

MINISTERS IN CONFLICT;
A STUDY OF ROLE CONFLICTS
EXPERIENCED BY THE PASTORAL LEADERSHIP
OF THE SEVENTH-DAY ADVENTIST CHURCH

BY E. H. WINTER

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ANDREWS UNIVERSITY

AVONDALE CAMPUS



ABSTRACT

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by

Eric H. Winter

Chairman: Arthur J. Ferch

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ABSTRACT OF GRADUATE STUDENT RESEARCH

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Andrews University

School of Graduate Studies

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EXPERIENCED BY THE PASTORAL LEADERSHIP OF
THE SEVENTH-DAY ADVENTIST CHURCH

Name of researcher: Eric H. Winter

Name and degree of faculty adviser: Eoin B. Giller, D.Min.

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Problem

The roles of the gospel minister are multi-functional. Where these roles are in conflict the minister may experience frustration, loss of job satisfaction, low self esteem, stress and often a withdrawing from the ministry itself. The purpose of this study is to identify and assess the intensity levels of role conflicts being experienced by the pastoral leadership of the Seventh-day Adventist Church.

Method

A postal survey of sixty ministers was conducted on a random test basis. A second identical survey was conducted on a similar

group of thirty-five ministers. In addition, four ministers were surveyed and monitored for three months during which time they gave in-put, made observations and evaluated the results of the major postal survey. The survey listed twenty major role conflict areas which were primarily extracted from non-Seventh-day Adventist studies.

Results

The survey indicates that Adventist ministers experience role conflicts which compare with similar studies conducted in Australia and America. The number and intensity levels of the role conflicts being experienced by a large percentage of the Adventist ministry would indicate they are undergoing stress and burn-out and therefore require pastoral ministry themselves.

This study identifies several sensitive areas of pastoral ministry which are contributing to a wide range of role conflicts.

Conclusion

Adventist pastoral leaders would benefit from a more definite clarification of their role as a person, parent and pastor. That over forty-three per cent of the ministry may consider alternate employment if it were offered them, is indicative of their insecurity, loss of job satisfaction and frustration. Further specific follow-up research is needed in the major role conflict stress areas. This study indicates a real need to develop a ministry for the needs of the pastoral leadership of the Seventh-day Adventist Church. A lessening of the intensity of the ministers' role conflicts would result in greater job satisfaction and more productive pastoral leadership.

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APPROVAL BY THE COMMITTEE:


Arthur J. Ferch, Th.D., Chairman


Eoin B. Giller, D.Min.


Austen G. Fletcher, B.A.

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Date approved

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CHAPTER I



INTRODUCTION

The work of the pastoral leader is multi-functional and demanding. The pressures and demands which are placed upon him have multiplied "in this age of speed, change, anxiety, and turmoil."¹ In 1956, H. Richard Niebuhr called the ministry "the perplexed profession"²--how much more so today? Ministers are undergoing role conflicts which contribute to loss of job satisfaction, low self-esteem, stress, and burn-out. These tensions have so affected the ministry that "in recent years the mental health of . . . clergy, and other professionals has come under close scrutiny. . . . Some significant surveys of ministers in particular have been conducted."³

The study of role conflicts which are experienced by ministers is important. Donald P. Smith maintains that "for most clergy today, role ambiguity and role conflict. . . . are the heart of the most difficult problems that the minister faces."⁴ More and more ministers

¹Samuel L. Bradshaw, "Ministers in Trouble: A Study of 140 Cases Evaluated at the Menninger Foundation." Journal of Pastoral Care 31 (December 1977), p. 230.

²Lloyd M. Perry and Warren W. Wiersbe, "How Pastors See Their Profession." Christianity Today, 18 July 1980, p. 30.

³John J. Gleason Jr., "Perception of Stress Among Clergy and Their Spouses." Journal of Pastoral Care, 31 (December 1977), p. 248.

⁴Donald P. Smith, Clergy in the Crossfire (Philadelphia: Westminster Press, 1973), p. 15.

of many denominations are seeking counsel to assist them through their personal and pastoral conflicts. In his study, Duane Litfin suggests "that the ministerial identity crisis is a familiar problem among clergymen, one which has prompted many to leave the pastorate altogether."¹

The importance of this current study into the role conflicts of pastoral leaders is accentuated when we note the results of similar research which has been conducted by other Christian groups. That which diminishes the effectiveness of the gospel minister should be identified and countered, both for the benefit of the minister himself, and for the church.

The purpose of this study is to identify the role conflicts which are being experienced by the pastoral leadership of the Seventh-day Adventist Church in Australia and New Zealand. While considerable attention has been given by the church to the biblical concept of the role of the minister, the Seventh-day Adventist Church has done little to acknowledge, identify and lessen the role conflicts of its clergy.

In 1981, J. Robert Spangler, Ministerial Secretary of the world headquarters of the Adventist Church met with twenty-four pastors. Spangler wanted to know of the problems both experienced and perceived by the ministry itself. This meeting (and its subsequent published results), was a milestone in the Seventh-day Adventist Church in its caring for its pastoral leaders. Spangler summarized his meeting with the observation that "pastors today are experiencing severe problems in their personal lives, the ministering

¹A. Duane Litfin, "The Nature of the Pastoral Role: The Leader as Completer." Bibliotheca Sacra, 139 (January-March 1982), p. 57.

of their congregations, and outreach."¹ The research was limited, but it demonstrated a new direction in ministering to the ministry of the Adventist Church.

It was only after the completion of the research for this current study that the writer's attention was directed to another survey conducted in America by the Adventist Church. In 1980, a study was conducted on The Pastor as a Person and Husband - A Study of Pastoral Morale. Those appointed to conduct the research were Roger L. Dudley, Des Cummings Jr., and Greg Clark (hereafter referred to as 'Dudley'). In assessing the morale and conflicts of Adventist pastoral leaders, the Dudley survey states:

. . . for an increasing number [of ministers], the flame that once lighted their vision has flickered, burned low, or gone out. They find their daily routine to be drudgery. They have not found success needed to fulfill their own expectations or those of their conference administrators. They feel a sense of failure and of guilt. Some are hoping to find a "promotion" into departmental or administrative work. Some seek to transfer to a teaching position. Others are simply leaving the ministry for "secular" callings. Many feel trapped and attempt to "tread water" until retirement.²

The Australasian Division of Seventh-day Adventists has "lost" nearly sixty of its preaching/teaching ministry in the past three years. This may indicate that the Spangler and Dudley reports are reflective of the intensity of the role conflicts experienced by ministers in Australia and New Zealand. This study confirms that the recent theological tensions and monetary mismanagement within the church have

¹J. R. Spangler, "Concerns of 24 Pastors." Ministry, August 1981, p. 21.

²Roger L. Dudley, Des Cummings Jr., and Greg Clark, "The Pastor as Person and Husband - A Study of Pastoral Morale." (A research study commissioned by the Ministerial Department of the General Conference of Seventh-day Adventists, The Institute of Church Ministry, Andrews University, May 1981), pp. 1-2.

affected its ministry as have other significant stress-related conflicts.

During the past 17 years, the writer has closely associated with and observed fellow ministers. It was obvious (although rarely confessed publicly) that many ministers have work and family-related role conflicts. The problems being experienced, as shown by the research in this project, are of such intensity that ministers need significant ministry themselves. But they feel they have no confidant from whom they can safely seek help. These observations and "inputs" during the writer's ministry were a motivating factor to conduct this survey.

Before practical and supportive ministry can be given to the pastoral leaders of the church, their role conflicts must be identified and confronted. Wayne Clark in his study notes that "it is wholly possible that his [the minister's] external conflicts will lessen in intensity, even disappear, if he will face his inner conflicts and come to understand them."¹ The purpose of this study is to model a ministry that will enable the minister to be assisted through his role conflicts.

The scope of this study is confined to the pastoral leadership of the Seventh-day Adventist Church in Australia and New Zealand. Those role conflicts as assessed by the survey, relate only to his personal, family and local church orientated roles. It is not the intention of this study to assess the minister's role conflicts as they relate to his superiors or administration.

The minister's role conflicts were determined by the conducting of a "random" survey and a further comparative survey of the pastoral

¹Wayne C. Clark, The Minister Looks at Himself (Philadelphia: Judson Press, 1957), p. 7.

leaders. The study also includes a ministry to selected pastors as it related to their conflicts. Input from both the surveys and the monitored ministers has resulted in a measureable achievement. That the pastoral leaders of the Seventh-day Adventist Church in Australia and New Zealand are undergoing major and stressful role conflicts, can not be denied. It is the writer's sincere prayer that this research will contribute to a positive on-going ministry to the minister.

CHAPTER II

THE ROLE OF THE MINISTER

Conflicts Result from Misunderstanding

The role of a minister is a complex one. It is important for him to define and understand clearly what God expects; what his parishioners expect; what his organization expects, and just as importantly, what he expects of himself. How the minister understands his role will determine his attitude toward his work. It will also play a large part in determining his effectiveness in ministry. A failure to understand his roles will result in increased conflict. Constant conflict will result in low self-esteem, lack of job satisfaction, anxiety, stress, and ultimate 'burn-out'.

Spangler, reporting the results of his dialogue with 'field workers' stated:

The purpose of this historic meeting (the first of its kind, as far as I know) was to have these field leaders . . . "resonate to the various problems" field ministerial forces face in their work. The overall purpose, then, was to enhance the ministry of the church.¹ (Italics mine.)

Such a purpose acknowledges that pastoral leaders have problems. 'To enhance the ministry of the church', their problems need to be discussed and evaluated. Spangler, in looking at the role of the minister was not only looking for weaknesses, but also for answers to pastors' problems. If information gathered from such surveys is correctly

¹Spangler, p. 20.

used, the effectiveness of the gospel worker is strengthened. But still, the minister himself must understand his own role in workable terms.

John Kennedy notes that "the Christian ministry is a vocation that is concerned with God and with people. In that vocation we have to come to terms with all that it involves for us in our own environment."¹ To comprehend the God-ward role and the man-ward role is necessary as well as complex and demanding. In stressing the importance of role understanding, Segler says that "both the personal satisfaction, and the practical effectiveness of a pastor's ministry are determined by his concept of the Christian ministry."² Surveys show that a minister's attitude toward his role determines the whole function of his work.

W. J. Purkiser, who has made a major contribution to the biblical concept of the role of the ministry, has come to the following conclusion:

In part the deteriorating image of the ministry both outside the church and among its laity may well be due to the fact that ministers themselves often betray a profound lack of understanding of their calling. The fuzziness of the image reflects the ministers' own groping for an identity in modern society.³

Conflicts, as they relate to the minister's understanding of his role are evidenced by this writer's study and give weight to Purkiser's conclusions.

¹ John Kennedy, The Minister's Vocation (Edinburgh: Saint Andrew Press, 1963), p. 9.

² Franklin M. Segler, A Theology of Church Ministry (Nashville, Tennessee: Broadman Press, 1960), p. 37.

³ W. T. Purkiser, The New Testament Image of The Minister, Grand Rapids, Michigan: Baker Book House, 1970), p. 17.

Recognizing the importance of role-understanding, John E. Biersdorf suggests a model ministry that is 'negotiated' and 'intentional'. By this he means:

We believe effectiveness and faithfulness in ministry results from negotiating and intentional ministry. Negotiation refers to the quality of relationships and transactions by which ministry is carried out. Intentionality refers to the style of faith and proactive behavior that is at the heart of effective ministry.¹

Biersdorf sees an intentional and negotiating ministry as one that establishes and clarifies intentions; that has a clear concept of the mission of the church; that sets priorities and thus creates the minister's role and also mobilizes resources.² One cannot 'negotiate' the role and function with the congregation until the minister's 'intentions' are clearly defined. Therefore, objective research into the mission of the church and of its ministry are essential.

A Biblical Concept of the Role of the Minister

The Scriptures portray the work of a minister as multi-functional. Metaphors and descriptions are used to indicate the wide scope of responsibilities associated with the minister. From such a diversity of roles as revealed in Scripture can come real cause for tension and frustration in the mind of the minister.

Pastoral theologians have expressed the description of the minister's work in the simplistic categories of 'prophet and priest'. More complex studies identify over thirty separate roles of ministry.

¹ John E. Biersdorf et al., Creating an Intentional Ministry (Nashville, Tennessee: Abingdon, 1976), p. 13.

² Ibid., p. 26.

Acknowledging the many roles of the minister, Charles Jefferson notes:

A minister of the Gospel is expected to do a wider variety of things than any other man in the community. The division of labor has been carried further in every other profession than in the ministry. His work is multi-form.¹

Smith observes that "he is so many things to so many people, he often gets lost in the maze of his own roles, and no wonder. . . . In other words, he is an octopus."² It is the multi-function of the gospel ministry which sets it apart as a unique profession.

Not only is it true that "the ministry requires a combination of attributes not found in all men"³ but Thomas Campbell maintains that the minister should be aware of multiple expectations.

If one does not have some desire for diversity of functional roles, then one probably should not attempt to exercise leadership in a voluntary church situation. Multiple expectations put some limits on the intentionality of all ministers, but they also put limits on the kinds of persons who should seek to be clergy.⁴

To safeguard against unnecessary future role conflicts, ministers in training should be made aware of their anticipated multi-functional roles.

In defining 'role', Smith claims that "a role consists of one or more recurrent or patterned activities of the player, activities that involve corresponding expectations on the part of others who are related to the player."⁵ The minister plays more "roles" than demanded by the church. As Smith further notes, "the clergyman . . . has

¹Charles E. Jefferson, The Minister as Prophet (New York: Grosset and Dunlap, 1973), p. 1.

²Smith, p. 15.

³Mark W. Lee, The Minister and His Ministry (Grand Rapids, Michigan: Zondervan Publishing House, 1960), p. 11.

⁴Biersdorf et al., p. 47. ⁵Smith, p. 23.

multiple roles, some related to his position as a minister, others related to his position as a husband or to his position as a father, and still others related to other positions he may occupy."¹

Surveys also show that parishioners have strong pastoral-role concepts of their minister at the denial of his family or personal responsibilities. This is confirmed by the intensity of role conflicts experienced by ministers as they relate to their being also a husband or father. A greater awareness by the parishioners of their minister's personal role is also needed.

Returning to the biblical concept of a minister's role we see it as multiform and requiring people of unusual ability. Segler notes that in addition to the minister's personal responsibilities that "the church was created for the purpose of ministering" and that "the ministry of Jesus is the norm for the church's ministry and consequently for the pastor's ministry."² (Italics mine.) In other words, the minister cannot correctly understand his true role apart from a study of ecclesiology and christology.

A comprehensive study on the various roles of the minister as revealed in Scripture has been made by Purkiser. He sees the relationship between the minister and God in the following brief summary. The ministry is a calling not taken unto man by himself, but initiated by God only (Heb 5:4); a covenant of faith in God's promises, an activity of assurance--not anxiety; a commitment to the purposes of God being our choice as we relate to the covenant; a commission given by the Holy Spirit and confirmed by the church; a consecration being God's act of setting the minister apart for sacred ends; a challenge

¹Ibid., p. 26. ²Segler, p. 23.

because it is the greatest task committed to man, and a continuation of the ministry of Jesus Christ through preaching the Word. Jesus said, "I have chosen you, and ordained you" (John 15:16). What a privilege, what a responsibility.¹

Purkiser then lists sixteen different important imageries from the New Testament that signify the role of the minister. These categories are "messenger" (Mark 1:2); "fisherman" (Mark 1:17-18); "shepherd" (John 10:12); "witness" (Luke 24:48); "vessel" (Acts 9:15); "servant" (Acts 16:17); "fellow-labourer" (1 Cor 3:9); "master builder" (1 Cor 3:10); "stewards" (1 Cor 4:1-2); "athlete" (1 Cor 9:24-27); "ambassador" (2 Cor 5:20); "playing coach" (Eph 4:11-12); "prisoner" (Phlm 1); "pattern" (1 Tim 1:16); "soldier" (2 Tim 2:3); and "husbandman" (2 Tim 2:6).

The above descriptive titles of the minister's role are then grouped by Purkiser into the following categories. Disciple, apostle, elder, bishop-overseer, minister, preacher, prophet, evangelist, pastor-teacher, man of God and finally, that of priest.² When one sees what is involved in the biblical portrayal of a minister, one must echo the words of Paul when he said, "Who is sufficient for these things?" (2 Cor 2:16). Such imagery and titles are used by inspired writers so that the minister may clearly grasp God's intention.

Such proliferation of expectations may weigh heavily on a minister. This demands that a workable concept of ministry be established as based upon priorities. To believe, or expect, that one must fully execute all of the above roles, will lead to conflict and defeatism. To some, a failure to perform in every area may be

¹Purkiser, pp. 22-29 passim. ²Ibid., pp. 36-44 passim.

regarded as a denial of God's call. To this Biersdorf succinctly says, "it is sheer arrogance for any one minister to assume that he or she has equal gifts in all realms."¹

The present resurgence of church growth principles with many evangelical groups is lifting the multifunctional burden from the minister. Biersdorf, in presenting his New Testament model for ministry states:

Ministry does not belong to the individual minister, but to Jesus Christ. Recent form-critical studies of the New Testament demonstrate that it is the congregation or church as a whole that by grace participates in the ministry of Christ. Those passages about prophets, apostles, evangelists, etc., are not meant to delineate the order of different ministries but to illustrate how bountifully God has allowed the congregation to participate in the ministry of Christ.²

With renewed emphasis on the priesthood of all believers and the ministry by the laity through the gifts as given by the Spirit, it is anticipated that the ordained minister will be further relieved of his present overwhelming duties. This sharing of the gospel commission would thus allow the ministry itself to be true disciple-makers and leaders.

This biblical concept of ministry needs continued study and application by the Christian church. Duane Litfin sees the pastor as the 'leader and completer' when executing his true role.

A pastor needs some way to consolidate all these diverse activities into a comprehensive theory of his role as leader in the congregation, a theory which will enable him to sort through the muddle and evaluate what he is doing. Only in this way can a pastor face the complexity of his ministry without losing himself and his sense of purpose. To attempt to function without such an overall theory is to court the disaster of directionlessness which seems to afflict so many ministers.³ (Italics mine.)

¹Biersdorf et al., p. 51. ²Ibid., p. 33.

³Litfin, pp. 57-58.

Thus, the role of the minister is complex and the question should be asked, "Has the church added to its complexity by gathering too much authority and function around its pastors?" Biersdorf accentuates this complexity in addressing the reality of ministry:

. . . ministry is a continuing process of negotiation with a variety of significant social systems, such as congregation, family, peers, denomination, seminary, neighborhood, community and culture. Out of these negotiations (many of them quite unconscious) emerge the realities of our ministry, its shape and focus, its impact and effectiveness, its victories and defeats, its style and flavor, and its public and private significance.¹

Today, many ministers suffer from the loss of their identity. They also have confused the biblical role and identity and purpose of the church. To re-negotiate God's will both for His church and divinely called ministry, is imperative. Biersdorf's observation can equally apply to the Seventh-day Adventist Church when he says that "out of these negotiations emerge the realities of who we are as a people and what we are about as the church."²

The intensity of role conflicts being experienced by Seventh-day Adventist pastoral leaders, places an urgency on the need for a re-evaluation of the role of a minister.

The Seventh-day Adventist Church Concept of the Role of the Minister

Like all Christian denominations, the theology of preaching as developed by the Seventh-day Adventist Church, is a reflection of its historical background and the millieu of the day. The very highest regard which the church places upon the work of the ministry should be considered in the light of the following.

The "great awakening" of the mid-nineteenth century focused

¹Biersdorf et al., p. 18. ²Ibid., p. 20.

a new emphasis on Scripture. This, together with the 'remnant concept' and the apocalyptic setting demanded a note of urgency in the minister's work. This urgency could only be met by the faithfulness of the ministry of the church.

With the imminent return of Christ, the gospel minister of the Adventist Church sees his role as imperative. He considers his message as the clarion call to be heard by a perishing world. Such a remnant last-day concept adds greater importance to the role of the minister and the church. It also places greater need for proficiency upon the minister. To place the additional expectations of the church upon a possible misunderstanding of the biblical concept of the minister's role, may be sufficient to cause feelings of failure. On the other hand, if the church calls for an accountability of its ministers' multifunctional roles without making allowance for priorities and human limitations, then this, too, will create tension, stress and break-down.

The Seventh-day Adventist Church, in addition to the Scriptures, sees much instruction from Ellen G. White's prophetic ministry as it relates to the work of the minister. History affirms that the church prospers when White's counsel is heeded. Her counsel sensitizes the minister's awareness to the magnitude of his responsibilities. It reaffirms the highest biblical aspects of his calling. It lays bare what God expects of him and failure to carry out such counsel brings with it the frown of God.

White focuses on Jesus Christ as the true shepherd and example for the minister. The task of the pastor is never lessened. He is challenged with the following earnest warning:

Would that every minister of God realized the holiness of his work and the sacredness of his calling. As divinely appointed messengers, ministers are in a position of awful responsibility.¹

White stresses that "the position of those who have been called of God to labor in word and doctrine for the upbuilding of His church, is one of grave responsibility."² (Italics mine.)

The Index³ to White's writings list over seventeen hundred references covering thirty-one separate categories of the minister's role. In addition, many hundreds of references are listed under the categories of 'preachers', 'shepherds', 'gospel workers', and 'evangelists'. Such is the importance in which the Seventh-day Adventist Church sees the role of its ministry.

Without proper role clarification the minister may be overwhelmed by such exhaustive and forthright counsel. He may feel unfit or unqualified should he not reach the high and idealistic expectations as presented in the counsel of White. This attitude, if not correctly dealt with, will result in added role conflict. However, the minister's attitude to White's counsel will be determined by whether he accepts it as canonical in authority or as pastoral counsel. The attitude adopted by the pastor to E. G. White's writings will determine his accountability level. This will either contribute to or minimize role conflict in his work.

The high regard with which the Seventh-day Adventist Church

¹E. G. White, Gospel Workers (Washington, D.C.: Review and Herald Publishing Association, 1915), p. 150.

²White, The Acts of the Apostles (Mountain View, California: Pacific Press Publishing Association, 1911), p. 360.

³See Comprehensive Index to the Writings of Ellen G. White, 3 vols. (Mountain View, California: Pacific Press Publishing Association, 1962).

considers its ministry is best demonstrated at an ordination service. After some four to six years of field work following his four years of theological training, the minister is invited by the church to receive ordination. This most solemn service highlights the expectations of the Adventist minister. Because this study is to determine role conflicts, it is necessary to see the high standards as charged to the ordained minister. These high standards are reflected in the very wording addressed to the minister during his ordination service.¹

Where there are increased expectations on the part of the church, so there should be continued support and nurturing for the ministry. Ministry only truly commences after graduation. Continued training therefore is essential if the high ideals are to be achieved and if role conflicts are to be lessened.

The Frailty of the Earthen Vessel

Without the very highest understanding and conviction of his calling, the gospel minister will never aspire to, or achieve, that to which he has been called. Likewise, to deny his human limitations and failures will create a role conflict situation. This will result in tension, low self-esteem and a feeling of not achieving. The minister must realize that to make a mistake is not necessarily to be a failure.

Paul's classic metaphor "we have this treasure in earthen vessels"² is a confession--a confession of the superiority of the

¹ See appendix 1 where these are listed as taken from the official Seventh-day Adventist Manual for Ministers, as used by the officiating ministers at an ordination service.

² 2 Cor. 4:7.

'treasure' (Jesus Christ), as compared with the inferiority of the 'vessel' (the preacher). William Barclay says:

However great his Christian privileges and glory he is still a mortal man; he is still a victim of circumstances; he is still involved in a human situation over which he has no control; he is still a mortal body with all the body's weakness and pain. He is like a man with a precious treasure, but the treasure is contained in an earthen vessel, which itself is weak and worthless.¹

The work of the gospel minister involves both God and man. In spite of their inequality, they are inseparably united in the proclamation of the saving power of Jesus Christ. Criswell says that "in God's economy there is no such thing as the delivery of this glorious message of truth without a preacher. In the elective purpose of God his will and work are made known to us through a living personality."² This is the minister.

Drawing attention to the humanity of the 'vessel', Wayne Clark states that "the minister, of course, is only a man, and often a very ordinary man. He is not a superman. Neither is he an iron man. He has feelings and emotions, the same as other men; he grows weary, even as others do."³

To this end, both pastoral leaders and administrators need to acknowledge the frailty of the 'earthen vessel'. In addition, his parishioners must be aware of their minister's humanness. When expectations are tempered by such an admission, then the stressfulness of the role conflict of the minister will be lessened.

¹William Barclay, The Letters to the Corinthians (Edinburgh: Saint Andrew Press, 1965), pp. 220-21.

²W. A. Criswell, Criswell's Guidebook for Pastors (Nashville, Tennessee: Broadman Press, 1980), p. 25.

³Clark, p. 67.

Conflict is not necessarily bad. If controlled, it will both stimulate and motivate. If uncontrolled, it will be disastrous for the minister.

Commenting on 2 Cor 4:7, G. Campbell Morgan gives the following tension held in balance:

The pressure is in the earthen vessels, and they are subject to afflictions. There is a revelation of great principle of all successful work. It is through the breaking of the earthen vessels that light flashes out upon the pathway of others. . . . Yet the other truth is recognized that the power is such that all the pressure upon the earthen vessel is not sufficient to destroy them.¹

But with so many ministers undergoing stress related role conflicts, something is wrong. The pressure is destroying the vessel. There is an urgency that demands that the minister be ministered to. It is important that "to promote the highest ends of the ministry the servant of God must begin with himself. . . . Ministers are, first of all men."² The acknowledgement of this truth allows for viable intentionality by the ministry. It allows the ministers, parishioners and employers to relate with supportive understanding. It acknowledges God's true understanding of his 'earthen vessels'. It lends itself to a healthier ministry with less role conflict.

Role-conflict in the Scriptures

Biblical patriarchs, prophets, priests and preachers experienced role conflict. They had roles to perform in both the God-ward and the man-ward direction. They were not absolved from their family

¹G. Campbell Morgan, The Corinthian Letters of Paul (New York: Fleming H. Revell, 1946), p. 239.

²Ralph G. Turnbull, A Minister's Obstacles (Grand Rapids, Michigan: Baker Book House, 1972), p. 9.

responsibilities. Often tension and perplexity arose when a decision had to be made in favour of one role at the expense of another.

Smith defines role conflict as:

Role conflicts occur when two or more role expectations interfere with each other or contradict one another altogether. . . . In a serious conflict, the compliance with one expectation may make it completely impossible to comply with another.¹

And Ludwig Lemme defines role conflict as:

. . . a term which usually covers a larger ground than that strictly and logically falling under it. It actually means the coincidence of ethical demands which exclude each other and thus excite a conflict in the person whose actions they claim.²

These definitions are given that we may understand the role conflicts as experienced by some of God's greatest men. They were duty bound by direction and conscience to serve two conflicting roles. They could not escape the choice. The resulting conflict was unavoidable.

Abram's conflict in Egypt involving his wife Sarai, is one case in point (Gen 12:10-20). Were he to tell the truth, Abram's life would be in certain danger and his wife would then be at the mercy of others. To lie, Abram would be going against his moral convictions and against God. His role toward God and his role toward his wife were in tension. Either decision would cause inner conflict for Abram.

Jephthah underwent a most stressful conflict of two contending roles (Judg 11:34-40). His sacred "vow to the Lord" that he would sacrifice "whoever comes forth from the doors of my house" was conditional upon the Ammonites' defeat. Returning after his victory

¹Smith, pp. 26-27.

²Ludwig Lemme, "Conflict of Duties," New Schaff-Herzog Encyclopedia of Religious Knowledge (New York: Funk and Wagnalls, n.d.; reprint ed., Grand Rapids, Michigan: Baker Book House, 1952), 3:224-25.

Jephthah was met by his only child--his daughter. This passage of Scripture is not without critical controversy. The fact remains, however, that Jephthah was duty bound to his vow. Again, the conflict of roles is between his role with regard to God and his role as a father. To deny either would result in role conflict.

Scripture records no other person who had so many role conflicts as Paul. In Acts 21:17-23:25, Paul is in conflict between the instructions of the Jerusalem Council and his own desire to be accepted by those "zealous of the law". His acceptance, he believed, would further his gospel work in that area.

Commenting on this incident which resulted in much strife to Paul, White says:

The brethren hoped that Paul, by following the course suggested might give a decisive contradiction to the false reports concerning him. They assured him that the decision of the former council concerning the Gentile converts and the ceremonial law, still held good. But the advice now given was not consistent with that decision. The Spirit of God did not prompt this instruction; it was the fruit of cowardice.¹

Hence Paul's action was a concession, a hoping that he would placate those counteracting his influence. "But he was not authorized of God to concede as much as they asked."² Paul's conflict resulted in a decision being made by him, and as a result of that decision, he was put in gaol.

Today, many a minister finds conflict when as a 'prophet' he exercises the authoritarian role. Later he must be a 'priest' with all the attributes of a gentle shepherd to the same people.

Paul also experienced conflict between his desire to die and

¹White, The Acts of the Apostles, p. 404.

²Ibid., p. 405.

be with the Lord or to stay and save his people (2 Cor 5:1-10). He also felt obliged to be self-supporting when he was entitled to be supported by the church, acting thus "in places where his motives might have been misunderstood."¹ He had to choose between receiving pay or remaining independent at the expense of his valuable time.

Peter and John (Acts 4:13-22) experienced role conflict between the command of Christ to preach and the command of the authorities not to preach. To decide either way was to create anxiety as they related to their obligations.

In summary, the Scriptures portray role conflict of the minister as experienced by God's servants. They recall that the 'treasure' is entrusted to 'earthen vessels' so there man operates in his human weakness while God is glorified as these weaknesses are turned into victories for Christ.

The Scriptures clearly define the role of the minister. The Seventh-day Adventist Church, if anything, adds dimension to this very high calling of God. It is important that the minister clearly defines and operates within his roles. It is equally important he acknowledges that he is but a man--a man who has tasted of salvation and who is called to share it with others.

Role conflict is not new. Bible characters were confronted with conflicting roles. But today we see an increasing number of ministers suffering intense role conflict. This results in low self-esteem, lack of job satisfaction, stress, burn-out, and with too many ministers, ultimately withdrawing from that which they love the most.

To identify and assess the intensity of these modern role

¹Ibid., p. 347.

conflicts is the intent of the next chapter. Looking at Christian ministers of other denominations will assist us in our survey of the pastoral leaders of the Seventh-day Adventist Church in Australia and New Zealand.

CHAPTER III

ROLE CONFLICT SURVEYS CONDUCTED WITH NON- SEVENTH-DAY ADVENTIST MINISTERS

Self analysis and assessment of one's work is not a negative approach. To desire improved efficiency and greater job satisfaction is commendable. In fact, in this age of complexity, it would be considered poor management for a business not to employ an efficiency expert or consultant. It should be no different for the Christian church.

The church which subjects itself to an objective and constructive criticism of its total role, demonstrates both maturity and progressive management. The church, by virtue of its divine calling, should be ultra-sensitive to its accountability to God and to its people. As a result of recent surveys and assessments, many churches have re-negotiated their perceived role. This has resulted in improved efficiency and lessened the role conflicts of the ministry. To this end we must consider the findings of these surveys.

Apart from Spangler's 1981 survey and a research study on "The Pastor as a Person and Husband - A Study of Pastoral Morale" by Dudley, Cummings and Clark, there appears to have been little self-assessment by the Seventh-day Adventist Church. It is hoped that this study will contribute to an on-going ministry for the minister.

Spangler's survey highlighted certain areas of real concern

to the pastoral leader. The value of the survey should not be doubted, and Spangler himself says that "they [the interviewees] have said things that should be heard and seriously considered both by their fellow pastors and by administration."¹

To broaden the base of the survey of this paper, we will look at similar surveys which were conducted with non-Seventh-day Adventist ministers. The results will demonstrate that all ministers, regardless of denomination, suffer similar professional role conflicts and stress factors.

Surveys Hear a Cry for Help

Australia's most extensive study on the ministry is by Norman Blaikie. In summary and overview of the discovered problems experienced by the clergy, Blaikie reports:

Frustrations in the ministry make many clergymen "an isolated, lonely, tired, individual who is cut off from the fulfilment of the . . . basic functions in society that offer him personal satisfaction in fulfilling his call to service." Prevented by social pressure from living as they believe man ought to live, frustrated by an unfulfillable self-image of the minister as one ordained to a holy calling, filled with vocational guilt for spending major portions of his time in pointless parish piddling, disillusioned by the politics of professional advancement, embittered by the bureaucracy that makes them office managers, committee manoeuvrers, and publicity directors instead of scholars and preachers of God's Word, sensing the double standard which expects the clergy and their families to live according to different ethical and moral standards from laymen, and sometimes sensing cleavages between doctrinal, social, political, or economic beliefs and what they are expected to preach, many ministers resolve their inner struggles by entering other vocations.²

Many ministers are not willing to confide or acknowledge their

¹Spangler, p. 20.

²Norman W. H. Blaikie, The Plight of the Australian Clergy (St Lucia, Queensland: University of Queensland Press, 1979), p. 160.

own conflicts. This attitude is related to their image as a 'man of God' who, as such, should not even appear to have any stressful conflicts. Only surveys that guarantee anonymity or long term retreats for 'burnt out' ministers will provide the freedom for ministers to cry out for help.

Stephen Brown confesses his wilderness experience:

As I look over some of my conceptions of the ministry, I see a complex mixture of spiritual adviser, prophetic preacher, skilled administrator, and loved pastor. But if I am honest with myself, I will know that most of the time I am not spiritual enough to advise anyone, that I don't want to pay the price of a prophet, that my administrative plans often look like Jericho after the trumpets.¹

When ministers are acutely aware of their multi-functional role and when they know they have not reached the expected, "the result is a rash of frustrated and confused ministers."²

Ministry can and should be a most satisfying and joyful vocation. But ministers do cry, and they are very rarely heard.

'How long should I continue the battle?' one of them asks. 'When does it cease to be "the good fight of faith" and become instead destructive obstinacy? How can I deal with conflicting expectations so I am not blown about with every wind that blows?' What is role conflict? Why is ambiguity so enervating? And what can be done about these things by the pastor, by his presbytery, conference, or diocese, and by his denomination?³

To deny the existence of any serious problems within the pastoral ministry confirms the gap which may well separate the field worker from his administrators. With no meaningful dialogue between ministers at all levels, the conflicts become intensified. The writer's survey shows that relationships between pastoral leaders and administrators

¹Stephen W. Brown, Where The Action Is (Old Tappan, New Jersey: Fleming H. Revell, 1971), p. 13.

²Litfin, p. 57. ³Smith, p. 16.

are cause for stressful role conflicts among pastors.

Studies show that "suicides, divorce, alcoholism, depression, heart attack and other stress-related maladies, are all significantly higher today among clergy. The drop out and early retirement rates are also up."¹ Although these findings relate to non-Adventist ministers, they are indicators of what may be anticipated in a survey of Adventist pastors. As such, these findings will be helpful in the assessment of the survey of this study.

Russell Chandler reports that Louis McBurney conducts the "only in-residence psychotherapy in the U.S. that is exclusively for religious professionals, their spouses, and children."² McBurney has "observed that pride and fear that admission of need might place their jobs in jeopardy make most religious professionals reluctant to seek outside help."³ Before therapeutic assistance is possible, the 'under threat' syndrome of the minister must be recognized by all involved parties. As McBurney has observed when he states that "one would expect that here [in a group of ministers] a clergyman in pain could surely unburden and feel the support and acceptance of his peers, men who have experienced many of his hurts. Not so! The masks stay on."⁴

Purkiser notes that "one of the most striking features of

¹Alan C. Reuter, "Stress in the Ministry: Can We Fight Back?" Currents in Theology and Mission 8 (August 1981):21.

²Russell Chandler, "Help for Christian Workers: Advance Through Retreat," Christianity Today, 2 May 1980, p. 50.

³Ibid., p. 52.

⁴Louis McBurney, Every Pastor Needs a Pastor (Waco, Texas: Word Books, 1977), p. 45.

modern society is its rapid changing concept of the ministry of the gospel."¹ And a changing society does contribute to increased role pressures for a minister.² Only those involved in full-time pastoral ministry can appreciate the competing demands upon the gospel worker. Increased and changing pressures may cause the minister to "fall into reactive behavior without realizing it. The pressure . . . becomes so great that one loses all control over schedules, and priorities are abandoned."³

Surveys and disciplined studies confirm that the minister does cry. He will "fall into deepest depression and discouragement . . . he can become disillusioned by his own unrealised goals. None of his dreams come true."⁴ There is an unintentional denial by some pastors and leaders that ministers have serious job-related hurts. The minister needs a minister.

Non-Seventh-day Adventist Surveys: Their Major
Role Conflicts and Stress Factors

In 1977 John Gleason⁵ reported his survey and nominated the following major stress factors, in declining order. The key of 'C' denotes church-related; 'F-P' family and/or personal related, and 'C/F-P' denotes primary source unclear.

1. Proliferation of activities (C)
2. Perfectionism (F-P)
3. No time for study (C)
4. Role-conflicts (C/F-P)

¹Purkiser, p. 11. ²Ibid., p. 19. ³Biersdorf et al., p. 25.

⁴Criswell, p. 330. ⁵Gleason, pp. 248-51.

5. Unwelcome surprise (C/F-P)
6. Church conflicts (C)
7. Difficulty in organizing (C/F-P)
8. "Goldfish bowl" existence (C/F-P)
9. Need to prove self hard worker (F-P)
10. No pastor confessor (C)
11. No visible, tangible results of work (C)
12. Pathology of parishioners (C)
13. Unsolved tension from previous failure to master stresses (C/F-P)
14. Inferiority feelings (F-P)

Gleason reports that the surveyed ministers also listed eighteen other items which could be covered in the presented list of forty-three given items. However, the following were exceptions: (1) No cultural outlet, and (2) lack of knowledge of ministerial and ministerial-type occupations (options in job).¹

A twelve year survey by Donald Houts involving Methodist ministers resulted in the discovery of the following major conflicts:

- (a) Loneliness
- (b) Conflicts regarding expectations placed upon spouses (especially with regard to employment and their failure to meet parish expectations regarding church attendance and involvement)
- (c) Feelings of inadequacy
- (d) Intellectual and spiritual malaise
- (e) Lost sense of meaning regarding their work

¹Ibid., p. 249.

The latter two were particularly characteristic of those who had served in the ministry for longer periods of time.¹

The problem (b) above has not been dealt with by the survey in this project. It is conceded that spouses of the Seventh-day Adventist ministry should receive special attention. This is indicated by the number of "family" orientated conflicts as reported in this writer's survey.

Houts also refers to another survey:

. . . [in] an unpublished paper jointly authorised by Wm. Alfred Hager and the late Chaplain Thomas Klink, the following five problems were suggested as most representative of those for which pastors sought consultation at the Menninger Foundation:

1. Over extension - the feeling of having too many commitments that vied for time and energy.
2. Imprecise competence - the feeling that they functioned primarily "by the seat of their pants" without being sure of why they did what they did (or whether in fact they were doing a satisfactory job in the various practical aspects of ministry).
3. Inadequate resources - the feeling that there was no adequate "back-up system", that finances were always a problem; that they did not know how to use other professional consultants, and that they had to be satisfied with left over resources of time, talent, and substance.
4. A definite groping for relevant religious faith. Pastors themselves were subject to so many demands from others that they begin to feel in need of a pastor themselves. Many feel this is a gradual sense of losing the reality of the faith that they proclaimed, related to their own tendency to give up on really important central tasks in favor of becoming mere functionaries, playing their roles with decreasing involvement, commitment, and integrity.
5. Lack of accomplishment. . . .²

¹Donald C. Houts, "Pastoral Care for Pastors: Toward a Church Strategy." Pastoral Psychology, 25 (Spring 1977):189.

²Ibid., p. 190.

Lucille Lavender's survey, conducted in USA over two years (and which attracted a ninety-two per cent response), found:

. . . these were some of the responses to the question 'what are some of the things that discourage clergy the most?'

- Declining calibre of leadership, with little appreciation for 'clergy goals.'
- Unresponsiveness
- Inflexible lay persons
- Lethargy and apathy of members
- Effects of cultural shock
- Inadequate salaries
- Smallness of people
- Unconcern for things of the church
- Those who would actually undermine the program of the church
- Ingrowth
- Lack of communication between church officers and pastors
- Lack of facilities
- Misunderstanding of pastor's positions
- Little appreciation
- Over-criticism
- Indifference toward spiritual things
- Congregational disunity
- Unwillingness to become involved
- Pettiness and demands of parishioners
- Bickering
- An unsympathetic press
- Factionalism
- Ingratitude
- Trying to make the church suit someone's own selfish and idiotic notions
- Lack of clarity in role of minister.¹

While Lavender's survey is broader in scope than the usual survey, it nevertheless provides a response from the ministry that directly reflects role conflicts. In fact, many of the above nominated problems were also volunteered by the Adventist ministry in this report.

The one hundred and forty ministers surveyed by Samuel Bradshaw were evaluated as follows. Most were in their early forties; they held a common occupation; most were from the Mid-west

¹Lucille Lavender, They Cry Too! (Wheaton, Illinois: Tyndale House Publishers, 1976), p. 121.

of the U.S. and most had a high level of education, with many who had studied beyond the B.D. degree. Bradshaw's revealing report says:

Many of our clergy (39 out of 140) were considered narcissistic personalities. Six were also diagnosed as schizophrenic and eight of the remaining thirty-three showed intermediate-level personality disorders.¹

The surprising but perhaps all too true observation was made:

. . . These patients have a 'great need to be loved, and admired by others and a curious apparent contradiction between a very inflated concept of themselves and an inordinate need for tribute from others.' In addition, their personality difficulties make them unable to tolerate intimacy and closeness.²

Bradshaw says that "while many ministers could handle their stress for long periods within their own environment, this was often at enormous psychic cost, resulting eventually in conspicuous breakdowns."³ A comparative study on Adventist ministers would also be helpful. This could only be achieved if it were subject to the same controls as used by Bradshaw. His findings are, however, very revealing of the psychological stability, or otherwise, of the ministry.

In quoting from a report by Mills and Koval, Smith notes the following stress factors. Of 4908 ministers from twenty-one Protestant denominations, seventy-five per cent reported one or more periods of "major stress" in their careers. For two out of three, the source of stress was identified with the minister's work in the local church. Thirty per cent specify this as growing out of personal or ideological conflict with parishioners. Eighteen per cent

¹Bradshaw, p. 236.

²Ibid. ³Ibid., p. 242.

report frustration or lack of achievement as stress producing.¹

Of the stress periods reported, forty-two per cent occurred during the first five years of ministry. Over twenty-five per cent were in the first two years.² Smith says, "it is clear, therefore, that the early parish years are particularly crucial for a minister's effectiveness."³

The findings of Smith highlight the importance and value of the two year internship period entered into by all Adventist graduate ministers. They also stress the importance of the supervising minister to be aware of matters revealed in this study. Imperceptive supervisors who are not sensitive to the early conflicts encountered by ministers in their internship, may unwittingly increase such conflicts as they relate to and instruct their subordinates.

When considering 'job satisfaction', Perry and Wiersbe give a breakdown between the perceived 'degree of satisfaction' and the 'importance' of pastoral activities. The various ministerial duties that give the most satisfaction are interesting. The following were listed by Perry and Wiersbe according to the degree of satisfaction received by those ministers surveyed: preaching, administration of sacraments, teaching, evangelism, counselling, and visitation and community service.⁴ The conclusion, however, is more important;

It is no surprise that the satisfaction gained from church activities closely parallels the importance clergy place upon

¹Smith, p. 30. See also Biersdorf et al., p. 23.

²Ibid., p. 54. ³Ibid., p. 55.

⁴Perry and Wiersbe, p. 31.

these activities. The things we enjoy doing the most and feel we do the best, usually get the high priority.¹

The foregoing survey summaries considered in this chapter, are of importance to this study. To survey the pastoral leaders of the Adventist Church in isolation could leave this survey open to misunderstanding. Although every denomination has its own peculiarities which must relate to role conflict, a comparison between various groups contributes to the validity of this survey.

Observations, Assessments, and Recommendations Relating
to the Problem Areas Affecting Ministers
in Role Conflict

From the writer's study of ministerial role conflicts, relevant observations will be made concerning major stress areas. In addition, we will consider the findings of other authors who have conducted role conflict surveys. These observations will be of value when we later consider the survey which was conducted with Seventh-day Adventist pastoral leaders. These major stress areas will now be considered separately.

Administration, Authority and Accountability

Wilfred Hillock notes that "a concentration of unchecked power usually threatens both freedom and efficiency. As power accumulates in the hands of a few, we come to rely more on rules and procedures and less on initiative and individuals."² It is possible for subordinates to feel as pawns in the hands of administrators. With no invited input or where no dialogue is encouraged between all

¹Ibid., p. 33. See also Smith, p. 47.

²Wilfred Hillock, Involved (Nashville, Tennessee: Southern Publishing Association, 1977), p. 127.

parties, conflict will result. Where radical but sincere differences occur between superiors and subordinates, there must be an "appeasement" policy. If not, "there exists in such disagreement the possibility of an exaggerated feeling of dependence and helplessness in the minds of the subordinate."¹

Smith, in noting conflict between the expectations of the local parish and that of the denomination, says:

What then will the pastor do? Will he concentrate his energies on doing a solid job in his local parish, or will he give priority to activities that demonstrate his success to others in the denomination, and thus ensure his professional advancement?²

Hendrix notes that leaders often ignore the individual gifts of ministers. He states:

We often disregard man's God-given capacity and gifts, sometimes to the satisfaction of our own prejudices, and attempt to force these people into moulds or activities for which God the Holy Spirit has not equipped them. Our job as leaders is to exercise Spirit-directed stewardship over these talents.³

Such negative administrative methods will lead to insecurity of employment on the part of the employee. This whole area of relationships, accountability, authority and administrative techniques is of importance to all parties.⁴

Low Self-esteem and Inferiority Complex

When the minister feels strongly called to be like his Lord and yet his conduct reveals a "disparity between the ideal and the

¹Douglas McGregor, Leadership in Motivation (Cambridge, Massachusetts: M.I.T. Press, 1966), p. 64.

²Smith, p. 34; also pp. 38-39 and Perry and Wiersbe, p. 33.

³Olan Hendrix, Management for the Christian Leader (Milford, Michigan: Mott Media, 1981), p. 3.

⁴See McGregor, pp. 51-63 passim.

actual . . . he may conclude that he is not good enough."¹ If unchecked, this tension will develop into possible guilt. Hillock suggests that "when encouraged to strive with himself to improve his personal performances, the individual's self-respect grows."² However, such striving must be governed by realistic self-set goals or priorities.

Proliferation of Duties

This area of conflict is high on the list of ministry stress factors. It is directly related to priority management. J. D. Bridge believes we should:

examine our ability to say no. Is it because we feel indispensable? Have we overlooked the possibility that God has other resources for ministry? Have we forgotten that our ability to respond to the most important opportunities depends on our ability to decline the less important?³

On this, Blaikie confirms that proliferation of duties is associated with "an inability to realize role priorities, the general lack of control over the occupational situation . . ."⁴ It should be noted, however, that the setting of priorities does not stop the proliferation of duties as expected by the various parties. At times an organizational restructure may be desired to avoid duplicity and contending duties.

¹Clark, p. 92. See also Smith, p. 14.

²Hillock, p. 90.

³J. David Bridge, "The Pastor's Problems: VIII. The Pastor's Priorities." The Expository Times 93 (November 1981):37.

⁴Blaikie, p. 167. See also Clark, p. 97 and Hillock, p. 71.

Laity Co-operation and the Minister
as Leader

The severity of this role conflict will be noted in the survey study itself. MacDonald notes that "the first crisis that most often causes ministers to entertain the thought of leaving, centres on the discovery that most congregations do not want to change."¹ Blaikie reports that it has caused a decline in ministerial training candidates.²

Laity involvement is developed around "collaborative problem-solving"³ at all levels. The members should be encouraged "to decide their personal course of action"⁴ and "group decisions [are] basic to survival."⁵ It involves a correct philosophy of management, organizational ability, human behaviorism and motivation⁶ and the important understanding of communication skills.⁷

Biersdorf makes the following observation concerning negotiation which may well relate to laity co-operation and involvement:

Ministers are not inclined to negotiate since to do so might imply a questioning of their God-given authority. In terms of conflict management theory, this means always operating from a 'win-lose' position with an implicit message that we do not trust

¹Gordon MacDonald, "Dear Church, I Quit." Christianity Today, 27 June 1980, p. 18.

²Blaikie, p. 6. ³Biersdorf et al., p. 36. ⁴Hillock, p. 13.

⁵Ibid., p. 126.

⁶Ted W. Engstrom and Edward R. Dayton, The Art of Management for Christian Leaders (Waco, Texas: Word Books, 1976), p. 132.

⁷See Hillock, p. 91, and Arthur Merrihew Adams, Effective Leadership For Today's Church (Philadelphia: Westminster Press, 1978), p. 91.

anyone except ourselves, and clergy experience a 'we-they' struggle which is more like warfare than the fellowship of the reconciled in the world.¹

This problem will not be solved until it is acknowledged by the ministry that the gifts of the spirit are bestowed upon all believers. Laity are also ministers. The church is one body-- Christ the head.

Failure to Consolidate One's Work

This problem is directly related to proliferation of duties and poor managerial skills. Lyle E. Schaller notes that it is also related to length of the tenure in the one church by the minister. A "substantial number of pastors" do not fully commit themselves to their responsibilities knowing they will be moved "approximately 35-45 months after arriving in that parish."² Schaller notes that from the fifth to the eighth year of the tenure by the minister in the one church, these years are the most productive both for the minister and the church.³

Hillock, an Adventist author, notes that "performance evaluation is closely related to planning for the future."⁴ This consolidation of work is not possible if ministers are moved approximately every two or three years. The measure of success must be determined "by looking at the pastorate in terms of ministry rather than the passage of time, the pastor is encouraged to think in terms of what is happening rather than how long he has been there."⁵ The minister

¹Biersdorf et al., p. 19.

²Lyle E. Schaller, Survival Tactics in the Parish (Nashville Tennessee: Abingdon, 1977), p. 25.

³Ibid., pp. 27, 29. ⁴Hillock, p. 95. ⁵Schaller, p. 25.

must stay long enough in the one church "to survive the trials and tribulations"¹ if he is to work through and learn from his role conflicts.

In the Seventh-day Adventist Church it would seem that this problem contributes most to non-consolidation of work. It also increases lack of job satisfaction and invites frustration to both ministry and laity alike. There is an urgent need to restructure the procedure of "calls" and "length of tenure" that relate to pastoral leadership of the Adventist Church.

Insufficient Time

Bridge says "the first [need] is to set boundaries to our work time. This is the hardest step of all and many pastors recoil from it."² Having insufficient time may result from being a perfectionist, a workaholic, or an undisciplined muddler. To control time, the minister should make a personal inventory of the elements in ministry that matter to him most.³ Grainger recommends that "if ministers are to maintain regular reading and study, or perhaps more likely, take it up again, strong incentives are needed."⁴

The survey of this study confirms that "one of the commonest complaints that clergy made was lack of time."⁵ Time is a question of priorities, self-discipline or awareness of self-improvement. Biersdorf remarks that "the status symbol for the clergy is not the

¹Ibid., p. 11. ²Bridge, p. 37.

³See Ibid. See also Bruce Grainger, "The Pastor's Problems: II. Maintaining Reading and Study." The Expository Times 92 (November 1980):37-39.

⁴Ibid., p. 36. ⁵Blaikie, p. 161.

size of the pay check or the size of the church: it is the crowded datebook."¹ Then after quoting James Glasse's 'conform/complaint syndrome', Biersdorf continues with "thus it is supposed that the busy minister is the involved, creative, and productive minister. Balderdash!"² Time is an economy. Its manager must be the minister himself.

On-going In-field Training

Houts notes:

The church has often seemed to take for granted that preparation for ministry is essentially a three-year course of study, after which persons are adequately equipped to deal with the demands of the profession until retirement. While few theological educators, denominational leaders, or pastors would accept such a view today, we do not yet have sufficient experience or investment in total career support systems to evaluate what can be done to facilitate growth, enhance professional competence, or meet personal needs for career assessment and support.³ (*Italics mine.*)

The importance of this much experienced conflict needs to be better understood both by pastoral leaders and administrators. In-field training will only eventuate out of a well planned holistic concept of productive ministry and church management.

Marital Conflicts

Blaikie, when commenting on the non-Adventist Australian scene, notes that "many of the factors associated with occupational context have a bearing on the clergyman's marriage and family."⁴ This involves irregular hours, absent in the evenings, and little time

¹Biersdorf et al., p. 158. ²Ibid.

³Houts, p. 186. See also Hillock, pp. 81, 125.

⁴Blaikie, p. 183.

for the family. Blaikie observes that "it is clear from these data [of the study], and from direct observations, that many clergy are under extreme strain."¹

Robert J. Stout quotes Rediger's statistics wherein "37 per cent of the clergy . . . are seriously considering divorce; based on precedent, 15 per cent will dissolve their relationship."² Stout lists ten reasons for ministerial marital breakdown and nominates seven solutions.³ Again, the need for a pastor's pastor is affirmed.

In their four year study, David and Vera Mace discovered the four most mentioned causes for ministerial divorce. These were the "unreasonable expectations of the congregation. . . . intolerably heavy schedules. . . . lack of family privacy [and]. . . . inadequate salary."⁴

Often marriage breakdowns within the ministry are seen as resulting from just a single serious cause. Surveys would indicate

¹Ibid., p. 184.

²Robert J. Stout, "Clergy Divorce Spills into the Aisle." Christianity Today, 2 May 1982, p. 20.

³See Stout, pp. 22-23. The reasons for breakdown are listed as: pressure of today's society; some pastors' wives marry out of need for a "daddy figure"; wives do not become part of pastor's call; wives desire a normal life for self and family; diversity of backgrounds; dual career phenomenon; infidelity; failure to realize sexual potential in marriage; inability to love and low self-esteem and failure to obtain material accumulation in the ministry. The following solutions to marital breakdown in the ministry are suggested. Each synod to have a pastor counsellor; top quality premarital counselling provided; personal involvement in parish and growth groups; marriage enrichment seminars; need to recognize their need for counselling; realistic expectations by parishioners of their pastor and his family; minister to practice what he preaches, and participation in self-awareness, understanding and communications seminars.

⁴David R. Mace and Vera C. Mace, "Marriage Enrichment for Clergy Couples." Pastoral Psychology, 30 (Spring 1982):151-59, passim.

that the whole lifestyle of the pastoral profession is associated with constant pressures. These pressures militate against fulfilled marital relationships. In acknowledging this problem we may well ask, "To whom does the minister go for counsel?"

The survey conducted by this writer will show that the Adventist ministry is not without marital stress and breakdown.

Stress and Burn-out

Stress and burn-out are related. They are of increasing concern to the ministry and much recent study has been done in this field. Roy M. Oswald claims that "the more clearly we can identify the source of stress when it comes, the more we will be able to take control of our life and respond appropriately."¹

Steve Kurtright says that "stress can be as traumatic as the death of one's spouse."² This being so, both Oswald and Kurtright list the Holmes and Rahe "Life Change Units" Study which is most valuable for self-assessment of encountered stress factors.³

Burn-out is "often referred to as the result of chronic stress."⁴ It "is a disease of the over-committed. It results from emotional pressures of intense and prolonged involvement with people."⁵

¹Roy M. Oswald, Clergy Stress and Burnout - A Survival Kit for Church Professionals (Minneapolis: Ministers Life Resources, 1982), p. 23. See appendix 2 where Oswald lists major stress factors that affect the minister.

²Steve Kurtwright, "Coping with Stress", Bible Advocate, February 1983, p. 8.

³Ibid., p. 9. See appendix 3 for Holmes' "Life Change Units" chart.

⁴Ibid., p. 12. ⁵Ibid.

For a series of professional definitions of 'burn-out', see Oswald.¹

This most recent study by Oswald on stress and burn-out gives the alarming result that "seventeen percent, or one out of five clergy are burned out. . . . The tragedy is that these are probably our most dedicated and committed clergy. . . . They have given too much of themselves for too long."² Oswald's study lists why clergy burn out and which clergy are most affected.³

Kevin Howse claims that "burnout and the crisis of midlife adjustment often accompany each other."⁴ Here is another area in which special ministry is needed. Midlife crisis and change attracts no specialized counter-ministry while in fact many stress-related conflicts may be associated with this syndrome.

"Stress is not necessarily negative. We all need some stress to keep us growing, to stimulate us to greater creativity, and productivity."⁵ So notes Oswald, but he also lists what may be expected if the stress threshold has been passed.⁶

Stress and burn-out have been considered in more detail than other role-conflict related issues. This is because of their increasing effect on the pastoral minister.

¹Ibid., p. 13. ²Ibid., p. 12.

³Ibid., pp. 13-15. See appendix 4.

⁴Kevin J. Howse, "When The Pastor Burns Out", Ministry, April 1981, p. 28.

⁵Oswald, p. 29.

⁶Oswald, pp. 29-33. These are headed as Decrease of Perception, Loss of Options, Regression to Infantile Behavior, Inability to Make Changes in Destructive Relationship Patterns, Fatigue, Depression, and Physical illness.

Why Ministers Quit

Most ministers who quit do so between the ages of thirty and forty-nine years, the mid-life bracket. Those under thirty years have hardly completed their education and internship and have heavy financial commitments. The over fifties have survived and they "feel trapped to the point that it is fruitless to seek alternatives."¹ Surveys show that "about one-third of all pastors ponder the implications of leaving what they thought might be a life work."² These figures are comparable with the results of this writer's survey.

One of the main causes for ministers quitting is noted by Howse:

Job stress can also come from administration. Research points out that burnout is much more likely to occur among workers whose boss injects a strong atmosphere of fear, gives little opportunity for growth, does not delegate meaningful responsibilities, engages in manipulative strategies, does not exhibit trust, or displays an insensitiveness to personal needs. Administrators who are not aware of their effect on their workers' mental wellbeing must share the blame when the pastors burn out.³

To this, MacDonald adds the minister's unsuitability "to face the enormous diversity of responsibilities and activities"⁴ as well as resulting from unsound motives for joining the ministry in the first place.⁵

A Christianity Today Gallup Poll reveals that those contemplating quitting, have several 'things in common'. These are a "cluster as an age group of 39-49"; they "are to be found in the major denominations"; "they represent congregations with less than 300 members"; and "the largest single group also espouses a 'liberal'

¹MacDonald, p. 17. ²Ibid., p. 16. ³Howse, p. 28.

⁴MacDonald, p. 18. ⁵Ibid.

or 'neo-orthodox' persuasion when it comes to theology."¹

The foregoing non-Seventh-day Adventist surveys and findings have been considered for the following reasons. Firstly, to establish the role-conflicts as experienced by other ministers for the purposes of comparison. Secondly, and more importantly, that we may learn from these surveys and thus establish a model of ministry which will lessen role conflict.

We will now consider a survey of Adventist ministers which was conducted by the writer as part of this project. Its value can be measured as it is compared against the information which has come out of the above non-Adventist surveys.

¹Ibid., p. 17.

CHAPTER IV

A ROLE CONFLICT SURVEY OF SEVENTH-DAY ADVENTIST PASTORAL LEADERS IN AUSTRALIA AND NEW ZEALAND

The Reason for this Survey

When making application for post-graduate studies, the writer stated in part that:

The local church in every aspect, has weakened (a generalization, of course). The field worker is increasingly frustrated, lacks job satisfaction and is reaching out for new guidelines of practical ministry that will help him to nurture, develop and commit to service the members of his church and himself.¹

At that time the convictions of the writer were further expressed when it was said, "I can see a great need for field workers to be constantly updated, encouraged and to be ministered unto."² That was in early 1982.

The reason for this survey results from a conviction based upon observations and discussions with many ministers over some fifteen years. That many ministers undergo role conflict, stress, lack of job satisfaction and frustration, is very evident. It was also evident that the ministry felt they had no 'non-threat' sounding board. To whom could they go? Who is the minister's minister?

¹Eric H. Winter, "Essay submission for Attachment to Advanced Study Information Questionnaire Part I, Section D, 2(a), (b), (c)," forwarded in the first instance to the Tasmanian Conference of Seventh-day Adventists, n.d., p. 1.

²Ibid., p. 3.

Only within the freedom offered by 'camp erection' times, or during occasional confidences expressed between workers was the 'mask taken off.'

The first aim of this survey was to measure the intensity of observable and confessed problems experienced by Seventh-day Adventist pastoral leaders. Second, it was to provide the minister with a 'non-threat' outlet where he could express his problems. The third objective was to facilitate the assessment of the ministers' expressed needs and develop a support ministry to assist them. These three aspects of this survey all contribute to its primary purpose---that the church should become aware of the minister's needs in order that he may be ministered to.

The Scope of the Survey

The survey was concerned with those ministers in pastoral leadership. It did not invite input from 'administrative' ministers as their peculiar problems were not being addressed. The results of the survey revealed, however, that such a survey for 'administrators' is needed.

The survey covered Seventh-day Adventist ministers in Australia and New Zealand only. Because both expatriate and indigenous workers of the South Pacific Islands are subject to influences that would be extraneous to this survey, they were not included.

The scope of the conflict areas surveyed can be seen from the "Survey Sheet", with its covering letter as set out in appendix 5. The areas of problems or role-conflicts as surveyed, relate primarily to the local minister's church, family, and personal activities. Matters involving the minister and his superiors at

Conference, Union and Division level were not intended to be canvassed. However, the open question¹ which allowed respondents to raise any issue of concern, did, in fact, invite responses, many of which focused on conflict with administration. These nominated problems as given in the open question, will be considered later.

The questions asked in the survey were extracted from, or based upon, previous non-Adventist surveys as referred to in Chapter III. The only additional areas covered were: (a) "children's educational problems---caused by too-frequent moving", and (b) "theological tensions--a feeling of frustration or lack of openness due to doctrinal differences." Within the questions on the survey are "cross-questions" by which one can assess the objectivity of the responses. See, for example, questions one and twenty; four and fifteen; five and nineteen; twelve and twenty; six and nineteen. The question relating to alternate employment² is a guide to questions relating to security, job satisfaction, theological tensions and the general intensity of the minister's role conflicts.

The Method and Procedure of the Survey

Having compiled the "Survey Sheet", a scale of one to seven was determined as the best method to rate the intensity of each conflict. Relevant instructions were included in the covering letter to ensure accuracy and uniformity. By early June 1983 all was in readiness to conduct a random survey.

Conference lists of workers revealed a pastoral working force of three hundred ministers. It must be noted, however, that certain

¹See p. 91. ²Ibid.

administrators also care for churches. These were not included in the random survey. A base number of sixty workers to be surveyed was used. Each Conference was allocated their number of surveyees in proportion to their total workforce as it related to the overall three hundred pastoral leaders. Sixty--or one in five--is a high sample for random testing. Having apportioned the number of ministers to be surveyed from each Conference, every fifth name was selected from each Conference list. This guaranteed objectivity, thus giving credibility to the results.

To provide 'freedom' and objectivity, anonymity was guaranteed. On June 14, 1983, the "survey sheets" were posted, together with a reply-paid addressed envelope. Post marks on returned envelopes were deliberately ignored. Anonymity for those ministers surveyed was successful. In one case, however, a minister wrote declaring his attitude toward the survey. Although this person identified himself, he did not co-operate with the survey.

On receipt of the completed survey sheets, all conflict ratings were transferred to a master sheet.¹ From this master sheet the results and assessments were made. The original survey sheets as completed by the ministers have been retained.

The Results of the Survey

Of the sixty ministers surveyed, a total of forty-seven, or 78.3 per cent responded. Most surveys with Adventists attract about a 50 per cent response, so this study received excellent co-operation. Of the forty-seven responses, one was a refusal to co-operate, and

¹See appendix 6.

two arrived too late for inclusion. The usable responses therefore were 73.3 per cent. It would be of interest and value to ascertain why the remaining thirteen workers did not respond.

The average age of the participants was 44.22 years, and the average years of service was 19.5 years. The break-up of these figures is shown in the following tables:

TABLE 1
AGE AND YEARS OF SERVICE OF MINISTERS SURVEYED

Age of Ministers		Years of Service	
Age	Number responding	Years	Number responding
25-30	2	0-5	3
31-35	7	6-10	4
36-40	5	11-15	10
41-45	10	16-20	12
46-50	6	21-25	4
51-55	9	26-30	4
56-60	2	31-35	3
61-65	2	36-40	2
66-70	-	41-45	1
71-75	-	46-50	-
76-80	1	51-55	-
		56-60	1

It is obvious that one worker surveyed is retired, (but probably still active) yet is still listed on the Conference 'active' list. His survey was included in this study.

In addition to the 'random survey' (hereafter referred to as 'field' survey), opportunity was given to a group of ministers attending a Church Growth Seminar at Avondale College, to complete the questionnaire. This group included some administrators as well as workers from the Pacific Island territories. In general, however,

it was an "across-the-board" representation from all of the Conferences of the 'homefield'. This group (hereafter referred to as 'Church Growth' survey), had a response figure of approximately 68.5 per cent. Comparison between the two groups surveyed will be later made. However, the 'field' survey is considered the more representative, objective and therefore accurate.

The 'field' survey revealed an overall average stress level (covering all conflicts) of 2.7 out of a possible maximum of 7. For comparative reasons, two minimum levels have been selected to determine when the conflict is considered to be of sufficient 'stress' to be a damaging influence on the minister and his work. These two levels have been set at (1) four plus and (2) more conservatively at five plus. It was considered that when a minister rates the intensity of his conflict at four or more, then it is indeed a major conflict. It is therefore possible to determine what percentage of the ministry have, or are experiencing, the various conflicts.¹

Using an intensity or stress rating of four-plus, the following percentage of workers are experiencing role conflicts which require attention. The figures in parenthesis indicate the percentage when the five-plus intensity is used. These figures are taken from the 'field' survey.

¹The results of these two levels of assessment are shown in appendices 7 and 8.

TABLE 2
LEVELS OF CONFLICT

Conflict	Percentage of Workers
Inadequacy, failure, not achieving	31.8 (13.6)
Loneliness, isolation	29.5 (22.7)
Lack of in-field training	40.9 (31.8)
Loss of God's "call"	11.3 (6.8)
Proliferation of duties	70.4 (56.8)
Inadequate resources, no back-up	45.4 (29.5)
Insufficient time for study	65.9 (40.9)
Personality conflicts with church members	15.9 (11.3)
Personal financial difficulties	18.1 (13.6)
Marital problems	15.9 (9.1)
Children's educational problems, frequent moving	45.4 (36.3)
Inferiority complex	13.6 (9.1)
Insecurity of employment; not appreciated	31.8 (20.4)
Need to prove self hard worker; under threat	40.9 (25.0)
Desperate groping for relevant religious faith	2.2 (2.2)
Theological tensions	45.4 (36.3)
Opposition to ideas; lack of lay involvement	54.5 (45.4)
Loss of privacy	34.1 (20.4)
Failure to consolidate ministry	50.0 (38.6)
Loss of self-esteem	20.4 (15.9)

The above results should be related to the exact wording of each question as shown on the 'Survey Sheet'.¹

In descending order the ten highest role conflicts (and percentage affected by them) experienced by Seventh-day Adventist pastoral leaders shown in this random 'field' survey are:

¹See appendix 5.

1. Proliferation of duties (70.4)
2. Insufficient time for study and preparation (65.9)
3. Opposition/Lack of lay involvement (54.5)
4. Failure to consolidate ministry; no forward planning (50.0)
5. Theological tensions; frustration/lack of openness (45.4)
5. Children's educational problems/frequent shifting (45.4)
5. Inadequate resources; no back-up materials (45.4)
6. Lack of in-field training (40.9)
6. Need to prove self a hard worker (40.9)
7. Loss of privacy (34.1)
8. Feeling of inadequacy, failure, not achieving (31.8)
8. Insecurity of employment; not appreciated (31.8)
9. Loneliness, isolation (29.5)
10. Loss of self-esteem; not appreciated (20.4)

However, all of the ministers listed (in percentage)¹ are experiencing major role conflict in every area surveyed.

Certain results need comment. The reported conflict intensity relating to marital problems (question 10) is polarized.² The low reading of 2.1 average should not detract from the fact that 15.9 per cent of those surveyed have a major conflict in this area. Survey question fifteen ("A desperate groping for a relevant religious faith. A need of pastoral counselling myself") gives a percentage reading of only 1.4. This result confirms previous surveys wherein ministers do

¹See Table 2. ²See appendix 6.

not acknowledge or confess their need of help. The very intensity of the role conflicts being experienced as shown by this survey demonstrates that help is needed--and the more so if the minister will not acknowledge the need.

The response to the survey question relating to "alternate employment" is most revealing. The question was asked: "If offered a financial secure, job-satisfying alternate employment, would you consider leaving the ministry?" The following table gives the results to the question.

TABLE 3
ALTERNATE EMPLOYMENT RESPONSES

Responses	Number	Average age	Average years of service
"Definitely yes"	6 (13.6%)	40.3	15.5
"Yes"	6 (13.6%)	43.5	15.5
"Maybe"	7 (15.9%)	42.1	16.2
"No"	8 (18.2%)	40.0	13.1
"Definitely no"	17 (38.6%)	47.6	25.7

Those who were reasonably certain ("definitely yes" and "yes") about considering alternative employment represented 27.2 per cent. By including those in the "maybe" category, we have the alarming figure of 43.1 per cent who need urgent pastoral help. These figures cannot be divorced from the fact that during the last three years approximately sixty field workers have been lost in the Australasian Division. To fully answer the "Whys?" of this serious situation

would necessitate a non-threatening dialogue between all workers and administrators guaranteeing direct openness and tolerance with all ministers. Apart from a brief survey conducted by Pastor Keith Hankinson (Ministerial Secretary of the Trans-Australia Union Conference) in 1980, there has been little done to seek in-put by administration to clarify this situation. This is one role conflict area that should be the subject of a specific survey so as to have more in-put from those who have so responded to this question.

The open question of the survey attracted sixty-seven separate responses. Some of these related to no job description; too many churches; paper war; too narrow a view of ministry; local church finance; Ford sacking; church missed the boat/wrong direction; loss of trust/confidence with fellow workers; insufficient training; insufficient negotiation between incoming/outgoing ministers; and a gap between young and old workers.

In addition to the above areas of concern as expressed in the open question, over 13 per cent of all nominated conflicts were "family related". Another 10 per cent felt that only evangelists were acknowledged, listened to and/or-favoured. Of these sixty-seven conflicts as nominated by those surveyed, over 47 per cent related in definite terms to administration or administrators. Previous surveys show that subordinates will not confide in their superiors for fear of being 'black balled'. Should ministers feel under threat because of being 'labelled' by administrators or fellow pastors, then they will not seek help. Their conflict and lack of 'safe' communication will lead to increased stress, burn-out and possible ultimate removal from the work.

When comparing the role conflicts experienced by the 'field' survey and the 'Church Growth' survey, we see many similarities.¹ The overall average conflict intensity level of the 'Church Growth' survey was 2.4 as compared with 2.7 of the 'field' survey. Those conflict areas which attracted a higher reading from the 'Church Growth' group were: inadequacy; financial; opposition to ideas/lack of lay involvement, and failure to consolidate. There would appear to be a direct relationship between these results and the content of the subject matter of the Church Growth Seminar. Similarly, there was a marked lessening of conflict level of this group in the following areas: inferiority; insecurity of employment; prove to be a hard worker; theological tensions and proliferation of duties. It would appear that there may be some significant relationship between these findings and the subject matter discussed in the Church Growth Seminar.

Concerning the question relating to "alternate employment", the 'Church Growth' group responded as follows: "Definitely yes": nil; "Yes": 4.2 per cent; "Maybe": 12.5 per cent; "No"; 41.6 per cent and "Definitely no": 41.7 per cent.

Table 4 makes a comparison of the two groups surveyed as it relates to the alternate employment question.

¹See appendix 9.

TABLE 4
ALTERNATE EMPLOYMENT COMPARISON

'Field' Group		'Church Growth' Group
"Definitely yes"	13.6	Nil
"Yes"	13.6	4.2
"Maybe"	15.9	12.5
"No"	18.2	41.6
"Definitely no"	38.6	41.7

These figures would seem to indicate that open discussion on what may be considered by some as 'hot' subjects, certainly takes the pressure off the workers. This is reflected in the open question to which the 'Church Growth' group responded in similar areas in the same proportion as the 'field' survey, but with less workers participating. The breakdown of confidence and communication between the field worker and all levels of administration is evidenced in the 'Church Growth' survey as it was in the 'field' survey.

Full evaluation of this survey will be considered in the following chapter. It could be expressed here, however, that the role conflict level as experienced by the pastoral-leadership ministry of the Seventh-day Adventist Church is much higher than expected or desired. The already serious situation will continue to increase unless definite strategies are planned to relieve the stresses which generate role conflict among Seventh-day Adventist ministers. These plans need to be incorporated in a concerned, compassionate and caring ministry to the pastors' very real needs.

CHAPTER V

ROLE CONFLICT MINISTRY DESIGN

How the Survey was Tested

Pastoral leaders of the Seventh-day Adventist Church in Australia and New Zealand are currently experiencing a wide range of role conflicts. The intensity of these conflicts is sufficient to make them stress-related. Many ministers report just two or three major areas of conflict. A considerable number, however, report up to as many as five areas of their work which are stressful. Such workers are undergoing frustration, stress, and burn-out. Of this group, many are considering leaving the ministry.

These role conflicts, together with their intensity ratings, were determined from a post-in survey. As such, there was no opportunity given for dialogue, clarification or ministry to the individual pastor's needs. The effectiveness of the survey needed to be tested before its results could be considered valid. The survey was tested in the following manner.

In consultation with two Graduate School advisers, a list of four pastoral leaders was suggested as a control group. The method of testing the survey was to monitor these field ministers for a period of three months. During that time they would be invited to participate in the original survey which would then be openly

discussed both with the individual minister, and with them as a group.

The co-operation of the North New South Wales Conference president was sought and readily given. As this study was to involve some of his ministers, the president was advised of the suggested names for his assessment. It was desired that the four ministers to be chosen be as representative as possible of the pastoral leadership as a whole. At the recommendation of the president, two names were substituted and events indicated that this was a valid and constructive amendment to the original list of four ministers.

It should be noted that the president revealed a keen interest in the survey. He not only shared some concerns, but he also expressed a desire that pastoral leaders should receive as much help as possible to improve their job satisfaction and to reduce their role conflicts.

The four ministers (hereafter referred to as the 'control' group), were visited separately. The purpose of the survey (and their involvement) was explained to each minister, and anonymity regarding their personal conflict results was assured. Each minister was then invited to complete and return the survey form. Their willingness to co-operate demonstrated a keen interest in this type of study. They were appreciative of the opportunity to express their views and to make evaluations on matters relating to their work.

The completed survey forms were returned to the writer and assessed and compared with the master sheet containing the results of the 'field' survey.¹ Each minister was visited again and their

¹See appendix 6.

particular conflicts which rated four plus on the scale were discussed. This was done in order to ascertain the ministers' reasons, feelings, observations, and possible solutions to the conflict areas of their ministry. Full notes of each interview were taken. In every instance, the duration of the visit extended beyond the anticipated time. The ministers appreciated an opportunity to discuss sensitive areas without feeling under threat.

In addition to completing the survey, two ministers were asked to provide further information. One was asked to keep all correspondence received from the Conference. This was requested for later assessment to see how he related to Conference direction, expectation, and to assess the value of such correspondence. The other minister was invited to apportion his time into that of personal, local church, and Conference orientated duties. Although the two ministers co-operated, this aspect of the study was dropped. To determine the pastoral leaders' response and accountability to the vertical (Conference) and horizontal (local church and home) levels, would involve more time than this study permitted.

The surveys submitted by the 'control' group revealed that they were typical of those surveyed in the 'field' group. The 'control' group were then called together to discuss the results of the 'field' survey. In all, approximately eighteen man hours were spent with the ministers of the 'control' group.

The Validity of the Survey

The responses by the 'control' group indicated that the 'field' survey was valid. The 'control' group responded with an average role conflict intensity of 2.7 on a scale of 1 to 7. This

is identical to the 'field' group average. Those areas of conflicts being reported as the most intense, were very similar to the 'field' group. It should be noted that the average age of the 'control' group ministers was only 37.5 years as compared to 44.22 years of the large 'field' survey. The average years of service of the 'control' group was 13.7, as compared to 19.5 of the 'field' group. This made no noticeable difference to the results.

Those ministers making up the 'control' group had been involved in a wide range of ministerial work. One had served overseas, and two had undertaken post-graduate studies. They were at present pastoral leaders but had at some time been involved in public evangelism.

Because the results of the survey conducted with the 'control' group were so similar to those of the 'field' survey, it was considered that the assessment and in-put by the 'control' group ministers should be noted. It was considered that the results of the 'field' post-in survey were valid.

There were, however, some limitations to the 'field' survey. While a random test of sixty out of three hundred ministers is a very representative sample, it would have been more convincing to survey every worker. One suspects the results would have been the same. One minister from the 'field' survey felt that the question relating to "Opposition to ideas and programmes; concern for lack of lay membership involvement and commitment", was ambiguous. He believed it should have been two separate questions.

One minister of the 'control' group believed that the word "personality" in the eighth question of the survey should have been

"perspective". Overall, the method and instrument of the survey together with the results thereof, were considered valid. Additional data on each role conflict could only be obtained by conducting a specific survey relating to the conflict being examined. The writer considers that such an exercise on the most stressful role conflicts as evidenced from this survey, is both warranted and necessary.

Results of Discussions with Pastoral Leaders

In Chapter III the role conflicts experienced by non-Seventh-day Adventist ministers were considered. Together with those surveys their "observations, assessments and recommendations" of major conflict areas were noted. All ministers, regardless of their denominational differences, seem to be subject to similar areas of tension, conflict, and stress.¹ These conflict areas and observations made in other surveys should be kept in mind as the Adventist ministry survey is now considered.

¹These conflicts primarily relate to the minister's multi-functional role as he endeavours to execute his responsibilities as a parish spiritual leader, husband and father. The surveys researched in this study would indicate the following role conflicts as being common to ministers, regardless of their denominational affiliation: Difficulties in setting goals and priorities relating to time, roles and proliferation of duties; feelings of isolation, inadequacy for the expected task, low self-esteem, not achieving or consolidating his duties with productive results; marital family and educational problems resulting from loss of privacy and frequent transfers of location; tension between the minister's or congregation's desired agenda and that as requested by his superiors--having to do as instructed in order to maintain job security; feelings of being ill-equipped for the specialized ministries needed in today's complex society, a desire to have further in-field training and better resources or 'back-up' support from the church; difficulty in gaining understanding or co-operation from parishioners in the minister's perceived role--a hesitancy to change or up-date in both worship and pastoral ministry; weighed down by several intense role

The following key points have come out of the discussions with the 'control' group of ministers. They are also reflective of observations and discussions encountered over the past fifteen years of associating with fellow ministers. The results of this survey are very similar to those expressed both by Spangler and Dudley.

Stress Factors that Contributed to Several Role Conflicts

Many major role-conflicts result from common causes or at least are aggravated by common causes. "Proliferation of duties," "insufficient time," and "failure to consolidate ministry," and "loneliness and isolation" are all related conflicts. This survey indicated that the following contributing stress factors are common to this group of role conflicts.

Length of Tenure

The frequency of 'calls' to move to another pastorate together with the minister's non-involvement in deciding whether to accept the 'call' contributes largely to his role conflicts. Failure to engage in future planning, failure to consolidate his work and a hesitancy by the parishioners to accept their minister, are all related to the pastoral leader being transferred too often. Studies indicate that five to eight years in the one parish is preferable to shorter periods.¹

conflicts the minister believes he has no 'non-threat' confidant. This results in on-going stress, burn-out, and eventual withdrawal from the ministry.

¹Schaller, p. 27.

"Mobility"¹ or the frequency of moves, is detrimental to on-going further planning both at the local church level and also in the minister's own development. Some ministers settle into a 'maintenance' role rather than a 'mission' role. A longer tenure by the minister, together with a wider distribution of responsibilities upon the laity would lessen these role conflicts.

Too Many Churches

A minister's conflicts are greatly multiplied and intensified when he cares for more than one church. The minister feels he is a Conference promoter, a committee-attender and a server at tables rather than a gospel preacher. It is expected of the minister by his members that he attend and lead out in the many and varied committees, boards, councils and related functions of the church. The real role of the minister is not fully clarified in the minds of both the parishioners and many ministers.

Caring for more than one church leads many members to feel that their pastor 'really belongs to the other church'. As such, the laity are not willing to accept either greater responsibilities themselves or to co-operate with and support their 'part-time' ministers.

Conference Plans and Local Church Plans

An over-abundance of promotional materials and the multiplicity of plans from the Conference departments militate often against the minister's local plans for his church. Much of the 'paper war' that is received by the minister from the Conference is

¹Dudley, p. 2.

ignored. The conflict resulting from this response is one of lack of job security. The minister feels obliged to fulfil the Conference agenda to secure his favour with his superiors. This may be at the expense of his own agenda as perceived by the minister and his church.

A top-heavy 'administration' does tend to put pressure on the pastoral leader. It also leads the church members to feel that they are supporting the system rather than the system supporting the local church. The minister feels he is involved in too many areas of ministry. He begins to see many of his expected duties as 'nuts and bolts' matters rather than gospel ministry.¹ Some ministers find it difficult to organize priorities and time. This is a minister's professional hazard. Generally speaking, however, Adventist ministers are good organizers. Most put in twelve hours per day in ministerial work but still become frustrated at the variety of duties and expectations. The conflict between family, local church and Conference demands, place much pressure upon the minister, especially the young pastor.

Theological Tensions

This survey indicates that the current theological tensions are affecting both the ministry and the members. Misunderstandings and lack of communication have widened the gap between administrators, ministers, and the laity. As a result, criticism and lack of

¹Spangler's report also reported similar findings. He stated there was "the desire . . . to reduce and simplify administration and departmental structure." He also suggested that the duplicating of departments and levels of administration "may even be counter-productive." Spangler, p. 20.

tolerance of others' views have given cause for suspicion, lack of trust, low morale, and stress. The survey showed ministers felt that administrators hold authority in theological interpretation over the ministry but the minister carries the tensions, and often with no support, and it is often the local minister who appears in a bad light before his parishioners. One surveyee reports, "Can I operate as a minister in the theology of the church at present?" Another says there is a "crying desire to allow the Bible to speak without our own interpretation being imposed upon it."

Another observation made by a participant was that it was felt that only by calling all pastoral leaders together for open discussion in an atmosphere of non-threat and immunity, will the tensions relating to theological issues be lessened. Ministers who preach the Word feel they should have in-put into what the Word does teach.¹

Low Self Image

The role-conflict relating to feelings of inadequacy, failure, not achieving, is directly related to self-image and personal goals. It is felt by many that the church has too limited a role-concept of ministry. Where the minister believes he is following an agenda not to his liking, then he is frustrated and feels he is not achieving. It was stated by one surveyee that feelings of inadequacy

¹The Dudley research study states that "it does seem that doctrinal uncertainty may be related to some aspects of the morale problem." Their control group, in answer to a current (1980) theologically orientated question reported 41 per cent of ministers "sometimes felt as if they would like to leave the pastoral ministry." "81 per cent thought it would be good to have a counselor for pastors and their wives", and "78 per cent sometimes feel a loneliness and isolation in the ministry." Dudley, p. 10.

and failure are often "governed by how he [the minister] is spoken to by his employers." Appreciation, deserved praise, and a feeling of being needed, all give one confidence.

A Limited View of Pastoral Ministry

Many ministers believe that baptisms are the only acceptable measure of success. Some believe that ministers not involved in full-time evangelism are inferior and have a lesser "gift of the Spirit." The minister may have conflict when he is expected to perform public evangelism, when he knows he does not have that "gift." Should he be in places or circumstances that mitigate against soul winning, he may feel a failure. He may feel his Conference believes he is a failure.¹ This survey indicated that some ministers believe they are not performing an important role because they are not equipped to do what is asked of them by their employers.²

Family and Education

With increased outside pressures upon the minister's family the fact of frequent transfers involving educational changes present added tensions to both parents and children. Psychologically and socially, many children are affected by educational problems caused

¹See also Dudley, p. 6.

²The Spangler report made a similar observation when it reported that there "is a feeling on the part of pastors that in spite of lip service being given to the importance of their role, the policies and operation of the church give them cause to feel that they are not really so considered. Unless present perceptions of success in ministry change, pastors will naturally tend to see themselves as something less than successful should they remain a pastor for life." Spangler, pp. 20-21.

by many transfers. One surveyee stated that instability placed upon the child "must be countered by deliberate family involvement." Hence, the minister's role as father is important. This observation was confirmed by this survey under review.¹

Inadequate Resources and Local Church Finance

When referring to conflicts resulting from inadequate resources, it was felt that the Conference should be a resource centre for the local church's programmes. Local church funds are insufficient in most cases, to supply their soul winning resource needs. It was generally felt that too much local money is drained off to the higher body with no tangible returns. The local church's educational monetary commitment is affecting attitudes and available resources.

The American study by Spangler reflects the findings of this survey. Spangler states that "a larger portion [of church funds] should be available for ministry at the grass-roots level."² The reason for this is that "the local church that is supposed to be the focal point of ministry is poorly funded and crippled while organizational overhead has grown and grown."³ There is a strong feeling "that the local church exists to serve the various units of denominational organization."⁴ In other words, the local church resources are depleted because the churches "exist to perpetuate the

¹Referring to the pastor as husband/father, the Spangler report notes that "the multi-church pastor group expressed several concerns regarding this area of their role." One such concern being that: "The quality and/or availability of education for their children is usually not commensurate with that available to the children of those who pastor larger churches, although younger men, who are more likely to have school-age children, normally fill these positions." Spangler, p. 21.

²Spangler, p. 20. ³Ibid. ⁴Ibid.

organization"¹ rather than to be used for local gospel ministry in soul winning.

Laity Involvement and Commitment

A stressful conflict in the Australian-New Zealand scene is that of the ministers' belief and experience that a large number of the laity do not enter into Christian involvement or commitment. Reasons for this are given as being the result of theological tensions and loss of trust in leadership; a change in attitude by the laity; the result of many previous programmes just not working or being relevant; ministers and church officers changed too often; and the Sabbath is for rest and celebration, not for the worshipper to be loaded with church responsibilities.

Further insights expressed by the ministers interviewed were a failure by the church to appreciate the gifts of the Spirit upon the laity; apathy caused by modern lifestyle of members; the influence of television and an ultra-conservative attitude toward change in ideas and methods of ministry. Some ministers felt that members find security in the "ways of the past", even if they are non-productive and less relevant to the present time. It was also felt that the local church is fragmented in its gospel thrust because of the stress on separate departments. Ministers are frustrated by the lack of acceptance by the laity of new concepts of ministry both in worship and in evangelism.

Over fifty per cent of the Adventist pastoral leaders have role-conflict in this area. A survey from the laity as to their

¹Ibid.

perspectives of this role conflict would be of value. Also, a re-defining of the role of the church and the meaning of discipleship for Christ would sensitize responsibility and add joy to service.

In-Field Training for Ministers

Over forty per cent of Adventist ministers felt their lack of in-field training to a degree that it contributes some measure of stress to their acknowledged conflict.¹ Year-end summer schools are reported as being 'too academic', and they also call for sacrifice of holidays and add pressure to complete the year's work. Ministers' annual retreats are seen as "policy pushing programmes" rather than in-field training. One surveyee believed that "Avondale gave head knowledge, and after two years of field work, I had no in-depth specialized ministerial training." There is a need for local Conferences to conduct regular workshops to update the pastoral leader and for the pastoral leader to give in-put to the Conference as to his plans and concepts of his ministry.

Ministers felt that they have no real representation on committees which affect their work and future. Similar findings were expressed by the two other Adventist surveys.²

¹The Dudley report states that "92 per cent would welcome a continuing - education program for the up-grading of their ministerial skills." Dudley, p. 7.

²The Dudley research reports that "Pastors would like to relate to conference leadership more on a basis of equals complementing each other than on an employer/employee relationship. They would like to have more in-put into conference programs and would like administrators to be more sensitive to their needs and problems." Dudley, p. 17. Spangler also notes a similar observation. He says, "along with this appeal for improving the ratio of pastors to administrators and departmental directors came the suggestion that the pastor have more 'in-put into administrative decisions' that affect him and the local church." Spangler, p. 20.

The Pastors' Counsellor - the Ministerial Secretary

The role of the Conference Ministerial Secretary would be strengthened if he were the minister for the ministers. To accomplish this sensitive area, the Ministerial Secretary would act largely independently of the administration and would need to be seen as not "propounding the Conference view." As such, he, together with other specialized counsellors, could play a major role in conducting in-field training at local Conference level.

The need for an independent helper for the field ministry is also reported by Dudley when he says "that 70 per cent agreed that it would be good if a counselor with no ties to administration were provided with whom pastors and their wives could discuss problems."¹

Insecurity in Employment

Insecurity in employment is reflective of many role conflicts. The current theological tensions are not resolved in the minds of many ministers. They believe by conscience that they should serve their Lord in truth as perceived by them, but for survival they must "play the tune" as asked by the leaders. When these obligations are in conflict, the result is insecurity which may lead to stress.

Some workers are insecure because they are not really ministerial material. It was suggested during the survey that a better screening process of prospective ministers both during College and internship would possibly safeguard against future tragedies in the ministry. Some are insecure because they are not properly trained

¹Dudley, p. 7.

for the demands of multi-functional ministry.

This survey reveals an insecurity in employment or lack of job satisfaction, by a high percentage (over thirty per cent) of ministers. Recent losses of ministers to other employment has been mainly confined to the younger minister. This survey, however, reveals the problem right across the age and experience levels of the ministry. Those who leave may do so because of their lesser tolerance to ride out the conflicts. Many who stay adopt an attitude to "stick with it" simply because they are too far along the way to change. It may be more financially secure to stay in the ministry, but the role conflicts causing insecurity in employment are still there. Although over forty per cent of all the ministry surveyed may consider alternative employment, when the final choice comes, most will probably not leave. Their present stress, however, must affect the results of their ministry, home life, and ultimately, their health. It may be that the recent losses from the ministerial force are not resultant upon theological tensions alone. This may be the catalyst which activates the ministers' every other stressful role conflict.

Survey Reveals Conflict Between Pastoral Leaders and Administration

The intention of this survey was to limit its research to the role conflicts of the pastoral leadership as they relate to his local church and his role as husband and parent. The open question of the survey revealed many other problems of which 47 per cent relate to administration or administrators. This stressful situation should not go unaddressed. There is every indication of a breakdown of communication and confidence between many field ministers and

administrators at all levels. This survey reveals that it is felt by ministers that administrators are out of touch with the grass-roots needs and problems of the church. Generally speaking, the pastoral leader feels he is a "nothing" in the eyes of the leadership. He feels as a pawn that is given no real voice in the work he loves most.

The conflicts as given in this survey reveal a weakened relationship between the field ministry and the "hierarchy." It is not within the scope of this research to determine whether or not such attitudes, hurts, and criticisms are justified. The fact is that if ministers feel this way, then their work will be greatly influenced. Only by open Christ-centred and tolerant discussions can all parties come to appreciate and understand each other. All--both ministers in the field and administrators--must be, and be seen to be, performing a ministry of reconciliation. The established attitude that directors, presidents and other administrative leaders are considered as higher in status than pastoral leaders is divisive to the body of Christ. Interestingly, the Dudley study found that "24 per cent [of ministers] hope to be promoted."¹ This survey did not address that question, but Dudley's survey indicated that to have a "promotion" was a way of escaping field tensions and conflicts.

A survey of pastoral leaders' accountability to their employers would be of real value; so would be a survey of the administrators and their role conflicts, attitudes, and possible ideas of reconciliation. It was suggested by a surveyee that to "close the gap," administrators should undergo regular further

¹Ibid., p. 6.

full-time education. It was also suggested that the term of office by an administrator be a limited term, after which the administrator would return to pastoral leadership. Another suggestion was that the very political structure of the denomination is not truly representative or pragmatic for this present age.

As previously mentioned in this report, there is a need for on-going research to be conducted. In particular, a non-threat survey by an independent person should study the reasons why so many ministers have either left or are contemplating leaving their called vocation. Such a survey would contribute positively to any future ministry to the minister.

Conclusions

This survey has given evidence to support many theories and postulations. The pastoral leaders of the Seventh-day Adventist Church in Australia and New Zealand are undergoing role conflicts of destroying intensity. These role conflicts are many and varied and their effect upon the minister, his family and his ministry needs further specialized study. It is believed by the writer that a high percentage of ministers are undergoing a high level of stress and burn-out, and that that level would be comparable to the report by Oswald. Oswald maintains that one out of five ministers have, in fact, burnt out.¹

The complexity and stressfulness of the duties of the modern minister requires positive, counteracting support. Special efforts should be made to determine the specific causes of these role conflicts so that the minister may be helped.

¹See Oswald, p. 12.

One aspect of real concern to which this survey did not address itself, was that of the needs and hurts of the pastor's wife. Present economic pressures have forced many more wives to engage in full-time employment outside the home. This adds increased conflict as the pastor's wife endeavours to serve the family, the church and herself. It is recommended that further study be given in this area.

This study is the result of the surveys conducted, from dialogue with ministers and by comparison with similar studies conducted with other groups both in Australia and America. For the study to be effective, however, an on-going ministry model should be designed at all levels, to give continual assistance to the pastoral leaders. The time, effort, and cost involved to design and implement such a ministry should not be counted in the light of the urgency of its need. Both pastoral leaders and administrators should be encouraged to establish a ministry for ministers that will serve the whole of the Australasian Division of the church. Other groups of Christians have already contributed much to this pressing need and we should avail ourselves of their learning and acquired expertise.

The references to the reports by Spangler and Dudley were brought to this survey not to influence its results but because their findings confirm those of this independent survey. Also, the many references to the non-Adventist surveys are of value as they relate to similar role conflict areas involving people in the same profession. These findings as reported in Chapter III complement and confirm this survey. The information therein would be of real

value should a ministry be designed to provide a "pastor for the pastor."

Some may view the very nature of this research as negative. One would hasten therefore to affirm with confidence the privilege of serving Jesus Christ. He did not promise an easy road for his under-shepherds. His grace and Spirit and promises should lift us up in strength and determination. His salvation should be so acknowledged and experienced by every minister that with Paul, we will be compelled to say "I can do all things through Christ who strengthens me."

The church is not ours. It is Christ's. Therefore, we can come to him confidently with repentance and humility to seek his forgiveness for where we have failed. We must also surrender all to him for the outpouring of his Holy Spirit. That is our greatest need. Adventist ministers are hurting. They are undergoing stress-related conflicts. These must be attended to. The result of failing to so do is predictable, as is the result of a true ministry of healing.

APPENDIX I

EXTRACTS FROM SEVENTH-DAY ADVENTIST

ORDINATION SERVICE

EXTRACTS FROM SEVENTH-DAY ADVENTIST
ORDINATION SERVICE

The following list is extracted from Chapter I "A Divinely Appointed Ministry" and Chapter II "Ordination" of the Manual for Ministers as used and published by the General Conference of Seventh-day Adventists.¹ Such extracts are referred to during the preparation for and conducting of the ordination service of the ministry for the Seventh-day Adventist Church.

The minister is referred to as, or charged to so do:

His [God's] divinely chosen messenger
 Chosen ambassadors
 Through whom He [Christ] speaks
 Men appointed of God
 Chosen to watch with jealous care
 With vigilant perseverance
 A wonderful privilege
 Call to the gospel ministry
 A high and holy calling
 To this exalted office God calls his own man
 True minister for God is not self-centred
 As Christ's representatives
 Servants of God
 Appointed to act in His stead
 Laborers together with Him
 Message to be proclaimed to all nations and kindreds
 and tongues and peoples
 Are to radiate beams of light
 Are but instruments in His hands
 Are to represent their blessed Lord in life and service
 As ambassadors they speak for God
 As heralds they are to speak to man
 Are to be winners of souls
 Nothing is to take the place: nothing is to divert their
 attention from this supreme objective
 They must work as Christ worked
 At no time may they relax their vigilance
 A work requiring the exercise of every faculty of the being
 He is not only to 'make disciples' but he is to teach these
 disciples
 He will seek to be an all-round minister for God
 He will declare all the counsel of God
 His life will exemplify the Master whom he serves
 In purity of life, in self-denial, in benevolence,
 in diligence, in perseverance
 He will lead believers

In all his relationships he will be a man, a true man,
a godly man. He will be like John the Baptist
The inexhaustable supplies of heaven are at their command

During the 'charge' of the ordination service, the candidate
is charged to do and to be the following:

Called as a watchman and soldier for Christ as a shepherd
of the flock
Take heed to yourself
Be thou an example to the believers
Give attendance to reading, to exhortation, to doctrine
Be gentle unto all men, apt to teach, patient
Endure hardness
Give no offence in any thing
You are to preach the Word of God, not the opinions and
traditions of men
Not to exalt yourself
Let there be no levity, no trifling, no fanciful interpretation
You are to speak with sincerity and deep earnestness
You are to feed the flock of God
You are to warn men of the soon coming of Christ
You are to preach so plainly that no transgressor who
hears your message will fail to discern the importance
of obedience to the commands of God
Must ever keep in absolute purity this consecrated vessel
If you faithfully do these things in the spirit and power of
God, 'when', He, 'the chief shepherd shall appear', you
'shall receive a crown of glory that fadeth not away.'
The greatest honor that can come to any man in this life is
that of being called to be a minister for God in these,
the closing years of earth's history

¹Manual for Ministers (Takoma Park, Washington, D.C.: General
Conference of Seventh-day Adventists, 1964), pp. 9-33 passim.

APPENDIX 2

CLERGY STRESS FACTORS AS NOMINATED

BY ROY M. OSWALD

CLERGY STRESS FACTORS

The specific clergy stress factors nominated by Roy M. Oswald¹ are:

Role Ambiguity - An unclear internal picture of the role of parish pastor or confusion about what the job really is tends to make us work harder, hoping the extra effort will help us cover all the bases.

Role Conflict - External expectations often conflict (i.e., being expected to call on inactive members, call on sick and shut-ins, attend all committee meetings, visit parishioners in their homes, and have a rich and meaningful family life).

Role Overload - Clergy can be overwhelmed by all the expectations of parishioners (this often follows a clergy evaluation). Stress technology indicates that the more uncertain one is about one's role, the more stressful the situation.

Time Demands - Clergy are on emergency call twenty-four hours a day, seven days a week. Generally, twenty percent of their time is taken up with emergency or unexpected issues. It is difficult to plan or feel stable about one's week when one is continually thrown off balance.

Lack of Pastoral Care - Who is the pastor's pastor. Most clergy do not have either good mentors or solid spiritual advisor/counselors/friends.

Lack of Opportunities for Extra-Dependence - Clergy need opportunities to derole and be taken care of.

Geographical Relocation - When you move, almost everything changes, requiring massive readjustments.

Political/Economic Uncertainty - Much of your political/economic/career future in the ministry depends upon your relationship with a particular parish.

A Helping Profession - Burnout appears in the helping professions more profoundly than other professions.

Loneliness - Very few persons outside fellow clergy really understand the role of parish pastor or the demands of pastoral work. Hence, the feeling of loneliness and isolation in the midst of meaningful work.

¹Roy M. Oswald, Clergy Stress and Burnout - A Survival Kit for Church Professionals (Minneapolis: Ministers Life Resources, 1982), p. 23.

APPENDIX 3

HOLMES AND RAHE 'LIFE CHANGE UNITS'

AS ADAPTED BY ROY M. OSWALD

LIFE CHANGE UNITS RATING SCALE

The following is the Life Change Units Rating Scale as adapted by Roy Oswald from the Holmes/Rahe Life Change Unit Scale. The Life Change Units were developed by Holmes and Rahe for determining clerical stress factors.¹

By totalling the LCUs experienced in one year, Holmes and Rahe evaluate the results as follows:

50 or below.....unusually low
 100 or below.....stress at manageable level
 150 or below.....stress at manageable level
 200 or below.....borderline--mild concern appropriate
 250 or below.....serious concern to be exercised
 300 or below.....more serious concern to be exercised
 350 or below.....to be taken seriously
 above 350.....to be taken very seriously.

<u>Event</u>	<u>Average Value</u>
Death of spouse	100
Divorce	73
Marital Separation	65
Death of close family member	63
Personal injury or illness	53
Marriage	50
Serious decline in church attendance	49
Geographical relocation	49
Private meetings by segment of congregation to discuss your resignation	47
Beginning of heavy drinking by immediate family member	46
Marital reconciliation	45
Retirement	45
Change in health of family member	44
Problem with children	42
Pregnancy	40
Sex difficulties	39
Alienation from one's Board/Council/Session/Vestry	39
Gain of new family member	39
New job in new line of work	38
Change in financial state	38
Death of close friend	37
Increased arguing with spouse	35
Merger of two or more congregations	35
Serious parish financial difficulty	32
Mortgage over \$50,000 (home)	31
Difficulty with member of church staff (associates, organist, choir director, secretary, janitor)	31

<u>Event</u>	<u>Average Value</u>
Foreclosure of mortgage or loan	30
Destruction of church by fire	30
New job in same line of work	30
Son or daughter leaving home	29
Trouble with in-laws	29
Anger of influential church member over pastor action	29
Slow, steady decline in church attendance	29
Outstanding personal achievement	28
Introduction of new hymnal to worship service	28
Failure of church to make payroll	27
Remodeling or building program	27
Start or stop of spouse's employment	26
Holiday away	26
Start or finish of school	26
Death of peer	26
Offer of call to another parish	26
Change in living conditions	25
Revision of personal habits	24
Negative parish activity by former pastor	24
Difficulty with confirmation class	22
Change in residence	20
Change in schools	20
Change in recreation	19
Change in social activities	18
Death/moving away of good church leader	18
Mortgage or loan less than \$50,000 (home)	17
Change in sleeping habits	16
Development of new friendship	16
Change in eating habits	15
Stressful continuing education experience	15
Major program change	15
Vacation at home	13
Christmas	12
Lent	12
Easter	12
Minor violation of the law	11

¹Roy M. Oswald, Clergy Stress and Burnout - A Survival Kit for Church Professionals (Minneapolis: Ministers Life Resources, 1982), pp. 15-17.

APPENDIX 4

OSWALD REPORT ON CLERGY BURN OUT

CLERGY BURNOUT

Oswald report on why Clergy burn out and which Clergy are the most affected.¹

Clergy burn out because of:

- Being unable or lacking opportunities to de-role; wherever they go they are known as the pastor
- Being on emergency call twenty-four hours a day
- Dealing much of the time with chronically dependent people
- Constantly needing to be strong for others in crisis or tragedy
- Role confusion - never being clear about what is expected
- Role overload - never being able to fulfill the expectations of the parishioners
- Lack of quality chunks of time off. (When was the last time you had a whole weekend to yourself?)

Clergy Who are Most Affected

Under a sufficient number of adverse conditions, most clergy will burn out. Some, however, are particularly susceptible.

- Idealistic, over-committed clergy
- Clergy with rigid standards for executing ministry
- Clergy who are activists in social ministry (Jesuit priest/lawyer Alfred Kramer writing in Studies asked, "Why is it that activists in Jesuit social ministry seem to have the longevity of a bomb squad?")
- Clergy in direct contact with the poor, the sick, the dying, where setbacks and discouragements are the order of the day
- Women clergy in ministry who have not entirely shed the roles of mother and homemaker, and are under the temptation to try to be superior at both
- Clergy with high needs or who attempt to please everyone (low tolerance to dissonance in the parish)
- Clergy who avoid conflict
- Clergy who have difficulty saying "no" to protect personal boundaries for rest, relationships, and recreation.

- Clergy who suffer from role confusion
- Clergy involved in direct ministries to a lot of hurting people with large case loads of pastoral counseling
- Clergy who care a lot, have a sense of mission and are vulnerable to the excessive demands of others
- Clergy who cannot compromise or admit defeat but bring their habitual dedication to whatever thankless situation they encounter
- Clergy who fall into the category of Type A personalities (From the book, Type A Behavior and Your Heart, by Meyer Friedman and Ray H. Roseman, 1974)
- Clergy with a high drive for achievement
- Clergy who are hurried, impatient, easily angered

¹Roy M. Oswald, Clergy Stress and Burnout - A Survival Kit for Church Professionals (Minneapolis: Ministers Life Resources, 1982), pp. 13, 15.

APPENDIX 5

THE SURVEY LETTER AND FORM

SURVEY LETTER

Pastor Eric Winter
20 Presscott Avenue
Cooranbong...2265
New South Wales

14 June 1983

Dear

At present I am undertaking further study at Avondale College, and my major Project is to determine what "role-conflicts" are experienced by the pastoral ministry of the Seventh-day Adventist Church in Australia. "Role-conflicts" for the purpose of this study, are defined as those areas of work and influences which vie or compete for one's attention, thus causing tension, stress and even inefficiency and frustration - the problems encountered in the execution of your pastoral duties.

To my knowledge, there has been no such research done by our Church in this area in Australia. There has certainly been considerable research conducted in America by other Christian groups over the past twenty-five to thirty years.

The enclosed SURVEY SHEET is to assist me in the gathering of data needed to evaluate the role-conflicts experienced by the ministry in Australia.

Your assistance will be greatly valued, and I would appreciate it if you could complete the enclosed SURVEY SHEET as you believe it relates to you personally, and not as you feel it may relate to the ministry as a whole. Anonymity will ensure confidentiality.

Your name has been selected at random, together with sixty others of our fellow workers. Please do not indicate your identity when you return the completed SURVEY SHEET in the supplied pre-paid envelope.

The areas of "role-conflict" as listed on the SURVEY SHEET have been extracted from various similar surveys conducted in America. They are NOT listed in any order or preference.

Results obtained from the returned completed SURVEY SHEETS will allow me to further study and develop my Project. Details of the evaluation of the SURVEY will be included in the final printed MA Project paper as submitted to Andrews University through the Avondale College Campus.

Your frank and honest self-appraisal in the attached SURVEY SHEET is essential for this study to be relevant and meaningful, and for this I sincerely thank you in anticipation.

Your co-operation is valued.

Yours sincerely

Eric Winter

P.S. As a contributor to this survey you will no doubt be interested in the results. These will be forwarded to you in due course.

ROLE-CONFLICTS IN THE SEVENTH-DAY ADVENTIST CHURCH PASTORAL LEADERSHIP

INSTRUCTIONS. Please evaluate EACH area below as they relate to your personal ministry. Use the scale of 1 to 7, the higher number indicating the severity of the problem.

SAMPLE.

- ☒ 2 Personal financial difficulties resulting in real concern.
(This would indicate that this item is rated at only two out of seven as a problem affecting you.)

PLEASE ANSWER EVERY BOX

- ☐ 1 Feeling of inadequacy or failure--not achieving the expected.
- ☐ 2 Loneliness or isolation. Deprived of close interacting friendships.
- ☐ 3 Lack of on-going in-field training. No organised updating in education or ministerial methods.
- ☐ 4 Loss of God's "call". A diminished conviction, goal or purpose of the gospel ministry.
- ☐ 5 Proliferation of activities. Too many differing duties resulting in no specialization, or failure to fully accomplish anything.
- ☐ 6 Inadequate resources. No real back-up materials to support planned goals and programmes.
- ☐ 7 Insufficient time for personal study and preparation.
- ☐ 8 Personality conflicts with members or church officers.
- ☐ 9 Personal financial difficulties resulting in real concern.
- ☐ 10 Marital problems. Failure to achieve the ideal and desired personal relationship of Christian marriage.
- ☐ 11 Children's educational problems--caused by too frequent shifting.
- ☐ 12 Inferiority complex. Difficult to relate to people in the manner expected of the ministry.
- ☐ 13 Insecurity of employment. Not appreciated. Not consulted.
- ☐ 14 Need to prove self as a hard worker. Feel under threat.
- ☐ 15 A desperate groping for a relevant religious faith. A need for pastoral counselling myself.
- ☐ 16 Theological tensions. A feeling of frustration or lack of openness due to doctrinal differences.
- ☐ 17 Opposition to ideas and programmes. Concern for lack of lay membership involvement and commitment.

- ☐ 18 Loss of privacy. "Goldfish-bowl" existence. Everybody's servant all the time.
- ☐ 19 Failure to consolidate your ministry due to frequency of transfers. Frustration in forward planning.
- ☐ 20 Loss of self esteem. Feeling of not being wanted or appreciated.

Please list (and rate) below any other real problem or role-conflict area experienced in your ministry.

☐	_____
☐	_____
☐	_____
☐	_____
☐	_____

PLEASE GIVE

- | | |
|--------------------------|--|
| ☐ | Years of service in the <u>mission field</u> |
| ☐ | Years of service in <u>pastoral field work</u> |
| ☐ | Years of service in <u>evangelism</u> |
| ☐ | Years of service in <u>administrative work</u> |
| ☐ | Age in years |

PLEASE GIVE YOUR MARITAL STATUS:

Married / Single / Other. (Cross out non-applicable).

Number of children and ages _____

If offered a financial secure, job-satisfying alternate employment, would you consider leaving the ministry? Please ☒ appropriate box.

- | | |
|--------------------------|----------------|
| ☐ | Definitely yes |
| ☐ | Yes |
| ☐ | Maybe |
| ☐ | No |
| ☐ | Definitely No |

APPENDIX 6

MASTER SHEET OF SURVEY DATA

ROLE CONFLICT STRESS LEVEL DATA MASTER SHEET - TAKEN FROM 'FIELD' GROUP SURVEY

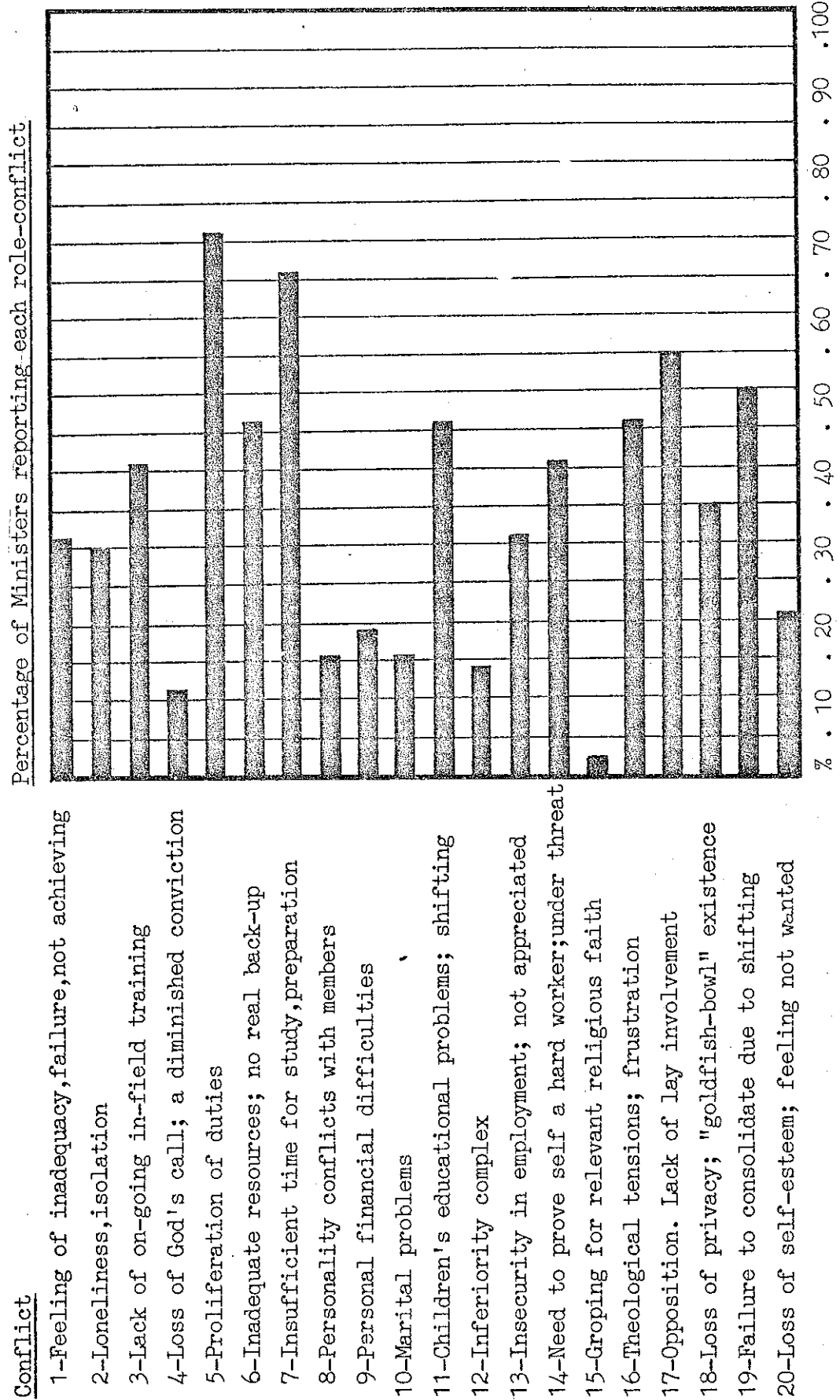
Question Number	Data	Average Stress	Total Score	No. Reporting 5+	Percentage with 5+	No. Reporting 4+	Percentage with 4+
1	54115244331433611163331241111461333222462112124333	2.7	122	6	13.6	14	31.8
2	2212163111154672473115211222711316322172226341	2.9	128	10	22.7	13	29.5
3	15131761534433732511116162661114411156135236	3.1	140	14	31.8	18	40.9
4	11115413112514121111113232162210112103221	1.7	77	3	6.8	5	11.3
5	45575773157451453245115264374336662576635767	4.5	200	25	56.8	31	70.4
6	123417624373225143522125163542224424317526355	3.4	151	13	29.5	20	45.4
7	44261462327541254324137165256464643674635564	4.0	180	18	40.9	29	65.9
8	1211351212351762311112545113212212211114222	2.1	96	5	11.3	7	15.9
9	1125112111723326521117111311414252141322211	2.2	98	6	13.6	8	18.1
10	111212132727211172111131131141462111214131	2.1	93	4	9.1	7	15.9
11	43422245517452357611125262151361116173135616	3.3	149	16	36.3	20	45.4
12	121112114251652121111112142101221111116321	1.7	79	4	9.1	6	13.6
13	21112613113301642642112452251122263275124246	2.7	122	9	20.4	14	31.8
14	24244612116601631124112246153152663375125432	3.0	135	11	25.0	18	40.9
15	13111212112603121122112113221111210111112121	1.4	65	1	2.2	1	2.2
16	414467131172011227771177575411722201761013225	3.3	149	16	35.3	20	45.4
17	1433236553733163262342557622636653434526556	4.0	179	20	45.4	24	54.5
18	223144231536317324211332431523344673371136352	3.1	138	9	20.4	15	34.1
19	35321713316441335553117374672154463272526357	3.6	162	17	38.6	22	50.0
20	11121522113603622621111135232212374241115231	2.3	103	7	15.9	9	20.4

APPENDIX 7

PERCENTAGE OF MINISTERS REPORTING

4 PLUS STRESS LEVEL

4 PLUS STRESS LEVEL - 'FIELD' SURVEY RESULTS



APPENDIX 8

PERCENTAGE OF MINISTERS REPORTING

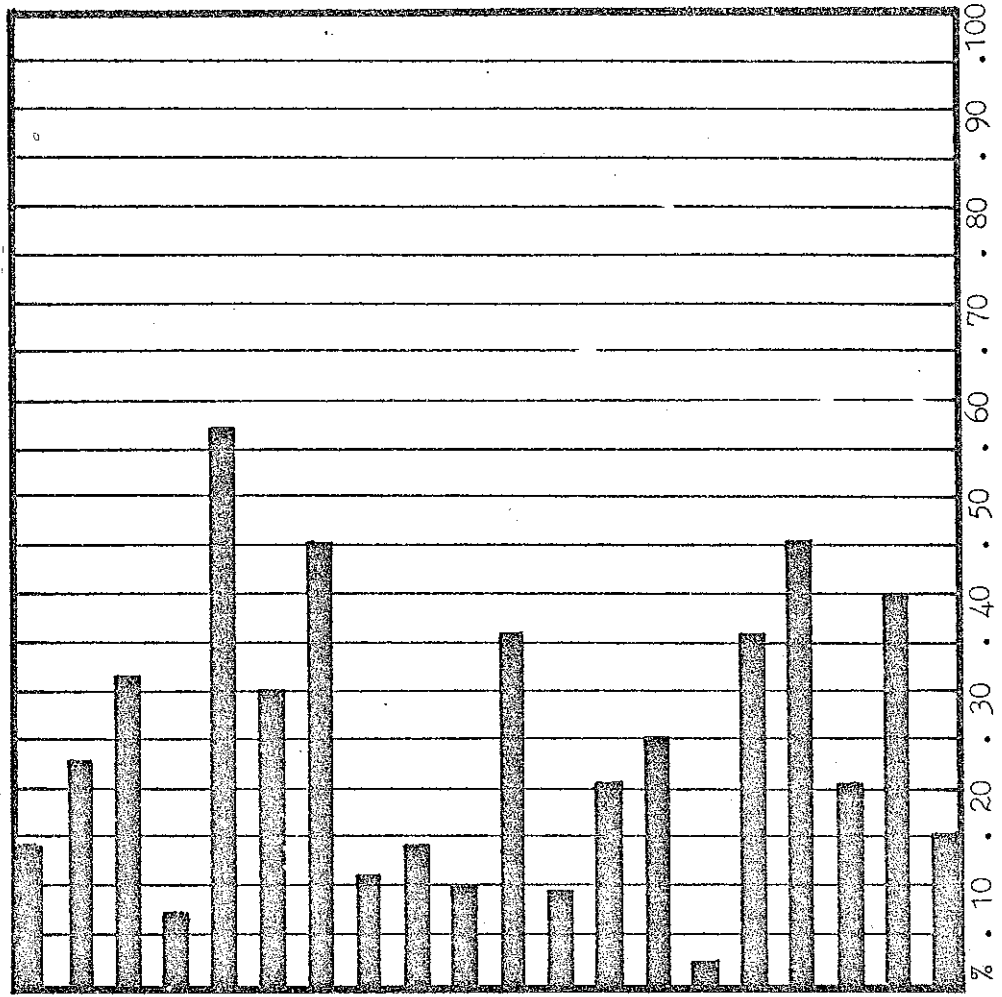
5 PLUS STRESS LEVEL

5 PLUS STRESS LEVEL - 'FIELD RESULTS

Conflict

- 1-Feeling of inadequacy, failure, not achieving
- 2-Loneliness, isolation
- 3-Lack of on-going in-field training
- 4-Loss of God's call; a diminished conviction
- 5-Proliferation of duties
- 6-Inadequate resources; no real back-up
- 7-Insufficient time for study, preparation
- 8-Personality conflicts with members
- 9-Personal financial problems
- 10-Marital problems
- 11-Children's educational problems; shifting
- 12-Inferiority complex
- 13-Insecurity of employment; not appreciated
- 14-Need to prove self a hard worker; under threat
- 15-Groping for relevant religious faith
- 16-Theological tensions; frustration
- 17-Opposition. Lack of lay involvement
- 18-Loss of privacy; "goldfish-bowl" existence
- 19-Failure to consolidate due to shifting
- 20-Loss of self-esteem; feeling not wanted

Percentage of Ministers reporting each role-conflict



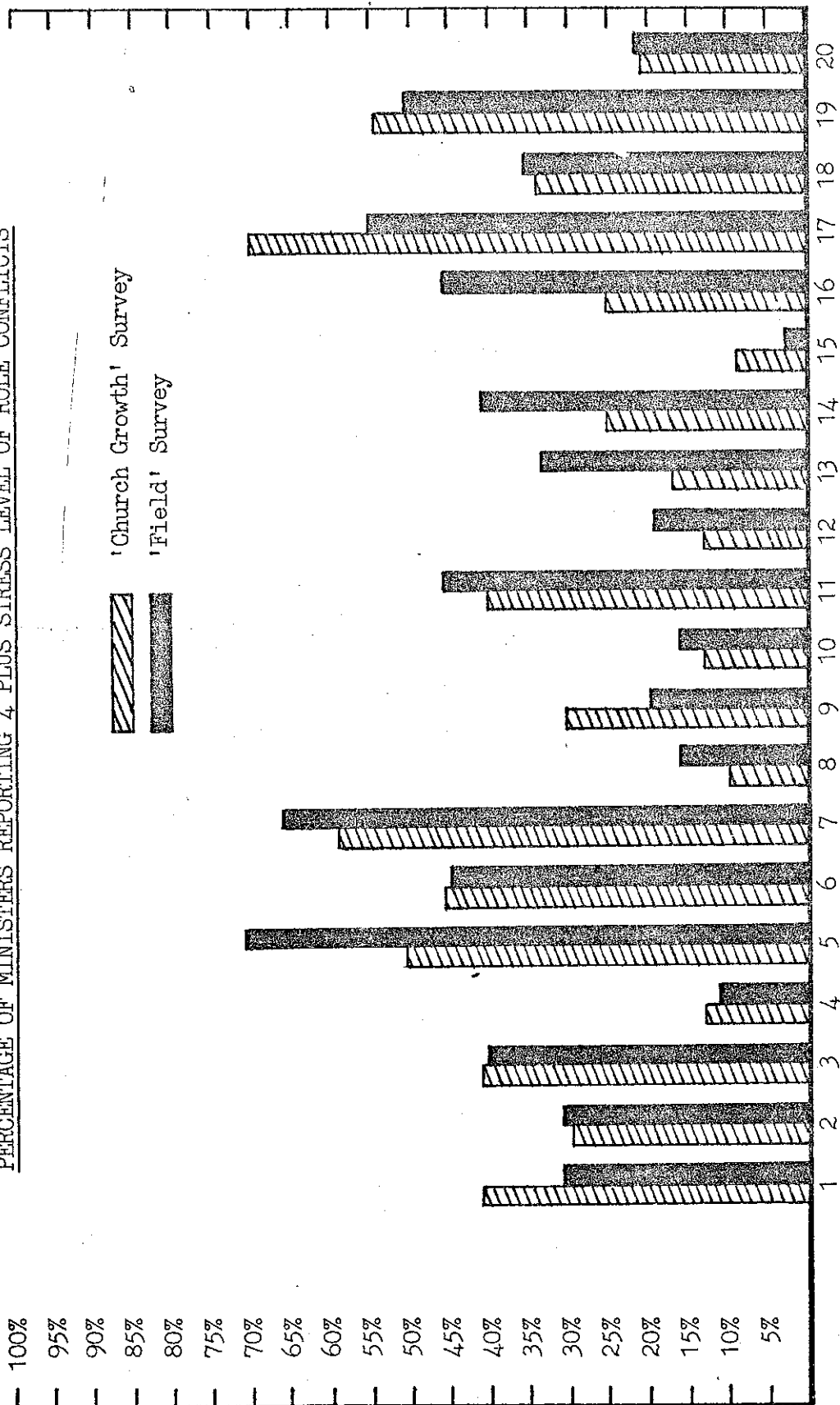
APPENDIX 9

'FIELD' SURVEY AND 'CHURCH GROWTH' SURVEY

COMPARED AT THE 4 PLUS STRESS LEVEL



PERCENTAGE OF MINISTERS REPORTING 4 PLUS STRESS LEVEL OF ROLE CONFLICTS



ROLE-CONFLICTS AS NUMBERED ON SURVEY

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