, support, programmes, and any other positive incentives to ministry. Going back to our premise that clergy are healers who also need healed, we wonder if they are getting that - from God, themselves, or the churches and denominations in which they serve.

Some clergy support groups are being established by their own peers, especially for those who have experienced an unhappy termination or resignation. John Merks has established the Ministers' Mutual Aid in Moncton, NB, as "A network of ministers helping ministers through traumatic transitions."<sup>257</sup> Eight practical resources are available as support for clergy. There is also a list of "alleged exceptionally troubled churches in several denominations."<sup>258</sup>

Two United Church ministers in Ontario have also established clergy support groups. Rev. K.D. McKibbon founded the Clergy Support in Metcalfe, and Rev. Tony Ouwehand founded the Canadian Association of Clergy in Hamilton.<sup>259</sup>

If we assess clergy support services by churches and denominations to this point, there appears to be a positive response to the needs, when and as they are known; but clergy must initiate the interest and focus the attention on the specific area. Will this be the case with the survey results?

#### Does Theology Have An Answer?

For the most part, the authors considered in the review of literature have focused on a sociological and behavioural model in their interpretation of issues which affect clergy care. The theology of the day seems not able to supply a stable environment by which to judge and discern in this important area of the Church's life.

Leander Keck, a former Baptist and now a professor of Biblical Theology at the mainline Yale Divinity School, is critical of what he calls the "queen for a day" faddism of theologies that have prevailed throughout most of this century. He sees the Church as having gone through the heyday of neo-orthodoxy, the history of salvation theology and the biblical theology movement. This was followed by the existential theology and post-Bultmannian theology, as well as Pannenberg and Cobb's process theology, without having set down any real theological roots.<sup>260</sup>

In a later work, Keck likens the changes that have taken place in theology today as a state fair without a midway or main exhibit.<sup>261</sup> He points out four shifts that have taken place in theology: (1) theology has become anthropology, (2) gospel has become law, (3) understanding now seeks faith, and (4) the hermeneutic of suspicion has become the hermeneutic of alienation.<sup>262</sup> The major focus of the present according to Keck, is that "far too much theology today underwrites a striver's manual instead of a gift certificate from the God who ...justifies the ungodly."<sup>263</sup> The preacher is urged to "think theologically," and not to leave it to the seminaries and professionals. This Keck believes is the way of true renewal in the Church.

Hans Kung, a modern Catholic theologian, claims that the problems in theology for the Church today stem from the Reformation period and the unresolved issues of that era.<sup>264</sup> Writing from a position of postmodernity, Kung reviews the trends and transitions in theology from Luther and Erasmus to Karl Barth. He concludes that a new paradigm in religion is needed which will include the world religions, but will remain true to the faith of Christ.<sup>265</sup>

Walter Brueggemann, an Old Testament professor and theologian, sees the problem to be one which exists within the Church.

His claim is that the gospel is "a truth widely held, but a truth greatly reduced. It is a truth that has been flattened, trivialized and rendered inane."<sup>266</sup> The answer lies with the preacher's approach. His answer is that the preacher must become the poet and use poetic speech.

Poetic speech is the only proclamation worth doing in a situation of reductionism, the only proclamation, I submit, that is worthy of the name "preaching." Such preaching is not moral instruction or problem solving or doctrinal clarification. It is not good advice, nor is it romantic caressing, nor is it a soothing good humor. It is, rather, the ready, steady, surprising proposal that the real world in which God invites us to live is not the one made available by the rulers of this age.<sup>267</sup>

Brueggemann proposes that the preacher use the text of the Bible to his or her congregation in such a way as a poet to "evoke a different world, a new song, a fresh move, a new identity, a resolve about ethics, a being at home."<sup>268</sup> He presents four lectures to test his proposal, based mostly on Old Testament texts. The themes of the first three chapters are forgiveness, communion, and obedience. In the fourth, his focus is on human personhood.<sup>269</sup> By using the illustration of Daniel in chapters one and four of his prophecy, Brueggemann sees our modern world as seducing us into false notions of self. The preacher as poet is to give an alternative sense of self. That self can be realized by the same resolve as Daniel's, not to eat of the king's meat. In New Testament terms, it is saving our life by losing it.

The other side is that of Nebuchadnezzar at first resisting God and then yielding to Him. It is Brueggemann's conclusion that; "we are both Daniel and Nebuchadnezzar: like Daniel tempted to submit and called to resist, like Nebuchadnezzar, tempted to autonomy and called to relinquish."<sup>270</sup>

German Lutheran theologian and pastor Helmut Thielicke, examines the problems of the church in light of the charge that preaching has had its day.<sup>271</sup> He is critical of the pastor who handles his message sloppily, who is not authentic in his proclamation of the gospel, or who is too professional and aloof from the people. He also sees a retreat into liturgism, a flight into busyness and bureaucratic procedures, as losing sight of the real task at hand, and as being a real flight from the Word.<sup>272</sup>

Thielicke even questions whether or not the Protestant movement has a future, was only a gigantic interim, and it is now time for the Catholic Church to take over.<sup>273</sup>

His real answer is not for an abandonment of the Church or of preaching, but of enduring "suffering love for the Church." It is a suffering that does not kill our love for the Church, but rather deepens it.

The preacher in such a Church is one who has learned the lesson of the grain of wheat dying, for;

"Only he who dies and rises again with Christ can credibly bear witness to the death and resurrection of the Lord."<sup>274</sup>

Historian Thomas Reeves writes that the majority of the mainline denominational groups, including the American Baptists, are confused and helpless, consumer oriented, caught up in the secular religions of the Enlightenment, Marxism and science; and, are largely stuck in the sixties, while being on the precipice of extinction.<sup>275</sup> His well researched and documented survey of the last four decades of church history shows the mainline churches declining. The churches as he sees them have gone through a process of oldline, sideline, and possibly flatline in spiritual life, effectiveness, and influence.

The final chapter on "Renewing the Mainline" is the only hopeful response to an otherwise discouraging picture. Reeves' answer is for the mainline churches to return to some fundamentals:

- (1) Accept the essentials of the Christian faith, including the miraculous.



- (2) Train clergy to preach and live the faith.
- (3) Maintain a solid theology which although accepting of verifiable evidence, is nevertheless sceptical of shoddy research as in some of the social sciences, and radical theologies.
- (4) Accept a radical humility, with a denial of personal pride and an emptying of self as demanded in Scripture.
- (5) Stress the unique importance of Jesus Christ.
- (6) Require high moral standards.
- (7) Become engaged in evangelism.
- (8) Have a deep involvement with the media.
- (9) Take steps to stem the flight of young people.
- (10) Accelerate social and charitable activities.

A key component for a renewed church would be a renewed clergy and theology.<sup>276</sup>

A final illustration of the need for renewal is given from the experience of John Henry Newman. From a nineteenth century Church of England perspective, he placed the words of Ezekiel 37:3 beneath a picture of Oxford University which hung in his room: "Can these dry bones live?" "That is precisely the question we must ask of the liberal Protestant churches as we approach a new millennium."<sup>277</sup>

Some are not as optimistic about the future of either the mainline churches, or conservative churches in North America, as the following plethora of comments indicate.

Reg Bibby, concludes in Unknown Gods, "organized religion is in serious trouble."<sup>278</sup> M. Scott Peck, concludes in A World Waiting to be Born;

It occurred to me that God had possibly largely left the church and gone into business....So I have a prophecy to make. If Utopia is to emerge, it will do so primarily from the world of business.<sup>279</sup>

Peter Berger predicts that the next radical movement of the spirit may come through preaching.

It is possible that out of the contestations of our time will emerge preaching voices of great and renewed power. There is a kind of stillness now, and has been for quite some time. It is possible that the stillness will be followed by thunder.<sup>280</sup>

Thomas Oden, in After Modernity ... What? Agenda for Theology suggests that the next great movement in theology will and must come from the grass roots of the local pastor in a community of faith.

Academic theology has played itself out or disavowed its texts to such an extreme degree that the immediate future of theology may literally depend on the exegetical and doctrinal insight of persons in daily ministries of Word and sacrament.<sup>281</sup>

Oden believes that "Modernity is over, fully corrupted by its own premises," or in the words of Matthew Prior, "cursed yesterday of my disease, I died last night of my physician."<sup>282</sup> But he also believes that the Church and classical Christianity are in a winter temperament and must go through stormy weather, where only the hardiest may survive.<sup>283</sup> Oden's prescription is to be found in a return to the Church fathers of the first five centuries, and in particular the Patristics.

It could be that Dietrich Bonhoeffer's insight into cheap and costly grace can yet speak to the modern situation. According to his definition;

Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, Communion without confession, absolution without personal confession. Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate.<sup>284</sup>

His answer is a costly grace found in a discipleship which includes death. In the words of his dictum, "When Christ calls a man, he bids him come and die." It is a spiritual identification with Christ which brings not a self-assertion, but a self-surrender as described by Paul "I no longer live, but Christ lives in me." (Gal. 2:20)<sup>285</sup>

Is this not what pastors and clergy have felt called to from the beginning, as indicated in Chapter II!

### Summary Implications

If as was suggested in Chapter I, we are seeing a democratization and secularization of the Church along with society, there should be evidence of this trend beyond the literature and into the surveys conducted with the clergy.

If the clergy are resistant to the influences of their culture and society, the evidence should show that their unique calling helps them to transcend the anxieties and pressures of their pastoral roles.

If clergy find that their primary care and support comes from the congregations they serve, their families, and from God, it should give significant affirmation to their calling.

If congregations and denominations are responding to clergy needs, job satisfaction should be high.

If modern theologies have failed clergy, there should be signs of increased dependence upon spiritual resources.

If there are frustrations about support services, dissatisfaction should show up in relations with the main care-giver, the Area Minister.

## NOTES - CHAPTER 3

1. "Pastor-Church Relations...Healing the Hurts," Atlantic Baptist, October, 1993, 20-57.
2. "Tools to Heal the Hurt," Atlantic Baptist, October, 1993, 45-57.
3. Rev. David Marriott, "Letters to the Editor," Atlantic Baptist, March, 1994, 29-30.
4. Name Withheld Upon Request, "Letters to the Editor," Atlantic Baptist, January 1994, 4.
5. "What Happened to the Pastorate?" The Canadian Baptist, October 1995, 10-41.
6. "From Our Readers," The Canadian Baptist, January 1996, 33-36.
7. Dodie Perkin, "Left with a bitter taste," The Canadian Baptist, January 1996, 35.
8. "Managing Church Conflict," The Clergy Journal, October 1995, 3-41.
9. Stephen V. Doughty, "Living With Conflict: Six Questions That Help," The Clergy Journal, October 1995, 3-5.
10. Barbara G. Schmitz, "When Conflict Consultants Aren't Enough," The Clergy Journal, October 1995, 6-8.
11. G. Lloyd Rediger, "Is Conflict Normal for the Church?" The Clergy Journal, October 1995, 14-19.
12. Ibid., 16-17.
13. Jack Kapica, "Natural Justice," The Globe and Mail, 28 July 1993, A1 & A6; Debra Fieguth, "Ministers Turn to Support Groups," Christian Week, 21 June 1994, 8; "Pastor Studies Clergy Abuse," The Record, 16 July 1994, C6.
14. Howard W. Stone, "The New Breed of Minister," The Journal of Pastoral Care 47 (Fall 1993): 286-297.
15. Ibid., 296.
16. Ibid., 296.
17. Richard W. Christopherson, "Calling and Career in Christian Ministry," Review of Religious Research 35 (March 1994): 219-237.
18. Ibid., 219.
19. Ibid., 234.
20. Allen Nauss, "The Pastor as Leader: Shepherd, Rancher, or ...?" Journal of Psychology and Theology 23, no. 2 (1995): 115-128.
21. Ibid., 126.
22. Eugene H. Peterson, Working The Angles, The Shape of Pastoral Integrity (Grand Rapids, MI.: Wm. B. Eerdmans, 1987), 1-2.

23. Ibid., 15-131.
24. Peterson, Under the Unpredictable Plant.
25. Ibid., 91.
26. Ibid., 100-115. See also, Eugene H. Peterson, Answering God, The Psalms as Tools for Prayer (New York: HarperCollins, 1989).
27. Kent Ira Groff, Active Spirituality, A Guide for Seekers and Ministers (Bethesda, MD.: The Alban Institute, 1993).
28. Ibid., ix.
29. Ibid.
30. 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).
31. Ibid., 40.
32. Ibid., 18-53.
33. Ibid., 57-67.
34. Ibid., 117-161.
35. H. B. London, Jr., & Neil B. Wiseman, Pastors at Risk, Help for Pastors, Hope for the Church (Wheaton, Ill.: Victor Books/SP Pub., 1993).
36. Ibid., 70-207.
37. Ibid., 30-31, 208-232.
38. Erwin W. Lutzer, Pastor to Pastor, Tracking Problems of the Pulpit (Chicago: Moody Press, 1987), 117-121.
39. William H. Willimon, Worship As Pastoral Care (Nashville: Abingdon, 1979), 198-204.
40. Ibid., 213.
41. David C. Olsen, "Clergy Burnout: A Self Psychology and Systems Perspective," The Journal of Pastoral Care 45, no. 3 (1991): 297-304.
42. Ibid., 303.
43. Heather Snidle, "Burnout and Ministry, Reflections on a Case," Contact, Interdisciplinary Journal of Pastoral Studies 116 (1995): 23-30.
44. Ibid., 28.
45. Wes Roberts, Support Your Local Pastor, Practical Ways to Encourage Your Minister (Colorado Springs, Col.: NavPress, 1995), 19.
46. Ibid., 132.
47. Henri J.M. Nouwen, In The Name of Jesus, Reflections on Christian Leadership (New York: Crossroads, 1989), 9-11.

48. Roy M. Oswald, Clergy Self-Care, Finding A Balance for Effective Ministry (Bethesda, MD.: The Alban Institute, 1991, reprinted 1993 and 1995), ix.
49. Ibid., 58.
50. Ibid., 91-184.
51. Connie Taillon, "Burnt Out Pastors," Christian Week, 4 March 1997, 8.
52. Willimon, Worship as Pastoral Care, 198.
53. Ibid., 199.
54. Robert McAfee Brown, The Spirit of Protestantism (New York: Oxford University Press, 1961), 97.
55. Ibid., 102-103.
56. Donald G. Bloesch, "The Priesthood of All Believers," Essentials of Evangelical Theology, Vol. 2, (San Francisco: Harper & Row, 1979), 104-130.
57. Ibid., 112.
58. Ibid., 104.
59. Ibid., 119-120.
60. Ibid., 117-122.
61. Ibid., 122.
62. Ibid., 126.
63. Gilbert, 42.
64. Ibid., 42-43.
65. Fisher, 230-234.
66. P.T. Forsyth, Positive Preaching and the Modern Mind (Grand Rapids, MI.: Baker Book House, reprinted 1980 from 1907 edition), 42.
67. Ibid., 42-72.
68. John R.W. Stott, I Believe in Preaching (London: Hodder & Stoughton, 1982), 57.
69. Ibid., 58.54.
70. Cameron Lee, "Rethinking Boundary Ambiguity from an Ecological Perspective: Stress in Protestant Clergy Families," Family Process 34 (1995): 76.
71. Ibid., 82.
72. Leslie J. Francis and Raymond Rodger, "The Influence of Personality on Clergy Role Prioritization, Role Influences, Conflict and Dissatisfaction with Ministry," Personality and Individual Differences 16, no. 6 (1994): 947-957.

73. Ibid., 950-952.
74. Ibid., 952.
75. Ibid., 953-954.
76. Ibid., 954-955.
77. Henri J.M. Nouwen, Creative Ministry (New York: Doubleday, 1971, Image Books ed., 1991), 50.
78. Ibid., 52.
79. John R. W. Stott, "Am I supposed to love myself or hate myself?" Christianity Today, 20 April 1984, 28.
80. Barbara G. Gilbert, Who Ministers To Ministers?, A Study of Support Systems for Clergy and Spouses (Bethesda, MD.: Alban Institute, 1987, reprinted 1990 and 1992), 47-48.
81. Edward B. Bratcher, The Walk-On-Water Syndrome, Dealing with Professional Hazards in the Ministry (Waco, Texas: Word Books, 1984).
82. Ibid., 27.
83. Ibid., 35-46.
84. C. Welton Gaddy, A Soul Under Siege, Surviving Clergy Depression (Louisville, KY.: Westminster/John Knox Press, 1991), 129-139.
85. Ibid., 130.
86. Ibid., 138.
87. Gary L. Harbaugh, Pastor As Person, Maintaining Personal Integrity in the Choices and Challenges of Ministry (Minneapolis: Augsburg, 1984).
88. William H. Willimon, "Why a Pastor Should Not Be a 'Person'", Theology Today 50, no. 4 (January 1994): 580.
89. Ibid., 581.
90. Ibid., 584.
91. Ibid., 585.
92. Ibid., 585.
93. William H. Willimon, Peculiar Speech, Preaching to the Baptized (Grand Rapids, MI.: Wm. B. Eerdmans, 1992), 7, 31-66.
94. Harbaugh, Pastor as Person, 150.
95. Stanley J. Grenz, "Why the Pastor Fails: Sexual Misconduct as a Betrayal of Trust," Crux 3, no. 2 (June 1995): 23-30.
96. 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.
97. Ibid., 365.



98. Ibid., 367.
99. Ibid., 368-370.
100. Larry Kent Graham, "Healing the Congregation: The Dynamics of a Congregation's Process of Recovery from Its Minister's Sexual Boundary Crossing with Parishioners," Pastoral Psychology 44, no. 3 (1996): 165-183.
101. Ibid., 180-181.
102. Paddy Ducklow, "Dear Church! We Quit!, Marriage and Ministry Depression," Crux 31, no. 2 (June 1995): 31-41.
103. Ibid. 40.
104. Darwin L. Thomas and Marie Cornwall, "Religion and Family in the 1980's: Discovery and Development," Journal of Marriage and the Family 52 (November 1990): 983-992.
105. David C. Baker and 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.
106. Ibid., 41-43.
107. Priscilla White Blanton, "Stress in Clergy Families: Managing Work and Family Demands," Family Perspective 26, no. 3 (1992): 315-328.
108. Ibid., 327.
109. Michael Lane Morris and Priscilla White Blanton, "The Influence of Work-Related Stressors on Clergy Husbands and their Wives," Family Relations 43 (1994): 189-195.
110. Ibid., 190-192.
111. Ibid., 193-194.
112. Ibid., 194.
113. Ruth A. Tucker, First Ladies of the Parish, Historical Portraits of Pastors' Wives (Grand Rapids, MI.: Zondervan, 1988), 9.
114. Ibid., 171-182.
115. Jill Briscoe, There's A Snake In My Garden (Grand Rapids, MI.: Zondervan, 1975).
116. David and Vera Mace, What's Happening to Clergy Marriages? (Nashville: Abingdon, 1980).
117. Ibid., 9.
118. Ibid., 38-85.
119. Gilbert. Who Ministers to Ministers?
120. Ibid., 16.
121. Ibid., 13-14, 20-23.

122. Ibid., 50-65.
123. Roberts, 147-164.
124. Paul A. Mickey and Ginny W. Ashmore, Clergy Families, Is Normal Life Possible? (Grand Rapids, MI.: Zondervan, 1991), 10-11.
125. Ibid., 29-44, 71-84.
126. Ibid., 49-53.
127. Gary L. Harbaugh, God's Gifted People, Discovering Your Personality as a Gift (Minneapolis: Augsburg, 1990).
128. Ibid., 11-23.
129. Ibid., 44-45, 58-59, 70-71, 83-84.
130. Ibid., 136.
131. Mickey & Ashmore, 64.
132. Ibid., 65-70.
133. Ibid., 85-107.
134. Ibid., 109-141.51.
135. 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; Krysia 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.
136. Penny Edgell Becker, Stephen J. Ellingson, Richard W. Flory, Wendy Griswold, Fred Kniss, and Timothy Nelson, "Straining the Tie that Binds: Congregations in Conflict in the 1980s," Review of Religious Research 34, no. 3 (March 1993): 193-209.
137. Ibid., 198-200.
138. Ibid., 200-202.
139. Ibid., 199, 202-203.
140. Wade Clark Roof, A Generation of Seekers, The Spiritual Journeys of the Baby Boom Generation (New York: Harper Collins, 1993), 194-200.
141. Baker, et al., 203-205.
142. G. Lloyd Rediger, "Clergy Killers," The Clergy Journal, August 1993, 7.
143. Ibid., 8.
144. Ibid., 10.

145. G. Lloyd Rediger, "Beyond the Clergy Killer Phenomenon," The Clergy Journal, August 1995, 19-24.
146. Ibid., 20.
147. Ibid., 21-23.
148. Ibid., 23-24.
149. G. Lloyd Rediger, "Killers of Congregations," The Clergy Journal, April 1996, 23-27.
150. Ibid., 25.
151. Ibid., 26-27.
152. W. Phillip Keller, Predators in Our Pulpits, A Compelling Call to Follow Christ in These Perilous Times (Eugene, OR.: Harvest House, 1988); Ronald M. Enroth, Churches That Abuse (Grand Rapids, MI.: Zondervan, 1992).
153. Dave Hunt and T.A. McMahon, The Seduction of Christianity, Spiritual Discernment in the Last Days (Eugene, OR.: Harvest House, 1985); Dave Hunt, Beyond Seduction, A Return to Biblical Christianity (Eugene, OR.: Harvest House, 1987).
154. Stanley Hauerwas and William H. Willimon, Resident Aliens, Life in the Christian Colony (Nashville: Abingdon, 1989); Jacques Ellul, The Subversion of Christianity, Trans. Geoffrey W. Bromiley (Grand Rapids, MI.: William B. Eerdmans, 1986).
155. Fred McGehee, "Coping with Forced Termination," The Quarterly Review 46, no. 3 (April - June 1986): 32-39.
156. Ibid., 32.
157. Ibid., 35-39.
158. Ibid., 39.
159. Pastor X, How To Murder A Minister (Old Tappan, NJ.: Fleming H. Revell, 1970), 21-22.
160. Speed B. Leas, and Paul Kittlaus, Church Fights, Managing Conflict in the Local Church (Philadelphia: The Westminster Press, 1973); Speed B. Leas, Leadership & Conflict, Creation Leadership Series. Lyle E. Schaller, ed., (Nashville: Abingdon, 1982), seventh printing 1991; Speed B. Leas, Moving Your Church Through Conflict (Bethesda, MD.: The Alban Institute, 1985), reprinted 1991, 1993, 1994; George Parsons and Speed B. Leas, Understanding Your Congregation as a System (Bethesda, MD.: The Alban Institute, 1993), reprinted 1994.
161. Leas and Kittlaus, 20-41.
162. Ibid., 50-180.
163. Leas, Leadership & Conflict.
164. Ibid., 63-106.
165. Leas, Moving Your Church Through Conflict, 9.

166. Ibid., 17-73.
167. Ibid., 82-83.
168. Parsons and Leas, Understanding Your Congregation as a System.
169. Ibid., 3-29.
170. Speed Leas, How to Change The Church Without Being Overwhelmed by Conflict Workshop (Waterloo: University of Waterloo, Conrad Grebel College, June 17 - 21, 1996).
171. Larry L McSwain and William C. Treadwell, Jr., Conflict Ministry in the Church (Nashville: Broadman Press, 1981).
172. Ibid., 28-48.
173. Ibid., 51-81, 83-116, also see Leas, Leadership & Conflict, 49-62, and Leas & Kittlaus, Church Fights, 60-77.
174. Ibid., 170-182.
175. Roy D. Bell, Biblical Models of Handling Conflict (Burlington: Welch Pub., 1987); Jerrien Gunnink, Preaching for Recovery in a Strife-Torn Church (Grand Rapids, MI.: Zondervan, 1989); J. Randall Nichols, The Restoring Word, Preaching as Pastoral Communication (San Francisco: Harper & Row, 1987); William H. Willimon, Preaching About Conflict in the Local Church (Philadelphia: Westminster Press, 1987).
176. Bell, 97-103.
177. Gunnink, 33-119.
178. Ibid., 113.
179. Nichols, 187-188.
180. Ibid., 190-191.
181. Willimon, Preaching About Conflict in the Local Church, 9-32.
182. Ibid., 46.
183. Ibid., 62.
184. Ibid. 111.
185. Willimon, Worship as Pastoral Care, 95.
186. Ibid., 96.
187. See p. 131-134, f.n. 141-150.
188. M. Scott Peck, People of the Lie, The Hope for Healing Human Evil (New York: Simon & Schuster, 1983).
189. Ibid., 43.
190. Ibid., 83.
191. Ibid., 269.

192. Kenneth C. Haugk, Antagonists in the Church, How to Identify and Deal with Destructive Conflict (Minneapolis: Augsburg, 1988), 59.
193. Ibid., 31-36.
194. Ibid., 50.
195. Wayne E. Oates, The Care of Troublesome People (Bethesda, MD.: The Alban Institute, 1994).
196. Ibid., 15-71.
197. Tim Kimmel, Powerful Personalities (Dallas, TX.: Word Books, 1993).
198. Ibid., 29-121.
199. Ibid., 191-198.
200. David Johnson and Jeff VanVonderen, The Subtle Power of Spiritual Abuse (Minneapolis: Bethany, 1991), 20.
201. Gene Edwards, A Tale of Three Kings, A Study in Brokenness (Wheaton, Ill.: Tyndale House, 1980, 1992).
202. Ibid., 25.
203. Ibid., 48.
204. Ibid., 67.
205. Ibid., 77.
206. Gene Edwards and Tom Brandon, Preventing a Church Split (Auburn, Maine: Christian Books, 1987), 7.
207. Ibid., 13-123.
208. Ibid., 133-145.
209. Morris Stuart, So Long, Farewell and Thanks for the Church? (Milton Keynes, Eng.: Scripture Union, 1996), 7-16.
210. Ibid., 126-127.
211. Frank Martin, War in the Pews, A Foxhole Guide to Surviving Church Conflict (Downers Grove, Ill.: InterVarsity, 1995), 53-145.
212. Charles Colson with Ellen Santilli Vaughn, The Body, Being Light in Darkness (Dallas: Word Publishing, 1992), 100-102, 133-135.
213. Hugh F. Halverstadt, Managing Church Conflict (Louisville, KY.: Westminster/John Knox Press, 1991).
214. Ibid., 10-13.
215. Ibid., 59-188.
216. Ibid., 189-199.

217. Roger Fisher and William Ury, Getting to Yes, Negotiating Agreement Without Giving In (New York: Penguin Books, 1981, 1991); Roger Fisher and Scott Brown, Getting Together, Building Relationships As We Negotiate (New York: Penguin Books, 1988); William Ury, Getting Past No, Negotiating Your Way from Confrontation to Cooperation (New York: Bantam Books, 1993). See also Alternate Dispute Resolution Workshop (December 10-13, 1996), Advanced ADR Workshop (February 25-28, 1997), Applied ADR Workshop (March 18-21, 1997) Stitt, Feld, Handy, Houston (Toronto), University of Windsor Faculty of Law.
218. Leonard Griffith, From Sunday to Sunday, Fifty Years in the Pulpit (Toronto: Irwin Pub., 1987), 147-159.
219. Ibid., 149-156.
220. Ibid., 157.
221. Fisher, 106.
222. Gaddy, 142.
223. Kent Ira Groff, "Spiritual Strategies for Pastoral Conflict," TMs, 1-7 Creative Balance: Spirituality and the Active Life, Chautauqua Institution, N.Y., Special Studies July 15-19, 1996.
224. Ibid., 7.
225. 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.
226. Ibid., 347-351.
227. Ibid., 353-358.
228. Ibid., 358.
229. Ibid., 360-362.
230. 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.
231. Ibid., 30-31.
232. Ibid., 33-34; cf., idem, "The Influence of Work-Related Stressors on Clergy Husbands and Their Wives," Family Relations 43 (April 1994): 190-191.
233. Morris and Blanton (1995), 38.
234. Ibid., 39-42.
235. David Cook, "Our Convention's Care of Its Pastors," Atlantic Baptist, May 1996, 18-20.
236. Ibid., 18-19.
237. Ibid., 20.
238. "B.C.O.Q. Ordination Procedure & Induction Guidelines," Ordination Procedures Task Force, Toronto: (1995), 1-58.

239. "A Manual for Dealing with Abuse and Moral or Ethical Delinquency in the Life of the Baptist Convention of Ontario and Quebec," Ethical Standards Committee, The Division of Pastoral Resources, Baptist Convention of Ontario and Quebec (Revised, March 1995): 1-44.

240. "Guidelines on Pastoral Ethics," Task Force on Pastoral Ethics, Baptist Union of Western Canada, (Calgary: February, 1995). See also, Ibid., "Considerations and Processes in Situations of Pastoral Moral Failure," (Calgary: February, 1992). and "Protocol for Situations of Professional Sexual Misconduct," (Calgary: April, 1995).

241. "Abuse - A Christian Response," Conference on Abuse and Related Ministry Issues, McMaster Divinity College, Hamilton, Ontario (October 21-22, 1993): 1-113.

242. "Regulations Concerning the Ministry," United Baptist Convention of the Atlantic Provinces, A-27, no. 2.

243. Ibid., no. 3.

244. John C. Talbot, Managing Transitions in Pastoral Leadership (John C. Talbot Inc., 1989, 1996), 1-31.

245. "The Book of Forms," The Presbyterian Church in Canada (Don Mills: The General Assembly of the Presbyterian Church in Canada, 1993), 1-149.

246. Ibid., 68-70.

247. "Constitution," Evangelical Missionary Church of Canada, (1993), 38, 12.5.10.3

248. Ibid., 12.5.10.4

249. Ibid., 42-46.

250. Names and places on file for confidential reasons.

251. Dr. Stan Hibbins, Executive Staff, Division of Pastoral Resources (Orilla: Telephone Conversation, Feb. 2, 1998). Rev. Ian Dixon, Chair, Division of Pastoral Resources (Peterborough: Telephone Conversation, Feb. 3, 1998). For the role of denominational staff to pastors, see; Robert G. Wilkins, "An Inquiry into the Roles and Functions of Denominational Staff in Relation to the Pastors of the Baptist Convention of Ontario and Quebec" (D. Min. diss., Canadian Theological Seminary, 1994).

252. Ibid.

253. Rev. Ron Watson, Executive Staff, Division of Congregational Life (Kitchener: Telephone Conversation, Feb. 3, 1998). Dr. Burt Sellick, Chair, Division of Congregational Life (Thunder Bay: Telephone Conversation, Feb. 4, 1998).

254. Loren B. Mead, Transforming Congregations for the Future (Bethesda, MD.: The Alban Institute, 1994), 74-85.

255. Ibid., 86-103.

256. Ibid., 113-120.

257. Michael A. Lipe, "Tools to Heal the Hurts," Atlantic Baptist (October, 1993): 47.

258. Ibid.
259. Jack Kapica, "Clergy often see lawsuits as only salvation," Globe and Mail, 28 July, 1993, A1 & A6; and Kitchener Record, 16 July, 1994, C6 and Christian Week, 21 June, 1994, 8.
260. Leander E. Keck, The Bible in the Pulpit, The Renewal of Biblical Preaching (Nashville: Abingdon Press, 1978), eighth printing 1991, 45.
261. \_\_\_\_\_, The Church Confident (Nashville: Abingdon, 1993), 47.
262. Ibid., 47-63.
263. Ibid., 56.
264. Hans Kung, Theology for the Third Millennium, An Ecumenical View (New York: Doubleday, 1988), 1-11.
265. Ibid., 261-284.
266. Walter Brueggemann, Finally Comes the Poet, Daring Speech for Proclamation (Minneapolis: Fortress Press, 1989), 1.
267. Ibid., 3.
268. Ibid., 10.
269. Ibid., 111-112.
270. Ibid., 140.
271. Helmut Thielicke, The Trouble With the Church, A Call for Renewal, Translated and Edited by John W. Doberstein (Grand Rapids, MI., Baker Book House, 1965), vii.
272. Ibid., 1-110.
273. Ibid., 102-106.
274. Ibid., 126-130.
275. Thomas C. Reeves, The Empty Church, The Suicide of Liberal Christianity (New York: Free Press, 1996).
276. Ibid., 166-200.
277. Ibid., 209.
278. Reginald W. Bibby, Unknown Gods, The Ongoing Story of Religion in Canada (Toronto: Stoddart, 1993), 279.
279. M. Scott Peck, A World Waiting to be Born, Civility Rediscovered (New York: Bantam Books, 1993), 353.
280. Peter L. Berger, A Rumor of Angels, Modern Society and the Rediscovery of the Supernatural (New York: Doubleday, 1990, expanded with new introduction by author), 142.
281. Thomas C. Oden, After Modernity ... What?, Agenda for Theology (Grand Rapids, MI.: Zondervan, 1990), 94.
282. Ibid., 104, 108.



283. Ibid., 199.

284. Georg Huntemann, Dietrich Bonhoeffer, An Evangelical Reassessment, Trans. Todd Huizinga (Grand Rapids, MI.: Baker Books, 1996), 185-186.

285. Ibid., 193.

#### IV DISCOVERY - HOW THE CLERGY RESPOND

##### 1. METHODOLOGY

A list of the clergy to be surveyed was compiled from the pastors presently serving in a pastoral position with the Baptist Convention of Ontario and Quebec. This was taken from the existing Directory of Churches and updated from the current records of the Division of Pastoral Resources. In order to make the survey manageable, several categories of clergy were excluded. These were; most ethnic and multi-cultural, ordained but not in pastorate, retired, denominational and executive staff, seminary staff, interdenominational workers and missionaries. Also not counted were associates, assistants, youth workers, chaplains, and those available for a call, or on a study leave.

The study was directed to all pastors without respect to gender, ordination, licensed to preach, interim, or lay pastor. If the church was multi-staffed, only the senior pastor was surveyed.

The questionnaire was divided into four sections:

(1) Personal data, (2) God's care, (3) Self-care, (4) Congregational and Denominational care. Forty-one questions were asked in a variety of forms.

The designed questionnaire was pre-tested by being sent randomly to ten (10) pastors within the B.C.O.Q. Seven of the ten returned the surveys with suggested comments for change. The questionnaire was further revised to take in suggestions of the faculty supervisor of the project.

The total number of clergy sent a questionnaire were 291. Those responding and counted in the sample after a six week response time totalled 154, or 52.92%. Some, 16% (24), indicated the need for further exploration and investigation of areas or issues; and 12% (18) wanted further contact or a confidential interview. These were followed up by telephone in twelve interviews of between 10 and 30 minutes, with 28 anonymous comments being recorded from either their written or verbal responses. Some of these findings appear as anonymous anecdotal comments.

Two questions under Time Management (No. 29 & 30), and one dealing with denominational support services (No. 37), have been excluded from measurement because the questions were not specific enough, and the data collected could not be processed.

All returned questionnaires were counted and collated by; (1) total responses, and (2) percentages. The percentages are rounded off to the nearest percentage, with the total responses following in brackets in the measurement of data. Note: When multiple choices are given, the totals will not add up to 100% or to the 154 total surveyed. "No answer" figures were added to some responses in order to account for the totals.

## 2. Measurement

### I Personal Data

Of those responding, 97% (149) were male, and only 3% (5) were female. Marital status was listed at 93% (143) Married, with only 3% (5) Never Married, and 4% (6) as Currently or Previously Divorced.

The majority of clergy ministered in cities 35% (55), and 27% (41) in towns, with 15% (23) in villages, and 16% (24) listed in a rural location.

Most pastors had only a single point charge, 94% (145), and 6% (9) had two churches.

Duration of pastorates appear to be short with 52% (80) from 1 to 5 years, and 24% (37) 6 to 10 years in length. Only 6% (10) were in the same church from 15 to 20 years. The number of previous pastorates were 80% (127) from 1 to 4; with 35% (55) with only one previous, and 21% (32) with two others.

B.C.O.Q. clergy are mostly middle aged with 63% (97) between 40 and 60, and only 19% (30) aged 30-40, and 5% (7) aged 20-30.

Congregational size measured by the average morning attendance shows 30% (46) under 50, with 19% (29) 51-75, 14% (21) at 76-100, and 19% (29) at 101-150. Only 5% (8) churches have attendance of 301 or more.

Most clergy 71% (109) are the only pastor, with 25% (38) being the senior minister.

When asked about their financial status, 44% (67) indicated being above the recommended minimum salary, while 49% (75) were at the minimum or below.

Almost all 99% (153), had been baptized by immersion, but one was not!

The same number 99% (153) believe that they are gifted for their present ministry, with a high number indicating pastor, 94% (145), as one of their three gifts. The role of teacher ranked second in order 82% (127), with servant as third 47% (72).

## II God's Care

In the area of conversion and call to the ministry, which questions thirteen to twenty-four ask, most 98% (152), believed that they were called to the pastoral ministry.

The majority also indicated that their call was a gradual process 66% (101), and 24% (36) thought it both a process and crisis of faith.

When asked if calling to ministry was part of the conversion experience or a part of the faith journey, 50% (78) indicated a part of the faith journey, with 46% (71) saying both. Only 1% (2), thought calling was a part of the conversion experience.

The three key faith journey confirmations which contributed to the majority of their calls were; the Holy Spirit 56% (87), a church or congregation 53% (82), and a conversion experience 34% (52).

An overwhelming number, 99% (153) had their internal call affirmed by the call of a church to ministry.

When asked if they struggled within the call of God, in balancing priorities in serving God, the family and the congregation, 59% (91) said Yes, but 31% (47) said No.

Most of those surveyed had been ordained 89% (137), with 11% (17) not yet.

The majority 97% (149), believed that if God called them, he would also care for them throughout their ministry.

The three most important areas of God's care were indicated as being spiritual 91% (140), financial 62% (95), and emotional 52% (80).

The three most important means that God had used to care for them were spouse 88% (136), Himself 83% (128), and family 56% (87).

When asked the times when God had cared for them, the three key times were pastoral changes 69% (106), financial crisis 48% (74), and personal sickness 41% (63).

Of the twelve suggested times when clergy were disappointed in God's care for them and thought of leaving the ministry, the three most important times were; congregational conflict 36% (56), stress and burnout 35% (54), with spiritually dry periods 27% (43) and a lack of church growth 24% (37) close together.

### III Self-Care

This part of the survey was divided into areas of; physical, intellectual, emotional, and spiritual life.

Physical needs are cared for in three areas: trying to get adequate sleep 79% (121), trying to watch eating habits 71% (110), and having a hobby or creative activity 57% (87). Exercise was in fourth place 49% (76).

Intellectual care focused on four activities: bible study or reading 88% (135), books and novels 62% (96), magazines and journals 57% (88), and devotional reading 55% (84).

Emotional care asked for a five level response to ten emotional areas of self-care. They are listed by category.

(1) I feel good about myself: 90% (140) agree or strongly agree.



- (2) I feel upbeat and optimistic about my ministry: 83% (129) strongly agree or agree.
- (3) My future ministry is secure: 86% (132) strongly agree or agree.
- (4) Expectations, commitments, uncertainty, and financial constraints sometimes overwhelm me: 63% (97) strongly agree or agree, but 25% (39) disagree.
- (5) I sometimes feel stressed out and fatigued in ministry: 79% (122) strongly agree or agree.
- (6) In the last five years, I have sometimes become cynical, critical and irritated in ministry: 53% (81) strongly agree or agree, while 37% (58) disagree or strongly disagree.
- (7) I have sometimes thought of suicide in the last five years: 6% (10) strongly agree or agree, while a full 92% (142) disagree or strongly disagree.
- (8) I find help mostly from spiritual resources when I am emotionally low: 70% (109) strongly agree or agree, and 15% (24) disagree or strongly disagree.
- (9) In times of stress I think it is important to have an outside counsellor or professional to help: 68% (104) strongly agree or agree, 16% (24) are uncertain, and 12% (19) disagree.
- (10) I can laugh at myself: 94% (145) strongly agree or agree.

Spiritual care asked for four ways clergy looked after their spiritual lives. By importance these were: prayer 84% (130), Bible study 79% (122), devotional reading 49% (75), and peer fellowship 40% (60). A close fifth place was music/singing 38% (58).

The three things that give the most satisfaction in ministry were listed as preaching 79% (122), teaching/discipleship 54% (83), and visiting 43% (66). A high fourth was leading worship 30% (46).

At the end of the average week, most said they: accomplished most tasks 77% (118), were excited about results 34% (53), felt guilty about the undone 34% (52), and carried the burden home 22% (34).

#### IV Congregational and Denominational Care

Of the fifteen support services provided by the denomination the top five were; pension plan 81% (124), major medical insurance 73% (112), group/ disability/accidental insurance 64% (99), pastor/spouse retreat 27% (41), and family vacation subsidy 24% (37). Also high on the list was; placement for resigning/retiring clergy 18% (27).

Of the fifteen support services provided by the congregation, the top five in importance were; salary 93% (143), vacation 81% (124), benefits 80% (123), car expense 77% (118), and pension 73% (113). Grouped closely behind were; continuing education 65% (100), housing allowance 64% (99), and book allowance 63% (97).

Family needs were addressed with five questions on a four point scale.

- (1) In the area of mobility of the family in a pastoral move; 64% (99) disagreed and strongly disagreed that family needs would not make a pastoral move possible at this time; while 30% (47) strongly agreed or agreed.
- (2) Financial needs of the family required more income than the church provided. Some 48% (74) disagreed or strongly disagreed, while 49% (73) strongly agreed or agreed.
- (3) Privacy was not an issue for most clergy families. A large majority said that they disagree or strongly disagree 79% (122), that their family does not have much privacy.
- (4) When asked about time demands or boundary intrusions, 40% (60) strongly agree or agree that their family time keeps getting interrupted, but 56% (87) disagreed or strongly disagreed.

- (5) Social support is important for clergy with 92% (142) strongly agreed or agreed that they have one or two people in whom they can confide.

Congregational and denominational support of clergy was asked in a series of six questions on a four point scale.

- (1) Satisfaction with the level of support for clergy by the denomination brought a 60/40 split, with 60% (93) strongly agreed or agreeing with the support, and 36% (56) disagreeing or strongly disagreeing with the support.
- (2) When asked about the level of congregational support for clergy, 79% (122) strongly agreed or agreed with it, while 19% (29) disagree or strongly disagree with the level of congregational support.
- (3) The Area Minister system now in place was given a 63% (98) strongly agreed or agreeing rating; with 27% (42) disagreeing or strongly disagreeing with it. Some, 9% (14) gave no answer.
- (4) Confidence in the Area Minister was high with 74% (114) strongly agreeing or agreeing that they can approach him about almost any matter. Some disagree, however; 22% (35) disagreeing or strongly disagreeing about their approach.
- (5) In a crisis, most 74% (114) would contact the Area Minister; but 22% (25) would not.

The adequacy of denominational support services was asked from a list of ten, with four possible answers.

The most significant adequate policies with a "Yes" were;

Induction guidelines	71%	(110)
Ordination procedures	65%	(100)
Retirement	49%	(76)
Interim ministry	48%	(74)
Call and settlement	47%	(73)
Moral and ethical issues	46%	(71)

A few of the significant "No" answers were;

Dispute and conflict resolution	30%	(46)
Forced termination	27%	(42)
Divorce and remarriage	22%	(35)
Resignation	20%	(31)

"Uncertain" was expressed in some areas:

Forced termination	53%	(82)
Divorce and remarriage	53%	(81)
Resignation	49%	(75)
Dispute and conflict resolution	44%	(67)
Retirement	40%	(62)

Four questions on personal boundary issues were almost unanimous in their negative responses.

- |                           |           |       |
|---------------------------|-----------|-------|
| (1) Criminal conduct      | No - 99%  | (153) |
| (2) Sexual misconduct     | No - 100% | (154) |
| (3) Doctrinal error       | No - 99%  | (153) |
| (4) Pastoral incompetence | No - 97%  | (150) |

A series of questions on resignation or termination of pastoral positions drew the following responses.

- |  |           |                            |
|--|-----------|----------------------------|
| (1) Terminated from a pastoral position for cause.         | No - 93%  | (143).                     |
| (2) Termination justified: no answer                       | - 86%     | (133)                      |
| (3) Resigned from a pastoral position with no where to go. | Yes - 31% | (48), No - 67% (103)       |
| (4) Terminated because of conflict or disagreement.        | Yes - 19% | (30), No - 74% (114)       |
| (5) Resigned or terminated more than once.                 | No - 35%  | (54), no answer - 64% (99) |
| (6) Causes of conflict:                                    |           |                            |
| Personalities  | 50%       | (77)                       |
| Power groups   | 43%       | (67)                       |
| Your leadership  | 28%       | (43)                       |
| Worship/music  | 27%       | (41)                       |

How the conflict was resolved.

- |                               |
|-------------------------------|
| (1) Area Minister brought in: |
|-------------------------------|

Yes - 24% (37), No - 40% (62), no answer - 35% (55)

(2) Helpfulness of Area Minister:

Yes - 18% (27), No - 12% (19), not applicable - 25% (39), no answer - 38% (59)

(3) Has the congregation recovered without your resignation or termination?

Yes - 28% (43), No - 9% (14), uncertain - 19% (29), no answer - 44% (68)

(4) Compensation package on resignation or termination:

Yes - 8% (12), No 16% (24), no answer - 77% (118)

(5) If back in pastorate after resignation or termination, key factors of process:

Area minister's recommendation	13% (20)
Direct contact and call by congregation	18% (28)
Personal activity with churches	3% (4)
Following interim ministry	8% (13)

(6) Pleased with present pastoral situation.

Yes - 57% (88), No - 6% (10), no answer - 36% (56)

(7) If not in pastoral position after resignation or termination, do you feel discriminated against?

Yes - 1% (2), No - 3% (4), uncertain - 2% (3), no answer - 94% (145)

(8) If you are not in a pastoral situation, are you seeking employment elsewhere?

Yes - 1% (2), No - 2% (3), no answer 97% (149)

(9) If you are not in pastoral position, is your spouse employed outside the home?

Yes - 1% (2), No - 3% (4), no answer 96% (148)

Two questions were asked for follow-up purposes.

(1) Are there some areas or issues which need further exploration? Write on last page.

Yes - 16% (24), No - 21% (32), no answer - 64% (98)

(2) Would you like a confidential interview?

Yes - 12% (18), No 47% (72), no answer - 42% (64)

### 3. Meaning

The most important meaning of the measurement above will be considered by section.

#### 1. Personal Data

The great majority of B.C.O.Q. clergy are male (97%) and married (93%). This means that few women (3%) are presently ministers in the denomination being surveyed.

While 34% minister in cities, the combined figure 58%, of those in smaller communities, would indicate that the B.C.O.Q. services mostly a non-city population.



The duration of pastorates favours one to five years (52%), in single point charges (94%), served by an ageing clergy, 63% between 40 and 60, with congregations of 100 or less (62%), and most (80%), under 150 at morning worship.

Salaries appear still to be a problem for almost half of pastors (49%) being at the minimum or below, (\$26,000 base for 1997). They also reported that finances were an important area of God's care (62%), and finances were second after spiritual areas when God's care was evident (48%).

## 2. God's Care

While most pastors felt gifted (99%) and called to pastoral ministry (98%), almost 60% still struggle with priorities in ministry.

Emphasizing the most important means that God has used to care for them, the majority (88%) ranked their spouse above God Himself (83%)! With the family third (56%).

Of the times when the clergy thought of leaving the ministry, congregational conflict (36%) and a lack of church growth (24%), were close behind stress and burnout (35%), and spiritually dry periods (27%).

This area should have a greater concern and attention and recommendation for denominational executive staff.

### 3. Self-Care

Clergy who responded to this survey appear to be caring for themselves in the normal physical and intellectual ways. Emotional testing reveals a largely healthy, optimistic and positive clergy within the B.C.O.Q.

Some areas of concern would be those who expressed a high level of stress and fatigue in ministry (79%), as well as the few who have thought of suicide, 6% (10).

There is a strong indication that an outside counsellor or confidant is needed (68%), beyond the Area Minister who now acts as a pastor's pastor.

The spiritual care category also shows the need for help beyond personal prayer and Bible study in high figures for peer fellowship (40%).

A criticism of clergy being poor visitors was confirmed if we include pastoral visiting as a role of the pastor.

By ranking it third (43%), behind preaching and teaching as giving the most satisfaction in ministry, it would seem that less than half of the pastors enjoy visitation.

At the end of the average week, most clergy felt that they had accomplished most tasks (77%) showing an industrious, confident, and conscientious clergy.

The number who felt guilty, however, about tasks left undone (34%), and carried the burden of ministry home (22%), underscores the importance and need for an outside source of help for pastors, along with the family.

#### 4. Congregational and Denominational Care

It seems significant that the top three support services provided by the denomination which were important to pastors in this survey were all financial, security and future oriented in scope:

pension (81%), major medical (73%), insurances (64%).

This could reflect an ageing clergy conscious of retirement; or a financially insecure group who want to make sure these things are cared for in respect to their families.

The top six choices of support services provided by local congregations for pastors are also financial.

The responses reinforces the above conclusion: salary (92%), vacation (81%), benefits (80%), car expense (77%), pension (73%), housing allowance (64%).

The area of family needs brought some unexpected results in the following ways.

- (1) Most did not think that mobility in a pastoral move would upset the family (64%), but 1/3 (30%) did.
- (2) Families split along the need for outside income: 48% needed more, 49% didn't need more.
- (3) Family privacy was not a problem for most (79%).
- (4) Families were also split over family times getting interrupted: 40% said Yes, 56% said No.
- (5) Outside social support is very important for clergy (92%).

Overall, the B.C.O.Q. pastors surveyed indicated general satisfaction with the denominational support, congregational support, and the Area Minister system.

When it came to their knowledge of policies, most agreed that the ones they were familiar with were adequate: induction, ordination, retirement, interim, call and settlement, and moral and ethical issues. Most of these are in written form!

The policies which were termed inadequate with a "No" or "Uncertain" ranking, would be those unknown or unfamiliar unless clergy had a problem in that area: termination, divorce and remarriage, resignation, dispute and conflict resolution, retirement. There are no written guidelines for these areas, (except for retirement.)

Retirement on one list had a 40% "Uncertain" rating. Possibly younger clergy are not yet interested in this area.

Boundary issues of criminal and sexual misconduct, doctrinal error and pastoral incompetence were non-starters.

The issue of resignation or termination of pastoral positions proved the most difficult to discern the meaning from the data given. If 93% of those surveyed had never been terminated from a pastoral position for cause, their subsequent answers would also show a negative response, which they did. But if those who resigned from a pastoral position with nowhere to go, 31% (48); and those who resigned or were terminated because of conflict or disagreement 19% (30) were put together 50% (78), they represent a significant group.

Those who answered negatively to having been terminated more than once 35% (54), might at least be considered to have been terminated once, and therefore be included in the count. The numbers of pastors who have had conflict in churches because of personalities, power groups, their own leadership and worship or music issues, should alarm us, since these are issues which would not normally lead to resignation or dismissal, but sometimes do. It is an area which will require some focus.

In the cases of resignation or termination the Area Minister does not appear to have had an important role.

Those who do return to the pastorate after leaving, if all of the categories are totalled, represent a fairly large group 45% (72). If any of the above figures are used; 50%, 35%, or 45%, from three separate points of view, the resigned, terminated, or returning pastors represent a group whose voice needs to be recognized.

The last three questions of those not presently being in a pastoral position are redundant, in light of the fact that the survey was sent only to those now in a pastoral position!

#### 4. Musings

The issues which the clergy responded to in writing and by interview are listed as anonymous anecdotal comments according to area and topic. They express personal opinions and have been edited for grammar and spelling only. Each represents an individual comment, and may appear in the text of relevant sections of other chapters. They appear here together for official purposes.

##### (1) Area Ministry

"The whole concept of Area Minister needs reexamination. An Area Minister cannot be a pastor to pastors if he is at the same time responsible for placement. No pastor would confess to an Area Minister his deepest concerns when he knows the Area Minister's opinion could affect his career. It is a conflict of interest. The spiritual and emotional concerns of pastors would be better served by those who have no role in placement. I believe we should return to a more centralized style of leadership in the B.C.O.Q. Conflict resolution should be left to specialists adequately trained for that and not to Area Ministers."

"I have been told that Area Ministers are mandated to preserve the congregation no matter what the cost to the pastor and his family and no matter that the pastor's concerns are legitimate."

"When I was unemployed and seeking a pastoral position, I felt as though I had been black listed. It is very difficult to find another pastoral position if you are not currently in one."

"Shouldn't Area Ministers go into churches when pastors have been forced out and attempt to resolve the situation before a new pastor is called?"

"I am very strongly opposed to the Area Minister programme that is now in place. Regrettably, probably because I made my views known following the mess at my last full-time pastorate, my name is not being submitted to any viable congregation in Ontario."

"If people don't voluntarily go to Area Ministers for help, why not?"

"I think we require and expect too much from our Area Ministers. They are overworked and suffering from burnout."

"I wonder why I was never invited to be a pulpit supply or an interim after my resignation/termination. Do Area Ministers have some policy on this?"

(2) Congregational Conflict

"Congregational conflict is increasing in all the mainline denominations, largely because of the number of members without Christian memory who want their story told about what the church should be and do and preach, reflected in the polity and organization of the congregation. These "new" people clash with more traditional Christians with regard to doctrine, music and worship style."

"Greater involvement is needed, especially follow-up by Area Ministers in conflict situations that will lead to a deeper change in dynamics."

"Abusive churches and Area Ministers default allegiance in church/pastor conflict."

(3) Abusive Churches

"Policies and procedures are needed by which abusive churches and congregations can be monitored/disciplined."



"Some churches have been known to act in an illegal and ethically questionable manner. When this happens the minister has no forum in which to deal with this type of activity. Such was my experience which necessitated a withdrawal from a pastoral call."

"I really believe somebody needs to hold churches accountable for their abuse of pastors. Over the years, I've seen that the B.C.O.Q. is unwilling to do so. The churches get away with it because pastors and their families are expendable."

(4) Resignation and Termination

"There must be an assessment of churches and ministers following forced termination or resignation."

"The denomination needs to provide more resources, oversight, and follow-up to ministers following forced termination and resignation in order to have stronger, healthier ministers returning to ministry."

"Church guidelines are needed for termination, especially a process clearly defining the cause."

(5) Pastoral Training

"More involved assessment of ministers on psychological level is needed during ordination, in order to give resources for stronger ability to give leadership and deal emotionally with stress."

"More training is needed in career transition, intentional and interim ministry, placement, i.e. general seminary training vs specific concentration leading to contract work, and career planning when entering seminary."

(6) Spiritual Life

"What is our prayer life like? Are we giving sufficient time to be with the Lord. I wish we had at minimum a pastors day of prayer for revival. Perhaps at Convention!"

"We need more of the ministry of the Holy Spirit and the fruit of the Holy Spirit in our churches."

"A pastor needs a spiritual father.  
A pastor needs to know himself.  
A pastor needs accountability."

(7) Family Support

"I think little attention is paid to a pastor's family during a Church crisis. While the B.C.O.Q. gave me some support personally through the Area Minister, my spouse and children were not involved in the process in any way, yet they were greatly affected."

"My wife felt betrayed when I was asked to resign from the church. There was no help for the family when we most desperately needed it."

(8) Denominational Renewal and Support

"What has happened to the reform and renewal that was present in this denomination ten and fifteen years ago?"

"We depend too much on the churches and denomination for our support as pastors. We need to depend more on the Lord and appreciate what we have. We need to see more of the Spirit of Christ in our attitudes. He came to serve and not to be served. I am proud to be a Canadian Baptist and a pastor with the B.C.O.Q."

"The B.C.O.Q. needs to do more to nurture the spiritual life of its pastors. Emotional support for rural pastors and support for pastors with weak congregations is needed."

"I think there is a bias to old ministry styles and little thought to changes in ministry that are occurring - a move to ministry in the community, not in a church place."

"I feel neglected as a bi-vocational pastor in an ethnic church. We need to focus more on the social and real needs of the people in our communities."

## CHAPTER V

### DEVELOPMENT - WHERE WE GO FROM HERE?

#### 1. Review

This thesis - project has tried to understand the state of clergy care as it is practised in Canada within the Baptist Convention of Ontario and Quebec.

Chapter One sought to discern the changing times of culture and society as the trend to democratization seems to be reducing all public institutions to a common level and dimension; what could be called the empowerment of the ordinary. Where do clergy and the Church fit into this picture?

The initial literature reveals a steady marginalization of the Church in society. Within this context, the care of clergy is examined in order to determine the influence and effect upon their calling, themselves and their families, and the congregations and denominations in which they serve.

Chapter Two on Clergy Care: Who Heals the Healers? examined the Old and New Testament accounts of those who were called to serve their generation by the will of God. The findings indicate that when God called persons by whatever means, he cared for them throughout their period of service. If we extrapolate that present clergy should have that same sense of divine call and experience equal care, the survey results should have reflected this, and overwhelmingly did!

Chapter Three looked at the literature from various sources in order to discover by an academic discipline and process what has been written and said about clergy care. The religious magazines and newspapers reported in a more personal and subjective way the individual feelings of those who had experienced church conflict, displacement, termination, resignation, family crises, and emotional trauma as a result of their role in the pastoral ministry. The early literature reviewed was more visceral and feeling in its focus on the area of clergy care, and many of the comments were negative or critical of the churches and the executive staff of the denominations.

From the more objective and somewhat professional research of the journal/periodical and book literature we should have expected a more positive and balanced view of clergy care.

A summary of the findings of the literature and research indicated the following:

- (1) Although times are changing, and clergy are sensing greater need for entitlement, they still feel the sense of a divine call to ministry and God's care in that ministry.
- (2) Clergy are experiencing the same stresses, boundary ambiguities and anxieties as the other professions.
- (3) Denominations and congregations are being asked to give more support services, especially to clergy families.
- (4) Increased conflict between pastors and congregations indicates a need for greater resources and specialized training in conflict management and mediation.

Chapter Four represents the survey sent to clergy presently pastoring within the Baptist Convention of Ontario and Quebec. It summarizes the findings of the completed questionnaires. From the three key areas of inquiry; God's care, self-care and congregational/denominational care the following can be summarized.

- (1) The majority of clergy within the B.C.O.Q., do have a strong sense of God's call and care for them in their ministry.

- (2) Self-care in the areas surveyed indicates mostly a healthy and positive clergy. Personal access to spiritual resources as well as peer fellowship was thought to be important for continued health.
- (3) Congregational and denominational care show a strong interest in financial support services, but family needs are receiving new attention.
- (4) There is concern for increasing stress and anxiety which leads to conflict within congregations over such issues as personalities, power groups, pastoral leadership and worship/music.
- (5) Area Ministry, especially in areas of discipline, termination and resignation of pastoral positions created the most discomfort and suspicion.

## 2. Recommendations

From a survey of the literature and the questionnaires completed, the following recommendations and suggestions are made to congregations, clergy, and the denomination.

### (1) Congregations

With the general premise that healthy clergy make healthy congregations, congregations need to be made more aware of the stresses and strains that their clergy are facing.

This should be done without prejudicing their positions or creating uncertainty about their future. Through such educational tools as workshops, seminars, training sessions, and reading courses, the plight of clergy, both good and bad can have 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.

Despite the present positive level of support that clergy report to be receiving, the anecdotal comments indicate a gap between what congregations and the denomination are doing for pastors and their families, and what pastors 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," need to be taken seriously by both congregations and denominational executive staff when clear evidence is given of conflict and trouble that does not go away, even if the pastor does! The literature and surveys indicate increased conflict between pastors 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 newer process of ADR (Alternate Dispute Resolution).

An objective way to monitor congregations should be developed beyond infrequent visits by overburdened Area Ministers or desperate calls from pastors. Perhaps Associations could arrange workshops on areas and issues of mutual and co-operative concern in order to enhance better communications and relations between churches and pastors. Again, trusted and trained non-threatening senior "pastoral types" would be ideal here.

Since questions for congregations have not been the special focus of this thesis-project, another project could direct attention to some of these issues since they are tied so closely to the health of both pastor and people.

## (2) Clergy

As indicated in the summary of survey results, the majority of pastors are positive and optimistic about their own ministry. The congregations which pastors serve also receive high marks for support.

The Convention however, does not have the full support of almost 40% of its clergy, with the Area Minister system 27% on the negative side. If there is some sort of discomfort or dissatisfaction with the denomination and Area Ministers by pastors as the data suggests, there is room for improvement. Pastors who appear to have a sense of mistrust or a lack of confidence in the denomination or in the administration that leads it, need to have a forum for being heard.

The recommendation would be first acknowledgement and then recognition and redress of the issues by denominational leadership. Open forums of discussion could be held at pastors' retreats, Association rallies or annual Convention meetings. (Note: This has been done with a Pastors' Day Together half-day seminar session, prior to the opening of the Annual Convention, for the last several years.)

Overall, the clergy surveyed report good physical, intellectual, emotional, and spiritual health and care being received through their own disciplines of self-care and the God-care issues. If however, the major causes of stress and conflict are not addressed in some manner, it could mean that upwards of half of the pastors within the B.C.O.Q. may find themselves increasingly seeking help and redress from external sources such as the legal and other professions.

This is not only a pastoral issue. It must also be a congregational one, as pastors move from church to church and face the same unresolved issues as the previous incumbent. The above anxieties and stresses may not entirely be the fault of the local churches or the denomination, but may be a result of a combination of lay empowerment, cultural and societal changes and democratization forces surveyed in chapter one. Nevertheless, clergy are looking beyond themselves to the support services of the denomination in which they serve.

The literature and the survey also indicate the increasing importance of the clergy family for spiritual and moral support in ministry, and the need to nurture this support at the Association and Convention level.

### (3) Denomination

In order to replenish the resource of an ageing pastoral leadership the denomination will need to "target" young people in the churches of the constituency and challenge them with "the call" to ministry. The largely rural denomination should also begin to focus more on planting and building churches in the larger city areas. This will require new manpower and financial resources for those with a vision for the city.

Financial security is another area needing denominational attention. If the second most important way that God has cared for them is in the financial area, pastors will be needing greater financial resources. This may mean spouses working, or a second source of income and increasing bi-vocational or "tentmaking" ministry in the future.

A more specific definition of "pastoral ministry" will also be required if the three things that give the most satisfaction in ministry are considered as preaching, teaching, and visiting, with the latter receiving less than half in rating. As congregations age, pastoral visitation will be seen as important as, if not more important than preaching. For rural and single pastoral charges (only one pastor), visitation usually falls to him/her exclusively. Denominational training at the seminary level could give important training in this area of pastoral care.

The numbers for clergy who are disappointed in ministry, and have thought of leaving should also be a cause for concern by the denomination. If resignations, drop-outs or changes in careers or vocations, were tracked by interviews, questionnaires and de-briefings, the denomination and congregations would have excellent resources available. (This is an area now being addressed by Area Ministers).

A loss of pastoral services for whatever reason, affects giving in the church and ultimately to the denomination. Healthy pastors and congregations will produce a healthy financial picture for the denomination.

The emotional care numbers for expectations, stress, fatigue, cynicism and even thoughts of suicide, indicate a substantial amount of spiritual and emotional pain among the clergy who shared their confidential concerns. If these are joined with the anecdotal comments, the denomination needs to do some work with and through their executive staff as well as some specialized training for a few "experts" in clergy care.

The questions surrounding the Area Minister indicates a disparity which needs to be resolved if the system is to work. Although three-quarters of pastors are confident about approaching the Area Minister about almost any matter, and in a crisis would contact him; when it came to that crisis, he was not a key helper. And when asked if the Area Minister was brought in to try to resolve or to manage a dispute or conflict, the same three-quarters gave a negative or no answer response. Likewise, when asked if the Area Minister was helpful in such a case, over eighty percent did not need the Area Minister's services.

This could mean that most issues can be resolved without an Area Minister, and that perhaps the best service an Area Minister can provide is as a "pastor" to pastors.

### 3. Reflections

The thesis-project points to several concluding reflections about clergy care.

- (1) The divine call to ministry is still important and seen as crucial as an anchor for changing and challenging times. Both calling and gifts of pastors should carry the day.
- (2) Despite dangers and boundary issues, clergy are still positive and enthusiastic about their ministry.
- (3) It will take a blending of all three areas of clergy care: God's care, self-care and congregational and denominational care for pastors to make it into the new century.
- (4) Reluctance over trust and confidentiality does not prevent clergy from using the Area Minister and denominational support services that are available, when needed.
- (5) If the Area Ministry system continues, conflict resolution and mediation training should be included in requirements for Area Ministers.

- (6) Survey data report a healthy, astute, and committed clergy, despite problem areas of concern.
- (7) Family support services are an important area for future development by the denomination.

Who heals the healers? God does, by calling and continuous care. The physician heals himself or herself in the ongoing self-care of the physical, intellectual, emotional and spiritual being. The congregation and denomination heals the healer by supplying important support services.

The healer or pastor must also work as a wounded healer, carrying the burden of Christ into a broken world with scars and marks of ministry as proof and identification of the one who has called and sent him/her.

#### 4. A Look To The Future

There appears to be a developing gap between pastors with their congregations and the denomination in which they serve. Expectations of clergy are going beyond the financial support services traditionally provided by contributions to their denomination. They want something more than financial planning. Personal needs, spiritual and family issues now appear to dominate clergy thinking.

If they cannot get these supports from their denomination, they might go elsewhere.

Confidentiality, mentoring and mediation are becoming increasingly important for clergy. They won't talk to someone they don't trust, and they want help and answers for real problems.

Aside from these areas of concern, pastors appear to be a healthy group, who despite struggles and obstacles are sure of their divine calling, are able to care for themselves, and manage with or without denominational attention. As democratization continues to affect the Church, (originally a key Baptist concept) 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; the way it was supposed to be?

##### 5. For Further Study

Because of the deliberate focus of this thesis-project, some important areas had to be left out.



Further studies and projects could take up some of the questions and issues raised by this inquiry. Some of these might be:

- (1) The various categories of clergy who are listed in the B.C.O.Q. Ottawa Assembly 1997 Annual Report Handbook under Appendix A, but who are not in active pastoral service. Such would make interesting study groups; the retired, missionaries, denominational and executive staff, and seminary personnel. Support staff in churches, and those ordained but not in pastoral service could be another focus.
- (2) If, as was suggested under Summary Implications at the end of Chapter 3, modern theologies have failed clergy, new paradigms and models for ministry need to be investigated and developed.
- (3) Does Area Ministry need a more serious review for its effectiveness in caring for clergy? Expectations may be over-exaggerated, and pastors just need a "friend," instead of a judicator, fireman, or boss-man.
- (4) With increased demands upon clergy from congregations, society and culture, families, and themselves; the greatest resources could be what they already have through their transcendent calling, giftedness and ordination.

A new look and study of clergy spirituality could glean fresh resources for pastors, churches and the denomination. Clergy need to know what it means to fulfil the proverb: "Physician, heal yourself!"

(Luke 4:23)

- (5) One of the new areas of research is the clergy family. Canadian based studies and denominational attention could prove to be fertile soil.
- (6) Conflict management yielded the largest body of literature in this study. Clergy indicated a need for resources for prevention and intervention. A specific study might be in order.
- (7) Democratization, secularization and modernity are issues that need to be faced and addressed by clergy, congregations and the denomination. Academic research into these areas could help all to advance, in the face of seeming retreat.

## SELECTED BIBLIOGRAPHY

- Arterburn, Stephen and Jack Felton. Faith That Hurts, Faith That Heals, Understanding the Fine Line Between Healthy Faith and Spiritual Abuse. Nashville: Thomas Nelson Publishers, 1992.
- Atlantic Baptist. October 1993, January 1994, March 1994, May, 1996.
- Auld, A.G. Amos. OT Guides (Sheffield: JSOT Press, c1986).
- Babby, Earl R. Survey Research Methods. Belmont: Wadsworth, 1973, Sixth Edition.
- Baker, David C. and Jean Pearson Scott. "Predictors of Well-Being Among Pastors' Wives: A Comparison With Nonclergy Wives." Journal of Pastoral Care 46 (Spring 1992, no. 1): 33-43.
- Baptist Convention of Ontario and Quebec, Ordination Procedures Task Force. "B.C.O.Q. Ordination Procedure & Induction Guidelines." Toronto: 1995
- \_\_\_\_\_. Ethical Standards Committee, The Division of Pastoral Resources. "A Manual for Dealing with Abuse and Moral or Ethical Delinquency in the Life of the Baptist Convention of Ontario and Quebec." Toronto: March, 1995 revised.
- Baptist Union of Western Canada. Task Force on Pastoral Ethics. "Guidelines on Pastoral Ethics." Calgary: February, 1995.
- \_\_\_\_\_. Task Force on Pastoral Ethics. "Considerations and Processes in Situations of Pastoral Moral Failure." Calgary: February, 1992.
- \_\_\_\_\_. Task Force on Pastoral Ethics. "Protocol for Situations of Professional Sexual Misconduct." Calgary: April, 1995.
- Barclay, William. The Daily Study Bible. Toronto: G.R. Welsh, 1975.
- Barna, George. The Frog in the Kettle, What Christians Need to Know About Life in the 21st Century. Ventura, California: Regal Books, 1990.

- \_\_\_\_\_. Today's Pastor, A Revealing Look at What Pastors are Saying About Themselves, Their Peers and the Pressures They Face. Ventura, California: Regal Books, 1993.
- Becker, Penny Edgell, Stephen J. Ellingson, Richard W. Flory, Wendy Griswold, Fred Kniss and Timothy Nelson. "Straining the Tie that Binds: Congregational Conflict in the 1980S." Review of Religious Research 34 (March 1993): 193-209.
- Bell, Roy D. ed. Lloyd Mackey. Biblical Models of Handling Conflict. Burlington: Welch, 1987.
- Bellah, Robert N. et. al. Habits of the Heart: Individualism and Commitment in American Life. Berkeley: University of California Press, 1985.
- Berger, Peter L. A Rumor of Angels, Modern Society and the Rediscovery of the Supernatural. New York: Doubleday, 1990.
- Beverley, James and Barry Moody, eds. The Journal of Henry Alline. Hantsport, N.S.: Lancelot Press, 1982.
- Bibby, Reginald W. Fragmented Gods: The Poverty and Potential of Religion in Canada. Toronto: Irwin, 1987.
- \_\_\_\_\_. Mosaic Madness: The Poverty and Potential of Life in Canada. Toronto: Stoddart, 1990.
- \_\_\_\_\_. Unknown Gods, The Ongoing Story of Religion in Canada. Toronto: Stoddart, 1993.
- \_\_\_\_\_. There's Got To Be More! Connecting Churches and Canadians. Winfield, B.C.: Wood Lake Books, 1995.
- Blanton, Priscilla White. "Stress in Clergy Families: Managing Work and Family Demands." Family Perspective 26 (1992 no. 3): 315-330.
- Bloesch, Donald G. Essentials of Evangelical Theology. Vol. 1 & 2. San Francisco: Harper & Row, 1978 & 1979.
- Bloom, Allan. The Closing of the American Mind. New York: Simon and Schuster, 1987.
- Brackney, William H. Christian Voluntarism, Theology and Praxis. Grand Rapids, MI.: William B. Eerdmans, 1997.

- Bradburn, Norman M., and Seymour Sudman. Improving Interview Methods and Questionnaire Design. San Francisco: Jossey-Bass, 1979.
- Bratcher, Edward B. The Walk-On-Water Syndrome, Dealing with Professional Hazards in the Ministry. Waco, Texas: Word Books, 1984.
- Briscoe, Jill. There's A Snake in My Garden. Grand Rapids, MI.: Zondervan, 1975.
- Brown, Raymond E. The Birth of the Messiah, A Commentary on the Birth Narratives in Matthew and Luke. New York: Doubleday, 1977.
- Brown, Robert McAfee. The Spirit of Protestantism. New York: Oxford University Press, 1961.
- Brueggemann, Walter. Finally Comes the Poet, Daring Speech for Proclamation. Minn.: Fortress Press, 1989.
- Buechner, Frederick. Wishful Thinking, A Seeker's ABC. New York: Harper Collins, 1973, Revised 1993.
- Bumstead, J.M. Henry Alline, 1748-1784. Toronto: University of Toronto Press, 1971.
- Buss, Martin J. "An Anthropological Perspective Upon Prophetic Call Narratives." Semeia 21 (1981): 9-29.
- Canadian Baptist. October 1995, January 1996,
- Carroll, Jackson W. As One With Authority, Reflective Leadership in Ministry. Louisville, KY.: Westminster/John Knox Press, 1991.
- Clergy Journal. August 1993, August 1995, October 1995, April 1996.
- Chicago Manual of Style, The Essential Guide for Writers, Editors, and Publishers. Chicago: University of Chicago Press, 14th ed., 1993.
- Christopherson, Richard W. "Calling and Career in Christian Ministry." Review of Religious Research 35 (March 1994): 219-237.
- Colson, Charles, with Ellen Santilli Vaughn. The Body: Being Light in the Darkness. Dallas, TX.: Word Publishing, 1992.

- Craddock, Fred B. As One Without Authority. Nashville: Abingdon Press, 1979.
- Criswell, W.A. Isaiah, An Exposition. Grand Rapids, MI.: Zondervan, 1977.
- Crowell, Rodney. "Spiritual Survival for a Forced Exit." Leadership 10 (1989): 27-30.
- Dixon, Ian G. Interview by author, 3 February 1998, Peterborough. Telephone conversation, notes recorded.
- Drageux, Jack. "Fearless Youth Ministry." Group (January 1995): 16-18.
- Ducklow, Paddy. "Dear Church! We Quit! Marriage and Ministry Depression." Crux 31 (June 1995): 31-41.
- Dylan, Bob. Bob Dylan at Budokan, "The Times They Are A-Changin'." New York: CBS/Sony Music Inc., 1978.
- Edwards, Gene and Tom Brandon. Preventing a Church Split. Auburn, Maine: Christian Books Publishing House, 1988.
- \_\_\_\_\_. A Tale of Three Kings, A Study in Brokenness. Wheaton, Illinois: Tyndale House Publishers, 1992.
- Eissfeldt, Otto. The Old Testament, An Introduction. Trans. Peter R. Ackroyd. New York: Harper & Row, 1965.
- Ellul, Jacques. The Subversion of Christianity. Trans. Geoffrey W. Bromiley. Grand Rapids, MI.: William B. Eerdmans, 1986.
- Enroth, Ronald M. Churches that Abuse. Grand Rapids: Zondervan Publishing, 1992.
- Epp Eldon Jay. and George W. MacRae, eds. The New Testament and Its Modern Interpreters. Allanta, Georgia: Scholars Press, 1989.
- Fisher, David. The 21st Century Pastor. Grand Rapids, Michigan: Zondervan Publishing House, 1996.
- Fisher, Roger and William Ury. Getting to Yes, Negotiating Agreement Without Giving In. New York: Penguin Books, 1981, 1991.
- Fisher, Roger and Scott Brown. Getting Together, Building Relationships As We Negotiate. New York: Penguin Books, 1988.

- Forsyth, P.T. Positive Preaching and the Modern Mind. Grand Rapids, MI.: Baker Book House, Reprint, 1980.
- Francis, Leslie J. and Raymond Rodger. "The Influence of Personality on Clergy Role Prioritization, Role Influences, Conflict and Dissatisfaction with Ministry." Personality and Individual Differences 16 (1994 no. 6): 947-957.
- Gaddy, C. Welton. A Soul Under Siege, Surviving Clergy Depression. Louisville: Westminster/John Knox Press, 1991.
- Gilbert, Barbara G. Who Ministers to Ministers? A Study of Support Systems for Clergy and Spouses. Washington, DC.: The Alban Institute, 1987; reprint, 1990, 1992.
- Golka, W.F. "Divine Repentance: A Commentary on the Book of Jonah." Divine Revelation. Q.A.F. Knight and F.W. Golka, eds. Grand Rapids, MI.: Eerdmans, 1988.
- Graham, Larry Kent. "Healing the Congregation: The Dynamics of a Congregation's Process of Recovery from Its Minister's Sexual Boundary Crossing with Parishioners." Pastoral Psychology 44 (1996 no. 3): 165-183.
- Grenz, Stanley J. "When the Pastor Fails: Sexual Misconduct as a Betrayal of Trust." Crux 31 (June 1995): 23-30.
- Griffith, Leonard. From Sunday to Sunday, Fifty Years in the Pulpit. Toronto: Irwin, 1987.
- Groff, Kent Ira. Active Spirituality, A Guide for Seekers and Ministers. Bethesda, Md.: The Alban Institute, 1993.
- Gunnink, Jerrien. Preaching for Recovery in a Strife-torn Church. Grand Rapids: Zondervan, 1989.
- Habel, N. "The Form and Significance of the Call Narratives." Zeitschrift Für Die Alttestamentliche Wissenschaft 77 (1965): 297-323.
- Halverstadt, Hugh F. Managing Church Conflict. Louisville: Westminster/John Knox Press, 1991.
- Harbaugh, Gary L. Pastor As Person. Minneapolis: Augsburg Publishing House, 1984.
- \_\_\_\_\_. God's Gifted People, Discovering Your Personality as a Gift. Minneapolis: Augsburg, 1990.

- Hatch, Nathan O. The Democratization of American Christianity. New Haven: Yale University Press, 1989.
- Hauerwas, Stanley and William H. Willimon. Resident Aliens: Life in the Christian Colony. Nashville: Abingdon Press, 1989; Sixth Printing, 1991.
- Haugk, Kenneth C. Antagonists in the Church, How to Identify and Deal with Destructive Conflict. Minneapolis: Augsburg, 1988.
- \_\_\_\_\_. The Quest For Quality Caring, Improve Your Ability to Relate to Others. Minneapolis: Augsburg, 1990.
- Hayes, J.H. Amos: His Times and His Preaching. Nashville: Abingdon Press, 1988.
- Hewitt, W.E. ed. The Sociology of Religion, A Canadian Focus. Toronto: Butterworths, 1993.
- Hibbins, Stanley W. Interview by author, 2 February 1998, Orilla. Telephone conversation, notes recorded.
- Hudson, Jill M. Evaluating Ministry, Principles and Processes for Clergy and Congregations. Washington, D.C.: The Alban Institute, 1992, reprint 1993.
- Hunt, Dave and T.A. McMahon. The Seduction of Christianity, Spiritual Discernment in the Last Days. Eugene, OR.: Harvest House, 1985.
- \_\_\_\_\_. Beyond Seduction, A Return to Biblical Christianity. Eugene, OR.: Harvest House, 1987.
- Huntemann Georg. Dietrich Bonhoeffer, An Evangelical Reassessment. Trans. by Todd Huizinga. Grand Rapids, MI.: Baker Books, 1996.
- Johnson, David and Jeff Van Vonderen. The Subtle Power of Spiritual Abuse. Minneapolis: Bethany House Publishers, 1991.
- Kapica, Jack. "Clergy often see lawsuits as only salvation," Globe and Mail. 28 July, 1993, A1 & A6.
- Keck, Leander E. The Bible in the Pulpit, The Renewal of Biblical Preaching. Nashville: Abingdon Press, 1978.
- \_\_\_\_\_. The Church Confident. Nashville: Abingdon Press, 1993.



- Keller, W. Philip. Predators in our Pulpits. Eugene, Oregon: Harvest House Publishers, 1988.
- Kimmel, Tim. Power Personalities. Dallas, TX.: Word Books, 1993.
- Knight, Douglas A. and Gene M. Tucker, eds. The Hebrew Bible and Its Modern Interpreters. Chico, CA.: Scholars Press, 1985.
- Kung, Hans. Theology for the Third Millennium, An Ecumenical View. New York: Doubleday, 1988.
- Kuntz, Kenneth. The People of Ancient Israel, An Introduction to the Old Testament Literature, History and Thought. New York: Harper & Row, 1974.
- Landes, G.M. "The Kerygma of the Book of Jonah." Interpretation 21 (1967): 3-31.
- Lear, Krysia P. "Pastoral Casualties." Faith Today (January February 1995): 27-29.
- Leas, Speed B. and Paul Kittlaus. Church Fights, Managing Conflict in the Local Church. Philadelphia: The Westminster Press, 1982.
- Leas, Speed B. Moving Your Church Through Conflict. Bethesda, MD.: The Alban Institute, 1985.
- \_\_\_\_\_. Leadership & Conflict. Nashville: Abingdon Press, 1982, Seventh Printing, 1991.
- \_\_\_\_\_. Discover Your Conflict Management Style. Bethesda, MD: The Alban Institute, 1984, reprint 1995.
- Lee, Cameron. "Rethinking Boundary Ambiguity from an Ecological Perspective: Stress in Protestant Clergy Families." Family Process 34 (March 1995): 75-86.
- London, H.B. Jr., and Neil B. Wiseman. Pastors At Risk, Help for Pastors, Hope for the Church. Wheaton, Illinois: Victor Books, 1993.
- Lutzer, Erwin W. Pastor to Pastor, Tackling Problems from the Pulpit. Chicago: Moody Press, 1987.
- Mace, David and Vera. What's Happening to Clergy Marriages? Nashville: Abingdon, 1980.

- Martin-Achard R. and S. Paul-Re'Emi. Amos and Lamentations, God's People in Crisis. Grand Rapids, MI.: Wm. B. Eerdmans, 1984.
- Martin, David. A General Theory of Secularization. Oxford: Basil Blackwell. 1978.
- Martin, Frank. War in the Pews, A Foxhole Guide to Surviving Church Conflict. Downers Grove, Illinois: InterVarsity Press, 1995.
- McGee, Vernon J. Esther, The Romance of Providence. Nashville: Thomas Nelson Pub., 1982.
- McGehee, Fred. "Coping with Forced Termination," Quarterly Review 46, no. 3 (1986): 32-39.
- McMaster Divinity College. Abuse - A Christian Response, Conference on Abuse and Related Ministry Issues. Hamilton, ON.: October 21-22, 1993.
- McSwain, Larry L. and William C. Treadwell, Jr. Conflict Ministry in the Church. Nashville: Broadman, 1981.
- Mead, Loren B. The Once And Future Church, Reinventing the Congregation for a New Mission Frontier. Bethesda, MD.: The Alban Institute, 1991.
- \_\_\_\_\_. More Than Numbers, The Way Churches Grow. Bethesda, MD.: The Alban Institute, 1993.
- \_\_\_\_\_. Transforming Congregations for the Future. Bethesda, MD.: The Alban Institute, 1994.
- Mickey, Paul A. and Ginny W. Ashmore. Clergy Families, Is Normal Life Possible? Grand Rapids, Michigan: Zondervan, 1991.
- Moeller, Robert. "How to Split Your Church." Moody Magazine (February 1995): 22-27.
- Moltmann, Jürgen. The Church in the Power of the Spirit. Trans. Margaret Kohl. San Francisco: Harper, 1977, 1991.
- Morris, Michael Lane and Priscilla White Blanton. "Denominational Perceptions of Stress and the Provision of Support Services for Clergy Families." Pastoral Psychology 42 (1994 no. 5): 345-364.

- \_\_\_\_\_. "The Influence of Work-Related Stressors on Clergy Husbands and their Wives." Family Relations 43 (April 1994): 189-195.
- \_\_\_\_\_. "The Availability and Importance of Denominational Support Services as Perceived by Clergy Husbands and Their Wives." Pastoral Psychology 44 (1995 no. 1): 29-44.
- Motyer, J.A. The Message of Amos, The Day of the Lion. Downers Grove, Ill.: Inter Varsity Press, 1974.
- Myers, William R. Research in Ministry, A Primer for the Doctor of Ministry Program. Introduction by W. Widick Schroeder. Chicago, Illinois: Exploration Press, 1993.
- Nauss, Allen. "The Pastor as Leader; Shepherd, Rancher, or...?" Journal of Psychology and Theology 23 (1995 no. 2): 115-128.
- Neill, Stephen, and Tom Wright. The Interpretation of the New Testament, 1861-1986. 2nd ed. Oxford: University Press, 1988.
- Nichols, J. Randall. The Restoring Word, Preaching as Pastoral Communication. New York: Harper & Row, 1987.
- Nouwen, Henri J.M. Creative Ministry. New York: Doubleday, 1971.
- \_\_\_\_\_. The Wounded Healer. New York: Doubleday, 1979.
- \_\_\_\_\_. In The Name of Jesus, Reflections on Christian Leadership. New York: Crossroads, 1989.
- Oates, Wayne E. Managing Your Stress. Philadelphia: Fortress, 1985.
- \_\_\_\_\_. The Care of Troublesome People. Bethesda, MD.: The Alban Institute, 1994.
- Oden, Thomas C. After Modernity...What? Agenda for Theology. Grand Rapids, MI.: Zondervan, 1990.
- Olsen, David C., and William N. Grosch. "Clergy Burnout: A Self Psychology and Systems Perspective." Journal of Pastoral Care 45 (Fall 1991, no. 3): 297-304.
- Oswald, Roy M. Clergy Self-Care, Finding a Balance for Effective Ministry. Bethesda, MD.: The Alban Institute. 1991. Reprinted, 1993,1995.

- Parsons, George and Speed B. Leas. Understanding Your Congregation as a System. Bethesda, MD.: The Alban Institute, 1993, reprint 1994.
- Pastor X. How to Murder a Minister. Old Tappan, New Jersey: Fleming H. Revell Company, 1970.
- Peck, M. Scott. People of the Lie, The Hope for Healing Human Evil. New York: Simon and Schuster, 1983.
- \_\_\_\_\_. A World Waiting to be Born, Civility Rediscovered. New York: Bantam Books, 1993
- Peterson, Eugene, H. Run With the Horses, The Quest for Life at its Best. Downers Grove, Illinois: Inter Varsity Press, 1983.
- \_\_\_\_\_. Answering God, The Psalms as Tools for Prayer. New York: HarperCollins, 1989.
- \_\_\_\_\_. Working the Angles, The Shape of Pastoral Integrity. Grand Rapids, Michigan: Wm. B. Eerdmans, 1987.
- \_\_\_\_\_. Under the Unpredictable Plant, An Exploration in Vocational Holiness. Grand Rapids, MI.: Wm. B. Eerdmans, 1992, first paperback ed., 1994.
- Phillips, Vera and Edwin Robertson. J.B. Phillips, The Wounded Healer. Grand Rapids, Michigan: Wm. B. Eerdmans, 1984.
- Price, Roy C. "When the Pastor Gets Fired." Leadership 4 (1983): 50-55.
- Rahner, Karl. Foundations of Christian Faith. Trans. William V. Dych. New York: Seabury Press, 1978.
- Rediger, G. Lloyd. "Clergy Killers." The Clergy Journal (August 1993): 7-10.
- \_\_\_\_\_. "The State of the Clergy." The Clergy Journal (March 1995): 18-20, 48.
- \_\_\_\_\_. "Beyond the Clergy Killer Phenomenon" The Clergy Journal (August 1995): 19-24.
- \_\_\_\_\_. "Killers of Congregations." The Clergy Journal (April 1996): 23-27.
- Reeves, Thomas C. The Empty Church, The Suicide of Liberal Christianity. New York: Free Press, 1996.

- Reynolds, Charles H. and Ralph V. Norman, ed. Community in America, The Challenge of Habits of the Heart. Berkeley: University of California Press, 1988.
- Roberts, Wes. Support Your Local Pastor, Practical Ways to Encourage Your Minister. Colorado Springs, Colorado: Navpress, 1995.
- Roof, Wade Clark. A Generation of Seekers: The Spiritual Journeys of the Baby Boom Generation. New York: HarperCollins, 1993.
- Ryle, Herbert E., ed. The Cambridge Bible for Schools and Colleges. Cambridge: Cambridge University Press, 1921.
- Sanders, Oswald J. Robust in Faith, Men from God's School. Chicago: Moody Press, 1965.
- \_\_\_\_\_. Every Life is a Plan of God, Discovering His Will for Your Life. Grand Rapids, MI.: Discovery House, 1992.
- Schuman, Howard, and Stanley Presser. Questions and Answers in Attitude Surveys. New York: Academic Press, 1981.
- Seat, Jeff T., James T. Trent and Jwa K. Kim. "The Prevalence and Contributing Factors of Sexual Misconduct Among Southern Baptist Pastors in Six Southern States." Journal of Pastoral Care 47 (Winter 1993, no. 4): 363-370.
- Sellick, Burt. Inteview by author, 4 February 1998, Thunder Bay. Telephone conversation, notes recorded.
- Snidle, Heather. "Burnout and Ministry: Reflections on a Case." Contact, Interdisciplinary Journal of Pastoral Studies 116 (1995): 23-30.
- Soggin, J.A. The Prophet Amos. Trans. John Bowden. London: SCM Press, 1987.
- Spivey, Robert A. and D. Moody Smith, Jr. Anatomy of the New Testament, A Guide to its Structure and Meaning. New York: MacMillan Pub., 1974.
- Stark, Fred and Bruno Dyck. "Conflict in the Church, Understanding Congregational Splits: What Can We Learn?" Christian Week. 22 October 1996, 8-9.
- Stern, Paul C. Evaluating Social Science Research. New York: Oxford University Press, 1979.

- Stalker, James. The Life of Jesus Christ. Edinburgh: T. & T. Clark, 1879, revised 1954.
- Stewart, James S. The Life and Teachings of Jesus Christ. Nashville: Abingdon,, 1978.
- Stewart, Morris. So Long, Farewell and Thanks for the Church? Milton Keynes, Eng: Scripture Union, 1996.
- Stone, Howard W. "The New Breed of Minister." Journal of Pastoral Care 47 no. 3 (Fall 1993): 286-297.
- Stott, John R.W. I Believe in Preaching. London: Hodder & Stoughton, 1982.
- \_\_\_\_\_. "Am I supposed to love myself or hate myself?" Christianity Today. 20 April 1984.
- \_\_\_\_\_. Favorite Psalms. Chicago: Moody Press, 1988.
- Sudman Seymour, and Norman M. Bradburn. Asking Questions. San Fransciso: Jossey - Bass, 1983.
- Tasker, R.V.G. ed. Tyndale New Testament Commentaries. Grand Rapids, MI.: Wm. B. Eerdmans, 1961.
- Tillett, Gregory. Resolving Conflict - A Practical Approach. South Melbourne: Sydney University Press, 1991.
- Thielicke, Helmut. The Trouble with the Church, A Call for Renewal. Trans. and ed. by John W. Doberstein. Grand Rapids, MI.: Baker Book House, 1965.
- Thomas Darwin L. and Marie Cornwall. "Religion and Family in the 1980s: Discovery and Development." Journal of Marriage and the Family 52 (November 1990): 983-992.
- Tozer, A.W. Men Who Met God. Camp Hill, Pa.: Christian Pub., 1986.
- Tucker, Ruth A. First Ladies of the Parish, Historical Portraits of Pastors' Wives. Grand Rapids, MI.: Zondervan, 1988.
- Turabian, Kate L. A Manual for Writers of Term Papers, Theses, and Dissertations. Chicago: University of Chicago, sixth ed., 1996.
- United Baptist Convention of the Atlantic Provinces. "Regulations Concerning the Ministry." A-27, no. 2.

- Ury, William. Getting Past No, Negotiating Your Way from Confrontation to Cooperation. New York: Bantam Books, 1993.
- Van Maanen, John, ed. Qualitative Methodology. Beverly Hills: Sage, 1980.
- Veldkamp, Herman. The Farmer from Tekoa, On the Book of Amos. St. Catharines, ON.: Paideia Press, 1977.
- Virkler, Henry A. Choosing A New Pastor, The Complete Handbook. Nashville: Oliver-Nelson Books, 1992.
- Watson, Ronald E. Interview by author, 3 February 1998, Kitchener. Telephone conversation, notes recorded.
- Whale, J.S. Christian Doctrine. Cambridge: Cambridge University Press, 1979.
- White, R.E.O. The Indomitable Prophet, A Bibliographical Commentary on Jeremiah. Grand Rapids, MI.: Wm. B. Eerdmans, 1992.
- Whyte, Alexander. Biblical Characters. Vol. 1, Old Testament, Vol. 2, New Testament. Grand Rapids, MI.: Zonderman, Reprint 1964.
- \_\_\_\_\_. The Walk, Conversation and Character of Jesus Christ Our Lord. Grand Rapids, MI.: Baker Book House, reprint 1975.
- Willimon, William H. Worship As Pastoral Care. Nashville: Abingdon, 1979.
- \_\_\_\_\_. Preaching About Conflict in the Local Church. Philadelphia: Westminster Press, 1987.
- \_\_\_\_\_. Peculiar Speech, Preaching to the Baptized. Grand Rapids, MI.: Wm. B. Eerdmans, 1992.
- \_\_\_\_\_. "Why a Pastor Should Not Be a "Person." Theology Today 50 (January 1994): 580-585.
- Wilkins, Robert G. "An Inquiry into the Roles and Functions of Denominational Staff in Relation to the Pastors of the Baptist Convention of Ontario and Quebec." D. Min., diss., Canadian Theological Seminary, 1994.
- Wilson, David. "The Dispute That Won't Go Away." The Observer (February 1993): 23-24.

**APPENDIX I****THE QUESTIONNAIRE****CLERGY CARE : WHO HEALS THE HEALERS?**

D. Min. Thesis/Project

Acadia Divinity College

Questionnaire

©Charles E. Jackson

1997

Instructions:

The questionnaire is divided into four sections:

- I. Personal Data
- II. God's Care,
- III. Self-Care,
- IV. Congregational and Denominational Care.

Please check ✓ within the brackets [ ], the answer which best expresses your situation and convictions at this time.

The questionnaire will take approximately 30-40 minutes to complete. Please take the time to be as thorough as possible. Thank you for participating.



NOTE: All information is confidential, only averages and statistical information will appear in the thesis-project.

I. Personal Data

1. Gender:

Male [ ]

Female [ ]

Status:

Never Married [ ]

Currently or previously Divorced [ ]

Married [ ]

Separated [ ]

Living Common-Law [ ]

2. Location of Church:

City [ ]

Town [ ]

Village [ ]

Urban [ ]

Suburban [ ]

Inner City [ ]

Rural [ ]

3. Number of points in charge:

Single [ ]

Two [ ]

Over two [ ]

## 4. Number of years in present pastorate:

1-5 [ ]

6-10 [ ]

11-15 [ ]

15-20 [ ]

20 + [ ]

## 5. Number of previous charges / pastorates since called to present ministry:

1 [ ]

2 [ ]

3 [ ]

4 [ ]

5 [ ]

More than 5 [ ] No. \_\_\_\_\_.

## 6. Your Age Range:

20-30 [ ]

30-40 [ ]

40-50 [ ]

50-60 [ ]

60-65 [ ]

65+ [ ]

7. Total average attendance at morning worship service(s):
- Under 50 [ ]
- 51-75 [ ]
- 76-100 [ ]
- 101-150 [ ]
- 151-200 [ ]
- 201-250 [ ]
- 251-300 [ ]
- 301+ [ ]
8. Current leadership status in church:
- Senior Minister (more than one pastor) [ ]
- Only Pastor [ ]
- Interim Pastor [ ]
- Licensed to preach [ ]
- Lay pastor [ ]
9. Are you at the Convention's recommended minimum salary,  
below it, or above it?
- At minimum [ ]
- Below minimum [ ]
- Above minimum [ ]
- Not sure [ ]
10. Have you been baptized by immersion?
- Yes [ ] No [ ]

11. Do you believe that you have been gifted for your present ministry?

Yes [ ]

No [ ]

Uncertain [ ]

12. What do you believe your ministerial gift(s) to be?

Please check three.

Pastor [ ]

Teacher [ ]

Evangelist [ ]

Prophet [ ]

Apostle [ ]

Administrator [ ]

Servant [ ]

Steward [ ]

Other \_\_\_\_\_

## II. God's Care

The following questions are in the areas of conversion and call to ministry.

13. Do you believe that you have been called to the pastoral ministry?

Yes [ ]

No [ ] Other (Specify) \_\_\_\_\_

14. Was your call experienced as a gradual process or as a crisis of faith, or both?

Gradual process [ ]

Crisis of faith [ ]

Both [ ]

15. Do you think that calling to ministry is a part of the conversion experience to Christ, as with the Apostle Paul (Gal. 1: 15-16, Acts 9: 1-19); or can there be other confirmations as part of the faith journey?

Part of the conversion experience. [ ]

Part of the faith journey. [ ]

Both [ ]

16. Check three of the key faith journey confirmations which have contributed to your call to ministry?

Conversion experience [ ]

Prayer [ ]

Scripture [ ]

Holy Spirit [ ]

Church or Congregation [ ]

Family [ ]

Friends [ ]

Counsellors [ ]

Circumstances [ ]

Giftedness [ ]

Other \_\_\_\_\_

17. Has your internal call been affirmed by the call of a church to ministry?

Yes [ ]

No [ ]

Uncertain [ ]

18. Do you often struggle with balance within the call of God, with respect to priorities in serving God, the Family, the Congregation and self?

Yes [ ]

No [ ]

Uncertain [ ]

19. Have you been ordained?

Yes [ ]

No [ ]

Year \_\_\_\_\_.

20. Do you believe that if God calls you, he will also care for you throughout your life of ministry?

Yes [ ]

No [ ]

Uncertain [ ]

21. Please check the three most important areas in which God has cared for you.

Spiritual [ ]

Financial [ ]

Educational [ ]

Physical [ ]

Emotional [ ]

Mental [ ]

Other (Specify) \_\_\_\_\_.

22. Please check the three most important means that God has used to care for you.

Himself [ ]

Spouse [ ]

Family [ ]

Friends [ ]

Others (Specify) \_\_\_\_\_

23. From the list below, check the times when God has cared for you.

Personal Sickness [ ]      Divorce [ ]

Death of a child [ ]      Retirement [ ]

Financial crises [ ]      Child rearing [ ]

Marital stress [ ]      Other \_\_\_\_\_

Pastoral changes [ ]

Termination/Resignation [ ]

24. If you have at times been disappointed in God's care for you, and thought of leaving the ministry, please check what you perceive to be the important times.

- Stress and Burnout [ ]
- Spiritually dry periods [ ]
- Depression [ ]
- Sickness [ ]
- Congregational conflict [ ]
- Family difficulties [ ]
- Termination/resignation [ ]
- Waiting for a call [ ]
- Unrealistic expectations [ ]
- Financial uncertainty [ ]
- Lack of church growth [ ]
- Other (Specify) \_\_\_\_\_.

## II. Self-Care

The following series of questions deal with self-care in the areas of the physical, intellectual, emotional, and spiritual life of clergy. Two questions deal with time management as it relates to clergy care.



25. Physical Care

Please check the ways in which you care for your body.

- Exercise two or three times a week [ ]
- Try to watch my eating habits [ ]
- Make time for physical activities [ ]
- Try to get adequate sleep [ ]
- Engage in an organized sport/activity [ ]
- Have a hobby or creative activity [ ]

26. Intellectual Care

Please check four key activities in this area.

- Bible Study or Reading [ ]
- Devotional Reading [ ]
- Magazines & Journals [ ]
- Books, Novels [ ]
- Continuing Education [ ]
- Course or Degree Studies [ ]
- Journaling/Writing [ ]
- Sabbatical/Study Leave [ ]
- Meditating [ ]
- Other (Specify) \_\_\_\_\_

27. Emotional Care

Please respond to the statements listed below by checking one of the appropriate symbols from the scale:

SA (Strongly Agree), A ( Agree), UN (Uncertain),  
D (Disagree), SD (Strongly Disagree)]

(1) Most of the time, I feel good about myself.

SA [ ]

A [ ]

UN [ ]

D [ ]

SD [ ]

(2) I am upbeat and optimistic about ministry.

SA [ ]

A [ ]

UN [ ]

D [ ]

SD [ ]

(3) I feel that (under God), my future ministry is secure.

SA [ ]

A [ ]

UN [ ]

D [ ]

SD [ ]

- (4) Sometimes expectations, commitments, uncertainty and financial constraints overwhelm me.

SA [ ]

A [ ]

UN [ ]

D [ ]

SD [ ]

- (5) Sometimes I feel stressed out and fatigued in ministry.

SA [ ]

A [ ]

UN [ ]

D [ ]

SD [ ]

- (6) Sometimes, in the last five years I have become cynical, critical, and irritated in ministry.

SA [ ]

A [ ]

UN [ ]

D [ ]

SD [ ]

- (7) In the last five years, I have sometimes thought of suicide.

SA [ ]

A [ ]

UN [ ]

D [ ]

SD [ ]

(8) When I am emotionally low I find help mostly from spiritual resources.

SA [ ]

A [ ]

UN [ ]

D [ ]

SD [ ]

(9) I think it is important to have an outside counsellor or professional to help in times of stress.

SA [ ]

A [ ]

UN [ ]

D [ ]

SD [ ]

(10) I can laugh at myself, others or a humorous situation without feeling guilty.

SA [ ]

A [ ]

UN [ ]

D [ ]

SD [ ]

28. Spiritual Care

From the list, check the four most important ways you care for your spiritual life.

- |                           |     |
|---------------------------|-----|
| Bible study               | [ ] |
| Prayer                    | [ ] |
| Fasting                   | [ ] |
| Devotional Reading        | [ ] |
| Retreats                  | [ ] |
| Spiritual Director/Friend | [ ] |
| Support Group             | [ ] |
| Peer Fellowship           | [ ] |
| Journaling/Writing        | [ ] |
| Meditation                | [ ] |
| Music/Singing             | [ ] |
| Other (Specify) _____     |     |

29. Time Management

Estimate the time you spend in a week (168 hr.) on:

	<u>Hours</u>
Pastoral life	_____
Personal life	_____
Family life	_____
Sleep & Rest	_____
Recreation	_____
Unaccounted-for time	_____

30. In an average fifty (50) hour work week, estimate the time spent on:

Preparation \_\_\_\_\_ hrs.

Visitation \_\_\_\_\_ hrs.

Administration \_\_\_\_\_ hrs.

Counselling \_\_\_\_\_ hrs.

Study (non-sermon) \_\_\_\_\_ hrs.

Non-scheduled \_\_\_\_\_ hrs.

31. The three things that give me the most satisfaction in ministry are:

Preaching [ ]

Teaching/Discipleship [ ]

Administration [ ]

Ordinances/Celebrating [ ]

Visiting [ ]

Counselling [ ]

Study [ ]

Leading Worship [ ]

Community Work [ ]

Special Projects [ ]

32. At the end of the average week, I find that I:

[Check whatever applies.]

Attempted too much [ ]

Failed to live by priorities [ ]

Accomplished most tasks [ ]

Am excited about results [ ]

Carried the burden home [ ]

Felt guilty about the undone [ ]

Can hardly wait till next week [ ]

Didn't plan ahead enough [ ]

Other (Specify) \_\_\_\_\_.

### III Congregational and Denominational Care

Because much of what the congregation does regarding clergy is tied to denominational policy and practice, they are considered together.

33. Clergy Support Services

Of the fifteen support services listed below, please check those which are important to you.

- |   |     |
|---|-----|
| Pension Plan                            | [ ] |
| Major Medical Insurance                 | [ ] |
| Group/Disability/Accidental Insurances  | [ ] |
| Marriage Enrichment Programme           | [ ] |
| Family Vacation Subsidy                 | [ ] |
| Ministers' Fellowship Fund              | [ ] |
| Professional Counselling Referrals      | [ ] |
| Preaching Enrichment Seminars           | [ ] |
| Pastor/Spouse Retreats                  | [ ] |
| Retirement/Estate Planning              | [ ] |
| Financial Management Seminars/Workshops | [ ] |
| Credit Union                            | [ ] |
| Placement for Resigning/Retiring clergy | [ ] |
| Pastors in Transition Workshop          | [ ] |
| Car/Housing Loans                       | [ ] |



34. Of the fifteen support services listed, check the ones your local congregation provides for you?

Salary	[ ]
Benefits (U.I., C.P.P.)	[ ]
Pension	[ ]
Housing Allowance	[ ]
Manse/Parsonage	[ ]
Car Expense	[ ]
Vacation	[ ]
Sick Benefits	[ ]
Liability Insurance	[ ]
Continuing Education	[ ]
Book Allowance	[ ]
Leave of Absence	[ ]
Counsellor/Mentor	[ ]
Hospitality Allowance	[ ]
Extra time off	[ ]

35. 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)

(1) Our family needs would not make a pastoral move possible at this time.

SA [ ]

A [ ]

D [ ]

SD [ ]

(2) Our family's financial needs require more income than the current salary received from the church.

SA [ ]

A [ ]

D [ ]

SD [ ]

(3) Our family does not have enough privacy.

SA [ ]

A [ ]

D [ ]

SD [ ]

(4) Our family time keeps getting interrupted.

SA [ ]

A [ ]

D [ ]

SD [ ]

- (5) I have one or two people in whom I can confide about the important areas of my life.

SA [ ]

A [ ]

D [ ]

SD [ ]

- (6) I am satisfied with the level of support given by the Convention for its pastors.

SA [ ]

A [ ]

D [ ]

SD [ ]

- (7) I am satisfied with the level of support given to me by the congregation I serve.

SA [ ]

A [ ]

D [ ]

SD [ ]

- (8) I am pleased with the Area Minister system now in place.

SA [ ]

A [ ]

D [ ]

SD [ ]

(9) I am confident that I can approach the Area Minister about almost any matter.

SA

A

D

SD

(10) If I am in crisis, the Area Minister is one of the persons I would contact.

SA

A

D

SD

36. Do you believe the denomination has adequate policies in place for the following? Please check.

	YES	NO	UNCERTAIN
(1) Call & Settlement	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(2) Ordination Procedures	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(3) Induction Guidelines	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(4) Forced Termination	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(5) Resignation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(6) Divorce & Remarriage	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(7) Interim Ministry	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(8) Moral and Ethical Issues	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(9) Retirement	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(10) Dispute & Conflict Resolution	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

37. From the above list, please check the top five which are most important to you at this time. Use number only.

(1) \_\_\_\_\_

(2) \_\_\_\_\_

(3) \_\_\_\_\_

(4) \_\_\_\_\_

(5) \_\_\_\_\_

38. The following series of questions deal with boundaries in ministry.

(1) Have you ever been accused or convicted of criminal conduct?

Yes [ ]

No [ ]

(2) Have you ever been accused or convicted of sexual misconduct?

Yes [ ]

No [ ]

(3) Have you ever been accused of and disciplined for doctrinal error?

Yes [ ]

No [ ]

(4) Have you ever been accused of and disciplined for pastoral incompetence?

Yes [ ]

No [ ]

(5) Have you ever been terminated from a pastoral position for cause?

Yes [ ]

No [ ]

(6) Was the termination justified, in your opinion?

Yes [ ]

No [ ]

(7) Have you ever resigned from a pastoral or leadership position with no where to go?

Yes [ ]

No [ ]

39. The following questions deal with termination/resignation and congregational conflict or disagreement.

(1) Have you ever resigned or been terminated from a pastoral position with the B.C.O.Q. because of conflict or disagreement?

\*Yes [ ]

No [ ]

\*If "Yes," please answer the following.

(2) Have you resigned or been terminated more than once because of conflict?

Yes [ ]

No [ ]

- (3) Have you experienced conflict because of one or more of the following? Please check all that apply.

Personalities [ ]

Issues:

(1) your leadership [ ]

(2) your pastoral care [ ]

(3) your preaching [ ]

Power Group(s) [ ]

Doctrine [ ]

Building/Money [ ]

Worship/Music [ ]

Other (Specify) \_\_\_\_\_

- (4) Was the Area Minister brought in to try to resolve or to manage the dispute or conflict?

Yes [ ]

No [ ]

- (5) Do you think that the Area Minister was helpful in your case?

Yes [ ]

No [ ]

Uncertain [ ]

Not Applicable [ ]

- (6) If the conflict was managed without your resignation or termination, has the congregation recovered and become stronger?

Yes [ ]

No [ ]

Uncertain [ ]

- (7) If the conflict led to your resignation or termination, was there a compensation package offered and accepted?

Yes [ ]

No [ ]

- (8) If you are now back into the pastorate following a resignation or termination, please check the key factors of the process.

Recommendation of Area Minister [ ]

Direct contact and call by a congregation [ ]

Personal activity with churches [ ]

Following an Interim ministry [ ]

Other (Specify) \_\_\_\_\_

- (9) Are you now pleased with your present pastoral situation?

Yes [ ]

No [ ]



(10) If you are not in a pastoral situation since experiencing a resignation or termination, do you feel discriminated against?

Yes [ ]

No [ ]

Uncertain [ ]

(11) If you are not presently in a pastoral situation, are you employed or seeking employment elsewhere?

Yes [ ]

No [ ]

(12) If you are not presently in a pastoral situation, is your spouse employed outside the home?

Yes [ ]

No [ ]

40. Are there some areas or issues which you think need further exploration and investigation?

Yes [ ]

No [ ]

If yes, please list or write your concerns on the blank part of the last page.

41. Would you like to talk about these issues further in a confidential interview?

Yes [ ]

No [ ]

If yes, please print your name, address, telephone number, and Fax or E-mail below for further contact. Thank you very much for your participation.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

\_\_\_\_\_

Telephone: \_\_\_\_\_

Fax: \_\_\_\_\_

email: \_\_\_\_\_

## APPENDIX 2

## SURVEY RESULTS

## CLERGY CARE: WHO HEALS THE HEALERS?

	Count	Percent
I. PERSONAL DATA		
1. <u>Gender:</u>		
Male	149	96.75%
Female	005	03.25%
<u>Status:</u>		
Never Married	005	03.25%
Currently or previously Divorced	006	03.90%
Married	143	92.86%
Separated	0	0.00%
Living Common-Law	0	0.00%
2. Location of Church:		
City	055	35.71%
Town	041	26.62%
Village	023	14.94%
Urban	003	01.95%
Suburban	005	03.25%
Inner City	001	00.65%
Rural	024	15.58%
no answer	002	01.30%
3. Number of points in charge:		
Single:	145	94.16%
Two	009	05.84%
Over two	000	0.00%
4. Number of years in present pastorate:		
1-5	080	51.95%
6-10	037	24.03%
11-15	024	15.58%
15-20	010	06.49%
20+	002	01.30%
no answer	001	00.65%

## 5. Number of previous charges/pastorates since called to present ministry:

1	055	35.71%
2	032	20.78%
3	026	16.88%
4	014	09.09%
5	011	07.14%
More than 5	007	04.55%
no answer	009	05.85%

## 6. Your Age Range:

20 - 30	007	04.55%
30 - 40	030	19.49%
40 - 50	048	31.17%
50 - 60	049	31.81%
60 - 65	010	06.49%
65 +	010	06.49%

## 7. Total average attendance at morning worship service(s):

Under 50	046	29.87%
51 - 75	029	18.84%
76 - 100	021	13.63%
101 - 150	029	18.83%
151 - 200	012	07.79%
201 - 250	003	01.95%
251 - 300	003	01.95%
301 +	008	05.19%
no answer	003	01.95%

## 8. Current leadership status in church:

Senior Minister (more than one pastor)	038	24.67%
Only pastor	109	70.78%
Interim Pastor	003	01.95%
Licensed to preach	001	00.65%
Lay pastor	001	00.65%
no answer	002	01.30%

## 9. Are you at the Convention's recommended minimum salary, below it, or above it?

At minimum	026	16.88%
Below minimum	049	31.81%
Above minimum	067	43.51%
Not sure	007	04.55%
no answer	005	03.25%

10. Have you been baptized by immersion?

Yes	153	99.35%
No	001	00.65%

11. Do you believe that you have been gifted for your present ministry?

Yes	153	99.35%
No	001	00.65%
Uncertain	000	00.00%

12. What do you believe your ministerial gift(s) to be? Please check three.

Pastor	145	94.16%
Teacher	127	82.47%
Evangelist	030	19.48%
Prophet	014	09.09%
Apostle	004	02.60%
Administrator	043	27.70%
Servant	072	46.62%
Steward	005	03.25%
Other	020	12.84%
no answer	002	01.30%

## II. GOD'S CARE

13. Do you believe that you have been called to the pastoral ministry?

Yes	152	98.70%
No	001	00.65%
no answer	001	00.65%

14. Was your call experienced as a gradual process or as a crisis of faith, or both?

Gradual process	101	65.58%
Crisis of faith	013	08.44%
Both	036	23.38%
no answer	004	02.60%

15. Do you think that your calling to ministry is a part of the conversion experience to Christ, as with the Apostle Paul, or can there be other confirmations as part of the faith journey?

Part of the conversion experience	002	01.30%
Part of the faith journey	078	50.65%
Both	071	46.10%
no answer	003	01.95%

16. Check three of the key faith journey confirmations which have contributed to your call to ministry.

Conversion experience	052	33.77%
Prayer	043	27.92%
Scripture	038	24.68%
Holy Spirit	087	56.49%
Church or congregation	082	53.25%
Family	025	16.23%
Friends	031	20.13%
Counsellors	014	09.09%
Circumstances	045	29.22%
Giftedness	038	24.68%
Other	003	01.95%
no answer	003	01.95%

17. Has your internal call been affirmed by the call of a church to ministry?

Yes	153	99.35%
No	000	00.00%
Uncertain	001	00.65%

18. Do you often struggle with balance within the call of God, with respect to priorities in serving God, the family, the congregation and self?

Yes	091	59.09%
No	047	30.52%
Uncertain	005	03.25%
no answer	011	07.14%

19. Have you been ordained?

Yes	137	88.96%
No	017	11.04%

20. Do you believe that if God calls you, he will also care for you throughout your life of ministry?

Yes	149	96.75%
No	003	01.95%
Uncertain	002	01.30%

21. Please check the three most important areas in which God has cared for you.

Spiritual	140	90.90%
Financial	095	61.69%
Educational	054	35.06%
Physical	037	24.03%
Emotional	080	51.95%
Mental	022	14.29%
Other	012	07.79%
no answer	020	12.84%

22. Please check the three most important means that God has used to care for you.

Himself	128	83.12%
Spouse	136	88.31%
Family	087	56.49%
Friends	069	44.81%
Others	023	14.94%
no answer	019	12.34%

23. From the list below, check the times when God has cared for you.

Personal sickness	063	40.90%
Death of a child	009	05.84%
Financial crisis	074	48.05%
Marital stress	046	29.87%
Pastoral changes	106	68.83%
Termination/resignation	043	27.92%
Divorce	006	03.90%
Retirement	006	03.90%
Child rearing	078	50.65%
Other	016	10.39%

24. If you have at times been disappointed in God's care for you, and thought of leaving the ministry, please check what you perceive to be the important times.

Stress and burnout	054	35.06%
Spiritually dry periods	043	27.92%
Depression	024	15.58%
Sickness	007	04.55%
Congregational conflict	056	36.36%
Family difficulties	017	11.04%
Termination/resignation	015	09.74%
Waiting for a call	018	11.67%
Unrealistic expectations	024	15.58%
Financial uncertainty	024	15.58%
Lack of church growth	037	24.03%
Other	016	10.39%

## III. SELF - CARE

## PHYSICAL CARE

25. Please check the ways in which you care for your body.

Exercise two or three times a week	076	49.35%
Try to watch my eating habits	110	71.43%
Make time for physical activities	057	37.01%
Try to get adequate sleep	121	78.57%
Engage in an organized sport/activity	027	17.53%
Have a hobby or creative activity	087	56.49%

## INTELLECTUAL CARE

26. Please check four key activities in this area.

Bible Study or Reading	135	87.66%
Devotional Reading	084	54.55%
Magazines and Journals	088	57.14%
Books and Novels	096	62.34%
Continuing Education	057	37.01%
Course or Degree Studies	021	13.64%
Journaling/Writing	025	16.23%
Sabbatical/Study Leave	018	11.67%
Meditating	038	24.68%
Other	009	05.84%
no answer	045	29.22%

## EMOTIONAL CARE

27. Please respond to the statements listed below by checking one of the appropriate symbols from the scale: SA (Strongly Agree), A (Agree), UN (Uncertain), D (Disagree), SD (Strongly Disagree).

(1) Most of the time I feel good about myself.		
SA	050	32.47%
A	090	58.44%
UN	009	05.84%
D	003	01.95%
SD	000	00.00%
no answer	002	01.30%



(2) I am upbeat and optimistic about ministry.

SA	056	36.36%
A	073	47.40%
UN	016	10.39%
D	004	02.60%
SD	000	00.00%
no answer	005	03.25%

(3) I feel that (under God), my future ministry is secure.

SA	075	48.70%
A	057	37.01%
UN	012	07.79%
D	003	01.95%
SD	002	01.30%
no answer	005	03.25%

(4) Sometimes expectations, commitments, uncertainty and financial constraints overwhelm me.

SA	025	16.37%
A	072	46.62%
UN	009	05.84%
D	039	25.32%
SD	006	03.90%
no answer	003	01.95%

(5) Sometimes I feel stressed out and fatigued in ministry.

SA	028	18.18%
A	094	61.04%
UN	009	05.84%
D	016	10.39%
SD	002	01.30%
no answer	005	03.25%

(6) Sometimes, in the last five years I have become cynical, critical and irritated in ministry.

SA	017	11.04%
A	064	41.56%
UN	012	07.79%
D	042	27.27%
SD	016	10.39%
no answer	003	01.95%

- (7) In the last five years, I have sometimes thought of suicide.

SA	001	00.65%
A	009	05.84%
UN	002	01.30%
D	021	13.64%
SD	121	78.57%

- (8) When I am emotionally low I find help mostly from spiritual resources.

SA	046	29.87%
A	063	40.90%
UN	011	07.14%
D	023	14.94%
SD	001	00.65%
no answer	010	06.50%

- (9) I think it is important to have an outside counsellor or professional to help in times of stress.

SA	037	24.03%
A	067	43.51%
UN	024	15.57%
D	019	12.34%
SD	002	01.30%
no answer	005	03.25%

- (10) I can laugh at myself, others or a humorous situation without feeling guilty.

SA	081	52.59%
A	064	41.56%
UN	002	01.30%
D	003	01.95%
SD	000	00.00%
no answer	004	02.60%

## SPIRITUAL CARE

28. From the list, check the four most important ways you care for your spiritual life.

Bible study	122	79.22%
Prayer	130	84.42%
Fasting	010	06.49%
Devotional Reading	075	48.70%
Retreats	021	13.64%
Spiritual Director/ Friend	043	27.92%
Support Group	013	08.44%
Peer Fellowship	060	38.97%
Journaling/Writing	016	10.39%
Meditation	027	17.53%
Music/Singing	058	37.66%
Other	019	12.34%
no answer	023	14.94%

## TIME MANAGEMENT

29. Estimate the time you spend in a week (168 hours) on:

Pastoral life	_____
Personal life	_____
Family life	_____
Sleep & Rest	_____
Recreation	_____
Unaccounted for time	_____

Please Note: Unable to process data.

30. In an average fifty (50) hour work week estimate the time spent on:

	Hours
Preparation	_____
Visitation	_____
Administration	_____
Counselling	_____
Study (non-sermon)	_____
Non-scheduled	_____

Please Note: Unable to process data.

31. The three things that give me the most satisfaction in ministry are:

Preaching	122	79.22%
Teaching/Discipleship	083	53.90%
Administration	012	07.79%
Ordinances/Celebrating	016	10.39%
Visiting	066	42.86%
Counselling	030	19.48%
Study	029	18.83%
Leading Worship	046	29.87%
Community Work	021	13.63%
Special Projects	018	11.67%
no answer	019	12.34%

32. At the end of the average week, I find that I:

Attempted too much	032	20.78%
Failed to live by priorities	033	21.43%
Accomplished most tasks	118	76.62%
Am excited about results	053	34.42%
Carried the burden home	034	22.08%
Felt guilty about the undone	052	33.77%
Can hardly wait til next week	028	18.18%
Didn't plan ahead enough	032	20.78%
Other	018	11.67%

## IV CONGREGATIONAL AND DENOMINATIONAL CARE

33. Of the fifteen support services listed below, please check those which are important to you.

Pension Plan	124	80.52%
Major Medical Insurance	112	72.72%
Group/Disability/ Accidental Insurance	099	64.29%
Marriage Enrichment Programme	013	08.44%
Family Vacation Subsidy	037	24.03%
Ministers' Fellowship Fund	013	08.44%
Professional Counselling Referrals	018	11.67%
Preaching Enrichment Seminars	026	16.88%
Pastor/Spouse Retreats	041	26.2%
Retirement/Estate Planning	022	14.29%
Financial Management Seminars/Workshops	013	08.44%
Credit Union	018	11.67%
Placement for Resigning/ Retiring clergy	027	17.53%
Pastors in Transition Workshop	009	05.84%
Car/Housing Loans	015	09.74%

34. Of the fifteen support services listed, check the ones your local congregation provides for you.

Salary	143	92.86%
Benefits	123	79.87%
Pension	113	73.38%
Housing Allowance	099	64.29%
Manse/Parsonage	042	27.27%
Car Expense	118	76.62%
Vacation	124	80.52%
Sick Benefits	057	37.01%
Liability Insurance	060	38.97%
Continuing Education	100	64.94%
Book Allowance	097	62.99%
Leave of Absence	020	12.84%
Counselling/Mentor	002	01.30%
Hospitality Allowance	042	27.27%
Extra time off	050	32.47%
no answer	001	00.65%

35. The following statements deal with the support services 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)

- (1) Our family's needs would not make a pastoral move possible at this time.

SA	021	13.63%
A	026	16.88%
D	064	41.56%
SD	035	22.74%
no answer	008	05.19%

- (2) Our family's financial needs require more income than the current salary received from the church.

SA	039	25.33%
A	037	24.03%
D	063	40.90%
SD	011	07.14%
no answer	004	02.60%

- (3) Our family does not have much privacy.

SA	006	03.90%
A	020	12.84%
D	097	62.99%
SD	025	16.37%
no answer	006	03.90%

- (4) Our family time keeps getting interrupted.

SA	008	05.19%
A	052	33.77%
D	074	48.05%
SD	013	08.44%
no answer	007	04.55%

- (5) I have one or two people in whom I can confide about the important areas of my life.

SA	065	42.21%
A	077	50.00%
D	009	05.84%
SD	002	01.30%
no answer	001	00.65%

- (6) I am satisfied with the level of support given by the Convention for its pastors.

SA	016	10.39%
A	077	50.00%
D	036	23.38%
SD	020	12.84%
no answer	006	03.39%

- (7) I am satisfied with the level of support given to me by the congregation I serve.

SA	045	29.22%
A	077	50.00%
D	026	16.88%
SD	003	01.95%
no answer	003	01.95%

- (8) I am pleased with the Area Minister system now in place.

SA	037	24.04%
A	061	39.46%
D	027	17.53%
SD	015	09.74%
no answer	014	09.23%

- (9) I am confident that I can approach the Area Minister about almost any matter.

SA	047	30.51%
A	067	43.51%
D	022	14.29%
SD	013	08.44%
no answer	005	03.25%

- (10) If I am in crisis, the Area Minister is one of the persons I would contact.

SA	037	24.02%
A	077	50.00%
D	016	10.39%
SD	019	12.34%
no answer	005	03.25%

36. Do you believe the denomination has adequate policies in place for the following?

	Yes	No	Uncertain	N/A
(1) Call & Settl.	73/47%	34/22%	41/26%	06/04%
(2) Ordination	100/65%	32/21%	40/26%	10/06%
(3) Induction	110/71%	16/10%	23/15%	05/03%
(4) Forced Term.	18/12%	42/27%	82/53%	12/08%
(5) Resignation	37/24%	31/20%	75/49%	11/07%
(6) Divorce & Rem.	27/18%	35/23%	81/53%	11/07%
(70) Interim Min.	74/48%	25/16%	51/33%	04/02%
(8) Moral and Eth.	71/46%	28/18%	47/31%	08/05%
(9) Retirement	76/49%	14/09%	62/40%	02/01%
(10) Dispute & Con.	33/21%	46/30%	67/44%	08/05%

37. From the above list, please check the top five which are most important to you at this time. Use number only.

- (1) \_\_\_\_\_  
 (2) \_\_\_\_\_  
 (3) \_\_\_\_\_  
 (4) \_\_\_\_\_  
 (5) \_\_\_\_\_

Please Note: Unable to process data.

38. The following series of questions deal with boundaries in ministry.

(1) Have you ever been accused or convicted of criminal conduct?

Yes	001	00.65%
No	153	99.35%

(2) Have you ever been accused or convicted of sexual misconduct?

Yes	000	00.00%
No	154	100.00%

(3) Have you ever been accused of and disciplined for doctrinal error?

Yes	001	00.65%
No	153	99.35%



(4) Have you ever been accused of and disciplined for pastoral incompetence?

Yes	004	02.60%
No	150	97.40%

(5) Have you ever been terminated from a pastoral position for cause?

Yes	011	07.14%
No	143	92.86%

(6) Was the termination justified, in your opinion?

Yes	003	01.95%
No	018	11.67%
no answer	133	86.38%

(7) Have you ever resigned from a pastoral or leadership position with no where to go?

Yes	048	31.17%
No	103	66.88%
no answer	003	01.95%

39. The following questions deal with termination/resignation and congregational conflict or disagreement.

(1) Have you ever resigned or been terminated from a pastoral position with the B.C.O.Q. because of conflict or disagreement?

*Yes	030	19.48%
No	114	74.03%
no answer	010	06.49%

\* If "Yes" please answer the following.

(2) Have you resigned or been terminated more than once because of conflict?

Yes	001	00.65%
No	054	35.06%
no answer	099	64.29%

- (3) Have you experienced conflict because of one or more of the following? Please check all that apply.

Personalities	077	50.00%
Issues:		
(1) your leadership	043	27.92%
(2) your pastoral care	026	16.88%
(3) your preaching	026	16.88%
Power group(s)	067	43.51%
Doctrine	022	14.29%
Building/Money	022	14.29%
Worship/Music	041	26.62%
Other	016	10.39%

- (4) Was the Area Minister brought in to try to resolve or to manage the dispute or conflict?

Yes	037	24.03%
No	062	40.26%
no answer	055	35.71%

- (5) Do you think that the Area Minister was helpful in your case?

Yes	027	17.53%
No	019	12.34%
Uncertain	010	06.49%
Not applicable	039	25.32%
no answer	059	38.32%

- (6) If the conflict was managed without your resignation or termination, has the congregation recovered and become stronger?

Yes	043	27.92%
No	014	09.09%
Uncertain	029	18.83%
no answer	068	44.16%

- (7) If the conflict led to your resignation or termination, was there a compensation package offered and accepted?

Yes	012	07.79%
No	024	15.58%
no answer	118	76.63%

- (8) If you are now back into the pastorate following a resignation or termination, please check the key factors of the process.

Recommendation of Area Minister	020	12.84%
Direct contact and call by a congregation	028	18.18%
Personal activity with churches	004	02.60%
Following an Interim Ministry	013	08.44%
Other	007	04.55%
no answer	082	53.39%

- (9) Are you now pleased with your present pastoral position?

Yes	088	57.14%
No	010	06.50%
no answer	056	36.36%

- (10) If you are not in a pastoral situation since experiencing a resignation or termination, do you feel discriminated against?

Yes	002	01.30%
No	004	02.60%
Uncertain	003	01.95%
no answer	145	94.15%

- (11) If you are not presently in a pastoral situation, are you employed or seeking employment elsewhere?

Yes	002	01.30%
No	003	01.95%
no answer	149	96.75%

- (12) If you are not presently in a pastoral situation, is your spouse employed outside the home?

Yes	002	01.30%
No	004	02.60%
no answer	148	96.10%

40. Are there some areas or issues which you think need further exploration and investigation?

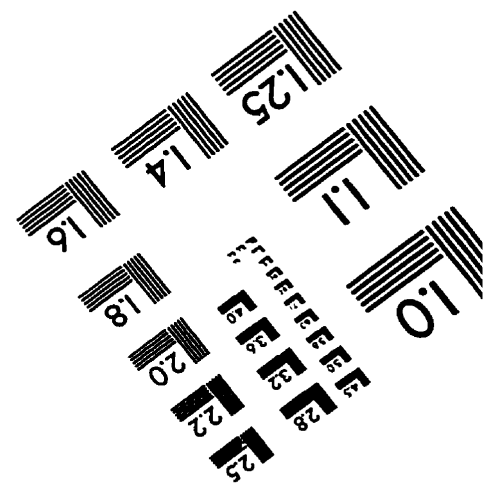
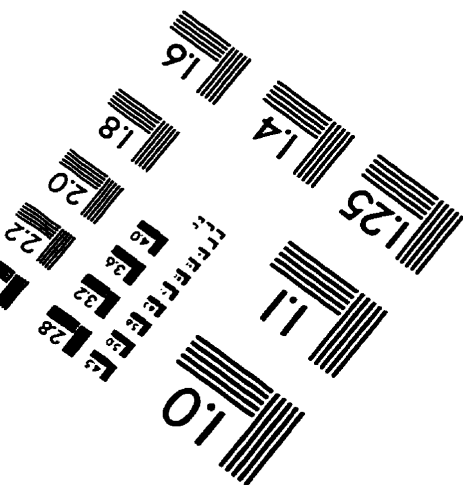
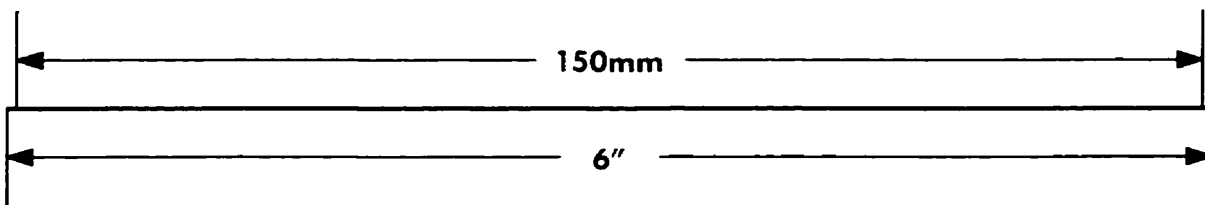
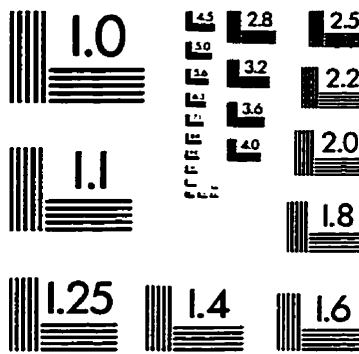
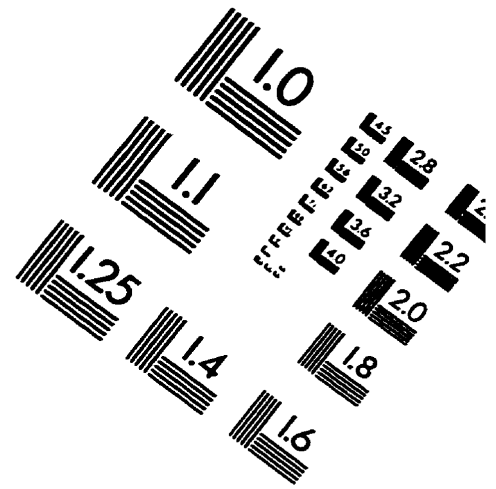
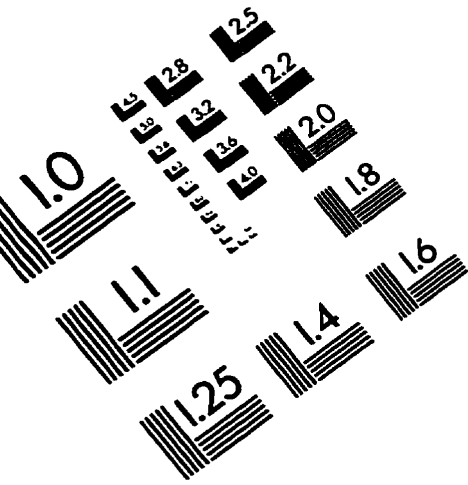
Yes	024	15.58%
No	032	20.78%
no answer	098	63.64%

41. Would you like to talk about these issues further in a confidential interview?

Yes	018	11.70%
No	072	46.74%
no answer	064	41.56%

END OF SURVEY RESULTS

# IMAGE EVALUATION TEST TARGET (QA-3)



APPLIED IMAGE, Inc  
1653 East Main Street  
Rochester, NY 14609 USA  
Phone: 716/482-0300  
Fax: 716/288-5989

© 1993, Applied Image, Inc., All Rights Reserved