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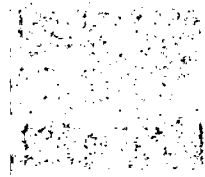


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ABSTRACT

**A SPIRITUAL MODEL FOR RECOVERY
OF PASTORS SUFFERING BURNOUT
(The Pine Springs Retreat)**

by

Charles M. Liu

Adviser: Ben Schoun

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

Seventh-day Adventist Theological Seminary

Title: A SPIRITUAL MODEL FOR RECOVERY OF PASTORS SUFFERING BURNOUT (The Pine Springs Retreat)

Name of researcher: Charles M. Liu

Name and degree of faculty adviser: Ben Schoun, D.Min.

Date completed: December 1991

Problem

Seventh-day Adventist (SDA) pastors fill increasingly complex job expectations in the 1990s. Many pastors perceive they suffer from greater stressors than have any other generation of SDA pastors. Many claim burnout is hurting their job performance. It is the purpose of this study to measure the perceived levels of burnout among a cross section of SDA pastors in Southeastern California Conference of SDA (SECCSDA), plan and initiate an intervention to treat the symptoms of burnout, and analyze the effectiveness of the intervention.

Method

An original perception-test instrument was used to measure the perceived feelings of burnout among approximately eighty SDA pastors in southern California at a "workers' meeting" of all SDA pastors in the SECCSDA. Demographic data was also gathered by means of the test instrument in order to compare various factors and their apparent effect on perceptions of burnout.

Six pastors from three selected sectors of the pastoral working force were then invited to a three-day intervention: a "Spiritual Disciplines Retreat" conducted by the author of this project report.

Follow-up testing of both retreat participants and non-retreat pastors from the same three selected sectors was performed and the results compared to test the theory that an intervention of this nature would reduce perceived levels of burnout among SDA pastors.

Results

Though based upon a sample too small to make generalized predictions, a trend of decrease in perceived levels of burnout was recorded among those participating in the retreat as compared with those pastors not participating.

Conclusions

It would appear that though the practice of spiritual disciplines does affect the perceived level of burnout in SDA pastors, other factors also

contribute to their overall well-being. It also seems evident that the variables which contribute to the burnout perceptions of SDA pastors are so wide-ranging that to single out non-practice of the spiritual disciplines as a major predictor of burnout would be unwise.

Andrews University
Seventh-day Adventist Theological Seminary

**A SPIRITUAL MODEL FOR RECOVERY
OF PASTORS SUFFERING BURNOUT
(The Pine Springs Retreat)**

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by

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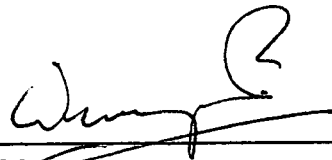
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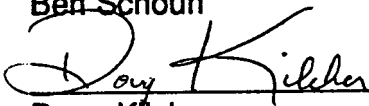
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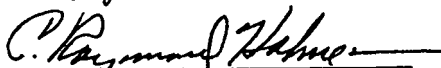
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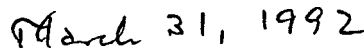
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CHAPTER I

INTRODUCTION

There is a buzzword which has been sweeping through business America recently; a word which has caused a stir even in the staid halls of church structures. The word is "Burnout". As never before our country has grown into such an urban business climate that burnout with all its negative symptoms has become a norm for many executives.

Some studies suggest that mid-level executives are the most likely to experience burnout in their profession. Myron Rush says that society contributes much to the development of burnout in people. And he targets competition in our society as one of the highest predictors of burnout. Thus those on the way "up the ladder" will be most prone to overwork, unrealistic expectations, and role conflicts--all predictors of burnout.¹ Pines, Aronson and Kafry say that people who are "client-centered" are most likely to suffer burnout. These are typically the mid-level management people who have not risen high enough in their system's organizational ladder to avoid

¹Myron Rush, Burnout (Wheaton, IL: Victor Books, 1989), 39-41.

people-contact, and thus are more exposed to this predictor of burnout.¹

Pines, Aronson and Kafry continue by saying that people in these mid-level positions will seek relief by "quitting upward" or moving up in their organization in order to avoid contact with clients. Thus a supervisor will interact with others who are often facing the same issues and will spend more time with paper than with people.

Rassieur says that pastors are quite competitive and will find their first ten years to be a "sprint" to succeed to large pulpits or denominational leadership positions. During this time of "mid-level positioning", they will face the greatest stress factors of their careers and thus will be most prone to burnout.² Because pastors are placed in the hierarchy of the church at mid-level management, they are correspondingly the ones most likely to experience burnout if the aforementioned studies are correct.

My Experience

In July of 1986 my family and I took an extended vacation/speaking appointment tour of the mainland from our pastoral assignment in Hawaii. Near the conclusion of that trip, I called home to confirm a pickup from the airport by our youth pastor who informed me there was trouble awaiting me

¹Ayala M. Pines, Elliot Aronson, and Ditsa Kafry, Burnout: From Tedium to Personal Growth (New York: Free Press, 1981), 28-29, 48.

²Charles L. Rassieur, Stress Management for Ministers (Philadelphia: Westminster Press, 1982), 26-27.

at the church on my return. He didn't say much else, yet hinted that the trouble was deep. I arrived that early August evening with great trepidation at Honolulu International Airport to be informed by the youth pastor that the church had literally been torn apart by an offshoot group from Texas led by a self-proclaimed prophet calling the members to turn from "Babylon" and heed his warnings of Ezek 9 that predicted a "slaughter of the saints starting with the shepherds." I was the shepherd!

After a few days of intense phone calls, meetings, and confrontations at church, committee meetings, etc., I had a good idea we were dealing with an offshoot of the SDA Church, the Shepherd's Rod.¹ For the next several months I endured intense pressure, as the point person for the anger of those who were in favor of listening to "new truth", as well as those in favor of calling the police and arresting "these fanatics". Board meetings degenerated into angry, name-calling sessions. Church worship services were full of tension, featuring occasional impromptu yelling matches in the parking lot, one literal knock-out fist fight between two members, and on several occasions members standing up in services and trying to proclaim messages purportedly from the Lord for or against the prophet.

¹Shepherd's Rod is a particular offshoot from the SDA church which was particularly prevalent in the 1950's and has continued with several branches into the present era. For an extended study of this cult, please see The History and Teachings of "The Shepherd's Rod" (Washington, DC: The Committee on Defense Literature of the General Conference of Seventh-day Adventists, October, 1955).

Late night meetings, even all night sessions, characterized the fervor of this new group surrounding the prophet--people drawn mostly from among our church's young adult members. In addition, some of those casting their lot with the offshoot group included one of the church elders, two deacons, one of our Sabbath School superintendents, and two of our wealthier families. These defections had a significant impact on our church, but more so on its pastor. I suffered from all of the classic symptoms of burnout. I had physical ailments without end. I felt emotional ups and downs not to be equaled. I tried every kind of remedy I could think of, including a couple of trips to the mainland to talk with college professors and church administrators about our problem.

During the same period of time, I also began hearing from churches around the country and conference and division leaders asking about "missionaries" from our church preaching a new brand of Adventism. Apparently these new converts to the prophet had done some of their own traveling and were now claiming to come from the Honolulu Diamond Head SDA Church with "new truth".

In the spring of 1987, our church voted to censure all members who had chosen to side with the "prophet". It was a heart-breaking experience to see my church split apart. Then in May of that year, I was called to Portland, Oregon, to watch my father's health degenerate with liver cancer for a month before he died. One week after his funeral I flew home, having

been gone a month, to speak for a graduation, a funeral, and a business meeting which was scheduled three months before to disfellowship fourteen of our members who had chosen to stubbornly follow the "prophet".

At the meeting to disfellowship, the "prophet" arrived with a full array of followers from several states and countries. When we allowed only members of the church inside, he stationed his followers around the outside of the building. That Sabbath afternoon a tear-filled meeting ensued. The prophet threatened that "the slaughter of Ezekiel 9 was to shortly ensue beginning with the shepherds". My wife told me she feared for my life. I offered to resign if it would help. The church voted to disfellowship the fourteen members. It was a sad day that ended with my going to my office to slump in my desk chair and finally to lie down on the floor.

As I lay there with my arms at my side, looking at the ceiling, I suddenly saw in sharp focus all the words I'd ever said in the pulpit for the past eleven years. Words about how God was sufficient for all our needs. Words about how we must always take our needs to Him. Looking up, I almost instinctively began to talk with God, telling Him about my real life right then. And I began a journey of learning about the spiritual disciplines which has brought me back to ministerial health through some exciting experiences with those disciplines. And that journey now includes the opportunity to share with many other pastors in similar situations how these disciplines might help their burnout.

Objectives

Burnout. It's more and yet less than many think. More, because it's more real than many are willing to admit. Less, since it is a narrowly defined response to certain stimuli in our lives which must be delineated from other responses such as tiredness, general fatigue, or physiological ailments. The goal of this paper is to discuss symptoms of burnout, define the results of that burnout in terms of pastoral ministry, and prescribe an effective management for controlling the long-term effects of burnout in pastoral ministry.

It is designed to fill a need perceived and described by Dr. Ben Schoun in his study on coping mechanisms available for pastors under stress. Dr. Schoun states in the introduction to his paper that his own study of pastors and burnout will "describe and prescribe" but that "further research could be done with a more developmental approach in which a person in a conference could actually have opportunity to implement an intentional support system, measuring attitudes before and after to check its actual effectiveness".¹ This study is designed in part to fill that need.

This study will utilize a pre- and post-intervention measurement tool for discovering the effectiveness of a spiritual disciplines retreat in countering the destructive effects of burnout among pastors. The study

¹Benjamin D. Schoun, Helping Pastors Cope (Berrien Springs, MI: Andrews University Press, 1981), 5.

group will consist of pastors who have experienced what they perceive to be moderate amounts of burnout in their ministries. These pastors will be drawn from three distinct types of churches in the Southeastern California Conference of Seventh-day Adventists, will be chosen based upon their self-perceptions of their level of burnout (to be defined forthwith), and their ability to attend the three day spiritual disciplines retreat in Southern California in October of 1990.

The purpose of this study will be to show that burnout is a spiritually related problem, that pastors are particularly susceptible to it, and that the cure is related to inner spiritual disciplines. I have designed the pre- and post-tests based upon well-tested instruments from a number of previous studies in burnout and stress among clergy.

This study will include: (1) a section on defining burnout, and narrowing those definitions to clergy-related types of burnout; (2) an overview of the classic symptoms of burnout among clergy; and (3) some relationships between those symptoms and the mechanics of the classic inward spiritual disciplines.

The final sections of this study will be reporting on the Burnout/Spiritual Disciplines Retreat, and the results of the pre-and post-retreat surveys. The thesis of this project is that pastoral burnout is a problem rooted in spiritual need and the cure is thus also rooted in spiritual care. The inner spiritual disciplines are hypothesized to be the structures

within which this kind of cure can most effectively take place.

Because the thesis of this project is that burnout is a spiritual issue, questions regarding burnout in non-spiritual areas naturally arise. Can a person be spiritually alive yet suffer from burnout? Is it possible that those in a non-spiritual or spiritually neutral environment can suffer burnout symptoms similar to those in a spiritual realm, namely pastors?

Three points need to be emphasized:

1. This project is designed to test the thesis that burnout is a spiritual issue. It may well be that burnout will turn out to be a more multi-faceted issue.

2. Can questions of ultimate meaning in any person's life be equated with spirituality and thus be at the root of burnout? In other words, could burnout be a spiritual issue in the broadest sense that spirituality is the foundational search for ultimate meaning in any person's life?

3. Finally, could the symptoms in a burned-out pastor, or any person, be the result of discontinuity or role conflict between expectations of job success/meaningfulness and the reality of not reaching those goals of success/meaning in that job?

Definition of Terms

The purpose of this section is to give a preview of terms often used throughout this paper. Many of these terms will be better understood in the context of the chapter in which they are discussed, but for the sake of

introduction here are some basic definition of terms which will be more fully discussed in following chapters.

Burnout is best defined by Boston University professor LeRoy Spaniol as "a sense of dead-endedness, a feeling that you have nowhere to go, that nothing new is happening."¹ Herbert Freudenberger defines burnout as, "a depletion of energy and a feeling of being overwhelmed by other's problems."²

Discipline may be defined in this study as a repetitive behaviour which shapes and even changes the basic nature of our beings.

Spiritual Disciplines are then behaviours based upon issues of meaning, and in the Christian context are those repeated behaviours which are based upon a relationship with the God of the Bible.

Spiritual Disciplines are said by Richard Foster to "call us to move beyond surface living into the depths." He continues by saying, "You may wonder why the Disciplines described in this book are termed 'classical.' They are not classical merely because they are ancient, although they have been practiced by sincere people over the centuries. The Disciplines are classical because they are **central** to experiential Christianity. In one form or another all of the devotional masters have affirmed the necessity of the

¹William Rabor, "Ministerial Burnout," Ministry, March 1979, 25.

²Herbert Freudenberger and Geraldine Richelson, Burnout: The High Cost of High Achievement (Garden City, NY: Anchor, Doubleday, 1980), 62-66.

Disciplines."¹

Inward Spiritual Disciplines are described by Foster as "mov(ing) beyond the superficialities of our culture--including our religious culture--we must be willing to go down into the recreating silences, into the inner world of contemplation."²

Biblical terms roughly equivalent to "Burnout" might include, but not be limited to, "weariness", "trials", and "sufferings". A short section in chapter 3 discusses how these terms appear and are defined in Scripture.

Terms Ellen White uses which are parallel to "Burnout" might include "weariness", and "suffering". These terms are surveyed in chapter 3.

Limitations of Project

This project is limited to study of one possible intervention in dealing with the results of burnout among Seventh-day Adventist pastors in Southeastern California Conference of Seventh-day Adventists. As such, this study does not focus on a case study of pastors in burnout, nor does it attempt to define the parameters of burnout symptoms in SDA pastors. Rather, it seeks to experiment with a retreat intervention in teaching SDA pastors to cope with burnout symptoms. In addition, it attempts to measure the effectiveness of this intervention in relieving perceived symptoms of

¹Richard J. Foster, Celebration of Discipline (New York: Harper and Row, Publishers, 1978), 1.

²Ibid., 13.

burnout in a controlled group as compared with the general population of SDA pastors.

Because of the limited number of pastors dealt with in this study, it would not be prudent to draw generalized conclusions about the comparative effectiveness of the spiritual retreat intervention in helping pastors cope with burnout as compared with other coping mechanisms. However, this study is designed to show that in at least these cases, practice of spiritual disciplines in the structure of a three-day retreat does affect the perceived impact of burnout in pastoral lives, not only during the weekend but even several weeks following the retreat.

Methodology

The type of research being used in this study is qualitative in nature rather than quantitative. Thus the survey instruments will be designed to measure perceptions of subjects rather than statistically verifiable objective data about them. The object of this study will be to measure the subjective feelings of the subjects regarding their self-perceived burnout experiences both before and after a spiritual disciplines intervention designed to lower their perceptions of burnout.

CHAPTER II

PASTORAL BURNOUT

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee."
(Isaiah 26:3).¹ What pastor has not, at one time or another, used this verse to comfort those wounded by life? Yet who will apply this balm to the wounded healer?

A Study of Burnout

Burnout has been defined in many differing ways over the past few years. Minirth and Meier, well-known leaders in the study of burnout and founders of the Minirth/Meier clinics and radio program, have stated that burnout is a spiritual problem based upon negative emotions: resentment and bitterness.²

Let us look at a typical pastoral burnout scenario. Bill Smith is the thirty-five-year-old pastor of a suburban Seventh-day Adventist church of three hundred members in Southern California. He has pastored in three

¹All biblical references use the New International Version unless otherwise noted.

²Frank Minirth et al., How to Beat Burnout (Chicago: Moody Press, 1986), 48.

different conferences on the West Coast and has been in his present position for three years.

In the past six months, Bill has begun to display physical/emotional symptoms which puzzle his family as well as his physician. These symptoms have included lack of focus in his work, extreme fatigue even without any increase in his work load, loss of vitality in his family relationships, withdrawal from contact with people, depression, and extreme headaches and pre-ulcerous abdominal pains. In spite of a complete physical checkup, and total blood work, Bill is given a perfect physical bill of health. Yet his physical symptoms persist.

Bill's physician suggests stress is a possible cause and prescribes psychological counseling. Bill does not believe he needs counseling. After all, he works in a profession which "should have no stress or symptomatic illnesses resulting from stress". Doesn't he preach each Sabbath that "there is no problem too big that God cannot solve"? How can he be suffering from stress-related illness?

Bill is suffering symptoms of what his physician has called stress-related illness, and is experiencing denial that such symptoms can be felt by a purveyor of eternal hope. He is suffering the classic symptoms of burnout: lack of focus, overwhelming feelings of overload, and an inability to make decisions. As described in current literature, burnout is an illness which can and does strike caregivers to a greater degree than professions

less given to people-contact¹. In addition, spiritual caregivers seem to struggle even more than others in people-contact professions because, as Minirth and Meier have pointed out, two key emotional factors related to the antithesis of spirituality are also key predictors of burnout. These two factors are resentment and guilt.

In Bill's case, as he continues to attempt concentrated ministry, he fights desperately against the inertia that symptoms of his burnout cast over his life. Yet he also thinks that he should not feel these feelings which further compounds the drain on his already depleted resources.

One year after the initial symptoms of burnout begin, Bill takes a leave of absence from his pastorate, perhaps symbolizing what is often one of the major results of burnout: an inability to make focused decisions. Though not quitting ministry altogether, Bill is in such trouble he cannot continue to function, so he takes the indecisive road. He does not quit, but neither does he deal with the root causes of his pain.

The Problem

According to this scenario, pastors lead a life of double jeopardy: not only will they suffer from the symptoms of burnout as any other professional, they will also suffer from the added guilt of knowing it is a problem they are paid to solve in other's lives. And it may appear to be a denial of their faith

¹Minirth et al., How to Beat Burnout, 18.

if they suffer from a spiritual problem when their task is to teach congregants how to solve spiritual problems.

Many pastors will confirm they often peak in their work load on the weekend. Any given Sabbath can be a fourteen-hour day with high intensity stress throughout that day. At the end of that day, pastors often feel emotionally charged and about as far from the emotional lows of burnout as one can get. Yet, on other days, a pastor may rise at 9 A.M. and drag himself to his office only to sit for the next six hours staring at his desk or reading "Time" magazine and still feeling burned out by evening. This familiar scenario raises the interesting notion that burnout is not necessarily related to overwork, tiredness, or just plain fatigue. Nor is it related to the hours worked or even the intensity of the work. Furthermore, studies have shown that poor work conditions, negative cohorts or congregations, and even poor administrative supervision do not necessarily lead to ministry burnout.¹ Yet many pastors continue to suffer symptoms they call burnout. And some studies indicate that this perception is the reality of pastoral life today. Roy Oswald says one of six clergy suffers from burnout--a much higher figure than the 2% reported by Rediger which has been used to show

¹Pines, Aronson, and Kafry, 35. These authors contend that "they [burnout victims] can also burn out from being underchallenged, from having less to do than they have training to do; from not really feeling well utilized."

burnout to be less of a problem than some believe.¹

Causes of Burnout

What then is the cause of burnout in pastors? How does it relate to being merely tired of working, or tired from over-working? And if burnout is a uniquely spiritual problem, especially traumatic to pastors, how does one in a spiritual profession combat and cure pastoral burnout?

To help answer these questions, this study will: (1) define the unique aspects and dangers of pastoral burnout, (2) suggest a specific spiritual regimen (based upon the classical inward spiritual disciplines) to deal with it, and (3) test that regimen by conducting a "Spiritual Disciplines Retreat" surrounded by pre- and post-testing surveys. Comparative data will then be compiled between pre- and post-tests of both retreat participants and non-retreat pastors from the same size churches in the same conference. Results will either confirm or deny the validity of the above suggested theories regarding pastoral burnout and its cure.

Toward a Definition of Burnout

As Minirth and Meier suggested, burnout is a specific type of stress experienced in relation to certain negative emotions. Psychology has long recognized this delineation, though the term "burnout" did not enter the

¹Roy Oswald, Coping with Clergy Burnout (Valley Forge, PA: Judson Press, 1982), 22. cf. G. Lloyd Rediger, "Church Management," The Clergy Journal 56, No. 8, (1980): 10.

literature until recently.¹ Perhaps the term "burnout" received greatest notoriety from the workplace. Some have hypothesized that the term gained prominence due to the emergence of high tech professions and the age of computers with all its attendant repercussions. Endemic to this age were the ethical dilemmas of increased control over life and death, the speed at which one could do jobs formerly taking vast amounts of time, and the impersonal results of machines doing many tasks formerly performed by humans.²

Historically the helping professions have experienced increased rates of burnout as compared with other professions. Pines, Aronson and Kafry in Burnout: From Tedium to Personal Growth state that "the most striking cases of burnout that we have ever encountered involved hospital nurses working with terminal cancer patients."³ They go on to show that "the burnout rate among dentists is extremely high."⁴ The thesis of this book is then succinctly stated in the introduction where the authors say, "burnout impacts precisely those individuals who had once been among the

¹Herbert Freudenberger, "Job Burnout: I Can't Get No Satisfaction," interview by Patrick Young, Sunday Honolulu Star-Bulletin and Advertiser, 20 September 1987.

²John Macquarie, Theology, Church and Ministry (New York: Crossroad Publishing Company, 1986), 5-8.

³Pines, Aronson, and Kafry, 4.

⁴Ibid., 7.

most idealistic and enthusiastic."¹

Later in their book, Pines, Aronson, and Kafry refer to a social worker for whom "it was primarily the emotional demands of her work, and not personal idiosyncracies, that caused her burnout."² They then refer to three common antecedents of burnout in the human services fields. They are: "(1) They perform emotionally taxing work; (2) they share certain personality characteristics that made them choose human service as a career; and (3) they share a 'client-centered' orientation. These three characteristics are the classic antecedents of burnout."³

Minirth and Meier have come to a similar conclusion regarding the most likely target groups for burnout. They say, "burnout is the end result of prolonged job-related or personal stress. The helping professions--nurses, doctors, pastors, social workers, and therapists, for example--seem to be particularly prone to burnout."⁴

¹Ibid., 4.

²Ibid., 48.

³Ibid.

⁴Minirth et al., How to Beat Burnout, 18. In a landmark study at Loma Linda University, Maria Rosa Morales studied a group of nurses suffering burnout and reported that those who experienced a long-term intervention had much better coping mechanisms for dealing with burnout than those who had only a short term intervention. Her conclusion was that helping professions such as nursing have an inordinate amount of burnout, and need an inordinate amount of intervention to cope. Maria Rosa Morales, "Burnout: Topic of Doctoral Study," Nurse in Action Journal of Loma Linda University Medical Center 86 (January 1985): 12.

At the same time burnout emerged as a wide-spread recognizable problem, the study of burnout became de rigueur for many social scientists and psychologists. Of course, popular (and, some said, shallow) theories regarding burnout emerged. It became a "hot" topic easy to sell books by.¹ But what is the serious research saying about burnout today?

Pines and Aronson have delineated burnout into individual, interpersonal, and organizational levels.² For purposes of this study we will deal primarily with individual burnout among pastors, since the thesis of this paper is that individual burnout can be arrested by practice of individual spiritual disciplines. Gordon MacDonald, in Restoring Your Spiritual Passion, parallels burnout with loss of passion. He equates this loss of passion with spiritual "dullness" which in turn has a striking resemblance to classic career burnout: loss of energy in spite of less "real time" spent in job performance.³

H. Newton Malony, professor at the Graduate School of Psychology, Fuller Theological Seminary, states that clergy may experience stress at approximately the same levels as other professions, yet seem better able to

¹An informal survey of two bookstores in Southern California in June 1990 revealed two shelves of approximately fifty diverse titles on burnout/stress in the secular store, and one shelf of approximately twenty titles in the Christian store.

²Ayala Pines and Elliot Aronson, Career Burnout: Causes and Cures (New York: Free Press, 1988).

³Gordon MacDonald, Restoring Your Spiritual Passion (Nashville: Thomas Nelson Publishers, 1986), 11-12, 65.

cope.¹ He goes on to say that what we perceive to be a modern malady is in reality an on-going strain that clergy of all ages have experienced. Again, the stresses placed upon clergy are not the issue of this study; rather--as any good definition of stress will state--it is our response to our circumstances rather than what happens to us which determines our level of burnout. To put our definition of burnout in proper perspective, let us review some of the major general definitions, then focus on specific pastoral burnout.

G. Lloyd Rediger, in Church Management: The Clergy Journal, says, burnout is "the almost complete exhaustion of the physical, emotional and spiritual resources necessary for normal human functioning."²

Perhaps the original phraser of the term is Herbert J. Freudenberger, the New York psychologist who is said to have come up with the word "burnout" in 1970. He defines burnout as "a problem that manifests itself on a physical, emotional and behavioral level." He also says it is "a depletion of energy and a feeling of being overwhelmed by other's problems." He goes on to say that burnout is often misdiagnosed as depression, even though the two are quite different. "Depression is accompanied by feelings

¹H. Newton Maloney, "Clergy Stress: Not So Bad After All?" Ministry, May 1989, 8-9. Cf. Loyde H. Hartley, A Study of Clergy Morale (Lancaster, PA: Research Center in Religion and Society, Lancaster Theological Seminary, 1980), appendix, 5-7.

²Rediger, 10.

of despair, thoughts of suicide, severe sleeplessness, an inability to eat, a sense of a meaningless life."

Minirth, Hawkins, Meier and Flourney say that depression is the end result of stress which has grown into burnout and then progressed to clinical depression. They delineate between burnout and depression by showing that burnout is the predictor of depression in most cases.¹

Pines, Aronson and Kafry are even more specific in saying that "burnout is a social-psychological concept and thus different from a concept such as clinical depression."²

I see the main difference between burnout and depression being that burnout is a response to stress possible among all populations and prevalent among all professions, whereas clinical depression is the result of an individual's personal history. Thus therapy for depression looks at the individual's personal background, and therapy for burnout searches for socially based environmental factors to cope with.

Freudenberger goes on to say that burned out people will have physical symptoms like skin rashes, lingering colds and headaches; emotional symptoms like "a change in feeling-tone from happy to sad, up to depressed"; behavioral signs such as changes from being a trusting person

¹Minirth et al., How to Beat Burnout, 15.

²Pines et al., Burnout: From Tedium to Personal Growth, 34.

to suspicious, verbal to silent, calm to irritable.¹

Freudenberger sees a number of symptoms of approaching burnout including: exhaustion, detachment, boredom and cynicism, increased impatience and irritability, a sense of omnipotence, feelings of being unappreciated, change of work style, paranoia, disorientation, psychosomatic complaints, depression, major depression and finally, suicidal thinking.²

A.M. Pines defines burnout as "a state of mind that frequently afflicts individuals who work with other people in a helping role and pour in much more than they get back from the people they help. It is the result of constant or repeated emotional pressure associated with an intense involvement with people over long periods of time."³

Gary Collins has extended the definition of burnout to encompass symptoms of detachment and withdrawal. He sees in his clinical practice certain common threads in burned out professionals. Detachment through humor, language, aloofness, and cynicism are common modes of coping with the stressors which precipitate burnout.⁴

¹Freudenberger, "Job Burnout: I Can't Get No Satisfaction", G-1.

²Herbert Freudenberger and Geraldine Richelson, Burnout: The High Cost of High Achievement (Garden City, NY: Doubleday & Co./Anchor Press, 1980), 62-66.

³Pines, Burnout: From Tedium to Personal Growth, 3.

⁴Gary R. Collins, "Burn-out: The Hazard of Professional People-Helpers," Christianity Today, April 1977, 12-14.

Though burnout and depression seem very closely defined in the previous statements, I see a basic difference to be that depression is a disease that affects people in hormonal, chemical, or other clinically definable ways. Burnout is a phenomenon that can strike anyone, particularly in the work setting, when certain factors such as unrealistic expectations, imposed roles, exhausted enthusiasm and loss of abundant energy overwhelm an individual.

Defining Pastoral Burnout

Many of these definitions of burnout fully apply to pastors suffering from burnout, yet there are unique symptoms applicable to pastors.¹ A definition helpful for understanding the specialized nature of pastoral burnout comes from Dr. Ann McGee-Cooper who did a study of 3,500 corporate executives and employees. She concluded that "a lack of abundant energy --rather than a lack of time, skills or desire--is what often limits a person's productivity, innovative thinking and overall enjoyment of life."²

The thesis of this paper is that a spiritual "dryness" or lack of a

¹For helpful studies on pastoral burnout see, Andre Bustanoby, "Why Pastors Drop Out", Christianity Today 7 January 1977, 14-16, John J. Gleason, "Perception of Stress among Clergy and Their Spouses", Journal of Pastoral Care 31 (December 1977): 248-51, and Roy Oswald, Coping with Clergy Burnout (Valley Forge, PA: Judson Press, 1982).

²Ann McGee-Cooper, Duane Trammell, and Barbara Lau, "Quiz: Do You Leave Work Exhausted?" Southwest Airlines Spirit Magazine, July 1990, 27-30, 100.

"spiritual abundance" is at the root of pastoral burnout. It should be clearly stated here that one must delineate among three things in studying burnout in pastors. First, as Freudenberger stated, depression (or any other psychologically-based or psychiatrically-based illness for that matter) must not be confused with burnout.¹ Second, overwork and its attendant tiredness also is not burnout. It is simply overwork. Third, burnout is, as has been previously stated, a uniquely symptomatic disease associated with certain emotional states revolving around people-centered work and connected with specific negative emotions.

Leroy Spaniol, assistant professor of rehabilitation counseling at Boston University, observes: 'There are many ways to define burnout, but basically it means feeling locked into a job routine. Burnout disproportionately strikes those in the helping professions--teachers, counselors, social workers.' Spaniol speaks of first-, second- and third-degree levels of burnout. First-degree burnout is mild, characterized by short-lived bouts of irritability, fatigue, and frustration. Second-degree burnout is more serious because the symptoms in first-degree burnout begin to last two weeks or more. The more severe third-degree burnout is indicated by physical ailments such as ulcers, chronic back pain, and migraine headaches.²

Of course the point of interest to this discussion is that burnout is a feeling of helplessness in a job once entered for its potential to make a

¹For an interesting study on clergy and the effects psychiatric illness has on them, see, Thomas Maeder, "Wounded Healers," Atlantic Monthly, January 1989, 37-47.

²LeRoy Spaniol, "Teacher Burnout", Instructor 88, no. 6 (January 1979): 57; quoted in Rassieur, 18.

difference in people's lives. The stages of burnout merely bring out physical symptoms of the negative emotions simmering inside a burning-out person.

In the same book Rassiour refers to Edelwich and Brodsky's four states that lead to burnout: enthusiasm, stagnation, frustration, and apathy.¹ Again the point is that emotional stability in a profession is lost as a result of inner conflicts over role expectations, lack of perceived success, lack of meaning in one's profession, or just plain emotional fatigue from spiritual discontinuity in one's life. This then leads to those symptoms we call burnout.

Though it was earlier pointed out that pastors are on a par with the general population of caregivers in predisposition to burnout, it should also be noted that those pastors who are predisposed to burnout have some deep vulnerabilities to this problem.

Congo observes that some pastors have personality tendencies that make them more vulnerable to burnout. These are pastors who 'have a high need for approval, pastors who derive their self-esteem from their work, pastors who are unassertive and feel controlled by others, and pastors who believe that the only way a job will be done right is if they do it themselves.'²

Regarding specific symptoms of pastoral burnout, Jose A. Fuentes, in a recent article in "Ministry", defined general burnout as "the gradual but eventually severe or critical exhaustion or depletion of one's physical,

¹Ibid.

²David G. Congo, "What Causes Burnout?," Theology News and Notes, March 1984, 7.

mental, and/or spiritual resources by taxing one or more of them without providing time for recovering or recharging."¹ Fuentes goes on to show that there are stages leading to burnout, but that they are not levels of burnout. As these levels are experienced they will lead eventually to symptoms which we usually label as "burnout".

The cyclical nature of stress symptoms and burnout can overlap to some degree, particularly since "burnout" is a problem of perception about one's abilities to deal with stress. This being the case, symptoms which may, for one person, be stress symptoms leading to burnout may, in fact, be actual signs of reaching burnout for another. In addition, some signs of stress stages such as lack of energy, for instance, may also preclude and be included in defining a person in burnout.

One of Fuentes' significant (to this study) statements is,

Since burnout results from depletion of energy reserves, it is important to recognize that not everyone will experience symptoms in exactly the same way. A person whose physical resources are depleted will have different symptoms from one who is mentally burned out. Thus a hardworking carpenter will experience very different symptoms than will a hardworking mathematician (or pastor)²

What are these symptoms unique to pastors? Depletion and exhaustion are primary symptoms that lead to burnout, and they appear to

¹Jose A. Fuentes, "Recognizing and Handling Burnout," Ministry, July 1987, 14-17.

²ibid., 14.

be primary results of pastoral burnout as well. It would appear that following depletion and exhaustion comes the overall sign of pastoral burnout: loss of focus and insight. Fuentes says loss of insight is especially acute in burned-out pastors as they lose sight of the wide view of their task and see only the narrow problems in their ministry. Of course, the general psychosomatic problems endemic to general burnout such as headaches, lower back pain, etc., follow in pastoral burnout.

Fuentes gives three major causes for pastoral burnout or the precursors which often eventually lead to pastoral burnout. First, are inward causes such as psychological makeup that blocks our attempts to deal with stressors. Second are external causes such as noise, weather, etc. Third are causes resulting from interaction with our environment. Fuentes suggests that it is the third cause which strikes at the heart of pastoral burnout because of pastors' constant interaction with people. As has been shown by E.M. Ansel, those helping professionals who especially work hard to help others, without receiving a sense of accomplishment in return are being set up for burnout.¹

A series of symptoms now occur under the general rubrics of depletion, exhaustion and loss of insight mentioned earlier. First, as Fuentes says,

¹E. M. Ansell, "Professional Burnout: Recognition and Management," Journal of the American Association of Nurse Anesthetists, April 1981, 135-142; quoted in Fuentes, 14.

The (pastor) begins to work mechanically, showing little or no concern for the person being served. Second, he or she develops a sense of detachment and lack of identification with the other person's problems. Third, work becomes a mere duty rather than a joy. Fourth, cynicism and apathy prevent the helper from getting into the other person's problem and dealing aggressively with it. Fifth, the helper becomes paranoid and blames others, including clients or patients, for his or her problems. Sixth, fatigue, irritability, and psychosomatic complaints develop.¹

Other areas of burnout-precipitation especially troublesome to pastors include role conflict, family issues, and church problems. As summarized by Schoun, these areas all seem to have particular significance for pastors. The common issue among these areas of burnout-precipitation might be a pull between expectations. In the case of roles this might include a pull between expectations of one role in pastoring and another role a pastor may feel compelled to take.

In family matters, a pull between expectations of the pastor and other family members is the obvious conflict. And in terms of church problems, the pull will most likely occur between congregant expectations of their pastor, and the pastor's own expectations of ministry for his church.²

Summary

In this chapter we have seen that burnout is a problem in the general population which also affects pastors often disproportionately. We have

¹Fuentes, 15. For a helpful study on the cycle of specific pastoral symptoms in a "burning out" pastor, see the full Fuentes article.

²Schoun, 26-39.

seen that such factors as role conflict and overload, obsessive/compulsive personalities, over-achieving personalities, perfectionistic personalities and internalizing too many "people problems" are all character traits which tend to push any person into burnout. We have suggested that pastors suffer from these same factors in their profession as well as their personalities which tend to push them towards burnout. And we will suggest that such tools as time management seminars and assertiveness training may be the answer for these types of burnout.

At the same time we have noted that some unique pastoral issues tend to make burnout an especially problematic area for pastors. In particular, spiritually related causes for burnout such as the lack of material rewards for work conflicting with a sense of spiritual "call" to ministry and a conflict of roles between a sense of what the church wishes and what one believes God wishes in one's ministry, all make burnout especially troublesome for pastors. While it seems true that certain types of psychosocial interventions can relieve symptoms of burnout even among pastors, the contention of this study is that the specialized kinds of causes for pastoral burnout call for specialized kinds of interventions to relieve these symptoms. In this study, we postulate that spiritual issues cause much of pastoral burnout and spiritual interventions are needed. A description of this spiritual relationship is the purpose of the following chapter.

CHAPTER III

THEOLOGICAL STUDY OF THE SPIRITUAL DISCIPLINES

The word "burnout" is not in the Bible nor is it mentioned in any of Ellen White's writings¹. However, other terms with similar meanings in both sources seem to relate to this modern-day issue.

It should be noted that these terms in scripture do not have a direct correlation with modern burnout as they are not used in a work context as is the modern term "burnout", nor do they show strictly parallel symptoms to burnout. So this biblical section must be understood as a tentative attempt to show that burnout has, at the least, some connection to the past; is a phenomenon which was recognized in the Bible; and is a problem for which biblical writers gave prescriptions.

The word "weariness" denotes many of the same symptoms as burnout does. Some scriptural verses explaining weariness include, but are not limited to, Job 10:1 (KJV) where Job decries his life of bitterness by

¹Ellen G. White was one of the founders of the Seventh-day Adventist denomination, a prolific writer, and often quoted by SDA writers as a primary source for studies regarding SDA subjects.

lamenting his "weariness". The loss of spirit and lack of energy sound very much like modern descriptions of burnout.

Then in Job 16:7 (KJV) Job tells God he is worn out by what he supposes to be God's judgments on him. This telling phrase, "you have worn me out" again uses language very similar to descriptions of burnout today.

Ps 6:6 (KJV) tells of a person so overwhelmed by grief that he is "worn out from groaning; all night long I flood my bed with weeping". It almost sounds like full-blown depression. But the emotions expressed very much mirror classic burnout symptoms.

Ps 69:3 (KJV) echoes previously mentioned verses in saying that in "deep waters" the writer has become "worn out calling for help". Again the overwhelmed sense we today call burnout is described by the language of the Bible: "weariness" and being "worn out".

Isa 28:12 (KJV) tells of God inviting His people to come to a "resting place" where He wishes to "let the weary rest". The symptoms and the prescription for them mirror so closely what we call burnout today, that I believe we are indeed dealing with what we might call ancient burnout.

Jer 20:9 (KJV) gives a very unique perspective on burnout or weariness. It describes a very honest lament by Jeremiah against God for seeming to deceive him. He then admits that even though he feels deceived by God, nevertheless when he attempts to hold back from

speaking of God, he finds he becomes weary of not doing something. In other words, it is not how much he has done, but what he has not done that wearies him. Perhaps this is analogous to the burnout symptoms of doing nothing, yet feeling no energy; and in fact may describe that irony of burnout which has less to do with how much we must do, and has much more to do with how we feel about what we are doing.

Gal 6:9 (KJV) again gives a dichotomous message, on the one hand suggesting we can become "weary in well doing", yet telling us not "to give up". We understand these symptoms today as burnout, where a person can actually burn out from doing too much good.

Finally, 2 Thess 3:13 (KJV) admonishes us to "never tire of doing what is right." At first glance this may seem against the verse in Gal 6, yet on closer view draws a fine line between doing many good things, which will yet burn us out, and doing what is right--which in some cases may include doing less.

Ellen White has much to say about burnout-related terms, though she never uses the word. Some passages from her writings which seem to describe well her generation's version of burnout include:

Christ submitted to insult and mockery, contempt and ridicule. . . . There was not a drop of our bitter woe which He did not taste, not a part of our curse which He did not endure. . . Behold Him making the wants, the trials, the griefs and sufferings of sinful men His own.¹

¹Ellen G. White, Selected Messages, vol. 1 (Washington, D.C.: Review and Herald Publishing Association, 1958), 253.

From the preceding passage we find a sense of empathy between God and man in the struggle with circumstances which cause us to feel burnout symptoms. Not only did Christ experience and understand our feelings, but He also drew, from that experience, understanding of how to deal with "burnout".

Christ was the prince of sufferers; but His suffering was from a sense of the malignity of sin, a knowledge that through familiarity with evil, man had become blinded to its enormity. . . . He knew that without help from God, humanity must perish.¹

Thus Ellen White described what modern day "mystics" prescribe as the only cure for a "spiritually-related" condition called burnout. For pastors suffering from lack of energy, feelings of inadequacy, and problems of motivation, she tells us only "help from God" will heal the feelings.

She goes on to describe how this "burnout" can set in:

When we become absorbed in worldly things so that we have no thought for Him in whom our hope of eternal life is centered, we separate ourselves from Jesus and from the heavenly angels. These holy beings cannot remain where the Saviour's presence is not desired, and His absence is not marked. This is why discouragement so often exists among the professed follower of Christ.²

In this short paragraph Ellen White has convincingly shown that burnout is indeed a spiritually related condition in humanity which must be dealt with in spiritual ways. She continues in this vein by saying:

¹Ellen G. White, The Desire of Ages (Mountain View, CA: Pacific Press, 1898), 753.

²ibid., 83.

Those who, standing in the forefront of the conflict, are impelled by the Holy Spirit to do a special work, will frequently feel a reaction when the pressure is removed. Despondency may shake the most heroic faith and weaken the most steadfast will. But God understands, and He still pities and loves. . . . To wait patiently, to trust when everything looks dark, is the lesson that the leaders in God's work need to learn. Heaven will not fail them in their day of adversity.¹

The first sentence of the preceding statement gives a curious slant to our understanding of burnout. It describes someone who actually lessens his work demands and then feels despondency! Rather than too much work being the cause of burnout, the cause is lack of something to do! Or we might say, that a person addicted to work may find they can't sit still too long after living life at a frantic pace for a long time and becoming addicted to the pace.

Another statement from Ellen White describes the reason so many people have these feelings of being overwhelmed and burned out:

There is a want of wisdom which is too plainly revealed. The worker complains of constantly having too heavy burdens to bear, when God is not pleased with his taking these burdens; and he makes his own life one of worry and anxiety and weariness, because he will not learn the lessons Christ has given him: to wear His yoke and bear His burdens rather than the yoke and burdens of his own creating."²

As mentioned earlier, the term burnout is never found in scripture.³

¹Ellen G. White, Prophets and Kings (Mountain View, CA: Pacific Press, 1917), 174-5.

²Ellen G. White, Evangelism (Washington, D.C.: Review and Herald Publishing Association, 1946), 81.

³Minirth et al., How to Beat Burnout, 143.

However, the Bible has several interesting "case studies" which seem to have significance when studied against the backdrop of recent definitions of burnout. One case often referred to in burnout studies is the story of Elijah at Mt. Carmel. Found in I Kgs 18, it is a classic study of burnout.

In simple form the story is of great success (triumph over all the pagan prophets on Mt. Carmel) followed by great exhaustion (a long, physically exhausting run in front of Ahab's chariot from the mountain top to Samaria), followed by great crises (fear for his life from Jezebel's threats), followed by great panic (a run to the wilderness), and finally followed by burnout ("I quit, let me die!").

Elijah is a prime example of Freudenberger's observation that burnout "is the letdown that comes in between crises or directly after 'mission accomplished'".¹

What symptoms of burnout did Elijah display? First, notice that the crisis was related to his work. Second, it involved exhaustion from dealing with outside factors. Third, it was precipitated, not by what Elijah had done that day, but rather by the fact that he had done it without replenishment of the resources he had used to accomplish the task. The third point is especially important to our thesis as it shows the need for a management system for pastoral burnout that recognizes proactive replenishment of vital resources that have been expended. This point is emphasized later in the

¹Freudenberger, Burnout: The High Cost of High Achievement, 110.

story when Elijah is cared for by a heavenly messenger who recognizes the signs of burnout and gives a cure of replenishment.

The notable part of the cure is its progression from physical replenishing to mental restoring to spiritual revival. This cure hints at both the cure and the cause of burnout. If the final prescription for Elijah's burnout is connection with God through the still small voice, then its cause must somehow be related to a lack of the same. Extrapolating to pastoral burnout, we must concur with Minirth and Meier when they say burnout is caused by negative emotions of resentment and guilt, and will be cured by a replenishment of positive emotions of strength and hope from God.¹

As outlined by Minirth and Meier, there are a cluster of feelings associated with burnout. These include egotism, feelings of resentment and bitterness, feelings of paranoia, feelings of self-pity, and feelings of resentment and anger toward God.²

Historically, forgiveness and acceptance have been experienced most consistently and clearly through the inward spiritual disciplines, which are exactly what Elijah practices as he has his wilderness experience with God.

Moses, in Exod 18, experienced a similar kind of response to stress. In this story, he experiences classic burnout symptoms based upon used-up resources as a result of not delegating authority to other leaders.

¹Minirth et al., How to Beat Burnout, 143.

²ibid., 43-44.

As Moses was called upon to judge more of the people's problems, he began to see the effects of giving out more than he received. This burnout problem became so great that it was recognizable to those close to him. Finally his father-in-law gave him some practical advice: delegate the responsibility for leadership. On the surface this may seem like mere practical advice on a general burnout level. However, in the context of the task at hand--namely, leadership of a "church group"--Moses was truly on the edge of pastoral burnout. Again, the solution was directly related to spiritual renewal through time spent in spiritual disciplines. Moses is instructed to take time from his overworked schedule. That time is chronicled in later chapters as having been spent in serious relationship with God through what we call inward spiritual disciplines.

A final story from scripture, this one from the prophet Isaiah, gives us more clues to burnout recovery. This text describes a nation in the throes of what can only be described as "national burnout". Israel, in Isa 40, is lamented as suffering from feelings of isolation and injustice. As Minirth and Meier tell it,

The feeling of isolation is expressed by Isaiah's question to Israel, 'Why do you say, O Jacob, and complain, O Israel, "My way is hidden from the Lord"' (v. 27). In much the same way, today's burnout victim also feels isolated and unappreciated. He or she says, 'Nobody appreciates me. No one understands me.' Those thoughts relate to family, employer, fellow employees, teachers, friends, and others. The feeling of isolation often is most intense when the people closest to the burnout victim are involved.

Closely paralleling the feeling of isolation is the feeling of

injustice. That is also reflected in Isaiah 40:27: 'Why do you say, O Jacob, and complain, O Israel . . . my cause (rights) is disregarded by my God?' All too often, today's exhausted burnout victim says, 'It's just not fair!' That feeling can be related to family matters, studies, work, and even to successes enjoyed by friends.¹

Then in verses 29 and 30, Isaiah shows four symptoms of burnout in Israel: "faint", "weary", "weak", and "stumble and fall"--symptoms common to pastoral burnout victims today.

What is Isaiah's solution? He gives three facets to the recovery of this burnout victim. First, he points out to Israel ("Do you not know? Have you not heard?") that the information necessary for solving their burnout problem is already at hand. He is pointing their attention toward God.

Next he reminds them that the solution to burnout, just as to any spiritual problem, is a gift from God, not of ourselves in any way. Finally he tells them that those who "wait upon the Lord will renew their strength" (vs. 31).² The problem of burnout in Israel is a spiritual problem; the answer is thus a spiritual solution. In the end, the grace and character of God is the center of the solution.

Jesus reminds us of this in his well-known advice found in Mark 6:31: "Come with me by yourselves to a quiet place and get some rest." Jesus gave three steps here that are very applicable for burnout recovery. They are (1) a change of location, (2) a change in activity or responsibility, and

¹Ibid., 144-145.

²Ibid., 148-150.

(3) a certain amount of time.¹ This key advice from Jesus will form the basis for the retreat which is at the heart of this project. This key will be the spiritual disciplines which help us retreat.

However, before looking at the role of spiritual disciplines in dealing with burnout, we will note some coping mechanisms for burnout current in today's literature. These coping techniques will be viewed by this study as sometimes preliminary to spiritual solutions and yet coexistent with them.

Non-Spiritual Burnout Coping Mechanisms

Though the hypothesis of this study is that burnout is a spiritually-based problem for pastors suffering its symptoms, and though spiritually-based answers will be studied in the next section as the main solution to this problem, there are other time-proven methods of dealing with some of the symptoms of burnout. Because spiritual care-givers are particularly susceptible to the spiritually-based dimensions of burnout--namely the pull between being called to healing ministry, yet feeling wounded oneself and suffering guilt and resentment over this dichotomy in their lives--this study focuses on a prescribed intervention based upon spiritual principles of the classical spiritual disciplines. However, it should be noted that other interventions may prove helpful in a step-wise recovery from the debilitating effects of pastoral burnout:

¹Ibid., 99-100.

1. Time management principles often give a structure within which one can deal with the overt symptoms of burnout. Dayton and Engstrom have demonstrated that a person's perception of their use of time and resources is a predictive factor in dealing with their perception of themselves and their ability to perform ministry tasks.¹ Thus, controlling time seems to help burning-out pastors control other out-of-control aspects of their ministry.

2. Counseling is the second tool in dealing with burnout. Not only is simple counseling needed to control areas of obsession and compulsion in our lives--which Minirth and Meier say are the big predictors of burnout--but also more complex counseling to explore the reasons we are obsessive-compulsive, and thus suffering burnout.² Many successful counselors have wedded psychology and spirituality in treating symptoms of burnout, particularly in pastoral burnout treatment.³

3. A third method of coping with burnout is perhaps the simplest response to burnout and one which ought to be considered first. Because many of the symptoms of burnout are physical, it is often difficult to distinguish between causes and effects in dealing with burnout. Did the

¹Ted W. Engstrom and Edward R. Dayton, Strategy for Leadership (Old Tappan, NJ: Fleming H. Revell Co., 1979), 200-202.

²Don Hawkins, Frank Minirth, Paul Meier, and Chris Thurman, Before Burnout (Chicago: Moody Press, 1990), 17-20.

³For instance, Louis McBurney has directed the very successful Marble Retreat in Colorado for a number of years, treating many spiritual care givers suffering from stress and burnout symptoms.

decreased, levels of burnout.

It is at this point that the spiritual nature of pastoral burnout must be discussed in greater detail, and the application of spiritual cures introduced.

Spiritual Disciplines

What are the spiritual disciplines and in particular the inward spiritual disciplines? I find the following graphic illustration (See Fig. 1) of the spiritual life helpful in defining spiritual disciplines:

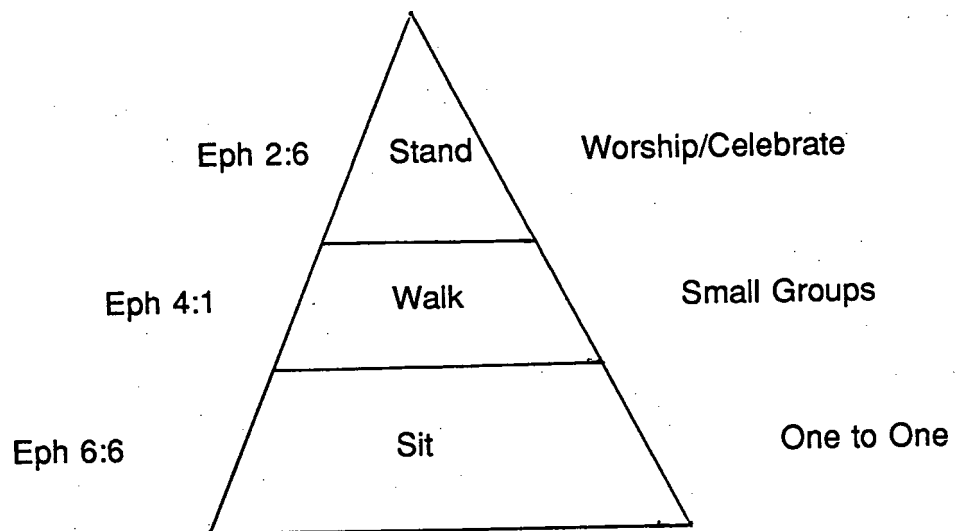


Figure 1. The Spiritual Life According to Ephesians

I have used this chart in leading a number of religion classes I teach at Loma Linda University and have found it to be very helpful in assisting others in visualizing their spiritual lives. It gives a feeling of progression in one's spiritual life, even as it shows the relationship between conversion and growth or justification and sanctification. I have also experimented with this

burnout cause me to feel fatigued, or did the fatigue make me unable to physically cope with my life, therefore leading me into burnout? Myron Rush has suggested that such simple strategies as regular physical exercise may be the key to overcoming both the physical debilitation of burnout and the lack of discipline inherent in a burnout victim's life. By a consistent exercise routine in a burnout victim's life, often the very form of discipline used to exercise helps bring a burnout victim out of the downward slide he or she knows as burnout.¹

4. A final method of coping with burnout relates to social resources. In this generation attention to support groups, family systems theory, and other relational support must not be ignored. Peer counseling has been successfully employed in certain settings and may be a valid method of dealing with burnout among a highly specialized group such as pastors. And professional growth seminars, particularly geared to the needs of pastors may prove helpful in dealing with burnout.

In spite of the curative processes described up to this point, it can be shown that these cures in and of themselves have not solved the burnout problem for many people. Such issues as the obsessive-compulsive nature of burnout victims tying into their physical regimens, counseling and time management, make one realize that the application of the above-mentioned "cures" can, in themselves, become obsessions leading to increased, not

¹Myron Rush, Burnout. (Wheaton, IL: Victor Books, 1989), 90-91.

triangle in leading several seminars on stress and burnout as well as seminars on spiritual disciplines. Again, it has proved so effective that I plan to base my retreat on this model.

Essentially, the model is taken from Watchman Nee's book Sit, Walk, Stand, his concise commentary on the book of Ephesians.¹ In this book Nee shows the movement of the Christian life from a first experience with God (sit), through an on-going relationship with Him through life (walk), to a totally committed stance of trust and rest in him through the ups and downs of life (stand). This same progression can also be likened to the concurrent parts of an individual Christian's spiritual life: he spends time alone with God in a devotional life, he interacts with a small group of other Christians in a covenantal relationship, and he joins with many others in celebration of worship week to week.

Of course the difficulty for many Christians--and even for many pastors--is that their spiritual life consists of, at most, a small-group experience, and more than likely just a once-a-week worship experience. What is missing for many Christians is the one-to-one relationship with God, built over time through the inward spiritual disciplines. And it is my thesis that in a pastor's life, the lack of these disciplines is at the heart of the reasons for pastoral burnout. Freudenberger has even noted that when in

¹Watchman Nee, Sit, Walk, Stand (Fort Washington, PA: Christian Literature Crusade, 1957), vii-ix.

burnout we often "seek detachment from support," which is all the more reason a "disciplined approach" to retreat and recovery from burnout is so essential.¹

Richard Foster, in his excellent synopsis of the spiritually disciplined life, Celebration of Discipline, neatly summarizes the disciplines in three major categories.² The corporate disciplines, such as worship and giving, correspond in our triangle graph to the "stand" section. The outward disciplines, such as solitude and silence, fit the "walk" section. And the inward disciplines--fasting, study, prayer and meditation--correspond to "sitting" with God.

This is the way inward spiritual disciplines and long-term cure of pastoral burnout relate:

1. Since there appears to be a progressive spiral into pastoral burnout there seems to be evidence which prescribes a corresponding progressive journey through inward spiritual disciplines back to good health³.
2. Since any spiritual experience in the Christian life is predicated, according to Ephesians, on a growth model which begins with quiet time

¹Freudenberger and Richelson, 62.

²Foster, v.

³Note this comment from one pastoral burnout victim, "The usual problem with burning out for God is that you don't burn out, you just burn down to a flicker. Then you spend frustrating months and even years doing nothing but sputtering or flickering for God." Minirth et al., How to Beat Burnout, 82.

one-to-one with God, it seems necessary for pastors in burnout from too much people involvement to reverse-order a negative growth trend. In other words, for those burned out through over-giving in groups and worship in the church, a return to a "primitive Godliness" may well be in order.

As Ellen White has well stated, "Instead of strengthening their faith by prayer and meditation on the words of Christ, they had been dwelling on their discouragements and personal grievances. . . . Their faith must be strengthened by fervent prayer and fasting, and humiliation of heart."¹

She goes on to state that, "Meditation and prayer would keep us from rushing unbidden into the way of danger, and thus we should be saved from many a defeat."²

And finally, she states that, "Abstract meditation is not enough; busy action is not enough; both are essential to the formation of Christian character. Strength acquired in earnest, secret prayer prepares us to withstand the allurements of society."³

The Bible also gives guidance on how spiritual life will help a person suffering the symptoms of burnout. Isa 26:3 says we will have "perfect peace whose mind is stayed on thee". And Jer 33:6 says, "I will bring peace and health to my people".

¹Ellen G. White, Desire of Ages, 431.

²Ibid, 126.

³Ellen G. White, Testimonies to the Church, vol. 5 (Mountain View, CA: Pacific Press, 1948), 113.

In Matt 5:6 it says, "Blessed are those who hunger and thirst for righteousness", giving us a sense that God's process for healing from burnout includes a desire for His solutions.

And Rom 8:6 describes someone who is "spiritually minded" and having "life and peace".

Finally, Col 3:2 enjoins us to "set our affections on things above", in order to have true peace of mind.

In a 1981 Institute of Church Ministry study conducted through Andrews University and used by Dr. Ben Schoun to corroborate his study on pastoral coping mechanisms, a question regarding personal coping methods in times of stress was included. As reported by Schoun:

One method that is most important and could not be overlooked is spiritual strength that comes from an active relationship with God. Q2 asked how effective the person's personal Bible study, meditation, and prayer were in coping with problems and frustrations in ministry. It is reassuring to note that 90% find this resource 'very effective'.¹

The inward disciplines are a wonderful study, but an even more wonderful experience. For those who are experimenting in regimenting their lives through these disciplines there is a life-changing experience taking place. Correspondingly there seems to be less of a perception of pastoral burnout occurring in those who are on this course of pastoral life. The inward disciplines will be the subject of the three-day pastoral retreat that is the heart of this project. We will closely follow experiences chronicled by

¹Schoun, 93.

Richard Foster, Henri Nouwen, and others, to try and foster new habits of spiritual life in those pastors who participate in the retreat. We will then try to measure how these habits have changed the pre-disposition in pastors to experience pastoral burnout.

The study of spiritual disciplines is deep and rapidly becoming a discipline in itself. There are many new books devoted to this subject, as well as its many subsets, which are being published almost weekly.

Following are some of the most salient points about the spiritual disciplines, especially as they relate to burnout and the retreat which forms the heart of this project.

1. It will be understood that the spiritual disciplines refer to the classical inward disciplines as succinctly outlined by Foster in Celebration of Discipline.¹ These are (1) study, (2) fasting, (3) prayer, and (4) meditation.

2. We will test the theory of Rassieur that there is a

consistent characteristic among those who find so much satisfaction in ministry. This singular characteristic can take on varying dimensions and manifest itself in a variety of ministry styles, but the essential characteristic is a strong, firm sense of self and personal identity.²

3. We will consider how the classical spiritual disciplines help achieve this goal. As Rassieur has concluded, "The ministry is the only major profession that without hesitation can discuss spirituality as a principal

¹Foster, 11-66.

²Rassieur, 35.

resource for dealing with stress." Rassieur goes on to define exactly how that spirituality takes shape: "[this pastor] spends several days, sometimes a week, at a retreat center where he can read scripture, meditate and pray."¹ The retreat for this project will build on this basic goal.

Perhaps one more word is in order. Foster, along with many other modern "mystics"², seems to abhor the notion that the spiritual disciplines are any sort of an answer to modern problems. In writing this project I have found myself vacillating between the experiential knowledge of what the inward spiritual disciplines can do for one's spiritual life, and wanting to complete a project based upon the helpfulness of the spiritual disciplines in alleviating pastoral burnout. This tension will be apparent most prominently in the pastoral retreat which forms the next part of this study. However, in this preliminary chapter it must be stated that there is a tension between wanting to know God, and wanting to know how a knowledge about God can be helpful in curing pastoral burnout symptoms.

¹Ibid., 61-62.

²The term mystic has become associated recently with "New Age" philosophies as has the practice of meditation and even certain kinds of prayer. For instance, Arthur L. Johnson, Faith Misguided: Exposing the Dangers of Mysticism (Chicago: Moody Press, 1988), says, "Much of what has been taught about spirituality in general, and about the 'deeper spiritual life' specifically, has its roots more deeply in medieval Catholic mysticism and in the mystical experiences of more recent persons, than it has in Scripture" (p. 15). He goes on to state, in somewhat perjorative tones, that "the goals of prayer, Bible reading, church attendance, and so forth, are thought to be personal, psychological change" (p. 44).

CHAPTER IV

THE TESTING INSTRUMENTS

The statistical information discussed in this chapter is based upon three separate surveys administered to Seventh-day Adventist pastors in the Southeastern California Conference (SECC). These surveys were similar in nature, except the questionnaire was simplified at each stage of administration.

I designed and generated the surveys of this project based upon previous studies in pastoral stress. These studies include the instruments listed in Myron Rush's book, Burnout¹, Ditsa Kafry's tedium measurement study in Burnout², Minirth and Meier's book How to Beat Burnout³, and Schoun's book, Helping Pastors Cope⁴. In addition, questions relevant to the specific perceptions of Seventh-day Adventist pastors, as I have understood from consultation with administrators of the SECC, were

¹Rush, 24-25.

²Pines, 202-205.

³Minirth et al., How to Beat Burnout, 37-38.

⁴Schoun, 204-210; 221-235.

integrated with questions from the standardized instruments from the sources mentioned above. The resulting test instrument was cleared with the chairman of my committee and run in both pre- and post-intervention testing, as well as subject- and non-subject comparative studies of retreat participants.

When Survey 1A was given at SECC pastor meetings, the question of how to define burnout was raised. I spent a few minutes in giving the general definitions and symptoms of burnout. Because this survey was a follow up of two general sessions on burnout I had given at SECC pastor meetings the previous year, for most pastors this survey was understood in the context of those sessions.

The surveys were given in the following order. Survey 1A was given at the annual pastor's meetings in August 1990. At these meetings approximately 130 pastors of SECC were in attendance and 80 (61.5%) completed usable surveys.

Survey 1 designates the participants who completed Survey 1A and who applied to attend the retreat.¹ Survey 2 was given immediately following the 19-22 October Spiritual Disciplines Retreat described in the chapter 5 of this project-report. It was administered to attenders of the retreat.

¹By comparing test numbers on the surveys, I was able to differentiate between those planning to attend the retreat from those not planning to attend. I tagged those planning to attend as 1As and the rest as 1s while still maintaining confidentiality.

Survey 3 was given 26 February 1991 to the retreatants and Survey 3A was given at the same time to a control group of pastors who function in parallel assignments to those pastors who took part in the retreat. A number of statistical formulas were applied to the data gathered, both in comparative and progressive analyses. The results judged most important to this study's initial hypotheses are included in this report. The statistical computer program used to tabulate results is Kwikstat from Reasonable Solutions Software.

Initial Findings

The initial survey given at random to pastors from SECC at pastor's meetings yielded 80 usable surveys from a total of 130 pastors in attendance at the meetings. This 61.5% usable return rate reflected more the patience of those pastors willing to sit for another 15-30 minutes after the final meeting of the morning than it did with the quality of the survey returned. There were very few incomplete surveys returned. Almost all of those returned were usable.

The question of confidentiality was raised several times during the administrating of Survey 1A. One pastor questioned whether the safeguard of separate name returns and survey results would truly insure anonymity for pastors who wanted to respond with honesty about their discouragements. The factor of fear in these cases may be related to burnout itself. But at least it reminds us that the whole issue of role

ambiguity, as outlined in chapter 1, is a very real problem pastors face today.¹

The initial survey showed a number of interesting correlations between the demographic data and perceptions regarding burnout. But, before we consider the correlations, here is some basic demographic data on the subjects of this study from Survey 1A.

The average age of the pastors in this study is 43, given the mean of 3.338 on a scale of 1-5 representing 10 year age groupings between ages 20 and 60+.

The average years in pastoral work was predominantly between 11-13 and 13+ years, given a mean of 4.975 on a scale of 1-6, each number representing 3 year spans of time in ministry between less than 1 through 13+ years. [See Figure 2 for more information on the average years in pastoral work of our sample group].

The average time spent in ministry per week was 42 hours with a mean of 2.188 on a scale of 1-5, each number representing 10 hour spans between 30 and 70+ hours per week.

¹Michael G. McBride found in his unpublished D.Min. study, "Role Conflict and Role Ambiguity Applicable to the Local Pastor in the North Pacific Union Conference of Seventh-day Adventists," (D.Min. project report, Andrews University, Berrien Springs, MI., 1984), "the most significant sources of role conflict appears to be the discrepancies that exist between: (1) The expectations that congregations have of Pastors and the expectations held by Administrators, (2) The actual expectations administrators have of Pastors and the Pastors' perception of Administrators' expectation."

Following the same parameters, the following averages apply to the Survey 1 group. They have spent an average of just under 3 years in their current pastorate. They have been just over 5 years in their present conference, and an average of 22 years in denominational work.

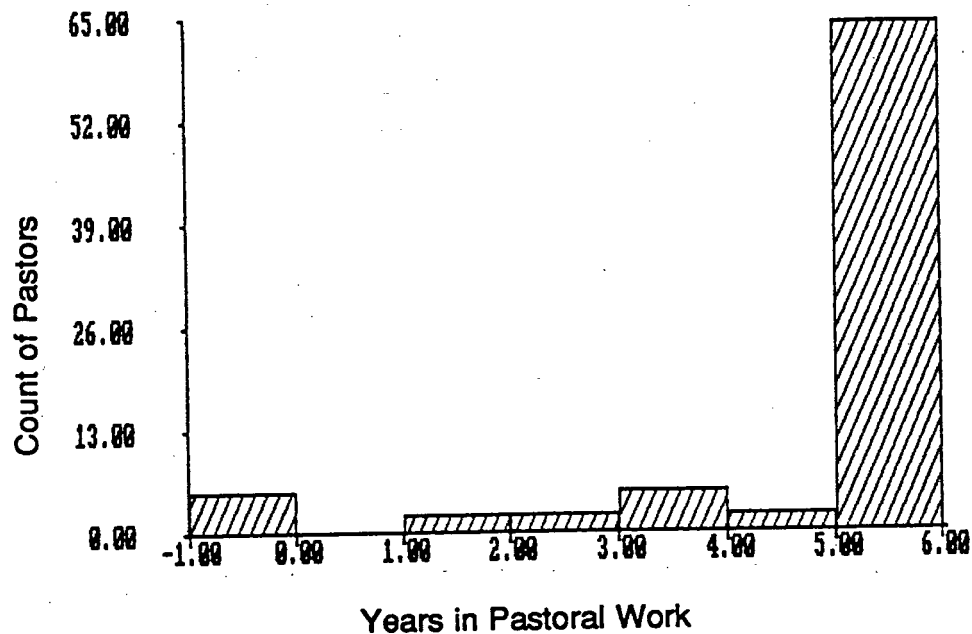


Figure 2. Average Years in Pastoral Work

They have an average of 671 members in their churches (though the extremely large churches in Loma Linda area skew this average), and the average attendance at these churches is 370 members on a given Sabbath.

The SECC pastors were divided into pastoral categories as demonstrated in Figure 3. These categories were arbitrarily defined in order

to group these pastors in manageable groupings for statistical analysis as well as to define the numbers and types of pastors to invite to the spiritual disciplines retreat.

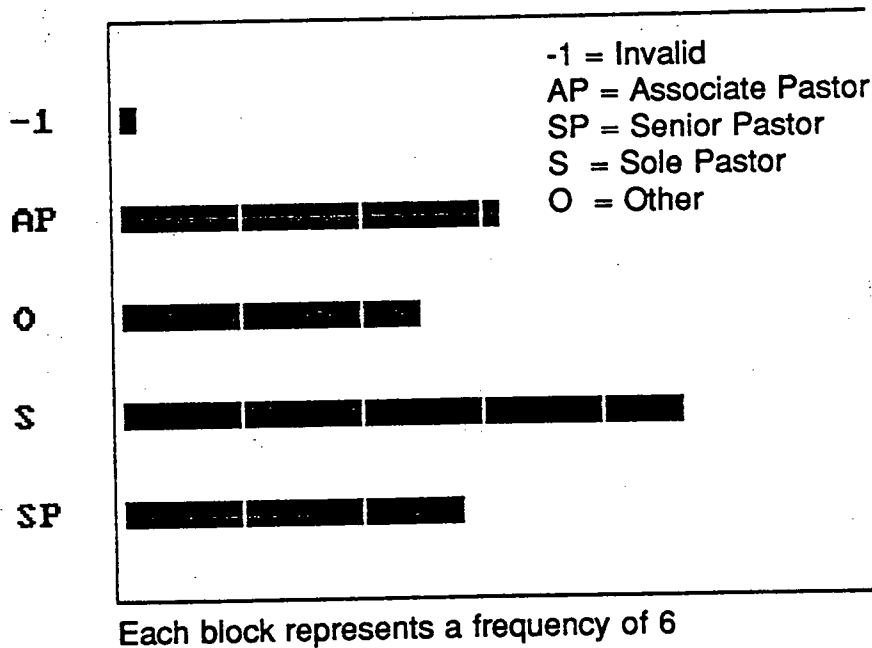


Figure 3. Current Pastoral Position

Possible Variables

Some confounding variables emerged during the course of this study. They included, but were not limited to, such things as age, years in ministry, financial considerations, family-related issues, and role expectations versus actual roles assumed. These issues are referred to as much as possible in the analyses of data that follow.

In spite of potential variables, the testing instrument was designed to

test for the validity of certain questions. For instance, question 21 asked about time spent in spiritual disciplines, then questions 47-50 asked for time spent in particular spiritual disciplines. The correlation between the two sets of questions indicated that the survey was answered with a linear progression of consistent perceptions about the subjects' selves.¹

Another validity-testing comparison was between questions 27-33 and question 45, both of which asked about perceptions of negative symptoms related to burnout. In both areas the mean was within a goodness-of-fit range to be expected.²

One of the corollaries Minirth and Meier suggest for symptoms of burnout is helplessness. As Figure 4 shows, the greater the helpless feeling among pastors in the sample group, the greater the perceived burnout in their lives in the past twelve months. This helpless feeling, often accompanied by feelings of hopelessness, is one of the key predictors for burnout in a pastor's life.

¹The mean for question 21, "How often do you perceive you spend adequate time/energy in a devotional life each week", was 2.38 on a scale of 1 to 4 between "never" and "3+X/week", whereas the average mean for questions 47-50 on "time spent in practice of the individual spiritual disciplines" ranged from 1.56 to 3.24 for an overall average mean of 2.60.

²The mean for the average of questions 27-33 was 1.86 on a scale of 1 to 4 with 1 = "never" and 4 = "daily". The mean for question 45 which asked about likelihood of leaving the ministry was 1.54 on a scale of 1 to 5 with 1 = "not likely" and 5 = "very likely". Adjusting for the different ranges in scales, the correlation between the two average means are within .157 of each other.

Correlations, Trends, and Comparisons

For pastors who had been in pastoral work for more than ten years, the perception of experiencing burnout in the last year was higher as compared with those working as pastors less than six years.

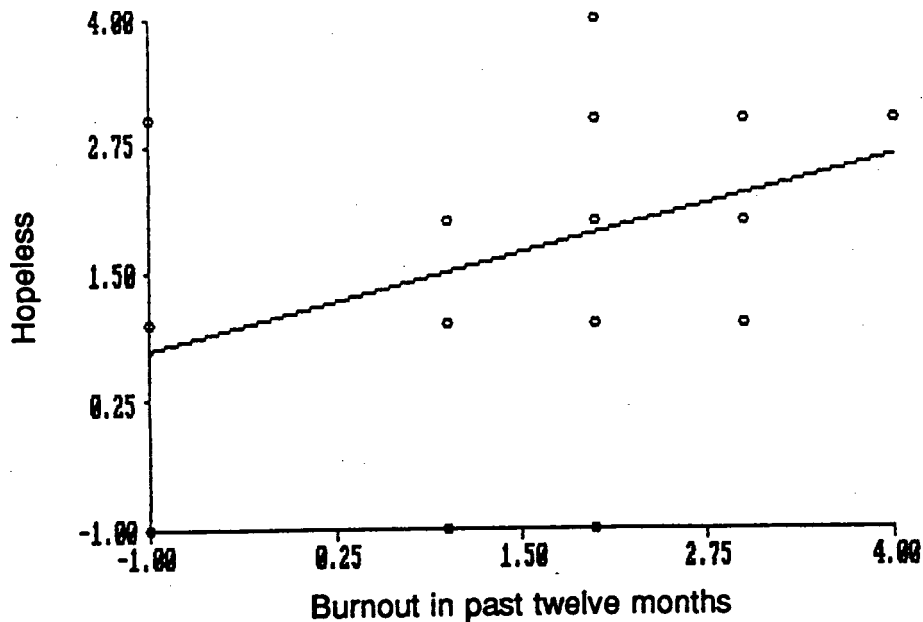


Figure 4. Hopelessness as a Predictor of Burnout

Figure 5 shows the comparison ratio of those who have worked for less than one year, and their perceived burnout rate, through those who have worked for thirteen or more years and their perceived burnout rate. Of course, factors such as years in pastoral ministry, financial and family concerns, and peer and environmental pressures must also be considered.

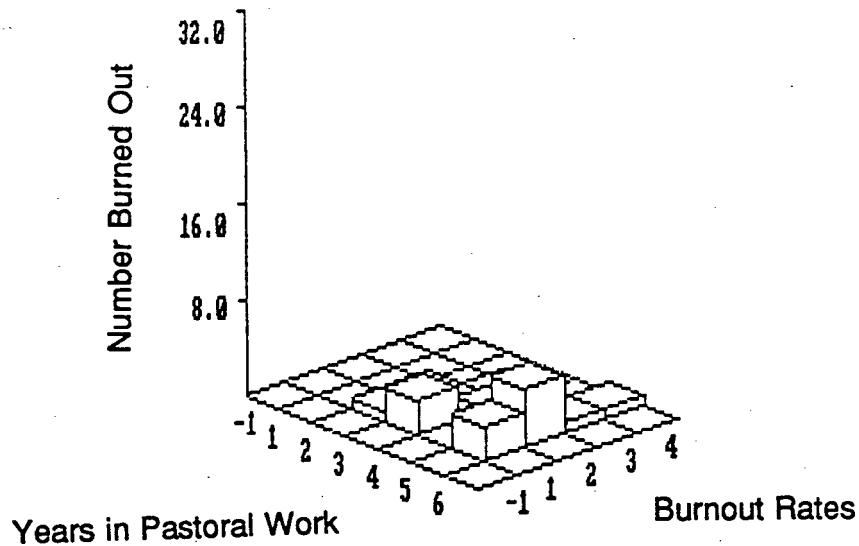


Figure 5. Years in Pastoral Work as a Predictor of Burnout in the Past Twelve Months

One of the major predictors of burnout in pastors seemed, in this study, to be regrets. The testing instrument asked about regrets regarding roles, being a pastor, family pressures, etc. As can be expected, those pastors with higher burnout levels also had high "regrets" scores. As Figures 6 and 7 show, two of the most predictive regrets, "being a pastor" and "forced roles", had a direct correlation with current burnout perceptions.¹

¹A multiple linear regression study of the average of all "regrets" questions on the survey, as independent variables, indicated a very low p-value of 0.000 to 0.002 indicating a high suggestibility that the dependent variable of "burnout within the past twelve months" is related.

Those participating in the retreat were similar to the larger group from which they were pooled except they had a slighter older average age (45) and had been in their pastorates an average of 3 1/2 years as opposed to the general pastoral average of 2 3/4 years. The retreatants tended to work more hours per week (52 1/2 hours) and averaged over thirteen years in pastoral work as compared with the general pastoral group with ten years.

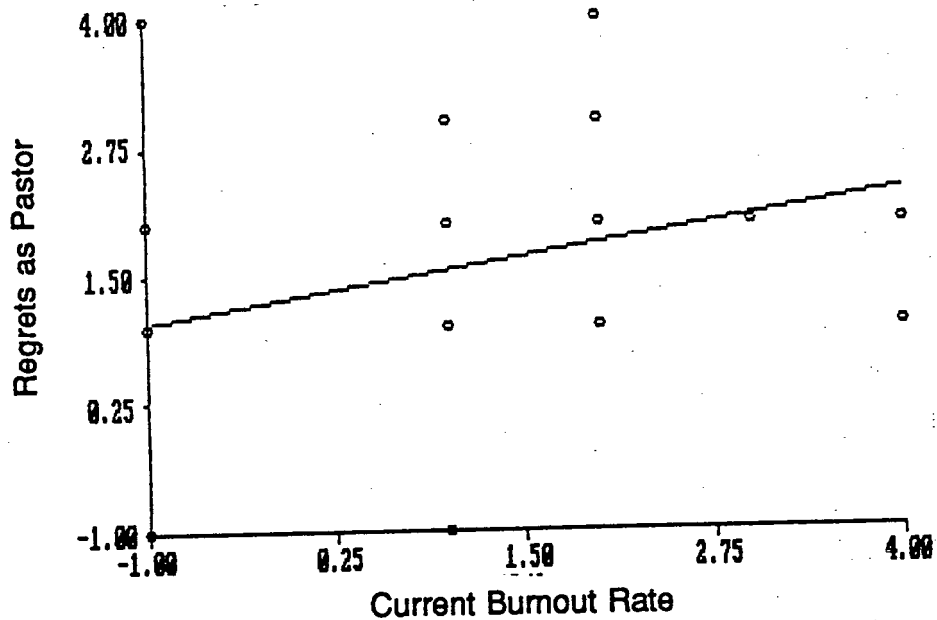


Figure 6. Regrets as a Predictor of Current Burnout

In terms of perceived burnout, the retreatant group averaged feeling burned out once in the past twelve months and once in the past "longer than twelve months ago". In contrast, the general population of pastors, on the average as a group, felt burned out less than once a year, both in the

past twelve months and before the previous twelve months.

As far as current perceptions of burnout, it was interesting to note that both groups showed low levels of perceived burnout, though all of the retreatant group allowed for no perceptions of burnout currently (perhaps a reflection in itself of their resolve to deal with their previous perceptions of burnout as evidenced by their attending the retreat).

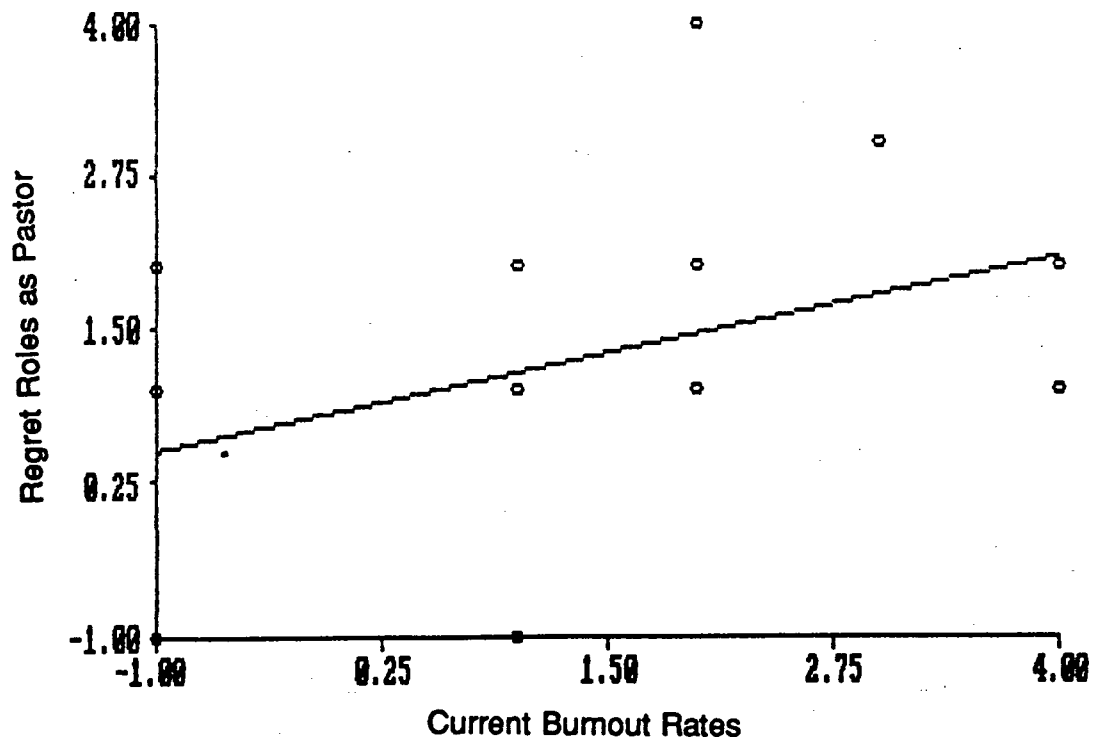


Figure 7. "Regret Roles" as a Predictor of Burnout

In contrast, the general pastors showed a small percentage of pastors who were currently burned out.¹ The important factor in these numbers is the fact that none of the retreat participants were currently suffering symptoms of perceived burnout when they began the retreat.

How did this relate to spiritual disciplines? The general pastors perceived the spiritual disciplines as moderately helpful in coping with burnout in their lives (3.75 on a scale of 1 to 5). Whereas the retreatant group felt spiritual disciplines to be very effective in coping with burnout (4.75 on the same scale). Remember that the comparisons in this section are between those attending the retreat and those not attending, but both from Survey 1 given at the same time to both groups before the retreat.

In terms of practicing the spiritual disciplines, the retreatant group actually spent less time in practice than did the general pastoral population. The general group had a mean of 2.61 on a scale of 1 to 4 for practice of spiritual disciplines, whereas the retreat group had a mean of 2.31 on the same scale. This translates into high "occasionally practice disciplines" for the general group versus low "occasionally practice disciplines" for the retreat group. For both groups, practice of Bible study ranked highest of the

¹The percentage of currently burned out pastors in the general pastoral population of SECC was 1.24 on a scale of 1 to 4 with 1 = "never" and 4 = "three or more times/week experiencing current feelings of burnout". I perceive this to be a statistically insignificant number though obviously reflecting a few pastors who marked high on this scale as evidenced by the maximum number of "4" being chosen by a few of them.

disciplines (3.24 for general group; 3.0 for retreat group) and fasting was lowest (1.56 for general group; 1.50 for retreat group).

Results of Intervention in Changing Pastoral
Perceptions Regarding Burnout

As the data of Survey 1 indicated, there appeared to be a moderate level of perceived burnout among pastors in the SECC when the survey was administered (See Figure 8). The question arising out of the hypotheses of this project then is, "What change in perceptions about burnout will a spiritual disciplines retreat have on participating pastors as compared with pastors who don't experience the retreat?"

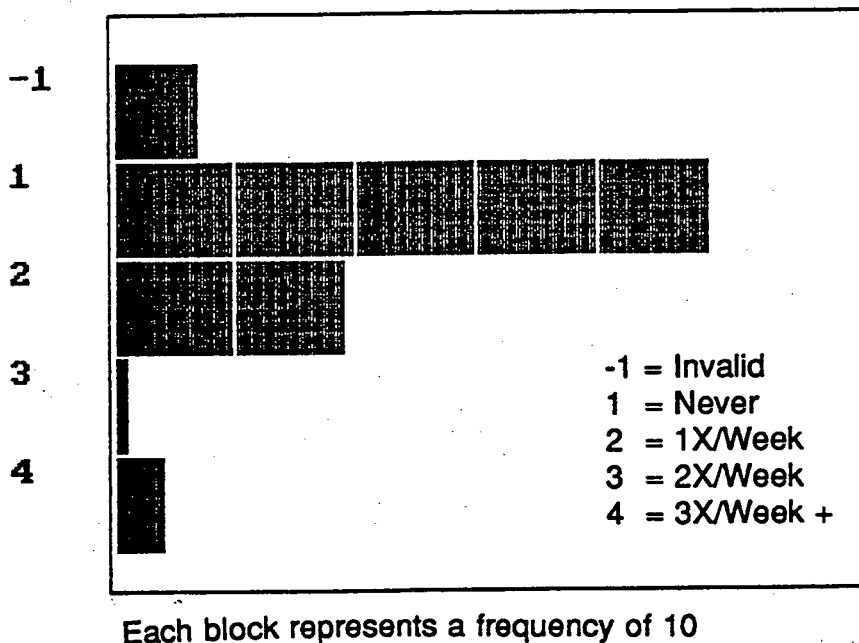


Figure 8. Frequencies of SECC Pastoral Burnout

One area of the survey instrument was designed for information about what interventions were perceived most and least helpful in coping with burnout. In the general pastoral population, the most helpful coping mechanism was perceived to be "spiritual disciplines" with a mean of 3.46 on a scale of 1 to 5 corresponding between "not at all [helpful]" and "very much [helpful]". The least helpful coping mechanism was perceived to be "moving" location with a mean of 1.84 on the same scale (see Figure 9). The next most helpful coping mechanism after spiritual disciplines was "close friend" with a mean of 3.31, while next least helpful following moving was "administrative counseling" with a mean of 2.11.

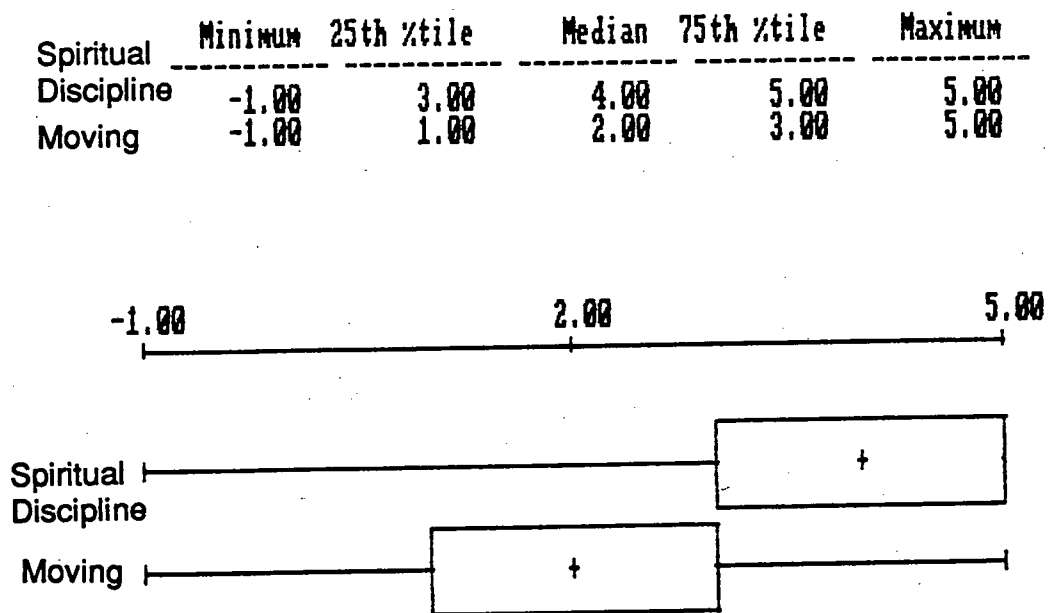


Figure 9. Comparison of Spiritual Disciplines and Moving as Coping Mechanisms to Deal with Burnout

How did these perceptions compare with those having completed the retreat? For the retreat group surveyed immediately following the retreat, the perceived most-helpful coping intervention for burnout was also "spiritual disciplines" but at a mean of 4.17 as compared with the pre-retreat average of general pastors of 3.46. For the retreat group, the least helpful coping mechanism was split between "moving" and "administrative counseling", both with a mean of 1.67 as compared with the general pastors' mean of 1.84.

To help answer the question of intervention effectiveness, it is helpful to look at how the retreatants perceived they coped with burnout after the intervention compared with how they coped before the intervention.

Question 18 asked how often the group perceived they suffered burnout in the past 12 months, based on a scale of 1 to 4, correlating with "never" to "3+X". Before the retreat, the retreatant group had a mean of 1.75. Immediately after the retreat, the mean was 1.17, and after three months the mean was 1.0 ("never felt burned out in the past 3 months"). The control group had a mean of 1.49 on survey 1, and had a mean of 1.63 three months after the retreat.

The trend for retreatants was to perceive burnout at a decreasing rate of 14.5% between the August Survey 1 and the immediate post-retreat Survey 2 in October. They continued this trend with a decrease overall from August 1990 to February 1991 (the three-month post-retreat Survey 3) of

18.75%. In contrast, the control group increased their perceived levels of burnout in the same time period by 3.5%.

Does the predictor of "practice of spiritual disciplines" increase or decrease in proportion with the trends of increasing or decreasing burnout perceptions? For retreatants, as their burnout decreased over six months, their practice of spiritual disciplines increased from a mean of 2.31 to 2.58 on a scale of 1 to 4, whereas the control groups' spiritual disciplines practice decreased, as their burnout perceptions increased, from a mean of 2.60 to 2.16. Both of these comparisons are from between the August 1990 Survey 1 and the February 1991 Surveys 3 and 3A.

Of even greater significance is the increase in spiritual discipline practice for the retreatant group between August and the October post-retreat Survey 2. Their spiritual discipline practice mean rose from 2.31 to 3.0, obviously due in part to the concentrated guided practice of the spiritual disciplines during the retreat.

The negative side of this statistic is that the retreat group decreased in spiritual discipline practice between October 1990 and February 1991 from a mean of 3.0 to 2.58. Apparently self-generated practice of the spiritual disciplines is harder to come by than guided retreats' practices.

Conclusions

I have concluded from these statistics that the spiritual disciplines have an impact on pastors suffering from burnout. However, the will to

practice the spiritual disciplines, and the motivating influences necessary to practice them regularly, must be studied further.

CHAPTER V

RETREAT DIAGNOSTICS

The comparative analyses of data between the retreatant group and the control group in Surveys 3 and 3A (3 month post-retreat survey) are based upon a group too small to give significant statistical variables to predict large scale trends. However, it seems to indicate certain preliminary predictive trends in determining how a Spiritual Disciplines Retreat impacts perceived burnout in pastors.

Of much greater significance is the comparison of data between Survey 1 (pre-retreat survey) and Survey 2 (immediate post-retreat survey) in the general SECC population as compared with Survey 1 and 2 trends for those who participated in the retreat. A comparison of the participant group before and after the retreat shows some definite trends in the lives of pastors who, having perceived a pre-determined level of burnout in their lives, now have a change in their perception levels as a result of the Spiritual Disciplines Retreat.

Of course one must consider other potential variables, some of which were dealt with in chapter 3 of this report. In terms of the perceived levels

of burnout in pastors before and after becoming aware of potential help for burnout through the Spiritual Disciplines, certain trends are easily discernible. These were developed further in chapter 4 on statistics and data analysis.

Pre-Retreat Planning

The original hypothesis of this study was that pastors would be able to more successfully cope with burnout symptoms in their lives if they consciously developed a consistent spiritual life based upon the classical spiritual disciplines. The methods for this study were based upon a set of surveys designed to measure the perception-levels of burnout in a group of pastors from the SECC. An intervention in the middle of this series of perception surveys was designed to give a selected group of pastors, from a range of pastorates, an experiential introduction to the spiritual disciplines. Over the week of 21-24 October 1990, Pine Springs Ranch, in the mountains of southern California, hosted this Spiritual Disciplines Retreat. Six pastors of diverse backgrounds and work environments met together for an intensive session of practicing the spiritual disciplines.¹

The data upon which the burnout intervention was based was a "pre-retreat" survey done with the SECC pastors at Pine Springs Ranch during the annual pastor's meetings in August 1990. All pastors in attendance

¹For information on how these pastors were chosen, please see Appendix A.

(approximately 130) were invited to complete the survey, and 80 usable surveys were received in return. Following the evaluation of the data from these surveys (see preceding chapter), a retreat intervention was planned and executed at Pine Springs Ranch during the month of October 1990.

Because the thesis of this project was that pastors are particularly susceptible to perceived feelings of burnout and need to learn how to apply the spiritual disciplines to an essentially spiritual problem, the intervention was planned to focus on an experiential time of learning how to practice inward spiritual disciplines.¹

The retreat was focused on the theory and practice of the individual's practice of prayer, study, fasting and meditation. The six pastors signed up to participate in the retreat were invited (from a potential volunteer pool of twelve) based upon their type of pastoral ministry and their willingness to stay through the entire retreat.

The materials for teaching the retreat were based upon shorter retreats I had used in teaching religion classes at Loma Linda University, leading weekend seminars on spirituality and a series of vespers I had conducted with students of Loma Linda University in the previous year.²

¹Rudolph E. Klimes in Educating for a Richer Lifestyle (Berrien Springs, MI: Andrews University Press, 1979), 10, says, "Church members have a high trust in Retreat Ministries and are ready to participate broadly." This was the motivating factor for choosing a retreat setting to test the intervention.

²See Appendix B for the syllabus of the Retreat.

The Retreat

Sunday, 21 October 1990, the retreat was scheduled to begin with check-in at 5:00 P.M. Because of a special conference of all SDA pastors and church leaders in Southern California on that Sunday, the pastors did not arrive until later in the evening. Other than this one delay, the schedule as outlined in Appendix B went as planned. Evaluations of the retreat by the participants will follow in this chapter.

During the course of the retreat, we spent a total of twenty hours in work, divided between eleven and a half hours in solitude exercises, and eight and a half hours in contact group time. The originally planned six hours of group interaction had expanded as noted above to eight and a half hours due to the felt need of participants to debrief for longer than scheduled.

The group contact time was divided between lecture and debriefing. The lecture usually involved a brief introduction to the specific concept which would be practiced shortly. For instance when we prepared to practice meditation, I gave a half-hour introduction to the topic then invited the pastors to spend two hours in quiet practice of the principles they had just learned. Following the time alone in practice of the discipline, we gathered for another hour to talk about what happened, answer questions and discuss in general how this was or was not helpful in relation to perceived burnout in their lives.

In general the lectures times stayed very close to the projected times as I had direct control of that time. However, the debriefing time tended to expand and questions would lead to other questions. I felt the debriefing times were the most helpful part of the retreat as the pastors seemed to tie together their experience and the theory of how each discipline was supposed to work for them.

Initially the times of solitude had been a source of concern as I wondered what pastors, used to frequent communication, would do with so much concentrated quiet time. Quiet times of one to three and a half hours were scheduled. I observed some discomfort at the first evening meeting as we discussed the schedule for the week. The large amounts of solitude time scheduled for the week seemed to instill some fear in the participants. Some expressed the concern that they might not know what to do with the time. I responded to this fear by inviting the group to discuss what it would be like to spend an hour or more in silence with God.

At first we scheduled a forty-five minute solitude time, to gently lead the pastors into an experience of being alone with God. Having visualized the experience, the individual experience times were a progressively valuable time for the pastors. By the end of the retreat we planned and experienced a three and a half hour time of solitude. At the close of that final time alone with God the debrief was very interesting in that the pastors felt they would have liked even more time! The response was always, "we

didn't have enough time to finish what we were doing in the solitude time". It became one of the most rewarding experiences for the group.

Part of the reason for their enthusiasm regarding this time was the fact they had tools and structure with which to make good use of their time. The discussion centered on how a structure for spending time with God seemed to enhance the experience greatly. My impression was that participants had to be forced to take solitude time, yet appreciated the experience and desired more of it, even while indicating they would have a hard time practicing this discipline on their own.

Another interesting dynamic that emerged during the retreat was the request for extra reading materials. After discussion we decided that pastors are so oriented to information and build their lives around books so much that they feel lost without them. Experience alone was uncomfortable to them; they felt the need for a greater didactic component in the retreat. I led them in a full discussion of this phenomenon in order for them to understand what they were asking for, then I reduced their frustration levels by providing both a bibliography for them to take with them, and some on-site handouts and books for loan for them to read on the spot.

The materials for the retreat seemed to flow well. Richard Foster's book Celebration of Discipline served as a foundation for the direction of the retreat. Because of the need to narrowly focus this project-report on measurable results from a single, short intervention, my retreat primarily

worked with what Foster calls the "inward disciplines". As outlined in chapter 2 of this project-report, these inward disciplines are only a part of the total spiritual life. In the retreat debrief times we often discussed how these individual disciplines interact with, and flow toward, other spiritual practices in groups or church life. Naturally, discussion of how these practices relate to the profession of being pastors was often discussed. It was my intention to allow this discussion to flow but to attempt to bring the focus constantly back to how individual pastors practice spiritual disciplines for their own needs and not as part of their profession.

The participation by the pastors at the retreat was excellent. One of the classic problems at pastoral retreats is involving the participants in the reception of material when they are accustomed to giving out material themselves. The small number of participants seemed to help the situation, as it avoided the problem of unmanageable numbers or too much distraction.

The location of the retreat was important. Because the retreat center was at least an hour from town, and up a very windy road, the temptation to squeeze some work, or an extra visit, in between sessions at the retreat was avoided. The primitive country surrounding the retreat was helpful for places to practice solitude, yet the plush lodge accommodations kept everyone comfortable and their minds off living conditions.

Post-Retreat Evaluations

All the participants indicated on their evaluation forms that they desired to participate in another similar retreat soon. They all recommended such a retreat for fellow pastors, especially those struggling with feelings of perceived burnout. Several suggested that because of the intrinsic value of such a retreat, it be described not as a "burnout retreat" but rather as a time-out or renewal retreat. They felt this would not scare away those suffering from burnout who are afraid to admit their needs.

The participants further suggested I schedule this type of retreat on a regular basis for pastors to receive "check-ups" or renewals.¹

I revised a couple of my presuppositions about burnout and spiritual disciplines after this retreat. First, I have discovered that there is a trend between perceived levels of increasing burnout and decreasing levels of spiritual discipline practice. Yet, there are some difficulties in those trends. This would seem to indicate some compounding factors that the scope of this study cannot statistically control but can project. I noted several pastors with high spiritual discipline practice scores who also had high burnout scores in Survey 1. In other words, to do spiritual disciplines does not automatically indicate freedom from burnout. Perhaps factors of finance, overstaying a pastorate, or family issues, offset the spiritual disciplines'

¹The SECC administration has tentatively agreed that they will sponsor this retreat on a regular basis for pastors once I am prepared to conduct them, following the completion of this D.Min. work.

effect on perceived burnout.

Second, there appears to be some correlation between the type of ministry a pastor is working in, as compared with the expectations of what he or she would like to be doing, and burnout. This suggests that naturally occurring factors such as satisfaction in ministry can be a force in alleviating burnout, just as much as spiritual factors. In other words, satisfaction with the type of ministry may be a factor in preventing burnout, just as spiritual discipline work is a factor in preventing burnout. However, I have concluded that spirituality will be a predictor of how the type of ministry one is engaged in affects many pastors.

CHAPTER VI

CONCLUSIONS AND RECOMMENDATIONS

The hypothesis of this study was that pastors would lower their perceived level of burnout after participating in an intervention based upon spiritual disciplines. In particular the regular practice of "inward spiritual disciplines" was hypothesized to lower burnout levels in these pastors. Along with these hypotheses, the corollary that spiritual issues were at the heart of much of pastoral burnout was also suggested.

What were the findings relating to these hypotheses? Did they prove true, and if so what further study needs to be done to continue these positive trends?

In chapter 2, I showed that other studies have proven burnout to be more than a simple overwork issue, or tiredness problem. Rather, complex emotional responses to perceptions of lack of self-worth as well as problems related to expectations versus actual work environments played key roles creating perceived burnout. When carried into the pastoral work place, this means spiritual issues--the tools of the pastor--are the issues with which he or she will be wrestling when feeling burned out. In other words, the professional will experience burnout over emotional responses to their work

environment. In the case of spiritual professionals, this means burnout occurs in the context of spiritual issues. In fact, spiritual issues are the major cause of pastoral burnout.¹

This hypothesis was well proved from the responses of the pastors who showed a high perceived level of burnout in the initial survey. These pastors wrestled most often with issues of church versus family expectations and perceived lack of spiritual nurture in their private lives. They practiced little of the spiritual disciplines and experienced high levels of physical symptoms resulting from burnout.

In terms of how the practice of the spiritual disciplines in increased amounts affected participants in the intervention, comparative results of surveys from retreatants and non-retreatants showed that those who experienced an intensive time of practice of spiritual disciplines showed a drop in their perceived levels of burnout whereas those who did not purposefully practice spiritual disciplines did not.

Over the long term, those who continued to practice spiritual disciplines showed a continued decrease in their perceptions of burnout. The control group did not show a similar decrease in perceived burnout. My conclusions are that spiritual disciplines directly affect how pastors feel

¹As Kevin J. Howse said in his article, "When the Pastor Burns Out", Ministry [April, 1981], 28-29, "Perhaps there is no more serious or complicating effect than what burnout does to the spiritual well-being of a pastor."

about anxiety and stressors in their lives by effectively helping them deal with their responsive feelings to events in their lives, thus decreasing their perceived levels of burnout.

In addition I conclude that further study should be done by conducting multiple series of retreats to compare data from several different groups over a period of time to gather more definitive results. I would like to see such continuing studies (1) delve more deeply into the psychological ramifications of participants, perhaps basing such studies on a case study basis to profile participants; (2) more closely study the process of the intervention to build into the results more scientifically measurable margins of error; and (3) define and isolate confounding factors which might skew this study.

I would also recommend that if this intervention continues to help pastors perceive less burnout in their lives, it should become an on-going "crises intervention" for those who feel they are at the point of life-changing or life-threatening decisions as a result of feelings of burnout.

I believe that in the SDA Church structure, responsibility for application of the principles learned in this study must be equally shared by both the individual pastors who deal with burnout, and their employing organization. Because of the nature of burnout--particularly regarding role expectations--the conference office must assume certain responsibilities for helping pastors who suffer from burnout symptoms.

Conferences must accept more responsibility for providing nurture and care for pastors they employ. Because one of the biggest morale boosters among pastors seems to be their perceiving caring and concern from the conference office, the conference office must find ways to show that caring. In the context of this study I recommend that the conference should provide retreats such as this one for their pastors to attend. Yet the conference office must also realize that pastors will have a natural fear that those who can hire or fire them will be watching to see who attends a retreat, which by its nature is designed for those with needs. Vulnerability is a difficult thing to show to your boss!

The solution in my view is for the conference to pay anonymously for such retreats but stay completely out of running them. In addition, pastors must have the privilege of anonymity in signing up for and attending these retreats.

The pastor's role in dealing with burnout by retreating will be to take the initiative in organizing such a retreat and building peer groups to help run them and continue support groups after the retreat.

I would further suggest that pastors build a follow-up program to the retreats to include mentoring or spiritual direction for fellow pastors. In addition I see sabbaticals for pastors as a vital component in providing for their well being. I would suggest a three-month sabbatical after five years of full-time employment, and up to one year after ten years. I see this time as

a serious follow up to the half-week retreat discussed in this study. I would like to see local church elders take responsibility for church management during a time of sabbatical and see the conference providing funding for the pastor to retreat away from his district during this time. The conference could further provide temporary pastoral preaching support, either by way of retired pastors or by hiring a pastor or pastors specifically called to short term pastoral ministry in those pulpits temporarily vacated by pastors on sabbatical.

I realize economic considerations drive an organization like the SDA Church. Nevertheless I am committed to encouraging my church to expand its support for pastoral health and well being. I believe that allocation of resources now for the care of pastors will give long term benefits to the organization in terms of better service. And I see the retreat of this study as only a beginning to help pastors toward the road to recovery from symptoms of burnout.

I view this intervention as giving pastors tools to deal with burnout, based upon biblical and long-range principles of coping with life anxieties. I am committed to personally administering more retreats based upon the spiritual disciplines when this study is completed.

APPENDICES AND BIBLIOGRAPHY

APPENDICES

APPENDIX A

LETTERS SENT TO PARTICIPANTS

- 1. July 30, 1990 - All SECC Pastors**
- 2. September 4, 1990 - Retreat Respondents**
- 3. February 26, 1991 - Retreatants follow-up survey**
- 4. February 26, 1991 - Control Group follow-up survey**

July 30, 1990

TO: SE California Conf. of SDA Pastors
 FROM: Charles Liu--Campus Hill SDA Church/LLU Chaplain
 RE: Help

Dear Fellow Pastor:

I need your help!

I'm planning to conduct a survey at August Worker's Meeting on August 21 at 12 noon. It will be a follow-up of my talks on "Pastoral Burnout" given at last year's worker's meetings. It is also part of my Doctor of Ministry project dissertation.

The survey will not take a lot of your time, and will be "user friendly". It will also be integrated into the topic for this year's worker's meetings: The Personal Spiritual Life of the Worker.

The help I need:

In October of this year I'll be conducting a 4 day retreat on the spiritual disciplines and their relation to pastoral burnout; again as part of my D.Min work. I need nine (9) pastors to join me in a spiritual discipline retreat at Pine Springs Ranch who will have completed the workers meeting survey [I will need 3 pastors each from churches of 1-150, 151-300, and 300+ memberships].

All expenses will be paid; you will enjoy the retreat; you will help me greatly by joining me. Reservations are on a first-come, first-served basis. If you can join me, please call now 796-0222 [office], or 796-7219 [home], or, fill in the Retreat Reservation slip attached to the survey you will see at worker's meeting.

Thanks for your encouragement.

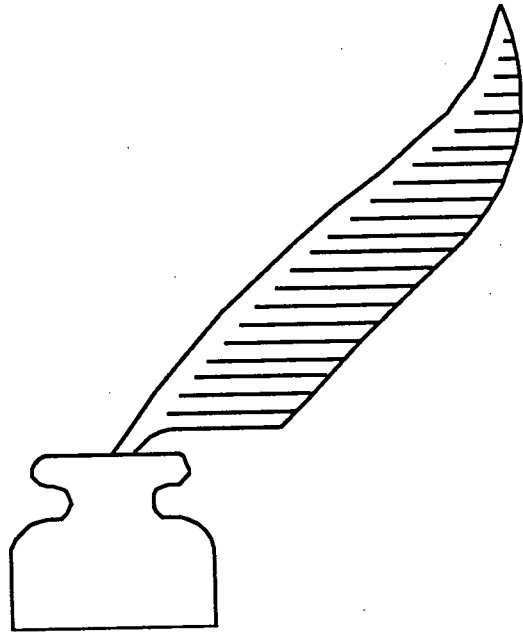
Charlie

September 4, 1990

TO: Respondents to
Spiritual
Disciplines
Retreat

FROM: Charlie Liu

RE: Confirmation of
attendance at
Oct 21-24 Pine
Springs Retreat



Dear Fellow Pastor:

I am most grateful for your help at worker's meeting last month. It was a joy to see your willingness to help me complete my Doctor of Ministry survey on pastoral burnout. And I want to reaffirm once again the complete confidentiality of your answers.

For those of you who indicated an interest in attending the October retreat on burnout and spiritual disciplines, I would like to describe our confidentiality criteria. You may recall that you filled in a test instrument with a test number on the front. Then you were asked to complete a last page with your name and the test number. It was pointed out to me that this process could negate confidentiality. It is true that it might have been possible for me to know who filled out a particular test instrument if you were one of the 14 people who indicated an interest in attending the retreat.

However, to alleviate this problem, I immediately detached the last page from each test **before** looking at any results. AND, I detached the test numbers from the names **before** looking at results. Thus I know which names are interested in attending the retreat, and I know which numbered tests would like to attend, but I don't know which tests belong with which names.

I only mention all of this to ensure that you will be completely relaxed about both having filled out the questionnaire and also attending the retreat. Since you are one of the group that indicated an interest in attending, I am sending you this letter with a confirmation of attendance postcard attached.

PLEASE, PLEASE! If you have decided you cannot attend, I must hear from you right away, either by way of the post card enclosed, or by phoning me at: (714) 796-0222 or 796-7219.

Hope to see you in October!

Dear Charlie:

___ I'll be at Pine Springs Ranch for the
Retreat Oct 21-24, 1990

___ Sorry, something came up and I
can't make it

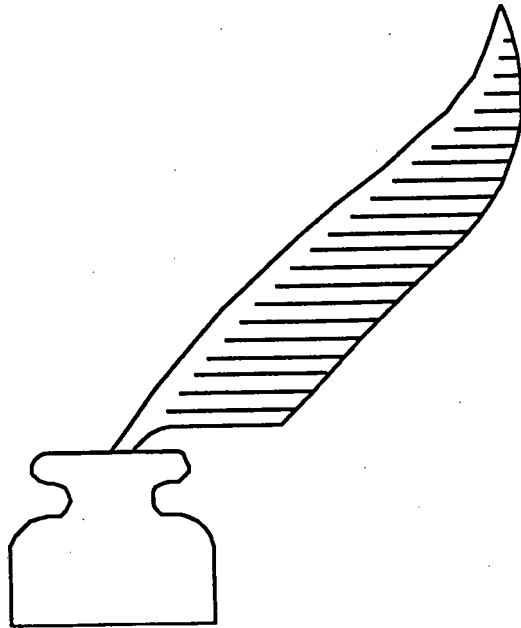
Name: _____

February 26, 1991

TO: Participants in
Oct 1990
Spiritual
Disciplines
Retreat

FROM: Charlie Liu

RE: Final Follow-up
Survey.



Dear Fellow Pastor:

I am most grateful for your help at the Spiritual Disciplines Retreat last year. It was a joy to see your willingness to help me complete my Doctor of Ministry survey on pastoral burnout. And I want to reaffirm once again the complete confidentiality of your answers.

I also want to apologize for not being able to arrange a follow-up retreat as you had requested. Though I intended to plan such a retreat at the end of last month I had so many other responsibilities that, as you can see, even this three month follow up survey is a few days late.

Nevertheless, I am vitally interested in your response to both the retreat's affect upon your life and ministry, and your personal interest, involvement and help from practicing of the Spiritual Disciplines. You will recognize the survey enclosed. It is slightly modified from the first two surveys you completed last year. It is the final instrument you will fill out for me as I wind down my project.

PLEASE, PLEASE! I must hear from you right away, as this information is the final section of my report to complete my graduate work and conclude my D.Min with the oral defense. This must be completed by this summer, so you can see I am eager to have your response by March 10. If you have any problems please call, (714) 796-0222 or 796-7219.

God bless in your ministry and life.

Charlie

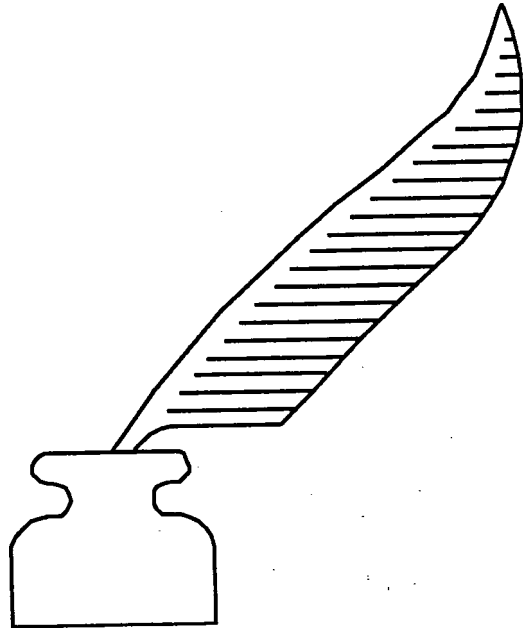
PS. Please fill out the enclosed survey and return it in the post paid envelope today! cl.

February 26, 1991

TO: Selected SECC
of SDA Pastors

FROM: Charlie Liu

RE: Final Follow-up
Survey of a
D.Min project.



Dear Fellow Pastor:

I am most grateful for your help at the Workers Meetings last year. It was a joy to see your willingness to help me complete my Doctor of Ministry survey on pastoral burnout. And I want to reaffirm once again the complete confidentiality of your answers.

I also want to invite your participation in the final step of my study. I need to have a control group of surveyed pastors respond to the questions enclosed in the survey attached to this memo. Because of the size of your church, and your position in its leadership, you have been chosen to be a part of this study.

You will recognize the survey enclosed. It is slightly modified from the first survey you completed last year. It is the final instrument you will fill out for me as I wind down my project.

PLEASE, PLEASE! I must hear from you right away, as this information is the final section of my report to complete my graduate work and conclude my D.Min with the oral defense. This must be completed by this summer, so you can see I am eager to have your response by March 10. If you have any problems please call, (714) 796-0222 or 796-7219.

God bless in your ministry and life.

Charlie

PS. Please fill out the enclosed survey and return it in the post paid envelope today! cl.

APPENDIX B
RETREAT SCHEDULE

OUTLINE/SCHEDULE FOR D.MIN SPIRITUAL DISCIPLINES RETREAT

Oct 21-24, 1990

Pine Springs Ranch
-----**Sunday Night**

- 5pm - Check in/room assignments
- 5:30pm - Dinner at Cafe
- 7pm - Meeting #1 in Assembly "B":
- A. Intro to weekend schedule
 - 1. Meals
 - 2. Meetings
 - 3. Solitude/Silence times
 - 4. Bible/Journal time
 - 5. Get Acquainted exercise:
 - a. First Name
 - b. One word to describe how you feel
 - c. Why/How that describes you now
 - 6. Sing "Alleluia"
 - B. Intro to Burnout
 - 1. Definitions [See Chap. 1 of Dissertation]
 - 2. Stats/effects on pastors [Share pre-retreat survey results]
 - C. Intro to Spiritual Disciplines
 - 1. Triangle of Spiritual life
 - 2. Four foci of this retreat:
 - a. Prayer
 - b. Meditation
 - c. Study
 - d. Fasting/Exercise/Health principles

3. Four Methods of this retreat:

- a. Small Group Interaction
- b. Nature/Exercise
- c. Silence/Solitude
- d. Journaling

D. Pass out journals and encourage use through weekend

E. Introduce goals of weekend

- 1. Open discussion of burnout
- 2. Experience spiritual disciplines
- 3. Learn to journal
- 4. Plan for on-going spiritual disciplines
- 5. Plan for spiritual direction
- 6. Help me with my D.Min and long-range plans for on-going retreats for burning-out pastors

F. Introduce "Prayer" section

G. Close with participatory prayer

9pm - Good night

Monday

8am - Breakfast

9am - Meeting #2:

A. Sing "Father I Adore You"

B. Share/debrief in group share time

- 1. our histories
- 2. our needs
- 3. our dreams/goals

C. Bio of Desert Father:

D. Talk on "Prayer" concluded

E. Do "imagination time with scripture" on Mark 8: 22-26; don't forget to talk with God about it/journal. [45 minutes]

- 11:15am - Meeting #3:
- A. Share together over quiet time.
 - B. Question time on "prayer"
 - C. Tie in thoughts on prayer to questions
- 12:30n - Lunch
- 1:30pm - Meeting #4:
- A. Sing "I Will Serve Thee"
 - B. Bio on Middle Ages Mystic:

 - C. Talk on "Meditation"
 - D. Do "imagination time with scripture" on Matthew 27 and 28; don't forget to meditate on personal applications/journal [2 hours]
- 4pm - Meeting #5:
- A. Debrief on quiet time.
 - B. Question time on "meditation"
 - C. Tie in thoughts on meditation to questions
- 5:30pm - Dinner
- 7pm - Free Time
- Tuesday
- 8am - Breakfast
- 9am - Meeting #6

- A. Sing: "In His Time"
 - B. Bio on Reformation mystic:
 - C. Debrief on ministry and burnout
 1. How have you experienced it
 2. How have others you know experienced it
 3. What's it look like
 4. What have you done about it
 - D. Talk on "Study"
 - E. Imagination time with scripture on Ephesians 2 [1 hour]
- 11:30am - Meeting #7
- A. Debrief on quiet time
 - B. Questions about study
 - C. Tie in thoughts on study to questions
- 12:30n - Lunch
- 1:30pm - Meeting #8
- A. Sing: "I Love You Lord"
 - B. Bio on Modern mystic: Eugene Peterson
 - C. Talk on solitude/silence
 - D. Go alone for 3 hour solitude with journal/Bible
- 5:30pm - Dinner
- 6:30pm - Meeting #9
- A. Debrief of solitude time
 - B. Questions on solitude/silence

C. Tie in thoughts on solitude/silence

Wednesday

8am - Breakfast

9am - Meeting #10

A. Sing: "Micah 6:8"

B. Bio on Modern mystic: Henri Nouwen

C. Talk on "fasting"/"exercise"/physical aspects of spirituality

D. Debrief the retreat

1. How did you feel about it
2. How would others feel about it
3. Need for on-going retreat?
4. Suggestions for improvement

E. Do Post-Retreat test

F. Talk about on-going spiritual disciplines for group

1. Spiritual director
2. Small Group Fellowship
3. Journaling
4. Retreating regularly

G. Questions/comments

12n - Lunch/Goodbye

Notes:

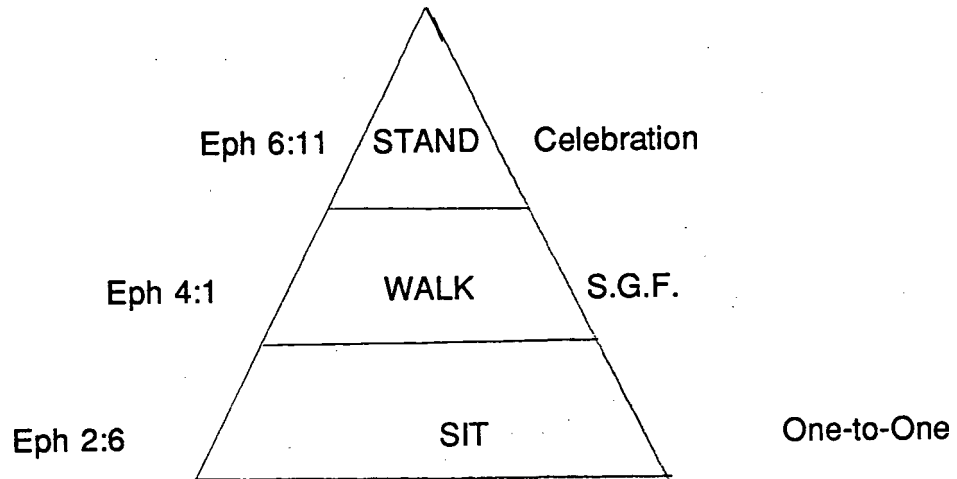
1. Bring journals for each participant
2. Begin each meeting with short bio on a great spiritual father/mother
3. Bring selection of books on spiritual disciplines for reading
4. Begin each meeting with a quiet song sung capella
5. _____
6. _____

APPENDIX C
RETREAT SYLLABUS

SPIRITUAL DISCIPLINES RETREAT--"PRAYER":

I. INTRO--

A. Triangle of Spiritual Life--



B. Our focus for next 3 days is on inward "sitting". Within that sitting is prayer/meditation/study/fasting/solitude/silence.

C. Prayer--

1. Learning the "art" of prayer.
2. How to listen in prayer/focus on God.

II. BODY--

A. Why Pray?

1. Paul S. Rees, "The Art of the Heart" Christianity Today Feb 15, 1985, p. 50.

"When President Grant lay dying, his old friend, Gen. O.O. Howard, came to see him. Howard told his old chief, under whom he had fought through the Civil War, how much the people of the United States appreciated his work. Grant, restless and wistful, seemed unimpressed. What **had** impressed him, obviously, was

the example of faith and prayer that Howard had long set before his fellow officers and soldiers. 'Tell me,' cut in the dying commander-in-chief, 'tell me something more about prayer.'

It is a piercingly appropriate request, spurred alike by humility and by hope. Always there is something more to learn about this amazing function and force by means of which, as Tennyson put it, 'more things are wrought than this world dreams of.'

2. We are made by God to talk with Him; to pray.

3. But we've forgotten how! It's true! And frustration is that to "teach" about something that defies teaching and in fact must be experienced is futile. My only hope is to raise your thirst so you'll go drink!

4. If we're made to do it; but don't know how, we've got to go to school!

B. The Problem:

1. We all fight against the tyranny of our environment:

- a. We take surveys everywhere before we make decisions
- b. We speak at boards and committees in order to sway opinions our direction; often heatedly!
- c. We behave toward others often to get results more than to love and care for them
- d. We act towards others as a response to how we think they wish us to act; rather than from principle.
- e. We are stressed out by the tyranny of other's opinions.
- f. We even do this in prayer--

I. We pray to please the congregation rather than to please God.

II. We pray to make points to those listening rather than to talk with God.

III. We often prayer wordy, thoughtless prayers to impress others (pastors especially!).

2. To focus inward is to hush the outward voices.

3. To focus upward is to invite another voice to speak to us!
4. However, to focus inward and upward is to spurn some of the outward signs of spiritual success:
 - a. Eugene Peterson pastors a small church in Maryland but has my and many other's respect for seeking only to know God's will in humility.
 - b. To focus on people's spiritual needs means NOT to force, coerce or trick people into decisions. The result is not to have great numbers/growth sometimes!
 - c. At the same time, to practice the inner spiritual disciplines is not to escape the world or blind our eyes to responsibilities. Rather it is to first ask God to guide us in our responsibilities then to do them with added vigor by His power.

C. The Solution:

1. Prayer will focus our minds away from the clamor of the world--
 - a. It does not tell God what to do (name and claim)
 - b. It does not give me a forum to persuade or cajole or threaten.
 - c. It tells me to listen to God. How?
2. Prayer is to put our minds in another realm from the influences of this world.
3. It is to help us reach perfect peace by having our minds stayed on Him.
4. It is to disciplined-like practice being swallowed up in Christ; to dwell on Him; to thirst for Him (Psalm 42) to sit with him (Eph 2)
5. It is to see life through God's eyes.
6. It is to do deeds; say words without ONE thought for how other humans respond. But only to ask how God would respond.
7. Luke 11:1--Prayer is a learned art.

- a. Prayer of intercession
- b. Prayer of spiritual intimacy
- c. Prayer of listening and focusing
- d. Prayer for Christifying the world
- e. Prayer of imagination
- f. A.W. Tozer--

"One has but to note the smug smile of superiority on the face of the one-prayer Christian to sense that there is a lot of pride behind the smile. While other Christian wrestle with God in agony of intercession, they sit back in humble pride waiting it out. They do not pray because they have already "prayed". The devil has no fear of such Christians. He has already won over them, and his technique has been false logic".

- g. Oneness in prayer is two-dimensional:

- I. our longing for Christ,

- II. His longing for us.

- h. Prayer is a love relationship between two loving and loveable persons: You and God.

- i. Our problem is we love the answer more than the one who gives us the answer. It's like grabbing the presents at Christmas without even asking who gave them or saying thanks for them.

- j. Ego is also a problem in prayer--we are like the school boy who prayed after a geography test: "Dear God, please make San Francisco the capital of California!" We want our way even if God has a wider view of His kingdom needs on earth.

- k. When we fail to pray for inner life it's because we have a problem in our relationship with Him.

I. The remedy to these problems? Talk with God in an honest way about our problems. And listen earnestly for His answers. Let's do that now by praying in ways the Lord's Prayer suggests:

I. Intercession: There are 3 secrets to this kind of prayer-

A--We should feel complete freedom to ask for the desires of our hearts--Ps 37:4

B--We must agree that what we want can be put aside to meet the demands of His higher will

C--Our ultimate motivation for prayer of intercession should not be that we want something from God but that we want God.

D--I love what Calvin Miller wrote about true intercessory prayer: "Conversational intercession may approach the Father to ask for things. Christ, deeply in love with us, may say no. Whatever his answer, we yet love him because he is Christ and not because he grants our petitions".

[Let's pray for what we desire now . . .]

II. Prayer for Spiritual Intimacy:

A--I don't say I love the talks with my wife as much as I say "I love my wife".

B--Prayer at this level is not a response so much to what is happening in our lives as it is our special time with a loved one. I should not merely talk with my wife to get the details of our schedules for the next week straight--though we do too much of that! But it should be time to revel in each other's company and love and personalities.

C--Eph 5:19,20 says to live on this level; to

talk in spiritual terms to one another.

[Let's pray for spiritual intimacy now . . .]

III. Prayer of listening/focusing:

A--Communication is two way and so is prayer. How many times does the Bible say, "God said"? We need to learn to listen in prayer.

B--Focus is problem because our minds are so busy. We need to empty them to fill them. We'll talk about this next time on Meditation but for now know this is not a few minutes a day kind of experience, but a lifetime goal.

C--Know this, that in silence and listening to the still small voice of God we resolve the inner dissonance most of us feel in our lives. I Kings 18 and Elijah and small voice.

D--In practical terms this means to just be quiet for extended periods of time and listen for impressions God might give you; best done in conjunction with scripture study.

[Let's pray and listen and focus now after I read Psalm 37 . . .]

IV. Finally, we pray to Christify the world:

A--Calvin Miller, The Table of Inwardness (Downers Grove, IL: Intervarsity Press, 1984, p. 76)

"A priest in our town, some years ago, happened on an accident where a wrecked gasoline transport trapped a family in a small car while the engulfing flames burned them alive. The priest Christified the crisis. He knelt by the intense heat, his small dark frame silhouetted against

the flames, and prayed.

'What good did it do?' That is not the issue. His prayer Christified the event. It called to mind the nature of true reality. There is a world more real than this where God watches and cares and loves. How did the priest manage this Christifying prayer? I suspect he had learned it in a thousand less urgent situations. He had grown accustomed to seeing Christ in every person and to writing the name of Christ on a thousand other events."

B--Our first response is usually to do something technical; our minds will change as we pray the prayer of Christifying the world; viewing people and events in the world through the eyes of Christ.

C--I used to sit in Waikiki and think of Christ smiling down on his loved ones as they scurried by, and it occurred to me that I could even pray for them as they went by--"flash prayers" as Frank Laubach calls them.

D--Foster, p. 37 "Children who experience problems in the classroom respond readily to prayer. A friend of mine who taught emotionally handicapped children decided to begin praying for them. Of course, he did not tell the children what he was doing; he simply did it. When one of the children would crawl under his desk and assume a fetal position, my teacher friend would take the child in his arms and pray silently that the light and life of Christ would heal the hurt and self-hate within the boy. So as not to embarrass him, the teacher would walk around the room continuing his regular duties while he prayed. After a while the child would relax and was soon back at his desk. Sometimes my friend

would ask the boy if he ever remembered what it felt like to win a race. If the boy said 'yes,' he would encourage him to picture himself crossing the finish line with all his friends cheering him on and loving him. In that way the child was able to cooperate in the prayer project as well as reinforce his own self-acceptance. [Is it not ironic that people will be deeply concerned over the issue of public prayer in the schools and so seldom utilize the opportunity to pray for school children in this way, against which there can be no law!]

By the end of the school year, every child but two was able to return to a regular classroom. Coincidence? Perhaps, but as Archbishop William Temple once noted, the coincidences occurred much more frequently when he prayed."

[Let's pray a Christifying prayer for our loved ones, our friends, those walking by outside right now, or up and down at the mall or wherever . . .]

V. Prayer of imagination:

A--Foster, p. 36-7. "Imagination opens the door to faith. If we can 'see' in our mind's eye a shattered marriage whole or a sick person well, it is only a short step to believing that it will be so. Children instantly understand these things and respond well to praying with the imagination. I was once called to a home to pray for a seriously ill baby girl. Her four-year-old brother was in the room and so I told him I needed his help to pray for his baby sister. He was delighted and so was I, since I know that children can often pray with unusual effectiveness. He climbed up into the chair beside me. 'Let's play a little game,' I said. 'Since we know

that Jesus is always with us, let's imagine that He is sitting over in the chair across from us. He is waiting patiently for us to center our attention on Him. When we see Him, we start thinking more about His love than how sick Julie is. He smiles, gets up, and comes over to us. Then let's both put our hands on Julie and when we do, Jesus will put His hands on top of ours. We'll watch and imagine that the light from Jesus is flowing right into your little sister and making her well. let's pretend that the light of Christ fights with the bad germs until they are all gone. Okay!' Seriously the little one nodded. Together we prayed in this childlike way and then thanked the Lord that what we 'saw' was the way it was going to be. Now, I do not know whether this created a posthypnotic suggestion in the child or whether it was divine fiat, but I do know that the next morning Julie was perfectly well."

B--MH488--"Let your imagination dwell on God"

C--Think through what Christ would have your marriage, children, boyfriend or girlfriend relationship or parental or boss relationship be like. You know this from Scripture. Now pray that God will help this come to pass. Imagine how it will be when it is so. This can help you reach God's ideals for you.

[Let's pray in imagination together now based on the story of the last supper . . .]

VI. There are many more ways to pray, but God will have to show them to you in order for them to be yours. The secret is not to wait until you feel like praying but to do so in order to feel!

III. CONCLUSION--

A. STORY OF BONHOEFFER:

In July 1944 Dietrich Bonhoeffer was a hero of the resistance to Hitler in Germany. He was hailed for selfless service to his people, having voluntarily returned from America to face up to Hitler's madness. He had been imprisoned for over a year for his stand. He was only 9 months from being executed just before the final defeat of Hitler's armies. But even as the world has hailed his great achievements--all within a lifetime of only 39 years--Dietrich wrote a prayer we must learn to pray. And I pray it now:

Who am I? They often tell me

I would step from my cell's confinement calmly,
cheerfully, firmly, like a squire from his country-house.

Who am I? They often tell me I would talk to my warders
freely and friendly and clearly, as though it were mine to
command.

Who am I? They also tell me I would bear the days of
misfortune equably, smilingly, proudly, like one
accustomed to win.

Am I then really all that which other men tell of?

Or am I only what I know of myself, restless and longing
and sick, like a bird in a cage, struggling for breath, as
though hands were compressing my throat, yearning for
colors, for flowers, for the voices of birds, thirsting for
words of kindness, for neighborliness, trembling with
anger at despotisms and petty humiliation,
tossing in expectation of great events, powerlessly
trembling for friends at an infinite distance, weary and
empty at praying, at thinking, at making, faint, and ready
to say farewell to it all?

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

Who am I? They mock me, these lonely questions of mine.

Whoever I am, thou knowest, O God, I am thine. Amen.

B. [Pray in participatory mode].

SPIRITUAL DISCIPLINES RETREAT--"MEDITATION":

I. Review

A. Triangle of Spiritual Life review

B. Prayer includes:

1. Asking for answers to needs
2. Seeking intimacy with God
3. Seeking to know the Answerer not the answer

C. Proper Prayer includes:

1. Ask for desires of our hearts
2. Be willing to forego desires for wider view and necessity of God's Kingdom view.
3. Seek as our big goal in prayer to know God

II. Meditation:

A. The theory:

1. C.J. Jung--"Hurry is not of the Devil; it is the Devil"

a. Oswald Chambers, "The Christ of the Jangled Nerves" from "Christianity Today": "If you are a worker for Jesus Christ, he will open your eyes wide to the fact that sin and misery are not imaginary, they are real. Anguish is as real as joy; fired, jangled, and tortured nerves are as real as nerves in order. . . . Listen to this, they are Luther's own words:

'I am utterly weary of life. I pray the Lord will come forthwith and carry me hence. Let Him come above all with His last judgment; I will stretch out my neck, the thunder will burst forth and I shall be at rest.' And having a necklace of white agates in his hand at the time, he added: 'O God, grant that it may come without delay. I would readily eat up this necklace today for the judgment to come tomorrow.' [A woman dining with Luther one day] said to him, 'Doctor, I wish you may live 40 years to come.' 'Madame,'

replied he, 'rather than live 40 years more, I would give up my chance of Paradise.'

"That was Luther speaking at the end of his life. What produced the misery? He saw the havoc the Reformation had wrought, he did not see the good; he was too near it."

- b. Problem = works not faith; our way not God's
- c. Solution is to get in touch with his ways
- d. Practics = meditation on His ways.

2. Biblical--

- a. Joshua 1:8
- b. Gen 24:63
- c. Ps 63:6
- d. Ps 119:78, 148
- e. Ps 1:2

**Enoch/Isaac/John the Baptist

**Jesus in 40 temptation experience

**Ellen White, The Desire of Ages (Mt. View, CA: Pacific Press, 1898, p. 90)

"His hours of happiness were found when alone with nature and with God. . . . The early morning often found Him in some secluded place, meditating, searching the Scriptures, or in prayer. From these quiet hours He would return to His home to take up His duties again, and to give an example of patient toil."

3. The rational mechanics of it:

- a. Eastern Med. = empty mind

[This is not humanistic and irreligious! It is a religion in itself! A false one! To receive the Mantra you must offer gifts to the Guru Dev the guru of Maharishi Yogi!]

- b. Christ. Med = Empty to fill

**Definition of CM: "It is the disciplined thought directed to God, or to one's own heart about God, about what God has made or done, or

about one's relationship to God."

c. Christ. Med = Detachment AND Attachment

d. Danger of detachment = Lk 11:24-26

e. Right/Left Brain [WWII victim/cutting corpus callosum to separate hemispheres/discovered separate functions for each side/left is the computing side/right is the creative and spiritual side!]

f. Is spirituality a left-side function of facts/creeds or a right-side function of emotion/relational experience with God?

4. Our need for God in meditation:

a. From "Spectrum" v 14, no 2, "Meditation in the Morning, by Richard W. Coffen:

"Seventh-day Adventists traditionally have advocated morning devotions--but why? The usual rationales are often superficial. But the fact is, the conviction that we should meet God in the morning expresses profound psychological truths. To explain why requires looking at the importance of boundaries and transitions in our lives.

"With this in mind we can apply [a] Euler diagram to morning devotions. **A** is the period of darkness, night, sleep, and inactivity. **B** is the period of light, day, wakefulness, and activity. **AB** is thus invested with multi-significance and loaded with potential danger. We need a particularly potent **rite de passage** to see us through this perilous period and to help alleviate our feelings of **angst** during our passage through this time of marginality. For the Seventh-day Adventist, morning devotions fulfill that role.

"The conviction that we should meet God in the morning reflects truths about our most fundamental selves. Daily devotions at the potentially traumatic borderline between a night of sleep and inactivity and a day of wakefulness and activity is a **rite de passage**. By closing 'one cycle

of time and open[ing] another [we] set out to achieve a complete regeneration of time¹--thus making the new day safe to enter."

b. Why can't those flocking to TM find CM? Since the age of Reason and Enlightenment Christians have decided by and large they know the rational reasons for everything and thus conclude they don't need to empty their minds for God to work in them. They feel all they need is to think it through.

5. Med. = Hard work. Peter-Thomas Rohrbach, Conversation with Christ (Chicago: Fides Publisher, Inc., 1956), 31 and Elizabeth O'Connor, Search for Silence (Waco, TX: Word Books, 1971), 117 as quoted in Foster, 16.

"The best over-all preparation for successful meditation is a personal conviction of its importance and a staunch determination to persevere in its practice.' Like any serious work, it is more difficult in the apprentice stages; once we are skilled--journeymen--it is part of our ingrained habit patterns. 'Waiting upon god is not idleness,' said Bernard of Clairvaux, 'but work which beats all other work to one unskilled in it.'"

6. Thomas Merton = "Meditation has not point and no reality unless it is finally rooted in life"

7. Med. will often lead to practical and mundane insights; not just spiritual things!

8. Meditation is threatening:

**Face to face with God!

**No 2nd hand religion!

9. Desire for meditation = a grace from God given when we ask.

10. Learn to meditate not from a book or speaker but from doing it!

¹Mircea Eliade, Patterns in Comparative Religion (New York: The New American Library, Inc., 1963), 398.

11. Meditation is a way of life, not a set-aside time each day.

B. How it works:

1. Place =

**Quiet

**Free from phone, etc.

**In nature if possible

**Same place usually

2. Posture =

**Bible says--"lie on face", "kneel", "stand with hands and head lifted" etc.

**Best = most comfortable

**Best = sit or lie on floor

**Palms up is good to receive

**Sometimes good to close eyes, or else open to focus on nature or pictures of God, or Bible verses

3. Methods = {5-10 minutes}

a. Imaging, visualizing bible stories

** Bonhoeffer says 1 text each week!

**[Do Jesus and bleeding woman]

b. Palms up/Palms down [release trouble/receive desires]

c. Inhale/Exhale [inhale peace/exhale fear]

C. Four kinds of Specific meditation:

1. Practicing the Presence

**We all meditate; but on what?

**We have to choose our material

**Calvin Miller, Table of Inwardness, pp. 94-96

"Bit by bit, block by imaginary block, we define him and we adore him. The Bible writers did the same. Their definitions did not make God more

real, but they did make his vastness more manageable for our minds.

"Is it necessary to define God? Is it fair to limit the Almighty so? Oceans can never be known, but a single drop of the Pacific tells us the essence of all. While God's reality remains hidden, he discloses himself to us in finiteness. This is the meaning of Christ becoming a man.

"What of those who lived and served him before Bethlehem? Abraham heard the voice, 'God form your country...to the land that I will show you' [Gen 12:1]. What was the mental image he had of the God who spoke? We cannot know. Yet his image was powerful enough to motivate him, as a very old man, to undertake a perilous journey. Abraham believed God. God was a powerful reality he dared not disobey.

"God can speak to us in such a great variety of ways that we must learn to listen in many ways.

"Jesus said that God is a Spirit, and we must worship him in spirit [Jn 4:24]. There is an immense wideness in this statement."

****CM or TM 16-18, by Lynn Sauls:**

"If you want to practice CM [Christian Meditation], how do you begin? From a careful reading of the Psalms you could discern that there are a variety of ways it can be done. There is no set way as long as the focus is n God's Word, His will, or His works."

"One method is to practice the presence of God. During odd moments--whether you are washing pots and pans, mowing the lawn, writing a paper, talking with a friend, or studying for a test--any time--practice the presence of God. Tell yourself: I am in God's presence now.

"When you stub your toe, consider that you are in the presence of Him who often stubbed His toe

on rough Galilean roads. When you become thirsty and enjoy a drink of cold water, consider that you are in the presence of Him who knows what it is like to be thirsty, who knows what it is like to enjoy a cup of cold water.

"As you are about your work, realize that you are in the presence of Him who created the world in six days and pronounced His work 'very good'.

"As you face the problems of life, consider that you are in the presence of Him who knows what it is like to be tired, knows what it is like to be lonely, what it is like to be misunderstood, what it is like to weep, to be afraid, to be rejected, knows what it is like to die.

"Practicing the presence of God is no self-hypnosis. You will be merely developing an awareness of something that is true--something that is real. We are in God's presence and have been since the moment we were born.

2. Structured meditation

**CM or TM 18-20:

"A second way is structured meditation. This is what Ellen White, a prominent Christian writer at the turn of the century to whom meditation was especially important, must have had in mind when she wrote the following passage:

'It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His spirit.'¹

¹Ellen White, The Desire of Ages (Mountain View, Calif.: Pacific Press,

"Take a text such as 'They crucified him.'¹ First bring to it the powers of the memory--remember. You think to yourself, What do I remember about this text? What do I remember that I have heard of read about the crucifixion of Christ?

"Next you consider--you bring to that text the powers of the understanding. You analyze the word, 'They crucified him.' Who was the Him? Immanuel, God With Us, the Creator of the universe, the One Who always has been and always will be, . . . 'They crucified him.' Crucified. What is crucifixion? How did the Romans go about it? What was it like? 'They crucified him.' They. Who were they? Who really crucified him? Pilate? The religious leaders? The Roman soldiers? Me?

"Next--behold. Use the powers of the imagination, the powers of the senses. What could I have seen if I had been there? What could I have heard? What could I have smelled? What could I have tasted? What would I have felt if I had been He? What would it have been like to have been there when 'they crucified him'?

"Then for the last step, bring to the text the powers of the heart--respond. Just do what the Holy Spirit tells you to do. Shed tears, sing 'Just As I Am,' pray, give your heart to Jesus anew, lay all your plans before him.

3. Directing Mind at nature/God

**CM or TM 20-24:

"A third method is directing the mind to some natural object and letting the thoughts move where they will as they seek spiritual meaning

1940), 83.

¹Matthew 27:35.

from that object and devotion to the Creator of it and all nature.

"The Psalms are filled with meditations on the works of God. In Psalm 8 the psalmist considers the moon and the stars and marvels that God is mindful of man.¹

"Things of nature are appropriate objects for meditation because 'the heart is the Lord's, and the fullness thereof; the world, and they that dwell therein.'²

4. Relaxation Response

**Calvin Miller, pp. 36-37:

"For many years now I have practiced what I call kenotic meditation. The idea first occurred to me in reading Philippians 2:5-8 which states that Jesus 'emptied' himself of the glory of God and took on humanity. The word kenotic comes from the Greek word meaning 'to empty.' As Jesus once emptied himself of divine honor to please his Father, so I must empty myself of the hurriedness of life to please Christ.

"Before I really begin to talk to God, I like to take a quarter of an hour to shut my mind against the busyness of this world. Incessant chatter fills our thoughts and keep our brains swimming in images. Joseph Chilton Pearce calls this 'roof-brain chatter.' We must not only stop obscene or irrelevant thinking. We must deal with the froth and spin of unceasing mental images. This is not easy, but as I move closer to this imageless state of being, my mind slows down to a cleansed level of quietness. At this point, I am able to receive the welcome of the Host with undivided attention.

¹Psalm 8:3,4.

²Psalm 19:1.

"Louis Evely in That Man Is You says there is a hunger for inwardness even in the most derelict of souls because we are created in his image.

D. Closing Texts:

1. Ps. 23:5--Table for 2
Hunger brings us there
Aloneness
Quietness
Non-hurry

2. Rom 7:21-24--Battle of Life
Hurry vs. quiet
My way vs. God's way
World vs. Kingdom of God

3. John 1:14--Word (Jesus) became flesh dwelt among us to show us how to walk Godly way perfect peace = to so put our minds on Christ we cannot be preoccupied with sin. Nor be enticed by it.

4. I Cor 13:12--Now we see darkly Then we will see face to face.

E. Participatory Prayer

SPIRITUAL DISCIPLINES RETREAT--"STUDY":**I. MEDITATION/STUDY:**

A. Purpose of Spiritual Disciplines = total transformation of the person.

1. Replace destructive habits with new life giving ones
2. Rom 12:2 [Read]
3. Renewing of the mind is the key to a new life
4. Discipline of Study is the greatest tool in a renewed life. BUT, the right kind!

B. Phil 4:8 tells us the kind of study we need. NOTE it is radically different from study to gain knowledge or to prove truth or to teach others.

C. This kind of study is for my own soul. Remember Psalm 1?
"Like streams of living water"

D. A short course on study:

1. Many Christians are in fear and despair because they do not use the discipline of study.
2. John 8:32 says "truth will set us free". Free from what? Anxiety, depression, worry, inner problems!
3. This principle is true in every part of life. In mathematics the truth that 2 plus 2 equals 4 sets us free to do many things including shopping at the grocery store, buy fuel for our car, etc.
4. In human relationships truth sets us free to have good relationships. To know my wife loves me whether I'm good or bad makes my life somehow different than if I always wondered if she really loves me.
5. In spiritual life this principle is especially true. Many are hampered in their Christian lives because they are ignorant of God's truth. False teaching about God can cruelly pervert our lives! Mt. 23:15 tells us falsehood makes us twice the children of the Devil we once were. [Read]

6. The goal of spiritual study is liberation from fear.

E. Richard Foster: "Study is a specific kind of experience in which through careful observation of objective structures we cause thought processes to move in a certain way. Perhaps we study a tree or a book. We see it, feel it. As we do, our thought processes take on an order conforming to the order in the tree or book. When done with concentration, perception and repetition, ingrained habits of thought are formed."

F. What Foster is saying is that "By beholding we will become changed"!

G. Deut 11:18 taught the Old Testament people to bind the truth of God's law in front of their eyes. Of course today we have the laws written on our hearts by the inward Jesus. But that's the point to have it there always!

H. MAIN POINT: We WILL be changed into what we take into ourselves.

I. The difference between Meditation and Study.

1. Meditation is devotional

2. Study is analytical

3. Meditation will relish a word

4. Study will explicate it

5. Although the two disciplines are closely linked, they are two distinct experiences. Study is the objective framework within which meditation can successfully occur.

II. Two "books" to be studied:

A. Verbal: Bible, SOP, Nouwen, Lewis, Buechner, etc.

B. Non-verbal: Nature, events, humanity, ourselves, etc.

III. Study involves four steps:

A. Repetition

- B. Concentration
- C. Comprehension
- D. Reflection

IV. Four Steps in study--

A. Repetition: The way to ingrain habits of thought in our mind.

1. Not hypnosis but based on the Bible
2. By repeating a short section of the Bible, we train the inner mind to modify behavior to conform to what our mind now understand and believes from repetition.

B. Concentration: Learning is vastly increased by the use of concentration.

1. Some say they can't concentrate on the Bible.
2. Actually the mind has incredible abilities to concentrate. We receive thousands of stimuli every minute which we store and keep on file for later use.
3. Natural abilities to concentrate are enhanced by choosing to concentrate on God's Word.

C. Comprehension: This third step when added to the repetition of the Word and concentration on it, will add a new level of experience to our study.

1. This leads beyond factual knowledge of the Word to wise understanding of it.
2. It also leads to discernment; a spiritual gift from I Cor 12..
3. Finally comprehension of what we study will give us a true perception of reality; something we badly need in an age where reality is perverted by media and by minds manipulated by so many outside influences.

D. Reflection: Although comprehension defines what we are studying, reflection defines the significance of what we are studying.

1. To reflect, to ruminate, on our times in the light of the Word gives us a sense of the inner reality of those events.
2. We don't accept whatever the news reports about events but define them in terms of what the Biblical principles of reality tell us.
3. Reflection brings us to see things from God's perspective.
4. In reflection we see not only the reality of things and events in our lives but also the reality of ourselves and our lives.
5. This means that true study demands true humility.

V. 2 Tim 3:16,17--[Read]--

Note the point is not doctrinal purity first--though that is an important part of this text--but the first priority is inner transformation. When we come to the text we come to be changed, not to amass information.

A. Richard Foster: ONE WAY TO LEARN TO STUDY--

1. Structure a private retreat for 2 or 3 days
2. Do it away from home and alone
 - a. Catholic retreat centers available
 - b. Try and be alone but comfortable as possible
3. Methods of study:
 - a. Read a large section of scripture
 - b. Look for overall structure of book
 - c. Note areas of question or difficulty
 - d. Jot down ALL thoughts and impressions
 - e. Try to combine this study of Bible with some

devotional classics like:

Desire of Ages by Ellen White
Steps to Christ by Ellen White
My Utmost for His Highest by Oswald Chambers
Imitation of Christ by Thomas A Kempis
The Pursuit of God by A W Tozer
Let Go by Fenelon
Waiting on God by Andrew Murray
Celebration of Discipline by Richard Foster
The Table of Inwardness by Calvin Miller
The Way of the Heart by Henri Nouwen
 (Several books of prayer) by E M Bounds
 (Several books on study) by Watchman Nee
 (Several books on spirituality) by George McDonald

B. Now we want to specifically look at a short section of scripture to apply the discipline of study. And remember:

1. Study of scripture is seeking interpretation of the words; what they mean for me today
2. And when we study we are not seeking the ecstasy of meditational reading
3. Our goal is to be controlled by the intent of the author of the book. We are determined to hear what he is saying, not what we would like him to say. We are willing to experience barren days of looking at the text until its meaning becomes clear to us. This **PROCESS** will revolutionize our reading of the Bible! And it will counter the very poor reading habits of today's society which have been engendered by reading trash!

C. I John 1:1--"The Word is our subject"

1. Let's read Matthew 27:45-56 [READ: discuss and intersperse with silent reflection]
2. Questions:
 - a. What did you learn

- b. How did you approach the text
- c. Were you trying for information to share with others, or just what would teach you?
- d. How will you study your bible's now?

VI. Prayer . . .

SPIRITUAL DISCIPLINES RETREAT--"FASTING":

I. INTRODUCTION:

A. History of Fasting:

1. From 1861 to 1954 there was not one book written on fasting
2. Since then we've had at least a dozen of them!
3. Why this trend? First, fasting got a bad name from extreme ascetic practices of Middle Ages. It became a work toward salvation!
4. Second problem: American culture teaches us by constant bombarding that we must have 3 meals a day and several snacks with lots of sugar in order to survive.
5. Beyond that we have a feeling that fasting is probably actually injurious to our health. And for a very few, it may be--ie. diabetics, etc. But is it really hurtful or helpful for most of us?
6. TODAY: Biblical examples of fasting/the three kinds of fasting/how to begin and end fasts/what are the purposes of fasts?

B. BIBLICAL EXAMPLES:

1. Moses/David/Elijah/Esther/Daniel/Anna/Paul/Jesus.
2. Purpose in scripture is ALWAYS for the purpose of spirituality. This is in distinction to the hunger strike which has political or "good cause" ends. It is also distinct from fasting for health sake.

II. BODY:

A. Types of fasts in the Bible:

1. NORMAL BIBLICAL FASTING--

- a> Abstain from all food--solid or liquid--but not from

water.

b> Jesus is good example (Luke 4:2ff)

2. PARTIAL BIBLICAL FASTING--

a> Restricted diet but not total abstinence

b> Daniel is good example (Dan 10:3)

3. ABSOLUTE FAST--

a> No food or water

b> Used only in dire emergency and then for only a restricted time

c> Esther a good example (Esther 4:16)

d> Paul another good example (Acts 9:9)

e> Normally this is the limit of human beings, but there are examples of supernatural absolute fasts--Moses and Elijah (Deut 9:9/I Kings 19:8)

4. CORPORATE FASTS--

a> Normally fasting is a private matter; but there occasional biblical corporate fasts. The one planned one was Day of Atonement (Lev 23:27)

b> National emergency was another time of a corporate fast--(II Chron 20:1-4)

B. FASTING A COMMANDMENT?

1. There are no biblical laws governing fasting
2. Caution = Col 2:23
3. Jesus did assume fasting for most of us (Mt 6:16)
4. Jesus saw fasting in the future (Mt 9:15)
5. Richard Foster:

"Perhaps it is best to avoid the word 'command' since in the strictest sense Jesus did not command fasting. But it is obvious that He proceeded on the principle that the children of the Kingdom of God would fast. For the person longing for a more intimate walk with God, these statements of Jesus are drawing words."

"Cheap grace is grace without discipleship, grace without the cross. Why has the giving of money, for

example, been unquestionably recognized as an element in Christian devotion and fasting so disputed? Certainly we have as much, if not more, evidence from the bible for fasting as we have for giving. Perhaps in our affluent society fasting involved a far larger sacrifice than the giving of money."

C. THE POINT OF FASTING:

1. First, it must center on God (Lk 2:37)
2. Secondly, it will reveal what is deep inside us. We tend to cover up what is inside us with food and other good things. When we fast these things surface so we can give them to God. Ps. 69:10
3. Thirdly, fasting will keep us in balance. How easily we begin to allow nonessentials to take precedence in our lives. How quickly we crave things we do not need until we are enslaved by them.

D. HOW TO FAST:

1. Begin with a partial fast of 24 hours; many find a lunch to lunch fast the best time. This means skip 2 meals, but try plenty of fruit juice.
 - a> Try this once a week for several weeks.
 - b> First you'll notice physical difference; then the inner disciplines will surface more deeply.
 - c> Break your fast with a light meal of fresh fruits and vegetables and a good deal of inner rejoicing.
2. After a few weeks try a 24 hour normal fast. Use only water in healthy amounts.
 - a> You'll probably feel some hunger pangs; which most likely are our minds telling us we are not doing things the traditional way.
 - b> The goal is to be master of your stomach, not be mastered by it!
 - c> It should go without saying that when we fast we should do so without calling attention to it. Only those who must know should know.
3. If God calls you to try it (and only He can tell you) give

some thought to a full 36 hr fast; a skipping of three meals!

4. The final phase of fasting is to make some longer-range commitments to fasting; perhaps 3 to 7 days.

a> First 3 days are hardest; toxins are gotten rid of; tea and coffee drinkers have hard time.

b> Fourth day = dizziness and weakness and cold, but less discomfort

c> 6 or 7th day = stronger and more alert. Senses are heightened.

d> For those who go 21 to 40 days the first stages of starvation come on and then the first signs of hunger return again.

e> This is for those only who have felt a strong call from God and an urgent need for ultimate communion with God.

5. CAUTION--There are people with physical reasons not to fast: Diabetes, pregnancy, heart conditions, etc. Seek medical advice.

6. Break an extended fast with fruit and vegetable juice. Also try yogurt and/or milk. Next, fresh salad and cooked vegetables. Avoid all dressings, grease, starches. Avoid over-eating.

7. Elizabeth O'Connor, Search for Silence (Waco, TX: Word Books, 1971), 117 as quoted in Celebration of Discipline by Richard Foster, 50-51.

"The following was written by an individual who, as an experiment, had committed himself to fast once a week for two years. Notice the progression from the superficial aspects of fasting toward the deeper rewards.

1. I felt it a great accomplishment to go a whole day without food. Congratulated myself on the fact that I found it so easy....

2. Began to see that the above was hardly the goal of fasting. Was helped in this by beginning to feel hunger.

...

3. Began to relate the food fast to other areas of my life where I was more compulsive....I did not have to have a seat on the bus to be contented, or to be cool in the summer and warm when it was cold.

4.Reflected more on Christ's suffering and the suffering of those who are hungry and have hungry babies. . . .

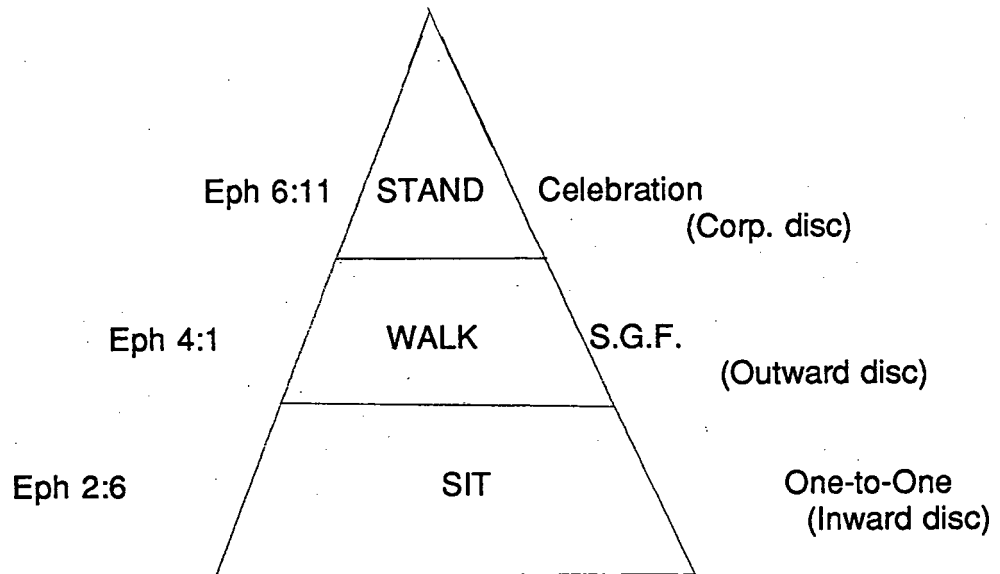
5. Six months after beginning the fast discipline, I began to see why a two-year period has been suggested. The experience changes along the way. Hunger on fast days became acute, and the temptation to eat stronger. For the first time I was using the day to find God's will for my life. Began to think about what it meant to **surrender** one's life.

6. I now know that prayer and fasting must be intricately bound together. There is no other way, and yet that way is not yet combined in me."

SPIRITUAL DISCIPLINES RETREAT--"BEYOND THE INNER WALK":

I. REVIEW:

A. Triangle of Spiritual Life--



B. Four inner disciplines:

1. Prayer
2. Meditation
3. Study
4. Fasting

C. General Outward Disciplines:

1. Silence (See Nouwen)
2. Solitude (See Nouwen)
3. SGF

II. CONCLUSION:

(Read: Eph 5: 19,20; Rom 12: 1,2; Ps. 91: 1-7)

III. PRAYER . . .

APPENDIX D
SURVEY GENERAL INFORMATION

GENERAL SURVEY INFORMATION

<u>SURVEY #:</u>	<u>RETURNED:</u>	<u>EVENT:</u>	<u>DATE:</u>
1A	80	PSR Pastors Mtgs	Aug 21/23, 1990
1	4	PSR Retreatants Pre-Test	Aug 21/23, 1990
2	6	PSR Retreatants Post-Test	Oct 24, 1990
3A	8	Mail Control Gp 3 month Post-Test	Feb 26, 1991
3	3	Mail Retreatants 3 month Post-Test	Feb 26, 1991

APPENDIX E
SURVEY 1/1A/2

SOUTHEASTERN CALIFORNIA CONFERENCE OF SDA

PASTORAL BURNOUT STUDY

AUGUST 21 and 23, 1990

PREPARED IN PARTIAL FULFILLMENT

OF

DOCTOR OF MINISTRY REQUIREMENTS

ANDREWS UNIVERSITY

by

Charles Liu

Campus Hill SDA Church Associate Pastor/

Loma Linda University Chaplain

TEST #: _____

D.Min Final Draft
Pre-Retreat Survey/Test Instrument #1/1A/2
Recipients: SE Cal Conf Pastors**

"SOME USEFULL INFORMATION"

INTRODUCTION: This survey is part of my Doctor of Ministry studies. I am Loma Linda University Chaplain and Associate Pastor for Campus Ministry at Campus Hill SDA Church. I'm deeply interested in the application of the classical inner Spiritual Disciplines to Pastoral Burnout, and have spoken at a number of retreats, worker's meetings, classes, weeks of prayer and classes on the subject. I plan to do a pre-and post-retreat comparative survey study of pastors from the SE Cal Conf. of SDA to determine various factors in both the cause and the cure of pastoral burnout.

Between the two surveys will be a Spiritual Disciplines Retreat planned for October 21-24, 1990 at Pine Springs Ranch in Southern California. Comparative surveys will be given following the retreat at 1 week, 1 month, and 3 month intervals to Retreatants and Non-Retreatants, and the results compared between the groups as well as with the pre-Retreat results.

If you would like to participate in the Retreat, please note steps to take in the "Disclaimer" section at the end of the survey.

This survey is the "Pre-Retreat" survey. Please help me to help those of us who struggle with pastoral burnout by completing this survey in the next 15 minutes.

" PASTORAL BURNOUT SURVEY"**Demographic Data:**

1. Marital Status:

- Married
 Never Married
 Divorced
 Widowed/Separated

2. Age:

- 20-29 30-39 40-49 50-59 60+

3. Housing Information:

- Purchasing your own home
 Renting your home
 Other: _____

4. Hours per week you spend in pastoral work:

- 30-40hrs 40-50hrs 50-60hrs 60-70hrs 70+hrs

**Ordained/Licensed Pastors, Associate Pastors, in local church positions in full-time employ of local conference

Pastoral Burnout Survey--p.2

Work Data:

1. Years at current position:

less than 1 1-2 3-4 5-6 7+

2. Years in this conference:

less than 1 1-3 4-6 7-9 10-12 13+

3. Years in pastoral work:

less than 1 1-3 4-6 7-9 10-12 13+

4. Total years in denominational employment (including any non-pastoral positions):

_____ years.

5. Your current position:

- Senior Pastor of multi-staff
- Associate Pastor of multi-staff
- Sole Pastor of single staff
- Other: _____

Your Church Data:

1. Book membership of your congregation: _____

2. Attending membership of your congregation: _____

3. Personality of your church (in 25 words or less):

Burnout Data:

1. How often have you experienced:

Never 1X 2X 3+X

a. Medically-treatable problems related to Pastoral Ministry:

b. Hospitalization related to Pastoral Min.:

c. Disability/work stoppage related to Pastoral Min.:

Pastoral Burnout Survey--p.3

	<u>Never</u>	<u>1X</u>	<u>2X</u>	<u>3+X</u>
d. Long-Term fatigue/shortened work hours (shortened by 30% or more) related to Past. Min.:	_____	_____	_____	_____
2. How often have you been treated for psychiatric trauma/disabilities:	_____	_____	_____	_____
3. How often have you been diagnosed by a physician as suffering from depression/burnout:	_____	_____	_____	_____
4. How often do you perceive:				
a. you have experienced burnout in ministry in the past 12 months:	_____	_____	_____	_____
b. you have experienced burnout in ministry in the past longer than 12 months ago:	_____	_____	_____	_____
c. you currently suffer symptoms of pastoral burnout:	_____	_____	_____	_____
d. that you spend adequate time/energy in a devotional life:	_____	_____	_____	_____
5. Do you regret:	<u>Never</u>	<u>Sometimes</u>	<u>Often</u>	<u>Daily</u>
a. becoming a pastor:	_____	_____	_____	_____
b. having to live the lifestyle you live:	_____	_____	_____	_____
c. the roles you must play in ministry:	_____	_____	_____	_____
d. family pressures from ministry:	_____	_____	_____	_____
e. church pressures in ministry:	_____	_____	_____	_____
6. How often do you feel emotionally exhausted at the end of the day:	_____	_____	_____	_____
7. How often do you feel like you've accomplished nothing even after a busy day:	_____	_____	_____	_____
8. How often do you feel tired for almost all of the day:	_____	_____	_____	_____
9. How often do you feel hopeless:	_____	_____	_____	_____
10. How often do you feel helpless at work:	_____	_____	_____	_____

Pastoral Burnout Survey--p.4

11. How often do you have a hard time falling asleep at night: _____
12. How often have you felt like leaving ministry: _____
13. How often have you missed work due to illness in the past month: None 1 day 2 days 3+ days
14. How often have you experienced stress-related illness in the past month: _____
15. To what degree do you feel the following would help you cope with burnout: Not at all Very much
- | | | | | | |
|-------------------------------|---|---|---|---|---|
| A. Support Group | 1 | 2 | 3 | 4 | 5 |
| B. Administrative counseling | 1 | 2 | 3 | 4 | 5 |
| C. Professional counseling | 1 | 2 | 3 | 4 | 5 |
| D. Seminar on time management | 1 | 2 | 3 | 4 | 5 |
| E. Spiritual Disciplines | 1 | 2 | 3 | 4 | 5 |
| F. A close friend | 1 | 2 | 3 | 4 | 5 |
| G. A change in circumstance | 1 | 2 | 3 | 4 | 5 |
| H. A move | 1 | 2 | 3 | 4 | 5 |
| I. More pay | 1 | 2 | 3 | 4 | 5 |
16. How would you describe your enthusiasm for your work right now: No enthusiasm Very enthusiastic
- | | | | | | |
|--|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 |
|--|---|---|---|---|---|
17. How likely would you be to leave pastoral ministry: Not likely Very likely
- | | | | | | |
|--|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 |
|--|---|---|---|---|---|
18. How often you you practice Never Occasionally 10 min-1hr/day >1hr/day the following:
- | | | | | |
|-------------------------|-------|-------|-------|-------|
| A. Prayer | _____ | _____ | _____ | _____ |
| B. Personal Bible Study | _____ | _____ | _____ | _____ |
| C. Fasting | _____ | _____ | _____ | _____ |
| D. Meditation | _____ | _____ | _____ | _____ |

Additional Questions:

1. What do you perceive burnout in pastoral ministry to be defined as:

2. What are some burnout-resolution techniques you have heard of that don't work:

3. What do you think are some effective means of combatting burnout:

"DISCLAIMER"

- [1] I will use this information for research only.
- [2] Conference administration will never see these results.
- [3] This is an anonymous survey.
- [4] It's designed to be simple; easy to complete in 15 minutes or less, yet open enough for those interested in spending an hour or more on it.
- [5] If you would like to be part of the Retreat in October 1990 as mentioned in the introduction please write down the test # of your survey in the space provided below, and return it with your survey now, or you may detach it and mail it in to:

Charles Liu
11057 Hill Dr
Loma Linda, CA 92354

We will have three pastors each from small, medium, and large churches on our Retreat, all expenses paid. The Retreat will be held over a three day period-- Sunday 6pm sharp to Wednesday 1pm sharp, Oct 21-24, 1990.

RESERVATION FOR PINE SPRINGS RANCH "SPIRITUAL DISCIPLINES RETREAT"

OCT 21-24, 1990

Name: _____ Test #: _____

Address: _____

Day Phone: () _____

****This must reach me by Sept. 25, 1990.
Charlie Liu, 11057 Hill Drive, Loma Linda, CA 92354**

APPENDIX F
SURVEYS 3/3A

SOUTHEASTERN CALIFORNIA CONFERENCE OF SDA
PASTORAL BURNOUT STUDY

FEBRUARY 26, 1991

PREPARED IN PARTIAL FULFILLMENT
OF
DOCTOR OF MINISTRY REQUIREMENTS
ANDREWS UNIVERSITY

by

Charles Liu

Campus Hill SDA Church Associate Pastor/

Loma Linda University Chaplain

D.Min Final Draft
Post-Retreat Survey/Test Instrument #3/3A
Recipients: Selected SE Cal Conf Pastors**

TEST #: _____

"SOME USEFULL INFORMATION"

INTRODUCTION: This survey is part of my Doctor of Ministry studies. I am Loma Linda University Chaplain and Associate Pastor for Campus Ministry at Campus Hill SDA Church. I'm deeply interested in the application of the classical inner Spiritual Disciplines to Pastoral Burnout, and have spoken at a number of retreats, worker's meetings, classes, weeks of prayer and classes on the subject. I am doing a pre- and post-retreat comparative survey study of pastors from the SE Cal Conf. of SDA to determine various factors in both the cause and the cure of pastoral burnout.

Between the two surveys has been a Spiritual Disciplines Retreat at Pine Springs Ranch in Southern California. Comparative surveys were to be given following the retreat at 1 month and 3 month intervals to Retreatants and Non-Retreatants, and the results compared between the groups as well as with the pre-Retreat results.

This survey is the "3 month" survey. Please help me to help those of us who struggle with pastoral burnout by completing this survey in the next 10 minutes.

" PASTORAL BURNOUT SURVEY"**Demographic Data:**

1. Marital Status:

- Married
 Never Married
 Divorced
 Widowed/Separated

2. Age:

- 20-29 30-39 40-49 50-59 60+

3. Housing Information:

- Purchasing your own home
 Renting your home
 Other: _____

4. Hours per week you spend in pastoral work:

- 30-40hrs 40-50hrs 50-60hrs 60-70hrs 70+hrs

**Ordained/Licensed Pastors, Associate Pastors, in local church positions in full-time employ of local conference

[Over . . .]

Pastoral Burnout Survey--p.2

Work Data:

1. Years at current position:

less than 1 1-2 3-4 5-6 7+

2. Years in this conference:

less than 1 1-3 4-6 7-9 10-12 13+

3. Years in pastoral work:

less than 1 1-3 4-6 7-9 10-12 13+

4. Total years in denominational employment (including any non-pastoral positions):

_____ years.

5. Your current position:

- Senior Pastor of multi-staff
- Associate Pastor of multi-staff
- Sole Pastor of single staff
- Other: _____

Your Church Data:

1. Book membership of your congregation: _____

2. Attending membership of your congregation: _____

Burnout Data:

	<u>Never</u>	<u>1X</u>	<u>2X</u>	<u>3+X</u>
1. How often do you perceive:				
a. you have experienced burnout in ministry in the past 3 months:	_____	_____	_____	_____
b. you have experienced burnout in ministry in the past longer than 3 months ago:	_____	_____	_____	_____
c. you currently suffer symptoms of pastoral burnout [in a week]:	_____	_____	_____	_____
d. that you spend adequate time/energy in a devotional life [in a week]:	_____	_____	_____	_____

Pastoral Burnout Survey--p.3

2. Do you regret:	<u>Never</u>	<u>Sometimes</u>	<u>Often</u>	<u>Daily</u>	
a. becoming a pastor:	_____	_____	_____	_____	
b. having to live the lifestyle you live:	_____	_____	_____	_____	
c. the roles you must play in ministry:	_____	_____	_____	_____	
d. family pressures from ministry:	_____	_____	_____	_____	
e. church pressures in ministry:	_____	_____	_____	_____	
3. How often do you feel emotionally exhausted at the end of the day:	_____	_____	_____	_____	
4. How often do you feel like you've accomplished nothing after a busy day:	_____	_____	_____	_____	
5. How often do you feel tired for almost all of the day:	_____	_____	_____	_____	
6. How often do you feel hopeless:	_____	_____	_____	_____	
7. How often do you feel helpless at work:	_____	_____	_____	_____	
8. How often do you have a hard time falling asleep at night:	_____	_____	_____	_____	
9. How often have you felt like leaving ministry:	_____	_____	_____	_____	
	<u>None</u>	<u>1 day</u>	<u>2 days</u>	<u>3+ days</u>	
10. How often have you missed work due to illness in the past month:	_____	_____	_____	_____	
11. How often have you experienced stress-related illness in the past month:	_____	_____	_____	_____	
12. To what degree do you feel the following would help you cope with burnout:	<u>Not at all</u>			<u>Very much</u>	
A. Support Group	1	2	3	4	5
B. Administrative counseling	1	2	3	4	5
C. Professional counseling	1	2	3	4	5
D. Seminar on time management	1	2	3	4	5
E. Spiritual Disciplines	1	2	3	4	5
F. A close friend	1	2	3	4	5
G. A change in circumstance	1	2	3	4	5
H. A move	1	2	3	4	5
I. More pay	1	2	3	4	5

Pastoral Burnout Survey--p.4

13. How would you describe your enthusiasm for your work right now:

<u>No enthusiasm</u>	<u>Very enthusiastic</u>
1 2 3	4 5

14. How likely would you be to leave pastoral ministry:

<u>Not likely</u>	<u>Very likely</u>
1 2 3	4 5

15. How often have you practiced the following this past week:

	<u>Never</u>	<u>Occasionally</u>	<u>> 10 min/day</u>	<u>< 1 hr/day</u>
A. Prayer	_____	_____	_____	_____
B. Personal Bible Study	_____	_____	_____	_____
C. Fasting	_____	_____	_____	_____
D. Meditation	_____	_____	_____	_____

16. I completed the "Burnout/Spiritual Disciplines Survey" at:

- A. August 1990 Workers Meeting _____
- B. October 1990 Retreat _____
- C. I have not done this survey before _____

"DISCLAIMER"

- [1] I will use this information for research only.
- [2] Conference administration will never see these results.
- [3] This is an anonymous survey.
- [4] It's designed to be simple; easy to complete in 15 minutes or less.
- [5] This is the final instrument to be administered in this year-long survey. Thank you for your continued involvement in this project and for helping me complete my D.Min work.

APPENDIX G
SURVEY RESULTS TABULATIONS

GENERAL RESULTS TABULATIONS

[Survey #1]

<u>QUESTION:</u>	<u>PERCENTAGES FOR EACH RESPONSE:</u>	<u>RAW TOTALS:</u>	
1	Married	90.0%	72
	Never Married	2.5%	2
	Divorced	3.8%	3
	Widowed/Separated	1.3%	1
	No Response	2.5%	2
2	20-29 Yrs/Age	2.5%	2
	30-39	17.5%	14
	40-49	36.3%	29
	50-59	23.8%	19
	60+	18.8%	15
	No Response	1.3%	1
3	Purchasing Home	71.3%	57
	Renting Home	23.8%	19
	Other	2.4%	2
	No Response	2.5%	2
4	30-40 Hrs/Wk	23.8%	19
	40-50	28.8%	23
	50-60	30.0%	24
	60-70	10.0%	8
	70+	2.5%	2
	No Response	5.0%	4
5	<1 yr/Current Pos	15.0%	12
	1-2	17.5%	14
	3-4	30.0%	24
	5-6	12.5%	10
	7+	21.3%	17
	No Response	3.8%	3
6	<1 yr/Conf	7.5%	6
	1-3	18.8%	15
	4-6	26.3%	21
	7-9	7.5%	6
	10-12	16.3%	13
	13+	22.5%	18
	No Response	1.3%	1
7	<1 yr/Past Work	2.5%	2

	1-3	2.5%	2
	4-6	6.3%	5
	7-9	2.5%	2
	10-12	12.5%	10
	13+	67.5%	54
8	1 yr/Denom Work	1.3%	1
	3	1.3%	1
	5	2.5%	2
	6	1.3%	1
	7	1.3%	1
	10	3.8%	3
	11	3.8%	3
	12	7.5%	6
	13	3.8%	3
	14	2.5%	2
	15	5.0%	4
	17	1.3%	1
	18	2.5%	2
	19	1.3%	1
	20	12.5%	10
	21	1.3%	1
	23	5.0%	4
	24	5.0%	4
	25	2.5%	2
	26	2.5%	2
	28	5.0%	4
	29	1.3%	1
	30	2.5%	2
	32	2.5%	2
	33	2.5%	2
	36	1.3%	1
	37	1.3%	1
	38	2.5%	2
	39	3.8%	3
	40	3.8%	3
	44	1.3%	1
	46	2.5%	2
	52	3.8%	3
	No Response	1.3%	1
9	Senior Pastor	21.3%	17
	Assoc Pastor	23.8%	19
	Sole Pastor	35.0%	28
	Other	18.8%	15
	No Response	1.3%	1
10	54 Book Membership	2.5%	2
	55	1.3%	1
	60	2.5%	2
	67	1.3%	1
	80	1.3%	1

120	1.3%	1
125	2.5%	2
129	1.3%	1
154	1.3%	1
160	1.3%	1
163	1.3%	1
166	1.3%	1
168	1.3%	1
170	1.3%	1
180	2.5%	2
200	1.3%	1
203	1.3%	1
213	1.3%	1
220	1.3%	1
260	1.3%	1
295	1.3%	1
300	2.5%	2
320	1.3%	1
350	1.3%	1
370	1.3%	1
387	1.3%	1
390	1.3%	1
391	1.3%	1
400	2.5%	2
426	1.3%	1
437	1.3%	1
500	1.3%	1
550	1.3%	1
570	1.3%	1
630	1.3%	1
650	3.8%	3
667	1.3%	1
694	1.3%	1
750	1.3%	1
794	1.3%	1
800	1.3%	1
850	1.3%	1
1000	2.5%	2
1050	1.3%	1
1110	1.3%	1
1200	1.3%	1
1450	1.3%	1
1500	2.5%	2
1575	1.3%	1
1600	2.5%	2
2000	2.5%	2
2263	1.3%	1
2300	1.3%	1
2500	1.3%	1
5600	1/3%	1
5900	1.3%	1
No Response	15.0%	12

11	25 Attend Members	1.3%	1
	30	1.3%	1
	40	2.5%	2
	50	3.8%	3
	70	3.8%	3
	85	1.3%	1
	90	1.3%	1
	100	2.5%	2
	106	1.3%	1
	110	2.5%	2
	120	2.5%	2
	150	2.5%	2
	180	1.3%	1
	185	2.5%	2
	190	1.3%	1
	200	7.5%	6
	225	1.3%	1
	250	1.3%	1
	295	1.3%	1
	300	5.0%	4
	325	1.3%	1
	350	2.5%	2
	370	1.3%	1
	380	1.3%	1
	400	1.3%	1
	450	5.0%	4
	460	1.3%	1
	600	2.5%	2
	650	1.3%	1
	700	1.3%	1
	750	1.3%	1
	800	7.5%	6
	900	1.3%	1
	1000	2.5%	2
	1100	1.3%	1
	1500	1.3%	1
	3000	2.5%	2
	No Response	16.3%	13
12	Never Med problems	67.5%	54
	1 X	11.3%	9
	2 X	11.3%	9
	3+ X	6.3%	5
	No Response	3.8%	3
13	Never Hospital	88.8%	71
	1 X	3.8%	3
	2 X	1.3%	1
	3+ X	0.0%	0
	No Response	6.3%	5
14	Never Disability	78.8%	63

	1 X	13.8%	11
	2 X	1.3%	1
	3+ X	1.3%	1
	No Response	5.0%	4
15	Never Short Work Hrs	70.0%	56
	1 X	17.5%	14
	2 X	1.3%	1
	3+ X	7.5%	6
	No Response	3.8%	3
16	No Psychiatric Treat	83.8%	67
	1 X	10.0%	8
	2 X	0.0%	0
	3+ X	2.5%	2
	No Response	3.8%	3
17	No Depression Diag	77.5%	62
	1 X	13.8%	11
	2 X	3.8%	3
	3+ X	2.5%	2
	No Response	2.5%	2
18	No Burnout >12 Mos	51.3%	41
	1 X	35.0%	28
	2 X	8.8%	7
	3+ X	1.3%	1
	No Response	3.8%	3
19	No Burnout <12 Mos	58.8%	47
	1 X	25.0%	20
	2 X	7.5%	6
	3+ X	3.8%	3
	No Response	5.0%	4
20	No Burnout Current	61.3%	49
	1 X	23.8%	19
	2 X	1.3%	1
	3+ X	5.0%	4
	No Response	8.8%	7
21	No Time in Devotions	12.5%	10
	1 X	26.3%	21
	2 X	16.3%	13
	3+ X	33.8%	27
	No Response	11.3%	9
22	No Regrets/Pastoring	60.0%	48
	Some Regrets	30.0%	24
	Often Regrets	1.3%	1
	Daily Regrets	1.3%	1
	No Response	7.5%	6

23	No Regrets/Lifestyl	41.3%	33
	Some Regrets	50.0%	40
	Often Regrets	3.8%	3
	Daily Regrets	1.3%	1
	No Response	3.8%	3
24	No Regrets/Roles	37.5%	30
	Some Regrets	48.8%	39
	Often Regrets	6.3%	5
	Daily Regrets	2.5%	2
	No Response	5.0%	4
25	No Regrets/Fam Press	30.0%	24
	Some Regrets	58.8%	47
	Often Regrets	5.0%	4
	Daily Regrets	2.5%	2
	No Response	3.8%	3
26	No Regrets/Church Pre	13.8%	11
	Some Regrets	61.3%	49
	Often Regrets	16.3%	13
	Daily Regrets	3.8%	3
	No Response	5.0%	4
27	No Emotional Exhaust	3.8%	3
	Sometimes	72.5%	58
	Often	17.5%	14
	Daily	5.0%	4
	No Response	1.3%	1
28	No Accomplishments	8.8%	7
	Sometimes	76.3%	61
	Often	11.3%	9
	Daily	2.5%	2
	No Response	1.3%	1
29	No Tiredness	15.0%	12
	Sometimes	72.5%	58
	Often	11.3%	9
	Daily	0.0%	0
	No Response	1.3%	1
30	No Hopelessness	31.3%	25
	Sometimes	55.0%	44
	Often	8.8%	7
	Daily	1.3%	1
	No Response	3.8%	3
31	No Helplessness	18.8%	15
	Sometimes	66.3%	53
	Often	10.0%	8
	Daily	1.3%	1
	No Response	3.8%	3

32	No Hard time sleep	33.8%	27
	Sometimes	52.5%	42
	Often	11.3%	9
	Daily	1.3%	1
	No Response	1.3%	1
33	No feeling to leave	41.3%	33
	Sometimes	51.3%	41
	Often	3.8%	3
	Daily	1.3%	1
	No Response	2.5%	2
34	No Missed Work	78.8%	63
	Sometimes	7.5%	6
	Often	5.0%	4
	Daily	3.8%	3
	No Response	5.0%	4
35	No Stress Illness	73.8%	59
	Sometimes	12.5%	10
	Often	5.0%	4
	Daily	6.3%	5
	No Response	2.5%	2
36	Support Group Coping		
	Not At All--1	5.0%	4
	2	16.3%	13
	3	25.0%	20
	4	21.3%	17
	Very Much--5	23.8%	19
	No Response	8.8%	7
37	Adm Counseling Coping		
	Not At All--1	17.5%	14
	2	33.8%	27
	3	15.0%	12
	4	5.0%	4
	Very Much--5	15.0%	12
	No Response	13.8%	11
38	Pro Counseling Coping		
	Not At All--1	7.5%	6
	2	15.0%	12
	3	17.5%	14
	4	26.3%	21
	Very Much--5	20.0%	16
	No Response	13.8%	11
39	Time Management Seminar Coping		
	Not At All--1	13.8%	11
	2	18.8%	15
	3	31.3%	25

	4	11.3%	9
	Very Much--5	11.3%	9
	No Response	13.8%	11
40	Spiritual Disciplines Coping		
	Not At All--1	3.8%	3
	2	2.5%	2
	3	18.8%	15
	4	26.3%	21
	Very Much--5	37.5%	30
	No Response	11.3%	9
41	A Close Friend Coping		
	Not At All--1	0.0%	0
	2	11.3%	9
	3	17.5%	14
	4	32.5%	26
	Very Much--5	27.5%	22
	No Response	11.3%	9
42	Change in Circumstance Coping		
	Not At All--1	16.3%	13
	2	25.0%	20
	3	20.0%	16
	4	13.8%	11
	Very Much--5	10.0%	8
	No Response	15.0%	12
43	A Move Coping		
	Not At All--1	30.0%	24
	2	30.0%	24
	3	12.5%	10
	4	6.3%	5
	Very Much--5	8.8%	7
	No Response	12.5%	10
44	More Pay Coping		
	Not At All--1	23.8%	19
	2	8.8%	7
	3	15.0%	12
	4	22.5%	18
	Very Much--5	21.3%	17
	No Response	8.8%	7
45	No Enthusiasm--1	1.3%	1
	2	6.3%	5
	3	15.0%	12
	4	50.0%	40
	Very Enthusiastic--5	26.3%	21
	No Response	1.3%	1

46	Not Likely to Lv Min--1	62.5%	50
	2	16.3%	13
	3	11.3%	9
	4	2.5%	2
	Very Likely to Lv--5	3.8%	3
47	Prayer--Never	0.0%	0
	Occasionally	10.0%	8
	>10 Min/Day	67.5%	54
	>1 Hr/Day	21.3%	17
	No Response	1.3%	1
48	Bible Study--Never	0.0%	0
	Occasionally	16.3%	13
	>10 Min/Day	37.5%	30
	>1 Hr/Day	45.0%	36
	No Response	1.3%	1
49	Fasting--Never	36.3%	29
	Occasionally	57.5%	46
	>10 Min/Day	1.3%	1
	>1 Hr/Day	1.3%	1
	No Response	3.8%	3
50	Meditation--Never	7.5%	6
	Occasionally	40.0%	32
	>10 Min/Day	35.0%	28
	>1 Hr/Day	16.3%	13
	No Response	1.3%	1

GENERAL RESULTS TABULATIONS

[Survey #1A]

<u>QUESTION:</u>	<u>PERCENTAGES FOR EACH RESPONSE:</u>	<u>RAW TOTALS:</u>	
1	Married	75.0%	3
	Never Married	0.0%	0
	Divorced	25.0%	1
	Widowed/Separated	0.0%	0
	No Response	0.0%	2
2	20-29Yrs/Age	25.0%	1
	30-39	00.0%	0
	40-49	50.0%	2
	50-59	25.0%	1
	60+	0.0%	0
	No Response	0.0%	0
3	Purchasing Home	50.0%	2
	Renting Home	25.0%	1
	Other	25.0%	1

	No Response	0.0%	0
4	30-40 Hrs/Wk	25.0%	1
	40-50	0.0%	0
	50-60	25.0%	1
	60-70	50.0%	2
	70+	0.0%	0
	No Response	0.0%	0
5	<1 yr/Current Pos	25.0%	1
	1-2	0.0%	0
	3-4	50.0%	2
	5-6	25.0%	1
	7+	0.0%	0
	No Response	0.0%	0
6	<1 yr/Conf	0.0%	0
	1-3	25.0%	1
	4-6	50.0%	2
	7-9	25.0%	1
	10-12	0.0%	0
	13+	0.0%	0
	No Response	0.0%	0
7	<1 yr/Past Work	0.0%	0
	1-3	0.0%	0
	4-6	0.0%	0
	7-9	0.0%	0
	10-12	0.0%	0
	13+	100.0%	4
8	20 yr/Denom Work	75.0%	3
	32	25.0%	1
	No Response	0.0%	0
9	Senior Pastor	0.0%	0
	Assoc Pastor	100.0%	4
	Sole Pastor	0.0%	0
	Other	0.0%	0
	No Response	0.0%	0
10	168 Book Membership	25.0%	1
	550	25.0%	1
	1600	25.0%	1
	2263	25.0%	1
	No Response	0.0%	0
11	120 Attend Members	25.0%	1
	300	25.0%	1
	800	25.0%	1
	900	25.0%	1
	No Response	0.0%	0

12	Never Med problems	75.0%	3
	1 X	25.0%	1
	2 X	0.0%	0
	3 X	0.0%	0
	No Response	0.0%	0
13	Never Hospital	100.0%	4
	1 X	0.0%	0
	2 X	0.0%	0
	3+ X	0.0%	0
	No Response	0.0%	0
14	Never Disability	75.0%	3
	1 X	25.0%	1
	2 X	0.0%	0
	3+ X	0.0%	0
	No Response	0.0%	0
15	Never Short Work Hrs	100.0%	4
	1 X	0.0%	0
	2 X	0.0%	0
	3+ X	0.0%	0
	No Response	0.0%	0
16	No Psychiatric Treat	100.0%	4
	1 X	0.0%	0
	2 X	0.0%	0
	3+ X	0.0%	0
	No Response	0.0%	0
17	No Depression Diag	75.0%	3
	1 X	25.0%	1
	2 X	0.0%	0
	3+ X	0.0%	0
	No Response	0.0%	0
18	No Burnout >12 Mos	50.0%	2
	1 X	25.0%	1
	2 X	25.0%	1
	3+ X	0.0%	0
	No Response	0.0%	0
19	No Burnout <12 Mos	50.0%	2
	1 X	25.0%	1
	2 X	25.0%	1
	3+ X	0.0%	0
	No Response	0.0%	0
20	No Burnout Current	25.0%	1
	1 X	50.0%	2
	2 X	0.0%	0
	3+ X	0.0%	0

	No Response	25.0%	1
21	No Time in Devotions	25.0%	1
	1 X	50.0%	2
	2 X	0.0%	0
	3+ X	25.0%	1
	No Response	0.0%	0
22	No Regrets/Pastoring	75.0%	3
	Some Regrets	25.0%	1
	Often Regrets	0.0%	0
	Daily Regrets	0.0%	0
	No Response	0.0%	0
23	No Regrets/Lifestyl	75.0%	3
	Some Regrets	25.0%	1
	Often Regrets	0.0%	0
	Daily Regrets	0.0%	0
	No Response	0.0%	0
24	No Regrets/Roles	50.0%	2
	Some Regrets	25.0%	1
	Often Regrets	0.0%	0
	Daily Regrets	25.0%	1
	No Response	0.0%	0
25	No Regrets/Fam Press	50.0%	2
	Some Regrets	25.0%	1
	Often Regrets	0.0%	0
	Daily Regrets	25.0%	1
	No Response	0.0%	0
26	No Regrets/Church Pre	0.0%	0
	Some Regrets	75.0%	3
	Often Regrets	0.0%	0
	Daily Regrets	25.0%	1
	No Response	0.0%	0
27	No Emotional Exhaust	0.0%	0
	Sometimes	25.0%	1
	Often	25.0%	1
	Daily	25.0%	1
	No Response	0.0%	0
28	No Accomplishments	25.0%	1
	Sometimes	75.0%	3
	Often	0.0%	0
	Daily	0.0%	0
	No Response	0.0%	0
29	No Tiredness	50.0%	2
	Sometimes	50.0%	2

	Often	0.0%	0
	Daily	0.0%	0
	No Response	0.0%	0
30	No Hopelessness	25.0%	1
	Sometimes	75.0%	3
	Often	0.0%	0
	Daily	0.0%	0
	No Response	0.0%	0
31	No Helplessness	50.0%	2
	Sometimes	50.0%	2
	Often	0.0%	0
	Daily	0.0%	0
	No Response	0.0%	0
32	No Hard time sleep	50.0%	2
	Sometimes	25.0%	1
	Often	25.0%	1
	Daily	0.0%	0
	No Response	0.0%	0
33	No feeling to leave	50.0%	2
	Sometimes	50.0%	2
	Often	0.0%	0
	Daily	0.0%	0
	No Response	0.0%	0
34	No Missed Work	100.0%	4
	Sometimes	0.0%	0
	Often	0.0%	0
	Daily	0.0%	0
	No Response	0.0%	0
35	No Stress Illness	100.0%	4
	Sometimes	0.0%	0
	Often	0.0%	0
	Daily	0.0%	0
	No Response	0.0%	0
36	Support Group Coping		
	Not At All--1	0.0%	0
	2	0.0%	0
	3	50.0%	2
	4	25.0%	1
	Very Much--5	25.0%	1
	No Response	0.0%	0
37	Adm Counseling Coping		
	Not At All--1	0.0%	0
	2	75.0%	3
	3	25.0%	1

	4	0.0%	0
	Very Much--5	0.0%	0
	No Response	0.0%	0
38	Pro Counseling Coping		
	Not At All--1	0.0	0
	2	50.0%	2
	3	0.0%	0
	4	50.0%	2
	Very Much--5	0.0%	0
	No Response	0.0%	0
39	Time Management Seminar Coping		
	Not At All--1	0.0%	0
	2	50.0%	2
	3	50.0%	2
	4	0.0%	0
	Very Much--5	0.0%	0
	No Response	0.0%	0
40	Spiritual Disciplines Coping		
	Not At All--1	0.0%	0
	2	0.0%	0
	3	0.0%	0
	4	25.0%	1
	Very Much--5	75.0%	3
	No Response	0.0%	0
41	A Close Friend Coping		
	Not At All--1	0.0%	0
	2	0.0%	0
	3	25.0%	1
	4	50.0%	2
	Very Much--5	25.0%	1
	No Response	0.0%	0
42	Change in Circumstance Coping		
	Not At All--1	25.0%	1
	2	75.0%	3
	3	0.0%	0
	4	0.0%	0
	Very Much--5	0.0%	0
	No Response	0.0%	0
43	A Move Coping		
	Not At All--1	50.0%	2
	2	50.0%	2
	3	0.0%	0
	4	0.0%	0
	Very Much--5	0.0%	0
	No Response	0.0%	0

44	More Pay Coping		
	Not At All--1	0.0%	0
	2	0.0%	1
	3	25.0%	1
	4	25.0%	1
	Very Much--5	25.0%	1
	No Response	0.0%	0
45	No Enthusiasm--1	0.0%	0
	2	0.0%	0
	3	0.0%	0
	4	100.0%	4
	Very Enthusiastic--5	0.0%	0
	No Response	0.0%	0
46	Not Likely to Lv Min--1	75.0%	3
	2	25.0%	1
	3	0.0%	0
	4	0.0%	0
	Very Likely to Lv--5	0.0%	0
47	Prayer--Never	0.0%	0
	Occasionally	25.0%	1
	>10 Min/Day	75.0%	3
	>1 Hr/Day	0.0%	0
	No Response	0.0%	0
48	Bible Study--Never	0.0%	0
	Occasionally	50.0%	2
	>10 Min/Day	0.0%	0
	>1 Hr/Day	50.0%	2
	No Response	0.0%	0
49	Fasting--Never	50.0%	2
	Occasionally	50.0%	2
	>10 Min/Day	0.0%	0
	>1 Hr/Day	0.0%	0
	No Response	0.0%	0
50	Meditation--Never	50.0%	2
	Occasionally	25.0%	1
	>10 Min/Day	0.0%	0
	>1 Hr/Day	25.0%	1
	No Response	0.0%	0

GENERAL RESULTS TABULATIONS

[Survey #2]

<u>QUESTION:</u>	<u>PERCENTAGES FOR EACH RESPONSE:</u>	<u>RAW TOTALS:</u>
1	Married	100.0%
		6

	Never Married	0.0%	0
	Divorced	0.0%	0
	Widowed/Separated	0.0%	0
	No Response	0.0%	0
2	20-29Yrs/Age	0.0%	0
	30-39	17.0%	1
	40-49	50.0%	3
	50-59	33.0%	2
	60+	0.0%	0
	No Response	0.0%	0
3	Purchasing Home	67.0%	4
	Renting Home	33.0%	2
	Other	0.0%	0
	No Response	0.0%	0
4	30-40 Hrs/Wk	0.0%	0
	40-50	50.0%	3
	50-60	0.0%	0
	60-70	33.0%	2
	70+	0.0%	0
	No Response	17.0%	1
5	>1 yr/Current Pos	0.0%	0
	1-2	33.0%	2
	3-4	33.0%	2
	5-6	33.0%	2
	7+	0.0%	0
	No Response	0.0%	0
6	>1 yr/Conf	17.0%	1
	1-3	17.0%	1
	4-6	50.0%	3
	7-9	17.0%	1
	10-12	0.0%	0
	13+	0.0%	0
	No Response	0.0%	0
7	>1 yr/Past Work	0.0%	0
	1-3	17.0%	1
	4-6	0.0%	0
	7-9	0.0%	0
	10-12	0.0%	0
	13+	83.0%	5
8	3 yr/Denom Work	17.0%	1
	15	17.0%	1
	20	50.0%	3
	33	17.0%	1
	No Response	0.0%	0

9	Senior Pastor	17.0%	1
	Assoc Pastor	50.0%	3
	Sole Pastor	17.0%	1
	Other	17.0%	1
	No Response	0.0%	0
10	226 Book Membership	17.0%	1
	550	17.0%	1
	1600	17.0%	1
	2263	33.0%	2
	No Response	17.0%	1
11	120 Attend Members	17.0%	1
	300	17.0%	1
	800	33.0%	2
	900	17.0%	1
	No Response	17.0%	1
12	No Burnout >12 Mos	83.0%	5
	1 X	17.0%	1
	2 X	0.0%	0
	3+ X	0.0%	0
	No Response	0.0%	0
13	No Burnout <12 Mos	33.0%	2
	1 X	33.0%	2
	2 X	33.0%	2
	3+ X	0.0%	0
	No Response	0.0%	0
14	No Burnout Current	83.0%	5
	1 X	17.0%	1
	2 X	0.0%	0
	3+ X	0.0%	0
	No Response	0.0%	0
15	No Time in Devotions	17.0%	1
	1 X	0.0%	0
	2 X	50.0%	3
	3+ X	33.0%	2
	No Response	0.0%	0
16	No Regrets/Pastoring	33.0%	2
	Some Regrets	50.0%	3
	Often Regrets	0.0%	0
	Daily Regrets	0.0%	0
	No Response	17.0%	1
17	No Regrets/Lifestlye	17.0%	1
	Some Regrets	83.0%	5
	Often Regrets	0.0%	0
	Daily Regrets	0.0%	0

	No Response	0.0%	0
18	No Regrets/Roles	0.0%	0
	Some Regrets	100.0%	6
	Often Regrets	0.0%	0
	Daily Regrets	0.0%	0
	No Response	0.0%	0
19	No Regrets/Fam Press	17.0%	1
	Some Regrets	50.0%	3
	Often Regrets	33.0%	2
	Daily Regrets	0.0%	0
	No Response	0.0%	0
20	No Regrets/Church Pre	0.0%	0
	Some Regrets	67.0%	4
	Often Regrets	33.0%	2
	Daily Regrets	0.0%	0
	No Response	0.0%	0
21	No Emotional Exhaust	0.0%	0
	Sometimes	67.0%	4
	Often	33.0%	2
	Daily	0.0%	0
	No Response	0.0%	0
22	No Accomplishments	33.0%	2
	Sometimes	50.0%	3
	Often	17.0%	1
	Daily	0.0%	0
	No Response	0.0%	0
23	No Tiredness	67.0%	4
	Sometimes	33.0%	2
	Often	0.0%	0
	Daily	0.0%	0
	No Response	0.0%	0
24	No Hopelessness	67.0%	4
	Sometimes	33.0%	2
	Often	0.0%	0
	Daily	0.0%	0
	No Response	0.0%	0
25	No Helplessness	50.0%	3
	Sometimes	50.0%	3
	Often	0.0%	0
	Daily	0.0%	0
	No Response	0.0%	0
26	No Hard time sleep	50.0%	3
	Sometimes	33.0%	2

	Often	17.0%	1
	Daily	0.0%	0
	No Response	0.0%	0
27	No feeling to leave	33.0%	2
	Sometimes	67.0%	4
	Often	0.0%	0
	Daily	0.0%	0
	No Response	0.0%	0
28	No Missed Work	67.0%	4
	Sometimes	17.0%	1
	Often	17.0%	1
	Daily	0.0%	0
	No Response	0.0%	0
29	No Stress Illness	67.0%	4
	Sometimes	17.0%	1
	Often	0.0%	0
	Daily	17.0%	1
	No Response	0.0%	0
30	Support Group Coping		
	Not At All--1	0.0%	0
	2	0.0%	0
	3	17.0%	1
	4	33.0%	2
	Very Much--5	50.0%	3
	No Response	0.0%	0
31	Adm Counseling Coping		
	Not At All--1	50.0%	3
	2	33.0%	2
	3	17.0%	1
	4	0.0%	0
	Very Much--5	0.0%	0
	No Response	0.0%	0
32	Pro Counseling Coping		
	Not At All--1	0.0	0
	2	17.0%	1
	3	50.0%	3
	4	17.0%	1
	Very Much--5	17.0%	1
	No Response	0.0%	0
33	Time Management Seminar Coping		
	Not At All--1	17.0%	1
	2	50.0%	3
	3	33.0%	2
	4	0.0%	0
	Very Much--5	0.0%	0

	No Response	0.0%	0
34	Spiritual Disciplines Coping		
	Not At All--1	0.0%	0
	2	0.0%	0
	3	0.0%	0
	4	83.0%	5
	Very Much--5	17.0%	1
	No Response	0.0%	0
35	A Close Friend Coping		
	Not At All--1	0.0%	0
	2	0.0%	0
	3	17.0%	1
	4	50.0%	3
	Very Much--5	33.0%	2
	No Response	0.0%	0
36	Change in Circumstance Coping		
	Not At All--1	17.0%	1
	2	83.0%	5
	3	0.0%	0
	4	0.0%	0
	Very Much--5	0.0%	0
	No Response	0.0%	0
37	A Move Coping		
	Not At All--1	33.0%	2
	2	67.0%	4
	3	0.0%	0
	4	0.0%	0
	Very Much--5	0.0%	0
	No Response	0.0%	0
38	More Pay Coping		
	Not At All--1	17.0%	1
	2	0.0%	0
	3	50.0%	3
	4	17.0%	1
	Very Much--5	17.0%	1
	No Response	0.0%	0
39	No Enthusiasm--1	0.0%	0
	2	0.0%	0
	3	0.0%	0
	4	83.0%	5
	Very Enthusiastic--5	17.0%	1
	No Response	0.0%	0
40	Not Likely to Lv Min--1	100.0%	6
	2	0.0%	0
	3	0.0%	0
	4	0.0%	0

	Very Likely to Lv--5	0.0%	0
41	Prayer--Never	0.0%	0
	Occasionally	17.0%	1
	>10 Min/Day	17.0%	1
	>1 Hr/Day	67.0%	4
	No Response	0.0%	0
42	Bible Study--Never	0.0%	0
	Occasionally	17.0%	1
	>10 Min/Day	17.0%	1
	>1 Hr/Day	67.0%	4
	No Response	0.0%	0
43	Fasting--Never	67.0%	4
	Occasionally	17.0%	1
	>10 Min/Day	0.0%	0
	>1 Hr/Day	17.0%	1
	No Response	0.0%	0
44	Meditation--Never	0.0%	0
	Occasionally	33.0%	2
	>10 Min/Day	0.0%	0
	>1 Hr/Day	67.0%	4
	No Response	0.0%	0

GENERAL RESULTS TABULATIONS

[Survey #3]

<u>QUESTION:</u>	<u>PERCENTAGES FOR EACH RESPONSE:</u>	<u>RAW TOTALS:</u>	
1	Married	100.0%	3
	Never Married	0.0%	0
	Divorced	0.0%	0
	Widowed/Separated	0.0%	0
	No Response	0.0%	0
2	20-29Yrs/Age	0.0%	0
	30-39	33.0%	1
	40-49	33.0%	1
	50-59	33.0%	1
	60+	0.0%	0
	No Response	0.0%	0
3	Purchasing Home	100.0%	3
	Renting Home	0.0%	0
	Other	0.0%	0
	No Response	0.0%	0
4	30-40 Hrs/Wk	0.0%	0

	40-50	33.0%	1
	50-60	33.0%	1
	60-70	33.0%	1
	70+	0.0%	0
	No Response	0.0%	0
5	<1 yr/Current Pos	0.0%	0
	1-2	33.0%	1
	3-4	0.0%	0
	5-6	66.0%	2
	7+	0.0%	0
	No Response	0.0%	0
6	<1 yr/Conf	0.0%	0
	1-3	33.0%	1
	4-6	66.0%	2
	7-9	0.0%	0
	10-12	0.0%	0
	13+	0.0%	0
	No Response	0.0%	0
7	<1 yr/Past Work	0.0%	0
	1-3	0.0%	0
	4-6	0.0%	0
	7-9	0.0%	0
	10-12	0.0%	0
	13+	100.0%	3
8	15 yr/Denom Work	33.0%	1
	21	33.0%	1
	33	33.0%	1
	No Response	0.0%	0
9	Senior Pastor	33.0%	1
	Assoc Pastor	66.0%	2
	Sole Pastor	0.0%	0
	Other	0.0%	0
	No Response	0.0%	0
10	550 Book Membership	33.0%	1
	1600	66.0%	2
	2263	0.0%	0
	No Response	0.0%	0
11	290 Attend Members	33.0%	1
	700	33.0%	1
	850	33.0%	1
	No Response	0.0%	0
12	No Burnout >12 Mos	100.0%	3
	1 X	0.0%	0
	2 X	0.0%	0

	3+ X	0.0%	0
	No Response	0.0%	0
13	No Burnout <12 Mos	66.0%	2
	1 X	0.0%	0
	2 X	33.0%	1
	3+ X	0.0%	0
	No Response	0.0%	0
14	No Burnout Current	100.0%	3
	1 X	0.0%	0
	2 X	0.0%	0
	3+ X	0.0%	0
	No Response	0.0%	0
15	No Time in Devotions	0.0%	0
	1 X	33.0%	1
	2 X	33.0%	1
	3+ X	33.0%	1
	No Response	0.0%	0
16	No Regrets/Pastoring	66.0%	2
	Some Regrets	33.0%	1
	Often Regrets	0.0%	0
	Daily Regrets	0.0%	0
	No Response	0.0%	0
17	No Regrets/Lifestlye	0.0%	0
	Some Regrets	100.0%	3
	Often Regrets	0.0%	0
	Daily Regrets	0.0%	0
	No Response	0.0%	0
18	No Regrets/Roles	0.0%	0
	Some Regrets	66.0%	2
	Often Regrets	33.0%	1
	Daily Regrets	0.0%	0
	No Response	0.0%	0
19	No Regrets/Fam Press	0.0%	0
	Some Regrets	66.0%	2
	Often Regrets	33.0%	1
	Daily Regrets	0.0%	0
	No Response	0.0%	0
20	No Regrets/Church Pre	0.0%	0
	Some Regrets	66.0%	2
	Often Regrets	33.0%	1
	Daily Regrets	0.0%	0
	No Response	0.0%	0
21	No Emotional Exhaust	0.0%	0
	Sometimes	33.0%	1

	Often	33.0%	1
	Daily	33.0%	1
	No Response	0.0%	0
22	No Accomplishments	33.0%	1
	Sometimes	66.0%	2
	Often	0.0%	0
	Daily	0.0%	0
	No Response	0.0%	0
23	No Tiredness	33.0%	1
	Sometimes	66.0%	2
	Often	0.0%	0
	Daily	0.0%	0
	No Response	0.0%	0
24	No Hopelessness	0.0%	0
	Sometimes	100.0%	3
	Often	0.0%	0
	Daily	0.0%	0
	No Response	0.0%	0
25	No Helplessness	0.0%	0
	Sometimes	100.0%	3
	Often	0.0%	0
	Daily	0.0%	0
	No Response	0.0%	0
26	No Hard time sleep	66.0%	2
	Sometimes	33.0%	1
	Often	0.0%	0
	Daily	0.0%	0
	No Response	0.0%	0
27	No feeling to leave	33.0%	1
	Sometimes	66.0%	2
	Often	0.0%	0
	Daily	0.0%	0
	No Response	0.0%	0
28	No Missed Work	66.0%	2
	Sometimes	33.0%	1
	Often	0.0%	0
	Daily	0.0%	0
	No Response	0.0%	0
29	No Stress Illness	33.0%	1
	Sometimes	33.0%	1
	Often	33.0%	1
	Daily	0.0%	0
	No Response	0.0%	0
30	Support Group Coping		

	Not At All--1	0.0%	0
	2	0.0%	0
	3	0.0%	0
	4	66.0%	2
	Very Much--5	33.0%	1
	No Response	0.0%	0
31	Adm Counseling Coping		
	Not At All--1	66.0%	2
	2	33.0%	1
	3	0.0%	0
	4	0.0%	0
	Very Much--5	0.0%	0
	No Response	0.0%	0
32	Pro Counseling Coping		
	Not At All--1	0.0	0
	2	33.0%	1
	3	0.0%	0
	4	66.0%	2
	Very Much--5	0.0%	0
	No Response	0.0%	0
33	Time Management Seminar Coping		
	Not At All--1	33.0%	1
	2	33.0%	1
	3	0.0%	0
	4	33.0%	1
	Very Much--5	0.0%	0
	No Response	0.0%	0
34	Spiritual Disciplines Coping		
	Not At All--1	0.0%	0
	2	0.0%	0
	3	33.0%	1
	4	33.0%	1
	Very Much--5	33.0%	1
	No Response	0.0%	0
35	A Close Friend Coping		
	Not At All--1	0.0%	0
	2	0.0%	0
	3	0.0%	0
	4	66.0%	2
	Very Much--5	33.0%	1
	No Response	0.0%	0
36	Change in Circumstance Coping		
	Not At All--1	0.0%	0
	2	66.0%	2
	3	33.0%	1

	4	0.0%	0
	Very Much--5	0.0%	0
	No Response	0.0%	0
37	A Move Coping		
	Not At All--1	0.0%	0
	2	66.0%	2
	3	33.0%	1
	4	0.0%	0
	Very Much--5	0.0%	0
	No Response	0.0%	0
38	More Pay Coping		
	Not At All--1	0.0%	0
	2	0.0%	0
	3	66.0%	2
	4	0.0%	0
	Very Much--5	33.0%	1
	No Response	0.0%	0
39	No Enthusiasm--1	0.0%	0
	2	0.0%	0
	3	0.0%	0
	4	33.0%	1
	Very Enthusiastic--5	66.0%	2
	No Response	0.0%	0
40	Not Likely to Lv Min--1	100.0%	3
	2	0.0%	0
	3	0.0%	0
	4	0.0%	0
	Very Likely to Lv--5	0.0%	0
41	Prayer--Never	0.0%	0
	Occasionally	33.0%	1
	>10 Min/Day	33.0%	1
	>1 Hr/Day	33.0%	1
	No Response	0.0%	0
42	Bible Study--Never	0.0%	0
	Occasionally	0.0%	0
	>10 Min/Day	100.0%	3
	>1 Hr/Day	0.0%	0
	No Response	0.0%	0
43	Fasting--Never	33.0%	1
	Occasionally	33.0%	1
	>10 Min/Day	33.0%	1
	>1 Hr/Day	0.0%	0
	No Response	0.0%	0
44	Meditation--Never	0.0%	0

Occasionally	66.0%	2
>10 Min/Day	33.0%	1
>1 Hr/Day	0.0%	0
No Response	0.0%	0

GENERAL RESULTS TABULATIONS
[Survey #3A]

<u>QUESTION:</u>	<u>PERCENTAGES FOR EACH RESPONSE:</u>	<u>RAW TOTALS:</u>	
1	Married	100.0%	8
	Never Married	0.0%	0
	Divorced	0.0%	0
	Widowed/Separated	0.0%	0
	No Response	0.0%	0
2	20-29Yrs/Age	0.0%	0
	30-39	37.5%	3
	40-49	37.5%	3
	50-59	12.5%	1
	60+	12.5%	1
	No Response	0.0%	0
3	Purchasing Home	75.0%	6
	Renting Home	12.5%	1
	Other	12.5%	1
	No Response	0.0%	0
4	30-40 Hrs/Wk	12.5%	1
	40-50	12.5%	1
	50-60	50.0%	4
	60-70	25.0%	2
	70+	0.0%	0
	No Response	0.0%	1
5	<1 yr/Current Pos	25.0%	2
	1-2	12.5%	1
	3-4	12.5%	1
	5-6	37.5%	3
	7+	12.5%	1
	No Response	0.0%	0
6	<1 yr/Conf	12.5%	1
	1-3	12.5%	1
	4-6	12.5%	1
	7-9	12.5%	1
	10-12	25.5%	2
	13+	25.5%	2
No Response	0.0%	0	

7	<1 yr/Past Work	12.5%	1
	1-3	12.5%	1
	4-6	0.0%	0
	7-9	12.5%	1
	10-12	12.5%	1
	13+	50.0%	4
8	9 yr/Denom Work	12.5%	1
	11	12.5%	1
	13	12.5%	1
	14	12.5%	1
	16	12.5%	1
	20	12.5%	1
	22	12.5%	1
	24	12.5%	1
No Response	0.0%	0	
9	Senior Pastor	25.0%	2
	Assoc Pastor	37.5%	3
	Sole Pastor	12.5%	1
	Other	25.0%	2
	No Response	0.0%	0
10	149 Book Membership	12.5%	1
	660	12.5%	1
	852	12.5%	1
	1000	12.5%	1
	1200	12.6%	1
	1576	12.5%	1
	1700	12.5%	1
	2405	12.5%	1
	No Response	0.0%	0
11	38 Attend Members	12.5%	1
	400	12.5%	1
	450	12.5%	1
	600	12.5%	1
	800	25.0%	2
	900	12.5%	1
	1800	12.5%	1
	No Response	0.0%	0
12	No Burnout >12 Mos	62.5%	5
	1 X	12.5%	1
	2 X	25.0%	2
	3+ X	0.0%	0
	No Response	0.0%	0
13	No Burnout <12 Mos	25.0%	2
	1 X	25.0%	2
	2 X	25.0%	2
	3+ X	25.0%	2

	No Response	0.0%	0
14	No Burnout Current	50.0%	4
	1 X	37.5%	3
	2 X	12.5%	1
	3+ X	0.0%	0
	No Response	0.0%	0
15	No Time in Devotions	37.5%	3
	1 X	0.0%	0
	2 X	0.0%	0
	3+ X	62.5%	5
	No Response	0.0%	0
16	No Regrets/Pastoring	50.0%	4
	Some Regrets	37.5%	3
	Often Regrets	0.0%	0
	Daily Regrets	0.0%	0
	No Response	12.5%	1
17	No Regrets/Lifestlye	12.5%	1
	Some Regrets	87.5%	7
	Often Regrets	0.0%	0
	Daily Regrets	0.0%	0
	No Response	0.0%	0
18	No Regrets/Roles	25.0%	2
	Some Regrets	75.0%	6
	Often Regrets	0.0%	0
	Daily Regrets	0.0%	0
	No Response	0.0%	0
19	No Regrets/Fam Press	12.5%	1
	Some Regrets	87.5%	7
	Often Regrets	0.0%	0
	Daily Regrets	0.0%	0
	No Response	0.0%	0
20	No Regrets/Church Pre	0.0%	0
	Some Regrets	87.5%	7
	Often Regrets	12.5%	1
	Daily Regrets	0.0%	0
	No Response	0.0%	0
21	No Emotional Exhaust	12.5%	1
	Sometimes	62.5%	5
	Often	25.0%	2
	Daily	0.0%	0
	No Response	0.0%	0
22	No Accomplishments	25.0%	2
	Sometimes	50.0%	4
	Often	25.0%	2

	Daily	0.0%	0
	No Response	0.0%	0
23	No Tiredness	0.0%	0
	Sometimes	100.0%	8
	Often	0.0%	0
	Daily	0.0%	0
	No Response	0.0%	0
24	No Hopelessness	50.0%	4
	Sometimes	50.0%	4
	Often	0.0%	0
	Daily	0.0%	0
	No Response	0.0%	0
25	No Helplessness	37.5%	3
	Sometimes	62.5%	5
	Often	0.0%	0
	Daily	0.0%	0
	No Response	0.0%	0
26	No Hard time sleep	25.0%	2
	Sometimes	37.5%	3
	Often	37.5%	3
	Daily	0.0%	0
	No Response	0.0%	0
27	No feeling to leave	25.0%	2
	Sometimes	62.5%	5
	Often	12.5%	1
	Daily	0.0%	0
	No Response	0.0%	0
28	No Missed Work	75.0%	6
	Sometimes	25.0%	2
	Often	0.0%	0
	Daily	0.0%	0
	No Response	0.0%	0
29	No Stress Illness	50.0%	4
	Sometimes	12.5%	1
	Often	12.5%	1
	Daily	25.0%	2
	No Response	0.0%	0
30	Support Group Coping		
	Not At All--1	12.5%	1
	2	12.5%	1
	3	25.0%	2
	4	50.0%	4
	Very Much--5	0.0%	0
	No Response	0.0%	0

31	Adm Counseling Coping		
	Not At All--1	37.5%	3
	2	37.5%	3
	3	37.5%	3
	4	0.0%	0
	Very Much--5	0.0%	0
	No Response	0.0%	0
32	Pro Counseling Coping		
	Not At All--1	12.5%	1
	2	25.0%	2
	3	37.5%	3
	4	25.0%	2
	Very Much--5	0.0%	0
	No Response	0.0%	0
33	Time Management Seminar Coping		
	Not At All--1	37.5%	3
	2	50.0%	4
	3	0.0%	0
	4	12.5%	1
	Very Much--5	0.0%	0
	No Response	0.0%	0
34	Spiritual Disciplines Coping		
	Not At All--1	12.5%	1
	2	12.5%	1
	3	25.0%	2
	4	37.5%	3
	Very Much--5	12.5%	1
	No Response	0.0%	0
35	A Close Friend Coping		
	Not At All--1	12.5%	1
	2	25.0%	2
	3	12.5%	1
	4	37.5%	3
	Very Much--5	12.5%	1
	No Response	0.0%	0
36	Change in Circumstance Coping		
	Not At All--1	37.5%	3
	2	0.0%	0
	3	37.5%	3
	4	12.5%	1
	Very Much--5	12.5%	1
	No Response	0.0%	0
37	A Move Coping		
	Not At All--1	50.0%	4
	2	0.0%	0

	3	37.5%	3
	4	12.5%	1
	Very Much--5	0.0%	0
	No Response	0.0%	0
38	More Pay Coping		
	Not At All--1	12.5%	1
	2	12.5%	1
	3	37.5%	3
	4	12.5%	1
	Very Much--5	25.0%	2
	No Response	0.0%	0
39	No Enthusiasm--1	0.0%	0
	2	0.0%	0
	3	37.5%	3
	4	50.0%	4
	Very Enthusiastic--5	12.5%	1
	No Response	0.0%	0
40	Not Likely to Lv Min--1	75.0%	6
	2	12.5%	1
	3	12.5%	1
	4	0.0%	0
	Very Likely to Lv--5	0.0%	0
41	Prayer--Never	0.0%	0
	Occasionally	50.0%	4
	>10 Min/Day	37.5%	3
	>1 Hr/Day	12.5%	1
	No Response	0.0%	0
42	Bible Study--Never	0.0%	0
	Occasionally	50.0%	4
	>10 Min/Day	37.5%	3
	>1 Hr/Day	12.5%	1
	No Response	0.0%	0
43	Fasting--Never	75.0%	6
	Occasionally	12.5%	1
	>10 Min/Day	12.5%	1
	>1 Hr/Day	0.0%	0
	No Response	0.0%	0
44	Meditation--Never	37.5%	3
	Occasionally	37.5%	3
	>10 Min/Day	12.5%	1
	>1 Hr/Day	12.5%	1
	No Response	0.0%	0

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