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Abstract

This study grew out of an awareness that pastors work under great stress. Those stresses often lead to loss of passion and a sense of futility. The purpose of this study was to design, evaluate, and implement a retreat model that would provide resources to enhance the spiritual and personal well-being of the pastor. Two instruments measured these levels. The Spiritual Life Inventory measured spiritual well-being and the Maslach Burnout Inventory traced levels of emotional exhaustion, depersonalization, and personal accomplishment affecting personal well-being.

The independent variable was a retreat conducted among the pastors from the Northeastern Indiana District Church of the Nazarene. Data collection included a pretest and a posttest as well as response sheets gathered at the conclusion of the retreat and several telephone interviews with participants following the event.

A control group consisting of pastors from the Indianapolis District Church of the Nazarene provided perspective on the data. Subscale scores on the posttest for the treatment group showed little change. However, response sheets and telephone interviews indicated that the content of the retreat made a strong impact and provided encouragement for renewal. Passion for ministry is affected by the development of personal spiritual resources.

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Doctor of Ministry

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John D. Scott

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CHAPTER 1

Overview of the Study

I am in pastoral ministry today because I obeyed the clear call of God. My academic and personal preparation focused on ministry as God's direction for my life. Over twenty years ago I entered my first assignment, energized by my scholastic preparation, the challenge of involvement in the spiritual journey of parishioners, and the excitement of building the Kingdom of God.

I was soon confronted by the realities of day-to-day ministry. The vagaries of people within the congregation, as well as the expectations of congregation and denomination, began to mount. In addition, the time involved for these many concerns began to wear away at my youthful idealism. While reality displaced naivete, passion for ministry eroded and was replaced with a ministry driven by the realities I encountered.

Through the grace of God and the rediscovery of my place in his plan, my passion for ministry returned. With the courage of faith and the direction of mentors and friends, I now enjoy pastoral ministry more than ever before.

This journey has convinced me that I am not alone. I encounter many pastors who are ecclesiastically effective

and carry out their assigned tasks with skill. Still, their eyes no longer shine with the excitement of serving Christ in ministry. Their energy for service seems drained.

G. Lloyd Rediger and others assert that parish demands, denominational and congregational expectations, exhausting schedules, and feelings of loneliness and isolation incubate opportunity for fatigue or burnout in ministry (Rediger, Hulme, Rassieur). Unchecked, this loneliness and isolation can lead to a pastor becoming what Ayala Pines and Elliot Aronson refer to as "deadwood." When that place is reached, the heart seems to go out of their work (18).

A brief examination demonstrates the problem and the need. Focus on the Family conducted a random survey of 5000 pastors gleaned from their mailing list of 77,000. Among the most interesting results, 40 percent of the respondents indicated they had considered leaving their pastoral assignments in the previous three months (London). Though most of them would not leave ministry, their response shows a remarkable sense of dissatisfaction with circumstances in their ministry settings.

Ministry stress and responsibility has an enormous impact on the pastor's family. As identified by pastors in a 1992 study, the top five struggles for the parsonage family are insufficient time (81%), use of money (71%),

income level (70%), communication (64%), and congregational expectations (63%) (Goetz 39). Each of these items add pressure to the marriage relationship and to family needs. The cycle of time pressure drains both pastor and spouse. The issue of income level impacts lifestyle and often conflicts with congregational expectations for the pastor. Unfortunately, many congregations allow the pastor to work to the level of their expectations even though they perceive him/her to be overworked.

During a first year of ministry in a new congregation, one pastor was taken aside by a board member and was sobered by what he heard the man say.

One thing you need to know is that we will sit in board meetings and discuss the tremendous pressures you face, how hard you work, how you are away from your family too much, how you need to slow down, and how important it is that you take regular days off and get away for your full vacation each year. Then we will go home saying to ourselves, "My aren't we taking wonderful care of (our pastor)." The truth is, pastor, despite our pious lectures and good intentions, we won't stop you from overworking. We will cheer you right into your grave. We will bury you and then get someone else to replace you, just as we always have. (Dobson 108)

This church member's stark reminder to his pastor to guard his time and energy is too easily lost in all the demands of ministry.

Occasionally, pressure from the congregation mingled with the pastor's own desire to serve can create the

atmosphere for disaster. One minister described what happened to his passion for ministry as problems and tensions grew to mammoth proportions. "As the tensions mounted, my passion for preaching diminished. I was too emotionally distracted to give my best to the congregation" (Amandus 28).

He spoke for countless men and women who have faced opposition, unrealistic expectations, and unreasonable demands. The literature suggests the existence of an inverse relationship between the level of stress and pressure in the pastor's ministry setting and his sense of passion for his calling. Battered and worn down ministers frequently lose their spiritual and pastoral compass. They find it more difficult to stay on course and to remain connected to their call to ministry. One writer notes that the "tension between his sense of mission and the realities of the process of ministry are a significant part of that stress" (Paul 16).

Brooks Faulkner described the end result of burnout in this manner. "They have run out of fuel. They are no less Christian. They are no less persons. They are simply facing a real problem which must be dealt with in a real way" (16). Repeated first person accounts of ministry experiences reflect the pattern of stress and pressure,

feelings of exhaustion and emptiness, and often burnout and departure from ministry. Richard Blackmon and Archibald Hart report that 75 percent of pastors surveyed told of at least one major period of stress in the ministry (36).

The common nature of this experience among ministry personnel is well worth the effort of finding meaningful tools and resources to assist in preventing exhaustion. It seems best to focus attention on the call of God upon the life of the pastor as an anchor. One study makes that point definitively. "Clearly, a call (of God) is still the most significant factor for a career in ministry" (Devogel 1149). All else seems to revolve around this point. Any pastor who desires to withstand the pressure and stress of ministry will discover that hope is rooted in the certainty that God called him or her to this ministry and will provide strength. From this foundation flows the awareness that ministry is indeed the work of God in which we participate. If we are to be effective in the task, we must find and practice close fellowship with God. We must learn dependence on the Holy Spirit for all of life and ministry.

Pastors, churches, and denominations are discovering the importance of addressing the personal spiritual renewal of the pastor's energy for ministry. This project is designed to offer a tested model that seeks to enrich the

pastor's fellowship with God and renew his or her passion for ministry.

Statement of Purpose

The purpose of this study is to design, implement, and evaluate a retreat model that will provide resources to enhance the spiritual and personal well-being of pastors. The following research questions will be addressed:

Research Question #1 - What is the level of spiritual and personal well-being of pastors prior to the retreat?

Research Question #2 - What differences are observed among pastors in their spiritual and personal well-being subsequent to the retreat?

Research Question #3 - What changes are observed between the responses of the retreat participants and those of the control group in the pretest and posttest scores?

Research Question #4 - What aspects of the retreat are associated with observed changes in the well-being of pastors subsequent to the retreat?

Definitions

Definition of the central terms used throughout this study is necessary to understanding the scope of the project.

The phrase "spiritual well-being" is defined as "the affirmation of life in a relationship with God, self,

community and environment that nurtures and celebrates wholeness" (Ellison 331). The person's sense of spiritual wholeness provides the groundwork for wellness.

In this study, personal well-being refers to the individual's response to experiences of ministry as described by the terms "emotional exhaustion", "depersonalization", and "personal accomplishment", and how they affect wholeness. Emotional exhaustion refers to the sense of feeling drained by the demands and expectations of ministry. Depersonalization is the growing awareness of moving away from people, treating them as categories and clients rather than as persons. Personal accomplishment describes the pastor's sense of contentment with his or her place of ministry and the fulfillment of God's call.

Description of the Project

The project involved the development of a retreat model conducted on September 11, 1997, at the district center of the Northeastern Indiana Church of the Nazarene in Marion, Indiana. Dr. Dan Boone, pastor of Kankakee College Church of the Nazarene, in Kankakee, Illinois, served as speaker. The day began at 9:00 a.m. The first half hour was devoted to data collection using the instruments described in this study. Four one-hour presentations through the day centered around specific themes. The first theme returned the

participants to the call of God to ministry. The second focused on the retreatant's need to be aware of God's sovereignty and grace. A third element was centered on the pastor's development of personal fellowship with God. The final segment called for the renewal of dependence on the power of God through the Holy Spirit.

Methodology of the Study

The design that I employed was quasi-experimental with nonequivalent pretest-posttest control group. This study sought to develop a retreat model that would enable pastors to strengthen their spiritual well-being and sense of personal accomplishment while reducing their levels of emotional exhaustion and depersonalization.

The primary tool was the design and implementation of a retreat among the pastors in the Northeastern Indiana District of the Church of the Nazarene. Participants were asked to complete the Spiritual Life Inventory (SLI) and the Maslach Burnout Inventory (MBI) at the beginning of the retreat. The retreat unfolded around the following thematic emphases: Refocusing on the call of God to ministry, renewal of the pastor's personal communion with God, recognition of the work of ministry as primarily God's, and reliance on the power of God through the Holy Spirit. One month later the participants were again asked to complete

the SLI and the MBI in order to measure any change in their scores.

Attached to the instruments was a demographic sheet to provide insight into the participants in the study. Among the information elicited on the sheet were items concerning their involvement in other events over the period of the study that might affect their responses.

In addition, pastors from the Indianapolis District of the Church of the Nazarene in Indiana served as a control group. The pastors were requested to complete the SLI and the MBI at approximately the same time as the retreat participants. One month later they were posttested. This group's responses compared with those of the retreat participants provided information concerning the impact of the retreat on the perceptions of ministry.

A final element of the study was designed to discover the impact of the retreat's themes on the participating pastors. Information was gleaned by the use of a response sheet completed by participants at the close of the retreat. A compilation of the responses was mailed to the retreatants two weeks following the event. At that time, the pastors were asked to indicate their willingness to participate in a brief telephone interview. Four to six weeks later, a semi-structured telephone interview with self-selected volunteers

was conducted. The questions focused on the content of the retreat and the attempt to identify the elements which had the most impact on the pastor's well-being.

The Indianapolis District was chosen as a control group because it resembles the population and sample in the Northeastern Indiana District (NEI). NEI has ninety churches and pastors. The Indianapolis District currently has seventy pastors. The two districts are located in the same geographical area. The church size distribution is similar and they are culturally and theologically alike. The Indianapolis District allowed a fair comparison.

Context of the Study

The setting for this study was the Northeastern Indiana District of the Church of the Nazarene. The Church of the Nazarene has existed as a denomination since 1908. It was born out of the late nineteenth century holiness revival movement. Its founders came together from diverse traditions; Methodists, Congregationalists, Cumberland Presbyterians and more. They united around the need for a church to have as its primary focus an emphasis on entire sanctification as a second definite work of grace. The representative governmental structure for the Church of the Nazarene is the compromise developed as episcopal traditions and congregational traditions sought common ground.

The Northeastern Indiana District was organized in 1942 as the denomination continued its rapid growth. The earliest judicatory structures were designed around state boundaries. As the Church of the Nazarene grew in a particular area, the district was divided as necessary to facilitate proper supervision. The Midwest has been an area of strong growth. Four districts of approximately equal size in Indiana evidence that growth. The Northeastern Indiana District is bordered by Michigan in the north and Ohio in the east. The western boundary is a line from Elkhart, Indiana to just south of Anderson. The southern border reaches from Anderson east to Winchester. In this small geographic area, ninety churches are organized and operating.

The theological roots of the Church of the Nazarene are Wesleyan-Arminian. The church is identified with the holiness movement, and is firmly evangelical and evangelistic. The emphasis on entire sanctification as a second definite work of grace is strengthened by continuing encouragement toward growth in grace.

Population and Sample

More than 5000 people pastor Churches of the Nazarene in the United States and Canada. The total number in the state of Indiana is about 350. The population for the study

were those pastors serving the Church of the Nazarene pastors on the Northeastern Indiana District.

The sample was self-selected volunteers from among pastors serving the Northeastern Indiana District of the Church of the Nazarene who responded to an invitation to attend the retreat and complete the SLI and MBI. The control sample were those pastors on the Indianapolis District who responded to the instruments mailed to them for completion. The number of pastors on the Northeastern Indiana District is ninety, with seventy on the Indianapolis District.

Variables

The independent variable in the study is the treatment, whether or not participants attended the retreat. The dependent variables are the pastors' scores on spiritual well-being, personal accomplishment, emotional exhaustion, and depersonalization, as well as their responses to the telephone interviews and the reflection sheet.

Instrumentation

The Spiritual Life Inventory and the Maslach Burnout Inventory served as a pretest and posttest for the participants. The retreat participants were asked to pretest with the scales at the beginning of the retreat. The posttest was conducted one month later. The control

group was sent the instruments for pretest completion by the time the retreat was conducted. The posttest was sent to this group one month later.

Delimitations and Generalizability

The study was delimited by its scope. While the issues of wholeness for a pastor in ministry remain constant, the issues that impact the erosion of that sense of wholeness may vary from region to region. In addition, the study did not attempt to identify and account for cultural and ethnic differences among pastors or examine issues related to personal or family issues. Its emphasis has been on the commonalities of pastoral experiences and difficulties. Therefore this study could not be generalizable to the Church of the Nazarene as a whole in the United States. However, its conclusions might be generalized to the remaining pastors serving on the participating districts.

Theological/Biblical Foundations

The principles and theses of this study find their theological roots in the experience of the prophets, their awareness of their call to ministry, and the urgency of their task. These men experienced a heightened sense of discouragement as the people to whom God had sent them rejected their message.

Perhaps more graphically than any other, Moses is described in Numbers 11:14-15 as experiencing what today's pastors know well. The people complained incessantly. The outcry turned to wanting meat to eat. In conversation with God, Moses said, "I cannot carry all these people by myself; the burden is too heavy for me. If this is how you are going to treat me, put me to death right now" (New International Version). Many pastors who want to be a part of God's work echo these words of Moses in some form as they feel so crushed under the demands of ministry that the joy is fading.

Exodus 18 provides further insight into Moses' feeling of being overwhelmed. His father-in-law, Jethro, visits and observes the crowds of people surrounding the Israelite leader stating their problems and demands. To Jethro's query concerning the practice, Moses replies, "Because the people come to me to seek God's will" (v. 15 NIV). Notice again his feeling of being needed. He cannot find any other alternative to the process. It is Jethro who proposes the solution to divide the responsibility among many others and reserve the most difficult problems for Moses.

In Jeremiah 9:2, the weeping prophet says, "Oh, that I had in the desert a lodging place for travellers, so that I might leave my people and go away from them" (NIV).

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Likewise the prophet Micah calls out, "The godly have been swept from the land; not one upright man remains. All men lie in wait to shed blood; each hunts his brother with a net" (7:2 New International Version). These God-called servants wrestled with the demons of despair and in spite of their commission found themselves wishing for another location or a better assignment.

Pastors today can identify with Jeremiah and Micah. Many of them express similar sentiments. Too often they desire to be somewhere else, preferring a change of assignment or of personnel in the church.

But we learn from the prophets that hope and power are available to complete the task of ministry. The sustaining, motivating force in their ministry was their conviction that they were chosen by God for their task. The anchor for their ministry was their clear communion with the One who had chosen them. Isaiah experienced an unmistakable encounter with God in the temple and described it in Chapter 6. There he saw the Lord high and lifted up and heard Him say, "Whom shall I send? And who will go for us?" Isaiah responded with an equally firm, "Here am I. Send me!" (NIV).

The volume of persecution and the resistance of the people were at times overwhelming, but the sense that God had given the assignment enabled these spokesmen to deliver

truth to rebellious hearts. They obeyed a vivid sense that their task was to announce God's word. Response was up to the hearers. They were the agents of the Lord doing His bidding.

In the retreat model designed for this study, we address these concepts. In this setting, we refocus attention on the call of God to ministry. We encourage renewal of the pastor's personal communion with God. We recognize that the work of ministry is primarily God's work. We foster reliance on the power of God through the Holy Spirit.

Summary

This study proposes to design and implement a retreat model that will foster an increased sense of spiritual well-being, a positive sense of personal accomplishment, and a reduced level of emotional exhaustion and depersonalization among pastors. The group included in this study are Church of the Nazarene pastors in the Northeastern Indiana District. The emphasis of the retreat is on personal and spiritual renewal resulting in fresh excitement for ministry. Before we examine the development of the study, it is necessary to place the project in the flow of literature. Following the review of literature, Chapter Three will develop the design of the study in more detail.

Chapter Four traces the results of the workshop and the instruments. In the final chapter, observations and conclusions from the study are discussed.

CHAPTER 2

Review of Precedents in Literature

The challenge of renewing passion for ministry among pastors remains one of the leading concerns for church leaders and those who observe the patterns of pastoral life. Loss of fervor has its roots in the conflicts and stresses of life as well as in the structures and expectations of churches and denominational leaders. A broad range of literature examines both issues involved in defeat and discouragement and those steps taken to effect renewal. The review must begin with the biblical warrant for the need and provision of resources. It will provide a foundation for the retreat model and content. Discussion of the problem and resources will naturally follow.

Biblical/Theological framework

In examining the resources for renewal of ministry from a biblical framework, the anchor for the pastor in search of strength and hope is the call of God to Christian service. The biblical narrative of God's salvation plan is rooted in his call on the lives of his servants. The call of God to ministry, the realization that ministry is at its base the work of God, the development of deep personal spiritual

fellowship, and dependence on God through his Holy Spirit are fleshed out in Scripture repeatedly.

Numerous illustrations are available to us in the Old Testament. In Genesis Chapter 12, God calls Abram to leave his family and his home and follow the leadership of God to an unknown destination. Abram's obedience and faithfulness constitute the content of the next several chapters. These stories recount issues of faith and doubt, of fear and question. Throughout the narrative, Abram, later Abraham, is repeatedly reminded by God of the call and the covenant made with him in Chapter 12. The call of God is an anchor of promise and hope even in times of great uncertainty.

Moses heard the call of God in Exodus 3. Attracted by the burning bush that was not destroyed, Moses heard the voice of the Lord as he drew near. A refugee from Egyptian justice, Moses was content to live out his life as a shepherd in the land of Midian, satisfied with the wife and family that was his. Now, God spoke of the misery of his people in Egypt and his desire for their freedom. Without any hesitation, he spoke to this shepherd, "So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt" (Verse 10, NIV).

Clearly the call is specific, direct, and personal. Throughout the difficult deliverance from Egypt, as well as the desert wandering, Moses was aware of fulfilling the call that he had received on the hillside.

God's call to ministry is made clear to Samuel (1 Samuel 3), Isaiah (Isaiah 6) and Jeremiah (Jeremiah 1:4-5). Each time, God's invitation was personal. He called them to specific places of service or to specific tasks of ministry.

The call of God is also unique. No uniform language exists for a call nor does a particular manner in which the call is delivered. There is no more unique, specific call to service than that received by the prophet Hosea. The Lord was distressed by the unfaithfulness of His people to him. In Hosea 1:2, we read, the LORD said to him, "Go, take to yourself an adulterous wife and children of unfaithfulness, because the land is guilty of the vilest adultery in departing from the LORD" (New International Version). Hosea's pursuit of this woman was indicative of the Lord's pursuit of his people. In Chapter 3, after Gomer has left and prostituted herself again, the Lord returns to Hosea with a renewed call. "Go, show your love to your wife again, though she is loved by another and is an adulteress. Love her as the LORD loves the Israelites,..." (verse 1,

NIV). The call of God enabled Hosea to follow through on such a repugnant act. It was his anchor for faithfulness.

The New Testament continues the narrative of God's decision to call individuals to ministry. Jesus is recorded to have called Peter and Andrew (Matthew 4:18-19), James and John (Matthew 4:21-22), and Levi, the tax collector (Mark 4:14). He called them by name and he called them to follow him. Their obedient response became the linchpin of their continued ministry. Their times of doubt and uncertainty were opportunities to remember the call of God.

Among the most memorable individuals whose service to God was the result of God's personal, specific call was the Apostle Paul. On the road to Damascus, intent on destroying the church, he was confronted by God's call to ministry. God made clear that his ministry was to take the gospel to the Gentiles (Acts 9). Paul's unwavering pursuit of this missionary ministry was rooted in his assurance that his ministry was the call of God. Greetings in his letters frequently began in this manner: "Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God--" (Romans 1:1, NIV).

A second element of renewal for pastors is to be reminded whose ministry it is to which they have been

called. What begins with the call of God often is distorted until the minister feels responsible for every element of ministry and service.

Exodus 18 is an account in the life and ministry of Moses in which he discovers the freedom of sharing the work of God with others under the umbrella of his grace. While his father-in-law is visiting, Moses takes his place in the seat of judgment. For the entire day he adjudicates between the people of Israel; the disputes ranged from the critical to the insignificant. After observing the event, Jethro took his son-in-law aside and pointed out that while he was engaged in the work of God, he was taking too much of it on himself and was placing his own spiritual well-being and health in jeopardy. He suggested a new approach in which individuals appointed to serve over a smaller group would handle the minor and petty problems. Moses's time and energy would be reserved for the larger task of leading the people of God toward his goal. This early biblical event is a reminder that when a person takes on the work of ministry, the result is eventually the draining of spiritual vitality.

A second instance is recorded in 2 Chronicles 20. King Jehoshaphat received word that a vast army made up of the soldiers from four of the surrounding nations was advancing

on Jerusalem and the people of God. The implication of the account is that the army is far greater in number than that of the army of Judah. Strategically speaking, the future of Judah was bleak. Out of a time of prayer and fasting, King Jehoshaphat hears the word of the Lord spoken through Jehaziel, "Do not be afraid or discouraged because of this vast army. For the battle is not yours, but God's" (verse 15, NIV).

Though the king was responsible for defending the integrity of his nation, he was reminded that the battle he faced was not his to fight. He was simply the agent of God. Indeed, in placing the battle in the hands of the Lord, Jehoshaphat and his army did not have to fight at all. The Lord defeated the amassed armies before the contingent from Judah arrived.

The theme of being called to serve God continues into the gospel accounts. Matthew 17 describes the transfiguration. As Jesus and the disciples with him on the mountain descend, a scene reinforces the truth that ministry belongs to the Lord. A man brought his son to Jesus and asked him to heal him of demon possession. He told Jesus that he had earlier asked the disciples to cast out the demons but they could not. Jesus spoke the words of healing

and the boy was made whole. Puzzled by their inability, the disciples requested an explanation. Jesus attributed the failure to their lack of faith in the Son of Man. Again, the reader is reminded that ministry is the work of God. The minister's role is one of making himself or herself available to be used by God.

A word from the pen of the Apostle Paul reinforces this emphasis. In speaking of the call of God to holy living, he reminds his hearers, "The one who calls you is faithful and he will do it" (1 Thessalonians 5:24, NIV). The biblical warrant is strong in suggesting that the work is the Lord's. Pastors will be renewed as they release their hold on ministry and leave its results in his care.

A third element of pastoral renewal is the need to develop and maintain ongoing personal spiritual fellowship with God. This process of spiritual intimacy grounds the pastor in the nature and purpose of ministry.

From the beginning, God has sought to foster fellowship with his people. Genesis 3:8 suggests that the Lord would walk with Adam and Eve in the Garden. Genesis 5:24 describes Enoch as one who "walked with God" (NIV). Noah, Abraham, and other patriarchs built altars to worship the

Lord. The establishment of the covenant with Israel implied a continued fellowship between God and his people.

Spiritual fellowship includes the development of relationship with God. When David sinned with Bathsheba, he was confronted with his sin (2 Samuel 11). Psalm 51 is the prayer of King David as he seeks restoration to fellowship with God.

Daniel was taken to the land of his captors and he became a leading official in the court. He understood that he was the servant of God in this dark situation and his habit of prayer continued even when it was forbidden by law (Daniel 6).

The books of Chronicles and Kings contain repeated accounts of kings such as Hezekiah who turned to God for sustenance and strength. These same books describe the destruction of those who did not pursue fellowship with God. The prophets called the people to renew their relationship with the Lord, and modeled the need for spiritual depth in their own lives. An example is that of Isaiah who recognized his own sinfulness as well as the sinfulness of the people and sought the grace of cleansing and spiritual wholeness.

Jesus modeled for his followers the need for ongoing spiritual fellowship with the Father. In Luke 11, we find him in prayer, observed by the disciples. When he is finished, they request lessons in how to pray. Jesus taught his followers a model prayer that is known as "the Lord's Prayer" (Matthew 6:9-13).

Paul was a person of prayer. His letters to the churches are salted with repeated references to personal spiritual fellowship. Many of his epistles contain a reminder that he was praying for that particular recipient (Ephesians 1:15ff, Philippians 1:9ff, Colossians 1:9ff, etc). Paul is convinced that the only means of effective ministry is through a deep and ongoing fellowship with the God of all grace, the only avenue available to be thoroughly surrendered to the power of God. Perhaps he states it most clearly in Galatians 2:20 when he says, "I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me" (NIV). Without doubt, the pursuit of renewal in ministry must involve the act of deepening personal spiritual roots.

Dependence on God through his Holy Spirit addresses the issue of God's presence and provision in the life of the

pastor. Biblical warrant for this element of renewal is evident throughout the Word of God. In the Old Testament, the promise of God comes through his words to his people in Isaiah 43. "When you pass through the waters, I will be with you; and when you pass through the rivers, they will not sweep over you. When you walk through the fire, you will not be burned; the flames will not set you ablaze" (v. 2 NIV). God's promise of presence and care are proclaimed to a people who face exile and separation because of their failure and disobedience. God's provision is emphasized by the Psalmist. One could envision a tired servant saying, "You let men ride over our heads; we went through fire and water, but you brought us to a place of abundance" (Psalm 66:12 NIV).

Joshua was charged with the task of taking leadership among the people of Israel and guiding them to the Promised Land. The job was large and the challenges were overwhelming. Still, to Joshua, God spoke words of assurance. He said, "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" (Joshua 1:5 NIV). The reminders run throughout that

the servant of God can depend on the Lord for sustenance and strength in the most trying of circumstances.

Jesus taught his followers about the continued presence of God through the Holy Spirit. In John's gospel, chapters 14, 15 and 16, Jesus instructed his disciples about His near departure and assured them that the presence of God would never depart. The Father would send the Holy Spirit whom he described as a "counselor," (14:16, 14:26, 15:26, 16:7) and "Spirit of truth." (14:17, 15:26, 16:13). He describes the Spirit as a permanent and certain presence to believers as he says, "The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you" (John 14:17 NIV). The theme that the Holy Spirit will be "in you" rings through the instruction of Christ.

After his resurrection, as he talks with the disciples he instructs them to "receive the Holy Spirit" (John 20:22 NIV). The Day of Pentecost stands as the dynamic fulfillment of that instruction. Those who were in the upper room were visited by the power, the presence and the passion of the Spirit. They left the place to preach, teach, and spread the Good News of God in Christ. The accounts of their ministry and service tell of their

dependence on the God who empowered them. Thus, Peter and John affirm their confidence in and dependence on the Lord in Acts 4. They are ordered by the Sanhedrin to cease their teaching and their healing to which they respond, "We cannot help speaking about what we have seen and heard" (v. 20 NIV). Repeatedly, Luke records that people were filled with the Holy Spirit. The result was boldness in the face of hardship and opposition. The Scripture consistently points to the element of dependence on God through the presence of his Holy Spirit as a cornerstone of renewal.

The concept of retreat as an aspect of spiritual renewal can be found in a variety of settings in the Word. Elijah's desperate flight to escape Jezebel's wrath in 1 Kings 19 became a time of personal retreat as the Lord used his fear and despair as a staging ground. The God of grace quietly reminded the prophet that he was faithful and effective. The loneliness felt by Elijah was perception based on opposition. Indeed, God still had 7000 who had not forsaken him. The time aside enabled Elijah to catch fresh insight into the character of God.

In the New Testament, Jesus models the value of retreat. Following the feeding of the 5000, John records that Jesus "withdrew again to a mountain by himself " (6:15

NIV). Mark makes a similar observation concerning the same incident in 6:46. In Matthew 14:13, Jesus hears about the death of John the Baptist and his response is to go away to a solitary place

Again, in Chapter 6, Mark describes Jesus' concern for the disciples' spiritual well-being. When they returned from their preaching efforts and reported all their successes, Jesus listened and then responded by inviting them to "come with me by yourselves to a quiet place and get some rest" (v. 31 NIV). The disciples went to a solitary place. The implication is that this time provided renewal.

In describing his conversion, Paul wrote to the Galatian church that he spend time alone in the desert of Arabia. He had not sought out church leaders or other voices. He desired to hear the voice of God (Galatians 1:17). After this experience he went back to Jerusalem and made himself available to the church leaders. The idea of retreat for renewal is rooted in the fabric of God's Word.

Having reviewed the biblical framework, our study takes us to literature that addresses first the problem of pastoral weariness and then the solutions providing renewal.

The Problem

Discouragement and Defeat

The broad categories under which we examine the issues and symptoms of increased exhaustion and depersonalization in ministry are those of stress and burnout, a frequent phenomenon of the caregiving professions. The task of helping people cope with problems is emotionally and physically draining. Such work can lead to cynicism and emotional exhaustion plus a sense of isolation from the problem. Clients are no longer individuals but merely numbers or cases. The caregiver copes adequately with the routine of the task but no longer invests in the outcome.

Christina Maslach has done much of the seminal work in this area. She has identified three elements that indicate the presence of factors leading to burnout. Her observation, based on research, is that burnout will be marked by emotional exhaustion, depersonalization, and a waning sense of personal accomplishment (Maslach).

Other studies discuss a broader category called tedium. Among the items they identify as contributing to tedium are autonomy in the workplace, success in performance, feedback and significance (Pines and Kafry). These symptoms, in addition to those Maslach notes, appear in the work that has

been done regarding pastors and their perception of their roles.

Cary Cherniss identifies burnout as referring to the situation in which what was a calling becomes merely a job (16).

Pastoral Vulnerabilities

We may choose to begin our examination with observations about pastors who found it necessary to leave the ministry. Writing in Christianity Today, Charles Wickman addressed the phenomenon of pastors who have left active ministry. Through use of survey and interview of twenty-six ex-pastors, he sought to identify the variety of pressures that forced these pastors to leave their assignments for secular employment. From the responses he noted at least four reasons for their decision. The demands of the ministry left too little time for family life. They faced unrealistic standards of perfection. Many of these were imposed by congregations or denominational leaders, while others were experienced as real, though unspoken. They shared a dislike for committee meetings, which took many additional hours and involved activity that detracted from ministry. Most telling of all was a feeling of isolation and loneliness. This sense of separation left

them with little or no effective support. Of significant interest, nearly one-half of the participants in the study were ready to return to pastoral ministry. They had discovered that many of the pressures of ministry were also pressures felt among those in secular employment (41).

Studies of burnout among pastors confirm the assertions of Maslach and others concerning the broader ranges of social service professions. Factors such as unrealistic and unclear goals, ineffective training in interpersonal relationships and the lack of adequate support groups add to the pressure of a pastor's role (Daniel 239). In addition, extensive time commitments, role conflicts and the gap between expectations and reality have an ongoing impact on the pastor's ability to face the sense of being overwhelmed by the task (Warner 126).

Added to this list are the observations of Helen Doohan on the causes of burnout. She identifies the conflict between need and accomplishment, unrealistic dedication, use of work as a substitute for a satisfying personal life, an authoritarian management style, and inability to delegate authority (353). Each of these studies provides some fresh approaches to identifying the cause of burnout. The fact that little overlap exists suggests that the causes are

varied or at least categorized in different ways. Each approach aids the researcher in gaining a wider grasp of the reality of burnout and its sources.

Questions circulate about how widespread burnout is among clergy. The National Conference of Catholic Bishops expressed concern about an epidemic of burnout. In a study of 4660 priests, it was found that only 6.2 percent could be identified as candidates for burnout (Fichter 373). The information is presented in a manner that suggests the concern about burnout has been overblown by the bishops. While wanting to consider burnout a myth, the study's author identifies many of the noted characteristics among the group he calls candidates for burnout. By contrast, another study found that 83.6 percent of clergy are experiencing some sort of burnout (Headley 131).

Addressing active pastors, Susan DeVogel sought to assess morale among United Methodist clergy in Minnesota. She sent a survey questionnaire to 400 pastors under United Methodist appointment and received 300 surveys in response. After tabulating and evaluating the questionnaires she conducted four follow-up focus groups, reaching the conclusion that the majority of pastors enjoy their ministries and felt fulfilled but wrestle with issues of

self-esteem. Similar to the Wickman study, loneliness caused concern because clergy often lack another person or peer with whom they can talk. They were left to deal with their problems by themselves.

Adding to the accumulating issues for pastors, DeVogel discovered that an increase in discouragement came from the "system." Church structure provides its own set of irritants and frustrations that discourages pastors. Significantly, many pastors expressed the feeling that no one pastored pastors and their families. While they were eager to help their parishioners through difficult times, no one served as their shepherd (1149-1152).

Nature of Ministry

Imagine a man or a woman who has been devoured from within by fiery energy until, like a gutted house, nothing is left. Or...imagine a person who once carried a current of psychic energy, but now, like a burned out electrical conductor cannot supply power any more. Or an individual who, like a burned out forest, feels that her power to renew herself has been destroyed. (Sanford 4)

With that image, John Sanford addresses the causes of burnout among clergy. In his book, Ministry Burnout, he spends one chapter on each of nine difficulties faced in ministry. He categorizes them as follows:

1. The job of the ministering person is never finished.

2. The ministering person cannot always tell if his work is having any results.
3. The work of the ministering person is repetitive.
4. The ministering person is dealing constantly with people's expectations.
5. The ministering person must work with the same people year in and year out.
6. Because he works with people in need, there is a particularly great drain on the energy of the ministering person.
7. The ministering person deals with many people who come to her or the church not for solid spiritual food but for "strokes."
8. The ministering person must function a great deal of the time on his "persona."
9. The ministering person may become exhausted by failure. (5-15)

Many of the same issues related to stress continue to emerge in research being done.

Hans Selye is the father of stress studies. As a young medical student, he identified the impact of stress on the biological systems. He noted that there are three stages that stress induces. It begins with the alarm reaction when the person responds initially to the stimulus. It is followed by the stage of resistance. Then comes the stage of exhaustion, when the system begins to collapse (32-33). His insights inform the process through which the pastor will travel as he or she seeks to cope with and compensate for the variety of stress agents in his or her life.

An interesting insight is expressed by Cherniss. He reminds his readers that in 1975, Freudenberger suggested that the "dedicated and committed" were the most prone to burnout (129). That description is especially true of pastors. Research seems to bear out that fact.

Clergy Stress: The Hidden Conflicts in Ministry is the work of Mary Anne Coate, designed to address the idea of clergy stress by looking at factors in ministry that are unique and produce stress. She suggests that the stress of ministry stems from its very nature and she attempts to show how pastors respond psychologically to those stresses. Coate examines three sources of strain in ministry.

First, estimating and achieving success for pastors is difficult because criteria such as church attendance or spiritual growth are subjective. Such subjectivity creates unclear parameters of success. The criteria are many. Some measure church attendance while others identify financial growth. Many would look at profession of faith statistics. Others evaluate the prestige of the assignment.

Second, pastors proclaim (preach and teach) the gospel, an area that usually belongs to the private life of a professional. In their attempts to plainly preach the Word, they touch on those realms that many people consider

private. The result is often negative feedback. In addition, they are expected to be a model.

Finally, pastors are perceived to have a great deal of autonomy which blurs the lines of accountability, creating yet another source of strain. Pastors are usually clear about the person or group to whom they report. Nonetheless, individuals in the congregation often feel as though they should have an accounting of time or effort by virtue of their membership.

Coate's thesis is that the areas of caring, proclamation, responsibility to faith and all the expectations of being a minister predispose ministers to stress and anxiety. She adds another element to the picture of the pastor and the pressures under which pastoral ministry is lived out. Her work suggests that preventive preparation might mitigate some of the results of stress (72-73).

Missionaries experience stress in their service. Similar to pastors, their greatest stresses come from the arena of interpersonal relationships and the work overload. In addition, they add confrontation, cross-cultural communication, support maintenance and establishing work priorities to their list (Gish 241). The uniqueness and

diversity of missionary service seems to provide stress in slightly different areas.

Of interest is the perception of stress that denominational leaders hold about their pastors. An article in Pastoral Psychology in 1994 describes a study by Michael Morris and Priscilla White Blanton. Their study, entitled "Denominational Perceptions of Stress and the Provision of Support Services for Clergy Families," examines what various denominations perceive about stress in ministry and what support services they provide. They used two instruments which they had developed. The Denominational Perceptions of Clergy Stress Inventory (DPCSI) sought to ascertain the denominational awareness of stress. The Denominational Support Services Checklist (DSSC) provided a forum for the various denominations to identify the services they were making available.

Thirty-three denominations reporting a membership of over 200,000 were selected for survey. The denominational chief executive officer was contacted by telephone and asked to name the persons best able to respond to the survey. The materials for survey were then forwarded to those individuals. Of the thirty-three denominations selected, twenty-eight responded.

An extensive list of perceived stresses was compiled and catalogued under a variety of sub-headings. The area of financial management and benefits was perceived by denominational leaders to be the greatest source of stress. In the matter of support services, many denominations provide some to their pastors but no denomination provides all of them.

Among the elements of the study were three observations. It appeared that the majority of denominations possessed some awareness of the demands that clergy and their families faced. Also, while denominations perceive areas of stress, much room remains for connecting problems with the appropriate services. Finally, denominations might contribute indirectly to clergy stress by failing to provide a quantity of services sufficient to address needs (345-364). An interesting sidelight of the study was that while denominational leaders identify financial concerns as primary stressors, earlier studies suggest that issues of loneliness and isolation and increased time demands are the issues pointed out by pastors themselves.

Psychological Obstacles

There has been some interest in the literature concerning the depth of narcissism in the clergy. In their study of 140 pastors, the Menninger Clinic found that nearly 30 percent of their population were considered narcissistic (Bradshaw 236). It must be noted that these pastors represented individuals referred to the clinic for various psychiatric evaluations. J. Reid Meloy advances the thesis that narcissistic disorders are prevalent among members of the clergy (50). Unfortunately, he presents little data to demonstrate his thesis. In response to Meloy, Jayne Patrick notes that, to the contrary, the prevalence of narcissistic personality tendencies among clergy is low (180). Using standardized instruments (MMPI and EPPS), she demonstrates that ministerial candidates do not differ from the general population in this area (178).

Olson and Grosch sought to examine the interrelation of narcissistic personality styles, congregational demands, and family development as they affect burnout among clergy. They contend that these three elements combine to create an atmosphere for burnout.

The narcissistic personality craves admiration and appreciation. Pastors work with people and are often

evaluated by how they are received or liked. In order to enhance their perception of being appreciated they work harder. In order to gain affirmation from parishioners they work to be as indispensable as possible to their church. This effort, in turn, raises the level of congregational expectations.

Parishioners come to expect a level of care made available by the pastor trying to achieve affirmation. The result is a cycle of greater expectations and frustration. Added to this is the family dynamic where they are often neglected by their pastor/spouse/parent. The neglect builds toward confrontation about time being denied to the family. A negative affirmation results that drives the pastor to more and heavier congregational involvement to reinforce his or her positive affirmation needs. The end of this cycle is often burnout (297-304).

Stage of Life

Another factor among the stresses of the pastor are those related to his or her stage in life. For the young person in ministry, triggers for stress might be found in the sense of idealism with which ministry begins. They desire to accomplish great kingdom work. Their youthful

vigor and their sense of mission pushes them toward work that will add to their own emotional exhaustion.

The pastor in mid-life will discover stress triggers in the routine of ministry. While the mission of ministry remains, the idealism of youth has given way to the realities of life. By this time most ministerial success will have been achieved. Stress can find its origin in the sense that the pastor will never be in a church larger than where he or she is now. These factors of life-stage impact the perception and the origin of stress that can lead to burnout (Paul).

Confirming much of the stress literature concerning clergy, H. Newton Malony notes that pastors struggle with role ambiguity, boundary issues, inadequacy, and more. Still, he suggests that clergy may experience less stress than others who work in similar professions. He finds that clergy appear to have more personal resources with which to cope (164-168). His assertions and studies suggest the possibility of hope for any pastor facing the overwhelming sense of stress or burnout.

In an interesting article, "Clergy Burnout: Lessons from Past Leaders," John Stanley examines the writings of three prominent clergy leaders who experienced what they

identified as burnout or breakdowns and chronicled their return to health and wholeness. Harry Emerson Fosdick, E. Stanley Jones, and Georgia Harkness were all effective religious leaders who were also people of great accomplishment.

Stanley's brief review of their writings concerning the darker periods of their lives is enlightening. His primary purpose is to point out those elements of their recovery that they shared in common and which would transfer to other clergy. He notes that rest restored them. They learned to find times for rest in their lives. They also learned to say "Yes" to their needs and "No" to the excessive demands of others. They learned to share their experience with others. It became a part of their healing process to tell others what they had experienced and what they were discovering. Each of them asserted that their experience of darkness and emptiness led them to new spiritual depths. Discouragement and loss taught them fresh dependence on God while the process of discovery led them to new insights in their developing relationship with the Lord (Stanley).

Opportunities for Wholeness

Coping strategies

There has developed a whole psychology of coping with stress and burnout. Lazarus and others who have worked in this area define coping as "the effort to master conditions of harm, threat, or challenge when a routine or automatic response is not readily available" (Monat and Lazarus 8). This study reflects on the coping strategies identified in the literature.

Betsy Nagel and Susan DeVogel, writing in Christian Ministry, call clergy to develop a systems approach to managing their lives. They name eight myths of ministry that cause the pastor to work hard while not effectively accomplishing ministry as well as destroying wholeness in other aspects of the clergyperson's life. Their development of a worksheet titled, "How Well Do You Manage Yourself," is of great value in assessing the pastors' sense of self-management. By allowing clergy to face their self-management ability, they identify some strategies to enable wholeness. They encourage the use of a tree diagram whereby the pastor identifies a particular goal, names the major components of achieving the goal, and then lists the tasks necessary for achieving it. They encourage pastors to

recognize the things they cannot control and to let them go. Pastors should not blame problems on a few toxic persons in a congregation. Instead, they need to realize that it is usually the system, not the people, requiring change. The authors also urge pastors to develop friendships outside the church and make time for fun (Nagel). These strategies appear to address the concerns of this project.

In their book, The Psychology of Clergy, H. Newton Malony and Richard Hunt provide a thorough, well-researched study of the pressures and stresses of clergy along with valuable insights into coping with them. They cover a wide area including women in ministry, use of time, marriage issues, staff relationships, and more. Of greatest value to this study is their identification of the struggles of the minister and some specific coping strategies. They help to define the issues for clergy.

Thus, for most ministers, the position they occupy at a given time is not just a job; it is the channel through which they fulfill their calling. As such, they often feel unsuccessful unless major change is occurring in the lives of those with whom they work. They become easily discouraged and are frequently inner directed. This may lead them to seek little advice and to act unilaterally. Underneath the surface, they are deeply involved in their work. (93)

Most helpful is their chapter on "Surviving and Surmounting Ministry." Of note is the call to career development as a means of surviving in ministry. They specify several elements of such career development. First, personal piety and the growth of spiritual life is an essential element from which to build. This aspect of enhancing careers finds its origin in the care of the soul out of which will grow care for others.

The second element is the development of management skills. If the minister masters some of the basic skills, he or she will function better. Finally, the area of personal growth relating to relaxation, marriage enrichment, and other positive experiences will enable the pastor to grow personally and professionally and to be more likely to survive in ministry (Malony and Hunt).

Perception and attitude play a vital role in how pastors cope with the stresses and pressures of their ministries. An additional study has found that clergy who can perceive change as challenge and opportunity rather than an obstacle or danger will significantly lower their stress levels (Harbaugh).

Using the MBTI, Nauss asserts that the characteristics of pastors who cope with their tasks with reasonable

effectiveness include extroversion, intuitiveness, nurturance, and environment-ordering (89). The study does not suggest that the lack of those characteristics inhibits coping, but simply notes that those personality traits enhance the process.

Stress Management

One of the early works on clergy burnout was written by G. Lloyd Rediger. He wrote his book, Coping With Clergy Burnout, to examine the phenomenon and to offer a model for preventing it. He notes that "the differing expectations at work within the pastor from parishioners, the denomination, peers and self make it difficult for the pastor to prioritize his or her work with some hope of satisfying achievement" (41).

Chapter 3 discusses the theological issues related to burnout which include sin, change, meaning, limits, and peace. Most helpful is Rediger's effort to provide a model of prevention. He acquaints the reader with the AIM model. "A" is for awareness of the problem and its impact on the person. "I" stands for identifying or giving the problem a specific name. "M" is the need to manage the problem or concern so that it can be kept in perspective and yet taken care of.

In addition, Rediger emphasizes the need for personal support systems. He describes such systems as a three-legged stool. Each of the legs supports the pastor. One leg is the pastor's self-nurture in caring for personal needs. A second leg is the intimate relationships that can include spouse and family as well as close friends. The third leg is the spiritual support and disciplining system that forces the pastor to develop a spiritual network and an accountable process of discipline.

In order to help clergy manage stress in their lives, Charles Rassieur wrote Stress Management for Ministers. He intends that pastors increase their effectiveness and their satisfaction in ministry. While he deals with the causes of stress, the focus of this work is on managing it in a proactive manner. Rassieur assumes that all people live with stress and that pastors can mitigate the influences of stress through a pattern of self-care. Among the resources that each person has for doing so, he points to the spiritual journey, the discovery and use of major interests, and for married clergy, the riches of intimacy. Of the spiritual journey, he writes, "In God's presence, the self receives the strength necessary for ministry. We gain a deeper capacity for love because we begin to see other

persons in a new light, despite how exasperating and unlovable they are at times" (63)!

As Rassieur encourages clergy to find their areas of interest and strength, he notes that "the fires of creative renewal can only be lighted by the interests that truly excite us" (79). He emphasizes that all of ministry is enriched as each pastor finds wholeness at home. To fail to do so will surely result in emptiness and anxiety (73).

With an understanding that ministry is the act of serving God, William Hulme tackles the issue of clergy stress in Managing Stress In Ministry. He develops resources for dealing with it out of the pastor's own context and tradition of reconciliation. As many others have, he notes some of the causes of stress. Clergy are crisis people. Clergy work in a built-in community that is both positive and negative. The stress of administration can take time away from pastoral ministry. Finally, he refers to deadline stress.

His call to wholeness and coping comes from the availability of the resources of faith. "If I approach any present moment as God, I must be in control or I lose my divine identity. However, if I approach it as under God, I

can live without this control, if necessary because I believe that ultimately this control lies with God" (51).

Spiritual Resources

Throughout this work Hulme calls the pastor to rely on spiritual resources. In the quote above he emphasizes our faith that God is in control. He urges that prayer become the act of breathing the presence of God. He encourages the pastor to achieve balance between spiritual development, physical exercise, social development, and hobbies. His goal is that pastors might experience "eustress", a term coined by Hans Selye, meaning good stress that can include enthusiasm, joy, and renewed passion.

Continuing the development of spiritual resources that will affect coping and positive change, the impression grows that we must return to the basics of spirituality and service. A meaningful description of the process toward wholeness appears in A Conversation with Jesus. Pastors are invited to rediscover the riches of personal fellowship with God, to understand the implications of a call to ministry, and whose work it is. The emphasis on personal spiritual resources takes the pastor to his or her motives for ministry and a fresh dependence on the Spirit of God (Seamands). This thesis provides some of the underpinning

of this project.

In their book, Pastors at Risk, H. B. London and Neil Wiseman use a case study approach to point to various risk factors facing pastors and their families. Identifying many of the same issues seen in other studies, the authors use interviews with resource people to help define solutions and strategies for clergy to follow. Their last chapter calls for pastors to overcome the risks, urging them to resist the leakage of spiritual power by stoking spiritual fires. They call for commitment to change and a spirit of contentment. Pastors gain much when they can re-vision their mission and call.

Among their other suggestions, the authors call clergy to challenge the pressures and to address them. London and Wiseman urge clergy to stand up to the myths of ministry and to develop a breakout spirit (216). Again, the call for pastors to entrust themselves to the care of the supernatural is clear. This approach provides resources for pastors to use in strengthening their sense of fervor in ministry.

John R. W. Stott authored "Ideals of Pastoral Ministry," in Bibliotheca Sacra, an insightful exegetical study of Acts 20 in which he reviews the role of pastor as

shepherd using Paul's farewell discourse with the Ephesian church. Stott affirms pastoral ministry and the tasks of the pastor, and says that the role of pastor is necessary for instruction and admonition. But he cautions both pastor and parishioners that the church is really under the care of God. The pastor is in truth the overseer. This important corrective needs to be heard by clergy often overwhelmed with tasks and expectations.

In a word of caution to clergy, Stott says, "...their duty to themselves takes precedence over their duty to the flock, since they cannot serve others if they neglect themselves" (11). Stott calls pastors to care for their spiritual welfare when he writes, "Only if pastors first tend to their own spiritual life will they be able to tend to the flock of God" (11).

In recent years, there has been increased interest in the arena of pastors and spirituality. Discussions address the ways in which these servants must pursue spiritual depth in their lives. Ben Campbell Johnson, in Pastoral Spirituality, states that when pastors lose their sense of call they become religious functionaries without spiritual depth. He spends considerable time on the centrality of the pastor's call and emphasizes that it is God who calls us.

His call is sure and certain. He writes, "Whatever our experiences may be of disillusionment, shallowness, or burnout, the call of God stands secure. Even when our experience and performance are ambiguous, unfaithful and seemingly ineffective, God still calls us." (19)

Johnson reminds us that spiritual wholeness has its roots in the unequivocal call of God that cannot be ignored. He writes about spirituality as a pursuit in which pastors are engaged for their lifetimes. The journey is never complete. There are always new depths to examine and new truths to realize. He describes the psychological elements in Jungian terms and uses Erickson's stages of life to describe the process in which pastors are engaged. He calls them to make a careful, deliberate decision to pursue a deeper spiritual fellowship.

In their work, Spiritual Wholeness for Clergy, Donald Hands and Wayne Fehr discuss a process that moves clergy toward an intimacy with God, self, and others. They describe the family of origin impact on individuals and assert that pastors often carry emotional baggage into their vocation. Their performance is based on their attempts to hide the pain of the past through caring for the hurt of parishioners.

Out of their clinical work with clergy in distress has come a series of observations related to needs for intimacy and wholeness. They describe the process with the terms "uncovery", discovery, and recovery. Each person must move through these stages of life. Spiritual wholeness cannot be fully realized until the person bottoms out. They use a reverse ellipse to describe this process. It is necessary, in their observation, for clergy to develop personal spiritual disciplines separate from their professional tasks. Such disciplines include personal prayer, accountability with a trusted person or persons, and the need for a contemplative approach to wholeness.

Urban Holmes, in his book Spirituality for Ministry, takes his reader into the need for a spiritual depth among those who would be in ministry, especially pastors. He expresses spirituality as openness to a relationship with God. Prayer becomes the establishing of that relationship, not seeking a favorable response to a request. He recognizes the reality that clergy do not have exclusivity in the area of spiritual depth and guidance. History records many lay persons who have added much to the literature and development of spirituality. Nonetheless, Holmes argues that the ordained person is set apart as a

provider of grace. In the ordained role, the pastor represents God to the people that he or she serves, and must develop spiritual depth. Holmes acknowledges the professional pressure on clergy when he states that "the ordained person is expected to be a person of prayer that the person in the street cannot be" (34). This expectation can become a new level of stress added to the pastor's life. The only solution is to foster a fresh depth of spiritual fellowship that will provide strength to face the challenge of ordination.

Touching the value of solitude, Holmes reminds readers that the fathers of the early church went out in the desert as spiritual discipline. He notes that far from the simple explanation that they were escaping from the physical temptations of society, they sought to deal with the sin of acedia, which he defines as the sin of spiritual boredom. The danger, as he sees it, is that the work of ministry can seduce us into service for the wrong reasons (42). It is necessary to renew and restore the reserves of the soul. His call is for pastors to practice spiritual discipline and follow obedience to the Word of God. Those who carry the title of pastor must never rest in developing its resources. He calls for this discipline to be an act of spiritual

freedom, not the observation of rigid rules. His study calls for awareness of spiritual need and pursuit of the resources that formed part of spiritual discipline through the history of the church.

Summary

The literature is convincing that potential for crisis exists in the life of the pastor, that the sense of excitement for ministry can be eroded. The result can be a pastor who functions adequately, fulfilling institutional roles but lacking any sense of meaning in service. More tragic, the pastor could simply leave the place of God's calling in a spirit of defeat and discouragement.

Nonetheless, shining through the studies are many strategies and tools. These can assist in coping with the pastor's present circumstances, as well as enabling him or her to address the ongoing issues of stress in ministry. Of greatest value are the spiritual resources that often become lost in the overwhelming routine of pastoral work.

CHAPTER 3

Design of the Study

The focus of this study was the design, implementation, and evaluation of a retreat model intended to provide resources for pastors that encouraged them to experience renewal of their spiritual and personal well-being. This would result in an increased energy for ministry. The retreat was designed to enable them to reduce their levels of emotional exhaustion and depersonalization while strengthening their spiritual well-being and their sense of personal accomplishment. The intent of the study was to demonstrate that such a retreat model is effective and valuable for use by pastors and denominations to help pastors cope with the crush of ministry demands while maintaining an experience of wholeness.

Issues that contribute to loss of excitement for ministry are many and varied. Ministry expectations come from the local church, the denominational structure, and the clergy person. Pastors report feelings of isolation, loneliness, physical and emotional exhaustion, and eventually burnout.

Many pastors are functioning effectively in their roles, but have lost the sense of excitement and purpose

with which they began their ministry. Much has been written about this observation. Church and denominational leaders are concerned about this issue. This study is one attempt to find a workable model and format for encouraging a renewal in ministry.

Statement of the Research Questions

This study addressed the following research questions.

Research Question #1

What was the level of spiritual and personal well-being of pastors prior to the retreat?

The study responded to this question with the use of the Spiritual Life Inventory (SLI) and the Maslach Burnout Inventory (MBI) as the instruments of measure. It was necessary to the research that the level of spiritual and personal well-being be known as we began the retreat. A baseline needed to be established against which the effectiveness of the retreat could be compared.

The SLI measured the spiritual well-being of the participants through the use of statements designed to allow them to describe their present level of spiritual understanding.

The MBI was used to assess personal well-being. Personal well-being was defined through the use of the

emotional exhaustion and depersonalization scales on the instrument. The intent of the study was to reduce the levels of emotional exhaustion and depersonalization among the participants following the retreat. In addition, the level of personal well-being is further defined through the scale identifying the measure of personal accomplishment. This data provided a baseline from which to measure changes in spiritual and personal well-being following the conduct of the retreat.

Research Question #2

What differences are observed among pastors in their spiritual and personal well-being subsequent to the retreat?

This research question lies at the heart of the study. The hypothesis is that such a retreat will have a positive impact on each of the areas described. The outcome was ascertained by a posttest among participants. Their resulting scores helped me answer the question.

Research Question #3

What differences are observed between the responses of the retreat participants and those of the control group in the pretest and posttest scores?

A second part of the study that assisted in determining whether the retreat, as designed, would make a difference is

the use of the control group. These participants were pretested and posttested without involvement in the retreat. Their scores were not expected to move as dramatically in a positive direction as those of the group participating in the retreat.

Research Question #4

What aspects of the retreat are associated with observed changes in the well-being of pastors subsequent to the retreat?

This final element of the study sought to identify those areas of the retreat that contributed most to the observed changes among the participants. This data was developed through the use of response sheets completed by retreat participants at the end of the event. A series of semi-structured telephone interviews with volunteers from the pastors involved in the retreat were conducted about one month later. The responses were compared and evaluated as to what aspects of the retreat were most beneficial. This gave a clearer picture of the impact of those aspects of the retreat curriculum on the participants.

Population and Sample

The population for the study was Church of the Nazarene pastors serving in the Northeastern Indiana (NEI) and the

Indianapolis Districts in Indiana. The NEI pastors were invited to participate in a personal renewal retreat on September 11, 1997. The Indianapolis District pastors served as a control group. Both groups were pretested and posttested at approximately the same time.

These two groups were chosen as the population for several reasons. They are similar in size. Ninety pastors serve on NEI, while Indianapolis pastors total seventy. The groups serve in geographically similar areas, both in the eastern half of Indiana in a mixture of urban and rural ministry situations. The number of larger and smaller congregations are comparable.

In addition, the groups are theologically alike. Both affiliated with the Church of the Nazarene, their theological positions are spelled out and understood. Another factor is that both groups are culturally the same. The various cultural factors that influence how people are perceived by the church mirror each other. These issues may relate to lifestyle, habits, dress, and behavior.

The population was chosen with the approval of F. Thomas Bailey, NEI District Superintendent, and Ted R. Lee, District Superintendent for the Indianapolis District. These men were informed of the purpose and focus of the

study and were asked if their pastors could be invited to participate.

The sample for the study was those pastors from the two target districts who responded to the invitation to be involved. Instruments were mailed to the Indianapolis District pastors and those who responded were scored. The sample for NEI pastors consisted of those who attended the retreat and completed the instruments.

Instrumentation

Two instruments were used in the development of this study - The Spiritual Life Inventory and the Maslach Burnout Inventory.

The Spiritual Life Inventory

The Spiritual Life Inventory (SLI) was developed by Dr. Leslie Andrews. It measures spiritual life among seminary students, missionaries, and pastors as well as other religious professionals, and is well suited to this study.

The SLI consists of thirty-four items on a five-point, Likert-type scale, six of which are reverse scored. Items are identified with one of six subscales. The prayer subscale indicates the measure that the individual considers prayer central to his/her well-being; meets regularly with a prayer partner to share needs and/or blessings; and can rely

on prayer support from his/her home church. The forgiveness subscale indicates the level to which the individual is able to receive forgiveness from others; extend forgiveness to others; forgive self; and sense God's forgiveness.

The subscale measuring attribution addresses the individual's inclination to look for God's hand in unexpected events; attempts to understand angry feelings in light of how God would respond; and asks what new things God might teach when problems and stresses come. The call/vocation subscale refers to the measure that the individual feels deeply that God has called him/her to a ministerial vocation and believes his/her life is sustained by a call to ministry.

The support subscale indicates that the person meets regularly with a prayer partner; counts upon home church for prayer and support; has someone with whom to share anything, including failures and successes; has family/friends who encourage relationship with God; and has someone who functions as a pastor/spiritual friend to him/her. The subscale on devotions indicates the individual is nourished by Scripture; senses personal devotional experiences are life-giving; seeks times of solitude for renewing and

strengthening the relationship with God; and practices devotions for more than duty.

The instrument has been used among seminary students. In evaluating the instrument, the two-week test-retest reliability coefficients of the scales are: .86 for prayer, .72 for forgiveness, .70 for attribution, .70 for call/vocation, .90 for support and .55 for devotions. This instrument demonstrates reliability for its use in this study (Andrews).

Maslach Burnout Inventory

This instrument was developed by Christina Maslach, who had become fascinated with a human phenomenon that occurred among providers of human services. She noticed in them strong levels of emotional and physical stress which she identified as burnout. Attempting to quantify burnout and identify persons in danger of suffering this condition, she developed the instrument used in this study (Maslach 2-3).

The inventory is a twenty-two item scale scored on a seven-point, Likert-type scale. Items refer to one of the three areas of concern; emotional exhaustion, depersonalization, and personal accomplishment.

The emotional exhaustion subscale (EE) measures the level of an individual's perception of the emotionally

draining impact of work with people. An increasingly higher score indicates reason for concern.

The depersonalization subscale measures the person's sense of detachment from their clients and their tendency to see clients as items rather than persons; again an increasingly higher score indicates reason for concern.

The personal accomplishment subscale measures the individual's sense of personal well-being about his or her job. A higher score indicates solid satisfaction and a lower score is cause for concern.

The MBI Scale is used in many settings to assess the level of perceived burnout among human services employees. The MBI Scale is considered reliable in determining the degree of emotional exhaustion, depersonalization, and personal accomplishment among these persons. The test-retest reliability of the various subscales has been consistent. The coefficient for emotional exhaustion was .82, for depersonalization, .80, and for personal accomplishment, .60. In addition, the validity of the MBI has been demonstrated when compared with the perceptions of outside observers. (For example, the perceptions of the wives of policemen validated the findings of their MBI

scores.) MBI has also been validated in that it confirmed the hypotheses of the researchers (Maslach and Jackson).

Two brief researcher-developed instruments were used to measure the responses of the participant to the content of the retreat. In the first the pastors gave immediate response to the retreat at the end of the event. The second guided telephone interviews conducted a few weeks following the retreat.

Data Collection

This study has a pretest and posttest element using both of the instruments. Pretesting for the control group was done through a mailing. The instruments were sent to pastors on the Indianapolis District around September 1, 1997, with a request for a return by September 14. A stamped, self-addressed envelope was enclosed. Pretesting for the NEI pastors took place at the retreat on September 11, 1997, prior to the first session. At the conclusion of the retreat, participants completed a response sheet giving information about the immediate impact of the retreat content on them.

Posttesting was completed through a mailing thirty days after the retreat. Instruments were sent to pastors in the control group and to pastors who had participated in the

retreat on October 15. Return of the instruments in an envelope provided was requested by October 24. Phone interviews were conducted with pastors from the retreat who volunteered to be interviewed, with interviews being concluded by late November. Between the time of the two testings, NEI pastors participated in the retreat designed to enable them to move away from the factors that lead to burnout and toward a fresh enjoyment of ministry.

The control group consisted of pastors from the Indianapolis District Church of the Nazarene. The responses of those pastors who returned the surveys mailed to them formed the basis of the data. They were requested to return the instruments close to the time of the retreat so that I could receive the pretest results from both groups at approximately the same time. A demographic sheet that provided information about the participant accompanied the instruments, enabling me to more effectively evaluate the data. Also in the first mailing, a cover letter requested their participation and a brief explanation of the project. Return postage increased the likelihood of response. In order to provide anonymity, participants were asked to provide the last four digits of their Social Security number as a means of tracking their responses. This allowed

comparison of the pretest and posttest instruments while maintaining the anonymity of the participants.

Thirty days following the retreat the same instruments were mailed to the control group again. The only difference between the pretest and posttest occurred in the demographic sheet. It requested information about continuing education, revivals, or other significant happenings in their ministry since the pretest was requested. Once again, postage was provided to assist with response.

There was a small risk in using the last four digits of the Social Security number of each person as an identifier in that two people in the sample might have the same numbers. The chance of such an occurrence is one in 10,000. The study proceeded under the assumption that there would be no duplicate numbers in the collection of data. In the unlikely event that it happened, I would have eliminated both instruments from the study, which would not affect the validity of the study.

Retreat

The retreat was a one-day event, beginning at 9:00 a.m. Lunch was provided and the day concluded at about 4:00 p.m. It was held at the NEI District Center located in Marion, Indiana, approximately seventy-five miles from Indianapolis.

The first order of business at the retreat was to distribute the instruments with attached demographic sheets to the assembled pastors. They took fifteen to twenty minutes to complete them. As with the control group, they used the last four digits of their Social Security number to provide anonymity and assist in the comparison of data.

Following the pretest, the substance of the retreat was addressed, the elements of which I established at the onset. A resource person, Dan Boone, from outside the district, was the speaker. He received a general outline of the content and shaped his remarks around them.

The content was divided into four segments. Session one commenced at 9:30 a.m. and continued to 10:30 a.m. After a break, session two ran from 11:00 a.m. to 12:00 noon. Following the lunch break, session three commenced at 1:30 p.m., concluding at 2:30 p.m. After an afternoon break, the final session began at 3:00 p.m.

Four themes led the participants toward fresh commitment to their ministry. The day began with an emphasis of a return to the call of God to ministry on the life of the pastor. This element is vital since the roots of pastoral service lie in each pastor's commitment to the call of God. Ministry is filled with stress. At times, the

pastor might be tempted to lay aside his or her service and find other employment. Stress, loneliness, and isolation can obscure the reason they pastor. A fresh reminder that the pastor is in his/her place of assignment in order to fulfill God's direction does not dispel the stress or circumstance. Still, pastors were reminded that God ordained them for service and that call elevates their sense of opportunity. We observe the prophets returning to their call when faced with rejection and opposition.

The second element of the retreat content focused on the pastor's need to be aware of God's sovereignty and grace. Among the dangers to the pastor's well-being is the aura of indispensability. Such a person feels needed and believes that any absence would cause the program or event to be less than it could be. Pastors come to believe that everything depends on them for success. The thesis of this element of the retreat was that the church is the Lord's. The pastor is called by God to assist in His ministry. Such an approach should free the pastor from feeling responsible for everything that happens in the church.

The third segment of the retreat centered on the pastor's development of personal fellowship with God. In religious work where pastors are perceived to speak for God,

they can allow their work for God to displace their fellowship with him. The emphasis of this segment called pastors to awareness of the danger, encouraged them to take regular times of personal spiritual renewal, and to saturate themselves in the Word of God.

The final session brought attention to the need for discovery of and dependence on the power of God through the Holy Spirit. The Holy Spirit is the gift of God to his people to empower them for service. Pastors must realize that the source of power and effectiveness is the Holy Spirit within and remember that efforts launched in their own strength will fail.

Thirty days following the retreat, the same instruments were mailed to the retreat participants. They were asked to return them within two weeks. Return postage was supplied. As in the case of the control group posttest, some additional questions were added to the demographic sheet which dealt with other factors that could influence the outcome of the scores on the instruments.

Data Analysis

Upon the return of the posttest from the retreat participants and the control group, the scores were recorded in a database and compared to pretest results. The data was

submitted to analysis with the Shapiro-Wilk test for normality. Where normality could be assumed, the confidence levels were examined to determine whether any statistically significant change in the scores between pretest and posttest had occurred. In addition, a T-test was run on the data to measure for significance in the results

I looked for any change in the scores and anticipated decreased scores for emotional exhaustion and depersonalization and an increase in the scores reflecting spiritual well-being and sense of personal accomplishment. The retreat group was expected to show greater positive change in scores than the control group.

Variables

The independent variable in this study was the retreat. I expected that participation in the retreat would impact the persons involved. Dependent variables were the pastors' spiritual and personal well-being as defined in the study.

The retreat was designed to move the pastor toward a more positive sense of the dependent variables. The reason chosen for posttesting approximately thirty days following the retreat was to allow enough time for the substance of the retreat to take root in their ministry but not so much time that other intervening factors might have similar

impact. In order to control this, the second demographic sheet asked the participants to indicate whether there have been any other such events in their ministry over the previous thirty days, including continuing education, revivals, or significant personal spiritual experiences.

Summary

This chapter unfolded the design of the study. With the retreat model as its centerpiece, the study used a pretest and posttest of two instruments to measure positive response to the retreat content. The Spiritual Well-Being Scale and the Maslach Burnout Inventory were useful tools in the process. It was expected that retreat participants would show a decrease in their levels of emotional exhaustion and depersonalization and an increase in their sense of personal accomplishment and in their spiritual well-being. A response sheet at the conclusion of the retreat and telephone interviews a few weeks later provided insight into the impact of the retreat content.

Chapter 4

Findings of the Study

The purpose of this study was to design a retreat model which provides resources enhancing spiritual and personal well-being among pastors, the desired result being a spirit of renewal for their ministry. The retreat was implemented and participants were involved in evaluation of their spiritual and personal well-being and any changes in their perceptions following the retreat. This chapter includes the results of this effort.

Retreat

On September 11, 1997, a retreat day was conducted for pastors of the Northeastern Indiana District (NEI) of the Church of the Nazarene at the District Center located in Marion, Indiana. It was planned by with the assistance of District Superintendent F. Thomas Bailey. Pastors came for the day as a part of the district's efforts to prepare and encourage them. In addition to pastors, the event was open to associate pastors and to retired ministers.

The subject content of the retreat contained four emphases. Pastors were reminded of the call of God upon their ministry, including a focus on the ministry as the work of God. The participants were provided encouragement

and resources aimed toward developing spiritual depth. Finally, a dependence on God through his Holy Spirit completed the design of the day.

The speaker chosen for the day was Dan Boone, pastor of College Church of the Nazarene in Bourbonnais, Illinois. I invited him because he is a person who has been involved in renewal of pastors. Dr. Boone was given the emphases for the day and asked to shape his remarks around them, using his own discretion in how to develop the material.

The day began at 9:00 a.m. The initial half-hour was spent in data collection using the Spiritual Life Inventory (SLI) and the Maslach Burnout Inventory (MBI). The instruments were explained, distributed, and then collected by 9:30 a.m.

At 9:30, the first session of the retreat began with Dr. Boone. He emphasized the unique and personal nature of God's call to ministry, using the biblical picture of God's call to Moses through the burning bush in Exodus chapter three. He reminded the pastors that inherent in God's call was that he had chosen them and that he wanted them, an expression of value and hope.

Following a break, the second session was held at 11:00 a.m. The presenter's theme for this hour was an

exegetical study of the Hebrew word "nephesh," or soul. In this strong presentation, Dr. Boone addressed two of the retreat emphases. He brought into clear focus dependence on God through his Holy Spirit and the realization that the ministry is the Lord's. He led participants to an understanding of soul that pictured them thirsting after God. He called each one to seek his direction and depend on him for the power and the resources for ministry.

Lunch was provided for the retreatants. This was a time for discussion and interaction based on the day. The afternoon sessions commenced at 1:15. Dr. Boone addressed the fourth element of the retreat model, the need for spiritual depth and development among pastors. His theme for the hour called for pastors to rediscover sabbath, not as a day on the calendar but as a time for personal renewal and spiritual growth. Pastors were encouraged to take a block of time and devote it to worship and prayer as the necessary underpinning for all that would be done in ministry.

In the last hour of the retreat, Dr. Boone addressed practical issues of ministry as pastors face them today. Many insights and ideas assisted the pastors in strengthening their own perceptions of ministry. This hour

had been intended for the theme of dependence on God through his Holy Spirit but the speaker had combined this emphasis with the sense of God's ownership of ministry in the second presentation. He chose to highlight the practical ministry issues in this hour.

At the conclusion of each presentation, Dr. Boone gave participants ten to fifteen minutes to reflect on that particular emphasis and how they might respond to it. At the end of the day, participants were asked to spend additional reflection time and to complete a brief response sheet indicating what had been most helpful in the course of the retreat.

Participants in the study

The retreat group

In response to the invitation of the district superintendent to the retreat, approximately seventy-five individuals attended. Upon collection of the pretest instruments, I found that sixty-one pastors and associate pastors had responded. This group was predominantly male with only three responses from females. The dominant age group among participants was between forty and fifty-nine (65%), with the largest group between forty and forty-nine. Among the group who responded, nine were associate pastors

with the remainder serving as senior pastors. Church sizes were evenly distributed with twenty-one serving churches under 100, twenty-seven serving in churches whose worship attendance was between 100 and 250. The remainder pastored churches above 250.

Using the record of pastors in attendance at the retreat, the posttest instruments were mailed approximately four to five weeks following the retreat, with twenty-eight responses. However, five of those were not usable since they did not contain an identification number or other important information necessary for comparison. Usable instruments totalled twenty-three and became the sample for comparison.

The age range of respondents to the posttest was consistent with the initial group with 65 percent between forty and fifty-nine. Only one female completed the posttest. The majority of the pastors had been in ministry at least eleven years. The overwhelming majority (78%) had been in their present assignment five years or less. Worship attendance figures showed that ten were ministering in churches under 100, eight served congregations of 100-250, and five pastored churches of more than 250. All of the pastors in the sample were married. One-half had no

children living at home. Among this group, three were bi-vocational and the remainder full-time in pastoral ministry. Table 1 shows a demographic description of the NEI pastors who participated in the study and the pastors from the Indianapolis District who served as control group.

Table 1 - Demographic data for NEI and Indianapolis Pastors

| | | | | | |
|---|------------------|----------------|--------------|--------------|------------|
| <u>Age Range</u> | <u>30-39</u> | <u>40-49</u> | <u>50-59</u> | <u>60+</u> | |
| NEI Pastors | 5 | 7 | 8 | 3 | |
| Indianapolis | 1 | 2 | 4 | 4 | |
| <u>Yrs. service</u> | <u>0-5</u> | <u>6-10</u> | <u>11-20</u> | <u>21-30</u> | <u>31+</u> |
| NEI Pastors | 4 | 2 | 8 | 7 | 2 |
| Indianapolis | 2 | | 6 | 3 | |
| <u>Pres. Assignment</u> | <u>0-5</u> | <u>6-10</u> | <u>11+</u> | | |
| NEI Pastors | 18 | 4 | 1 | | |
| Indianapolis | 8 | 1 | 2 | | |
| <u>Church size</u> | <u>under 100</u> | <u>100-250</u> | <u>250+</u> | | |
| NEI Pastors | 10 | 8 | 5 | | |
| Indianapolis | 9 | 2 | | | |
| For NEI pastors, n=23; for Indianapolis, n=11 | | | | | |

In addition to those completing the instruments, thirty-eight pastors completed the response sheet at the conclusion of the retreat. Two weeks after the event, all pastors attending the retreat were sent a compilation of the comments from the response sheets. This was done to inform

them of the comments and to remind them of their own responses and intended actions. Along with the compilation, they were requested to participate in a telephone interview concerning the retreat. Fifteen pastors agreed to do so. These interviews commenced about six weeks after the event. Every effort was made to make contact at times convenient for them. Thirteen of the fifteen possible interviews were conducted.

The control group

Pastors on the Indianapolis District of the Church of the Nazarene were chosen as the control group. Geographical proximity and cultural and theological similarities were the primary reasons for using them.

Pretest instruments were sent to all seventy pastors on the Indianapolis District early in September with a request for return by September 15. Twenty-two responses were received. The overwhelming majority of respondents were over forty years of age, all of them married and each one male.

Since identification numbers were used for anonymity, it was not possible to know from whom the initial responses had come. Approximately five weeks later, posttest instruments were mailed to all seventy pastors. Fourteen

instruments were returned. Of these, three had not completed a pretest instrument, based on identification numbers and were not usable. Our sample for comparison was eleven.

Eight of the eleven were above the age of fifty and all were male. In years of service, nine of the respondents had at least eleven years of pastoral experience with three measuring over twenty years. In their present assignments, eight had been serving five years or less. Two had been in their present situation for more than ten years. Most of those responding were pastors of churches under 100 in worship attendance. Only two were serving churches between 100 and 250. All of the pastors were married with only three having children under eighteen still at home. Eight were full-time pastors. (See table 1)

Response to the Research Questions

Research Question #1

What is the level of spiritual and personal well-being of pastors prior to the retreat?

The responses to the two instruments in the pretest established a base from which future measurements could be taken. The following table shows the mean scores for each subscale and the standard deviation.

Table 2 - Pretest scores for NEI and Indianapolis pastors on SLI and MBI

| SLI | NEI Pretest | | | Indianapolis pretest | | |
|---------------|-------------|-------------|-----------|----------------------|-------------|-----------|
| | <u>n</u> | <u>Mean</u> | <u>SD</u> | <u>n</u> | <u>Mean</u> | <u>SD</u> |
| Prayer | 23 | 17.52 | 3.78 | 10 | 17.10 | 2.13 |
| Forgiveness | 21 | 11.55 | 1.50 | 11 | 11.64 | 1.29 |
| Attribution | 22 | 11.59 | 2.06 | 11 | 11.91 | 1.04 |
| Call/Vocation | 21 | 9.14 | 1.20 | 11 | 8.55 | 1.04 |
| Support | 23 | 21.48 | 5.08 | 11 | 22.00 | 2.61 |
| Devotions | 21 | 15.38 | 2.13 | 11 | 14.36 | 1.43 |
| MBI | | | | | | |
| EE | 23 | 19.96 | 9.12 | 11 | 23.27 | 9.45 |
| DP | 22 | 6.23 | 4.05 | 11 | 7.55 | 6.15 |
| PA | 23 | 34.83 | 6.06 | 11 | 34.82 | 8.76 |

On the SLI, the scores reflect the level of spiritual well-being in various areas. Those scores are indicated above. They became the base from which the rest of the quantitative study was built.

Comparison to norms established for the inventories helps to place these scores in perspective. Looking at the Maslach Burnout Inventory norms, the NEI group is found to score below the standard for EE and DP and slightly above for PA. Norm scores for EE based on a sample of 11,067 is 20.99 with a standard deviation of 10.75. The depersonalization norm for the sample is 8.73 with a

standard deviation of 5.89. Personal Accomplishment is established at 34.58 with a standard deviation of 7.11 (Maslach, Jackson, Lieter 8).

On the SLI, the subscale for call/vocation demonstrated that these participants had a strong sense of their call. Twelve of the twenty respondents to the two items in the subscale scored ten, the maximum possible. The two subscales with mean scores at only 70 percent of the maximum were those of prayer and support. This may reflect the busy schedules of pastors and the areas that tend to be neglected most.

On the MBI, the EE subscale showed a mean score of 19.96 with a standard deviation of 9.12. The scores showed a wide range of response with seven of the twenty-three respondents (30%) scoring above the measure indicating a high level of emotional exhaustion.

The DP subscale totalled a mean of 6.23 and standard deviation of 4.04. Only one respondent indicated a high level of depersonalization. The mean score indicated a low sense of depersonalization among the participants.

The PA scale was scored at a mean of 34.83, with a standard deviation reading 6.06. The range of scores included six of twenty-three responses (26%) measuring a low

level of personal accomplishment while two of the responses showed a high sense of personal accomplishment.

Research Question #2

What differences are observed among pastors in their spiritual and personal well-being subsequent to the retreat?

This question was addressed by comparing the pretest scores and the posttest scores of those on the Northeastern Indiana district who attended the retreat. The comparison reveals little change between the two scores. There were twenty-three pretest and posttest responses. The following table shows the mean scores and the mean differences found between the two tests. Also included for each is the standard deviation.

Table 3 - NEI Pretest-Posttest comparison of mean scores on SLI and MBI

| SLI | <u>n</u> | <u>pre</u> | <u>post</u> | <u>difference</u> | <u>SD</u> | <u>t</u> |
|---------------|----------|------------|-------------|-------------------|-----------|----------|
| Prayer | 23 | 17.52 | 16.83 | -0.70 | 2.38 | .91 |
| Forgiveness | 21 | 11.55 | 10.95 | -0.60 | 1.43 | .96 |
| Attribution | 22 | 11.59 | 11.18 | -0.41 | 1.37 | .91 |
| Call/Vocation | 21 | 9.14 | 8.81 | -0.33 | 0.80 | .96 |
| Support | 23 | 21.48 | 21.13 | -0.35 | 2.27 | .77 |
| Devotions | 21 | 15.38 | 14.86 | -0.52 | 1.40 | .95 |
| MBI | | | | | | |
| EE | 23 | 19.96 | 20.83 | 0.87 | 7.06 | .72 |
| DP | 22 | 6.23 | 6.41 | 0.18 | 3.55 | .59 |
| PA | 23 | 34.83 | 34.96 | 0.13 | 4.86 | .45 |

The table describes the pretest and posttest mean scores for the NEI pastors. Both scores were entered for each subscale and the differences computed. Using confidence levels, it is possible to determine what manner of change had occurred. Examining the data enabled me to address the research question. As the table demonstrates, there was little change between the pretest and posttest scores on each item. A probability test (Shapiro-Wilk) examined for normality, that is whether a similar group of pastors would report similar results. T-test results (p) indicate that there is no statistically significant change in the scores for the retreat participants. For three of the scales, call/vocation, attribution, and devotions normality could not be assumed. Thus there is no important observed change in the scores of those who participated in the treatment.

Research Question #3

What changes are observed in the responses of the retreat participants and those of the control group in the pretest and posttest scores?

The control group, Indianapolis District pastors, took the same instruments at approximately the same time. The following table shows their pretest and posttest scores.

Table 4 - Indianapolis pretest-posttest comparison of mean scores on SLI and MBI

| SLI | <u>n</u> | <u>pre</u> | <u>post</u> | <u>difference</u> | <u>SD</u> | <u>t</u> |
|---------------|----------|------------|-------------|-------------------|-----------|----------|
| Prayer | 10 | 17.10 | 17.10 | 0.00 | 1.63 | .50 |
| Forgiveness | 11 | 11.64 | 11.27 | -0.55 | 1.37 | .89 |
| Attribution | 11 | 11.91 | 11.64 | -0.27 | 0.90 | .83 |
| Call/Vocation | 11 | 8.55 | 8.91 | 0.36 | 0.92 | .11 |
| Support | 11 | 22.00 | 22.45 | 0.45 | 1.57 | .18 |
| Devotions | 11 | 14.36 | 14.18 | 0.18 | 1.54 | .65 |
| MBI | | | | | | |
| EE | 11 | 23.27 | 20.73 | -2.55 | 5.01 | .06 |
| DP | 11 | 7.55 | 6.82 | -0.77 | 2.41 | .17 |
| PA | 11 | 34.82 | 34.82 | 0.00 | 5.08 | .50 |

It is helpful to see whether the control group scores were different from the treatment group scores. Table 5 below describes and compares the NEI and Indianapolis scores differences.

Table 5 - NEI/Indianapolis comparison of pretest/posttest differences on the SLI and MBI

| SLI | NEI Mean | Ind. Mean | t |
|---------------|----------|-----------|-----|
| Prayer | -0.70 | 0.00 | .21 |
| Forgiveness | -0.60 | -0.55 | .46 |
| Attribution | -0.41 | -0.27 | .38 |
| Call/Vocation | -0.33 | -0.36 | .02 |
| Support | -0.35 | 0.45 | .15 |
| Devotions | -0.52 | -0.18 | .27 |
| MBI | | | |
| EE | 0.87 | -2.55 | .08 |
| DP | 0.18 | -0.73 | .23 |
| PA | 0.13 | 0.00 | .47 |

Eleven pastors responded to the Indianapolis instruments. The differences between the pretest and posttest results resemble those of the NEI pastors. Confidence levels for the Indianapolis group demonstrate little change between the pretest and posttest score.

However, in the EE subscale the NEI group showed a small increase, the Indianapolis group an even larger decrease. This may be best accounted for by looking at the individual Indianapolis scores. One respondent scored near the high emotional exhaustion level on the pretest. On the posttest, the same person scored fourteen points lower. Since only eleven responded, the appearance of the mean score was affected. The NEI group had a few individuals

showing large increases on the EE scale and about an equal number showing strong decreases. It is not possible to identify the reasons for these individual scores.

In addition the subscale for call/vocation indicates significance in the comparison. A review of the data reveals that the NEI scores include four outliers that could affect the results. Also, a statistical test suggests that in neither group can normality be assumed.

It appears that overall there is little difference between the Indianapolis mean differences and the NEI mean differences. Whether or not participants had been part of the treatment did not seem to affect the responses concerning perceptions of spiritual and personal well-being.

Research Question #4

What aspects of the retreat are associated with observed changes in the well-being of pastors subsequent to the retreat?

This question was more qualitative in nature. Data was collected through individual responses to the retreat. Persons attending the retreat were asked to complete a response sheet at the conclusion of the day. Pastors attending the retreat were asked to volunteer to participate

in a telephone interview conducted a few weeks after the retreat.

An initial response was one of appreciation for the retreat. Several persons indicated that the day spent in reflection on the pastor's spiritual health and renewal was a welcome intrusion on the busyness and pressure of pastoral ministry.

Based on the retreat responses collected at the end of the day, the portion of the retreat content that focused on the pastor's personal spiritual development and preparation was identified as the most beneficial. Of the thirty-seven responses received, eighteen (49%) pointed to this as the most meaningful portion. The following table shows the variety of responses to items identifying the most meaningful element of the retreat.

Table 6 - NEI pastors' designation of the most meaningful emphasis of the retreat

| n=37 | |
|-------------------------|------------------|
| <u>Emphasis</u> | <u>Responses</u> |
| The call of God | 5 |
| Time with God - Sabbath | 18 |
| Dependence on God | 12 |
| Pastoral encouragement | 2 |

The final question of the response sheet stated, "One or two actions I plan to take as a result of today's event include..." Sixteen individuals intended to set aside specific blocks of time for spiritual renewal each week. Five participants less specifically intended to take control of their schedule. One individual noted that "when discouragement comes, (I can) remember God's call and not my own effort."

The telephone interviews confirmed these observations. Table 7 describes the responses to the inquiry concerning the greatest value of the retreat.

Table 7 - NEI pastors' telephone interview responses

| n=13 | |
|---------------------------------|------------------|
| <u>Retreat's greatest value</u> | <u>Responses</u> |
| Seeking God | 4 |
| Personal spiritual worship | 6 |
| The call of God | 2 |
| No new insight | 1 |

The final question in the interview asked, "Have you made any changes in your approach to ministry as a result of the retreat?" One indicated that he had reevaluated the use of time to allow for personal worship and for better

structure to his schedule. Another said he was making a greater effort to be more relaxed about fellowship with God.

Three of the interview responses were more specific. The first had altered his weekly schedule completely. He wrote out the planned alteration on the day of the retreat. He felt the need to move his block of study and reflection time to the beginning of the week, to allow him more focused time with God and to address sermon preparation earlier. He moved his counseling load to later in the week when the majority of pressure for Sunday sermon preparation was behind him.

A second pastor interviewed also readjusted his schedule. Similarly, he placed the bulk of his personal worship time and sermon preparation time at the beginning of his week. He uses Monday morning as a time of worship and reflection. He has connected with a brother pastor for accountability in the area of spiritual discipline and now does the bulk of his study outside the office to free him from the distractions. He spoke of a new emphasis on prayer in his life and ministry.

The third response came from a pastor whose spirit resonated with the emphasis on thirsting after God. In the interview, he expressed appreciation for the way in which

Dr. Boone drew attention to the neediness each pastor has before God. He enjoyed the quiet times of reflection that the speaker built into the presentation. As a result of the retreat day, this pastor says he has been more protective of his accountability time with a brother. A deepened relationship with a fellow pastor has been very helpful. One interesting observation from this interview relates to the MBI. This pastor's pretest on the EE subscale had placed him in the high level of emotional exhaustion. His posttest score on the same scale was lowered by eight points and placed him much closer to the early moderate level.

Summary

I expected that the participants in the retreat would show increase in their level of spiritual and personal well-being, that the pastors' response to the content of the retreat would result in renewed passion for ministry. This would be reflected in positive scores on the SLI and MBI instruments indicating greater levels of wholeness. However, little change occurred at all. The pretest and posttest changes were small and generally in a negative direction. Though it was expected that the NEI group would score more positively than the control group, final results suggest that participation in the retreat day did not make a

difference. Nonetheless, the qualitative responses indicated that the retreat content was timely and valuable. In specific instances, it resulted in behavioral changes that facilitated renewal in ministry, bringing expressions of appreciation for the ideas and resources presented. In addition, pastors report that they have a fresh sense of enjoyment for ministry.

Chapter 5

Summary and Conclusions

The challenge of pastoral ministry is intensified by the stress and pressure that each pastor faces. Many of those stresses are beyond the pastor's control. It is necessary for him or her to develop resources for coping with the pressure and continuing their faithful ministry. This study attempts to provide some of the necessary resources in a retreat format. The conclusions based on the study will be helpful in providing adequate care to pastors.

Brief Description of the Study

The study was designed to develop a retreat model enabling pastors to appropriate resources to increase their spiritual and personal well-being. The design included the use of two instruments, the Spiritual Life Inventory (SLI) and the Maslach Burnout Inventory (MBI), in a pretest and posttest with retreat participants as well as with a control group. The retreat was a one-day event with the content outline established by the researcher. A resource person presented the content. Reflection time was included throughout the day with a written response sheet at the end of the event. Four to six weeks later, telephone interviews

were conducted with pastors attending the retreat who volunteered to participate.

The treatment group consisted of pastors from the Northeastern Indiana District (NEI) Church of the Nazarene who attended the retreat held on September 11, 1997. The ninety pastors serving on the district were invited to attend and approximately seventy-five persons came with sixty completing the pretest. The posttest was conducted by mail approximately four weeks following the retreat. Twenty-three participants responded to the posttest. This group provided the basis for study. Identification for the comparison study was established by the use of the last four digits of the individual's Social Security number.

The control group was drawn from the Indianapolis District of the Church of the Nazarene. Seventy instruments were mailed to the pastors of this district at about the same time as the retreat was conducted. Twenty-two were returned. The posttest instruments were mailed about four weeks later. Eleven pastors responded, providing the control group for comparison study.

Summary of the Results

I anticipated that participation in the retreat would result in an increase in the spiritual and personal well-

being of the pastors as measured by the use of the two instruments. In addition, it was expected that the control group would not see similar changes. When the results from the treatment group were tabulated and the comparisons made, it was discovered that statistical increases did not occur. The six subscales of the SLI actually showed a decrease with the mean differences ranging from -0.33333 to -0.6. The Emotional Exhaustion (EE) and Depersonalization (DP) subscales of the MBI would have recorded positive improvement with a decrease in score. Instead, both subscales showed small increases in the mean score. Only the Personal Accomplishment subscale showed an increase as was anticipated, though it was a very small 0.13043.

The control group scores were generally in the same range. The support subscale showed a small increase. The Maslach subscales of the control group showed decreased mean scores in EE and DP which is positive improvement. The mean score for PA was identical.

The qualitative aspect of the study was facilitated by the use of thirty-seven response sheets completed at the conclusion of the retreat and thirteen telephone interviews conducted several weeks following the retreat with pastors who had attended the retreat.

The response sheets provided information and insight into the value of the content to the participating pastors. An examination of the forms demonstrated that the majority of participants were most impacted by the spiritual renewal element. This came into focus through the emphasis of sabbath, taking time for personal worship. The telephone interviews yielded further important data. Two of the thirteen interviewed restructured their entire weekly schedule to make room for personal worship and the priority of study. An additional pastor found value in a growing accountability relationship with a colleague.

Observations and Conclusions

Use of the instruments yielded only one item that showed statistical significance. In the comparison of NEI pretest/posttest differences with those of the Indianapolis control group, the call/vocation subscale of the SLI showed that the treatment may have had an impact, albeit a negative one. The NEI mean difference showed a decrease where increase had been anticipated following the retreat.

In analyzing the meaning of this data, it is possible that the retreat participants' responses indicated that following the event they were reevaluating their sense of God's call. More likely is that upon hearing the content of

the retreat, they were more keenly aware of the importance of their call and were experiencing a sense of inadequacy in fulfilling it. This would add further weight to the call for ongoing renewal in the life of pastors.

Other likely causes for finding significance in the results might be attributed to statistical chance or to the fact that the NEI difference included four outliers that could have affected results. Regardless of the reasons, the findings of significance in the call/vocation subscale suggest an area for further study and research.

The retreat did not bring about statistical increases which showed improved spiritual and personal well-being. Several factors enter into the interpretation of the data. The most obvious is that the retreat could not accomplish what had been anticipated in providing important help toward pastor renewal. However, the response sheet and telephone data indicate that the content was valuable and useful in providing resources to make ministry more meaningful. The day together made a difference in the lives of those pastors who put into place some intentional changes.

I believe that the structure of the retreat itself was, in part, responsible for the less than expected results. It was a one-day event scheduled in the middle of the pastors'

busy week. More time for reflection would have been valuable. It would have been preferable had the retreat been at least two days in length to allow time for processing and reflecting on the value of the material. Those who took time to process on their own and take action are represented by the telephone interview participants who made important changes in their lives and ministry.

This observation seems to be in tune with the understanding of contemplative worship as suggested by Urban Holmes. The mature Christian moves from a more to a less focused intentionality in prayer. It is an invitation to be in the presence of the Lord without distraction for a period of time (21). Pastors need to invest valuable time in God's presence. The attempt to conduct a retreat of this nature on one day in the middle of a busy week could have undermined the necessity to reflect and seek renewal. The retreat would have been more helpful in the area of personal worship had it been scheduled at a different time in the week or at a different time in the calendar allowing pastors to leave their pressing tasks for a more extended period of time. It may be that the results of the pretest and posttest would have been more positive had the participants been part of a retreat that was more relaxed and reflective.

A second factor in evaluating the data is the knowledge that the study could not account for every life experience that these pastors faced between the pretest and posttest. Pastoral ministry includes crisis moments that can range from angry church board meetings to personal family problems. Studies conducted by Wickman, DeVogel, Paul and others serve as reminders that pressure for the pastor comes from a variety of directions and sources. Among the pressures are congregational expectations, the demands of time, and the many facets of ministry. Family needs for the investment of time and the desire for intimacy separate from ministry concerns bring a heightened level of stress. The life stages and changes associated with aging add stress.

In order to develop understanding of what factors may have entered into the posttest responses and thus the differences, it would be necessary to know the personal dynamics of each pastor. The nature of the study made it difficult to account for all of these maturational factors and life experiences.

A third reason why the results were not as expected, and in fact showed some decreases, could relate to the participants's reaction to the retreat content. Pastors approaching the retreat may have perceived their spiritual

development as satisfactory within the context of their pastoral service. Upon hearing the call to a deeper level of spiritual fellowship, these same pastors might then have recognized the spiritual possibilities of personal worship. The retreat provided resources and emphasis on the importance of personal worship and spiritual depth. Reevaluating their spiritual/personal well-being more clearly, pastors responded to the posttest with a more accurate assessment of their perceptions concerning their well-being. The generally lower subscale scores indicate this new understanding of spiritual and personal well being following the retreat. Such scores then reflect a new base from which the pastor can begin a fresh encounter with the God who called him or her.

The qualitative data provide an observation that indicates positive results. Both the initial response sheets and the telephone interview material suggest that the content of the retreat was useful and valuable. It further reinforces the insight that more time to process and reflect on the material presented is most helpful. It can be asserted that the qualitative data noting changes based on the retreat is a better barometer of the effectiveness than the quantitative. It is possible that a future use of the

SLI and MBI instruments with those who made those changes would demonstrate improved scores.

Among the responses to the telephone interview process were those who noted that as a result of the retreat day, they had rearranged their schedules to allow for personal worship and time away as part of their ministry. This act of self-management is consistent with work done by Nagel and DeVogel. They encouraged pastors to develop a systems approach to managing their lives and ministry. They created a worksheet on self management and identified several strategies that might enable wholeness through this process.

Adding to this are the insights of Malony and Hunt. Among their suggestions for surviving and surmounting ministry is the development of management skills. Choosing to take control of schedules and personal plans enables pastors to make time for personal spiritual worship. These pastors in the current study have taken a giant step toward pastoral renewal and wholeness in choosing to control their time. Weary pastors can find hope in the act of taking control of schedules and time in order to pursue the more important values.

A further insight from the qualitative data is that renewal and energy for ministry are found in the habit of

personal worship. The response sheets from the day of the retreat revealed the pastors' sense of frustration over the time they were spending in personal worship. London and Wiseman call pastors to reconnect with their spiritual resources. In the last chapter of their book, they call pastors to stoke their spiritual fires and thus find renewed spiritual strength. In combatting stress in ministry, William Hulme urges pastors to approach every moment as under God. The development of personal habits of worship apart from pastoral functions is vital to this kind of dependence.

Coming through the data in the telephone interviews were the voices of pastors who were discovering new joy in prayer and the blessing of accountability in the issue of prayer with a brother pastor. The participants who had actually taken such steps were already reporting a different attitude toward ministry and pastoral effectiveness as a result of personal growth. Pastors should be encouraged by congregations, denominational leaders, family members and others not to neglect their own spiritual development. Each of those constituents will be enriched by the spiritual development of their pastor, spouse, parent, and friend.

In a gathering of district pastors, the tendency is to be more event focused than process focused. That is, the emphasis is placed on the schedule, the quality of the speaker, and the structure of the day. The value of the event is seen in participation. These results seem to suggest that processing and implementing the resources should be the central focus. When participants are presented with valuable information, a vital part of that material is how and what the participant will do with it.

The results of the study suggest that the one-day retreat had little impact on the spiritual and personal well-being instrument scores. However, the emphases of the retreat received positive response and resulted in some pastors making behavioral changes for ministry effectiveness. It is my opinion that behavioral changes will precede statistical improvement. The qualitative data demonstrates the appropriateness and the value of the retreat for renewal in ministry. Perhaps what we learn in the study is the importance of revisiting the emphases and allowing them to be processed with our ministry. The data suggest that a similar retreat with similar content should occur more frequently than once a year. The use of personal retreats or other manner of spiritual exercise focused on

the call of God, the ministry of God, the development of personal spiritual resources, and dependence on God through his Holy Spirit would bring about renewal in the participating pastor's life and ministry.

Limitations

A broad applicability of the study results is limited by a number of factors. Primary among them is the size of the sample. Twenty-three pastors participated in both the pretest and posttest from the treatment group. They represent less than 40 percent of those who attended the retreat and completed the pretest. They represent fewer than one-third of the pastors on the Northeastern District as a whole. Likewise, the control group sample was small. The Indianapolis District has seventy pastors but only twenty-two completed and returned the pretest. The posttest was returned by eleven pastors. The size of the sample is too small to allow generalization beyond the sample group itself.

The two groups were similar in geography, theological background, and cultural background. However, the study did not seek to identify sociological, ethnic or other differences. Applicability of the study's results outside

the two groups would not be valid since many of these factors would affect their perceptions of ministry.

Another possible limitation concerns one of the instruments used in the study. The SLI is a five point Likert-type scale with the numbers five to one below each item. The top of the instrument indicates the meaning of the scale (always, usually, occasionally, rarely, never). But no corresponding number occurs with these designations. Thus it is possible that a participant could have misunderstood what the numbers indicated as they responded item by item.

A further limitation exists in the number of persons participating in the entire study. Of the seventy-five who attended the retreat, only sixty completed the pretest. Twenty-three completed the posttest and became the sample for statistical analysis. Thirty-eight response sheets were returned at the conclusion of the retreat. Thirteen pastors provided a telephone interview. Only five participants attended the retreat and completed all five elements of the data collection. This small number limits the impact of the results somewhat.

A final limitation is the scope of the study. Were these participants gathered into accountability groups and the retreat emphases nurtured and encouraged, the qualitative data, at least, suggests that we would eventually see the kind of improvement expected.

Theological Reflection

The results of this study provide important insights for development of a theology of ministry. A pastor seeking to discover what it means to serve in ministry will find in these results a reminder that effective pastoral service is rooted in personal spiritual worship. Desiring to fulfill his or her calling, he or she will revisit God's personal call periodically. It is a reminder that God is the source of impulse toward ministry. Rooting their call in his divine leadership provides an anchor which holds the pastor firm in the most tumultuous of times.

The pastor desiring to lead people into deeper fellowship with God must experience such a personal fellowship. The pastors in the study who completely rearranged their schedules deliberately chose to make personal spiritual growth and nurture a priority. It is a part of the job description. As people observe the work of

God in the life of their pastor, they will be more inclined to seek an authentic encounter with the living Lord.

The formation of a theology of ministry includes a sense of inadequacy. The demands of pastoral service are many. The expectations on the pastor may be overwhelming. The amount of energy necessary to meet these demands will drain the physical, emotional, and spiritual resources of a person. Effective ministry begins with the realization that our ministry is God's work. Pastors used by God to complete his tasks do not ask him to help them in their work but seek to serve him in his.

The impulse allowing God to direct lives and ministry is provided by the presence of his Holy Spirit. God's gift to his people is his ongoing presence and power. Each pastor accomplishes his or her tasks in the clear knowledge that the Lord who called them is also empowering them.

Practical Applications

The study suggest several practical applications. Judicatory leaders will see that conducting a retreat focused on the personal spiritual renewal of the pastor will make a difference. One of the responsibilities of such leaders is the development of more effective pastors. Providing and encouraging an annual, if not more frequent,

time of retreat and renewal will enrich the ministry and by extension the effectiveness of the larger group.

It is incumbent on the pastor to remain connected to his place in the work of ministry. The resources emphasized in this study are rooted in a biblical framework. Pastors must seek to break the cycle of busyness through the development of personal spiritual resources that remind them of their call by God to service, their role as participants in God's ministry, their deep need for personal worship and spiritual depth and their absolute dependence on God through His Holy Spirit. They must not depend on denominational leaders to initiate this activity. Rather, pastors must develop their own habits of renewal.

Personal Observation

This study sharpened my awareness of the number of pastors who face daily stress and pressure. The impact is widespread. The distractions to effective ministry are legion. In the course of the study, I have encountered many pastors, battered by difficult circumstances, who are nonetheless committed to fulfilling the call of God to serve as His ambassadors of grace. It has been gratifying to hear participants express appreciation for one of the four emphases of the retreat.

As a pastor, this study for me has been a journey of participation as well as research. The emphasis on personal spiritual worship has been a reminder to this busy pastor that priorities must be rearranged so that addressing fellowship with God becomes a central part of the ministry to which God has called me.

Out of this study discussion has begun with a few pastors about ways that we can nurture our spiritual lives. In addition, we are looking at possibilities of providing renewal opportunities for pastors in our area.

Summary

Pastors can find a renewal of passion for ministry. The problems, people, stress, and pressure that tend to suppress the joy and wonder of obedience to the call of God are not insurmountable. Resources are available in remembering the chosenness of the call of God to ministry. Pastors minister knowing that it is not their work but God's. Renewal happens as the pastor reestablishes personal worship as the linchpin of ministry. Passion can be rediscovered as the pastor depends on God through his Holy Spirit. With these resources as part of the fabric of ministry, a passion for service will be sustained.

Appendix A

Data Collection Instruments

SPIRITUAL LIFE INVENTORY

SPIRITUAL LIFE: Circle the number to the right of each statement which matches your experience most closely.

- | | Always | Usually | Occasionally | Rarely | Never |
|----|---|---------|--------------|--------|-------|
| 1 | Scripture nourishes my spiritual life. | | | | |
| | 5 | 4 | 3 | 2 | 1 |
| 2 | I experience prayer as central to my spiritual well-being. | | | | |
| | 5 | 4 | 3 | 2 | 1 |
| 3 | Music plays an important role in nurturing my spiritual life. | | | | |
| | 5 | 4 | 3 | 2 | 1 |
| 4 | I meet on a regular basis with a prayer partner. | | | | |
| | 5 | 4 | 3 | 2 | 1 |
| 5 | My colleagues understand and forgive me when I fail. | | | | |
| | 5 | 4 | 3 | 2 | 1 |
| 6 | I can count upon my local church to pray/care for me. | | | | |
| | 5 | 4 | 3 | 2 | 1 |
| 7 | My denomination promotes opportunities for my spiritual growth and nurture. | | | | |
| | 5 | 4 | 3 | 2 | 1 |
| 8 | When things don't turn out as I expected, I look for God's hand in it. | | | | |
| | 5 | 4 | 3 | 2 | 1 |
| 9 | I have difficulty forgiving myself when I fail. | | | | |
| | 5 | 4 | 3 | 2 | 1 |
| 10 | I feel deeply that God has called me to a ministerial vocation. | | | | |
| | 5 | 4 | 3 | 2 | 1 |
| 11 | My experiences in family devotions are meaningful. | | | | |
| | 5 | 4 | 3 | 2 | 1 |
| 12 | I wish my personal devotional experiences were more life-giving. | | | | |
| | 5 | 4 | 3 | 2 | 1 |
| 13 | I have someone with whom I can share anything, including my failures and successes. | | | | |
| | 5 | 4 | 3 | 2 | 1 |
| 14 | I regularly take Communion to facilitate my spiritual life. | | | | |
| | 5 | 4 | 3 | 2 | 1 |
| 15 | Not having a prayer partner would be a deficit in my life. | | | | |
| | 5 | 4 | 3 | 2 | 1 |
| 16 | Meeting with a small group for Christian nurture enriches my spiritual development. | | | | |
| | 5 | 4 | 3 | 2 | 1 |

- 17 I experience God's direct involvement in my life.
5 4 3 2 1
- 18 When things in a relationship disturb me, God seems far away.
5 4 3 2 1
- 19 I rely upon ministry opportunities for nourishing my spiritual life.
5 4 3 2 1
- 20 My spouse/close friend provides significant encouragement to me spiritually.
5 4 3 2 1
- 21 I try to have times of solitude for renewing and strengthening my relationship with God.
5 4 3 2 1
- 22 The church where I serve contributes substantially to my spiritual life.
5 4 3 2 1
- 23 When I become angry, I attempt to understand my feelings in light of how God would respond to the situation.
5 4 3 2 1
- 24 I practice my individual devotions out of a sense of duty.
5 4 3 2 1
- 25 When I have failed in my spiritual walk, I am aware of God's forgiveness.
5 4 3 2 1
- 26 I share my needs and/or blessings with a prayer partner.
5 4 3 2 1
- 27 When problems and/or stresses come, I ask what new things God might teach me.
5 4 3 2 1
- 28 My family/friends encourage me to cultivate my relationship with God.
5 4 3 2 1
- 29 I have someone in my life who functions as pastor/spiritual friend to me.
5 4 3 2 1
- 30 I feel that I fail to please God.
5 4 3 2 1
- 31 I experience the Holy Spirit actively helping me in my life.
5 4 3 2 1
- 32 My life is sustained by a God-given call to ministry.
5 4 3 2 1
- 33 I experience God's surprising intervention when I least expect it.
5 4 3 2 1
- 34 I feel spiritually drained.
5 4 3 2 1

Maslach Burnout Survey

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Alto, California, 94303

Appendix B

Letters of permission



MANIE D. DUNNAM, President

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<http://www.ats.wilmore.ky.us>

August 11, 1997

The Rev. John Scott
3705 Raible Avenue
Anderson, IN 46011

Dear John:

This letter confirms that I have granted you permission to use the Spiritual Life Inventory in your forthcoming study titled "Renewing a Passion for Ministry: A Retreat Model." You may adapt the instrument as needed for your population.

Cordially in Christ,

Leslie A. Andrews

Leslie A. Andrews, Director
Doctor of Ministry Program

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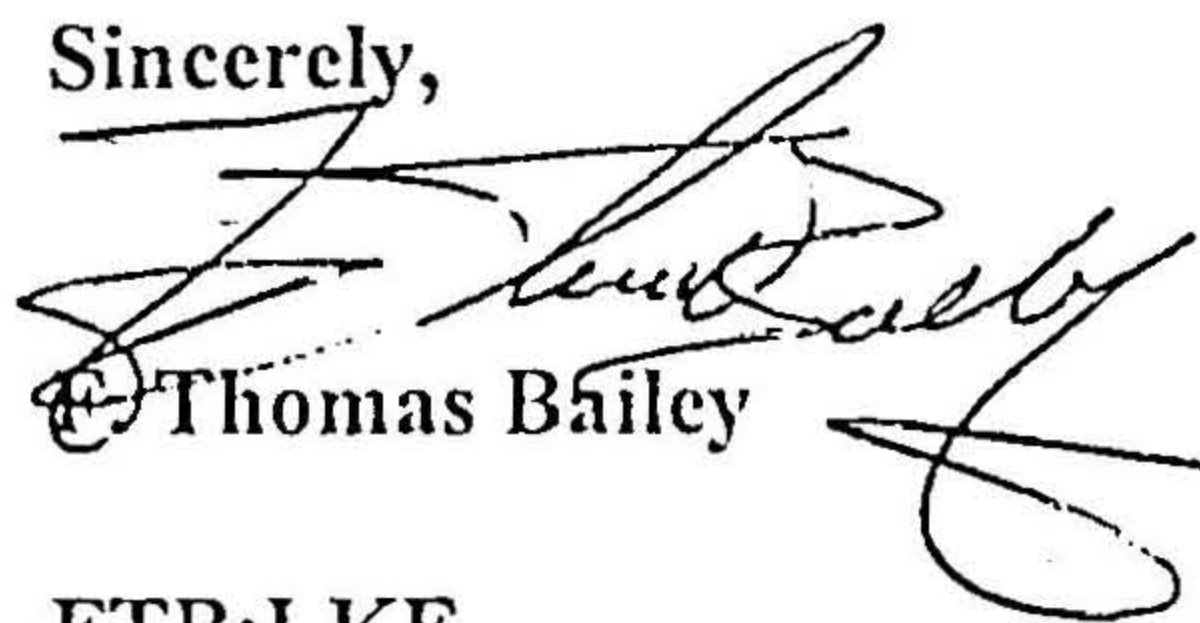
— Celebrating Christian Holiness —

November 7, 1997

TO WHOM IT MAY CONCERN:

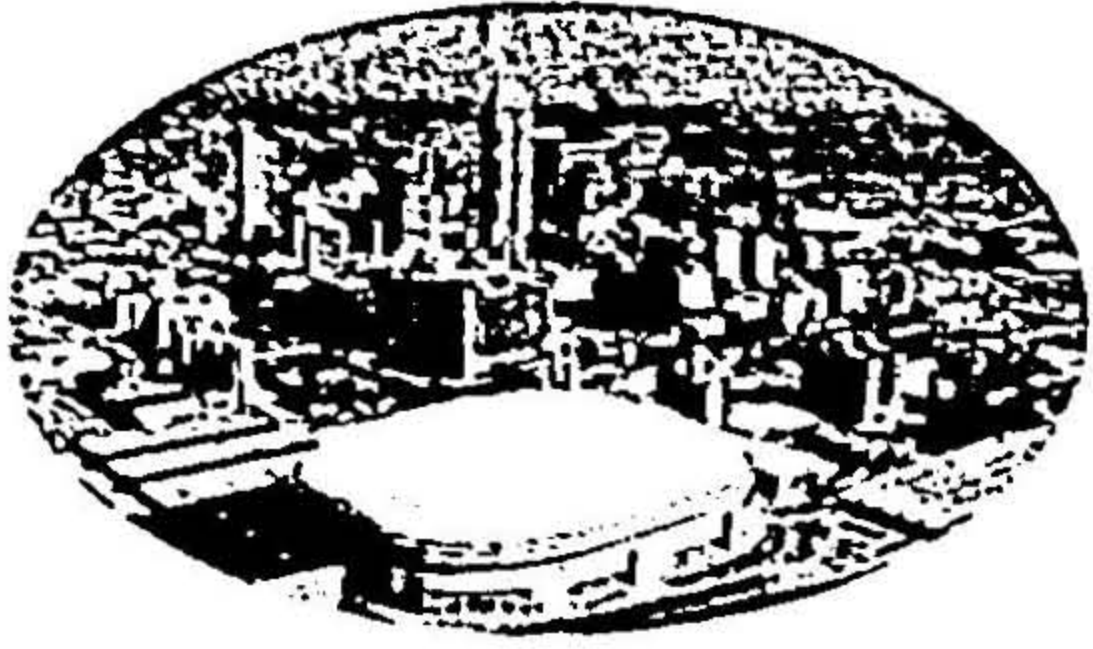
John Scott has informed me of his dissertation project on renewing a passion for ministry. The district is happy to cooperate in the conduct of the retreat. He also has my permission to conduct research among our pastors to measure the value of the workshop.

Sincerely,



F. Thomas Bailey

FTB:LKF



INDIANAPOLIS DISTRICT CHURCH OF THE NAZARENE

TED R. LEE, DISTRICT SUPERINTENDENT

TO WHOM IT MAY CONCERN:

Rev. John Scott has informed me of his dissertation/project entitled *Renewing Passion for Ministry*.

I am pleased to grant his request for permission to survey the pastors of the Indianapolis District where I serve as the District Superintendent.

Thanks so much.

Sincerely yours,

Ted R. Lee
District Superintendent

TRL:pr

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