

A PHENOMENOLOGICAL STUDY OF EARLY RESIGNATION AMONG SOUTHERN
TERRITORY SALVATION ARMY OFFICERS

by

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Liberty University

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

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ABSTRACT

The purpose of this transcendental phenomenological study was to understand early resignation of Salvation Army officers in the Southern Territory by investigating their lived experiences with the phenomenon. The theories guiding this study were role identity, as it explains the differences in perceptions and actions that accompany a role and emotional intelligence (EI), which refers to a generic competence in perceiving emotions, both in oneself and in others. The central research question addressed how former Salvation Army officers in the Southern Territory perceive that their officership experiences impacted their decision to resign early. The subquestions for this study addressed (a) how former Salvation Army officers in the Southern Territory who resigned early perceive that their training prepared them to handle the challenges of officership; (b) how former Salvation Army officers in the Southern Territory who resigned early describe the impact of role expectations on their officership; and (c) how former Salvation Army officers in the Southern Territory who resigned early perceive that they exhibited EI in their officership. Through purposeful sampling, 10 participants were selected. In addition, data collection included individual interviews, focus group interviews, and archival records. Data analysis involved the review of interview transcripts and identifying significant statements for coding and analyzing purposes in order to understand the lived experiences of officers who resigned early. Findings indicated that officer development in practical administrative responsibilities, along with EI training and in-depth biblical studies, increased resiliency, ability, self-confidence and self-care, thereby reducing the attrition rate of officers in the Southern Territory.

Keywords: appointment, cadet, commissioned, corps, division, emotional intelligence (EI), field, officer, role conflict, role identity theory, role strain, School for Officer Training, soldier, territory.

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Dedication

This dissertation is a labor of love dedicated to my husband, Marion C. Platt, III, and my children Medina, Joshua, and Zion. When I became discouraged during my dissertation journey, they were my constant source of encouragement. I can remember the words of my youngest son: “Mom, I know this is hard, but you can do it, and in the end all your hard work will be worth it.” I love my family and I am so grateful for their patience and support these past few years. I thank God for laying this research topic on my heart and for His guidance.

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This dissertation journey has been long and difficult. I have had many highs and lows, but throughout all, I am thankful that my Lord, Jesus Christ was with me all the way.

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Dr. Bingham, I printed out a response you sent me in an email and taped it to my office wall. You have the gift to encourage others and I appreciated your feedback. Thank you for saying “Yes” and coming along side me for this challenging journey.

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List of Abbreviations

Emotional Intelligence (EI)

Evangeline Booth College (EBC)

School for Officer Training (SFOT)

CHAPTER ONE: INTRODUCTION

Overview

Chapter One of this study is an introduction to the investigation of resignation among Salvation Army officers in the Southern Territory within 10 years of their commissioning and ordination to ministry. The Salvation Army (2016) stated, “the training offered the cadets at the School for Officer Training will qualify them for legal designation as a ‘Minister of Religion’; a Salvation Army Officer with all the opportunities and privileges of the clergy” (p. 27).

According to Gaultiere (2009), a study done by the Schaeffer Institute indicated that 80% of pastors do not last 10 years in professional ministry and only a fraction make it a lifelong career. The principal reason for leaving ministry is burnout (Gaultiere, 2009), leading to a shortage of active Salvation Army officers in the Southern Territory. As a result, retired officers are often called upon to return to active service in order to temporarily fill vacancies in the territory, some due to officer resignations (Lanier Consulting, 2016).

Between 2008–2015, over 200 Southern Territory officers resigned from their officership and of the many experiences listed as leading to their departures, the training process is repeatedly mentioned as a factor. For instance, in a recent survey of officers, nearly 70% rated their training college experiences as only “a little helpful” in preparing them for the challenges of officership (Lanier Consulting, 2016). Results of an earlier Territorial Leadership Survey suggested that preparing officers to pastor and lead a corps congregation should be the primary focus of training (The Salvation Army Southern Territory and Jack McDowell School for Leadership Development, 2006). These and other responses seem to support the need to improve the training experience by understanding which methods of ministry preparation best equip officers for Salvation Army ministry.

Chapter One also includes background information on resignation among other Christian clergymen and women, and includes the problem statement, purpose statement, and the significance of the study. The research questions guiding the study are listed and explained, along with key words and their definitions.

Background

Various factors have contributed to the shortage of Christian clergy in The Salvation Army and other churches. Factors contributing to the shortages include the overwhelming number of roles clergy undertake, such as mentor, caregiver, preacher, leader, administrator, counselor, social worker, and leader in the local community (Miles & Proeschold-Bell, 2012). Most clergy enter Christian ministry unaware of the leadership challenges before them, as well as the adversity they will face as congregational leaders (Elkington, 2013, p. 8). Responding to the call of ministry requires counting the cost of personal sacrifices and making an informed decision based on clergy roles, responsibilities, and expectations (Joynt, 2017, p.2).

Miller (2016) found that those in ministry also acknowledged that serving God as a pastor often produces loneliness and a perceived lack of opportunities for ongoing personal development. The external and internal pressure to overlook one's own health while serving others may also contribute to a short tenure in ministry (Miller, 2016). According to London, Dobson, and Wiseman (2011), a typical pastor has the greatest ministry impact at a church in years 5 through 14 of their pastorate, but the average pastor lasts only 5 years in the ministry.

Historical Context

Early resignation of Salvation Army officers is not a new phenomenon. According to Horridge (1993), "there was a high turnover of Salvation Army officers in England as long ago as the 1880s" (p. 57). The turnover rate was attributed to the "killing pace of the work" (Hill,

2006, p. 100). General Frederick Coutts (1976) asserted that for officers, “It was taken for granted that the requirements of Salvation Army service came first” (p. 31). Bramwell Booth, General of The Salvation Army from 1912 to 1929 (Salvation Army, 2017), indicated in an interview that he was aware that “officers felt very keenly the apparent lack of interest in their spiritual progress, in their trials and temptations, evinced by some of their superiors” (Booth, 1921, p. 89). Hill (2006) wrote that “at least 19 articles on officer resignation were highlighted during 1894 and 1917 in *The Officer* and *The Field Officer*” (p. 101), which are both Salvation Army periodicals.

Successful accomplishment of The Salvation Army’s mission becomes more challenging when officers resign their officership early. Resignations, illnesses, deaths, marital problems, and retirements can lead to difficulties in carrying out the mission described as “preaching the Gospel and meeting human needs” (Salvation Army, 2016, p. 27) because there are not enough officers. In a study of clergy belonging to the Church of England, Towler and Coxon (1979) suggested that the phenomenon of clergy resignation was also a by-product of changes in the nature of the role of clergy.

Beebe’s (2007) survey of 1,000 pastors, conducted in 1991, showed that 50% of respondents considered leaving the pastoral vocation during the previous 3 months. Moreover, 70% of those 1,000 pastors had a lower self-image than when they began their professions (Beebe, 2007.) Krejcir (2007) reviewed the literature on pastoral ministry published from 1989 to 2006 by the Schaeffer Institute, and determined that 60% to 80% of those who enter the ministry will not be active 10 years later. Additionally, only a fraction of those in professional ministry will remain in the vocation over their lifetime.

There is an abundance of research on the causes of clergy attrition. Scholars have noted that unexplored social and cultural changes of the past 50-plus years could have made ministry more challenging (Hoge & Wenger, 2005). Duke University Divinity School began a 3-year study in 2001 that showed social changes in the preceding 4 decades had placed new pressures on ministry (Hoge & Wenger, 2005). Moreover, the study revealed that authoritarian-style church leadership is less accepted in the 2000s than it was in the 1960s. In this era, the leveling between clergy and laity in education and training supports a more collaborative and less arbitrary leadership style (Hoge & Wenger, 2005).

Krejcir (2016) also revealed that many churches are still placing unreasonable requirements upon those in ministry. Pastors overwork themselves in order to meet vocational expectations, while also facing volunteer apathy, criticism, and a fear of change (Krejcir, 2016). Nevertheless, not every published outlook on ministry leadership has been bleak. A 2016 statistical update on pastors, conducted by the Schaeffer Institute of Leadership, showed that in that year, members of the clergy were generally happier with their congregation and family situation (Krejcir, 2016).

Social Context

Christian ministry has much in common with other helping professions, such as social work, counseling, and teaching, which involve high effort and low rewards (Adams, Hough, Proeschold-Bell, Yao, & Kolkin, 2016). Like those professions, clergy members must have the ability to balance their numerous roles and social interactions while maintaining the emotional capacity to process stressful and unexpected situations. All helping professionals, whether they are in ministry or not, typically encounter failures and criticism which can result in disappointment and disillusionment (Yuill, 2003). Without the ability to cope with such setbacks

in a healthy manner, morale can be lowered to such an extent that the helping professional may leave their line of work regardless of training or sense of calling (Yuill, 2003). Specific to many Christian traditions, frequent clergy relocations also add to the stressfulness of ministry because establishing strong relationships with a network of friends can be difficult (Staley, McMinn, Gathercoal & Free, 2012). Salvation Army officers, accustomed to an itinerant ministry model, generally accept the reality of frequent moves as an organizational norm. According to Geddes (2014), “Over the span of active services most officers will experience multiple changes of appointment; to remain in one appointment for three to five years is common, but a greater than ten-year span is exceptional” (p. 7). Officer reassignments are commonly referred to as appointments and this phenomenon can complicate the formation of long-term friendships.

While members of the clergy are typically surrounded by many people daily, they commonly feel a deep sense of isolation from others (Yanke, 2013). According to Yanke (2013), establishing significant relationships can bring a sense of balance and health to clergy; however, many find it difficult to establish much-needed relationships. Staley et al. (2012) stated, “In a profession that requires nearly constant contact with people, it is a distressing paradox that clergy frequently feel disconnected and alone” (p. 843). Puls, Ludden and Freemyer (2014) wrote, “When clergy members fail at building effective, credible, transparent, and trusting social relationships, their congregation’s mission, motivation, and mutual trust will suffer” (p. 68). Today’s congregations typically rely on their spiritual leader to not only have sufficient theological and theoretical knowledge, but also capable personal skills, aptitude, and the ability to engage with others in ways that are meaningful and loving (Puls et al., 2014). Thus, members of the clergy often encounter social stressors and high expectations regarding their personal behavior; they are also subject to inordinate criticism, intrusiveness, and lack of support (Rowatt,

2001).

Theoretical Context

After entering the training college, many Salvation Army cadets feel that while at the training college, their individuality, innovation, and creativity were stifled, leading to the notion that in the end they are expected to all “turn out the same” (Grey, 2014, p. 140). Moreover, the cadets’ expectations during training do not always align with the reality of ministry in their congregations and communities and, as such, they may be unprepared for the various responsibilities of their first appointment as officers.

London, Dobson, and Wiseman (2011) stated that 90% of pastors feel they were inadequately trained to cope with the demands of ministry. Elkington (2013) indicated that pastors leave ministry due to lack of preparation for the stress and adversity prevalent to the pastorate. Pastoral emergencies may precede the exacting tasks of preparing sermons, planning and leading worship, and providing administrative, organizational, and educational leadership (Doehring, 2013). Adding to those inherent roles, many clergy members are expected to act as first responders to crises for which they may not have been emotionally or academically prepared (Doehring, 2013).

Because ministry is unique in its range of professional and social responsibilities, the theoretical frameworks of role identity theory and EI are significant within the study of clergy training and field work (Lindholm, Johnston, Dong, Moore, & Ablah, 2014). According to Pooler (2011), “one’s role identity develops as one interacts socially with others and responds to others’ expectations” (p. 707). The pressure to meet high expectations may take its toll on the physical, spiritual, and emotional health of a pastor (Doehring, 2013). Elkington (2013) concluded, “new clergy, having completed their studies at a ministry training institution, will

often enter ministry with an eagerness to change the world, only to find that circumstances may not be as first anticipated” (p. 7). Often, newly ordained clergy are expected to be leaders though they have no prior experience or the benefit of perceived support for their personal development (Elkington, Meekins, Breen, & Martin, 2015).

According to Pooler (2011) the role identity construct helps to “explain how pastors view themselves as different and distinct from their congregants, and how clergy minimize or deny that problems exist in their own lives” (p. 707). Pooler (2011) further stated that role identity is “the lens used to understand how some pastors develop an identity which makes it difficult to identify personal problems and respond by asking for help, factors which both lead to clergy resignation” (p. 705). Congregations and communities often have high expectations of spiritual leaders, and this social pressure legitimizes the idealized pastoral role identity (Pooler, 2011). These social pressures can lead to role strain, the psychological stress which occurs when someone cannot meet their role expectations (Edwards, 2013). Role strain describes the phenomenon in which individuals are required to fulfill multiple roles, with each role demanding its own time, skills, knowledge and other expectations of the individual (Kalliath, Kalliath, & Chan, 2014). Subsequently, role strain can lead to role conflict. Because of the numerous roles in which they function, role strain may be a common occurrence among Salvation Army officers and may eventually lead to role conflict. Kalliath et al. (2014) defined role conflict as an occurrence that happens when an individual is unable to meet the expectations of all roles and must consequently relinquish some of them. Role conflict may lead to feelings of inadequacy, high stress, and thoughts of leaving the ministry (Joynt & Dreyer, 2013).

For Salvation Army officers, in addition to ecclesiastical responsibilities, social services client care is part of the ministry role. The nature of the client service role identity carries

implications for behaviors and attitudes that could either facilitate or inhibit the development of burnout (Steyn & de Klerk, 2015). Within the ministry leadership environment, role identities impact moral judgments or consumption choices (Mathias & Williams, 2014) and decisions are made based on immediate feelings without application of emotion intelligence skills.

Emotional intelligence (EI) is defined by Salovey and Mayer (1990) as “the subset of social intelligence that involves the ability to monitor one’s own and others’ feelings and emotions, to discriminate among them and to use this information to guide one’s thinking and actions” (p. 189). Among clergy, EI is important because of the various social roles that ministers are expected to fulfill. Nevertheless, pastoral training programs often fall short in preparing pastors with skills of EI, leaving spiritual leaders unprepared for handling unexpected crises (West, 2016). Possession of EI leads to a boost in self-efficacy and job satisfaction (West, 2016) and confidence in various role demands. In recent interviews, several pastors shared that the utilization of EI skills can mitigate the threat of personal and professional crises in the ministry (West, 2016). While the emotional relationships that clergy establish with their congregation members are important to their work, they must also be able to understand and manage their own emotions appropriately (Vicente-Galindo et al., 2017). Consideration of EI as a resilience tool could potentially decrease the numbers of early resignation from ministry (Hendron, Irving, & Taylor, 2013).

EI training is advantageous for seminary students and clergy because it allows them to better understand their own conduct and relationships with others (Ealias & George, 2012). While ministers who use their emotional competence skills to strengthen the congregation and achieve mission goals are considered an asset, ministers and leaders with lower EI limit their own, and their church’s, effectiveness (Hunt, Mortensen, Gorsuch, Maloney, 2013). Lack of EI

training may manifest itself in a shortage of spiritual leadership within the church.

Situation to Self

The mission of The Salvation Army is rewarding to me because of the countless opportunities to witness how the work of the Army has positively impacted the lives of those seeking help. While doing this work, Salvation Army officers often experience high levels of discouragement and burnout, occasionally leading to early resignation from ministry. Many reasons have been identified as causes for early resignation. According to Louw (2015), among the reasons for early resignations are interactions with the vulnerable and disenfranchised populations leading to burnout. These interactions occasionally lead to compassion fatigue, a result of constant exposure to severe forms of human suffering (Louw, 2015). As Mulholland and Wallace (2012) stated, “Balancing the positive and negative aspects of vulnerability is a challenge for teachers as it is for others in the caring professions, such as those in ministry” (p. 7). As a Salvation Army officer, I am familiar with discouragement, burnout, compassion fatigue, and the periodic inability to balance the positive and negative aspects of meeting human needs.

In my 15 years of ministry experience, I have realized the challenges of ministry and have known several colleagues who resigned from officership before completing a decade of service. Having personally served in frontline field appointments from 2004 to 2013, and in a staff appointment now for a successive 6th year, I am familiar with the many roles that are required of Salvation Army officers. Currently, I serve as a personnel officer at the School for Officer Training (SFOT) in Atlanta, GA. As a personnel officer, I have opportunities to encourage, educate, and speak into the lives of cadets in training. Moreover, and vitally important to this study, I have the unique opportunity to communicate with and listen to the

stories of former field officers who have resigned early from active ministry within The Salvation Army. Hopefully, this study will encourage former officers with the knowledge that their lived experiences and concerns have been heard and documented.

My motivation for conducting this transcendental phenomenological study was to provide Salvation Army corporate leadership and others with information regarding the trend of officers tendering resignations early in their officership. Understanding the lived experiences which contribute to early resignations could benefit Salvation Army leadership and improve officer retention. Delving into the lived experiences of former Salvation Army officers meant that an ontological approach was the most appropriate philosophical assumption for my phenomenological study. Ontology is a system of belief that reflects an interpretation by an individual about what constitutes a fact (Dudovskiy, 2018). According to Creswell (2013), qualitative researchers conduct a phenomenological study with the intent of reporting multiple realities. It was my responsibility as the researcher to report different perspectives as themes developed in the findings. I also kept in mind that reality was created by the participants in the research (Patel, 2015).

Not only did I ascribe to the ontological approach, but my paradigm for this study was constructivism. The goal for a constructivist paradigm was to rely as much as possible on the participants' views of the situation being studied (Creswell, 2014). Constructivists tend to use a more open-ended method of questioning in order to listen carefully to the participants' experiences. According to Creswell (2014), researchers should recognize that their own backgrounds shape their interpretation, positioning themselves to acknowledge how their interpretation flows from their personal, cultural, and historical experiences. I reported how study participants viewed their experiences differently, acknowledging that there were no right

or wrong answer as participants viewed topics depending on their role, value set, or background (Moustakas, 1994).

As a Salvation Army officer pursuing a graduate degree and having a wide array of experiences within Salvation Army ministry, it was necessary to acknowledge that my own background and bias had the potential to shape my interpretation of the data (Creswell, 2014). With the assortment of challenges and experiences I have had as an officer, I can recognize and relate to the frustration of a colleague who stated, “I feel like everything is expected to be a priority regardless of my strengths and time constraints. I cannot do everything” (The Salvation Army Southern Territory, 2006). To understand the experiences of former officers, I conducted interviews and corresponded via email, carefully considering what was being said in the interactions. I also interacted with one focus group. Moreover, my value system, theoretical framework, paradigm used, and the social and cultural norms of The Salvation Army were acknowledged in this study (Creswell, 2014; Guba & Lincoln, 1988).

Problem Statement

The Salvation Army has found itself struggling to ensure each corps has an officer in spiritual leadership. Like many in the clergy profession as a whole, Salvation Army officers’ lives are often hectic, fragmented, and emotionally challenging (Kuhne & Donaldson, 1995). The responsibilities of officers are numerous and can cause physical and emotional distress. Even the positive and exciting dimensions of ministry, such as preaching or comforting parishioners in crisis, likely contribute to burnout and, consequently, attrition (Adams et al., 2016).

From as early as 1957, researchers began documenting the intense impact the ministry profession can have on ministers and their families (Bartlett, 1957). For instance, a Duke

University study indicated that 85% of seminary graduates leave ministry within the first 5 years and another 90% resign before retirement (Muse, Love, & Christensen, 2015). An interdenominational study conducted that same year utilized statistical records to reveal a wide variation in clergy attrition rates within the first 5 years of ministry, ranging from 1–16% (Muse et al., 2015). Both the Duke University study and the interdenominational study revealed that ministry can be more difficult than anticipated and the conditions of ministry have changed over the past few decades (Burns, Chapman, & Guthrie, 2013).

In another study, clergy were compared with other helping professions and results showed that clergy reported higher levels of role conflict, emotional isolation, and administrative demands leading to resignations (Foss, 2002). Similarly, a study conducted on teacher attrition rates in the United States showed that nearly 50% of teachers also leave the profession during their first 5 years of teaching (Gourneau, 2014). The research on the resignation of teachers indicates that the first few years of entering a new position in a helping profession may be fraught with difficulties. Other factors which impact early exits include sociodemographic features, training, and the specific features of the work environment (Dupriez, Delvaux, & Lothaire, 2015).

Understanding the difficulties found in other helping professions is a conduit to understanding the lived experiences of former Salvation Army officers in the Southern Territory. This understanding may also help disclose the factors which influence officer decisions to resign early and can potentially enhance the Army's approach to preparing officers for mission. Understanding former officers' lived experiences will also be advantageous to the SFOT in training cadets and confirming their fitness for ministry (Sandercock-Brown, 2014).

Salvation Army officers have many roles and responsibilities that they must oversee within their appointments. Officers often serve as business administrators, social service directors, social justice activists, and many other roles designated by their appointments. Potentially adding to the strain, in training, cadets are taught to work collectively, yet when they are appointed as corps officers, they work individually and may be plagued with a sense of loneliness or inadequacy. Moreover, officers are often expected to interact with both wealthy and impoverished populations and operate effectively within both spheres (Knaggs & Court, 2015). Therefore, the problem addressed in the current study was early resignation of Salvation Army officers in the Southern Territory within 10 years of their commissioning and ordination to ministry.

Purpose Statement

The purpose of this transcendental phenomenological study was to understand resignations among Salvation Army officers in the US Southern Territory within 10 years of their commissioning and ordination to ministry. The theoretical frameworks guiding this study were role identity and EI. McCall and Simmons (1978) formulated the role identity theory, which is defined as the role people play when holding specific social positions in groups. Included in the realm of role identity, role conflict and role strain are also often manifested when there are too many roles to execute. Salovey & Mayer (1990) described EI as the ability to monitor one's own feelings and emotions and those of others and use the information to guide one's thinking and actions (p. 189). EI may help clergy members face stressful situations, thereby reducing the effects of burnout and general health problems found in ministry leaders (Vicente-Galindo et al., 2017).

Role identity was relevant to this study of early resignation of Salvation Army officers in the Southern Territory due to the many roles of officers in their appointments. Upon successful completion of the training process, newly commissioned officers are appointed to a Salvation Army corps within the territory (Grey, 2014; The Salvation Army, 2016). The new officers are not only pastors, but also carry concomitant roles and responsibilities within the communities to which they are appointed. Basic skills in administration, fundraising, community relations, etc. are essential to officership (The Salvation Army Southern Territory, 2006). According to Pooler (2011), one's role identity develops as he or she interacts socially with others and respond to others' expectations. An officer's many vocational functions can lead to role strain, a term used to describe difficulty in meeting given role demands (Marks, 1977). With the many role demands, the emotional competencies of a church leader are the most important factors in pastoral effectiveness (Oswald & Jacobson, 2015). Newly ordained leaders who are equipped with EI skills do a better job in managing the challenges of ministry (Oswald & Jacobson, 2015).

Bar-On (1997) defined EI as a cross-section of interrelated emotional and social competencies, skills and facilitators that determine how effectively persons understand and express themselves, understand others and relate with them, and cope with daily demands. Possessing EI will prepare those in ministry to make common-sense decisions and navigate difficult social situations (Chapin, 2015). Salvation Army officers and other leaders that are utilizing EI may find their ministry more fulfilling and effective as well as less draining and frustrating (Oswald & Johnson, 2015).

Significance of the Study

This study is significant for former officers, potential officers, and current officers in The Salvation Army because it revealed information about the reasons that led to the early

resignation of former officers. Data derived from the Territorial Leadership Survey (The Salvation Army Southern Territory, 2006) indicated that many officers were frustrated by constant officer changes, perceived lack of support from headquarters, and weak leadership. Krejcir (2016) shared statistics on pastors which indicated that some frustrations included the feeling of inadequate preparation for ministry, high stress levels, high work volume, and other similar concerns.

The results of this study may help The Salvation Army improve the emotional, physical, and spiritual support of its officers. Additionally, SFOT leaders may be able to discern needed adjustments for the training of cadets. This study may also inform leadership on what type of continuing education would be most beneficial to new officers. Finally, Salvation Army soldiers and employees will benefit from officer leaders who are better equipped to lead their congregation and staff at their individual appointments.

Research Questions

This study was guided by one central question, followed by three research subquestions.

Central Research Question

How do former Salvation Army officers in the Southern Territory perceive their officership experiences impacted their decision to resign early?

The Salvation Army Territorial Leadership Survey (The Salvation Army Southern Territory, 2006) indicated that 70% of respondents spent over 50% of their working hours on administration and management. Another 77% reported that they spent less than 20 hours weekly on corps pastoral responsibilities. When new officers leave the training college, they quickly realize that not everything they needed to know about the numerous roles of officership was taught to them, and so their expectations collide with the reality of officership.

Research Subquestions (SQs)

SQ1: How do former Salvation Army officers in the Southern Territory who resigned early perceive that the School for Officer Training (SFOT) prepared them to handle the challenges of officership?

According to the Cadet Handbook (The Salvation Army, 2017), “the Evangeline Booth College (EBC) strives to develop in cadets a clear sense of identity as Salvation Army officers by fostering spiritual maturity, self-discipline, and the acceptance of authority” (p. 26). To that end, cadets are provided with teaching in scriptural truth and practical experiences to develop the skills necessary for effective work as Salvation Army officers (The Salvation Army, 2017). Additionally, the training college emphasizes the development of leadership characteristics such as self-motivation and positive self-esteem (The Salvation Army, 2017). Though the academic instruction for cadets is in accordance with best practices and the Army’s approved National Curriculum statement, some new officers find it difficult to transition from the training college environment to the reality of ministry in the field. The differences between being in a training environment and being active in direct ministry are so stark that newly commissioned officers often quickly feel ill-prepared.

SQ2: How do Salvation Army officers in the Southern Territory who resigned early perceive role identity impacted their expectations of their officership?

Role identity refers to the way concomitant roles may interfere with, or even contradict, one another (Andriot & Owens, 2012; Pearse & du Plessis, 2016). Role identity can be used to explain how Salvation Army officers and other ordained ministers can become depleted, overextended, and vulnerable to misconduct (Pooler, 2011). When one’s primary role identity is

oriented toward care-giving, the role and its responsibilities create a barrier which can interfere with Salvation Army officers asking for help (Pooler, 2011).

SQ3: How do former Salvation Army officers in the Southern Territory who resigned early perceive they exhibited EI in their officership?

The popular image of the clergy and their pastoral abilities expects a comparatively high level of EI in those called to this profession (Randall, 2013a). A calling that encompasses the roles of counselor, fellowship builder, leader in the local community, pastor, social worker, spiritual director, and one who visits others, would also necessitate high levels of EI (Randall, 2013a). As in other denominations, The Salvation Army has its share of conflicts and immature congregational behaviors that require an emotionally intelligent and calm leader (Oswald & Jacobson, 2015). As they attempt to balance their multitude of roles, higher levels of EI equip officers to manage the long-term effects of stress responses on their lives and ministries (Oswald & Jacobson, 2015).

Definitions

The terminologies and definitions below are provided for greater understanding:

1. *Appointment* - Appointments are new assignments for officers (Lovin, 2016).
2. *Cadet* - A cadet is a Salvation Army soldier who is in training for officership. (The Salvation Army, 2015).
3. *Commissioned* - Commissioned is a document presented publicly, authorizing an officer, or local officer to fulfill a specified ministry. Ordination takes place with being commissioned (The Salvation Army, 2015).

4. *Corps* - A corps is a Salvation Army unit established for the preaching of the gospel, worship, teaching, and fellowship and to provide Christian-motivated service in the community (The Salvation Army, 2015).
5. *Division* - A division is several corps grouped together under the direction of a divisional commander, operating within a territory or command (The Salvation Army, 2015).
6. *Emotional intelligence (EI)* - EI is the capacity for recognizing our own feelings and those of others, as well as the ability to effectively manage our feelings as we interact with others (Doe, Ndinguri, & Phipps, 2015).
7. *Field*: The field is an appointment other than a headquarters staff appointment (The Salvation Army, 2015).
8. *Officer* - An officer is a Salvationist (member of the Salvation Army church) who has been trained, commissioned, and ordained to service and leadership, in response to God's call. An officer is recognized minister of religion (The Salvation Army, 2015).
9. *Role conflict* - Role conflict occurs when an individual is unable to meet the expectations of all roles and must consequently relinquish some of the roles (Kalliath et al., 2014)
10. *Role identity* - Role identity is the meanings that individuals attach to themselves within situations (Steyn & de Klerk, 2015).
11. *Role strain* - Role strain occurs when someone is unable to do all that others expect of them (Edwards, 2014).

12. *Soldier* - A soldier is a converted person at least 14 years of age who has, with the approval of the senior pastoral care council, been enrolled as a member of The Salvation Army after signing the Soldier's Covenant (The Salvation Army, 2015).

13. *Territory* - A territory is a country, part of a country, or several countries combined, in which The Salvation Army work is organized under a territorial commander (The Salvation Army, 2015).

Summary

The purpose of this transcendental phenomenological study was to understand early resignation of Salvation Army officers in the Southern Territory within 10 years of their commissioning and ordination to ministry. Sacrifices are made on the journey to officership. Many candidates sell their homes, cars, and possessions, and leave careers, family, and friends to answer the call to ministry in the Army. Understanding the participants' shared experiences will help leaders at every level of the Southern Territory improve the retention of novice officers. Leadership will also be able to identify areas that are effective and noneffective during training and post training. This study fills the gap in research giving former officers an opportunity to voice their experiences.

CHAPTER TWO: LITERATURE REVIEW

Overview

Clergy, in their busyness and role overload, may become removed from the theological lessons of the Bible that they once explored in-depth (Proeschold-Bell et al., 2013). The demands of work may prevent them from adhering to the lessons that scripture has for taking care of one's well-being. Whether for the protection of the physical and emotional health of clergy members, the well-being of their families, or the advancement of their congregations, better understanding of stress and burnout among clergy members is essential (Visker, Rider, & Humphries-Ginther, 2016). Randall (2013b) stated that whatever the proportion of clergy leaving the ministry, the waste of skills, commitment, and vocation is sad. It is true that changes in careers are not peculiar to Christian ministry, but there is one crucial difference between other occupations and professions and the ministry: a minister is deemed to be "called" in ways that others are not (Randall, 2013b). Geddes (2014), asked, "Why do people who claim a calling from God and have committed their lives to fully engage skills, energy, and enthusiasm for a divine mission decide to quit?" (p. 8) Since it is possible to distinguish those who may leave ministry through various psychometric tests (e.g., Scale of Emotional Exhaustion in Ministry and the Satisfaction in Ministry Scale), it is also possible to direct specific help and support to those likely to leave (Randall, 2013).

Adams et al. (2016) observed that "ministry has much in common with other helping professions that involve high effort and, many times, low rewards with a less than stellar retention rate" (p. 151). For example, nationally in the United States, the turnover rate of teachers in high-poverty schools is about 50% of the of new teachers leaving within their first 5 years of teaching (Buchanan et al., 2013; Ronfeldt, Loeb, & Wyckoff, 2013). With regard to

ministry, a U.S. study showed that as many as 50% of clergy left ministry within 5 years (Meek et al., 2003). Pastors, along with educators, experience significant ambiguity around their role and this impacts their own identity (Hanson, 2013), and the desire to remain in their chosen profession. Other professions that have a high degree of emotional labor and relational intensity like ministry and teaching are social work and counseling (Adams et al., 2016).

Future educators answer their call to teaching because they want to help children, make a difference in the world, and develop as a person (Struyven, Jacobs, & Dochy, 2012). They see teaching as a socially worthwhile and important job: they want to contribute to society and work with or help children and adolescents (Heinz, 2015). Most people who enter ministry share the same rationale as future educators for entering their profession, but they also believe they are answering a divine call from God and want to be obedient to that call (Elkington, 2013; Grey, 2012). However, the average clergy lasts only 5 years at a church, with research indicating that a minister's impact at a church is in the 5th to 14th years of pastorate (Ogea, 2009).

As previously noted, Salvation Army officers are considered clergy. After 2 years of training, cadets are not only commissioned as officers, but ordained as ministers of the Gospel to serve within the denomination of The Salvation Army. However, as newly ordained clergy, officers may experience role overload and emotional labor (Adams et al., 2016) and may not have the training or skills to support the pressing emotional needs of the people in their charge (Dunlop, 1988). The work can be draining, both physically and emotionally. Within Chapter Two, the theoretical framework for this study is covered, along with the challenges of being a novice in ministry. Chapter Two also covers continued training and mentoring of novice pastors in the field and stressors that are found in ministry. EI is also addressed in addition to the factors that can lead to burnout and compassion fatigue.

It is not certain that all of the topics covered in Chapter Two contribute to the early resignation of Salvation Army officers; however, there was an opportunity after examining the lived experiences of former officers to either fill the gap in literature with an anomaly that has not yet been covered, or to pinpoint aspects of current literature that will be useful in the future for officer retention. God calls men and women to His service, it is then the responsibility of denominational boards and organizations to take care of those called ones (Bardiau-Huys, 2014).

Theoretical Framework

The theories used to guide this study are role identity theory and EI theory. Role identity theory was pioneered by George McCall and J. L. Simmons (1978) and is defined as the role (or character) people play when holding specific social positions in groups (Androit & Owens, 2012; Hogg, Terry, & White, 1995; Robinson, 2013). Salovey and Mayer (1990) referred to EI as the ability to monitor one's and other's feelings and emotions, to discriminate among them, and to use this information to guide one's thinking and actions.

Role Identity Theory

McCall and Simmons (1978) posited that an individual's many role identities are organized into a hierarchy of prominence that reflects the relative value a role identity has for an individual's overall conception of self. Among other things, role identities give the very meaning to daily routine, for they largely determine interpretations of situations, events, and other people that are encountered (McCall & Simmons, 1978). Role identity is also defined as internalization of role expectations attached to posits in social networks (Schwartz, Luyckx, & Vignoles, 2012). According to Biddle (1986) the role identity theory is used to explain roles by presuming that "persons are members of social positions and hold expectations for their own behaviors and those of other persons" (p. 67) and that roles are positions in the social structure to

which behavioral expectations, including reciprocal rights and obligations, are attached (Thoits, 2012). Role identity is the extent to which a role is part of a person's self-concept (Wu, Tang, Dong, & Liu, 2015). Roles provide structure, organization, and meaning to selves and to situations (Burke & Stets, 2009). According to Siebert and Siebert (2007), the role identity theory is a model exceptionally well-suited to explain the behavior of distressed helping professionals. Understanding role identity as it relates to officers and others in ministry may help identify how prepared newly ordained clergy are to deal with the various roles they undertake as a leader within their corps and community. Role identity theory may also help to identify if there are any continued support systems in place to help officers and other clergy balance the roles they undertake as they get acclimated to their new surroundings.

Accompanying the pastoral role identity is the pastor's difficulty in asking for and seeking help for personal problems (Pooler, 2011). Accurate self-appraisal of personal needs and vulnerabilities is necessary for a pastor to be able to take care of him- or herself. It is just as necessary for congregations to have realistic expectations of their pastors (Pooler, 2011). Role identity theory is also concerned with the differences in perceptions and actions that accompany a role (Mathias & Williams, 2014). The relationship between actions and self-expectations based on role identity determine resultant feelings of satisfaction or discontent (Siebert & Siebert, 2007).

The reality of a broken world can impact the roles of ministry. Pastors today do not simply minister to a congregation, but they have other roles to carry out within their communities. Leaders in ministry can be caught unawares of the propensity for building identities around roles and performances (Burns et al., 2013). Role identity is exhibited through external behaviors, but can also be internalized and become a way of thinking about self and

even a way of being (Pooler, 2011).

Individuals in ministry, education, and other helping professionals with valued occupational identities must also uphold the expectations of those whom they serve (Leavitt, Reynolds, Barnes, Schipzand, & Hannah, 2012). For example, a teacher has several roles to enact while teaching, varying from being a subject matter expert to an interpersonal expert who interacts and builds a relationship with students (van der Want et al., 2014, p. 425). Teaching involves managing complex emotional classroom transactions that tend to be even more pressing for novice teachers who are rarely prepared to manage the emotional events that are an endemic part of teaching and working within school contexts (Schutz & Lee, 2014). Likewise, the profession of being a leader in ministry is not easy at all. Clergy occupy a unique role in society; they engage in worship, preaching, and counseling, and serve as community liaisons and role models (Proeschold-Bell et al., 2013). Clergy's role identity develops as they interact socially with others and responds to other's expectations (Cafferata, 2017). Clergy must frequently transition between roles, sometimes many times during a single day (DeShon, 2012). Multiple identities may compete for time because not all identities can be activated at the same time (Schwartz et al., 2012). There is always some tension between the fostered reality of one's identity and the discrepant impression garnered from the external world (McCall & Simmons, 1978). According to Burns et al. (2013), the unique aspects of pastoral ministry can impact and define all areas of life. Work, family, and personal responsibilities commingle throughout the week, causing pastors to have difficulty distinguishing when they are on and off duty (Burns et al., 2013).

Congregations and communities may have high expectations of clergy and place burdens on them to perform their roles flawlessly; these expectations add a dimension of social pressure

that legitimizes the idealized pastoral role identity (Pooler, 2011). Even clergy families and friends know them as helping professionals; thus, they have expectations and behaviors that reinforce the social roles (Siebert & Siebert, 2007). According to McCall and Simmons (1978), external pressure from various audiences tend to: conventionalize and to make more realistic or less lofty a person's role identities. Because of constraints and circumstances, a person must continually settle for situations or relationships that they had not quite imagined for themselves in a particular role (McCall & Simmons, 1978). Some clergy develop an identity that makes it difficult to identify their own personal problems and ask for help (Cafferata, 2017; Pooler, 2011). The difficulty to identify personal problems may occur because role identities are idealized and rather idiosyncratic conceptions of oneself (McCall & Simmons, 1978). McCall and Simmons (1978) shared that the "realities of life are constantly jarring one's role identities, raising difficulties and humiliations. Because of this jarring, persons are always having to devise perspectives that allows them to maintain certain views of themselves, at some level, despite contradictory occurrences" (p. 71).

Role identity consists of the character and the role that individuals devise for themselves when occupying specific positions (McCall & Simmons, 1978). Role identity serves as the primary source of a person's action plans and thus influences his or her everyday life (McCall & Simmons, 1978). Cafferata (2017) stated that when pastoral work becomes all-consuming, the pastor's capacity to give prominence to another role, such as father, husband, wife, mother, or friend, is diminished. Clergy must frequently transition between roles, sometimes many times during a single day (DeShon, 2012) resulting in potential role overload (Adams et al., 2016). Because of imperfect role performance and the instability of role support, the identities are continually in need of legitimation (McCall & Simmons, 1978). Clergy's failure to understand

their role will result in low self-esteem, lack of job satisfaction, anxiety, and serious stress (Cook & Ashlock, 2013)

Biddle (1986) suggested that formal organizations may have their own built-in system of role identity. According to Biddle (1986),

Roles in such organizations are assumed to be associated with identified social positions and to be generated by normative expectations, but norms may vary among individuals and may reflect both the official demands of the organizations and the pressures of informal groups. (p. 78)

When clergy are pressured by conflicting expectations from congregation, administration, and the wider culture, they struggle to know where to focus their efforts (Cook & Ashlock, 2013).

Cafferata (2017) also explained that

A pastor's sense of identity may be challenged by failed expectations of growth or revitalization (their own or others), and by disappointments related to the expected (or hoped for) respect and support from the congregation, colleagues, and the administrative structure. (p. 327)

When events disrupt or threaten to disrupt an individual's most salient role identities, they are expected to be more psychologically damaging than the stressors that disrupt or threaten less valued role involvements (Haines & Saba, 2012). Pooler (2011) stated that role identity explains the overextended and vulnerable pastor and the lack of established support systems for pastors.

Clergy can have the same problems as do the people to whom they minister (Pooler, 2011).

Haines and Saba (2012) found that when employers do not provide human resource professionals with the opportunity to engage in the responsibilities associated with their role, these professional workers are more likely to experience strain in the form of emotional

exhaustion. Not only is emotional exhaustion a factor, but the inability to manage various role identities can lead to role conflict. Role conflict is said to occur when someone is subjected to two or more contradicting expectations whose stipulations the person cannot simultaneously meet in behavior (Biddle, 1980). Biddle (1986) also defined role conflict as the concurrent appearance of two or more incompatible expectations for the behavior of a person. Role conflict is associated with stress, poor job performance, lower commitment to the organization, and higher rates of resignation (Biddle, 1986). Role conflict can also occur when people have differing expectations of their leader, or leaders have different ideas about what they should be doing versus the expectations that are put upon them (Changing Minds, 2017). When role expectations are low or mixed, this may lead to role conflict (Changing Minds, 2017). Role conflict is also related to higher levels of emotional exhaustion and lower job-related attitudes and psychological health (Newton & Teo, 2013). Role conflict significantly affects a person's intention to stay within an organization because of the stress caused by the inability to perform the assigned role (Chen, Mohd Rasdi, Ismail, & Asmuni, 2017). When there are many roles to fill, and there are feelings of inadequacy or the inability to fulfill roles, one may feel role strain. Role conflict can then lead to role strain. According to Edwards (2013), role strain occurs at two levels: "role performance strain occurs when someone is unable to do all that others in one's social network expect of him or her. Psychological role strain occurs when someone cares that he or she cannot meet role expectations" (p. 63).

Clergy may struggle with one or more aspects of pastoral role expectation and performance (Robinson, 2013). The struggle may be due to role uncertainty derived from unclear expectations, or role conflict derived from contradictory role expectations (Robinson, 2013). West (2016) acknowledged that the challenges of role identity can lead to resignation due

to a lack of preparation for the stress and adversity endemic to the pastorate. Haines and Saba (2011) reported that when a role identity is in jeopardy, the individual may experience the loss of a sense of self. Furthermore, this also results in emotional exhaustion, which is a chronic state of physical and emotional depletion (Haines & Saba, 2011). Because of the proclivity of clergy to experience emotional exhaustion, West (2016) recommended EI as a key ingredient toward preparedness for leaders in ministry.

Emotional Intelligence (EI)

DeShon (2012) stated that the job description of clergy is diverse and includes leadership roles that involve constant engagement with others. Engagement with others means that emotional intelligence is a vital skill for clergy to practice. Francis, Emslie, and Payne (2019) describes EI as

the abilities to perceive emotions accurately, to access and generate emotions in order to assist thoughts, to understand emotions and emotional knowledge, and to regulate emotions reflectively in order to promote emotional and intellectual growth (p. 1632).

EI allows for the accurate appraisal and expression of feelings (Salovey & Mayer, 1990).

Oswald and Jacobson (2015) described EI as the most powerful tool that exists to help church leaders enhance their relational skills. The many pressures on leaders today make EI an important skill (Mathew & Gupta, 2015). Oswald and Jacobson (2015) made this statement on the importance of EI

Pastoral ministry is all about relationships. You may be a brilliant theologian, excellent at biblical exegesis, an outstanding preacher, a great pastoral care provider...but if you are not emotionally intelligent, your ministry as a parish pastor will be difficult (Chapter 11, Section 1, para.1).

Hunt et al. (2013) stated that clergy who use their emotional competence skills to strengthen the congregation and achieve mission goals are an asset. Clergy and leaders with fewer emotional skills degrade performance and limit the church's effectiveness (Hunt et al., 2013). Leaders who are self-aware, manage themselves, and associate with others are able to nurture a work climate where people feel great and do more and better work (Mathew & Gupta, 2015). Goleman (2011) identified the following components as being necessary to EI: (a) self-awareness, which is having a deep understanding of one's emotions, strengths, weaknesses, needs, and drives; (b) self-regulation, which frees one from being a prisoner of one's feelings; (c) empathy, which is the ability to thoughtfully consider the feelings of others in the process of making intelligent decisions; and (d) social skill, which is being friendly with a purpose to move people in the direction one desires.

The common perception others have of someone in a spiritual or ministry role is that they are without flaw (Hayles & Mellado, 2012). However, Hayles and Mellado (2012) stated that the importance of understanding feelings in the execution of ministry operations cannot be overestimated. For clergy, higher EI has the potential to reduce the misinterpretation of, and conflict with, others (Pegram, 2015). Leaders are expected to guide, motivate, inspire, listen, persuade, and create significance (Mathew & Gupta, 2015). The content of clergy work can be highly emotional, such as when officiating funerals and providing grief counseling (DeShon, 2012). Goleman (2011), suggests that EI is the sine qua non of leadership. Without EI, a person can have the best training; an incisive, analytical mind; and an endless supply of smart ideas, but still will not make a great leader (Goleman, 2011). EI is advantageous because it allows people to better understand and manage emotions. In addition, an individual's conduct and relationship

with others is more easily understood through EI (Rogalsky, 2012). Hence, dealing with emotions is a crucial part of a leaders' success (Mathew & Gupta, 2015).

Many pastors are not trained on how to handle the needs their congregation may have emotionally. Pastors are expected to have a comparatively high level of EI (Randall, 2013a). The calling to ministry encompasses among others, the roles of counselor, fellowship-builder, leader in the local community, pastor, social worker, and spiritual director; so one would expect, the person called to also be marked by higher EI (Randall, 2013a). Pastors who learn EI skills needed to increase their interpersonal effectiveness will attain a heightened sense of professional fulfillment (West, 2016) and may be less inclined to resign from their position. How ministers manage their own emotions in response to organizational stressors, or how ministers relate to those in the wider organization may contribute to burnout (Pegram, 2015). EI involves a set of competencies that are, unfortunately, not taught in seminary, but are central to pastoral effectiveness (Oswald & Jacobson, 2015). After all, it is the pastor who sets the emotional tone for the congregation he or she serves (Oswald & Jacobson, 2015).

Emotions influence ministry leadership in many ways, including how persons plan their work, make decisions, solve problems, innovate, and interact with each other and their congregation (Hunt et al., 2013). The emotional relationships that clergy establish with their congregation is important to their work. They must be able to understand and manage their own emotions appropriately (Vincente-Galindo et al., 2017). EI involves self-regulation, with being appreciative of the fact that temporarily hurt feelings or emotional restraint is often necessary in the service of a greater objective (Salovey & Mayer, 1990). An emotionally intelligent leader has a presence that does not exhibit anxiety; however, an emotionally intelligent leader is able to deal with the inevitable conflicts that arise in parish life (Oswald & Johnson, 2015). In a study,

several pastors discussed how EI provided alleviation of stress and burnout through their becoming more self-aware (West, 2016). When leaders approach life tasks with EI, they should be at an advantage for solving problems adaptively (Salovey & Mayer, 1990).

Related Literature

Training

Teachers entering a classroom to teach students for the very first time, arrive with different professional experiences (Rodgers & Skelton, 2014), and so do many clergy and others in helping professions. The problem lies when there is a clash between expectations formed in training and the realities of ministry. Many are not prepared for the brokenness and stress that may accompany the profession of being a pastor. Feedback from former clergy indicates that the preparation for full-time ministry in Bible colleges or seminaries was insufficient for the scenarios they faced in full-time pastoral ministry (Joynt & Dreyer, 2013). Prevention begins at the seminary level, with leadership, staff, and teachers advocating for seminaries and training colleges to foster an atmosphere of openness and to seek help in times of distress for their students (Meek et al., 2003).

Lt. Colonel Finger (2008), reminiscing about his first Salvation Army appointment, said, “The soft environment of the training college gave way to the rugged reality of living in the truth. And I felt ill-equipped for what I needed to do, realizing that I knew so little” (p. 13). Academic intelligence offers virtually no preparation for the turmoil or opportunity that life’s vicissitudes bring (Oswald & Jacobson, 2015). In a study done by Hoge and Wenger (2005), ministers expressed the desire to see more training in the nuts-and-bolts of local church ministry. Another pastor indicated that seminaries do not teach the importance of pastors taking care of themselves (Hoge & Wenger, 2005). In a recent report on pastors, statistics showed that 53% of

clergy felt that seminary and training colleges did not properly prepare them for ministry (Krejcir, 2016). In training, standards should be set that model a well-balanced life so that clergy can exemplify a well-balanced life for their congregation (Meek et al., 2003). Mandatory days off or periodic sabbaticals should be emphasized, and whenever possible, modeled in training (Meek et al., 2003).

Given the role that EI has been shown to play in significantly reducing psychological and somatic problems, education about emotions should be part of training for clergy (Vincente-Galindo et al., 2017). Oswald and Jacobson (2015) suggested that those who train clergy need to create environments in which relationships are the focus, behavior is critiqued, and people are offered feedback on the impact their words and behavior have on others (Chapter 11, Section 1, para. 2). Many people are drawn toward ministry because of an interest in theology and the church, without considering the interpersonal demands of the pastoral role (Randall, 2013a). The emotional demands inherent in the clerical role, and the potential for emotional dissonance in endeavoring to respond to the demands, might be managed more effectively by those who receive training for this aspect of ministry (Kinman, McFall, & Rodriguez, 2011). Increasing the EI of pastors would have a dramatic and positive effect on them and their congregations (Oswald & Jacobson, 2015).

According to Grey (2012), when clergy from across Christian traditions seek to articulate the reasons for embracing the ministerial vocation, they inevitably include an aspect of divine call. Answering the call to become an officer or pastor includes training to prepare for the demands of ministry. Cadets enter the SFOT with a sense of spiritual calling: that this is the will of God for their life ministry and that His purpose and place for them is within The Salvation Army (Geddes, 2014). According to Joynt (2017), for clergy, a call involves, among other

things, a spiritual aspect which is demonstrated in service to God and the faith community within the structure or organization. Many have become Salvation Army officers because of their call to ministry. Responding to the call also requires “counting the cost” which includes making an informed decision based on clergy roles, responsibilities and expectations (Joynt, 2017, p. 2). Clergy members often enter the ministry driven by an inner desire to serve the church and occasionally view it as temporary (Joynt, 2017). Clergy may have considered the call to be just for a season and some were never called in the first place (Joynt, 2017). Others enter ministry, unaware of work-related stressors that have been found to have an adverse impact on the well-being and retention of clergy (Kinman et al., 2011). Sandercock-Brown (2014) expressed that there is

a need to explore some of the questions about faith and practice so that the current Salvation Army can find a way forward that speaks to self-efficacy, and a new generation of Salvation Army soldiers as well as old ones. (p. 122)

According to Shakespeare (2011), Catherine Booth’s vision for the training of officers responding to their call to ministry, shared by Tucker in his writing reminded everyone that the great aim of training is to fit officers for the work they must do (p. 61). Tucker (as cited in Shakespeare, 2011) suggested that

one should begin with the heart, because if the soul is not right, the service cannot be right; next, he observed that one should train the head, to place officers a little ahead, in intelligence and information, of the people to whom they minister. (p. 61)

Finally, Tucker (as cited in Shakespeare, 2011) suggested one should instruct the candidates in the principles, disciplines, and methods of the Army. The Salvation Army cadets’ curriculum for training includes Biblical studies, doctrine and church history, pastoral theology and an

understanding of context, as well as communication skills (written and verbal) and leadership development (Shakespeare, 2011). However, as future clergy, students also need personal competence, consisting of accurate self-awareness and healthy self-management. They also need social competence, including empathy, organizational awareness, service and relational management (Rogalsky, 2012).

Stache (2014, p. 287) asked, “How do academic institutions change and adapt as the presence and influence of Christianity in North America [or the world for that matter] changes?” In the restructuring of pastoral training, what is needed is the development of strong theological undergirding to a practical philosophy of ministry that takes into account the need for both professional and personal conceptualizing of success (Strunk, Milacci, & Zabolski, 2017). Sandercock-Brown (2014) suggested, “Every officer needs to learn and keep on learning because we live in an increasingly complex world in the 21st century” (p. 521). Sandercock-Brown also posited that officership must be affirmed by acknowledging the importance of training. In conjunction with spiritual formation, leadership and management, there should be greater emphasis placed on self-care, cultural and emotional intelligence, and the health of marriage and family (Strunk et al., 2017). College is not just an onerous burden to be borne or something holding us back from real ministry (Sandercock-Brown, 2014). The training, as well as what leads to it and what flows from it, are vital parts of the process in which God will shape officers for ministry and confirm in them and in others the reality of their fitness for ministry (Sandercock-Brown, 2014). A huge investment is made in training clergy in terms of determining their call, education, and training (Joynt & Dreyer, 2013). Joynt and Dreyer (2013) also pointed out that the cost of ministry to marriage and family should be addressed in clergy training with possible boundaries being considered.

Proper training is foundational to teachers in their first years of teaching, so that they can adjust to full-time teaching demands, managing colleague and parent relationships, and understanding the cultural context of their school (Buchanan et al., 2013). Like new educators, those new to ministry must adjust to the demands they encounter. Many may not always be adequately trained to handle conflict situations, difficult personalities, or communication problems (Hart, 1984). Former clergy found preparation to be insufficient for the scenarios they were to face in full-time pastoral ministries (Joynt & Dreyer, 2013). When the harsh realities of ministry and ideals clash, officers and others in ministry leadership begin to question their call (Liddick, 2009). A recent study by Harju and Niemi (2016) showed that those new to education required support or mentoring for conflict situations and novice clergy would also need that type of support.

Some seminary students complete training, but are not quite fit for the demands of ministry in the field because of matters of life skills, behavior patterns, and character (Burns et al., 2013). Bardiau-Huys (2014) wrote that a pastor's personality is important to God; it must be recognized, accepted, and well used. Therefore, future pastors should acquire a good knowledge of themselves and their way of functioning (Bardiau-Huys, 2014). Possessing qualities such as competence, intelligence, moral rectitude, self-control, skill in helping others, and freedom from life-controlling problems are esteemed (Pooler, 2011).

For those already in ministry, continuing education in this area should be made available so that a better use of their personality as a tool leads to more well-being in ministry (Bardiau-Huys, 2014). Across Christian denominations, it has been observed that the first 5 years of a ministerial career are a critical time (Transition Into Ministry, 2019). The newly ordained need to establish new identities as pastors and to develop leadership styles and practices that can

sustain them through the challenge of leading a church (Transition Into Ministry, 2019). Those who do not succeed at these tasks often become isolated, frustrated, or disillusioned, and many may consider leaving the ministry (Transition Into Ministry, 2019). According to Crosskey, Curry, and Leary (2015), research shows that it would be helpful if clergy could be trained and supported in interpreting their role to their corps congregations, both in terms of what a minister can and cannot do. Pastors would benefit from learning to separate their sense of self from their role (Crosskey et al., 2015).

Admittedly, the first few years in teaching professions are usually demanding (Harju & Niemi, 2016) and it is the same for those in ministry. No amount of classroom training can fully prepare novice pastors and educators for the complexities of a working life (Harju & Niemi, 2016). Persons enter some form of vocational ministry with an eagerness to change the world and to build God's church, only to find that things may not be as they first anticipated or envisaged (Elkington, 2013). The demanding nature of the pastorate and the threats to pastoral job satisfaction include (a) high level of burnout, (b) relatively brief career longevity, and (c) an increased proclivity to destructive professional and personal crises (West, 2016). According to Elkington (2013), many who commit to serve in ministry may not be aware of the difficulty, opposition, hardship, and loneliness that are part of ministry. When a pastor is demoralized, attacked, and filled with sadness, his or her capacity to remain energized, focused, and empathic can be greatly hindered (Elkington, 2013.) A brief career can be an indicator of the lack of ability in pastors to overcome workplace adversity by employing skills of personal resilience (Elkington, 2013). Since EI is a critical factor in effective organizational navigation, the evidence that EI can both be learned and refined bodes well for students in training colleges and leaders who hope to continue their personal and professional growth (West, 2016). A common

rationale among seminaries, training colleges, and institutions for offering EI focused content is to emotionally prepare student pastors for the challenges of ministry (West, 2016).

There may be a need for professional development for pastors as there are for teachers. The professional development could be geared toward what pastors deal with in the field daily. There are studies focused on professional development for newly qualified teachers to determine what their professional learning needs are and how the needs may differ depending on where they are located (Harju & Niemi, 2016); clergy could also benefit from this type of professional development. In today's professional environments, roles are often multifaceted, and continued development after successfully completing training can benefit those who are new to the field of ministry. Elkington (2013) suggested that seminary students would also benefit from resiliency training in ministry preparation, which will help clergy adapt to adversity. Resiliency training should be built into the curriculum of ministry training institutions and added in staff development for high-stress and people-related careers (Elkington, 2013). Resiliency training will help prepare leaders for the personal cost that a career in ministry will exact upon their lives (Elkington, 2013).

As for The Salvation Army, clear priorities for officer training remain. The relationship between spiritual formation, knowledge, and practical skills is most often understood as that of equal components, in which each is necessary to, and balances, the other two (Shakespeare, 2008). In interaction, they provide a holistic vocational education, apprenticeship for a profession, and the opportunity to become like others who share their calling (Shakespeare, 2008). According to Shakespeare (2008), Salvation Army officers have, somehow, through the years, begun to place much value on the virtue of hard work; so much so, that there is an

underlying belief that the one who works the hardest, with the least time off, must be a greater saint than all the others. Shakespeare (2008) believed this thought should be challenged.

Teaching about Sabbath observance should take place both during and after training. Sabbath observance should be encouraged in mentoring and modeled by leadership (Venter, 2006). The encouragement to observe the Sabbath is needed for new Salvation Army officers because significant leadership issues surface when new leaders move from the security of the training college campus setting to uncertainties in their first appointment (Holz, 2016). Training to rest and spend time with God is an important foundation needing to be taught and applied in seminaries and training colleges. Exhausted clergy often show a poor spiritual life because when the activity of the clergy is excessive, the balance between inner life and activity breaks, and stress occurs (Vincente-Galindo, 2017).

At the SFOT, cadets are inducted into the discursive truth that officership is defined by long hours and competing demands which cannot be adequately met (Grey, 2011). Officers often wither under the perceived expectations of nonstop ministry activity and flawless program execution. Nevertheless, they also seem to take pride in the notion of ceaseless busyness (Grey, 2011). Even in training, the difficulty in balancing care of self with care of others can be found (Muse et al., 2015). Intellectual and skill growth alone in a leader can mask the deficits in emotional and spiritual growth (Holz, 2016). Clergy need a holistic approach to ministry that addresses spiritual wellness in all its physical, emotional, social, spiritual, and intellectual dimensions (Carter, 2012).

The method of training officers should be looked at carefully. Holz (2016) stated, “By stressing scholastic work and skills development post ordination without including intentional ongoing inner life work begun in the 2 years of Salvation Army residential training, development

can be too academic and, therefore, incomplete” (p. 24). For example, expectations are a major part of role identity, which in turn, can lead to role strain. If role strain is present within the training confines, it can cause tremendous pressure to succeed. When a comment is made about the difficulty of training, an officer may respond, “if you think it is bad just wait till next year” so in a sense, officership is defined by how much work one does and how tired one is (Grey, 2011, p. 98). There is a need for retraining the trainers to better equip them at preparing the next generation of clergy for the task at hand (Joynt & Dreyer, 2013).

Situations Leading to Early Resignations

Mathur and Gupta (2012) stated that a challenge faced by many organizations in the present times is to arrest the ever-increasing attrition rate. This has become the order of the day, adversely affecting organizational performance, morale, mission, and vision (Mathur & Gupta, 2012). Now, in the 21st century, pastors are not moving church to church; they are moving right out of church altogether (Elkington, 2013). Joynt and Dreyer (2013) listed some reasons for attrition among clergy: not being heard, not feeling appreciated, being mismatched with a congregation, and conflict with congregation. Congregational conflicts can arise from job indiscretion, expectations, and discrepancies along with inadequate trainings at seminaries and training colleges (Joynt & Dreyer, 2013). Pastoral professionals often lack social support provided by relatives and professional superiors, and other buffers against job related distress (Frick, Büssing, Baumann, Weig, & Jacobs, 2015).

For many clergy, a stressor is church health and pastoral success being measured by church growth (Meek et al., 2003). One clergy member even stated that he wished his value was seen more in relationship with Jesus than in the skills and success in putting up good numbers (Meeks et al., 2003). The pressure to be “on” at all times is a major source of stress for clergy

and their families (Staley et al., 2012). Clergy are often first responders to crises experienced by people and families in their congregation and communities (Doehring, 2013). Clergy face a great deal of occupational stress that in turn can lead to psychological distress (Doehring, 2013).

Elkington (2013) stated that

many pastors today may not be fully equipped for the suffering that comes their way, often at the hands of those within their church, and so they are tempted to vacate ministry for positions they consider to be less stressful (p. 10).

Frick et al. (2015) indicated that both external and internal stressors can be causes of psychosomatic impairment of health and reduce life satisfaction. Clergy are confronted with significant structural and personal changes resulting in demanding work burden and subsequent stress perceptions which, in turn, may result in impairment of health (Frick et al., 2015).

Fallon, Rice, and Howie (2012) indicated that in the context of societal change and growing expectations, clergy roles are becoming increasingly complicated. With the demands placed on clergy, it is realistic to predict a certain degree of emotional stress and to assume that this stress influences clergy members' sense of well-being (Lindholm et al., 2014). When clergy are asked about how they experience their jobs, many will tell stories of vocational crisis, burnout, bullying, anxiety, conflict, feeling unfulfilled, marriage and family crisis, and depression (Fallon et al., 2012; Oswald & Jacobson, 2015). The stresses of ministry take their toll in terms of physical, spiritual, and emotional health (Doehring, 2013). Being able to manage one's stress is a necessary skill to being competent in a chosen career and also have a joyful private life (Oswald & Jacobson, 2015).

Clergy are vital community leaders who interact with a large number of people, on a regular basis (Adams et al., 2016). For clergy, autonomy, sense of competency, and personal

relatedness can all be threatened by the ambiguous nature of their work demands, church, communities, and institutional structures (Fallon et al., 2012). A random sample of 58 ministers defined stress as the following: that which put more pressure than one can cope with, the feeling that everything is piling on me, feeling that things are out of control and one cannot live up to one's responsibilities any more (Charlton, Rolph, Francis, Rolph, & Robbins, 2008). Research on the nature of stress associated with the clerical profession suggests that clergy not only experience unique stressors related to their careers, such as counseling individuals and families, preaching, teaching, guiding, and carrying out administrative responsibilities, but also that these stressors may exacerbate the effects of work on their personal lives (Wells, 2012).

Along with the myriad of responsibilities imposed on them (Staley et al., 2012), those in ministry often deal with criticism, boundary ambiguity, presumptive expectations, and family criticism. In addition, family stressors and life transitions, such as the frequent moves some clergy make, can exacerbate the stressors of ministry (Proeschold-Bell et al., 2013). The energy that clergy do, or do not, bring to their work has the potential to affect people in a variety of ways, including personal counseling, religious celebration, and issues of social justice (Adams et al., 2016).

In a study done on 200 Protestant ministers, Hoge and Wenger (2003) identified motivations for leaving ministry as conflicts with congregation, denominational officials, or staff; disillusion with their denomination; burnout, disillusion with ministry, feelings of constraint; feelings of inadequacy. Another study identified that the lack of forthrightness about problems in churches and the inability to match clergy to churches as a deterrent to remaining in ministry (Hoge & Wenger, 2005). Loneliness and isolation were also voiced as triggers for stress (Charlton et al., 2016). Many clergy asserted that they did not have close friends in whom

they could confide and whom they could seek support from in times of need (Staley et al., 2012). Time is a significant barrier to establishing and maintaining close relationships with others because a tremendous amount of time is spent engaged in activities related to clergy roles (Staley et al., 2012) and clergy members are left emotionally exhausted.

Emotional exhaustion manifests as both physical and psychological stress and is characterized by a loss of energy and feeling worn out, helpless and hopeless (Steyn & DeKlerk, 2015). Emotional exhaustion also refers to feeling depleted and drained by the emotional demands of the work (Tayfur et al., 2013). Within an organization, persons who feel they are treated unfairly develop cynical attitudes towards both their job and organization and suffer feelings of distress, emptiness, and hopelessness (Tayfur, Bayhan Karapinar, & Metin Camgoz, 2013). Because of the stress and emotional upheaval, recent research also suggests that clergy in the United States may be at greater risk when it comes to burgeoning obesity rates and its fallout of chronic health conditions (Doehring, 2013).

In a 2003 study, 398 pastors responded to a survey which identified that clergy needed to intentionally protect themselves, their marriages, and their families (Meek et al., 2003). For clergy, the professional and personal barriers to living healthier lifestyles were lack of family time, unpredictable work schedule, needs of the congregation, and unrealistic expectations (Lindholm et al., 2014). These barriers alone indicate the necessity of being protective of what is important to a wholistic, healthy way of living. Meek et al. (2003) also reported that clergy realized that they also had to be intentional about creating balance and maintaining some separation from their role as pastor and preserving their independence. Along with creating balance, clergy must also recognize that they are a part of a career in which intrusions will occur into their personal lives; however, they still must guard their right to have a life outside of their

vocation by prioritizing their lives and crafting time away from pastoral duties (Meek et al., 2003). Many congregations have high expectations of their clergy's availability for pastoral care and their capacity for emotional support as well as their interpersonal skills (Kinman et al., 2011). Clergy and their families often encounter intrusions on private time in the form of work-related phone calls, unexpected visits to their home, and unanticipated encounters with church members in public setting (Staley et al., 2012).

Joynt and Dreyer (2013) stated that the following factors influenced clergy decisions to leave the full-time ministry of the church: secularization, duality of vocation, time management, change in type of ministry, family issues, congregational and denominational conflict, burnout, sexual misconduct, divorce or marital problems, and suicide. Foss (2002) reported on a study to compare clergy stress to other helping professionals; namely, counselors, teachers, nurses, and other healthcare care workers. Clergy were found to report a higher level of the following stressors than did the comparison group: role ambiguity, role conflict, role overload, boundary violations, emotional triangulation, emotional isolation, exposure to crises, interpersonal attack, parishioners' need for help, and administrative demands (Foss, 2002). Over time, the pace of life has increased tremendously and has affected clergy's roles and responsibilities, including their time allocation and time management (Joynt & Dreyer, 2013).

Clergy may be particularly susceptible to role stress because they must attempt to balance the frequently conflicting expectations of their congregations, denominational superiors, and family members, while attempting to stay true to their religious calling (Faucett, Corwyn, & Poling, 2013). Most people who enter the vocational ministry do so because they believe it is a call from God, and they want to be obedient to that call that is real, beautiful, powerful, and occasionally very terrible; an overwhelming conviction of duty (Elkington, 2013; Grey, 2012).

Call means “called out” from among “the ranks” of lay Salvationists (soldiers) to full-time ministry in The Salvation Army (Grey, 2012). Although there are differences among the various denominations of the Christian church regarding how the call is received and affirmed, what remains constant is that sense of calling generally precedes pastoral ministry (Strunk et al., 2017). For some clergy, being anchored by their calling is how they have survived the adversities of ministry (Strunk et al., 2017).

Ministry has always been a difficult undertaking and one that is intertwined with the environment in which it takes place, forcing clergy to respond with adaptive or maladaptive stress responses (Venter, 2006). An adaptive stress response is the ability to leverage knowledge, skills, and characteristics to cope successfully with a stressor (Proeschold-Bell et al., 2013). A maladaptive stress response occurs when a clergy member does not have adequate resources to cope with a stressor, or when a stressor becomes long-term and a clergyperson has no opportunity for rest or rejuvenation (Proeschold-Bell et al., 2013). When there is no rest or rejuvenation, clergy can be overcome with compassion fatigue. Louw (2015) defined compassion fatigue as the result of excessive overidentification and constant exposure to severe forms of human suffering. Compassion fatigue can also be referred to as professional disempowerment (Louw, 2015). It is the condition related to professional helplessness, and the fear of not being able to deal furthermore with human suffering in a sustainable way (Louw, 2015). Compassion fatigue, like burnout, can inhibit one’s ability to maintain clear personal and professional boundaries (Scott & Lovell, 2014).

As the level of professional disempowerment increases, the potential for negative emotional and physical health outcomes within the clerical profession increases (Wells, 2012). When disempowerment is present, it is at this point that personal limitation, helplessness, and

hopelessness within the realm of commitment and motivation is recognized (Louw, 2015). According to Muse et al. (2015), higher stress levels in ministry without a sense of personal satisfaction, can increase stress on the pastor's family and can lead to deterioration of physical health and burnout. Carter (2012) pointed out that regardless of denominational affiliation, clergy in North America are experiencing high levels of stress and burnout. Burnout refers to an accumulated chronic experience of unrelenting stress which represents an erosion of values, dignity, spirit, and will, "an erosion of the human soul" (Muse et al., 2015, pp. 149–150). Burnout happens regularly in ministry and one must stay healthy, or else there is a possibility of pouring oneself out to everyone else (West, 2016) without self-monitoring. There is a great need for professionalism, structural supports, and investment in the health of clergy (Fallon et al., 2012). Accurate self-appraisal of personal needs and vulnerabilities is necessary for a pastor to be able to take care of him- or herself (Cafferata, 2017).

Part of The Salvation Army's Mission Statement includes, "Its mission is to preach the gospel of Jesus Christ and to meet human needs in his name without discrimination" (The Salvation Army, 2015, p. 18). This can give someone newly out of training a messiah complex. White (2011) wrote, "What makes ministry so emotionally hazardous? It all starts with overbuilt expectations. When you enter ministry, you cannot help but dream. But for almost everyone, it is not long before the dream collides with reality" (p. 18). Muse et al. (2015) indicated that clergy stress and burnout have garnered increasing attention by researchers over the past 2 decades. Stress and burnout involve questioning self-worth and one's sense of call in the face of various demands and conflicts (Muse et al., 2015). If the question of self-worth is left unattended, this can result in a clergy member leaving ministry entirely (Muse et al., 2015). A realistic consideration into the future creates images of Salvation Army officers and others in

ministry leadership that are thinly spread and overworked (Venter, 2006). Clergy who succeed in shedding unrealistic expectations of the messiah complex and who are patient and understanding of personal failure or disappointment are more resilient and able to overcome emotional exhaustion (Muse et al., 2015). However, the inability to shed the messiah complex can leave one with insufficient replenishment in order to sustain emotional and physical well-being and/or prevent professional misconduct (Muse et al., 2015).

Stress in ministry can be caused by expectations of oneself and of others, loneliness and isolation, fear of failure, unresolved issues, and many other factors (Venter, 2006). Three reoccurring themes concerning the characterization of stress are (a) too much to do in too little time, (b) being unable to cope with the workload, and (c) pressure of excess workload (Charlton et al., 2008). It is therefore of great concern that clergy reflect low levels of well-being, high levels of burnout, and high levels of attrition (Venter, 2006). One study in Australia showed as many as 30% of clergy leave in the first five years of ministry (Bardiau-Huys, 2014). Another study in the United States showed that 50% of clergy left ministry within 5 years (Bardiau-Huys, 2014). Hoge and Wenger (2005) indicated that 58% of survey respondents felt drained by the demands of ministry and this contributed to their decision to leave the profession.

Bardiau-Huys (2014) identified the need to maintain a professional detachment while regularly dealing with people and their problems when the officer or pastor may not have a professional mentor and/or a “pastor for pastors” with whom they can share their own concerns in confidence (p. 62). According to Francis, Robbins, and Wulff (2013), a study done by the U. S. Presbyterian Church included examination of five specific support strategies for enhancing work related psychological health among clergy: the provision of sabbaticals, the availability of study leaves, the use of a mentor, the use of a spiritual director, and the membership of a clergy

peer group. The five support strategies benefit the psychological and physical health of those in ministry.

Overinvolvement with clients and an inability to disengage from their problems are the primary stressors contributing to burnout (Scott & Lovell, 2014). Clergy members, who are not only responsible for fulfilling their spiritual responsibilities as the head of their congregations, but who are also frequently called upon for a variety of other duties necessary for the well-being of the general public, likely experience higher levels of burnout (Visker et al., 2016). Scott and Lovell (2014) identified earlier research on clergy burnout and found that pastors' mean scores on the Maslach Burnout Inventory, a widely used and respected measure of burnout, closely resemble those of secular human service professionals, and substantial empirical research has confirmed the high risk of burnout among clergy. Those findings are not surprising considering the parallels between pastoral care-giving and the type of emotional support provision that clinical social workers provide (Scott & Lovell, 2014). Professionals suffering from burnout tend to become less empathetic and more withdrawn and end up considering a change of profession and the option of quitting (Adams et al., 2016; Louw, 2015). If individuals are not highly satisfied with their work, they are more likely to exhibit signs of depression, which can lead to burnout (Muse et al., 2015).

For clergy in crisis, what is even more prevalent is their refusal or inability to seek help. Concomitant with the prominent pastoral role identity is the clergy's difficulty asking for and seeking help for personal problems (Pooler, 2011). Due to the link between burnout and increased job impairment and attrition, physical problems, and emotional and relational difficulties, it is critical to understand the degree of burnout among clergy (Adams et al., 2016).

When clergy's physical, mental, emotional, and spiritual health is deteriorating at an alarming rate; intimacy with God, self, and others tend to suffer (Carter, 2012).

Clergy are often reluctant to seek assistance from their organization or denomination due to fear of negative repercussions and self-inflicted internalized social constraints (Wells, 2013). Siebert and Siebert (2007) commented that helping professionals who have strong role identities tend to have difficulty seeking help even when there is empirical evidence that they have a substance abuse problem or are depressed. Pooler (2011) stated that reducing the stigma of a pastor needing help is important. When pastors fear punishment or job loss as a consequence of their seeking help, their likelihood of seeking help diminishes (Pooler, 2011). Organizational leaders need to be with their clergy through their hills and valleys (Meek et al., 2003).

Oswald and Jacobson (2015) indicated that clergy are reluctant to talk about their problems with other pastors in their denomination because the minister with whom one shares weaknesses today, may become one's supervisor in a few years. The possible cost of disclosing personal struggles and exposing areas of vulnerability to others outside the family, likely serves as a deterrent to clergy who might seek help and support of another (Staley et al., 2012). Holz (2016) referred to a focus group interview of Salvation Army officers in which officers acknowledged the difficulty of talking to leadership, because they felt that confidentiality does not exist. These Salvation Army officers felt that there was no room for vulnerability (Holz, 2016). There is a great fear of negative reprisal that those seeking help or encouragement will be perceived as displaying weakness or professional incompetence (Meek et al., 2003); personal self-disclosure may result in unsupportive and in some cases critical responses from others (Staley et al., 2012). Meek et al. (2003) stated that some clergy worry that others will see their need for help as a sign to others that God is not good enough. Staley et al. (2012) stated that

trusting others to be discreet with information disclosed during conversations is a challenge in ministry.

Clergy have also dealt with feelings of resentment. Being forced to do unwanted tasks, especially tasks outside one's specific professional skill, bedevils all professionals and depletes morale in many fields (Oswald & Jacobson, 2015). Pastoral leaders must be intentionally aware of their competencies and inadequacies, not only through reflective awareness, but through the concrete feedback of others (Puls et al., 2014). Having to perform in an area in which one feels inadequate, also increases the stress level.

Summary

The purpose of this transcendental phenomenological study was to understand experiences leading to Salvation Army officer resignation in the U.S. Southern Territory within 10 years of their ordination to ministry. The review of the literature in this chapter served to assess the theoretical frameworks of role identity and EI as they relate to leadership in The Salvation Army ministry. Literature related to the preparation and training of clergy, specifically Salvation Army cadets, was also presented. Finally, a detailed examination of stressors leading to early resignation of clergy and other helping professions was included.

CHAPTER THREE: METHODS

Overview

The purpose of this transcendental phenomenological study was to understand resignations among Salvation Army officers in the U.S. Southern Territory within 10 years of their commissioning and ordination to ministry. Chapter Three contains a detailed explanation of the decision to use a qualitative study. Furthermore, Chapter Three includes a detailed rationale of the methods, with descriptions of the setting, sampling method, and identification of participants. Details about data collection and analysis are reviewed in-depth along with the methods used to ensure the validity and trustworthiness of the research.

Design

This qualitative study utilized a transcendental phenomenological approach to gain an understanding of former officers' lived experiences as Salvation Army officers in the Southern Territory. The term *transcendental* refers to researching a phenomenon with an open mind, resulting in the acquisition of new experiential knowledge (Moustakas, 1994). Phenomenology refers to knowledge as it appears to consciousness, the science of describing what one perceives, senses, and knows in one's immediate awareness and experience (Moustakas, 1994). Creswell (2014) described phenomenology as a method in which researchers attempt to build the essence of experience from participants. Edmund Husserl is credited with having introduced the phenomenological approach (The Basics of Philosophy, 2018). Husserl also developed the concept of *epoché*, which requires the elimination of suppositions and the raising of knowledge above every possible doubt (Moustakas, 1994). Epoché is a Greek word, meaning to refrain from judgment, to abstain from or stay away from the everyday, ordinary way of perceiving things (Moustakas, 1994). In this transcendental phenomenological research, it was my

responsibility to set aside prejudgment. The use of the transcendental phenomenological method was ideal for this study conducted to gain a true understanding of former Salvation Army officers lived experiences, in which I set aside my own biases and knowledge of officership.

One method of identifying research bias, preconceptions, or presuppositions is bracketing (Moustakas, 1994). Bracketing involved me, as the researcher, setting aside my experiences as much as possible to gain a fresh perspective regarding the phenomenon under examination (Creswell, 2013). Bracketing allowed the entire study to be focused solely on former Salvation Army officer resignations (Moustakas, 1994).

I gathered data related to the participants' experiences through both individual and focus group interviews. The twofold goal of this research was to encounter the phenomenon via the participants' descriptions (Englander, 2012) without biases or preconceived notions, and to have a full textural and structural description of the lived experiences of former Salvation Army officers. The transcendental phenomenological design helped me to obtain those goals most effectively.

Research Questions

Central Research Question

How do former Salvation Army officers in the Southern Territory perceive their officership experiences impacted their decision to resign early?

Research Subquestions

SQ1: How do former Salvation Army officers in the Southern Territory who resigned early perceive that the School for Officer Training (SFOT) prepared them to handle the challenges of officership?

SQ2: How do Salvation Army officers in the Southern Territory who resigned early perceive role identity impacted their expectations on their officership?

SQ3: How do former Salvation Army officers in the Southern Territory who resigned early perceive they exhibited E in their officership?

Setting

The Salvation Army Southern Territory headquarters is in Atlanta, Georgia. The USA Southern Territory includes 15 states that are divided into nine divisions (The Salvation Army USA, 2019).



Figure 1. The U. S. Southern Territory of The Salvation Army.

The territorial commander is the administrative and spiritual leader of the territory. Territories are divided into divisions, with a divisional commander, the division's spiritual and administrative leader, leading a team of administrative officers in each division. Each division encompasses a number of corps and other Salvation Army centers. Where it is not possible for a corps to have its own full-time commanding officer, non-commissioned local officers (lay leaders) are often asked to accept some responsibility for local leadership (The Salvation Army USA, 2019).

According to The Salvation Army Yearbook (The Salvation Army, 2017), The Southern Territory currently has 1,499 officers, with 962 active officers and 537 retired officers. The territory has 336 corps (The Salvation Army, 2017). I chose the U.S. Southern Territory of The Salvation Army to conduct this study because it is where I have been appointed in my 15 years of officership. As the researcher, I live, work, learn, and worship in the Southern Territory.

The Southern Territory often finds it challenging to place corps officers in the 336 corps due to retirement, illnesses, death, and resignations (forced and voluntary). The figures reflected in Table 1 illustrate an anticipated need to fill appointments vacated by resigning officers. The SFOT commissioned and ordained 29 cadets in June 2018, and 18 more were commissioned and ordained in 2019. The number of cadets that were ordained and commissioned in 2018 and in 2019 will not counterbalance the resignations of 2015 and 2016.

Table 1

Resignation of TSA Officers From 2010–2016

Reason for leaving	2010	2011	2012	2013	2014	2015	2016
Officers' declining health	1	0	0	0	3	3	
Declining health of spouse	1	0	0	0	0	2	
Marriage to non-officer	5	1	1	1	3	1	2
Domestic and/or family	9	9	8	9	6	16	3
Doctrinal difficulty	0	0	0	2	0	0	
Joined another denomination	0	0	0	0	0	0	
Discouragement	4	6	0	0	0	0	
Dissatisfaction	8	3	0	3	0	9	8
Unsuitability	2	0	0	0	4	2	2
Misconduct	12	3	3	4	8	5	10
Total	42	22	12	19	24	38	25

Note. Grand total of resignations = 182. Updated February 22, 2017 (calendar year).

This research will be helpful to those in Salvation Army leadership who want to gain a better understanding of the lived experiences of former officers and what is needed to mitigate the attrition rate of officers in the Salvation Army.

Participants

Following a successful proposal defense, I was granted permission to conduct the study by Liberty University's Institutional Review Board (IRB). I then contacted potential participants by telephone, social media, and email in order to determine their interest in, and eligibility for, participation. Those selected were invited to refer other possible participants. Additionally, I contacted active Salvation Army officers who referred former officers interested in participating.

For this phenomenological study, I used purposeful sampling to select 10 participants who were Salvation Army officers appointed to the Southern Territory before their resignations. The duration of the participants' officership ranges from several months to 10 years. I chose to focus on officers who resigned with 10 years or less experience, and purposeful sampling was used to identify participants that have experienced the phenomenon. According to Patton (1999), purposeful sampling provides quality information about issues of central importance. In addition, snowball sampling was used to gain participants for this study. According to Creswell (2013), snowball sampling is used to identify cases of interest from people who know people who know what cases are information-rich.

Creswell (2014) recommended a sample size of three to 10 for a phenomenological study. However, according to Patton (1999), there are no rules for sample size in qualitative inquiry, but what is important is that saturation is achieved when the purpose of the inquiry is met. With 10 targeted participants for this study, I was able to achieve saturation.

Procedures

After the proposal was successfully defended; the next step was to secure IRB approval (see Appendices A and B). Data cannot be collected without the IRB's approval. Once I secured IRB approval, I was able to determine the eligibility of possible participants. After eligibility was determined, formal invitations were sent to the first 10 eligible participants. These invitations were sent via electronic mail and contained a link to an online questionnaire (Appendix C) and informed consent documentation (Appendix D). The email included an explanation of the study and why they were chosen to participate. The questionnaire included a request for the following information: gender; ethnicity; rank at resignation from officership; number of years in officership; marital status in officership; and final appointment held as an officer (see Appendix E).

I then contacted each participant to explain the study, answer their immediate questions, and schedule individual interviews. In addition to the questionnaire and individual interviews, I scheduled a focus group interview with those who wanted to participate. This process produced no less than three specific types of data: notes from individual interviews, notes from focus group interviews, and archival data related to officer resignations. Each interview was recorded, transcribed, and checked for accuracy and trustworthiness using member checking, triangulation, and thick descriptions.

I used the Stevick-Colaizzi-Keen Method to analyze the data to produce textural-structural descriptions of the meanings and essences of the experiences (Moustakas, 1994). Ethical considerations were guided by applicable IRB policies and procedures. Finally, all personal and confidential information was printed and secured, consistent with IRB standards

and common Salvation Army administrative practices to include the use of a password-protected computer, locked files behind double locked doors, and pseudonyms for all participants.

The Researcher's Role

The purpose of this transcendental phenomenological study was to understand early resignation of Salvation Army officers in the Southern Territory by investigating their lived experiences with the phenomenon. As the researcher, I had the responsibility of protecting the privacy and rights of each participant by assigning pseudonyms (Creswell, 2013). I also had an obligation to respect the rights, needs, values, and desires of my participants (Creswell, 2014).

Identifying myself as the primary data collection instrument, necessitated the identification of personal values, assumptions, and biases at the outset of the study (Creswell, 2014). I needed to describe relevant aspects of myself, including any expectations and experiences to qualify my ability to conduct this study (Greenbank, 2003). I practiced epoché, describing my own experiences, so that I was able to look at the topic with fresh eyes (Moustakas, 1994). According to Greenbank (2003), it was also useful for me to keep a research journal explicating personal reactions and reflection, along with insights into self and past, and how bracketing took place.

Bracketing is a component of a transcendental phenomenological study. Through the fundamental methodology of bracketing my own experiences, I did not influence the participants' understanding of the phenomenon (Chan, Fung, & Chien, 2013). Bracketing my preconceptions and suspending them was considered a necessary step to achieving the phenomenological attitude when studying an experience (Wilson, 2015). It is through fulfilling the requirements of bracketing and reduction that I was able to develop full textural descriptions (Moustakas, 1994).

I have 15 years of experience in officership and because I am stationed at the EBC in Atlanta, I have connections to participants, especially if they are in the Southern Territory. At the time of the study, I was an active Salvation Army officer and I interviewed former officers. I may have experiences in common with the former officers. To ensure the validity of this study, I separated certain of my experiences as an officer, so that I would not unknowingly prejudice the outcome of the study. I was open and receptive as research participants described their experiences of the phenomenon being investigated (Moustakas, 1994).

Data Collection

The data for the study were collected through individual interviews, a single focus group interview, and archival records. I first conducted individual interviews (see Appendix F). According to Seidman (2013), at the root of interviewing is an interest in understanding the lived experience of other people and the meaning they make of that experience. The purpose of the interviews was to explore views, experiences, beliefs, and/or motivations of individuals on specific matters (Gill, Stewart, Treasure & Chadwick, 2008). According to Gill et al. (2008) interviews are believed to provide a deeper understanding of social phenomenon than would be obtained from purely quantitative methods. The important point behind the study was to describe the meaning of the phenomenon for a small number of individuals who have experienced it (Creswell, 2013). Interviews helped me to understand the lived experiences of former officers. Seidman (2013) stated that interviews done alone can avoid tensions that sometimes arise when a researcher uses multiple methods.

Next, I facilitated a single focus group interview (see Appendix G). A focus group is a carefully planned discussion designed to obtain perceptions on a defined area of interest (Krueger & Casey, 2015). Krueger and Casey (2015) stated, "Focus group interviews work

when participants feel comfortable, respected, and free to give their opinion without being judged” (p. 4). Using focus group interviews helped to achieve saturation because multiple interviews with the participants sharing the same lived experience generated themes and is a part of a phenomenological study (Creswell, 2013). Finally, I collected archival data, including records that were available at The Salvation Army Southern Territory Headquarters (see Appendix H). These available records included territorial data on officers’ resignations and statistics collected through consultation on rationale behind early resignations. Additionally, I received special permission to access a 2006 study on officers’ resignation.

Individual Interviews

I collected data through semistructured, in-depth interviews. These interviews were generally organized around a set of predetermined open-ended questions, with other questions emerging from the dialogue between interviewer and interviewees (DiCicco-Bloom & Crabtree, 2006). The questions comprised the central question and many associated questions related to the central question (Jamshed, 2014). To have the interview data captured more effectively, I recorded the interviews (Jamshed, 2014) along with making handwritten notes. The interviewing method was most beneficial for my study because at the root of in-depth interviewing is an interest in understanding the lived experiences of other people and the meaning they make of their experiences (Seidman, 2013). Interviews consisted of open-ended questions within the context of telephone discussions; when convenient, texts or emails were utilized for data collection.

It was important to formulate questions and problems that were connected to the research and reflected the interest, involvement, and personal commitment of the researcher (Moustakas, 1994). The semistructured interviewing was most beneficial for this study because there was a

genuine interest in understanding experiences of other people and the meaning they made of their experiences (Seidman, 2013).

Interview questions. The standardized open-ended interview questions (Appendix F) were as follows:

1. In what ways were you involved as a soldier before training?
2. What experiences as a soldier drew you toward officership?
3. Tell me about the people who influenced your call to officership?
4. What would you like to share about the training process?
5. How were you supported in your first year of officership by Salvation Army leadership?
6. Describe your relationships with officer colleagues.
7. Describe your ability to identify, understand, and handle the different roles required of officership in your new appointment.
8. What did you do to unwind and take care of yourself as an officer?
9. What else would you like to share with me about officership?
10. Knowing what you know now, if you were to start over today, what would you do differently?

As an interviewer, I not only identified my connection with the subject of the interview, but also affirmed that my interest in the subject reflected a real desire to know what was going on, to understand the experiences (Seidman, 2013). Interview Questions 1 through 3 helped me establish rapport with the participants and learn about their early experiences in The Salvation Army before officership. According to Patton (1999), “Responses to open-ended qualitative background inquiries tell us about how people categorize themselves” (p. 445). Interview

Questions 1 through 2 also helped me to understand their “why” of entering officership. These questions allowed me to try to make the “was” come as close as possible to what was the “is” (Siedman, 2013) for participants before training. According to Siedman (2013), asking the first three questions placed behavior in context and provided access to understanding participants actions.

Interview Question 4 prompted the participants to address the impact which officer training had on handling ministry on the field. This question gave me insight into participants’ experiences with regard to their training experiences at the SFOT. This question was aimed to elicit behaviors, experiences, actions, and activities that would have been observable had I been present (Patton, 1999). Interview Question 4 allowed participants to reconstruct the details of their experience within the context in which it occurred (Siedman, 2013).

Interview Questions 5 through 8 delved into the actual lived experiences of officership of the participants. The purpose behind these questions was to solicit responses that allowed me to understand participants’ handling of roles, interactions with others, and selfcare. I would describe these questions as “feeling” questions. Patton (1999) wrote, “Feeling questions are aimed at eliciting emotions, feelings, and responses of people to their experiences and thoughts” (p. 444). These questions were relevant in regard to the phenomenon because it reawakened feelings and images and brought past meanings and qualities into the present (Moustakas, 1994).

Finally, both Interview Questions 9 and 10 allowed the participants the freedom to provide additional information. These questions were framed in such a way that participants were able to add any other information they wanted to share. This helped me as the interviewer in case there were additional details to be shared that were not addressed in my previous questions.

Focus Group Interview

Focus group interviews are a type of in-depth interview conducted with many participants present. The purpose of conducting a focus group interview is to better understand how people feel or think about an issue, idea, product, or service (Krueger & Casey, 2015). The general characteristics of focus groups are the homogeneity of the participants with respect to research interests and the interview questions are focused on a topic, which is determined by the purpose of the research (Mishra, 2016). Focus group interviews work when participants feel comfortable, respected, and free to give their opinions without being judged (Krueger & Casey, 2015).

Answers to the questions asked during the focus group provided additional information as to the lived experiences of former Salvation Army officers that impacted their decisions to resign. The questions in a focus group interview are carefully predetermined and sequenced (Krueger & Casey, 2015). The focus group interview was held through a Skype audio session and data produced from the focus group interview were transcripts of the interview questions and answers. There were seven participants involved in the focus group interview.

Focus group questions. The standardized open-ended administrative interview questions (Appendix G) were as follows:

1. In what ways did you prepare yourself and your family to enter training followed by officership?
2. In what ways did the training curriculum accurately and helpfully prepare you for the field?
3. In what ways were you supported emotionally through training and officership?
4. In what ways did training prepare you for the various roles on the field?

5. In what ways were you supported and further trained in executing various officer roles in your appointment?

Archival Records

The Salvation Army Southern Territorial Headquarters Personnel Department retains records of officers' resignations, allowing me to access to current, numerical data on Salvation Army officer resignations. Permission to access the resignation records was granted by the head of the Personnel Department. Any information on resignation at Territorial Headquarters can be linked to the information that I gathered through individual interviews and the focus group interview. The federal regulations allow for the IRB to exempt research using archival data when certain conditions exist, including stripping a participant's identity from the data (University of Virginia, 2019). Archival data can be useful because it may include information that is not available anywhere else (Community Toolbox, 2008). The archival data from Territorial Headquarters may touch on important areas that I may not have considered or identify patterns or relationships that I may not have looked for (Community Toolbox, 2008).

Data Analysis

Data were analyzed using Moustakas' (1994) modification of the Stevick-Colaizzi-Keen method of analysis of phenomenological data. This method of data analysis employs phenomenological reduction, which included: bracketing, horizontalizing, clustering the horizons into themes, and organizing the horizons and themes into a coherent textural description of the phenomenon (Moustakas 1994). Because the Stevick-Colaizzi-Keen method was used, data analysis commenced as soon as the first set of data were available (Chun, 2013). Through the use of the complete transcript of interviews, relevant expressions of each participant were listed, coded, and clustered into themes (Moustakas, 1994).

Data analysis began with epoché, which is a process by which I engaged in disciplined and systematic efforts to set aside prejudgments regarding the phenomenon being investigated in order to launch the study free of preconceptions, beliefs, and knowledge of the phenomenon from prior experience and professional studies (Moustakas, 1994). The epoché is a continuous process which is revisited throughout the study and serves as a necessary first step so that the phenomenon is viewed without preconception (Moustakas, 1994).

Within the process of phenomenological reduction, each experience was considered in its singularity, in and for itself (Moustakas, 1994). The end goal of implementing phenomenological reduction was to derive a textual description of the meaning and essence of the phenomenon. I used bracketing to analyze the data from individual interviews, the focus group interview, and archival data. As mentioned earlier, I used the epoché process; however, that does not mean that I forgot everything I knew to arrive at a blank state, but rather that in addition, I bracketed my natural attitude in order to look at the phenomenon in a new way (Englander, 2016). The process of bracketing allowed me to set aside my own personal experiences, biases, and preconceived notions about the study (Moustakas, 1994). The focus of the study was placed in brackets and everything else was set aside so the entire research process was rooted solely on the phenomenon. Bracketing enabled me to separate my experiences to the best of my ability so that I was able to have an unbiased perspective of the participants' experiences.

Next, I engaged in horizontalizing the interview transcripts so that every statement initially was treated as having equal value (Moustakas, 1994). Horizontalization involves highlighting significant statements, sentences, or quotes that provide an understanding of how

the participants experienced the phenomenon (Creswell, 2013). The goal of horizontalization was to develop a list of nonrepetitive, nonoverlapping statements (Creswell, 2013).

As I continued employing phenomenological reduction in my study, I also engaged in writing memos. As I analyzed the transcripts of the interviews I conducted, I wrote what went through my mind and later determined its place in the data corpus (Saldaña, 2016). Memoing became part of developing the theory as I wrote down ideas while collecting and analyzing data (Creswell, 2013). This led to the opportunity to form codes as I analyzed the data.

In vivo coding was the method used to transcribe interviews into categories and then to narrow the categories to the themes (Creswell, 2013). In vivo codes were derived from the actual language of the participants, which meant I used the participants' own language for codes (Saldaña, 2016). In vivo as a code refers to a word or short phrase from the participants' actual words found in the individual interviews and the focus group interview (Saldaña, 2016). In vivo coding led to focused coding, which I conducted to categorized coded data based on thematic or conceptual similarities (Saldaña, 2016).

Employing the various processes of phenomenological reduction, along with memos and coding, led me to imaginative variation and synthesis of meanings within the study. Imaginative variation enabled me to derive structural themes from the textural description obtained through phenomenological reduction (Moustakas, 1994). According to Moustakas (1994), this requires imagination and intuition to reflect the themes pertinent to the participants' experiences. The goal of imaginative variation was to arrive at structural descriptions of an experience, the underlying and precipitating that account for what is being experienced (Moustakas, 1994). Imaginative variation describes the essential structures of the phenomenon.

Describing the essential structures of the phenomenon lead to a synthesis of meaning and essences. Textual and structural descriptions formed a textual-structural essence of the experience, emphasizing on the space and time when the phenomenon is observed (Chun, 2013). As I synthesized the meaning and essence of the structural and textural descriptions, I kept in mind that the fundamental textural-structural synthesis represented the essences of a particular time and place from the vantage point of an individual and were never totally exhausted (Moustakas, 1994).

Trustworthiness

The following methods were used to ensure the trustworthiness of the study. The elements of trustworthiness include credibility, confirmability and dependability, and transferability.

Credibility

Triangulation is best achieved when data are collected through multiple resources. The logic of triangulation is based on the premise that multiple methods of data collection and analysis provide more grist for the research (Patton, 1999). If themes are established based on converging several sources of data or perspectives from participants, credibility is established (Creswell, 2014). Credibility depends on the richness of the information gathered and on the analytical abilities of the researcher (Patton, 1999). In this current study, triangulation was accomplished by asking the same research questions of different study participants (Creswell, 2014) and credibility was established.

Member checking was also used to establish trustworthiness and to determine the accuracy of the qualitative findings by taking final reports or descriptions back to the participants and determining whether these participants felt that they were accurate (Creswell, 2014). The 10

participants in this study had an opportunity to read the composite textural-structural summarization and give me feedback as to whether I captured their lived experiences or not. Member checking is another method of establishing credibility.

Finally, thick descriptions were also used to establish credibility. Thick description involved my ability to elucidate the research process from data collection, context of the study, to the production of the final report (Anney, 2014). Thick description helps other researchers to replicate the study with similar conditions in other settings (Anney, 2014). According to Creswell (2013) thick description allows readers to make decisions regarding transferability because the writer describes in detail the participants or setting under study.

Dependability and Confirmability

Dependability refers to the stability of data over time and under different conditions (Elo et al., 2014). The processes within the study would be reported in detail, thereby enabling a future researcher to repeat the work, if not necessarily to gain the same result (Shenton, 2004). According to Shenton (2004), such in-depth coverage also allows the reader to access the extent to which proper research practices have been followed. As the researcher, I took steps to help ensure, as far as possible, that the findings were the result of the experiences and ideas of the participants, rather than my characteristics and preferences (Shenton, 2004). Triangulation, in this context, reduced the effect of my bias. Both dependability and confirmability were established through an auditing of the research process (Creswell, 2013).

Transferability

Transferability refers to findings that can be transferred to another similar context or situation, while still preserving the meanings and inferences from the completed study (McFarland, 2014). My responsibility laid in providing detailed descriptions for the reader to

make informed decisions about the transferability of the findings to their specific contexts (Lincoln & Guba, 1985). Rich, thick description allows readers to make decisions regarding transferability (Lincoln & Guba, 1985). Because the researcher describes in detail the participants or setting under study (Creswell, 2013), there is an opportunity for other researchers to build on this research in the future.

Ethical Considerations

I ensured that each participant was aware of the use of recording devices because of their right to know they were being recorded. Also, I made sure I articulated verbally and in writing what the research involved so that the information was understood clearly by the participants. Participants were not pressured into signing consent forms. This study topic was very difficult for some of the participants, and they knew that they had the right to disengage from the study at any time (DiCicco-Bloom & Crabtree, 2006). It was important for me to discuss the purpose of the study and how data were going to be used (Creswell, 2014). It was also important to procure written permission from participants before proceeding with the research. Data will be stored in locked filing cabinets for at least 2 years and will then be destroyed. All of my electronic devices were password-protected and information will be deleted after two years. Finally, I used pseudonyms for participants' names to ensure both anonymity and confidentiality.

Summary

Chapter Three included explanation of the rationale behind the design chosen for this study. The research questions were restated, and the setting of the study confirmed. Participants for this study were purposefully selected using snowball sampling. I used social media to invite participants for this study. In order to begin this study, I secured approval of the Liberty University IRB. I had a clear understanding of my role as the researcher which was outlined in

this chapter. Data were collected through individual interviews, a single focus group interview, and archival records. Data were analyzed using the Stevick-Colaizzi-Keen method of analysis of phenomenological data (Moustakas, 1994). Trustworthiness, credibility, and ethical considerations were also explained in Chapter Three.

CHAPTER FOUR: FINDINGS

Overview

Chapter Four includes a description of the participants and the findings of the research study. The purpose of this transcendental phenomenological study was to understand resignations among Salvation Army officers in the US Southern Territory within 10 years of their commissioning and ordination to ministry. The research was aimed at understanding what aspects of officership impacted former officers' decisions to resign from their officership by analyzing the responses of the participants gained from individual interviews, a focus group interview, and archival records. There were 10 participants in this study. All participants identified themselves as former Salvation Army officers who had 10 or less years of officership in The Salvation Army Southern Territory. These former officers served between 2 to 7 years. Their ethnicity, denomination, home environment, and marital status varied; however, they all identified themselves as Christians. There were seven female and three male participants in this research study, with ages at the time of the study ranging from 24 to 46 years of age, the median age being 34 years old.

Participants

Participants included 10 former Salvation Army officers. All participants were formally appointed as officers in the Southern Territory before their resignations. I chose to focus on officers who resigned with 10 years or less of experience, and used purposeful sampling to identify participants that have experienced the phenomenon. The duration of the participants' officership ranged from 2 to 10 years. Participants included seven females and three males, one Hispanic, two African Americans, and seven Caucasians. By agreeing to take part in the study,

each participant completed and signed a consent form (Appendix D) and completed the questionnaire (Appendix E). Table 2 shows the participant demographics.

Table 2

Participant Overview

Participant	Tenure	Gender	Ethnicity	Marital status during officership	Currently attend Salvation Army
Elizabeth	3	F	Caucasian	S	No
Esther	7	F	African American	S	No
Jacob	2	M	Caucasian	M	No
Mark	2	M	Caucasian	S	No
Martha	3	F	African American	S	No
Mary	3	F	Caucasian	M	No
Naomi	2	F	Caucasian	M	No
Paul	4	M	Caucasian	M	No
Priscilla	8	F	Caucasian	M	No
Ruth	4	F	Hispanic	M	No

Note. S = single; M = married.

The following sections include a more comprehensive profile of each participant. Pseudonyms were designated to participants so that confidentiality would be maintained, anonymity ensured, and privacy protected.

Elizabeth

At the time of her resignation, Elizabeth was a single officer with 3 years of officership. She is now married and has a son. Elizabeth was commissioned at age 25 and resigned her officership at age 28. At the time of the study, she was employed as a disability determination specialist for the disability determination bureau. Elizabeth, her spouse, and child attend a Methodist church, but she was not sure that is where she will settle with her family. When asked about her life now, she stated,

My life has taken me places I never imagined going, and I'm happy. I have been engaged in work for LGBTQ inclusion, antiracist work through my church and community, which I am passionate about and never had the opportunity to explore as an officer or soldier in The Salvation Army. I would love to be able to be in full-time ministry again, but God is using me and preparing me for whatever He has next. I live my life in an interesting dichotomy between hopeful anticipation and restful contentment.

Esther

Esther was a single officer for 7 years and resigned from officership at the age of 29. At the time of the study, she was age 34 and single with no children. Esther currently attends a nondenominational church, although she has been a member of the Church of the Nazarene. Her job title was manager of application and exposure/donor engagement. Esther described her take on life after officership as follows:

I love my life. I feel as though I get to be free and I can be myself without consequence. I don't worry about being moved yearly and I have, with Christ, built a life that I love and have learned to love more daily! I don't regret my time as an officer as I learned so many things that I still use, but I do know that season of my life is over . . . and that is ok.

Jacob

Jacob was an officer for 2 years before he resigned at age 29. At the time of the study, he was happily married with four children, and works as the director of operations for a well-known Christian organization. Jacob and his family attend a small denominational church and are still very much a part of The Salvation Army. Jacob sometimes contemplates,

What if we continued with officership? What if we would have handled situations in our corps differently? Would we still be officers? However, I honestly feel God led us to

where we are today. My job is a great fit for my gifts and abilities. I love where we live and the ministry, we get to be a part of daily. It's like no other.

Mark

Mark resigned at age 25 after 2 years of officership. At the time of the study, he was age 34, and a project manager, happily married with no kids. Mark and his wife attend a nondenominational church, but believe it's loosely rooted in Baptist. Mark's response to leaving officership was,

I am thrilled with where I am in life . . . I've got a great job, great wife, and the opportunity to go where I want, when I want. I still believe I was where I needed to be during my time as an officer, but I feel I am now also where I need to be.

Mark felt that as vividly as he heard his calling to officership, he heard his call to something else: "God had me as an officer for a time and a reason. God called me out for rest."

Martha

Martha was in officership for 3 years. At the time of the study, she was 35 years old and the program director for nonprofit in her city. Martha attends a nondenominational church and is single. Martha loves The Salvation Army and said this about her life:

I am thankful that I listened to God's leading to move towards a new season of life. He has been faithful, and I essentially stayed in the nonprofit ministry world. I have love for The Salvation Army and will always support them.

Mary

Mary was a single officer for 3 years, but found herself in a completely different setting. She resigned her officership and moved out of the Southern Territory. Mary has found many new ways of helping those in need. Daily, she assists the elderly and the sick in finding medical

care at low or no cost. Mary also helps families all over the United States save money on their healthcare and enjoys advocating for those in need as their insurance agent. She has found a church home at an evangelical free church. Mary said,

These past few months have been a whirlwind, but this new path of life has been very fulfilling and rewarding. I was called to serve those in need, and I am able to continue fulfilling that call in the community in which I live today.

Naomi

Naomi was an officer for 2 years. She became an officer with her husband at age 26 and resigned at age 28. At the time of the study, Naomi was a service manager in a large Christian organization. She and her husband have four children, and although she remains heavily invested in The Salvation Army, she currently attends another church. Naomi stated,

I feel good with where our lives have gone. If it weren't for our path and experience of officership, we probably would never be here. We see the hand of the Lord and His leading to our journey where we are today. I love the fact that I still get to minister through the Army even though I don't have red [or blue] on my shoulders.

Paul

Paul resigned from officership at the age of 28. At the time of the study, he and his wife were married with three children. Paul is employed as a damage prevention specialist and field coordinator, and attends a nondenominational church with his family. Paul stated,

I feel better because God has blessed us. However, I feel the Army owes us for how they treated our family and how little they helped us. My family and I had no support. Once we resigned, I felt The Salvation Army could have done more to help us become stable until we could get back on our feet.

Priscilla

At the time of the study, it had been 5 years since Priscilla and her husband resigned from officership. She was working as a part-time retail sales associate. The rest of her day is devoted to her children's activities. Priscilla and her family are no longer involved in The Salvation Army, and they attend a nondenominational church. The entire family is involved in different ministries at their new church. Priscilla stated,

I feel like I'm doing good. I still have rough days and I'm still healing. It's a lot like the grieving process. I have days of guilt for not fighting harder. I have days of feeling like I'm missing a part of my heart, and that's ministry. I really miss that most of all. Then I come to the realization that the ministry I have today may not look the same or feel the same, but it's there.

Ruth

Ruth was a Salvation Army officer for 4 years along side her husband. She enjoys being a mother and an entrepreneur. Ruth may no longer be an officer, but is still able to minister to others through two of her businesses that she has begun. Ruth's take on her current life is, "I feel confident and positive with how our lives are going. We are a much healthier family and I am a healthier me."

Results

This phenomenological study was predicated upon one central research question and three subquestions. The research questions addressed the participants' perceptions on how training prepared them to handle the challenges of officership, the many roles to be managed in officership, and how EI was exhibited throughout officership. Individual interviews, a focus group interview, and archival records were analyzed to identify significant statements. These

statements were then grouped into themes and subthemes (see Appendix I). The data analysis process resulted in five themes and 10 subthemes (see Table 3). The main themes were (a) lack of preparation for the field, (b) skills in EI, (c) prioritizing self-care, (d) making the Sabbath a lifestyle, and (e) roles in officership.

Table 3

Themes, Subthemes, and Codes

Theme	Subtheme	Code
Lack of preparation	Biblical knowledge	Not in-depth enough (12) More theological & apologetics study (5) Felt not equipped (1) Feelings of inadequacy in business (11)
	Practical experiences	No hands-on-finance (8) Re-entry into the real world (4) Navigating family dynamics (2)
Skills in EI	Social awareness	Lack of compassion and understanding (14) Feeling mistreated (8) No opportunity to expand leadership skills (7) Lack of respect for cadets/new officer (5) Empathy (3) Confidential information ends up in reviews (6)
	Self-management	Cannot go to leadership with personal issues (4) Dominant and aggressive leaders (4) Gossip in leadership (3)

(continued)

Table 3 (continued)

Theme	Subtheme	Code
	Relationship management	Ineffective communication (14) Ideas dismissed (6)
Roles in officership	Role identity	My role as an officer was limited (7) Could not identify the many different roles (5) Definite gender bias (4) Not have a good enough understanding of the roles (3) Some of the roles, I did well with, others not so much (12)
	Role conflict	Lack of support and guidance from area command made handling the different roles difficult (9) Commanding officer had a different idea from me about what my role is supposed to be (4) Role is not defined by commanding officer (5)
Self-care and the difficulty to prioritize	Actions taken	Wellness prioritize in training (11) Able to do self-care (3) Not much spare time (7) No time (7)
	Busyness takes over	Something always came up (4) Didn't slow down enough (3) No accountability outside training (2)
Sabbath as a lifestyle	Busyness and the Sabbath	Sabbath wasn't modeled or prioritized at training (9) Can't recall much about Sabbath in training (8) Training staff suggested Sabbath moments (2) Have time dedicated to the Sabbath (2)

Theme 1: Lack of Preparation

The first theme to emerge from the data analysis provided an understanding for the first subquestion, “How do former Salvation Army officers in the Southern Territory who resigned early perceive that their training prepared them to handle the challenges of officership?” Under Theme 1: Lack of Preparation, two subthemes materialized: biblical knowledge and practical experience.

Biblical knowledge. When participants delineated the impact that training had on preparing them for Salvation Army field ministry, nine out of the 10 participants shared feelings of inadequacy in their biblical foundation. Naomi reflected on training:

Classes prepared me to some degree. However, with theology, the biblical grounding was not in-depth enough. Going to the corps and getting asked questions. . . . I felt not equipped. Some of these questions were difficult and I was a new and young officer. These difficult questions were sometimes asked in a discipleship environment or in a Bible study.

Mark’s frustration with training was geared toward learning unnecessary skills such as song-leading and weeks of practice to put on shows for Christmas Cantatas, and commissioning and ordination at the detriment of strong biblical knowledge. “There was just so much that the Army can’t prepare you for, but I felt like there was a way to better equip us with just a deeper understanding of biblical knowledge.”

Participants also shared the feelings of inadequacy when comparing themselves to others that may have attended a seminary outside The Salvation Army. The book studies undertaken in the Old and New Testaments were a highlight of their training experiences, but participants felt

that there were not enough. Mary voiced her need for more thorough biblical knowledge: “More biblical book study was needed because my background before training was not in ministry.”

Within the enclosure of the walls of the training college, many felt confident in their ability to preach and teach important biblical foundations; however, the reality of officership and their abilities were for some, a stark contrast. During the focus group interview, Jacob expressed,

You know, when we got out into our corps, we had members that were intellectuals.

That shocked me, and I wasn't prepared to settle debates over deep, spiritual issues, and theology, and this kind of stuff. I was really blindsided by that.

One participant was told, “Preach at a level in which a fifth grader could understand.” The reality for many of the participants was that they had members whose biblical knowledge and understanding varied and they needed the ability to reach all levels with a strong biblical foundation.

Practical experience. The second subtheme to emerge from the major theme of lack of preparation was practical experience. All participants felt overwhelmed by what they were unprepared to engage in upon leaving the training college. Mary said,

Salvation Army administration class has some practicality to it and was helpful to some extent, but not as much as it could have been. There are a lot of flippant answers such as, “Oh, you'll see when you get out on the field!”

Priscilla also addressed the need for more practical training for the various administrative demands that one may encounter as an officer:

More administration training was needed . . . two of our three appointments, we had to be everything . . . social worker, bookkeeper, thrift store manager. Eventually, we were able

to get people in those positions when the corps was financially stable enough to support those positions.

Cadets in training are exposed to 6 weeks during the summer and fall when they are sent to corps for practical, hands-on training. However, depending on the skill level of the officers they are training under, cadets may or may not get what is needed to bolster their confidence in being able to handle administrative duties. Paul shared, “Officers will be great at one but not the other. They may be a great preacher but lack administrative skills; have great administrative skills but lack preaching skills.”

All the participants acknowledged that it is impossible for the training college to prepare them for every aspect of officership. They know that different corps require different skill sets; however, they strongly felt that there was a disconnect between training and the reality of officership. Naomi summarized the reality of unpreparedness:

So, I felt like some of those practical things that you were going to face on your first day when you walked in the office, we weren't prepared for. The mounds of paperwork, and the budget. You know, I remember our first time sitting down, having to send a budget to our area command. We were like, “What in the world?” We had no idea what we were doing.

Participants felt that training would be better if the experts in the field that were guest instructors provided a more hands-on training, so that they would have been better prepared in handling some of their responsibilities. Mary shared,

When inviting guest instructors, for example, from the Youth Department, it would be helpful to have simulation lessons. Even when I was assigned to a field appointment, I

didn't know what I was doing until about my 3rd year of officership. There was too much explaining and not enough practical, hands-on experience.

Jacob shared that the college focused on marriage enrichment, but not on marriage counseling: "I remember when we got into our appointment, having people come to me for marriage counseling and I had not been prepared for that at all."

Martha, as a single cadet and then a single officer, was concerned mainly on how to prepare cadets to reenter society without the very deep level of community:

When I entered training, I felt like there was no escape from the community. I was not allowed to bring a car; I had to rent a van with other people; there was no escape from drama that developed when living in close community; it was hard to find personal space.

Martha felt that once training was completed, new officers got sent out, but were not emotionally or socially prepared for the lack of community one would experience in the field.

Of the interview participants, five were single during training and their officership. They realized that they were treated differently as single cadets and later as single officers. Martha stated, "Training needs to have a session that talks about what a single assisting officer may have to do." Esther's thought on being a single cadet was,

I don't feel like the training college prepared me for the field as a single, female officer.

When you come out of training as new lieutenants, you are excited; however, that excitement can be diminished depending on who you are assisting."

Mark expressed his viewpoint on being a single cadet: "Some officers showed a lack of respect for cadets as adults. Sometimes, it felt like the goal of officers were to hook singles up." The single cadets that went on to become officers all felt that the reality of being a single officer was

not even touched upon in training. Mary shared, “Nothing that I received in training could have helped me concerning my roles and what I faced as a new, single, female officer.” Mark stated,

I felt like at the training college, being a single person, that one, we were treated differently. I couldn't really put a finger on it as to why, other than us being single. But also, I felt like they spent a lot of time telling us how we should feel about being single. I felt like they spent a lot of time telling me that I should be trying to find a wife.

Esther's experienced in training was very similar to Mark's:

Well, they did try to hook me up with people from random territories and say, “Oh . . .” Okay, I'm going to be open. It was because they were Black people that they were hooking me up, trying to put me together with these random men in other territories because they looked like me on the outside. They, you know, wanted me to be married, I guess? I guess they wanted me to be married that bad that they sought men for me. And, that was kind of weird.

Two of the participants that were single in training realized their singleness was something they were comfortable with until training officers made them care about being single. Another participant that was single recalled going on a single's enrichment retreat that was led by a married couple. Elizabeth's take-away from the single retreat was, “How could you be better if you weren't single? Because you're not single anymore.”

Participants did appreciate many aspects of training. Of the 10 participants interviewed, nine spoke highly of the health and wellness training provided at the training college. Esther reminisced fondly about her health and wellness training:

Concerning health and wellness, the physical trainer at the EBC taught me how to find joy during working out. He was passionate about the cadets working out. Even though I

am no longer an officer, I still think about the physical trainer and what his thoughts were on being fit.

Some of the participants found SFOT's Wednesday practicum and brigade experiences beneficial, but this depended on whether they were involved in programming or had the opportunity to have hands-on practical experiences in social services, administration, and leadership. Esther shared,

Practicum allowed me to showcase some of my leadership skills that I did not have the opportunity to show previously. Many participants also agreed that their communication class was not only beneficial for them as officers, but they are still able to implement the skills learned in communications, in their new career. Communications was the name of the class that we learned to write sermons in. However, I felt that the opportunities I had to stand in front of people, and to do public speaking was really instrumental in my officership. I've been able to not only learn how to stand in front of a group of people and speak, but how to speak properly in front of a different audience. I still utilize the communication I learned in training within my new career.

Elizabeth summarized her journey from college to officership, "I went from being a student in college, to a cadet in training, to an assistant officer, to all of a sudden, 'Here, do this. You're in charge.' And me going, 'Okay, well, how do I do that?'" All participants agreed that there is added stress when one is unable to adequately fulfill a duty. In a recent study by Lanier Consulting (2016), 71% of resigned officers and 50% of active officers found training to be "only a little bit helpful" in preparation for the administrative and managerial functions of officership. Of the resigned officers and active officers in that study, 90% reported that

administrative and managerial functions were their primary stressors in their work (Lanier, 2016).

Theme 2: Skills in EI

The second major theme that emerged from the data analysis was skills in EI. This theme provided an understanding of the subquestion that asked, “How do former Salvation Army officers in the Southern Territory who resigned early perceive they exhibited EI in their officership? EI is the capacity for recognizing our own feelings and those of others, as well as the ability to effectively manage our feelings as we interact with others (Doe et al., 2015). The subthemes of social awareness, self-management, and relationship management became apparent in how leadership interacted with cadets in training and new officers in the field. Participants shared their perspectives, not only on how they perceived they exhibited EI skills in their officership, but also their perceptions of their leaders’ EI skills.

Social awareness. According to Bradberry and Greaves (2009), self-awareness involves looking inward to learn about and understand oneself, and social awareness is looking outward to learn about and appreciate others. Social awareness is focused on recognizing and understanding others’ feelings (Bradberry & Greaves, 2009). According to Mark, during training, there were times when there was an apparent lack of compassion and understanding, leaving cadets to feel mistreated by some of the staff officers. Another participant described his relationship with his area commander as abusive. The leaders were described as lacking empathy. According to Hayles and Mellado (2012), empathy is the ability to be aware of, to understand, and to appreciate the feelings of others. Empathy is a competency that falls under the domain of EI’s social awareness (West, 2016).

Priscilla reached out for help and reassurance, but what she received in return was to be placed on probation. Priscilla tearfully recalled her experience with her divisional commander: I had never had anyone to speak to me or my husband like he did. We were told that we needed to resign, or we would be placed on probation for an extended period. We were not given any feedback; shown any documentation. Our review and audits, which was held a few months prior went very well. There had been no indication that anything was wrong. I felt totally alone and isolated. Moreover, my husband and I felt like we couldn't talk to anyone at territorial headquarters because our divisional commander told us that he had the support of territorial headquarters. No one could tell us why we were being placed on probation. We eventually ended up resigning, but it is hard to let go when you have no clarity on what happened. I had a lot of bitterness at first, but now all that is left is sorrow.

Jacob stated,

There was no support reaching in to me. No one checked in. If I fell behind or was struggling, it was hard to reach out because then you are admitting failure or that you are struggling. It would have been helpful if someone came to see me or call me. The accountability would have been beneficial.

Participants shared that they all felt at some point that their leaders did not really care about them. Mary shared a particularly difficult time that she experienced as an officer:

I was not consulted about decisions that were made, and it was very hurtful. I was not encouraged or affirmed, and made to feel like I was the problem. I was made to feel like I was not capable, but was assigned more and more to do without any guidance, help, or

advice. At times, I felt lost because I didn't know what I was doing. I received more help and encouragement from my employees than the officer I was assisting.

Basic kindness means one is high in the area of empathy. It means that one is aware of, and can appreciate and understand the feelings of others (Hayles, 2012). Mary was traumatized by the basic lack of kindness shown to her and will never return to The Salvation Army because to walk through the doors of a Salvation Army means to encounter people that wounded her deeply.

Self-management. Self-management is also known as self-regulation. Goleman (2011) described self-regulation as an ongoing inner conversation that is a component of emotional intelligence that frees us from being prisoners of our feelings. People that engage in this inner conversation feel bad moods and emotional impulses just as everyone else does, but they find ways to control them and even to channel them in useful ways. Self-regulation is necessary to creating an environment of trust and fairness (Goleman, 2011).

Participants felt that officers were also involved in gossip and could not be trusted. Humility was lacking in their leadership and not valued. During her time in training, Esther had a problem with trusting some of the training officers:

Whenever there was an issue or problem, I did not feel comfortable going to a staff member. I felt that I could not trust staff officers on the training campus. I chose officers that were not a part of the training college to speak to when I needed encouragement or someone to listen.

According to the participants, trust issues and gossip ran rampant at the training college, not just among the cadets, but among the staff officers, making it difficult for cadets to openly share their problems. In an individual interview, Esther shared:

Spiritual formation was not a very positive experience. It was supposed to be a safe place and a place where one can grow spiritually, however, what was shared in spiritual formation somehow ended up spreading throughout the campus. You were led to believe that staff cared, but what was shared in confidence, would be referenced at your review. My experience with Spiritual Formation was that it could be malicious and ugly and the staff officer could not be trusted.

Relationship management. Bradberry and Greaves (2009) identified relationship management as the ability to use awareness of one's emotions and those of others to manage interactions successfully. Paul shared:

My wife and I just experienced a miscarriage and our area commanders at the time put me in the "Forgotten Baby and Child" section to sort everything out. At the same time, and I was told to gather infant items for an officer couple that were expecting in preparation for the birth of their baby.

Relationship management involves clear communication and effective handling of conflict. Mark shared his frustration: "Talking face-to-face was not preferred over sending nasty email." Ruth said, "We needed clear expectations from our area command but wasn't given any. However, leaders would call when we made mistakes and reprimand us, but there were no positive interactions." Mark referenced learning about relationships by observing officers in leadership. "Some officers modeled what positive relationship in community looked like. Other officers modeled what negative relationships in community looked like."

According to Goleman (2011), competencies involving relationships include developing others, inspirational leadership, change catalyst, influence, conflict management, and teamwork and collaboration. However, several participants reported that they were not given feedback, nor

were they given opportunities to expand their ministry skills. Mary, a single female participant described her first year of officership as, “I was basically a driver that was trained to preach.” Mark indicated, “Divisional headquarters would call or write to let me know that I was failing at a task.”

Jacob’s take on annual reviews was as follows:

There is the annual performance review, but by then you felt like you are on the hot seat.

There were no intentional meetings throughout the first year. I needed meetings throughout my first year of officership. I realized now that pride can get in the way when you don’t want to admit you are struggling.

Concerning their cadetship or first years of officership, several of the participants did not feel that leadership took an opportunity to develop or inspire them, while others felt that they were not part of a team. According to Mary, “My ideas were referred to as silly, my greetings were ignored, I wasn’t given feedback, and was simply told, ‘Thank you for your energy.’ The officers wanted to do everything themselves.”

Not all experiences were negative for cadetship or officership in regard to relationship management. Elizabeth shared,

I had great commanding officers where I assisted in my first appointment. They were supportive. They would allow me to present in meetings; gave me opportunities to preach; allowed me to sit in on meetings so I could learn; gave me free reign and allowed me to grow the youth programs. If I had an idea, or a program I wanted to start, they would encourage it. [They] allowed me to try and do new things.

Jacob also had officers at the training college that were concerned about his ability to be successful. He shared, “Being a person with a learning disability, I needed extra help, and

officers would come to my house and help me. I also needed help with scheduling, and they were able to help me on that also.” In her blog on relationship management, Brubaker (2018) wrote, “Relationship management is more involved than simply having relationships, it requires taking intentional steps to ensure they’re healthy and beneficial to both parties” (para. 2).

Theme 3: Roles in Officership

Theme 3: Roles in Officership involved role identity. It is common for Salvation Army officers to have several roles they must be able to perform in their officership. Officers can become frustrated when they are unable to fulfill certain role expectations placed upon them by their congregation, leadership, or themselves. The subthemes that were identified included role identity and role conflict. Burke and Tully (1977) defined role identity as a sense of meaning attributed to oneself in relation to a specific social role. Role conflict is a situation in which persons begin to experience confusion concerning how to perform their roles and find it difficult to decide which task to prioritize (Tidd & Friedman, 2002).

Role identity. Naomi found herself unsure of her role as a Salvation Army officer overseeing a Boys and Girls Club. This leadership role was not one that was covered in her training experience. As Naomi explained, “We sometimes struggled with what role we would perform. We were not trained to deal with Boys and Girls Clubs or how it played into our role of officership.” Jacob was concerned that he was not adept at a role that he was expected to be able to handle:

I did not have a good enough understanding of the roles in my appointment. I did not have a frame of reference because I did not grow up in the Salvation Army. I could not identify the many different roles, so I didn’t handle them well. I was not great at pastoring. I was constantly worried about the songs for praise and worship and preparing

sermons. I was worried about what Sunday morning worship would look like because I was not as confident.

According to Haines and Saba (2012), when a role identity is in jeopardy, the individual may experience the loss of a sense of self. Mary felt that nothing she received in training could have helped her concerning her roles and what she faced as a new, single, female officer. Priscilla pointed out, “You think you know all the roles and requirements, but that would change depending on your appointment and where you are. The things you thought you knew, you did not really know.”

A couple of the participants that were married during their officership referenced what they felt was the generational gender bias that could be found in The Salvation Army Southern Territory. They felt that women and men were categorized into certain roles. Ruth felt like her specific role expectations were women’s ministry, program planning, and youth programs. Although she was capable of business administration and completing financial paperwork, Ruth was not invited to finance meetings: “As the wife, I was never invited to meetings, but I was the one completing and submitting the reports.”

Not all experiences in role identity for the participants were negative. Elizabeth’s experiences in her first appointment were positive and she felt her role was easily identified:

My first appointments, the commanding officers worked together to present a unified front while learning about the people and the community. They were supportive, so I knew what my role was. It was clarified who did what and what each person’s schedule looked like.

Esther shared that in one of her early appointments, her role as an assistant officer was clearly explained. The officers helped her to understand what was required of officership and even

when the conversations were corrective, there were no problems. However, she had another experience that was unpleasant. Esther shared the following:

However, in one appointment, my role was difficult to identify. I was not given a place to live when I first arrived. I was placed in a motel that was bedbug infested; I had nowhere to prepare meals, so I ate out frequently and was reprimanded for spending money on eating. When I was finally provided a place to live, it was very much in need of repair. I was a young, Black, female officer living on my own. I felt that I was treated badly. My role was not clearly defined. I had no office, so personal items were frequently stolen. A soldier felt that it was necessary to inform me that he flies his Confederate flag high. The corps people, who were mostly White, were unkind. I was reminded every day I was Black and told by the commanding officers that I was to assist that they didn't know why I was here.

Role conflict. Events as described by Esther in the previous section are difficult to understand. Certain events may challenge role identities, and this may result in emotional exhaustion, a chronic state of physical and emotional depletion (Haines & Saba, 2012). As shown by Esther's experience, when leaders do not support their role performance professionals, those professionals are likely to experience anxiety distress or other forms of psychological strain (Haines & Saba, 2012). According to Ruth,

I felt like I could handle my role, but would run into a wall when I wanted to complete a task and then told "No" without any explanation or feedback. During our first appointment, we received no communication on what the area commander wanted, so identifying our roles within the corps and community was difficult.

Mary reported, “I had a problem with the magnitude of what was expected of me to do.” Yet another participant, Ruth stated, “As far as fulfilling our roles, our hands were tied.” Several of the participants agreed that role conflict arose when there were no clear expectations or guidelines given. Elizabeth said, “Sometimes I would be able to identify my role and what I was supposed to be doing. However, sometimes the commanding officer had a different idea from me about what my role is supposed to be.”

Conflict can lead to frustration. Haines and Saba (2012) stated that when professionals are denied the opportunity to fully exercise their role identity, conflict emerges which, in turn, leads to stressors. Role conflict affects one’s intention to stay within an organization due to stress caused by the inability to perform the assigned role (Chen et al., 2017).

Theme 4: Self-Care and the Difficulty to Prioritize

The fourth major theme to result from the data analysis is self-care. Out of the 10 participants, only two seemed to be intentional concerning self-care. Self-care is recognized as actions and attention requiring management in the ability to be self-aware, to self-regulate, and to balance the needs of others with the needs of self, in addition to ordinary health care and personal and professional development concerns (Baker, 2003). The two subthemes that developed from Theme 4 were actions taken and busyness.

Actions taken. Participants shared different ways they implemented self-care into their busy lives. Naomi enjoyed going somewhere by herself, no children or husband. She also admitted that she often disconnected her phone and computer when on vacation. Mark admitted that he would play basketball every day. He also said, “I also went to another church outside of the Salvation Army, once a week.” Mary enjoyed hiking and young adult ministry as a participant and not as a leader. Ruth shared about her self-care practice:

I connected with other women's programs in other churches just to be known by my first name. This allowed me the freedom to share my struggles with other women in Bible study groups. It also provided much-needed fellowship. I would also do my own thing when I had errands to run. Finally, I sought counseling.

Floding (2011) defined self-care as "a commitment to your optimal health and well-being for your own sake, for those who love and care about you, and in the service of God's kingdom" (p. 102). Participants admitted that they found it difficult to practice self-care. Admittedly, they were able to keep up with exercising and eating healthy at the training college. Exercising was part of the training college, but for many that discipline did not survive the busyness of officership.

Busyness. At least eight of the participants admitted that they were too busy to practice self-care. Esther admitted,

I did not practice self-care because at that time, I did not know what it was. Being Black, single, and a woman, I felt I had to rise. I had too much to do and wanted to make sure I did my very best.

Holz (2016) stated that the legitimate needs of leaders are usurped by leaders' desire to please administration, to appear competent, to avoid the humiliation of a lesser appointment, and to keep up with the workload.

Jacob admitted that he did not really do much to take care of himself and he did not slow down enough. Mary, who enjoyed hiking, admitted to going hiking four times in her 3 years as an officer. Mary felt that she did not have enough spare time to engage in self-care. She also recalled, "I remember an officer coming in and teaching cadets about self-care; however, that officer had a problem with self-care themselves and ended up resigning."

Good self-care is aimed not only toward the health and wholeness of individual ministers, but also toward the health and wholeness of those to whom they relate and the communities they serve (Fuller, 2018). Unfortunately, that is not a concept encouraged by many in The Salvation Army. Priscilla admitted,

There wasn't enough time for self-care and that was probably a big part of my issue.

Apart from daily devotions and scripture, there was really nothing. I had no time for self-care with four little ones. I took care of everything else.

Martha found it hard to practice self-care because she always felt like there was something she had to do. Martha also admitted that she was able to practice self-care more as an assisting officer than a single officer on her own. Rondina (2018) stated,

To practice self-care is to intentionally engage in activities that help you to be well in any number of areas in your life. If we are practicing self-care, we can feel balanced, energized, centered, grounded, and ready to be of service in our work and in our lives (p.15).

Helping professionals need permission to have self-compassion and self-love in order to be of service in the increasing ways they are being asked to be (Rondina, 2018).

Theme 5: Sabbath as a Lifestyle

The fifth theme that was developed from data analysis was the Sabbath as a lifestyle. In both focus group and individual interviews, participants did not recall the practice of a Sabbath being emphasized during training or as field officers. They felt that what was emphasized was to be always available. The subthemes that emerged were busyness and the Sabbath. Out of the 10 participants, the only one to practice the Sabbath consistently was Mark.

Sabbath keeping. The biblical practice of Sabbath-keeping, with its corollary of Sabbath rest, could help clergy, and others, recover a healthier way of life (Carter, 2012). Mark stated, “Concerning my Sabbath, I took it every Friday. I would not go into the office, but I would stay home and relax.” Mary said,

The Sabbath was nonexistent for me as an officer. This happened especially in my first year. Something always came up. During my second year of officership, I would try to take at least 30 minutes before I went to the corps. There was always so much to do, I was always so exhausted.

Several participants mentioned that an instructor at the training college mentioned to them capturing, “Sabbath moments,” but officership required more than a moment for Sabbath and self-care.

Esther stated, “Training did not do enough to emphasize the importance of the Sabbath. There was no intentionality or modeling of practicing the Sabbath.” Most participants felt that Sabbath was not important in training because sometimes when time off was scheduled, something would be placed on the schedule. There was no flexibility in taking another day off if your afternoon off was compromised. Mary’s thoughts on the Sabbath was

The Sabbath was not emphasized or modeled at training. It seemed like there were always special events occurring; you are on call for things; you did not have the luxury to reschedule your Sabbath. If you were a cadet with musical talents, you definitely didn’t have free time the other cadets had.

Naomi shared,

I was 70 to 75% faithful with the Sabbath. On Mondays, I would send the kids off to school and take that day. However, it was a 50-50 kind of deal. I would spend some

time resting and observing the Sabbath, but other times I would use that day off it to get caught up on laundry and other things I did not get a chance to do.

In research by Kanipe (2016), data suggest that regular Sabbath practice does have a positive effect upon reducing the symptoms of complex trauma and, in essence, could help reduce attrition rates as clergy learn to take better care of themselves.

Research Question Responses

This study was guided by a central research question and three subquestions addressing the participants' lived experiences with training preparedness, roles, and emotional intelligence. SQ1 addressed whether participants felt adequately prepared during their 2 years of training for Salvation Army field ministry. SQ2 was used to explore the role of identity theory (McCall & Simmons, 1978), which is defined as the role (or character) people play when holding specific social positions in groups (Androit & Owens, 2012; Hogg et al., 1995; Robinson, 2013). SQ3 addressed EI, the ability to monitor one's own feelings and emotions and that of others and use the information to guide one's thinking and actions (Salovey & Mayer, 1990). The following section includes participant responses that support the answers to this study's research questions.

Central Research Question

The central research question was asked to understand how former Salvation Army officers in the Southern Territory perceive their officership experiences impacted their decision to resign early. The study included 10 participants, from whose interview responses five themes emerged: (a) lack of preparation for the field, (b) skills in EI, (c) prioritizing self-care, (d) making the Sabbath a lifestyle, and (e) roles in officership. These five themes came from the participants' descriptions of their perceptions of their lived experiences leading to early resignation. There were 10 subthemes that also emerged from the individual and focus group

interviews that further explained the participants' experiences with training, EI, and role identity. The participants were able to express their positive experiences in training and on the field along with the difficulties they experienced, why the difficulties occurred, and how the difficulties impacted their decisions to resign early from their officership. Officers are ordained ministers and are classified as a helping profession. Ministry has much in common with other helping professions that involves high effort and many times, low rewards, with a less-than-stellar retention rate (Adams et al., 2016). Ruth stated that The Salvation Army should be more intentional about the well-being of their officers. "Across the board in the various divisions of the Southern Territory, policies and regulations need to be consistent. The mental health of officers is being damaged, and the focus of leaders are number driven to have more soldiers." Participants expressed that they were not fully prepared for all that field officers were expected to execute. Having to perform in an area in which one feels inadequate multiplies the stress level. Mark shared, "In my tenure as an officer, I spent too much time trying to figure out myself and I was under a great deal of stress." Participants also felt that in some cases, there was a reluctance to develop and support new officers in the field by leadership. Ruth stated, "The lack of support and guidance from area command made handling the different roles difficult."

SQ 1

Research SQ1 was asked to understand former how Salvation Army officers in the Southern Territory who resigned early perceive that the SFOT prepared them to handle the challenges of officership. Participants sharing their experiences led to Theme 1: Lack of Preparation, and the subthemes of biblical knowledge and practical experience. Several participants were frustrated with their inability to have in-depth theological and biblical conversations with members that were obviously scholars of the Bible. Naomi shared, "Some of

these questions my soldiers would ask were difficult and I was a new and young officer. These difficult questions were sometimes asked in a discipleship environment or in a Bible study.” Jacob stated, “When doing theological teaching, people looked to me to settle theological disputes and I was not prepared to deal with that.” Secondly, basic skills in administration, fundraising, community relations, and so forth are essential to officership (The Salvation Army Southern Territory, 2006). Esther’s frustration with lack of practical experiences in training was expressed in this statement, “Do you have the money, the resources, the people to help you? Unlike training, the reality is you may not have money, resources, or people to help you when you get out into the field.” Elizabeth shared, “When you get to the field there’s a lot more to it than what was covered in training.” Several of the participants felt that they experienced feelings of inadequacy or the inability to fulfill roles during officership because they were simply not trained to do so. Participants also acknowledged that it is impossible for the training college to cover everything that may occur in the field because every appointment is different.

SQ2

Research SQ2 was asked to understand how former Salvation Army officers identify with the role expectation of officership. Role identity is defined as the role people play when holding specific social positions in groups (McCall & Simmons, 1978). Martha pointed out how difficult it was to assist another officer or officer couple and establish her role: “Sometimes officers have ownership of what they are already doing and they are not ready to take on an assistant officer that is new to ministry and ready to take on the world.” Martha also indicated that some of the skills that every officer needed to know were not necessarily covered in training:

We were not just an officer. Training failed to mention the administrative side of officership. They did not share how to lead a women’s auxiliary or an advisory board.

The attractive side of ministry is presented and then you get out into the field realizing you have other roles to execute, but you do not have the skills needed. I then realize, I do not have a full understanding of the many roles of a Salvation Army officer.

Naomi shared the following:

The main reason I resigned from officership was the amount of time away from my children. I spent much time on Salvation Army activities: officer councils, women's retreat, Trevecca Nazarene University, men's retreat, disaster conferences, and a host of other activities. We were always leaving for an event. And as we left, the last thing we would see was our children crying. One day, my child drew a picture of my husband and I driving away and her and her siblings crying.

Not having the ability to identify one's role or having others have differing expectations of your roles can lead to role conflict.

Elizabeth shared her frustration with roles in The Salvation Army: "Sometimes the commanding officer had a different idea from me about what my role is supposed to be." Participants all agreed that the extent of issues concerning role identity and role conflict was dependent upon who their commanding officer and/or divisional leaders were. Commanding officers and divisional leaders that were invested in their growth as officers made it much easier to ascertain what their roles were. Participants also shared that clear communication and expectations minimized any frustrations that they may have encountered while executing their various roles.

SQ3

Research SQ3 was asked to understand how former Salvation Army officers in the Southern Territory who resigned early perceive they exhibited EI in their officership. As the

participants shared their lived experiences in the field, it became obvious that EI is not something that officers can lead without. Secondly, EI is necessary for clergy. Goleman (2011) described EI as the sine qua non of leadership. Without EI, a person can have the best training in the world, an incisive, analytical mind, and an endless supply of smart ideas, but will not make a great leader (Goleman, 2011). As participants' narratives unfolded, a need for EI training for experienced officers, new officers, and cadets became apparent. Every participant shared an experience that showed lack of EI skills pertaining to social awareness, self-management, or relationship management. Esther shared, "The Salvation Army are putting people in leadership positions to lead and to train. Yet, those people that are in those positions, they don't even have the tools or the means to lead and to train." Oswald and Jacobson (2015) noted that the emotional competencies of pastors and church leaders are probably the most important factors in pastoral effectiveness. Oswald and Jacobson also pointed out that business schools are now testing potential students in emotional quotient skills before admission, which raises the question of how much more important such testing would be for potential seminary or cadets. According to Mark,

I think about my appointments that I've had, and the interactions that I've had with leadership in those appointments. And, I think about the same type of actions that could occur now in my current professional setting: it would not happen. The things that I've been told or communicated to by other officers. I mean, I would have had the opportunity to go to HR and you know, something would have been corrected.

There was an overarching theme in training of doing what you are told, taking orders, not being allowed to make decisions as a cadet, and not being able to handle things on their own as cadets. Elizabeth stated, "If you weren't already good at handling crises or had levels of

emotionally competency, training did not do much to help with growth in those areas.” On a whole, most participants seem to agree that there needs to be a change in the way officers, new and experienced, need to find better ways to communicate, encourage, and develop others.

Summary

The purpose of this transcendental phenomenological study was to understand resignations among Salvation Army officers in the U.S. Southern Territory within 10 years of their commissioning and ordination to ministry. Chapter Four included a description of former officers’ lived experiences that impacted their decision to resign from officership. The 10 participants took part in individual interviews and at least five participated in the focus group interview. The five themes that emerged from the data analysis were: (a) lack of preparation, (b) skills in EI, (c) self-care and the difficulty to prioritize, (d) Sabbath as a lifestyle, and (e) roles in officership.

Theme 1: Lack of Preparation, was focused on the participants’ training experiences. The subthemes of biblical knowledge and practical experiences emerged from the participants’ descriptions. Many of the participants felt that they were not adequately prepared to handle the many responsibilities of officership.

Theme 2: Skills in EI, described the participants’ experiences in how leadership treated them or how leadership communicated with them as cadets and then as new officers. The EI skills that emerged as subthemes were social awareness, self-management, and relationship management. The participants were very vulnerable as they shared their experiences and tears were sometimes shed.

Theme 3: Self-care addressed the feelings of many participants that they did not do well in this area. The subthemes were actions taken toward self-care and busyness taking over.

Participants felt that the responsibilities thrust upon them as officers did not leave much time to invest in self-care. They felt that there was too much to do with very little support. Resources and time.

Theme 4: Sabbath as a Lifestyle was something that almost all participants strove for, but only one participant was able observe the Sabbath. Like self-care, busyness was a subtheme that was developed. The participants felt that Sabbath was something that they should do but could not find the time to practice. They had too much to do. Participants felt that their busyness due to their responsibilities and roles meant that they were unable to engage in Sabbath keeping. Participants also felt that training failed to stress the importance of the Sabbath and it was not modeled to them as cadets by staff officers at the EBC.

Theme 5: Roles in Officership was supported by the subthemes of role identity and role conflict. Participants shared that the inability to identify their roles depended on who their commanding officers or divisional commanders were. Participants shared that lack of clear communications and expectations often led to the role conflicts they experienced.

CHAPTER FIVE: CONCLUSION

Overview

The purpose of this transcendental phenomenological study was to understand resignations among Salvation Army officers in the U.S. Southern Territory within 10 years of their commissioning and ordination to ministry. Participants included 10 former Salvation Army officers, all of whom were formally appointed as officers in the Southern Territory before their resignations. In this study, I chose to focus on officers who resigned with 10 years or less experience, and used purposeful sampling to identify participants that have experienced the phenomenon. The duration of the participants' officership range from several months to 10 years. Individual interviews, a focus group interview, and archival records were analyzed to identify significant statements. These statements were then grouped into themes and subthemes. Through the data analysis process, five themes and 10 subthemes emerged related to participants' decisions to resign early from officership.

Summary of Findings

Data for this study were gathered using individual interviews, a focus group interview, and archival records. Participants included 10 former Salvation Army officers from the Southern Territory whose officership experiences ranged from 2 to 8 years. The central research question guiding this study addressed how former Salvation Army officers in the Southern Territory perceived their officership experiences impacted their decision to resign early. The main themes identified were (a) lack of preparation for the field, (b) skills in EI, (c) prioritizing self-care, (d) making the Sabbath a lifestyle, and (e) roles in officership. Throughout data collection, participants described how they experienced the job stressors associated with their appointments and leadership. Mary stated, "I did not feel like I was heard by my area commanders or

divisional leadership when I asked for help and shared that I was being treated unkindly by my superior officer.”

The former officers identified workload, role expectations, lack of support, and communication as significant sources of jobs stress. Elizabeth mentioned she resigned officership because she did not agree with the idea of ministry versus paperwork. She stated, “The extra paperwork was not related to kingdom building. . . . 80% of my officership was to paperwork and raising funds and the remaining 20 % of my time went to ministry.” Participants also described feeling overwhelmed and often defeated by job stressors. As Mark shared,

Officers at divisional headquarters seemed to take pleasure in reminding me how much I sucked. Here I am, a new officer going on my 3rd month of officership, and I am being told everything I was doing wrong. Instead of giving me viable solutions or showing me what to do, I was constantly being reminded of my numbers.

Trying to manage job stressors proved difficult for some participants, while others found healthy ways to reduce stress.

The results of this study revealed that lack of preparation and lack of EI in leadership were major contributors to early resignations. Participants shared a range of responses that showed frustration, anger, and hurt resulting from not feeling prepared for the many responsibilities they were expected to effectuate and leadership’s inability to support, develop, and listen to their concerns as new officers.

The first subquestion of this study addressed how participants perceive that training impacts the ability of officers to handle the challenges of ministry in the field. Participants described feelings of inadequacy due to a lack of preparedness. Martha shared,

For 2 years, you live in deep community . . . staff officers and cadets, live together, eat together, worship together. However, you are placed in the field and you cannot very well open up to your congregation and your commanding officer is not there all the time.

There is obvious dissonance in training and transitioning to the field. Mary shared her thoughts on scheduling:

The schedule in training was very colorful and I knew what to do and when to do it. It would be helpful if training gave us experiences with a more realistic scheduling and how to assess various situations to prioritize.

Participants also expressed frustration from a lack of biblical depth in training leading to the inability to have sound theological conversations with members of their congregation who appeared to be advanced in their studies of God's word. Mark felt that the training college sacrificed deeper theological teachings for song-leading and cantatas which were a waste of time. While Mark found The Salvation Army history important, he felt like there was no need to reenact it. Participants were also frustrated with the administrative responsibilities in which they were expected to engage successfully in the field, but they either received no training, or it was mentioned, but not practiced at the training college with much intentionality towards mastery.

The second subquestion of this study addressed how former Salvation Army officers identified with the role expectation of officership. Participants shared their frustration of entering the field and realizing there are many roles to execute, but they lacked the necessary skills needed. Ruth described her experience:

As the wife, I was never invited to meetings, but I was the one completing and submitting the reports. There was some definite gender bias occurring and this also caused unnecessary tension and competition within our marriage. I was more skilled in

administrative and my husband's skillset was in programming, but the expectation was for my husband to do more of what was not in his skillset.

Participants felt stressed and overwhelmed when they were unable to complete a role expectation or when they were not trusted or supported when they tried to fulfill their roles. Ruth's frustration was quite evident when she shared the following:

Proposals that we were submitting would be turned down repeatedly. However, no one saw fit to come alongside us as new officers and explain what exactly was needed so that a proposal would be accepted. As far as fulfilling our roles, our hands were tied.

The third subquestion of this study addressed how former Salvation Army exhibited EI in their officership. Although EI was not a term taught in training, as participants shared their experiences, I was able to identify EI skills and lack of EI skills, mainly in the leadership of participants' former training officers and commanding officers. As Paul shared,

I took the Birkman [a measurement of various aspect of a person's personality] when I first arrived at training, but seemingly no one bothered to read the results of the Birkman, looking at my strengths and weaknesses during training and upon entering the field. It would have been a useful tool to help me develop in the areas that I needed to grow in.

The participants shared experiences that were very difficult to talk about. At least four of the participants feel as if they still have no closure, no answers. Priscilla said, "We were told we would receive a letter from Territorial Headquarters, but a letter never came. I still don't know why we were forced to resign."

At the end of his officership, Paul was in deep despair. Following is an excerpt from a writing that he did to help express his emotions:

I can't do this. I am suffering physically; I am going insane mentally; my faith is waning; the flame I once had is now only flickering. And God, who once spoke to me, is silent. I have moments of clarity and then the next rage and vengeance and hate. I am losing my mind and myself in the process. I perform for people to keep up appearances and then lash out at home at my family. It is sickening. This place is madness and I have lost all hope for it. It is in such disrepair that there is no reason to rebuild it. I am clawing my way along trying to do the mission, but I am slowly finding that this is no longer the Army it once was. There is no ministry here; there is no joy in The Salvation Army, where all the officers suffer from disease, addiction, low self-esteem, and the daily struggle with the brass.

At least six out of the 10 participants were in their early 20s and were not emotionally prepared to handle death of corps members, members considering suicide, members with terminal illnesses. However, they persevered nevertheless. What was difficult for eight out of the 10 participants was to contend with the lack of support and empathy from officers in leadership.

Discussion

The purpose of this transcendental phenomenological study was to understand resignations among Salvation Army officers in the U.S. Southern Territory within 10 years of their commissioning and ordination to ministry. The study findings revealed that participants felt that training did not prepare them for the administrative roles of officership, nor was there enough depth to their theological training. At this time, there is not an instrument in place to determine what corps a new officer will be assigned to upon their ordination and commissioning. Every cadet is given the same training; however, corps may have different administrative roles that officers need to have the skills to successfully execute. The participants found themselves

with several roles to execute, which caused stress because they were not always certain on how to fulfill their many role expectations. The participants also felt that the officers they were assisting or reported to, in many instances, were not supportive. At least eight of the participants felt that commanding officers could not be trusted, were not interested in supporting them, were not interested in developing them as leaders. The results of this study are supported by role identity theory (Salovey & Mayer, 1990) and EI theory (Goleman, 2011) and further supported by current literature on early resignation of clergy.

The experiences shared by the participants was supported by the literature presented in Chapter Two. Feelings of being overwhelmed because the training or skills may not be adequate, along with self-expectations concerning role identity may leave clergy feeling discontented. Along with self-expectations of roles, the expectation that the congregation and the leaders may can cause external pressure. Newly ordained officers may experience role overload and emotional labor (Adams et al., 2016) and may not have the training or skills to support the pressing emotional needs of the people in their charge (Dunlop, 1988). Officers must continually settle for situations or relationships that they had not quite imagined for themselves in a particular role (McCall & Simmons, 1978).

Finally, the literature review highlighted the importance of EI as a skill. According to Mathew and Gupta (2015), leaders who are self-aware, manage themselves, and associate with others can nurture a work climate where people feel great and do more and better work. Most of the participants indicated that their feelings were not considered when decisions were made, and leaders did not seem to have the ability to move people in a desired direction. Both skills are necessary to EI. This section includes an explanation of how the results of this study supported previous research concerning early clergy resignation.

Empirical Literature

The results of this study support previous research that suggests correlations between lack of training and early clergy resignation. Feedback from former clergy indicated that the preparation for full-time ministry in Bible colleges or seminaries was insufficient for the scenarios they were to face in full-time pastoral ministry (Joynt & Dreyer, 2013). All participants agreed that there were aspects of training that prepared them for certain areas of ministry. They left training with better writing and communication skills. Participants felt comfortable engaging in Christian youth activities. They were also familiar with Salvation Army history. On the other hand, there were also many areas for which they were not prepared. Naomi stated,

The day-to-day aspects of officership that you would encounter, you weren't prepared for. You were thrown into this thing that you don't really know; for example, having to do bookkeeping or being a thrift store manager because your appointment did not have someone in those positions.

Jacob shared, "Training cadets for the business aspect of officership is needed." Mark shared, "I wish I had been more biblically trained. Instead, there were random classes that seemed to be a waste of time. An example of a time-wasted class is 'song leading.'" Ruth's perspective on the training college was, "A lot of the training was pointless. However, I found the classes in which we delved into the Bible were relevant." Elizabeth felt that Wednesday nights was not enough of a training opportunity: "Most Wednesday nights' brigade activities were not that helpful, because it was mainly about Youth Activities and not different aspects of corps ministry."

In a 2014 National Church Life Survey, 49% of pastors said that their ministerial training equipped them either "poorly" or "not at all" for coping with stress; with the next 33% stating

that they only had a basic outline of how to cope. In a study done by Lanier Consulting (2015), 71% of resigned officers and 50% of active officers found training to be “only a little bit helpful” in preparation for the administrative and managerial functions of officership. Martha felt that the training college showcased the attractive side of ministry, leaving unsuspecting potential candidates, cadets, and new officers unaware that there are some experiences and skills needed to run an auxiliary or advisory board and to lead a team of employees. The attractive side of ministry is often portrayed at 730 Weekends, an opportunity for those interested in officership to engage with cadets on the training campus. Martha felt that The Salvation Army needs to be more realistic in their recruiting tactics. Overall, the participants felt that even though they enjoyed many aspects of the training college, there are improvements needed to prepare officers for today’s leadership in ministry.

According to Strunk et al. (2017), in the restructuring of pastoral training, what is needed is the development of strong theological undergirding to a practical philosophy of ministry that takes into account the need for both professional and personal conceptualizing of success. There is a need for retraining the trainers to better equip them at preparing the next generation of clergy for the task at hand (Joynt & Dreyer, 2013).

Theoretical Literature

Participants acknowledged that not having adequate training in skills they needed as new officers in their appointments made it difficult to handle all role expectations adequately.

Priscilla shared,

You have to wear many hats; you have to figure it out. That includes running a shelter and a boys and girls club.

[And] learning the different aspects of what I had to take on was a bit challenging as far as paper work difficult; especially the paperwork a social worker had to take in in order to receive government funds. Also understanding United Way budgets.

Clergy occupy a unique role in society; they engage in worship, preaching, and counseling, and serve as community liaisons and role models (Proeschold-Bell et al., 2013). Because of constraints and circumstances, a person must continually settle for situations or relationships that they had not quite imagined for themselves in a particular role (McCall & Simmons, 1978).

Mary shared her frustration concerning roles:

What do I do when I get there? It can be a discouraging thing and new officers need to be prepared better on the front end. They need to know that there is something they are able to do.

With the scope of what was expected of me, time management became a big issue. I had a problem with the magnitude of what was expected of me to do.

According to Haines and Saba (2012), "Certain events may therefore challenge role identities, and this may result in emotional exhaustion, a chronic state of physical and emotional depletion" (p.122). This occurs because each role demanding its own time, skills, knowledge and other expectations of the individual. Of the 10 participants, nine confessed that they were so busy handling their various roles, that they rarely kept the Sabbath or developed their own self-care routine. According to Pooler (2011), the role identity theory is used as a lens to understand how some clergy develop an identity that makes it difficult to identify personal problems or even ask for help.

Martha shared her view on Sabbath-keeping and self-care from training college:

"Sabbath-keeping was not emphasized in training and if self-care was promoted in training, I

cannot recall.” When asked about Sabbath-keeping, Martha’s response was, “Is that a trick question? There was always something to do.” Jacob said,

I didn’t really do a whole lot to take care of myself. I didn’t slow down enough. I didn’t think to exercise. I told myself Monday would be my Sabbath, but I didn’t really engage in my own spiritual development.

Kanipe (2016) stated, “We have the freedom to observe and practice Sabbath, and we have the freedom to ignore, dismiss, or squander Sabbath, but we do so at our own peril, physically, emotionally and spiritually” (p. 106). Accurate self-appraisal of personal needs and vulnerabilities is necessary for an officer or any other clergy to be able to take care of him- or herself (Pooler, 2011). Good self-care is aimed not only toward the health and wholeness of individual ministers, but also toward the health and wholeness of those to whom they relate and of the communities they serve (Fuller, 2018).

When pastor work becomes all consuming, the pastor’s capacity to give prominence to another role such as parent, spouse, or friend is diminished (Pooler, 2011) along with Sabbath-keeping and self-care. Naomi shared why she had to resign her officership:

The main reason I resigned from officership was the amount of time away from my children. I spent much too time on Salvation Army activities: officer councils, women’s retreat, Trevecca, disaster conferences, and a host of other activities. We were always leaving for an event and the last thing I would see is our children crying.

Naomi also shared that an issue with a soldier caused divisiveness within the corps and that issue overflowed into her marriage. If she wanted her marriage to succeed, she and her husband had to step away for officership. Certain events may challenge role identities, and this may result in emotional exhaustion, a chronic state of physical and emotional depletion (Haines & Saba 2012).

Pastors need healing communities and safe places, where their own needs for affirmation, support, and care can be met and their job security is not threatened (Pooler, 2011). Salvation Army cadets, field officers, and leaders can all benefit from EI training. Under the EI component of self-management, cadets, and new officers will be able to develop resiliency and tenacity which is needed to overcome the adversity of ministry (West, 2016). Many in Salvation Army leadership embrace the concept of positional leadership. That may have worked many years ago, but this generation that is entering the workforce and ministry field will not embrace positional leadership. Officers in leadership need to have relationship management which will give them the ability to develop others and social awareness which will help with the ability to truly listen and create a non-judgmental atmosphere along with utilizing nonthreatening body language (West, 2016). As Ruth shared, “I had a lot of trauma in our first appointment that involved personal loss and a couple of deaths in the corps, and I felt like the support was not there.”

Priscilla has not, in her mind, experienced closure from the trauma she dealt with and what she perceived as a lack of support from her Salvation Army leadership:

I told them I needed counseling, I was tired because we fought a battle and loss. I was hurt and my heart was broken. I was told by my leadership to put the event behind me and move on to my new appointment. There was no follow through with my request for counseling and this new appointment was also very difficult. I didn't want to end up in the same situation I experienced recently. More heartbreak for myself and for my people. We stayed for 2 years, then we left. A few months before our resignation, our DC came and said to my husband and I, “I don't think you are Salvation Army material.” This was told to me on my birthday.

Under the EI component of relationship, West (2016) observed that commanding officers or pastors who supervised others in the ministry appear to have a large degree of autonomy on how they supervise and correct those under their leadership. This lack of accountability creates an unpredictable situation for many field officers and pastors because a wide variance of expectations exists from appointment to appointment. This is evident from the experiences that were shared by participants. They described leaders that were very encouraging and supportive, but when a change of appointment occurred, they may have had leaders that were unsupportive and lacked the ability to help them grow and develop as leaders.

In order for new officers to develop as leaders, feedback is needed throughout the year for cadets and new officers, and not just at officer reviews. Mark suggested that The Salvation Army should adopt the practice of his current company: “Have regular check-in conversations with their managers. So, that when your review comes around, you’re not surprised by what you find out.” Priscilla shared,

I have never had anyone talk to me like my divisional commander did, especially without giving me feedback. Our reviews and audits were good. There was no indication that anything was wrong. We just had an officer review a few months before that and there was no indication that anything was wrong.

Not only is feedback needed, but how it is shared is important. Developing others is a competency of EI. When given a review, one’s dignity should not be diminished, but one should leave the interview knowing strengths and areas of improvement. Mary said, “The first-year review went well, however, I wasn’t given much feedback. It would have been nice to know what I did well and the areas that I could have improved in.”

According to Due and Due (2018), part of the trouble is that leaders in ministry feel

unable to share the burden of depression. Sometimes when they do finally break the silence, they may be mollified or ignored because those listening feel frightened about having a minister who is depressed (Due & Due, 2018). Some pastors resign, and others try to, but are talked into staying by leadership teams who make promises that cannot be delivered and tell them to “take a break” for a few weeks, after which they fall back into the same lonely and confusing cycle (Due & Due, 2018).

Joynt (2018) highlighted that a lack of clear communication resulted in friction and, in some instances, leaving full-time pastoral ministry. This was clearly the case with five of the 10 participants that were interviewed in the current study. Of the 10 participants, nine shared that they had difficulty with their commanding officer concerning support, development, or communication. The commanding officer may have been the senior officer in the corps, an area commander, or a divisional commander. As Ealias and George (2012) stated, “Emotional intelligence training is advantageous for seminary students and clergy because it allows them to better understand their own conduct and relationships with others” (p. 37). Lanier Consulting (2016) identified relationship conflict between field officers and administration–leadership as a primary factor in one’s decision to resign. It is already a difficult situation when there is pressure to meet high expectations that eventually takes its toll on the physical, spiritual, and emotional health of a pastor. Those new to ministry need their leadership to encourage, develop, and support them. Goleman (2011) presented the concept of EI as being encapsulated by self-awareness, self-management, social awareness, and social skills. These are skills that are necessary for all officers in The Salvation Army. It may be a great understatement to state that pastoral leaders need the ability to understand and relate to other people as well as operate with healthy self-awareness if they desire to be faithful and effective in ministry (White & Kimmons,

2019).

White and Kimmons (2019) stated that EI matters in pastoral leadership because ministry is all about relationships and because EI is not static, it is of vital importance to anyone who seeks to train and equip pastoral leaders. In making the decision to resign, eight out of the 10 participants felt somewhat ostracized by individuals within The Salvation Army. There was a lack of empathy and understanding. Participants shared that people that were once colleagues and friends no longer reached out to them. Others felt that they were being judged unfavorably for leaving the ministry of the Army. Mark shared that he resigned because he felt that God was leading him to do so. However, there is shame and guilt that is often associated with resigning officership. Mary was told that her resignation reflected poorly on her character and her commitments to The Salvation Army. Ratliff (2014) after leaving ministry shared,

God doesn't give more points or ascribe more value to pastoral or missionary or nonprofit work. God looks at you and the work you do in your cubicle, classroom, kitchen, or on a conference call, and all of it matters to Him. It's not just ministers who work for God. No matter what type of work we do, let's do it to the glory of God. (para. 15)

Those who have resigned officership still need others that remain a part of The Salvation Army to be supportive, encouraging, and understanding. Mark surmised that if God can call someone into officership from her or his previous career, who is to say that God may not call someone out of officership. Ratliff (2014) reminded others,

That ministry extends beyond the walls of the church and the identity of a title or a position. It extends beyond the walls of the church. Making disciples is not just for church workers, officers, or pastors. It's a job for all of us. (para. 11)

Mark's experience was similar to Ratcliff's as he recalled, "However, as vividly as I heard my calling to officership, I heard my call to something else. God had me as an officer for a time and a reason. God called me out for rest."

Martha shared,

I think people should go into officership like the U.S. Army. Commit for a few years and then have the option to reenlist or just serve your time and leave with honor. We don't live in a generation where people have one job for life, and if The Salvation Army want younger people, they will need to adjust the level of commitment.

Implications

The Salvation Army leadership, officers, cadets, and others that have a vested interest in The Salvation Army can use the information provided in this study to gain an understanding of why officers resign early and to improve the level of readiness for field ministry in new officers. Additionally, this study may be used to implement training and accountability for officers in leadership over other officers. Findings of this study show that officers are overwhelmed by the many roles that they must execute successfully. Many become frustrated, overwhelmed, and experience stress and burnout that ultimately leads to early resignation. This study has similarities to other studies dealing with high attrition rates of ministry and the inability to set boundaries and practice self-care (Adams et al., 2016; Beebe, 2007; Burns, 2013; Due & Due, 2018; Howard, 2017; Louw, 2015).

Theoretical Implications

Within the role identity theory, role conflict and role strain are significant stressors for those in ministry. Role conflict is an occurrence that happens when an individual is unable to meet the expectations of all roles and must consequently relinquish some of them. Jacob shared,

At the training college, it was, like, you could not be trusted with anything. They, you know, you go from the training college straight out into the field where you are given tremendous responsibility in the millions of dollars range, you know, right off the bat. I have seen a lot of officers make bad choices in the field with lots of responsibility, very quickly.

Role conflict may lead to feelings of inadequacy, high stress, and thoughts of leaving the ministry (Joynt & Dreyer, 2013). When others do not support their role performance, pastors are likely to experience anxiety, distress or other forms of psychological strain (Haines & Saba, 2012). Siebert and Siebert (2007) stated that discrepancies involving role identity frequently occur between the feedback received from others and the idealized version of self, and role support varies over time, so identities are always in need of legitimization.

Many jobs in the secular industry are now testing potential job candidates for EI skills. With the high attrition rate of clergy there is an implication for EI testing of seminary candidates and training school candidates to determine level of EI skills and/or to ascertain whether enough emphasis was placed in training or seminary to develop EI skills in ministry leaders. First, routine assessment of levels of EI during the selection process may alert the selector to the consequences of recruiting candidates with low levels of EI, that may go on to leadership within the denomination (Francis, Payne, & Emslie, 2019). Such candidates may not only be less effective within some areas of pastoral work (i.e., being less aware of how other people feel about things and being less aware of the impact of their own emotions on others), but may also experience a higher personal cost through engagement in such ministries and be more vulnerable to professional burnout.

According to West (2016), the study of EI within the pastoral context provides a new

foundation for which pastoral leadership can be conceptualized. The four domains of EI have a significant impact on leadership self-awareness, self-management, social awareness, and relationship management (Goleman 2011). Goleman (2011) also stated that the 18 competencies that fall under the four domains of EI are skills that can be learned and mastered.

Esther shared that

When it was time to prepare for worship and to go to worship, it was a big deal for me too be able to go or not. And, I think in my mind, at 22 years old at the time, I really had a hard time understanding why it wasn't . . . why it wasn't so easy for me to just get up and go. Why was it that I had to go through all these processes for that to occur?

In focusing on training of EI skills, The Salvation Army will be developing officers that will be able to develop others under their leadership. The opportunity to use EI skills to develop others is lacking in The Salvation Army leadership. Mark stated,

There is an opportunity for officers in leadership to actually say, "Hey look, here is what went wrong. Here's how you can improve this." I think those opportunities need to be taken and not just deal with new or inexperienced officers punitively. A lot of the feedback now is looked at as punishment, and that's what it turns out to be, punishment for not knowing how to do something.

Empirical Implications

Data collected in this study aligned with previously documented research concerning resignation of pastors from ministry. Pastoral training programs may fall short in preparing future pastors for the reality of ministry. The roles of pastoral leadership are extensive and being able to manage the different role expectations can lead to feelings of inadequacy which, in turn, leads to burnout and exhaustion. This study fills a gap in the research literature, as the

participants represent a unique ministry in pastoral leadership within The Salvation Army that is quite different from what traditional church leadership may look like.

The data collected from the 10 participants, along with previous research, showed that leadership in ministry can be overwhelming due to a lack of preparedness in training. Salvation Army officers, as with any other clergy, may find that their workload impacts their ability to take care of themselves and have healthy relationships. The most frequently endorsed barriers to self-care and Sabbath-keeping were being too busy, having many work commitments, and family needs (Hough et al., 2018). All of the participants shared positive aspects of their time in training, but they also would have liked to have more time in biblical studies and learning the many roles of a Salvation Army administrator that they may encounter, depending on where they would be appointed. Paul, Mark, Esther, Ruth, Mary, and Priscilla were very frustrated and, at times, hurt by leaders' communications with them, as well as the lack of empathy and the lack of support.

However, not all experiences in officership were negative. Depending on appointment changes, they also had leaders that really listened, cared, and were supportive. Elizabeth shared her positive experience with commanding officers:

I had great commanding officers where I assisted in my first appointment. They were supportive. They would allow me to present in meetings; gave me opportunities to preach; allowed me to sit in on meetings so I could learn; gave me free reign and allowed me to grow the youth programs. If I had an idea, or a program I wanted to start, they would encourage it. [They] allowed me to try and do new things.

Nationally and internationally, The Salvation Army should reevaluate how commanding officers are held accountable. Meeting human needs and sharing the gospel is contradictory to not

investing time, effort, and support to develop and disciple future leaders within The Salvation Army. Priscilla shared how she still feels about what happened to her:

I have a hard time healing and letting go because there was no closure. At first, I had a lot of bitterness, but now I am left with sorrow. I don't know what happened. I have no clarity on the issue. It has been 5 years since we resigned, and it hurts to this day. I was helping people, and that's what I loved.

Mary stated,

Knowing what I know now, I honestly don't think I would do it again. I was someone looking for help and I received a negative response. No, I wouldn't do it again. I would work almost 96 hours or more per week as an officer, without personal time, and I still don't know what else I could have done or what I did wrong.

In this study, I interviewed 10 participants, but only one has the definite desire to become a Salvation Army officer again and another stated she might consider officership again after her children were grown.

Practical Implications

Anyone invested in the mission and sustainability of The Salvation Army in the Southern Territory should be aware that the way cadets are trained will need to change in order to remain relevant and sustainable. The population in need is constantly evolving and The Salvation Army's method of training also needs to be evolving in order to meet those human needs. In order to know what is lacking, the SFOT may want to make sure to follow-up with new lieutenants at 6 months and then 1 year into their officership. This will give the training college an immediate feedback on the training. One example shared by Ruth was of the dissonance between the family dynamic on campus versus being out on the field:

I got used to the whole idea of leaving my children in childcare from the moment it opens, to the moment it closes in training. I feel like that hindered my ability to balance parenting and ministry on the field. Not only was I having to learn my role in a new appointment, I was having to learn how to figure the family dynamic out on a 24/7 basis for our family.

It is not enough to collect data, it is also necessary to act upon the data received. Current research has shown the benefits of EI skills on secular and Christian leadership. According to White and Kimmons (2019), it is evident that Christian colleges, universities, and schools of theology have a unique opportunity to intentionally develop the EI of emerging pastoral leaders who are being formed and educated within their respective institutions. Also, further study should be conducted to determine if including EI training will make a difference in the attrition rates among Salvation Army officers.

An essential component of training ministry professionals and pastors for maturity in Christ is equipping ministers with a theology of rest and the practice of Sabbath rest (Gallagher, 2019). Rest brings renewed energy to the work of ministry professionals (Gallagher, 2019) and is something that must be a part of the training of future officers, modeled, and encouraged by The Salvation Army top leadership. The Salvation Army will have to be more intentional about recognizing the Sabbath as an important role in Salvation Army ministry, along with the ability to practice self-care. Regardless of denominational affiliation, clergy in North America are experiencing high levels of stress and burnout (Carter, 2012). One way of addressing this problem has been to emphasize clergy health and to encourage ministers to be more intentional about implementing self-care strategies (Carter, 2012). Promoting the concept of being intentional means teaching self-care, practicing self-care, modeling self-care, and requiring self-

care. The Salvation Army leadership should be intentional on checking in on the officers under their leadership.

Delimitations and Limitations

The primary delimitation of this study was the decision to limit participants to former officers in the Southern Territory in order to understand the experiences that led the participants to resign early from their officership. I chose to implement a transcendental phenomenological approach in order to separate my own experiences and biases of being an active Salvation Army officer in the Southern Territory from the past experiences of the participants. The purpose of this transcendental phenomenological study was to understand resignations among Salvation Army officers in the U.S. Southern Territory within 10 years of their commissioning and ordination to ministry. The 10 participants in this study were selected because they resigned from officership with 2 to 8 years of experience, had been appointed in the Southern Territory, and were at least 18 years of age.

Limitations of this study were gender and The Salvation Army legacy. First, I used snowball sampling to recruit participants for the study; however, not very many men responded to the request to participate in the research. The snowball sampling resulted in three men and seven women. I had a potential fourth man, but he never returned the necessary paperwork. I am certain that there are some perspectives from former male officers that were not introduced.

Second, The Salvation Army legacy refers to participants whose family members, including grandparents, parents and/or siblings are part of The Salvation Army through one or more generations. Of the study participants, six are children of Salvation Army officers. The fact that so many of the participants were heavily invested in the Army may have impacted the answers that were shared.

Recommendations for Future Research

In this study, I sought to find common themes in the reported experiences of former Salvation Army officers in the Southern Territory. It was established early in this research, that Salvation Army cadets, after 2 years of successful training, are ordained as ministers and commissioned as Salvation Army officers. The Salvation Army, like many other denominations, are having challenges with early resignation of their clergy. The results of this study supported many of the findings that were discussed in the Chapter Two literature review. However, the delimitations and limitations of this research registered the need for further study.

Overall, participants indicated that there was difficulty in executing responsibilities thrust upon them because they were not taught the necessary skills. A qualitative study involving the potential of self-care in reducing stress and burnout should be conducted with current officers in all four US Salvation Army territories. In his blog, Howard (2017) shared that a pastor may be deeply committed, extraordinarily faithful, highly educated, and extremely hard-working, but for a pastor to be effective and durable, a pastor must practice healthy self-care.

The Salvation Army is unique in ministry because both husband and wife are often ordained and commissioned as clergy and officers. There are also officers that are single. Five participants were single in training and in their officership and five were married. All five single participants felt they were treated differently. They did not feel respected or valued. The single officers shared that they were often taken for granted because they did not have an immediate family and the assumption was that they had more time to work. In my research, I have found very little literature that studied married couples that were clergy. I could find no literature comparing married couple clergy ministry versus the ministry of a single clergy person. Because of the uniqueness of the ministry of Salvation Army couples, there may be a need for a mixed-

method study comparing ministry satisfaction between single officers and married officers. Finally, further study on EI should be implemented. Candidates entering the training college could be given an EI test at pretraining and given the same test at post training to determine what additional training and resources would be needed to help the new officers to be able to successfully navigate the various roles and challenges of officership.

Summary

The purpose of this transcendental phenomenological study was to understand resignations among Salvation Army officers in the U.S. Southern Territory within 10 years of their commissioning and ordination to ministry. All 10 participants acknowledged that it would be difficult, if not impossible, for the SFOT to teach them every skill they would need to know because every appointment is different. However, participants still felt that strong biblical foundation and Salvation Army business practicality should be foundational in preparing officers for the field. Participants felt that training should match the reality of field ministry as much as possible.

When discussing Sabbath-keeping and self-care, participants did not recall the importance of Sabbath-keeping being a priority in training or on the field. However, they felt that self-care was encouraged somewhat through the health and wellness component at the training college, but the busyness of officership made self-care a distant priority. Part of the busyness came from trying to execute responsibilities for which they had no training.

For all participants, EI was not something that was taught in training and it was modeled by a few in leadership. Participants had commanding officers that were very effective and encouraging leaders; however, each participant also experienced leadership dissonance. Participants experienced leaders not encouraging their input, being dismissive of their ideas,

sending cruel emails, not providing feedback to encourage growth, lacking in effective communication, not providing support, and promoting nepotism. What is needed is training and accountability for commanding officers, and more hands-on and apprentice-type training for cadets so that they will be more familiar with the skills needed in officership, including prioritizing self-care and Sabbath-keeping. If changes are not prioritized for the Southern Territory, the attrition rate may continue to rise, therefore making it impossible to fill appointments.

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APPENDIX A: IRB APPROVAL LETTER**LIBERTY UNIVERSITY.**
INSTITUTIONAL REVIEW BOARD

January 18, 2019

Everette F. Platt

IRB Approval 3604.011819: A Phenomenological Study of Early Resignation among Southern Territory Salvation Army Officers

Dear Everette F. Platt,

We are pleased to inform you that your study has been approved by the Liberty University IRB. This approval is extended to you for one year from the date provided above with your protocol number. If data collection proceeds past one year or if you make changes in the methodology as it pertains to human subjects, you must submit an appropriate update form to the IRB. The forms for these cases were attached to your approval email.

Your study falls under the expedited review category (45 CFR 46.110), which is applicable to specific, minimal risk studies and minor changes to approved studies for the following reason(s):

6. Collection of data from voice, video, digital, or image recordings made for research purposes.
7. Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies. (NOTE: Some research in this category may be exempt from the HHS regulations for the protection of human subjects. [45 CFR 46.101\(b\)\(2\)](#) and (b)(3). This listing refers only to research that is not exempt.)

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,

G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
Research Ethics Office

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UNIVERSITY.
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APPENDIX B: IRB SIGNATURE PAGE

INVESTIGATOR AGREEMENT & SIGNATURE PAGE*

BY SIGNING THIS DOCUMENT, THE INVESTIGATOR AGREES:

1. That no participants will be recruited or entered under the protocol until the Investigator has received the final approval or exemption email from the chair of the Institutional Review Board.
2. That no participants will be recruited or entered under the protocol until all key personnel for the project have been properly educated on the protocol for the study.
3. That any modifications of the protocol or consent form will not be initiated without prior written approval, by email, from the IRB and the faculty mentor/chair, except when necessary to eliminate immediate hazards to the participants.
4. The PI agrees to carry out the protocol as stated in the approved application: all participants will be recruited and consented as stated in the protocol approved or exempted by the IRB. If written consent is required, all participants will be consented by signing a copy of the approved consent form.
5. That any unanticipated problems involving risks to participants or others participating in the approved protocol, which must be in accordance with the [Liberty Way](#) (and/or the [Honor Code](#)) and the [Confidentiality Statement](#), will be promptly reported in writing to the IRB.
6. That the IRB office will be notified within 30 days of a change in the PI for the study.
7. That the IRB office will be notified within 30 days of the completion of this study.
8. That the PI will inform the IRB and complete all necessary reports should he/she terminate University Association.
9. To maintain records and keep informed consent documents for **three years** after completion of the project, even if the PI terminates association with the University.
10. That he/she has access to copies of [45 CFR 46](#) and the [Belmont Report](#).

<i>Principal Investigator (Print)</i>	<i>Principal Investigator (Signature)</i>	<i>Date</i>
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<i>Co-Investigator (Print)</i>	<i>Co-Investigator (Signature)</i>	<i>Date</i>
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FOR STUDENT PROPOSALS ONLY:

BY SIGNING THIS DOCUMENT, THE FACULTY MENTOR/CHAIR AGREES:

1. To assume responsibility for the oversight of the student's current investigation, as outlined in the approved IRB application.
2. To work with the investigator, and the Institutional Review Board, as needed, in maintaining compliance with this agreement.
3. To monitor email contact between the Institutional Review Board and principle investigator. Faculty mentors/chairs are cc'ed on all IRB emails to PIs.
4. That the principal investigator is qualified to perform this study.
5. **That by signing this document you verify you have carefully read this application and approve of the procedures described herein, and also verify that the application complies with all instructions listed above.** If you have any questions, please contact our office (irb@liberty.edu).

<i>Kenneth Randall Tierce, Ed.D.</i>	<i>Faculty Mentor/Chair (Signature)</i>	<i>Date</i>
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***The Institutional Review Board reserves the right to terminate this study at any time if, in its opinion, (1) the risks of further experimentation are prohibitive, or (2) the above agreement is breached.**

APPENDIX C: RESEARCH RECRUITMENT LETTER

01/30/2019

Research Participant: _____

Dear _____

As a graduate student in the School of Education at Liberty University, I am conducting research as part of the requirements for a Doctor of Education degree. The purpose of my research is to understand how former Salvation Army officers in the Southern Territory perceive the impact their officership experiences had on their decision to resign early. It is also my hope to gain clarity on:

- How former Salvation Army officers in the Southern Territory, who resigned early, perceive that the School for Officer Training prepared them to handle the challenges of officership.
- How Salvation Army officers in the Southern Territory, who resigned early, perceive the impact of role identity on their expectations of their officership.
- How former Salvation Army officers in the Southern Territory, who resigned early, perceive they exhibited emotional intelligence in their officership.

If you are 18 years of age or older, have actively been appointed as a Salvation Army officer in the Southern Territory, resigned with 10 or fewer years of service, and are willing to participate in my study, you will be asked to sign a consent form, complete an online questionnaire, participate in an individual interview, and participate in a focus group interview. Your participation will be completely confidential, and no personal, identifying information will be shared.

A consent form is attached to this letter. The consent document contains additional information about my research. To participate, please complete the attached consent form and email it back to me at eplatt2@liberty.edu. Once I have received your consent form, please proceed to the following link to complete a short survey that should take two minutes or less to complete.

To access the survey, click on the following link <https://goo.gl/forms/ZKYGxlpJUUziy5d82>. Once I have received the results of your survey, I will give you a call to schedule an interview. If you have any questions, I can be contacted at (678) 637-8341 or eplatt2@liberty.edu.

Sincerely,

Everette Platt

Graduate Student at Liberty University

APPENDIX D: CONSENT FORM

A Phenomenological Study of Early Resignation Among Southern Territory Salvation Army Officers

Everette Platt
Liberty University
School of Education

You are invited to be in a research study on the early resignation of Salvation Army officers in the Southern Territory. The Salvation Army has found itself struggling to ensure each corps has an officer in spiritual leadership. You were selected as a possible participant because you were a Salvation Army officer appointed to the Southern Territory before your resignation. Your tenure in officership ranged from several months to 10 years. Please read this form and ask any questions you may have before agreeing to be in the study.

Everette Platt, a doctoral candidate in the School of Education at Liberty University, is conducting this study. The purpose of this transcendental phenomenological study is to understand resignations among Salvation Army officers in the US Southern Territory within 10 years of their commissioning and ordination to ministry. The central research question for this study is “How do former Salvation Army officers in the Southern Territory perceive their officership experiences impacted their decision to resign early?”

Procedures:

If you agree to be in this study, I would ask you to do the following things:

1. Please complete the online questionnaire which will be sent to you via email. The link to the questionnaire will be in the email. The questionnaire will take approximately two minutes to complete.
2. After you have submitted the questionnaire, I will contact you to explain the study, answer any immediate questions, and schedule an interview. The interview will be audio recorded and will last approximately one hour.
3. After the scheduled interview, you will be asked if you are interested in being part of a focus group interview. The focus group interview will last approximately two hours and will be audio recorded.

Risks:

The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

Benefits:

Participants should not expect to receive a direct benefit from taking part in this study. However, benefits to society as a result of this study is that it may help The Salvation Army improve the emotional, physical, and spiritual support of its officers. Additionally, School for Officer Training leaders may be able to discern needed adjustments to the training of cadets. This study may also inform leadership on what type of continuing education would be most beneficial to new officers. Finally, Salvation Army soldiers and employees will benefit from officer leaders who are better equipped to lead their congregation and staff at their individual appointments.

Confidentiality:

The records of this study will be kept private and your name will be pulled and separated from your responses on the questionnaire to maintain anonymity. In any sort of report, I might publish, I will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records.

Participants will be assigned a pseudonym. I will conduct the interviews in a location where others will not easily overhear the conversation. Data will be stored on a password locked computer and may be used in future presentations. After three years, all electronic records will be deleted. Interviews will be recorded and transcribed. Recordings will be stored on a password locked computer for three years and then erased. Only the researcher will have access to these recordings. I cannot assure participants that other members of the focus group will not share what was discussed with persons outside of the group.

Voluntary Nature of the Study:

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

How to Withdraw from the Study:

If you choose to withdraw from the study, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected from you, apart from focus group interview data, will be destroyed immediately and will not be included in this study. Focus group interview data will not be destroyed, but your contributions to the focus group will not be included in the study if you choose to withdraw.

Contacts and Questions: The researcher conducting this study is Everette Platt. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact her at (678)637-8341 or eplatt2@liberty.edu. You may also contact the researcher's faculty chair, Dr. Kenneth R. Tierce, at krtierce@liberty.edu.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Please notify the researcher if you would like a copy of this information for your records.

Statement of Consent: I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

The researcher has my permission to audio-record me as part of my participation in this study.

 Signature of Participant

Date

 Signature of Investigator

Date

APPENDIX E: QUESTIONNAIRE

11/19/2018

Questionnaire for E. Platt Research Study

Questionnaire for E. Platt Research Study

1. Name

2. Gender

Mark only one oval.

Male

Female

3. What is your ethnicity?

4. What was your rank when you resigned from officership?

5. What is the number of years you were in officership?

6. What is your marital status?

Mark only one oval.


Single

Married

Divorced

Widowed

7. Where was your final appointment located as an officer?

Powered by
 Google Forms

APPENDIX F: INTERVIEW QUESTIONS

Standardized Open-Ended Interview Questions

1. In what ways were you involved as a soldier before training?
2. What experiences as a soldier drew you towards officership?
3. Tell me about the people who influenced your call to officership?
4. What would you like to share about the training process?
5. How were you supported in your first year of officership by Salvation Army leadership?
6. Describe your relationships with officer colleagues?
7. Describe your ability to identify, understand, and handle the different roles required of officership in your new appointment.
8. What did you do to unwind and take care of yourself as an officer?
9. What else would you like to share with me about officership?
10. Knowing what you know now, if you were to start over today, what would you do differently?

APPENDIX G: FOCUS GROUP INTERVIEW QUESTIONS

Standardized Open-Ended Focus Group Interview Questions

1. In what ways did you prepare yourself and your family to enter training followed by officership?
2. In what ways did the training curriculum accurately and helpfully prepare you for the field?
3. In what ways were you supported emotionally through training and officership?
4. In what ways did training prepare you for the various roles on the field?
5. In what ways were you supported and further trained in executing various officer roles in your appointment?

APPENDIX H: PERMISSION FOR USE OF ARCHIVAL DATA

1032 Metropolitan Pkwy SW
Atlanta, GA 30310
March 22, 2018

Major Brenda Raymer
1424 Northeast Expy NE
Atlanta, GA 30329

Dear Major Raymer:

I am a graduate student, at Liberty University. I am in the process of preparing a dissertation for publication and am seeking permission to include the following material in my publication. A copy of the work is enclosed.

<u>Updated 02/22/2017</u> <u>(calendar year)</u>	<u>2010</u>	<u>2011</u>	<u>2012</u>	<u>2013</u>	<u>2014</u>	<u>2015</u>	<u>2016</u>
1. Officers Declining Health	1	0	0	0	3	3	
2 Declining Health of Spouse	1	0	0	0	0	2	
3 Marriage to non-officer	5	1	1	1	3	1	2
4 Domestic and/or family	9	9	8	9	6	16	3
5 Doctrinal difficulty	0	0	0	2	0	0	
6 Joined another denomination	0	0	0	0	0	0	
7 Discouragement	4	6	0	0	0	0	
8 Dissatisfaction	8	3	0	3	0	9	8
9 Unsuitability	2	0	0	0	4	2	2
10 Misconduct	12	3	3	4	8	5	10
Total	42	22	12	19	24	38	25
GRAND Total Resignation: 182 (reflects 2010-2016)							

The data will be used as supporting material in my research in understanding resignations among Salvation Army officers in the US Southern Territory within 10 years of their commissioning and ordination to ministry.

Please indicate your approval of this request by signing the letter where indicated below and returning it to me as soon as possible using the self-addressed envelope. Your signing of this letter will also confirm that you own the copyright to the above-described material.

Very truly yours,

Everette Platt, Captain

For copyright owner use:

PERMISSION GRANTED FOR THE USE REQUESTED ABOVE:

Signature

BRENDA RAYMER, MAJOR DIRECTOR OF OFFICER RESOURCES + RECORDS
Name, Title,

APPENDIX I: THEMES AND SUBTHEMES

Theme	Subtheme	Code
Lack of Preparation	Biblical Knowledge	Not in-depth enough (12) More theological & apologetics study (5) Felt not equipped (1)
	Practical Experiences	Feelings of inadequacy in business (11) No hands-on-finance (8) Re-entry into the real world (4) Navigating family dynamics (2)
Skills in EI	Social-Awareness	Lack of compassion and understanding (14) Feeling mistreated (8) No opportunity to expand leadership skills (7) Lack of respect for cadets/new officer (5) Empathy (3)
	Self-Management	Confidential information ends up in reviews (6) Cannot go to leadership with personal issues (4) Dominant and aggressive leaders (4) Gossip in leadership (3)
	Relationship Management	Ineffective communication (14) Ideas dismissed (6)
Self-Care and the Difficulty to Prioritize	Actions Taken	Wellness prioritize in training (11) Able to do for self-care(7)
	Busyness Takes Over	Not much spare time (7) No time (7) Something always came up (4) Didn't slow down enough (3)

Sabbath Keeping	Busyness and the Sabbath	<p>No accountability outside training (2)</p> <p>Sabbath wasn't modeled or prioritized at training (9)</p> <p>Can't recall much about Sabbath in training (8)</p> <p>Amount of time dedicated to the Sabbath (2)</p> <p>Training staff suggested Sabbath moments (2)</p>
Roles in Officership	Role Identity	<p>My role as an officer was limited (7)</p> <p>Could not identify the many different roles (5)</p> <p>Definite gender bias (4)</p> <p>Not have a good enough understanding of the roles (3)</p>
	Role Conflict	<p>Some of the roles, I did really well with, others not so much (12)</p> <p>Lack of support and guidance from area command made handling the different roles difficult (9)</p> <p>Commanding officer had a different idea from me about what my role is supposed to be (4)</p> <p>Role is not defined by commanding officer (5)</p>

APPENDIX J: LETTERS FOR PERMISSION TO USE COPYRIGHTED WORKS

November 18, 2018

Major Janice Riefer
The Salvation Army

Dear Captain Everette Platt:

After careful review of your research proposal entitled A Phenomenological Study of Early Resignation Among Southern Territory Salvation Army Officers, I have decided to grant you permission to receive and utilize records on officer resignation for your research study.

Check the following boxes, as applicable:

- The requested data WILL BE STRIPPED of all identifying information before it is provided to the researcher.
- The requested data WILL NOT BE STRIPPED of identifying information before it is provided to the researcher.
- I/We are requesting a copy of the results upon study completion and/or publication.]

Have an AMAZING DAY!

Janice Riefer
Major
Assistant Secretary for Personnel
The Salvation Army Southern Territorial Headquarters
Personnel Department

1032 Metropolitan Pkwy SW
 Atlanta, GA 30310
 March 22, 2018

Lt. Col. William Mockabee
 1424 Northeast Expy NE
 Atlanta, GA 30329

Dear Lt. Col. Mockabee:

I am a graduate student, at Liberty University. I am in the process of preparing a dissertation for publication and am seeking permission to include the following material in my publication. A copy of the work is enclosed.

Music and Creative Arts Education Department, USA Southern Territory

<http://ussmusicandarts.squarespace.com/who-are-we>



The map will be used as supporting material in my research in understanding resignations among Salvation Army officers in the US Southern Territory within 10 years of their commissioning and ordination to ministry.

Please indicate your approval of this request by signing the letter where indicated below and returning it to me as soon as possible using the self-addressed envelope. Your signing of this letter will also confirm that you own the copyright to the above-described material.

Very truly yours,

Everette Platt, Captain

For copyright owner use:

PERMISSION GRANTED FOR THE USE REQUESTED ABOVE:

signature

William G. Mockabee, Lt. Colonel Secretary for Program
 Name, Title,