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ABSTRACT

THE IMPACT OF BURNOUT AND SPIRITUAL WELL-BEING ON THE JOB SATISFACTION OF PASTORS WITHIN THE METHODIST CHURCH IN SINGAPORE

by

Alex Peng Lian Chng

The job satisfaction of pastors is an important subject. Pastoral job satisfaction is influenced by many factors. The purpose of this study was to find out the impact of burnout and spiritual well-being on the job satisfaction of pastors of the three annual conferences within the Methodist Church in Singapore (MCS).

This study purposed to find out the impact of both burnout and spiritual well-being on the job satisfaction of the pastors within the MCS to determine which of the burnout indicators of emotional exhaustion, depersonalization, and personal accomplishment, and spiritual well-being indicators of spiritual well-being, religious well-being and existential well-being, serve(s) as best predictors for job satisfaction. Spiritual well-being has positive impact while burnout carries negative impact on the job satisfaction of pastors. The results of the findings show that a pastor who has high level of spiritual well-being enjoys a high level of job satisfaction due to his or her high healthy spirituality, close intimacy with God, and strong life purpose and satisfaction. Higher pastoral spiritual well-being results in higher pastoral job satisfaction, and vice versa. Another finding of this study is that emotional exhaustion is negatively correlated with pastors' job satisfaction and the three spiritual well-being subscales. A pastor who

experiences the burnout syndrome of emotional exhaustion does not enjoy high pastoral job satisfaction due to his or her inability to cope with stress.

Altogether eighty-seven pastors answered questionnaires concerning their levels of burnout and spiritual well-being, and I found out that about one-tenth (11.8 percent) of the MCS pastors experienced a high degree of burnout (emotional exhaustion), while half of them (51.4 percent) scored a high range of spiritual well-being. Overall, most of the MCS pastors had between a moderate to high level of job satisfaction. While many enjoyed a high level of spiritual well-being, some experienced emotional exhaustion.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled

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Alex Peng Lian Chng

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by

Alex Peng Lian Chng

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CHAPTER 1

PROBLEM

Introduction

I have served as a pastor for seventeen years. Having spent two years with the Anglican denomination, I have been part of the Chinese Annual Conference (CAC) within the Methodist Church in Singapore (MCS) for fifteen years. I can remember clearly that eight years ago I often felt emotionally overextended and depleted. I knew I needed to rest, but I did not because I thought I was being myself—after all I had always lived such a highly active and busy lifestyle. As a person and a pastor, I knew I was always in high gear. That fast-paced life was fulfilling for me as an achieving person, and I thought I was doing well, accomplishing much in my life and ministry and keeping stress under control. Now as I look back, I can see many signs pointing to my over-hectic lifestyle, but I failed to realize I had lost control of my own life. Some of the problems I faced in that period of time included my frequent conflicts with pastoral colleagues, church leaders, and members. I was easily angered. I was energized for some important tasks, and then I felt so tired after achieving those tasks. At times I felt restless and lacking interest in sports and hobbies. The following words best describe my experiences in that period of time: mind crash, car crash, and body crash.

The car crash happened within the first six months of 2002. Not once but thrice I had car accidents. I had my share of mistakes, but I blamed the accidents on other drivers' faults. Many telling signs signaled to me that I had a mind crash, emotional exhaustion and burnout, but I just could not see them as trouble. Subsequently I had the body crash. As I was continuing to move faster and faster in the following months, I was

suddenly diagnosed with third stage colon cancer in November 2002. To keep the long story short, I recovered after I underwent surgery to remove the cancer tumor and chemotherapy for further treatment. As a cancer survivor for eight years, one of the most precious lessons life had taught me was about learning to live well by keeping stress and life under control. I discovered that stress and burnout are real, even among pastors. I have been much concerned about pastors being stressed and burned out since I was a cancer victim and survivor myself. I was especially interested in understanding the impact of burnout on pastors and church leaders and the prevention of it when I started on this dissertation project.

In light of my personal experiences with burnout, I have recognized similar patterns in the lives of my pastoral colleagues in Singapore. I have shared my own experiences with the symptoms of emotional exhaustion and recognized that I was not alone with those experiences. I can recall at least two of my pastoral colleagues who were emotionally exhausted. A few years ago, a senior colleague who was a very experienced pastor was so depressed that he needed a few months of complete rest from work. Another veteran pastoral colleague took three months of medical leave due to a psychological breakdown. After some rest, his medical doctor decided to grant him a further three months of medical leave. Then, he renewed his medical leave for another six months. In addition to emotional exhaustion, one of these two colleagues I mentioned also experienced a low sense of personal accomplishment, though I am not sure whether he had a low opinion of himself. Burnout also did not spare my younger colleagues. One suffered severe depression about three years ago. Prior to his mental breakdown, he appeared to be close to what Will Evers and Welko Tomic describe as symptoms of

burnout: losing interest in hobbies and liking for one's job and also not dealing with the problems in one's work (329). Due to the psychological and spiritual difficulties he manifested, he was directed to seek some psychiatric help but did not improve much. Finally, he left the pastoral ministry. Another example of burnout happened in November 2009, when a female colleague had to ask for rest from ministry due to a mental breakdown. I believe many other pastors in Singapore might also have experienced different extents of burnout symptoms. Thus, understanding the nature and extent of burnout among pastors became a keen interest for my dissertation project.

Job Satisfaction, Burnout, and Spiritual Well-Being

Satisfaction with one's job is an important and common subject in industrial psychology. Recently, a new study by Hay Group Insight revealed that nearly one-third (29 percent) of Asian employees felt frustrated about their work ("Unhappy Lot" A15). This figure is in contrast to a similar Hay Group Insight study conducted in Britain where only 21 percent of British employees reported feeling frustrated. These studies reveal an important fact: Even those who are highly motivated do not necessarily turn in a high quality and effective performance. Asian workers, while highly utilized by their employers in terms of their skills and abilities, were frustrated and discouraged because they felt a lack of empowerment and professional development, which led to their ineffective job performance.

Similarly, frustration and discouragement could be one important indication of pastors feeling dissatisfied with their job. My observation is that while many pastors enjoy the satisfaction derived from the challenges of ministry and the sense of being needed, their labor is also often peppered with frustration and discouragement. I

commonly hear pastoral colleagues sharing their frustration of dealing with members' complacency and criticisms. Some time ago a few pastors shared with me personally that they sometimes felt others treated them like engines, working day and night without enough rest. They were concerned because when engines are never turned off, they get overheated. They feared that in their giving to the high demands and expectations of pastoral ministry they might eventually break down. Although pastors were conscious of the goal to give their best to ministry, they might easily become jaded after a while as a result of frustration and discouragement. Ministry can become a grind, and the church might even suffer from the pastor's negative spirit.

Pastors' experiences of frustration and discouragement could eventually lead to burnout symptoms that are related to their job satisfaction (or dissatisfaction). The presence of burnout symptoms in pastors means pastors are not satisfied with their jobs. If pastors knew their own physical, psychological, and spiritual limitations, they might seek ways to prevent burnout. Examining the extent of burnout among pastors and prevention of it thus formed the key purpose of my study.

Pastors could also avoid being negative in spirit and stay fresh and motivated for the long haul by sustaining and uplifting their own total well-being, particularly their spiritual well-being. Clergy, often regarded by their church members as the first available and dependable gatekeepers in times of crisis and trouble, are actually the primary spiritual leaders who are to nurture the spiritual well-being of their church members (Bissonette; Clemens, Corradi, and Washman; Rumberger). They may be wearing out by the demanding roles they perform. As pastors see their church members struggling through various points in their lives or careers, pastors may have to cope with their own.

The process of nurturing the spiritual well-being of church members is difficult if pastors' own spiritual well-being is seriously worn out by work-related stresses and the demands of ministry.

Moreover, pastors are constantly on call to function in their many and various pastoral roles. I often heard pastors in Singapore complaining about the lack of time, alongside other difficulties such as stress, frustration, isolation, and spiritual dryness. Studies showed that spiritual and psychological functioning are interrelated areas that have bearing on a person's well-being (Hall; Ellison, *From Stress*), but no studies were done in Singapore describing pastors' psychological and spiritual functioning in an increasingly hectic society characterized by materialism and secularization. The need to study whether and how the extremely high demands placed on pastors in Singapore have done damage to their spiritual well-being and psychological well-being, which in turn may affect their job satisfaction, has therefore become pressing. Understanding how the pastors were doing in terms of their spiritual well-being helps to understand how to support clergy better, benefits church members who turn to clergy for spiritual service. Examining the level of the spiritual well-being of the pastors within the MCS and how it may positively impact their job satisfaction also formed the key purpose of my study. I hoped my current research project would serve as a significant signpost for future research on both the spiritual and psychological functioning of pastors in Singapore.

So far no study has been done to assess the impact of burnout and spiritual well-being on the job satisfaction of pastors in Singapore or, to my best knowledge, in other parts of Asia. I checked the search engine and databases of Asbury Theological Seminary, the Asbury Scholar, to search for studies on burnout and spiritual well-being

of pastors as determinants of their job satisfaction, and I found nothing. I checked into the Web site of the National Library Board of Singapore once again to search for studies on well-being, and I found 712 items on the subject ("Well-Being"). None of them addressed burnout and spiritual well-being of pastors. I also searched elsewhere in the libraries of the local universities in Singapore but to no avail. My research fills the gap of finding out whether pastors within the MCS are satisfied with their jobs by examining their level of burnout and spiritual well-being.

Purpose

The purpose of this dissertation was to examine the impact of burnout and spiritual well-being on the job satisfaction of the pastors within the Methodist Church in Singapore to determine which of these factors serve as best predictors for job satisfaction. By examining the burnout level of the MCS pastors, this research purposed to understand the psychological difficulties, including possible burnout symptoms the MCS pastors experienced, and the areas of pastoral tasks and the kind of work hours that may have caused stress and job dissatisfaction to the pastors. By evaluating the spiritual well-being level of the MCS pastors, this study could find out the relationship between burnout and spiritual well-being and whether the positive impact of spiritual well-being on job satisfaction could cancel the negative impact of burnout upon job satisfaction.

Research Questions

Four research questions guided my research project

1. What is the level of burnout of the pastors within the Methodist Church in Singapore?

2. What is the level of spiritual well-being of the pastors within the Methodist Church in Singapore?

3. What is the correlation among burnout, spiritual well-being, and the job satisfaction of the pastors within the Methodist Church in Singapore?

4. Which of the components of burnout and spiritual well-being serve as best indicators for impacting the job satisfaction of pastors within the Methodist Church in Singapore?

Definition of Terms

The following terms are commonly used in this study as defined.

Job Satisfaction

Job satisfaction is an affective orientation toward work, either in a positive sense (satisfaction) or in a negative sense (dissatisfaction). In this study pastors either had pastoral job satisfaction if they found their jobs fulfilling or had pastoral job dissatisfaction if they did not find their jobs fulfilling, measured by the following indicators.

Burnout

Burnout is an emotional state of powerlessness, most clearly defined by three dimensions: a psychological syndrome of emotional exhaustion, depersonalization, and reduced personal accomplishment. In this study, burnout measures whether pastors suffer from any of the three burnout symptoms.

Spiritual Well-Being

Spiritual well-being is a person's state of spirituality in terms of beliefs and relationship with God and their sense of meaning and purpose in life. In this research,

spiritual well-being measures how pastors do in spiritual health and spirituality in three areas: overall spiritual well-being, religious well-being, and existential well-being.

Ministry Pre-Intervention

The research project I implemented was a quantitative questionnaire/survey involving all of the full-time male and female pastors of the Methodist Church in Singapore to measure job satisfaction by examining the extent of burnout and level of spiritual well-being. Because the MCS pastors are in different annual conferences, I conducted the survey separately by giving out questionnaires for them to fill out during their own fellowship gatherings.

Context

Describing the context of the study here helps provide the background to the problem of study. I first begin by giving the immediate local context, the Chinese Annual Conference, and the Methodist Church in Singapore, of which the CAC is a part. Then I move to paint the broader picture of the Singapore society in which the CAC and the MCS are placed. Due to the influence of the broader socioeconomic, religious situation, materialism and secularization have settled into Singapore society, which have also impacted the church and Christians in many negative ways.

The immediate local context in which I am ministering is the CAC, one of the three Annual Conferences within the MCS. Currently, the MCS is run by the general conference, which is made up of eighty-four members from the three different language annual conferences, including the CAC, the Trinity Annual Conference (TRAC), and the Emmanuel Tamil Annual Conference (ETAC). Headed by the bishop, the 33,000 member-strong MCS now runs sixteen primary and secondary schools and has forty-three

local churches in Singapore. In the 1960s and 70s, most church leaders and members contributed a great deal when they founded the local churches. Financially, they gave to the cause of church building; spiritually, they loved God by worshipping God in unity and serving one another and neighbors. As no formal constitution was available back then, Methodist pastors joined ministry with a great sense of financial sacrifice. They just accepted whatever financial and materialistic support given to them. Love, unity, and mutual support were the spirit of the churches, undergirded by the service and sacrifice of the pastors and church members.

Because the MCS is part of Singapore society, its broader context is important. The bigger socioeconomic, religious situation in which the MCS exists is one with many Christian denominations, independent churches, and different major world religions all crowding on a small island. Coexisting with Christianity are at least eight other major world religions. All these religious institutions function autonomously. Being in a religiously free nation, people are free to believe what they want. Religious harmony is required by law; therefore, no aggressive evangelism is allowed.

The same trends in the marketplace of the capitalist world economy are also taking place in Singapore and in the religious sphere. The market demand and supply rules come into play, and the outcome is that the bigger the church, temple, or institution in terms of membership size and contribution from members, the higher they can afford to pay to attract better talent to become their staff. One byproduct of a capitalist economy is materialism. Taking a snapshot of how economic growth and materialism impacted the lives of people and churches in Singapore is useful at this juncture. After breaking away from the British colonial government that dominated Singapore for 1½ centuries before

the Second World War, great changes took place in Singapore after 1959 (Zhang 29). In just two generations, rapid economic growth has been one change that has affected everybody in one way or another. Real Gross Domestic Product grew by an average rate of 9 percent from 1960 to 1983 (You and Lim 4-5). The per capital real income was growing at 7 percent growth rate per annum, and with it the general standard of living doubled every ten years. All these figures put Singapore among the top-ranking nations with the highest growth rates in the world. Singapore's economy is still growing (*Singapore 2001* 126-31).

The phenomenal economic growth meant an upward leap in the amount of money available to individuals and families for consumption. Households and personal expenditure in the same period of time had been increasing while inflation was low. As individual Singaporeans experienced higher income, Christian churches also benefited from their members' growing wealth. The society had become more affluent and, consequentially, more materialistic. As a result churches had also become wealthier and sadly more materialistic. Churches having more wealth is good provided it does not prevent the spiritual growth of churches and individual Christians. While bigger wealth allowed Christianity in Singapore to have more and bigger church buildings, expansion of various kinds of ministries, and the establishment of many parachurch organizations, the rapid economic growth that Singapore experienced also brought about the secularization of the churches seen in many negative spiritual ways.

Based on observations and conversations with pastors and church leaders, Christianity in Singapore in the past few decades has attracted more middle and higher-income people to church. People generally perceived that the church is comprised of

wealthier people and the well-to-do class; therefore, they dared not join the church. While the church might not have intended to become more secularized, the problem of materialism in the church was leading it toward secularization. Churches have to face increasing competition for their members' time and energy because many of their well-to-do members have become more able to afford new ways to spend their time with extra wealth. Church members in the 1970s and 1980s used to spend more time in church on Sunday after service for Bible study, fellowshipping with each other, and serving one another, but church members in the 1990s and today quickly rush off for their own business and leisure agendas after church service. Travel, sports, and golf among many others recreational activities keep many Christians away from worship and spending extra time in church. The most obvious manifestation of a secularized church can be seen from church members' consumerist mentality of choosing only "spiritual products" they find most enjoyable. Another common worry and problem most pastors and church leaders of Singapore have to face is the *church-hopping* trend of many Christians.

The secularization of the church of Singapore comes close to what R. Paul Stevens describes as two peoples: clergy gives service; laity receives it (26). Like teachers' work in the classroom and nurses' work in the hospital, pastors' work in the church had become increasingly difficult and complex. On top of the secularized congregations, church officials' high performance expectations of pastors and their families to meet their needs place even greater burdens on the already hectic and heavy workload of pastors. The secularization of the church and consumerist tendency of church members not only pose great challenges to pastors leading the church and mobilizing the church people for evangelism and growth but also demoralizes pastors for

doing ministry. The churches in Singapore, including the MCS and the CAC, have not been spared from the problem of materialism and secularization.

Methodology

The study used a correlational design to explore and examine the impact of burnout and spiritual well-being variables on the job satisfaction of the MCS pastors and also to determine which would serve as best indicators of their job satisfaction.

Participants

I selected the whole population of ordained and non-ordained, full-time male and female pastors working within the MCS as the participants of my project because I wanted to measure their job satisfaction by examining their levels and extent of burnout and spiritual well-being. A total of eighty-seven MCS pastors, including thirty-seven from CAC, forty-five from TRAC, and six from ETAC, took part in the survey. Pastors who were in mission fields, on sabbatical leave, and seconded to other ministries were not included in the survey. The youngest of the MCS pastors was 28 years of age; the oldest was 65. Most of them were ordained and held at least a Bachelor of Divinity or Master of Divinity degree when they joined ministry, except for a few non-ordained conference preachers who had a Bachelor of Theology. Some of them have obtained a Master of Theology or Doctor of Ministry during their years in the ministry.

Instrumentation

I used the following standardized and researcher-designed questionnaires in the survey. First, the Maslach Burnout Inventory-Human Services Survey (MBI-HSS) examined the MCS pastors' extent of burnout. Second, the Spiritual Well-Being Scale (SWBS) designed by R. F. Paloutzian and C. W. Ellison measured the pastors' spiritual

well-being. An overall job satisfaction question was also included to assess pastors' own sense of overall job satisfaction. Through a personal information questionnaire, I obtained demographic data of the pastors, including their age, gender, education, martial status, current service position, the number of years in the pastoral vocation, accompanied by three researcher-designed questions to assess the kind of work hours and tasks that may have caused stress to the pastors.

Data Collection

The main mode of collecting research data was through on-the-spot administration during three different pastors' gatherings of the three annual conferences. As part of the requirement of the Doctor of Ministry dissertation program, I formed a research reflection team comprising four lay members from two different Methodist churches within the CAC. Right from the beginning of my dissertation writing, the team helped to evaluate and give feedback and suggestions for implementing the project. The team also shared the responsibility of helping to administer the project, and they were present at the pastors' gathering to help administer the survey and facilitate the distribution and collection of the questionnaires.

A cover letter was e-mailed to the three annual conference presidents to be forwarded to all potential respondents one week before the intended date of conducting the survey to inform them the date of the survey and explain to them the purpose of the survey (see Appendix D). During the pastors' gatherings, to make sure every potential respondent had an equal opportunity to take part in the survey, I asked them whether they would take part in the survey and whether they prefer to complete the questionnaires on-the-spot or take them home to fill out and return to me later. All of them chose to do the

survey on the spot. The participants received the survey questionnaires and took between twenty to thirty minutes to fill out the questionnaires. They returned the answered questionnaires. The response was encouraging, with a total of eighty-seven participants.

Data Analysis

I analyzed the collected quantitative data to obtain the results of the study by using a correlation model. I wanted to explore the predictive power of each of the two sets of variables, namely the burnout variables and spiritual well-being variables, on pastoral job satisfaction, and also the relationships between these variables on pastoral job satisfaction. I also used Pearson's correlation coefficients to determine the strength and direction of relationships among the variables. I was able to reach conclusions concerning pastoral job satisfaction and its relationships with spiritual well-being and burnout.

Biblical and Theological Foundation

Pastors are persons called by God to serve and fulfill God's mission by meeting the needs of humankind. Because pastors are helping professionals dealing with people, understanding the nature and needs of human beings is very important. The biblical and theological foundation underlying the dissertation comprises two theoretical constructions that center on the nature of human beings as created in the image of God, as fallen, and as holistic representations of God, and the needs of human beings, including the spiritual dimension of redemption and the psychological dimension of adjustment. As explained in Chapter 2, due to the Fall and original sin, all humans are in fallen and sinful nature and are holistic but imperfect representations of God, thus needing redemption. The main needs of humans are the needs for redemption firstly spiritual, and secondarily

psychological, and only Jesus Christ provides that redemption. Understanding the nature and the needs of human beings is relevant for shaping pastors' own sense of well-being and exercising good self-care of their entire being befitting the truth that humans are holistic representations of God. Much of the stress and burnout pastors or any humans experience results from the Fall and their participation in its consequences. Since the Scripture describes every human as a dynamic whole made up of body, soul, and spirit (Deut. 6:5; Heb. 4:12; 1 Thess. 5:23), and the spirit as the foundation of one's being upon which soul (mind, emotion) and body rest, the issues of stress and burnout must be addressed at the spiritual level. Pastors could cope with stress and prevent burnout by maintaining a high level of spiritual well-being through high healthy spirituality, close intimacy with God, and strong life purpose and satisfaction.

Delimitations and Generalizability

Regarding limitations of the study, I selected pastors within MCS as the participants of my survey and did not include pastors of other denominations and churches because inclusion of them would incur extra cost in both time and money, which might render this project very difficult. In some respects this study can serve as a pilot study for future research on the impact of burnout and spiritual well-being of pastors as determinants of their job satisfaction. Because this study involves the examination of burnout and spiritual well-being of MCS pastors as factors indicative of their job satisfaction, I may generalize similar outcomes with the studies of pastoral job satisfaction in similar psychological and social contexts in Singapore and other Asian countries.

Overview of Dissertation

Chapter 2 of this work establishes the biblical and theological foundation for the study. It also discusses literature and issues that have relevance for understanding pastoral stress, pastoral burnout, and pastoral spiritual well-being. Chapter 3 presents the research design methodology. Chapter 4 reports major research findings. Chapter 5 provides an interpretation of the findings and makes suggestions for further inquiry and research in the future.

CHAPTER 2

LITERATURE

Introduction—Theoretical Approach

This study adopts a theoretical approach of using insights from different fields of study including the Bible, theology, and psychology. By integrating the different disciplines, the Bible and theology (pastoral) become a source of practical wisdom and psychology a foundation for theistic wisdom (Outler 245; Oates 33). Seaward Hiltner's definition of pastoral theology as "the field of theological knowledge and inquiry that brings the shepherding perspective to bear upon all the operations and functions of the church and the minister, and then draws conclusions of a theological order from reflection on these observations" (24-25) highlights the role and importance of pastoral theology as to rediscover the relevance of truth contained in Scripture and Christian tradition to the modern time by "observing our pastoral experience, generalizing on it theologically, and checking it against the wisdom of the Christian ages" (29). Thus, the theoretical approach of this study is to look holistically at the learned facts of psychology (pastoral), the revealed truths of Scripture, and Christian tradition so as to gain a more complete understanding of the nature of humans (Carter and Narramore, *Integration* 104-07). In all integrative issues and formulation of all theories of psychology and theology, the Bible has the authority to be the final arbiter (Crabb 17-18).

Biblical and Theological Foundation

The two theoretical constructions that center on the nature of human being as created in the image of God, as fallen, and as holistic representation of God, and the needs of human beings, including the spiritual dimension of redemption and the

psychological dimension of adjustment are examined for biblical data and evidence. The implications derived from them are useful for addressing the state of human beings, why human beings are as they are, and what they need, thus providing theological reflections on the understanding of burnout, spiritual well-being, and job satisfaction of pastors.

The Nature of Human Beings

The human being is a creature made by God, and the nature of human beings is one as created in the image of God, fallen, and a holistic representation of God. Discussion of the nature of human beings provides a major starting place for building a comprehensive biblical and theological view of the meaning of being human.

As created in the image of God. To be a human is to be made in the image of God. The main biblical data on this image of God is from Genesis 1:26:

> Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground." (NIV)

This passage says that God created humans in "our image," "our likeness," and "his [God's] own image." Biblical scholars coin and use the term *image of God* (IOG) to refer to the image God gave to humanity when he created them. Understanding the historical meanings of the two terms *image* (*selem*) and *likeness* (*demut*) in the text is essential. The early Church fathers distinguish between *image* and *likeness*. They see that humanity created in the image of God will grow into the likeness of God. Most Western and medieval theologians understand these two terms either as concepts that depict nature and the superadded gift of grace or as in a combined term, original righteousness. The reformers, however, did not separate the two but deemed image and likeness as actual

communion with God. The most widely agreed understanding is that image and likeness are synonymous with slightly different nuances (Grenz 187).

In the Old Testament, *selem* is used to denote a plastic image, sculpture, statue, or image of the gods. The word *demut* means likeness or representation. The underlying meaning of the two words is that of a representation, reflection, or correspondence (Hogan 95; Bray 196). Exegesis of the Genesis creation account shows that the man God created is a copy, a representation, of God, the original. Adam is "not the image of God ... nor one possessing the divine image, but is like God in the manner of an image or representation" (Bird 21). Put another way, the relationship between Adam and the image of God is "a correspondence of being," a resemblance described in terms of form, not character or substance (Bird 8; Grenz 188).

The idea that the image of God in humanity mentioned in Genesis is not the exact image but a representation, a copy of the image of God, is also consistent with the New Testament perspective. For example, Romans 5:14 points out that humanity is only a type. The idea of humanity being a type, a pattern of the original is a prominent position taken by the Antiochene theologians, and more recently adopted by Karl Barth (III/1 203). To understand the meaning of the original and actual image of God, a Christological understanding of the image of God is beneficial to the discussion here (Leow 73-75). Seeing the Old Testament through the lens of the New Testament, and the Genesis text given Christological sense, a new understanding is gained that humanity is patterned after Christ, the second person of the Godhead (74). Several passages in the New Testament emphasize that human beings can know and understand God through Christ. For example, Paul says Christ is "the visible image of the invisible God" (Col.

1:15). Ray S. Anderson makes a very clear point on this understanding, "In the humanity of God the Son, the true correspondence is established between human being as 'image bearer' and divine being as that which constitutes the objective content of the 'image'" (77). Christ is the archetype, the original and actual IOG as revealed in the New Testament. The full meaning and content of the IOG can only be found in Christ, the original and actual IOG, not Adam or humankind, a type of the IOG.

J. Richard Middleton observes that while many Old Testament scholars widely accept the notion that the IOG is "the royal function or office of human beings as God's representatives and agents in the world, given authorized power to share in God's rule over the earth's resources and creatures" (11); some theologians deem this royal function of human capacity for dominance in the world as a subsidiary aspect of the image. They also put other human qualities, such as reason, freedom, free will, love, spirituality, and sociality into the image (11-12).

Whether or not the God-given capacity of humans to rule in the world is a primary or subsidiary aspect of the image is not the point. Human capacities for spirituality, reasoning and intellectuality, sociality, and dominance over the earth are all important God-given capacities. Most important, as proposed by Anthony J. Headley, is that human beings made in the IOG are called by God and given the capacity to rule the world and reign on earth not with dictatorship but with love, graciousness, and respect (106).

This understanding of human capacity for dominance over created things carries an important implication for human and pastoral functioning. Humans are supposed to function in the way that reflects God by relating to created things in appropriate ways. As

observed by Headley, instead of ruling over God-created and human-made things, such as materials and modern technology, people often go beyond their human limits acquiring those things and become inappropriately ruled by them (116-17). The irony of this *reversed dominance* is that humans who are supposed to manage God-created and human-made things instead are being controlled by them and, as a result, developing workaholic patterns and behaviors, experiencing stress, burnout, and other physical and spiritual problems (117). Among the ranks of people in bondage to God-created and human-made things are Christians and ministers.

Workaholic tendencies and behaviors are some of the clear manifestations of human functioning that deviate from God's original purpose of creation. Headley suggests that addictive work tendencies, including doing all kinds of work and ministry in a preoccupying fashion over extended time, actually originate from faulty images of God (111). Pastors who hold to a faulty image of God, misconceiving God as a hard taskmaster who always demands them to work nonstop, tend to toil more and harder until they are burnout. Checking with the creation account of the Bible confirms that Headley's suggestion is right. The Bible does not entertain any kind of faculty image of God. In fact, Genesis narrative shows that the creative activity of God primarily includes both work and rest. God rested after doing some work. As interestingly explained by Headley, not that God gets tired or needs rest, the purpose of God resting was to take a "creative pause" to evaluate God's ongoing work so as to get motivated and find delight in what was being created (140).

Many pastors just like other professionals tend to respect their occupational selves highly to the point of working horrendous hours and not taking time to rest, but as a

trade-off they ignore or neglect the spiritual, emotional, mental, and social dimensions of their total well-being. Pastors and Christians are to cultivate healthy images of God in line with the biblical understanding and reframe their ministry that reflects rightly the IOG. One important way to image God is to obey the principle of work and rest by finding a place for rest in one's way of life and work pattern. Pastors should lead by example by learning to rest so that they may return refreshed and restored to their ministry (Headley 111).

As fallen. Humans' capacity to live and function according to God's original goal of creation was thwarted by the introduction of the Fall, sin, and brokenness. The Bible seems to provide the idea of an ontological gulf that exists between human beings and God that supports the assumption of the Fall of human beings. The overall biblical theme is that God has intended through Christ the Savior to bridge the gulf between human beings and God, which had existed since Adam, who represented all humanity that had sinned and disobeyed God, and who, therefore, could not do anything for his own salvation. Only God, through Christ, can bridge this gulf. Biblical data of the concepts of sin and the Fall need to be considered first.

Without doubt, many biblical passages speak of the reality and effects of sin. For example, Romans 3:23 says, "For all have sinned and fall short of the glory of God." Theologians use the term *original sin* to interpret the concept of the Fall, how sin originated, and its effects on humanity. Both Paul and Augustine take the position that every person inherits a sinful nature as a result of the original defection of Adam from God's will (Anderson 90). Augustine teaches that every human being is by nature depraved and incapable of restoring oneself to an original state of grace and

righteousness and, therefore, is in a state of solidarity with Adam, who committed the original sin. Agreeing with Augustine, both Luther and Calvin also hold the understanding that sin is a fundamental aspect of the fallen human nature and that human persons cannot keep from sinning because they are infected with the original sin of Adam (91). They also teach that even each newborn infant inherits not just guilt arising from the original sin of Adam but also a disposition to turn away from God and toward sin. As a result, each human person is under judgment and death as the penalty from the moment of birth.

The main problem of using *original sin* to explain the concept of the Fall lies in that the term *original sin* is not mentioned in Genesis 3, which is generally the starting place for the consideration and discussion of the origin of sin. The concept of *original sin* is, nevertheless, a valid theological definition to explain how sin entered into the world by Adam's sin and disobedience and violated humanity's fundamental relationship with God (Ellison, *Your Better Self* 7). When Adam and Eve sinned, they were not only disobeying God's authority but also distrusting God's truthfulness and character. Adam and Eve, representing all humanity, in the process of negating God also negated themselves. As a result of their violation of their relationship with God, they became self-centered instead of God-centered, which was God's original purpose for their lives. Adam and Eve's knowledge and awareness of their sin and offense against God is clearly seen in their act of hiding from God. One manifestation of the effects of sin on humanity is that, ever since Adam and Eve's act of hiding, the human race has naturally tried to hide what is bad from God and from themselves. Alongside hiding came blaming. Adam and Eve tried to put the blame on someone else in order to escape judgment and to

preserve positive self-regard, which was actually self-delusional. Such state of sinfulness in the forms of self-centeredness, self-delusion, hiding from God, and blaming does not just belong to Adam and Eve but also to the whole of humanity.

Like the concept of *original sin*, the term *fall* is also not mentioned in the Bible, but as Tatha Wiley appropriately suggests, it is a theological construct about human nature to account for the transition of a sinless human nature before the Fall to a sinful one through and after the Fall (34-35). The Fall is a theological term to describe how first sin occurred and to pinpoint that human nature was definitely affected in the Fall, and so the image. Considering and comparing biblical data of the state of human nature before and after the Fall confirms the concept of the Fall. The Genesis story provides a clear picture of a movement of before and after and from inside to outside. Before their sin, Adam and Eve were inside the garden; after their sin, they were outside the garden as a consequence. All their human needs are met before their disobedience; suffering and toil become their lot after their disobedience. Being a fallen and sinful human means human will tends often to disobey and act against God's will and purpose. All humans in their fallen and sinful state have become powerless and helpless but not worthless. Humans, though the only representation of God among all creation, are at best a representation of God and can only best reflect some parts of God's person, nature, and qualities through their relationships with God and fellow human beings. The implication is that all humanity, including pastors and Christians alike, are not omnipotent and infinite like God, so they carry with them many limitations and weaknesses in their creaturely representation of God.

The creation narrative gives understanding that even before the human fall, and also rightly after the fall, God has set various limitations and boundaries for human existence and functioning. Headley finds from within the narrative language in Genesis 1 that speaks clearly of the boundaries of time, space, relationships, activity, and energy (129-31). Survey of the creation narrative confirms Headley's five-point findings. In the first day of creation, "God separated the light from the darkness, and called the light 'day' and the darkness 'night'"(Gen. 1:3-5). By separating the light from the darkness God was creating the boundaries of time. Moreover, the phrase "there was evening and morning" occurs consistently at the conclusion of each of the six days of creation, showing God's clear intent of ordering the world by placing limits of time. God's plan has been for the world and humanity to be bounded by day for activity and by night for rest.

God's setting of the boundaries of space is evidently shown by God's acts in the second and third day of creation: "God made the expanse and separated the water under the expanse from the water above it and called the expanse 'sky,' the dry ground 'land,' and the gathered waters 'seas'" (Gen. 1:6-10). God was ordering boundaries of space around the created structures of the heavens and the earth that he created in the beginning (Gen. 1:1-2).

In addition to boundaries of time and space, God was also largely focusing on building boundaries of relationships over the last three days of creation:

> The land produced vegetation: plants bearing seed and trees bearing fruit with seed in it according to their kinds.... God created the great creatures of the sea and every living and moving thing with which the water teems, and every winged bird according to its kinds.... God made the wild animals, the livestock, and all the creatures that move along the ground according to their kinds." (Gen. 1:11-12, 21, 25)

The various species of the plants, trees, and creatures were all divided with clear boundaries so that the species were not crossing over one another. Distinctively and uniquely the language about the creation of Adam and Eve, "Eve being the bone and flesh of Adam" (Gen. 2:23), points to a special boundary of intimacy between Adam and Eve into which no other humans or animals can intrude.

The boundaries of activity and energy can be seen from the way God took time, six days, and not hurriedly within a day or so, to finish the creative activity. Humans are supposed to keep the boundaries of activity by scheduling a reasonable limit of activities, not cramming too many things in a given period of time. The boundaries of energy are implied in the creation account. By setting the boundaries of activity and energy, humans can live and maintain a balancing principle and rhythm of work and rest.

Every human should not ignore the role of boundaries. God invented the law of boundaries to operate in all of nature so that the world and whole humanity could avoid chaos (Headley 132). When fallen and sinful humans ignore the law of boundaries and limitations, they put themselves into troubles and unnecessary pain. They generally do well when they live and function within these boundaries. The trouble is many people are trying to live as *superhumans*, and many pastors act as if they are *super pastors* (103). In fact, they are not. Wanting to quench their needs of gaining approval and honor from others and playing savior, many ministers are constantly violating their boundaries (29).

As holistic representation of God. Let me now review the nature of human being as holistic representation of God. The whole person of a human, including one's nature, qualities, and relationships, is a holistic representation analogous to the nature, divine qualities, and the person of God. Both the Old and New Testaments view every

human as a whole person. The terms *body, mind*, and *spirit* refer to every human person as a whole because the Bible does not entertain structured ontology of the human person (Brunner 362; Anderson 207).

Due to the ambiguity of the meaning of the terms *body, soul (mind)*, and *spirit*, theologians have been divided between the concepts of trichotomy and dichotomy. Those who hold to the trichotomy concept believe a person is composed of the three elements of body, soul, and spirit because 1 Thessalonians 5:23 talks about the preservation of "spirit, soul and body," whereas the dichotomy concept refers to Hebrews 4:12, "dividing soul and spirit," as the supporting statement for the two basic compositions of the material aspect (body) and the nonmaterial (soul) of the human person.

The problem of the debate over the concepts of trichotomy and dichotomy lies with a faulty assumption that "the human person is composed of two separate entities joined in an uneasy alliance" (Anderson 209). The consequence of this faulty presupposition is that the unity of the person is destroyed. The expressions in the mentioned Hebrews and 1 Thessalonians passages should rightly imply a concept of organism unity and a threefold essence, not a three-part division, of the human self, admitting that in a phenomenological manner the body, soul, and spirit are distinguishable parts.

About the biblical understanding of the soul, the Hebrew word in the Old Testament for *soul* is *nephesh*, which denotes all human and nonhuman creatures that have life and breath (Gen. 1:12, 24; 9:10, 12, 15-16). The Hebrew view of the soul is that it is almost physical, having physical functions, so that all behavior represents the whole person (Stacey 85). The New Testament word for *soul* is *psyche*, the mind, which also

refers to the concrete life of the creature and is no different from the holistic thought of the Old Testament. Hence, the soul (whether *nephesh* or *psyche*) is the life of the body, and it cannot be separated from but intimately belongs to the body. In the Old Testament, *nephesh*, the bodily life, can *long* and *be satisfied*, or *hunger* and *be filled*. The bodily life can also be chastened by fasting (Ps. 69:10) and polluted by forbidden food (Ezek. 4:14). Similarly, in the New Testament, *psyche* means to loving, finding, preserving, gaining, saving, finding peace and prosperity, forfeiting, losing, perishing, or being exterminated. The soul is, therefore, the whole person existing in a bodily form and state (Anderson 210).

Secondly, on the biblical understanding of the body, the Bible is only concerned with the body as it is related to the human person as a whole (Brunner 373). The *body*, the *flesh*, is depicted as "crying out" for the living God (Ps. 84:2) and "longs for God" in a dry and thirsty land without water (Ps. 63:1). The bones of a person can be in agony (Ps. 6:2) and wasted away when he or she keeps silent about guilt (Ps. 32:3). The body can do nothing without the soul, but the soul can do many and great things without the body. Barth captures well the relation of both a union of and differentiation between the body and soul when he says the human is "bodily soul, as he is also besouled body" (III/2 350). The soul unites a person with the natural world by means of the body, which directly connects the person with the world (Brunner 365). Hence, the soul is the life of the body, while the body is the extreme boundary of the soul as the life of the person existing in the world of time and space (374).

Thirdly, on the biblical meaning of the spirit, and its relation to the body and soul, most contemporary theologians believe and agree that the spirit might be considered the

life of the soul and the human person as an "orientation toward God, summoned forth by the divine Word and enabled by the divine Spirit" (Anderson 212). When the prophet tells Israel in Ezekiel 37:14 and Jeremiah 31:31-34 that a new heart and a new "spirit" will be put within them, the understanding is that the soul of the people will be a new kind filled with new power, which will produce new responses to God. Hence, the *life* of a human person is at the same time a bodily life, a life of the soul, and a spiritual life, and so the creaturely soul of the human person might be said to be a spiritual soul. The body and the bodily organs of the human person are not merely a matter of the body but the visible and objective life of the soul (213).

In this study, the body refers to the physical state of the human being. The soul refers to how human beings think, feel, relate, and choose. The spirit refers to the synthesizing core of the human being that interacts with the soul to produce moral choice and behavior. The primary position that this study takes is not to fall into either the trichotomy or dichotomy concept of the human person but to hold that the human person is ontologically a wholly united threefold essence. One should not view the body, soul, and spirit as distinctly separable parts that operate semi-independently but interconnectedly. The understanding of the interconnection of the body, soul, and spirit gives rise to the implication concerning the personal identity and wholeness of the person that depends on upholding the integrity and good health of the total well-being of the person. Thus, studies concerning the nature of human beings need to be approached holistically (Ellison and Smith 35). This approach of holism means that humans are totalities and must be seen in terms of total configuration, not fragmentation. Humans are unified, interactive, and interdependent beings and are composed of identifiable but not

independent subsystems of body, soul, and spirit (Ellison, *From Stress* 16). Each subsystem interacts, influences, and is influenced by the other. How a human person feels physically (body) affects how one thinks, feels, relates to others, and makes choices (soul), and the quality of one's spiritual well-being (spirit). Also, a person's psychological state (soul) impacts one's spiritual and physical well-being. Similarly, a person's spiritual state influences one's soul and body. Overall, human beings are systemic in nature and holistic representations of God. However, due to the truth that all humans have fallen and sinful natures, humans are at best imperfect representations of God. Thus, the main need of humans is to be redeemed holistically by Christ in their body, soul, and spirit.

Another important truth about human beings as holistic representations of God is that both the Genesis account of creation and Psalm 8:3-8 present the idea that humans are very special in God's sight and are indeed the apex and crowning achievement of God's creation (Headley 104-05). Humans are unique and different from the rest of creation because God paid much more attention to the details of creating humans than any other parts of the creation order. One implication arising out of this understanding that humans are the apex of God's creation is that all humans ought to regard one another with respect and dignity because humans bear some semblance to the IOG (107).

Another implication is that humans are to honor God by taking good self-care of their entire beings, befitting the truth that humans are holistic representations of God. Since the principles of self-care are biblical, all Christians and ministers are to apply these principles to their lives and practice of ministry. Headley comments appropriately that pastors now and then forget that they are well loved and esteemed by God and

therefore act in ways as if God's acceptance of them and their worth could be earned by the efforts they put in their ministry. In other situations pastors even think that sacrificing to the point of callously disregarding their health brings highest honor to God (Headley 108). Knowing who they are and their high value in God helps pastors be mindful of the need constantly to guard their own well-being. The consequences of ignoring one's well-being are devastating, contributing to stress-related disorders and medical problems among the least of them and to burnout and death in the worst scenarios. To remain consistent with the understanding of human nature revealed in creation, pastors and all Christians are to commit to guarding and exercising self-care of their total well-being as best they can.

The Needs of Human Beings

The dual truths of human beings as created in the image of God and as fallen and sinful in nature recognize the basic conflict and split in human personality—the tension between the way human beings are and the way God intended human beings to be. John D. Carter and Bruce Narramore explain this conflict as a spilt in human nature and by assuming that all human problems are "ultimately traceable to the spilt in human nature that came with the first sin." (109) The main needs of human being are primarily spiritual and secondarily psychological in nature as discussed below.

Spiritual need of redemption. The primary need of human being is spiritual and it has to do with the undoing of one's sinful nature. Sin has such pervasive effects on human beings, as clearly presented in Romans 3:11-18, and those human beings who have not been purified of their sin will have their understanding, motivation, social relationships, behavior, communication, emotions, perceptions, and relationship with

God twisted and negatively affected through the power of sin (Ellison, *From Stress* 8). The power and negative effects of sin affect how humans think and feel about themselves, as well as the way they relate to God, and other people and their needs. Anthony A. Hoekema thinks Romans 7:14-25 describes the unregenerate person who is trying to fight sin through the law alone, without the renewing strength of the Holy Spirit (25). This means that human beings, by nature sinful, depraved, and incapable of doing what is good, need the redemption of their nature to the state of grace and righteousness God intends.

The root problem of the nature of human beings is it is defected and split. Even if humans desire to do what is good, they cannot do so because the core of their being is sinful and cannot conceive of anything good, unless it is redeemed. Anderson expresses well the state of human beings in this theological statement: "Being human is being in contradiction and hope" (88). Humans live with the split in their personality caused by sin and hope to be saved or redeemed. Hope for redemption is therefore the greatest spiritual need humans have.

The act of sin is only the symptom, more fundamentally the undoing of human beings' sinful nature has to tackle the root of the symptom—the split in human nature that arose out of the first sin. The description of a person's struggle against sin in Romans 7:14-25 is helpful to the discussion:

> We know that the law is spiritual; but I am unspiritual, sold as a slave to sin. I do not understand what I do. For what I want to do I do not do, but what I hate I do. And if I do what I do not want to do, I agree that the law is good. As it is, it is no longer I myself who do it, but it is sin living in me. I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. For what I do is not the good I want to do; no, the evil I do not want to do—this I keep

> on doing. Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it.
>
> So I find this law at work: When I want to do good, evil is right there with me. For in my inner being I delight in God's law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members. What a wretched man I am! Who will rescue me from this body of death? Thanks be to God—through Jesus Christ our Lord! So then, I myself in my mind am a slave to God's law, but in the sinful nature a slave to the law of sin.

Romans 7:14-25 and many other places in Scripture present the root problem of human disorder. A human cannot do what is good because he or she is sold as a slave to sin, and sin as nature is living in him or her. King David's Psalm provides more biblical data in support of the basic split in human nature that came with the first sin: "Surely I was sinful at birth, sinful from the time my mother conceived me" (Ps. 51:5). The psalmist acknowledges in his writing that, being a sinner, not only he has done that which is wrong, but his act is due to a deeper problem—human disorder. In fact, every human person laments one's defection from God's will. This defection is like some dreadful thing that has attached itself to the core of human nature right from the moment of one's birth and conception within the womb, and it cannot be removed.

God has provided a means by which the negative effects of sin can be overcome—confession (Ellison, *From Stress* 8). First John 1:8-10 and Matthew 5:23-24 teach that confession not only helps human beings not to deny the presence and power of sin but also brings forth the spiritual and emotional cleansing of bitterness and anxiety within people and the healing of interpersonal relationships. Through confession, human beings experience God's forgiveness and are able to accept themselves as they truly are.

Biblical teachings entail that humans, as sinners, in their depravity need and hope for redemption. Biblical ideas such as redemption, restoration, and reconciliation point to

the spiritual need of human beings for undoing their sinful state. The New Testament uses typology to explain and contrast the inferior nature of Adam inherent in humans to the superior nature of Christ in order to illustrate human beings' need of redemption. Passages in the New Testament make comparisons between the nature of Adam and Christ. Using typology, the New Testament writers view certain "Old Testament persons, institutions, and events ... [as] shadows, types, or promises for the New Testament realities" (Sang-Won 41). The *archetype* (anti-type) does not merely repeat or restore the type but often intensifies its meaning (42). Through typology, the inferior nature of Adam is contrasted to the superior nature of Christ. H. A. Wilfred Leow explains that 1 Corinthians 15:42-49 depicts Adam as the type "the first man" and Christ the archetype "the second man," and Adam's nature is portrayed as earthy, creaturely, natural, temporary, and perishable, while Christ's nature is heavenly, divine, spiritual, eternal, and imperishable (81). Similarly, in Romans 5:12-21, Paul refers first to Adam as a type and contrasts him with Christ, the archetype, to show how Christ's state surpasses Adam's state. Both Adam and Christ are men, yet their natures are substantially different. Adam's state is sinful as sin and death came into the world and reigned through his disobedience (vv. 12-14), whereas Christ's state is sinless as grace and eternal life were brought into the world through his obedience (vv. 15-21). Leow is right to conclude that since Adam is the source of sin and death. Human nature became hopelessly enslaved to sin. Therefore, Adam is not God's goal for humanity, but Christ who is sinless is revealed to be the essence of humanity and fulfillment of humanity's destiny (82).

The Bible also shows God's redemption of human beings through the person and the work of Christ who stands in the gap between the divine and human. Before creation,

God had predestined humanity to be conformed to the image of Christ (Rom. 8:29). As the visible image and manifestation of the invisible God, Christ is the firstborn over all creation (Col. 1:15). Christ is the exhibition of God's plan and destiny for the redemption of humanity. The whole of Christ's life, not just his death, has significance for Christian believers' salvation. By Christ's incarnation, Christ bridges the ontological gulf between the human and the divine, so that whoever is joined to Christ in the Spirit will be incorporated into God's spiritual family and share the nature and glory of the Son. By Christ's death and obedience to God's plan, God brings grace and eternal life into the world to counter the effects of sin and death brought forth by Adam's disobedience. Leow explains that according to 1 Corinthians 15:48-49, Christ has accomplished the very important work of ushering in a new creation of eschatological humanity for those who are of heaven and those who will be fully conformed to the likeness of Christ, the man from heaven (81). In Pauline language, speaking in the context of Christ's resurrection, a person who becomes a believer is incorporated into Christ through baptism and has become a new creation (2 Cor. 5:17). The participation in the new eschatological humanity is only possible for those who are united with Christ in the person and work of Christ, of which an important characteristic is growing in increasing conformity to the image of Christ.

Paul frequently uses the phrase "in Christ" in the New Testament to denote the believers' state of being in relationship and union with Christ (Leow 87). Many biblical passages affirm this understanding. Through faith in Christ, a person becomes a believer, experiences a spiritual birth, and is incorporated into God's family as a child of God (John 1:12). Through baptism, the believer is joined in union with Christ and participates

in his death and resurrection (Rom. 6:3-10). Reformers, including Martin Luther and John Calvin, proclaim that the spiritual benefits of Christ's death and resurrection are accorded to the believer when he or she is in union with Christ. The believer's union with Christ through baptism means that he or she not only participates in Christ's death and resurrection but also receives Christ's nature and becomes a new creation (2 Cor. 5:17). In other words, the blessings of the divine nature of Christ can be transmuted to the human nature of the believer in that relationship and union.

Renewal in God's image is the main spiritual benefit of Christ's life for the believer through his or her union with Christ (Col. 3:10). This image renewal means the believer receives the qualities of Godlike righteousness and holiness (Eph. 4:24). As correctly understood by John Wesley, the renewal in God's image is not a one-time event but a process of regeneration that involves both justification and sanctification. David Werner explains clearly the Wesleyan understanding of justification as God's act of forgiving the believer's sins and restoring the believer's relationship with God based on Christ's work on the cross and declaring the believer's state of righteousness known as imputed righteousness, whereas sanctification is God's work of implanting righteousness, which God has already imputed in the believer, and continually making the believer holy through the process of regeneration that originates in God's love and starts during the believer's experience of justification, being driven by the power of the Holy Spirit till the believer is conformed to the image of Christ (75). This conformity to Christ's image is clearly presented in 2 Corinthians 3:18 that describes as a process where the Christian believer is being transformed into Christ's likeness with ever-increasing glory. The more Christlike the Christian believer becomes, the greater the glory. This process of growth is

fulfilled in the *telos* where the believer receives a resurrected body and conforms to a perfect image of Christ.

Psychological need of adjustment. The secondary need of human beings is psychological and has to do with the undoing of one's negative emotions. A person's lament of one's defection from God's will is not just spiritual but also psychological. The sense of human beings' dread in one's defected nature includes both the spiritual dimension, which is sin, and the psychological dimension, which is expressed as psychological maladjustment, disorder, or disruption. Both have attached themselves to and in the core of human beings (Anderson 93). Psalms 32:1-5 and 38 show that the psalmist recognizes that the covering up of sin, which is the lack of integrity, causes depression and negative self-esteem. This person was overcome by guilt as his body groaned and his soul (psyche) was cast down. Moreover, James 4:8 teaches that a person who is living in sin and whose heart is not purified is a double-minded person who is unstable in every way. The secondary need of human beings is, therefore, psychological adjustment.

For example, the cause of depression can be defined psychologically as the result of feelings of guilt at work in a person, or embraced theologically as torment within the sinful nature that causes the split in the human personality. In other words, depression is one of the effects of sin (Ellison, *From Stress* 8). Similarly speaking, negative self-esteem is lack of stability and integrity of human persons traceable to the split in human nature originating from the first sin. Scripture provides a unifying understanding that personal psychological maladjustments are basically human disorders arising out of the conflict and split in human nature that supports Carter and Narramore's assumption that all

human problems are ultimately traceable to the split in human nature that came with the first sin (104-07).

As suggested by Anderson, at the existential level, the symptoms of disorders plaguing human persons can manifest as psychological or sociological symptoms (96-97). Psychological symptoms of human disorders include anxiety, guilt, and depression, Sociological symptoms include violent acts and cruel behavior, and they are inhuman acts against others and the human community. A crime of violence is a manifestation of sin but it is also a symptom reflecting a deeper disorder. All in all, psychological and sociological symptoms show up as a sign of a fundamental human disorder. The release of these destructive emotions manifesting as psychological disturbances or sociological symptoms not only perpetuates but also increases the split in human personality (Hulme 105). Becoming a part of human personality, this split influences every activity of the human personality, including both the spiritual and psychological dimensions.

Three implications can be derived from the discussion about the need of human beings. The first implication is that much of the stress and burnout humans experience in this life result from the human fall and participation in its consequences (Gen. 3:16-19; Isa. 59:1-2; Rom. 5:12-21). Anxiety, despair, frustration, fear, and negative emotions dwell in the heart of every human person at one time or another. The release of destructive emotions, harmful to people themselves, others, and the human community, should be dealt with by tackling the root problem of human disorder. Both sinful actions and psychological disturbances are symptoms of disorder that result in alienation of disorderly or malfunctioning persons from God, themselves, and others. While admitting that some human disturbances are not sinful but rather an impairment of or loss of

physical health, many originate from the sinful root of the spilt in human personality. People who suffer personality disturbances should be primarily treated with an approach of confronting the person as sinner to be restored and redeemed.

The second implication is that the truly fundamental and ideal order of humanity is an order of rest that emphasizes human beings' need of correspondence with God, not an order of unrest that highlights estrangement from God (Anderson 102). Therefore, human disorder is best understood as a disruption and confusion of the true fundamental order. This implication provides an important paradigm and ministry principle for pastors to regard their ministry as one restoring and redeeming primarily the spiritual well-being and secondarily the psychological well-being of the people for whom they care. In turn, this paradigm serves as an important reminder to pastors themselves of the priority of caring first for their own spiritual well-being and, second, for their own psychological well-being before they can provide service to others.

The third implication has to do with whether one's view of human nature is positive or negative (Anderson 91-92). If one views human nature as positive, then one is denying the theological understanding and truth that human nature is fallen, sinful, and intrinsically lacking spiritual and moral worth. The consequence of this positive view of human nature is seeing the concept of sin associated with behavior rather than with being and human disorder attributed to psychological, sociological, intellectual, economic, or political structures that have become evil and hence have limited the growth of humans toward maturity. This study adopted the negative view that human nature is essentially fallen, sinful, and incapable of pleasing God. The redemption of the negative human nature must therefore take its root in divine grace that directly affects human nature and

meets both the human needs of spiritual redemption and psychological adjustment, which links to the two important purposes of recovering and caring for the spiritual and the psychological well-being of every human person.

Job Satisfaction, Burnout, and Spiritual Well-Being

In light of the discussion of the nature of human beings as created in the image of God, as fallen, and as holistic representations, as well as the spiritual and psychological dimensions of the needs of human beings, and the literature review moves to consider the realities of job satisfaction, burnout, and spiritual well-being of pastors.

Job Satisfaction and Burnout

The literature first reviews the factors impacting pastoral job satisfaction with particular focus on both stress and burnout as related that may have impact on pastoral job satisfaction. Then the relationship between stress and burnout will be discussed before the relationship between job satisfaction and burnout considered.

Job satisfaction. Thousands of studies, articles, and dissertations have been produced over the years that examine and understand the relationships between job satisfaction and productivity, absenteeism, and many other variables (Locke 1; Tieman, "Study" 6). Studies in industrial psychology understand that job satisfaction is an affective orientation toward work, either in a positive sense (satisfaction) or in a negative sense (dissatisfaction; e.g., McCormick and Ilgen; Smith, Kendall, and Hulin; Thierry). Generally speaking, people are either happy or unhappy with their jobs. Paul E. Spector defines job satisfaction as "how people feel about their jobs and different aspects of their jobs" (1). In short, job satisfaction measures whether people find their jobs fulfilling.

Pastoral job satisfaction. Job satisfaction is also an important subject in pastoral ministry and vocation. Until recent times most of the work regarding the job satisfaction of pastors has been done in the United States and Europe. The literature shows that while a high percentage of pastors in the United States report moderate to high levels of satisfaction in being able to fulfill their ministerial calling (Mickey, Wilson, and Ashmore), others indicate some sense of dissatisfaction with the situations they experience in their lives and ministry (Mace and Mace). Research done in the Western part of the world provides valuable information on factors that impact the job satisfaction of pastors: personality traits (Celmer and Winer; Francis and Robins; Francis and Rodger; Hill, Baillie, and Walters), spirituality (Andrews; Hill, Baillie, and Walters), family ties (Andrews; London and Allen; Hill, Baillie, and Walters), position within the church (Schroeder and Kobler; Wittberg), contacts with the laity (Lonsway), stress and burnout (Tieman, "Satisfaction and Stresses"; Hill, Baillie, and Walters; Virginia), opportunities for self-actualization (Szura and Vermillion; Wilson; Hall and Schneider; Tygart; Kelly), result awareness (Zondag, "Knowing You Make a Difference"), and commitment ("Involved, Loyal, Alienated, and Detached"). The many studies on pastoral job satisfaction show that it is not only an important subject but also that a variety of dynamics impact pastoral job satisfaction.

In great contrast to the wealth of research done in the United States and Europe, no research has been done on pastoral job satisfaction in Asia and, to my concern in particular, Singapore. In a recent database check of the National Library Board of Singapore, 283 items on *job satisfaction* were located. None of them concerned pastoral job satisfaction ("Job Satisfaction"). A similar check of the local universities in

Singapore, and again no results were found concerning pastoral job satisfaction in Singapore. No one speaks of job satisfaction in the part of the world in which I live.

Many variables can serve as determinants of pastoral job satisfaction. The following discussion first reviews the impact of pastoral dropout and perseverance as examples of variables on pastoral job satisfaction to show the complications and dynamics involved in evaluating pastoral job satisfaction. Then burnout and spiritual well-being are considered.

Pastoral dropout and perseverance. No specific trends on why some pastors in Singapore quit and drop out while others persevere in their profession over the long haul are available. D. R. Hodge and J. E. Wegner attempted to understand why so many pastors within the Protestant leadership circles in the United States left their jobs while not enough talented people joined the pastoral ministry. They studied the experiences of ministers of five denominations and found that the 15 percent dropout rate of pastors had not changed over the years (1). They report that not a single reason but a combination of both push and pull factors cause pastors to quit the ministry. The main pull factor is an outside job opportunity (5). Organizational and interpersonal problems were the key factors making the pastors dissatisfied and pushing them out of local church ministry, and the situation reported by former pastors who had already left ministry was that conflicts, burnout, and feelings of lacking denominational support forced their dropout (13, 15). Therefore, influencing the decision of pastors to quit or persevere was the interaction of the push factors that dissatisfied them added to the force of the pull factor of an outside job opportunity that lured them away. Whether dissatisfied pastors eventually quit or not depended on the alternative (Mobley, Horner, and Hollingsworth). While quitting might

be due to the job opportunities available, dissatisfied pastors might have other options that caused them not to quit: psychological withdrawal by performing their duties with less commitment, putting more time in at work, or attempting to improve their competence, reflecting their understanding that their motivation was not adequately expressed in their work or time commitment (Zondag, "Knowing You Make a Difference" 256). Job satisfaction leads to greater commitment to the profession, which means that pastors who are highly satisfied with their work are likely to persevere longer in their vocation than dissatisfied fellow pastors. In addition, pastors who are strongly committed to their vocation not only do not leave their jobs but also continue to be dedicated to their work ("Involved, Loyal, Alienated, and Detached" 311-12).

Job satisfaction, dropout, and perseverance of pastors in their vocation work in relationship with one another. While highly satisfied pastors will not leave ministry due only to the pull of outside job opportunities without additional push factors and alternatives to quitting, highly dissatisfied pastors will leave the pastoral vocation when strong dissatisfaction factors push them out of ministry. The push of dissatisfaction is reinforced by the pull of outside job opportunities and the lack of alternatives to quitting.

Stress and pastoral burnout. Wanting to prove that pastors faced peculiar stresses that other professionals did not, and these stresses were more likely to cause pastors to burn out if not properly addressed, as early as 1971, Edgar W. Mills and John P. Koval surveyed five thousand Protestant clergy on ministry stress they faced. Three-fourths of the pastors reported that they experienced severe stresses, including frustration, anguish, depression, and doubts about their competence, and that the source of stress was conflicts with congregational members. According to the literature, both burnout and

stress are very common and the most serious threats to all professions, not exclusive to but including the pastoral vocation, and are related factors that may have strong negative impact on pastoral job satisfaction.

William H. Willimon argues otherwise that though pastoral vocation is demanding and overwhelming, it may not be the hardest and most stressful vocation, and burnout might be caused by many factors other than just stressful and demanding workloads (21-22). Following this argument, one could say that pastors had not faced peculiar stresses. Barbara G. Gilbert discovered that pastors also faced stressful issues like others in society similarly encountered, such as illness, family and marital issues, death and other losses, depression, and anxiety (4). However, this discovery points only to the stresses that pastors face in additional to work.

In more recent years, many more Protestant denominations have come to the realization that clergy and their families are experiencing severe stresses and demands (Morris and Blanton 345). Whether pastoral vocation is the most stressful is arguable, the fact that pastors face severe stresses due to their scope of ministry, just like other professionals who perform executive responsibilities, must be recognized. Stress has been a problem at the workplace, in particular a great concern for human service professionals. Hans Selye surveyed data from the medical literature and confirmed the understanding that people in occupations holding top and middle management positions and performing executive responsibilities suffer severe stress (*Stress of Life* 372). Gilbert also finds some stresses related directly to the pastoral role per se in her survey of pastors about what stressed them most. They put job stress at the top of the list, naming conflict with church members and frustration due to lack of accomplishment as specific stresses (4-5). In

addition to conflicts with church members named as the top source of stress, studies also point to intrusive and unrealistic demands and high expectations of the pastors' competence as pastoral stressors (Lee; Morris and Blanton). Many researchers indicate that pastors who have to nurture the physiological and emotional well-being of their church members (Blanton and Morris 332) were often consulted for problems similar to those handled by mental health specialists or professionals (Larson, Hohman, Kessler, and Meader; Lowe). These problems included those in the areas of marriage and family conflict, morality, career concerns, suicide, affective and panic disorders, and emotional issues such as anger, depression, and fear and anxiety (Larson, Hohman, Kessler, and Meader; Swain and Domino). Literature further reveals that stressors impacting pastors were often related to emotions, burnout, congregational relationships, physical/mental illness, sexuality, and self-esteem, all of which could affect the overall well-being of pastors (Faulkner; Hart).

Since stress studies show that stress (distress) is often negatively related to one's well-being as reported by Craig W. Ellison (*From Stress* 4-5), stress may also lead to burnout and negatively affect one's job satisfaction. The rationale for examining burnout is to find out whether and by what levels of damage pastors might have suffered due to the stress that was caused by the nature of a key role they are expected to perform, that is, to nurture the well-being of their church members. This key role of pastoral care, an important part of a pastor's job and traditionally known as the *cure of souls*, may stress the pastors and lead to burnout.

Stress. Every person experiences some degree of stress all the time. Generally speaking, stress is the rate of wear and tear in the body. People tend to misconceive stress

as only negative, causing unhappy feelings, producing diseases, and involving human problems such as "mental arousal, frustration at one's work or in private life,... physical exhaustion, and fatigue" (Selye, *Stress of Life* 369). Selye, the father of modern stress theory and research, identifies two types of stress: *eustress* and *distress*. *Eustress* is the positive and pleasant stimulation needed to lift a human person from boredom to interaction with one's environments. *Distress* is the negative and unpleasant force that produces deterioration, disintegration, and disease. The stress causing human problems in daily life and language is commonly called stress, which should be rightly distress. In this study, *stress* is used as a shortened form of *distress*; otherwise, if I am discussing eustress, I will say so specifically. Selye understands more that stress is "the nonspecific response of the body to any demand made upon it" (*Stress without Distress* 14, 27). He also finds in daily life stress (named as stressor) of any kind produces demands on a person, and prolonged and extreme stressors can result in wear and tear placed upon the body and cause eventual poor physical health, including organ damage and possible death (*Stress of Life* 369-70).

Stress response, coping, and outcomes. Literature gives an overall idea that the demand stressor imposes on a person causes a response to treat it either as a threat or challenge, and the stressor can be physical, psychological, or spiritual (Ellison, *From Stress* 4-5). In each of the cases, the response of the person is always similar as the person perceives the stressor as "threatening or challenging, the body [and] responds by preparing for fight or flight" (4). Psychological and spiritual stressors measured by burnout and spiritual well-being respectively would have either negative or positive impact on the job satisfaction of pastors.

A conceptual framework developed by Selye, called General Adaptation Syndrome (GAS), describes very well the concept of stress and the body's responses and adaptations to it. The GAS has three distinguishable phases that occur in order: alarm, resistance, and exhaustion. Any stress from outside the body sounds the alarm and initiates the GAS, and if the stress is not removed or coped with, the body moves into phases of resistance and eventual exhaustion. If the source of stress is either removed or coped with effectively, recovery becomes an alternative outcome to exhaustion. Seyle believes that all living organisms have what he calls *adaptation energy* stored within the body to adapt to demands from external forces. Known as the *fight-or-flight response* in the state of the body at the alarm stage, a person facing a stressor has coping options available. Based on experiments on animals, Selye discovered that when they could not fight or flee, they had to adjust to the stimuli by making adaptations that prompted their various organs and glands to produce and supply energy to resist the demands of the stimuli. The effects of the resistance phase came in the form of gradual wearing down of the body parts, or systems, until the animals reached the point that they could no longer resist the stimuli acting on them. They then broke down, became exhausted, and died (*Stress of Life*).

Based on the theoretical works of Seyle, Lazarus and Folkman, and Maslach, Richard A. White developed a model that uses three major concepts to explain the process of coping with stress: stressors, coping, and stress outcomes (22-23). Stressors are external and internal. External stressors comprise major life events, hassles and uplifting occasions, occupational stressors, and adverse physical conditions, whereas physical and psychological influences make up internal stressors (see Figure 2.1).

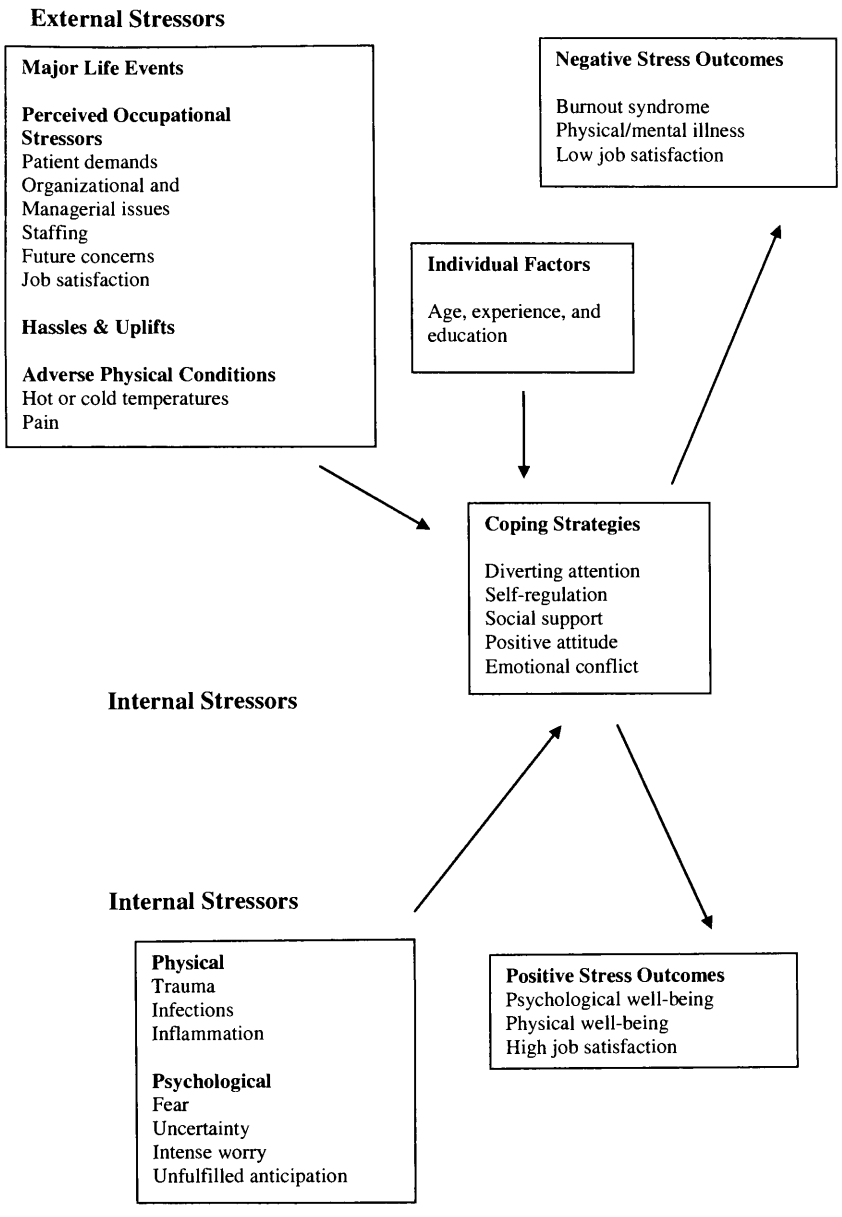

Figure 2.1. White's model of perceived occupational stressors, coping strategies, and stress outcomes.

An individual's coping strategies are specific efforts that enable an individual to manage stress better. These coping strategies determine what effects stressors will have on stress outcomes. Stress outcomes can be either positive or negative. For instance, if the individual manages to cope effectively with the internal or external stressor, then the individual will experience a positive outcome, including positive physical and psychological well-being and higher job satisfaction. If the individual is unable to cope with the stressor, then a negative outcome, such as burnout syndrome or physical/mental illness, results.

Richard S. Lazarus' later work with colleague Susan Folkman presents stress as a real or perceived imbalance between the environment and a person's ability to cope with or adapt to the imbalance. People endure by either continually coping with or adapting to the demands of a constantly changing environment. Coping is the technical word for a human person's ability to adjust or adapt to the demand that a stressor imposes on the person. Activated by alarming events or excessive demands (stressors), coping is a unique set of cognitions and behaviors that are a vital part of any person's survival in today's fast-paced environment. Lazarus and Folkman put forth the theory that coping serves to focus either on the problem by managing or altering the problem with the environment causing the distress or on the emotion by regulating the emotional response to the problem (179). Lazarus also notes that coping is a process and constellation of many acts and thoughts engendered by a complex set of demands that may stretch out over time (*Fifty Years* 207).

The goal of stress coping is to mange stress more than avoid it. Developing an effective personal mechanism for recognizing stressors and their effects and then

choosing a variety of ways to handle stress is important. The choice of coping options is determined by internal and external factors. Personal agenda (e.g., beliefs, values, experience) and resources (e.g., financial or social support) influence the outcome. Two general types of coping behaviors are available: the problem-oriented strategies, aiming at solving long-term, stress-producing problems and the affective-oriented methods, managing the emotional component involved in short-term problems. Short-term coping methods, such as eating, sleeping, and smoking, reduce tension temporarily but do not deal directly with stressful situations. Drawing on past experience and talking the stress out with others are good examples of long-term, stress-reduction methods. The problem-oriented strategies are constructive ways of dealing with stress.

In summary, for a person who is facing stress, an adjustment or adaptation process is needed in order for the person to regain well-being. This adjustment or adaptation process is a repairing of one's disorder to the true fundamental order, which is consistent with the earlier discussion on human beings' dual needs of psychological adjustment and spiritual redemption to be met by Christ's redemptive and holistic work of restoring one's total well-being, which includes physical, psychological, spiritual, and other dimensions. In the case of pastors, and also applicable to people of all professions and walks of life, accumulation of stress and incapability to cope with it leads to burnout (Headley 17). Gilbert confirms that negative work conditions, including high-performance demands and expectations, combined with little control over the situation, were not only stressful but also harming to the health of pastors (3).

Stress-causing work hours and tasks. Anyone new to the pastoral ministry could be fascinated and many times confused by the uncertain work hours and the lack of

a clear job description of the pastoral ministry. Pastors having over-extensive work hours, and not having clearly defined roles and tasks are two related variables that may cause stress to the pastors, lead to burnout, and negatively impact their job satisfaction. Literature also shows that long work hours and tasks that are of high-performance demand generally are stress causing and lead to job dissatisfaction.

Regarding pastoral work hours, information yielded by research shows that long work hours cause pastors to experience stress, which in turn affects their job satisfaction. Most of the pastors in the Dutch Reformed Church who had an average workweek of fifty-five to sixty hours were overworked as they experienced either a personal crisis or strain and tension over a period of time (Evers and Tomic 331).

Concerning pastoral tasks, Gary William Kuhne and Joe F. Donaldson conducted a closed five-day field observation of five evangelical pastors and found pastoral work activities taxing, fast-paced, and unrelenting, and the patterns of activities were characterized by brevity, fragmentation, and variety. J. C. Muller states that a pastor's field of action consists of various tasks with accompanying roles. Pastors must be able to give consolation and support to people wrestling with critical problems and questions; they must be efficient managers capable of relating well to church members. They must be able to recruit volunteers and encourage them to serve. They are expected to plan and organize work well. In addition, they should be able to preach a good sermon and to conduct appealing religious services. They must be able to discuss religious matters with people of all ages and teach them catechism. If a pastor does not live up to the expectations of church members, role ambiguity may develop. Pastors' perception of

their tasks and roles is related to the awareness they have of both the results and significance of their work .

John A. Beck identifies and examines the impact of twenty-three roles on pastoral job satisfaction and discovers that pastoral job satisfaction is correlated negatively with both administrative roles and the custodial/clerical roles and also that emotional exhaustion is correlated positively with time spent in administrative roles. These findings show that pastoral job satisfaction is positively related to pastors' sense of accomplishing tasks and roles they perceive as matching their calling. Pastors basically view their pastoral tasks and roles as not exclusive to the church, so perhaps too much time spent on administrative tasks lead to their stress and dissatisfaction. Pastors are satisfied if they perform tasks and roles they perceive as fulfilling their calling. Tasks and roles they perceive as out of alignment with their sense of fulfilling God's calling dissatisfy them.

In terms of practical functioning, clergy roles can also be classified into two broad categories: core clergy work and administrative work (Monahan 80-81). However, Robert Sherman paves the way for the thinking that based on the Christian tradition of the image of the threefold office of prophet, priest, and king to explain the work of Christ, one can also perceive pastoral roles as in three main categories: prophetic role of preaching and teaching, priestly role of caring and counseling, kingly role of governance, management and administration. Sherman shows from both Old Testament and New Testament that Christ acquired the three *offices* of prophet, priest, and king (63-65). In the Old Testament, prophets, priests, and kings were all anointed by God as a sign of assuming their offices (1 Kings 19:16; Exod. 28:41; 1 Sam. 15:1), and these offices were typological foreshadowings of Christ. The New Testament further supports the

understanding that Christ acquired the three titles: the prophetic office of Christ as teacher and master (Matt 23:8); the kingly authority as Christ rules forever in the house of Jacob (Luke 1:32); and, the priestly office as Christ is a priest forever according to the order of Melchizidec (Ps. 110:1). Key Reformed theologians accepted this understanding of the threefold office with prophet primarily as a *teacher* who instructs God's redemptive will, the office of priest as the one who offered sacrifice with ever-renewed benefit through his continuing intercession, and the office of king as Christ's world-changing victory and ongoing ruling in the church and the world (71-72). Gabriel Fackre states that the understanding of the threefold office has reinforced the idea that those ordained are the true bearers of Christ's ministry and heirs taking on the continuing roles of prophet, priest, and king, bearing in mind these roles should be assumed by the body of Christ as a whole and not just a small section of people (53-54). Hence, the doctrine of the threefold office should serve to provide the fundamental marks for guiding pastors in their ministry functioning and day-to-day responsibilities but not to bring further excessive demands and over-expectations to the already stressful ministry load and to the effect of causing the pastors stress and burnout.

Burnout. Burnout is a physical, mental, and emotional response to constant high levels of stress and ineffective or inadequate coping methods. Burnout produces a variety of feelings and behaviors, including hopelessness, powerlessness, cynicism, resentment, stagnation, and reduced productivity. Review of literature shows that problems associated with burnout were many, mostly mental and behavioral problems, displaying symptoms of restlessness and dissatisfaction, such as emotional exhaustion, fatigue, and depression (Schaufeli, Maslach, and Marek; Evers and Tomic 329).

Understanding that burnout is a psychological experience that manifests itself in individuals, particularly those who are involved in difficult person-to-person relationships as part of their regular working experiences, is important. According to Christina Maslach, the leading pioneer in research on burnout syndrome, burnout develops as a response to a chronic emotional strain, which is the result of dealing with other people, especially with people who cope with serious problems (*Burnout, the Cost* 10, 17). Thus, burnout is a type of professional stress that results from the social interaction between human service professionals who provide help and the person who receives that help. Pastors, being among the ranks of human service professionals serving and dealing with people's problems and needs, are also likely to suffer professional stress and burnout.

Pastoral burnout. As noted earlier, performing the key pastoral role of the cure of souls, pastors often have to confront the personal problems, relationship problems, sickness, suffering, and death of other people. This aspect of the pastoral functioning alone may be emotionally taxing and may affect the emotional and psychological well-being of pastors (Evers and Tomic 331). These problems that pastors handled were highly stressful, and if pastors let stress accumulate and do not have effective stress coping responses or methods, stress may subsequently lead to burnout and negatively affect pastors' job satisfaction. In addition, if pastors are unaware of their personal limitations, as I mentioned in the biblical and theological foundation, burnout will be inevitable (Freudenberger 152-58).

Roy Oswald presents a seven-step clergy burnout cycle that explains how a pastor who first begins ministry with a great sense of being called by God and high ideals can end up with problems, including self-abuse, physical exhaustion, unnecessary strain on

family, feelings of helplessness, despair, and guilt ("Clergy Burnout" 35-36). Headley summarizes the impact of this seven-step cycle by noting that the framing flaws that pastors hold and practice in ministry could have downward spiral effects, causing all kinds of physical and emotional pains and behavioral consequences for themselves and their families (198-201).

H. J. Freudenberger first used the concept of burnout in 1974 to describe young social workers whom he found to be in an emotional state of powerlessness. Maslach further defines burnout in three dimensions that have become widely used: "a psychological syndrome of emotional exhaustion, depersonalization, and reduced personal accomplishment that can occur among individuals who work with other people in some capacity" ("Burnout: A Multidimensional Perspective" 20). Professionals, including pastors, who work with people are exposed to the risk of burnout syndrome.

In Maslach's concept of burnout, the three stress indicators occur in a very specific three-dimensional sequence. These stress indicators, characterized by emotional exhaustion, depersonalization, and reduced personal accomplishment, best measure a person's experience of burnout (*Burnout, the Cost* 20-21). Emotional exhaustion refers to excess emotional demands made on one at work, to the point of exhaustion. Depersonalization refers to one's negative or excessively detached response to other people who are recipients of one's services. Depersonalization results when one dehumanizes his or her patients or clients and sees them as objects rather than as human beings. Feelings of reduced personal accomplishment result when health-care professionals believe their actions are not producing positive results. Due to their negative attitudes and behaviors, persons suffering from this symptom of reduced

personal accomplishment turn out to be less effective in their daily work and performance.

D. C. York confirms that pastors' scores on the three dimensions of the Maslach Burnout Inventory (MBI) did not differ from those of human service professionals in general. Other studies in the Netherlands about burnout of various human service professionals provided results similar to those of the United States (Brouwers and Tomic; Evers, Tomic, and Brouwers). These studies establish the understanding that burnout is common among various human service professionals, including teachers, nurses, doctors, social workers, police officers, and security officers in the United States and other Western societies such as the Netherlands (Schaufeli, Maslach, and Marek). Pastors should also be included in the ranks of human service professionals because in fulfilling their various roles, they are like other human service professionals, working not only for people but also with them (Muller 171-81). Logically, one could also assume that pastors were also likely to suffer from burnout symptoms to a similar extent as other human service professionals did. Studying the degree of burnout among Dutch reformed pastors and comparing them with other human service professionals, Evers and Tomic show that pastors face relatively higher emotional exhaustion, lower depersonalization, and lower personal achievement (332).

Burnout avoidance and recovery. Literature on methods and programs of stress coping and burnout avoidance and recovery is abundant. As mentioned, stress may lead to burnout if one is unable to cope well with stress. The opposite is true. If one is able to cope well with stress, then burnout is less likely to occur. To avoid burnout, one must first accept the reality that burnout exists and is inevitable. One major difficulty involved

in dealing with burnout is that burnout develops over a gradual process, and a person or a pastor may not be aware of its taking place. Oswald explains clearly that the roots of burnout are hidden from the person experiencing burnout most of the time (*Clergy Self-Care* 159). If one is unaware of or cannot accept the reality of burnout, then one will not be able to gain new perspectives of avoiding or coping with burnout. Headley encourages pastors to rethink about how they should reframe and practice ministry and stresses reframing of ministry as the very key to changing one's thinking, feeling, and action for managing stress and burnout (5-12). Headley is right to warn that bad theology and paradigms of ministry lead to devastating consequences, including stress and burnout for pastors (14).

One example of pastors' flawed and bad paradigms of ministry is focusing solely on other care to the extent of neglecting self-care and family care (Headley 188). To prevent burnout, pastors need to learn or relearn about relating to self and paying attention to their own spiritual, mental, emotional, physical, and other needs before attending to the needs of other people. Pastoral literature on managing ministry stress in terms of social boundaries discusses the importance of setting limits and establishing priorities in ministry demands (Harbaugh; Mickey, Wilson, and Ashmore). While getting away from people is a common response and important way of dealing with high emotional overload, getting together with people is just as important as getting away from people (Maslach and Leiter 111). Pastors should create for themselves hospitable environments and places that allow them to spend regular time to enjoy rest, leisure, and play. Numerous authors emphasize different healing and recovering possibilities for

burnout. Time for rest, leisure, and play provide experiences that are both joyful and restorative, and they are antidotes for burnout.

All models of ministry that focus on endless activities and lack balance are flawed. Balancing of one's life and ministry is a good and correct frame. Cary Cherniss explains the importance of balance for helping professionals avoid and recover from burnout, which also applies to pastors:

> The most successful professionals sustained a strong commitment to their work by modulating their involvement in work, by striking a balance between work and other parts of their lives. The most successful professionals considered family commitments and leisure pursuits to be at least as important in their careers. (162)

Freudenberger shares the same view and emphasizes separating one's work from one's being so that the job will not be one's main source of identity and purpose (175-98). Related to balancing in life is the need to learn and use psychological techniques to achieve self-awareness as the key to dealing with burnout (204-11). Gwen Wagstrom Halaas emphasizes the need for pastors to be aware of their emotions and to cultivate positive emotions that are essential to their positive emotional health (37-41).

Maslach suggests a similar view that early detection of signs of burnout and early action helps one to avoid burnout. Her emphasis of learning and mastering the skill of "detached concern" when dealing with people in order to strike a balance in one's life is especially helpful for pastors (*Burnout, the Cost* 131). About beating burnout, Maslach says: "Balance between giving and getting, balance between stress and calm, balance between work and home—these stand in clear contrast to the overload, understaffing, over-commitment, and other imbalances of burnout" (147). Her many other helpful suggestions for balancing acts include working smarter and not harder (setting realistic

goals, changing approaches to tasks, breaking away, taking things less personally), caring for oneself (affirming positive aspects of one's life, developing other interests, knowing one's sources of stresses and their effects, resting and relaxation), and developing social support (companionship, help, comfort, insight, humor; 88-111). Social support is important.

Going alongside the approach of balancing for avoiding and recovering from burnout is another very important approach of addressing the whole person. As mentioned earlier, the human person is ontologically a threefold essence that is wholly united. The body, soul, and spirit of a human person are not distinctly separable parts that operate semi-independently but are unified, interactive, and interdependent subsystems that work interconnectedly. The personal identity and wholeness of the person depends on upholding the integrity and good health of the total well-being of the person. Each subsystem, the body, the soul, and the spirit, interacts and influences each another. The idea of wholeness is supported clearly by the scriptural overall understanding that God desires the restoration of wholeness. Everyone can experience wholeness if appropriate approaches are adopted. Often burnout prevention programs seek to manage stress by emphasizing solely on development of stress-coping skills and techniques. This behavioral approach is appropriate, but the burnout prevention process would be better if it considers the adoption of the approach that addresses the whole person (Harbaugh 100).

One major harm burnout could have on pastors is loss of spiritual vitality. Pastors' losing their spiritual vitality is unthinkable, but many ministers fall into this scenario. Pastors who are called to serve with Spirit-filled lives are supposed to draw strength and

power from their close and intimate walk with God but instead were stumbled by over-serving as a hazard that stifled their spiritual well-being. The inflow of strength for life and ministry becomes overwhelmed and burned out by the outflow of the sea of human needs. Worse, pastors selected unwittingly a *cure* that intensifies their burnout by serving harder and not smarter. Beyond managing stress and burnout, they can be used to strengthen the spiritual life of the pastors. Coping with ministry stress and recovery from burnout need not be disastrous but provides a starting point for pastors to experience growth. In addition, as mentioned, getting away from people and taking regular time to meet personal needs are important ways of dealing with high emotional overload. Making time for Sabbath rest and renewal in daily lives is even more essential for spiritual health, physical health, and wholeness (Halaas 101-05). At the heart of this study is my belief that stress and burnout are ultimately and fundamentally spiritual issues.

Pastoral support systems. Support resources are valuable for helping pastors coping with stress, preventing burnout, and managing crises. Stress theories have a long history of supporting the assumption that social support and leisure are very important resources for helping people managing and coping with life demands (McCubbin and Patterson 7). Support resources are vital to people, especially when their lives suddenly become stressful. Oswald remarks on the importance of social support networks in traumatic circumstances: "The evidence is substantial: the higher the quality of our support network, the longer we live and the more effectively we will confront change, trauma, or tragedy in our lives" (*Clergy Self-Care* 130). Research on people who had experienced life storms reaffirms the significance of support resources. For example, Eric Lindemann surveyed the survivors of a devastating fire in which 129 people were killed

and found that those survivors who had a lot of human contact and socio-emotional support recovered much more quickly, with some of them rising to a new level of self-esteem and well-being. Since support is so vital to human life, it must also be essential to the well-being of pastors.

Organizations and corporations need to provide enough support services and assistance benefits to their employees. Literature shows that pastors lack support services and support systems. Oswald observes that in the United States very little effort is put into creating support systems for pastors:

> As I travel around the country and interact with clergy, I encounter very few who see this as an important ingredient in their professional well being and competence. Most see support systems as a kind of luxury—if you have a good one, you're lucky and if you don't—that's tough. They are not fully aware of how vulnerable they are, and how much more competent and effective they might be if they took time to develop a solid support network for themselves in an intentional way. ("Vulnerability" 6)

Oswald's observation appropriately describes the situation in Singapore.

A number of factors seem to prevent pastors from developing significant support systems for themselves and their families. A major factor as indicated by Michael L. Morris and Priscilla W. Blanton is that though a majority of denominations have some awareness of the stresses and demands their pastors and families are facing, only a minority of them are providing sufficient support services that might help pastors manage the resultant stress effectively (345-64). Another factor is that pastors and their wives often have sparse support systems. While pastors have many friends and acquaintances with which they share experiences, few pastors have close friends with whom they share their hearts.

Though not one of the intended purposes of this study, denominational leaders need to find out what support systems are useful for helping pastors to manage stress and avoiding burnout effectively while sustaining their well-being. Ervin L. Shirey, Jr. did a study on the use of pastoral support systems as a means of maintaining spiritual well-being and coping with burnout, showed at least six types of social support systems available to pastors for their self-care: personal, family, congregational, community, denominational, and interdenominational (Shirey 64-66; Harbaugh 42-52; Oswald, *How to Build a Support System* 18-19). Personal, family, and congregational support were most useful to the pastors for providing care and support, but denominational support was lacking in most cases. The clear and strong need is to establish useful support systems for sustaining pastors in their well-being, which in turn may improve their job satisfaction.

Job Satisfaction and Spiritual Well-Being

This section discusses literature relating to the relationship between pastoral job satisfaction, well-being, spiritual well-being, and also the relationship between stress and spiritual well-being.

Pastoral job satisfaction and well-being. As mentioned, the main reason for investigating job satisfaction as found in many studies is increasing productivity. The earlier discussion shows that the factors and dynamics impacting job satisfaction are many, including stress and burnout. Examination of the different aspects of well-being as determinants of job satisfaction has become an increasingly studied subject. For example, Michael M. Gruneberg contends that the key reason for investigating job satisfaction is not just to increase work productivity, which aims to enhance the profitability of organizations, but also "to improve the well-being of a large number of individuals in an

important aspect of their lives" (1). Pastors' job satisfaction or dissatisfaction with their profession could impact the pastors' overall well-being. Conversely, the spiritual well-being of pastors impacts their job satisfaction, which is one of the main focuses of this dissertation.

A literature review shows different concepts of measuring the well-being of people. Some studies look at the psychological context of an individual's well-being, while others evaluate the social context of a group of people or clusters of people. Some studies use economic indicators, whereas others develop non-economic social indicators for understanding people's quality of life. Largely neglected in all these studies is the spiritual dimension of human well-being. For example, Angus Campbell's pioneering work assessing the sense of well-being of Americans brings out the benefit of multiple conceptions of human needs and the important understanding that measurement of one's well-being is multifaceted (330). He assumes the satisfaction of a person's well-being depends on the three basic human needs for having, for relating, and for being (223-30). The need for having is defined as the attainment of material necessities and related resources by one's employment, the need for relating as patterns of social relationships, and the need for being as the sense of satisfaction over one's life, including one's intrapersonal competence, direction, and worth. Campbell's main contribution is his insight that the need for relating, and especially the need for being, may matter more than the need for having one's overall well-being, but Campbell's research is missing an important set of human needs called transcendence, which addresses the sense of one's commitment to purposes that revolve around the ultimate meaning for life. Campbell's finding that income and material goods have become much less related to positive well-

being and interpersonal satisfaction contributes more than income to human well-being is very insightful for future studies. Ellison confirms that the need to belong, to experience intimacy, and to be needed is a very important part of human life (*Saying Goodbye*).

Examination of the well-being of pastors is critically important (Hall 240). The main reason is the increasing concern about the extremely high demands placed on pastors to meet the spiritual and emotional needs of church members (Henry, Chertok, Keys, and Jegerski; Morris and Blanton; Ostrander, Henry, and Fournier). As no work on the examination of pastoral well-being impacting job satisfaction had been done, any study on this subject has to depend on previous studies on well-being of other professions as starting points. Wayne E. Hill, S. Baillie, and C. M. Walters followed Campbell's concept and approach by tying professional well-being to the need for having, marital well-being to the need for relating, and personal well-being to the need for being for studying their impact on the job satisfaction of pastoral counselors. They used several variables to examine different aspects of the well-being of pastoral counselors: job-related stress, satisfaction with work environment, and perceptions of job competency for professional well-being; marital satisfaction, marital attachment, and family strengths for marital well-being; and, spiritual well-being and well-being at home and at work (psychological and emotional well-being) for personal well-being. Pastoral counselors reported that they were satisfied with their positions in pastoral counseling, with four variables serving as the best predictors of their job satisfaction: personal well-being at work, satisfaction with work environment, spiritual well-being, and job-related stress (80). Though Hill, Baillie, and Walters' study was geared toward the different aspects of the well-being of pastoral counselors impacting their job satisfaction, any study that aims

at examining the impact of pastoral well-being on job satisfaction could benefit much from the knowledge of their research because the functioning of pastoral ministry is similar to that of the work of pastoral counselors in many ways.

While Hill, Baillie, and Walters' study covered the three aspects of pastoral counselors' well-being, this study focused mainly on examining the impact of spiritual well-being on pastors' job satisfaction because spiritual well-being is the foundation and core of one's life and total being. As discussed earlier in the biblical and theological foundation, the nature of human being as in God's image is such that to be human is to be a wholly unified being with integrated well-balanced functioning systems that can experience health and enjoy wellness. Halaas presents a wholeness wheel that illustrates the importance of a person achieving health and wellness and being balanced in meeting one's physical, emotional, social, intellectual, vocational, and spiritual needs (2-5). Pastor as a new creation in Christ, like all other baptized Christians, must exercise self-care in all these six dimensions of physical well-being, emotion well-being, intellectual well-being, social/interpersonal well-being, vocational well-being, and spiritual well-being. The first five areas of well-being are surrounded and supported by spiritual well-being, which is the core of one's being (3). Headley shares the same idea and similarly uses a graph to depict the spiritual dimension of a pastor's life, the inner focus of building intimacy with God through the Spirit, as central to the physical, mental, and emotional dimensions, and before living out as an outflow to the world and ministry to people (189-91). Ellison highlights the importance of spiritual well-being and its interaction with other dimensions of a human being, which is a truly integrative and interactive system:

> It is the *spirit* of human beings which enables and motivates us to search for meaning and purpose in life, to seek the supernatural or some meaning

> which transcends us, to wonder about our origins and our identities, to require morality and equity. It is the spirit which synthesizes the total personality and provides some sense of energizing direction and order. The spiritual dimension does not exist in isolation from our psyche and *soma*, but provides an integrative force. It affects and is affected by our physical state, feelings, thoughts and relationships. If we are spiritually healthy we will feel generally alive, purposeful, and fulfilled, but only to the extent that we are psychologically healthy as well. The relationship is bi-directional because of the intricate intertwining of these two parts of the person. To a lesser extent the spiritual well-being of persons is affected by physical well-being. ("Spiritual Well-Being" 331-32)

Spiritual well-being is the core of one's life and is most important to one's total being.

Stress and spiritual well-being. The effects of stress upon human health and well-being are tremendous, and, as reported, they can cost more than $60 billion in the United States every year due to stress-related physical illnesses (Matteson and Ivancevich). According to Ellison, "Stress is triggered whenever well-being is threatened" (*From Stress* 5). Lazarus believes and suggests that people or things become stressors when they pose a threat to others' well-being, either psychological or physical in nature, due to the way others perceive whether the stimuli is a stressor or not (*Psychological Stress* 26). Stress (distress) is often negatively correlated to one's well-being (Ellison 4-5), and stress may lead to burnout and negatively affect one's job satisfaction. Presence of stress not only creates a negative impact on well-being but also presumes an absence of well-being.

Before elaborating on how a person can move from experiencing stress to regaining well-being (Ellison, *From Stress* 6-10), understanding first the theological nature of stress and well-being in both their original and fallen states is essential. In the beginning during the pre-Fall state, when Adam and Eve were made in God's image, they were intended to live with no stress (11). They were originally in a state of *shalom*, a

state of rest, the true fundamental order of God's original creation. The term *shalom* refers to a state of well-being that results from God's presence and covenantal relationship, and it includes wholeness, completeness, harmony, and integrity (Harris, Archer, and Waltke). In this pre-Fall state, Adam and Eve enjoyed well-being, unbroken wholeness (Ellison 17). Wholeness in the Old Testament is related closely to the concept of holiness. Glenn E. Whitlock maintains that the total person must be involved and not be segmented in order for spiritual holiness or emotional wholeness to be achieved (41-51). Adam and Eve, the prototypes of all that human beings were meant to be, were in a state of spiritual, psychological, and relational harmony that implies both spiritual holiness and emotional wholeness. *Shalom* is the positive life experience and functioning of a person the way God intended.

Ellison identifies eight "ontological givens" that reflect the state of well-being Adam and Eve enjoyed (*From Stress* 12-15). These ontological givens are spiritual, psychological, and interpersonal qualities of what God meant for Adam and Eve to experience as fully functioning human beings. The eight givens, outlined from the first three chapters of Genesis, are important for understanding the state of well-being of a fully functioning human being:

1. Acceptance—an inner sense of being without condemnation, guilt, or shame about one's personal identity (1:31a; 2:25);

2. Belonging—a feeling or sense of unity and intimacy with another person or group of persons (1:26; 2:18, 20, 21-24);

3. Competence—a sense of adequacy and success to conduct oneself so as to enjoy the positive rewards arising out of the conduct (1:28; 2:15, 19-20);

4. Equity—an internal moral orientation of rightness, wrongness, and fairness (2:16-17; 3:1-5);

5. Identity—a self-discerned and consistent pattern of characteristic choices and behaviors over time and across situations (1:26-27; 2:19-20, 23-24; 3:20);

6. Security—an experience of feeling safe and protected physically, emotionally, and spiritually (2:25; 3:8-10);

7. Significance—an emotional belief that one is of value, important and worthwhile (1:26, 31); and,

8. Transcendence—a sense of meaning and purpose for life that arises from one's relationship with God (1:27; 2:7; 3:4-5, 8-24).

In the fallen state, *shalom* was shattered when Adam and Eve yielded to Satan's temptation to shrug off the limitations of their creatureliness. Being creaturely representations of God, they had to live within the boundaries and accountability that God set for their protection and own good, but when they attempted to step out of the boundaries and accountability, *shalom* became shame and distress, brokenness replaced wholeness. Free will given by God to Adam and Eve reflects the sovereignty of God, who is free to choose the ways God wanted without boundaries and limitations (Ellison, *From Stress* 19). Choice is one of the godlike qualities of human beings, and it leads either to hope or despair, depending on whether the choice is right or wrong. However, once Adam and Eve yielded to Satan's appeal to the desire to be free of boundaries and the restrictions of finitude, "to be like God" (Gen. 3:5), they immediately experienced the consequences of finite humanity's attempt to play sovereign God.

The sin of Adam and Eve introduced spiritual, psychological, and relational brokenness and chaos into human experience (Ellison, *From Stress* 19-20). Adam and Eve had intimate and personal fellowship with God, but their relationship with God was shattered, so humankind's relationship with God was affected. Ever since, humankind has been alienated from God who can meet human needs. Furthermore, the relationship of intimacy, trust, and love between Adam and Eve was broken, and isolation between human beings resulted. Lastly, the unified human self became divided and fragmented. From the moment of the Fall, all human beings, except the incarnate Christ, have fully lost the state of *shalom* that God intended for humankind and are constantly struggling to look for ways to escape the effects caused by their sinful condition. Humankind needs to recover their lost well-being.

As presented in Table 2.1, contrasting the ontological givens with the original givens shows not only that human beings have deviated from the ways human beings were meant to be but also illustrates that this deviation created longings to recover the intended experience of well-being (Ellison, *From Stress* 22).

Table 2.1. Original Givens Compared to Ontological Givens

Ontological Given	Original Given
Acceptance	Rejection, shame
Belonging	Isolation
Competence	Inadequacy
Equity	Victimization
Identity	Confusion
Security	Anxiety
Significance	Worthlessness
Transcendence	Meaninglessness, chaos

Although secular psychologists consider the ontological givens and deficits outlined in Table 2.1 as purely psychological, Ellison contends that these givens are actually both psychological and spiritual qualities that reflect the basic integration of human nature as soul and spirit (*From Stress* 15). Even contemporary secular psychologists who do not believe in the theology of creation subscribe to similar fundamental states of human beings (18-19). For examples, Erich Fromm suggests that human beings have four basic needs: rooted-ness, identity, transcendence, and relation (151-64) while James F. T. Bugental views the experience of human beings as a struggle of existential anxiety within a "thrown condition" (445).

Abraham Maslow, one of the giant thinkers of the twentieth century, brings a radical shift of perspective to psychology and begins an entirely new approach to therapy as he realizes the importance of persons finding purpose outside themselves. Since Freud, practitioners in the field of psychology and psychiatry have been oriented toward the pathological, and they study sick, dysfunctional persons. Seeing that studying sick and dysfunctional people alone was not enough as they constituted a poor sample of the population in psychological research, Maslow believes research should include strong and healthy people, defined as vitally alive, fully functioning, radiantly happy *whole* persons. He theorizes human beings as motivated by the gratification of a hierarchy of basic human needs. Starting with physiological needs, a person follows some gratification of that need and movies up in the hierarchy of the needs for security, belongingness and love, self-esteem, and then the emergence of the self-actualization need, which rests on some prior satisfaction of the physiological, security, belongingness and love, and self-esteem needs (35-47). Using the theory of self-actualization, he

describes a composite person as "self-actualized." Maslow's discovery has been a great blessing for the cause of psychological health and emotional wholeness.

Another important contribution is by Christian theologian Paul Tillich, who proposes three main sources of existential anxiety: death and fate, emptiness and meaninglessness, and guilt and condemnation, which support the understanding that stress results from spiritual and psychological deficits (40-54). Christian psychologist G. Peter Schreck sees that human beings need to deal with four relational tasks: identity, intimacy, industry, and integrity (77-108). These psychological theories are in line with the understanding that the ontological givens before the Fall have become spiritual and psychological deficits of givens as a consequence of the Fall for all human beings that result in their brokenness and stress (Ellison, *From Stress* 17).

Life has then become a stressful process of meeting the spiritual and psychological needs generated by the ontological deficits and of recovering the pre-Fall state of well-being that Adam and Eve enjoyed. Human beings, made in God's image, were meant to be wholly unified beings functioning as well-balanced and integrated systems, so the more completely and consistently human beings experience the spiritual and psychological essentials, the higher the levels of well-being they enjoy. Hence, the concept of well-being as *shalom*, a state of spiritual, psychological, and relational harmony, is both a theological and psychological concept that implies not only holiness and wholeness of human personality but also healthiness. Wholeness and health of human personality are fundamentally related. John A. Sanford points out that wholeness and health have the same origin in the Saxon language (6). To be a wholly functioning human means to be a healthy person in terms of different aspects of one's well-being,

including spiritual, psychological, relational, and physical well-being. This integrative human personality view of incorporating holiness, wholeness, and health provides the basis for the examination of pastoral well-being in this study. Spiritual and psychological health are optimum when all parts of the person are functioning harmoniously together (Ellison, *From Stress* 124).

Speaking in terms of Selye's theory, the goal of any person, and any pastor as well, who is facing stress and is in the readjustment and adaptation process is to find ways to minimize distress and facilitate eustress in alignment with God's plan and guidelines for humans to experience well-being ("Stress Concept" 141). The overall aim of God's plan is then for all human beings, including pastors, to recover their well-being and for them to enjoy and experience spiritual health (spiritual well-being), emotional health and maturity (emotional well-being), healthy relationships (relational well-being), and physical health (physical well-being).

Spiritual well-being. The main reason behavioral scientists, including sociologists and psychologists, have ignored or avoided the study of spiritual well-being is that terms such as *spiritual* and *well-being* have subjective meanings that are difficult to conform to operational definitions (Campbell 331). The measurement of spiritual well-being is like any phenomenon such as attitudes, emotions, values, and intelligence, that cannot be directly or easily observed but is both essential and measurable by developing indicators of spiritual well-being.

David O. Moberg first conceptualized spiritual well-being as having vertical and horizontal dimensions (*Spiritual Well-Being*). The vertical dimension refers to a person's sense of well-being in relation to God, whereas the horizontal dimension refers to a sense

of life purpose and satisfaction without any special religious connotation. Though both dimensions involve the need for transcendence, they are partially distinctive and, at the same time, affect each other and have some statistical overlap. Spiritual well-being is a person's state of healthy spirituality in terms of beliefs and relationship with God and in the sense of having meaning and purpose in life. As defined by Ellison, spiritual well-being is primarily the result of a positive relationship with God that grounds a person in the knowledge and experience of God's love (*From Stress* 173). When a person is in a personal and satisfying relationship with God, seven of the lost ontological givens—acceptance, belonging (love), competence (adequacy), equity (respect), identity, security, and significance—are being recovered in one's being. As a person's relationship with God deepens, a sense of one's vocation or calling emerges. As a result, the last of the lost givens, transcendence, is recovered into one's being. Transcendence is the sense of a person's commitment to God and godly purposes that bring satisfaction and carries ultimate meaning in life.

Ellison notes that spiritual well-being is not the same as spiritual health but a reflection of it (*From Stress* 174). Empirically, measuring "the inner contours of one's spirit," is difficult; spiritual well-being as a reflection of spiritual health serves as a general indicator and helpful approximation of a person's spirituality ("Spiritual Well-Being" 332). Spiritual well-being is not the same as spiritual maturity. While spiritual maturity may produce a very positive sense of spiritual well-being, a person who is not particularly mature may also experience spiritual well-being (*From Stress* 174). For example, a newborn Christian who is not spiritually mature may have a very high sense of spiritual well-being but be very immature spiritually. Any strategies to promote the

spiritual well-being of people should be aimed at improving the quality of their relationship with God and their existential state ("Spiritual Well-Being" 332).

The biblical and holistic view of human nature and the integrative nature of spiritual well-being are well supported by research into the experience of spiritual well-being. Spiritual well-being is not just strictly a spiritual matter but is interactive with the whole person in the sense that "one's relationship with God and ultimate meaning not only are influenced by other people and life's events but influence the way that we perceive and process life experience" (Ellison, *From Stress* 173-74). The most extensive measure of subjective and spiritual well-being is the Spiritual Well-Being Scale (SWBS), designed by R. F. Paloutzian and C. W. Ellison. The SWBS provides a general measure of a person's spiritual well-being by examining people about their religious well-being (satisfaction with one's relationship with God) and existential well-being (life purpose and satisfaction). The SWBS has been widely used in research and different clinical settings, including university hospitals, nursing schools, schools of social work, psychology clinics, churches, and many dissertations and thesis projects (Ellison, *From Stress* 175). Studies report that spiritual well-being is positively related to physical well-being. In terms of psychological well-being, research shows that those with higher spiritual well-being were motivated by a sense of self-actualization (Crumpler) and have greater self-esteem (Paloutzian and Ellison). Those with lower levels of spiritual well-being have greater depression, stress, psychopathology, aggressiveness, and conflict avoidance. Spiritual well-being has positive impact on pastoral job satisfaction, while spiritual well-being is negatively correlated to pastoral burnout and stress.

Pastoral spiritual well-being. Spiritual well-being presupposes a balanced and harmonious functioning of the entire human system, and it is especially interactive with transcendence (Ellison, *From Stress* 176). The two-dimensional conceptualization of the SWBS, religious and existential well-being, brings out the meaning of transcendence, a sense of ultimate meaning for one's life that arises from one's relationship with God.

Religious well-being measures a person's satisfaction with one's relationship with God. Because the biblical understanding of well-being is the word *shalom*, which means absence of conflict and disharmony, or wholeness and completeness, spiritual well-being is then the state of a human being first rooted in the restoration of a relationship with God, which was originally intended by God but has been broken by sin and made right by the atonement and reconciling work of Jesus Christ (Ellison, *From Stress* 176-77). Transcendence is primarily rooted in a person's harmonious relationship and deep connection with God that results in one given the ability to discover and experience life meaning that goes beyond the purely natural.

Existential well-being measures a person's life purpose and satisfaction. Building on one's relationship with God, spiritual well-being is also rooted in the transcendence of one's ultimate meaning and purpose that arises form a sense of divinely ordained vocation (Ellison, *From Stress* 179). Ephesians 2:10 says, "For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do." Pastors and all Christians who are committed to a personal and deep relationship with God through the reconciling work of Jesus Christ are God's workmanship and can enjoy transcendence by living out God's kingdom and fulfilling God's purposes on earth. The spiritual well-being of pastors, like any other people, is an

integrative and interactive part of a person who is a wholly functioning, integrative, and interactive system, and pastors can enjoy a high level of spiritual well-being, which impacts positively their lives, ministry, and job satisfaction.

Summary

In summary, pastoral vocation takes its roots in the existential meaning of transcendence. Pastors experience the highest levels of spiritual well-being when they sense that their vocation is rooted in a relationship with God and a divine purpose that "transcends the temporal, the transient, and the trivial" (Ellison, *From Stress* 180). However, pastors who report low levels of spiritual well-being are very likely to experience some spiritual and emotional difficulties that may be shown forth in the examination of their burnout or stress. Stress and burnout may come often and always in the course of a pastor's way of life. A pastor's spirituality and spiritual well-being ultimately determine his or her approach to handling stressful events and occasions in life and ministry.

CHAPTER 3

METHODOLOGY

Pastors as the primary spiritual leaders of the church are a very important source of support to people and families both within and outside the church. Due to their calling and profession, they offer guidance and comfort to people. Whether pastors are satisfied or not with their vocation is an important matter because their performance and effectiveness is directly related to their job satisfaction or dissatisfaction. The job satisfaction of pastors may be directly related to their levels of burnout and spiritual well-being. The purpose of this dissertation was to examine the impact of burnout and spiritual well-being on the job satisfaction of the pastors within the Methodist Church in Singapore to determine which of them serve as best predictors for job satisfaction.

Research Questions

To develop a better understanding of burnout and spiritual well-being, their relationship with pastoral job satisfaction, and the relationship between burnout and spiritual well-being, I asked four research questions. The first research question focused on examining which of the three dimensions of burnout that the MCS pastors were experiencing impacted their job satisfaction. The second research question evaluated which aspects of spiritual well-being impacted the MCS pastors in their job satisfaction. The third research studied the correlation among burnout, spiritual well-being, and the job satisfaction of the pastors within the Methodist Church in Singapore. The fourth research question attempted to discover which of the components of burnout and spiritual well-being served as best predictors for the job satisfaction of the MCS pastors. I also

surveyed what kind of work hours and tasks causing stress to the MCS pastors and impacted their job satisfaction.

Research Question #1

What is the level of burnout of the pastors within the Methodist Church in Singapore?

Understanding the psychological and emotional life of the MCS pastors in terms of their extent and experience of burnout was an important purpose of this study. The emotional and psychological well-being of pastors may be affected when they performed the key pastoral role of the cure of souls. The level of burnout MCS pastors were experiencing was measured by the three dimensions of emotional exhaustion, depersonalization, and personal accomplishment. The measurement of the three pastoral burnout variables gave insight about the extent of the influence burnout had on pastors' job satisfaction. The Maslach Burnout Inventory provided data.

Research Question #2

What is the level of spiritual well-being of the pastors within the Methodist Church in Singapore?

The level of spiritual well-being MCS pastors were enjoying was measured in terms of the three variables of overall spiritual well-being, religious well-being, and existential well-being. The Spiritual Well-Being Scale provided the information.

Research Question #3

What is the correlation among burnout, spiritual well-being, and the job satisfaction of the pastors within the Methodist Church in Singapore?

By studying the correlations among burnout, spiritual well-being, and the job satisfaction of the pastors within the Methodist Church in Singapore, I was able to tell whether both burnout and spiritual well-being have a positive or negative correlation with job satisfaction, and if burnout and spiritual well-being have a negative correlation. I wanted to ascertain if the findings of other studies saying that burnout is negatively correlated to job satisfaction and spiritual well-being is positively correlated to job satisfaction are also true in the case of MCS pastors. I was also interested to know if burnout is negatively correlated to spiritual well-being. Correlation tests were run in order to observe possible correlations among the different variables.

Research Question #4

Which of the components of burnout and spiritual well-being serve as best indicators for impacting the job satisfaction of pastors within the Methodist Church in Singapore?

This research question helped me to understand the strength of each of the three components of burnout and spiritual well-being. The answers and insights gained from this question helped me find out among the six variables of emotional exhaustion, depersonalization, personal accomplishment, religious well-being, existential well-being, and spiritual well-being serve as best indicators for impacting the job satisfaction of MCS pastors.

I also examined what kind of work hours and tasks caused stress to the pastors in the MCS as research showed that stress may lead to burnout and both stress and burnout are negatively correlated to job satisfaction. I expected the MCS pastors to experience a high degree of stress due to their long work hours and some tasks they performed and that

stress would lead to a certain degree of burnout that negatively impacted their job satisfaction. Finally, I used a researcher-designed questionnaire to elicit the overall job satisfaction of MCS pastors in their pastoral profession. Answers to this research questionnaire provided an overall assessment for understanding whether the MCS pastors had high, moderate, or low levels of job satisfaction in their profession. I expected most of them to score either a moderate or high level of overall job satisfaction in their pastoral profession.

Population and Participants

As the purpose of my study was to examine whether the pastors in the MCS were satisfied with their vocation and what aspects of burnout and spiritual well-being impacted their job satisfaction, and because the population is not very large the participants of this study are the same as the population. All the pastors from the three annual conferences of the CAC, the TRAC, and the ETAC within the MCS were invited to take part in the survey, with only one limiting criteria that each participant of the study had to fulfill: full-time pastorship in active pastoral ministry within the MCS. Measures including collecting data during pastors' gatherings, administering the questionnaire in person, and e-mailing the questionnaire to those who missed the previous survey opportunities were taken to ensure that this study achieved maximum involvement of MCS pastors. The potential respondents I identified for the study, about ninety odd in total, were all full-time pastors actively doing pastoral ministry in the MCS. In using the largest population as the sample, the intention and advantage was that the findings of the study could be reflective of the entire ministerial population of the MCS.

Research Design

The study used a correlational design to examine relationships among spiritual well-being, burnout, and job satisfaction of MCS pastors so as to examine which components of spiritual well-being and burnout would serve as the best indicators of their job satisfaction. I used instruments to assess the levels of pastoral burnout and pastoral spiritual well-being and to explore each of the three pastoral spiritual well-being variables and pastoral burnout variables so as to determine which of the variables had strongest influence on the job satisfaction of MCS pastors. Standardized questionnaires used in the survey included the Spiritual Well-being Scale and the Maslach Burnout Inventory-Human Services Survey. I also used a personal information questionnaire to gather the demographic data of the pastors and included in this questionnaire a few researcher-designed questions that surveyed the stress-causing work hours and tasks and a single question to estimate overall job satisfaction of the of MCS pastors.

Instrumentation

In order to answer the four research questions, the study used measures and instruments from other research on the impact of burnout and well-being on job satisfaction of professionals. It also employed instruments whose conceptualization fitted the dissertation by answering the four research questions.

Spiritual Well-Being Scale

The SWBS created by Paloutzian and Ellison has two subscales measuring religious well-being and existential well-being. SWBS was used in this study as a means of measuring these two dimensions of the pastors' spiritual well-being (see Appendix A). The instrument collected responses to twenty items on a seven-point Likert-type scale,

ranging from *strongly agree* to *strongly disagree*. Likert-type items can usually have up to seven choices with *neutral* or *undecided* as the middle choice (Patten 34-35). The response items were assigned numerical values ranging from 1-7, with ten of them designed to measure religious well-being and ten designed to measure existential well-being. Scores for the two subscales were added to provide an overall measure of spiritual well-being. Considerable evidence exists to support the SWBS as a reliable and valid measure of subjective well-being and quality of life. For reliability, Ellison reports test-retest reliability coefficients of .93 for the SWBS ("Spiritual Well-Being" 333). Paloutzian and Ellison report test-retest with a one-week interval ranging as follows: .96 for the RWB, .86 for the EWB, and .93 for the SWB (233). With regard to internal consistency, Ellison reports a Cronbach's alpha coefficient (an index of internal consistency) of .89 while other researchers find the alpha coefficient ranging from .87 to .91 for the RWB, .78 to .91 for the EWB, and .76 to .93 for the SWB. The content of the items suggests face validity, and scores on the spiritual well-being scale have correlated in the same direction predicted by other established scales (333).

According to Ellison, spiritual well-being involves a religious component and a social-psychological component, the vertical and horizontal components. The vertical dimension refers to a sense of well-being in relation to God, while the horizontal dimension refers to a sense of life purpose and satisfaction ("Spiritual Well-Being" 331). Both dimensions involve transcendence and both affect and reinforce the other. While spiritual well-being is not the same as spiritual health, spiritual well-being may be a good indicator and expression of spiritual health. A person who is spiritually healthy will generally feel alive, purposeful, and fulfilled but only to the extent that he or she is also

psychologically healthy.

Maslach Burnout Inventory

Among the instruments designed to measure dimensions of burnout syndrome, researchers found the Maslach Burnout Inventory by far the most reliable and valid indicator of occupational burnout (Maslach, Jackson, and Leiter). Since its invention by Maslach over twenty-five years ago, new versions have been developed, and now several versions exist. The version I used was the Maslach Burnout Inventory-Human Services Survey, specially designed to examine aspects of burnout experienced by human service professions, which I also found appropriate for assessing pastors' extent of burnout.

As previously mentioned, burnout syndrome comprises three dimensions: emotional exhaustion, depersonalization, and lack of personal accomplishment. These three dimensions are divided into three separate subscales of twenty-two items to measure burnout. The subscale of emotional exhaustion (EE) examines the participants' feelings of being emotionally overextended and exhausted by job demands with nine items. The five items of the subscale of depersonalization (DP) assesses the pastors' lack of feelings and impersonal responses to the people to whom they give service. The eight items of the subscale of personal accomplishment (PA) evaluates the pastors' feelings of proficiency and achievement pertaining to their interaction with other people in the course of their work (Maslach and Jackson).

I used the MBI-HSS in this research as a means of measuring the pastors' frequency of experienced burnout (see Appendix B). The instrument gathered scores on a seven-point Likert-type frequency scale: 0 = never, 1 = a few times a year or less; 2 = once a month or less; 3 = a few times a month; 4 = once a week; 5 = a few times a week;

6 = every day. Participants considered to be experiencing low levels of burnout would score 0-16 on the EE subscale, 0-6 on the DP subscale, and 39 or higher on the PA subscale. Pastors experiencing moderate levels of burnout would score 17-26 on the EE subscale, 7-12 on the DP subscale, and 32-38 on the PA subscale. Pastors experiencing high levels of burnout would score 27 and higher on the EE subscale, 13 and above on the DP subscale, and 0-31 on the PA subscale.

The validity and reliability of the MBI-HSS are well documented in various studies. Christina Maslach, S. E. Jackson, and M. P. Leiter establish construct validity by means of a long process of an extensive factor analysis. The preliminary form of the MBI-HSS, which consisted of forty-seven items, was first administered to a sample of 605 participants from a variety of health and human service professionals. After the first analysis, the initial list of forty-seven items was reduced to twenty-five that met the developers' criteria. Then, this new form was administered to a new sample of 420 participants in order to obtain confirmatory data for the pattern of factors. The result of the second study was that three of the items became subscales of the MBI-HSS.

Regarding the reliability of the MBI-HSS, Maslach, Jackson, and Leiter demonstrate good internal consistency reliability. Cronbach's reliability coefficient alphas for the subscales are as follows: .9 for EE, .79 for DP, and .71 for PA. Regarding test-retest reliability, R. T. Lee and B. E. Ashforth found test-retest reliability correlation coefficient alphas of .74 for EE, .72 for DP, and .65 for PA during an eight-month interval. Another study conducted by M. P. Leiter and J. Durup for a three-month period found test-retest correlation coefficient alphas of .75 for EE, .64 for DP, and .62 for PA during an eight-month interval.

Personal Information Questionnaire

The study used a personal information questionnaire to retrieve specific data pertaining to the pastors' background, including age, gender, education, marital status, current service position, and the number of years of service in the pastoral vocation (see Appendix C). Demographic information was good for providing the sample characteristics.

I used the personal information questionnaire to include a few researcher-designed questions to gather information from the MCS pastors regarding their work hours, whether they found such work hours emotionally taxing, and which of the roles they found to be difficult and stressful.

Brouwer finds that pastors in the Dutch Reformed Church who work for an average workweek of fifty-five to sixty hours experience severe work stress because of the number of hours they spend working. Based on the practice of most occupations in Singapore, working a minimum of forty-four hours per week (5½ days for eight hours per day), I designed a question to find out the number of hours the pastors in the MCS spend in their work per week in the following seven categories, using four-hour intervals: (a) 44 hours or less, (b) 45-48 hours, (c) 49-52 hours, (d) 53-56 hours, (e) 57-60 hours, (f) 61-64 hours, and (g) 65 hours and above.

Having reported about the number of hours they spent in their work, the next question asked of the pastors was, "Do you find your work hours emotionally taxing?" They responded either, "Yes," "No," or "Sometimes." The traditional practice was for the pastors in Singapore to enjoy one day off out of every week of work. I expected every pastor to work for at least six days for eight hours a day, which gave a total of at least

forty-eight hours, so I would not be surprised if some pastors fell into categories (b) and (c). Due to Brouwer's study that pastors who worked for at least 55-60 hours per week experienced severe work stress and burnout symptoms, I expected similar results would happen in the MCS: The pastors who fell into categories (d) and (e) would face some work stress and at least moderate levels of burnout symptoms, and those who fell into categories (f) and (g) would experience severe work stress and high levels of burnout symptoms.

Evers and Tomic examine which of the five main pastoral tasks of administration, management, pastoral care, catechism, and education pastors found difficult. I used instead the prophetic role of preaching and teaching, priestly role of caring and counseling, and kingly role of governance, management, and administration for the third researcher-designed question to find out which role was causing stress for the MCS pastors. The idea of the three pastoral roles is based on the Christian tradition of using the threefold office of prophet, priest, and king to explain the work of Christ. The participants responded to the question, "Which of the following three tasks do you consider to be difficult?" in the following five categories: *no difficulty*, *little difficulty*, *some difficulty*, *high difficulty*, or *not applicable* for areas not specifically involved in their current position.

Lastly, I used a researcher-designed question, adapted from the work of Hill, Baillie, and Walters on the well-being of pastoral counselors as determinants of their job satisfaction (73) to elicit the overall job satisfaction of the MCS pastors in their vocation: "All in all, to what extent are you satisfied with your vocation as a pastor?" Though a single question, it often proves a valid indicator of overall satisfaction (Thierry). Job

satisfaction is inherently so broad that the single question of overall job satisfaction becomes a more valid and inclusive dependent measure of job satisfaction than a more lengthy list of job satisfaction factors (Robins 30-130). The participants responded to the overall job satisfaction question in the following five categories: very satisfied, somewhat satisfied, mixed feelings, somewhat dissatisfied, and very dissatisfied.

Variables

The project had three sets of variables, namely, pastoral spiritual well-being variables, pastoral burnout variables, and pastoral job satisfaction variable:

1. Pastoral spiritual well-being variables—the overall spiritual well-being, religious well-being, and existential well-being;

2. Pastoral burnout variables—emotional exhaustion, depersonalization, and personal achievement; and,

3. Pastoral job satisfaction variable.

Potential intervening variables may include age, gender, education, service position, and years of service of the participants. Pastoral spiritual well-being is positively related to pastoral job satisfaction, while pastoral burnout is negatively related to pastoral job satisfaction.

Data Collection

I identified altogether ninety odd potential respondents from the three respective annual conferences within the MCS who fit the survey participation criteria and informed them by e-mail one week before the intended date of conducting the survey that they were invited to take part in the survey. The e-mail basically served the function of a cover letter to invite the potential respondents to participate in the survey and to inform them

when and where the survey was to be conducted (see Appendix D). More importantly, the e-mail also sought to explain the purpose of the survey and why their contribution toward the project was important for themselves and as well the MCS as a whole. The potential respondents were also told that if for some reason they could not be present on the intended date of the survey, the survey would still be available to them through other alternative modes. I took this procedure to ensure that every potential respondent had an equal chance to take part in the survey. The cover letter ended by thanking them for participating in the survey and informing them that they did not have to reply to the e-mail.

The main mode of survey took place through on-the-spot administration during the pastors' monthly gathering in three settings in 2009 and 2010. I formed a research reflection team comprising four persons other than myself to provide feedback for the dissertation writing and to help out in the administration of collection and analysis of data for my dissertation. During the gathering, two of my team members were present, and they helped to distribute the survey questionnaire to the participants. The respondents took between twenty to thirty minutes to fill out the survey. I gave each of the participants a package containing various articles in the following order: the cover letter (see Appendix D), all the questionnaires including the SWBS (see Appendix A), the MBI-HSS (see Appendix B), and the personal information questionnaire (PIQ; see Appendix C). On the front page of the survey package was a sticker that says, "A Survey for the Pastors of the MCS." I arranged the cover letter as the first item in the survey package to remind the participants of the purpose and importance of the survey. The questionnaires followed in a logical sequence from Appendix A to C so that the

participants could move easily from one questionnaire to another. I also explained to them that the questionnaires were self-explanatory and that when they finished answering all the questions they were to remain in their seats and wait for others to finish. They were told they had between twenty to thirty minutes to complete the questionnaires and at the end of the survey the research team members would go around to collect the answered questionnaires from them. Another important instruction given to them was that they did not need to provide their name on the survey forms, and confidentiality would be ensured for all responses given in the survey.

As mentioned earlier, to make sure every potential respondent had equal opportunity to take part in the survey, and to offer a choice to those who did not complete the survey questionnaires during the pastors' gathering, I followed up by e-mail after the on-the-spot administration to find out whether the potential respondents would like to take part in the survey. I e-mailed to them the next day after the initial contact the survey questionnaires with instructions explaining how they should answer the survey and mail back the answered questionnaires. They had a maximum of fourteen days to e-mail back to me the answered questionnaires. After fourteen days, I called those who had not yet returned the answered questionnaires to ask if they needed any help or extra time and to tell them the closure for submission of the survey questionnaires would be in three days' time and their cooperation was very much appreciated.

The whole process of data collection took place in three settings in 2009 and 2010. Eighty-seven pastors responded. A member of my reflection team kept the answered questionnaires for descriptive statistical analysis to turn into major findings.

Data Analysis

A member of my reflection team, who is a PhD student majoring in statistics at the National University of Singapore, offered advice on analyzing the quantitative data and turning out descriptive statistics to describe the participants' characteristics and to evaluate whether the results were normally distributed. I also utilized Cronbach's alpha to estimate the internal consistency of each of the instruments.

In an effort to analyze the collected data and explore both the predictive power of the variables on pastoral job satisfaction and the relationships between these variables, I employed correlation analysis. The correlational model allowed me to test out the influences of each of the two sets of variables, namely the burnout variables and spiritual well-being variables, on pastoral job satisfaction. I observed that certain variables had stronger impact on pastoral job satisfaction. I used Pearson's correlation coefficients to determine the strength and direction of relationships among the variables. Again, I observed that the correlations among the variables were clear with some strong correlations and others moderate. Overall, I was able to reach conclusions concerning pastoral job satisfaction and its relationships with spiritual well-being and burnout.

Confidentiality and Anonymity

To ensure confidentiality, I did not ask for names of participants in the questionnaires. My research reflection team assigned codes to all the questionnaires for administration and analysis purposes. I gave the potential respondents a choice as to whether they would take part in the survey or not. I had access to nothing other than the questionnaire answers and analyzed data. I destroyed all the original answered questionnaires at the conclusion of the study.

CHAPTER 4

FINDINGS

Problem and Purpose

Job satisfaction is linked both to spiritual well being and burnout. Spiritual well-being is a person's spirituality in terms of his or her beliefs and relationship with God and in the sense of having meaning and purpose in life. The higher is a person's spiritual well-being, the higher the person's job satisfaction, and vice versa. A person who experiences burnout enjoys lower job satisfaction, and vice versa. The purpose of this dissertation was to examine the impact of burnout and spiritual well-being on the job satisfaction of the pastors from three annual conferences, namely the CAC, the TRAC, and the ETAC, within the Methodist Church in Singapore to determine which of them serve as best predictors for their job satisfaction.

Four research questions guided this study: What is the level of burnout of the pastors within the Methodist Church in Singapore? What is the level of spiritual well-being of the pastors within the Methodist Church in Singapore? What is the correlation among burnout, spiritual well-being, and the job satisfaction of the pastors within the Methodist Church in Singapore? Which of the components of burnout and spiritual well-being serve as best indicators for impacting the job satisfaction of pastors within the Methodist Church in Singapore?

Profile of Participants

Eighty-seven pastors from three annual conferences within the Methodist Church in Singapore took part in the questionnaire-survey (one participant gave incomplete information for many parts). Thirty-seven were from the CAC, forty-five from TRAC,

and five from ETAC. I used questionnaires on burnout, spiritual well-being to evaluate the levels of burnout and spiritual well-being the pastors have experienced, and three researcher-designed questions to assess the kind of work hours and tasks that may have caused stress to the pastors.

The demographic questionnaire collected information from the pastors, including their gender, age, marital status, highest education, number of years in ministry, and current service position. Seventy-three participants (83.9 percent) were male, and fourteen participants (16.1 percent) were female.

Three participants (3.6 percent) reported they were between the ages of 20 to 30 while eleven participants (13.1 percent) the ages of 31 to 40. Thirty-four participants (40.4 percent) were between the ages of 41 to 50 and twenty-three participants (27.4 percent) the ages of 51 to 60. Thirteen participants (15.5 percent) were over the age of 60 (see Table 4.1). Three participants did not disclose their age.

Table 4.1. Participant Age Information (N = 84)

Age	N	%
20-30	3	3.6
31-40	11	13.1
41-50	34	40.4
51-60	23	27.4
60+	13	15.5

Seventy-five participants were married. Seven had never been married while five did not disclose information. Six pastors have a Bachelor of Theology. Sixteen pastors

have a minimum education requirement of a Bachelor of Divinity as set by the conference for ordination requirement. Twenty-nine have Master of Divinity degrees, while ten have Master of Ministry degrees. Nine have Master of Theology degrees, and ten have doctoral degrees. Seven did not disclose their academic achievement.

The information on the number of years the pastors were serving in ministry was categorized into 1-10 years, 11-20 years, and over 20 years. A total of twenty-one pastors (24.4 percent) had served for more than twenty years, twenty-three (26.8 percent) for 11-20 years, and forty-two (48.8 percent) for 1-10 years (see Table 4.2).

Table 4.2. Participant Years in Ministry Information

Conference	1-10 yrs		11-20 yrs		20+ yrs	
	N	%	n	%	n	%
CAC (N=37)	16	43.2	11	29.7	10	27.0
TRAC (N=44)	24	53.3	10	22.2	10	22.2
ETAC (N=5)	2	40.0	2	40.0	1	20.0
TOTAL (N= 86)	42	48.8	23	26.8	21	24.4

Research Question #1

The Maslach Burnout Inventory-Human Services Survey addressed the first research question: What is the level of burnout of the pastors within the Methodist Church in Singapore? The inventory uses three subscales to measure three aspects of the burnout syndrome: emotional exhaustion, depersonalization, and lack of personal accomplishment.

Burnout measures as a continuous variable, with scores ranging from low to moderate to high degrees of experienced feeling, and the level of burnout the pastors

from the three annual conferences (CAC, TRAC, and ETAC) experienced were categorized into sections of low, moderate, and high. For the EE subscale, high degree scores were twenty-seven or above, moderate degree scores were between seventeen and twenty-six, and low degree scores were from zero to sixteen. DP scores of thirteen and over are considered high, seven to twelve moderate, and zero to six low. PA scores of zero to thirty-one are high, thirty-two to thirty-eight are moderate, and thirty-nine and above are low.

As shown in Table 4.3, the mean score for all the eighty-five MCS pastors was 17.51 for EE, 7.51 for DP, and 26.2 for PA. The standard deviation was 7.5 for EE, 4.06 for DP, and 7.21 for PA. In order to determine internal consistency reliability of the results of the MBI-HSS as an instrument that is the composite of the three subscales of EE, DP, and PA measured by twenty-two items, a Cronbach's coefficient alpha was computed on the twenty-two items, yielding a composite of .84. Table 4.3 shows the alpha value in each subscale.

The three burnout subscales do not combine into a single score, and three measures of burnout are used to evaluate the potential factors. As observed in Table 4.3, the reliability score for DP and PA was .53 and .58 respectively. They both fell short of the acceptable level of $\alpha = .7$ for observing and reporting significant findings. The EE subscale had a reliability score of .8 and was above the acceptable level of $\alpha = .7$ and therefore serves as an important indicator for observing and reporting significant findings. The subscale of EE for each of the three annual conferences was evaluated separately and then conference comparison was made.

Table 4.3. Means, Standard Deviation, and Internal Consistency Reliability of Burnout Subscales

MBI-HSS	Mean	SD	Reliability (α)	# of Items
Emotional exhaustion	17.51	7.50	0.80	9
Depersonalization	7.51	4.06	0.53	5
Personal accomplishment	26.2	7.21	0.58	8

Table 4.4 shows that for emotional exhaustion, out of the total of eighty-five participants, ten MCS pastors (11.8 percent) fell in the high degree of the subscale, with four (4.7 percent) from CAC, six (7.1 percent) from TRAC, and none from ETAC. Of significance was also that a total of thirty-two (37.6 percent) MCS pastors experienced a moderate degree of EE, with eleven (12.9 percent) from CAC, sixteen (18.8 percent) from TRAC, and five (5.9 percent) from ETAC.

Table 4.4. EE Subscale for MCS (N=85)

CONFERENCE	LOW		MOD		HIGH	
	N	%	n	%	n	%
CAC	19	22.4	11	12.9	4	4.7
TRAC	23	27.1	16	18.8	6	7.1
ETAC	1	1.2	5	5.9	0	---
Total	43	50.6	32	37.6	10	11.8

The sample size of ETAC was too small and, therefore, incompatible for cross-conference comparison. Since both the overall score of the MCS pastors in the high degree and moderate degree of the EE subscale was 11.8 percent and 37.6 percent respectively, these higher than 10 percent figures of EE in the high and moderate degree

of the burnout subscale showed the current burnout rate and the potential risk exposure of burnout that the CAC and TRAC pastors were facing.

Specifically, eleven out of the eighty-four respondents (31 percent) who listed their ages in the 31-40 range were the highest proportion of pastors who experienced a moderate level of emotional exhaustion. The other age ranges were quite evenly spread out among the three levels of emotional exhaustion. In addition, the EE subscale showed variations with respect to the education obtained by the pastors. Among the pastors with Bachelor of Divinity and Master of Divinity degrees, a higher proportion of them experienced moderate levels (seventeen out of thirty-two respondents, 53.1 percent) than the high level (four out of thirteen respondents, 30.8 percent) of emotional exhaustion. Among the pastors with Master of Ministry, Master of Theology, and doctoral degrees, a higher proportion was in the high level (six respondents out of thirteen, 46.2 percent) than in the moderate level of EE (nine respondents out of thirty-two, 30.8 percent). Concerning number of years of service, most of the pastors who have worked at most ten years in this vocation generally experienced lower levels of emotional exhaustion. Interestingly, those pastors who had worked the longest number of years tended also to have lower values on the EE scale.

Research Question #2

The Spiritual Well-Being Scale answered the second research question: What is the level of spiritual well-being of the pastors within the Methodist Church in Singapore? Three primary scores were obtained from this scale: religious well-being score, existential well-being score, and spiritual well-being score. The RWB score is a measure of how a person views his or her relationship with God. The EWB score measures a

person's level of life satisfaction and purpose. The SWB score is a composite measure of a person's overall well-being. The scoring range falls into the categories of low, moderate, and high. For both the RWB subscale and EWB subscale, high degree scores range from fifty to sixty, moderate degree scores range between twenty-one and forty-nine, and low degree scores fall between zero to twenty. SWB scores of one hundred to 120 are considered high, forty-one to ninety-nine are moderate, and zero to forty are low.

As shown in Table 4.5, the mean score for the overall eighty-seven respondents was 50.69 for RWB, 46.85 for EWB, and 37.54 for SWB. The standard deviation was 10.2 for RWB, 10.36 for EWB, and 10.49 for SWB. In order to determine internal consistency reliability of the results of the SWBS as an instrument that is a composite of the two subscales of RWB and EWB measured by a total of twenty items, a Cronbach's coefficient alpha was computed on the twenty items. Table 4.5 shows its value in each subscale.

As observed in Table 4.5, the reliability for the SWBS composite was $\alpha = .92$, which was above the acceptable level of $\alpha = .7$ and close to Ellison's test-retest coefficient of .93, making the SWBS as a whole, a trustworthy instrument for observing significant findings. Both the reliability coefficients for RWB and EWB were .89 and .84 respectively and were above the acceptable level of $\alpha = .7$ but below Paloutzian and Ellison's test-retest coefficients of .96 and .86. With regard to internal consistency, the Cronbach's alpha coefficients indicated in this study were all within the range shown in other research: .92 for SWB within .76 to .93, .89 for RWB within .87 to .91, and .84 for EWB within .78 to .91. All the three subscales of SWB, RWB, and EWB, therefore, serve as important indicators for observing and reporting significant findings.

Table 4.5. Means, Standard Deviation, and Internal Consistency Reliability of Spiritual Well-Being Subscales

SWBS	Mean	SD	Reliability (α)	No. of Items
Religious well-being	50.69	10.20	0.89	10
Existential well-being	46.85	10.36	0.84	10
Spiritual well-being (Composite scores)	37.56	19.49	0.92	20

The three subscales of RWB, EWB, and SWB for each of the three annual conferences were evaluated separately and then compared by conference.

Religious Well-Being

The religious well-being subscale had the largest number of pastors who scored in the high level. A score of 50-60 was required for the high range and a total of fifty-seven MCS pastors (65.5 percent) were in this range, with nineteen (21.8 percent) from CAC and 38 (43.7 percent) from TRAC. A score of 21-49 was required for the moderate range and a total of thirty (35.5 percent) participants scored in this range, with eighteen (20.7 percent) from CAC, seven (8 percent) from TRAC, and five (5.7 percent) from ETAC. All the MCS pastors were in either the high range or moderate range of the scale.

Table 4.6. RWB Subscale for MCS (N=87)

CONFERENCE	LOW		MOD		HIGH	
	n	%	n	%	n	%
CAC	0	---	18	20.7	19	21.8
TRAC	0	---	7	8.0	38	43.7
ETAC	0	---	5	5.7	0	---
Total	0	---	30	34.5	57	65.5

Existential Well-Being

The existential well-being scores of the MCS pastors in the high range were lower than the religious well-being scores (see Table 4.7). A score of 50-60 was required for the high range and a total of forty-one MCS pastors (47.1 percent) were in this range, with eleven (12.6 percent) from CAC and thirty (34.5 percent) from TRAC. Samples from both CAC and TRAC showed the scores of EWB subscale in the high range were lower than the RWB subscale. A score of 21-49 was required for the moderate range, and a total of forty-four participants (50.6 percent) scored in this range, with twenty-four (27.6 percent) from CAC, fifteen (17.2 percent) from TRAC, and five (5.7 percent) from ETAC. Nearly all of the MCS pastors enjoyed a high to moderate sense of existential well-being.

Table 4.7. EWB Subscale for MCS (N=87)

CONFERENCE	LOW		MOD		HIGH	
	N	%	n	%	N	%
CAC	2	2.3	24	27.6	11	12.6
TRAC	0	---	15	17.2	30	34.5
ETAC	0	---	5	5.7	0	---
Total	2	2.3	44	50.6	41	47.1

Spiritual Well-Being

The spiritual well-being scale as a composite scale offers a score that ranges from 0-120. In this scale a high range of spiritual well-being is a score from 100-120. The moderate range is a score of 41-99, and a low range is 0-40. Out of the total of eighty-seven respondents, fifty-one pastors (58.6 percent) were in the high degree, and thirty-five (40.2 percent) were in the moderate range (see Table 4.8). Only one pastor (1.1 percent) from CAC scored in the low range. Among those in the high range, seventeen (19.5 percent) were from CAC, and thirty-four (39.1 percent) were from TRAC. Among those in the moderate range, nineteen (21.8 percent) were from CAC, eleven (12.6 percent) were from TRAC, and five (5.7 percent) were from ETAC. Close to sixth-tenths of the MCS pastors enjoyed a high sense while the other fourth-tenths enjoyed a moderate sense of spiritual well-being.

Table 4.8. SWB Subscales for MCS (N =87)

CONFERENCE	LOW		MOD		HIGH	
	N	%	n	%	n	%
CAC	1	1.1	19	21.8	17	19.5
TRAC	0	---	11	12.6	34	39.1
ETAC	0	---	5	5.7	0	---
Total	1	1.1	35	40.2	51	58.6

Spiritual Well-Being Conference Comparison

When the spiritual well-being subscales of the three conferences were presented together for cross-conference comparison, both similar and different patterns of CAC, TRAC, and ETAC pastors experiencing moderate to high level of spiritual well-being were found (see Table 4.9). A higher proportion of both CAC and TRAC pastors had more scores respectively in the high range (21.8 percent and 43.7 percent) than the moderate range (20.7 percent and 8 percent) of RWB. In terms of EWB, the scenario was different. While CAC pastors had more scores in the moderate range (27.6 percent) than in the high range (12.6 percent) of EWB, TRAC pastors had more scores in the high range (34.5 percent) than in the moderate level (17.2 percent). Similar patterns such as those of the EWB also occurred for the SWB. CAC pastors had more scores in the moderate range (21.8 percent) than in the high range (19.5 percent), and TRAC pastors had more scores in the high range (39.1 percent) than in the moderate range (12.6 percent). All of the five pastors from ETAC scored in the moderate range (100 percent) of all three spiritual well-being subscales.

Table 4.9. Spiritual Well-Being Conference Comparison (N=87)

Scale	CAC		TRAC		ETAC	
	MOD %	HIGH %	MOD %	HIGH %	MOD %	HIGH %
RWB	20.7	21.8	8.0	43.7	5.7	---
EWB	27.6	12.6	17.2	34.5	5.7	---
SWB	21.8	19.5	12.6	39.1	5.7	---

Summary of MCS Pastoral Spiritual Well-Being

A high proportion of the MCS pastors except ETAC scored high in all the three spiritual well-being subscales. Out of the eighty-seven MCS pastors, TRAC pastors scored the highest in the high range of the subscales, with 43.7 percent in the RWB, 34.5 percent in the EWB, and 39.1 percent in the SWB. The scores of the CAC pastors in the high range were as follow: 21.8 percent in the RWB, 12.6 percent in the EWB, and 19.5 percent in the SWB. The respective scores in the moderate range of the RWB, EWB, and SWB subscales were as follows: CAC pastors—20.7 percent, 27.6 percent, and 21.8 percent; TRAC pastors—8 percent, 17.2 percent, and 12.6 percent. These high and moderate scores are positive sign of MCS pastors doing well in their spiritual well-being. All the five ETAC pastors (5.7 percent) scored in the moderate range of the three subscales, but the size of ETAC was too small for compatible conference comparison.

For religious well-being, all pastors were either in the high or moderate level of RWB; no pastor experienced low level. Among the pastors who listed their age in the 41-60 range, the proportion in the moderate level (twenty-two out of thirty, 73.3 percent) of RWB is similar to the proportion in the high level (forty-three out of fifty-seven, 75.4 percent). The proportion of younger pastors (40 years of age or lower) in the moderate level is also similar to that of pastors in the high level. All pastors above the age of 60

have a high level of RWB. Older pastors scoring higher level of RWB could be due to their acquired ability to stay intimately connected with God. Among pastors who listed with MMin degrees or higher, a higher proportion of them were in the high level of RWB (thirty-four out of fifty-seven, 59.6 percent), as compared to those in the moderate level (twelve out of thirty, 40 percent). Conversely, a higher proportion of pastors were in the moderate level of RWB with lower education (fourteen out of thirty, 46.7 percent) than pastors in the high level (seventeen out of fifty-seven, 29.8 percent). Among pastors who served at most ten years, a higher proportion were in the high level of RWB (thirty out of fifty-seven, 52.6 percent), as compared to pastors in the moderate level.

For existential well-being, only two pastors indicated a low level. Of the younger pastors who indicated 40 years of age or lower, the proportion in the moderate level of EWB was similar to that of pastors in the high level. The same can be said for the proportion of pastors in the age range 41-60. At the other end of the age range, most pastors above the age of 60 were in the high level of EWB. This scenario is similar to the case in RWB. Pastors with MMin degrees or higher had a higher proportion (26 out of 41, 63.4 percent) in the high level of EWB, as compared to in the moderate level (nineteen out of forty-four, 43.2 percent). In addition, all but one pastor with doctoral degrees had a high level of EWB. Pastors with relatively fewer years of service had a slightly higher proportion (twenty-four out of 47, 51.1 percent) in the moderate level of EWB, as compared to those pastors in the high level (seventeen out of forty-one, 41.5 percent).

For spiritual well-being, only one pastor out of eighty-seven indicated a low level.

Of the younger pastors who indicated 40 years of age or lower, the proportion in the moderate level of SWB was similar to that of pastors in the high level. I found a similar observation for the pastors in the age range 40-60. All pastors above the age of 60 indicated a high level of SWB. I made similar observations in the EWB. Pastors with MMin degrees or higher had a higher proportion (60.8 percent) in the high level of SWB, as compared to in the moderate level (45.7 percent). No relationship was found between number of years served and the level of SWB. The proportion of pastors with fewer years of service was the same in both moderate and high levels of SWB (49 percent). Interesting to note was that within the group of pastors with a moderate level of SWB, the proportion of pastors with fewer years of service was approximately the same as the proportion with more years of service at about 50 percent. The same statement could be made about pastors with a high level of SWB.

Research Question #3

Correlations were used to understand and answer the third research question: What is the correlation among burnout, spiritual well-being, and the job satisfaction of the pastors within the Methodist Church in Singapore? The purpose of this question was to ascertain whether relationships exist between burnout and job satisfaction, spiritual well-being and job satisfaction, and burnout and spiritual well-being.

Further tests were run in order to observe possible correlations between the high scores and low scores of job satisfaction in the six indicators. Table 4.10 shows the mean score for high and low job satisfaction (JS) groups. Fifty-four respondents were classified as group 1—High JS, and ten respondents as group 2—Low JS—for the three spiritual well-being indicators. Due to some missing values, only fifty-one respondents were

classified as group 1—High JS, while ten respondents remained in group 2—Low JS—for the three burnout indicators.

As shown in Table 4.10, group 1-High JS had a higher mean score and percentage in the three spiritual well-being indicators of RWB, SWB, and EWB of 51.87 (74 percent), 100.89 (72 percent), and 49.02 (70 percent) respectively. These three indicators were noted earlier as consistent and reliable for significant findings. A correlation thus exists between the respondents in the high job satisfaction group and the three spiritual well-being indicators. In other words, where participants scored a higher *job satisfaction* they also scored higher in *religious well-being*, *existential well-being*, and *spiritual well-being*. The reverse was also true, where participants scored a lower *job satisfaction* they also scored lower in the same three out of six indicators where 2-Low JS scored lower. As for the correlation between the High JS group and the other three burnout indicators, PA showed no correlation as there was little difference in the percentage score between High JS and Low JS; whereas EE and DP showed at least 10 percent difference between High JS and Low JS scores. Hence, there was a correlation between *job satisfaction* and *emotional exhaustion* and *depersonalization*; but as noted previously, only *emotional exhaustion* is consistent and reliable for observing and reporting significant findings.

Table 4.10. Correlation between Job Satisfaction and Other Four Indicators

Job Satisfaction	N	Mean	SD	%
EE 1—High JS	51	16.82 [1]	7.01	31
2—Low JS	10	22.60 [1]	10.10	42
RWB 1—High JS	54	51.87 [2]	7.91	74
2—Low JS	10	45.60 [2]	10.10	65
EWB 1—High JS	54	49.02 [2]	7.60	70
2—Low JS	10	36.10 [2]	8.76	52
SWB 1—High HS	54	100.89 [3]	14.31	72
2—Low HS	10	81.70 [3]	16.21	58

[1] Out of 54 (9 qns with a max score of 6 each)
[2] Out of 70 (10 qns with a max score of 7 each)
[3] Out of 140 (20 qns with a max score of 7 each)

A Pearson correlation test was run on the data as well. As displayed in Table 4.11, the Pearson correlation showed similar results as the means comparison made in Table 4.13 where the respondents with the highest mean score in *job satisfaction* also had the highest mean score in four of the other six indicators.

The Pearson correlation test showed a statistical correlation between the group of respondents that had a high score in *job satisfaction* with a high significance 0.01 level in *religious well-being* (0.005), *existential well-being* (0.000), *spiritual well-being* (0.000), and *emotional exhaustion* (0.001). Only these four indicators were consistent and reliable for observing and reporting significant findings.

Burnout and Job Satisfaction

Negative correlation was found between burnout and job satisfaction. The overall job satisfaction scale was designed and used on a five-category scale with 1 being *very satisfied* to 5 being *very dissatisfied*, that is the lower the value the higher the satisfaction, whereas the burnout scales indicated that the lower the value, the lower the burnout. Since the values of the EE score as shown in Table 4.11 was negative, the subscale of EE

was negatively correlated with the job satisfaction scale, which means the higher the EE the lower the job satisfaction, and vice versa.

Spiritual Well-Being and Job Satisfaction

Positive correlation was indicated between spiritual well-being and job satisfaction. The higher value on the spiritual wellbeing scales indicated the higher the spiritual well-being score. Since the values of the spiritual well-being subscales as shown in Table 4.11 were all positive, all three spiritual wellbeing subscales of RWB, EWB, and SWB were positively correlated with the job satisfaction scale. This means that the higher the spiritual well-being pastors score the higher job satisfaction pastors enjoy and the lower the spiritual well-being the lower the job satisfaction. All the three subscales are consistent and reliable and are important for reporting significant findings.

Spiritual Well-Being and Burnout

Negative correlation was found between spiritual well-being and burnout. Since the higher value on the spiritual well-being subscales indicated higher spiritual well-being score while the higher value on the burnout scales indicated higher burnout score, the spiritual well-being scales are negatively correlated with the burnout subscales. The negative correlation values of the burnout scores as shown in Table 4.11 confirmed that the burnout subscale of EE was negatively correlated with all the three spiritual well-being subscales of RWB, EWB, and SWB.

Research Question #4

The statistical findings from previous research questions helped to address the fourth research question: Which of the components of burnout and spiritual well-being serve as best indicators for impacting the job satisfaction of pastors within the Methodist

Church in Singapore? The purpose of this question was to find out which of the burnout variables and spiritual well-being variables have the strongest impact on the job satisfaction of the MCS pastors.

The findings from the third research question showed that only four indicators out of six were consistent and reliable for observing and reporting significant findings of their impact of *job satisfaction* with a high significance level (<0.01) in *religious well-being* (0.005), *existential well-being* (0.000), *spiritual well-being* (0.000), and *emotional exhaustion* (0.001). According to Table 4.10, the highest indicator was *religious well-being* with a mean score of 52 out of a possible 70, or 74 percent, and a standard deviation of 7.91. This indicator is 89 percent reliable (see Table 4.11). The percentage value for *spiritual well-being*, the second highest indicator, was 72 percent. The third highest indicator, *existential well-being,* rated at 70 percent. *Emotional exhaustion* was ranked as the fourth highest indicator due to an 11 percent difference between the high JS and low JS scores.

In addition, correlation measures the strength of the linear relationship. As displayed in Table 4.11, both the positive linear relationship between *existential well-being* and *job satisfaction*, and between *spiritual well-being* and *job satisfaction*, were moderately strong, with *existential well-being* (-0.638) stronger than *spiritual well-being* (-0.541). The positive linear relationship between *religious well-being* and *job satisfaction* was moderately weak (-0.344). However, the negative linear relationship between *emotional exhaustion* and *job satisfaction* was also moderately weak but stronger (0.419) than *religious well-being*.

According to Table 4.11, a moderately weak negative correlation was observed between the two spiritual well-being subscales of EWB and SWB and the EE subscale since the magnitude of the correlation values were above 0.3 while a weak negative correlation between the RWB and EE subscales was indicated. Thus, a moderately weak negative correlation was indicated between actual spiritual well-being and burnout. No previous studies had been found on the correlation between spiritual well-being and burnout subscales, and since their correlation was moderately weak, this finding is not significant for further reporting.

Table 4.11 Pearson Correlation Table

	RWB	EWB	SWB	EE	JS
RWB Pearson Correlation	---	0.805**	0.950**	-0.241*	0.344**
Sig. (2-tailed)		(0.000)	(0.000)	(0.026)	(0.005)
N		88	88	85	64
EWB Pearson Correlation	0.805**	---	0.950**	-0.352**	0.638**
Sig. (2-tailed)	(0.000)		(0.000)	(0.001)	(0.000)
N	88		88	85	64
SWB Pearson Correlation	0.950**	0.950**	---	-0.313*	0.541**
Sig. (2-tailed)	(0.000)	(0.000)		(0.003)	(0.000)
N	88	88		85	64
EE Pearson Correlation	-0.241*	-0.352**	-0.313*	---	-0.419**
Sig. (2-tailed)	(0.026)	(0.001)	(0.003)		(0.001)
N	85	85	85		61
JS Pearson Correlation	0.344**	0.638**	0.541**	-0.419**	---
Sig. (2-tailed)	(0.005)	(0.000)	(0.000)	(0.001)	
N	64	64	64	61	

**-Correlation is significant at the 0.01 level (2-tailed).
*-Correlation is significant at the 0.05 level (2-tailed).

Pastoral Work Hours

In the Personal Information Questionnaire, participants were asked the number of hours per week they put in their pastoral work over the last six months. They had seven categories from which to choose their answer, from the lowest category of 44 hours or less to the highest category 65 hours and above. I also asked the pastors whether they found their work hours emotionally taxing (see Appendix C). Out of eighty-seven respondents, forty-two (48.3 percent) found their work hours emotionally taxing, forty (46 percent) replied not taxing, and five (5.7 percent) answered sometimes. Table 4.12 shows the breakdown of the work hours MCS pastors put in per week as compared to whether they found their work hours taxing. The majority of MCS pastors worked between 45 to 56 hours per work, distributed into the three highest categories of weekly work hours. Of the largest group of twenty pastors (23 percent) in the range of 49-52 hours, 45 percent found they work emotionally taxing hours. Of the second largest group of nineteen pastors (21.8 percent) in the range of 53-56 hours, 42.1 percent found their work taxing. Of the third largest group of seventeen pastors (19.5 percent) in the range of 45-48 hours, 64.7 percent found their work taxing. Overall, close to half of MCS pastors found their weekly work hours emotionally taxing.

Table 4.12. Pastoral Work Hours (N=87)

No. of hours	≤ 44	45 – 48	49 – 52	53 – 56	57 – 60	61 – 64	≥ 65	Total
N	5	17	20	19	11	4	7	83
%	5.7	19.5	23.0	21.8	12.6	4.6	8.0	95.4
Found work taxing (n)	2	11	9	8	5	3	3	41
%	40	64.7	45	42.1	45.5	75	42.9	47.1

Pastoral Tasks

Question 9 in the personal information questionnaire surveyed which pastoral tasks the MCS pastors found difficult. On a five-point scale, from no difficulty to high difficulty, the respondents indicated whether they found the three prophetic, priestly, and kingly pastoral roles difficult (see Table 4.13). For the prophetic role, a smaller proportion of pastors (11.5 percent) found this role highly difficult, while others were quite evenly spread out between no difficulty, little difficulty, and some difficulty. For the priestly role, similarly a smaller proportion of pastors (11.5 percent) found it highly difficult, while 37.9 percent found little difficulty, and 33.3 percent found no difficulty. For the kingly role, 18.4 percent of pastors found it highly difficult, while 36.8 percent found little difficulty, and 33.3 percent found some difficulty.

Table 4.13. Pastoral Tasks (N=87)

Task	No Difficulty		Little Difficulty		Some Difficulty		High Difficulty		NA	
	n	%	N	%	n	%	n	%	n	%
Prophetic	23	26.4	29	33.3	25	28.7	10	11.5	0	---
Priestly	29	33.3	33	37.9	13	14.9	10	11.5	2	2.3
Kingly	8	9.2	32	36.8	29	33.3	16	18.4	2	2.3

Overall Job Satisfaction

A single question was used to elicit the overall job satisfaction of MCS pastors. Respondents were given choices on a five-point scale from very satisfied to very dissatisfied. The results in Table 4.14 showed that twenty-one TARC pastors (24.1 percent) and nine CAC pastors (10.3 percent) found the pastoral vocation very satisfied,

while twelve CAC pastors (13.8 percent) and ten TRAC pastors found their work somewhat satisfied. Since quite a large number of pastors (twenty-three, 26.4 percent) did not provide information on this question, the accuracy of the results is doubtful.

Table 4.14. Overall Job Satisfaction (N=87)

Conf.	Very Satisfied		Somewhat Satisfied		Mixed Feelings		Somewhat Dissatisfied		Very Dissatisfied		No info	
	n	%	N	%	n	%	n	%	n	%	N	%
CAC	9	10.3	12	13.8	5	5.7	0	---	0	---	11	12.6
TRAC	21	24.1	10	11.5	5	5.7	0	---	0	---	9	10.3
ETAC	2	2.3	0	---	0	---	0	---	0	---	3	3.4
MCS (Total)	32	36.8	32	36.8	10	11.5	0	---	0	---	23	26.4

Summary of Major Findings

The following summary represents the major findings of the research conducted to understand the impact of burnout and spiritual well-being variables on job satisfaction of MCS pastors using the MBI-HSS and SWBS.

1. A moderately strong positive correlation was shown between *job satisfaction* and *spiritual well-being*.

2. A moderately weak positive correlation was found between *job satisfaction* and *religious well-being*.

3. A moderately strong positive correlation was indicated between *job satisfaction* and *existential well-being*.

4. A moderately weak negative correlation was discovered between *job satisfaction* and *emotional exhaustion*.

5. A moderately weak negative correlation was discovered between the two spiritual well-being subscales of EWB and SWB and the EE subscale.

6. The majority of MCS pastors found their weekly work hours emotionally taxing. From 11 to 19 percent of MCS pastors found the three prophetic, priestly, and kingly pastoral roles highly difficult, while others felt some or little difficulty.

7. A higher proportion of younger pastors experienced moderate level of emotional exhaustion while those pastors with the longest tenure and those who worked at least ten years experienced lower levels of emotional exhaustion.

CHAPTER 5

DISCUSSION

Major Findings

I started this dissertation with an interest and concern about the impact stress and burnout might have on pastors. My own experience and observations of colleagues in ministry experiencing a stressful lifestyle indicated by deep-seated negative emotions and burnout made me want to understand more about the issues on stress and burnout. Understanding the psychological and emotional lives of MCS pastors in terms of their extent and experience of burnout was an important purpose of this study. The emotional and psychological well-being of pastors may be affected when they performed the key pastoral role of the cure of souls. I had a strong burden to want to study in-depth the degree of burnout the pastors within the Methodist Church in Singapore were suffering and the impact of this burnout on their job satisfaction as I believed the negative impact arising from stresses of ministry could lead to burnout if pastors do not know how to cope with ministry stresses. Examining the spiritual well-being of MCS pastors helped me understand their spirituality and ascertain how they were doing in terms of their sense of well-being in relation to God and their sense of life purpose and satisfaction. I believed the spiritual well-being of pastors has positive impact on their job satisfaction. I found out that pastors who enjoyed a high level of spiritual well-being and a high level of job satisfaction could prevent suffering from burnout. The MBI-HSS and SWBS categorized into two separate groups of three indicators, giving a total of six indicators to assess respectively the impact of burnout and spiritual well-being on the job satisfaction of the MCS pastors. Out of the data from the study and research, I observed and concluded that

four out of six indicators had between moderately strong and moderately weak impact on pastors' job satisfaction. Apparently, close to two-thirds of MCS pastors who responded to this study reported that they found the pastoral vocation either very satisfying or somewhat satisfying.

Though no studies were done previously to examine the spiritual well-being of the pastors in the MCS and Singapore, based on observations, I predicted most MCS pastors to score high in all three spiritual well-being subscales The results of almost all of the MCS pastors scoring in the high and moderate ranges in all the three subscales in my findings were very positive and encouraging. These high and moderate scores are positive signs of MCS pastors doing well in their overall spiritual well-being and finding ways to cope with stress and prevent burnout.

I was interested to know the claim made by Evers and Tomic, York, and others in their studies that pastors had faced relatively higher emotional exhaustion, lower depersonalization, and lower personal achievement was also true of the MCS pastors. The findings in my study showed that a similar scenario occurred in the burnout scores of the TRAC pastors except that CAC pastors scored higher depersonalization than emotional exhaustion and personal achievement. The two indicators of depersonalization and personal achievement will not be discussed because they were not significant for findings, they. Overall, the pastoral burnout information of the MCS pastors in the indicator of emotional exhaustion deserves some attention. While the scores in the high degree of the EE subscale were slightly above 10 percent, the scores of 37.6 percent in the moderate degree were quite high.

By studying the correlations among burnout, spiritual well-being, and the job satisfaction of the pastors within the Methodist Church in Singapore, I was able to tell whether both burnout and spiritual well-being have a positive or negative correlation with job satisfaction, and if burnout and spiritual well-being have a negative correlation. I wanted to ascertain if the findings of other studies saying that burnout is negatively correlated to job satisfaction and spiritual well-being is positively correlated to job satisfaction are also true in the case of MCS pastors. I was also interested to know if burnout is negatively correlated to spiritual well-being. I observed and found out that while the three spiritual well-being subscales were positively correlated with job satisfaction, the subscale of emotional exhaustion was negatively correlated with job satisfaction, and burnout was negatively correlated with spiritual well-being.

Ellison's hypothesis of understanding spiritual well-being as being interactive with other dimensions of a human (Ellison and Smith 35; Ellison, "Spiritual Well-Being" 331-32), in particular existential well-being, religious well-being, and emotional well-being (emotional exhaustion) within this study is supported by the findings of this study seen from the results of the correlations of the four indicators of existential well-being, religious well-being, spiritual well-being, and emotional exhaustion with job satisfaction and with each other.

I also examined what kind of work hours and tasks caused stress to the pastors in the MCS as research showed that stress may lead to burnout and both stress and burnout are negatively correlated to job satisfaction. I expected the MCS pastors to experience a high degree of stress due to their long work hours and some tasks they performed and that stress would lead to a certain degree of burnout that negatively impacted their job

satisfaction. Finally, I used a researcher-designed questionnaire to elicit the overall job satisfaction of MCS pastors in their pastoral profession. Answers to this research questionnaire provided an overall assessment for understanding whether the MCS pastors had high, moderate, or low levels of job satisfaction in their profession. I expected most of them to score either a moderate or high level of overall job satisfaction in their pastoral profession.

High Healthy Spirituality

As reported in Chapter 4, a moderately strong positive correlation was indicated between *job satisfaction* and *spiritual well-being* shown by *spiritual well-being* having a high significance of 0.000 (see Table 4.11, p. 109) and a mean score of 72 percent (see Table 4.10, p. 106). Nearly six-tenths of the MCS pastors were in a high state of healthy spirituality in terms of their beliefs in and relationship with God while the other four-tenths enjoyed a moderate sense of healthy spirituality (see Table 4.8, p. 101). The findings of this study also showed that among the MCS pastors who enjoyed a high sense of healthy spirituality were those above the age of 60 and those with higher education.

Because spiritual well-being is primarily the result of a person's positive and satisfying relationship with God that grounds the person in the knowledge and experience of God's love (Ellison, *From Stress* 173), MCS pastors who scored a high level of spiritual well-being enjoyed acceptance, belonging (love), competence (adequacy), equity (respect), identity, security, and significance within their well-being (12-15).

Given Moberg's understanding of spiritual well-being as an affirmation of life in a relationship with God, self, community, and environment that nurtures and celebrates wholeness, MCS pastors who scored a high level of spiritual well-being not only enjoyed

high healthy spirituality but also had the ability to deal with life's negative circumstances encompassing sociocultural deprivations, anxieties and fears, death and dying, personality integration, self-images, personal dignity, social alienation, and philosophy of life ("Subjective Measures" 352). All of the SWB items deal with transcendent concerns involving experiences of meaning, ideals, faith, commitment, purpose in life, and relationship to God (Ellison, "Spiritual Well-Being" 336), pastors who were spiritually healthy were not merely being optimistic, which could mean denying realities of life. They were indeed acknowledging life's destiny being a lifelong pursuit of continuing spiritual growth possible throughout the whole life span without being overly stressed and burned out by life's negative circumstances.

Pastors with high SWB tend to have the ability to confront a variety of psychosocial stressors such as role transitions and changing interpersonal relationships, thus decreasing negative emotional responses and promoting a sense of control over their situation. Pastors who had lower levels of spiritual well-being showed greater depression, stress, psychopathology, aggressiveness, and conflict avoidance (Crumpler; Paloutzian and Ellison). Pastors' own sense of spiritual well-being is crucial for helping them perform better in their ministry and enjoy higher job satisfaction. Pastors who want to maintain high job satisfaction should not only safeguard their spiritual well-being by coping with stresses of life and prevent being worn out by ministry demands and stresses but also nurture a stronger sense of healthy spirituality by embracing wholeness of life and ministry.

Close Intimacy with God

Chapter 4 showed a moderately weak positive correlation between *job satisfaction* and *religious well-being* displayed by *religious well-being* having a high significance of 0.005 (see Table 4.11, p. 109) and a mean score of 74 percent (see Table 4.10, p. 106). Approximately two-thirds of the MCS pastors were in a high sense of religious well-being in relation to God while the other one-third enjoyed a moderate sense (see Table 4.6, p. 99).

Religious well-being is a person's satisfaction with one's relationship with God. MCS pastors who score a high level of religious well-being enjoy a sense of close intimacy with God through the Spirit before it living out as an outflow to the world and ministry to people (Headley 189-91). This study also showed that among the MCS pastors who enjoyed a close sense of intimacy with God were those more senior in age (above the age of 60) and those with higher education and who served at most ten years. These groups of pastors have acquired the ability to stay intimately connected with God.

As suggested by Ellison and H. K. Koenig, L. K. George, I. C. Siegler, and K. Keller, spiritual and religious beliefs were important resources individuals used in dealing with stressful conditions. Likewise, K. E. Sodestrom and I. M. Martinson recommend that exercising a spiritual belief or religious faith also may be viewed as a form of active coping. Common spiritual activities used by individuals in adverse situations include reading sacred texts, initiating prayer or meditation, participating in sacred rituals, and seeking guidance from spiritual advisors. These behaviors are potentially effective means for helping them deal more effectively with their emotional reactions, for developing a sense of control, and simultaneously for developing or reconciling a sense of meaning

despite their stressful circumstances (Carson 150-79). These resources and means also work well in the case of pastors and contribute to their religious well-beings and help them maintain close and high intimacy with God.

Strong Life Purpose and Satisfaction

Table 4.10 (p. 106) shows that *existential well-being* had a mean score of 70 percent, and Table 4.11 (p. 109) indicates that *existential well-being* had a moderately strong positive correlation with *job satisfaction* at a high significance (0.000). Close to one-half of MCS pastors were having a strong sense of life satisfaction and purpose while the other half were having a moderate sense (see Table 4.7, p. 100). This study also shows that among the MCS pastors who enjoyed a strong sense of life satisfaction, purpose, and vocation were those who were senior in age (above the age of 60) and with higher education.

This study was built on the original conception of Moberg that existential well-being is the horizontal dimension of a person's spiritual well-being that refers to a person's sense of life purpose and satisfaction but without any religious connotation. I preferred Ellison's notion that existential well-being is not only not without any special religious connotation but it is the *spirit* of human beings that enables and motivates human beings to search for meaning and purpose in life, to seek the supernatural or some meaning that transcends them, to wonder about their origins and identities, and to require morality and equity ("Spiritual Well-Being" 331-32). Spiritual well-being is interactive with the whole person in the sense that "one's relationship with God and ultimate meaning not only are influenced by other people and life's events but influence the way that we perceive and process life experience" (*From Stress* 173-74), when a person's

relationship with God deepens, a sense of one's vocation or calling emerges, which is known as transcendence. The person has a high sense of existential well-being. Though both dimensions of spiritual well-being and existential well-being involve the need for transcendence, they are partially distinctive and at the same time they affect each other and have some statistical overlap. M. J. Boivin, A. Kirby, A. L. Underwood, L. K., and H. Silva highlight that the EWB addresses the social and psychological concerns of individuals and how well they are adjusted to self, community, or the environment and involves the existential dimensions of purpose in life, interconnectedness with others, and satisfaction with both positive and negative life experiences (382-85). Hence, existential well-being is also a sense of one's vocation or calling. The higher EWB a pastor scores, the higher a pastor's sense of transcendence, showing commitment to God and godly purposes that bring satisfaction and ultimate meaning in life (Ellison, *From Stress* 173). Pastors with existential experiences had the human propensity to find meaning in life through self-transcendence (i.e., moving beyond previous perspectives of vulnerability) and a sense of relatedness to something greater than the self (Reed). When viewed this way, existential experiences may or may not include formal religious thought and participation.

Moderate Emotional Exhaustion

Chapter 4 showed a moderately negative correlation between *job satisfaction* and *emotional exhaustion* (see Table 4.11, p. 109). While slightly more than one-tenth (11.8 percent) of MCS pastors were experiencing high level of emotional exhaustion, more than one-third were in a moderate level (see Table 4.4, p. 95).

This finding is in line with what Evers and Tomic showed that 11 percent of pastors they surveyed reported suffering frequently from emotional exhaustion. The findings of this study also showed that among the MCS pastors who listed their age in the 31-40 range experienced a high level of emotional exhaustion. Those who have worked at most ten years and the longest number of years in this vocation generally experienced lower levels of emotional exhaustion. The reason for the junior pastors facing low emotional exhaustion could be that they were still fresh and vibrant with ministry while maintaining a high level of spiritual well-being. The finding of senior pastors facing low emotional exhaustion endorses Evers and Tomic's report of a negative correlation between age and emotional exhaustion. The reason could be that they had gained wisdom dealing with ministry demands and stresses and preventing burnout through the years. The results of this study endorse Hall and Evers and Tomic, among others, who report that the incidence of burnout among pastors is as high as in similar professionals working with or for other people, and that among all religious leaders ministers displayed the highest overall occupational stress and vocational strain. Conclusion can be made that pastors face equal risk as these other similar professionals by suffering burnout to such a degree that they are unable to continue their work (Evers and Tomic 337).

Moderate Correlations among EE, EWB, and SWB

Table 4.11 (p. 109) indicates *emotional exhaustion* had a moderately weak negative correlation with *existential well-being* at a high significance (0.001) and *spiritual well-being* at a high significance (0.003). Only slightly more than one-tenth (11.8 percent) of MCS pastors were experiencing high level of emotional exhaustion, while nearly six-tenth of the MCS pastors were in a high state of spiritual well-being

(healthy spirituality) and close to one-half of MCS pastors were having a high sense of existential well-being (life satisfaction and purpose), assumption can, therefore, be made that emotional exhaustion would be at higher levels if the degrees of both existential well-being and spiritual well-being were lower.

Stress-Causing Work Hours and Tasks

The majority of MCS pastors found their weekly work hours emotionally taxing. My observation was that many pastors in Singapore were working longer than sixty hours a week and I wanted to know whether MCS pastors found their work hours taxing. The finding of this research discovered that 12.8 of MCS pastors worked above sixty hours a week, and the majority of them found their work hours emotionally taxing. I also believed that Brouwer's finding of long workweeks generally being emotionally taxing and stress-causing and leading to job dissatisfaction is true of the MCS pastors. This study confirms Brouwer's finding and also supports Hall's understanding that the number of hours spent daily in ministry and church-related activities is associated with higher levels of burnout. Literature provides understanding that taking family vacation, using a social-professional support system, having a flexible work schedule, and giving and receiving family support are all associated with lower levels of burnout (Hall 247).

My observation was that many pastors in Singapore normally had unfixed schedules and in order to meet the needs of people they frequently had to switch between activities of totally different moods, and I wanted to clarify whether this pattern of changing roles and tasks, which demand high performance, could cause stress. The findings of Kuhne and Donaldson that pastoral work activities were taxing, fast-paced, and unrelenting, and the patterns of activities characterized by brevity, fragmentation, and

variety well explain why the majority of MCS pastors found their weekly work hours emotionally taxing. Evers and Tomic identified work pressure as the core significant indicator of burnout. My research attempted to find out which of the three roles pastors in the MCS perceived as difficult and which affected their job satisfaction: prophetic role of preaching and teaching, priestly role of caring and counseling, kingly role of governance, management, and administration. From 11 to19 percent of MCS pastors found all three roles highly difficult, while others felt some or little difficulty.

Helping Younger Pastors

The major finding that a higher proportion of younger pastors experienced moderate levels of emotional exhaustion while those pastors with the longest tenure and those who have worked at least ten years experienced lower levels of emotional exhaustion shows that younger pastors are more vulnerable compared with the more senior pastors who are more experienced and polished in coping with stress and preventing burnout due to the wisdom they accumulate through their life experience and their ability to maintain a high level of spiritual well-being.

Implications of the Findings

Research on the pastoral functioning of pastors have revealed much valuable information about the strengths and weaknesses of pastors and the types of ministry demands under which they function (Hall 250). More research is needed regarding the personal functioning of pastors. In particular, further study in the area of pastoral burnout and spiritual well-being if prevention and remedy of pastoral burnout is upheld. I hope that this study will stimulate further research in exploring and examining the different needs of pastors with primary focus on pastors' spiritual/psychological functioning and

encourage pastors to emphasize the importance of developing spiritual and psychological maturity in addition to biblical and theological knowledge.

Future research could also explore the importance of developing relational maturity and its correlation and dynamics with spiritual and psychological maturity for the personal and total well-being of pastors as recommended by Hall (252). One possible area for research is examining the general interpersonal difficulties that pastors faced (relational/interpersonal functioning) and pastors' emotional stress as indicators that may diminish pastors' ability to shepherd and guide their church members.

The implications of this study are particularly clear for pastors of different denominations and churches. Because the spiritual well-being subscale and existential well-being subscale were found to be moderately strong indicators, and religious well-being and emotional exhaustion as moderately weak indicators of pastors' job satisfaction, the overall SWBS, the RWB and EWB subscales, and the EE subscale can provide for pastors within the church a brief and inexpensive tool for general assessment of well-being. Denominational heads and supervisors can effectively use the scores of these four subscales and responses on individual items to guide their understanding of the pastors' need and to provide support for the pastors under their care.

The SWBS can also be used to assess the general spiritual well-being of the congregation as a whole or of specific subgroups within the population. It can serve as a helpful measure to ascertain the impact of various spiritual development emphases and programs. Denominational heads and supervisors could further benefit their pastors by creating and promoting programs and policies to enhance their personal well-being and lessen their ministry stress.

Future research could consider the possibility of examining the relationships between various life circumstances and spiritual well-being, much like Campbell had done. Last but not least, this study affirms the understanding discovered in literature that pastors, just like all other human beings made in God's image, were meant to be wholly unified beings, functioning as well-balanced and integrated systems that enjoy wholeness and health. This wholeness and health include a state of six domains of spiritual, psychological/emotional, relational/social/interpersonal, intellectual, physical, and vocational harmony and well-being, out of which spiritual well-being is the foundation and core that supports and surrounds one' life and total being. Pastors as new creations in Christ should exercise self-care in all six dimensions with utmost emphasis on spiritual well-being. This study may have made a contribution in the research findings of understanding pastors' spirituality and burnout since no previous studies were done on pastors' spiritual and psychological well-being in Singapore or in Asia. Future research evaluating pastor's personal well-being could consider covering all six domains to have a comprehensive understanding of the being and life of pastors.

Limitations of the Study

As I reflected back on my study, out of the six domains of the total well-being of a person, this study evaluated only the pastors' spiritual, psychological, and vocational domains while not including the relational/social/interpersonal, intellectual, and physical dimensions of well-being. For example, Brouwer's finding of the occurrence of emotional and physical exhaustion could have added weight to the findings of this study if physical well-being was examined as well.

To understand more about the difficulties pastors may have faced in their roles and tasks, this study could have also considered covering all the three indicators of work pressure, role ambiguity, and lack of social support that seemingly increase the risk of burnout (Evers and Tomic), as work pressure was included only as a small part of this dissertation.

I observed that some participants who were more conversant with Chinese had some slight difficulty understanding a few of the survey questions, though a few of the key words I perceived as less frequently used and understood by them were translated into Chinese and provided as an aid to them. One such example is the word *callous* in the burnout questionnaire, which is unfamiliar to many respondents.

In terms of the weakness of instruments used in this study, the overall job satisfaction scale utilized was missing participation from 26.4 percent of the responding pastors, which may make the accuracy of the results doubtful.

Another weakness of this study was the lack of contradictory findings. For example, the thesis and purpose of the research could be based on the following question: Do pastors experience more stress and a diminished quality of life and psychological well-being in comparison to the general population or church congregation (Hall 250)? This kind of new study may bring out the contrasts among how pastors, the general population, and the congregation perceive and respond to stress, and its impact on their respective lives and psychological well-being.

Unexpected Observations

My observation of a strong positive correlation shown among the three spiritual well-being subscales of *religious well-being*, *existential well-being*, and *spiritual well-*

being was something that I did not set out to learn but is highly valuable for discussion. Firstly, the high correlation between the three SWB subscales means that the variance that RWB and EWB share in common plays an important role in explaining job satisfaction of pastors. Secondly, a strong positive relationship exists among spiritual well-being and doctrinal beliefs, worship orientations, and devotional practices, which encourage a sense of personal acceptance by an intimate relationship with God and others in the Christian community (Ellison and Economos; Ellison, "Spiritual Well-Being" 336), those pastors with a more internalized and intimate relationship with God would have both higher religious well-being and higher overall spiritual well-being. Thirdly, the participants in this study who had higher EWB (v. RWB) may have benefited from the connectedness with others or a higher power enabling them to transcend the negative stressors associated with their emotional well-being.

Another unexpected observation is one suggested by C. Park and L. H. Cohen that stressful life events can be categorized into three dimensions: severity, predictability, and controllability. When life events were viewed and interpreted by pastors as severe unpredictable, and uncontrollable, the use of spiritual attributions and a reliance on spiritual resources may be facilitated in dealing with stress.

Recommendations

As I was doing research and writing this dissertation, I was worried that burnout may have become a social norm among the pastors, especially within the circle of the Methodist Church in Singapore. The results of this study give me a great relief as I see MCS pastors generally doing well in the three indicators of spiritual well-being, existential well-being, and religious well-being, and these resources have served well in

helping pastors coping with stress and burnout prevention and recovery. Since this study is the first of its kind of study in Asia, and no comparative studies were available, I would recommend further research of this topic to be done in other church denominations. My encouragement to all pastors including myself is to emphasize and stimulate one another to develop both spiritual and psychological maturity as top goals of our lives and ministry.

Because younger ministers are more vulnerable to ministry stress and burnout, they need mentoring from senior ministers. The worrying trend is that younger pastors may leave ministry as they burn out. Other intentional interventions and resources such as support systems should be made available to help the younger pastors cope with stress and prevent burnout.

Postscript

The present study was based on the concern and conviction about the great negative impact burnout may have on pastors. Now that I have completed my dissertation research and writing, I believe that I am first beneficiary of this dissertation. Burnout is something that no one wants to face, but it is inevitable that everyone will deal with stress that may potentially lead to burnout. The main benefit I received from the writing of this dissertation is my realization of pastors' need for self-care through constantly staying spiritual healthy, maintaining close intimacy with God, and having a strong life purpose and satisfaction as effective ways of coping with ministry stress and preventing burnout. I am also convinced that in addition to upholding one's spiritual well-being, many other means and resources are available to pastors for exercising self-care of their personal

total well-being if pastors are humble and open to God and the Christian community to provide aid and support.

APPENDIX A

SPIRITUAL WELL-BEING SCALE

Code:

For each of the following statements *circle* the choice that best indicates the extent of your agreement or disagreement as it describes your personal experience:

SA = Strongly Agree

MA = Moderately Agree

A = Agree

D = Disagree

MD = Moderately Disagree

SD = Strongly Disagree

1. I don't find much satisfaction in private prayer with God.

   SA MA A D MD SD

2. I don't know who I am, where I came from, or where I am going.

   SA MA A D MD SD

3. I believe that God loves me and cares about me.

   SA MA A D MD SD

4. I feel that life is a positive experience.

   SA MA A D MD SD

5. I believe that God is impersonal and not interested in my daily situations.

SA MA A D MD SD

6. I feel unsettled about my future.

SA MA A D MD SD

7. I have a personally meaningful relationship with God.

SA MA A D MD SD

8. I feel very fulfilled and satisfied with life.

SA MA A D MD SD

9. I don't get much personal strength and support from my God.

SA MA A D MD SD

10. I feel a sense of well-being about the direction my life is headed in.

SA MA A D MD SD

11. I believe that God is concerned about my problems.

SA MA A D MD SD

12. I don't enjoy much about life.

SA MA A D MD SD

13. I don't have a personally satisfying relationship with God.

SA MA A D MD SD

14. I feel good about my future.

SA MA A D MD SD

15. My relationship with God helps me not to feel lonely.

SA MA A D MD SD

16. I feel that life is full of conflict and unhappiness.

SA MA A D MD SD

17. I feel most fulfilled when I am in close communion with God.

SA MA A D MD SD

18. Life doesn't have much meaning.

SA MA A D MD SD

19. My relationship with God contributes to my sense of well-being.

SA MA A D MD SD

20. I believe there is some real purpose for my life.

SA MA A D MD SD

APPENDIX B

MASLACH BURNOUT INVENTORY—HUMAN SERVICES SURVEY

(MBI-HSS)

Christina Maslach • Susan E. Jackson

MBI HUMAN SERVICES SURVEY

The purpose of this survey is to discover how various persons in the human services or helping professions view their jobs and the people with whom they work closely. Because persons in a wide variety of occupations will answer this survey, it uses the term recipients to refer to the people for whom you provide your service, care, treatment, or instruction. When answering this survey please think of these people as recipients of the service you provide, even though you may use another term in your work.

On the following page there are 22 statements of job-related feelings. Please read each statement carefully and decide if you ever feel this way about your job. If you have never had this feeling, write a "0" (zero) before the statement. If you have had this feeling, indicate how often you feel it by writing the number (from 1 to 6) that best describes how frequently you feel that way. An example is shown below.

Example:

How Often:	0	1	2	3	4	5	6
	Never	A few times a year	Once a month or less	A few times a month	Once a week	A few times a week	Every day

HOW OFTEN:

0 – 6 Statement:

_____ I feel depressed at work.

If you never feel depressed at work, you would write the number "0" (zero) under the heading "HOW OFTEN." If you rarely feel depressed at work (a few times a year or less), you would write the number "1." If your feelings of depression are fairly frequent (a few times a week, but not daily) you would write a "5."

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MBI HUMAN SERVICES SURVEY

How Often:	0	1	2	3	4	5	6
	Never	A few times a year	Once a month or less	A few times a month	Once a week	A few times a week	Every day

HOW OFTEN:

0 – 6 Statements:

1. _____ I feel emotionally drained from my work.
2. _____ I feel used up at the end of the workday.
3. _____ I feel fatigued when I get up in the morning and have to face another day on the job.
4. _____ I can easily understand how my recipients feel about things.
5. _____ I feel I treat some recipients as if they were impersonal objects.
6. _____ Working with people all day is really a strain for me.
7. _____ I deal very effectively with the problems of my recipients.
8. _____ I feel burned out from my work.
9. _____ I feel I'm positively influencing other people's lives through my work.
10. _____ I've become more callous toward people since I took this job.
11. _____ I worry that this job is hardening me emotionally.
12. _____ I feel very energetic.
13. _____ I feel frustrated by my job.
14. _____ I feel I'm working too hard on my job.
15. _____ I don't really care what happens to some recipients.

MBI HUMAN SERVICES SURVEY

How Often:	0	1	2	3	4	5	6
	Never	A few times a year	Once a month or less	A few times a month	Once a week	A few times a week	Every day

HOW OFTEN:

0 – 6 Statements:

16. _____ Working with people directly puts too much stress on me.

17. _____ I can easily create a relaxed atmosphere with my recipients.

18. _____ I feel exhilarated after working closely with my recipients.

19. _____ I have accomplished many worthwhile things in this job.

20. _____ I feel like I'm at the end of my rope.

21. _____ In my work, I deal with emotional problems very calmly.

22. _____ I feel recipients blame me for some of their problems.

APPENDIX C

PERSONAL INFORMATION QUESTIONNAIRE

Please tick √ or fill out your personal information below:

1. Your sex:

_____ (1) male _____(2) female

2. Your age:

_____ Years

3. Marital status:

_____ (1) single _____(3) divorced _____ (4) widowed

_____(2) married _____ (5) other (please specify _____)

4. Please check the highest degree you have received:

_____ (1) B.TH.

_____ (2) B.D.

_____ (3) M.MIN.

_____ (4) M.DIV.

_____ (5) M.TH.

_____ (6) D.MIN.

_____ (7) Ph.D.

_____ (8) Other

5. How long have you been at the present vocation?

_____ Years

6. What is your current service position?

_____ (1) Pastor-in-charge

_____ (2) Associate Pastor

_____ (3) Assistant Pastor (Deacon)

_____ (4) Conference Preacher

_____ (5) other (please specify _____)

7. How many hours per week did you put in your pastoral work over your last six months?

_____ (a) 44 Hours or Less

_____ (b) 45-48 Hours

_____ (c) 49-52 Hours

_____ (d) 53-56 Hours

_____ (e) 57-60 Hours

_____ (f) 61-64 Hours

_____ (g) 65 Hours and above

8. Do you find your work hours emotionally taxing?

_____ (1) Yes _____(2) No

9. Which of the following three tasks do you consider to be difficult? (Please choose one response out of the following five categories: (1) for ND = No Difficulty, (2) for LD = Little Difficulty, (3) SD = Some Difficulty, (4) HD = High Difficulty, (5) for NA = Not Applicable)

9.1. Prophetic Role of Preaching and Teaching:

_____ (1) ND _____(2) LD _____ (3) SD _____ (4) HD _____ (5) NA

9.2. Priestly Role of Caring and Counseling

_____ (1) ND _____(2) LD _____ (3) SD _____ (4) HD _____ (5) NA

9.3. Kingly Role of Governance, Management and Administration

_____ (1) ND _____(2) LD _____ (3) SD _____ (4) HD _____ (5) NA

10. This question asks about your Overall Job Satisfaction: All in all, to what extent are you satisfied with your vocation as a pastor? Based on the question, please circle below on the bolded letters one response that is most true for you:

VS for Very Satisfied, **SS** for Somewhat Satisfied, **MF** for Mixed Feelings,

SD for Somewhat Dissatisfied, **VD** for Very Dissatisfied

APPENDIX D

LETTER TO POTENTIAL RESPONDENTS

DEAR PASTORAL COLLEAGUE:

I want to thank you for participating in this study. This commitment on your part requires some sacrifice of time and effort and transparency. Allow me to explain a little of what this study is intended to achieve.

PURPOSE OF STUDY

This study is part of the dissertation I am doing for the Doctor of Ministry program. In this dissertation, I am trying to find out if, and in what ways, burnout and spiritual well-being pastors are experiencing affect their job satisfaction.

PROCEDURE

In this study, I will ask you several questions concerning your spiritual life, your relationship with God, and your life purpose.

I will also ask you questions about your experience of burnout. I will need you to answer as honestly as possible.

When I have completed the study, I will share the information and results with you.

CONFIDENTIALITY AND ANONYMITY

I recognize that for you to be absolutely honest in your answers, you will want to be assured of confidentiality and anonymity. Let me assure you that I will not be given

any of your names, and the persons collecting your answers will not be allowed to read them. Further, none of the details I read in the answers will be disclosed, whether verbally or in writing. I will only use generalized data from your responses for my dissertation, and your responses will be destroyed once my dissertation is complete.

I thank you once again for participating in this study.

Yours in Christ,

Alex Chng

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