ABSTRACT

The Assertive Pastor:

A Pilot Study Comparing Wesleyan and Non-Wesleyan Pastors

In Assertive/Non-Assertive Behavior

By

Paul S. Hontz

The pastoral experience of the writer and his peers, leaders within

The Wesleyan Church, the testimonies of ministers from non-Wesleyan

churches, and the observations from several theological and behavioral

writers raise questions about the assertiveness of ministers. This study

on assertiveness and its place in the life of ministers flows out of

these questions. Assertiveness, tempered with biblical thought, is

offered as a creative force for inter- and intra-personal growth.

Problem

This study assumed that many pastors tend to be less assertive in

their dealings with others when compared with the general population.

Furthermore, it assumed that Wesleyan ministers, with their understanding

of and emphasis on personal holiness, tend to be less assertive than non-

Wesleyan pastors. To test that assumption some key questions were

raised: Do pastors, in fact, tend to be nonassertive when compared to

the general population? and, Do Wesleyan pastors respond in less

assertive ways than other pastors?

Design of Investigation

An investigation was designed to answer the above questions.

First, several tests measuring assertiveness were examined. The Adult

Self Expression Scale (ASES) was selected as the validated measuring tool best suited for the purposes of this study. The ASES also provided a mean assertiveness score for the general population. Second, a questionnaire was developed to obtain further information from the respondents. Third, participants were selected. (Limiting the study to ministers within Michigan, I focused on all senior/solo Wesleyan ministers within the state. Episcopalian, Lutheran (Missouri Synod), Reformed, and Presbyterian (U.S.A.) ministers in Michigan comprised the non-Wesleyan segment. They were randomly selected from their denomination's most recent journal.) Fourth, a cover letter was prepared and sent with the ASES test and the questionnaire, asking participants to respond to the enclosed material. Fifth, the results of the testing of the above groups were contrasted and compared. Sixth, interpretations were made and conclusions drawn.

Findings

The study found the following statements to be true when the results of the ASES scores of Wesleyan and non-Wesleyan ministers were contrasted and compared: (1) Ministers, in general are more assertive than the general population. (2) Wesleyan ministers are statistically significantly less assertive than non-Wesleyan ministers. (3) Assertiveness does not appear to be something one necessarily acquires by virtue of increased time in ministry or by age alone. (4) A minister's educational experience may play an important role in the development of assertiveness. (5) The problem of non-assertiveness among ministers is found on both ends of the spectrum; the problem of over-assertiveness is as great as the problem of under-assertiveness.

The study also indicates that some problems of under- and over-assertiveness are more unique to certain denominations than to others. Wesleyans and Lutherans in general struggled most with a passive, under-assertive mode of self-expression. Episcopalians, Reformed, and Presbyterians, while having a small minority that indicated a passive style of expression, had a much greater percentage of their ministers with an aggressive or overly-assertive mode of self-expression. This was especially true for the Episcopalians.

Conclusions

The results of this study may be used tentatively to anticipate the response of other similar groups. First, ministers in general are more assertive than the general population. Wesleyan ministers, however, tend to be no more assertive than the general population and significantly less assertive than non-Wesleyan ministers. Second, neither age nor increased years in ministry seemed to influence positively the assertiveness of Wesleyan or non-Wesleyan ministers. While a minister's theological bent may be a contributing factor to their assertive expression, it may be more promising to explore the impact of one's education on assertiveness. Third, a significant minority (approximately 29% of all ministers tested) indicated a tendency toward passive or aggressive modes of expression. With the exception of one of the denominations tested, 4% to 13% of all clergy had significant problems with a lack of assertiveness (scoring outside a -2 or +2 standard deviation). Fourth, the data indicated a strong need for assertiveness training by a substantial number in the ranks of the clergy.

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A PILOT STUDY COMPARING WESLEYAN AND NON-WESLEYAN PASTORS

IN ASSERTIVE/NON-ASSERTIVE BEHAVIOR

BY

PAUL STEPHEN HONTZ

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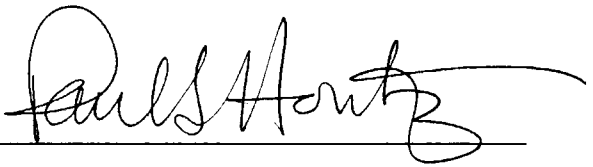
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Signed _____

CONTENTS

CHARTS

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"The wicked flee when no one pursues, but the righteous are bold as a lion."

Proverbs 28:1

CHAPTER ONE

Introduction

Introduction to the Problem

It had happened again. Confronted with the actions I had taken as spiritual leader of a local church, I had quietly but painfully done the "Christian" thing: I had kept my silence, taken the blows, and swallowed my desire to react. And now, hours later, I was angry. I was angry with the individual who, from my perception, was inaccurate in his charges. I was angry about the insensitive manner with which my personhood was assaulted. But most of all I was angry with myself. I knew that my response--or the lack of it--rather than depicting an incarnation of Christian virtue instead demonstrated a lack of Christian confidence. It had happened again.

I sought resolution. My search led me to enroll in a local adult education course on "Assertiveness Training: An Aid to Personal Effectiveness." The course was stimulating and helpful. In spite of the fact that it was offered at a Christian hospital, I was surprised to discover that the majority of the participants were people involved in church-related functions (pastors, missionaries, seminary students, etc.). Could it be that the problem of assertiveness was common to many Christians?

E. A. Locke's quote of J. E. Wolpe's description of the effects of self-assertion well described events surrounding my own experience:

Most assertive trainees seem to follow a similar pattern of evolution. First, there is an increased awareness of their non-assertiveness and its negative repercussions. This is followed by an intellectual appreciation of assertive behavior and its positive effects. Increasing distaste for their own ineffectuality and resentment toward the forces which seem to be maintaining or reinforcing the non-assertiveness soon lead to tentative, usually clumsy, attempts at self-assertive responses.

If positive effects ensue, the probability of engaging in more assertive behavior increases. Occasionally, as emotionally timid and dominated individuals tend to overassert themselves... (eventually)...the patient learns to be dominant without being dominating...Finally, as the patient becomes aware of his growing mastery of interpersonal situations, there develops a genuine and fitting indifference to minor slights, petty machinations, small irrationalities, and other insignificant 'pinpricks' of daily interaction...an additional consequence of assertive training is a changed self-concept. More adequate behavior elicits positive feedback from other individuals, and this may modify existing negative self-perceptions in a way that facilitates the performance of the new behavior."[1]

As a result of the course I began to read a number of books on assertive living. They were fascinating! In fact, I discovered a number of emphases with strong biblical support. But I found other aspects disquieting. The emphases upon "my rights", how to "ask for what you want in life and get it!" How was I to assimilate this new found information with my theological training? How could I distinguish between assertiveness that was appropriate from a biblical perspective and that which was undertaken out of unhealthy or even evil motivation? How was I to accept the positive aspects of assertiveness--those that dealt with expressing needs more effectively, using anger constructively, facing uncomfortable situations in straightforward, honest ways--without slipping into a "taking-care-of-number-one" mentality? Could these

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[1] E.A. Locke, "Is Behavior Therapy Behavioristic? an Analysis of Wolpe's Psycho Therapeutic Methods," Psychological Bulletin (1971): 322.

principles of assertiveness, tempered with biblical truth, benefit not only me, but other pastors too? These questions guided my own personal pilgrimage and provided the motivation and direction for this work.

Further motivation for this study was found in observing numerous Christian leaders: pastors, denominational leaders, missionaries, etc. My conclusion: all too often individuals charged with the spiritual care of persons have misused their authority by either failing to give steady, courageous leadership where needed, or by abusing their authority with an aggressive (even violent) leadership style. In either case the result is weak, inappropriate leadership, usually leading to weak and unsteady relationships with the congregation and/or staff.

Undoubtedly one of the chief contributing factors to this dilemma among clergy has been a faulty understanding of Scripture as it relates to emotions (particularly anger) and a faulty expectation of how ministers are to express themselves. If, in fact, the minister is expected to demonstrate holiness, perfection and sinlessness and it is assumed that such a lifestyle excludes "negative" responses or feelings (i.e., anger), then the stage is set for a host of unfortunate reactions from the clergy: repression, denial, isolation, displacement. This is especially true for women pastors who, besides carrying the weight of the generally expected and prescribed ministerial role of conduct, are also expected to be "ladylike" and "feminine" i.e., quietly contain anger and its expression.

The result, for males and females, is costly. Self-esteem plummets. Health deteriorates. Relationships fracture. Anger rises. And both the clergy and the church suffer. Passive behavior becomes

self-sabotaging, sacrificing its own goals for the sake of "peace." It
unneccessarily acquiesces for a lesser "good." Likewise, aggressive
behavior is also usually self-defeating, seldom achieving its own goals.
Aggression elicits aggression. And in both instances those who suffer
include both the Christian leader and those he/she seeks to lead. The
result is confusion, anger and frustration.

This paper deals with the problem of assertive/non-assertive
behavior in pastors. It seeks to balance a distorted Christian theology
that leads to a destructive leadership style and negative handling of
anger among those in ministry. It will reaffirm instead what Howard J.
Clinebell, Jr. calls "the power of the pastoral." The goal is to present
a balanced, healthy, and honest approach to the use of pastoral power and
its expression. David W. Augsburger demonstrates that balance.

> The mythic pastor without anger
> Will haunt the Christian community
> As long as such a half-person is needed
> To symbolize our dream of eliminating
> Our shadow selves with their threatening violence.
>
> The whole pastor with expressive warmth,
> Warm love, warm anger, warm loving anger
> Can model the integrity the community wants
> And facilitate the growth of wholeness
> In balanced selfhood, peoplehood, and new humanity.
>
> The constructive pastor, the creative community
> Can move beyond denial and distortion,
> Dropping surface niceness and superficial distancing;
> Each can meet the other with candor and caring,
> Exciting each other to maturity and ministry.[2]

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[2] David W. Augsburger, Anger and Assertiveness in Pastoral Care
(Philadelphia: Fortress Press, 1979), 10.

The work that follows seeks to aid in distinguishing between the "mythic pastor" and the "constructive pastor," and encourage the development of the latter.

Statement of the Problem

Often it is forgotten that fallen humanity is not only separated from God but also from fellow beings. As people are restored to God by receiving Jesus Christ, they become substantially healed. Certainly one of the indicators of the Spirit of Christ ought to be a person's ability to relate to others with appropriate behavior.

This is not, however, always the case. David Seamands has well stated: "A great crisis experience of Jesus Christ, as important and eternally valuable as this is, is not a shortcut to emotional health. It is not a quickie cure for personality problems."[3] Many Christians, clergy and laity alike, bring a history of interpersonal and communication problems into their new lives as believers. Their Christian faith may, in fact, compound these problems if they view non-assertive behavior as part of their life in Christ. Concerning this matter, Michael Emmons has stated that "...such a view can be harmful as well as mistaken and can lead to problems as the individual is not able

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[3] David A. Seamands, Healing For Damaged Emotions (Wheaton, Illinois: Victor books, 1981), 13.

to avoid the covert anxiety, anger, and frustration that such a position determines."[4]

This study assumes that many pastors do tend to be less assertive in their dealings with others when compared with the general population. Furthermore, it assumes that Wesleyan pastors, with their understanding of and emphasis on personal holiness, tend to be less assertive than non-Wesleyan pastors. To test that assumption some key questions had to be raised: Do pastors, in fact, tend to be nonassertive when compared to the general population? Do Wesleyan pastors respond in less assertive ways than other pastors?

Hypotheses

The hypotheses of this work are two-fold: 1) Pastors tend to be less assertive than the general population; 2) Wesleyan pastors are less assertive than non-Wesleyan pastors.

Limitations

This study does not focus on the question of assertiveness for the general population as a whole. It focuses upon Wesleyan ministers in Michigan (representing the West Michigan, East Michigan, and North Michigan Districts of The Wesleyan Church) and a random sampling of ministers from non-Wesleyan churches in the State of Michigan. This random sampling of non-Wesleyan ministers in Michigan will be limited to those in the Presbyterian Church (U.S.A), The Lutheran Church - Missouri Synod, the Reformed Church in America, and The Episcopal Church. The sole reason for focusing on these ministers is because Michigan is the

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[4] Michael Emmons, The Assertive Christian (Minneapolis: Winston Press, Inc., 1981), 154.

home state of the writer. The study is limited to these individuals and, of course, its implications and conclusions are limited by any characteristics which are particular to them. Application of the results to wider contexts would demand further testing.

Second, this research is limited specifically to the field of assertiveness. Related areas in the behavioral school of psychology are not explored. Furthermore, the field of assertiveness is specifically regarded from a biblical perspective.

Third, the assertiveness level of the individuals in the study is measured by the use of The Adult Self Expression Scale. Comparisons are made between the test groups and the general population. A brief questionnaire was also developed to discover what impact, if any, certain factors such as education and age have on the testing results and to provide information for any possible future study.

Finally, beyond the writer's own research and test results, the sources of information are limited to the B. L. Fisher Library of Asbury Theological Seminary, Wilmore, Kentucky, and the Cook Center for Theological Research of Western Theological Seminary of Holland, Michigan. Resource persons include Dr. James Mannoia (faculty advisor), Dr. Dan Paul (chairman of the Department of Education at Hope College in Holland), Dr. Roger Nemeth (professor of Sociology, also at Hope College), the Congregational Reflection Group of Central Wesleyan Church, and the Reverend Ralph Baynum (local advisor).

Theoretical Framework

One of the clear teachings of Christianity is that the Christian should show in action the qualities of love, joy, peace, kindness, and

goodness as produced by the Holy Spirit. It is the view of this writer
that assertiveness is necessary to express these emotions and actions.
But "assertiveness" often emotes negative reactions within Christians.
To be "assertive" is construed to mean "aggressive", i.e. to run
roughshod over the feelings of others, and thus nullifying the teachings
of Jesus on humility, meekness, and love. In fact, just the opposite is
true: assertiveness is an essential ingredient for wholeness, both
intrapersonally and interpersonally. John Faul and David Augsburger
believe that it is not enough to be a person of "impactful and successful
behavior" or to even have a "fully functioning personality," unless the
impact and/or functioning deepens the quality of loving relationships.
They contend that this is best accomplished by being affirmative and
assertive.[5]

This study attempts to discover how pastors compare with the
general population in assertiveness, and how Wesleyan pastors compare
with pastors of non-Wesleyan denominations. Further, the background and
basic components of assertiveness are explored and a biblical study of
the concept of assertiveness is provided with emphasis on how the
Scriptures temper and enhance its basic principles.

Basic Assumptions

This Project-Dissertation is best understood in light of the
following assumptions. First, it is assumed that many Christians find it
difficult to function assertively due to a faulty understanding of

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[5] John Faul and David Augsburger, Beyond Assertiveness (Waco,
Texas: Calibre Books, 1980), 216.

biblical teaching concerning what it means to be Christ-like (i.e. meek? humble? etc.).

Second, it is assumed that assertive behavior, when guided by biblical principles, is valuable for individual and collective Christian living.

Third, it is assumed that nonassertive behavior is detrimental to Christian maturity and happiness.

Definition of Terms

The two most significant terms in this study are "assertive" and "nonassertive." For the purpose of this study these terms are understood within definitions provided by Robert E. Alberti and Michael L. Emmons in their book, Your Perfect Right:

> Assertive behavior enables a person to act in his or her best interests, to stand up for herself or himself without undue anxiety, to express honest feelings comfortably, or to exercise personal rights without denying the rights of others.[6]
> ...a nonassertive response means that the sender is typically denying self and is inhibited from expressing actual feelings. People who behave nonassertively often feel hurt and anxious since they allowed others to choose for them.[7]

Often assertiveness is associated with abrasive, threatening, or punitive interpersonal actions. Such negative actions would more appropriately be called "aggressive behavior," and this is not what this study implies with the term "assertive."

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[6] Robert E. Alberti and Michael L. Emmons, Your Perfect Right (San Luis Obispo, California: Impact Publishers, 1970), 13.

[7] Ibid., p. 16.

Review of Related Literature

The primary focus of this study is on integrating biblical principles and principles of assertiveness. A review of the literature has revealed a wealth of information on assertiveness from a scientific, behavioral understanding. There appears, however, to be a dearth of material dealing with the subject from a biblical or theological approach.

Reviewing Problems in the Literature

Part of the problem may be the relatively recent emergence of the whole study of assertiveness. Since assertiveness has been initiated largely by the behavioral sciences, biblical theologians have been in a position of reacting to it: Can I be both assertive and Christian? Is it okay for me to get angry (and show it)? Was Jesus assertive? Only in recent times has the church begun to respond to the tenets of secular assertiveness, providing a corrective input from a biblical premise.

Primary Authors

Your Perfect Right, first published in 1970, by Robert E. Alberti and Michael L. Emmons is considered the "bible" in the assertive training movement. It is a classic work that reveals the important differences between passive non-assertion, bullish aggression, and honest-but-sensitive assertion. Written from a secular framework, it is particularly helpful in delineating what assertiveness is and is not, and in dealing with the related subjects of fear, anger, and communication. The second part of the book provides specific direction for becoming a trainer of assertiveness.

Eleven years after <u>Your Perfect Right</u> was first published, Emmons and David Richardson co-authored a volume entitled <u>The Assertive Christian</u>. In this work the goal is to show how assertiveness training can help Christians emulate Jesus's teachings of love and respect for self and others. It is primarily written from a psychological perspective to be used in pastoral counseling as a "doing" tool in action-oriented counseling.

The <u>Journal of Psychology and Theology</u> (1975) contains excellent material about the relationship between religion and assertiveness training. In his article, "Assertive Training and the Christian Therapist," Edward W. C. McAllister contends that applied principles of assertiveness are a very useful tool for helping many Christians, because of their views that being non-assertive is part of Christianity.

Charles E. Cerling is the most recent writer to seek integration of the principles of assertiveness and biblical teaching. In his book, <u>Assertiveness and the Christian</u> (1985), Cerling addresses how assertiveness can be used to deal with conflict. He contends that assertiveness enables conflict to be a means of growth that builds self-esteem and better articulation of faith. The author speaks from more of an evangelical position than does Emmons and Richardson.

The chief Christian resource is David W. Augsburger of the Associated Mennonite Biblical Seminaries in Elkhart, Indiana. Augsburger has written <u>Anger and Assertiveness in Pastoral Care</u> as a part of the "Creative Pastoral Care and Counseling Series" edited by Howard J. Clinebell, Jr. It is written to encourage ministers to convert what Augsburger calls "wasted and often destructive human energy" into a

creative force to help them think more clearly and act more effectively in potentially explosive situations.

While the book is primarily written for ministers, its usefulness goes far beyond those borders. The book is divided into six chapters, each of which seeks to contribute to individual and communal growth: "The Angry Pastor--Appreciating Aliveness," "The Aware Pastor--Owning Energies," "The Insightful Pastor--Channeling Anger," "The Assertive Pastor--Choosing Behaviors," "The Modeling Pastor--Inviting Assertiveness," and "The Effective Pastor--Releasing Congregational Anger Creatively."

Augsburger has also teamed up with John Faul to write Beyond Assertiveness which tempers principles of assertiveness techniques with the biblical emphasis on caring for and affirming others. It deals with three particular issues: the benefits of assertive and affirming living; how behavior is learned and relearned, and exercises for individual practice.

Yet another primary work is a special issue entitled Assert: A Newsletter of Assertive Behavior and Personal Development. Published in June, 1980 and edited by Michael Emmons, it contains articles on the theme of the union of assertiveness and religion. The authors are ministers, Catholic sisters, social workers, psychologists and others who have been trained both in psychology and religion. Among the articles most pertinent are "Issues in A-T with Conservative Christians," by Randolph K. Sanders; "But Isn't It Wrong for Christians to Be Assertive?" by Sisters Michelle Meyers and Kay O'Neil; "The Assertive Jesus" by David

Richardson; and "Assertive Behavior and Religion: A Compatible Duo?" by Candace E. Kiely.

Two other works that attempt to integrate biblical truth with the teaching of assertiveness are Pastoral Assertiveness, A New Model For Pastoral Care by Paul Mickey, Gary Gamble and Paul Gilbert and Patterns of Christian Community by Stephen Clark, which traces the assertiveness needed for elders in a church setting.

<div align="center">Design of Investigation</div>

How assertive are pastors when compared to the general population? The investigation of the question, along with the hypotheses postulated earlier, was conducted within the following guidelines. First, The Adult Self Expression Scale was mailed to more than 140 Wesleyan pastors across the State of Michigan to measure their degrees of assertiveness. Of these, 81 responded. The Adult Self Expression Scale was also mailed to 400 non-Wesleyan pastors in Michigan.[8]

The study made a correlational analysis between these various groups of ministers. It was hypothesized that ministers tend to be less

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[8] Initially the author sought to make use of "The Assertiveness Inventory" tool as presented in Alberti and Emmons' Your Perfect Right. However not enough studies have been conducted to evaluate it thoroughly. Because it is not a standardized psychological test, a "total score" approach was not appropriate. Therefore, it was rejected for this study.
    Attention was also given to the "Interpersonal Behavior Survey" (IBS) as developed by Dr. Paul A. Mauger and Mr. David R. Adkinson. This test, was also rejected in favor of the "The Adult Self Expression Scale" because the complexity and detail of the 272-question IBS made it too unwieldy for the purposes of this report.
    "The Adult Self Expression Scale" was chosen because it is widely recognized as a valid tool for measuring assertiveness and it is a relatively simple tool to administer and score. As such it is a "cleaner" instrument and lends itself more readily to the focus of this study.

assertive than the general population; and that Wesleyan ministers are even less assertive than non-Wesleyan ministers. The results of the testing of each of these groups are compared with the general population and with one another to identify similarities and/or differences among the groups. Preceding this correlational analysis is an intensive study of assertiveness, followed by a consideration of how it integrates with biblical values.

Chapter Two is designed to uncover the background and basic components of assertiveness in order that the reader might better understand how it is treated in this study. It specifically identifies what assertiveness is and contrasts that definition with what it is not. A biblical study of the principles of assertiveness (noting how these principles are tempered and enhanced when seen through a biblical lens) constitutes Chapter Three. The contextual project is presented in Chapter Four. This chapter specifically deals with the problem of the study raised through the previously mentioned hypotheses. The data are examined and interpreted. The final chapter, Chapter 5, summarizes the study and refocuses the problem and the research. The findings are summarized and evaluated, and the conclusions and goals are presented in terms of their value to local churches and pastor. Projections for future study are also presented. The study now turns to a presentation identifying the background and principles associated with assertiveness.

CHAPTER TWO

Assertive Behavior: Description, Background, And Barriers

In the best of all possible worlds, relationships would be characterized by genuine respect, easy communication, and sensitivity to others. Unfortunately, such is not the case. Some individuals constantly push at others--asking, demanding, probing until they meet resistance. Some other people fail to resist these advances and, often, soon find rationalizations for always being victims.

There persists, however, in much of the church a mentality that positions the church as different. This view contends that those in the church, particularly ministers, would certainly never be so abusive as to push themselves mindlessly upon others or fall victim to the insensitive and inappropriate demands of others; after all, the church is where mature, unselfish, sacrificial, and loving behavior is emphasized, and certainly one would expect ministers of the gospel to epitomize this behavior. The facts, instead, indicate otherwise.

In response to my letter, Clinical Psychologist Dr. John Stoudenmire from Pascagoula, Mississippi wrote:

> My own psychological evaluations of persons entering the Ministry of the Methodist Church over the last ten years suggest to me that most Ministers have a great deal of difficulty being assertive....They tend to be much more interested in achieving harmony than in taking whatever confrontational steps are needed to achieve the goals of the Church.
> I'm not even sure how many ministers realize that they are under assertive. I know the characteristic of ministers is that they frequently tend not to be very insightful. They tend to be rather naive about their positive and negative traits.

> Finally, I have offered to conduct assertiveness training classes for groups of ministers at no charge even but as yet have had none who are interested. I'm not sure exactly what this means.[1]

As will be evident at the conclusion to this study, the problem with assertiveness is not limited to ministers in the United Methodist Church, nor are difficulties limited to only the one extreme of "under-assertiveness."

Recognizing the common struggles with feelings of helplessness, powerlessness, and ineffectiveness among people in general, a scientific technique known as Assertiveness Training (AT) was developed. AT takes as its premise that one has "learned unsatisfactory forms of behavior," which have resulted in one's being "an unhappy, inhibited person, fearful of rejections, close relations, and standing up to others."[2] Consequently, AT contends that such behavior can be unlearned and that people can be taught to be free from such restraints.

There exists, however, a justifiable reticence on the part of Christians to embrace uncritically the tenets of AT. One cannot ignore its ties with secular, behavioristic psychology nor its ties with groups and individuals who have abused this teaching in many ways. Not all AT literature is prudent or ethically sensitive. For example, even the titles of Robert Ringer's books, <u>Winning through Intimidation</u> and <u>Looking Out for Number One</u> are clearly open for criticism as being manipulative and unduly aggressive in nature. While the abuses that have arisen under the guise of assertiveness are real, much can be gained from it by

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[1] John Stoudenmire, Ph.D., Letter to Paul S. Hontz, March 24, 1983.

[2] Herbert Fensterheim and Jean Baer, <u>Don't Say Yes When You Want To Say No</u> (New York: Dell Publishing Co., Inc., 1975), 18.

members of the Christian community. It would behoove the church to listen closely, albeit critically, to the message of AT.

This chapter sets the stage for dealing with the following questions in chapter three: Is there a conflict between being assertive and being a Christian pastor? Is it acceptable for a pastor to become angry and to express that anger? Is assertiveness consistent with the teaching of Scripture regarding meekness and humility? Was Jesus assertive? Can a pastor be assertive without being obnoxious? Or is it true that "what this country needs is a course on defending yourself from folks who've had assertiveness training"? Before we can adequately address these issues we must further focus on our definition of terms.

Description of Assertive Behavior

A great deal of confusion in the Christian community regarding assertiveness revolves around an improper understanding of the term. A "Ziggy" cartoon illustrates the image that many hold. The sketch shows Ziggy approaching a door labeled "Assertiveness Training Class." Below that sign is another message on the door: "Don't Bother to Knock, Barge Right In!"[3] Some associate assertiveness with acts or words of aggression, selfishness, and/or manipulation. Certainly the AT advocates of Ringer's ilk have done little to dispel this image. From the beginning, then, we would do well to "learn the language" of our study and specifically identify not only what is meant by "assertiveness," but also what is meant by the terms "nonassertiveness" and "aggression."

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[3] Robert E. Alberti and Michael L. Emmons, Your Perfect Right (San Luis Obispo, California: Impact Publishers, 1982), 2.

As stated earlier, for the purpose of this study the terms will be understood as defined by Robert E. Alberti and Michael L. Emmons in their book, <u>Your Perfect Right</u>. The authors write:

> Assertive behavior enables a person to act in his or her best interests, to stand up for herself or himself without undue anxiety, to express honest feelings comfortably, or to exercise personal rights without denying the rights of others.[4]

Alberti and Emmons define "personal rights" and "the rights of others" in terms of equality as recognized by the adoption of The Universal Declaration of Human Rights adopted by the United Nations General Assembly in 1948 (said Declaration can be found in Appendix A).

Alberti and Emmons' definition of assertiveness, broken down into greater detail, provides clarification:

To act in one's own best interests refers to the ability to make one's own decisions regarding major issues of one's life. It speaks of the freedom to seek after the things that one desires in an open, honest way.

To stand up for oneself involves the liberty of saying "no"; the freedom to respond to criticism or anger; and the right to support or defend forthrightly an opinion.

To express honest feelings comfortably means that through words and actions one can freely reveal one's self in terms of feelings, thoughts, and desires, without undue anxiety.

To exercise personal rights involves expressing opinions and/or responding to violations of one's rights or those of others.

Without denying the rights of others constitutes accomplishing the above personal expressions with the keen awareness that the other person has

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[4] Ibid., p. 3.

rights and feelings as well. Assertiveness values the personhood of others.[5]

It should be noted that assertiveness has also been defined as "the equitable resolution of conflicts."[6] As long as people have different ideas, perspectives, and goals, there is potential for conflict. This is evident in the church of the New Testament as well as in the church and society of today. Not all conflicts are founded on clear-cut issues of right and wrong or good and bad. Some are simply differences. Assertiveness seeks to resolve differences as equitably as possible so that each person's concerns are heard, understood, and taken into account. Assertiveness is a learnable skill, even as behavior that is not assertive is also learned. Assertiveness is not an innate ability but, rather can be developed and refined.

In contrast to assertive behavior, there are two extremes: nonassertive behavior and aggressive behavior. Alberti and Emmons define a non-assertive response as one in which "the sender is typically denying self and is inhibited from expressing actual feelings. People who behave nonassertively often feel hurt and anxious since they allowed others to choose for them."[7] The other extreme, aggressive behavior, "accomplishes goals at the expense of others. Although frequently self-enhancing and expressive of feelings in the situation, aggressive behavior hurts other people in the process by making choices for them and by minimizing their

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[5] Ibid., pp. 13-14.

[6] H. Newton Malony and Randolph K. Sanders, Speak Up! Christian Assertiveness (Philadelphia: The Westminster Press, 1985), 16.

[7] Alberti and Emmons, p. 16.

worth."[8] Alberti and Emmons provide a clear overview contrasting these three behaviors as evident in Chart 1.

In recent years other authors have also noted the distinction between these three behavioral responses. In so doing, they have sought to differentiate between sensitive, authentic, assertive behavior and harsh, self-oriented, aggressive behavior. Furthermore, they have preferred response to nonassertiveness, as did Alberti and Emmons. Behaviorist Joseph Wolpe put it this way:

> ...There are three possible broad approaches to the conduct of interpersonal relations. The first is to consider one's self only and ride roughshod over others...The second...is always to put others before one's self...The third approach is the golden mean...The individual places himself first, but takes others into account.[9]

Refinements from a Christian orientation have further enhanced our understanding of and appreciation for the positive benefits of becoming more assertive. Perhaps the individual who has contributed most effectively in this area is David Augsburger. In his book Anger and Assertiveness in Pastoral Care, Augsburger recognizes one cannot address the matter of assertiveness without also addressing the matter of anger. He does so, as the title of his work suggests, from a pastoral framework. He begins by recognizing that when one becomes aware that he or she is an angry, assertive, affirmative person, the stage has then been set to experience living that is marked by integrity and freedom, and that creates solidarity with others.[10]

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[8] Ibid., pp. 16-17.

[9] Ibid., p. 13.

[10] Augsburger, pp. viii-ix.

CHART ONE

Contrasting Non-Assertive, Aggressive, and Assertive Behaviors

Non-Assertive Behavior	Aggressive Behavior	Assertive Behavior
AS SENDER	**AS SENDER**	**AS SENDER**
Self-denying	Self-enhancing at expense of another	Self-enhancing
Inhibited		Expressive
Hurt, anxious	Expressive	Feels good about self
Allows others to choose	Chooses for others	Chooses for self
Does not achieve desired goal	Achieves desired goal by hurting others	May achieve desired goal
AS RECEIVER	**AS RECEIVER**	**AS RECEIVER**
Guilty or angry	Self-denying	Self-enhancing
Depreciates sender	Hurt, defensive, humiliated	Expressive
Achieves desired goal at sender's expense	Does not achieve desired goal	May achieve desired goal

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[11] Alberti and Emmons, p. 16.

Howard J. Clinebell, Jr., in his preface to Augsburger's book, adds to our understanding of assertiveness. He states: "The author [Augsburger] builds on Paul Tillich's thought that loveless power violates, powerless love abdicates, but power and love in balance create both justice and community."[12] For most individual Christians approaching this subject, these definitions dictate a broadened understanding of assertiveness, power, and even love. The next chapter addresses these matters.

One final reference deserves attention in the consideration of assertiveness from a Christian perspective. The famous Swiss physician and author Paul Tournier recognized and addressed the issues of assertiveness long before the term reached its present popularity. In fact, prior to AT's official beginning in 1952 Tournier was writing about the human habit of classifying people into two categories: the strong and the weak. Tournier writes:

> There are those who seem doomed to be defeated and trampled upon. They have been so often beaten in this universal free-for-all that they are always expecting it to happen again and this saps their strength. Those who know them also expect it, and gather strength and assurance for themselves from the fact. Even a stranger has an immediate intuition of their weakness, and treats them either condescendingly or aggressively - to do either is to humiliate them. On the other hand, the same intuition warns him of the strength of the strong, so that he adopts toward them an attitude of timidity or deference which confirms their strength.[13]

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[12] Ibid., p. vi.

[13] Paul Tournier, <u>The Strong and the Weak</u> (Philadelphia: The Westminster Press, 1963), 18.

Tournier continues:

> In every social relationship, all three attitudes are
> possible: the weak reaction which passively submits,
> renouncing all attempt to influence the other; the strong
> reaction which tries by pressure, either violent or gentle,
> to have its way; and thirdly the God-directed way, the
> harmonizing of the two wills through their submission to his
> divine will, which marks their just limits.[14]

There is yet another definition that deserves mention: of passive-
aggressive behavior. (Tournier alluded to this approach when he referred
to the pressure of the strong, whether it be "violent or gentle") While
this study will not deal with passive-aggressive behavior in depth, it is
important to be aware of it. Although much more subtle than the
aggressive behavior already defined, passive-aggressive behavior is but
another form of aggression. It has been defined as a way of "expressing
anger, resentment, or aggression in a way that does not clearly reveal
those negative feelings to the other person."[15] It is one of the most
harmful forms of interaction and is a great contribution to
misunderstanding, confusion, and pain. It is often found in Christian
circles where individuals have either not learned the skills of being
assertive or have feared the appropriateness of assertiveness, and yet
they have to deal with feelings of anger and frustration that are common
to the human race.

Having identified the behavior of assertiveness and its
counterparts, nonassertiveness and aggressiveness, it must be emphasized
that personalities or styles of communication can not be divided into

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[14] Ibid., p. 35.

[15] Malony and Sanders, p. 22.

merely three or four categories. That approach, though attractive, is too simplistic. Tournier, acknowledging the human propensity for categorizing others, hurried to note that even his own classification of "the strong and weak" was based on illusion. It assumes that human beings are more alike than different, and that their differences are only external masks they wear to hide the internal fear that _is_ common to all. "In reality," states Tournier, "the facts are more complex: we are all weak towards some and strong towards others."[16] Chapter Four will expand further on this matter.

In addition to defining the terms of assertiveness, this chapter, thus far, has described some basic styles of interaction among people and demonstrated that matters such as love, meekness, anger, power, and self-esteem are innate to such interactions. The intent has been to set the stage for demonstrating that proper assertiveness is not only acceptable for the Christian community, but necessary for acting out Jesus' teachings of love and respect for self and for others.

Assertive Behavior in Historical Perspective

One of the major attempts at understanding and promoting assertiveness today is the popular Assertiveness Training classes offered around the country. Assertiveness Training is part of a larger therapeutic approach, Behavior Modification or Behavior Therapy (referred to in the remainder of this chapter as BT) designed to help people deal with problems in living. While BT has emerged only within the past 50 years in a specific form, scientists since Freud have been studying many forms of behavior by employing his model of asking, "Why are you this

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[16] Tournier, p. 18.

way?" That question implies that only by discovering the conflicts and fantasies of one's unconscious mind can any real treatment be offered. BT, on the other hand, asks the question, "What can we do to change you now?"[17] Thus, BT takes the position that an individual's present problems are treated by identifying the specific behaviors that must be changed to resolve his or her difficulties. Behaviors are changed, according to one BT proponent, by relying primarily on "the psychology of learning and conditioning and focusing the analysis on observable behaviors, accessible to counting or measuring, rather than on unconscious processed drives, or conflicts."[18]

Assertiveness training officially began in 1952 when Dr. Joseph Wolpe, professor of psychiatry and director of the behavior therapy unit at Temple University School of Medicine, identified the BT therapeutic approach. He defines assertive behavior as "the proper expression of any emotion other than anxiety towards another person."[19]

In his introductory material Wolpe referred to Theoretician Andrew Salter as the "pioneer of assertive behavior" because of earlier work he had done in 1949, reported in Conditioned Reflex Therapy. Salter did not actually use the term "assertive behavior," but he spoke of similar concepts as he described excitatory and inhibitory personalities.[20]

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[17] Baer and Fensterheim, p. 19.

[18] Ibid.

[19] Baer and Fensterheim, p. 24.

[20] Michael Emmons and David Richardson, The Assertive Christian (Minneapolis: Winston Press, Inc., 1981), 4-5.

Dr. Arnold Lazarus, professor of psychology at the Graduate School of Applied and Professional Psychology of Rutgers University, takes a socio-psychological approach by stressing "emotional freedom" as the "recognition and appropriate expression of each and every effective state."[21] Recognition, as Lazarus regards it, calls for more than mere mental acknowledgement; appropriate action and/or expression are required.

Whatever theory or approach taken, AT is built upon two basic assumptions: first, that inappropriate meek behavior and unjustified aggressive behavior are both learned behaviors; second, an individual's actions are the basis for self-esteem. Hence, inappropriate behaviors can be unlearned and replaced with those that are acceptable and appropriate. AT, therefore, offers a means by which one may properly enhance one's self-esteem. Herbert Fensterheim and Jean Baer go so far as to say that assertiveness equals self-esteem.[22] Consequently, if one changes one's behavior, a change in one's feelings of selfhood will eventually result.

In the last 25 years AT and the values it promotes have profoundly influenced American society. For example, aspects of AT were demonstrated in the civil rights movement of the 1960's. Self-assertion was also strongly demonstrated by those advocating women's rights in the 1970's and 1980's. The widespread offerings of AT workshops and classes for women speak to the felt needs of many women who resist society's characteristic portrayal of females as passive, submissive and quiet over

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[21] Baer and Fensterheim, p. 25.

[22] Ibid.

against their male counterparts who are considered dominant, strong and out-spoken.

Interestingly, in the 1980's many men also seem to be recognizing that society's portrayal of the "macho" image leaves much to be desired. Alberti and Emmons note that Gail Shechy's successful book Passages (1976) records that men who lived the aggressive style in their 20's and 30's often found that whatever was achieved then has little meaning in their later years. "The values of personal friendships--all fostered by assertiveness, openness, honesty--are the lasting and *important* (italics in the original) ones."[23]

A brief glimpse at the history of the assertiveness movement, especially for the purposes of this work, ought also note the relatively recent attempts to establish a relationship between assertiveness and religion. Any relationship between psychology and Christian teaching has been suspect by many in both camps for decades. Conservative evangelicals, in particular, have been reluctant to embrace any doctrine or teaching that smacks of a humanistic origin. A critical examination, however, of assertiveness indicates many legitimate overlaps.

Because the church is interested in helping people find wholeness and because it encourages supportive relationships, recognition of the potentially valuable relationship between AT and religion has been growing. Sisters Michelle Meyers and Kay O'Neil note in their article, "But Isn't It Wrong for Christians to Be Assertive?":

> We have many angry, guilt-ridden Christians who need to give themselves permission within the Christian ethic to empty their "gunny sack" of hurts, frustrations and

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[23] Alberti and Emmons, op. cit., p. 9.

disappointments; to realize it is *not sinful* to *feel* anger; to take the messiness out of their relationships which is a result of nonassertive communication; to foster intimacy by deepening their relationships with direct, honest, open and appropriate communication.[24]

In 1975 Edward W.C. Mc Allister published an article that maintains that AT provides Christian therapists with a useful tool to help their clients grow, relieve anxiety, and function in meaningful ways in interpersonal relationships.[25] Mc Allister states: "Many Christians are in need of assertive training because they view being non-assertive as part of their Christianity."[26] Furthermore, he contends such a view of Christianity is mistaken and can lead to harmful consequences, including: an inability to share positive emotions with family members; poor expression of love, joy, peace, kindness, and goodness as produced by the Holy Spirit; and hindrance from being an adequate witness for Jesus Christ.

In 1976 Ethan J. Allen, Jr., then a student at Saint Meinrad College, Indiana, wrote a research paper that discussed religious training and assertiveness training. In it he described the "nice-guy" syndrome afflicting seminarians, giving them a reputation for being too soft in facing insults and too unassertive when others disregard their rights. He indicated that these responses lead others to regard the seminarian as "a Casper Milquetoast."

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[24] Michele Meyers and Kay O'Neil, "But Isn't It Wrong for Christians to Be Assertive?," Assert 32 (June, 1980), p. 3.

[25] Edward W.C. Mc Allister, "Assertive Training and the Christian Therapist," Journal of Psychology and Theology (Winter, 1975), pp. 19-24.

[26] Ibid., p. 20.

Augsburger wrote the first book that tied together assertiveness and religion: Anger and Assertiveness in Pastoral Care. Published in 1979, it illustrates how pastors can handle anger and aggression constructively. A number of other books about the mutual concerns and relationship of assertiveness and religion have sinced appeared. Among them are John Faul's and Augsburger's Beyond Assertiveness, Speak Up! Christian Assertiveness (1985) by Randolph K. Sanders and H. Newton Malony, and Assertiveness and the Christian (1985) by Charles E. Cerling.

At the 1980 American Personnel and Guidance Association meeting in Atlanta, Georgia, psychiatrist C. Markham Barry and Michael L. Emmons presented a session, "Assertiveness and Religion--A Successful Marriage?"[27] They spoke of the "flirting" stage between assertiveness and religion, describing the work of Wolpe and Lazarus and the morality of assertive behavior. They went on to describe euphemistically the "going steady" and "engagement" periods as indicated by various other authors. Within the context of the progressive march in this relationship, Emmons then said: "I believe that we are at the decision-making point: Shall we get married? Is a covenant in order? Will assertiveness and religion be a successful match?"[28] His answer was "yes." My response, as indicated in the following chapter, is a more qualified affirmation.

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[27] Michael L. Emmons, "Assertiveness and Religion," Assert 32 (June 1980): 1.

[28] Ibid.

Barriers to Assertive Behavior

Assuming that assertiveness is a positive characteristic and is, in fact, encouraged by Scripture, what hinders individuals, (both Christians and non-Christians), from exercising such behavior? The Fall gravely altered humans' relationship with God and each other. Lies, half-truths, and mixed-messages all became the norm of communication, resulting in confusion, mistrust, and anxiety. Forthright, honest communication (assertive communication) became the exception rather than the norm. Such continues today.

Consequently, society itself often discourages assertiveness. The family, church, and educational and business worlds frequently erect barriers to assertive behavior. Fensterheim and Baer contend:

> Parents, teachers, clergymen, and businessmen have unwittingly conspired to produce a nation of timid souls. In early years, many mothers and fathers censor the child who decides to speak up for his rights and thus hinder the child's assertion of self. Teachers reward the student who does not question the educational system and deal sternly with those who buck it. In most cases, the church fosters the idea of humility and sacrifice rather than standing up for self. Many an employee learns early in his career that if he "speaks up," he is not likely to receive a raise or promotion and may even lose his job. Adopted at the office, this attitude carries over to home and social life.[29]

While there are many issues in this statement that deserve critical comment (i.e., the authors make no allowance for the concept of original sin; do not deal effectively with the concept of the individuals' relationship to authority, and, in fact, tend to place the individual in the role of ultimate authority); nevertheless, it accurately assesses

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[29] Baer and Fensterheim, pp. 20-21.

that both secular and religious societies often discourage
straightforward expression in interpersonal situations.

Alberti and Emmons have found three common, important barriers to
self-assertion:

1. Many people do not believe that they have
    the *right* to be assertive.

2. Many people are highly *anxious* or *fearful*
    about being assertive.

3. Many people lack the *social skills* for
    effective self-expression.[30]

Even the expression, "the right to be assertive," may be difficult to
accept by many in the Christian community. Dare a Christian speak of
"rights"? Somehow the very word seems incompatible with a theology that
places a premium on humility, meekness, and self-control. This is
particularly exacerbated if one is ordained. As one said:

> No anger here. (God forbid. God's people forbid.)....
> No resentment. (Although holding a "concern" against a
> sister or brother may balance a pastor's internal ledger of
> grievances.)
> No temper. (Although intense vocal expression of
> righteous indignation may reduce the clergy's consternation.)
> No irritability. (Although being a bit short in speech
> when feeling "burdened with the care of souls" may restore
> serenity.)....
> No wrath or rage. (Those who feel aroused simply call it
> by an acceptable name: righteous indignation, conviction,
> zeal perhaps, but never anger.)[31]

The right of owning such "unchristian" emotions simply does not
exist,--or so church and society tell us--at least not if one is to

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[30] Alberti and Emmons, p. 2.

[31] Augsburger, p. 1.

demonstrate the spirit of Christ which all Christians, and particularly the ordained, are called to do.

Augsburger further describes the problems faced by clergy when they feel they do not have the right to be assertive:

> The myth of the angerless pastor has its roots in a long and distinguished tradition. The traditional dualism of religious piety tended to split feelings, attitudes, and emotions into two categories, labeled "good" and "bad." Warm and gentle emotions - love, kindness, patience - were classified as good. The cold emotions, such as hate, or the hot emotions, like anger were categorized as bad. Spiritual development was understood as a process of eradicating the bad emotions and cultivating the good. Eliminate the negative, accentuate the positive, press toward perfection - such was the program of traditional piety.[32]

Feelings of fear and anxiety are also barriers to assertiveness. One may become conditioned to certain fears, especially in light of society's pressures of what is or is not appropriate behavior. There may be the fear of being disliked or rejected if one asserts one's self. One may be fearful of owning up to feelings of anger or resentment. One may even be fearful about being assertive because it leads to accepting responsibility for one's own actions.

The third barrier to assertiveness identified by Alberti and Emmons involves a lack of social skills for effective self-expression. While the Christian community does not uncritically accept all the propositions of behaviorism, there is general recognition that a great deal of one's behavior is learned. In light of the fact that our's is a fallen society in a fallen world, it is not surprising that much of one's learned behavior is faulty, inaccurate, and inappropriate--whether that unfortunate input has come from family, school, peers, work or church.

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[32] Ibid., p. 3.

Much of the behavior that one would identify as "inappropriate" or "unhealthy" has been learned. The result has been a vast number of people whose lives are marked by unhappiness, inhibitions, unwarranted fears, and unstable relationships.

<center>Summary</center>

This chapter has described assertiveness, noting its historical heritage, and identifying some of the barriers that exist toward achieving it. For the purposes of this paper, one cannot emphasize enough the distinction that exists between assertive behavior and aggressive behavior. Assertive behavior has been clearly defined as that action or expression that is honest, forthright, and, at the same time, exhibits a sensitivity to the feelings of others. It is not identified as aggressive behavior and is, in fact, opposed to such behavior, whether it be active-aggressive or passive-aggressive in nature. Assertive behavior seeks to deal with conflicts or one's own anger in a manner that is both healthy and marked with integrity. It calls for both the acknowledgement of one's own emotions and for appropriate action and/or expression.

Because it is rooted in the tenets of Behavior Therapy, all of the propositions of the AT movement cannot simply be accepted uncritically by the Christian minister. There are indeed areas of conflict which will be addressed in the coming chapter. We have seen however, that many of the barriers to assertive behavior from those within the church are in reality nothing more than "straw men" that indicate a misunderstanding of what is meant by assertiveness and inaccurately identify it as aggression. Another barrier to acceptance within the church has been

uncertainty about how ministers should deal with anger or conflicts in light of their understanding of Scripture. Several of these barriers are noted and detailed in Chapter Three.

A proper understanding of assertiveness is imperative for determining its appropriateness for ministerial behavior. This chapter has attempted to set the stage for noting the positive ramifications that assertiveness offers to those in the ministry, both for their intra-personal and inter-personal health and development.

CHAPTER THREE

Assertive Behavior: Its Compatibility

With Biblical Thought

In an amusing article by humorist Garrison Keillor some poignant

and revealing statements are made. It seems that the teams of Lake

Wobegon, the Whippets, were not doing well in 1986. The local teams, in

fact, were finishing dead last in each sport. The boys were "getting

accustomed to defeat"; they "looked like they were on death row....

It's not defeat per se that hurts so much, we're used to that; it's the

sense of doom and submission to fate that is awful."[1]

Keillor continues to describe skillfully and humorously the

painfully humbling experience of the Whippets as they are trounced,

pummeled, and whipped. Then he offers this explanation for the Whippets'

woes:

> Some fans have been led to wonder if maybe our Lake
> Wobegon athletes are suffering from a Christian upbringing
> that stresses the unworthiness angle and is light on the
> aspect of grace. How else would boys of 16 and 17 get the
> feeling that they were born to lose, if not in Bible class?
> And the uneasiness our boys have felt about winning - a
> fan can recall dozens of nights when the locals had a good
> first half, opened a nice lead, began to feel the opponent's
> pain and sympathized and lightened up and wound up giving
> away their lunch. Does this come from misreading the
> Gospels?
> Little Jimmy Wahlberg used to sit in the dugout and preach
> to the Whippets between innings, using the score of the ball
> game to quote Scripture, e.g., John 1:1: "In the beginning
> was the Word and the Word was with God and the Word was God"
> or Matthew 4:4: "Man shall not live by bread alone, but by
> every word that proceeds from the mouth of God." That was

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[1] Garrison Keillor, "Lake Wobegon Games," Sports Illustrated
(December 22-29, 1986): 126.

fine except when he was pitching. God had never granted
Little Jimmy's prayer request for a good curveball so this
fine Christian boy got shelled like a peanut whenever he took
the mound and one day Ronnie Decker came back to the bench
after an eternal inning in centerfield and said, "First
Revelations 13:0: Keep the ball down and throw at their
[expletive] heads."
     Ronnie is Catholic, and they have more taste for blood it
seems. (Was there ever a *Methodist* bullfighter?)[2]

As light-hearted as these expressions may be, an underlying

sentiment is expressed, commonly held by the secular and the religious

world alike: to be a Christian is to take a quiet, losing, self-effacing

posture at any cost. Woe to the professing Christian who acts otherwise.

And peril upon peril if it is the pastor!

This sentiment is further supported by Candace E. Kiely of the

Psychiatric Hospital, University of Iowa, who writes:

     Through my experience in teaching assertion training in
     seminars, workshops and semester-long courses, I have come to
     anticipate at the minimum a subgroup, and in some cases a
     solid majority, of the participants will express religious
     mores which they believe to be in conflict with basic
     behavioral components of assertive behavior. These
     components refer to: standing up for myself; expressing
     feelings, wants and opinions in a direct, honest manner
     without infringing on the rights of others.
          Even though others' rights are not being infringed upon,
     that may not be enough. Caring for your neighbor, putting
     one's own wants and needs second, turning the other check in
     the face of aggression, being humble in all these qualities
     compose a traditional part of the Christian ethic. Merely
     suggesting, let alone practicing assertive behavior, may
     trigger the guilt mechanisms which have guided how these
     Christian people should behave.[3]

Emmons and Richardson add:

     Close-knit church communities produce a similar hesitancy
     to be assertive because of reluctance to hurt feeling or

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[2] Ibid., pp. 126-127.

[3] Candace E. Kiely, "Assertive Behavior and Religion: A Compatible
Duo?," Assert 32 (June 1980): 6.

create discord. Christians may tend to behave as if *keeping the peace* were more important than being honest. Even if conflict does arise there is a tendency to handle it by responding non-assertively instead of reaching an adequate resolution.[4]

Fensterheim and Baer put it even more bluntly:

> Parents, teachers, clergymen, and businessmen have unwittingly conspired to produce a nation of timid souls. In early years many mothers and fathers censor the child who decides to speak up for his rights and thus, hinder the child's assertion of self. Teachers reward the student who does not question the educational system and deal sternly with those who buck it. In most cases the church fosters the idea of humility and sacrifice rather than standing up for self.[5]

Such sentiments beg the questions that Emmons asks:

> Is there a conflict between being assertive and being religious? Is it acceptable for a person with high religious or spiritual ideals to become angry and to legitimately express that anger? How do you deal with guilt feelings in expressing or not expressing yourself? Should you love your neighbor as yourself even if you have an irresolvable conflict? Was Jesus assertive? Is outward expression of religious and spiritual values equally as important as inner expression?[6]

These and other related questions will be addressed in this chapter as imperative to the issue of the appropriateness of assertive behavior for ministers.

To most people the word "assertive" probably connotes negative impressions that are not compatible with Christian faith: being outspoken, opinionated and perhaps even aggressive (and certainly Fensterheim and Baer's Don't Say Yes When You Want to Say No and Smith's

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[4] Michael Emmons and David Richardson, The Assertive Christian (Minneapolis: Winston Press, Inc., 1981), 103.

[5] Herbert Fensterheim and Jean Baer, Don't Say Yes When You Want To Say No (New York: Dell Publishing Co., Inc., 1975), 21-22.

[6] Emmons and Richardson, p. 1.

<u>When I Say No I Feel Guilty</u> do nothing to dissuade from this impression).
While assertiveness may involve these things, however, it is important to
recognize that it is not synonymous with aggression, which is usually
destructive. In fact, assertiveness can include the expression of warm
and friendly feelings as well as negative ones.

Nevertheless, assertiveness has not often been received with open
arms by those in ministry. In fact, clergymen have generally resisted
discussing or using techniques dealing with assertiveness (as noted
previously in the letter of Dr. John Stoudenmire). The Reverend Phillip
Huckaby has suggested that this quite likely reflects a resistance to
behavior therapy and behavioral techniques generally.[7]

Others have noted general character traits of ministers as being a
factor:

> Resistance among clergy to accept assertiveness as caring
> can be traced more to general character traits than the
> training received in pastoral care and counselling. On
> psychological tests such as the Minnesota Multiphasic
> Inventory clergy generally display a personality profile that
> reveals a sensitive, warm, likeable person who is sincere,
> calm, and dependable. Clergy tend to be somewhat defensive
> and passive; they have a wide range of interests but reveal
> some difficulty in being socially aggressive and evidence a
> related problem in being able to acknowledge and express
> anger in open and constructive ways.
> Such a profile suggests the presence of basic personality
> constructs that are uncertain about direct, overt,
> manipulative, and aggressive behavior and are highly
> ambivalent about competitiveness, expansiveness, and
> assertiveness in general.[8]

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[7] Phillip Huckaby, "Survey of the Response to Behavioral Psychology
in Recent Religious Literature," <u>The Journal of Pastoral Care</u> (December,
1975): 262-70.

[8] Gary Gamble, Paula Gilbert, Paul Mickey, <u>Pastoral Assertiveness:
A New Model for Pastoral Care</u> (Nashville: Abingdon, 1978), 44.

These factors may be the reason for two unsigned responses that I received in conjunction with the contextual project. One person refused to take the ASES test as requested, noting: "This is the nonsense cluttering up the ministry to no good purpose." Yet another was somewhat more forceful. He/She wrote:

> How's this for "self-expression?" This questionnaire is obviously biased and impossible to answer adequately from a Christian viewpoint. Whatever happened to humble service and submission to one another as taught in Scripture? It's too bad a minister of Jesus Christ is wasting his time on such ridiculousness (sic) as this![9]

Because of the common association of assertiveness with aggressiveness and because of the mistrust that exists among many ministers toward behavior therapy and its offspring, AT, the understanding of terminology becomes very significant. That has already been established in the previous two chapters. Kiely's comments delineate the important distinctions and issues:

> ...it is essential to clearly define assertive behavior both on a cognitive and operational level. Issues of significance here include differentiation between assertion and aggression; differentiation between assertion and egocentrism; and the analysis of assertive behavior with mutual recognition and mutual respect (i.e. giving yourself the same considerations as an individual that you give to others).[10]

It is indeed imperative that one be clear about what is meant by assertiveness. Assertiveness as it is being used in this work is in no way to be misconstrued as being synonymous with callous aggressiveness or narcissistic myopia. Rather, it is to be understood as a means of

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[9] The two statements noted are unsigned, unsolicited comments received by the writer in response to his request that those ministers receiving his letter fill out the ASES and questionnaire accompanying it.

[10] Kiely, p. 6.

thinking and acting that is affirming and respectful to both others and to one's self.

The evidence seems to indicate that the church in general promotes less-than-assertive behavior and that ministers in particular lean towards a passive stance when faced with conflict.

In dealing with the subject of assertive behavior as it relates to those in ministry, however, it is not enough merely to identify the evident lack of assertiveness among them. One must ask whether or not being assertive is, in fact, a valid alternative for the minister of the Gospel of Jesus Christ--i.e., should ministers be assertive at all, let alone more assertive?

These questions have merit: "What happened to turning the other cheek? going the extra mile? loving your neighbor? Isn't it wrong and selfish for a minister to think of his/her own needs?" Basically these questions are all tied to the central concern of this paper. Does being an assertive minister conflict with being a Christian minister? The remainder of this chapter will propose that a positive answer to that question comes from a faulty understanding of Christianity and/or a misunderstanding of the example of Christ, and/or from limiting one's perception of assertiveness to its worst examples. The next section of this chapter identifies some of the problems that a minister may have with certain aspects of the AT movement as he/she attempts to distinguish between what is and is not congruent with biblical teaching. Furthermore, in this chapter it will be suggested and supported that assertive behavior, tempered by Scripture, is compatible with biblical thought and is actually promoted by the Scriptures themselves. Finally,

the necessity of assertiveness for healthy, whole ministers and congregations will be considered.

Real and Perceived Difficulties

With Assertiveness

Christian ministers of every generation encountered secular ideas about how to live. Sensitive Christian ministers have been concerned about approaching these ideas critically and biblically, properly insisting that the thinking of his/her generation be judged in light of Christian truth. Such a challenge is now presented by the assertiveness training movement.

The chief concern in this chapter is determining the appropriateness of assertiveness for the Christian minister. Does assertiveness have a place in the lifestyle of a pastor? Is it basically in harmony with biblical thought or not? To respond properly to these questions, our understanding of assertiveness must become more detailed.

The essence of assertiveness as cited in possibly the leading assertiveness book today, Your Perfect Right by Alberti and Emmons, has already been described in this paper. It would be wise, however, not to assume that the book is representative of the whole AT movement. As Peter Williamson of the Center for Pastoral Renewal has accurately described: "This book is conscientious about the ethical implications of assertiveness training, prudent in its advice about applying this teaching, and careful to avoid abuses or extravagant claims."[11] Some assertiveness training material, in contrast, is clearly open to

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[11] Peter Williamson, "Will the Assertive Inherit the Earth?" Pastoral Renewal (August 1979): 12.

criticism from both secular and religious perspectives as manipulative, improper, and insensitive.

Alberti and Emmons have indicated that in their experience there are many people (presumably ministers among them) who are daily pushed around by other individuals and forces in society, and that most improperly defer. Many people, they say, fail to express their feelings, whether of affection or of anger. A variety of emotional and even physical difficulties often results.[12] Other people have the opposite problem: a tendency to dominate others and/or to infringe on their rights by aggressive behavior.

The solution that Alberti and Emmons propose avoids both the nonassertive and aggressive extremes. They label it "assertive behavior" and define it as behavior that enables a person to act in his or her own best interests, to stand up for one's self without undue anxiety, to express honest feelings comfortably, or to exercise personal rights of others.[13] The repeated theme of Your Perfect Right is that of free and direct expression.

Mickey, et al. declare that there are three major problem areas in pastoral care: "too much or too little technique; other people dominating the theological and emotional agenda; [and] an inability to claim one's own ego strength and theological integrity in

[12] Robert E. Alberti and Michael L. Emmons, Your Perfect Right (San Luis Obispo: Impact Publishers, 1982), 3.

[13] Gary Gamble, Paul Gilbert, and Paul Mickey, Pastoral Assertiveness: A New Model for Pastoral Care (Nashville: Abingdon Press, 1978), 21.

relationships."[14] If this is true, it would indicate that something less than assertiveness is being promoted by many in the ministry. The tendency to avoid situations of constructive assertiveness could not only hinder the ministerial/congregational relationship, but may tend to influence parishioners to relate to each other in a similar fashion. At stake, then, is nothing less than ministerial effectiveness.

Nevertheless, even with Alberti and Emmons's "conscientious" approach, there are justified concerns about some significant flaws. Three non-Christian assumptions permeate their book and, with few exceptions, most of other popular authors' works.

Real Difficulties Acknowledged

First, a chief criticism directed toward most of those in the AT movement is that, though many are ethically minded and motivated, they do not apply God's standards for human behavior.

For instance, Alberti and Emmons print as an appendix to their book the Universal Declaration of Human Rights accepted by the United Nations (cf. Appendix A). The essence of this Declaration is to censure behavior that hurts others. As well-intended as that may be, the Declaration perceives values as relative for each individual. Thus, assertiveness becomes focused on asserting one's own interests rather than asserting what is right or true. In fact, the authors tend to react against people expressing standards in ways that might make other people feel guilty.

Such a position is consistent with the historical roots of AT as well as with the amoral position taken by many psychological theorists which focuses not on rightness or wrongness, but on the adaptability of

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[14] Gamble, Gilbert, and Mickey, p. 21.

behavior. This is particularly true of behaviorally oriented psychology, as Wolpe points out:

> The general attitude of the behavior therapist to his patients accords with this deterministic outlook. He regards the patient as the product of his physical endowment and the cumulative effects of the experiences he has undergone. Each environment, each exposure to stimulation, has modified, through learning, the patient's character as a responding organism to a greater or lesser extent. Attitudes, thoughts, verbal behavior, and emotional behavior have all been shaped in various ways and various degrees by the organism's previous interactions with his environments.
>
> Since the patient has had no choice in becoming what he is, it is incongruous to blame him for having gone awry, or to disparage him for the continuance of his unhappy state. The behavior therapist, therefore, does not moralize to his patient, but on the contrary goes out of his way to dislodge any self-blame that social conditioning may have engendered and that may have been magnified by statements made by friends, relations, and previous therapists. He explains to the patient that his unpleasant reactions are due to emotional habits that he cannot help and that have nothing to do with 'moral fiber' or an unwillingness to get well. To some sophisticated patients he describes how similar reactions are easily induced in animals, who remain neurotic for just as long as the experimenter chooses, and that he 'cures' them by methods that are determined by principles of learning, and that in a parallel way the overcoming of the human neurosis involves techniques quite similar to those used in the laboratory.[15]

It is noteworthy that behind Wolpe's opinion (and that of many AT proponents) is a particular world view consisting primarily of environmental determinism as opposed to recognizing that God has created persons as free moral agents.

While there is a great deal of value in recognizing the importance of environment and acknowledging that to a degree wrong behavior is learned and can be unlearned, it is not a holistic view of human nature. To the extent that assertiveness training is primarily based upon

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[15] Joseph Wolpe, The Practice of Behavior Therapy (New York: Pergamon Press, 1973), 53-54.

behaviorally oriented psychology, it is antagonistic to the biblical
world-view.

A second criticism of <u>Your Perfect Right</u> and the AT movement is its
unbalanced emphasis on "self," contradicting Jesus's commandment to love
God with all your heart, your soul, and your mind, and to love your
neighbor as yourself. The first commandment is completely ignored by the
authors. In fact, they contend that "each person has the right to be and
to express himself or herself, and to feel good (not guilty) about doing
so, as long as he or she does not hurt others in the process."[16] Not
only is the personhood and place of Deity ignored, but the individual is
elevated as the final arbitrator of what is right and wrong.

While self-esteem is certainly integral to loving one's neighbor,
too many AT proponents radically distort the concept. As one critic has
noted:

> Alberti and Emmons advocate behavior that enables a person
> to act in his or her own best interests, to stand up for
> herself or himself to exercise personal rights with the
> simple limitation that an individual not deny the rights of
> others. This is much less than loving your neighbor as
> yourself."[17]

This is indeed a justifiable criticism of assertiveness as it is commonly
taught.

A third assumption of Alberti and Emmons that cannot be taken
uncritically is their distorted concept of equality. Alberti and
Emmons's view undermine authority and appropriate order in human
relationships. Once again, Peter Williamson's comments are enlightening:

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[16] Alberti and Emmons, p. 11.

[17] Williamson, p. 14.

It is true that human beings are equal in worth. However, that does not mean that they should have identical roles. For example, the New Testament instructs us in different roles in the church for elders and other members, younger people and older people, husbands and wives, parents and children, masters and slaves (employers and employees) (see Heb. 13:17, I Pet. 5:1-5, I Thess. 5:12-14; I Tim. 5:1-2, Tit. 2:3-5; Eph. 5:21-6:9, Col. 3:18-24).

Alberti and Emmons urge an assertiveness that could be disruptive of the proper order in these relationships. For instance, the authors favor teaching children to be assertive at home and in school. They disclaim a totally permissive approach, but their support of mere realistic limits for children and their stress of children's rights, combined with their advocacy of children's assertiveness, would result in a parent-child relationship considerably different from the scriptural picture of authority and life-training on the one and submission and respect on the other.[18]

A cursory view of the non-Christian, cultural presuppositions of AT proponents could cause a minister of the Gospel simply to reject the teaching of assertiveness outright. A better response for the minister would be that of separating the "gold" from the "dross." To do that, difficulties must be acknowledged: much of AT (including that promoted by Alberti and Emmons) is embedded in a non-Christian world view where values are seen as relative rather than absolute.

This is especially evident in the foreword to <u>Your Perfect Right</u> by John Vasconcellos, a California state legislator. He captures the essence of the book when he writes:

In traditional Western culture, we have been conditioned to see and experience ourselves in negative ways.... Whatever the relationship (parent and child, teacher and student, priest and worshiper, politician and constituent), one was impressed to look outward and upward to the authority figure for instruction on how one ought to be. Today this relationship is radically changing.... I challenge the assumption that someone else knows better than I do what's best for me.[19]

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[18] Ibid.

[19] Alberti and Emmons, p. iv.

Assertiveness marked by a bias toward relative personal independence and self-determination represents real problems that the minister, under biblical constraint, cannot afford to ignore. However, that one might glean value from assertive principles that have been tempered by Scripture should be evident in the remainder of the chapter.

Perceived Difficulties Answered

Many ministers' wariness of AT teaching is centered on their understanding of certain dictates of Scripture. Chief among their concerns are the admonitions favoring meekness, humility, turning the other cheek, and the matter of loving one's neighbor. After all, aren't ministers of the Gospel to be the ones that especially model what it means to "turn the other cheek" and "go the second mile"? These perspectives beg the question of whether or not these qualities advocated in the Bible are, in truth, necessarily antithetical to the principles of assertiveness. That one cannot simply "proof-text" Scripture in the matter is evident from the following statement:

> Initially, it should be noted that the figure who urged that Christ's followers assume "compassion, kindness, lowliness, meekness, and patience; forbearing one another...forgiving one another...And above all these, put on love" is the same individual who instructs persons "To teach and admonish one another" and also that they "do not quench the Spirit...but test everything."[20]

The propriety of a minister acting assertively may be further complicated by one's perception of Jesus and His actions. Those who would maintain a less assertive, more passive response as being appropriate for the minister will often point to the example and teachings of Jesus (as well as other biblical figures) as their primary theological basis for holding such a position. A few examples:

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[20] Gamble, Gilbert, Mickey, pp. 167-68.

Isaiah 53 has traditionally been viewed as a messianic prophecy describing Jesus as the Suffering Servant. The prophet Isaiah says of Him,

> He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, And as a sheep before her shearers is silent, so he did not open his mouth.
>
> Isaiah 53:7

In describing His sacrificial love, Isaiah writes,

> But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.
>
> Isaiah 53:5

Jesus's hearers were certainly impressed with His example of humility in their midst. After washing the disciples' feet, He states,

> You call me "Teacher" and "Lord," and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you.
>
> John 13:13-15

Some have taken this incident as the summary of Jesus's humiliation and established it as the ideal of ethical obedience for ministers as well as all Christians.

There are a number of other biblical texts that imply a passive, self-denying role. Just a few from the New Testament, quoted or given in brief description, are:

> Matthew 5:38-41 Two cloaks, two garments, two miles.
>
> Matthew 20:25-28 The Gentiles' lording of authority. "...whoever wants to become great among you must be your servant... the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."
>
> Let us therefore make every effort to do what leads to peace and to mutual edification.
>
> Romans 14:19
>
> We who are strong ought to bear with the failings of the weak and to please ourselves. Each of us should please his neighbor for his good, to build him up. For even Christ did

not please himself but, as it is written: 'The insults of those who insult you have fallen on me.'

Romans 15:1-3

When we are cursed, we bless; when we are persecuted, we endure it; when we are slandered, we answer kindly. Up to this moment we have become the scum of the earth, the refuse of the world.

I Corinthians 4:12b-13

I Corinthians 6:1-9 The foolishness of Christians taking one another to court. Verse 7 reads "The very fact that you have lawsuits among you means you have been completely defeated already. Why not rather be wronged? Why not rather be cheated?"

I Corinthians 10:23-33 Matters of conscience. "Nobody should seek his own good, but the good of others." "...even as I try to please everybody in every way. For I am not seeking my own good but the good of many, so that they may be saved."

Ephesians 5:21-6:8 Submissiveness of husbands, wives, children, and slaves.

Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others.

Philippians 2:3-4

Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you.

Colossians 3:12-13

These passages and others have caused the Church down through the centuries to suspect anything that might lead to an aggrandizement of the self. It would appear that the Church has been much more concerned about being too aggressive than it has been about being too passive, particularly with regard to her ministers.

But, again, wasn't Jesus passive? Didn't Jesus model and teach complete self-effacement? Sanders and Malony respond:

The answer is no! While Jesus did sacrifice self this does not account for the diversity of ways in which he

responded to others. Much Scriptural evidence indicates that Jesus was not only mild and giving but was also confrontative, openly angry, and positively assertive toward others.[21]

In the remainder of this chapter we will examine further the example of Jesus as well as passages of Scripture that appear to affirm assertive behavior. There are four common concerns often raised by those who see the principles of assertiveness in conflict with the teaching of Scripture.

Meekness

> "But the meek will inherit the land and enjoy great peace."
>
> Psalm 37:11

> "Blessed are the meek, for they will inherit the earth."
>
> Matthew 5:5

Doesn't Jesus seem to be clearly saying that people should be meek? The answer must be yes, but that doesn't necessarily mean that being assertive is inappropriate. Meekness is not weakness. It need not to be identified with niceness, softness, or passiveness. It is not like being timid or shy. It is separate from personality or temperament. Kolk states:

> In fact, it is rather important that we in no way see meekness as something we can equate with some personality types and not with others. Meekness is not something that we inherit or pass along to our children genetically.
> We must see meekness as compatible with great strength. It is also consistent with being authoritative, powerful and very bold. A person may be truly meek and at the same time appear daring, forthright and assertive.[22]

[21] H. Newton Malony and Randolph K. Sanders, Speak Up! Christian Assertiveness (Philadelphia: The Westminster Press, 1985), 25.

[22] James Kolk, "Boldness and the Christian Community: A Guidance System for the Assertive Person," booklet for an assertiveness class taught at Pine Rest Hospital, 1980, p. 2.

When looking closely at the prime biblical examples of meekness, we see that meekness and assertiveness are not hostile to one another, but are, in fact, complementary. Being truly assertive or bold may call for one to not only stand up for the truth, but perhaps even die for it. It appears that such boldness is born out of an inner quality of meekness. Kolk writes:

> By meekness then we mean an inner spirit that is motivated to do God's will, to serve Christ and others. It is a spirit that does not trust its own power nor is it always watching out for itself. With this spirit a person is not terribly concerned about his or her own privileges, possessions, rights and status. In meekness there is present a spirit which enables a person to see himself as Paul the Apostle says, "Having nothing yet having everything." In other words, he is not afraid of losing because he has a security which cannot be taken away from him. He has an understanding of himself that, in fact, cannot be knocked down. There is an emptying of oneself which is paralleled by a fullness."[23]

Perhaps no two people in Scripture better illustrate the mutually beneficial characteristics of assertiveness and meekness than Moses and Jesus. Numbers 12:3 records: "Now the man Moses was very meek..."(R.S.V.). A common parallel in the lives of both Moses and Jesus was the meekness they displayed in freely and willfully giving up their privileged positions. Moses, for example, gave up the privileges of being the son of Pharaoh's daughter in order to lead his people to the land of promise. In the process, Moses assertively and courageously confronted Pharaoh, demanded many difficult things of his people, and expressed himself straight-forwardly even with God.

In Philippians 2 we read of Jesus giving up His privileges of being God--"emptying Himself"--in order to become a physical human being. As a human being he confronted both religious and civil authorities. He

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[23] Ibid.

forthrightly dealt with individuals leading immoral lives. He was able
to say "no" to people when the occasion required. Like Moses, Jesus,
whom the Bible describes as being meek, demonstrated bold and assertive
living.

Exegesis supports the premise that meekness and weakness are not
synonymous. To the contrary. Commentator William Barclay affirms this
understanding when he says that New Testament "meekness" refers to a
strong but disciplined self that has come under God's control.[24] This is
contrary to the view that most people hold today: that the meek are weak
and spineless characters. How contrary to the view that many Christians
(and many ministers themselves) have about the appropriateness of
passivity or niceness as being the qualities that ought to mark the life
of a minister; qualities that are thought to be in keeping with
meekness.

> Meekness must be seen as a quality of our spirits produced
> by the spirit of Christ which helps us to have the courage to
> be bold as we live the Christian life. Meekness and boldness
> are inseparable. Those who would be truly bold, as opposed
> to being aggressive, demanding, unyielding or some other
> synonyms or a self-centered toughness with others, must take
> on the spirit of Jesus Christ. In him there is the ability
> to empty oneself and become full. Become very meek and very
> strong. Meek and bold.[25]

Thus there is not an inherent conflict between the Scriptural teaching on
meekness and assertiveness with integrity.

Turning the Other Cheek/Self Denial

> You have heard that it was said, "Eye for eye, and tooth
> for tooth." But I tell you, Do not resist an evil person.
> If someone strikes you on the right cheek, turn to him the
> other also. And if someone wants to sue you and take your

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[24] William Barclay, <u>Gospel of Matthew</u>, Vol. I (Philadelphia: The
Westminster Press, 1958), 92.

[25] Kolk, p. 2.

> tunic, let him have your cloak as well. If someone forces
> you to go one mile, go with him two miles.
> Matthew 5:38-41 (cf. Luke 6:27-29)

Paul Tournier, in his book <u>The Strong and the Weak</u>, poses questions

that are most appropriate when considering Jesus's words noted above:

> Does not Christianity with its doctrine of non-resistance,
> provide the apologia for weak reactions? Conflicts between
> individuals are inevitable in life; and we can either return
> blow for blow, or let ourselves be struck; we can claim
> justice upon those who treat us unjustly, or give way to
> them; we can resist those who try to impose their will upon
> us, or obey them. Is this not precisely what is meant by
> strong and weak reactions? Does not Jesus Christ in fact
> call on us to choose the weak reaction every time?
> Is not the Sermon on the Mount quite explicit on the
> point? 'I say unto you, That ye resist not evil: but
> whosoever shall smite thee on thy right cheek, turn to him
> the other also. And if any man will sue thee at the law, and
> take away thy coat, let him have thy cloak also. And
> whosoever shall compel thee to go a mile, go with him twain'
> (Matt. 5:39-41).[26]

These questions, says Tournier, are grave ones that lie at the root of

the argument that divides the Freudian psychoanalysts with their doctrine

of aggressiveness over against the Christians who, they say, repress

their natural aggressiveness.[27]

While the simplistic generalizations of the Freudian view are now

generally recognized, there are a great number of Christians who bear

the scars of a negative, repressive mind-set.

> Psychoanalysts, it is true, have found an enormous
> proportion of neurotics in Christian families. They have
> been brought up by pious parents, in a rigid and austere
> moral atmosphere, they have been taught from infancy to keep
> quiet and to obey; to...adopt in all things the tastes,
> ambitions, and opinions of their parents.
> ...I shall be told that not all neurotics come from
> religious families. Let us be honest in this argument. Let
> us recognize that the psychoanalysts are not mistaken when

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[26] Paul Tournier, <u>The Strong and the Weak</u> (Philadelphia: The
Westminster Press, 1963), 179.

[27] Ibid.

they claim that even in circles which have no connection with
the Church, an upbringing like that which I have just
described has its roots in some of the ideas with which the
Church has impregnated society.[28]

The diagnosis speaks to ministers who are themselves burdened with this

neurosis. It addresses what is being communicated from the pulpits of

those in the ministry. At the heart of much of this unfortunate

confusion is the matter of self-denial.

> Self-denial means setting aside some of the strong urge
> for self-preservation. That our drives for just taking care
> of ourselves, building popularity, having people think well
> of us must be pushed down. Concern for a greater good, the
> health and welfare of others, the long-term benefit of
> humanity, standing in the way of corruption and evil -- must
> be our motivation as Christ's followers. Such ideals and
> goals mean denying self.[29]

Thus, like meekness, turning the other cheek and/or denying one's

self is best understood as qualities requiring strength and not a passive

accommodation to evil. Emmons and Richardson put it this way:

> We often fail to see the assertive dimensions of great
> religious leaders because we are focusing on the wrong things
> in their lives. For instance, Jesus' edict to turn the other
> cheek might be labeled as passive or nonassertive. Yet
> within the broader context of his ministry, we can see that
> this was the assertive thing to do in the name of love. To
> retreat would be cowardly and nonassertive. To turn the
> other cheek was a means of "hanging in there," staying with
> the person who behaved aggressively. It was Jesus' way of
> being himself and choosing his own behavior according to his
> values rather than simply responding to the usual dictates of
> aggression - "flight or fight."[30]

All too often this matter of self-denial has been misconstrued.

Actions too often have been motivated not for the sake of following

Christ's example, but, rather, for the sake of self-preservation, or even

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[28] Ibid., pp. 180, 181.

[29] Kolk, p. 3.

[30] Emmons and Richardson, p. 21.

for the self-seeking purposes of attempting to win favor with someone.
Passively allowing someone to assault or intimidate you or another person
verbally or otherwise, is not necessarily a self-denying response. In
fact, because it is nothing more than a self-preserving ploy, it is the
ultimate example of "looking out for Number One"! Kolk amplifies:

> A forceful retort like "that makes me sick when you talk
> that way" is not what is commonly regarded as "turning the
> other cheek." It may well be, however. Risking further
> abuse by this rebuke is, in fact, putting myself "out there"
> where "the other cheek" is now quite likely to "get it"
> also.[31]

This is exactly what Tournier noted:

> Everywhere in the Bible we see men who, made strong by the
> inner call God addresses to them, dare to assert themselves,
> to stand up to those in power, to proclaim their message, and
> defend their convictions. Christ himself once used a whip.
> And when in Gethsemane he accepted the Cross, he did so
> because it was God's will, and not because he did not dare to
> defend himself.
> There lies the whole difference. The victory of
> Gethsemane is obedience to God and not submission to men, an
> act of courage, not a weak reaction.
> When Christ preached the Sermon on the Mount, he was
> speaking to a world that was subject to the law of
> retaliation, in which it was inconceivable that a strong man,
> capable of returning blow for blow, should forgo the
> opportunity of doing so. The non-resistance proposed to such
> a man by Christ is a victory over his own strength, and not
> cowardice. There is all the difference in the world between
> the strong man, capable of defending himself, who renounces
> that power in order to follow Christ and obey God and the man
> who does not dare to defend himself, who is afraid and so
> weakly gives way. The first is a case of spiritual victory,
> the second one of psychological defeat.[32]

Loving is a tough business--whether one is loving God, others, or
one's self. Christianity has long recognized love as a positive, active
force. It does something. Nonassertive ministers, however, have great
difficulty expressing or receiving love, and they have a hard time

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[31] Kolk, p. 4.

[32] Tournier, pp. 182-83.

ministering love to others. In his great essay on love, Erich Fromm
recognizes the traditional religious idea that activity is an
indispensable attitude necessary for the practice of the art of love.[33]
The life of a minister of Jesus Christ who acts on behalf of His Lord
will indeed be marked by a bold, self-denying assertiveness that has
goals of righteousness and justice.

When ministers shy away from asserting themselves, they often
persuade themselves that their silence results from Christ-like self-
sacrifice, rather than weakness or watered-down Christianity. Though
writing about the Church at large, Tournier's comments may appropriately
be addressed to those in ministry:

> For their humble self-effacement and their gentleness are
> in fact determined much more by their psychological weakness
> than by their faith and their faith is a justification for
> their weak behavior rather than a victory over their
> psychological make-up. And so we find them to be sad,
> anxious, and inhibited. In their turn they contribute to the
> spread of this fatal confusion.[34]

Nonassertive ministers sometimes have a limited view of Jesus and
focus their attention only on His mildness and self-sacrifice.
Admittedly or not, they interpret His actions as weak and passive. How
contrary to the Jesus who, when He was struck, responded: "If I said
something wrong, testify as to what is wrong. But if I spoke the truth,
why did you strike me?" (John 18:23). Jesus took an active, assertive
approach that is consistent with the principles of self-denial. Such
actions eventually resulted in His death. Thus "turning the other cheek"
and self-denial, far from being passive responses to issues, problems,

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[33] Erich Fromm, The Art of Loving (New York: Bantam Books, 1963),
107.

[34] Tournier, pp. 183-84.

injustice, and hurts, demand great courage, strength, and self-control.

Kolk brings this point home in a very practical manner when he writes:

> The servant (or service) role required of each of us
> requires this far more bold and self-denying approach to
> evils in society.
> When hurt by unkindness, shoddy workmanship, defective
> products, impersonal service, corrupt government, indifferent
> leadership, junky T.V., sterile education, etc., we must do
> something noticeable to oppose it. The more vigorously we do
> so, the harder we may get hit back again. It may cost us
> plenty in time, money, energy, friends, reputation, or worse.
> That's what self-denial is. A different way of "turning the
> other cheek"; but boldly and actively.
> Turning the other cheek passively, like "going the second
> mile" or giving up "cloak as well as coat" in a seemingly
> submissive way must be primarily demonstrations of God's
> control in our lives. Never, whether passive or assertive,
> should our response be a matter either of intimidation or
> aggression. Always an attempt to be boldly Christ's person
> in a difficult situation.[35]

Sanders and Malony affirm the courage of assertiveness:

> Assertiveness is like that. It is a risk of faith. I act
> assertively, hoping ultimately to create better
> relationships. Self-effacement is avoidance of risk-taking.
> It is a "run and hide" philosophy that hopes that things will
> get better by themselves. It avoids conflict, sometimes to
> the point of succumbing to things that go totally against
> one's values. God wants us to speak up, not to hurt others
> but to be clear with them, not to damage relationships but to
> further them, not to create more friction but to work through
> friction to greater intimacy.[36]

The evidence of "turning the other cheek" and self-denial in a

minister's life is the visible demonstration of God's control resulting

in bold, courageous action as opposed to a self-preservation response

that is marked by fear.

There is not, thus, a conflict between the Scriptural teaching on

"turning the other cheek"/self-denial and assertiveness with integrity.

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[35] Kolk, p. 5.

[36] Malony and Sanders, p. 31.

Humility

> For whoever exalts himself will be humbled, and whoever
> humbles himself will be exalted.
>
> Matthew 23:12

> Be completely humble and gentle; be patient, bearing with
> one another in love.
>
> Ephesians 4:2

> Do nothing out of selfish ambition or vain conceit, but in
> humility consider others better than yourselves. Each of you
> should look not only to your own interests, but also to the
> interests of others.
>
> Philippians 2:3 & 4

Emmons and Richardson tell the story of a mother who overheard her daughter and son arguing about a doughnut left from breakfast. They did not want to split it but could not decide on which one should have it. Finally, in exasperation the son said, "One of us ought to act like a Christian about this; I think it should be you."[37] The boy's definition is recognized by most as incorrect. But it is often difficult for even the most mature minister to know how to define properly a Christian lifestyle in light of the biblical passages noted above.

How does one demonstrate the humility that Jesus, Paul, and others model? How can one be assertive and humble at the same time? Aren't they at odds with one another? Many sincere ministers believe they are. Social critic Christopher Lasch writes: "Every age develops its own peculiar forms of pathology, which express in exaggerated form its underlying character structure."[38] He and others have said that ours is an age of Narcissism (recalling the beautiful youth of a Greek legend who fell in love with his own reflection in a pool and pined away in rapture

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[37] Emmons and Richardson, p. 133.

[38] Linda Wolfe, "Why Some People Can't Love," Psychology Today June, 1976: 55.

over it). This description, for many ministers, aptly describes their understanding of assertiveness compared with the Scripture's teaching on humility.

Certainly there would be no shortage of examples of those who in the name of "assertiveness" have demonstrated nothing more than a self-oriented "me, myself, and I" attitude that is truly in direct conflict with humility and concern for others. Because of this, some may see narcissism in the proliferation of therapies including AT courses, that encourage us to devote ourselves to self-growth and self-actualization.

However, biblically sensitive assertiveness need not to be confused with this stereotype. Emmons and Richardson, in fact, say the opposite is true:

> An assertive living atmosphere is one that is not suspicious and where people can be less defensive and self-absorbed. It is one where you do not need to be guarded, and one which does not force competition. It is an atmosphere where people are advocates for one another.[39]

In truth, much of what passes for humbleness can be vanity. It is often pride, not humility, that causes one not to speak up, not to ask a question, not to express opinions. Shyness can be pride at work, causing one to refrain from asserting oneself lest a mistake be made or one become conspicuous or appear foolish. Because pride worries about appearance, it may inhibit assertiveness.

Frank Kimper, formerly a counselling professor at the School of Theology in Claremont, California, regards even the worse cases of inferiority complexes as, beneath the surface, a basic "rage because people didn't think highly enough of them." Psychiatrist Camilla Anderson says that humility and inferiority are not the real source of

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[39] Emmons and Richardson, p. 135.

people's problems; rather, she identifies the great crippler and source

of mental disorder as grandiosity.[40]

What then is humility? James Kolk has provided a working

definition, and he reveals the relationship between humility and

assertiveness:

> Humility means doing what has to be done. Humility
> includes "not thinking oneself greater than others."
> However, the evidence of this is a willingness to step
> forward instead of hanging back; give a hand rather than
> wait for others to ask or lead the way. True humility
> enables one to be bold....
> Humility is not excessively concerned with self and having
> to be flawless. It is characterized by seeing what is needed
> and stepping out to try to meet the need....
> Humility dares to say, "I don't understand what you said."
> Pride pretends to.
> Humility will ask a person's name. Pride doesn't dare to
> show failure to remember.
> Jesus was humble. But he didn't withhold himself with his
> head down. His humility is seen in meeting the needs of
> people. Doing what had to be done. Giving of what he had.
> Not protecting his reputation or his skin. He gave up his
> comfortableness to help people (Phil. 2:1-11). Humbleness
> was necessary for the courage boldly to face evil.[41]

Like love, meekness, and self-denial, real humility requires

strength, not weakness. It is revealed in the choices we make and the

actions we take. Humility does not call the minister or anyone else to

self-deprecation.

Why is it then that we so often interpret Paul's words to "consider

others" or "esteem others" (KJV) as a negative put-down of one's self?

The thrust of Paul's statement calls not for self-effacement, but a

recognition of the importance of others and a charge to do what one can,

assertively and courageously, to meet the needs at hand.

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[40] Ibid.

[41] Kolk, p. 4.

Richard Wolff recognizes the positive nature of humility in this way:

> Evangelical humility is based on and conformed to the real circumstances and character of man. The views which the humble man entertains of himself and of his condition are an exact reflection of his situation. The humble estimate is the true one. He is just such a person as he supposes himself to be and in just such a condition. His views about himself are true and therefore humble, lowly.[42]

There is not an inherent conflict between the Scriptural teaching on humility and assertiveness when assertiveness is marked by integrity. Humility must be paired with obedience and boldness, the Bible instructs, and being a servant means seeing needs and assertively reaching out to give.

Loving Your Neighbor As Yourself

> "Teacher," he asked, "what must I do to inherit eternal life?" "What is written in the Law?" he replied. "How do you read it?" He answered, "Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind" and "Love your neighbor as yourself." "You have answered correctly," Jesus replied. "Do this and you will live."
>
> Luke 10:25b-28

> The commandments...are summed up in this one rule: "Love your neighbor as yourself."
>
> Romans 13:9

John Piper has written an accurate commentary on Western society:

> There once was a nymph named Narcissus
> Who thought himself very delicious.
> So he stared like a fool
> At his face in a pool
> And his folly today is still with us.[43]

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[42] Richard Wolff, Man At The Top (Wheaton: Tyndale House Publishers, 1969), 14.

[43] John Piper, "Is Self-Love Biblical?" Christianity Today (August 12, 1977): 6.

John Piper has written an accurate commentary on Western society:

> According to the spirit of this decade, the ultimate sin
> is no longer the failure to honor God and thank him but the
> failure to esteem oneself. Self-abasement, not God-
> abasement, is the evil. And the cry of deliverance is not,
> "O wretched man that I am, who will deliver me?" but, "O
> worthy man that I am, would that I could only see it better!"
>   Today the first and greatest commandment is, "Thou shalt
> love thyself." And the explanation for almost every
> interpersonal problem is thought to lie in someone's low
> self-esteem. Sermons, articles, and books have pushed this
> idea deep into the Christian mind. It is a rare
> congregation, for example, that does not stumble over the
> "vermicular theology" of Isaac Watts's "Alas! And Did My
> Saviour Bleed"; "Would He devote that sacred head/ For such
> a worm as I?"[44]

This description of our age indicates why AT has become so popular.

Those who uncritically equate the whole of the AT movement, however,

with the cult of self-esteem do an injustice and actually serve to

hamstring the Gospel minister who would seek to follow in the steps of

Christ. Before this chapter explores further those principles of

assertiveness that are affirmed in Scripture, Piper's concerns regarding

loving one's self need to be addressed.

Piper contends that the biblical text most commonly used to spread

the message of self-esteem (which certainly has many components in common

with AT) is, "You shall love your neighbor as yourself" (Lev. 19:18, Lk.

10:27, Rom. 13:9, Gal. 5:14, James 2:8). These passages, however, are

almost always misunderstood at two points: (1) Jesus is presupposing,

but not commanding, self-love and (2) self-love is not equivalent to self

esteem.[45] Piper concludes:

> As I see it, the meaning of the command "You shall love
> your neighbor as yourself" is this: Our Lord is aiming to
> call into being loving, compassionate, merciful men and women

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[44] Ibid.

[45] Ibid.

whose hearts summon them irresistibly into action when there
is suffering within their reach. And to that end, he demands
that they again and again ask themselves this question: Am I
desiring and seeking the temporal and eternal good of my
neighbor with the same zeal, ingenuity, and perseverance with
which I seek my own?[46]

There is a great deal of truth in Piper's warning. Piper's

definition calls for individuals to assert themselves if they are

actually to seek the good of their neighbors. Such action may be costly

and stretching. Like humility, it requires boldness.

Tournier put it well:

The Gospel does not condemn love of oneself; it only
requires us to love others as ourselves; it asserts the value
of the human person as being the creation of God. To esteem
oneself as such, while at the same time frankly recognizing
one's sinfulness, is the essential precondition of the
experience of God's grace.[47]

It is at this very point that assertiveness that is tempered by

Scripture has so much to offer the minister, both for intra-personal and

inter-personal development. It is not a thoughtless, self-oriented

aggressiveness that's being advocated, but, rather, an assertiveness that

affirms all human beings (including one's self) as a creation of God.

Assertion on one's own behalf when attacked or in some way abused can be

viewed as action taken against something that is offensive to one's self

and degrading to humanity and destructive to personhood in general;

abuse is something that has smeared God's creation.

The influential book by the Jewish philosopher Martin Buber, I and

Thou,[48] provides further insight on the integrative potential of

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[46] Ibid., p. 9.

[47] Tournier, p. 63.

[48] Martin Buber, I and Thou, Walter Kaufmann, trans. (New York:
Charles Scribners Sons, 1970).

appropriateness of assertiveness and the teaching of loving one's

neighbor as one's self. Buber knew nothing of AT. The principles

presented, however, affirm the kind of assertiveness that is so important

for the healthy, effective minister.

David N. Duke and Larry D. Clanton point out that Buber's thesis is

that people relate to one another in one of two basic structures: I-You

or I-It relationships.[49] In I-It relationships, one views and treats the

other as an object. In I-You relationships, human beings relate

wholesomely to others and to themselves as persons, not objects; they

respect each other's rights. The authors further instruct:

> Buber can be misunderstood just as the Judeo-Christian
> tradition can be misunderstood. By focusing on
> relationships, Buber is not belittling either person's self-
> esteem in the relationship. Too often, the Judeo-Christian
> heritage has been misunderstood by persons inside and outside
> that heritage. For instance, in the church one hears a lot
> of talk about humility, cross-bearing, loving God and your
> neighbor, and "blessed are the meek." These ideas were not
> intended to teach nonassertive behavior. My concern for
> others presumes my self-worth. Mainstream Judaism and
> Christianity teach that love for others is grounded in my
> self-assuredness that God first loved me. That is, I care
> for other people out of the confidence that God first loved
> me and therefore I am someone of worth who is capable of
> loving.
>   Buber's I-You category requires that the integrity of the
> "I" is essential for the integrity of the "you." To state
> this in AT language: I must protect my own rights even as I
> relate to You. Concern for loving and respecting myself in
> human relationships remains vital to Buber's work. The I-You
> relationship is another way of stating "Love your neighbor as
> yourself." This statement of Jesus has also been
> misinterpreted as a kind of self-hatred, which could be
> interpreted as nonassertive. Yet that is not what the
> teaching intends. Like Buber's portrayal of the Jewish
> heritage, it affirms that neither side of a relationship
> should be negated in favor of the other....
>   Buber maintains that the I of the I-It relationship is not
> the same as the I of the I-You relationship The I is
> complete in the I-You relationship; it is incomplete in the

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[49] David N. Duke and Larry D. Clanton, "Assertiveness Training and Religious Institutions," Assert 32 (June 1980): 4.

I-It relationship. The fulfilled I (honest, open, assertive) relates to a You. The I is fulfilled only in a mutual relationship with a You: "I require a You to become; becoming I, I say You" (p. 62). That is the I can only be an I in an I-You relationship, just as the You can only be a You, not an It, in the I-You relationship.[50]

The value of assertiveness for the "I" of the minister is so easily apparent. Nonassertive behavior often results in distorted relationships that are hindered either because of the extreme of passiveness or the extreme of aggressiveness, and the minister himself/herself is incomplete: stunted, something less than what God has created him/her to be as an individual and as a shepherd.

Relationships affect what one does and, more importantly, who one is. The aggressive or passive person, therefore, cannot be complete because the I cannot be realized in I-It relationships. The context is vital.

"Loving your neighbor as yourself" is not only compatible with assertive behavior; it calls for assertive behavior. Strength, not weakness, and assertiveness, not passiveness, is required of the minister who would truly heed the call to be meek, humble, and to "turn the other cheek".

Principles of Assertiveness Affirmed

in the Scriptures

We have sought to deal with some of the common objections raised about assertiveness as appropriate behavior for those in the ministry. Our attention now turns to other passages in the Bible that reveal principles of assertiveness in the life of Jesus for the purpose of defining a model for those in ministry today.

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[50] Ibid.

The Assertive Jesus

Ministers have often experienced an inner conflict about the
appropriateness of assertive behavior in their own lives or, for that
matter, in the lives of others. Guilt has been a common result.

This paper has suggested that such conflict is not always
necessary. To the contrary, the biblical qualities of humility, self-
denial, meekness, and loving others cannot be lived out without assertive
action. Furthermore, such a conflict is in fact contrary to the role-
model presented by Jesus Himself.

Richardson points out:

> Jesus stood within his Jewish Tradition emphasizing
> "hearing and doing." He taught his followers to actively
> seek and they shall find, ask and it will be given. Faith is
> not a static belief about something: it is action about
> those beliefs. Faith is the embodiment of what we
> believe....
> Jesus' most assertive thrust was his ability to love. The
> love of God and the love expressed between oneself and
> neighbor was always perceived as practical. His parables
> spoke of real situations, leaving the hearer with the
> question, who was it that really loved his neighbor? Love
> was never theoretical or short circuited by practicality.
> Jesus knew what Erich Fromm summarized so well, that the one
> indispensable attitude necessary for the practice of love is
> activity.
> The assertive Jesus intentionally acted out his obedience
> before his disciples and those who witnessed his preaching.
> In a very caring way he walked among the downtrodden and
> outcasts of society, eating and drinking with them. His
> opponents tried to shame him for this and at times charge him
> with violating law and decency. He knew his values (his
> faith) and asserted himself accordingly.[51]

Emmons and Richardson continue along this same line of thought when
they note how Jesus not only acted assertively, but called others to be
assertive as well:

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[51] David Richardson, "The Assertive Jesus," Assert 32 (June 1980):
5.

> Jesus had an ability to call people out of non-assertive behavior to new ways of self-assertion. At the Sheep Gate Pool he met a man who had been paralyzed for thirty-eight years. Jesus saw to the heart of the matter immediately. Not commiserating or saying "Oh poor you, see how bad you've got it," Jesus said, "Do you want to be healed?" The man answered in a typically non-assertive way, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me" (John 7:7).
>
> The man was waiting for the magical powers of the bubbling pool to heal him. Even more important, he was waiting for someone else to carry him there rather than going to his own powerful pool of inner resource for healing. Jesus minced no words: "Rise, take up your pallet and walk" (John 5:8)....
>
> "It is your faith that made you well" is the understanding of the healing experience that Jesus conveyed to those he touched. It was "their faith." something *within* that enabled it to happen. Faith is active; it is a decision; it is assertive. Too often faith is confused with *belief*, as though it were objects or content held to be true by the individual. Faith is not a noun even though it is used as such grammatically. It is a verb, something we do. It brings health, wholeness, and holiness.[52]

Repeatedly our Lord demonstrated assertive behavior. On the night before His crucifixion, during a dinner with His disciples, (John 13:1-18), Jesus got up from the table, prepared Himself, and washed their feet. That was a remarkable demonstration of assertiveness! He shunned what was expected of Him by society, and instead did what was right, demonstrating healthy and appropriate assertiveness. Similarly, though it was contrary to the mores of Jewish society, He spoke to the Samaritan woman (John 4). On another occasion, when Jesus was tired from ministering to others, He sent His disciples away so He could get rest for Himself (Matthew 14:22,23). He asserted His own needs when necessary.

It is doubtful that anyone would deny that Jesus frequently acted assertively. Of particular importance to this paper is whether or not

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[52] Emmons and Richardson, pp. 30-31.

the specific principles of AT are congruent with the actions of Jesus. I believe that a case can be made that they are.

Earlier in this work Dr. Joseph Wolpe was identified as the one who officially began AT in 1952. He in turn identified Andrew Salter as the "pioneer of assertive behavior."[53] Wolpe states that in 1949 Salter proposed six modes of behavior for assertive training:

> 1. *Feeling Talk* - By this Salter means the deliberate use of spontaneously felt emotions. An example he gives is, "Thank heavens, today is Friday and the weekend is here," in contrast to saying dryly, "Today is Friday."
> 2. *Facial Talk* - This is the display of emotion in face and movement as far as it is appropriate.
> 3. *Contradict and Attack* - When the patient disagrees with someone, he is not to pretend agreement, but to contradict with as much feeling as is reasonable.
> 4. *The Use of I* - The word "I" is used as much as possible so as to involve the patient in the statements he makes.
> 5. *Express Agreement When You are Praised* - Praise should not be warded off, but accepted honestly. Self praise should also be volunteered when reasonable.
> 6. *Improvise* - Try to make spontaneous responses to immediate stimuli.[54]

The actions of Jesus reflect Salter's modes of behavior quite well. Stoudenmire, Emmons, and Richardson have all noted and highlighted the comparisons. But Mc Allister acknowledged the relationship first and perhaps best by noting some of the assertive categories found in the book of Mark (from <u>Good News for Modern Man</u>):

> 1. *Feeling Talk* - Mark 3:1-6. Then Jesus went back to the synagogue, where there was a man who had a crippled hand. Some people were there who wanted to accuse Jesus of doing wrong; so they watched him closely, to see whether he would cure anyone on the Sabbath. Jesus said to the man with the crippled hand, "Come up here to the front." Then he asked the people: "What does our Law allow us to do on the Sabbath? To help or to harm? To save a man's life, or destroy it?" But they did not say a thing. Jesus was angry

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[53] Ibid., p. 4.

[54] Wolpe, p. 21.

as he looked around at them, but at the same time he felt
sorry for them because they were so stubborn and wrong. Then
he said to the man, "Stretch out your hand." He stretched it
out and it became well again. So the Pharisees left the
meeting house and met at once with some members of Herod's
party; and they made plans against Jesus to kill him.

Mark 9:17-19. A man in the crowd answered: "Teacher, I
brought my son to you, because he has an evil spirit in him
and cannot talk. Whenever the spirit attacks him, it throws
him on the ground and he foams at the mouth, grits his teeth,
and becomes stiff all over. I asked your disciples to drive
the spirit out, but they could not." Jesus said to them:
"How unbelieving you people are! How long must I stay with
you? How long do I have to put up with you? Bring the boy
to me."

Mark 10:13-15. Some people brought children to Jesus for
him to touch them, but the disciples scolded the people.
When Jesus noticed it, he was angry and said to the
disciples: "Let the children come to me! Do not stop them,
because the Kingdom of God belongs to such as these.
Remember this! Whoever does not receive the Kingdom of God
like a child will never enter it."

2. *Facial Talk* - Mark 10:20-22. "Teacher," the man said,
"ever since I was young I have obeyed all these
commandments." With love Jesus looked straight at him and
said: "You need only one thing. Go and sell all that you
have and give the money to the poor, and you will have riches
in heaven; then come and follow me." When the man heard
this, gloom spread over his face and he went away sad,
because he was very rich.

3. *Contradict and Attack* - Mark 2:23-27. Jesus was
walking through some wheat fields on a Sabbath day. As his
disciples walked along with him, they began to pick the heads
of wheat. So the Pharisees said to Jesus, "Look, it is
against our Law for your disciples to do this on the
Sabbath." Jesus answered: "Have you never read what David
did that time when he needed something to eat? He and his
men were hungry, so he went into the house of God and ate the
bread offered to God. This happened when Abiathar was the
High Priest. According to our Laws only the priests may eat
of this bread-but David ate it, and even gave it to his men."
And Jesus said "The Sabbath was made for the good of man;
man was not made for the Sabbath."

4. The Use of I - Mark 3:13-15. Then Jesus went up a
hill and called to himself the men he wanted. They came to
him and he chose twelve, whom he named apostles. "I have
chosen you to stay with me," he told them; "I will also send
you out to preach, and you will have authority to drive out
demons."

Mark 14:60-62. The High Priest stood up in front of them
all and questioned Jesus: "Have you no answer to the
accusation they bring against you?" But Jesus kept quiet and
would not say a word. Again the High Priest questioned him:
"Are you the Messiah, the Son of the Blessed God?" "I am,"

answered Jesus, "and you will all see the Son of Man seated at the right side of the Almighty and coming with the clouds of heaven!"

5. *Express Agreement when you are Praised* - Mark 8:27-30. Then Jesus and his disciples went away to the villages of Caesarea Philippi. On the way he asked them, "Tell me, who do people say that I am?" "Some say that you are John the Baptist," they answered; "others say that you are Elijah, while others say that you are one of the prophets." "What about you?" he asked them. "Who do you say I am?" Peter answered, "You are the Messiah." Then Jesus ordered them, "Do not tell anyone about me."

6. *Improvise* - Mark 12:13-17. Some Pharisees and some members of Herod's party were sent to Jesus to trap him with questions. They came to him and said: "Teacher, we know that you are an honest man. You don't worry about what people think, because you pay no attention to what a man seems to be, but you teach the truth about God's will for man. Tell us, is it against our Law to pay taxes to the Roman Emperor? Should we pay them, or not?" But Jesus saw through their trick and answered, "Why are you trying to trap me? Bring a silver coin and let me see it." they brought him one and he asked, "Whose face and name are these?" "The Emperor's," they answered. So Jesus said, "Well then, pay to the Emperor what belongs to him and pay to God what belongs to God." And they were filled with wonder at him.[55]

Stoudenmire did not limit his inquiries to Mark's Gospel, and contends that all the Gospels reveal assertive traits in Jesus that are described by Salter. For example, Jesus used "feeling talk" when He marveled at the centurion's faith (Matthew 9:30); when He articulated compassion concerning the multitudes (Matthew 9:36-38), and when He spoke of His great sorrow in Gethsemane (Matthew 26:38).

When necessary, Jesus could contradict other people and even attack their statements. He did so with the disciples who questioned His teaching regarding what, in fact, made an individual unclean (Mark 7:18-23). In a similar vein He contradicted the erroneous teaching of the Sadducees regarding both their understanding of Scripture and the power

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[55] Ibid, pp. 21-22

of God as it related to the resurrection (Mark 12:18-25). Very
assertively Jesus declared, "You are badly mistaken" (Mark 12:27).

Jesus demonstrated the ability to make frequent use of "I"
statements (e.g., Matthew 5:17, Luke 22:17, Mark 11:24, John 7:28-29).
He expressed agreement when He was praised and realistically acknowledged
Himself as the Messiah (Mark 14:61-62, Matthew 16:15-17).

Stoudenmire affirms the findings of Mc Allister.[56] Furthermore, he
takes the matter a step further by recording the seven assertive skills
cited by Manuel Smith in When I Say No, I Feel Guilty:[57] 1) broken
record, i.e. persistently repeating one's point; 2) fogging; 3) free
information; 4) self-disclosure; 5) negative assertion; 6) negative
inquiry; and 7) workable compromise, as well as the four assertive
components that Arnold Lazarus spells out in the journal Behavior
Therapy. 1) the ability to say "No" to unreasonable requests or demands;
2) the ability to make requests or to ask help from others; 3) the
ability to express both positive and negative feelings; 4) the ability
to initiate, continue, and terminate general conversations.[58] He then
examines these various assertive components as they relate to Jesus,
further substantiating the assertiveness of Jesus.

The Angry Jesus

The focus of this work is on the appropriateness of and even the
necessity of assertiveness for effective ministering. It is virtually

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[56] John Stoudenmire, "Jesus and Assertiveness," Journal of Religion
and Health M, no. 1 (1978): 76-78.

[57] Manuel J. Smith, When I Say No, I Feel Guilty (New York: Bantam
Books, 1975).

[58] A.A. Lazarus, "On Assertive Behavior: A Brief Note," Behavior
Therapy 4 (1973): 697-99.

impossible to deal with assertiveness without also examining the place of anger in the life of a minister. It may well be that much of the confusion that exists in ecclesiastical circles regarding the appropriateness of assertiveness is akin to the confusion that exists regarding anger--i.e., many people erroneously identify anger with aggression. Once again Alberti and Emmons provide healthy insight:

> It is worth special mention here that *aggression* is not the same thing as *anger*! Anger is a perfectly natural, healthy human emotion which may be expressed in a number of ways, including aggressively, nonassertively, assertively, or not at all. Anger is a *feeling*, an emotion we all feel at times. Aggression is a *behavioral style* of expression.[59]

The distinction made between anger as being an emotion or feeling and aggression as a behavioral style of expression is important, and not made often enough by ministers nor taught clearly enough to their congregations.

We are reminded of certain events in the life of Jesus. The best known illustration of Jesus's anger was His encounter with the money changers in the temple area (Mark 11:15-17). Jesus's strong convictions regarding the sanctity of the temple could not be contained as He overturned tables and drove the profiteers from the area. Undoubtedly Jesus displayed a strong and forceful anger; one might even consider it harsh. Without question, it was assertive.

Another incident of Jesus's anger is found in Mark 3:1-6. Jesus had gone to a synagogue on the Sabbath and was about to heal a man with a shriveled hand. Knowing that some of the Pharisees there were looking for an opportunity to entrap Him, the Scriptures state that "He looked

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[59] Alberti and Emmons, p. 109.

around at them in anger..., deeply distressed at their stubborn hearts" (v. 5). Mark very clearly identifies Jesus's emotions.

A third illustration of the anger of Jesus is found in Luke 9:51-56. Jesus and His disciples, traveling from Galilee to Jerusalem, were passing through Samaria. They sought to spend the night there but because of the hostility between Jews and Samaritans, they were not received. The disciples were insulted and said to Jesus; "Lord, do you want us to call fire down from heaven to destroy them?" (v. 54). Jesus's response was angry: He "turned and rebuked them" (v. 55).

These illustrations alone remind that one cannot simply assume that being angry is wrong. Jesus became angry with injustice and sin. When compassion and mercy were replaced with arrogance and insensitivity, it brought about action or words of anger. Anger is not the same as hatred and vengeance; it can be a very human and healthy emotion. Contrary to the myth that ministers should not get angry and that such emotions reveal a spiritual flaw, to be angry is to be human. One might even deduce from the above Scripture references that to be angry is also to be Christ-like.

Augsburger has stated that feelings and emotions are in and of themselves void of moral weight. Moral choice begins not with the experience of feelings, but with their expression. He writes:

> Recognizing the validity of another's emotions requires an openness toward balanced, holistic emotions in the self and the other. Holistic emoting means that the person is free to feel negative as well as positive emotions. Feelings as such are acceptable, whether they are positive or negative, hot or cold, uniting or separating, accepting or rejecting, releasing or demanding. The significant issue is not which of the two poles the person may be experiencing and expressing at the moment, but in what way, to what end, and for what purpose? Is the emotion and its expression directed

constructively toward the enhancement of human relationships, or destructively toward blocking them?[60]

Cerling puts it in even plainer language:

> By revealing your feelings, you don't have to get into a fight, as some people think. You can be honest and have it lead to a good discussion that will clear the air and eliminate your anger.[61]

The primary issue, then, is not whether one experiences feelings of anger, but rather <u>how</u> one chooses to express those feelings.

In their book, <u>Happiness is a Choice</u>, Christian psychiatrists Frank B. Minirth and Paul D. Meier cite three ways of expressing anger:

> When we are aggressive,...we rid ourselves of our own feelings and vent our own anger at someone else's expense.... When we are passive, we...take out our anger in some kind of unconscious, passive maneuver such as putting things off, pouting, doing a poor job, letting others run our lives and at the same time resenting it, and saying yes when we really want to say no. Neither extreme is healthy. The healthy balance is found in being assertive. When we are assertive, we do express the way we feel, but we use love and tact in what we say. We say yes when we mean yes, and we say no when we mean no. We stand for what we think we should stand up for.[62]

To be truly free is to be able to "own up" and acknowledge one's feelings, and then channel them in a constructive and viable way. To experience this liberty requires assertiveness.

This paper has thus far shown that there is a responsible anger that requires and even demands assertiveness. To acknowledge that, however, is to concede that there is also an irresponsible anger that is aggressive or passive in expression. Much of what Alberti and Emmons

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[60] David W. Augsburger, <u>Anger and Assertiveness in Pastoral Care</u> (Philadelphia: Fortress Press, 1979), 27.

[61] Charles E. Cerling, <u>Assertiveness and the Christian</u> (Wheaton: Tyndale House Publisher, Inc., 1985), 88.

[62] Paul D. Meier and Frank B. Minirth, <u>Happiness is a Choice</u> (Grand Rapids: Baker Book House, 1978): 156.

write on the subject of anger and its expression is consistent with the Scriptures' teaching. They say, however, little about the dangers of irresponsible anger or of the appropriateness of choosing not to express anger at certain times.

Once again the Scriptures give balance. In Ephesians 4 Paul introduces us to two types of anger: assertive and aggressive. Though he doesn't use those terms, they are explicitely implied.

> "In your anger do not sin": Do not let the sun go down while you are still angry, and do not give the devil a foothold (Ephesians 4:26,27).

> Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice (Ephesians 4:31).

Many people are confused by the apparent contradiction of these verses. The former appears to encourage one to be angry, while the latter (only a few verses later) tells us to get rid of it and put it aside. Les Carter contends that this confusion arises because of the failure to get the full picture of this passage, i.e., that the Apostle is dealing with two different types of anger.

> In plain English we are told: "Stand up for your convictions when you know you are right, but be tactful and considerate. Don't express anger in such a way that it causes you to harbor feelings such as bitterness and condemnation. And get over your anger instead of holding on to it too long." In other words, when we as Christians decide to work at having a loving, caring lifestyle, it does not mean that we are always supposed to swallow our anger. We have a responsibility to speak up! But we are to speak in a constructive rather than a condescending way. This is partly what the writer to the Ephesians had in mind when he said, "...speaking the truth in love, we are to grow up in all aspects into Him..." (Eph. 4:15).[63]

Admittedly, there is reason to proceed with caution when one considers the expression of anger. Scripture is exceedingly clear here:

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[63] Les Carter, Good 'n' Angry (Grand Rapids, Michigan: Baker Book House, 1983): 135.

> Get rid of all bitterness, rage and anger, brawling and
> slander, along with every form of malice.
>
> Ephesians 4:31

> You have heard that it was said to the people long ago,
> 'Do not murder, and anyone who murders will be subject to
> judgment.' But I tell you that anyone who is angry with his
> brother will be subject to judgment. Again, anyone who says
> to his brother, 'Raca,' is answerable to the Sanhedrin. But
> anyone who says, 'You fool!' will be in danger of the fire of
> hell.
>
> Matthew 5:21-22

> Be still before the Lord and wait patiently for him; do
> not fret when men succeed in their ways, when they carry out
> their wicked schemes. Refrain from anger and turn from
> wrath; do not fret--it leads only to evil.
>
> Psalm 37:7-8

> My dear brothers, take note of this: Everyone should be
> quick to listen, slow to speak and slow to become angry.
>
> James 1:19

> An angry man stirs up dissension, and a hot-tempered one
> commits many sins.
>
> Proverbs 29:22

Careful reading, however, makes it clear that the Bible is not condemning

all anger. It does warn against becoming angry for the wrong reasons,

improperly expressing anger, expressing anger that is destructive and

mutilating to another's personhood, or exercising our anger without

careful thought. But no where are we told never to be angry.

An active, aggressive anger is forbidden in Scriptures because it

has little, if any, regard for its impact on another person. "The sad

thing," Carter notes, "is that the anger itself may be correct. The

angry person may have some legitimate grievances. But the expression is

so wrong that the correct message is never communicated."[64] He goes on

to note the differences between aggressive and assertive anger in Chart

Number 2. These wrong, ungodly expressions of anger include: verbal

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[64] Ibid., p. 104.

CHART TWO

Contrasting Aggressive and Assertive Anger

Aggressive Anger	Assertive Anger
Seeks to punish a person who does wrong.	Seeks to help a person who does wrong.
Does not care about the other person's point of view.	Tries to be understanding.
Is stubborn, immovable, and demanding.	Is flexible and willing to seek alternatives.
Is condemning and judgmental.	Recognizes we all have faults.
Has high expectations of everyone.	Knows that even the finest people sometimes make mistakes.
Cares about what happens to oneself.	Cares about the welfare of others.
Holds grudges.	Knows the value of forgiving.
Does not notice one's own areas of weaknesses.	Recognizes that one can always improve.[66]

[65] Ibid., p. 38.

outbursts, blame, sarcasm, gossip, complaining, stubbornness, criticism, and intimidation. There is no room in the life of a minister for such expressions. If they exist, they call for confession and repentance. Such actions are neither biblical nor assertive.

Sadly, however, some people in ministry interpret these limitations to mean that they are never to show angerr. Some even take pride in the fact that they do not outwardly express anger. What, then, do they do with their anger? It <u>will</u> be expressed, probably in a passive-aggressive manner. Carter explains:

> Anger is not always boisterous. There is no rule that states a person has to raise his voice and pound his fist on the table in order to express anger. Anger can take on some very subtle forms of expression. Quite often it is expressed in a quiet, passive way. Silent anger can be very effective if one's goal is to "even the score" with someone else. It can leave the opponent feeling totally helpless, unable to break through the barrier erected. When you examine it closely, you can find that silent anger is actually the most controlling form of anger there is![65]

Some of the passive-aggressive expressions of anger include the silent treatment, procrastination, depression, forgetfulness, and laziness. In the short-term, these "hit and run" approaches enable one to avoid uncomfortable confrontations and the risks involved; but, in the long run, the results are disastrous to the individual pastor and to his or her leadership.

The all-too-common way of dealing with anger is to either harbor the emotion within and hurt internally, or to release one's tension in aggressive outbursts. There is a third way that is more satisfying, fulfilling, and honest to the person dealing with the emotion. It offers the greatest promise for spiritual and personal growth.

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[66] Ibid., p. 113.

Augsburger identifies the emotion of anger as a sign that arousal has happened; thus it is, in fact, a beautiful part of being human. Out of one's arousal can come an awareness of what is causing the arousal, leading to decisive, fruitful action. It identifies this awareness process as that which sets one free.[67] In fact, Augsburger identifies this awareness with being able to repent which, in turn, invites freedom.[68]

The minister who fails to identify and own his/her anger and to deal with it assertively will find anger is a destructive force for him/her personally and for those he/she is called to shepherd. Mickey, Gamble, and Gilbert state:

> Brief testimony of battle-scarred clergy and laity indicate that some of the more painful parish conflicts occur in settings where the presence and sheer intensity of pastoral assertiveness is either denied or not acknowledged and therefore is used ineffectively and destructively.[69]

If assertiveness is essential for personal growth, it is also vital for community/relational growth. Conversely, to act aggressively or passive-aggressively is destructive to others as well as one's self. When that happens, anger becomes sin. If Augsburger is correct that awareness is necessary for repentance, improper anger prohibits people from dealing with their sin (if they even recognize it as such) in a proper manner. This, in turn, must lead to a spiritually pathological condition, and the stunting of personal development and the growth of relationship with others. When one fails to handle anger in a Christian

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[67] David Augsburger, "Anger As Arousal Rather Than Attack and Aggression," Hope College in Holland, Michigan, March 17, 1983.

[68] Ibid.

[69] Gamble, Gilbert, and Mickey, p.13.

way, there is no appropriate response other than to repent. This requires ownership of the emotion.

Augsburger is lucid on this point of ownership. He states:

> When the right to be angry and the responsibility for being angry are reclaimed, anger can be productive. When the responsibility for anger is attributed to others, anger is still explosive, but fruitless. Much depends on the source of my anger.[70]

Noting that anger that is directed by others denies ownership of the response and "operates from basic beliefs about outside control," Augsburger offers this paradigm for clarification:

> You make me angry.
>
> So your action is responsible
> For my feeling of pain.
>
> So you are responsible
> To make me feel right again.
>
> So you must change
> In the way I prescribe.
>
> So I will resent you,
> Reject you,
> Force you to meet my demands
> Until you shape up
> And make things right again.[71]

Augsburger goes on to note that when one refuses ownership of one's anger, there is nothing left to do but blame the other, leaving yourself in a powerless, barren, and impotent position.[72]

In contrast, Augsburger rightly contends that when one takes responsibility for one's own emotions and recognizes them for what they are, a healthy, assertive response is possible. He explains it this way:

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[70] Augsburger, p. 19.

[71] Augsburger, p. 20.

[72] Ibid.

I make me angry.

So your emotion or action
Does not control my reaction

So I am responsible
For my feelings and actions.

So I cancel my demand
That you change as I prescribe.

So I will report
How I see you,
What I feel toward you,
Where I am in our differences,
What I am willing to do
In getting together again.

Owning my perceptions, clarifying my demands, and taking
appropriate action frees me to reclaim the power to feel,
think, choose, and to assert myself as a person. I can
freely affirm my anger feelings, assert--or cancel--my anger
demands, and respond to others in aware choice making.[73]

Augsburger shows that aggressive or passive-aggressive expressions

of one's anger are expressions that refuse to accept responsibility,

putting the blame instead on another. While in the process one might

maintain feelings of self-justified anger or righteous indignation,

nothing is accomplished to bring resolution, growth, or healing. This

kind of anger fails to offer any redeeming values, serving instead to

erect walls of division and pain. Scripture offers us an alternative.

Consider Matthew 5:22-26:

> But I tell you that anyone who is angry with his brother
> will be subject to judgment. Again anyone who says to his
> brother, "Raca," is answerable to the Sanhedrin. But anyone
> who says, "You fool!" will be in danger of the fire of hell.
> Therefore, if you are offering your gift at the altar and
> there remember that your brother has something against you,
> leave your gift there in front of the altar. First go and be
> reconciled to your brother; then come and offer your gift.
> Settle matters quickly with your adversary who is taking
> you to court. Do it while you are still with him on the way,
> or he may hand you over to the judge, and the judge may hand

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[73] Ibid., p. 21.

you over to the officer, and you may be thrown into prison.
I tell you the truth, you will not get out until you have
paid the last penny.

Matthew 5:22-26

Jesus makes it clear that if someone has something against you--
i.e., the two of you are in a relationship involving anger--you have the
responsibility to go to him and straighten it out. This calls for owning
one's emotions and assertively "reporting" (to use Augsburger's term)
your own inner dynamics. This brings the matter out into the open where
healthy, healing communication can occur. This enables the growth of
healthy community. As Reuel Howe states:

> Indeed this is the miracle of dialogue: it can bring
> relationship into being, and it can bring being once again to
> a relationship that has died.[74]

This is anger owned and assertively expressed. This is anger
without sin that has a therapeutic and restorative value.
Straightforward, honest communication of anger, Emmons and Richardson say
is "an expression of love."[75]

Thus, anger can be perceived not as a form of hatred but of love,
not as negative emoting but positive arousal, not as something requiring
a reaction but a response. Anger, as such, is not something to be feared
and avoided, but something to be enjoyed and appreciated because it can
be wonderfully and divinely used to the end of personal and inter-
personal growth. As Augsburger states:

> When anger demands are accepted naturally, described
> neutrally, defined narrowly, and understood mutually, they
> have been channeled to the point where negotiation is

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[74] Reuel Howe, The Miracle of Dialogue (New York: The Seabury
Press, 1963), 3.

[75] Emmons and Richardson, p. 65.

possible. Fruitful negotiation is the purpose and goal of all the channeling.[76]

Such an expression requires assertive action. The life of Jesus clearly reveals that He expressed anger. Anyone who is truly in tune with his or her whole self--who is fully functioning--will feel anger. The example of Jesus calls us not to avoid or deny anger, but to learn to express it in positive, constructive ways. Ministers who recognize humanity in anger and encourage their flocks to do the same may experience positive release and help others to know the same. The opposite condition has been described by Meyers and O'Neil:

> We have many angry, guilt-ridden Christians who need to give themselves permission within the Christian ethic to empty their "gunny sack" of hurts, frustrations and disappointments; to realize it is *not sinful* to *feel* anger; to take the messiness out of their relationships which is a result of nonassertive communication; to foster intimacy by deepening their relationships with direct, honest, open and appropriate communication.[77]

Assertiveness, tempered and guided by biblical principles, can be advocated and adhered to as loving and necessary by ministers of Jesus Christ.

Without question, there are problems with the assertiveness that is commonly taught in secular environs. Often it has been used as nothing more than a means to acquire personal wishes at the expense of others. As such, it has become a socially acceptable form of sin. This irresponsible approach has caused many to react against the idea of assertiveness. This has been evident even in the secular realm by the appearance of new books and articles that emphasize the importance of

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[76] Augsburger, p. 36.

[77] Michele Meyers and Kay O'Neil, "But Isn't It Wrong for Christians to Be Assertive?" Assert 32 (June 1980): 3.

responsible assertiveness. As we have seen, Christianity condones and even demands a godly assertive character by the followers of Christ.

Certainly the kind of assertiveness in <u>When I Say No, I Feel Guilty</u> conflicts with the message of love proclaimed by Scripture. Anything manipulative falls far short of real Christian love. But it is important to recognize that nonassertive behavior is also in conflict with Christ's call to love.

Assertiveness as defined in this paper was clearly evident in the earthly ministry of Jesus. At no time when He acted assertively were His actions inconsistent with His call for love, servanthood, humility, and self-denial. To the contrary. Whether Jesus was dealing with children or His disciples, the Pharisees or those in need of healing, He dealt openly and honestly, straight-forwardly saying what needed to be said and doing what needed to be done.

This same kind of boldness was well evident in the first-century Church. Prior to the resurrection of Christ and the events at Pentecost, Christ's followers vacillated between a zealous, selfish aggressiveness and a cringing, timid fearfulness; afterward, fearless boldness was one of the chief characteristics of the Church and its teaching. Consider just a few verses of Scripture:

> Now, Lord, consider their threats and enable your servants to speak your word with great boldness.
> Acts 4:29

> We had previously suffered and been insulted in Philippi, as you know, but with the help of our God we dared to tell you his gospel in spite of strong opposition.
> I Thess. 2:2

> Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.
> Heb. 4:16

After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly.

Acts 4:31

I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death.

Phil. 1:20

The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified his servant Jesus. You handed him over to be killed and you disowned him before Pilate, though he had decided to let him go.

Acts 4:13

Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should.

Ephesians 6:19 & 20

Then Paul and Barnabas answered them boldly: We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles.

Acts 13:46

These accounts of confident, bold assertions by those in the Early Church are not merely descriptive. Rather, they indicate a quality necessary to fulfill our Lord's commands, to do what He has called us to do. Indeed, without a godly assertiveness there is much that the minister of Jesus Christ will be unable to do. For example, bold assertiveness is a must for exhortation, necessary correction, and rebuke. It is also necessary to teach, to call for repentance, even to greet and welcome people. It is required if one would lead and be involved in the decision-making process.

Cerling has a chapter detailing that assertiveness in witnessing must grow out of one's commitment to Christ and out of the implications

of the Great Commission (Matthew 28:19,20).[78] After identifying the
inappropriateness of being a manipulative witness (action which he
attributes to fear), he goes on to offer a very practical, "how-to"
approach to assertive witnessing.

Once again the point is that assertive behavior is called for in
order to be obedient to Scripture. Kolk puts it succinctly:

> Boldness characterized the Christians of the Early Church.
> It is a word used repeatedly in the Book of Acts. They were
> able to speak out courageously without being held back by the
> possibility of embarrassment, rebuke, or rejection. This
> kind of boldness is needed today to enable us to break
> through the barriers between people, caused by changes our
> disintegrated communities have brought. It takes courage to
> talk to strangers and to develop a meaningful relationship
> with someone we don't know. It takes courage to visit
> someone who is sick unless we know them well. The lack of
> this kind of courage or boldness allows people to suffer
> alone and to celebrate alone. Preoccupation with our own
> loneliness inclines us to be unaware of those around us who
> are in similar situations. We need very badly to be infused
> with the Spirit of Jesus Christ who put Himself into our
> lives in order to give us what we need.[79]

Kolk contends that assertiveness (which he prefers to call boldness
because of its Christian connotation) is "needed to do God's will and to
extend the Kingdom of Christ in this society."[80] In essence, then, Kolk
recognizes that Christians are expected to be assertive for reasons other
than those commonly advocated by secular proponents of AT--namely, for
reasons that have eternal dimensions. Chart Number 3 on the following
page contrasts Kolk's views of assertiveness and boldness.

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[78] Cerling, pp. 33-37.

[79] Kolk, p. 7.

[80] Ibid.

CHART NUMBER THREE

A Comparison of Assertiveness and
Boldness (Christian Assertiveness)

	ASSERTIVENESS	BOLDNESS (Christian Assertiveness)
Goal:	Taking care of self. Personal health and welfare. Overcome personal powerlessness. Feeling pleasure. Deepening relationships. A self-directed life.	Making the world a better place; doing good to others and self; opposing evil to others and self--as a servant of Christ.
Means:	Expression (or withholding) of words and acts as judged necessary to get one's personal rights.	Expression (or withholding) of words and actions--kindness, irritations, protests, compassion etc., which are considered to be needed by others, self, or the situation.
Guidance System:	Personal judgment. Consultation with a facilitator.	The Christian community, Scriptures, prayers.
Dangers:	Hurting people or self. Neglecting the needs of others because of concern for one's own rights.	Hurting people or self (should be less likely here because of guidance system).
Necessary Qualities:	Courage Ambition "Guts"	Meekness Humility Self-denial Courage Obedience
Credo:	"Stand Up For Your Rights"	"Responsible Service"

CHART THREE, CONTINUED

Philosophy:	Everyone has rights. It is unnecessary and personally unhealthy to allow your rights to be violated. But do not infringe on the rights of others.	As citizens of the Kingdom of Jesus Christ we are called to serve him and his creation by boldly doing good to others and self and opposing evil and injustice to self and others. This may necessitate giving
ASSERTIVE		BOLDNESS (Christian Assertiveness)
		up, on some occasions, one's own so-called rights.
Why Needed:	Your personal health, happiness, and "getting ahead" in life.	Loneliness, broken marriages, hurting people, dissolution of community life, unresolved conflicts, disintegration of morals, values, vital institutions, mental illness, low self-esteem, need for encouragement.[82]

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82 Ibid., p. 8.

Summary

In reviewing the material of this chapter and noting the ways in which many of the principles of assertiveness are harmonious with Scriptures, I have also sought to note some of the differences. The chief among them has to do with one of the basic tenets of assertiveness. Unlike the mainstream AT movement which operates primarily out of a consideration of one's own <u>rights</u> (as embodied in The Universal Declaration of Human Rights, cf. Appendix A), the Christian minister's motivation is that of <u>responsibility</u>. This is not to imply that ministers don't have rights. Rather, it is to emphasize concern for others as an essential, if not primary, reason for assertiveness.

> Love for others, then, means a *careful* openness with them. Nothing in assertiveness training means you *have* to express every idea or feeling you have to *every* person who comes in contact with you *no matter what* the situation. But love does mean that you have a responsibility to communicate to others information that you alone possess that would be important input into their decisions. If knowing how you feel or think, or what you want, would have an effect on the way a person will behave, you have the responsibility to communicate that information. That is love; it is also at the heart of assertiveness....
>
> Love means you give the information you have--your feelings, opinions, or desires--so that the other person has an opportunity to decide what to do after considering all the information and not just the limited amount he would have without your input....
>
> Love means that your rights stop where the next person's nose begins. That cliche suggests that you're free to do as you want so long as your behavior in no way harms anyone else. In contrast, our age emphasizes rights. You supposedly have the right to do as you please. That statement is used to justify all sorts of immorality and otherwise unacceptable behavior. But whenever your rights are exercised at the expense of love to another person, you are in the wrong, having gone beyond the legitimate scope of your rights.
>
> Thus, if your assertive behavior makes you generally obnoxious to other people, you have not properly understood the meaning of assertion. You are instead an aggressive

person who tramples the rights of others. Assertiveness is
wrong when it means hurting other people needlessly.[82]

Being responsible to one's self and to others means that at times

one may choose to yield one's rights for the greater goal of extending

Christ's Kingdom. Perhaps the clearest expression of this is found in I

Corinthians 9 where the Apostle Paul yielded his rights for a greater

good.

> Don't we have the right to food and drink? Don't we have
> the right to take a believing wife along with us, as do the
> other apostles and the Lord's brothers and Cephas?...
> If others have this right of support from you, shouldn't
> we have it all the more? But we did not use this right. On
> the contrary, we put up with anything rather than hinder the
> gospel of Christ....
> But I have not used any of these rights. And I am not
> writing this in the hope that you will do such things for me.
> ·I would rather die than have anyone deprive me of this boast.
> I Cor. 9:4-5...12...15

While the Apostle had been supported by other churches with which he had

worked, he refrained from asking the church at Corinth to do so. He gave

up this "right" for what he saw to be a greater good. The key element

here is that of choice. Choosing when to speak up or to keep silent,

when or how or if to act--this is assertiveness. This is being

responsible. This is to act in faith. To repeat Emmons and Richardson's

statement:

> Faith is active; it is a decision; it is assertive. Too
> often faith is confused with *belief*, as though it were
> objects or content held to be true by the individual. Faith
> is not a noun grammatically. It is a verb, something we do.
> It brings health, wholeness, and holiness.[83]

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[82] Cerling, pp. 34-35.

[83] Emmons and Richardson, p. 31.

Tournier also noted the importance of choice for being truly assertive and stressed, as well, the need for God's grace to enable one to truly see one's self and others so the proper choices could be made. Said he:

> Without that grace I give way to my weakness by means of weak reactions, or hide it under strong reactions. But neither the one nor the other gives life. Living is acting, not reacting; it is acting freely from conviction, and not from submission or in a spirit of contradiction.
> The optimism of the strong is as tenacious as the pessimism of the weak. But one is as false as the other[84]

Certainly ministers need wisdom and maturity to be able to discern between the selfish bias of much of the AT movement, but it is a mistake to think of ministry or discipleship in general as being timid and nonassertive. A minister can demonstrate a biblical assertiveness that rises above the shaky moral standards advocated in much of the AT movement. This chapter concludes with this affirming acknowledgement:

> In seeking to minister to the wounds of the world, the church claims a theological and psychological stance that opposes power plays, political coercion, war, and economic oppression. The paradox that suffering quietude is an effective opponent of evil forces reveals an underlying truth that is frequently driven underground. All forms of opposition are varieties of assertiveness, whether combative or passive resistance. Thus, activities of guiding, compelling, manipulating, and controlling are not, a *priori*, negative theological motivations...
> Asserting and controlling are not sins or pathologies. They are gifts of grace and opportunities for growth. These truths are self-evident from the Scriptures, from the traditional missionary activities of the church, and from modern psychological understanding of basic human motivation...
> Admittedly, danger lurks in such an adventure. The temptation to exploit and destroy others is ever present. The presence of such danger is no excuse, however, for failing to consider the constructive use of assertiveness to control, direct, and decide. As Christian we are called to proclaim, to minister, to direct the affairs of God's creation, and to be open to the new directions and creative activities that God offers us, his chosen people. There are risks that accompany the Christian's call to exercise

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[84] Tournier, p. 174.

dominion and to introduce novelty in this world. But God is with us in both, because God is both.[85]

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[85] Gamble, Gilbert and Mickey, pp. 52-53

CHAPTER FOUR

Assertive Behavior: The Contextual Project

A Description of the Testing Procedure

The focus now shifts to the method of testing designed to answer

the project's central consideration: the assertiveness of the general

population and, more specifically, the assertiveness of Wesleyan

ministers compared with non-Wesleyan ministers. Significantly the

experiment sought to actually test those in an active pastoral setting

and then compare them with the general population as well as with other

ministers. While some attempts have been made at measuring the passivity

of ministers in general,[1] there does not appear to be any previous

efforts to deal with Wesleyan ministers in particular.

This project-dissertation is a pilot work to address the question

of how Wesleyan ministers compare with others in their assertiveness.

The research was done with ministers representing The Wesleyan Church,

The Reformed Church of America, The Lutheran Church (Missouri Synod), The

Presbyterian Church of the United States of America, and The Episcopal

Church. All were from the state of Michigan.

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[1] Donald P. Smith, in his book Clergy in the Cross Fire, (Philadelphia: The Westminster Press, 1974), 101-32, notes that the clergy seems to attract "passive personalities" (p. 109). He notes that Benjamin Schneider and Douglas T. Hall have suggested this as one possible explanation for the passivity of Catholic priests as detailed in "The Role of Assignment Characteristics in the Career Experiences of Diocesan Priests," in Willis E. Bartlett's (ed.), Evolving Religious Carriers (Washington, D.C., Center for Applied Research in the Apostolate, 1970), 101-32.

Problem Addressed

The issue of the assertiveness of Wesleyan and non-Wesleyan ministers and their comparison with the general population was addressed by: (1) securing a brief but proven measurement of assertiveness, The Adult Self Expression Scale (hereafter referred to as ASES); (2) developing a brief and simple questionnaire to accompany the ASES; (3) presenting the ASES and questionnaire to the five ministerial groups mentioned above; (4) recording the test results and comparing the Wesleyan and non-Wesleyan group with the general population, as well as with one another; (5) Subdividing the Wesleyan and non-Wesleyan test groups by age, sex, and length of time in the ministry; and (6) analyzing and evaluating the data available (to provide the data necessary for answering or at least approaching the answer to the question raised in the Project-Dissertation).

Assumptions of this Study

Three assumptions relate to this study. First, the study assumed that representatives from the Reformed, Lutheran, Presbyterian, and Episcopalian clergy were different enough from a Wesleyan doctrinal position that they would adequately represent "non-Wesleyan" ministers, i.e., that together the four denominations would compose a mix of mainline Protestant denominations.

Second, it was assumed that those responding to the test and questionnaire would sufficiently represent the ministers from their particular denominations from the state of Michigan. Those asked to respond were randomly selected in an effort to insure a balanced and valid representation.

Third, while the ASES is not particularly designed to address professional issues that confront those in a ministerial or even a general leadership setting, the study assumed that the participants' responses would sufficiently reflect a mindset and style of functioning that carries over into how a minister performs his or her duties.

Limitations of the Study

The study was limited only to ministers in the state of Michigan and is not intended to have implications for any particular denomination as a whole. Michigan was selected both because it is the state in which I reside and for the sake of establishing a reasonable limit on the scope of the study. For background information, it may be useful to know that Michigan has a somewhat sluggish, but improving economy and a declining overall population. Efforts are being made to diversify the economic base, but the automotive industry still remains the most dominant economic force.

Second, non-Wesleyan ministers were limited to the four denominations previously cited. This study does not address whether the inclusion of other denominational groups would or would not bring about different results.

Third, this study limits itself primarily to comparing the assertiveness of Wesleyan ministers and non-Wesleyan ministers, and comparing ministers in general (represented by the five denominational groups) with the general population as a whole. It does not focus on professional issues that confront the minister--i.e., counselling situations, leadership styles, clergy/congregational conflicts, role-model expectations, etc. While the ramifications of personal assertiveness certainly are far-reaching, the application of the results

of this study to wider contexts would necessitate additional instruments and further testing.

The Test Format

The test format included three basic areas for evaluation of each group in conjunction with each individual's (and each group's) measurement of assertiveness as provided by the ASES. The five groups selected involved ordained senior pastors from The Wesleyan Church, The Presbyterian Church (U.S.A.), The Reformed Church in America, The Lutheran Church (Missouri Synod), and The Episcopal Church. (Hereafter, the above groups will be simply referred to as the Wesleyans, Presbyterians, Reformed, Lutherans, and Episcopalians respectively.)

Besides the ASES test to measure the assertiveness of each responding minister, a questionnaire was also sent to provide for consideration of three variables: (1) the respondent's age; (2) the respondent's sex; and (3) the length of time the respondent has been in the ministry. These components, together with the ASES scores, provided the basis for this study's consideration. An introductory letter was sent to more than 500 randomly selected ministers, along with ASES test, the ASES answer sheet, and the brief questionnaire (see Appendices B,C,D and E). A stamped, self-addressed envelope was provided to encourage response.

At the beginning of this study I contacted Robert Alberti for his help in selecting an instrument.[2] After commenting on several available instruments and questioning the direction of my work, he suggested that The Adult Self-Expression Scale be used and that contact be made with

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[2] A phone conversation with Dr. Alberti occurred on September 10, 1984.

John Galassi, one of the designers of this scale. Following his suggestion, ASES materials were secured and reviewed. The ASES instrument was then selected to be used for this study because it is an easily administered, reliable, and validated measurement of assertive behavior for adults in general.

The Adult Self-Expression Scale was designed, developed, and promoted by James G. Hollandsworth, Jr. and John P. Galassi of the University of North Carolina at Chapel Hill, and Melvin L. Gay of Central Piedmont Community College. It is a 48-item questionnaire. The total score for the ASES can range from 0 to 192. The response to each item can vary from 0 to 4. Twenty-three of the items are worded in such a way that they must be reverse-scored prior to calculating the total score. The ministers participating in this project were asked to complete the ASES answer sheet according to the directions and return it, along with the brief, simple questionnaire provided, to me.

The mean ASES total score for the general population was obtained by the ASES's designers. It was calculated from the responses of 640 adults ranging in age from 28 to 60. That mean score was approximately 115, with a standard deviation of approximately 20. Hence, those scores falling above 135 are high scores, while those falling below 95 are low scores. High scores suggest aggressive tendencies and low scores suggest passive tendencies.

Although the ASES was developed for an adult population within a college community setting, it has subsequently been found to be a valid

instrument for several populations in wider settings.[3]

While there are numerous aspects of assertiveness that particularly affect those engaged in ministry, training for assertiveness is increasingly recognized as an effective behavior-therapy technique for people in general. This is reflected in the growing number of testing materials addressing the subject. Alberti and Emmons have provided a valuable and lengthy, though dated, list of pre-1982 standardized testing materials, scales, and various other instruments that are useful in measuring assertiveness.[4]

The Test Groups

As already indicated, the test groups were composed of Wesleyan, Presbyterian, Reformed, Lutheran, and Episcopalian ministers. The only requirement for selecting the latter four groups was that they not be of a Wesleyan persuasion. After seeking the counsel of my Project-Dissertation advisor, James Mannoia, and a statistical expert, Roger Nemeth, it was determined that responses should be sought from all Wesleyan ministers in Michigan and from 30-40 ministers in each of the other four groups. It was furthermore determined that the most valid manner of obtaining data from the Presbyterians, Reformed, Lutherans, and Episcopalians would be to secure an annual journal from each of their denominations and, after eliminating any churches that were without a

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[3] Further validation of the instrument as well as more specific information concerning means and standard deviations can be found in J.P. Galassi, M.L.Gay, and J.G. Hollandsworth, Jr. "An Assertive Inventory for Adults," Journal of Counseling Psychology, 22, (1975): 340-44 and J.P. Galassi, M.L. Gay, and J.G. Hollandsworth, Jr. "The Adult Self Expression Scale: Validation By The Multitrait - Multimethod Procedure," Journal of Clinical Psychology 33, (1977): 407-15.

[4] Robert E. Alberti and Michael L. Emmons, Your Perfect Right (San Luis Obispo: Impact Publishers, 1982), 143.

minister or are outside of Michigan, to design a systematic sample with a random start from the churches/ministers that remained. This was the method followed.

The Wesleyan Church

The Wesleyan Church in Michigan is divided into three districts: The West Michigan District, The East Michigan District, and The North Michigan District. Many of the ministers from the West Michigan District provided the requested material while gathered for an annual district ministerial meeting in 1987. Those missing from that meeting were subsequently contacted by mail, as were all from the other two districts.

Names and addresses were secured from the Annual District Conference Journal (1987 edition) from each district. One hundred forty two Wesleyan ministers were contacted. There were 85 responses, of which 81 were valid.

The Presbyterian Church (U.S.A.)

From the minutes of the 198th General Assembly for 1986, it was determined that there were 224 Presbyterian churches within Michigan that were served by full-time pastors at that time. After randomly selecting a place to start, it was determined that every second listing would be contacted and asked to respond. One hundred twelve Presbyterians were contacted, of which 60 responded. Four responses were spoiled, leaving 56 valid responses.

The Reformed Church in America

The 1986 Minutes Of The Particular Synod of Michigan listed 140 Reformed Churches in Michigan serviced by a full-time pastor. In this case every third listing was eliminated, resulting in 94 Reformed

ministers to be contacted. Of these, there were 54 responses (2 spoiled, leaving 52 valid responses).

The Lutheran Church - Missouri Synod

The Lutheran 1987 Annual revealed 354 Lutheran churches in Michigan with full-time pastors. Because of this large number every fourth listing was contacted. This resulted in 89 contacts. Of these, there were 40 responses, (4 spoiled and 36 valid).

The Episcopal Church

The Episcopal Church Annual of 1987 informed that there were 209 parishes in Michigan staffed with a full-time pastor; 105 were contacted. From this effort, 56 responses were received, of which 2 were spoiled, leaving 54 valid responses.

Thus, the summary of the data sources is as follows:

Denomination	Total # of repre- sentative churches in Michigan	Total Contacts Made	Total Valid Responses	% of response
Wesleyan	142	142	81	57%
Presbyterian	224	112	56	25%
Reformed	140	94	52	37%
Lutheran	354	89	36	10%
Episcopal	209	105	55	26%
Totals	1069	542	280	26%

The numbers reflect that valid responses were 57% of the Wesleyan Churches in Michigan and from 21% of the non-Wesleyan Churches as a result of using the process of a systematic sample with a random start.

It can be confidently concluded that this study contains a good representative sampling necessary for its purposes.

The Test Procedure

An introductory letter, along with the ASES inventory, the ASES answer sheet, the questionnaire, and the return envelope were sent to 542 individuals representing the five test groups. Most of the individuals received this material in the fall of 1987, a small group of Wesleyans received the materials at a ministerial retreat earlier in the same year.

It was estimated that completing the materials would take no more than fifteen minutes of an individual's time. Most responses were received within two weeks of the date of mailing. The ASES inventories were scored, numbered, and recorded on computer by two members of my Congregational Reflection Group.

The vast majority responded without comments. A few noted that the test questions did not deal with professional ministerial issues. Two or three others responded with some measure of hostility, questioning the worth of such a study and seeing it only as something "cluttering up" the ministry. Several were very affirming and indicated an interest in the results.

Tabulation of Information

The responses were carefully scored, many double-checked for accuracy. Not all of the respondents expressed themselves according to the guidelines of the inventory. When dealing with a question that the respondent did not think had personal application, rather than answering as he/she thought he/she would respond, as instructed, some left that space blank. In those cases the scoring called for a score of "2" to be noted on the respondent's answer sheet. When the number of blanks

exceeded four the test was considered inaccurate, marked "spoiled" and not considered in the final tabulations. Once the tests were scored and the valid responses were separated from the spoiled ones, the data of the valid responses were carefully recorded in computer along with the data from the questionnaires.

Once the data was secured the mean ASES score was determined along with the standard deviation for the Wesleyan and non-Wesleyan groups. Thus the data were available not only to compare and contrast the assertiveness of the two groups with each other, but with the general population as a whole as determined by Gay, Hollandsworth and Galassi. Furthermore, the scores of the individual denominational groups were separated and noted. Though this study did not attempt to analyze the Presbyterian, Lutheran, Reformed and Episcopalian ministerial groups individually, it was decided that noting their individual scores would be of interest to the general reader as well as any wishing to do further research with those groups.

Once the mean score of the Wesleyan and non-Wesleyan groups was secured, the data from the questionnaire were considered. Each group's score was examined in light of the respondent's age and number of years in the ministry. While it was hoped that there would be enough female responses to make a definite statement regarding the assertiveness of female ministers, such was not the case. Only a cursory observation will later be made regarding the impact of gender on assertiveness.

After securing the above findings, I along with the assistance of my Congregational Reflection Group, my local advisor (the Reverend Ralph Baynum), and a sociologist (Dr. Roger Nemeth), began to compare the

assertiveness of the various groups and interpret the significance of the data.

The Validity of the Test Groups

It is my opinion that the groups of ministers who were tested are typically representative of their denominations within Michigan, and that the non-Wesleyan group provides a sufficient resource against which to measure the assertiveness of the Wesleyan ministers. Further, it is assumed that responses received are representative of the sort that would be received if the number of people in the sampling pool were increased. This conclusion is based on several factors:

First, the total age range within the ministerial spectrum was covered (see Chart 4, p. 106). Second, the number of years that the participants have served in the ministry was broadly varied, sufficient to indicate that they are representative of Wesleyan/non-Wesleyan ministers.[5]

Third, these groups consist of a significant number from their respective denominations in Michigan and, because they were systematically chosen with a random start, provide a sound, representative sampling of Wesleyan and non-Wesleyan groups, according to standard survey requirements.

Fourth, because the Episcopalians, Lutherans, Reformed, and Presbyterians were randomly chosen for no reason other than their non-Wesleyan heritage and persuasion, it is my opinion that these groups are

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[5] While the chief focus is on Wesleyan and non-Wesleyan ministers as a whole, the later group is further broken down by their individual denominational statistics in a cursory fashion. The purpose of this is two-fold: 1) as an aid in analysis; and, 2) for the interest that such a breakdown generates.

typically representative of other non-Wesleyan denominations and thus serve the purposes of this paper.

In summary, these groups were deemed valid for the purpose of this study and the data collected proved adequate for responding to the hypotheses that prompted the study. The Wesleyan ministers are representative in age range and in number of years that they have served in the ministry. Likewise, the non-Wesleyans are also well represented in age and length of ministry spectrums. They too are sufficiently represented numerically. The focus for the remainder of this chapter is to answer whether or not ministers tend to be less assertive than the general population, and whether or not Wesleyan ministers are less assertive than non-Wesleyan ministers.

The Testing Results

The information gathered in the ASES inventories and questionnaires was evaluated to answer the two primary questions: Are ministers less assertive than the general population? and, Are Wesleyan ministers less assertive than non-Wesleyan ministers? Qualified responses are necessary, as the following data and evaluation suggest. Effort has been made to interpret the data and offer comments as to its significance.

Three major distinctions must be made to answer the above questions. First, attention must be given to how the general population assertively expresses itself. Second, the same must be done for ministers as a whole. Third, the responses of Wesleyan and non-Wesleyan ministers must be distinguished from each other. In the case of Wesleyan and non-Wesleyan ministers, further information is noted as it pertains to age, length of time in the ministry, and sex.

It will be helpful to recall again the statistics provided by Gay, Hollandsworth, and Galassi regarding the general population: the mean ASES total score obtained from 640 adults ranging in age from 18 to 60 was approximately 115 with a standard deviation of approximately 20.

In comparison, the mean ASES score obtained from the 282 ministers in this study was 120 with a standard deviation of 20 (all scores have been rounded off to the nearest whole number). Wesleyan ministers had a mean score of 114 with a standard deviation of 17, while non-Wesleyan ministers had a mean score of 123 and a standard deviation of 21. Chart 4 offers a summary overview of all the data collected in this study. More detailed observations follow as the specific questions of this study are now addressed.

Are Ministers Less Assertive Than

The General Population?

The first hypothesis offered in this study is that ministers tend to be less assertive than the general population. Charts 5 and 5A provide simple, graphic comparisons of the data as they relate to this hypothesis. The bar graph provides a straightforward visual representation of the pertinent information. The histogram provides the same information from another perspective.

The particulars of this data reveal that the hypothesis framed at the beginning of my study is false: ministers are _not_ less assertive than the general population. In fact, the data indicated just the opposite: ministers tend to be more assertive than the general

CHART FOUR

Summary Overview of All Data Collected

Group	ASES Mean	Age 18-35	Age 36-55	56+	Years in Ministry 0-5 yrs	Years in Ministry 6-15 yrs	Years in Ministry 16 yrs+	SEX M	F
All Ministers	120	57(20%)	164(58%)	61(22%)	47(17%)	88(31%)	147(52%)	277(98%)	5(2%)
All Wesleyans	114	39(48%)	31(38%)	11(14%)	26(32%)	28(35%)	27(33%)	81(100%)	0(0%)
All Non-Wesleyans	123	18(9%)	133(66%)	50(25%)	21(10%)	60(30%)	120(60%)	196(98%)	5(2%)
Episcopalians	127	1(2%)	34(62%)	20(36%)	4(7%)	16(29%)	35(64%)	53(96%)	2(4%)
Lutherans	115	7(19%)	21(57%)	9(24%)	5(14%)	12(32%)	20(54%)	37(100%)	0(0%)
Reformed	124	5(10%)	40(77%)	7(13%)	9(17%)	20(39%)	23(44%)	52(100%)	0(0%)
Presbyterians	124	5(9%)	38(67%)	14(24%)	3(5%)	12(21%)	42(74%)	54(95%)	3(5%)

A complete overview of all data collected is provided in Appendix F beginning on page 163.

CHART FIVE

Measurement of Self-Expression of
Ministers and General Population
(Bar Graph)

ASES RANGE   80   84   88   92   96   100   104   108   112   116   120   124   128   132   136   140   144   148

General
Population

```
        ┌─────────────────────────┬─────────────────────────┐
        │                         │                         │
        └─────────────────────────┴─────────────────────────┘
        95                        115                       135
                                 Mean
           20(-1 S.D.)                     20(+1 S.D.)
```

Ministers

```
           ┌─────────────────────┬─────────────────────┐
           │                     │                     │
           └─────────────────────┴─────────────────────┘
           100                   120                   140
                                Mean
              20(-1 S.D.)                  20(+1 S.D.)
```
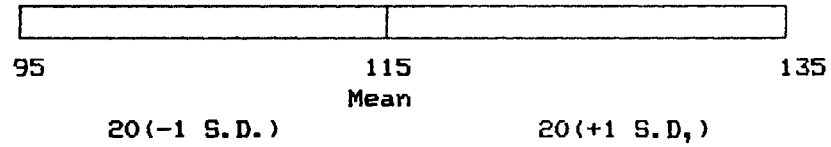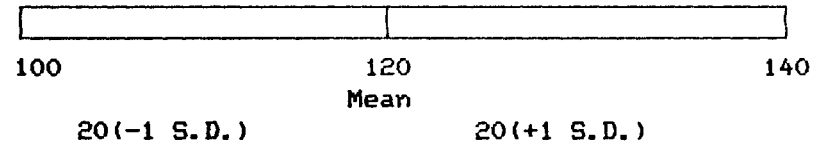
CHART FIVE A

Measurement of Self-Expression of
Ministers and General Population
(Histogram)
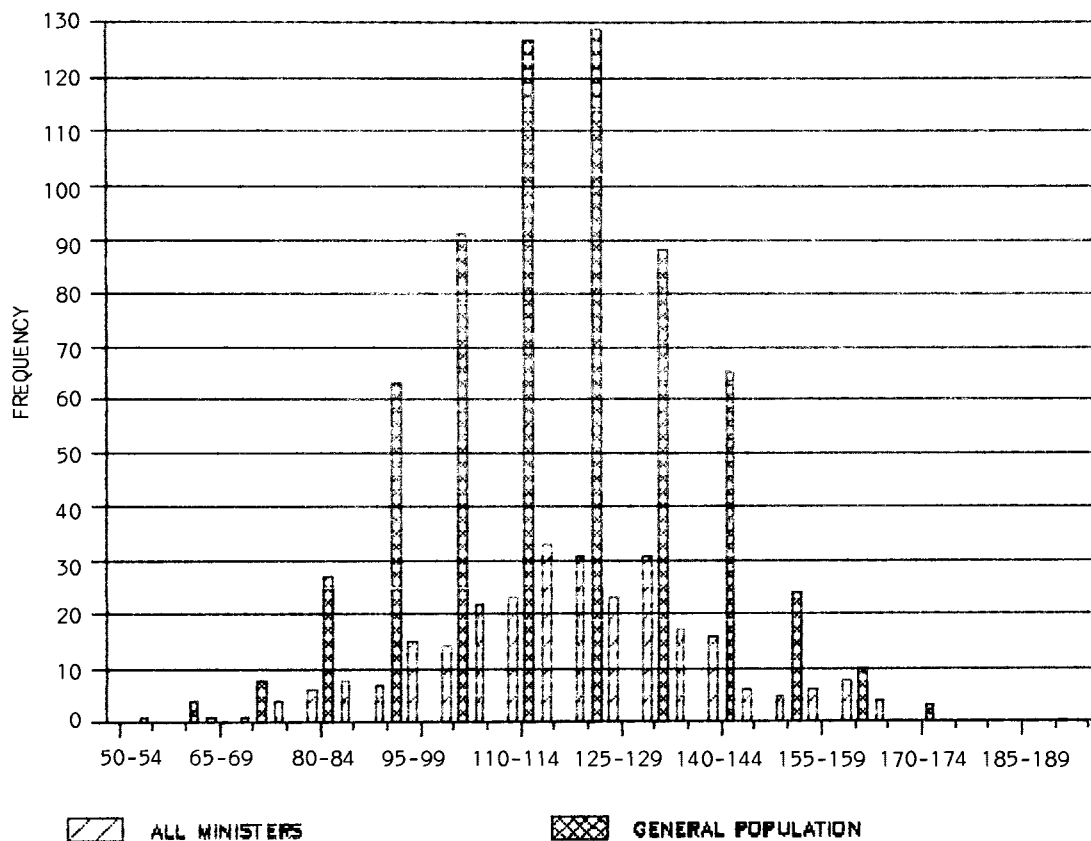
This histogram provides a spread of the data received. In
the case of the General Population it was necessary to take
the available data (sample population--640; mean score--115;
and standard deviation--20) and artificially generate a normal
bell curve. All other data is factual.

population to a statistically significant degree.[6]

Previous findings by others have suggested that Christians in general tend to be distributed across the aggressive, assertive, passive continuum in about the same proportion as the general population.[7] But such is not the case for ministers in general. The mean score for all ministers in this study was markedly higher.

Chart 6 (see page 113), which provides a further breakdown of the non-Wesleyan group, offers material for further consideration. While both the Wesleyan and Lutheran clergy's mean scores are virtually the same as that of the general population (114-115), those from the other groups lifted the mean score for all ministers in this study: Episcopalian (127); Reformed (124); and Presbyterian (124). The differences in self-expression between the Wesleyans and non-Wesleyans will be addressed by the next major question. For now, it is worth noting that though there is a significant increase in the self-expression of ministers in general over that of the general population, that

---

[6] Henceforth whenever reference is made to "statistically significant" differences it should be noted that this refers to a difference calculated by using a standard "T" test concerning differences between means. The formula used for these calculations is as follows:

$$T = \frac{(m_1 - m_2)}{\text{est. } \sigma \text{ diff.}} = \frac{(m_1 - m_2)}{\sqrt{\left(\frac{n_1 s_1^2 + n_1 s_2^2}{n_1 + n_2 - 2}\right)\left(\frac{n_1 + n_2}{n_1 n_2}\right)}}$$

A .05 possible error (the accepted level for most studies of this nature) is assumed. The above test concerning differences between means was taken from Robert Winkler and William Hays' book, Statistics: Probability, Inference, and Decision (New York: Holt, Rinehart), and Dr. Roger Nemeth of Hope College in Holland, Michigan advised on its application.

[7] Randolph K. Sanders, "Issues in AT with Conservative Christians," Assert 32 (June, 1980): 2.

increase is enhanced even more when Wesleyans and Lutherans are excluded from the equation.

The data pertaining to this question suggest that one should not assume that a Christian minister, presumably devout in personal faith, is also necessarily less expressive or less assertive when compared to the general population. Even if ministers are nonassertive, it cannot be assumed that either their ecclesiastical position or religious beliefs necessarily serve as major barriers to assertiveness. Only careful introspection, and perhaps even the aid of a competent counselor, could determine the relationship, if any, between one's beliefs and one's interpersonal style of relating to others. That issue will be briefly raised later.

Nevertheless, a key issue emerges from the findings: should ministers--Wesleyans and Lutherans, in particular--be content with being no more assertive than the general population? While one ought to be grateful that apparently a minister's position and beliefs do not necessarily mean that they are less assertive than other people, are there valid reasons to encourage ministers to be at the forefront in demonstrating healthy and honest assertiveness? As indicated in Chapter Three, I think so.

The minister serves in a unique position whereby he/she, in modeling biblical assertiveness, can invite the congregation as a whole to participate in a positive style of communication: confronting, asserting, and affirming one another in a manner that is edifying. The potential for encouraging personal wholeness in the congregation--and even beyond--is exemplary. This possibility may begin with a minister

learning, and then modeling, how to respond to others. He/she must learn

to choose responses freely, reflectively, and purposefully.[8]

Once again it must be stressed that self-assertion that is nothing

more than self-serving individualism is an option not open to biblically

sensitive ministers. Rather, self-assertion is to be used as a method of

freeing individuals from passivity and conformity or from aggressiveness

and destruction. Its purpose is the edification of the individual, as

well as the building up of the community. Both are essential objectives.

Augsburger has put it well:

> To act assertively and affirmatively because that is the
> nature of maturity and the nexus of ministry is the goal of a
> pastor's continuing personal and professional growth....
> When one is "speaking truth in love" or "embodying grace
> and truth" - - Paul and John both have such expressions for
> balance - - then wholeness becomes visible, believable, and
> utterly contagious.[9]

While the hypothesis regarding ministers being less assertive than

the general population was proven false, an argument could yet be made

for the clergy to be among those who ought to be leading the way in

modeling assertive living. Furthermore, as will be seen, assertiveness

training could be helpful not only for those who are under-assertive but

also for those who err on the side of aggressiveness. The assumption is

that every group tested could find assertiveness training valuable as a

part of their ministerial training efforts. Certainly every

ecclesiastical group could benefit from assertiveness training that was

designed to affirm the assertive, encourage the passive, and take the

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[8] David W. Augsburger, Anger and Assertiveness in Pastoral Care
(Philadelphia: Fortress Press, 1979), 51.

[9] Ibid., p. 68.

edge off aggressive ministers. The result could be healthier, happier ministers and congregations.

Are Wesleyan Ministers Less Assertive
Than Non-Wesleyan Ministers?

The second hypothesis postulated in this work proved to be correct: Wesleyan ministers in Michigan are less assertive than non-Wesleyan ministers. The ASES mean score for Wesleyans was 114 as compared with a score of 123 for non-Wesleyans (see Charts 6 and 6A). These scores, along with the data collected from the questionnaire, resulted in five interpretive responses.

First, Wesleyan ministers tested less assertive than non-Wesleyan ministers. The ASES mean of Wesleyan ministers was less to a statistically significant degree than that of all non-Wesleyan ministers tested. In fact, the mean score for Wesleyan ministers was less than that of the general population (115). Granted, that difference in mean scores is not statistically significant per se, it is significant that those placed in a position of leadership and authority demonstrated no more positive self-expression than the average person. As a Wesleyan, I find this data to be disturbing.

Closer observation of Chart 6 reveals that the two lowest scores among the denominational groups tested were the Wesleyans (114) and Lutherans (115). Every other denominational group showed an ASES mean score that was statistically significantly higher than that of the general population: Episcopalians (127); Reformed (124); and Presbyterian (124). While further study and clarification of terms would be necessary to prove this assertion, it does appear that the lowest

Measurement of Self-Expression of
Wesleyan and Non-Wesleyan Ministers
(Bar Graph)

ASES RANGE 80   84   88   92   96   100   104   108   112   116   120   124   128   132   136   140   144   148

Wesleyans
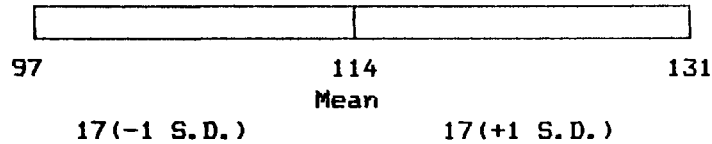
```
                              ┌──────────────┬──────────────┐
                              │              │              │
                              └──────────────┴──────────────┘
         97                                  114                            131
                                            Mean
                    17(-1 S.D.)                        17(+1 S.D.)
```

Non-Wesleyan Ministers

```
                                ┌──────────────┬──────────────┐
                                │              │              │
                                └──────────────┴──────────────┘
           102                                 123                             144
                                              Mean
                      21(-1 S.D.)                        21(+1 S.D.)
```

Episcopalians

```
                                      ┌──────────────┬──────────────┐
                                      │              │              │
                                      └──────────────┴──────────────┘
             109                                    127                         145
                                                   Mean
                          18(-1 S.D.)                     18(+1 S.D.)
```

Lutherans

```
                  ┌──────────────┬──────────────┐
                  │              │              │
                  └──────────────┴──────────────┘
       94                        115                          136
                                Mean
              21(-1 S.D.)                     21(+1 S.D.)
```

Reformed

```
                                ┌──────────────┬──────────────┐
                                │              │              │
                                └──────────────┴──────────────┘
           103                                 124                             145
                                              Mean
                     1(-1 S.D.)                        21(+1 S.D.
```

Presbyterian

```
                                ┌──────────────┬──────────────┐
                                │              │              │
                                └──────────────┴──────────────┘
           104                                 124                             144
                                              Mean
                     20(-1 S.D.)                       20(+1 S.D.)
```
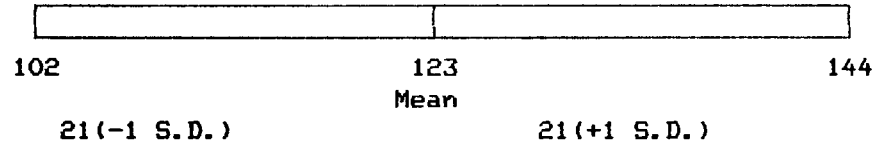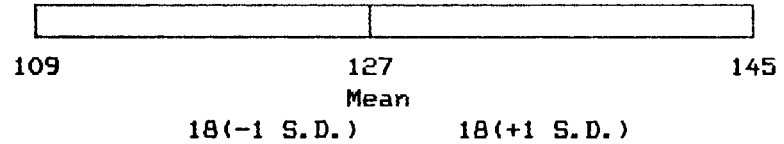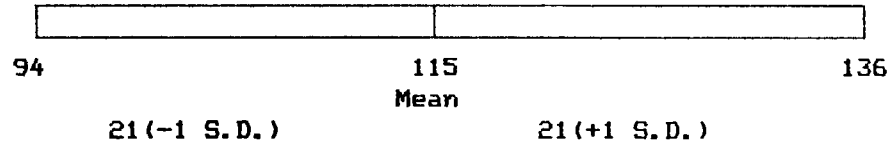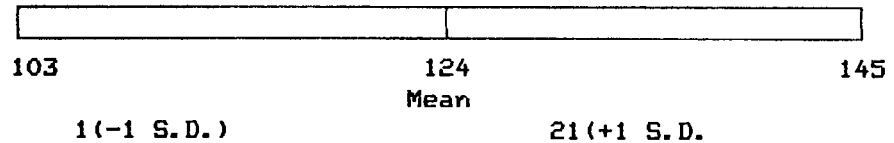
CHART SIX A

Measurement of Self-Expression of
Wesleyan and Non-Wesleyan Ministers
(Histogram)
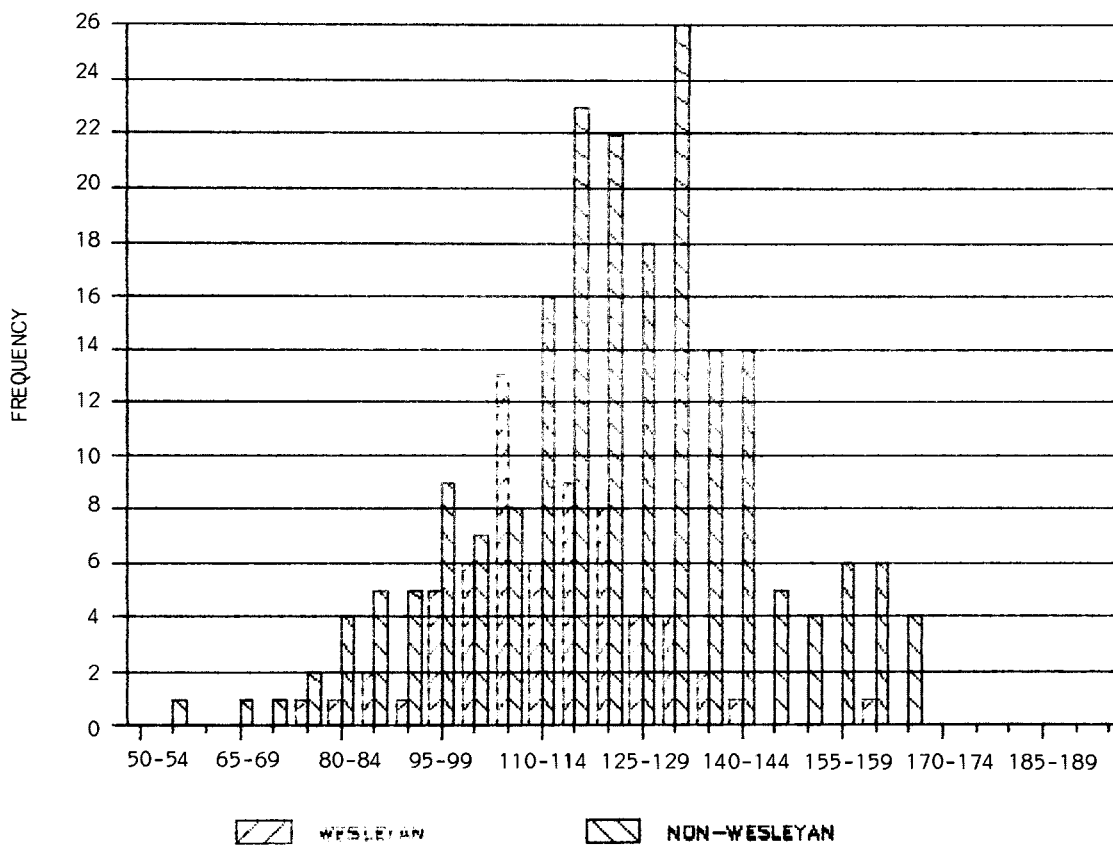
A histogram comparing the self-expression scores of all
ministers tested in this study; comparing those of Wesleyan
ministers with non-Wesleyan ministers.

scores fall to the two denominational groups that might be described as the most conservative.

There are other possible explanations, however, for Wesleyans scoring lower than non-Wesleyans. Certainly one factor worthy of consideration is the fact that the Wesleyan population sampled was far younger than that of the non-Wesleyan population. Forty eight percent of the Wesleyan population fell into the age range of 18-35 as compared with only 9% of the non-Wesleyans. The Lutherans, too, had a higher percentage of their population in this younger age bracket (19%) than the average for all non-Wesleyan ministers (see "Summary Overview of Data Collected" from Chart 4 on page 106). The factor of age on self-expression is dealt with more fully in the next section. Let it suffice at this point to say that one would suspect that a minister's assertiveness would be enhanced with age.

Another factor that might contribute to the lower Wesleyan score and has some relationship to age would include experience in ministry situations. Wesleyans who were surveyed comprised more than three times as many ministers with 0-5 years in ministry than non-Wesleyans (32% as compared with 10%). Both Lutherans and Reformed also had a higher percentage of respondents in this category than did non-Wesleyans as a whole (14% and 17% respectively). Conversely, the data shows that non-Wesleyan respondents represented a much greater percentage of older (56 years +) ministers (25% as compared to the Wesleyans' 14%) and more

experienced (16 years +) ministers (60% as compared to 33%).[10]

The limited data acquired in this study would, at first glance, suggest that age and experience play a factor in the assertiveness of ministers. That conclusion, however, calls for qualifications (to be noted shortly).

Second, while older non-Wesleyan ministers are substantially more assertive than Wesleyan ministers, age itself does not appear to be a significant determining factor on one's assertiveness. From the beginning it needs to be noted that there may not be an aging effect upon one's assertiveness at all. This work is not providing a longitudinal study on the effects of aging on assertiveness, but rather it indicates a cross-sectional picture of the aforementioned ministerial populations. Charts 7, 7A, 7B, 7C and 7D provide that cross-sectional picture in three formats. The number of respondents in each major category should be adequate for drawing sound conclusions.

Interestingly, at the youngest age bracket (18-35), both Wesleyans' and non-Wesleyans' self-expression registered at virtually the same ASES mean (115 and 116 respectively). This is the same or very nearly the same as that of the general population (115). It is, however, several points below the ASES mean of all ministers (120). While non-Wesleyans in this age bracket scored, on average, seven points less assertive than

_____

[10] Though not a part of this study, one is led to speculate on the data concerning the age factor. What significance is there that 48% of all Wesleyan ministers in Michigan are between the ages of 18-35? Even more startling is the indication that each of the other denominational groups, with the exception of the Lutherans, have less than 10% of their ministerial population under the age of 36. The Episcopalians had only 1 individual, less than 2%. (Interestingly, his ASES score was 135 compared with the ASES mean of 127 for all Episcopalians). Are there fewer individuals going into the ministry today in the Episcopalian, Reformed, and Presbyterian denominations?

CHART SEVEN

The Comparison of Age
and Self-Expression

( ) indicates number of respondents

Age:	18-35	36-55	56+
All Ministers ASES Mean	116(57)	123(164)	118(61)
Wesleyan ASES Mean	115(39)	115(31)	102(11)
Non-Wesleyan ASES Mean	116(18)	124(133)	122(50)
Episcopalian ASES Mean	120(1)	124(34)	132(20)
Lutheran ASES Mean	113(7)	112(21)	121(9)
Reformed ASES Mean	119(5)	127(40)	113(7)
Presbyterian ASES Mean	116(5)	128(38)	114(14)

CHART SEVEN 7A

The Comparison of Age
and Self-Expression

ASES
Mean

132

130

128

126

124

122

120

118

116

114

112

110

108

106

104

102

100

Non-Wesleyan
  Ministers
Wesleyan
  Ministers

124(133)

122(50)

116(18)

115(39)   115(31)

General
Population

102(11)

Age: 18-35   35-55   56+
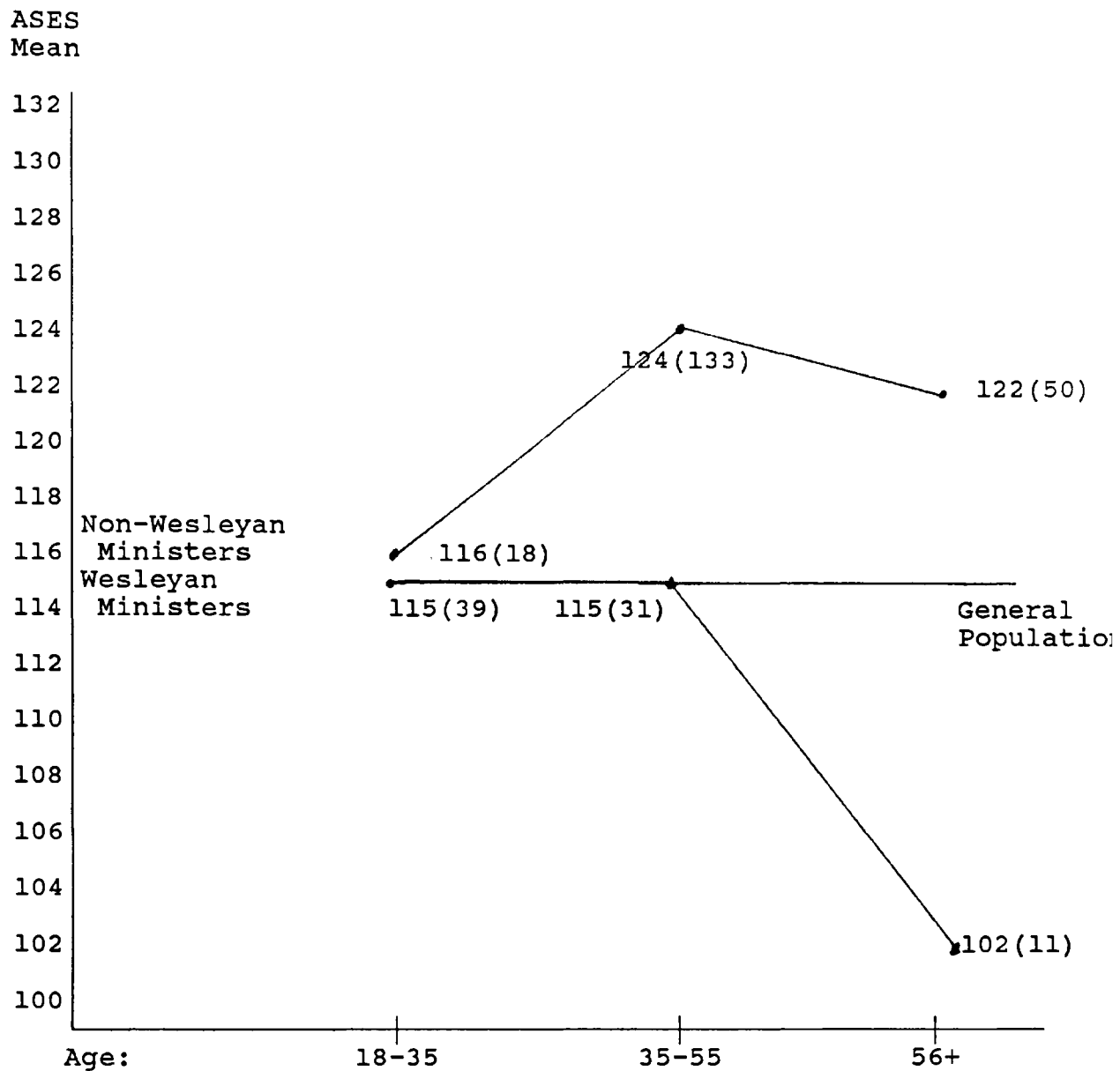
CHART SEVEN B

Measurement of Self-Expression of
Wesleyan and Non-Wesleyan Ministers Between
Age 18-35
(Histogram)
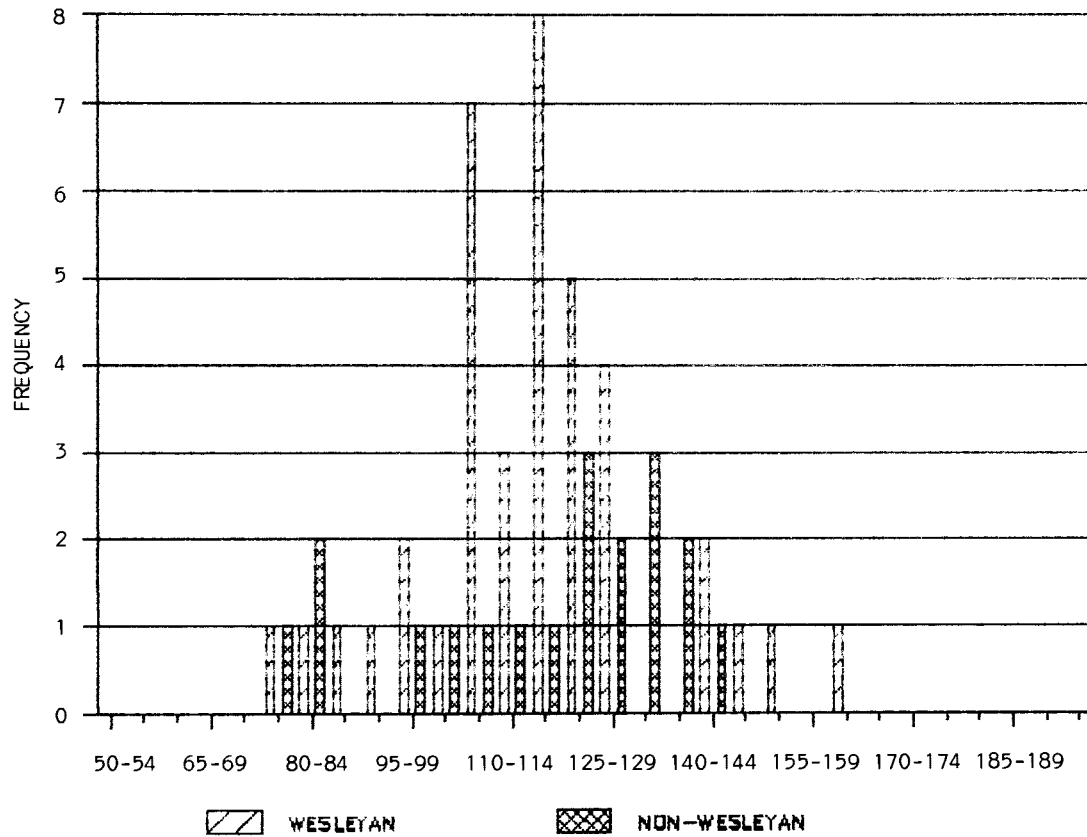
A histogram comparing the self-expression scores of Wesleyan ministers and non-Wesleyan ministers between the ages of 18-35.

CHART SEVEN C

Measurement of Self-Expression of
Wesleyan and Non-Wesleyan Ministers Between
Age 36-55
(Histogram)
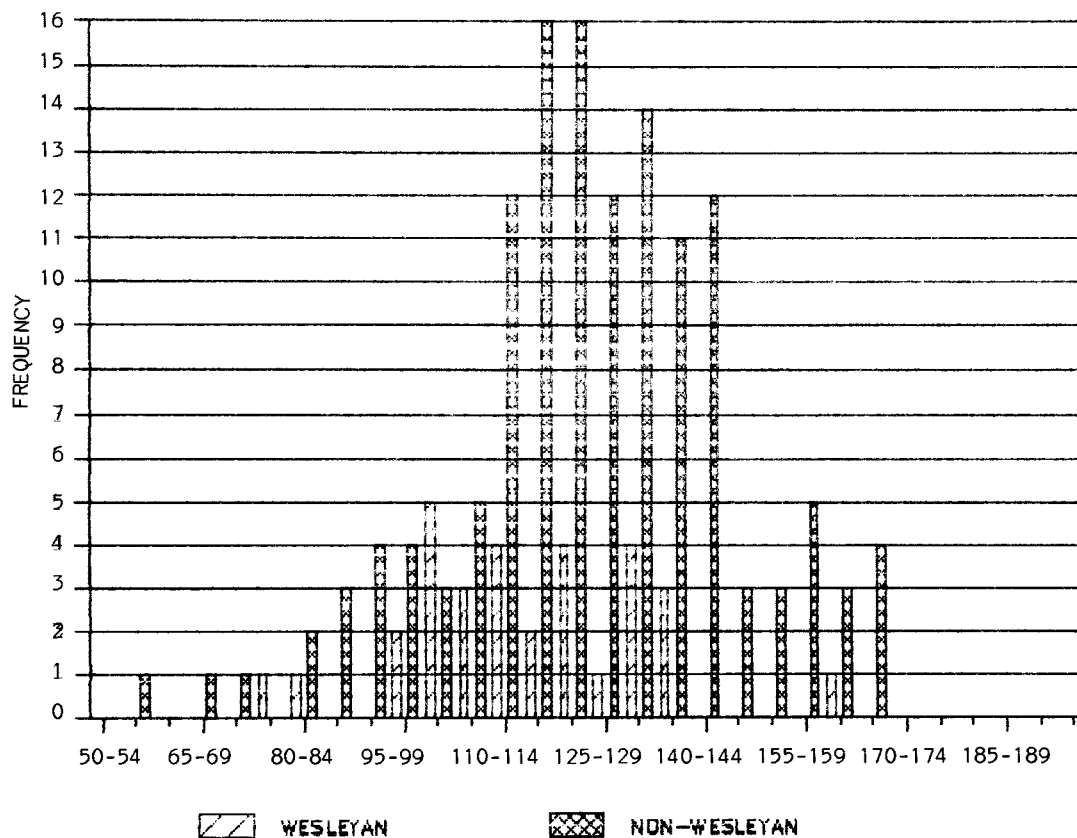
A histogram comparing the self-expression scores of Wesleyan
ministers and non-Wesleyan ministers between the ages of 36-55.

CHART SEVEN D

Measurement of Self-Expression of
Wesleyan and Non-Wesleyan Ministers
Age 56+
(Histogram)
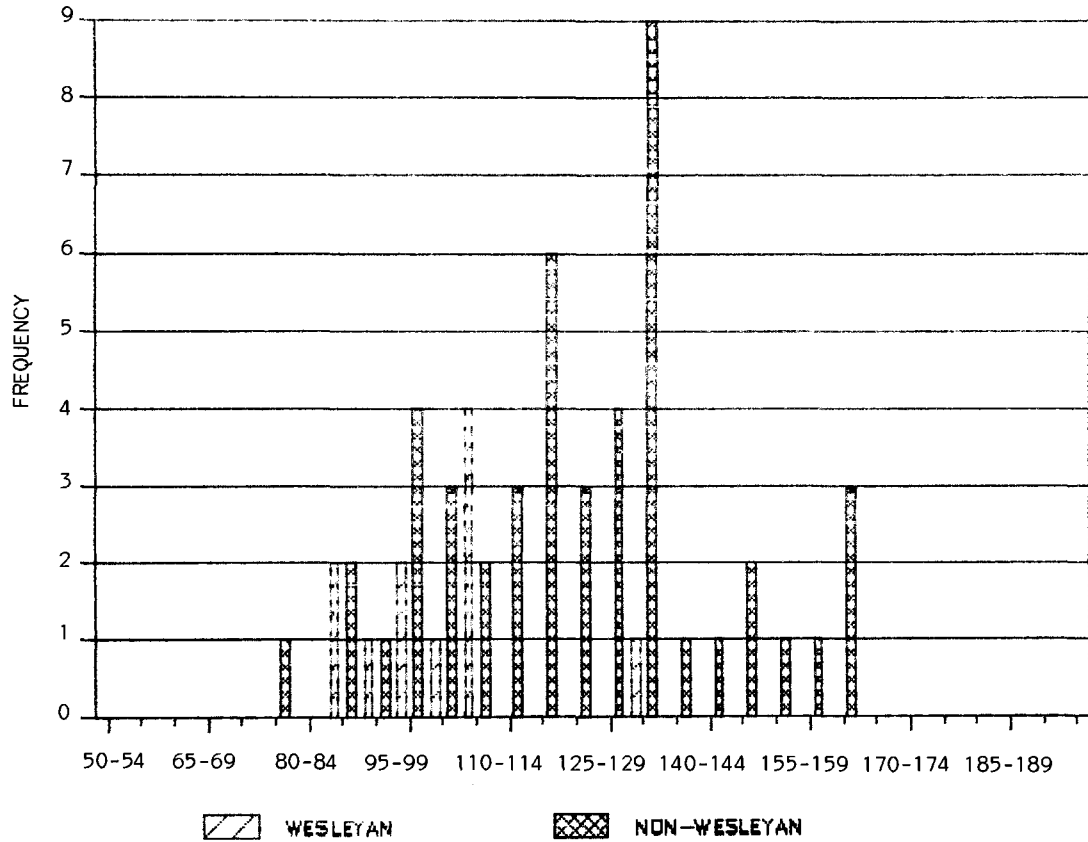
A histogram comparing the self-expression scores of Wesleyan
ministers and non-Wesleyan ministers above the age of 55.

all non-Wesleyans in general (123), younger Wesleyans registered one point higher than the mean of all Wesleyans together. This deserves further comment.

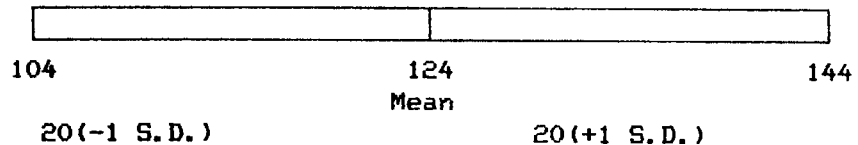It would be fair to expect younger ministers to be less assertive than those who are older and more experienced in both their ministerial duties and roles. It should not be surprising to find younger ministers--many in their first pastorate--less confident of themselves and perhaps possessing an inordinate desire to please others. (It could have been particularly helpful at this point if the age groups as well as the years in ministry had been further broken down into more specific categories, though one would then be working with proportionally smaller numbers and it would be more difficult to make inferences. Certainly future research dealing with a larger population could make it possible to deal with both issues.)

Contrary to assumptions, Wesleyans showed no change in their scores from age 18-35 to age 36-55. It was expected that with the advancement of personal and ministerial maturity that one usually associates with seniority would be accompanied by a measurable increase in assertiveness (as was the case with the non-Wesleyans). The evidence did not support that expectation. In fact, in the 56+ age bracket both groups showed a decrease in self-expression over the previous age category--the Wesleyans markedly so (102).

A number of assumptions arise in trying to understand the reasoning behind the above findings (particularly with regard to the effect of age on the Wesleyan scores). First, the growth or lack thereof of assertiveness in the 36-55 bracket may be a reflection of what has been modeled by the previous generations of ministers. It was, after all, the

previous generation that provided the mentors, the denominational leadership, and the examples for the younger individuals. If their models lacked assertiveness, for whatever reason, it isn't surprising that nonassertive mentalities and actions have been propagated and encouraged.

Secondly, one must wonder if the strong doctrinal emphasis on holiness among Wesleyans has, perhaps, resulted in Wesleyan ministers elevating non-assertiveness to a virtue. Proving such an assumption would require a study far more complex than this. Nevertheless, the value at this point lies in one's awareness of the virtues of assertiveness and the negative ramifications that a faulty concept of holiness can have on self-expression.

A third factor that must be given consideration when viewing the assertiveness of different age groups has to do with the time period of maturing. The 1940's and 50's (which would have been important formative years for most ministers now between the ages of 36 and 55) was a far more conservative era with regard to education, society in general, and the church's expectations of ministers than were the 1960's and '70's. It could generally be assumed that individuals over the age of 45 were not nearly as affected by the events of the turbulent 1960's and '70's as were those who were younger. This could especially be reflected in the assertiveness scores of those 56 years and older. It's also likely that the assertiveness of the general population in the 1940's and '50's was much less than it was when the ASES was developed and tested (1973-1974). It may also be that the passing of time has had no marked effects upon ministers 56 and older. In the Wesleyans' case, they may have always been less assertive.

Still, the time period may be evidencing itself in the drop in the ASES mean of all ministers in the 56+ age bracket over against those in the 36-55 age bracket (though, again, the drop is especially radical for Wesleyans: 115 to 102). Having said this it should be noted that there were exceptions. The Episcopalians 56 years + of age were actually the most assertive of their denomination, scoring an average of 132 as compared with 124 for ages 36-55 and 120 for ages 18-35. The Lutherans, too, showed a marked increase in this age bracket, scoring an average of 121 compared with 112 for ages 36-55 and 113 for ages 18-35.

Chart 7A (on page 118) reflects that non-Wesleyans over the age of 35 are statistically significantly more assertive than the general population, but the average Wesleyan minister, of any age, is not. After age 55, he/she is not only not as assertive as non-Wesleyan ministers, but not even as assertive as the average person. Ministerial experience has virtually no effect on this pattern.

Although it is not the primary purpose of this study to determine if age is a significant factor in determining one's assertiveness, there are two observations that ought to be made regarding the data that measure assertiveness against age. One, not only are Wesleyan ministers as a whole less assertive than non-Wesleyan ministers, but the difference is especially highlighted in the scoring breakdown by age and denominations. In the age categories of 18-35 and 36-55, every denominational group tested scored higher with the single exception of the Lutherans who registered a comparable score. In the 56+ age bracket no other group even came close to the low Wesleyan mean.

Second, when comparing the age of Wesleyan and non-Wesleyan groups separately, one cannot surmise that with an increase in age ministers

necessarily become more assertive. Wesleyans at 18-35 years of age are
as assertive or more assertive than Wesleyans at any other age. After
age 35, non-Wesleyans do not reveal any significant changes in their mode
of self-expression. With the available data, a case cannot be made for a
cause/effect relationship between age and assertiveness. The data do,
however, support that Wesleyans are never more assertive than when they
are between ages 18-35, while non-Wesleyans tend to reach their assertive
peak at ages 36-55. At all age brackets, however, non-Wesleyan ministers
are more assertive than Wesleyan ministers--in many cases significantly
so.

Third, while non-Wesleyans with experience in ministry are more
assertive than Wesleyans with the same length of experience, years in
ministry by themselves do not appear to be a determining factor in
increasing one's assertiveness.

There are some similarities in the data relating to years in
ministry and that relating to age. One would expect that those who are
older would generally have more years invested in ordained ministry.
Nevertheless, there are observations related to the interaction between
assertiveness and length of time in ministry that deserve comment.

Once again, in every bracket for measuring years in ministry,
Wesleyans are less assertive than non-Wesleyans (see Chart 8, 8A, 8B, 8C
and 8D). In the 0-5 and 16+ years brackets of experience, the difference
between the two groups is dramatic (115 for Wesleyan ministers compared
with 124 for non-Wesleyans and 108 for Wesleyans compared with 124 for
non-Wesleyans). When the Wesleyan scores that are based on years in
ministry are compared with those of the other denominational groups
tested, the lack of assertiveness of the Wesleyans is even more apparent

CHART EIGHT

The Comparison of Years in Ministry
and Self-Expression

( ) indicates number of respondents

Years in Ministry	0-5	6-15	16+
All Ministers ASES Mean	119(47)	119(88)	121(147)
Wesleyan Ministers ASES Mean	115(26)	117(28)	108(27)
Non-Wesleyan Ministers ASES Mean	124(21)	120(60)	124(120)
Episcopalian ASES Mean	139(4)	117(16)	130(35)
Lutheran ASES Mean	118(5)	108(12)	118(20)
Reformed ASES Mean	121(9)	129(20)	121(23)
Presbyterian ASES Mean	120(3)	123(12)	124(42)

CHART EIGHT A

The Comparison of Years in Ministry
and Self-Expression

ASES Range:

Non-Wesleyan Ministers: 124(21), 120(60), 124(120)

Wesleyan Ministers: 115(26), 117(28), 108(27)

Years: 0-5, 6-15, 16+
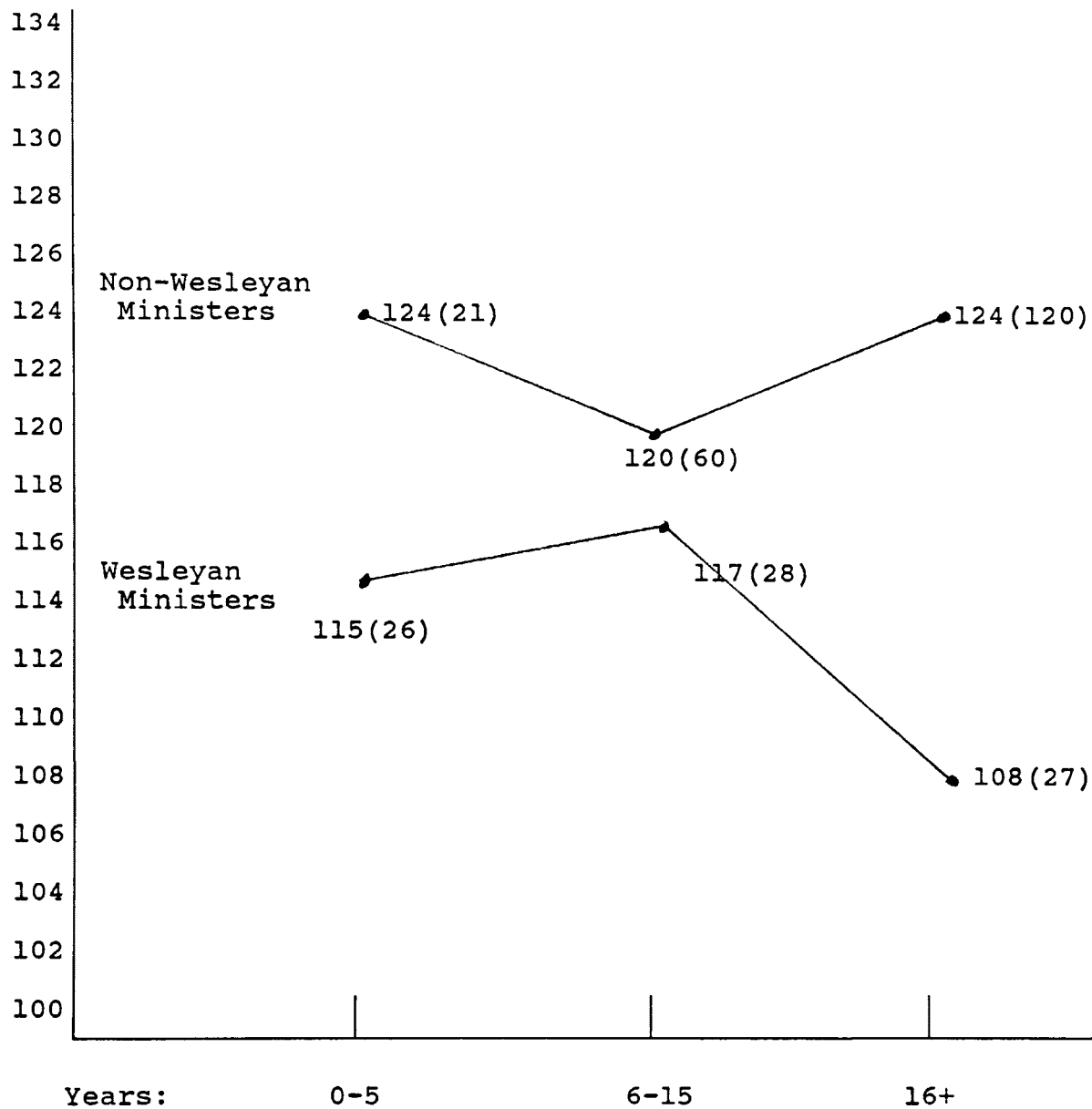
CHART EIGHT B

Measurement of Self-Expression of
Ministers with 0-5 Years in Ministry
(Histogram)
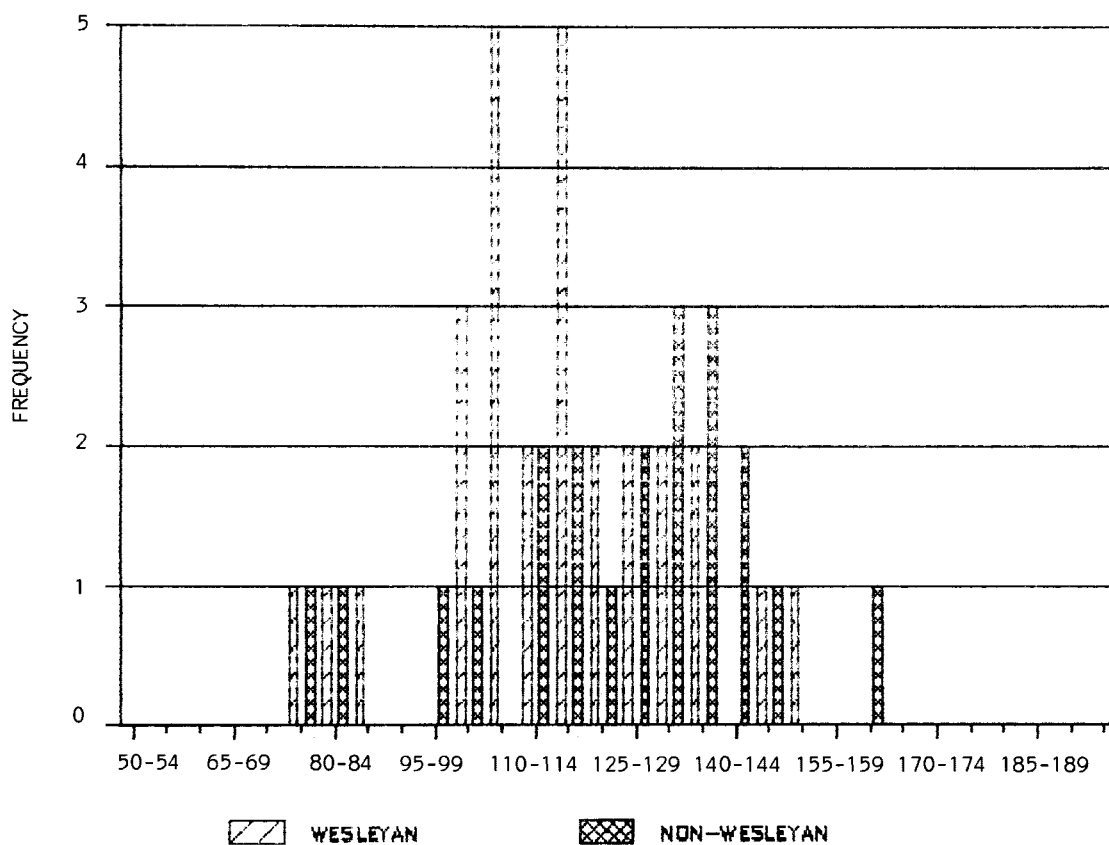
A histogram comparing the self-expression scores of Wesleyan
ministers and non-Wesleyan ministers with 0-5 years in
ministry.

CHART EIGHT C

Measurement of Self-Expression of
Ministers with 6-15 Years in Ministry
(Histogram)
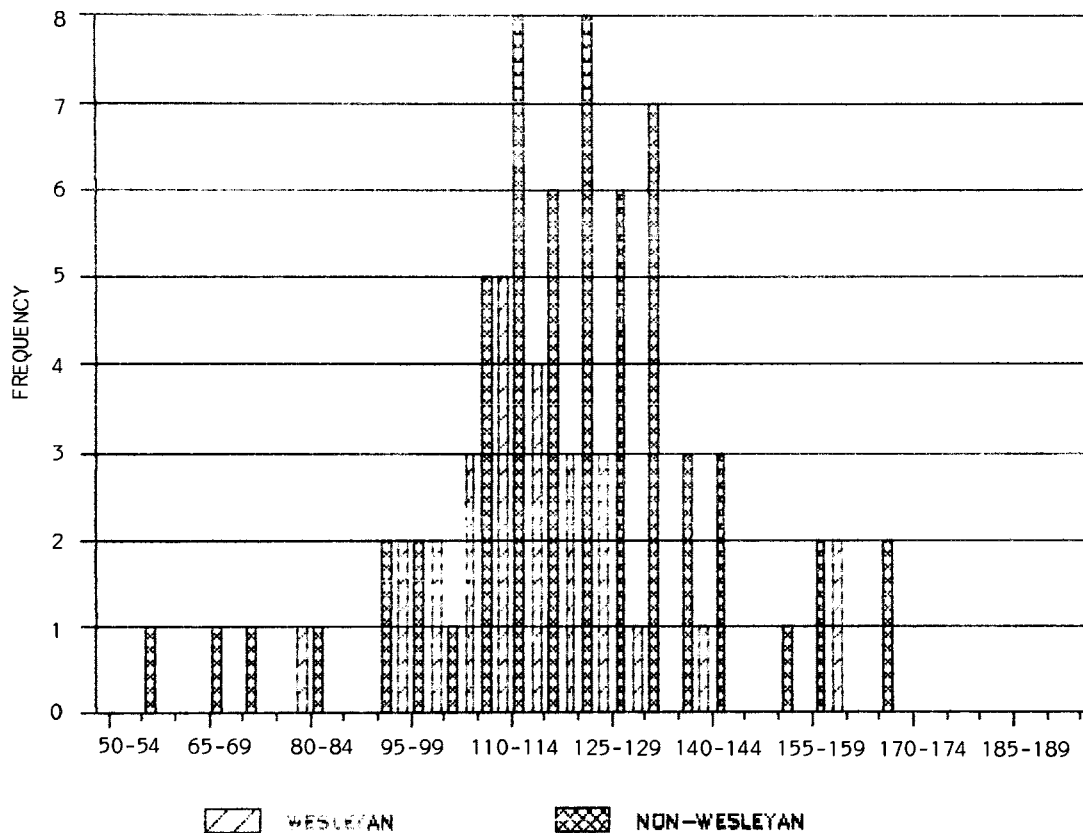
A histogram comparing the self-expression scores of Wesleyan
ministers and non-Wesleyan ministers with 6-15 years in
ministry.

CHART EIGHT D

Measurement of Self-Expression of
Ministers with 16+ Years in Ministry
(Histogram)
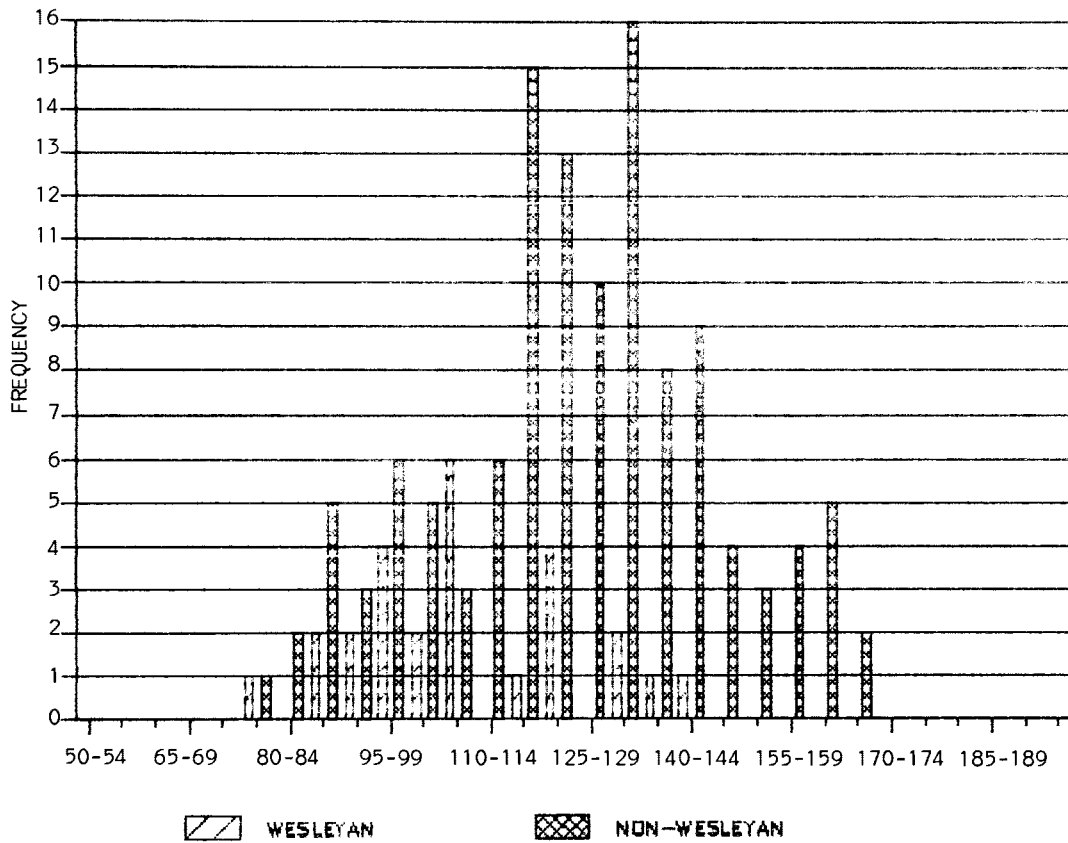
A histogram comparing the self-expression scores of Wesleyan
ministers and non-Wesleyan ministers with 16+ years in
ministry.

than when the different age categories are compared. In the three brackets for years in ministry, Wesleyans score lower in each bracket than any other denominational group. The single exception is the Lutherans in the 6-15 year category.

When viewing, however, the comparison of years in ministry on the assertiveness of Wesleyan and non-Wesleyan groups separately, there does not appear to be a relationship between a minister's experience in ministry and his/her self-expression. When a minister has become "seasoned"--after the "newness" of the pastorate had worn off and after experience had been gleaned from the countless interpersonal and intrapersonal dealings that are a normal part of the ministry--a substantially different degree of assertiveness might be expected. The data do not indicate that. Chart 8A indicates that there is no substantial difference among non-Wesleyan ministers from age group to age group. Wesleyans, too, measure virtually the same in each bracket with the exception of those in ministry 16 years+, who show a statistically significant drop in assertiveness.

Once again it must be stressed that the data of this work provide only cross-sectional information of the groups tested. The study does not follow individual ministers or groups over a period of years. Still, it seems reasonable that, given the same situation, (as provided in the ASES test), those with greater experience would demonstrate greater confidence and assurance than would those with less experience. For Wesleyans, just the opposite was the case. The more experienced Wesleyan minister scored extremely low on the ASES (108).

There is a small increase in the assertiveness score for Wesleyans who have been in the ministry 6-15 years (117) over those who have served

0-5 years (115), but the increase is not significant. The score of Wesleyans with the longest experience in ministry, however, drops significantly to 108.

There is not the same range of movement for non-Wesleyans. The scores for them move from 124 (0-5 years) to 120 (6-15 years) and then back to 124 (16+ years). The swing of scores is not particularly great, which indicates that years of ministry does not seem to have much effect upon one's assertiveness. Certainly assertiveness does not increase based solely upon years in ministry. This is true for Wesleyan and non-Wesleyan ministers alike.

Charts 7 and 8 (on pages 117 and 126 respectively) provide the interesting finding that while Wesleyan and non-Wesleyan ministers both demonstrate virtually the same degree of assertiveness at the age of 18-35 (115 and 116 respectively), in the early years of ministry (0-5 years) non-Wesleyan ministers are significantly more assertive than Wesleyan ministers (124 to 115 respectively). These differences, combined with this study's previous inference that age or years in ministry alone don't significantly contribute to a more assertive lifestyle, suggest that other factors are involved in explaining why non-Wesleyan ministers are so much more assertive than Wesleyan ministers. Matters of theology have already been suggested as one possible explanation. I, however, contend that education plays the prominent part in the difference.

Among the denominational groups tested, The Wesleyan Church is the only one that does not require a seminary degree for ordination. Though rare, it is possible to become ordained as a Wesleyan minister without even completing college; a denominational course of study taken at home can lead to ordination.

After personally reviewing the conference journal of the West Michigan District of the Wesleyan Church, for instance, I found that of 48 senior/solo pastors, fewer than half had secured any training beyond their college degree. It is doubtful that one would find any difference in this throughout the rest of the denomination. There may well be a relationship between the lack of training of Wesleyan ministers in general and their being less assertive, less confident, less certain, and less secure than their older, better-trained counterparts in other denominations. (However, it must yet be noted that despite their high educational requirements, Lutherans, too, tended to score far less assertive than the other non-Wesleyan ministers tested).

Years in ministry alone do not increase the assertiveness of ministers; the data suggest that it may, in fact, detract. One thing is clear: neither Wesleyan nor non-Wesleyan ministers improved their assertiveness with increased experience in ministry. For Wesleyans, neither did their self-expression improve as they grew older.

The fact remains that at virtually every level Wesleyan ministers score significantly lower than non-Wesleyan ministers when it comes to self-expression (See chart 9). What is more, the assertiveness of Wesleyan ministers is either at or below the assertiveness of people in their communities and in their congregations (assuming that these constitute a normal sampling of the general population). Non-Wesleyan ministers, on the other hand, score consistently higher than the general population. This ought to be a matter of concern for Wesleyan ministers charged with the responsibilities of leadership and modeling the faith. It ought also to be a concern for those they shepherd. One place to begin addressing this issue is by reviewing the minimal education

CHART NINE

The Combined Comparison of Age/Years
in Ministry Upon Self-Expression

W —   Wesleyan Ministers
NW — Non-Wesleyan Ministers
( ) — # of respondents in a given category

ASES
Range   Ages 18-35

```
134
132
130
128
126
124
122
120                  119(15)
118      115
116  NW (10)    117      116(5)
114         (9)
112  W    113(19)      W**
110              NW*

      0-5   6-15  16+
```

ASES
Range   Ages 36-55

```
134
132  NW 131(11)
130
128
126          125(75)
124
122  W             123(11)
120  122(8)   121
118         (48)
116
114      116(12)
112
110

      0-5   6-15  16+
```

ASES
Range   Ages 56+

```
134
132
130
128
126
124  NW   NW+
122      123(3)    122(44)
120
118
116
114
112
110  W  107(1)-W*      102(10)

      0-5   6-15  16+
```

—| Years in Ministry |——————————| Years in Ministry |——————————| Years in Ministry |—

(1) * No data in this category   (2) + All Episcopalians   (3) * * All Wesleyans

134

	Years in Ministry			Years in Ministry			Years in Ministry		
	0-5	6-15	16+	0-5	6-15	16+	0-5	6-15	16+
Episcopalian	0(0)	120(2)	0(0)	139(4)	114(11)	127(20)	0(0)	123(3)	134(14)
Lutheran	118(5)	103(2)	0(0)	0(0)	109(10)	115(11)	0(0)	0(0)	121(9)
Reformed	101(2)	130(3)	0(0)	127(7)	129(17)	124(16)	0(0)	0(0)	113(7)
Presbyterian	120(3)	109(2)	0(0)	0(0)	126(10)	129(28)	0(0)	0(0)	114(14)

requirements necessary for entering into the ordained Wesleyan ministry. Further, a case could be made for offering assertiveness training as part of the seminary experience for all denominations, as the next observation suggests.

Fourth, a significant number of ministers are either under-assertive or over-assertive in their means of self-expression. Thus far much of the attention of this study has focused on the passive nature of ministers and the difficulties associated with that method of expression. Difficulties, however, can be equally grave when ministerial leadership goes to the opposite extreme and, rather than functioning assertively, functions in an abrasive, aggressive manner. The data of this study shows this to be a significant concern.

Chart 10 provides an overview on the percentage and number of respondents who scored outside of the ASES mean of 120 with a standard deviation of 20. Again, the mean ASES total score obtained from 282 ministers ranging in age from 18 to 56+ was 120 with a standard deviation of 20. This would mean that ASES scores above 140 could be considered high scores (aggressive tendencies), while those falling below 100 could be considered low scores (passive tendencies). The data collected indicate that there is reason for concern on both sides of the spectrum.

Virtually one in three ministers tested (29%) had either low or high scores (as would be expected with a standard deviation of +1 or -1). Contrary to the premise of Donald P. Smith that the ministry tends to attract those with passive personalities,[11] this study found an almost equal number of ministers with high scores (14%) as with low scores

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[11] Donald P. Smith, Clergy in the Cross Fire (Philadelphia: The Westminster Press, 1974), 109.

CHART TEN

Percentage of Ministers
Under - and Over-Assertive
When Compared With Ministers As a Whole

282 Ministers:

```
        100              120              140
                        Mean
        20(-1 S.D.)          20(+1 S.D.)
```
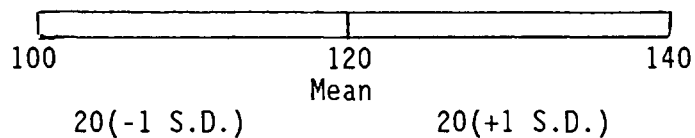
Group	% Scoring Under -1 S.D.	% Scoring Over +1 S.D	Total % Under and Over-Assertive
All ministers (282)	15%(43)	14%(39)	29%(82)
Wesleyan (81)	19%(15)	5%(4)	24%(19)
Non-Wesleyan (201)	14%(28)	17%(35)	31%(63)
Episcopalian	7%(4)	20%(11)	27%(15)
Lutheren	27%(10)	5%(2)	32%(12)
Reformed	13%(7)	21%(11)	34%(18)
Presbyterian	12%(7)	19%(11)	31%(18)

(15%). The data was particularly informative when viewed broken down by denominations.

As revealed by the data of this study, Wesleyan ministers had a particularly large percentage of ministers who registered low scores on the ASES (19%). The only group with a larger percentage of low scores was the Lutherans with 27%. Every other denominational group had a rather substantial minority of their ministers with low scores on self-expression, but none to the degree of the Wesleyans and Lutherans.

The concern should be equally great, however, for the large number of ministers who scored high on the scale. Aggressive ministerial leadership can often be damaging to personal relationships and to a church's sense of community. Aggressive behavior, as stated earlier, must be recognized as something other than assertiveness and something less than the model for effective ministerial service. What's more, it is easy for an aggressive minister not to recognize his/her own aggressiveness. One respondent offered the following comment on the bottom of his ASES answer sheet: "Have had Assertiveness Training! Excellent!" Ironically, his ASES score was 168, the second highest among the 282 ministers tested and well outside a +2 standard deviation.

It would be inaccurate to suggest that every minister who scored high on the ASES is necessarily an aggressive minister in the negative sense. Still, Chart 10 (See page 137) reveals that there is a substantial minority who scored high on the ASES. In fact, 17% of the 201 non-Wesleyan ministers fell into this category. Three denominational groups were particularly high: the Episcopalians (20%), the Reformed (21%), and the Presbyterians (19%). The Wesleyans and Lutherans were much lower here with both registering only 5%. It is fair to assume that

among this large number of ministers who scored high on the ASES that there are those whose aggressiveness is indeed damaging to their inter- and intra-personal relationships. In fact, Chart 4 on page 106 shows that there are 22 individuals (8%) who scored higher than 150 on the ASES. Such scores warrant a close examination of that minister's style of expression.

Chart 11 provides even more specific information, highlighting those whose ASES scores, either high or low, can accurately be described as "deviant." A -2 or +2 standard deviation would account for virtually 95% of any given population.[12] Those outside of this kind of "norm" could truly be noted as exceptions. The data of this study indicate that, with the exception of the Lutherans, all ministerial groups tested have individuals with significant problems of self-expression. Wesleyans were twice as likely to struggle with passivity than were non-Wesleyans (4% versus 2%). On the other hand, non-Wesleyans were more than twice as likely as Wesleyans to be notably aggressive (5% versus 2%). The denominations with a markedly high percentage of individuals scoring in the +2/-2 standard deviation range were the Episcopalians (13%) and the Reformed (10%). There did not seem to be any particular pattern among those scoring below a -2 standard deviation (though the writer found it interesting that two of the three Wesleyans scoring here were between 18-35 years of age). Ministers scoring above a +2 standard deviation tended to be 36-55 years of age with 16+ years in ministry.

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[12] This was confirmed in a phone conversation on January 6, 1988, with Dr. Melvin L. Gay of Central Piedmont Community College. Dr. Gay is one of the developers of the ASES.

Earlier chapters have highlighted the differences and impact of passive, assertive, and aggressive behavior. The drawbacks of both passive and aggressive behaviors, particularly for those in the ministry, have been previously stated. The data from this study indicate that there is a significant percentage of ministers who could benefit from assertiveness training that was presented within a biblical framework.

Charts 10 and 11 (pages 137 and 141) respectively), convey two distinct impressions. First, it appears that both the Wesleyan and Lutheran populations need to address their strong passive tendencies. What contributes to this non-assertive, weak approach, and how can it be remedied? While the Episcopalian, Reformed, and Presbyterian groups also need to address these issues, their primary focus ought to be on the factors contributing to an over-assertive expression. Could it be, in their cases, that their educational experience is inadvertently lending itself to an aggressive, destructive style of leadership?

These would be questions worthy of further study. In either situation the need for valid assertive training becomes increasingly evident.

Fifth, the data available in this study are not sufficient to support any precise comments regarding the assertiveness of female ministers. Out of 282 ministers responding to this study, only five (approximately 2%) were female. (Of the denominational groups tested, only the Lutherans do not ordain women. The Lutherans were not, however, factored out when calculating the percentage of female responses.) The mean ASES score of female ministers was 126. This was higher than that of all ministers (120) and, in fact, higher than any specific denominational group other than the Episcopalians (127). The population

CHART ELEVEN

Ministers Scoring
-2 or +2 Standard Deviation
on the ASES

-2 S.D. (At or Below 80 on the ASES Range

Group	Number	(Percentage)	Age 18-35	36-55	56+	Years in Ministry 0-5	6-15	16+
Wesleyan	3	(4%)	2	1		2		1
Non-Wesleyan	4	(2%)						
Episcopalian	2	(4%)		2			2	
Lutheran	0	(0%)						
Reformed	1	(2%)	1			1		
Presbyterian	1	(2%)			1			1

+2 S.D. (At or Above 160 on the ASES Range)

Group	Number	(Percentage)	18-35	Age 36-55	56+	Years in Ministry 0-5	6-15	16+
Wesleyan	2	(2%)	1	1			2	
Non--Wesleyan	10	(5%)						
Episcopalian	5	(9%)		3	2	1		4
Lutheran	0	(0%)						
Reformed	4	(8%)		3	1		2	2
Presbyterian	1	(2%)		1				1

Total Percent + or - 2 S.D.

Wesleyan	6%
Non-Wesleyan	7%
Episcopalian	13%
Lutheran	0%
Reformed	10%
Presbyterian	4%

for this segment, however, was not sufficient for the findings to be significant. Nevertheless, the scores of the five female respondents, with other data, are listed below along with a brief comment.

Denomination	ASES Mean	Age	Years in Ministry
Episcopalian	155	36-55	6-15
Episcopalian	110	36-55	6-15
Presbyterian	132	18-35	0-5
Presbyterian	97	18-35	0-5
Presbyterian	138	36-55	6-15

When these scores are compared to those on Chart 5 (page 107), it becomes apparent that two female respondents scored high in the upper ranges of the standard deviation. One goes significantly beyond the upper standard deviation for either ministers as a whole or the general population (indicating an aggressive approach to self-expression), and one falls below the lower standard deviation for ministers. The one other person falls well within the standard deviation range but significantly under the mean score for ministers.

Closer observation of Chart 6 (page 113) indicates that the two female Episcopalian ministers fall at the extremes among their peers: one very low (110 as compared with 109, the -1 standard deviation for Episcopalians) and the other extremely high (155 as compared the +1 standard deviation of 145). A similar situation was evident among the three female Presbyterian ministers. Two scored at the upper ranges among their colleagues, though within the +1 standard deviation; the other scored seven points less than the -1 standard deviation for Presbyterian ministers.

Summary

Based on the data of the ASES responses and the accompanying questionnaire, several conclusions were drawn. First, all ministers are more assertive than the general population. Contrary to the hypothesis postulated at the beginning of this study, many ministers do seem to be modeling assertiveness for their congregations. Whether or not that is being done to the degree it should remains to be answered. While the data did, in fact, show the clergy as a whole to be more assertive than the general population, such was not the case for either Wesleyan or Lutheran ministers specifically.

Second, Wesleyan ministers are significantly less assertive than non-Wesleyan ministers. In virtually every age bracket and at every stage of ministry, Wesleyans were not as expressive as their non-Wesleyan peers. While non-Wesleyans were consistently more assertive than the general population, such was not the case for Wesleyan ministers.

Third, assertiveness does not appear to be something one acquires particularly by virtue of increased time in ministry or by age. The passage of time and/or the gaining of experience does not necessarily lead to increasing the assertiveness of either Wesleyan or non-Wesleyan ministers. Rather, it appears that this quality is learned and cultivated by other means.

Fourth, it appears that a minister's educational experience may play an important role in the development of one's assertiveness. All respondents were living in the same geographical area, they represented varying ages and years in ministry, and all were engaged in ministerial functions. In reflecting on these common factors and yet noting the significant differences in self-expression tendencies, the most

significant single demographic difference that rose to the surface were the denominations' educational requirements. The non-Wesleyans' requirements are much more stringent than those of the Wesleyans.

Fifth, the problem of non-assertiveness among ministers is found on both ends of the spectrum. The problem of over-assertiveness is as great as the problem of under-assertiveness. Though this division of the problem falls on both sides of the spectrum fairly equally for all ministers (15% score low on the ASES while 14% are high), a breakdown of the denominations clearly reveals a bias as to their individual areas of need. Of the five denominational groups represented in the study, two clearly show that their greatest difficulty is being under-assertive (Wesleyans and Lutherans had 19% and 27% respectively of their clergy scoring low on the ASES, with only 5% scoring high in both cases). The scores of the other three denominations indicated that their difficulty was just the opposite (20% of the Episcopalians, 21% of the Reformed and 19% of the Presbyterians scored high on the ASES). These findings offer the fascinating potential for a study on the reasons for such a result.

The data provided in this pilot study indicate a need for further review of the educational expectations for Wesleyan and non-Wesleyan ministers. More specifically, they indicate that many ministers, Wesleyans in particular, have room to grow in the cultivation and expression of an assertive lifestyle.

Ministers who are committed to the spiritual health and creative development of both themselves and the congregations in their care can take positive strides by using the tools of assertiveness in a sensitive manner. As ministers become increasingly aware of their own energies and personally model the expression of those energies in a manner that is

both assertive and affirmative, it is very likely that they will free congregations to do the same. The result is churches where relationships are marked by honesty and openness, release and love, healing and wholeness.

CHAPTER FIVE

SUMMARY CHAPTER

The pastoral experience of the writer and his peers, leaders within

The Wesleyan Church, the testimonies of ministers from non-Wesleyan

churches, and the observations of several theological and behavioral

writers raise questions about the assertiveness of ministers. This study

on assertiveness and its place in the life of ministers flows out of

these questions. Assertiveness, influenced by biblical values, is

offered as a creative force for inter- and intra-personal growth.

Problem

This study assumed that many pastors tend to be less assertive in

their dealings with others than with the general population.

Furthermore, it assumed that Wesleyan ministers, with their understanding

of and emphasis on personal holiness, tend to be less assertive than non-

Wesleyan pastors. To test that assumption some key questions were

raised: 1) Do pastors, in fact, tend to be nonassertive when compared to

the general population? and 2) Do Wesleyan pastors respond in less

assertive ways than other pastors?

Design of Investigation

An investigation was designed to answer the above questions.

First, several tests measuring assertiveness were examined. The Adult

Self Expression Scale (ASES) was selected as the validated measuring tool

best suited for the purposes of this study. The ASES also provided a

mean assertiveness score for the general population. Second, a

questionnaire was developed to obtain further information from the

respondents. Third, participants were selected. (Limiting the study to ministers within Michigan, I focused on all senior/solo Wesleyan ministers within the state. Episcopalian, Lutheran (Missouri Synod), Reformed and Presbyterian (U.S.A.) ministers in Michigan comprised the non-Wesleyan population of the study. They were randomly selected from their denominations' most recent journals. My advisor had suggested securing 30-40 responses from each denomination to provide sufficient numbers for effective conclusions. There were 81 Wesleyan respondents, along with 55 Episcopalian, 37 Lutherans, 52 Reformed, and 57 Presbyterians.) Fourth, a cover letter was prepared and sent with the ASES test and the questionnaire, asking participants to respond to the accompanying materials. Fifth, the results of the testing of the above groups were contrasted and compared. Sixth, interpretations were made and conclusions drawn.

Findings

The study found the following statement to be true when the results of the ASES scores of Wesleyan and non-Wesleyan ministers were contrasted and compared: (1) Ministers, in general, are more assertive than the general population. (2) Wesleyan ministers are statistically significantly less assertive than non-Wesleyan ministers. (3) Assertiveness does not appear to be acquired by virtue of increased time in ministry or by age. (4) The problem of non-assertiveness among ministers is found on both ends of the spectrum; over-assertiveness is as common as under-assertiveness.

The study also indicates that some problems of under- and over-assertiveness are more unique to certain denominations than to others. Wesleyans and Lutherans in general struggled most with a passive, under-

assertive mode of self-expression. Episcopalians, Reformed, and Presbyterians, while having a small minority who indicated a passive style of expression, had a much greater percentage of ministers with an aggressive or overly assertive mode of self-expression. This was especially true for the Episcopalians.

Conclusions

The results of this study offer the following conclusions: First, ministers in general are more assertive than the general population. Wesleyan ministers, however, tend to be no more assertive than the general population and significantly less assertive than non-Wesleyan ministers. Second, neither age nor increased years in ministry seem to influence positively the assertiveness of Wesleyan or non-Wesleyan ministers. While a minister's theological stance may be a contributing factor to his/her assertive expression, it may be more promising to explore the impact of education on assertiveness. This needs to be explored more fully, however, because of the mixed messages received from the Lutherans (high educational requirements, lower assertiveness) and the Wesleyans (lower educational requirements, lower assertiveness). Third, a significant minority, approximately 29% of all ministers tested, indicated a tendency toward passive or aggressive modes of expression. With the exception of one of the denominations tested, 4% to 13% of the clergy groups had significant problems with a lack of assertiveness (scoring outside a -2 or +2 standard deviation). Fourth, the data indicated a strong need for assertiveness training by a substantial number in the ranks of the clergy.

Recommendations

The work lends itself to further study in several areas. First, further validation of the testing results by administering it beyond the State of Michigan and beyond the selected non-Wesleyans would be beneficial. This testing could be done by: (1) securing a random selection of Wesleyan ministers in other regions of the country; (2) securing a sampling of the non-Wesleyan ministers in other regions of the country and expanding the study to also include other denominations not tested; (3) it might be particularly interesting to compare and contrast the scores of ministers from other Holiness denominations with one another and with those from other denominations; (4) an enlarged population sampling along with an enlarged questionnaire could assist in developing further findings. An expanded questionnaire could probe further into the impact, or lack thereof, of one's theological bent on one's assertiveness. One might uncover further cause-and-effect relationships between one's mode of expression and one's educational background and training, leadership style, size of church, and numerous other factors. This presents fascinating possibilities.

Second, it would be beneficial to use these results to develop a more structured test and format that would examine the extent to which Wesleyan and non-Wesleyan ministers are struggling with the issue of proper assertiveness. Strongly passive or strongly aggressive styles of self-expression are equally destructive and debilitating to both the individual minister and to the church under his/her leadership.

Third, minimal educational requirements for Wesleyan ministers may need review. Certainly this work seems to indicate that further study may be in order. If there is, in fact, a relationship between the

passivity of Wesleyans in general and their lower educational requirements, it is a problem that needs to be addressed.

Fourth, an attempt to develop and implement a program to enhance the self-expression of ministers would be beneficial.

Fifth, while the data are too minimal to draw any definitive conclusions, these results may be illustrating the confusion that understandably exists among females entering the ministry. If, in fact, a church has certain unrealistic expectations for its minister--i.e., to embody sinlessness, holiness, and perfection--and if its understanding of the expression of these virtues means no anger, but rather self-effacement and passivity, then such demands are even more pressing for women pastors. After all, it is not "ladylike" or feminine" to show anger. It is, the "women's job" to keep peace in the family/church. Not to do so is to be nagging, aggressive and "masculine." Thus, for a woman pastor the taboos regarding assertion, for example the expression of her anger, are much greater than for her male counterpart. And yet, having to face what in many places has been a male-defined theology for centuries, she may well have very justifiable reasons for her anger.

Certainly it is no accident that an increasing number of women are enrolling in assertiveness training classes in all stratas of our society. If denominational groups and colleges/seminaries are serious about their commitment to the ordination of females and their effectiveness in ministry, there would be great wisdom to give serious consideration to offering training in assertiveness from a biblical framework and making that a basic part of one's educational experience.

Sixth, further study may be in order to determine what effect a minister's assertiveness--or lack thereof--has upon the spiritual vitality of their congregation. The results could be most interesting.

Appendix A

The Universal Declaration of Human Rights

WHEREAS recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.

WHEREAS disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

WHEREAS, it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

WHEREAS, it is essential to promote the development of friendly relations between nations,

WHEREAS the peoples of the United Nations have in their Charter Reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

WHEREAS Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for the observance of human rights and fundamental freedoms,

WHEREAS a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

NOW, THEREFORE, THE GENERAL ASSEMBLY PROCLAIMS this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

- -

Article 1. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to

which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3, Everyone has the right to life, liberty and security of person.

Article 4. No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5. No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6. Everyone has the right to recognition everywhere as a person before the law.

Article 7. All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8. Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9. No one shall be subjected to arbitrary arrest, detention of exile.

Article 10. Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11 (1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.
(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12. No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13. (1) Everyone has the right to freedom of movement and residence within the borders of each state.
(2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14. (1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.
(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15. (1) Everyone has the right to a nationality.
(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16. (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
(2) Marriage shall be entered into only with the free and full consent of the intending spouses.
(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17. (1) Everyone has the right to won property alone as well as in association with others.
(2) No one shall be arbitrarily deprived of his property.
Article 18. Everyone has the right to freedom of thought, conscience and religion: this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.
Article 19. Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.
Article 20. (1) Everyone has the right to freedom of peaceful assembly and association.
(2) No one may be compelled to belong to an association.
Article 21. (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
(2) Everyone has the right of equal access to public service in his country.
(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.
Article 22. Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international cooperation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.
Article 23. (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
(2) Everyone, without any discrimination, has the right to equal pay for equal work.
(3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if neccessary, by other means of social protection.
(4) Everyone has the right to form and to join trade unions for the protection of his interests.
Article 24. Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.
Article 25. (1) Everyone has the right to a standard of living, adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.
Article 26. (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education

shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given their children.

Article 27. (1) Everyone has the right freely to participate in the cultural life of the community.\, to enjoy the arts and to share in scientific advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting form any scientific, literary or artistic production of which he is the author.

Article 28. Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 19. (1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30. Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.[1]

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[1] Alberti and Emmons, op. cit., pp. 203-206.

Appendix B

LETTER TO MINISTERS

October 28, 1987

Dear Colleague in Ministry:

Warm greetings in the name of the Master!

Presently I am involved in furthering my education through Asbury Theological Seminary in Wilmore, Kentucky. As part of my work, I am writing a dissertation comparing the assertiveness of Wesleyan pastors with that of non-Wesleyan pastors and both with the general population at large. I'd like to request your help in the matter. It would require a few minutes of your time and would be tremendously helpful to me.

The test being used is The Adult Self-Expression scale. As you will see, there are some questions which may not be particularly relevant to us in the ministry. But your response will, nevertheless, be very helpful.

I would appreciate it if you could take approximately fifteen minutes to (1) complete The Adult Self-Expression Scale; (2) complete the very brief questionnaire; and (3) mail both items back to me in the enclosed, stamped, self-addressed envelope.

The number on the envelope is there solely for the purpose of enabling me to record what materials have or have not been returned to me. No attempt whatsoever will be made to identify given responses with individuals.

I recognize the value of your time and thus would appreciate it all the more if you were able to respond to my request within the next week.

Thank you so very much for your help. May the Lord's richest blessings be yours as you move into this holiday season.

Sincerely,

Pastor Paul S. Hontz

PSH/gd

Appendix C

SAMPLE OF

THE ADULT SELF EXPRESSION SCALE

*The following inventory is designed to provide information about the wa.
in which you express yourself. Please answer the questions by checking the
appropriate number 0 to 4 on the answer sheet. Your answer should indicate
how you generally express yourself in a variety of situations. If a
particular situation does not apply to you, answer as you think you would
respond in that situation. Your answer should not reflect how you feel you
ought to act or how you would like to act. Do not deliberate over any
individual question. Please work quickly. Your first response to the
question is probably you most accurate one.*

Almost Always or Always (0)	Usually (1)	Sometimes (2)	Seldom (3)	Never or Rarely (4)

1. Do you ignore it when someone pushes in front of you in line?

2. Do you find it difficult to ask a friend to do a favor for you?

3. If your boss or supervisor makes what you consider to be an unreasonable request, do you have difficulty saying "no"?

4. Are you reluctant to speak to an attractive acquaintance of the opposite sex?

5. Is it difficult for you to refuse unreasonable requests from your parents?

6. Do you find it difficult to accept compliments from your boss or supervisor?

7. Do you express your negative feelings to others when it is appropriate?

8. Do you freely volunteer information or opinions in discussions with people whom you do not know very well?

9. If there was a public figure whom you greatly admired and respected at a large social gathering, would you make an effort to introduce yourself?

10. How often do you openly express justified feelings of anger to your parents?

11. If you have a friend of whom your parents do not approve, do you make ar effort to help them get to know one another better?

12. If you were watching a TV program in which you were very interested and close relative was disturbing you, would you ask them to be quiet?

13. Do you play an important part in deciding how you and your close friend:

spend your leisure time together?

14. If you are angry at your spouse/boyfriend or girlfriend, is it difficult for you to tell them?

15. If a friend who is supposed to pick you up for an important engagement calls fifteen minutes before he(she) is supposed to be there and says that they cannot make it, do you express your annoyance?

16. If you approve of something your parents do, do you express your approval?

17. If in a rush you stop by a supermarket to pick up a few items, would you ask to go before someone in the check-out line?

18. Do you find it difficult to refuse the requests of others?

19. If your boss or supervisor expresses opinions with which you strongly disagree, do you venture to state your own point of view?

20. If you have a close friend whom your spouse/boyfriend or girlfriend dislikes and constantly criticizes, would you inform them that you disagree and tell them of your friend's assets?

21. Do you find it difficult to ask favors of others?

22. If food which is not to your satisfaction was served in a good restaurant, would you bring it to the waiter's attention?

23. Do you tend to drag out your apologies?

24. When necessary, do you find it difficult to ask favors of your parents?

25. Do you insist that others do their fair share of the work?

26. Do you have difficulty saying no to salesmen?

27. Are you reluctant to speak up in a discussion with a small group of friends?

28. Do you express anger or annoyance to your boss or supervisor when it is justified?

29. Do you compliment and praise others?

30. Do you have difficulty asking a close friend to do an important favor even though it will cause them some inconvenience?

31. If a close relative makes what you consider to be an unreasonable request, do you have difficulty saying no?

32. If your boss or supervisor makes a statement that you consider untrue, you question it aloud?

33. If you find yourself becoming fond of a friend, do you have difficulty expressing these feeling to that person?

34. Do you have difficulty exchanging a purchase with which you are dissatisfied?

35. If someone in authority interrupts you in the middle of an important conversation, do you request that the person wait until you have finished?

36. If a person of the opposite sex whom you have been wanting to meet directs attention to you at a party, do you take the initiative in beginning the conversation?

37. Do you hesitate to express resentment to a friend who has unjustifiably criticized you?

38. If your parents wanted you to come home for a weekend visit and you had made important plans, would you change your plans?

39. Are you reluctant to speak up in a discussion or debate?

40. If a friend who has borrowed $5.00 from you seems to have forgotten abou it, is it difficult for you to remind this person?

41. If your boss or supervisor teases you to the point that it is no longer fun, do you have difficulty expressing your displeasure?

42. If your spouse/boyfriend or girlfriend is blatantly unfair, do you find it difficult to say something about it to them?

43. If a clerk in a store waits on someone who has come in after you when yo are in a rush, do you call his attention to the matter?

44. If you lived in an apartment and the landlord failed to make certain repairs after it had been brought to his attention, would you insist on it?

45. Do you find it difficult to ask your boss or supervisor to let you off early?

46. Do you have difficulty verbally expressing love and affection to your spouse/boyfriend or girlfriend?

47. Do you readily express your opinions to others?

48. If a friend makes what you consider to be an unreasonable request, are yc able to refuse?

Appendix D

ANSWER SHEET
THE ADULT SELF EXPRESSION SCALE

Please read the directions on the Self Expression Scale and then check, rather blacken, the appropriate number for each item.

Almost Always or Always (0)	Usually (1)	Sometimes (2)	Seldom (3)	*Never or Rarely* (4)
1. 0 1 2 3 4	13. 0 1 2 3 4	25. 0 1 2 3 4	37. 0 1 2 3 4
2. 0 1 2 3 4	14. 0 1 2 3 4	26. 0 1 2 3 4	38. 0 1 2 3 4
3. 0 1 2 3 4	15. 0 1 2 3 4	27. 0 1 2 3 4	39. 0 1 2 3 4
4. 0 1 2 3 4	16. 0 1 2 3 4	28. 0 1 2 3 4	40. 0 1 2 3 4
5. 0 1 2 3 4	17. 0 1 2 3 4	29. 0 1 2 3 4	41. 0 1 2 3 4
6. 0 1 2 3 4	18. 0 1 2 3 4	30. 0 1 2 3 4	42. 0 1 2 3 4
7. 0 1 2 3 4	19. 0 1 2 3 4	31. 0 1 2 3 4	43. 0 1 2 3 4
8. 0 1 2 3 4	20. 0 1 2 3 4	32. 0 1 2 3 4	44. 0 1 2 3 4
9. 0 1 2 3 4	21. 0 1 2 3 4	33. 0 1 2 3 4	45. 0 1 2 3 4
10. 0 1 2 3 4	22. 0 1 2 3 4	34. 0 1 2 3 4	46. 0 1 2 3 4
11. 0 1 2 3 4	23. 0 1 2 3 4	35. 0 1 2 3 4	47. 0 1 2 3 4
12. 0 1 2 3 4	24. 0 1 2 3 4	36. 0 1 2 3 4	48. 0 1 2 3 4

Adult Self Expression Scale
P.O. Box 220174
Charlotte, N.C. 28222

SCORING SHEET
THE ADULT SELF EXPRESSION SCALE

Directions for scoring:
 1. *Check to see that there is a response for every item. If a response is missing for an item, check the number for that item. If more than four or five items have no response the results may not be valid.*
 2. *Total the response values for each column, entering the sum in the blank space beneath.*
 3. *Total the four column sums to obtain the ASES score.*

1. 0 1 2 3 4	13. 4 3 2 1 0	25. 4 3 2 1 0	37. 0 1 2 3 4
2. 0 1 2 3 4	14. 0 1 2 3 4	26. 0 1 2 3 4	38. 0 1 2 3 4
3. 0 1 2 3 4	15. 4 3 2 1 0	27. 0 1 2 3 4	39. 0 1 2 3 4
4. 0 1 2 3 4	16. 4 3 2 1 0	28 4 3 2 1 0	40. 0 1 2 3 4
5. 0 1 2 3 4	17. 4 3 2 1 0	29. 4 3 2 1 0	41. 0 1 2 3 4
6. 0 1 2 3 4	18. 0 1 2 3 4	30. 0 1 2 3 4	42. 0 1 2 3 4
7. 4 3 2 1 0	19. 4 3 2 1 0	31. 0 1 2 3 4	43. 4 3 2 1 0
8. 4 3 2 1 0	20. 4 3 2 1 0	32. 4 3 2 1 0	44. 4 3 2 1 0
9. 4 3 2 1 0	21. 0 1 2 3 4	33. 0 1 2 3 4	45. 0 1 2 3 4
10. 4 3 2 1 0	22. 4 3 2 1 0	34. 0 1 2 3 4	46. 0 1 2 3 4
11. 4 3 2 1 0	23. 0 1 2 3 4	35. 4 3 2 1 0	47. 4 3 2 1 0
12. 4 3 2 1 0	24. 0 1 2 3 4	36. 4 3 2 1 0	48. 4 3 2 1 0

Appendix E

SAMPLE OF

A PERSONAL PROFILE QUESTIONNAIRE

Thank you for taking the time to participate in The Adult Self-Expression
Scale. Your filling out this simple questionnaire will also be very helpful.
a summary of the results will be submitted to The Wesleyan Advocate for
publication once the analysis is completed.

Please clip together the answer sheet and the questionnaire and return it in
the self-addressed, stamped envelope. Thank you very much.

1. Your denomination: _____

2. Your city: _____

3. Your age (circle appropriate group):
     18-35   36-55   Over 55

4. Your sex: Male   Female

5. How long have you been in the ministry? (Please circle
   appropriate group):
   5 years or less   6-15 years   Over 15 years

OVERVIEW OF ALL DATA

WMG: Wesleyan Minister Group - a group of 81 Wesleyan ministers who responded to the survey out of all 142 senior ministers contacted in Michigan.

NWG: Non-Wesleyan Group - a group of 198 non-Wesleyan ministers who were systematically selected at random from all Episcopal, Lutheran, Reformed, and Presbyterian senior ministers in Michigan. The letters "E," "L," "R." and "P" designate which responses were from the Episcopalians, Lutherans, Reformed, and Presbyterians respectively.

Group	Number	ASES Score	Age 18-35	Age 36-55	Age 56+	Years in Ministry 0-5 yrs	Years in Ministry 6-15 yrs	Years in Ministry 16+ yrs	Sex M	Sex F
WMG	1	108	X			X			X	
	2	105	X					X	X	
	3	107		X				X	X	
	4	107			X			X	X	
	5	102		X		X			X	
	6	106		X			X		X	
	7	102		X			X		X	
	8	124		X			X		X	
	9	116		X				X	X	
	10	133		X			X		X	
	11	104		X		X			X	
	12	110	X			X			X	
	13	108	X			X			X	
	14	96			X			X	X	
	15	163		X			X		X	
	16	89			X			X	X	
	17	136		X				X	X	
	18	113	X				X		X	
	19	93	X					X	X	
	20	130		X		X			X	
	21	113	X				X		X	

Group	Number	ASES Score	Age 18-35	Age 36-55	Age 56+	Years of Ministry 0-5	Years of Ministry 6-15	Years of Ministry 16+	Sex M	Sex F
	22	140	x				x		x	
	23	126	x			x			x	
	24	96	x				x		x	
	25	104		x			x		x	
	26	89	x			x			x	
	27	120	x					x	x	
	28	116	x				x		x	
	29	110		x		x			x	
	30	84		x			x		x	
	31	146	x			x			x	
	32	123		x				x	x	
	33	151	x			x			x	
	34	92			x			x	x	
	35	116	x			x			x	
	36	115	x			x			x	
	37	130		x		x			x	
	38	120	x				x		x	
	39	107		x				x	x	
	40	107			x	x			x	
	41	124	x				x		x	
	42	140	x					x	x	
	43	116	x			x			x	
	44	98		x				x	x	
	45	122		x		x			x	
	46	122	x					x	x	
	47	127		x			x		x	
	48	107	x				x		x	
	49	96			x			x	x	
	50	98		x				x	x	
	51	105	x			x			x	
	52	110		x			x		x	
	53	138		x				x	x	
	54	116	x				x		x	
	55	131		x				x	x	
	56	110		x			x		x	

Group	Number	ASES Score	Age 18-35	Age 36-55	Age 56+	Years of Ministry 0-5	Years of Ministry 6-15	Years of Ministry 16+	Sex M	Sex F
	57	131			X			X	X	
	58	75		X				X	X	
	59	116	X			X			X	
	60	115	X			X			X	
	61	96	X				X		X	
	62	160	X				X		X	
	63	105			X			X	X	
	64	108	X			X			X	
	65	122	X			X			X	
	66	106	X				X		X	
	67	127	X				X		X	
	68	129	X				X		X	
	69	108			X			X	X	
	70	117	X				X		X	
	71	127	X			X			X	
	72	101	X			X			X	
	73	80	X			X			X	
	74	79	X			X			X	
	75	89			X			X	X	
	76	102		X				X	X	
	77	116		X			X		X	
	78	104			X			X	X	
	79	139		X			X		X	
	80	120		X				X	X	
	81	111		X			X		X	
WMG Mean/Total		114	39(48%)	31(38%)	11(14%)	26(32%)	28(35%)	27(33%)	81(100%)	0(0%)
NWG-E	82	69		X			X		X	
	83	132		X				X	X	
	84	143		X				X	X	
	85	98		X			X		X	
	86	132			X		X		X	
	87	132			X			X	X	
	88	121			X			X	X	

Group	Number	ASES Score	18-35	Age 36-55	56+	0-5	Years of Ministry 6-15	16+	Sex M	F
	89	143		X		X			X	
	90	122		X				X	X	
	91	117		X				X	X	
	92	155		X			X			X
	93	124		X				X	X	
	94	130		X				X	X	
	95	122		X				X	X	
	96	124			X			X	X	
	97	129		X			X		X	
	98	110		X				X	X	
	99	114		X			X		X	
	100	132		X			X		X	
	101	152			X			X	X	
	102	166		X				X	X	
	103	123		X				X	X	
	104	139		X				X	X	
	105	132		X				X	X	
	106	131			X			X	X	
	107	85			X			X	X	
	108	105		X			X		X	
	109	115		X				X	X	
	110	139		X		X			X	
	111	107		X			X		X	
	112	134		X				X	X	
	113	117		X				X	X	
	114	119			X			X	X	
	115	115		X				X	X	
	116	163		X		X			X	
	117	121			X			X	X	
	118	126			X			X	X	
	119	159			X			X	X	
	120	134			X		X		X	
	121	145			X			X	X	
	122	161			X			X	X	
	123	135	X				X		X	

Group	Number	ASES Score	18-35	Age 36-55	56+	0-5	Years of Ministry 6-15	16+	Sex M	F
	124	161			X			X	X	
	125	119			X		X		X	
	126	73		X			X		X	
	127	135		X				X	X	
	128	119			X		X		X	
	129	131			X			X	X	
	130	134			X			X	X	
	131	110		X		X				X
	132	130		X			X		X	
	133	128			X			X	X	
	134	113		X			X		X	
	135	119		X				X	X	
	136	165		X				X	X	
NWG-L	137	122		X				X	X	
	138	126			X			X	X	
	139	92		X			X		X	
	140	134		X			X		X	
	141	85		X				X	X	
	142	145			X			X	X	
	143	86		X				X	X	
	144	133	X			X			X	
	145	84	X			X			X	
	146	102		X				X	X	
	147	109		X			X		X	
	148	121		X				X	X	
	149	124	X				X		X	
	150	95			X			X	X	
	151	134		X			X		X	
	152	116			X			X	X	
	153	111		X			X		X	
	154	129			X			X	X	
	155	124	X			X			X	
	156	117		X			X		X	
	157	137	X			X			X	
	158	120		X			X		X	

Group	Number	ASES Score	Age 18-35	36-55	56+	Years of Ministry 0-5	6-15	16+	Sex M	F
	159	110	X			X			X	
	160	132			X			X	X	
	161	135		X				X	X	
	162	91			X			X	X	
	163	140			X			X	X	
	164	127		X			X		X	
	165	129		X				X	X	
	166	117		X				X	X	
	167	82	X				X		X	
	168	113			X			X	X	
	169	98		X				X	X	
	170	94		X			X		X	
	171	153		X				X	X	
	172	117		X				X	X	
	173	56		X			X		X	
NWG-R	174	82		X				X	X	
	175	99			X			X	X	
	176	138		X		X			X	
	177	142		X			X		X	
	178	129		X		X			X	
	179	126		X			X		X	
	180	104			X			X	X	
	181	164		X				X	X	
	182	111		X			X		X	
	183	100		X		X			X	
	184	123	X				X		X	
	185	77	X			X			X	
	186	118		X			X		X	
	187	127		X				X	X	
	188	81		X				X	X	
	189	102			X			X	X	
	190	134		X				X	X	
	191	107		X				X	X	
	192	157		X				X	X	
	193	120		X			X		X	

Group	Number	ASES Score	Age 18-35	Age 36-55	Age 56+	Years of Ministry 0-5	Years of Ministry 6-15	Years of Ministry 16+	Sex M	Sex F
	194	131		X				X	X	
	195	123		X			X		X	
	196	125		X				X	X	
	197	140		X				X	X	
	198	127	X				X		X	
	199	115		X				X	X	
	200	113		X			X		X	
	201	127		X				X	X	
	202	143		X		X			X	
	203	118			X			X	X	
	204	140		X				X	X	
	205	98		X				X	X	
	206	108			X			X	X	
	207	117		X		X			X	
	208	119		X		X			X	
	209	99		X			X		X	
	210	141	X				X		X	
	211	117		X				X	X	
	212	107		X			X		X	
	213	124		X			X		X	
	214	141		X				X	X	
	215	163			X			X	X	
	216	169		X			X		X	
	217	168		X			X		X	
	218	156		X			X		X	
	219	134		X			X		X	
	220	138		X			X		X	
	221	145		X		X			X	
	222	99			X			X	X	
	223	114		X			X		X	
	224	125	X			X			X	
	225	123		X			X		X	
NWG-P	226	125		X			X		X	
	227	124		X				X	X	
	228	108		X			X		X	

Group	Number	ASES Score	18-35	Age 36-55	56+	0-5	Years of Ministry 6-15	16+	Sex M	F
	229	124		X			X		X	
	230	101		X				X	X	
	231	97	X			X				X
	232	132			X			X	X	
	233	132			X			X	X	
	234	126		X				X	X	
	235	136			X			X	X	
	236	110			X			X	X	
	237	130			X			X	X	
	238	157		X				X	X	
	239	126		X				X	X	
	240	119		X			X		X	
	241	138		X			X		X	
	242	135		X				X		X
	243	115	X				X		X	
	244	138		X				X	X	
	245	137		X				X	X	
	246	131	X			X			X	
	247	155		X				X	X	
	248	110		X			X		X	
	249	160		X				X	X	
	250	154		X				X	X	
	251	85			X			X	X	
	252	146		X				X	X	
	253	89		X				X	X	
	254	119			X			X	X	
	255	113		X			X		X	
	256	92		X				X	X	
	257	103			X			X	X	
	258	120			X			X	X	
	259	134			X			X	X	
	260	140		X				X	X	
	261	142		X			X		X	
	252	120		X				X	X	
	263	141		X				X	X	
	264	119		X				X	X	

Group	Number	ASES Score	Age 18-35	Age 36-55	Age 56+	Years of Ministry 0-5	Years of Ministry 6-15	Years of Ministry 16+	Sex M	Sex F
	265	111		X				X	X	
	266	96			X			X	X	
	267	109			X			X	X	
	268	141		X				X	X	
	269	103	X				X		X	
	270	91		X				X	X	
	271	132	X			X				X
	272	115		X				X	X	
	273	138		X				X	X	
	274	146		X				X	X	
	275	110			X			X	X	
	276	79			X			X	X	
	277	144		X				X	X	
	278	133		X				X	X	
	279	122		X				X	X	
	280	154		X			X		X	
	281	117		X				X	X	
	282	128		X			X		X	
NWG Mean/Total		123	18(9%)	133(66%)	50(25%)	21(10%)	60(30%)	120(60%)	196(98%)	5(2%)

Summary Overview of All Data Collected

Group	ASES Mean	Age 18-35	Age 36-55	56+	Years in Ministry 0-5 yrs	6-15 yrs	16 yrs+	SEX M	F
All Ministers	120	57(20%)	164(58%)	61(22%)	47(17%)	88(31%)	147(52%)	277(98%)	5(2%)
All Wesleyans	114	39(48%)	31(38%)	11(14%)	26(32%)	28(35%)	27(33%)	81(100%)	0(0%)
All Non-Wesleyans	123	18(9%)	133(66%)	50(25%)	21(10%)	60(30%)	120(60%)	196(98%)	5(2%)
Episcopalians	127	1(2%)	34(62%)	20(36%)	4(7%)	16(29%)	35(64%)	53(96%)	2(4%)
Lutherans	115	7(19%)	21(57%)	9(24%)	5(14%)	12(32%)	20(54%)	37(100%)	0(0%)
Reformed	124	5(10%)	40(77%)	7(13%)	9(17%)	20(39%)	23(44%)	52(100%)	0(0%)
Presbyterians	124	5(9%)	38(67%)	14(24%)	3(5%)	12(21%)	42(74%)	54(95%)	3(5%)

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173

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