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**BURNOUT IN THE PASTORAL MINISTRY:
THE NEED FOR CLEAR BOUNDARIES**

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March 1, 1993

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BURNOUT IN THE PASTORAL MINISTRY:
THE NEED FOR CLEAR BOUNDARIES

THE MAJOR APPLIED PROJECT SUBMITTED TO
THE FACULTY OF DEPARTMENT OF PRACTICAL THEOLOGY
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF MINISTRY

BY
RUSSELL J. WEISE

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ABSTRACT

A survey was conducted of 138 pastors in The Lutheran Church--Missouri Synod in the Central and Southern Illinois districts in the Fall of 1991. The purpose of the survey was to determine the level of stress and burnout in the pastor's lives.

The survey revealed the following: generally pastors are very satisfied with their calling as pastors, but the findings reveal the pastor's strong proclivity to ignore his wife and family and to deny any possible warning signs of stress and burnout. The findings also uncovered that pastors are eager to have support groups but find themselves not wanting to trust their fellow clergymen.

To Debbie, David and Peter

INTRODUCTION

In October of 1991, I surveyed 138 pastors from both the Central and Southern Illinois Districts of The Lutheran Church--Missouri Synod. (see Appendix 1) These pastors were surveyed regarding the issue of pastoral stress and burnout. The last question of the survey sought personal comments. About 75% of the pastors responded with a variety of thoughts.

One response in particular jumped off the page! The words were written in extremely fine print: "I'm tired." These two words and their size told me of a debilitated man that was burned out, drained of all energy and life.

Some might say, "He's only one man!" Was not our Lord always concerned about the 'one:' the 'one' sheep, the 'one' coin, and 'one' of the little ones.¹ What of the impact of his 'tiredness' on his wife, children, and not to mention the many people he is serving in his congregation.

According to Jerry Edelwich, burnout is like a staph infection in hospitals: it gets around!² Looking at the issue of burnout from a systems perspective, burnout is never just an isolated problem. Edwin Friedman writes:

All clergymen are simultaneously involved in three distinct families whose emotional forces interlock: the families within the congregations, our congregations, and our own. Because the emotional process in all of these systems is identical, unresolved issues in any one of them can produce symptoms in the others.³

There is no doubt that when a pastor is suffering from stress or burnout that

his condition is going to affect his family and the overall ministry of the church.

Given the high cost of burnout in terms of lost idealism, turnover, tardiness, absenteeism, poor delivery of services, and the like, organizations (like churches) have a high stake in trying to prevent it.⁴ (parenthesis mine)

Burnout can be very costly to the overall life of the church. Burnout can lead to loss of jobs, psychiatric care and poor performance.⁵ One author claims that 'distress' can cost about \$500 billion a year in losses.⁶

One of the purposes of this paper is to wrestle with the theological side of this otherwise costly symptom called burnout. What makes a person summarize his whole life with the words, "I'm tired?"

Theologically, burnout is a symptom of a deeper malady in humans. That deeper malady proceeds from what I call the Adam/Eve syndrome. The Adam/Eve syndrome is the problem of overstepping one's God-given boundaries and moving into God's territory. When we overstep our boundaries/limitations, we end up with what Friedman calls 'overload.'⁷ Lloyd Rediger, a long-time student of pastoral burnout, describes the Adam/Eve syndrome in a pastor's refusal to recognize his limits:

We pretend that because we are in this noble calling called the ministry we somehow become free of human limits.⁸

I would be truly remiss to only examine the disease without offering some possible antidotes. Thus, another purpose of this paper is to wrestle with the appropriate responses to stress and burnout for pastors: theological, psychological and behavioral. I will also seek to understand what a 'systems' view (as opposed to a behavioralists' or psychoanalysts' view) would suggest for responding to stress and burnout.

Objectives

The main objective of this project is personal. Within the last three years I have known five Missouri Synod pastors who have gone through a divorce. Three of these men have left or were forced to leave the pastoral ministry. In each case, people generally had no idea of there being any marital difficulties. Because three of these men were personal friends, their experiences caused me to wrestle with my own relationship between being a husband and a pastor.

On an even more personal note, in the fall of 1991, my wife was hospitalized for depression for two months. It is more than irony that her hospitalization occurred while in the midst of my researching this issue of pastoral burnout. Researching this issue required much time away from my home life.

The cause of her depression was diagnosed to be 'primarily' a chemical imbalance. Thanks to our Lord's kind and gracious provision, my wife is doing well.

Her hospitalization, however, had a profound effect on my view of the relationship, and the boundaries between being a husband, father, person and pastor. Even though the doctor said her depression was 'primarily' a chemical imbalance, I believed there were other significant factors involved. One such weighty factor was my role as pastor. On a weekly basis, I work 60-65 hours, average only two nights home, and take only 1 day off, except when there are surgeries of parishioners, emergencies, funerals, and wedding rehearsals.

Recently, I was talking with the wife of a pastor who had to resign due to his immoral behavior and marital difficulties. When she sat down in my study at church, her first words to me were, "I hope you're not neglecting your wife, the way my husband neglected me. He would usually be gone five to seven nights a week!"

Therefore, the personal objectives of this project are: to grow in the management of my role as husband, father, person and pastor, and to begin to establish clearer boundaries between these roles, recognizing my gifts and human limitations.

The other objective of this project has more of a 'corporate' nature. I intend on contacting both the Central and Southern Illinois District Presidents regarding my findings from the survey of the pastors. I will offer to present my findings and this thesis at one of their respective Pastoral Conferences between 1993 and 1995.

The final objective would involve the local churches. With the permission of the Southern Illinois District President, I would be eager to share my research and findings with the local congregations in my circuit. I would be willing to visit one church a month to give a 4-6 hour presentation. They may choose to have me come for 2-3 consecutive evenings, 2-3 hours a night or hold one meeting for 4-6 hours. As I will explain later in the CHAPTER 2 OVERVIEW, I believe that my approaching the local congregations regarding pastoral burnout will have a greater and more beneficial impact for pastors than simply addressing the pastors alone.

CHAPTER 1

PREPARATORY GROUNDWORK FOR UNDERSTANDING BURNOUT IN THE PASTORAL MINISTRY

Presuppositions

Stress, burnout and depression are certainly not foreign issues to the scriptures. In one sense, stress is the essence of the Christian life. Our life in Christ is one constant battle of the spirit and the flesh.⁹ Although the word, 'stress' is not found in scripture, there is the greek word, 'thlibō' which means to be oppressed or in distress.¹⁰ Other Biblical words that are related to the issue of stress or burnout would be, 'sigh,' 'cast down,' 'despair,' and 'sad.'¹¹

Many people in the scriptures experience characteristics related to stress, burnout or depression: Moses, Elijah, Job, Jeremiah, the Apostle Paul, and Jesus Himself.¹² The majority of the Psalms are not titled 'thanksgivings' but 'Lamentations.'¹³ Even Jesus, our Lord, is described in Luke 22:44 as being in 'ayovia,' from which we get our English word, 'agony.' There are seven suicides recorded in scripture: Abimelech, Judges 9:54; Samson, Judges 16:30; Saul, I Samuel 31:43; Saul's armor bearer, I Sam. 31:5; Ahithophel, 2 Sam. 17:23; Zimri, I Kings 16:18; and Judas, Matt. 27:3-5. Thus, a major presupposition is that the dynamics of stress, burnout, and depression are very much a part of our human heritage as seen in scripture.

I am also working with the presupposition that a pastor's problem with stress or burnout is not just an isolated issue.

Unresolved issues in any of clergy's three families (home, church, individual families in the church) can produce symptoms, in one of the others and within the

emotional interlock often lies the key to knowledge or to further stress.¹⁴

Friedman maintains that when a clergyman experiences burnout the question is not, "What's wrong with the pastor?", but "What kind of congregational families are most likely to burn out their spiritual leaders?"¹⁵

Personally, I see the issue of burnout needing both an individual perspective--examining a pastor's personality make up, as well as a systems' perspective--how do all the systems in a pastor's life affect him?

If the pastor struggles with accepting his or her own limitations, and is overly invested in the grandiose self which is reinforced and complicated by the God complex, then the situation is further exacerbated by the variety of competing systems that the pastor is a part of.¹⁶

From my viewpoint, too much emphasis has been placed on wanting to 'blame' the pastor alone for his burning out. This individualistic perspective is implicit in the plethora of suggestions for overcoming burnout, which all have to do with improving the **PASTOR'S** perceptions, time management or personality.

The Chinese believe people get sick because they live in unhealthy ***ENVIRONMENTS*** (italics mine).¹⁷ When a pastor is suffering from extreme stress or burnout, the 'environment' or system is out of balance. A pastor's inappropriate behavior (excessive hours away from home, fits of rage) is an attempt to balance the otherwise imbalanced system.¹⁸

Because burnout is not just an isolated phenomena but involves the whole community, our response to burnout must be centered in the life of the community.

Therefore, I am working with the presupposition that the only true response to stress and burnout in the pastoral ministry is the application of law and gospel, the Word and Sacraments as these impact the community of believers each Sunday.

Most professionals suggest that the questions of burnout center around the 'individual' pastor and how well he is meeting his own needs: "How can I take better care of myself?" "How can I manage my life better that I may attend to my own needs in a more effective way?" "How can I better recognize my own humanness?"

Paine says,

The epidemic of burnout attests to our neglect of our human needs . . . people deny their need for renewal.¹⁹

Is burnout due to 'neglecting our own human needs,' or is burnout not more the result of constantly striving and working to meet our base human needs of godly prominence, self-glory, status, and position.

Paine believes that burnout 'victims',

tend to be *selfless* in giving to the point of being drained, and, because of a seeming need to make sure that they are not *perceived* as 'less than,' work extra hard to deny their human frailties . . . They believe that in the final analysis they can only rely on themselves (italics mine).²⁰

Burnout, however, is not the result of being selfless, but actually, just the opposite. It is my assumption that people burnout because of what systems theory calls overload.²¹ Overload comes not from neglecting self, but of so blowing the 'self' out of proportion, of so overstepping the boundary of 'self' that we try to take on the Lord's job, not to mention everyone else's in the parish.

Please notice in the above quote from Paine the need for the selfless person to be 'perceived.' Again, burnout seems to come from the overload of too much dwelling on self, too much staring at self, as opposed to staring, walking, gawking at the Word of Christ, forgiveness, hope, and His Word of life.

For myself, the questions pertaining to burnout should not be the individualistic ones noted above such as, "How can I take better care of myself?" "How can I

manage my life better than I may attend to my own needs in a more effective way?" The question needs to be, "Who is God: God or me?" The question is not, "Who am I?", but "Where am I?" "Am I overstepping my human boundary and trying to move into God's territory?" Pastors are so focused on their supposed 'divinity' that they forget God's divine grace, and their own humanity. Appendix 6 contains a humorous look at just how human we pastors truly are.

As noted earlier, the question that also needs to be asked is not, "What's wrong with the pastor?", but "What kind of congregational families are most likely to burn out their spiritual leaders?"²² In the numerous books that I have read, most of them suggest a 'how to' remedy for burnout that again highlights this individualistic viewpoint. They propose all kinds of methods for handling stress and burnout, such as the following: adhere to ten principles for better living, think certain thoughts, and appraise situations and happenings in a more positive way. These various authors all work with the assumption that if there is going to be a change in a person's life it must come from 'within.' Whittemore states that, "salvation begins when they (pastors) start to find an *inner* source of self-worth (italics mine)."²³ Still another authority in the area of pastoral stress and burnout emphasizes the source of power coming from 'within':

Answers to the problems of change do not lie outside ourselves in the external world as much as they do *inside us*, in our imaginations and our souls (italics mine).²⁴

Finally, Lloyd Ogilvie maintains that "the stress management mechanism God gave us is *dependent* on His *indwelling* presence and power. (italics mine)"²⁵ I was always taught, however, that God's gifts to us are not dependent on what is happening 'inside' us, but dependent on the promise of His Word. Once again, there

needs to be clear boundaries between what is **our** realm of work and what is the Lord's.

A whole host of other professionals, likewise, place the power for dealing with stress and burnout somewhere 'inside' the human being. We see such an emphasis all the way from stressing how one thinks, appraising situations, following 10 principles for overcoming stress, to how one will 'choose' to act, 'choose' to control their emotions, and 'choose' to exercise their 'free will.' Although their suggestions have great practical merit, when it comes to dealing with burnout, I believe one still needs to be careful as to where one's final hope resides: in us, or outside us and in Christ?

Minirth and Meier contend,

God gave us *principles* to live by so we can enjoy the abundant life and the fruits of the Spirit . . . If we do not abide by God's principles, we will suffer the natural consequences He has established (italics mine).²⁶

In the same book, they give the following suggestions in dealing with workaholism:

The first step is a personal relationship with Jesus Christ which comes through trusting Him instead of ourselves, accepting His atonement for our sins instead of working to atone for them ourselves, and being willing to forgive ourselves because Christ has forgiven us.²⁷

In their book, How To Beat Burnout, Minirth and Meier again suggest following four or more principles in managing stress and burnout: realize there is no need to be perfect, look at life from an eternal perspective, relax, get in touch with your hidden anger.²⁸

This advice can be helpful. All the emphasis, however, in these suggestions is on what "I" am suppose to do. The focus is exclusively on "**my**" actions. These are principles that are meant to be followed. Yet, the Bible does not say that I live by principles, but that "I live by faith in Christ Jesus."²⁹ The constant emphasis on 'doing'

these principles is a call to live by the law. The law, however, is not the most comforting means for handling stress. The law tyrannizes us, increases sin, and subjects us to God's wrath.³⁰

The above focus for change was centered in 'our' behavior. Other professionals also see the source of change as coming from 'inside' our thoughts, our perceptions, our attitudes and our appraisals of various happenings in our life. Shakespeare once said, "There is nothing either good or bad, but thinking makes it so."³¹ John Milton underscores this same theme when he writes, "The mind is its own place and in itself can make a heaven of hell or a hell of heaven."³²

According to five different professionals, how one thinks, how one perceives a situation, and how one appraises a happening is key to overcoming stress and burnout.³³ Specifically, Dr. Wilder asserts that, "appraisal of a situation affects stress and stress affects appraisal."³⁴ Another professional, Friedman, holds to the principle that one's way of thinking or perceiving is integral in handling stress. He writes that "self-differentiation is less a technique and more a *way of thinking* (italics mine)."³⁵

There is no doubt that the scripture has much to say about 'what' and 'how' we are to think. Romans 12:2 says that our minds are to be transformed. Philippians 2:5 tells us to think (Greek-phroneō) among ourselves the way Christ did. In I Corinthians 2:16, we are told that we 'have the mind of Christ.' We are to also love our God with all our 'mind.'³⁶ Proverbs 23:7 comes the closest to reiterating the theme of the previous professionals when it says, "For as he thinks within himself, so is he." There is nothing wrong with a Christian thinking and being mental about his/her faith. Christians are to 'think' in such a way that would be pleasing to our Lord. Jesus does want us to make choices, to use our minds in battling the pulls and tugs of stress and

burnout.

The presupposition, however, that underlies all this choosing, thinking and exercising of the mind is that the mind is "neither good nor bad . . . the mind is its own place."³⁷ Scripture, however, tells us that the mind is always seeking self, always under the influence of sin and Satan. Luther writes:

It is a settled truth . . . that we do everything of necessity, and nothing by 'free-will;' for the power of 'free-will' is nil, and it does not good, nor can do without grace.³⁸

Luther again writes that, "free-will is the devil's prisoner and slave."³⁹ When it comes to choosing the things above, making spiritual endeavors of the heart, striving to better one's self, Luther warns us against any presumption of the use of our will:

This 'will' is never true and genuine but is always seeking self.⁴⁰

We have freedom to choose pertaining to things on earth: cars, clothes to wear, food to eat, and social functions to attend. Yet, many professionals who have written on the issue of burnout assert that we still have a free will to choose to overcome the stresses of life. Covey writes:

Man has the freedom to choose . . . we have an independent will-the ability to act based on our self-awareness, *free of all other influences* (italics mine).⁴¹

Others insist that our abilities to control emotions and perceptions are an "inherent" ability.⁴² Keith Sehnert, one of the foremost experts in the area of stress, writes that, "you are in charge of your emotions."⁴³ Even David Augsburger maintains that we can directly choose to feel a certain way:

I can choose my perceptions, however, and each selected perception may then evoke its consequent emotion.⁴⁴

In contrast, Romans 7 tells us that there are other 'forces' impinging on our emotions: one's flesh.⁴⁵

When we are making choices regarding boundaries, it is not just a simple matter of deciding to choose a given action. As Christians we have a 'wrestling match' (greek-palee) against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.⁴⁶

Nonetheless, "one does not enrich one's physical, emotional, and spiritual life without some effort and some pain."⁴⁷ When it comes to understanding and living in given boundaries, a pastor must learn the gift of 'embracing intentionality."⁴⁸ The key to this 'intentionality' is knowing where the center of power is for such intentionality. Charles Rassieur believes that the "center" of power for intentionality is "self."⁴⁹ Frederick Bruner, however, places the center of power not inside, but outside humans:

In these commands (Matt. 5:38-40), Christians have the *center* of gravity *outside* of themselves. The disciple is so focused *on Jesus* as Lord . . . (italics mine).⁵⁰

I agree with Paine that "the treatment of choice for burnout is choice . . . making choices."⁵¹ Oswald describes well the possible plight when a pastor fails to draw boundary lines, fails to manage the stress in his life:

If we fail to manage our stress, the stress will manage us.⁵²

Without making some conscious choices, a pastor's boundaries can become extremely blurred:

Many pastors are sinking in a tangled web of trivial, unimportant, poorly organized commitments and activities that rob them of the time they need for more important ministry . . . Pastors are too reluctant to make choices, to say no, to manage their own ministries.⁵³

But this 'choosing' must be understood in the context that Christ and not 'self' is at the center of this power to choose.

Therefore, my presupposition, is that the power for change does not come from inside myself, not from some innate ability to choose, not from my will, but from

outside myself--from the Lord and His Word! According to Dr. Preus, the doctrine of justification, the truth of Christ's forgiveness that resides not in our feelings but in the Word, is key to handling stress and burnout. Because burnout deals with guilt, anxiety, and worry, the doctrine of justification is foundational in responding to stress and burnout:

This article alone (justification) makes one wise for salvation, forgives and comforts sinners and affords them spiritual equipment to endure, although imperfectly, crosses-such as stress-of God's sending.⁵⁴

Enough cannot be said regarding the importance of one's perspective of the power source for change in a person's life. Ultimately, we are dependent on God's grace. His love and not our competitive efforts will produce the lasting results.⁵⁵

Working with the assumption, that in Christ I am a new creature, that He has changed my heart, soul and mind, I am now equipped to make the necessary choices and decisions in setting the proper boundaries. But a pastor must ACT with such a faith:

It's easier to act your way into a new way of thinking than to think your way into a new way of acting.⁵⁶

Ruth Koch expressed most clearly the need for Jesus being at the center of all actions and choices:

Unless Jesus is in the center of healing, it is just a rearranging of hell to be more comfortable.⁵⁷

Definitions

From where does the term, 'burnout' come? Freudenberger, a psychoanalyst, Agala Pines and Christina Maslach, social psychologists popularized the concept at the University of California at Berkley in the seventies.⁵⁸ Freudenberger actually defines burnout in the following way:

Burnout is someone in a state of fatigue or frustration brought about by devotion to a cause, way of life, or relationship that failed to produce the expected result Burnout means to deplete oneself, to exhaust one's physical and mental resources, to wear oneself out by excessively striving to reach some unrealistic expectation imposed by oneself or by the values of society.⁵⁹

Simply put, burnout is "the high cost of aiming too high."⁶⁰

Burnout is not only related to 'unrealistic expectations of society,' but also to the false, inaccurate, even heretical understandings about our relationship with God. One of these heresies was mentioned earlier regarding the Adam/Eve syndrome. Another heresy is believing we merit God's favor with endless hours of work. The pastor's family is only there to highlight his role as pastor rather than the husband/father being there to highlight his family. We are not called to be served but to serve . . . even our families.

The phenomena of burnout has been widely studied, and there appear to be an infinite number of definitions. One person in my survey, however, felt that burnout is nothing more than a new term for 'nervous breakdown:'

I'm not a fan of psych. terms. Years ago burnout used to be called 'nervous breakdown.' We talk burnout and people then develop the symptoms.

Lance Morrow in Time magazine (1981) views burnout as a peculiarly American "hypochondria of the spirit." He argues that labeling oneself as burned out provides an easy escape from life's pressures.⁶¹ Although it is true that some pastors may 'invent' their symptoms for burnout, burnout remains a significant issue to be addressed.

Overall it is agreed that burnout is a slow moving process that can work over months or years. Often the victims do not see it because pastors do a good job of hiding the early symptoms.⁶² The following list is a compilation of some 15 different

professionals understanding of the characteristics of burnout:

1. Exhaustion: emotional, physical, spiritual, mental--due to excessive demands on one's energy, strength and resources; a person pours **OUT** more than they get back; emotionally bankrupt-similar to gum that has lost all flavor.⁶³
3. Living beyond one's limits; little or no support or resources.⁶⁴
4. Profoundly negative outlook: on self, work, life, others. One is irritable, a loner, feelings of anger, feel helpless, hopeless, failing, apathetic, discontent.⁶⁵
5. Lives by the slogan: "try hard." High ideals, expectations; high pressure environment.⁶⁶
6. "Compassion fatigue." Taking on too heavy a load of others' burdens, with no time for self. Eventually, one does not care about others! This is why burnout tends to hit the 'helping professions.'⁶⁷
7. Strong denial of it happening; there is a separation or alienation from self (and I would add an alienation from the Lord and others).⁶⁸
8. Spiritual burnout has to do with what is called the "Martha Complex: proving our self-worth with constant work; refuse to accept our humanness.⁶⁹
9. From a 'systems' perspective burnout means too much or too little of the necessary ingredients in a given system will cause the system to explode or collapse. Burnout tells us when the system is 'out of whack.'⁷⁰

Appendix 5 contains suggestions for the various ways that burnout can affect one's emotions, attitudes, relationships and behavior. In Appendix 4, there are ten different instruments for measuring the possible level of burnout in a person's life.

Related to the issue of burnout is the matter of stress. Is there a difference between stress and burnout? What might that difference be? According to Oswald, stress involves "taxing our adjustment capacities" while burnout taxes our ability to "continue to care."⁷¹ (see Appendix 2)

Unlike burnout, stress can either be good or harmful. Most professionals

understand that stress may be one precipitating factor leading to burnout. Burnout can only be a result of stress. Stress is not a result of burnout.⁷²

The healthy side of stress is called 'eustress.'⁷³ Such 'healthy' stress is seen in enthusiasm, eagerness, and energy to work. On the negative side, however, stress is understood as "accelerated wear and tear on heart, stomach and lungs."⁷⁴ This wear and tear comes from demands placed on us and our response to those demands.⁷⁵ Woolfolk believes that stress originates due to a person's "perception" of a threat. Faulty perceptions arise from faulty beliefs. These faulty perceptions can often be the root of stress.⁷⁶

From a theological perspective, however, the root of stress goes much deeper than one's "perception." The stress that harms us is the result of our sinful 'nature.' If stress is understood as an 'accelerated wear and tear on one's physiology,' then one must ask why the constant 'wear and tear?' I believe that such wear and tear comes from one's constant striving to 'be God.'

There is, moreover, another false worship. This is the greatest idolatry that has been practiced up to now, and it is still prevalent in the world . . . It concerns only that conscience which seeks help, comfort, and salvation in its own works and presumes to wrest heaven from God . . . What is this but setting up ourselves as God?⁷⁷

The boundary of our life does not encircle the qualities of God. We have limitations.

From a systems' perspective, stress is understood not so much as an internal process, but stress is related to one's role in the various triangles in one's life.⁷⁸

About a year ago, I experienced firsthand the stress that arises from being caught in the vice of these triangulated relationships in church. One person in the church I serve, Mr. Jones (fictitious name), told me he was upset and hurt by the actions of another person at church. Mr. Jones wanted me to tell this other person their faults. I

agreed!

I fell into the trap. I did not have very clear boundaries as to what was my responsibility and Mr. Jones' responsibility. The stress only increased as I resented being this person's spokesman. The stress further increased as I sat and confronted Mrs. Smith with Mr. Jones' anger. When you multiply such a situation three or four times, one can quickly appreciate the increasing levels of stress in a pastor's life which could easily lead to some form of burnout.

Having defined 'burnout,' and 'stress,' I must also briefly define 'depression,' and its relationship to stress and burnout. Depression can be one aspect of burnout; burnout can lead to depression, and depression can lead to burnout.⁷⁹ Depression has to do with a loss and anger that is turned inward. Depression is not burnout, however, and burnout is not depression. There are different kinds of depressions:

Medical depressions: due to chemical imbalance

Neurotic depressions: deep rooted issues

Normal depressions: happens to anyone from time to time.⁸⁰

The following list which describes the various characteristics of depression is similar to some aspects of burnout:

change of appetite, weight loss or gain
 change in sleeping patterns: too little or too much
 loss of interest
 loss of energy
 feel worthless
 persistent feelings of hopelessness
 feel inappropriate guilt
 indecisive
 recurring thoughts of suicide
 overwhelming feelings of sadness⁸¹

Whether one relates these symptoms to 'burnout or depression,' is not as important

as seeing these symptoms as serious warning signals that a pastor's boundaries have either collapsed or have become immovably hardened.

What is meant by the term, 'boundary?' From a systems' viewpoint a 'boundary' is defined in the following way:

A boundary is an invisible line of demarcation that separates a system, subsystem or individual from outside surroundings . . . Boundaries may serve as gate keepers . . . controlling information flow into and out of the system. Boundaries entail implicit and explicit rules regarding who may participate and in what manner.⁸²

For example, I believe it is very difficult for a pastor to have distinct boundaries between his life as a husband/father and as a pastor. As shown in the survey it was difficult for pastors to relax when they are at home (see Table 36). Again, when a pastor sees that there are only ten in the Adult Bible class when he teaches, but there are 20 or more when the 'other' person teaches, the pastor begins to personalize the low attendance.

There are basically two kinds of boundaries one can maintain:

open systems: blurred, enmeshed

closed systems: rigid, disengaged⁸³

A pastor's system may vary from poorly differentiated to well differentiated. To be 'differentiated' has to do with how well one can define a 'self' in relations to others, with how well one can establish a given boundary in relation to others.⁸⁴ In

Friedmans' words, to be differentiated involves the following:

To define one's life's goals and values apart from surrounding togetherness pressures, to say 'I' when others are demanding 'you' and 'we.' To maintain a nonanxious presence.⁸⁵

To be differentiated is not a matter of being independent nor selfish.⁸⁶ Friedman

Table 36

# of Nights	Nights Home	Nights Relaxing
1-2	29%	75%
2-3	43%	19%
3-4	28%	6%

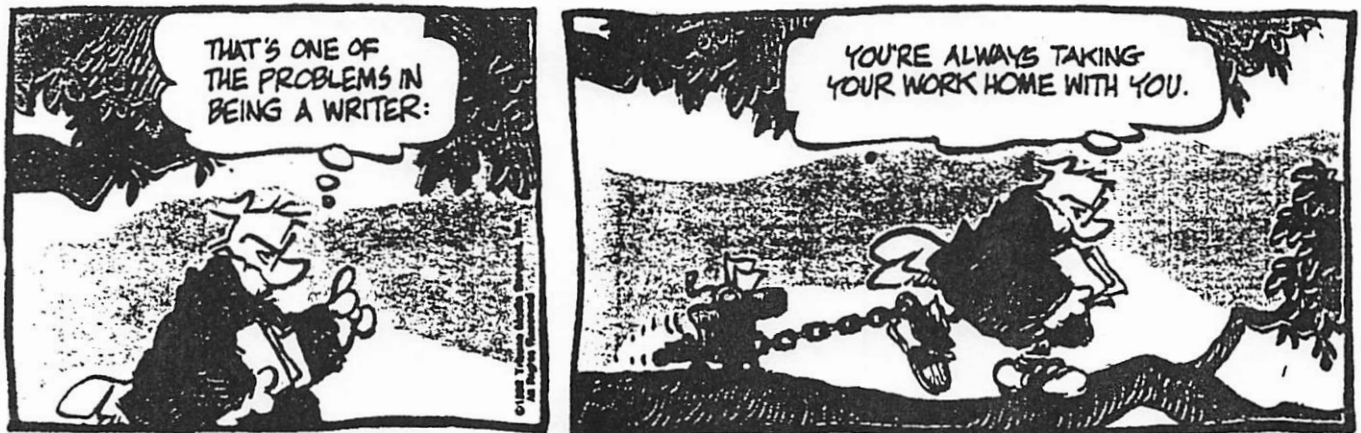
likewise points out why there is a strong need for self-differentiation in a pastor's life:

The clergy family is only unique in the interlock of emotion between work and home. Thus, self-differentiation is most crucial for clergy.⁸⁷

The following cartoon is an apt description of the fate of not only 'writers' but even of most pastors.

St. Louis Post-Dispatch - February 15, 1992

SHOE / By Jeff MacNelly



Daniel and Rogers (1981) agree with the message of the above cartoon. Their study found that pastors cannot leave their work at church.⁸⁸

The following is an example of when I had a clearer perception of the boundaries between my roles as pastor and father. My son had a basketball game on

a Monday night, the same night as our Church Council meeting. I called the President of the congregation and told him that since there were no 'pressing' issues to be discussed at the meeting, I was choosing to attend my son's basketball game. I was defining an important value in my life, my family! The president seemed quite pleased that I was putting a priority on my family.

When there is poor differentiation, poor boundary lines, then there is a constant need for people to seek love, approval or to blame or hold others responsible.⁸⁹

Clarity of boundary lines, the lines of authority and responsibility is a must for healthy family relationships.⁹⁰ Earle supports this when he writes:

The professional is at high risk for burnout, caused by not knowing one's limits or boundaries, chronic self-neglect, lack of balance in one's life and prolonged exposure to high stress situations without adequate support.⁹¹

Having clear boundary lines means knowing one's "position," which involves clear "I" statements.⁹² When I talked to the President of the congregation about attending my son's basketball game, I used a number of 'I' statements: "I believe it is important for me to support my son. I want to go to the game and show my support. I don't believe I have to be at the Church Council meeting since nothing crucial is on the agenda."

Related to this issue of boundaries is the issue of being co-dependent.

"Co-dependents are attracted to the helping professions in large numbers."⁹³

According to Earle, codependents tend to have poor boundaries and often overidentify with their parishioners with the excessive assumption of responsibility.⁹⁴

Codependents also lack a clear understanding of self which again results in an inability to differentiate from others and to make choices without first focusing on others' demands or wants.⁹⁵ According to Friedman, people low on the scale of differentiation

or who are poor at knowing their boundaries are not necessarily sicker but "far less equipped to deal with crises."⁹⁶

Pastors lives are full of crises. Pastors must constantly be in battle against the pressures of the world, the devil and our flesh. Although this may sound overly simplistic, it must still be said and be said clearly: pastors are also husbands, fathers, and plain human beings. I agree with Dr. Preus who says that we must be careful in drawing conclusions regarding another's spiritual life or their inability to cope with the stress and strains of the calling.⁹⁷

Recently, a person on a Christian radio station was discussing how often we hear about pastors going through hard times. This person on the radio made the following statement: "It is a discredit to the Lord if the pastor is unbalanced. They are a pathetic lot." Nothing like a good dose of law to knock a person down even further. Does not the Lord choose the 'pathetic' ones in life? Does not the Lord choose the foolish, the weak, the base, the despised, the things that are nothing?⁹⁸ Being unbalanced is not being a discredit to our Lord. As pastors our hope is never in how well 'I' am balanced, but our hope is in Jesus' love for us always being perfectly balanced!

CHAPTER 2

PROJECT: OVERVIEW

The project began when, I distributed a survey in the fall of 1991 at the Pastoral Conferences of the Central and Southern Illinois Districts of The Lutheran--Church Missouri Synod (see Appendix 1). At each conference I was introduced by the chairman. I explained to the pastors that I was doing the survey as part of my Doctor of Ministry program. I further explained that I was interested in the issue of pastoral stress and burnout. I simply asked that they fill out the questionnaire and return it to a box in the back of the room.

There were about 70 pastors present at the Southern Illinois District conference and about 65 surveys were returned. There were about 180 pastors at the Central Illinois District conference and about 73 surveys were returned. I am unaware of why so few returned the survey at the Central Illinois District conference.

The survey's major weakness was the lack of information regarding a pastor's age, number of years in the pastoral ministry, size of congregation, and the district in which one serves.

The Pastor's Call and Boundaries

The 138 respondents to the survey revealed that a number of the men expressed very positive feelings regarding the public ministry. The following are samples: "I think there is no greater joy or privilege than being a pastor." "Pastoral

ministry is a **REAL JOY AND GREAT WORK!** "Ministry has never been toil for me." In Appendix 7, Sehnert has an excellent instrument to measure one's actual level of satisfaction in their present calling.

Personally, I could not begin to recount all the wonderful, uplifting, and life-stimulating experiences I have had as a parish pastor: all the way from the gifts I have often received from little children to the witnessing of God's Spirit changing the heart of a hardened sinner into a forgiven saint in Christ.

My purpose in wrestling with pastoral burnout is not to denigrate nor negate the unique office of the public ministry. If anything, I am seeking to reinforce the office of the public ministry by helping to clarify the scriptural boundaries between the roles of husband, father, and pastor.

The role of pastor in our day and age has diminished. Who needs a local pastor when you have Chuck Swindol, Chuck Colson, Dr. James Dobson? People call 900 numbers seeking help from psychological gurus rather than call their pastor. The role of pastor is mocked through the release of the recent movie, "Leap of Faith," starring Steve Martin as a flashy T.V. preacher. Three different authors agree that the role of the pastor has lost respect and is no longer highly valued: Stanley Hauerwas, Dr. Louis McBurney, and Marianne Bernhard.⁹⁹

Who needs a pastor to interpret scripture? There are commentaries, Bible helps, and computer programs to do the interpreting for the laity. It has always amazed me how freely people interpret scripture without having studied exegetical theology or the Hebrew or Greek language. In contrast I do not see many people walking into a surgical room and performing an operation without proper training.

Whiton Stewart Paine believes that all human service professions sit at the

bottom of society's list of significant vocations. He writes:

College undergrads aim at business, law and engineering . . . The sense of specialness in human services is no longer seen as heroic.¹⁰⁰

According to Dr. Herbert Freudenberger, one of the foremost experts in the area of burnout,

the helping professional has contemplated results and a tangible proof of his ability to create a difference in people's lives.¹⁰¹

What we pastors find, however, are endless meetings, arguments over how to position the new pews, constant guilt about not visiting so and so, and people faithfully pointing out weaknesses in the church that already plague us.

The well-known William Hulme describes the pastoral ministry in this one succinct phrase: ". . . this wonderful but impossible calling."¹⁰² The following is a classic example of what makes our calling so impossible at times:

Pastors must deal with tense board meetings, Sunday School meetings, counseling sessions, or confrontations from irritated members. Pastor sermonizes, marries, buries, baptizes, visits, confronts, counsels, and carries the budget on his back. He must answer to the board of elders, to congregation and to his wife and family. He must organize and train staff, workers, keep up morale, monitor areas of responsibility (because if something goes wrong, he, the pastor is responsible). He must be a tranquilizer, motivator, stimulator, inspirer, and organizer while keeping a proper 'cool' profile within a community that may be coming apart. In all this, he must make ends meet on what is usually a below par salary.¹⁰³

According to Marianne Bernhard,

Clergy are most susceptible to burnout mainly because their profession defies a job description.¹⁰⁴

Along this same line, Dr. Jack F. Wilder asserts that "ambiguity is a great source of stress."¹⁰⁵

One respondent to the survey distributed at the Central and Southern Ill.

District Pastors' conferences wrote the following:

If being a pastor is work, then burnout and stress will result. If being a pastor is your calling and your life and you apply the scriptural description of pastoral ministry to your task there should never be burn out and stress; rather only disappointment and challenge.

Although this pastor has a very positive outlook on the ministry, I hardly agree that there 'should **NEVER** be burnout or stress.'

This pastor's comment does bring up the age old question, 'Which comes first, the chicken or the egg?' Which comes first: burnout then seeing the calling as a job, or seeing the calling as a job and then burnout? Dr. Robert Preus believes that, "when a worker burns out, what was once a calling becomes merely a job."¹⁰⁶ Thus, Dr. Preus believes that burnout **precedes** one's view of the 'calling' to being only a job.

There is no doubt that scripture describes a pastor's vocation as a 'calling' and not as a job. Yet, many pastors are succumbing to stress and burnout because of how they view and interpret this 'calling' from God. In I Timothy 3:2, the Apostle Paul writes that "an episkopos **MUST** (dei-greek) be husband to one wife.

Paul's **FIRST** requirement of 'called' servants is not to be efficient administrators of churches, not to make 10 visits a week to parishioners, and not to be a dynamic teacher. Paul's **FIRST** requirement in this text is 'to be above reproach/blameless (greek: anepileptov). Being that the very next exhortation to the 'episkopos' is "to be husband to one wife," suggests that the Apostle Paul intended that a pastor's family life was meant to take **HIGH PRIORITY**. The Greek word, 'dei' is a strong verb for expressing that which is necessary.

In verse four the force of the 'dei' continues as Paul again stresses the pastor's calling of placing a high priority on "managing, governing, practicing diligently," (Greek-proistavneenon--pres. middle participle of proistamee) one's household.¹⁰⁷ In the

area of home-life, the present tense suggests ongoing, continuous effort, while the middle voice suggests a pastor's personal responsibility.

I have often wondered how the name of the degree that is awarded to pastors upon graduating from seminary, "Master of Divinity," relates to a pastor's view of his calling. 'Master' means "one who controls something" and 'divinity' means "the state or quality of being divine . . . Godlike character, theology."¹⁰⁸ Edward Bratcher who wrote the delightful book, The Walk On Water Syndrome, describes this 'divine' mentality of the people in how they see their pastors:

The aura that pervades the laity's understanding of God's call to a church related vocation has led to the heresy that ministers are more than human.¹⁰⁹

Charles Rassieur also believes that pastors fall into the thinking that they must deny their 'humanness' in order to be true pastors:

Heroism, the achievement of the extraordinary, is the final human effort to transcend the human. Theologically, it is the effort of human beings to escape the despair of preoccupation of their own finitude.¹¹⁰

David C. Olsen speaks of some pastors as being possessed by what he calls an "omnipotent grandiosity."¹¹¹ What Olsen means by this phrase, omnipotent grandiosity, is the pastor's need to get everyone to love the pastor by doing everything he possibly can to fulfill everyone's needs. Some pastors fall into this trap of thinking that with themselves nothing is impossible.

When a district president (**not** from either Central or Southern Illinois District) gives the following description of how he spends his time, one wonders if we pastors actually think we are 'more than human,' or have 'divine-like' qualities:

22% dealing with crisis
 5% as CEO
 15% cheerleader
 22% personnel manager

12% business manager

6% student studying issues, Bible

18% synodical person

That totals to 100% of my time. That doesn't really leave me any time to be a husband, a father, and to take care of my own self as far as physical, mental, and emotional needs are concerned.¹¹²

There are many dangers in living the way this District President is. One danger is walking/running on the road which leads to the city of stress and burnout. An even greater danger is living to glorify self, placing more emphasis in self than the Savior. Jurgan Moltmann describes the danger of interpreting the 'call' into ministry with such a 'busy' life:

Faith has lost its joy . . . where everything must be useful and used . . . Where freedom of play has been lost, the world turns into a desert.¹¹³

The above District President seems to be using an organizational criteria for measuring the accomplishment of his work. Being able to measure clear results and significant accomplishments are important to a person's well-being.¹¹⁴ The question is should results be important? What is the criteria for measuring results? Should a pastor even attempt to 'measure' results?

Even the book of Acts records the number of people being saved. Did not Jesus curse the fig tree as a sign of His displeasure with those who fail to bear the fruits of faith? Did not Jesus ask the one returning leper, "Where are the other nine?"

Certainly, measuring one's accomplishments is permissible as long as these 'accomplishments' do not become the basis of one's faith. Presently, pastors are measured according to how many go through confirmation class, the number of members, the church attendance, and the level of giving. Perhaps we need to adopt the following criteria as a means for measuring a pastor's understanding of his call:

- a. amount of time spent with family

- b. faithful to scriptures and confessions
- c. celebrates Sabbath time
- d. visits people: unchurched and churched
- e. found to be pastoral/loving

Personally, I began in the office of the public ministry with the thought that I was on 'call' at anytime, anyplace to care and to have compassion on all people. Their needs were always to supersede my own or my families'. To such a view of the 'call', Stanley Hauerwas responds:

If we think ministry is primarily caring and compassion-beware. These are secondary. We need to know what we are to care about . . . Lacking such knowledge, those in the ministry are often reduced to nothing more than *quivering masses of availability that are quickly used up in the bottomless pit of a people whose needs have no limits* (italics mine).¹¹⁵

Why did I respond to the call to go into the office of the public ministry? Roy Oswald, in his latest book, Clergy Self-Care, from the Alban Institute, expresses his reasons for going into the ministry. His reasons strike a profoundly personal chord:

I became a pastor mostly to please my father and mother, and secondly, to assuage an angry God . . . Also I had a strong need to be needed . . . Rather than doing ministry as a response to an experience of the Grace of God, I was doing it to assuage guilt to seek some sort of personal fulfillment . . . This view of the call of God led me into an adversary relationship with my parishioners. Every time they needed something of me, it was God calling me . . . I must reinterpret my call to a parish as primarily a call to serve God, not necessarily to serve people . . . My first responsibility to my congregation is to be a joyful, redeemed human being.¹¹⁶

To 'reinterpret' my call is not to relegate the office of the public ministry to an eight-hour a day 'job.' To reinterpret the call is to wrestle with the scriptural boundaries that are implied in the call. When the Lord called me into ministry, I do not believe He called me to be 'God.' Pastors need clear boundaries. "An organism functions best whose head is well differentiated, self-defined."¹¹⁷

One boundary that clearly needs to be delineated as part of the pastor's call is

the need for a sabbath rest.

Paul Tournier writes:

I have rarely felt the modern man's isolation more grippingly than in a certain deaconess or pastor. Carried away in the activism rampant in the church, the latter holds meeting upon meeting, always preaching, even in personal conversation, with a program so burdened that he no longer finds time for meditation, never opening his Bible except to find subjects for his sermons. It no longer nourishes him personally. One such pastor, after several talks with me, said abruptly, "I'm always praying as a pastor, but for a long time I've never prayed simply as a man."¹¹⁸

According to my survey, approximately 85% of the pastors rated a 'personal devotional life' as being highly important (see Table 24). As far as the regularity of actually "practicing" a devotional life, only 19% said 'always' and another 41% said 'often'. Almost 30% said they have a devotional time only 'occasionally'. (see Table 23) These figures remind me of something the Apostle Paul once wrote, "The things I want to do, I do not."¹¹⁹

The pastor's view of his call into the ministry will certainly affect how he draws his boundary lines of responsibility. If the pastor understands his call to center around his work, then he will live an open system between his work and family. If, on the other hand, the pastor perceives his call to center around Jesus and His Word, then the pastor will strive to maintain clearer boundaries between his call as a pastor and his call as a husband and father.

Survey Results and Implications

Based on the survey, the majority of pastors appear to enjoy their calling and generally feel comfortable with themselves:

61% often feel good as a pastor,

70% often feel good as a husband,

68% often feel good as a person,

69% often feel good as a father. (see Table 1)

Samuel Moy and H. Newton Maloney did a study of ministers' children and families and found that an overwhelming majority of clergy couples are healthy and happy.¹²⁰

Charles Rassieur would also agree with the fact that, "most clergy are not breaking down or falling apart under the pressures."¹²¹ Another positive finding (York 1982), although somewhat dated, concludes that "burnout in the ministry occurs with no more frequency than the general population of helping professionals."¹²²

As encouraging as the above statistics and comments sound, there is still some disturbing evidence regarding the frequency of stress and burnout in the pastoral ministry. 25 million Americans have high blood pressure, 230 million use tranquilizers, 1 in 4 women and 1 in 10 men suffer from depression. With such statistics is it any wonder that pastors might incur some symptoms of stress and burnout.¹²³ Schmidt then asserts that,

America's number one illness these days is depression-the 'common cold' of psychiatric medicine.¹²⁴

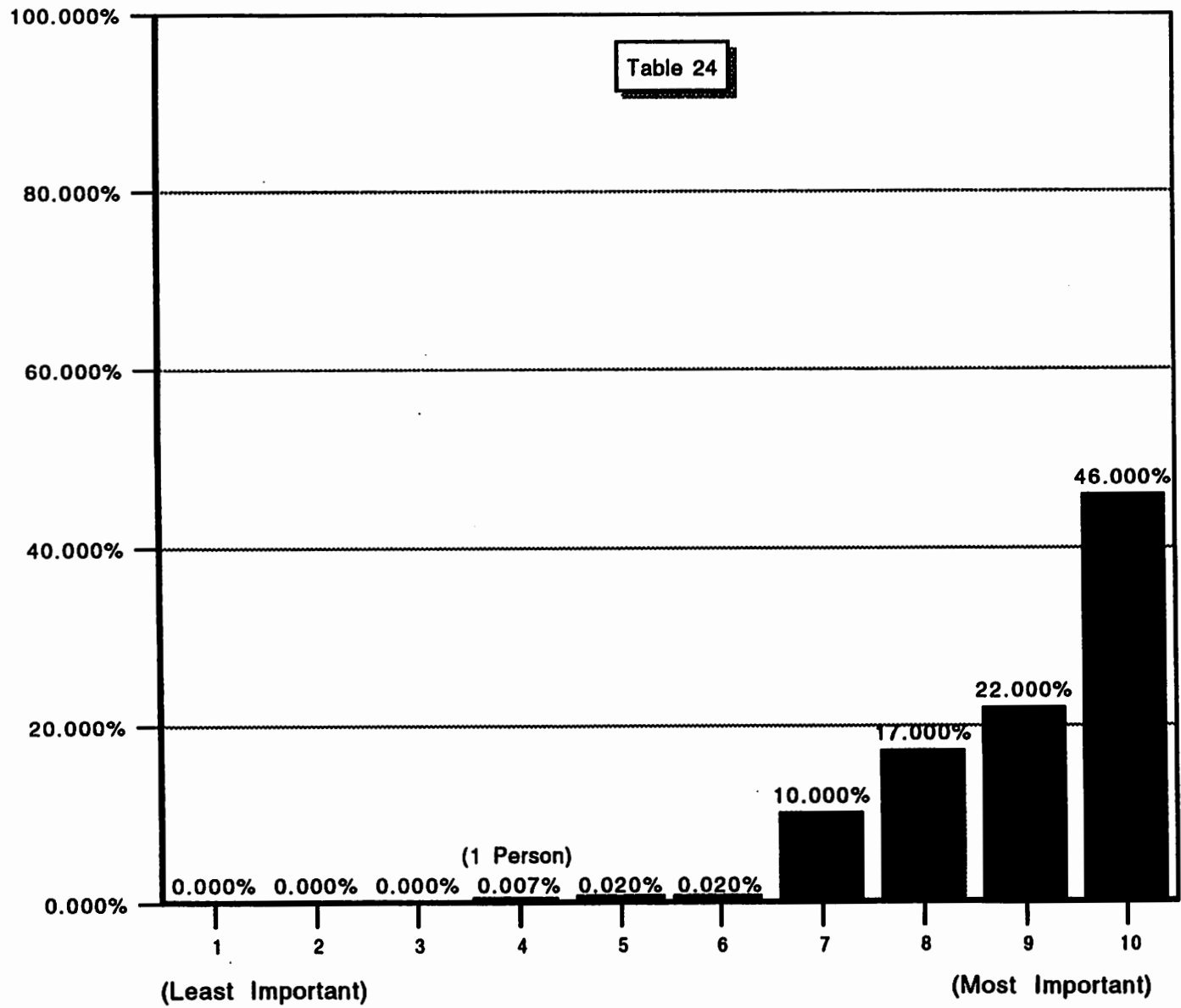
Dr. Archibald Hart goes a step further in saying that,

Depression is the most common emotional problem for *PASTORS-IT'S A VOCATIONAL HAZARD* (italics mine).¹²⁵

A number of other professionals agree with Dr. Hart in asserting that depression and/or burnout seem to impact the professional ministry more than other professions. Dr. Joseph Barbour quotes Moy and Maloney who conclude the following:

#25 Importance of Personal Devotions

Table 24



#24 I have Personal Devotions

Table 23

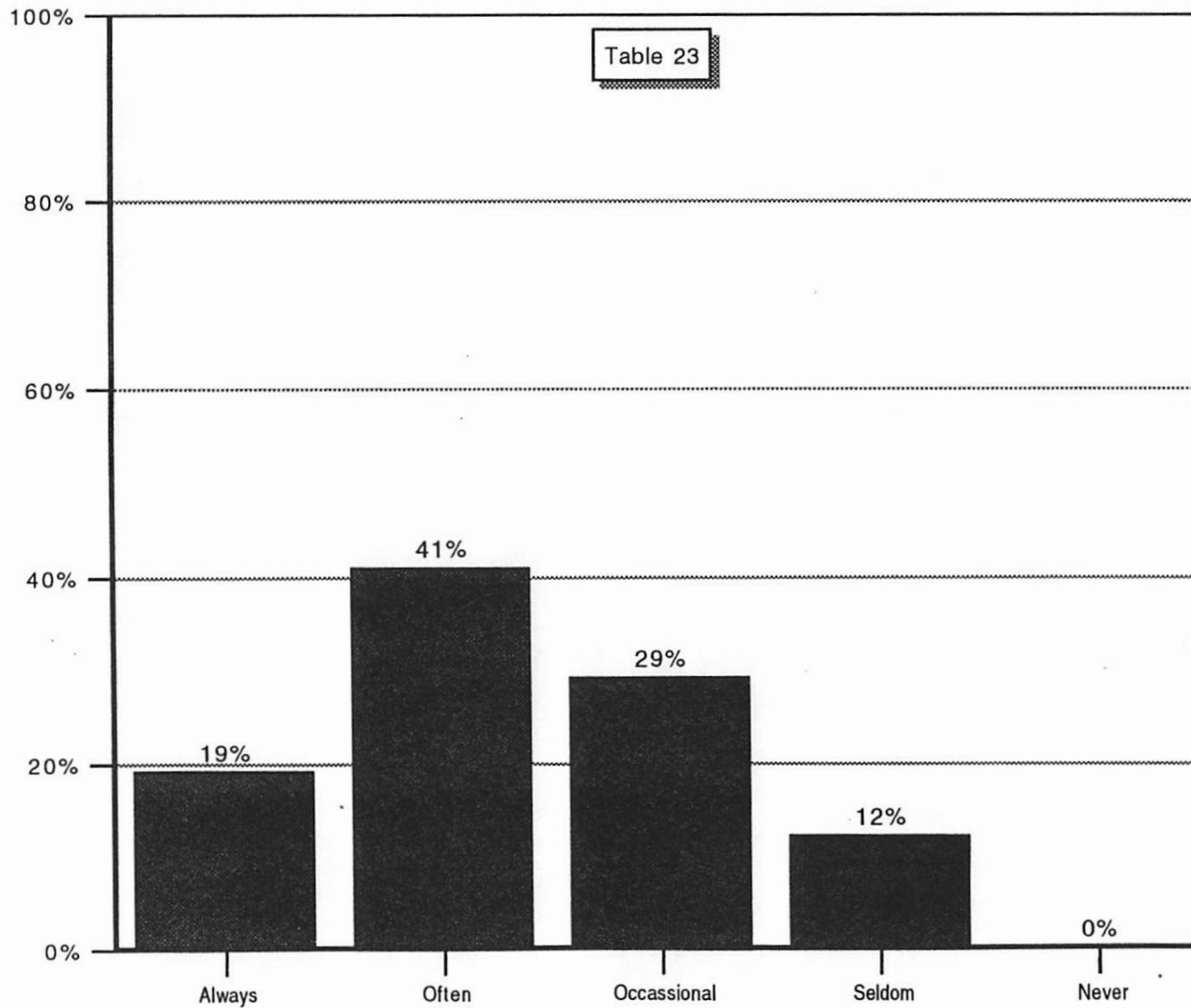
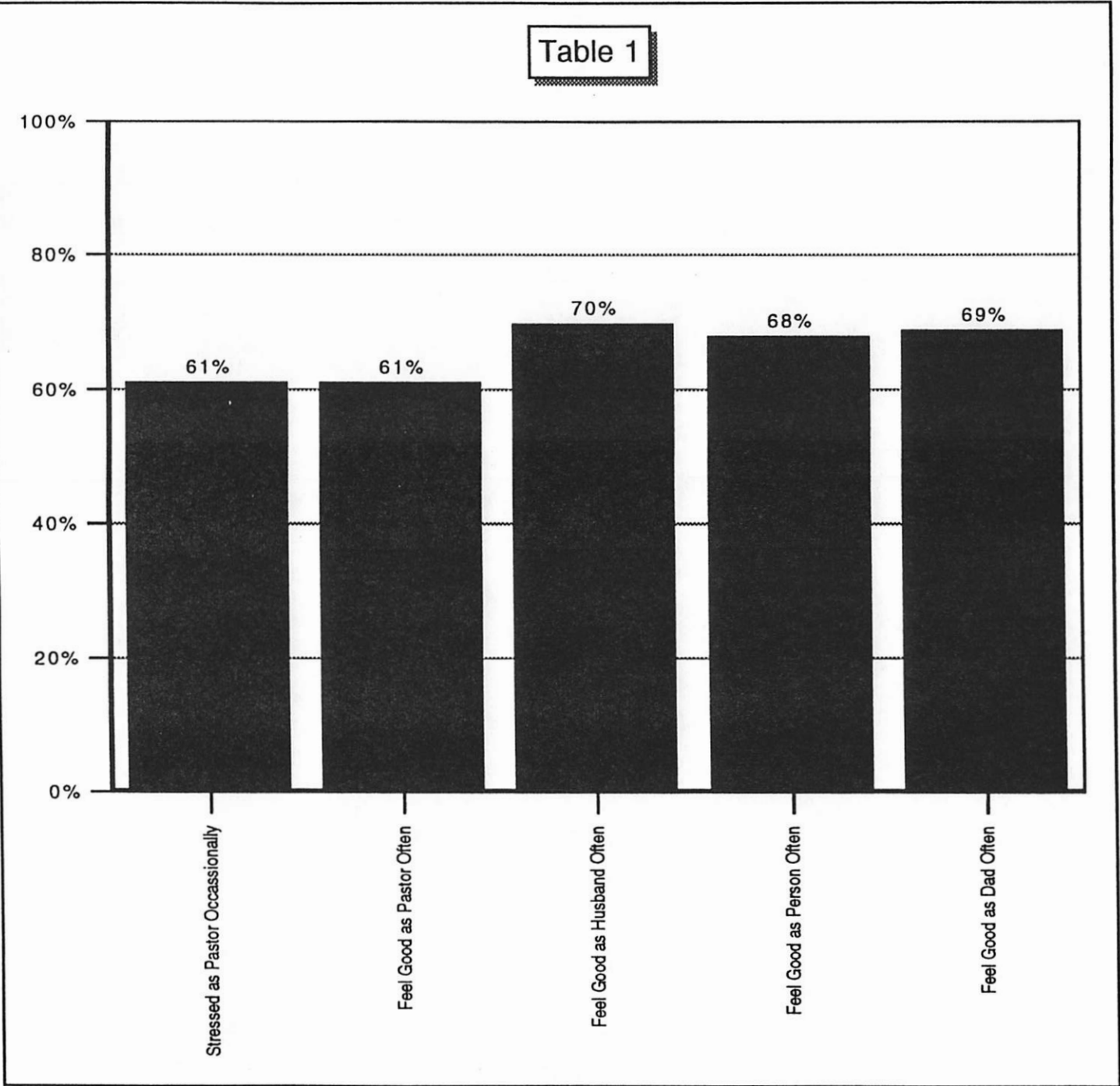


Table 1



Ministers *more than any other professional*, are at risk to diffuse role boundaries which allows the stresses and pressures of the ministry to filter into the family (italics mine).¹²⁶

Marianne Berhard says the same when she writes:

Burnout most frequently strikes people in helping professions: nurses, policemen, social workers. But it is **CLERGY** who run the **GREATEST RISK OF BURNOUT**, some psychologists say, and they agree that clergy burnout is on the rise (italics mine).¹²⁷

In a workshop I attended at the Hyland Center in St. Louis, Dr. Robinson was talking on the issue of 'overdoing.' He said, "The field of work most susceptible to overdo is the profession of clergy."¹²⁸ Janelle Warner, in a 1984 study, found that,

Pastors and pastors' wives experience significantly more loneliness and diminished marital adjustment in comparison with males and females in non-pastoral roles.¹²⁹

Warner also discovered that the rate of divorce among clergy has quadrupled since 1960.¹³⁰ Other statistics say that 33% to 54% of pastors are leaving the ministry because of an unhappy wife or family.¹³¹

The above statistics certainly suggest a profession that is having its difficulties, difficulties that are very much affecting a pastor's home-life, not to mention a congregation's life. Again, the overall picture seems to be that pastors are for the most part enjoying their calling. As noted earlier, my survey found the majority of pastors to be quite satisfied in their calling. Yet, as we have seen there are other statistics that continue to suggest that the professional ministry is not without serious struggles.

In a St. Louis Post-Dispatch article, October 1, 1991, a report was given regarding an Episcopal Bishop that had to leave the ministry due to alcoholism and depression.¹³² Likewise, in the Spring of 1991, Parade magazine published an article

entitled, "Ministers Under Stress." I telephoned the publisher of the magazine to ask what kind of response they had received to their article. The man told me the following,

We've received over 1200 letters in response. This article has been the catalyst for one of the largest responses to an article in the history of this magazine.

Three reputable professionals agree that about 1 in 5 pastors suffer from burnout.¹³³ Roy Oswald believes that this 1 in 5 figure jumps to 3 in 6 for clergy in long pastorates of 10 or more years.¹³⁴

The Lutheran Church--Missouri Synod Statistics

According to recent statistics from The Lutheran Church--Missouri Synod, there have been increases in the hospital expenses and health care charges regarding "mental and substance abuse" by those employed in The Lutheran Church--Missouri Synod. This would include both pastors and teachers. In 1990, health care charges for mental/substance abuse were ranked 5th. In 1991, however, that same category ranked 2nd, only after circulatory, in health care charges. (see Table 25) Regarding total days hospitalized, "mental/substance abuse" has ranked first in both 1990 and 1991 in terms of cost. (see Table 25a) Apparently, other denominations are noting a rise in costs due to stress and burnout among professional church workers:

The Southern Baptist Convention reported last year (1990) that, after maternity benefits, the largest portion of the \$64.2 million paid to pastors in medical claims during 1989 was for stress-related illness.¹³⁵

Dr. Robert Preus suggests that many more Lutheran pastors are quitting their ministries today than 60 or even 30 years ago.¹³⁶ He goes on to say that the LCMS statistics show that hundreds of congregations report no gains in membership.

"Perhaps many pastors have 'gone to seed.'"¹³⁷ One of the respondent's to my survey wrote:

Less than 10% of "PK's" go into the ministry due to experience of parish life.

How Pastors Feel About Their Calling

In a letter received from H. B. London, he included statistics from a 1991 Survey of Pastors from the Fuller Institute of Church Growth (see Table 43). This survey states the following:

90% pastors feel inadequately trained
 70% pastors feel they have lower self-image
 37% pastors have inappropriate sexual behavior
 70% pastors have no close friend
 81% pastors feel they have insufficient time with family
 2% pastors want out of the ministry¹³⁸

Although the following information is somewhat dated, Bratcher found that "nearly 2 out of 3 clergy saw their work as futile or ineffective."¹³⁹ It goes without saying that such a view of one's calling can be the source of much stress.

Another survey (1980) discovered that 3/4 of the ministers studied felt stress severe enough to cause depression, anger and fear.¹⁴⁰ Of 9000 professionals admitted to mental health institutions, clergy ranked 36th, ahead of teachers (47th), policemen (70th), and physicians (106th).¹⁴¹ Of 500 ministers polled, 90% admitted they had been discouraged in the last three months and 70% of those said they had questioned whether they should remain in ministry.¹⁴² Finally, in another study by Maloney (1988), 75% of the clergy admitted experiencing major stress.¹⁴³

People have often said that you can find statistics to support any proposition. That may be true, but the previous statistics regarding stress and burnout in the pastoral ministry are clear: the professional ministry, although it is the highest of all

Table 25

HEALTH CARE CHARGES & BENEFITS--BY DIAGNOSIS

	(This <u>excludes</u> retirees)		(These <u>include</u> retirees)	
		<u>1991</u>	<u>1990</u>	<u>1989</u>
<u>TOTAL CHARGES</u>		\$91,929,000	\$108,213,000	\$96,565,000
Circulatory	(1)	9,766,000	(1) 15,088,000	(1) 14,509,000
Mental/Sub.ab.	(2)	8,387,000	(5) 7,554,000	(4) 6,894,000
Musculoskeletal	(3)	7,974,000	(2) 8,571,000	(2) 7,555,000
Neoplasms	(4)	6,869,000	(3) 8,447,000	(3) 7,283,000
Digestive	(5)	6,656,000	(4) 7,638,000	(5) 6,839,000
<u>TOTAL BENEFITS</u>		\$58,403,000	\$60,472,000	\$53,596,000
Circulatory	(1)	6,290,000	(1) 7,527,000	(1) 7,158,000
Musculoskeletal	(2)	5,379,000	(3) 4,834,000	(2) 4,417,000
Mental/Sub.ab.	(3)	5,129,000	(4) 4,537,000	(3) 4,260,000
Neoplasms	(4)	4,771,000	(2) 4,958,000	(4) 4,106,000
Digestive	(5)	4,628,000	(5) 4,363,000	(5) 3,873,000

(NOTE: Parenthetic number indicates relative ranking.)

Table 25a

HOSPITAL CHARGES -- BY DIAGNOSIS

	(This excludes retirees)		(These include retirees)		
		1991	1990	1989	
<u>TOTAL CHARGES</u>		\$27,945,162	\$36,071,550		\$32,202,015
Circulatory	(1)	4,661,216	(1) 7,469,811	(1)	7,250,614
Mental/Sub.Ab.	(2)	3,685,974	(4) 3,347,518	(2)	3,343,313
Digestive	(3)	2,896,347	(3) 3,461,999	(4)	2,997,409
Neoplasms	(4)	2,585,266	(2) 3,502,857	(3)	3,143,559
Pregnancy	(5)	2,030,541	(5) 2,554,397	(5)	2,611,766
<u>TOTAL DAYS CONFINED</u>		22,247	32,039		34,234
Mental/Sub.Ab.	(1)	5,324	(1) 5,527	(1)	6,662
Circulatory	(2)	2,413	(2) 4,447	(2)	5,212
Pregnancy	(3)	2,138	(3) 3,157	(4)	2,848
Digestive	(4)	1,841	(5) 2,738	(3)	4,011
Neoplasms	(5)	1,744	(4) 2,781	(5)	2,797
<u>AVERAGED COST/STAY</u>		\$7,484	\$7,204		\$6,521
Circulatory	(1)	12,397	(1) 11,635	(2)	10,028
Mental/Sub.Ab.	(2)	12,125	(2) 11,158	(1)	10,193
Neoplasms	(3)	10,382	(3) 8,713	(3)	8,165
Digestive	(4)	8,205	(4) 6,883	(4)	6,092
Pregnancy	(5)	3,067	(5) 3,066	(5)	2,889

(NOTE: Parenthetic number indicates relative ranking.)

Table 43

PASTORAL MINISTRIES
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THE CONDITION OF THE MINISTRY

Surveys Reveal That Pastors Are People, Too

1991 Survey of Pastors
Fuller Institute of Church Growth

Personal and Professional Lives of the Clergy

- ◆ 90% of pastors work more than 46 hours a week;
- ◆ 80% believed that pastoral ministry affected their families negatively;
- ◆ 33% said that being in ministry was an outright hazard to their family;
- ◆ 75% reported a significant stress-related crisis at least once in their ministry;
- ◆ 50% felt unable to meet the needs of the job;
- ◆ 90% felt they were inadequately trained to cope with ministry demands;
- ◆ 70% say they have a lower self-image now than when they started out;
- ◆ 40% reported a serious conflict with a parishioner at least once a month;
- ◆ 37% confessed having been involved in inappropriate sexual behavior with someone in the church; and
- ◆ 70% do not have someone they consider a close friend.

1992 "Leadership" Magazine Survey
Fall Edition -- Published by Christianity Today
(near 800 pastors surveyed)

Marriage Problems Pastors Face

- ◆ 81% - Insufficient time together
- ◆ 71% - Use of money
- ◆ 70% - Income level
- ◆ 64% - Communication difficulties
- ◆ 63% - Congregational expectations
- ◆ 57% - Differences over use of leisure
- ◆ 53% - Difficulty in raising children
- ◆ 46% - Sexual problems
- ◆ 41% - Pastor's anger toward spouse
- ◆ 41% - Spouse's anger toward pastor
- ◆ 35% - Differences over ministry career
- ◆ 25% - Differences over spouse's career
- ◆ 2% - Physical Abuse

callings, is not without its tensions, struggles, and pains. Although my survey revealed a majority of contented pastors, there were still other findings which imply tensions, struggles and pains in some of the lives of the pastors in both the Central and Southern Illinois Districts.

Sixty-one percent of the pastors in my survey said that they 'occasionally' felt stressed as a pastor (see Table 26). 42% said that they 'occasionally' feel stress regarding their various roles as a pastor (see Table 31). Oswald discovered that the highest preferred role for a pastor is to preach, but the role of 'administrator' is the **ACTUAL** priority in a pastor's life.¹⁴⁴

Likewise, Maloney (1984) asserts that pastors do experience greater role overload than most professions, greater role ambiguity, and role responsibility.¹⁴⁵ Between 'always and occasional' about 80% of the pastors are struggling with their roles (see Table 31). This particular conflict suggests a need for clear boundaries. Pastors need to know what is exactly expected of them, what they are called to do, and what they are called not to do.

Statistics Regarding Pastor's Home Life

When the pastors were asked the number of nights that they spend at home each week, and how many nights they are actually relaxing, the response revealed: 75% relax only 1-2 nights a week with the family, while 43% say they are home 2-3 evenings a week (see Table 36). The difference in these two figures, 75% and 43% suggest to me that even though pastors may be home 2-3 nights a week, the majority can relax only 1-2 of those evenings. These statistics demonstrate that it is possible that some 94% of pastors are only home between 1-2 evenings a week. Do these

Table 26

Pastor
(Numbers show %)

	Feel Guilty	Feel Stressed	Feel Good	Question Value
Always	3	2	14	3
Often	14	21	61	10
Occasional	49	61	23	40
Seldom	29	16	(1 Person) 0.007	31
Never	5	0	(2 People) 0.01	16

Table 31
(Numbers show %)

Stressed About Roles of Pastor	
Always	9
Often	28
Occasional	42
Seldom	18
Never	3

Table 36

# of Nights	Nights Home	Nights Relaxing
1-2	29%	75%
2-3	43%	19%
3-4	28%	6%

statistics suggest a clear understanding of the priority of being a husband and a father? I have heard pastors tell me that if they stay home, they feel uncomfortable, they cannot relax, there is always someone that needs to be visited or some work that needs to be completed. Pastor's wives have also told me that when their husbands are home, they, the wives, feel guilty. The wives feel bad that they are keeping their husbands from their work. Once again, these struggles suggest to me that there are poor boundary lines within a pastor's life. Willis-Brandon states the following reasons for poor boundary lines in any person's life:

1. Fear abandonment
2. Fear vulnerability
3. Perfectionistic tendencies
4. Fear of intimacy
5. The need to hide behind a false self.¹⁴⁶

One reason that I often fail to set boundaries between my work and home-life is the fear of being seen as lazy, the fear of parishioners finding out and rejecting me, plus my need to do everything 'perfectly.'

The Working Hours of Pastors

In regards to relaxing, the survey disclosed that 3 out of 10 pastors relax 0-1 hour a day, while 5 out of 10 pastors relax 1-2 hours a day (see Table 35). Oswald, who has done a thorough study of pastors in stress, maintains that 94% of pastors have no physical exercise, 78% are overweight, and 89% have poor eating habits.¹⁴⁷ Once again, we pastors need some clear boundaries regarding the proper care of our respective `temples of the Holy Spirit.'¹⁴⁸

When it comes to the numbers of hours that pastors are working I was surprised to see that only 46% of the pastors work 60-80 hour weeks (see Table 34).

Table 35

Hours	% of Pastors Relaxing Daily
0-1	29
1-2	50
2-3	17
3-4	3

Table 35

Table 34
(Numbers show %)

Weekly Hours	Weekly Hours Working
20-40	5
40-60	46
60-80	46
80-Up	2

I was honestly expecting that number to be around 70-80%.

Minirth and Meier, who have done a great deal of study in the area of pastoral burnout, determined that 75% of the pastors they have tested are obsessive compulsive workaholics and perfectionists.¹⁴⁹ In Appendix 3 one can find a long list of traits peculiar to one who is obsessive-compulsive. All of these traits tend to highlight a person that loves to live in the extremes of life.

The first thing that most pastors tell me when I see them is that they are **VERY BUSY**: "I've had 4 funerals in the last month, lots of people in the hospital, and meetings and workshops to attend." If the 46% who responded to the 40-60 hours were thinking more of the 60 hours a week, then I believe the statistics would fit my expectation--possibly some 92% of the pastors working 60 hour weeks. As we will see later on, these long hours and attending characteristics of perfectionism lead directly into the strangle hold of the hands of stress and burnout.

Pastors and The Issue of Support

Another interesting finding had to do with the issue of support. Only 34% of the pastors 'often' feel open with other pastors and another 23% 'seldom' to 'never' feel open with other pastors (see Table 38). Compare these statistics with the column in Table 39 referred to as 'difficult to build up self.' 24% of the pastors 'always to often' find it difficult to build up themselves.

Gordon MacDonald writes:

It's incredible that pastors find it almost impossible to discuss faith with one another at a level where there would be support, mutual prayer, and peer counsel.¹⁵⁰

The combination of these statistics from Table 38 and Table 39 suggest to me that

Table 38
(Numbers show %)

Feel Open With Other Pastors	
Always	9
Often	34
Occasional	34
Seldom	17
Never	6

Table 39

Person
(Numbers show %)

	Good	Question Value	Difficult to Build Up Self
Always	13	0.007	4
Often	68	4	20
Occasional	15	31	42
Seldom	3	45	31
Never	0.007	19	3

pastors are generally hurting for support! "Many clergy responded that there are no colleagues they would go to if they needed help."¹⁵¹ One pastor wrote the following on the back of the survey that I distributed: "I do not always feel comfortable with my fellow pastors." In the Spring 1991 article about "Pastors Under Stress," Dr. Self, who was a pastor but left due to being burned out, went into the area of counseling pastors. Dr. Self said, "Now that I'm out of the system they talk to me."¹⁵²

Again, we need to note the implications that 57% of the pastors surveyed found it difficult to be open with other pastors (this is a total of the 'occasional,' 'seldom,' and 'never' responses--see Table 38). Louis McBurney contends that pastors hate to be dependent.

The clergy are hurting, but for the most part they suffer in silence until they reach some crisis point.¹⁵³

This assertion that pastors tend to 'suffer in silence,' is supported from some findings in the United Presbyterian Church in which 83% of the pastors said that they solve their crises alone.¹⁵⁴ In another study by Mills and Koval, 2/3 of the pastors polled solve stress alone and 1/3 get help outside their denomination.¹⁵⁵

Why are some pastors silent about their struggles? I remember one pastor in my circuit who was having marital difficulties. Not one of us as brother pastors had any clue to his problems. Admittedly, when my wife was in the hospital suffering from depression, I put up a good front. I thought that if they really knew what was going on they would judge me. Charles Rassieur believes that pastors refuse to open up to each other about their problems because they will be seen as weak, incompetent or sick.¹⁵⁶

There is also the problem that pastors compete with each other. Jerry

Edelwich says that "each new counselor is a threat . . . what if they succeed and look better than I do?"¹⁵⁷ Although Edelwich is referring to counselors in a prison setting, I believe that the same holds true for some pastors. In talking about priests in the Catholic church, Lee Richmond describes the priesthood as "a competitive old boys' club."¹⁵⁸

Another factor that keeps pastors shut off from one another is a loss of the Biblical sense of 'community,' in a world that stresses individualism.¹⁵⁹ Dr. Pfifferling refers to this hyper-individualism among pastors as: 'pedestal paralysis.'¹⁶⁰ In her book, Learning To Say No: Establishing Healthy Boundaries, Carla Willis-Brandon speaks to this same issue of being so 'overempowered' that one finds it extremely difficult to see the need for others:

They may have difficulty asking for help themselves . . . The intoxicating power which can come as a result of helping others in need can produce an almost **INVINCIBLE GODLIKE** sense to the overempowered helping professional, making it difficult to see any defects of character and unresolved problems (italics mine).¹⁶¹

To add to a pastor's high expectations of himself, there are the congregation's expectations: people put us on a pedestal, the congregation wants a perfect pastor, they frown on a pastor getting counseling.¹⁶²

At least three professionals in the area of pastoral counseling agree that pastors are very reluctant to seek professional help within their respective circles: Dr. Self, Dr. Louis McBurney, and Andre Bustanoby.¹⁶³ McBurney believes that pastors are reticent to seek help in their respective denominations out of fear that the counseling information will hurt their career.¹⁶⁴ I agree wholeheartedly with John Sanford who believes that every pastor should seek some kind of counseling. How can we believe in incarnation if we do not actually get into a position of needing help.

How can we give help without also needing it?¹⁶⁵ The following statement appears on my surveys written by a pastor in regards to this issue of seeking help:

A couple of years ago, my answers all would have reflected high stress, very low self-esteem in all areas from father to husband to pastor. But now due to devotional life things are much improved plus **UTILIZING A PASTORAL THERAPIST**. He has been extremely helpful. I would encourage all pastors who have problems in ministry to make use of these resources. Don't be so proud and stubborn . . . Without this help who knows whether I'd be a pastor or I'd be alive? Thank God He led me in this direction.

In some ways, we pastors are walking contradictions. We proclaim 'community,' 'servanthood,' yet, we ourselves are unwilling to let down our barriers and be served. Even Jesus asked Peter, James and John for their help at the Mount of Transfiguration and in the Garden of Gethsemene. Even Jesus needed to be "ministered" to (greek is diakoneo--imperfect, which suggests ongoing need) after His temptation in the wilderness.¹⁶⁶

There is no doubt that such an 'independent' attitude on the part of pastors combined with paranoia and suspicion provide rich soil for burnout to germinate.¹⁶⁷ Certainly there needs to be a balance between intra-dependence and extra-dependence.¹⁶⁸ Pastors must learn to know where the boundary lines have been drawn, but not let the boundaries shut them out from those who could be of genuine support. As noted in the above examples from Jesus' life, Jesus' boundaries were not always ten feet thick and impermeable. At times Jesus would let people in and allow them to see His humanness.

Statistics Regarding The Role of Husband/Father/Pastor

Other statistics in my survey revealed some interesting findings regarding the boundaries between being a pastor and a husband. Only 29% of the pastors 'seldom'

feel guilty as a pastor, whereas a greater number, 39%, 'seldom' feel guilty as a husband (see Table 27). In other words, more pastors feel less guilty as husbands than as pastors. This same theme of more pastors feeling less preoccupied with their role as husband than as pastor cropped up in the statistics regarding stress. Again, a smaller number of pastors 'seldom' felt stress as pastors, whereas, a larger number of the pastors, about 30% 'seldom' felt stress as husband and father (see Table 28). Finally, to further substantiate that pastors are predominately preoccupied with their role as pastor we can refer to their responses on Table 30. 53% of the pastors question their value from 'always to occasionally.' Whereas only 32% of the pastors question their value as husband 'always to occasionally.'

The statistics just cited seem to show that a majority of pastors are struggling more in the area of being a pastor than in the area of being a husband. Then again, these statistics might suggest that pastors feel more secure in their home life than in the pastoral ministry. It might be possible, however, that the statistics from Tables 27, 28, 30, could indicate that pastors are ignoring their families, denying the stress that there is in the home. A study done by Warner and Carter (1984) seems to substantiate the possibility of unrecognized problems in the family of a pastor: "Many clergy marriages are mediocre, superficial, and filled with *QUIET DESPERATION*."¹⁶⁹ Bratcher also believes that some pastors use their heavy schedules at church to "*AVOID* dull and troubled marriages." (italics mine)¹⁷⁰

Interestingly more pastors say that they 'seldom to never' feel stressed about their role as husband and father, whereas half as many pastors say that 'seldom to never' feel stressed as pastors (see Table 28). Even these statistics support the possibility that pastors are again doing one of three things: feeling secure in their

Table 27

Feel Guilty
(Numbers show %)

	Pastor	Lack of Time With Wife	Husband	Lack of Time With Children
Always	3	5	0.008	4
Often	14	21	6	18
Occasional	49	51	45	50
Seldom	29	17	39	23
Never	5	5	9	6

Table 28

Feel Stressed
(Numbers show %)

	Pastor	Husband	Father
Always	2	0	0
Often	21	15	15
Occasional	61	51	48
Seldom	16	29	30
Never	0	4	8

Table 30

Question Value
(Numbers show %)

	Pastor	Husband	Father	Person
Always	3	0.007	0.007	0.007
Often	10	5	4	4
Occasional	40	26	33	31
Seldom	31	50	49	45
Never	16	18	13	19

home life, putting more priority and time in their pastoral ministry than in their home life, or denying possible problems in their home. Given the number of 'problems' and issues that a pastor must deal with on a daily basis, is it any wonder that a pastor might want to ignore any 'problems' in his own home? Freudenberger claims that people or pastors can create distance in their relationships by "not listening to their authentic personal feelings."¹⁷¹

Another statistic that opens the door to speculation is found in Table 37. Why would there be the large difference between the two different columns? Again, I am wondering if the differences suggest that they may feel bad about the lack of time with wife, but they still feel pretty good about themselves as husbands. Are the pastors denying marital difficulties? Are pastors working with the attitude that wives should learn to accept the fact that pastors are more pastors than husbands and fathers?

In terms of the possibility of denial, the following statistics are suggestive:

- 18% never question value as husband
- 16% never question value as pastor
- 19% never question value as person
- 13% never question value as father (see Table 40)
- 5% never feel guilty as husband
- 5% never feel guilty as pastor
- 6% never feel guilty as father (see Table 27)

I believe one of two things are happening with these statistics. Either pastors are so emphasizing the place of the Word in their life that they are choosing to stress Word over feelings, or they are denying their feelings altogether. What does it mean that in Table 26, 61% of the pastors feel stressed 'occasionally' while in Table 31 only 42% of the pastors feel stressed 'occasionally' about their various roles? Why an almost 20% difference between basically the same kind of question? The answer might be in a pastor's need to deny difficulties in order to maintain a holy facade.

Table 37

Husband
(Numbers show %)

	Feel Guilty/Inadequate as Husband	Feel Guilty Lack of Time With Wife
Always	0.008	5
Often	6	21
Occaional	45	51
Seldom	39	17
Never	9	5

Table 37

Table 40

Question Value
(Numbers show %)

	Father	Person	Husband	Pastor
Always	0.007	0.007	0.007	3
Often	4	4	5	10
Occasional	33	31	26	40
Seldom	49	45	50	31
Never	13	19	18	16

Table 40

Table 27

Feel Guilty
(Numbers show %)

	Pastor	Lack of Time With Wife	Husband	Lack of Time With Children
Always	3	5	0.008	4
Often	14	21	6	18
Occasional	49	51	45	50
Seldom	29	17	39	23
Never	5	5	9	6

Table 27

Table 26

Pastor
(Numbers show %)

	Feel Guilty	Feel Stressed	Feel Good	Question Value
Always	3	2	14	3
Often	14	21	61	10
Occasional	49	61	23	40
Seldom	29	16	(1 Person) 0.007	31
Never	5	0	(2 People) 0.01	16

Table 26

Table 31
(Numbers show %)

Stressed About Roles of Pastor	
Always	9
Often	28
Occasional	42
Seldom	18
Never	3

Table 31

Almost 5 out of 10 pastors assert that they 'seldom to never' feel weak in their relationship with Jesus (see Table 32). I can only draw the following conclusions: they actually do feel weak, but are simply proclaiming through their answers that the Word of God trumps all feelings--which is true! But why must we deny any weaknesses in our relationship with Jesus? Is there something wrong with feeling weak? Psalm 88 certainly describes a believer who knows a profound depth of stress and burnout.

Pastors, Feelings and Denial

The following are comments which a few pastors made on the survey that I distributed:

Nothing more unreliable than feelings. I am baptized that's for sure.

Many of the terms used here, 'self-worth,' 'feel,' do not have a place in my being. I am in Christ-I have Christ-worth.

With all these words about 'feelings' there is too much emphasis on positive thinking.

Nothing more unreliable than feelings. Strength in the Lord--extra nos; externum verbum.

One survey question reads, "I feel guilty about my inadequacies as a Pastor." A respondent crossed out the word 'guilty,' and wrote in 'forgiveness' and circled in heavy ink the word '**NEVER**'. A few other pastors frequently circled the words 'I feel' in the survey.

I believe that it is very possible that denial is evident through my survey of these 138 pastors. Dr. Joseph Barbour found denial to be an issue among clergy:

All eight of these couples reported that other pastors tended to minimize difficulties in their marriages or in their parishes so that they might appear more

Table 32
(Numbers show %)

Feel Weak in Relationship With Jesus	
Always	2
Often	5
Occasional	32
Seldom	48
Never	13

Table 32

expert in their clergy roles.¹⁷²

Minirth and Meier assert that denial is a big defense mechanism for obsessive compulsive people which is the nature of most pastors.¹⁷³ Dr. Hart believes that depression can be so masked that a person may not even 'feel' blue.¹⁷⁴ Likewise, Freudenberger, who labeled the phenomena called burnout, argues that,

The real danger in a burnout situation is nonfeeling, the denial that anything is wrong.¹⁷⁵

Pastors seem to be noted as being experts in the game of denial. Bratcher refers to pastors as 'wearing masks,' afraid to let others really know the truth of what we are feeling.¹⁷⁶ Even Dr. Wilder, a psychologist, believes that much of the time we can be in a state of high stress and not know it.¹⁷⁷

Why would pastors want to deny their feelings and the possible problems in their homes? Pastors must be on top.¹⁷⁸ Charles Rassieur speaks to this in the following way:

Many people underestimate or choose to deny the high levels of stress in their lives. Perhaps we have been trained to think that we should be able to handle anything regardless of how great the shock is to our system.¹⁷⁹

Keeping busy can be one way in which pastors seek to live in a state of denial. Keeping busy makes a pastor less vulnerable to criticism, less vulnerable to the fears of conflicts, the fears of someone finding out our limitations.¹⁸⁰ Speaking personally, it is difficult for me to be by myself. When I sit alone the devil often tells me the following: "You are weak. You are not a good enough pastor. You have so much to do. So much left undone; you're not visiting enough!" To avoid these thoughts, I will keep busy. Sanford says that, "we may not find our own company very enjoyable."¹⁸¹

Therefore, we can see the need for pastors to be 'on the go,' they must bury

their feelings deep where they hope they will be forgotten. Some pastors can be very good at playing this game of "look at how busy I am and how overwhelmed I am, and I'm helpless to do anything about it."

Sanford writes:

We act as though we cannot help working so many days a week, but often the truth is that we prefer to work.¹⁸²

Part of the denial may be that we want to "blame others or circumstances rather than take responsibility for ourselves."¹⁸³ According to Freudenberger, this game of denial, however, is a "voracious drainer of energy."¹⁸⁴ Roy Oswald shares a personal struggle in his life as a pastor regarding this issue of denial which sounded only too familiar:

Among my clergy friends there often seemed to be a conspiracy of silence when it came to our spiritual lives. There were times when I would like to ask, 'Hey, what do the rest of you do when you try to pray and it's like sawdust in your mouth?' How easily I bought into the practice of **PRETENDING** I had it all together too.¹⁸⁵

Is not 'pretending' related to the word 'hypocrisy?' Did not our Lord, Himself, have much to say against this issue of 'putting on a face?'

Because of the very strong possibility that many pastors refuse to 'face the music,' I believe it would be most helpful to the pastors, their families, and to the church to share these findings primarily with the local congregations. The people in the pew need to be made aware of the needs, the weaknesses, and the struggles of their respective pastors. Congregations need to be taught how to better care for the man that God has called to serve them.¹⁸⁶ Even Martin Luther speaks to this concern of congregations properly caring for their called servants in the following way:

· Yet there is need to impress upon the common people that they who would bear the name of Christians owe it to God to show 'double honor' to those who watch

over their souls and to treat them well and make provision for them. God will adequately recompense those who do so and will not let them suffer want.¹⁸⁷

Even though our culture stresses that true maturity means concealing your feelings, as pastors we best beware of such a temptation.¹⁸⁸

"People who seek to contain their emotions are heading for burnout. We end up separated from ourselves, out of touch with our true thoughts and feelings."¹⁸⁹

In summary, LCMS statistics show a slight increase in cost for church professionals in the area of mental/substance abuse. Pastors are at home 2-3 nights a week, but find it difficult to relax. The working hours of pastors tend to be excessive. Pastors are independent souls who struggle in developing support groups. The role of pastors is clearly predominate over the roles of husband and father.

The survey results did surprise me with the number of men who seemed to resent questions about their "feelings." Even though the statistics show a large percentage of pastors enjoying the ministry, other statistics raised many questions regarding a possible high level of denial.

Admittedly, when my wife was suffering from depression, losing weight, others in the church asked if everything was alright. I always answered, "Sure-fine!" I **HONESTLY BELIEVED** everything was fine, even though others could see 'something' happening to my wife. I **REFUSED TO SEE** the writing on the wall. How many other pastors fit my situation? Maybe what Henry David Thoreau once said of mankind as a whole could now be applied to pastors: "The mass of men lead lives of quiet desperation."¹⁹⁰

CHAPTER 3

A BIBLICAL VIEW OF "BOUNDARIES"

The American Heritage Dictionary defines the word, 'boundary' in the following manner:

Something that indicates a border or a LIMIT. 'Limit' is interchangeable with 'boundary' in a physical sense figuratively it indicates an extent beyond which an activity or function cannot or should not take place (italics mine).¹⁹¹

When a pastor ignores the various limits or boundaries within his life, he is running a greater risk of increased stress and burnout. Freudenberger writes:

The population they're dealing with is in extreme need. It is composed of troubled or deprived human beings with a void so huge it is almost impossible to fill it. These people take, drain, demand. They require continual giving and assume an endless supply on the part of the helper. Unless the worker remains aware of his LIMITATIONS AS A HUMAN BEING, HE WILL BEGIN TO BURN OUT (italics mine).¹⁹²

Pastors, in particular, are noted to have an especially difficult time in establishing boundaries of responsibility or limitation.

The minister, perhaps MORE THAN ANY OTHER PROFESSIONAL, is at risk for DIFFUSE ROLE BOUNDARIES which allows the stress and pressure of ministry to spill over into his/her family life (italics mine).¹⁹³

This lack of boundaries in a pastor's life means that he has become 'enmeshed' with the congregation. "Enmeshment is an inability to distinguish distinct boundaries between the family and the parish."¹⁹⁴ Unless a person can separate their work from their being, then any criticism, any setback becomes a major rejection of WHO YOU ARE rather than what you have done.¹⁹⁵

In a recent periodical of The Lutheran Church--Missouri Synod, Cross and Caduceus, (1993) an article discussed how clergy more than other professions suffer from this lack of boundaries between work and home:

The most significant way clergy families differ from non-clergy is what Lee (1988) called 'boundary ambiguity,' the amount of overlap between the father's workplace (and all it entails) and the family's psychological/sociological space (which may include the parsonage).¹⁹⁶

Ruth Koch mentioned at a pastors' and wives' retreat that, "lack of clear boundaries leads to a loss of self."¹⁹⁷

Every person works between a continuum of open to closed boundaries. An open boundary is when a pastor allows the free flow of information both into and out from his system. A closed boundary is one that is not easily crossed.¹⁹⁸ An open boundary allows for flexibility and interaction while a closed boundary is rigid.

Personally, my boundaries are more flexible in my role as pastor than as husband or father. I am willing to interact more freely as a pastor than as a husband. My boundary is more closed as a husband or father when I shut my family out with my preoccupation of church work.

A Theological Look At Old Testament Boundaries

The scriptures have much to say regarding the importance of 'boundaries' or 'limits.' Our God is a paradox. God is both a 'closed' and an 'open' system. God is both rigid and enmeshed with us. His rigidity is seen in the ten commandments and His enmeshness is visible in that "the Word became flesh."¹⁹⁹

Our God has very clear and distinct boundaries. In Exodus 19:12, 23, the people of Israel were told "not to **TOUCH** the mountain! Likewise, the ten

commandments establish the 'limits' of the relationship between the people of Yahweh and Yahweh Himself. In this sense, God's system is closed! Not everyone will be received into heaven. Only those who have faith in Jesus Christ as the Way, the Truth and the Life will be saved. In the parable of Lazarus in Luke 16, we hear Jesus talking about an eternally fixed boundary between heaven and hell:

A great chasm that has been fixed (greek: chasma mega esteeriktai) between us and you in order that those who wish to come over from here to you may not be able, and that none may cross over from there to us.²⁰⁰

Yet, as mentioned before God's system is also 'open.' When Jesus died for us on the cross the temple curtain, the boundary between us and God, was torn in two.²⁰¹ The Apostle Paul reminds us that "nothing, no boundaries of sin, can separate us from the love of God which is in Christ Jesus our Lord."²⁰²

Pastors appear to err on one side or the other with this paradox of boundaries. We are either too open or too closed. Personally, I have been too open. Too open in the sense that I should make it as easy as possible for adults to become members of the congregation. Too open in the sense that I feel I must solve everyone's problems.

In researching this project, I have learned the importance of setting boundaries and that doing so is quite Biblical. Formerly I maintained the practice of always leaving my study door open while working on sermon preparation. With my new understanding of 'boundaries and limits,' I have learned to set a simple boundary by closing my door. A professional talks about this same practice of 'closing his door.'

I'm afraid to close my door because word will get out that I've become inaccessible . . . As a result, I say yes to everything and everyone. I'm constantly in over my head. I don't have time to get my work done; all I do is run around taking care of everybody else.²⁰³

The Lord builds this system of having boundaries into creation itself. In a

number of passages, the Lord talks about having a 'boundary or limit' for the sea.²⁰⁴ Jeremiah 5:22 is one such passage in which God's will for this geographical boundary is highlighted:

Do you not fear Me? declares the Lord. Do you not tremble in My presence? For I have placed the sand as a ***BOUNDARY*** for the sea, An eternal decree, so it cannot cross over it. Though the waves toss, yet they cannot prevail; Though they roar, yet they cannot cross over it (*italics mine*).

The scriptures also emphasize the importance of the geographical 'borders' or 'boundaries' for the people of Israel. In Genesis 15:18, we have one of the first promises regarding Israel's boundaries: that it should extend from the Nile to the Euphrates.

However, that does not necessarily mean that Israelitish territory will some day actually extend to the Nile. But these two major rivers were easiest way of designating within what limits Israel's boundaries should lie.²⁰⁵

In both the Pentateuch and the Prophets, the importance of Israel's borders-boundaries are underscored. Many scripture passages give detailed references to the geographical location of Israel's borders.²⁰⁶ Exodus 23:31 depicts these boundaries as being 'fixed' by the Lord. At other times in scripture, however, the Lord does promise to even expand Israel's borders.²⁰⁷

Two references in Psalms place the issue of 'boundaries' in a very positive light. Psalm 16:6 describes these borders as "lines that have fallen in pleasant places." Psalm 147:14 speaks of 'peace' within the borders.

The Old Testament also refers to 'walls' and 'hedges.' Job 1:10 talks about the Lord having a 'hedge' around Job. Hedge seems to imply some kind of boundary that limits satan's power over and against God's people. Proverbs 15:25 also speaks of the Lord having a boundary around special people like widows. The 'wall' of

Jerusalem was considered vital to the life of the Israelites.²⁰⁸

The fact that God's judgement of Israel also focused on their borders or on the wall of Jerusalem is rather significant. According to Psalm 80:12 the Lord's judgement would involve tearing down the borders and letting people 'pick Israel's fruit.' Isaiah 5:5 tells us that the Lord will tear down the hedge and the wall, and the Lord's vineyard, "Israel", will be 'trampled under foot.' The implication in this judgement is that the Lord realizes how critical these boundaries, hedges and walls are in a person's physical and spiritual life. My guess is that many pastors feel 'picked over,' 'trampled on' in their life. When we fail to maintain any kind of healthy boundaries is it any wonder that people just move right in and take over our lives?

Personal property lines or boundaries were likewise sacred in the days of the Old Testament. According to Deuteronomy 19:14 and a number of other scripture passages, "no one is suppose to move a neighbor's boundary mark."²⁰⁹

Landmarks were regarded as sacred among other nations also--by the Romans, for example, they were held to be so sacred, that whoever removed them was to be put to death.²¹⁰

There are many implications for pastors regarding this 'boundary' theology. The above scripture references made it very clear that God ordains and wills geographical as well as spiritual boundaries. In the words of the Lord from Genesis 1, 'and God saw that it was good.' The Lord intends that boundaries should not be 'fuzzy' but clear and well delineated. Likewise, pastors must learn to be clear about their respective areas of responsibility and rules, both implicit and explicit that govern their relationships at home and church and between home and church.

The fact that the scriptures have much to say regarding boundaries is to imply that the Lord realizes that we do have certain areas of responsibility. But the fact that

there are boundaries suggests the realization that there are to be 'limits' to one's responsibilities. A pastor is not suppose to do ALL the work. Israel's geographical boundaries though expansive, did not encompass the whole world.

Scripture also made it very clear that boundaries are not to be moved. A pastor is not to overstep his own boundary of human limitations and try to become a mini 'god.' Likewise, a pastor is not to impose himself, move in and take over another's area of responsibility. If the Sunday School Superintendent is suppose to chair the meeting, let him/her chair the meeting. Do not move the superintendent's boundary marker by trying to lead the meeting.

Boundary lines such as doors, answering machines, and secretaries can be a great source of help. While typing this project at home, I would turn on my answering machine and screen all my phone calls. The answering machine allowed me to continue working uninterrupted while still planning to minister later to those in need.

I realize, however, that these boundaries (doors, answering machines, secretaries) can also be abused. They are abused when we put more emphasis on shutting people out than serving them as their pastor. When properly used, however, these boundary lines can be the difference as one author puts it between the "precariousness of the wilderness and the confidence of at-home-ness."²¹¹

A Theological Look At New Testament Boundaries

Thus far we have examined the Old Testament view of a 'theology of boundaries.' We will now proceed to examine a 'theology of boundaries' from the perspective of the New Testament.

The New Testament deals less with 'geographical' boundaries and much more with what I will call 'spiritual' boundaries. By spiritual boundaries I am referring primarily to the New Testament view of the place of 'self' (Greek-eauton) in a pastor's life. Are we to understand Jesus' command to "deny self" in Matthew, Mark and Luke, to mean the following: a pastor should never express his feelings of anger, must sacrifice his dinner time with his family to answer the phone, must sacrifice his health and personal well-being for the sake of the church? Does "denying self" mean that a pastor should never have boundaries, priorities or limits in regards to attending to his personal or family needs?

An example of one spiritual boundary in my life is the boundary set around our family's dinner time. Because time with my family is at a premium, we guard this particular meal by turning on our telephone answering machine. The answering machine becomes a boundary around our family meal time. The answering machine is an indirect way of telling people that my family is important.

Charles Rassieur believes that if a pastor is ever going to adequately cope with the stresses of the ministry, he must not only have boundaries around the 'self', but put the 'self' at the center of one's life.

Ministry that joyfully copes with stress is grounded in **CENTERED SELF-IDENTITY**. The recovery of **SELF** is the **ESSENTIAL PREREQUISITE FOR ALL MINISTRY** (italics mine).²¹²

I am immediately suspicious, however, of any theology that makes the 'self'

CENTRAL, THE ESSENTIAL PREREQUISITE FOR ALL MINISTRY!

By 'self' Rassieur seems to imply a pastor's physical, intellectual, spiritual needs, his identity, his well-being, and his opinions. Rassieur is seeking to counteract the popular notion that in order to be a true 'man of God' one must completely deny

feelings, thoughts, and opinions.²¹³

Dr. Archibald Hart affirms, and I agree, that "self-denial is not self-depreciation."²¹⁴ The church's teaching on sacrifice is not meant to teach that we pastors must relinquish our 'needs,' but we are to sacrifice our 'wants.'²¹⁵ Oswald would agree that pastors tend to burnout because they fail to have any consideration of themselves or their own needs. The thinking is, "Everyone always comes first, and the pastor must completely forget about his own personal priorities."²¹⁶

There is no denying the fact that many pastors, if not many Christians, have a heretical understanding of Jesus' command to "deny themselves, take up His cross and follow Him." Too many pastors believe that Jesus is commanding them to become everyone's doormat by denying their feelings and their right to express those feelings.²¹⁷ Perhaps some pastors have interpreted this command "to deny themselves," as meaning that we are to **ALWAYS** sacrifice our 'needs.'

Another author asserts that, "some pastors learned in childhood they had more value if they did not have needs."²¹⁸ To say "No!" to protect meeting one's needs is to say, "I am worth something!"²¹⁹ Even Jesus said "No!" to meeting everyone's needs and "Yes!" to His own needs, when He went away by Himself to pray.²²⁰

Judy Teuscher, the wife of a pastor, believes that some pastors are neglecting themselves. Teuscher writes,

I have observed that we professional church workers are much better at being good to others than to ourselves.²²¹

Roy Oswald from the Alban Institute also affirms the necessity of a pastor maintaining some kind of 'self-care.'

Self-care means taking on some of our toughest, most destructive patterns because if we fail to deal with our addictions or neurotic habits, we diminish our

effectiveness as channels of Grace.²²²

There does seem to be some confusion, however, regarding the relationship between 'denying self' and 'attending to one's personal needs in a godly manner.' Because of this confusion, we must review Jesus' words about the "denial of self."

In three of the gospels, Matthew, Mark and Luke, Jesus gives the following command, with some changes between the three gospels:

"If anyone wants to come after Me, let him deny himself (Greek: arneesasthō eauton) and take up his cross daily and follow Me. For whoever wants to save his life (Greek: ten psukeen autou sōsai) will lose it, but whoever loses (Greek: apolesee) his soul (Greek: psukeen) for My sake, will save it.²²³

In Mark and Matthew we have the Greek word, "aparnesasthō" which is an aorist imperative middle. In Luke the word for "deny" is simply 'arneesasthō' in the aorist imperative. The middle voice in Mark and Matthew indicate a reflexive action and the aorist tense indicates a definitive action. The tense and voice of 'arneo' indicates an action (saying "No!" to self) that is pronounced and which clearly "involves" the one doing the action. Therefore, Jesus' command is clear: "Say NO to self!"

Pastors are prone to sacrifice their family in order to satisfy their need to hear some parishioner say, "Oh, Pastor, you're so wonderful! You're always there to help!" What if pastors were to renounce their need to be praised by parishioners in order to attend to the needs of their families? This could be a different view of "self-denial."

Based on Jesus' command "aparnesasthō eauton," Jesus hardly places the 'self' as the ground and center of one's life when it comes to handling stress or burnout. As we will see later, Jesus certainly cared for Himself, attended to His physical and spiritual needs. Jesus, however, never placed His "self," His safety, His needs at the **CENTER** of His life. Jesus prayed, "Not My will, but Thine be done."²²⁴

Rediger, however, maintains that pastors cannot and should not 'ever' sacrifice their needs.²²⁵ Did not Jesus deny Himself certain 'needs' while tempted in the wilderness? At times, Jesus' command to 'deny myself,' may very well mean that I renounce meeting some of my needs so that others' may have their needs met. I need to sleep, but if there is a 'true' emergency in the middle of the night, I will deny my 'need' to sleep and attend to the emergency.

Other passages in scripture affirm placing the 'self' on the perimeter of life as opposed to the center. Proverbs 28:26 tells us that whoever trusts in their own mind is a fool. Romans 12:3 advises that we are to look at ourselves with 'sober judgement.' We are not to seek revenge.²²⁶ We are to overlook insults.²²⁷

Popular opinion today says that we must first 'love ourselves' before we can love others. I agree with Anders Nygren who insists that the New Testament never teaches such a progression:

It should not need to be said that the commandment of self-love is alien to the New Testament commandment of love . . . Self-love is excluded by Paul's fundamental principle. "The love of God which is in Christ Jesus" (Rom. 8:39) is for him the archetype of all that can rightly be called Agape, and it is characteristic of this love that it gives itself, sacrifices itself. It is thus the direct opposite of acquisitive love.²²⁸

Martin Luther also warns us of emphasizing 'self-love' since 'self-love' is considered by Luther to be 'wicked filth.'

This deceit can be covered and adorned with a good life, so that man begins to think he is pure and free, while beneath lies the **WICKED FILTH** which theologians call *SELF-LOVE* (italics mine).²²⁹

All of this is not to say that there is to be no 'love of self,' no taking care of one's own body and soul, no days off, and no vacations for pastors. Luther and Nygren are simply warning us against our innate human nature which is inclined to make our

'selves' into our gods, to put the 'self' at the **CENTER**, rather than Jesus.

I agree with Rassieur when he does assert that godly self-love, "is not narcissism but self acceptance and affirmation of one's own graciously-given worth..."²³⁰ To 'deny self' does not mean that we are to be sidewalks on which others are free to walk. Bruner argues on the basis of Matthew 18:15 that, "it is not Christian to let a person run rampant over other people or moral norms."²³¹

Jesus intends not that 'self' be at the center of our life, but that He, the Lord, would be at the **CENTER** of our life. Jesus did not say, "Recover your self all you who labor and are heavy laden, and that recovery of your 'self' will give you rest!" Jesus said, "Come to **ME**, all you who labor and are heavy laden and I will give you rest!"²³² Jesus is at the center and not "self." According to Bruner, Matthew 16:24-28 is,

The distilled essence of the Sermon on the Mount is following Jesus, forming one's behavior on Jesus' *ANTISUCCESSIST* model (italics mine).²³³

The devil loves human greatness while God despises it.²³⁴ A big question then for pastors is, "Do we keep late hours, spend nights away from home and family, neglect personal exercise as a result of our "self" being at the center or as a result of Jesus being at the center of our life? Are we working long hours, constantly being on the go for the church in order to achieve human greatness and worldly success, or to be faithful to the Word?" Being that we are still 'in the flesh' the answer to these questions may be difficult for most pastors to answer honestly.

I do not interpret Jesus' command 'to deny myself' as meaning an absence of boundaries. To 'deny self' means to kill and to crucify those passions and desires that would seek to put myself above the Lord and others. To deny myself means I stand at

the base of the wall, called Yahweh's Holiness, look straight up at His endless height and confess, "Lord, I cannot get over it! You must knock it down to save me." (God be merciful to me ΤΩ αμαρτωλω Previously I thought that to "deny myself" meant to deny my human feelings, swallow my anger, and **ALWAYS** sacrifice my family for the church. To "deny myself", however, means that I do not invade the Lord's territory, that I cease striving to be a 'god,' and let Jesus be my Lord.

'Turn away from self'--these words mean 'forget even your best and highest religious ideas . . . to disown ourselves and the *lordship* of our own thinking and go under new management. Self denial is not so much giving up sweets for Lent as it is giving up on ourselves as **LORDS**; it is a decision to make another Lord's teachings our rule of life (italics mine).²³⁵

Kittel interprets the phrase "to deny oneself" in that we are not to place ourselves above the Lord and to make our 'selves' the center of our life:

I must not confess myself and my own being, nor cling to myself, but abandon myself in a radical renunciation of myself, and not merely of my sins. I must no longer seek to establish my life of myself but resolutely accept death and allow myself to be established by Christ in discipleship.²³⁶

Scripture is very clear in telling us that the Christian does not live for him/herself, that we are not to please primarily ourselves. Romans 14:7 states, "Not one of us lives for himself." Romans 15:1b says, ". . . do not just please yourself."

Jesus' understanding of the boundary around the self is quite contrary to the world's viewpoint. The world would say that your boundary around 'self' is to be protected above and beyond any consideration of the needs of others.

John Wayne says in 'She Wore A Yellow Ribbon,' "Never apologize; never say you're sorry. It's a sign of weakness."²³⁷

Jesus strongly disagrees. According to Matthew 5:38-40, Jesus is in essence declaring that "the Christian never stands upon his rights . . . You must go naked rather than fight."²³⁸ Contrary to society's view, Scripture asserts that the "self" is not

to be above the care and service of others in need. Disciples are to be above revenge-- "eagles catch no flies."²³⁹ Just as it would be absurd for an eagle to chase flies, so it would be equally absurd for a Christian to seek revenge. Bruner alleges that Matthew 5:38-39 places the focus on serving others:

In previous verses of Matthew 5:38-39, disciples are told how to defend **OTHERS**. In Matthew 5:38-39 we are told how to react when personal rights are attacked--with a radical undefensiveness.²⁴⁰

In Romans 12:17-21, Paul likewise encourages us to 'overcome evil with good and not to repay evil with evil.' The peacemaking command of Matthew 5:38-39 is a command "of a radical rejection of *SELF-ASSERTION* (italics mine).²⁴¹ David Gill, a Catholic priest, follows this same line of thought:

Not only are disciples not to try 'get even' or simply ignore offense; they are to take positive steps in the opposite direction.²⁴²

Martin Luther affirms this need to fight vindictiveness and judgementalism:

"He cannot rule who cannot wink at faults . . . Where you cannot punish wrong without causing greater wrong, waive your rights, no matter how just they be. For we must not consider our own injury."²⁴³

In Matthew 5:38-40, Jesus takes away "defensiveness with 'turn the other cheek,' and takes away litigiousness when He commands us, 'to give up the other coat.'"²⁴⁴

Again, however, we must emphasize that Matthew 5:38-40 is not a call to neglect the godly care of one's self or family. Bruner asserts that Matthew 5:38-39 is not a command to "irresponsibility or cowardice. Jesus is not asking us to be stupid or to offer ourselves for mutilation . . ." ²⁴⁵

What about Jesus' command "to take up one's cross?" Fletcher understands the call "to take up one's cross" to mean nothing more than painting a stark picture of one's death:

What could taking up one's cross have meant to a Galilean hearer-what but to evoke the picture of a condemned man going out to die? The figure is stark and extreme, but I think that Jesus meant nothing less.²⁴⁶

Jesus says the answer to overcoming this drive to prove ourselves, to show everyone how truly spiritual and righteous we are, is not 'self-care,' but 'self-death!' "Deny yourself, take up your cross and follow Me."²⁴⁷

Fletcher goes on to say that "taking up one's cross" means to suffer pain, trials, and loss for the sake of others.²⁴⁸ Again, this phrase 'seems' to say that a pastor is never to take a day off, nor attend to his needs, because he is to "suffer loss for the sake of others." I would interpret this verse, however, to say that my 'self' is not to be at the center of my life. To "take up my cross" is simply another way of saying that we need to RENOUNCE our 'selves.' in a public way.²⁴⁹ We must end our seeking to put ourselves above God through endless hours of church work at the expense of our family and personal health.

Jesus, Himself, says that, "whoever does not even **HATE** his own life cannot be My disciple."²⁵⁰ If we take Jesus' last statement to an extreme we might understand Him to mean that we are to verbally or physically abuse our 'selves.' I hardly believe that Jesus' point is to get us to degrade ourselves constantly. Rather, I believe Jesus is expressing the truth that nothing, especially our 'selves' is to come between us and our relationship with the Lord. I agree with Gould who says that Jesus is stressing that we are not to make the 'self' the **OBJECT OF LIFE AND ACTION:**

We are to cease to make self the object of life and action . . . to deny the relation of self-interest and control in interest of God . . . give up everything which belongs to selfish interests to follow Jesus.²⁵¹

Once again, Jesus' words of Matthew 16:25 are words of judgement against a

boundary that places self-interest at the center of life:

Matthew 16:25 is pointing to a future judgement. Self-centered careerists may get ahead in this life. Yet, Jesus promises a great judgement when selfishness gets its due.²⁵²

Hohenstein contends that, "to hate self is not to abuse self, but to kill that part of self which **CONSTANTLY FIGHTS GOD.**"²⁵³ One should note, however, that Hohenstein affirms that to "deny oneself" does not mean to "abuse oneself."

In Matthew 16:25 the "psuchan" means 'life' and 'self.' In the next verse 'psuchan' means 'life.' Jesus is not anti-our-life; He is anti-**PREOCCUPATION**-with-our-life (italics mine).²⁵⁴ I would add Jesus is not against our-meeting-our-own-needs, Jesus is against our **PREOCCUPATION** with meeting our own needs. Therefore, to "deny ourselves" does not mean we neglect our physical or spiritual needs. We may take care of our 'self' not as our **CENTER** but as Jesus' **GIFT** to us!

Pastors need to be careful of their theology of 'self-denial.'

Too much self-denial creates enmeshment in the boundaries and pseudo mutuality. Self-denial does not mean 'clamming up' about one's thought, feelings, wants or needs. If a person continues to give in and give up he/she will tend to create enmeshed boundaries and a false mutuality. In fact there may be no mutuality in existence at all.²⁵⁵

I personally believe that for some pastors there is 'too much' self-denial. Paul tells us in Galatians 2:19 that, "through the Law we died to the Law that we might live to God." I have always maintained that Lutherans seem to be very good at being 'dead to the Law.' Lutherans love to stress that they are 'poor, miserable sinners,' 'dead in their transgression and sins.' But where are the Lutherans who proclaim the second half of Galatians 2:19, that we are in fact "**ALIVE TO GOD!**"

For a pastor to truly 'deny himself' might actually mean giving up being a 'lord,' and spending more time with his family. Such 'denial' might mean relaxing and

perhaps even feeling good about his time with his family. Augustine once said,

For this is to love one's self, to wish to do one's own will: prefer to do God's will; learn to love thyself by not loving thyself.²⁵⁶

A pastor's will is often to sacrifice his family and free time, because there are so many people that need to hear the Word. Perhaps the best way for a pastor to 'forget himself,' to 'deny himself' is to deny himself the 'ego trip' of doing pastoral duties and to relax and to enjoy his family. I do NOT mean to imply that ALL pastors are ALWAYS doing ministry to glorify themselves. I must confess, however, that I often do want the people to watch me "fall off the temple" - doing those great works that involve ministry - only that I might prove my worth as God's called servant.

I realize that there are those pastors who are lazy, who simply are not fulfilling their calling to Christ in serving the congregation. Such pastors need to 'deny' themselves this sloth, and get to work for the Lord in more faithful visitation of members, unchurched, shut-ins, and those in the hospital. I believe my survey, however, demonstrates that the majority of pastors are quite busy with fulfilling their calling as **PASTORS**, but more neglectful of their families and personal needs.

In Table 31 we see that some 37% of the pastors are stressed 'always to often' about their various roles as a pastor. Pastors are very busy with 'church' work, but obviously very frustrated with endless meetings and interminable hours in administration. These faithful, hard-working pastors need to understand this word about 'denying themselves', of neglecting their needs for relaxation, renewal, and nurture in a new way. To "deny oneself" is not a call to neglect a godly use of personal relaxation, renewal and nurture. To "deny oneself" is just as much a call to deny one's self-seeking glory through church work as it is to deny one's self-seeking

Table 31
(Numbers show %)

Stressed About Roles of Pastor	
Always	9
Often	28
Occasional	42
Seldom	18
Never	3

Table 31

desire to put comfort above sacrifice. As noted in Table 36 pastors generally sacrifice attending to 'some' of their needs. Table 36 also shows us that pastors love to attend to their need to be busy, their need to 'look busy,' and their need to be a 'mini god.'

These workaholic pastors need to deny the 'self' that thinks it must prove itself to be the greatest and most successful pastor this world has ever seen. Bruner says, to 'deny ourselves' means to "pry ourselves loose from our 'self.'"²⁵⁷ We pastors need to be loose from that sinful self that thinks that through long hours and endless time away from family we are truly being godly.

We pastors love to be noticed for our long hours, many visits and weeks without days off. A pastor can certainly **IMPRESS** the district president and fellow clergy by enumerating his long hours of work, the abundant number of visits and the minuscule number of days off. A predominate dynamic in Paul's criteria for being a faithful pastor, however, is the pastor's relationship to his wife, and not to the district president.

Bruner asserts that Matthew 16:25 is all about the death of one's drive to please the 'self' that wants to be noticed by district presidents, fellow clergy and congregation:

The destruction of all strategy of advancement in this world is the most constructive step toward the Kingdom. We do not find ourselves by looking out for number one; we find ourselves by risking honest discipleship.²⁵⁸

According to Matthew 18:1-4, the main enemy in the Christian community is the "selfish desire to be **PROMINENT**."²⁵⁹ Likewise, according to Matthew 23:5-6,

The desire to be number one, to be considered great, is the ***MOST FREQUENTLY*** combated desire in the Gospels (italics mine).²⁶⁰

As noted earlier in the survey, Pastors are much more preoccupied with their being

Table 36

# of Nights	Nights Home	Nights Relaxing
1-2	29%	75%
2-3	43%	19%
3-4	28%	6%

Table 36

'pastors' than they are with being husbands or fathers. Is this preoccupation with being a "**PASTOR**" due to our innate drive to be prominent?

A pastor thinks he is doing his greatest work when preaching, administering sacraments, visiting the sick, and doing evangelism. To spend time with family gets to be a menial, unimportant, necessary 'evil' in some pastors lives. I hear very few pastors talk about "days off" with the family, special time with the children or spouse. Most conversations at district conferences or Winkels center around the number of funerals, weddings, Bible studies prepared, visits, church problems, church attendance, and church finances.

According to Bruner's interpretation of Matthew 18:1-4, Jesus asserts that the **GREATEST** work is the littlest task one might perform:

Jesus says the 'greatest' is the 'child' in background, unimpressive, one who can give self to ***LITTLEST TASK WITHOUT BEING ASHAMED OF TASK'S LITTLENESS*** (italics mine).²⁶¹

Perhaps, the 'workaholic' pastors need to be more willing to give themselves to what they would consider the 'littlest' task: spending time with their family. What we may consider a menial task, being with one's family, the apostle Paul, however, considers an extremely **LARGE AND IMPORTANT** task.

As noted before, Rassieur suggests focusing on 'self' as **THE** answer to the issue of stress and burnout. The title of Roy Oswald's book, Clergy **SELF-Care**, likewise suggests placing 'self' at the center of a pastor's life in overcoming stress and burnout. I recognize that their point is to get pastors to be less perfectionistic, less workaholics, and to be better disciplined in caring for themselves in an appropriate and God-honoring manner. Yet, there is always a danger in putting the 'self' at the center of one's attention, or to make the 'self' the foundation for solutions to stress and

burnout.

When Rassieur is emphasizing putting the 'self' at the center of ministry, I believe he is overreacting! To make the 'self' central is to approach stress and burnout more from a humanistic perspective as opposed to a Biblical perspective.

In one sense, I agree with Rassieur wanting to promote a pastor's responsibility to properly care for himself. I simply disagree with making the 'self' the central, the core, the bottom line answer to a pastor's struggle with stress and burnout. According to Genesis 6:5 and Romans 3:12, the self is only evil continually and can do no good apart from Christ. The Apostle Paul, even with all his stresses and tensions, never asserts that the 'self' is central. Paul writes, "I have decided to know nothing among you except **JESUS CHRIST** and Him crucified," and "**The GOSPEL** is the power of God for salvation to everyone who believes."²⁶²

I believe that pastors can 'appear' as though they were 'denying themselves' by spending long hours in the study, neglecting days off, and spending only one night home a week. I wonder, however, if the best proof of a pastor 'denying himself,' would be his **RELAXING AT HOME JUST AS MUCH AS** he is working at the church?

Jesus did not command us to "take up the **CHURCH!**" Jesus commanded us to "take up His cross!" That cross needs to be taken up according to the Apostle Paul first and foremost in the pastor's home, and then in the church!

Sometimes pastors act like Woodstock in the following story. The pastors **APPEAR** to neglect their own well-being, but are they ignoring 'self' or feeding their self with the pride of great accomplishments?

Snoopy gives Woodstock an assignment: to march on guard duty across the top of Snoopy's doghouse. "Keep a sharp lookout for the enemy!" Yet, Woodstock became so preoccupied with the grave responsibility of his mission that he fails to

see the end of the doghouse and he lands on his head. Snoopy out of compassion issues a new command, "On second thought, keep a sharp lookout for yourself."²⁶³

The pastor wants to keep a 'sharp lookout' not for himself, but primarily for Jesus and for His Word of love and forgiveness. When a pastor is focused in faith on Jesus, then he will be 'denying himself, and yet, at the same time his 'self' will be cared for.

Is not one of the reasons pastors suffer from stress because they are already keeping a sharp lookout on their need to succeed, to be the best, to be the brightest? What some would say is a 'neglect of self,' I would assert is in fact an overdose of self. An overdose of the self that seeks its own glory. Because the 'self' is so innately tainted with selfish pride, Rassieur's statement that, "the recovery of **SELF** is the essential prerequisite for all ministry, is theologically dangerous."²⁶⁴

I maintain that a pastor's burning out is not so much due to neglecting the 'self,' as much as the burning out comes from overdosing on the 'self.' Pastors expend lots of energy in their work precisely because they are feeding that part of their 'self' which drives them to be a mini god.

Rassieur asserts that, "The minister who **AFFIRMS HIMSELF** will be in the best position for dealing with stress (italics mine)."²⁶⁵ I propose, however, that the minister who **DENIES HIMSELF** will be in the best position for dealing with stress. A pastor who denies himself is not caught up in setting boundaries where the pastor feels he must do all the church work. A pastor who truly 'denies himself' does not have to solve everyone's problems, does not always have to have all the answers, does not have to take low church attendance in a personal way. A pastor who truly

denies himself has clear boundaries. He knows his limits, can relax and even enjoy those limits. When a pastor is truly 'denying himself,' he does not have to 'overidentify' with every parishioner's problem.

Overidentification leads to unlimited commitments and a blurring of the boundaries both between the client's life and the counselor's and between the counselor's working life and personal life . . . It leads the professionals to be available at all times--a degree of accessibility that can have damaging effects on one's own life.²⁶⁶

Rassieur further holds that the most 'satisfied' pastors are those who have clear boundary lines around their **SELFHOOD**.²⁶⁷ If by 'selfhood' Rassieur means 'humanness', I partly agree. Certainly, pastors need clear boundaries in the sense of knowing their limitations. Should **MY** clear boundaries, however, be the **BASIS** of my satisfaction? Even Oswald admits we will not always be able to keep a clear balance of boundaries.

Ministers resist self-care because we're suppose to be self-sacrificing . . . Self-care can become destructive self-indulgence. We'll never get the balance exactly right, and when we do, it will not last long because some new stressor will tip the scale again. But working at the balance day by day pays off in the long run.²⁶⁸

Rather than live like I have no boundaries, that I can do it all, that I can constantly bring my work home, and that I can be the perfect pastor, I must deny myself these 'godlike' boundaries.

Ultimately, the scriptures point me not to myself as the solution, but to the Lord. The purpose of Matthew 5:38-42 is not to just outline neat principles to be followed. Jesus' commands are to "drive us back to the gospel beatitudes."²⁶⁹ Bruner goes on to say,

This Word (Matthew 5:38-42) is too high and too hard that anyone should fulfill it. This is proved, not merely by our Lord's Word, but by our own experience and feeling. Take any upright man or woman. He will get along very nicely with those who do not provoke him, but let someone proffer only the slightest irritation and

he will flare up in anger . . . flesh and blood cannot rise above it.²⁷⁰

The Christian's ultimate hope then is not how well he has his boundaries defined, as important as this is. The pastor's ultimate hope is in God's limitless boundary of grace. To 'deny self' is to die to how long, high, wide and deep are my hours and work as a pastor. To 'deny self' means that my **PRIMARY** focus is away from **MY** boundaries and directed solely at the Word. That Word declares to me as a baptized believer that no matter what kind of shape my boundaries are in, I am always secure within the boundary that counts - of the Lord's limitless grace.

The Apostle Paul declares that the **LORD'S** boundary of love for us is too long, wide, deep, and high too measure.²⁷¹ A pastor may have well-defined boundaries in his life. He may be very good at expressing his feelings, saying no, and in delegating. Jesus loves me, however, not because I have well-defended boundaries. Jesus loves me even when my boundaries are no clearer than the geographical boundaries of the now collapsed country of Yugoslavia.

A Theological Look At The Boundaries of Jesus

Scripture is very clear in highlighting the **SACRIFICIAL** nature of our Lord Jesus. "The Word became flesh," "He emptied Himself, taking the form of a bond-servant . . . He humbled Himself by becoming obedient to the point of death, even death on a cross."²⁷² When it comes to "denying oneself" no one person could ever come close to our 'self-denying' Lord Jesus.

Jesus' life, however, demonstrates that 'self-denial' does not always mean an absence of the proper care of 'self.' Roy Oswald writes,

Jesus did not allow His caring to completely overextend Him so that He had no

energy for primary things.²⁷³

Numerous incidents recorded in the gospels reveal our Lord taking some time for **HIMSELF!** One very important boundary in Jesus' life was His time away from the crowds spent in prayer! Luke 5:16 says that "Jesus slips away" (Greek: *upokorōn--* present participle) *Upokorōn* means to "retire or withdraw."²⁷⁴ One needs to note that 'upochoron' is in the present tense and is a participle. Both these forms suggest ongoing, constant, and continuous action on the part of Jesus when it came to 'slipping away' from it all. Again, in Mark 1:35, 6:46 and Luke 6:12, we find Jesus 'getting away' from it all. In Mark 1:35, we read that, "Jesus went out and departed to a lonely place . . ." (Greek: *exelthen kai apeelthen eis ereemon topon*). Mark 6:46 uses the Greek word, 'apalthen' to emphasize His 'getting away.' Luke 6:12 also uses the Greek word, "exelthein" to highlight Jesus' going away to pray. Both 'exelthen' and 'apeelthen' suggest the clear boundary of getting away from people in order to pray. According to our own Lord's example, 'going out' and 'going away from' is just as important as 'getting into.'

Likewise in Mark 6:45, (Matthew 14:22) Jesus is again noted as "sending the crowds away." (Greek: *autos apoluei ton oklon*) In Mark 1:45, Jesus is described as "rather He was out and away in a deserted place." (Greek: *alla exo ep' ereemois topois een*) The 'alla' suggests a stark contrast to a life of being surrounded by crowds and activity.

Mark 3:7 shows Jesus "withdrawing to the sea." (Greek: *anekōreesen*) Along this same line, John 6:15 records Jesus "again withdrawing to the mountain **BY HIMSELF ALONE!** (Greek: *anekōreesen palin eis to oros autos monos*) The fact that John 6:15 says that Jesus was '**AGAIN**' withdrawing suggest an action that Jesus

engaged in on a regular basis. In Matthew 14:13, scripture records "Jesus withdrawing to a lonely place by Himself." (Greek: anekōresen ekeithen en ploio eis ereemon topon kat' idaiav) In Luke 9:10, Jesus is again noted as trying to "withdraw" from the crowds by Himself. (Greek: . . . upekōresen kat' idian . . .)

In John 11:54, Jesus 'gets away from it all' when the heat of conflict is turned up.

Jesus therefore no longer continued to **WALK PUBLICLY AMONG THE JEWS**, but **WENT AWAY** from there to the country near the wilderness . . . and there He stayed with the disciples. (Greek: ouketi parreesia peripatei . . . alla apelthen ekeithen eis teen kōran eggus tes ereemou . . .)

Once again, the use of the word, 'alla', suggests a stark contrast to 'being in public.' These words speak of our Lord as having a strong desire to "go away from" the crowds. Mark 9:30 records a similar theme in that Jesus did not anyone to know where He was:

And from there they went out and began to go through Galilee, and He was unwilling for anyone to know about it.

Finally, Jesus **COMMANDS** His disciples in Mark 6:31 to "come away by themselves to a lonely place and to rest briefly." (Greek: deute umeis autoi kat' idian eis ereemon topon kai anapausasthe oligon) "Deute" suggest a command of intensity and force!²⁷⁵

Thus far we have seen that Jesus truly had some boundaries. He had the boundary of privacy, of choosing when and where to deal with conflict, the boundary of limits of work, and the boundary for the need for rest.

Jesus also made use of the boundary of support. In Mark 14:33, Jesus takes Peter, James and John with Him in a time of need. In fact, I believe that it is rather significant how often scripture does talk about Jesus going away alone with His

disciples: Mark 3:7; 6:31; 9:2; Luke 9:10; John 11:54. Jesus was not afraid to admit that He needed and wanted support by asking Peter, James and John and others to help Him. As noted earlier in this paper, pastors seem to have an extremely difficult time seeking support and help. Obviously, we pastors could certainly learn from our Lord who models a lifestyle of seeking help from others in times of difficulty or crisis.

A significant insight also occurs to me regarding Jesus' boundaries of the godly care of Himself. Are there any scripture passages that speak of Christ working at night? The only one that I know of is in John 3:2. This verse, however, does not say that **JESUS** was out making visits, but that Nicodemus came to Jesus at night.

In the days when Christ lived people generally did not work because of the lack of light. John 9:4 suggests that people did not work at night.

We must work the works of Him who sent Me, as long as it is **DAY**; night is coming, **WHEN NO MAN CAN WORK.**

Dr. Archibald Hart maintains that people in Jesus' day and age did not work:

In Christ's time, oil was expensive. So when the sun went down, the day stopped for everyone. Nighttime was for resting, and this allowed adequate recovery time for people's bodies.²⁷⁶

Likewise, Psalm 104:23 says, "Man goes forth to his work and to his labor **UNTIL EVENING!**"

Is modern technology a 'curse or a blessing?' If we did not have electricity, most pastors would be home during the evening with their families instead of attending meetings or visiting parishioners. I realize that one can go 'too far' with the thinking that because Jesus did not work at night, pastors should not work either. Yet, there is something to be learned from our Lord who apparently did spend most if not all of His evenings 'resting' with His disciples, friends and family. Jesus saw the

value of 'resting,' of 'withdrawing,' 'retiring,' and we pastors would do well to emulate such a holy lifestyle in an appropriate manner.

Jesus had set other boundaries. There were limits to what God would allow Satan to do in terms of hurting people. Jesus cast out many demons, healed the ill, and even raised the dead. John 1:5 tells us that "the darkness cannot overpower the light." (Greek: kai a skotia auto ou katelaben) In Luke 15:1, scripture recognizes that Jesus had a boundary that included 'sinners.' Jesus lived within and extended to all sinners His boundary of grace. In other words, Jesus set a boundary that included fighting evil and sin and doing everything He could to minister to others in need. I believe that most pastors are very familiar with this boundary of servanthood. The boundaries of rest, however, are more difficult for pastors to establish.

Another interesting boundary which Jesus exemplifies for us is seen in His interaction with the rich, young ruler of Matthew 19:20-22. Scripture tells us in v. 22 that the young man 'went away grieved.' Jesus did not go after him. Jesus stayed put and continued teaching, but Jesus did not chase after the sad, rich, young man. I believe that Jesus is demonstrating a profound trust in the power of the Word. Jesus is proclaiming by His 'staying put,' that the Word, unlike us, has limitless, endless boundaries of power! Isaiah 55:11 reminds us of such power:

So shall My Word be which goes forth from My mouth; It shall not return to Me empty, Without accomplishing what I desire, And without succeeding in the matter for which I sent it!

Therefore, Jesus is encouraging pastors to make use of this endless boundary of the Word of God. Teach, preach, admonish, and encourage using this Word which has no bounds. Perhaps, we pastors need to quit 'chasing' after some people both in and out of the church and simply rest more in the power of the Word. I agree, however, that

some pastors may be 'resting' in the Word to a fault and not 'seeking the lost'.

Often times when there have been conflicts between people in the church, I have wanted to 'chase after' these people and get things solved immediately. I have found that my 'chasing after' these people may complicate matters. I have also found that the relationships eventually become reconciled over a period of time, without my personally stepping into the middle.

One last interesting boundary that I noted in Jesus' life occurs after His resurrection. In John 20:17, Mary, the mother of Jesus, is "clinging to Jesus." The boundary appears when Jesus tells her to, stop clinging to Him. He allowed her to touch Himself in His resurrected state only for a short period of time. In the passage, Jesus sets a boundary of time limit.

Pastors may do well to set some 'time limits' as to how long they will allow a given person to 'cling to them' in counseling. I recall one woman I used to counsel for up to two hours at a time. One man in the congregation I serve could talk to me after meetings for up to 45 minutes about everything under the sun. Nothing of what he had to say was critical, he just wanted to talk. I have found the need to set time limits on such conversations. I realize, however, that pastors must still be sensitive to others' needs. Yet, such sensitivity does not negate a proper stewardship of one's time.

One final comment about Jesus and His boundaries as they pertain to the issues of stress and burnout. Did Jesus ever experience burnout? According to Bruner, and I would agree, Jesus did burnout. He burned out not from improper care of self, but from bearing the load of our improper care of self and others, from bearing the load of our guilt, of our sin, and of our stress. God's judgement against Jesus for our sin, is what burned out our Lord.

In Matthew 26:37-38, we read, "and He began to be grieved and distressed." Then He said to them, "My soul is deeply grieved, to the point of death . . ." In Matthew the Greek words for 'grieved and distressed,' are respectively, 'lupeisthai and adeemonein.' Both Matthew 26 and Mark 14 intensify Jesus' sorrow with the word "perilupos" in verses 38 and 34 respectively. Mark 14:33 also uses the word, 'ekthambeisthai' which has the stronger meaning of "being in horror, rendered helpless or being greatly distressed."²⁷⁷

Luke 22:44 describes Jesus with the word, "agonia." In all of these words, we have Jesus described as being under intense pain and suffering. Bruner translates Jesus' words in v. 38 to read, "I feel so bad I could die."²⁷⁸ Bruner believes that such a phrase "sounds like burnout."²⁷⁹ The fact that Jesus **ADMITS** His struggle is, according to Bruner, tacit approval for Christians to be more open about their respective struggles.²⁸⁰

Based on these verses, Jesus knows what it is like to be emotionally crushed and despondent at least for a short period of time.²⁸¹ These verses in Matthew show the Savior as experiencing feelings intimately related to the phenomena of depression. According to Bruner, not all depression is sin. Jesus' human feelings of depression teach us that in certain depressing situations one faithful response **IS DEPRESSION!**²⁸² I am not prepared in this paper to address the issue of whether or not depression is a sin. I will assert, however, the following:

1. Jesus experienced many of the human emotions related to depression: overwhelming sadness, anxiety, distress, sweat as drops of blood and feeling terrified.
2. Jesus never sinned.
3. Depression is the clear result of a world fallen in sin.

Jesus is so full of **GOSPEL!** He allowed Himself to suffer the pains of burnout because of His love for us. Jesus experienced burnout in His own life. Jesus in His human nature knew 'agony,' 'grief,' and 'distress' just like we do. The fact that Jesus would allow Himself to go through this being not only burned out, but 'snuffed out', suggests how all encompassing is His boundary of grace and love toward us sinners.

At the same time, however, Jesus had boundaries regarding His human side. Jesus did not walk or travel over the whole earth. As far as we know, Jesus only traveled about 70 miles from His hometown. Jesus rested on the Sabbath, not to mention other times as well. He did not let His mother push Him into doing anything (John 2:4) unless He was ready. When He was tempted in the wilderness by Satan, Jesus' boundaries kept Satan's will at arms length. Jesus did not succumb to setting the boundaries that Satan wanted. Satan wanted boundaries that made "success," and "self" the end all of life. Jesus chose boundaries that made the Word the end all of life.

In my look at the scripture's view of boundaries, I posit the following conclusions: boundary setting, establishing limits are godly. The Old Testament honored geographical boundaries and considered them to be of the greatest importance.

The New Testament establishes boundaries regarding the proper place of the 'self.' The self is not to be at the **CENTER** of all our boundaries, but **JESUS** is to be the center. The New Testament does speak of having boundaries, of caring for oneself and for family.

Jesus' birth, death, resurrection and ascension is God's declaration that there

are to be no boundaries between us and our Lord. At the same time, however, there remains the boundary of God's holiness and our sinfulness. Jesus is meant to remove that boundary between us and our Father God with His perfect life of 'self-denial.' Jesus suffered the fate of being burned out due to the weight of God's wrath.

Jesus, however, did set boundaries, limits, and priorities, while on earth, regarding His use of time. Jesus did 'withdraw' from people, 'get away by Himself to a lonely place to pray,' and we assume that He did not do much if any work at night.

Therefore, the scriptures clearly show a godly use of boundaries is not only permissible but a must. The fact that Jesus employed boundaries/limits within His life demonstrates His realization of His human nature. Jesus no doubt knew what it was like to be tired. Roy Oswald believes that one of the toughest lessons for pastors to learn is the lesson of our need for boundaries:

All great religious leaders eventually learn they must do ministry within the confines of a human body. Having a body means being finite, having limits, being vulnerable to fatigue, illness and death.²⁸³

CHAPTER 4

FACTORS THAT RELATE TO THE CAUSES OF BURNOUT AMONG PASTORS

Primary and Secondary Causes

During the summer, Pastor Smith (fictional name) was working part time, auditing Hebrew, doing two independent studies. By the end of his summer, he had an anxiety attack in the library, and a stranger had to help this pastor home. After working some time in a doctorate program, Pastor Smith had to be admitted into a hospital because of stress. After being released, he went back to work at an even faster pace: served in an administrative position in his denomination (not Lutheran), managed a staff of 6 and a budget of \$300,000. He was in a car most of the time, working 60-80 hour weeks. Working at this pace over seven years took its toll. This same pastor again had to be hospitalized.

The above story is true. This pastor is a good friend of mine who agreed to tell his story to me by letter, and who gave me permission to share his story with others.

The following quote pertains to how he felt after his hospitalization:

Sometimes it was frightening, frustrating, painful and sometimes it was funny. I felt embarrassed. Being placed on disability, which was my only option, was very hard to take . . . My wife found lots of support in friends at church. However, some friends told her it was best to leave me . . . Each day was a fight to live. I cannot communicate to you the nature of my *DARKNESS* and it seemed my 'demons' were like the Biblical 'legion' (*italics mine*).

This pastor begins to put his finger on one of the many causes of stress and

burnout: 'spiritual forces of darkness and wickedness in the heavenly places.'²⁸⁴

According to the scripture verse just cited, our battle against stress and burnout is not against flesh and blood, but our battle is ultimately against our own sinful flesh, the devil, and the world. Similarly the "Formula of Concord" asserts that believers are constantly in battle against the flesh:

. . . believers are, by the spirit of their mind, in a constant struggle against the flesh, that is, against the corrupt nature and disposition which cleaves to us unto death.²⁸⁵

Stress and burnout are only symptoms of a deeper malady. That deeper malady is nothing short of breaking the first commandment. Pastors are not above making their preaching, bible classes, church attendance, and budget into their 'gods.' In Luther's "Large Catechism," we read of such a tendency among the "ecclesiastical orders" of the day:

Besides, there is also a false worship and extreme idolatry, which we have hitherto practiced, and is still prevalent in the world, upon which also *ALL ECCLESIASTICAL ORDERS* are founded, and which concerns the conscience alone, that seeks in its own works, help, consolation, and salvation, presumes to wrest heaven from God, and reckons how many bequests it has made, how often it has fasted, celebrated Mass, etc. . Upon such things it depends, and of them boasts, as though unwilling to receive anything from God as a gift, but desires itself to earn or merit it superabundantly (*italics mine*). ²⁸⁶

Luther maintains, "that to have a god is to have something in which the heart entirely trusts."²⁸⁷ When pastors work 60-80 hour weeks, spend a minimum of 1-2 nights a week relaxing at home, all this effort can only mean one of two things: either the pastor is totally dedicated in faith to his pastoral calling, or he is seeking to make a name for himself, seeking to "wrest heaven from God." Being that we are still very much in our flesh, pastors cannot help but be tempted to want to "wrest heaven from God."

Generally speaking, I agree with Dr. Hart who professes that "our **LACK OF FAITH** must be behind most, if not all, our stress."²⁸⁸ Usually when a pastor's well-being is shaken, the unrest has less to do with surface issues and much more to do with foundational, eternal issues.

. . . Christian traditions suggest that malaise commonly originates in the shaking of the *FOUNDATIONS* rather than in the storms and tempests which assail the superstructure (italics mine).²⁸⁹

Willimon goes as far as to say that a pastor's stress is due to a kind of 'atheism,' a working so hard that a pastor does not need God, since the pastor figures, he, himself, can accomplish all things:

A kind of atheism is at the root of many ministerial models today. This is an implicit assumption that God really does not matter as we go about building bigger and more active churches.²⁹⁰

When a pastor fails to confront this sin of idolatry in his life, he is creating only more stress for himself.

Failure to confess sin, our estrangement from God is *THE PRIMARY SOURCE* of all stress in the human life (italics mine).²⁹¹

A pastor, like all Christians, must learn to confess their constant need and dependence for the grace of Jesus. To think that we can live independently of our Lord and handle stress on our own is the source of even greater stress: "if we say that we have no sin, we deceive ourselves and the truth is not in us."²⁹²

Ultimately, burnout is only a symptom of the deeper malady of sin. The only true remedy for sin is the doctrine of justification by grace through faith. Dr. Preus maintains that the 'neglect' of this doctrine is a primary cause of much discomfort in a pastor's life.

The doctrine of justification perhaps has not been comforting because it is misunderstood, distorted or manipulated.²⁹³

If Adam and Eve had not sinned, there would be no negative stress nor would there be burnout as we know it in our world today.

We must not ignore, however, the many other related effects that branch out from this root system of sin. In order for a physician to prescribe the 'right' medication for a given illness, he must first know its **CAUSES**. For example, if a fever is caused by spinal meningitis, then he will treat the fever according to that respective cause. If, on the other hand, a fever is due to a common cold, such a cause will mean a different treatment.

There are many diverse branches, proceeding from this root of sin, among them are stress and burnout. Sin is the primary cause of all stress and burnout. Sin will also lead us into secondary causes of stress and burnout. We must stress, however, that all secondary causes ultimately proceed from sin. In order to suggest the appropriate antidote, we must first become familiar with the various causes of these symptoms of stress and burnout.

The secondary causes of burnout stretch all the way from personal, interpsychic dynamics to the entire context of one's relationships at home and in the congregation. The secondary causes of burnout are not necessarily simple. Therefore, simple solutions are not always the most helpful as Olsen points out:

Too often burnout is approached simplistically with seminars on better time management, or advice on relaxing more, or the need for hobbies. While these suggestions may be helpful, they fail to deal with the underlying issues that produce burnout, which are far more complex. These include the intrapsychic issues of the pastor as they interact with the systemic issues of the congregation and the pastor's family.²⁹⁴

From a system's perspective, the social environment plays a key role in being a part of the secondary causes of burnout. Farber alleges that burnout, which is the

disease of the human service worker, is as much a function of the context of the professional's work environment as black lung disease is a function of the coal miner's work environment.²⁹⁵

I would contend, however, that not only is the work environment a principal element in creating burnout, but so is one's home environment. From a systems' perspective there are a number of different 'environments' which can interact to initiate stress.

Triangles are a part of everyone's environment and may become one of the secondary causes of stress and burnout. A triangle is a process that passes stress or any emotion from one system to another.²⁹⁶ A triangle can be between any 3 people or issues. Two sides tend to be comfortable while a third side is conflicted.²⁹⁷ In a triangle, a person usually gets caught in the middle in order to serve as a buffer for those unwilling to confront each other.²⁹⁸ Earlier in the paper, in Chapter 1, pages 22 and 23 I gave an example of the stress that occurred as a result of allowing myself to get caught in a triangulated situation with two others from church. The following is a list of the triangles which produce the greatest stress in the life of a pastor:

1. Congregation/church member/pastor or spouse
2. Congregation/pastor/pastor's spouse
3. Pastor's child/pastor/pastor's spouse
4. Congregation/community/pastor or family member ²⁹⁹

Friedman likewise proposes the following kinds of triangles which frequently occur in a pastor's life:

1. Pastor, church council, rest of congregation
2. Pastor, congregation, budget deficit or theological issue

3. Pastor, District President, and the Synod³⁰⁰

According to Friedman, however, the 'two most pervasive triangles for all clergy are:

1. Pastor/the congregation(s)/and that individual's own personal salvation
2. Pastor's own personal family/congregation/any family within the congregation.³⁰¹

When a person has good sense of his boundaries, his limits, his strengths and weaknesses he is in a better position to handle triangles. Friedman claims that "stress is less a cause of some problem and more the effect of our position."³⁰² Position has to do with how clear or blurred are the boundary lines between relationships. Position has to do with how well defined one's values, goals, feelings and opinions are.³⁰³ When people are 'stuck together', when there are few boundaries of responsibility, they will either be in constant conflict (constantly reacting to each other and defensive) or they will achieve a homey togetherness at the cost of totally sacrificing their own well-being.³⁰⁴

When a pastor is sacrificing his well being just to keep everyone happy, then he has lost some objectivity. According to Freudenberger, "the single biggest danger for a person in the helping professions is to lose objectivity."³⁰⁵ When people have a difficult time defining their boundaries, their 'self,' and their limits, they tend to be more confused and anxious.³⁰⁶ Without boundaries, a pastor will personalize all the problems at church. Without boundaries a pastor starts to think in the following way about his work:

I'm indispensable; only "I" really know what to do; no one else can take care of others as well as "I" can . . . ³⁰⁷

Little children learn very quickly to set their boundaries with "No!" and

"Mine!"³⁰⁸ Granted, our sinful nature can let these 'selfish' boundaries get out of hand. Handled in an appropriate manner, "No" and "Mine" can be godly tools of the proper stewardship of one's gifts and time. Dr. Hart proposes that one of the major causes of depression is this lack of saying, "No" or the lack of saying "Yes". Therefore, depression is clearly related to a lack of boundaries.³⁰⁹

Another secondary source of stress for a pastor that may lead to burnout are those individuals in the congregation who have few boundaries in their life. These people 'deify' the pastor and end up either loving him to death or crucifying him.³¹⁰

As mentioned earlier when a pastor spends his ministry totally sacrificing his feelings on the altar of 'peace,' one can understand how stress and burnout occur. Much energy is consumed by avoiding conflict, and concealing one's anger.³¹¹

The cumulative buildup of resentment is a ***CAUSAL FACTOR IN STRESS-RELATED DISEASES***. If you often please others by saying "Yes" when you really mean "No" you are automatically satisfying others' needs and neglecting your own needs (*italics mine*).³¹²

I recall one incident in particular when I concealed my anger towards a parishioner. For about a year, a family in the church I served, would ask to talk to me when they found something wrong with the ministry at the church. The first time I simply listened and nodded in agreement even though, I felt they were being overly critical and negative. The husband called me for the third time and wanted me to stop by his house. Once again, he unloaded. He told me that he felt I was becoming too intellectual since I started my Doctor of Ministry degree. He went on to say, "Don't take this personally, but you're not living up to your promises. You said the new church building would be used by the community. I don't see that happening."

When he said this, my initial reaction was to run out of his house in rage. I

swallowed my anger, however, and allowed him to walk all over me. My thoughts were, "What if I tell him I'm angry, he and his family might leave the church, I'll look bad, things at the church will turn sour."

Meier and Minirth state that, "workaholics are motivated by a fear of rejection."³¹³ Harris warns us, however, that such fear can be a significant secondary cause of stress and burnout:

Fear is the ***GREAT DESTRUCTIVE FORCE WITHIN US***. Fear shuts down spontaneity, and most importantly turns us away from others and in upon ourselves. Fear ***DROWNS OUT OUR CAPACITIES FOR LIFE*** (italics mine).³¹⁴

The end result of this incident was camouflaging my rage. Charles Rassieur describes himself as also camouflaging his rage and soaking up everyone's conflict with the end result being the destruction of his own well-being.

I did something which was rather destructive to me. I became a **SPONGE** at one point in my relationship with the parish. I started soaking up everyone's conflict...But, man, ***IT DESTROYED ME!*** (italics mine)³¹⁵

Dr. Hart agrees that holding anger in is most destructive. According to Dr. Hart, when you hold anger in, anger will come back at you like a boomerang. Hidden and swallowed anger will always increase the adrenalin flow which in turn increases stress.³¹⁶ The Apostle Paul is correct when he advises us to "not let the sun go down on our anger."³¹⁷ Apparently, 'camouflaging' one's feelings is a strong tendency among physicians, but I believe the same is true of pastors.

Young physicians are taught to repress their emotions, deny their physical needs, and to demand perfection of self and others.³¹⁸

Charles Rassieur says that, "ministry calls for denial of yourself; do not listen to your own feelings."³¹⁹ Likewise, in John Harris' book, Stress, Power and Ministry, he shares a story of one pastor who struggled with what to do with his feelings:

I figured the best way to win support was not to make anyone nervous until they trusted me. So *I SAT ON A LOT OF FEELINGS* . . . I figured I had a choice to go on living like a dead man or to start taking risks with my job. Which set of feelings was I going to live with: self-disgust or being scared? (italics mine)³²⁰

Numerous professionals all warn pastors of covering up their true feelings.

According to LeRoy, keeping feelings to ourselves is very much a source for stress and burnout.³²¹ Edelwich insists that when people in the helping professions become too vulnerable they **COVER UP** their vulnerability by an overdose of authority.³²² I have had some parishioners tell me that I am too nice. Augsburger asserts that when a pastor promotes an "image" of "always being nice," he is denying his feelings, and this suppression of feelings will obviously inhibit free expression.³²³

Clergy would prefer **NOT TO ACKNOWLEDGE** any personal conflicts they might be having in their belief system.³²⁴ Both Hulme and Hart agree that pastors' bodies will automatically adapt to an overload of stress. At the same time, however, pastors excel at denying or ignoring any physical symptoms which may indicate an overload of stress.³²⁵ Kafry discovered that nurses likewise want to conceal their inner workings. What Kafry describes about the nurses, I believe could be applied to many pastors:

Many nurses (pastors) say, "I of all people, am not supposed to be feeling this way." Thus, they then *MASK* the symptoms with humor or detachment (italics mine).³²⁶

In response to the survey, a pastor wrote the following statement which only substantiates the concept of ignoring the reality of pain:

I used to be stressed. Looking at old sermons I can see I was probably burned out. My productivity was down at those times, and *I DON'T THINK I WAS AWARE OF IT!!!* (italics mine)

Even Tim Hansel, author of When I Relax I Feel Guilty, admits to a time in his life

when he was putting on a show.

I had worked hard to develop a reputation as one who was concerned, available and involved--now, I was being tyrannized by it. Often I was more at peace in the eyes of others than in my own.³²⁷

According to Hart, those who are most stressed are the very ones who are the strongest in denying their stress.³²⁸

The danger of a propensity towards denial is twofold: on the one hand, continual denial will impair the pastor both physically and spiritually, and on the other hand, continual denial will simply cause the pastor to plod along in a **MEDIOCRE** ministry. Haydon writes that, "the ministry is a great place for mediocrity to hide."³²⁹

Oswald has also observed that some pastors struggling with burnout may leave for "saner professions or **PLUG ALONG IN CYNICAL EXHAUSTION.**" (italics mine)³³⁰ Maloney insists that in some ways it would be better for a 'burned out' pastor to leave the ministry rather than to continually deny his condition and maintain a second-rate ministry:

Unless forestalled overtime, all relationships deteriorate into arrangements. Persons lose the enthusiasm and excitement they once had about a job, but persevere in a convenient, routine way. We **SHOULD BE MORE CONCERNED WITH THIS TYPE OF MINISTERIAL BURN OUT** than with the kind where pastors leave their churches (italics mine).³³¹

Finally, Friedman recognizes the pastor's proclivity towards covering up his feelings. According to Friedman, pastors love martyrdom and abuse, but such behavior is all an appearance.

Pastors relish martyrdom, abuse. They might see themselves emulating Jesus. But this is **SHEER THEOLOGICAL CAMOUFLAGE** for an ineffective immune system. In any family taking the suffering of others, or being willing to suffer because of the suffering of others is absolutely irresponsible if it enables others to avoid facing their own suffering. (italics mine)³³²

Even the Apostle Paul admitted the need to let everyone bear their respective

burdens. Galatians 6:5 reads, "For each one shall bear his own load." My tendency, along with other pastors, is to bear **EVERYONE'S** load. Ruth Koch refers to this kind of caring as "toxic caregiving," which eventually leads to a loss of self which creates stress.³³³ Toxic caregiving means that a pastor does things to make others need him; a pastor cannot feel good unless they are doing something for others. Some pastors believe they have no value unless they are caring or doing something for someone.³³⁴ Even God, however, did not do everything for us. God allowed Noah to build the Ark, God did not build it for him. As noted earlier, Jesus did not run after the rich young man, Jesus allowed him to bear his own load.³³⁵

Therefore, a major effect, protruding from this root system of sin in our lives, is the pastors' propensity towards the denial and the covering up of his feelings. Paul Tillich summarizes best the problem of imprisoning one's feelings: "Loveless power violates, **POWERLESS LOVE ABDICATES**, power and love in balance creates."³³⁶

The secondary causes which protrude from this root system of sin are legion! A number of different professionals would list between three to ten factors related to forces that are precursors in the development of stress and burnout. A personal synopsis of all the various lists regarding the possible dynamics leading to the creation of stress and burnout include fourteen. My list is not in descending order of importance, but simply classifies the predominate elements which work together to incite stress and burnout:

1. **EXPECTATIONS:** poorly communicated, expectations of self, expectations from family and from church, can be overbearing, need to set realistic goals.³³⁷
2. **ENDLESS CALL TO WORK:** long hours, many demands placed on

pastor from family, church, district, and synod; everything seems 'urgent and important.'³³⁸

3. **LONELINESS/ALONENESS:** pastors have an intense deficiency of support, friends, people with whom they can be themselves.³³⁹ There is very little peer support and encouragement. The painful irony is that the minister, who wants to touch the center of men's lives, finds himself on the periphery, often pleading in vain for admission. Friedman maintains that one of the key characteristics of a congregational emotional system likely to burnout is 'isolation.'³⁴⁰
4. **POOR SPIRITUAL NURTURE:** lack of care of self and attending physical, intellectual, and spiritual needs.³⁴¹
5. **POOR BOUNDARY LINES OF RESPONSIBILITY:** pastors are not aware of their limits, strengths/weaknesses; constant pressure to do **ALL** things.³⁴²
6. **LACK OF RESULTS:** this is why building programs are very popular.³⁴³ Some might respond to this issue, "where is one's faith in Christ? We walk by faith and not by sight!" I agree. To place a major emphasis on statistics, numbers, and accomplishments is playing with the sin of pride and ignoring the call to faith. Yet, even the scriptures record **RESULTS:** Jesus fed 5,000 and then another 4,000; Jesus healed "MANY," and 3,000 were added to the rank of Christians on Pentecost.³⁴⁴
7. **LOW PAY:** I Timothy 5:17-18 tells us that, "the laborer is worthy of his wages." Our society pays that endeavor which we hold in high honor.³⁴⁵
8. **OVERDOSE OF PEOPLE AND RELATIONSHIPS:** "As number increases of people to be cared for so does cognitive, sensory, and emotional overload of the professional."³⁴⁶ "Burnout is most observable in jobs that require heavy people contact."³⁴⁷ "Inter-personal hassles are the greatest source of stress."³⁴⁸ "Pastors are overloaded with people."³⁴⁹ One pastor wrote the following on one of my surveys: "One of the problems is that we lack inter-personal skills, doctrine isn't enough!"
9. **LACK OF AFFIRMATION AND RESPECT.**³⁵⁰
10. **CRISIS OF INTEGRITY:** A pastor is to seek first the kingdom, yet, the laborer is worthy of his wages. A pastor must pray, yet often he may feel spiritually bankrupt. How can the pastor ever say "No" to the congregation since we are dealing with 'eternal' issues?³⁵¹ .

11. **HORSE-BLINDER MENTALITY OF MINISTRY:** Too narrow of a focus, where a pastor eats, sleeps, and breathes church work. Such a pastor finds it very difficult to relax. Very few interests outside the church.³⁵²
12. **BEING CONTROL FREAKS:** Workaholics must be in control. Some pastors feel they must control everything, even a person's heart and soul. Control becomes a paradox. We are so concerned about controlling everything, that we lose control over everything. Poor boundaries may be the result of wanting to try to control everything. The need for such control is like trying to keep a bathtub full of corks all under at the same time.³⁵³
13. **A PREOCCUPATION WITH SELF:** McBurney says, "That in our experience, low self-esteem is the most common problem in Christian workers."³⁵⁴ Burnout people tend to be hard on themselves.³⁵⁵ Often the basis of our approval is "what we do" and "what we have" (the long number of hours working, the size of our Bible classes, confirmation classes and church attendance).³⁵⁶
14. **WHEN THE PERIPHERAL BECOMES FOUNDATIONAL:** Burnout may arise more from lack of 'meaning' in work, than from lack of energy. When we no longer find meaning in what we do, the smallest actions drain us.³⁵⁷

Dr. Archibald Hart, who has long studied the relationship between stress and one's adrenaline system, concludes that, "the excessive flow of adrenalin is the essential factor in stress disease . . ." ³⁵⁸ This excess flow of adrenalin "saps the body's ability to fight off disease."³⁵⁹ Although there is still much study and controversy, some physicians hold that the immune system is probably related to one's thoughts and feelings.³⁶⁰ I would add, however, that from a system's perspective, the immune system is also related to one's social environment.

Birth Order

Another related factor to the secondary causes of stress and burnout is one's birth order and position within one's family of origin.

First-borns tend to be obsessive-compulsive and perfectionistic. Second born tend to seek attention. The last child tends to be passive-aggressive, who expects others to fight his/her battles.³⁶¹

Hanson has found that Type A personalities, which tend to be first borns, are aggressive, fast paced, clock watchers, into score keeping, numbers, and are generally insecure.³⁶² Such characteristics are strongly related to factors that lead to burnout.³⁶³

Personally speaking, my position of being the 'last' child has certainly affected my ministry. I tend to be passive-aggressive. McBurney describes well how my birth order affects my overall ministry:

People attracted to ministry are nurturers with the tendency to serve. Thus they avoid conflict or comply, they see assertiveness as aggressiveness and use passive behaviors in fighting.³⁶⁴

I cannot begin to mention how many times I have avoided confronting someone with my anger. Usually, I swallow my feelings of discontent and eventually unload them on my family. I have no doubt that denial of feelings has been the source of much of my personal turmoil in ministry.

Related to one's birth order is the kind of relationship a person had with his parents as a child. If the parents were distant and cold, such a pastor tends to be passive and a loner.³⁶⁵ On the other hand, if the parents were ambitious and driven, the pastor will tend to be a high achiever.³⁶⁶ Traits such as being loners or being high achievers are strong components in leading to stress and burnout.³⁶⁷ Burnout does not only come after struggles and failures, but is just as likely to occur after great accomplishments or achievements.³⁶⁸

The Working Hours Of A Pastor

I believe something more needs to be said regarding a pastor's view that the work of ministry never seems done. The latin word for 'leisure' is "licere" which means, "to be permitted."³⁶⁹ The Latin word for 'work' is "negotium" which means "NON-LEISURE." Work for a Latin was defined by leisure, leisure was the hub. In our world, however, work is now the hub and leisure is described as "non-work."³⁷⁰

More and more studies show that pastors are spending an increasing amount of time, concern and effort in their calling as pastor than in their calling as husband or father. For some pastors their work is considered to be in what Kriegel calls the "panic zone." The panic zone is any place where one takes on too much, where a pastor is more reactive than proactive, and where a pastor is not in control of his priorities or schedule.³⁷¹ It is interesting to note that the pastor's family tends to be in what Kriegel calls the "drone zone." The drone zone is that area where everything is predictable, routine, no risks, and lethargic.³⁷² My own survey revealed that pastors prefer to be preoccupied with their work (panic zone), rather than with their role as husband and father (drone zone). Dr. Barbour reports similar findings:

Every pastor reported that their schedule permitted them only fragmented periods of time. There appears to be a trend that pastors choose to extend their work time rather than spend time with their children.³⁷³

Minirth discovered three factors leading to burnout:

1. 70% work 60 plus hours a week.
2. 85% spent 2 or less evenings at home.
3. 75% have a social activity less than 1 every month.³⁷⁴

The present mindset for work in ministry is 60-80 hours a week. According to Proverbs 19:2, being busy does not necessarily mean that one is godly.³⁷⁵ Minirth and Meier also suggest that such workaholic tendencies often proceed from intense

feelings of repressed guilt.³⁷⁶

This guilt is apparently related to setting unrealistic goals. As a pastor, I have often set the goal of spending 2 hours every morning in prayer. When I fail to accomplish that goal, guilt sets in. I have set the goal of spending 10-17 hours a week in sermon preparation. Because one is 'working for the Lord,' the guilt is magnified since I am not only failing an employer, but I am failing the God of all creation. As much as I realize I am wrong, I still feel that as a pastor I must climb back up that huge Mount Sinai of good works, impressive spirituality, and long grueling hours of ministry. Because of this guilt motivation, ministry can become a mountain to climb as opposed to "the river of living waters" in which to float in faith in Jesus.

According to Minirth and Meier, sure signs of a workaholic individual are:

1. Ten to fifteen hour days with working six days a week.
2. What he's accomplished is frequently the topic of conversation.
3. Inability to say no.
4. Cannot relax or rest.
5. Constant concern with performance.³⁷⁷

(See Appendix 3 for tests in determining one's level of workaholism).

Oswald contends, however, that we need to think of **50 or LESS hours a week for work**. Pastors are certainly tempted to make their **FULL CALENDARS** a great source of pride.³⁷⁸ The people who need our love the most, our families, are the true victims of our full calendars.³⁷⁹ When we work more than 50 hours a week, however, three things happen: relationships suffer, spiritual life is weakened, and bodies give out.³⁸⁰ An old German motto reads, "Arbeit macht das Leben süss." (Work makes life sweet) Too many sweets, however, can make one very ill.³⁸¹

Another problem with over-working is the impact of such a lifestyle on the congregation. When a pastor overfunctions, the congregation will respond by

underfunctioning. Therefore, if the pastor is too busy, such a hectic lifestyle is his own choice.³⁸² Likewise, what kind of example is the pastor setting for the congregation when in his pastoral report, he shows that he has taken only three full days off in one month? Is he modeling a spirit of conscientious dedication or glorification of the self?

I believe that the dividing line between the dedication and self-glorification is extremely fine. I cannot help but think that we pastors take great pride in such few days off and figure such intense labor ought to be worthy of a few, 'oohs and aahs,' at the church council meeting. The fact of the matter is that we not only "speak" a message, but **WE ARE** the message demonstrated in the kind of lifestyle that we model before our congregation.³⁸³ The question remains: does a pastor's 70-80 hour work week convey a message of living by grace or living by one's own works and efforts? Olsen seems to think pastors lean more to a 'law' motivation rather than to the Gospel:

The congregational system is into transference, seeing the pastor as a mini god, the perfect parent, the spiritual hero, the perfect son. While intellectually the pastor may know that these are idealizations, they are still so flattering that the pastor works even harder to gain more idealization.³⁸⁴

Pastors' lives often depend on what others say about our preaching, teaching, counseling, administrating, visiting and caring abilities. When I return from vacation and a parishioner says to me, "Pastor, we really loved the pastor that filled in for you. He was a great speaker, really powerful," or if they say, "Pastor, the man who filled in for you was not the best, we're glad you're back!" I usually build an altar around either statement. The positive statement can often be a strong motivator in working harder, to acquire more positive attention, or the negative comment may deflate my ambition.

Somehow, we pastors have only one picture of being a pastor: endless hours of work.

We need to remember that our strength lies not in hurried efforts and ceaseless long hours, but in our quietness and confidence . . . I believe the Enemy has done an effective job of convincing us that unless a person is worn to a frazzle, we cannot possibly be a dedicated, sacrificing, spiritual Christian. Perhaps the Seven Deadly Sins have recruited another member--overwork!³⁸⁵

The devil is most cunning. If he cannot take our foot off the accelerator of life, he will push it down harder.³⁸⁶

When you add to an already lengthy work week, intense, emotionally charged situations, beware. "Intensive ministry activities," such as funerals, weddings, and crisis intervention are quite effective in draining a pastor.³⁸⁷ Pastors have to be careful of making all their pastoral activities into endeavors that are urgent and important.

According to Covey, people who live mainly in satisfying that which is "urgent and important" are heading for burnout.³⁸⁸ Therefore, there are four other quadrants in which a pastor can spend his time:

1. Not important and urgent.
2. Important but not urgent.
3. Urgent and important
4. Not important and not urgent.³⁸⁹

As noted, pastors prefer the third quadrant for their work at church. Families, however, are often put into the fourth quadrant of "not important and not urgent." The ideal place for the pastor to live to avoid stress and burnout would be the "important but not urgent" quadrant. Here the pastor seeks to be in control and to set boundaries for himself.

In terms of being overworked, a comment is in order for those pastors serving congregations of 350 or more members. According to Kafry, most human service

organizations try to get by with the least amount of paid workers. In order to save money, many congregations of 350 or more members try to manage with only one pastor. This high ratio of pastor to people being served likewise takes a toll on a pastor's well-being.

Unfortunately, in most human service organizations, there is a tendency to impose large ratios of service recipients of staff members, as a result of cost/benefit calculations or insufficient staffing. We emphasize that organizations must include the cost of burnout in these calculations. Work overload in general and large ratios in particular may save money for the organization in the short run, but they are ***EXTREMELY COSTLY FOR EVERYONE IN THE LONG RUN.*** (italics mine)³⁹⁰

If overworking is a strong dynamic leading towards burnout, what often motivates a person to overload on work? First of all, work is our god, because **WE** are the gods. We take ourselves too seriously.³⁹¹ Hansel espouses 8 myths related to work in general:

1. Primary source of identity
2. Inherently good
3. True Christians are tired from overworking
4. More work = more of God's love coming
5. To make more money so we can be happier
6. Problems solved through harder work
7. Bible says work is tops
8. Biggest problem is that people do not work hard enough.³⁹²

Overwork can also be a great tool for 'covering up' other dynamics within a person's life:

Overwork enables your family to make excuses as to why you're not available when they need you. Overwork is a great excuse for escaping priorities. Overwork is almost always a metaphor for insecurity and poor management skills.³⁹³

Dr. Robinson contends that workaholics overdo in order to medicate their feelings, in order to deny what is actually happening in their life.³⁹⁴

As one examines the place of work in the life of a pastor, the work of making

visits, preparing bible studies, sermons, attending meetings, Bratcher may very well be correct when he says, "too many pastors preach salvation by grace and live a salvation by works lifestyle."³⁹⁵ Gordon Dahl may also have a good understanding on some of the secondary 'causes' of burnout when he describes the overall problem in the Christian life as: "We worship our work, play at our worship, and work at our play."³⁹⁶

Pastor's Self-Expectations

In all of my readings pertaining to the secondary causes of burnout, another highly emphasized origin of stress and burnout relates to the issue of **EXPECTATIONS**. Earlier, 'expectations' were listed first among many other secondary causes of burnout. Rediger argues that "the **SINGLE MOST** energy drainer is unrealistic expectations."³⁹⁷ Apparently, the dichotomy between expectation and actuality is a major dynamic underlying burnout.³⁹⁸ Likewise, the Minirth and Meier clinics have found that "idealism" is a prevailing cause of burnout.³⁹⁹ Two surveys, Janetzki in 1974 and 1984 which involved pastors, found that cognitions, such as unrealistic self-expectations are a **MAJOR PROBLEM** for pastors.⁴⁰⁰ One pastor wrote on the survey that I conducted, "Expectations are too high!"

The problem of expectations revolves around the pastor, the congregation and the pastor's family. To begin with, most pastors seem to set very high expectations of themselves as pastors, which becomes a predominate source of stress.

A 1982 study by Ziegler reported that the greatest source of stress for a pastor and subsequently for his family was the self imposed expectations of what a pastor is supposed to be.⁴⁰¹

Because pastors are under a "divine" call, there can be even higher expectations than in most professions. Clergy often feel that they must not only please everyone, but they must satisfy the high expectations of the Lord.⁴⁰²

I noticed that when I attend a Pastor's Conference on preaching, I increase my expectation of sermon preparation. When the next conference was on counseling, I increase my expectation in counseling. Pastors **EXPECT** themselves to be the best in every area of ministry: preaching, teaching, counseling, worshiping, administration, crisis intervention, and evangelism training. Pastors work with a strong assumption/expectation that we must 'succeed' in every area of ministry:

The belief that self-esteem is conditional upon standards of performance was found to be highly associated with the burnout dimension. Even though we believe salvation is by grace through faith, pastors appear as ready as others to **ASSUME** that 'success' in their lives depends upon the achievement of visible results, and that their self-worth is conditional upon such 'success.' (italics mine)⁴⁰³

When a pastor approaches life as "God," then the high demands of perfection of self become even more intense.⁴⁰⁴ Pastors seem to forget that God designed our bodies not to run as a subsonic jet, but more as a camel.⁴⁰⁵

Bratcher insists that pastors have a hard time accepting some 'givens' in their calling. Again, pastors' expectations tend to be unrealistic, and these unrealistic expectations become a bitter pill to swallow. Bratcher suggests eight givens in a pastor's life that must be accepted:

1. Pastor is a generalist, not specialist; must be involved in a variety of activities.
2. Pastor is an administrator; there will be meetings.
3. Institutions are rigid.
4. Churches are "volunteer" organizations.

5. Limited control of one's time.
6. Power struggles will happen in the church.
7. Pastors are tied to the district and synod and have a responsibility towards adhering to their desires.
8. Sermon preparation every week.⁴⁰⁶

Unfortunately, however, too many pastors consider sacrificing their family as a 'given' in the ministry. This is a tragic illusion.⁴⁰⁷ I would also add that another 'given' in ministry is that a pastor cannot expect the congregation to automatically attend to the pastor's needs. Harris contends that the church makes a lousy mother.⁴⁰⁸

Congregation's Expectations

A pastor's own expectations of himself are not the only secondary sources of stress. The expectations that congregations have of their pastors can also create stress for a pastor. One pastor in my survey describes some of the expectations his congregation puts on him: "to be perfect, wise, salutary, a tower of strength with all the answers."

Another pastor made the following comment regarding congregational expectations: "unrealistic demands of congregations create stress." Still another made the comment that his congregation expected perfection from him:

In no other profession-save perhaps the medical-does society make such great demands for perfection in all areas of life as in the pastoral ministry.

One young man in the congregation that I serve has the following expectations of me: everyone in the church must be disciplined, the pastor should be the most spiritual teacher, the congregation should be spiritual, the congregation should be more willing to live a sacrificial lifestyle, and we should only offer spiritual "meat" in

our Bible classes. This young man once jumped all over me because a home Bible study group ceased meeting. He told me, "One of your biggest problems is you never stick to anything." In that instance, I agreed that I gave up on the Bible study group. I never told this person, however, that he too had a problem with sticking with things since he had quit the choir and his youth ministry.

People's expectation of the pastor is that he is to meet everyone's needs. In other words, the pastor is expected to adhere to a calling which can never be fulfilled.⁴⁰⁹ People expect that our primary calling is to be nice.⁴¹⁰ People expect the pastor to be at every meeting and involved in everything. Yet, from where do such expectations come?

Certainly, not from the scriptures which boldly proclaim the church being people with a variety of gifts, all for the common good. Above all, congregations expect their pastors to be able to handle life and its problems in a healthy and spiritual manner. In fact, "it's almost impossible for a leader of a congregation to accept that their pastor would ever need pastoring."⁴¹¹

Confusion of Roles

Bratcher contends that one of the reasons congregations have such a limited understanding of what is to be expected of a pastor is because of the role confusion and conflict of a pastor. The pastor is expected to fill many different roles: evangelist, preacher, public relations, crisis intervention counselor, peacemaker, equipper, and worship leader. Because of this diversity, many people in the congregation are not sure what to expect from the pastor.⁴¹²

This role diversity also becomes confusing for the pastor because he wears

more different hats than most professionals. When a pastor has the RARE opportunity of putting his children to bed, the pastor may confuse his role of pastor and father. When putting my children to bed, am I teaching them scripture because I am their father, or because I am a pastor who wants to impress the congregation with children who are knowledgeable in the Word?

How One Appraises Life

One final secondary source of stress and burnout has to do with one's "appraisal" of any given situation. Dr. Wilder asserts the following order of causes in the process that leads to stress and burnout: external and internal pressures impact a given person; the person interprets, appraises the pressure and then reacts based on how they appraise the pressures; after the appraisal stress or burnout may result.⁴¹³ According to Dr. Wilder, three forces affect one's appraising ability: genetics, environment and one's rearing.⁴¹⁴ I would add, however, the other forces of the devil, the world, our flesh and the Holy Spirit as significant powers which also affect a person's appraising abilities.

To a certain extent, I agree with Dr. Wilder's assessment that how we interpret events can precipitate stress. When someone on the church council says, "This church has done a poor job of planning ahead," I could interpret, appraise that comment from a number of different angles. If I personalize this comment and think he/she is criticizing my pastoral leadership, stress will increase. If on the other hand, I interpret his/her comment as being a helpful one which merits further investigation, I will appraise his/her suggestion in a positive light.

Where I differ with Dr. Wilder is on the assumption that my ability to

"appraise" any given situation is within my power to control. Scripture, teaches that I must also battle with spiritual forces of wickedness in the heavenly places. Granted, as a Christian I can choose in faith to fight off devilish appraisals. According to Romans 12:1-3, my mind has been transformed that I might be empowered to make godly choices and appraisals. Once again, however, my ultimate hope rests not in **MY** ability to appraise situations, but my hope is in **CHRIST'S** appraising me as forgiven!

In reviewing the various secondary causes related to stress and burnout, one quickly realizes that there are a myriad of these secondary causes with which to struggle. The causes are all interrelated between one's own personality and birth order and one's relationship with the family and the congregation. If I were to summarize the predominate sources of stress, I would suggest six:

1. Poor boundaries which lead to getting caught in the middle of triangles.
2. The respective personality set through one's birth order.
3. Expectations and demands emanating from self, family, congregation, district and synod.
4. Lack of support and social life for a pastor.
5. Placing the call as pastor above the call as husband and father.
6. Pastor's denial of problems and concealing of true feelings.

Even these secondary sources must be seen as protruding from **THE** primary source of sin, idolatry, and our fleshly desires. If a pastor thinks the real solution to his problem is nothing more than time management, then a management seminar should solve his stress. Yet, what happens when the stress continues? Because of sin in this world, stress will continue and burnout will occur. Ultimately, our only hope is in Christ and His continuing, always-faithful Word of promise. To rely on **OUR** time-

management efforts, **OUR** handling of role confusion, and **OUR** struggling with diverse expectations is to be building our life on sand. Only Christ and His Word of forgiveness is the solid rock of hope in overcoming both the primary cause-sin and the secondary causes of stress and burnout. The "Apology of the Augsburg Confession clearly supports this contention:" "This promise is not conditional upon our merits, but offers the forgiveness of sins and justification freely."⁴¹⁵

CHAPTER 5
THE NATURE AND COMPOSITION
OF STRESS AND BURNOUT

Symptoms of Stress and Burnout

Having understood and wrestled with the origins of this beast called burnout, we will now examine the beast itself. According to Dr. Archibald Hart, burnout is becoming "more serious in the helping professions."⁴¹⁶ The victims of burnout also tend to be those who are most likely to succeed in life, who have the best qualities for responsible and significant accomplishments.⁴¹⁷ Burnout affects one's intellect, relationships, emotions, and spirit.⁴¹⁸

Although, stress and burnout are intimately related, there is a difference, however, between the workings of stress and the workings of burnout. Oswald suggests that stress involves "overusing one's *ADJUSTMENT* capacities while burnout involves the overusing of our *LISTENING* and *CARING* capacities." (italics mine) ⁴¹⁹

From my perspective, burnout and depression are closely related. The symptoms for both are very similar. Farber contends that burnout affects one or more spheres in a person's life, whereas, depression is more all encompassing and pervasive.⁴²⁰

One of the best places to detect the presence of stress and/or burnout would be

in a pastor's sermon.⁴²¹ When I was involved in Clinical Pastoral Education, our group would listen to one another's sermons. Such an experience clearly revealed to me how much of my unconscious is put into my sermons. People in my Clinical Pastoral Education class frequently picked up on my 'anger' even though I myself was not aware of it.

Burnout is not just an isolated event, but a process that tends to "sneak up" on a person. It may be very difficult to detect with its slow erosion of the spirit.⁴²² The key to uncovering burnout's marks are the "*FREQUENCY* and *MAGNITUDE* of the symptoms." (italics mine)⁴²³

Psalm 88 is a good example of the many different symptoms of stress and burnout: feelings of helplessness and despair, loneliness, isolation, rejection by God, and total hopelessness. Of all the secular books that I read discussing the various symptoms of burnout, each professional would list anywhere from three to twenty different symptoms. The following list of symptoms of burnout is a compilation of all my readings. I recorded on a sheet of paper all the different symptoms mentioned by the various professionals. I then noted which symptoms were most frequently mentioned. The result of my analysis is a gradation of the most frequently mentioned symptoms, beginning with the symptom that ranked the highest:

1. **CHRONIC PHYSICAL SIGNS:** chronic colds, headaches, gastrointestinal troubles, weight loss/gain, sleeping too much or too little.⁴²⁴
2. **CHRONIC FATIGUE:** emotionally, spiritually, intellectually, and physically.⁴²⁵
3. **DENIAL/BLINDNESS TO ANY OF THE ABOVE:** "In every Burn Out, there is an element of blindness . . ." ⁴²⁶ We keep very busy to avoid dealing with our guilt feelings.⁴²⁷ "The real problem is that most people don't realize they have got a problem."⁴²⁸

4. **CYNICAL/IRRITABLE:** constant complainer about the church, generally a very negative attitude.⁴²⁹
5. **OBSESSION WITH SELF:** constant focus on feelings of guilt, helplessness; feels very sad, suicidal thoughts, very negative about oneself.⁴³⁰
6. **BORED, DRY, AND EMPTY:** most activities are only routine, poor motivation, mediocrity reigns--use old sermons every Sunday, use same Bible study with Baptism instruction that you used ten years ago.⁴³¹
7. **ALOOF AND DISTANT:** Avoid human interaction, keep study door closed most if not all of the time, be less available, people 'popping in' to visit are always seen as an intrusion.⁴³²
8. **PARANOIA:** Inability to make decisions, fearing rejection, suspicious of what others are thinking and saying about you.⁴³³
9. **DEPRESSION.**⁴³⁴
10. **DRUG/ALCOHOL ABUSE.**⁴³⁵

Connected to these signs of stress and burnout is one's personality. Type A personalities seem to be especially prone to stress and burnout.⁴³⁶ Everything for the Type A is urgent. They have what Dr. Hart calls "hurry sickness."⁴³⁷ These are the kinds of pastors that are always doing work while working. For example, I have often seen pastors at Winkel conferences, or seminars, working on paper work, or doing sermon preparation while someone is giving a lecture. According to Freudenberger, the burn out type is the person who has admirable traits like, being committed, dedicated, hard working, and achiever. These are the characteristics of Type A people.⁴³⁸

The Type A are predisposed to be obsessive-compulsive in nature. According to Minirth, the obsessive-compulsive are self-sacrificing, well organized, attend to details, perfectionists, *DENY EMOTIONS*, highly competitive, talk more than listen (or I would add, they may listen and not talk at all), critical of self and others, and find

it very difficult to relax and enjoy. (*italics mine*)⁴³⁹

Stages of Development Leading to Burnout

According to Freudenberger, there are only two stages to the development of burnout: exhaustion then ***DENIAL!***(*italics mine*)⁴⁴⁰ I highlighted, 'denial,' because, as discussed, denial is a large part of the pastor's problem in dealing with burnout. Since Freudenberger, however, sees denial as a major **STAGE**, not as a 'symptom,' in the process of burnout, such a view would suggest that burnout would be difficult to detect. The fact that Freudenberger sees denial as a **MAJOR STAGE** in the development of burnout means that my theory regarding my survey results just may be correct. My survey results showed pastors placing more emphasis on their pastoral role than on their role as husband or father. My theory was that such a preoccupation with the pastoral role may be a **DENIAL** of possible problems at home. Freudenberger's view that denial is a **MAJOR STAGE** of burnout would seem to support my suspicion.

Daniel describes "three" stages in the evolution of the burn out process:

1. Emotional exhaustion
2. Negative, cynical attitude
3. Total disgust with everyone⁴⁴¹

The following are two additional ways of viewing the various stages of burnout:

- | | |
|--------------------------|----------------------------|
| 1. Enthusiasm | 1. Arrogance |
| 2. Stagnation | 2. Adventurous Addiction |
| 3. Frustration | 3. Aloneness |
| 4. Apathy ⁴⁴² | 4. Adultery ⁴⁴³ |

The common elements in all of the above mentioned stages would seem to be an

inexhaustible idolatry of one's own abilities and the blatant but **Unconfessed** denial that "I", of all people, could possibly be going astray. (also see Appendix 9) Three different researchers of burnout found that when a person is in the latter stages of burnout, there tend to be chronic and acute physical problems such as gastrointestinal disorders, headaches, and respiratory ailments.⁴⁴⁴

Rediger and Hart suggests that the following are the **EARLY WARNING SIGNS** of burnout: being irritable, complaining, intensification of efforts, becoming ill often, hurried, denial. The following are the **ADVANCED SIGNS** of burnout: cynicism, insomnia, no energy, change in physical appearance (either excessively groomed or sloppy).⁴⁴⁵

The symptoms of burnout may also take on a cyclical movement. A person feels guilty for all kinds of reasons, this guilt leads to shame, then to feeling trapped, to hopelessness to exhaustion to resentment and then back to feeling guilty for being exhausted.⁴⁴⁶

Dr. Wilder suggests that a simple way to determine how close one is to being overly stressed and/or burned out is to ask the following three questions:

1. Do you look forward to work?
2. How do you feel about people you're helping?
3. How do you get along with co-workers?⁴⁴⁷

If the answers to these questions show persistent negativism, one must take note.

Likewise, Freudemberger, the originator of the term, 'burnout,' suggests answering the following three questions pertaining to various relationships or situations in your life:

1. Do these situations/relationships supply you with energy or drain you?
2. Do you feel involved or detached in them?
3. Are you enthusiastic or cynical about the situation/relationship?⁴⁴⁸

In Appendix 4, there are also numerous tests or inventories which help to determine

the level of stress and/or burnout.

All the professionals, who have studied stress and burnout, overwhelmingly agree that stress has a profound effect on one's physical health. Oswald in particular maintains that we must "get back in touch with our body and listen to its messages."⁴⁴⁹ These professionals agree that stress affects one's cholesterol and adrenalin which in turn affects one's heart, respiration, and immune system.⁴⁵⁰ Woolfolk gives a detailed physiological description of how stress affects different parts of our body:

A sound (I would add one's interpretation of that sound), arouses sympathetic branch of the nervous system. The part of the brain known as hypothalamus would activate the pituitary gland, causing it to release hormone ACTH into the blood. This hormone goes to adrenal glands which secretes adrenalin and cortisone into the blood. This in turn causes the blood to go to the brain and skeletal muscles which gives quick energy, the pupils to dilate, the hearing to be more acute, hands and feet to perspire, heart rate to increase and the breathing to become more rapid.⁴⁵¹

Ruth Koch best described the effect stress will have on the body when she said, "The body will present its bill."⁴⁵²

Lloyd Rediger and Charles Rassieur, experts in the field of pastoral burnout, suggest that there are three periods in a pastor's life when he is most susceptible to suffering from burnout: the first few years of one's beginning in serving a congregation, then the 10-15 year period of serving as a pastor, and finally 10-5 years just prior to retirement.⁴⁵³ McBurney contends the 15-20 years in ministry are the critical years when a pastor is most inclined to suffer from burnout.⁴⁵⁴ In terms of age, Riggan alleges that pastors will be more likely to suffer from burnout between the ages of 40-55, while Daniel suggests the ages of 30-49.⁴⁵⁵ Both of these figures imply that around the age of 40 is the critical time!

The Symptoms of Burnout As They Affect The Boundary
Between the Roles of Pastor and Husband/Father

As noted in my survey, pastors have a difficult time drawing the boundaries between home and their calling as a pastor. (see Table 36) They not only spend few evenings at home, but even when they are home, it seems to be even more difficult for them to relax. The wife of a "former" LCMS pastor recently sat in my study and made the following comment: "My husband (the ex-pastor) was never home. He was usually gone about 5-6 evenings a week."

When the wife of a pastor has a busy husband, her life becomes a no-win situation. If she demands attention, she feels guilty. If she acts indifferent, she feels abandoned.⁴⁵⁶ McBurney suggests that when a wife becomes angry enough about being neglected, one of the following things will happen: she nags for more time, criticizes her husband, gets even by neglecting him, or becomes ill.⁴⁵⁷

Personally speaking, even though the psychiatrist told my wife that her depression was due to a 'chemical imbalance,' I still believed her illness was also partly due to my neglecting her. Even Friedman states that burnout in clergy may very well manifest itself in a 'problem' with another member of the family.⁴⁵⁸ (see Appendix 10 for a view of how ministry impacts a pastor's family).

In Dr. Barbour's investigation of the health of clergy couples, he found that, "pastors usually only spend small blocks of time with the family."⁴⁵⁹ From a system's position, when nurturing is not given to one area (self, wife, children, church) that area weakens and causes an imbalance in all the other areas.⁴⁶⁰ Bratcher describes many clergy marriages as "dry-rot" marriages--dull, routine, simply existing together.⁴⁶¹ Dr. Robinson describes the effect of poor boundaries between the roles of

Table 36

Table 36

# of Nights	Nights Home	Nights Relaxing
1-2	29%	75%
2-3	43%	19%
3-4	28%	6%

pastor and husband when he said, "Overdoing destroys families like alcoholism."⁴⁶²

Again we pose the question as to why pastors are often so inclined to neglect the family over and against the church? Some pastors make the assumption that "God will take care of his family."⁴⁶³ Other pastors may feel that the family will no longer play up to his 'grandiose image' as "Herr Pastor," the pastor who thinks that his name is above everyone else's name,

While at church the pastor is 'Reverend' and seen as the spokesperson for God, at home he is just Daddy who is never available to play. While counselees see the pastor as their ideal mate, their spouse sees them as distant and preoccupied.⁴⁶⁴

Minirth is quite biting when he comments on what he believes to be the pastor's true motivation behind long hours at church:

The pastor who devotes excessive hours (beyond 50) to the Lord's work and neglects his family is really a selfish man who is building a bigger and better church for his own pride and selfish motives.⁴⁶⁵

Even Dr. Barbour agrees that a pastor's long hours at church may ultimately be to satisfy his "egocentric needs." Dr. Barbour goes on to suggest a possible solution to these poor boundaries between a man's role as pastor and husband:

. . . only as the minister gives up the *EGOCENTRIC* need to have a reputation that he can begin to love and enjoy his family as values in themselves. His love for his wife as a woman rather than as his right arm in his vocation helps to give her the identity that she needs. (italics mine)⁴⁶⁶

In this chapter we have learned that burnout is a very slow, gradual, and quiet phenomena. Most pastors do not realize they are suffering from burnout, since denial is one of the predominate symptoms. The top four symptoms of burnout are: chronic physical maladies, fatigue, denial and cynicism. Physical symptoms seem to escalate the further a pastor falls into burned out.

We must also stress that Freudenberger found denial not only to be a

'symptom' but in fact an entire **STAGE** of burnout. The key to all the symptoms of burnout are not just their occurrence but the **FREQUENCY AND MAGNITUDE** of their occurrence.

Personality types also affect the symptoms of burnout. Type A people are always in a hurry and extreme perfectionists. Such people have poor boundaries between their roles as pastor and husband. Ultimately, the poor boundaries are due to the pastor's fleshly desire to "make a name for himself" at the expense of his family life. In terms of family life, I also came to realize that a pastor's burnout symptoms may reveal themselves in other family members like spouse or children.

In some ways there is very little difference between the secondary causes of burnout and the symptoms of burnout. The more a pastor persists in any given symptom, such as aloofness, the more that symptom also becomes a secondary cause. What is important is that a pastor learns to recognize the symptoms/causes so that appropriate action might be taken to stem the tide of burnout.

Tim Hansel illustrates the end result of one of the classic symptoms of burnout, 'hurrying':

Nikos Kazantzakis in his book, Zorba the Greek, relates a very simple but poignant event that shaped much of his thought and participation in time. "I remembered one morning when I discovered a cocoon in the bark of a tree, just as the butterfly was making a hole in its case and preparing to come out. I waited a while, but it was too long appearing and I was impatient. I bent over it and breathed on it to warm it. I warmed it as quickly as I could and the miracle began to happen before my eyes faster than life. The case opened. The butterfly started slowly crawling out and I shall never forget my horror when I saw how its wings were folded back and crumpled; the wretched butterfly tried with its whole trembling body to unfold them. Bending over it I tried to help it with breath, in vain. It needed to be hatched out patiently. And the unfolding of the wings should be a gradual process in the sun. Now it was too late. My breath had forced the butterfly to appear all crumpled before its time. It struggled desperately and a few seconds later died in the palm of my hand.

That little body is, I do believe, the greatest weight I have on my conscience.

For I realized today that it is a mortal sin to violate the great laws of nature. We should not hurry. We should not be impatient. But we should confidently obey the eternal rhythm. If only that little butterfly could always flutter before me to show me the way.⁴⁶⁷

CHAPTER 6

PRACTICAL SUGGESTIONS FOR BATTLING STRESS AND BURNOUT

A Prolific Array of Weapons

There is no remedy for stress and burnout which comes close to the Word of God, the gospel of Jesus Christ, our baptism in Christ and the celebration of the Lord's Supper! These are the remedies that supersede all others. Without Christ, the Gospel, the gifts of the Word, Baptism and the Lord's Supper, all other remedies are 'sinking sand.'

I could have titled this section, A Prolific Array of REMEDIES. I chose, however, to describe the response to stress and burnout as '**WEAPONS**.' When I say that the Gospel is the "remedy" for stress and burnout, I do not mean to imply that if one truly applied the Gospel to his/her life they would **NEVER** suffer from stress and burnout. Our battles with stress and burnout last until we die in faith in Christ and are taken to be with our Lord in heaven. My definition of 'remedy' is 'relieving pain.' Oswald uses the illustration of 'down spouts' to emphasize the importance of having some kind of weapon against the drenching rain of stress and burnout.

There is no way you can stop rain from drenching your home. But you can channel that rain through downspouts so that it does not do damage to the foundation or the flower beds.⁴⁶⁸

From a Lutheran perspective, our downspouts, those means which remove the floods

of pain from stress and burnout, are the means of grace, the 'downspouts of God's forgiveness.' The means of grace channel away the sin and channel in the forgiveness, the life and the hope!

According to the Apostle Paul, it almost sounds like our life in Christ, as opposed to those outside of Christ, will probably suffer more from the onslaughts of stress and burnout because of the devil's desire to topple us (see 2 Corinthians 1:8; 4:7-12; 6:4-10; 11:28; 12:9-10; Ephesians 6:10-20). I would rather suffer, however, with stress and burnout for 70 years in Christ, than suffering stress apart from Christ and being literally burned up in hell forever.

The ultimate pain as far as stress and burnout are concerned is not the sense of failing nor the feeling of total despair. In burnout we, as called servants of the Word, are ultimately talking about the pain of "feeling the terrors of God's wrath against sin."⁴⁶⁹ According to the "Apology of the Augsburg Confession," contrition always involves "labor and being heavy-laden, anxiety, and the terrors of sin and death."⁴⁷⁰ Therefore, the only true remedy must be the Gospel Word of God especially as we taste and hear that Word in Baptism and the Lord's Supper. In the "Augsburg Confession," we read of such a remedy.

The holy sacrament was not instituted to make provision for a sacrifice for sin--for the sacrifice has already taken place--but to awaken our faith and **COMFORT OUR CONSCIENCES** when we perceive that through the sacrament grace and forgiveness of sin are promised us by Christ. (italics mine)⁴⁷¹

Farber states that we can respond to stress and burnout in any of the following ways:

1. Attack
2. Avoid
3. Submit
4. Deny ⁴⁷²

As noted earlier, pastors excel at 'denying' it. The preferred response, however, is to attack stress and burnout with God's weapons.

The human 'weapons' for fighting stress, although they are helpful, still fall short of the Lord's weapon of His Word of promise and life. As pastors in Christ, we will attack stress and burnout, and sometimes we will be defeated. Our hope, however, does not rest in how many times **WE** overcome burnout, but our hope rests in Him who was burned out and defeated for us that we might live in the victory of His resurrection.

Law or Gospel

In all of my readings, with the exception of Dr. Preus, most writers see the "Law" as the best weapon for battling stress and burnout. Minirth, Meier and Ogilvie all suggest that the key to battling stress and burnout centers in **OUR ACTIONS**. They all say that some of the most effective methods of handling stress are the following: put God first, commit yourself to doing His will, love others unconditionally, live daily in the presence of God, let God love you unconditionally, keep a loose grip on possessions, and choose to endure in your faith.⁴⁷³ As helpful as these suggestions might be, they still fall short of resurrecting an entombed soul in the pits of burnout. Such a resurrection can only come from the Lord's reaching out to us as He did to Peter sinking in the water. The Lord's touch, the Lord's grip on me in love, and the Lord's promise to be faithful to me are my only hope.

Why Handle Stress?

Why would a pastor want to seek to handle the stress and burnout in his life?

Both Oswald and Rassieur say that a pastor should seek to fight stress and burnout so that "the congregation" might benefit:

The way to keep a *CONGREGATION* vital is to be a vital, growing person in *THEIR* midst. (italics mine)⁴⁷⁴

The pastors who consciously and without apology take good care of themselves have by far the best chance to be *SERVANTS OF CHRIST FOR ALL THE YEARS OF THEIR CALLING*. (italics mine)⁴⁷⁵

These statements center the priority and the motivation for battling stress around the congregation. I believe such motivations are out of place with what scripture teaches. According to the scriptural priority, I would think the primary reason is to give glory to God (I Corinthians 10:31) and then to be a more vital, loving, healthy husband and father (I Timothy 3:2,4-5,11-12). It is my assumption that both Rassieur and Oswald would agree with what I believe should be the motivation. Their emphasizing 'church' above family is an unconscious response and reveals how deeply embedded is the heretical teaching that church always comes before the family. Matthew Fox asserts that the clergy's worst sin against the church is not being heretical or unethical, but being just plain dull.⁴⁷⁶ I would add, however, that perhaps an even greater sin among the clergy is not being "dull" at church, but being even more **"DULL AT HOME!"**

Battling Stress From A System's Perspective

The battle with stress is never just a simple matter of overcoming one or two personality faults or weaknesses. From a system's perspective, to deal with stress one must examine the whole system of relationships and not just focus on one person.⁴⁷⁷ A pastor needs to discover the triangles in his life and examine the

boundaries or the lack thereof. A pastor must state clearly his opinions, positions and feelings on issues happening within the church.⁴⁷⁸ In Dr. Barbour's analysis of stress among clergy couples, he found that those couples with least stress had the clearest and strongest boundaries which the congregation understood and accepted.⁴⁷⁹

Oswald suggests that in order for a pastor to be healthy he needs to move between the following dynamics:

doing	being
work	play
role	essence
task	Sabbath rest
Law	Gospel ⁴⁸⁰

From my perspective, pastors seem to live more on the left column of "doing, work and task" rather than in the "being, play and Sabbath rest area." I agree with Covey when he describes such a lifestyle as: "If you don't make deposits, you can't make withdrawals."⁴⁸¹ A pastor that forgets to make deposits in his spiritual, family, physical and congregational life is heading for "bankruptcy" in all the areas of his life.

"Deposits" are what the weapons are all about when it comes to fighting stress and burnout. These deposits, however, must have strong and clear boundaries around them or else the 'deposits' will quickly dissipate. Even banks have strong, steel boundaries and locks to protect their deposits.

Without boundaries a person would not take the time to make deposits! For example, if I did not have a boundary around my family time by turning on the answering machine during our meals, I would not be able to give and to receive all the 'deposits' of love from my family.

Pastors must constantly 'give outwardly' of themselves. Even the Apostle Paul describes his life in Philippians 2:17 as, "**BEING POURED OUT** (Greek: spendomai-present passive) like a drink offering on the sacrifice and service coming from your faith." The present tense of the verb, 'spendomai' suggests that Paul's "pouring out" of himself in ministry was a constant, ongoing happening as most pastors realize. Yet, Paul did receive 'deposits' of love from those in Philippi. In Philippians 4:10,14-16, Paul is thanking the church for their attending to, making 'deposits' for his needs. Paul admits that their 'deposits' were more for **THEIR** benefit, but still he does not deny the "Great Joy" (Greek: megalos ekareev) which their gifts/deposits brought to him!

A compilation of all the readings regarding suggestions on "how to" battle with stress and burnout appears below. This list begins with that suggestion which was most often mentioned and continues in descending order of importance.

1. **ACT ON YOUR NEED FOR RENEWAL AND RESURRECTION**
2. **GET PHYSICAL**
3. **KOINONIA**
4. **SETTING PRIORITIES AND MANAGING TIME**
5. **PERSONAL/PRIVATE SABBATH TIMES**
6. **ATTITUDE/APPRaisal OF EVENTS IN YOUR LIFE**
7. **DELEGATE, DELEGATE, DELEGATE**

I will comment in detail on only the first six suggestions.

1. ACT ON YOUR NEED FOR RENEWAL AND RESURRECTION

Most professionals refer to this as "taking care of your SELF." As noted earlier, the whole reason we often burnout is because we are taking care of our 'self,' the self that seeks glory, that seeks notoriety and fame, that seeks to be 'God.'

Acting on our need for renewal and resurrection means enjoying our human limitations

and giving up the 'God-business.' Practically speaking, this would mean **changing routines**, improving skills, being involved in continuing education experiences, cultivating your personal interests and hobbies, noting what **YOUR** gifts are and putting those gifts to work. Usually, what you enjoy the most is a good indication where your gifts lie.⁴⁸²

Defining and cultivating one's compelling interests is a prerequisite for a ministry that is not dominated by stress.⁴⁸³

Covey refers to this business of using and improving your gifts as "sharpening the saw."

A man was sawing a tree in the forest, and he is exhausted from all the sawing. Another man asks, 'Why don't you sharpen the saw?' He replies, 'I can't, I'm sawing!'⁴⁸⁴

Pastors must beware of being so busy cutting with the saw of God's work that they neglect to 'sharpen' the saw. Why not try something really different and spend more than 3 nights a week at home relaxing with your family. (see 12 for further suggestions in battling stress and burnout)

If one's sermon preparation is feeling dry and routine, try something different. Why not invite 2 or 3 parishioners to study the text with you. Ask to visit with a family to do a Bible study on the text and seek their insights.

2. GET PHYSICAL

No pastor would want the inside of the sanctuary to be filthy, unkept, and grimy. Since our body is the "temple of the Holy Spirit," there is no better way to keep the biological temple clean than with regular and vigorous exercising! Aerobic specialists say we need a minimum of 20 minutes of exercise three times a week to

keep our cardiovascular system healthy. Exercise has the following benefits: relieves anxiety, improves heart, gives an emotional uplift, increases creativity, self-confidence and reduces stress. Exercise may also provide an opportunity to meditate on the Word. For example, while running on a secluded country road, I pray outloud to Jesus, recite scripture and dialogue with the Lord. I find such a time to be uplifting in my faith. One pastor made this comment on my survey in regards to the benefit of regular exercising: "I started swimming everyday and everyone noticed how relaxed I was." Good eating habits are also helpful. Beware of an over abundance of caffeine and alcohol.⁴⁸⁵

3. KOINONIA

This is the Greek word for 'fellowship, to participate in partnership.' If there has been one area about which my wife and I feel the emptiest, it is this area of having not worked at creating friends. We have felt lonely, but realize **WE** 'allowed' that loneliness to happen. In my survey of the pastors, I received the most personal comments regarding a pastor's need for support:

I am a second career person. I have noted in my prior profession (financial services) that anyone in a high stress performance position needs a **SUPPORT GROUP OR NETWORK**. For those in the ministry for any length of time the Winkel ought to be able to be used as a support network. What about a system of 'mentors' to adopt new pastors and be willing to support them?

We need support of fellow pastors! In our area there is too much distrust and competition!

We need pastors supporting pastors!

Pastors and families need more support and encouragement from other pastors and families.

I don't feel trust with people I see so seldom in circuit winkles.

Other pastors made comments that **CONGREGATIONS** need to be more supportive of their pastors. These comments make obvious the pastor's need for some kind of support group. One pastor wrote the following comment praising the Southern Illinois District for their support: "Having been treated for burnout, I have great praise for support we have in the District--particularly Dr. Robert Culp!

Practically speaking, who is the pastor's pastor? Who makes visits on the pastor to see how he is doing physically, spiritually, and emotionally? Is it possible that our districts would simply call a man to serve in this capacity? His only calling would be to visit with the pastors, offer private confession and absolution, socialize with them, be two big ears for them, comfort and encourage them, help them to deal with the various stresses in their family and ministry. His 'congregation' would be all the pastors of the district--some 90 men!

Professionals such as Oates and Rassieur strongly suggest that pastors take the initiative to establish their respective support groups. Determine who will be in it, its purpose, and when it will meet.⁴⁸⁶ Harris states that the purpose of such support groups is, "to objectify problems, reassure a pastor that he is not alone, and for accountability."⁴⁸⁷ Dr. Tubesing, in my phone conversation with him, said that, "when only self is tracking self, you can go off track."

Kafry also suggests that pastors set up regular staff meetings for the purpose of expressing feelings and for dealing with relationships. For every complaint there must be a recommended solution.⁴⁸⁸

Kafry found in his study that burnout was reduced when individuals "had effective social networks or support systems . . ." ⁴⁸⁹ In the Fall of 1982, there was a two day conference on stress and burnout at Teacher's College, Columbia University.

This conference "brought together the most prominent and provocative thinkers in this field." In the book which contained the lectures of this professional gathering, the overwhelming emphasis on the antidote to burnout was the need for small group support systems.⁴⁹⁰ Likewise, Dr. Barbour found that more socializing was needed for pastors to better handle stress.⁴⁹¹ As Dr. Tubesing, an authority on stress and burnout, told me over the phone, "shared joy is double joy; shared sorrow is one/half the sorrow."

Bernhard describes koinonia as the "most important weapon of all," when it comes to handling stress and burnout.⁴⁹² Farber characterizes this need for koinonia as "the most promising new approach to treating burnout."⁴⁹³ By koinonia I am referring to a pastor's initiative in being with people in order to relax, to share personal feelings of struggles and joys, to be with people with whom the pastor can truly be open and still feel accepted, and finally to be willing to visit a therapist or counselor when needed.⁴⁹⁴ Pastors need to cultivate friendships. Bratcher maintains that if a pastor does not seek friends, he will be more likely to try to "walk on water."⁴⁹⁵ My wife and I have found that creating friendships takes initiative on our part instead of waiting for others to come to us. Freudenberger likewise says that we "must actively seek closeness with others, work at it, and this is not as easy as it sounds."⁴⁹⁶ Even Jesus took the initiative in asking Peter, James and John to come with him to the Mount of Transfiguration as well as to pray with Him in the Garden of Gethsemene. This koinonia is so vital that I agree with Hulme who says that if your congregation is your only choice for finding a friend, then work with your congregation.⁴⁹⁷ To have a parishioner as a friend, however, possibly means giving up your role as pastor.

Finally, pastors need to be careful about excessive confiding with their wives

regrading their struggles.

Numerous studies have shown that pastors tend to look to their spouses more than to anyone else to confirm the value of their work.⁴⁹⁸

Dr. Hart suggests that pastors do tend to "overload their spouse with too much dumping."⁴⁹⁹ Oswald is a big proponent of finding a reputable therapist or counselor.⁵⁰⁰ Two pastors made comments on my survey regrading how helpful it was to see a professional counselor.

Jesus had three support groups from my perspective. He had the 12 disciples as a whole. He then had Peter, James and John. Finally, He had Moses and Elijah on the Mount of Transfiguration. The book of Acts radiates with the theme of 'community,' 'togetherness,' and 'oneness.' The Apostle Paul's letters ring again with the theme of koinonia. Even the Apostle Paul admits in Philemon 13 that he wanted to keep Onesimus with him that, "he might minister to me in my imprisonment for the gospel." Even Paul needed support. I've heard many business executives say, "It is lonely at the top!" At times, I have heard myself say the same thing. Did not Jesus also say that whoever leaves houses or family for His name's sake will "receive a hundredfold?"--a hundredfold of fellowship and community support! (Matt. 19:29) Pastors need to start taking the initiative and calling to themselves their respective, "Peter, James and John" for their support groups.

4. SETTING PRIORITIES AND MANAGING TIME

Willimon says, "Let me see your appointment book and I will have an accurate picture of your deepest values."⁵⁰¹ To handle burnout one does not need to try harder but try smarter.⁵⁰² To try smarter means to set clear priorities and goals for one's life.

Almost all the professionals that I studied strongly recommended the need for clear priorities.⁵⁰³ To have clear priorities means to have clear boundaries. When boundaries/priorities are set and maintained, energy levels increase.⁵⁰⁴ In order to prevent stress and to overcome stress, a pastor needs to establish well-defined relationships.⁵⁰⁵ Well-defined relationships happen only when a pastor has a sense of his priorities and his values. For example, when Mrs. Jones wants me to be her middleman to handle her conflicts with another person, I need some clear priorities/boundaries. My priority/boundary needs to be that I will not rescue her. I will listen to and support her. To a certain extent, however, I need to let her bear her own load.

Minirth and Meier assert that using time wisely and setting and keeping priorities are the two top solutions to handling stress and burnout.⁵⁰⁶ Jesus had His set of priorities as seen in both Luke 4:18 and John 6:38-39. The Apostle Paul had his set of priorities that guided his schedule: Galatians 1:15-16; I Corinthians 9:16. We are told in the parable of the talents that we are to be faithful and wise stewards of the gifts that the Lord has given to us (Matt. 25:14-30). I maintain that priorities are nothing more than clear boundaries, clear lines of demarcation that help a person to make choices.

Hansel has a fine suggestion about setting boundaries/priorities. He suggests that we need two dynamics working in our life:

1. The graceful discipline of making life happen: setting priorities, scheduling priorities.
2. The disciplined grace of enjoying life as it happens: smell the flowers, enjoy the sunset, watch the birds, just enjoy the 'special moment' whatever that may be.⁵⁰⁷

Graceful discipline moves you to schedule your next day based on your priorities, while the disciplined grace enables you to enjoy an 'unscheduled' visit from a high schooler who just stopped by to say "Hi!" to the pastor. I agree with Covey who states that people can often be so busy they lose track of their priorities and purpose:

We're often so busy cutting through the undergrowth (meetings, agendas, social functions, activities) we don't realize we are in the wrong jungle (simply maintaining the church system, meeting only church's needs, focusing on money more than mission). (italics mine)⁵⁰⁸

Do pastors know their deepest convictions regarding their family, the mission and life of the church, and their own needs? Harris argues that when pastors are under stress they lose sight of their priorities and convictions.

It is a painful fact of life that under conditions of stress, each surrender makes the next surrender a little easier, until a point is reached when one no longer has the power to assert one's deepest convictions and, indeed, may **NOT EVEN KNOW WHAT THOSE DEEPEST CONVICTIONS ARE.**⁵⁰⁹

The reverse seems to be true also. When we lose sight of our priorities and convictions we come under stress. When I neglect my priorities in life I then become a "target for anyone who would make me into their own."⁵¹⁰

Goethe said, "Things that matter most must never be at the mercy of things which matter least."⁵¹¹ Almost every business and church today has some kind of a 'mission statement.' Mission statements set priorities as well as boundaries in regards to what kinds of activities will and will not happen in a given congregation. If mission statements are so helpful for businesses and churches why not for the individual?⁵¹² As noted earlier, Jesus and the Apostle Paul had their respective mission statements and these mission statements guided their goals. What if we were to set goals based on our priorities? Bratcher claims that priority and goal setting is a must.⁵¹³

Our problem is not that we fail to organize our priorities or that we lack the discipline to carry them out. According to Covey, the real issue is that we have never sat down and determined specifically what our boundaries/priorities are to be.⁵¹⁴ Both Freudenberger and Bratcher contends, and I agree, that the pastor must place a higher priority on his home life.⁵¹⁵

A personal mission statement is meant to have a great bearing upon our daily choices. Our mission statement would be answering the question, "what is one thing you could do that if you did it on a regular basis would make a big difference in your life?"⁵¹⁶ What things in your calling are essential? What are your strengths and weaknesses and your particular gifts? What do you enjoy doing?⁵¹⁷ A number of the professionals strongly encourage a pastor to regularly sit down with his respective board and discuss priorities and expectations.⁵¹⁸

After one has set the boundaries and defined the priorities then comes the difficult task of sitting down and scheduling these priorities. The key is treating your priority times, such as exercise or a night with the family, with the same importance you would a counseling appointment or meeting! Bratcher makes the practical suggestion of marking off the days your children have no school. Do this in September for the entire school year.⁵¹⁹

Just as Paul suggests that we set aside the first fruits for the Lord, since our family life is to have priority over the church, why not give the family 'first fruits' of our time? Why not schedule time with and for your family and then schedule church around them? As noted in the results of the survey, there is no doubt that families are being neglected by a number of pastors. Dr. Barbour found in his study of clergy couples, that pastors who spend regular time with their family experience less overall

stress. They felt invigorated by their family.⁵²⁰

I am not implying that a pastor is to neglect his calling as pastor. I am suggesting, however, that we pastors work harder at following Paul's admonition to be faithful managers of our home life. Look at what one pastor wrote on the survey I had taken regarding the priority of family:

I have paid a high price for dedication to the Office of the Public Ministry. Too many of our congregations' ministries aren't just pastor-centered, they're just pastor-operated. The ministry is indeed God's gift to us and God's people, but so are our spouses and families. In fact our spouses and families are designed by our Lord to outlast our time in the active ministry.

An interesting perspective of scheduling is to divide the week into 21 modules of time--each day has 3 modules, morning, afternoon, and evening. How many of your present modules include family, wife, church activities, personal exercise, devotional time?

Pastors need to be sure to schedule "reenergizing times" into their lives especially after experiencing intense ministerial activities like funerals and crisis counseling.⁵²¹ Both Rassieur and Oswald argue that pastors need more than just one day off a week--they should take two!⁵²² Oswald writes,

We need a new set of heroes among clergy. We need person who can make church come alive without sacrificing bodies, families, or souls.⁵²³

Oswald also suggests that a pastor think about the following times of rest: daily, weekly, quarterly, yearly and every four years.⁵²⁴ A pastor wrote the following comment on my survey:

Congregations need to allow more than just a day off (need at least two) and at least one Sunday every quarter, over and above their vacation time.

A few hours a day has never been enough for me in order to experience true rest.

If the day is broken up by some official task, the new kind of consciousness that is

beginning to develop is broken. That is why just a few hours off here and there do not renew us sufficiently.⁵²⁵

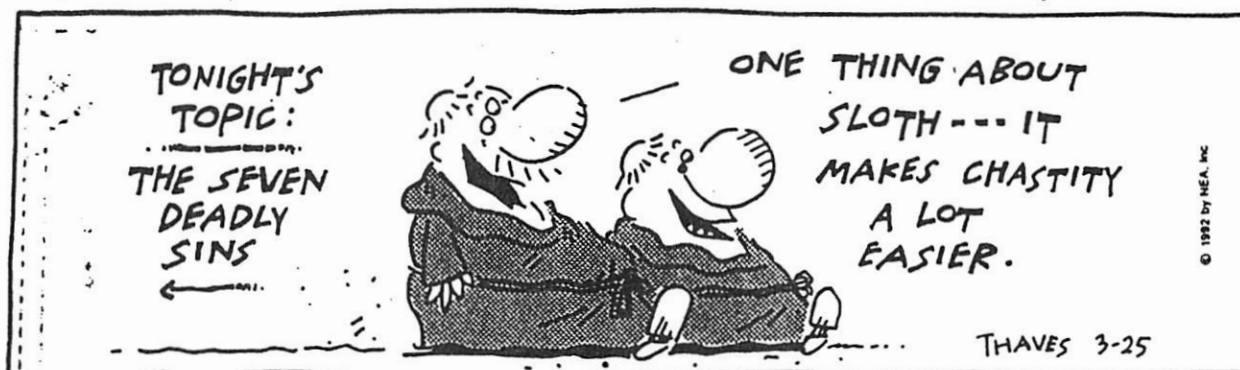
Hansel suggests that we need to plan for more frequent mini-vacations.⁵²⁶ For those who have been in the same parish over 10 to 11 years, Oswald thinks a sabbatical leave for 2 to 4 months might prove very refreshing for everyone.⁵²⁷ To that suggestion, all I can say is "Good luck!" Easier said than done!"

I especially like practicing what Berkley calls "consecrated negligence."⁵²⁸ He means that due to our clear sense of priorities we simply have to say no to some things in the parish in order to do those things that are more important. Although, no pastor ever wants to practice 'sloth' there might still be a useful message in Frank and Earnest's experience:

Alton Telegraph, March 25, 1992

FRANK and EARNEST

By Bob Thaves



When a pastor begins to live by his convictions and priorities, when a pastor begins to live within the appropriate boundaries, people may not like it. Minirth

describes the difficult time Meier had when he began to live according to his priorities and boundaries:

With new priorities, he said No to speaking engagements, TV appearances, counseling individuals, work at church, being in organizations, in order that he may relax with friends and people disliked him for this.⁵²⁹

What will we want said about ourselves when we are buried as a husband, father, and pastor?

Finally, one of the simplest pieces of advice anyone ever gave me, came from a man in the congregation that I serve. His advice is a good priority/boundary setter. He said, "Whenever you add to the top, take something off the bottom." When I added this Doctor of Ministry degree program to my list of responsibilities, I asked to be removed from the position of Circuit Counselor.

5. PERSONAL/PRIVATE SABBATH TIMES

"It's a well recognized fact that a deep spiritual life can counter the effects of stress."⁵³⁰ Edwards insists that a person's hunger for God "cannot be fully satisfied apart from spacious times of His restful presence."⁵³¹ Ogilvie and many others believe that a quiet time with the Lord each day can do much to combat stress and burnout.⁵³² Likewise, Freudenberger, one of the foremost authorities in the area of burnout, suggests that, "people who burn out seldom take time for that quality of aloneness with themselves."⁵³³

One of the main causes of modern stress is that we have too much to do. Consequently, Sabbath days--when we don't have anything to do--can release us from the anxiety that accompanies our work.⁵³⁴

What about the clergy recapturing, for themselves, the age-old gift of the Sabbath-rest? Martin Luther once said, "I have so much to do today, I'll need to spend another

hour on my knees."⁵³⁵

Sabbath-rest is such a **REVOLUTIONARY ACT**. It defies the boundedness of the workaday world. It witnesses to the promised messianic rest of the new creation yet to come in its fullness. It celebrates the open wonder of the Paschal Mystery rather than the tightness of personal possessions and ambitions.⁵³⁶

The Hebrew word for Sabbath is "shabbat" which means to "cease or desist or to rest." (Exodus 31:17) ⁵³⁷ Harvey Cox notes the Hebrew word (menuchah) for rest means "to catch one's breath." Thus, to keep the Sabbath is also to breathe!⁵³⁸ Perhaps the Lord is also stressing the importance of the Sabbath rest with the Bible's opening chapters highlighting the Sabbath (Genesis 2:2), and then the last book of the Bible likewise highlights the Sabbath (Revelation 1:10).⁵³⁹ Along this same line, 'qadosh' (holy) is used for the **FIRST** time in the Bible in regards to the Sabbath-rest (Genesis 2:2).⁵⁴⁰

Edwards sees four basic understandings of the "Sabbath-rest:"

1. Day of Rest: "menuchah" = rest (Exodus 31:14) To abstain from any productive activity. Work finds its culmination in rest, rest does not find its culmination in work.
2. Commemoration of Liberation (Exodus 20:1)
3. Sign of the Covenant: (Exodus 31:12, 17) a chosen relationship.
4. Sign of hope: The hope of restoration, a rest yet to be completed.⁵⁴¹

Sabbath-rest is ceasing from work, productivity, anxiety, trying to be God (**WHICH IS THE MAJOR CAUSE OF BURNOUT**), possessiveness, and enculturations. Sabbath-rest is resting: spiritually, physically, emotionally and intellectually. Sabbath-rest is embracing intentionality, receiving instead of giving, wholeness. Sabbath-rest is feasting on the Eternal with music, beauty of creation, food and affection.⁵⁴²

Keeping the Sabbath is more than just a "disciplined but holy time-out" from our busy schedule. Sabbath-rest is faith in Christ (Matthew 11:28-30). Sabbath-rest will not be fully complete until the Lord takes us to heaven (Hebrews 4:9-11). Sabbath-rest, ceasing from work, is a demonstration that God has enabled us to be labor's master.⁵⁴³

Martin Luther tells us in his explanation to the third commandment that keeping the Sabbath has to do with "holding the Word sacred and gladly hearing and learning it." In Luther's "Large Catechism" he strongly encourages the daily use of "Sabbath-rest", the study of God's Word:

The study of the Word is not an optional or unimportant matter . . . Even though you know the Word perfectly and have already mastered everything, still you are daily under the dominion of the devil, who neither day nor night relaxes his effort to steal upon you unawares and to kindle in your heart unbelief and wicked thoughts against all these commandments. Therefore you must continually keep God's Word in your heart, on your lips, and in your ears.⁵⁴⁴

I agree with Marva Dawn who states, "We can truly learn how to rest only when we are genuinely freed by God's grace!"⁵⁴⁵ As Lutherans, we strongly believe that the Word is one of God's channels of grace. Being that grace, Jesus' forgiveness is our ultimate hope in fighting stress and burnout, what better fortress can be built than one of "Sabbath-rest" in Christ. Sabbath-rest is not becoming preoccupied with "MY special time with the Lord," with "MY resting in the Lord." Sabbath-rest is a celebration of JESUS' preoccupation with me in grace-in unconditional love!

Often times I feel pressure to have a mini Sabbath-rest, a quiet time with the Lord. My pressure comes from the drive to have this "quiet-time" in order that I might be a more productive pastor (why not to be a more productive husband and father?).

As noted in the survey, we pastors are more preoccupied with being pastors than with

being husbands and fathers.

So what is our motivation in having these 'quiet-times' with the Lord? Edwards suggests that our motivation can be any one of or combination of the following: law motivation of 'shoulds,' 'oughts,' obligation; to escape; for entertainment; or for the sake of the Gospel.⁵⁴⁶ We know that the motivation 'should' be the Gospel. But to say that our motivation 'should' be is to turn the gospel motivation into law! Once again, the focus ultimately needs to be away from me and toward Jesus. Jesus can and will bless my Sabbath-rests even when my motivation is law.

Over and above the issue of motivation, there is also the other problem of a devotional life becoming stale!

Pastors face unique problems, I believe, in keeping fresh spiritually . . . For me, scripture, prayer, and worship became overfamiliar and lose much of their mystery . . . I felt so much pressure to come up with something meaningful to say that I read the Bible as though I were on a scavenger hunt! Everything I read was directed toward others' spiritual needs and not my own.⁵⁴⁷

Minirth and Meier also agree that pastors may very well have lost the "wonder of God's Word."⁵⁴⁸ The following is a quote of John Henry Jowett from Bratcher's book, The Walk On Water Syndrome, which shows how easy it is for pastors to exchange their 'birthright in Christ' for some 'porridge of religious busyness:'

You will not have been long in the ministry before you discover that it is possible to be fussily busy about the Holy Place and yet to lose the wondering sense of the Holy Lord . . . We may indicate the way, and yet not be found in it. . . . Our studies may be workshops instead of 'upper rooms'. . . . We may become so absorbed in words that we forget to eat the Word . . . A man may live in the mountain country and lose all sense of the heights.⁵⁴⁹

As noted in my survey, Table 33, only 19% have devotions 'always' and 29% 'occasionally' and 12% 'seldom.' If we are not resting one day a week, if we are not

Table 33
(Numbers show %)

		Importance of Devotions		Doing Devotions	
10	Most Important	46		Always	19
9		22		Often	41
8		17		Occaional	29
7		10			
6		0.02			
5		0.02		Seldom	12
4		0.007		Never	0
3		0			
2		0			
1		Least Important		0	

able to make time to be with the Lord, we are taking ourselves far too seriously.⁵⁵⁰

All our stockpiling efforts (late hours, full schedules) to create our own future security get pretty wormy when we lose track of God's provision.⁵⁵¹

Minirth has discovered that when a pastor begins to feel the stress and the stirrings of burnout, their personal Sabbath-rests, their times of meditation and prayer are the first to be sacrificed on the altar called 'church work.'⁵⁵² Hulme suggests that when we put off our Sabbath-rest time with the Lord, it is because we either value it lightly, or we are resisting.

While it seems to one that he is a prisoner in these matters, the fact remains that the prisoner may be in love with his chains.⁵⁵³

The devil is one sly and clever character. He persuades us pastors to avoid daily mini Sabbath-rests. The devil seems to accomplish this with our thinking that we are,

1. Too busy.
2. Too sinful to pray.
3. Not 'feeling' enough of God's spirit. Pastors of all people should be dynamic men of God. I agree wholeheartedly with Dawn who suggests that our emotions need to be put in the caboose of our 'train of devotions' and not allowed to be the engine.⁵⁵⁴
4. I do not need a private, personal time with the Lord; I can use my sermon preparation.

When we fail to honor the Lord's command for a Sabbath-rest, we are trying to breakdown God's boundaries of human limitation. Just as Saddam Hussein invaded Kuwait, territory which did not belong to him, we are trying to expand our boundaries, by invading **GOD'S** territory. We think there is just enough "deity" in us to get by without God's "every Word" by which most other 'men' live! (Deuteronomy 8:3)

Hansel describes well, how we depend on God:

I'd like \$3.00 worth of God, please, not enough to explode my soul or disturb my sleep, but just enough to equal a cup of warm milk or a snooze in the sunshine . . . I want warmth of a womb, not a new birth . . .⁵⁵⁵

When I was in the seminary, no professor ever asked me about my devotional life. I attended chapel everyday, but I was not attending to any kind of personal Sabbath-rest in the Word. Oswald believes that seminaries need to be doing more in equipping future pastors on the 'whys' and the 'hows' of a daily, personal Sabbath-rest.⁵⁵⁶ I believe that pastors need to be given a variety of models and examples of different forms of devotional lives.

The message at all church levels, synod, district, and circuit is, "Attend this new meeting on mission." "How is your church attendance?" "Are you using this new program from the district?" Very few leaders in the church are asking, "How is the devotional life going?" "How has the ministry been impacting your health/body?" "From where are you being spiritually fed?" "Are you taking any time off for yourself and your family?"⁵⁵⁷

According to Dawn, Sabbath-rest, must never involve activities that are done in order to accomplish something. The activities should be free, enjoyable and relaxing.⁵⁵⁸ Dawn spends her Sabbath-rests writing letters, walking, having friends over, napping, picking roses and praying.⁵⁵⁹ Jews consider the Sabbath to be the hub around which the rest of the week revolves. The meaning of our lives centers not around the workweek, but the sabbath.⁵⁶⁰

The Sabbath is not for the purpose of recovering one's lost strength and becoming fit for the forthcoming labor. The Sabbath is a day for the sake of life. Sabbath is not for the sake of weekdays; the weekdays are for the sake of the Sabbath. It is not an interlude but the climax of living.⁵⁶¹

If it is really true that, "man (including the clergy) does not live by bread alone,

but by every Word that proceeds from the mouth of God," then we clergy would want to attend to God's gracious invitation of Sabbath-rest. Prayer is "recreatio mentis in Deum" (the recreation of the soul in God).⁵⁶² Our intimacy with God is not to be rushed. A person cannot enjoy the presence of God when he must constantly be checking his watch.⁵⁶³

Both Dawn and Edwards, the authors that I read regarding Sabbath-rest, suggest many benefits from both the daily, mini Sabbath rests, as well as the full day Sabbath-rests. Before I list these 'gifts', however, Dawn makes very clear that such blessings are gifts, they are not the result of our pressing the right religious levers in God's casino of grace.

Furthermore, our faith is His gift to be nourished by our spiritual disciplines--but these, too, are made possible by His grace!⁵⁶⁴

Dawn believes very strongly that the Sabbath rest can help an otherwise, hard-driven and workaholic pastor to slow down and let their hearts sink effortlessly deeper into the Gospel they carry in their labors.⁵⁶⁵ Again, however, my act of praying, my act of observing the Sabbath-rest is not a means of grace! The Word, my baptism, His true body and blood, not to mention confession and absolution, are the Lord's only means of grace. Therefore, the benefits which Dawn recognizes coming from our celebrating the Sabbath-rest are in fact gifts and not 'goodies to be earned through the hard-labor of Sabbath keeping.' Dawn recognizes the gifts coming through the Word when we observe a Sabbath rest:

1. More creativity⁵⁶⁶ In fact, Dr. Hart has found that we are most creative when our adrenalin level is at its lowest, when we are resting.⁵⁶⁷
2. Clarifies priorities⁵⁶⁸
3. Emotional healing⁵⁶⁹

4. Gives understanding⁵⁷⁰
5. Freedom to be able to play like a child.⁵⁷¹
6. Helps to transform attitudes.⁵⁷²
7. Resurrects us from death due to sin.⁵⁷³

Last August, I did something I have never done before. I spent a full day in prayer at a Catholic Retreat Center along the Mississippi. I simply listened to the Lord speak to me through His Word, prayed, pondered, walked along the river and slept. I found the experience to be very rejuvenating and inspiring. As a result of this uplift, I have created a boundary around continuing such a practice on a regular basis. (See Appendix 11 for more details on celebrating a Sabbath-rest)

6. ATTITUDE/APPRaisal OF EVENTS IN YOUR LIFE

In Chapter 1 of this paper, I discussed the issue of how "attitude or choosing to think" a certain way is related to our life in Christ. My ability to choose, my attitude, my ability to appraise events in a certain way is never just a matter of **MY** choosing. There are evil forces of wickedness with which to contend. In Christ, the Holy Spirit is also a person who enables me to make certain choices. Nonetheless, Christians are called to make choices and to adopt certain attitudes with the help of the Holy Spirit.

In Appendix 8, I have adapted a tool from Dr. Wilder to help a pastor assess where his major areas of stress might be. Once one determines his major areas of stress, he can better choose the appropriate weapon.

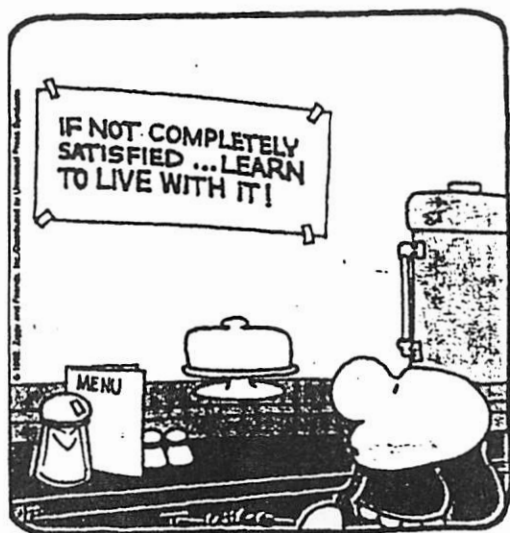
Likewise, as noted in discussing the 'causes' of stress and burnout, how one interprets, appraises, and forms an attitude toward events is key to diminishing or increasing stress. "Stress is caused not only by 'what' happens to us, but also by

HOW we respond to it."⁵⁷⁴ Hulme notices that how we appraise events depends on our 'assumptions of faith.'⁵⁷⁵ If our assumption about faith is that 'family always comes after church,' then that faith-assumption will color how we choose to approach scheduling our time. If our assumption about faith is that God is most impressed with long hours, full schedules, and lots of self-sacrifice, then our attitude towards rest and relaxation will be resistant.

If there is one attitude that more of us pastors do need to be graced with, it is the attitude that we are humans with limitations. I recall one thing that Dr. Larocca, a psychiatrist, once said to me, "To be human is to be effective!" Both Bratcher and Oswald agree with the point about embracing their humanness.⁵⁷⁶ Practically speaking, to embrace my humanness would mean lowering my expectations regarding my preaching. Instead of expecting myself to be a Billy Graham **EVERY** Sunday, I need to work on an attitude of being a "Russell" every Sunday, a Russell who has limits, who will not always be able to spend 15 hours a week in sermon preparation. The following cartoon of Ziggy is good advice for pastors regarding the various roles in which they are called to serve.

St. Louis Post-Dispatch, January 22, 1992

ZIGGY / By Tom Wilson



In regards to accepting our being human, pastors must learn to respond to those moments when we feel angry. There are three ways a pastor may handle his anger, when he becomes angry:

1. Internalize it--swallow it, don't say a word.
2. Externalize it--punch a bag.
3. Actualize it--'speak the truth in love.'⁵⁷⁷

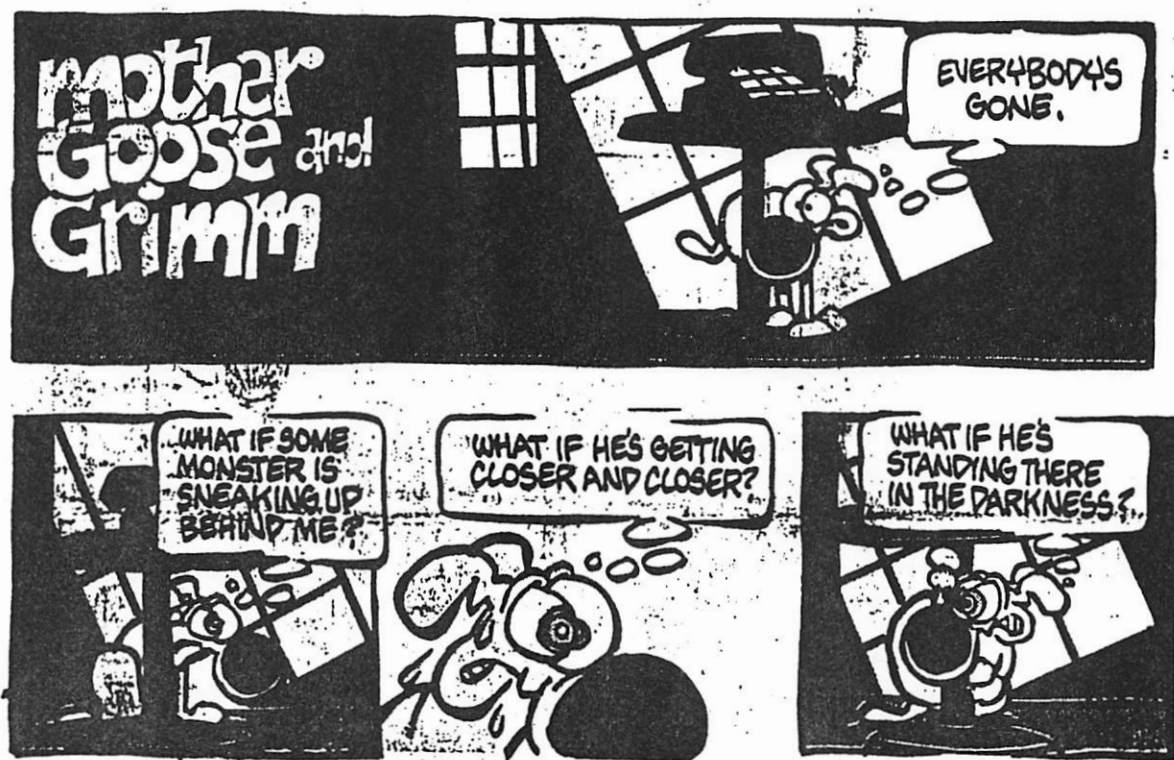
Anger has always been my nemesis. Ever since my mother 'preached' at me, "Don't be mad, it's not nice to be mad!" I have struggled to break this ancient family rule. Through my own struggle with counseling, I am progressing in this battle with being honest about my feelings toward others.

Again, the attitude needs to be one of grace! Even if I continue to swallow my feelings, the Lord will continually love me and speak well of me. I have learned over time that when I sense myself becoming angry, I try to leave the situation, and I tell the person to give me a few minutes to collect my thoughts. I then remove myself from the situation and reflect upon what is happening in the relationship. I return to the person as soon as possible when I have better prepared myself to 'speak the truth in love.' My telling the person that I need some time to collect my thoughts is a new boundary, which I believe fits me very well at this stage of life. Ruth is correct to a certain extent that we need the attitude of, "what you think of me is none of my business."⁵⁷⁸

The scriptures have much to say about a healthy, godly, and light-hearted attitude. Proverbs 15:13,15 and Proverbs 17:22 all stress the importance and the power that there is in a 'cheerful heart.' Philippians 4:8 tells us to think of the good things that the Lord has given us.

There truly is great power in what we are saying to ourselves. When Paul is encouraging the Philippians to "think on whatever is excellent," I believe Paul is establishing a 'thought' boundary. It is as though Paul is saying, "If you remove your boundary of thinking on Jesus, watch out, beware!" The following cartoon of Grimm (very appropriate name for me as a husband, father and pastor at times) illustrates well to where our 'thinking' can lead:

Post-Dispatch Sunday, April 12, 1992





The cartoons are also meant to serve another purpose. Laughter is also one of the greatest boundaries a pastor may live in when it comes to battling stress and burnout.

Oswald writes:

Laughter is good medicine. It both stimulates and relaxes the body. It helps the immune system, cardiovascular system and improves respiration.⁵⁷⁹

Conclusion

About five months ago, I was going through symptoms similar to burnout. I found myself crying unexpectedly--only when alone. Sleep became very difficult. I had a spirit of negativism and resentment throughout my family life and pastoral life. I called the 800 number, which was given through our church's insurance company. I called in order to be referred to a counselor for help. I was also curious as to how the 'system' worked. The person who answered, immediately asked me questions about what was wrong, how suicidal was I, and then told me that if I do contemplate suicide call an emergency room of a hospital. In this conversation, I felt small, like a number, like a

nobody. I was a product to be pushed further down the assembly line of health-care.

I was then referred to another number. The second person I talked to was wonderful. To him, I was a person, a wounded person that was important. Now the system was working! He in turn asked me if I had a particular counselor in mind which I did. He then said that the counselor I was requesting was on their approved list. I then proceeded to visit this counselor for about six sessions, some with my wife and some without. These sessions were a tremendous help.

An important boundary in my life is the godly care of my 'self.' When that boundary is weak or faltering, another priority/boundary/rule within me is to **DO SOMETHING ABOUT MY PAIN!** Too often church workers put off attending to their personal problems, since they can become so preoccupied with others. Yet, if someone told me that **THEY** were having recurring crying spells, sleepless nights, and harboring resentful feelings, I would suggest that they immediately seek professional help.

Another pastor, who is a good friend of mine, who experienced burnout in its fullest measure shared these comments with me:

As a result of my experience of stress and burnout, I formed a clergy covenant group of six men that meets one day every other month and on a retreat once or twice a year. We share deeply and intimately about our personal lives and ministry. (**KOINONIA**) I read a lot of scripture. (**SABBATH**) My healing was a very slow and painful process. Each day was a fight to live. As a result of this experience, full time ministry is now 40 hour weeks. I say no to outside responsibilities. I have more time to play. I'm like a reformed alcoholic.

Some may want to raise their 'conventional' eyebrows at my friends new found boundaries: Forty hour week, more time for play, and saying 'no' to outside responsibilities. You would have had to been in this man's shoes to appreciate what a dramatic change this was for him.

As we learned, burnout involves the high cost of aiming too high (Freudenberger's definition). Based on his definition were not Adam and Eve the first victims of burnout. Did not Adam and Eve pay a high cost for aiming as high as "being like God"? Burnout is the result of overstepping our human boundaries and seeking to claim God's limitless boundaries of power and energy. The Lord is the only One who can claim to have endless energy and no need for sleep (Psalm 121:3-4).

The pastor also seems to be unique in this proclivity to stress and burnout. This uniqueness seems to be due to the pastor's diverse roles that never seem to be clarified and the ever heavy weight of feeling responsible about '**ETERNAL**' issues as opposed to only earthly issues. Burnout in a pastor's life will always affect an entire system of relationships: immediate family, the church, and individual church families.

If I were to do this project again, I would attempt to do two things: first of all, establish a small support group of pastors and try an experiment of koinonia for one year and compare this group with another group of pastors that does not utilize a support group. I believe the comparison between the groups would be most revealing. Secondly, I would covenant with the support group for accountability in two areas: private/personal Sabbath-rest time on a daily basis, and the setting of priorities and time management. I would also have liked to researched more in depth regarding the celebration of the Sabbath and its implications for a pastor's life today.

Another area where I would like to do more research is in a Biblical understanding of 'self' and its relationship to original sin, the "old man" vs. the "new man in Christ." What was the Hebrew's understanding of 'self?' What was the understanding of 'self' in the days when Jesus walked on earth?

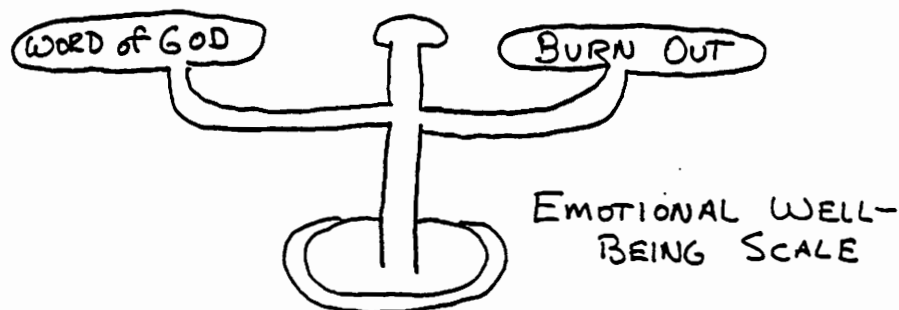
Through this study I came to a new understanding of 'denying myself.' The

denial of self has to do with the following emphasis:

1. The demolition of 'idolatrous' boundaries that are too all encompassing and pervasive.
2. The acceptance of our human limits and a confession of our constant need for Jesus.
3. The death to our innate nature to be preoccupied with our 'selves.'

Therefore, a pastor's greatest act of 'self-denial' would not necessarily be staying up all night with a dying parishioner, nor spending all day with another parishioner in the hospital, nor preparing four sermons during Holy Week, leading four worship services and teaching three Bible classes--all these official acts usually receive many plaudits from the grateful parishioners. Perhaps the greatest act of self-denial for a pastor would be to spend more time relaxing with his family or attending to his need for a personal resurrection. As pastors revealed in the survey, they tend to put much more priority on their 'church-life' then on their 'home-life.'

The other day, one of my relatives asked me, "So what's the solution to burnout?" In all of my study of the issue of stress and burnout, I came to realize that the 'solution' is not as easy as saying, "Just rely on the Word more, or look to Jesus more in faith," as important as those responses are. In my survey, one pastor drew the following diagram which illustrates his solution to the beast of burnout:



This same person wrote the following statement in regards to Question #22 on the survey (see Appendix 1): "But His relationship with me is strong!" In response to Questions #13-15, he also wrote, "Sinner, saved by blood of Jesus Christ. I'm not into positive thinking!" In essence, I agree with what this man is saying. I disagree, however, with what I am interpreting as his apparent refusal to admit his humanness. What's wrong with admitting that a person may at times 'feel' that their relationship with Jesus is weak? Just as a pastor may go too far in dwelling exclusively on emotions, I believe pastors can go too far in dwelling on "objective doctrine." Such 'thinking' is too far when that thinking denies and ignores the warning signals that our Lord may give us through our bodies, minds and emotions. As this study demonstrates, denial is a major factor as an active dynamic of burnout itself.

Oswald maintains that we need a 'balance,'-- a balance between caring for self and caring for others.⁵⁸⁰ Should 'balance' be our goal? Does not 'balance' always imply walking some kind of tightrope? The Gospel, however, does not mean being well-balanced on a tight rope of ministry. The Gospel lifts me off the tight rope of the law and "sets my feet on a **BROAD PLACE!**" (see Psalm 18:19; 31:8; 40:2)

Who is to judge when I am balanced? My family may think I am well balanced, but the church may think I'm off balance and vice versa. Does not one then need to learn to 'balance their balance?'

Scripture tells me that balance is not my goal but **BUOYANCY** is! To be 'buoyant' means to "recover quickly from a setback!"⁵⁸¹ When Peter was walking on the water, he did burn out, he went under. Jesus, however, caused him to be buoyant. Jesus took hold of him and lifted him up on top of the storm-tossed waves. When Peter was sinking, he was not the typical pastor who would say, "I ought to be able to

handle this on my own. There ought to be some way for me to figure this out. I can make it to shore. I sure hope no one notices." Peter had been given a wonderful boundary by Jesus. Peter had the boundary of being able to admit he was sinking, he was human, he needed help, that he needed someone bigger in his life. Peter had the boundary of, "Lord, save me!" (Greek: "Kurie, sōson me!") Peter needed some buoyancy and the Lord's touch gave him the buoyancy he needed.

Balance will not do it for me. Life is not balanced. I agree with Paul who confessed his imbalance, "The things I want to do, I don't. And what I end up doing, I shouldn't." (Romans 7:15) Only one person is truly balanced, only one walked the line between heaven and hell and willingly fell 'for me!'--Jesus!

I am not balanced! I tend to find myself more in the tumultuous extremes, than in the subdued middles. Jesus always seemed to be dealing with people in the 'extremes' of life. Jesus was angry with those who claimed to be 'balanced.' In fact, Simeon is quoted as saying that Jesus was sent to knock people off their religious balance: ""Behold, this (child) set into the fall and rising of many in the Israel." (Greek: idou outos kitai eis ptōsin kai anastasin pollōn en tō Israēel).

Woolfolk in stressing the need for "positive thinking" states that "flowers won't grow in a weed patch!"⁵⁸² Again, he seems to stress a need for balance: to counteract weeds with flowers. Looking at one's life from the boundary of 'buoyancy' would mean admitting that my life will be a combination of flowers and weed patches. But, buoyancy would confess that even flowers can grow in a weed patch! Isaiah 51:3 describes this hope of 'buoyancy' when it says, "He will make her deserts like Eden, her wastelands like the garden of the Lord!"

The theology of the cross is a clear declaration that even in burnout there is still the hope of buoyancy in Christ. The theology of the cross proclaims the hidden God, God absconditus--hidden even in burnout! I would dare say that burnout is the Lord's closest time to us. "The Lord is near the brokenhearted and saves those who are crushed in spirit." (Psalm 34:18) When we are burned out, His boundary of grace and healing knows no bounds, knows no limit.

Jesus' resurrection is all about the gift of 'buoyancy!' This gift of buoyancy means that even when my boundaries/priorities/rules for relationships are unclear, fuzzy and poorly delineated, Jesus will restore me, lift me through His promises, my baptism and through His true body and blood. Through my baptism, Jesus has set me firmly within His clear boundary of love and forgiveness. Our ultimate hope is in how clear, distinct and strongly outlined are Jesus' boundaries toward us. That boundary is most clearly outlined in the shape of a cross whose boundary of love toward us occasionally stressed and burned out pastors is too long, high, wide or deep to measure.

APPENDIX 1: SURVEY

I need your help. In order to complete my D.Min. degree, I need to do a survey of pastors in regards to the issues of stress and burnout. The following survey is an attempt to better understand these issues. Please fill out this survey and deposit it in the box marked SURVEY before leaving this conference. It only takes about 2-4 minutes to complete the survey. Thank you! Rev. Russ Weise, Messiah, Alton.
{Week of 20th Sunday After Pentecost, 1991}

Survey

1. I work the following hours each week. (average)
(select one)
 - a. 20-40
 - b. 40-60
 - c. 60-80
 - d. 80-up

2. On average, out of 7 nights a week, I spend the following number of nights at home.
(select one)
 - a. 1-2
 - b. 2-3
 - c. 3-4

3. On average, out of 7 nights a week, I spend the following number of nights being involved in some kind of fun and relaxing activity with my family. (select one)
 - a. 1-2
 - b. 2-3
 - c. 3-4

4. I take the following amount of time for myself to relax and have fun on a daily basis. (select one)
 - a. 0-1 hours
 - b. 1-2 hours
 - c. 2-3 hours
 - d. 3-4 hours

9. I feel guilty about my inadequacies as a husband. (select one)
- a. always
 - b. often
 - c. occasionally
 - d. seldom
 - e. never
10. I am eager to build up others, but really find it difficult to build up myself. (select one)
- a. always
 - b. often
 - c. occasionally
 - d. seldom
 - e. never
11. I feel stressed about having to fulfill all the various roles such as administrator, pastor-visitor, hospital-chaplain, preacher, teacher, social-worker, etc. (select one)
- a. always
 - b. often
 - c. occasionally
 - d. seldom
 - e. never
12. I feel good about myself as a Pastor. (select one)
- a. always
 - b. often
 - c. occasionally
 - d. seldom
 - e. never

17. I feel guilty about the lack of time I spend with my children. (select one)
- a. always
 - b. often
 - c. occasionally
 - d. seldom
 - e. never
18. I question my value and self-worth as a Pastor. (select one)
- a. always
 - b. often
 - c. occasionally
 - d. seldom
 - e. never
19. I question my value and self-worth as a person. (select one)
- a. always
 - b. often
 - c. occasionally
 - d. seldom
 - e. never
20. I question my value and self-worth as a husband. (select one)
- a. always
 - b. often
 - c. occasionally
 - d. seldom
 - e. never

25. I would rate the importance of the Pastor's devotional life in the following way:
If 10 is the most important and 0 is the least important where would you rate the importance: (circle one number)

0 2 3 4 5 6 7 8 9 10
least important most important

26. If you have any other comments or insights about the issue of Pastoral Burn-Out or Stress, please write below.

{To The Only Wise God Be The Glory Through Jesus Christ}

APPENDIX 2: STRESS AND BURNOUT DEFINED

occur when people overuse their listening or caring capacities. They become consumed by too many needy people or too much responsibility over long periods of time.

THE DIFFERENCES BETWEEN STRESS AND BURNOUT

Stress and burnout deplete one's body and soul in distinct ways. Stress taxes our adjustment capacities, while burnout taxes our ability to continuing caring.

STRESS Involves...

Overuse of our adjustment capacities.
Too much transition, novelty, change.

Resulting In...

Loss of perception
Loss of options
Regression to infantile behavior
Being locked into destructive relationships
Fatigue
Depression
Physical illness

BURNOUT Involves...

Overuse of our listening and caring capacities
Too many needy people
Too much responsibility

Resulting In...

Physical and emotional exhaustion
Cynicism
Disillusionment
Self-Depreciation

APPENDIX 3: MEASURING WORKAHOLISM

CHAPTER 1

Personal Evaluation

Have you ever wondered how much of a workaholic you are? We have found the following inventory to be useful in that determination. Complete it as quickly as you can! Your first response is often your most honest answer.

	TRUE	FALSE
1. I frequently meet people who are in authority ("experts") but who really are no better than I.	T	F
2. Once I start a job I have no peace until I finish.	T	F
3. I like to tell people exactly what I think.	T	F
4. Whereas most people are overly conscious of their feelings, I like to deal with facts.	T	F

- | | | | | | |
|--|---|---|--|---|---|
| 5. I worry about business and financial matters. | T | F | able activities to see it gets done. | T | F |
| 6. I often have anxiety about something or someone. | T | F | 18. My conscience often bothers me about things I have done in the past. | T | F |
| 7. I sometimes become so preoccupied by a thought that I cannot get it out of my mind. | T | F | 19. There are things which I have done which would embarrass me greatly if they became public knowledge. | T | F |
| 8. I find it difficult to go to bed or sleep because of thoughts bothering me. | T | F | 20. When I was a student I felt uncomfortable unless I got the highest grade. | T | F |
| 9. I have periods in which I cannot sit or lie down—I need to be doing something. | T | F | 21. It is my view that many people become confused because they don't bother to find out all the facts. | T | F |
| 10. My mind is often occupied by thoughts about what I have done wrong or not completed. | T | F | 22. I frequently feel angry without knowing what or who is bothering me. | T | F |
| 11. My concentration is not what it used to be. | T | F | 23. I can't stand to have my checkbook or financial matters out of balance. | T | F |
| 12. My personal appearance is always neat and clean. | T | F | 24. I think talking about feelings to others is a waste of time. | T | F |
| 13. I feel irritated when I see another person's messy desk or cluttered room. | T | F | 25. There have been times when I became preoccupied with washing my hands or keeping things clean. | T | F |
| 14. I am more comfortable in a neat, clean, and orderly room than in a messy one. | T | F | 26. I like always to be in control of myself and to know as much as possible about things happening around me. | T | F |
| 15. I cannot get through a day or a week without a schedule or a list of jobs to do. | T | F | 27. I have few or no close friends with whom I share warm feelings openly. | T | F |
| 16. I believe that the man who works the hardest and longest deserves to get ahead. | T | F | | | |
| 17. If my job/housework demands more time, I will cut out pleasur- | | | | | |

- 28. I feel that the more one can know about future events, the better off he will be. T F
- 29. There are sins I have committed which I will never live down. T F
- 30. I always avoid being late to a meeting or an appointment. T F
- 31. I rarely give up until the job has been completely finished. T F
- 32. I often expect things of myself that no one else would ask of himself. T F
- 33. I sometimes worry about whether I was wrong or made a mistake. T F
- 34. I would like others to see me as not having any faults. T F
- 35. The groups and organizations I join have strict rules and regulations. T F
- 36. I believe God has given us commandments and rules to live by and we fail if we don't follow all of them. T F

Now go back and count the number of "T's" you circled. A score of 10 or less reflects a fairly relaxed person. A score of 11 to 20 is average. A score of 21 or more reflects a definite tendency toward workaholism. The rest of this book will be of special benefit to you.

Accumulating This World's Goods

Most Americans have become so preoccupied with accumulating and acquiring (including both material goods

and knowledge) that they have lost sight of the basic things in life that God wants them to enjoy.

As an example of the frustrating drive to acquire we cite the case of a lawyer who came to our office. He is forty years old, and until six years ago was at the top of his profession, specializing in real-estate law. He worked from sixty to seventy hours a week, turning out volumes of contracts. He handled the negotiations for the construction of many of the buildings in our general area. He had a wife and two daughters. Most observers regarded his marriage as happy, although there was little open communication. He attended church, but with only a minimal interest.

Today he works less than two hours a day. He lives with a woman who has had three previous such arrangements. They eat out every day because she doesn't want to cook for him. He would be proceeding with a divorce—except that he can't afford to pay the lawyer's fee. His legal practice is gone; his clientele is restricted to drunkards referred through the local jail. *This man is a burned-out case.* He strove to accumulate, to acquire, and now he is burned out. As he sat in our office for a diagnostic evaluation he asked, "Just what is my problem?" We replied, "Let us read a passage of Scripture together; see if you can identify yourself in it":

So I hated life, because the work that is done under the sun was grievous to me. All of it is meaningless, a chasing after the wind. I hated all the things I had toiled for under the sun, because I must leave them to the one who comes after me. And who knows whether he will be a wise man or a fool? Yet he will have control over all the work into which I have poured my effort and skill under the sun. This too is meaningless. So my heart began to despair over all my toilsome labor under the sun. For a man may do his work with wisdom, knowledge and skill, and then he must leave all he owns to someone who has not worked for it. This too is meaningless and a great misfortune. What does a man get for all the toil and anxious striv-

We were not idle when we were with you, nor did we eat anyone's food without paying for it. On the contrary, we worked night and day, laboring and toiling so that we would not be a burden to any of you. We did this, not because we do not have the right to such help, but in order to make ourselves a model for you to follow. For even when we were with you, we gave you this rule: "If a man will not work, he shall not eat." (2 Thessalonians 3:7-12)

However, workaholism for the purpose of glorifying or exalting self is unnecessary and wrong, just as it was wrong for the Tower of Babel to be built "to the heavens," in order to "make a name for ourselves" (Genesis 11:4).

WORKAHOLISM AND GUILT

To verify the rightness of their workaholic tendencies, strong obsessive-compulsive individuals point out that whenever they slow down, they feel guilty for not accomplishing all that they *should* be doing, or even all that they believe God gave them the ability to accomplish. Yet, nowhere does God say that it is His will to carry out work that causes us to neglect Him, our families, and our health.

That unnecessary guilt or false guilt, felt whenever workaholics slow down, may be related to an anxiety regarding their fear of facing what had not been accomplished during their times of frenetic workaholic activity, things such as spending time with God, with family, and improving one's own mental and physical health. Also, many of the accomplishments of workaholics later on are found to be all for nothing, because not enough time was spent in planning and prioritizing for long-term accomplishment. To the workaholic, everything seems extremely important and urgent at the time.

One burnout victim, president of a fairly large company, told us the harsh realization that all his work was not what the Lord had in mind for his life had come slowly. God instead wanted him to work at being successfully balanced in work and family life. Allowing himself to become one-dimensional and obsessed with work, even to the detriment of everything else in his life, had seemed like a good quality to have previously. Now, however, he saw it for the selfish sin it was.

OBSESSIVE-COMPULSIVE PERSONALITY TRAITS

That executive's personality, such as that of all workaholics, is heavy with obsessive-compulsive personality traits, some good and some bad.

To discover whether or not your personality is primarily obsessive-compulsive, which may make you susceptible to workaholism and eventual burnout, see if a majority of the following traits apply to you.

1. is perfectionistic, neat, clean, orderly, dutiful, conscientious, meticulous, and moral.
2. does a good job but works too hard and is unable to relax.
3. is choleric, overly conscientious, overly concerned, inflexible, has an overly strict conscience and rigid thinking.
4. rationalizes to deceive and defend self and intellectualizes in order to avoid emotions.
5. is a good student, well organized, and interested in facts and not feelings; seems cold and stable and tends to split hairs.
6. is anti-authority at times and is pulled between actions of obedience and defiance. Obedience

- usually wins, but occasionally defiance wins. The obedience leads to rage and the defiance leads to fear. The fears lead to perfectionistic traits and the rage leads to non-perfectionistic traits. A basic problem is defiant anger.
7. displays many opposite traits: conscientiousness and negligence, orderliness and untidiness.
 8. has three central concerns: dirt (he or she is very clean), time (he or she is punctual), and money (he or she wants a feeling of security).
 9. has feelings of helplessness, needs to be in control of self and others who are close to him or her, needs power, and is intensely competitive.
 10. keeps emotions a secret from others, feels with the mind (is too logical), and, as a defense, isolates feelings from whatever he or she is experiencing.
 11. has other defenses including: magical thinking—thinking he or she has more power than reality dictates; reaction formation—adopting attitudes and behavior that are opposite to the impulses the individual consciously or unconsciously harbors; and undoing—unconsciously acting out in reverse some unacceptable action that occurred in the past.
 12. struggles to bring conversations around to the level of theories.
 13. is afraid of feelings of warmth (which occurred in dependent relationships in early life), expresses anger more easily (because it encourages distance), postpones pleasure (out of unconscious guilt), lives in the future, lacks spontaneity, and is insecure.
 14. may have unspontaneous and routine sex with little variety. Female perfectionists have difficulty with orgasm and male perfectionists some-

- times have difficulty with premature ejaculation. That is a result of anxiety, which is related to their fear of loss of control.
15. usually had a parent or parents who were obsessive and demanded total devotion but gave minimal love, and who made the person feel accepted on a conditional basis (only when doing what the parent wanted him or her to do).
 16. often leans, theologically, toward an extreme Calvinistic position, in which God chooses who will be saved and the individual's own actions, even the action of freely choosing to be saved, means little or nothing. (That is because he or she has a longing for some control in his or her uncertain world, as well as a desire to avoid personal responsibility.) Emotionally, however, he or she feels like an Arminian, not good enough to warrant God's continuing salvation.
 17. needs respect and security.
 18. craves dependent relationships but fears them at the same time.
 19. needs to feel omnipotent and substitutes feelings of omnipotence for true coping.
 20. has trouble with commitment, fears loss of control, and frequently focuses on irrelevant details.
 21. often uses techniques to conceal anger, such as shaking hands frequently with a handshake that is rigid.
 22. has feelings of powerlessness and avoids recognition of personal fallibility. He or she fears the possibility of being proved wrong, so lives in much doubt about personal words and actions. Even door latches are checked and rechecked to achieve certainty and security.
 23. is extraordinarily self-willed, uses his or her defense mechanisms to control aggressive impulses,

and avoids real conflicts by dwelling on substitute obsessive thoughts. If these defense mechanisms do not work, the result is depression.

24. is stubborn, stingy (with love and time), frugal, persistent, dependable in many ways, and reliable.
25. has an overdeveloped superego, feels comfortable only when knowing everything, and tends to insist on ultimate truth in all matters.
26. has exaggerated expectations of self and others.

Our alcohol-rehabilitation counselor, Mr. G, was just such a person. He expected to cure his alcoholic patients and he expected them to do what was necessary to be cured. When that didn't happen, he had to admit that he wasn't perfect, which to him was to be contemptible (see number 29). He received some psychiatric help, quit drinking himself (following his own advice), and resolved his anger and frustrations. He came to realize that when dealing with alcoholics, some of them will respond and want to get over their problem and will do very well, and some of them will not. He came to accept his limitations and realized that the responsibility for his patients' recovery was really on their shoulders, not on his. His responsibility was to point out to them what they needed to do and then to leave it up to them whether or not to obey God and to work out their problems. As a result, Mr. G returned to his work and was able to function well without feeling burned out.

27. appears strong, decisive, and affirmative, but is not; rather, he or she is uncertain, uneasy, and wavering. Rigid rules are followed to control uncertainty. He or she needs to appear perfect.
28. exaggerates the power of personal thoughts.

Words (spoken or unspoken) become a substitute for responsible action.

29. has a grandiose self-view and strives to accomplish superhuman achievements to overcome insecurities. To that person, accepting one's limitations amounts to being average—and contemptible.

Our case example, Mrs. A, the mother who felt overly responsible when a child rebelled against God, had just such a grandiose self-view. She thought the success of her children depended upon her alone. When one child rebelled, she not only blamed herself but saw herself as less than a perfect mother, one with limitations and therefore contemptible. That self-view brought on depression and burnout. She didn't realize that every child is born depraved and that all parents make mistakes in parenting. Mrs. A was encouraged by our staff to quit carrying all the guilt and blame for her child's wrong choices.

That is not to say that parents should overlook their parenting mistakes. They should ask God for forgiveness for their mistakes, pray for their grown children, encourage them to commit their lives to Christ, and love them unconditionally, whether or not they accept Christ. Then they need to turn the burden for their grown child's future success over to their child.

30. is cautious in love relationships, because love results in concern about another's feelings that are not under one's own control.
31. has a single-minded style of thinking, is good at tasks that require intense concentration, and believes that everything is either black or white, completely right or completely wrong.
32. has a tendency to respond to extremes.

33. is critical but cannot stand criticism.
34. has strong rituals in his or her personal religious system. Rituals are considered important in many other areas of life.
35. considers commitment tantamount to dependency and being out of control. Marriage commitment is difficult; coexistence is preferred.
36. lives in the future, saves for a tomorrow that never arrives, discounts limitations of time, and denies death.
37. insists on honesty in marriage, which results in telling all, at times.
38. has trouble admitting mistakes.
39. uses excessive cautions or restraints in courtship.
40. gives minimal commitment in relationships but demands maximal commitment. As a result, each marriage partner pursues his own interests, and intimacy is limited. He or she is careful to *do* only a minimal share in marriage but wants to *think* for both self and spouse.
41. is legalistic in dealing with himself and others.
42. is (a) pecuniary—obsessed with money matters, (b) parsimonious—frugal or stingy, and (c) pedantic—overly concerned with book knowledge and formal rules.

THE WORKAHOLIC'S INNER VOICES

Inner “voices” or convictions are what keep workaholics going. They tell workaholics, who are usually the oldest children of their sex in the family, that they need to do something to be worthwhile. These voices or convictions do not let him or her rest in just *being* someone. *Doing* is the key to being worthwhile.

The cause usually lies in unrealistic expectations for a first child by parents who try to get the child to *do* or accomplish new activities before a child could normally accomplish them. That is partly out of anxiety—to be sure the child is normal—and partly out of parental pride—to improve their own self-esteem through raising an above-normal child. By the time a second child comes along, these desires and anxieties have been somewhat satisfied and the parents are more realistic about what to expect from a child at different stages. Meanwhile, that first child grows up with the following inner voices that drive him on.

1. *Voice from childhood.* That unhealthy voice or driving message says, “You’re a nobody. What can you do to prove you’re a somebody?” When the workaholic then starts to do something to prove self-worth, the voice says, “Keep doing more, more.” When the workaholic reaches a goal, the voice says, “That’s good, but it’s not enough.” Workaholics never reach the point of doing enough to prove that self is a “somebody” and relax in that knowledge.

The only way workaholics (or anyone else, for that matter) can truly prove they are somebodies is to accept the fact that *God sees them as somebodies*—so much so that He gave His only Son to die so that He could fellowship with them eternally. True self-worth can be experienced only as we understand and acknowledge our position as *accepted* or *acceptable* to Jesus Christ, because we claim, for ourselves, the payment that He made for our sins by dying on the cross.

2. *Voice of the depraved self.* That voice says, “I’ll do what I want to do. I’ll have fun or do my own thing.” That conviction, reinforced by Satan, comes

listen to God's Holy Spirit rather than to her mother's parental injunctions.

CHECKLIST FOR WORKAHOLIC BURNOUT

If you have been wondering about your own tendencies toward workaholic burnout, see how many of these four statements you agree with. True or false:

1. I feel that the people I know who are in authority are no better than I am.
2. Once I start a job, I have no peace until I finish it.
3. I like to tell people exactly what I think.
4. Although many people are overly conscious of feelings, I like to deal only with the facts.

It is interesting that several of these statements would be considered good qualities to have in an employee. However, they are actually tendencies of a person susceptible to early burnout. Following are the reasons a person is likely to agree with these statements.

I feel that the people I know who are in authority are no better than I am. Burnout includes an underlying cynical attitude and a rebellion against authority figures. That attitude revolves around one's expectations not having been met.

Once I start a job, I have no peace until I finish it. If you will work day and night until you finish a job, it not only shows that work comes before everything else, but it may be related to authority rebellion as well. It could be tied in with an "I'll show him!" attitude or with a boss giving unrealistic time limits and demands. It may also be tied in with an idea that "if I can just get that project put into a nice, neat little

package, it will show *him* (and *me*) that I'm a worthwhile person."

I like to tell people exactly what I think. As workaholics become more burned out, they become more irritable and more likely to say anything without holding back, because so much is pent up inside that there is no room to store more. Also, the more burned out, the more omnipotent and right they feel about personal viewpoints. As growing insecurity about decreasing abilities mounts, the victim becomes more arrogant. "I am right and everyone else is wrong!" Just as Jeremiah 17:9 said, "The heart is deceitful above all things."

Although many people are overly conscious of feelings, I like to deal only with the facts. If you take the emotional part of a workaholic's personality away, you would notice no difference. A workaholic represses feelings (except for irritability, and he or she doesn't recognize the basis for the irritability).

These four questions are the first in an inventory we give to suspected workaholic patients.¹ Complete the rest of this inventory as quickly as possible. Your first response is often your most honest answer. True or false:

5. I worry about business and financial matters.
6. I often have anxiety about something or someone.
7. I sometimes become so preoccupied by a thought that I cannot get it out of my mind.
8. I find it difficult to go to bed or sleep because of thoughts bothering me.

1. Presented first in *The Workaholic and His Family*, by Frank Minirth et al. (Grand Rapids: Baker, 1981), pp. 23-26.

9. I have periods in which I cannot sit or lie down—I need to be doing something.
10. My mind is often occupied by thoughts about what I have done wrong or not completed.
11. My concentration is not what it used to be.
12. My personal appearance is always neat and clean.
13. I feel irritated when I see another person's messy desk or cluttered room.
14. I am more comfortable in a neat, clean, and orderly room than in a messy one.
15. I cannot get through a day or a week without a schedule or a list of jobs to do.
16. I believe that the man who works the hardest and longest deserves to get ahead.
17. If my job/housework demands more time, I will cut out pleasurable activities to see that it gets done.
18. My conscience often bothers me about things I have done in the past.
19. There are things that I have done that would embarrass me greatly if they become public knowledge.
20. When I was a student I felt uncomfortable unless I got the highest grade.
21. It is my view that many people become confused because they don't bother to find out all the facts.
22. I frequently feel angry without knowing what or who is bothering me.
23. I can't stand to have my checkbook or financial matters out of balance.
24. I think talking about feelings to others is a waste of time.
25. There have been times when I became preoccupied with washing my hands or keeping things clean.

26. I like always to be in control of myself and to know as much as possible about things happening around me.
27. I have few or no close friends with whom I share warm feelings openly.
28. I feel that the more one can know about future events, the better off he will be.
29. There are sins I have committed that I will never live down.
30. I always avoid being late to a meeting or an appointment.
31. I rarely give up until the job has been completely finished.
32. I often expect things of myself that no one else would ask.
33. I sometimes worry about whether I was wrong or made a mistake.
34. I would like others to see me as not having any faults.
35. The groups and organizations I join have strict rules and regulations.
36. I believe God has given us commandments and rules to live by, and we fail if we don't follow all of them.

Now go back and count the number of statements you answered "true," including the ones you agreed with of the first four statements. A score of 10 or less reflects a fairly relaxed person. A score of 11 to 20 is average. A score of 21 or more reflects a definite tendency toward workaholism. If you scored in the twenties or beyond, you are also likely to become a victim of burnout.

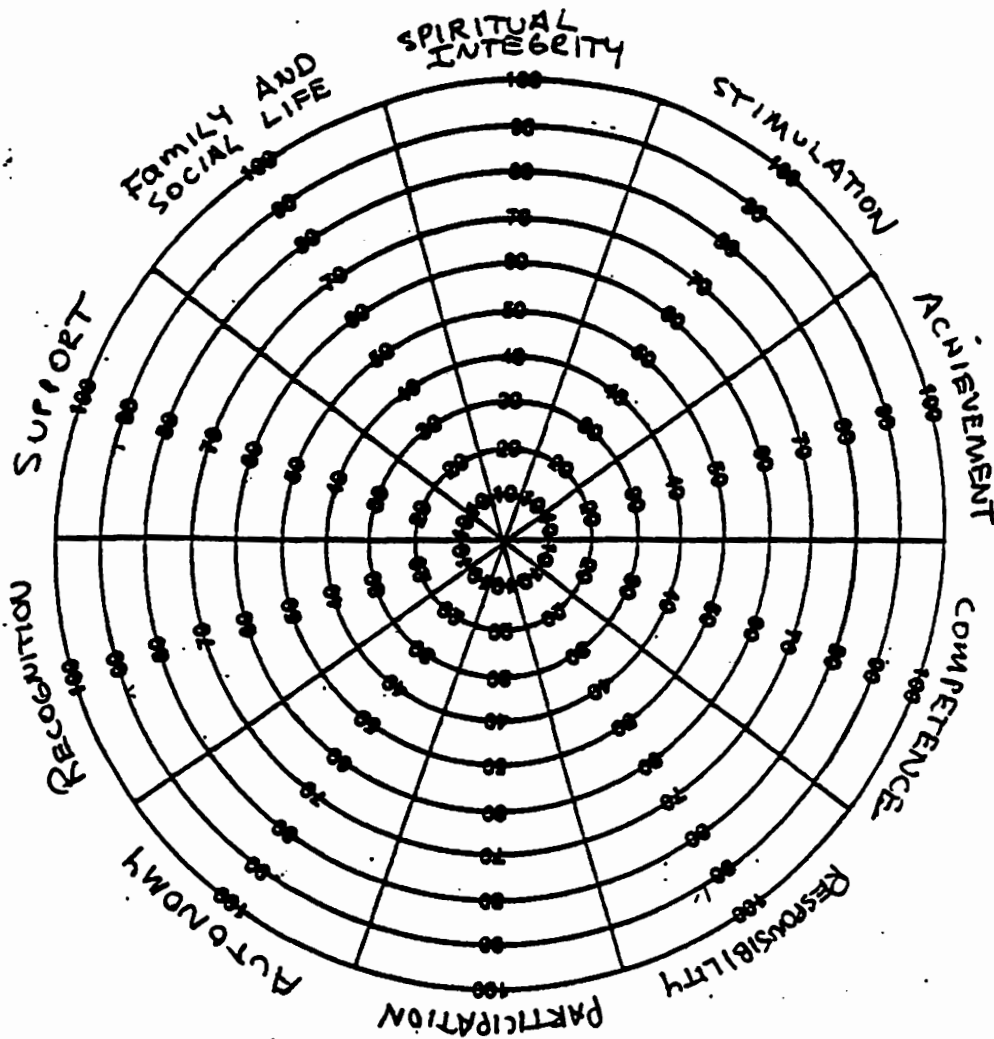
"FACTS ONLY" THINKING ENCOURAGES BURNOUT

Unfortunately, the business world today makes a virtue out of "facts only" type of thinking. Most grad-

APPENDIX 4: MEASURING STRESS AND BURNOUT

The following is adapted from Dr. Jack F. Wilder and Dr. Robert Plutchik model for Burnout Prevention:

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Rate your needs: 100% means that the need is absolutely essential for me to be satisfied in my work. 0% means that the need is totally unimportant for me to be satisfied in my work.

RECOGNITION: The need to know that my work is noticed and valued by others.

SUPPORT: The need to be accepted by fellow pastors and to have close relationships of trust and support.

FAMILY & SOCIAL LIFE: The need to know that my pastoral calling does not regularly and consistently interfere with my family and social life.

SPIRITUAL INTEGRITY: The need to believe that my life as a husband/father/pastor is faithful to the truth of God's Word.

STIMULATION: The need to be challenged and creative in my calling.

ACHIEVEMENT: The need to believe that God's Word is impacting the lives I serve and that I am engaged in significant ministry to the Lord's glory.

COMPETENCE: The need to know that I have the skills and the gifts to do what the Lord has called me to do.

RESPONSIBILITY: The need to have a high level of responsibility and corresponding authority as a pastor.

PARTICIPATION: The need to participate in decisions that affect my calling as husband/father/pastor.

AUTONOMY: The need to avoid being controlled by any one person, triangle, committee, or group of people at church.

DIRECTIONS FOR COMPLETING THE CIRCLE

Answer the following questions:

1. How important is that need for you? (put 'x' at %)
2. To what degree is it being met? (put another 'x' at the % that reflects to what degree that respective need is being met.

COMMENT: If there are huge gaps between the answers to questions #1 and #2 the large gaps suggest much stress. For example if you rate 'spiritual integrity' as 100% in importance but rate it only as 30% in terms of it being met, then there would be great stress in that particular need.

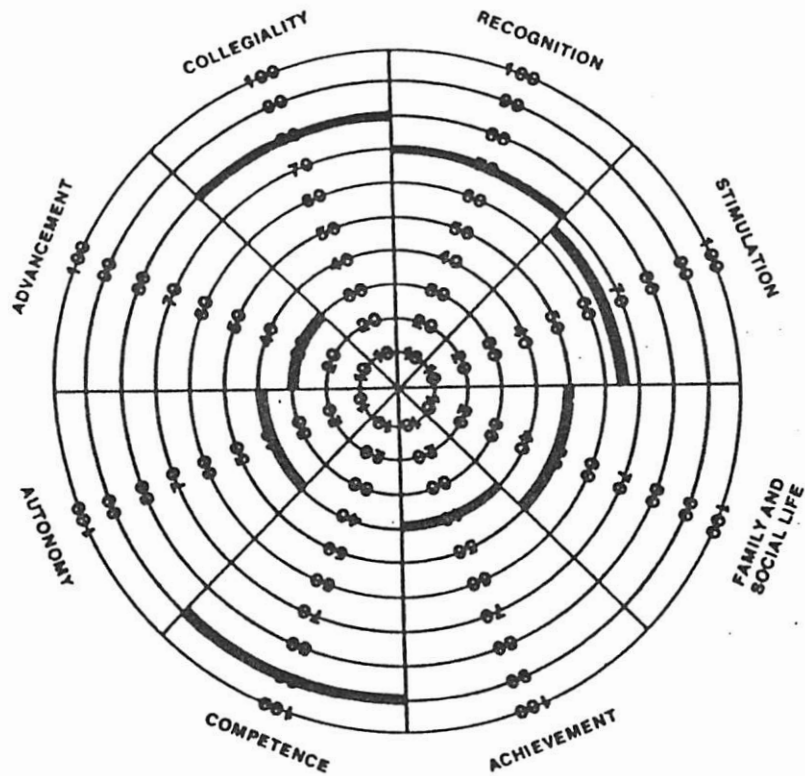


FIGURE 7.1 Needs Assessment I: Before Ratings

required less or more responsibility than the individual wanted to assume at that point in his or her career. Similarly, the need for workload (NA II) would not be met if a person had too little or too much to do on a job.

A faculty member and peers may help in this assessment. Especially informative are the opinions of peers who have taken their field placement in the facility under question, and written assessments of recent graduates from the school who are working in such settings. The shaded areas in Figure 7.2 depict the extent to which each of the individual's needs might be readily satisfied on the job. For example, the collegiality need would be very highly satisfied (about 4/5), but the autonomy need poorly satisfied (about 1/4). The blank areas between the two assessments in Figure 7.2 identify the

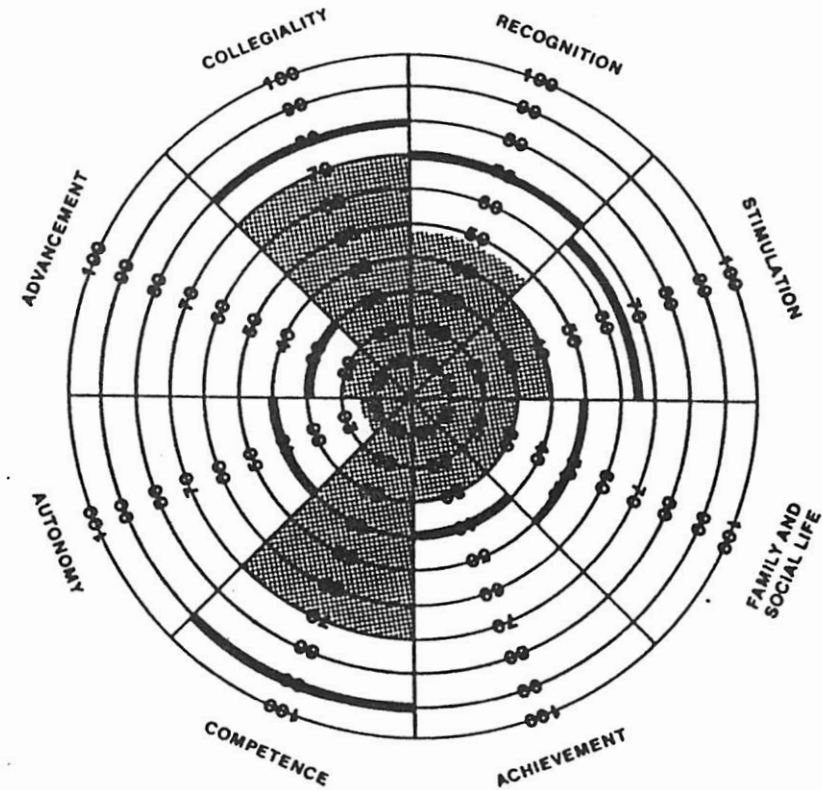


FIGURE 7.2 Needs Assessment I: After Ratings

extent of need dissatisfaction—potential stress—that the individual might experience in a particular need area.

In Figure 7.3 the trainee presents a circular profile for the eight needs that are more closely related to job characteristics. He or she anticipates that the greatest stress in the job under consideration will be in the areas of workload and variety and change.

The graphic representations of Figures 7.2 and 7.3 assist a person in applying for or accepting a job that is most likely to meet his or her individual needs. This self-help approach can also be used once the worker is on the job. In such a case, the shaded areas represent the degree to which the individual has actually experienced the satisfaction of his sixteen needs.

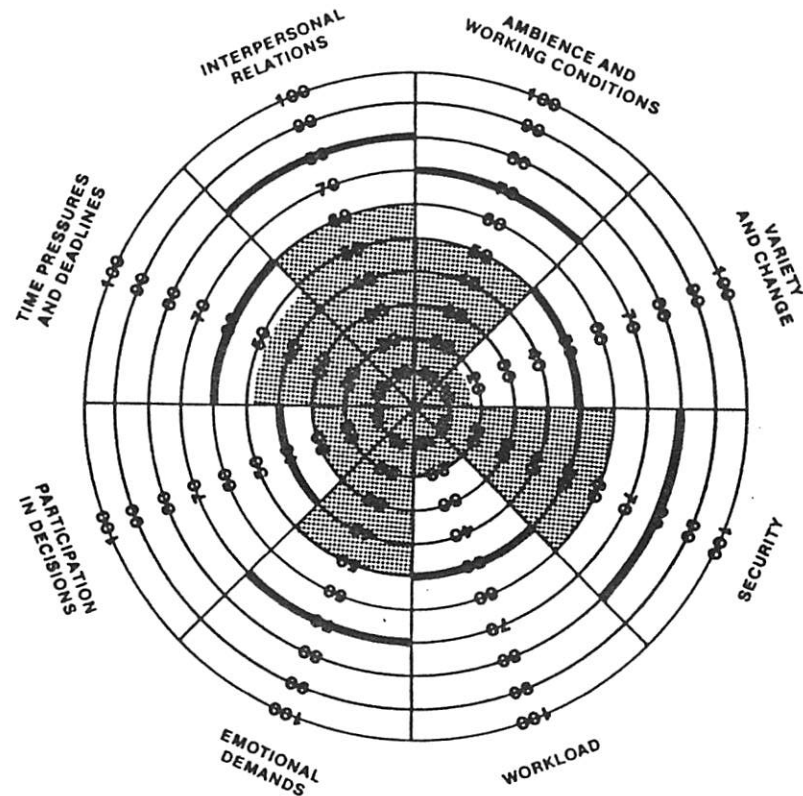


FIGURE 7.3 Needs Assessment II

**Coping Assessment:
Ways of Dealing with Stressors**

We can reasonably assume that few persons will find an exact match between their professed needs and the need-satisfying characteristics of the jobs they have or want. To some degree everyone has to learn to cope with stress and with discrepancies between what they want and what they get.

During the past several years we have developed a theoretical model for describing coping styles that may be useful in this context. The model of coping styles is based on the theory of emotion proposed by Plutchik (1962, 1980).

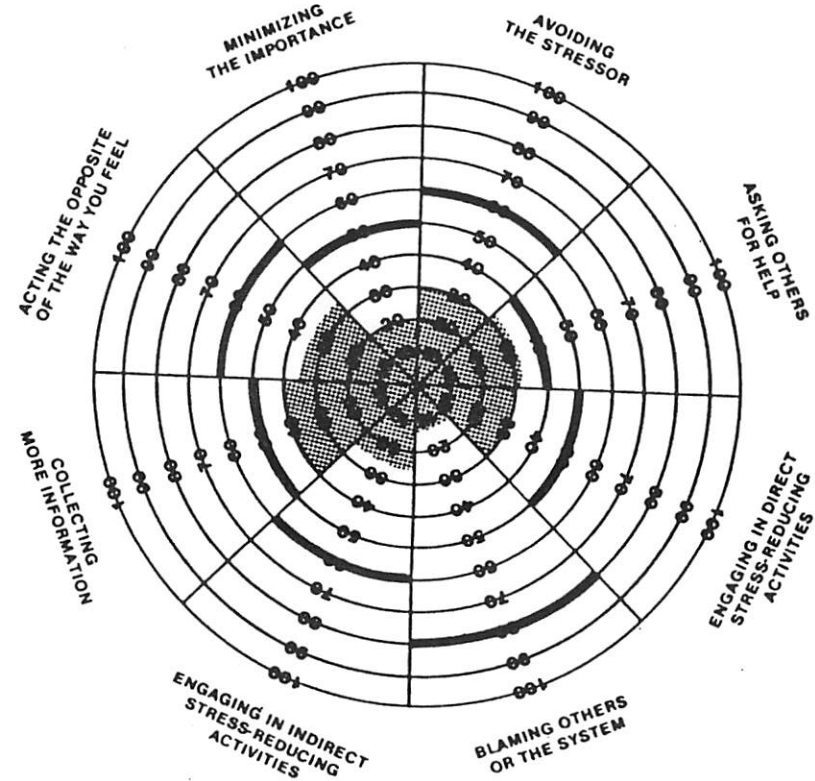


FIGURE 7.4 Coping Assessment: Ways of Dealing with Stressors

The schema assumes that there are eight basic coping styles that are used in attempts to reduce stress: avoiding the stressor, asking others for help, engaging in direct stress-reducing activities, blaming others or the system, engaging in indirect stress-reducing activities, collecting more information, acting the opposite of the way one feels, and minimizing the importance of the stressful event. The technical names for these coping styles are, respectively, suppression, help-seeking, replacement, blame, substitution, mapping, reversal, and minimization. More than one coping style may be used in any stressful situation. A case example of each coping style is given in the instructions for Coping Assessment provided in the NAC Manual.

None of these coping styles is inherently either good or bad. How well the styles work depends on the situation, how they are used, and the degree to

which they are used. For example, if a person avoids a superior because of a disagreement between them, this might make him or her feel better temporarily, but might, in the long run, have a deleterious effect on his or her job.

Individuals in training rate their own typical styles of coping on a scale from 0 to 100 percent. "One hundred percent (100%) means that this is a very likely way in which I deal with stressful situations. Zero percent (0%) means that this is a way in which I never deal with stressful situations." A person is then asked to rate the extent to which each coping style works for him or her in reducing stress. These ratings of coping styles and their effectiveness can be depicted graphically on a circular profile as shown in Figure 7.4.

This figure reveals a person who copes with problems most often by blaming others and least often by asking others for help. As the shaded areas show, blaming is not particularly helpful in the long run, while seeking help from others—a coping style that the person might use more often—is relatively effective.

Summary

We have explored the role of training programs in relationship to job burnout, reviewed the literature on burnout and related areas, and conducted a survey of educators representing five types of professional schools: nursing, medicine, social work, business and education. There is a striking similarity between the comments in the literature and the comments of the respondents in the survey. Schools, to varying degrees, contribute to unrealistic expectations in their students and do not provide them with the knowledge and skills they need to deal with stress in demanding jobs in complex organizations. There is less agreement on what can be done about it. There is even some fear by educators that efforts at intervention may be counterproductive. Where does that leave us?

Preventing burnout is clearly in the interests of professional schools. After all, their educational aim is to train individuals who are likely to remain productive throughout their professional careers. We believe that if schools can make matters worse, there is a reasonable chance that they can make matters better.

It seems that professional schools could reduce or delay burnout in their graduates to some degree if they could do the following:

- be committed to training students to work in jobs that are demanding, frustrating, and stressful;
- select faculty who value such jobs;

- select students who are interested in taking such jobs;
- offer courses that provide students with the practical expertise and the realistic expectations they will need to carry out such jobs;
- offer courses and supervision that teach students to appreciate the interpersonal and organizational context in which their expertise must be applied;
- give students real-life or simulated experiences to apply that expertise;
- supervise students in these experiences with teachers who are themselves engaged in the same experiences;
- encourage students to be aware of the frustrations and stresses they are experiencing in their professional training programs and to learn ways of avoiding disillusionment and reducing stress;
- help students become aware of their own personal needs for professional satisfaction and help them identify ways of meeting these needs in their careers;
- make students aware that burnout is an individual phenomenon—that some professionals become disillusioned and worn down, while others, with the same training and in the same job, remain enthusiastic and energetic—and that stress on a job, rather than an intrusion, is as much a part of any job as it is of life in general.

Above all, we must encourage our professional schools to kindle a commitment and inspire a sense of responsibility that will enable students to endure as professionals.

care process. Sometimes it is difficult to sort out the causative and the symptomatic factors in the burned-out person's milieu. Each of the following factors exists in a continuum. That is, the strength and influence of each will vary and may even be the opposite for some persons.

1. Living Quarters. When there is significant change in how a person manages personal living space, burnout is possible. For example, if his or her closet or chest of drawers was once neat and is now continually in disarray, this may be a signal of burnout.
2. Appearance. Rumpled hair and clothes which are dirty, wrinkled, or ill-chosen may indicate burnout, if worn this way inappropriately or in marked change from previous appearance. Also poor skin color, dour looks, body slouch, trembling, facial tics, slow or jerky movements may be signals.
3. Office. Disorganized, dirty, and bizarre arrangements of work space may be a sign although some creative persons maintain work space in this way.
4. Personal Affairs. Poor money management, apathetic or hostile socializing, and little or no daily planning often signal burnout.
5. Life-style. Random and decreased work patterns, withdrawn and secretive behavior, clinging desperately to one or two friends, poor relationships with spouse/family, overeating or undereating with little attention to nutritional needs, oversleeping or undersleeping, listlessness, no planning for the future, complaining or paranoid communication, or bland assurances that all is well—all may be signals of burnout.

Let us now restate the earlier listing of characteristics in terms of physical, emotional, and spiritual categories:

1. Physical. Low energy, weight change, tired appearance, sleep-pattern change, motor difficulties (tremors, stumbling, fumbling), headaches, gastric upset, loss of sexual vigor, hypochondriacal complaints.
2. Emotional. Apathy, constant worry, memory loss, one-track thinking, loss of creativity, paranoid thoughts, constant irritability, loss of humor or hostile humor, sporadic work efforts, hollow reassurances that all is well, lack of playfulness, loss of concentration, excessive crying, random thought patterns, hopelessness.
3. Spiritual. Significant changes in moral behavior, drastic changes

in theological statements, loss of prayer and meditational discipline, moral judgmentalism, loss of faith, cynicism about church and spiritual leaders, one-track preaching/teaching, listless performance of clergy-role duties, loss of joy in ministry and faith.

Let's now try to focus this assessment of burnout in yet another way. The following inventory lists burnout factors. If you wish to check yourself on the possibility of burnout, circle the number after each item which indicates your experience. Circle a number for every item.

Burnout Inventory

	Never (0)	Occasionally (1)	Average (2)	A lot (3)	Constantly (4)
1. Feel persecuted	0	1	2	3	4
2. Cry	0	1	2	3	4
3. Have low energy	0	1	2	3	4
4. Feel trapped	0	1	2	3	4
5. Worry	0	1	2	3	4
6. Have no sex interest or pleasure	0	1	2	3	4
7. Feel little excitement in anything	0	1	2	3	4
8. Feel hopeless about the future	0	1	2	3	4
9. Feel fumbling, accident-prone	0	1	2	3	4
10. Have considered suicide	0	1	2	3	4
11. Feel worthless	0	1	2	3	4
12. Worry that your mind is failing	0	1	2	3	4
13. Feel lonely ignored	0	1	2	3	4

	Never (0)	Occasionally (1)	Average (2)	A lot (3)	Constantly (4)
14. Have temper outbursts	0	1	2	3	4
15. Can't concentrate	0	1	2	3	4
16. Feel others are watching you	0	1	2	3	4
17. Feel sloppy and careless	0	1	2	3	4
18. Blame yourself or others for anything awry	0	1	2	3	4
19. Can't pray or meditate	0	1	2	3	4
20. Feel God has abandoned you	0	1	2	3	4
21. How long have you felt bothered by the negative thinking, feelings, and behavior you have indicated? _____ weeks, _____ months, _____ years.					
22. What have you told yourself is the reason for this negative pattern in your life? _____ _____					
23. If you could change one thing about yourself, what would it be? _____ _____					
24. What do you think would help you out of this negative pattern? _____ _____					
25. Who would you most like to have help you? _____					

Now add the numbers you have circled in items one through twenty. If your cumulative score for the twenty scoring items above is fifty or more, burnout is a possibility. Notice your answers to the questions with blanks (number 21-25). What do your answers tell you about your condition and how you are thinking about it? If the time span for these negative feelings is a year or more, burnout is a distinct possibility.

Clergy burnout is an attention-getter. If you find yourself going back and raising your score in the items above or extending the time-span answer or wanting an authority figure to notice your condition or talking about burnout a lot, you may be trying to get attention, seeking an excuse for poor behavior, or worrying unnecessarily about this condition. Be honest with yourself, for burnout is not a game.

The care of burned-out clergy is difficult for the church. We do not really believe clergy should ever burn out. We may tend to belittle our responsibility to care and help by saying that burnout victims are weak to begin with or that they brought it on themselves. (Even when this is true, our responsibility remains.) We are somewhat suspicious of mental health professionals (including pastoral counselors) or we tend to believe they have all the answers. In either case we do not use their resources appropriately. We tend to leave clergy (and their spouses and families) to their own resources until there is trouble. We seem to have prejudices about emotional health that keep us from dealing directly with it. We do not encourage and then support clergy to be careful in self-nurture so that burnout may be prevented, and we have few appropriate facilities and resources for caring for clergy if they are burned out.

Therefore, we need to develop a three-part program for dealing with burnout. One part should encourage and guide the self-nurture of clergy and the prevention of burnout. The second part should be an identification and intervention program for dealing with clergy burnout in its earliest stages. The third part should be honorable care and use of recovery resources.

PREVENTION

In recent years most denominations have been establishing better support systems for clergy. Sometimes this has been difficult because we feel we should not use church money for this, or we don't know how to establish a support system, or we have difficulty be-

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LIFE CHANGES FOR CLERGY

Event	Average Value	Your Score
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 a 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 of 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 for home	31	_____
Difficulty with member of church staff (associates, organist, choir director, secretary, janitor, etc.)	31	_____
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 personal loan of less than \$50,000	17	_____
Change in sleeping habits	16	_____
Developing of new friendships	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	_____
Your Total		_____

LIFE CHANGES FOR CLERGY SPOUSES

Event	Average Value	Your Score
Death of spouse	100	_____
Divorce/break up of family	73	_____
Loss of job/setback in your career	70	_____
Serious communication problem with spouse	69	_____
Marital separation	65	_____
Unwanted pregnancy	65	_____
Death of immediate family member	65	_____
Personal injury or illness	63	_____
Unemployment of spouse	60	_____
Being physically abused by your spouse	59	_____
Immediate family member attempts suicide	55	_____
Getting into debt beyond means of repayment	51	_____
Beginning of heavy drinking by immediate family member	46	_____
Marital reconciliation	45	_____
Retirement	45	_____
Change of lifestyle; move to new community	43	_____
Pregnancy	40	_____
Miscarriage	40	_____
Difficulties in sexual relationship	39	_____
Serious illness or injury requires hospitalization	39	_____
New job in new line of work	38	_____
Change in financial state	38	_____
Death of close friend	37	_____
Increased arguments with spouse	37	_____
Severing intimate relationship/friendship	35	_____
Abortion (voluntarily induced)	32	_____
Immediate family member sent to jail	32	_____
Divorce within extended family	32	_____
Purchase of house, mortgage over \$100,000	31	_____
New problem related to use of alcohol or drugs	30	_____
Foreclosure of mortgage or loan	30	_____
Spouse begins or stops work	30	_____
Immediate family member seriously ill	30	_____
Son or daughter leaving home	29	_____

Beginning a new friendship/relationship	29	_____
Trouble with in-laws	29	_____
Outstanding personal achievement	28	_____
Conflict with close friend	27	_____
Holiday away	26	_____
Serious restriction of social life	25	_____
Problem with children	24	_____
Onset of prolonged ill health requiring doctor's treatment	23	_____
Increase in family arguments	22	_____
Addition of new resident in the home	21	_____
Moving to new house	20	_____
Demanding relationship outside nuclear family	18	_____
Spouse introduces stresses from job to home	18	_____
Single parenting/spouse unavailable	17	_____
New job in same line of work	17	_____
Remodeling of home	16	_____
Development of new friendship	16	_____
Build up of tedious household chores	15	_____
No privacy in living arrangements	15	_____
Change in sleeping habits	15	_____
Change in appetite/eating habits	15	_____
Vacation at home	15	_____
Christmas	12	_____
Lent	12	_____
Easter	12	_____
Minor violation of law	11	_____

Your Total _____

(205)

Adapted by Roy M. Oswald and Linda Kramer from the Holmes/Rahe Life Changes Rating Scale.

Scoring the Survey

The survey you have just taken is an excellent reminder of all the life transitions you have gone through in the past twelve months. Perhaps you have been bombarded lately with a number of major life changes. No wonder you feel tired and depressed!

The following will give you a sense of your score in relation to other clergy or clergy spouses:

50 or below	unusually low
51-100	stress very manageable
101-150	stress moderately manageable
151-200	borderline—mild concern appropriate
201-250	mildly serious
251-300	moderately serious
301-350	very serious
351 and above	alarming

Holmes and Rahe, in several key experiments with their scale, discovered that those in the top one third in numbers of social readjustments during one year had ninety percent more illnesses than the lower two thirds.

This research teaches something very important about myself and all other human beings on the planet: We simply do not have limitless ability to adjust to change around us. Too many changes make us sick. If they continue unabated they will eventually kill us. This is part of what it means to be a finite human being.

Years ago Alvin Toffler predicted this phenomenon in his book, *Future Shock*.² He described future shock as the future coming in on us at such a rate that we are not able to adjust. The result: the organism breaks down. We get sick. In extreme cases, we die. Being out of control seems to be a key contributor to deadly stress. Two studies conducted in 1972 by Parkes and Jenkins indicated that people who had recently lost a loved one or had lost a job had a higher than average rate of illness and death.^{3,4} Medical research also reports situations in which individuals died within minutes or hours of a significant and stressful life event. Two fundamental factors in the onset of illness or sudden death have been described as "fruitless struggle" and "giving up."

Among animals and humans, the inability to predict and maintain a degree of control over our environment, or the inability to garner support for ourselves when under stress, contributes greatly to a swing from health to illness, from life to death. In 1965, social scientist George L. Engel collected newspaper clippings of 275 cases of sudden death and placed them in four categories: 1) 135 deaths were related to a traumatic event in a close human relationship; 2) 103 deaths involved situations of danger, struggle, or attack; 3) 21 deaths involved loss of status, humiliation, failure, or defeat (all were men); and 4) 16 deaths occurred at moments of great triumph or personal joy.⁵

The last category is worth noting because it points to the truth that our bodies often cannot tell the difference between a positive stress and a negative one: e.g., getting married versus being fired from a job. Both require of us massive readjustments that can put us way over our threshold level of stress. Two noteworthy examples of sudden death relate to this dichotomy: A fifty-six-year-old minister was so elated that he would have a chance to speak to President Carter that he suffered a fatal heart attack. Lyndon B. Johnson suffered his fatal heart attack the day after the newly inaugurated Richard M. Nixon announced the dismantling of many of the Great Society programs.

Each of us is unique in how we respond to life-changing events. Some people have high adventure needs along with a certain psychological hardiness that allow them to endure scores of 500 or more on the stress scale without a hint of illness. Others are thrown off balance by relatively minor changes in their routine; scores as low as 150 to 200 may push them beyond their threshold. For each of us there comes a point where the adjustments we are having to make no longer press us to greater creativity, but become toxic to our lives. While the life changes scale cannot predict illness, it can help locate the experiences that push you near your threshold.

THE STRAIN RESPONSE

This self-assessment tool is, for me, the most important one. It measures only the physical and psychological indicators of stress. Once you have completed it, we will relate this score to your other scores.

- 0 = Never
 1 = Infrequently
 2 = Frequently
 3 = Regularly

- _____ 1. Eat too much
- _____ 2. Drink too much alcohol
- _____ 3. Smoke more than usual
- _____ 4. Feel tense, uptight, fidgety
- _____ 5. Feel depressed or remorseful
- _____ 6. Like myself less
- _____ 7. Have difficulty going to sleep or staying asleep
- _____ 8. Feel restless and unable to concentrate
- _____ 9. Have decreased interest in sex
- _____ 10. Have increased interest in sex
- _____ 11. Have loss of appetite
- _____ 12. Feel tired/low energy
- _____ 13. Feel irritable
- _____ 14. Think about suicide
- _____ 15. Become less communicative
- _____ 16. Feel disoriented or overwhelmed
- _____ 17. Have difficulty getting up in the morning
- _____ 18. Have headaches
- _____ 19. Have upset stomach
- _____ 20. Have sweaty and/or trembling hands
- _____ 21. Have shortness of breath and sighing
- _____ 22. Let things slide
- _____ 23. Misdirect anger
- _____ 24. Feel "unhealthy"
- _____ 25. Feel time-bound, anxious about too much to do in too little time
- _____ 26. Use prescription drugs to relax
- _____ 27. Use medication for high blood pressure
- _____ 28. Depend on recreational drugs to relax
- _____ 29. Have anxiety about the future

- _____ 30. Have back problems
- _____ 31. Unable to clear up a cold, running nose, sore throat, cough, infection, etc.

_____ Your Total Score

- 0-20 Below average strain in your life
- 21-30 Stress starting to show its effects in your life. You are living near your stress threshold, at times crossing it.
- 31-40 Above average strain. Stress is having a very destructive effect on your life. You are living a good portion of your life beyond your stress threshold.
- Above 40 Unless you do something soon to alleviate your stress, more serious illness will follow.

Adapted from John D. Adams' survey, "The Strain Response." Used by permission.

I invite you now to place your two survey scores together on this page.

Life Changes _____
 The Strain Response _____

If your strain response score is above twenty-five, try to pinpoint the specific areas that produce the greatest stress for you. What are the things that give you headaches or upset stomachs? With specific stressors in mind, you can develop specific strategies to counteract their destructive impact.

Burnout is a pervasive disease touching all aspects of a person's life. As such, it needs to be treated at all four levels to achieve health and wholeness.

Before looking more deeply at the phenomenon of burnout, let's determine where we are in the burn-out cycle. The next chapter offers an instrument that has proven effective in measuring clergy burn-out levels.

CHAPTER 8

How Dry Is Your Well? A Burnout Self-Assessment Tool

Over the past ten years the following clergy burn-out rating scale has been revised several times. It's a simple inventory, and I am consistently amazed at how accurately it identifies those experiencing, or on their way to, burnout. I invite you to rate yourself.

CLERGY BURN-OUT INVENTORY(CBI) *Developed by Roy M. Oswald, The Alban Institute, Inc.*

For each question, circle the number from 1 to 6 that best describes you. Then add all your answers for your total score.

1. The extent to which I am feeling negative or cynical about the people with whom I work (despairing of their ability to change and grow)

1	2	3	4	5	6
Optimistic about parishioners					Cynical about parishioners

2. The extent to which I have enthusiasm for my work (I enjoy my work and look forward to it regularly.)

1	2	3	4	5	6
High internal energy for my work					Loss of enthu- siasm for my job

3. The extent to which I invest myself emotionally in my work in the parish

1	2	3	4	5	6
Highly invested emotionally					Withdrawn and detached

4. The extent to which fatigue and irritation are part of my daily experience

1	2	3	4	5	6
Cheerfulness, high energy much of the time					Tired and irritated much of the time

5. The extent to which my humor has a cynical, biting tone

1	2	3	4	5	6
Humor reflects a positive joyful attitude					Humor cynical and sarcastic

6. The extent to which I find myself spending less and less time with my parishioners

1	2	3	4	5	6
Eager to be involved with parishioners					Increasing withdrawal from parishioners

7. The extent to which I am becoming less flexible in my dealings with parishioners

1	2	3	4	5	6
Remaining open and flexible with parishioners' needs and wants					Becoming more fixed and rigid in dealing with parishioners

8. The extent to which I feel supported in my work

1	2	3	4	5	6
Feeling fully supported					Feeling alone and isolated

9. The extent to which I find myself frustrated in my attempts to accomplish tasks important to me

1	2	3	4	5	6
Reasonably successful in accomplishing tasks					Mainly frustrated in accomplished tasks

10. The extent to which I am invaded by sadness I can't explain

1	2	3	4	5	6
Generally optimistic					Sad much of the time

11. The extent to which I am suffering from physical complaints (e.g., aches, pains, headaches, lingering colds, etc.)

1	2	3	4	5	6
Feeling healthy most of the time					Constantly irritated by physical ailments

12. The extent to which sexual activity seems more trouble than it is worth

1	2	3	4	5	6
Sex is a high					Sexual activity is just another responsibility

13. The extent to which I blame others for problems I encounter

1	2	3	4	5	6
Minimal blaming or scapegoating					Others are usually to blame for the malaise I'm feeling

14. The extent to which I feel guilty about what is not happening in this parish or with parishioners

1	2	3	4	5	6
Guilt free					Feeling guilty much of the time

15. The extent to which I am biding my time until retirement or a change of job

1	2	3	4	5	6
Highly engaged in my work					Doing what I have to to get by

16. The extent to which I feel used up and spent

1	2	3	4	5	6
High source of energy for my work					Feeling empty and depleted

Total of numbers circled _____

- 0-32 Burnout not an issue
 33-48 Bordering on burnout
 49-64 Burnout a factor in my life
 65-80 You are a victim of extreme burnout. Your life needs a radical change so you can regain your health and vitality.

Before going on, take a minute to fully absorb the meaning of your total score. If you have a score of forty or less, burnout is not really a factor in your life and ministry. If your stress and strain scores are of concern to you, you may want to focus more on the self-care strategies that deal with stress.

If you have a score of fifty or more, I recommend that you take seriously the impact that burnout is having on your ministry and primary relationships. The following reflection questions may help you focus:

1. Because burnout usually creeps up on us unaware, recall the times when you were not experiencing this condition. What changes took place in your life and/or work to help bring this about?
2. What are some options that could help to alleviate the symptoms of burnout?
3. Who are the individuals or resources you can turn to to help you reverse the burn-out trends in your life?

changes in your life, including changes in important interpersonal relationships at home, in the office, or in your social life. Then answer the following questions by using a number from one (for no or little change) to five (for much change) to indicate the amount of change you recognize.

1. Do you tire more easily? Feel fatigued rather than energetic?
2. Are people annoying you by telling you, "You don't look so good lately"?
3. Are you working harder and harder and accomplishing less and less?
4. Are you increasingly cynical and disenchanted?
5. Are you often invaded by a sadness you can't explain?
6. Are you forgetting (appointments, deadlines, personal possessions)?
7. Are you increasingly irritable? More short-tempered? More disappointed in the people around you?
8. Are you seeing close friends and family members less frequently?
9. Are you too busy to do routine things like make phone calls or read reports or send out your Christmas cards?
10. Are you suffering from physical complaints (aches, pains, headaches, a lingering cold)?
11. Do you feel disoriented when the activity of the day comes to a halt?
12. Is joy elusive?
13. Are you unable to laugh at a joke about yourself?
14. Does sex seem like more trouble than it's worth?
15. Do you have very little to say to people?

Now compare your score with the following scale:

- 0-25 You're doing fine.
 26-35 There are things you should be watching.
 36-50 You're a candidate for burnout.
 51-65 You are burning out!
 Over 65 You're in a dangerous place, threatening to your physical and mental well-being (Freudenberger and Richelson, *Burn-out: The High Cost of Achievement*, pp. 17-19)

If you have a high score, remember that this brief test offers only an approximate indication of the level of stress and burnout in your life. However, take seriously a high score as a warning that it may be time to make significant changes in your attitudes and your life-style.

The urgency for all of us about our vulnerability to burnout is that it is much more pervasive and insidious than the short-term fatigue that is solved by a half-hour nap. Burnout is the exhaustion of the whole person, affecting deeply at least five different areas of one's life. A person's *physical well-being* soon shows the toll of burnout. A prominent symptom of burnout is a general, all-around tiredness that affects one's work and one's homelife.

Intellectual functioning loses its former sharpness when burnout is overtaking a person. That person does not engage in problem-solving with the effectiveness and confidence characteristic of earlier years. *Emotionally*, a person becomes blunted as all one's emotional energy is directed totally into one's work. No emotional liveliness is left over for family relationships or for activities and interests beyond one's work that offer the possibility for creativity and renewal.

Socially, the person who is burned out has a virtually nonexistent support network of caring persons. When I ask such persons how many friends they have with whom they could have discussed their concerns or problems, predictably

MINISTRY-RELATED STRESS

Most local-church leaders experience some stress in their ministries. The more clearly the source of that stress can be identified, the better the chance it can be handled appropriately. This tool (adapted from a stress survey developed by John Adams and used by Roy Oswald of the Alban Institute) is designed to help you measure the amount of stress you face and identify its source.

Stress rating scale

Many day-to-day working conditions are stressful. Rate each item below by circling the number to indicate whether it is never true for you, infrequently true, sometimes true, often true, or always true.

- | Never
Infrequently
Sometimes
Often
Always | | | | | | |
|---|-----|---|---|---|---|-----|
| 1 2 3 4 5 | 1. | The congregation and I disagree on my role as pastor. | 1 | 2 | 3 | 4 5 |
| 1 2 3 4 5 | 2. | The governing board is unclear about what my job priorities ought to be. | 1 | 2 | 3 | 4 5 |
| 1 2 3 4 5 | 3. | The core of the congregation does not support me. | 1 | 2 | 3 | 4 5 |
| 1 2 3 4 5 | 4. | A group of people in the congregation wish I would move elsewhere. | 1 | 2 | 3 | 4 5 |
| 1 2 3 4 5 | 5. | I lack confidence in our parish decision-making process. | 1 | 2 | 3 | 4 5 |
| 1 2 3 4 5 | 6. | I must attend a meeting to get a job done. | 1 | 2 | 3 | 4 5 |
| 1 2 3 4 5 | 7. | I get feedback only when my performance is unsatisfactory. | 1 | 2 | 3 | 4 5 |
| 1 2 3 4 5 | 8. | The work I do doesn't parallel my job description. | 1 | 2 | 3 | 4 5 |
| 1 2 3 4 5 | 9. | I feel overqualified for the work I actually do. | 1 | 2 | 3 | 4 5 |
| 1 2 3 4 5 | 10. | Our church plant is in such bad shape we need to deal with maintenance problems. | 1 | 2 | 3 | 4 5 |
| 1 2 3 4 5 | 11. | I am fighting fires rather than working according to a plan. | 1 | 2 | 3 | 4 5 |
| 1 2 3 4 5 | 12. | I have too much to do and too little time to do it. | 1 | 2 | 3 | 4 5 |
| | 13. | Decisions or changes that affect me are made without my knowledge or involvement. | 1 | 2 | 3 | 4 5 |
| | 14. | My governing board expects me to interrupt my work for a new priority. | 1 | 2 | 3 | 4 5 |
| | 15. | I feel underqualified for the work I do. | 1 | 2 | 3 | 4 5 |
| | 16. | The parish has trouble meeting its financial obligations. | 1 | 2 | 3 | 4 5 |
| | 17. | The morale of the congregation is low. | 1 | 2 | 3 | 4 5 |
| | 18. | I do not have enough work to do. | 1 | 2 | 3 | 4 5 |
| | 19. | Opposing factions in the congregation each expect my loyalty and support. | 1 | 2 | 3 | 4 5 |
| | 20. | I don't have the opportunity to use my knowledge and skills in this job. | 1 | 2 | 3 | 4 5 |
| | 21. | I have unsettled conflicts with members of the parish staff. | 1 | 2 | 3 | 4 5 |
| | 22. | There is a socioeconomic/cultural gap between my congregation and its immediate neighborhood. | 1 | 2 | 3 | 4 5 |
| | 23. | I am stuck with the responsibility when a volunteer does not follow through on a task. | 1 | 2 | 3 | 4 5 |
| | 24. | It is difficult for me to have one day per week for just myself and my family. | 1 | 2 | 3 | 4 5 |
| | 25. | My parishioners do not understand the demands of my job. | 1 | 2 | 3 | 4 5 |
| | 26. | It is difficult for me to gain a clear definition of my role from my parish. | 1 | 2 | 3 | 4 5 |
| | 27. | My job requires me to hire/fire/supervise personnel. | 1 | 2 | 3 | 4 5 |
| | 28. | I appear unable to obtain a call to another parish. | 1 | 2 | 3 | 4 5 |
| | 29. | No matter how much I do, I always wish I could do more. | 1 | 2 | 3 | 4 5 |
| | 30. | I never have enough time for such things as preaching, studying, and praying. | 1 | 2 | 3 | 4 5 |
| | 31. | The congregation has role expectations for my spouse. | 1 | 2 | 3 | 4 5 |

RED FLAGS OF EMOTIONAL EXHAUSTION

How can you tell when your energy level is slipping to dangerous levels? What signals emotional and physical exhaustion? Here are a few significant pointers.

Answer the questions below as you consider the last two or three weeks of your life. Give yourself a score for each:

2 if your answer is "often"

1 if it is "sometimes"

0 if "rarely."

Then total your score and see below for an interpretation.

- Are you spending an unusual amount of time by yourself, withdrawing from friends, family, and work acquaintances?
- Are you becoming more negative, pessimistic, critical, or cynical about yourself and others?
- Are you forgetting appointments, deadlines, or activities and not feeling concerned about it?
- Are you more irritable, hostile, aggressive, angry, or frustrated than usual?
- Are you sleeping either much more than usual or significantly less?
- Do you suffer from gastrointestinal problems (indigestion, stomach discomfort, diarrhea, or colitis)?
- Are you waking up feeling tired or fatigued?
- Are you spending a lot of time thinking or worrying about your work, people, the future, or the past?
- Do you have an overwhelming feeling of being overloaded, that too many demands are being imposed on you?
- Do you find yourself focusing on relatively petty things or persevering with nonproductive or ineffective actions?
- Do you feel that nothing you do is effective in coping with your life, or that you are helpless to control the outcome of anything?

Are you experiencing headaches, muscle tension, or stiffness in your shoulders and neck, or increased pain anywhere in the body?

Does your heart thump or race, or do you get irregular heartbeats when you lie down to rest?

Do you get dizzy or lightheaded (especially when you are under pressure)?

Have you become aware of increased anxiety, worry, fidgetiness, and restlessness?

_____ Total

Scoring the results

The fifteen items of this test cover the most significant, subtle signs of overwork, such as repeatedly waking up tired in the morning. Other symptoms include withdrawal, negative thinking, forgetfulness, and irritability, as well as an assortment of hysterical problems, such as stomach discomfort, headaches, and lightheadedness.

Although this simple self-test will not yield conclusive results, you can tentatively interpret your score as follows:

0-5: You are living a relatively stress-free life and appear to be coping well with your pressures.

6-10: You are showing *mild* signs of distress from overwork. Ease up a little.

11-16: You are showing *moderate* signs of distress from overwork. Ease up a lot.

17-24: You are showing *severe* signs of distress from overwork and need to change your style drastically. Seek help from a professional if necessary.

25-30: You are living dangerously. You are experiencing distress in every major system and should consult a physician right away. Then get some good stress-management counseling.

— Archibald D. Hart
Fuller Theological Seminary
Pasadena, California

ered, high-pressure executives that many have believed are most vulnerable, turn out not to be. And it is not that they are genetically more fit to cope that accounts for their rise to the top. It is their attitude."⁴

"I experience a great deal of stress in both sports and business," Ken Casey, a former professional soccer player and now a general partner in the Professional Investors Security Fund, told us. "But this kind of stress helps me to be more effective. It gives me energy. It's like a pressure cooker. I let it build until just the right time and then take off the cover and turn that stress into action. If you take the cover off too soon, you dissipate all that energy; too late and you dissipate yourself. The key is having that energy under control."

Controlled stress is a source of the energy needed to perform at peak levels in the C Zone. You will learn how to tap into your C Zone capacity for controlling stress in later chapters.

Getting to the C Zone

No one remains in one zone all the time. We move from one to another, sometimes with amazing speed. You may even operate in the Panic Zone in one area of your life and the Drone or C Zone in another. We do, however, tend to favor one zone more. Our personalities gravitate toward challenge and the Panic Zone or mastery and the Drone Zone.

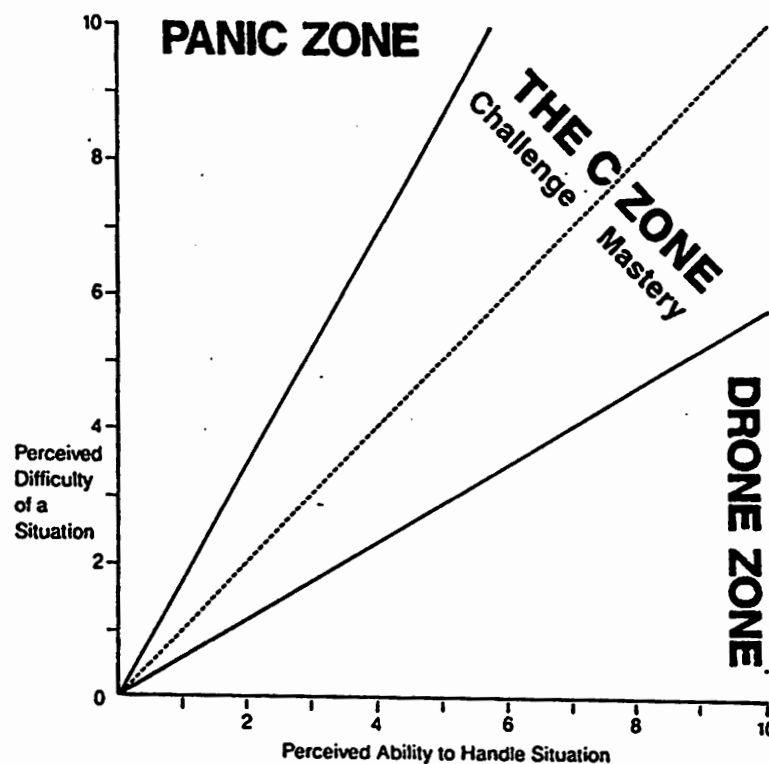
The first thing to do to uncover your own C Zone potential is to learn whether you tend to favor mastery or challenge and to what extent. The Performance Zone Profile in the next chapter will help you recognize your Type C strengths and weaknesses and the zone in which you tend to operate. This information will aid in developing strategies for unblocking your innate Type C abilities so that

Operating in the C Zone

you will stay in your C Zone more often and for longer periods of time.

Using the Zone Diagram

You can use the Performance Zone Diagram to determine the zone in which you will operate for a specific task.



First, mentally rate the difficulty of your task on a scale of 1-10. Try to be as objective as possible. Draw a horizontal line across the diagram at the level you have chosen. Next, rate your ability, on the same 1-10 scale. Draw a vertical line

- 1 2 3 4 5 32. I am blamed for the lack of attendance at Sunday worship.
- 1 2 3 4 5 33. I feel I can't be myself and still be the Christian model my congregation expects.
- 1 2 3 4 5 34. I am blamed for the parish's inability to meet its budget.
- 1 2 3 4 5 35. There is no end to the work I have to do.
- 1 2 3 4 5 36. When I arrive at work in the morning, I don't have a clear picture of where to begin.

Scoring

Add the total numbers together and use the following scale as a rough measure of the level of stress you now face in your job:

- 36-70 minimum work stress
 71-110 medium work stress
 111-140 high work stress
 over 140 extreme work stress (seek support of some kind)

In general, stress in ministry can be traced to the following sources:

● *Congregational expectations.* 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 all at once can create a great deal of stress, especially if you feel your ministry gifts don't include one or more of those tasks.

● *Unclear job descriptions.* An unclear picture of the role of parish pastor tends to make us work harder, hoping the extra effort will cover all the bases.

● *Lack of pastoral care; loneliness.* Except for fellow clergy, few persons understand the demands of ministry. Hence, the feeling of loneliness and isolation in the midst of meaningful work.

● *Economic uncertainty.* Much of your economic future in the ministry depends upon your relationship with a particular parish.

● *Hazards of the helping professions.* Burnout appears in the helping professions more profoundly than other professions.

● *Time demands.* Clergy are on emergency call twenty-four hours a day, seven days a week. Generally, 20 percent of their time is taken up with emergency or unexpected issues. Schedules suffer when crises continually throw you off balance.

In order to determine which of the above areas are the root of most of your ministry stress, rescore your test according to the following scheme:

_____ Add the total of questions 1, 7, 13, 19, 25, and 31 for your congregational expectations stress score.

_____ Add the total of questions 2, 8, 14, 20, 26, and 32 for your unclear job descriptions stress score.

_____ Add the total of questions 3, 9, 15, 21, 27, and 33 for your loneliness stress score.

_____ Add the total of questions 4, 10, 16, 22, 28, and 34 for your economic uncertainty stress score.

_____ Add the total of questions 5, 11, 17, 23, 29, and 35 for your helping profession stress score.

_____ Add the total of questions 6, 12, 18, 24, 30, and 36 for your time demands stress score.

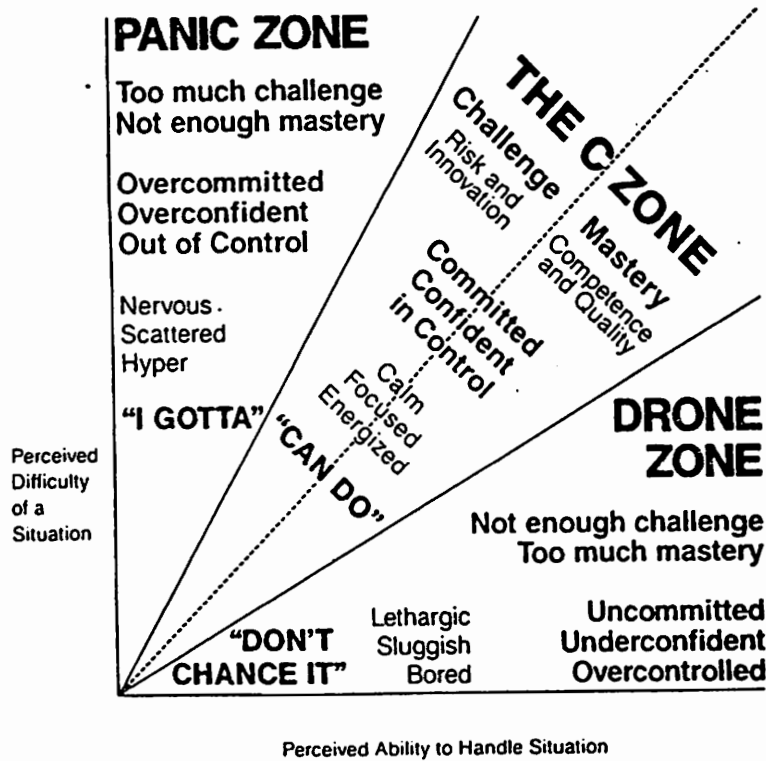
The area where you score highest is the natural place to begin working to reduce stress. Draw on personal resources, family and friends, or professionals for help in managing the pressures.

Individual reflection

- The stress of my work is:
 - too low.
 - manageable.
 - manageable but taking its toll on my body, emotional life, and relationships.
 - higher than desirable. I need either to reduce the stress or find other work.
 - much too high. I need to take radical action to get myself moved, to get help, or reduce the causes of stress.
- The following people could help me explore these issues:

*A garment that is double dyed,
 dipped again and again,
 will retain the colour a great while;
 so a truth which is the subject of meditation.*

from the point you have chosen. The spot where the two lines intersect will indicate which zone you expect to play in during that particular task. If you are taking a risk or challenging yourself, your performance point should be slightly to the left of the center line, in the challenge area of the C Zone. If, on the other hand, you are performing a job in which you need competence and expertise, you should end up slightly to the right of the center line, in the mastery area of the C Zone.



CHAPTER THREE

Type C: Performance Zone Profile

To determine your predominant performance zone, we have developed a short diagnostic test. You will need about a half hour to take and score your Performance Zone Profile.

Your test score will indicate your C strengths and weaknesses, as well as the performance zone you favor. This information will enable you to identify more easily, and subsequently overcome, the obstacles to your C Zone performance.

Taking the Test

Focus on your performance at work. Answer each question honestly. Circle the number that most accurately describes your behavior as it actually is, not as you would like it to be or think it should be. Telling it like it is will

give you the most reliable feedback and make the test results accurate and useful.

Type C Performance Zone Profile

SCORING: 1 IS TOTAL DISAGREEMENT. 7 IS TOTAL AGREEMENT.

1. I can do anything I try.
1 2 3 4 5 6 7
2. I am constantly in over my head.
1 2 3 4 5 6 7
3. I'll try anything once.
1 2 3 4 5 6 7
4. I am an overachiever.
1 2 3 4 5 6 7
5. I don't like to try something I am unsure of.
1 2 3 4 5 6 7
6. I often get so involved I lose track of time.
1 2 3 4 5 6 7
7. I'll do anything to achieve my goals.
1 2 3 4 5 6 7
8. I seek challenges.
1 2 3 4 5 6 7
9. I have a hard time pulling out of it when I fail.
1 2 3 4 5 6 7
10. I am cautious in my acceptance of new ideas.
1 2 3 4 5 6 7
11. My work is my life.
1 2 3 4 5 6 7
12. I am a stickler for details.
1 2 3 4 5 6 7
13. I play it safe.
1 2 3 4 5 6 7
14. I feel as if I have to constantly prove myself.

Type C: Performance Zone Profile

- 1 2 3 4 5 6 7
15. I want to be the best at what I do.
1 2 3 4 5 6 7
16. I'd rather be safe than sorry.
1 2 3 4 5 6 7
17. I don't spend enough time preparing for important events.
1 2 3 4 5 6 7
18. I'm a hard driver.
1 2 3 4 5 6 7
19. I have a dream.
1 2 3 4 5 6 7
20. I set my goals higher than I can reach.
1 2 3 4 5 6 7
21. I bite off more than I can chew.
1 2 3 4 5 6 7
22. I am an eternal optimist.
1 2 3 4 5 6 7
23. I don't like to take chances.
1 2 3 4 5 6 7
24. I think something through thoroughly before I act on it.
1 2 3 4 5 6 7
25. After failing at an important task I feel that my life is not worth living.
1 2 3 4 5 6 7
26. I feel I am always rushing.
1 2 3 4 5 6 7
27. I never give up.
1 2 3 4 5 6 7
28. I must do well.
1 2 3 4 5 6 7
29. I push myself to the limit.
1 2 3 4 5 6 7
30. My commitments leave me little time to relax.
1 2 3 4 5 6 7

31. I get high from work.
1 2 3 4 5 6 7
32. I play by the rules.
1 2 3 4 5 6 7
33. I carefully consider every possibility before making a move.
1 2 3 4 5 6 7
34. There is virtually nothing I can't do.
1 2 3 4 5 6 7
35. I tend to move on to the next thing before I finish what I am doing.
1 2 3 4 5 6 7

Scoring Your Test

To score the Performance Zone Profile, you'll need a piece of paper. Set up six columns: Panic, Drone, C, CM, CF, CT. These last three represent the Type C characteristics: commitment (CM), confidence (CF) and control (CT).

Now compare your answers from the test with those on the score sheet, which indicate the point value and performance zone for each possible answer (i.e., a score of 2C = 2 points in the C column). If your score on a particular question falls in the Panic (P) or Drone (D) category, simply add the point score to that column.

If you score in the C Zone, give yourself the indicated number of points in the C column. Additionally, when you score a C, look at column no. 8 on the score sheet to determine the Type C characteristic being tested by that question. (Some questions have only one characteristic, others two.) Then enter the number of C points you received for that answer into appropriate Type C characteristic column. You get CM, CF or CT points only when you have a C score.

For example, let's score question no. 1. If your answer was a 3, give yourself 1 point in the Drone column. If, on the

other hand, your answer was a 5, give yourself 2 points in the C column and 2 points in both the CF and CT columns.

Interpreting Your Score

Compare your total scores in the first three columns: Panic, Drone and C. Your score will be highest in the zone you occupy the most often. This will give you an indication of how you tend to stray from your C Zone. A Type C generally scores twice as many C points as Drone and Panic points combined.

The CM, CF and CT columns will indicate which Type C characteristics are well developed and which need work. If your strength, in terms of these characteristics, far outweighs your weak points, you may be relying too much on that characteristic and too little on the others. A perfect Type C would score 30 points in each category. But then who's perfect?

Results

The results of the test tell you how you saw yourself at the time you took it. Use this as a general guide to set your priorities for improvement. As you practice the techniques discussed in this book your score will change. Taking the test every few months is a good way to review your development as a C.

Performance Zone Profile

Score Sheet

	1	2	3	4	5	6	7	8
1.	2D	2D	1D	2C	2C	1P	3P	CF/CT
2.	2D	1D	1C	2C	1P	2P	3P	CM/CT
3.	2D	2D	1D	2C	2C	1P	3P	CF
4.	3D	2D	1D	—	2C	1P	3P	CM
5.	2P	2C	2C	1D	2D	3D	3D	CF/CT
6.	3D	3D	2D	1D	2C	1C	2P	CM
7.	3D	2D	1D	1C	2C	1P	2P	CM
8.	3D	3D	2D	1D	2C	2C	2P	CF/CT
9.	—	2C	1C	—	—	—	—	CF
10.	2P	1P	2C	1C	1D	2D	3D	CF
11.	3D	2D	1D	1C	2C	1P	3P	CM
12.	3P	2P	1P	2C	1C	—	1D	CT
13.	2P	1C	2C	—	1D	2D	3D	CF/CT
14.	—	—	1C	2C	—	—	—	CF
15.	3D	3D	2D	1D	2C	1C	2P	CM
16.	3P	1P	2C	—	1D	2D	3D	CF/CT
17.	1D	2C	1C	1P	2P	3P	3P	CT/CM
18.	3D	2D	1D	—	2C	1P	2P	CM
19.	2D	2D	2D	1D	1C	2C	1P	CM
20.	3D	2D	1D	—	2C	1P	3P	CM
21.	3D	2D	1D	1C	2C	1P	3P	CM
22.	3D	2D	1D	1C	2C	1C	2P	CF
23.	2P	2C	2C	1D	2D	3D	3D	CF/CT
24.	3P	3P	2P	1P	2C	—	1D	CT
25.	1C	2C	1C	—	—	—	—	CF
26.	2D	1D	1C	2C	1P	2P	3P	CT
27.	3D	2D	1D	1C	2C	1P	3P	CM
28.	—	—	1C	2C	—	—	—	CF
29.	3D	3D	2D	1D	2C	1P	3P	CM

Type C: Performance Zone Profile

	1	2	3	4	5	6	7	8
30.	3D	2D	1D	1C	2C	1P	3P	CM/CT
31.	3D	3D	2D	1D	—	2C	2C	CM
32.	2P	1C	2C	—	1D	2D	3D	CF/CT
33.	3P	2P	1P	1C	2C	1D	2D	CT
34.	3D	3D	2D	1D	2C	2C	2P	CF
35.	—	1C	2C	—	—	—	—	CT

a term that indicates far more than simply the absence of hostility. It includes that (Joshua 9:15), but on a more positive note it suggests also a quality based on a strong relationship (Psalm 41:9; Jeremiah 20:10). That relationship leads to tranquility or contentment, which is one of three component parts of biblical peace (Psalm 4:8; Isaiah 32:17). It also includes the element of recompense, restoring, or making complete (1 Samuel 24:19; Joel 2:25). Finally, and most significantly, the biblical concept of peace includes completion. In fact, that is the basic concept of the Old Testament root word for peace. This is beautifully illustrated in the use of the word in 1 Kings 7:51 regarding Solomon's completion of the Temple.

How does that relate to us? God's will for the Christian is to experience the legacy of peace that Christ left for his followers. "But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid" (John 14:26-27).

He wants us to experience tranquility, contentment, the absence of inner strife, and completeness. We must take steps to reverse burnout's downward spiral in order to fulfill that aspect of God's will. Inward peace of mind, plus fullness and abundance in life, is the will of God for Christians (Isaiah 26:3; Philipians 4:6-7).

Jesus said, "Come to me, all you who are weary and burdened, and I will give you rest" (Matthew 11:28). Those dedicated workers who consciously and without apology stop to take good care of themselves mentally, physically, and spiritually, will have,

by far, the best chance of eventually fulfilling their life's purpose and calling. Theirs will be the experience of peace.

BURNOUT INVENTORY

If you believe you are headed for burnout, here is a way to test yourself for symptoms of a downward spiral ahead. Check those statements with which you agree.

1. More and more, I find that I can hardly wait for quitting time to come so that I can leave work.
2. I feel like I'm not doing any good at work these days.
3. I am more irritable than I used to be.
4. I'm thinking more about changing jobs.
5. Lately I've become more cynical and negative.
6. I have more headaches (or backaches, or other physical symptoms) than usual.
7. Often I feel hopeless, like "who cares?"
8. I drink more now or take tranquilizers just to cope with everyday stress.
9. My energy level is not what it used to be. I'm tired all the time.
10. I feel a lot of pressure and responsibility at work these days.
11. My memory is not as good as it used to be.
12. I don't seem to concentrate or pay attention like I did in the past.
13. I don't sleep as well.
14. My appetite is decreased these days (or, I can't seem to stop eating).
15. I feel unfulfilled and disillusioned.
16. I'm not as enthusiastic about work as I was a year or two ago.

17. I feel like a failure at work. All the work I've done hasn't been worth it.
18. I can't seem to make decisions as easily as I once did.
19. I find I'm doing fewer things at work that I like or that I do well.
20. I often tell myself, *Why bother? It doesn't really matter anyhow.*
21. I don't feel adequately rewarded or noticed for all the work I've done.
22. I feel helpless, as if I can't see any way out of my problems.
23. People have told me I'm too idealistic about my job.
24. I think my career has just about come to a dead end.

Count up your check marks. If you agree with a majority of those statements, then you may be feeling burnout and be in need of professional help or counseling or, at least, a change in life-style.

3

UNFULFILLED EXPECTATIONS: THE BURNOUT BURDEN

Burnout involves unfulfilled expectations, being worn down and tired out because what one thought would happen hasn't come about. Unfulfilled expectations relate basically to rewards that were expected but not received, rewards such as happiness, praise, attention, a sense of satisfaction, or a sense of well-being or security.

Often, unfulfilled expectations occur because those expectations have been too high. If you lower your expectations to more realistic ones, you are less likely to burn out. (Of course, if you lower them to the point that you want to "just forget the whole thing," you are already in burnout.)

But shouldn't Christians have high expectations? Oh, yes. We should expect God to work miraculously, but in His way, not ours. As Jeremiah learned: " 'For my thoughts are not your thoughts, neither are your ways my ways,' declares the Lord. 'As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts' " (Isaiah 55:8-9).

Often a Christian's high expectations are not a reflection of God's thoughts so much as they are attempts to be involved in God's work in the world, in order to get praise from others (including the Lord) as a boost to one's own ego or shaky self-esteem. Some-

APPENDIX 5: VISIBLE SYMPTOMS OF BURNOUT

TABLE 3.1 Personal Indicators of Staff Burnout

<i>Health Indicators</i>	<i>Excessive Behavior Indicators</i>	<i>Emotional Adjustment Indicators</i>	<i>Relationship Indicators</i>	<i>Attitude Indicators</i>
Fatigue and chronic exhaustion	Increased consumption of caffeine, tobacco, alcohol, over-the-counter medications, psychoactive prescription drugs, illicit drugs	Emotional distancing	Isolation from or overbonding with other staff	Grandiosity
Frequent and prolonged colds		Paranoia	Responding to clients in mechanical manner	Boredom
Headaches	High-risk-taking behavior: auto/cycle accidents, falls, "high-risk" hobbies, general proneness to accidents and injuries, gambling, extreme mood and behavioral changes	Depression: loss of meaning, loss of hope	Increased isolation from clients	Cynicism
Sleep disturbances: insomnia, nightmares, excessive sleeping		Decreased emotional control	Increased expressions of anger and/or mistrust	Sick humor—aimed particularly at clients
Ulcers	Increased propensity for violent and aggressive behavior	Martyrdom	Increased interpersonal conflicts with other staff	Distrust of management, supervisors, peers
Gastrointestinal disorders		Fear of "going crazy"	Increased problems in marital and other interpersonal relationships away from work, including relationships with one's children	Air of righteousness
Sudden losses or gains in weight	Over- and undereating	Increased amount of time daydreaming/fantasizing	Social isolation: overinvolvement with clients, using clients to meet personal and social needs	Hypercritical attitude toward institution and/or peers
Flare-ups of preexisting medical disorders: diabetes, high blood pressure, asthma, etc.		Constant feelings of being "trapped"		Expressions of hopelessness, powerlessness, meaninglessness
Injuries from high-risk behavior	Hyperactivity	Nervous ticks		
Muscular pain, particularly in lower back and neck		Undefined fears		
Increased premenstrual tension		Inability to concentrate		
Missed menstrual cycles		Intellectualization		
		Increased anger		
		Increased tension		
				<i>Value Indicators</i>
				Sudden and often dramatic changes in values and beliefs

APPENDIX 6: A PASTOR'S LIFE

characteristics which resulted from Dolby's free associations included:

- He listens to all of the fears, mistakes, and loneliness of his parishioners but has no one to whom he can tell his struggles.
- He is a man who cries inwardly and often openly in the quietness of his office because he has so many human weaknesses.
- He is a man trying to play the game of religion but often doesn't know where the ball-park is.
- He is a man who plays so many roles that he doesn't know who he is.
- He is a man who stands behind the pulpit and tries not to let his parishioners know that he often doubts what he is saying.
- He is a man who sincerely wants to know just how the gospel meets man's needs.
- He drinks Budweiser and is a convinced Teetotaler.
- At home he is a lover with itchy fingers and a suggestive pinch.
- He wants to become involved in the cause of those treated unjustly but he is afraid to be too open about it because he is afraid of his congregation's response.
- He is a father who often isn't home.
- He wants to be well known and hopes that the next church will be a little bigger and more prestigious.
- He would like to tell some of his congregation to go to Hell but this would take six months of theological discussion to clarify.
- He tells the congregation to walk in the Spirit and then goes to the office and wonders what it means.
- He is syrupy sweet in his conversation—like a used car salesman.
- He curses under his breath when the chronic neurotic in the church calls while he is entertaining guests and then feels guilty after he treats her so rudely.
- He is a man who has fleeting fantasies of going to bed with the shapely brunette in the choir.
- To a child he is God—the God who lives at the church.
- He is the one who wouldn't even express a little smile if a hole had developed in his waders and his shorts were getting wet while conducting a baptismal service.
- He is concerned about the well-being of this city but is more concerned about a new building for the church. A building for the over-privileged.
- Above everything else he is a human being.⁹

2) *Preach "Confessionally."* During the worship services, ministers have more contact with the greatest number of their congregation members than at any other time. Therefore, the ministers' sermons are the perfect vehicles through which they can communicate their own humanness.

When I say "preaching confessionally," I do not mean exposing oneself spiritually each week, but being responsible for personal honesty and openness—sharing difficult experiences and communicating personal questions or doubts.

This suggestion runs counter to much of the advice given to seminarians. Often the admonition is: "Don't ever preach on a subject that you have doubts about." However, if I were to follow this advice to the letter of the law, I would frequently find myself unable to preach.

My experience has shown that confessional preaching can and does bring a positive response from members of the congregation. Specifically, I remember the response of a teenage girl to a sermon on "The Ministry of Doubt" in which I shared some personal stories. As she listened, this teenager was able to relate to some of the doubts I had had as a teenager and to some of the doubts I still had. My admission of uncertainty helped her recognize and work through some of her own doubts which had recently caused her to be mildly depressed.

On another occasion—one of the anniversaries of my ministry—I preached on Paul's admonition to "carry one another's burdens." Part of the application of the sermon was my confession of my need for help from the congregation, not only in seeking to carry their burdens but also in trying to carry my own. I spoke of my vulnerability and humanity. The result was an outpouring of love and concern which I had not felt in many years.

Lest one assume that confessional preaching applies only in the setting of a worship service, let me tell of the time I addressed the local Rotary Club on the subject "I Need All the Help I Can Get." In this speech, I spoke on what it means to be a minister. I was dumbfounded when I looked over to the president of the club, a stockbroker, who was so moved by what I had said that he could hardly dismiss the club.

These observations should not obscure the fact, however, that there will be those who will object and criticize confes-

APPENDIX 7: MEASURING WORK SATISFACTION

This whole business of control reminded me of a delightful essay about vacations by Sam Newlund (*Minneapolis Tribune*, August 13, 1980): "I spend my time exactly as I see fit, reading, writing, sunbathing, walking, eating, sleeping, shopping for cantaloupe and suntan lotion in nearby Onamia near Mille Lacs Lake. The beauty of it is I do these things exactly when I feel like it—not a moment before or moment after.

"So I'm reading at 2 p.m. and my eyes get heavy. At that moment I put the book down and flop onto the bed for a snooze, maybe a half hour's worth. If I'm hungry I eat, if not I don't. If I feel like reading 'til 3 a.m., I do so

"In short, I can regulate my activities like E. Power Biggs delicately adjusting the stops on a pipe organ. I'm in complete *control!*"

TIME USE AND JOB STRESS

One management expert I know, Tor Dahl, Associate Professor, School of Hospital Administration, University of Minnesota and president of Tor Dahl & Associates, has looked at stress management from the point of view of time use by managers and employees. He found loss of control to be a major cause of stress.

Dahl has developed a process whereby people analyze their jobs, then he determines if the employee is:

- stressed yet satisfied
- stressed but unsatisfied
- not stressed yet satisfied
- not stressed but unsatisfied

The time spent in types of work is then calculated as the total percent of time perceived as "satisfied" and "unsatisfied." The percentages are entered on a form like this:

SATISFIED	STRESSED	A) EXCITEMENT Estimate % of time stressed and satisfied: Sample task: %	UNSTRESSED	B) COMFORT Estimate % of time unstressed and satisfied: Sample task: %	Total % of time satisfied: (A + B) %
	DISSATISFIED	C) DISCOMFORT Estimate % of time stressed and dissatisfied: Sample task: %	D) BOREDOM Estimate % of time unstressed and dissatisfied: Sample task: %	Total % of time dissatisfied: (C + D) %	Total % of time unstressed: (B + D) %
		Total % of time stressed: (A + C) %			100%

Here's how to fill out the form:

1. Estimate, in percent, how your total time at work is distributed between the four categories listed based on the definitions given below.
2. List four tasks that you do that fit within the four categories, one in each, based on the sample tasks listed below:
 - a. **Excitement**
Tasks which you find most rewarding (really gets the adrenalin flowing!).
Sample task: Making a successful presentation.
 - b. **Comfort**
Low-key tasks which you find enjoyable.
Sample task: Reading my favorite professional journal.
 - c. **Discomfort**
Difficult tasks that you would like to avoid.
Sample task: Firing an employee.
 - d. **Boredom**
Repetitious tasks that lack appeal.
Sample task: Making Xerox copies.
3. Keeping in mind that $A + B + C + D$ will always equal 100 percent, add all rows and columns and enter totals in the spaces provided.

In a recent study at a major national corporation, Dahl found these results when he studied representative employees:

The employees in Category A perceived their work as providing excitement. They also reported their jobs offered:

- change and growth
- achievement and recognition
- outward orientation

	STRESSED	UNSTRESSED
SATISFIED	(% of time) A) EXCITEMENT 19.2	(% of time) B) COMFORT 60.2
DISSATISFIED	(% of time) C) DISCOMFORT 8.4	(% of time) D) BOREDOM 12.2

Those individuals in Category B reported comfort and job satisfaction, noting that their jobs provided:

- intimacy
- sensory stimulation
- acceptance

The perceptions the people reported in A and B made them feel good about themselves and their work. They were "happily alive" with the positive feelings of "joy, pleasure, satisfaction, and self-fulfillment."

The results perceived for Categories C and D were on the other end of the scale: discomfort and boredom.

In Category C people noted this about their jobs:

- rejection
- alienation
- failure

In Category D they reported feelings of:

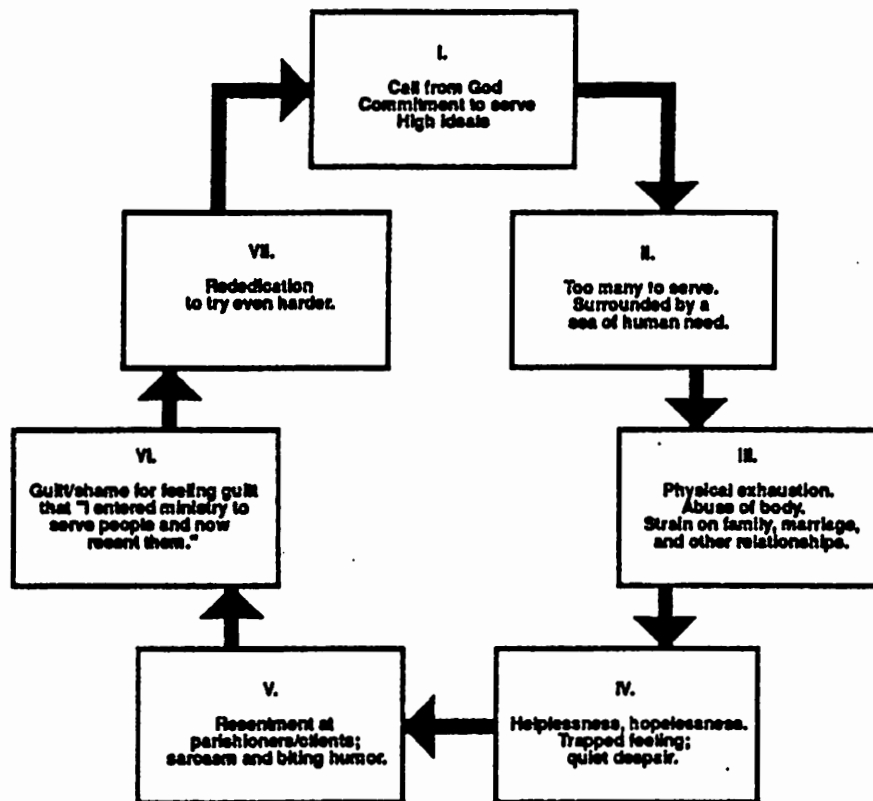
- sensory deprivation
- stagnation

Representative sets of words from the analysis helped describe the feelings of the employees:

APPENDIX 8: CLERGY BURNOUT CYCLE

Burnout among church professionals seems to be cyclical in nature, as the graphic below illustrates.

CLERGY BURN-OUT CYCLE



turning out and the recipients of their services. Just as certain personality or problem-related features of service recipients can make helping them more stressful emotionally and thus more burnout-producing, there are certain personality characteristics that can make some professionals burn out faster than others (Carroll & White).

Yet, even the same person, working with people exhibiting similar problems in two organizations similar in function, location, budget, and sociopolitical environment, may burn out in one and not in the other. The example of the two social service organizations, supported by extensive research, suggests a number of variables in the work environment that play an important role in promoting or preventing burnout. The variables represent four different dimensions of the work environment: psychological, physical, and organizational (see Table 11.1). The *psychological* dimension of the work environment includes features that can be emotional or cognitive in nature. An example of a variable affecting the emotional sphere is the sense of significance and personal growth provided by the work environment. Examples of

TABLE 11.1 Work Environment Features That Are Burnout Correlates

<i>Psychological</i>	<i>Physical</i>	<i>Social</i>	<i>Organizational</i>
<i>Cognitive:</i> autonomy variety overload	<i>Fixed:</i> structure space noise	<i>Service recipients:</i> numbers problems relations	<i>Bureaucratic:</i> red tape paperwork communication problems
<i>Emotional:</i> significance actualization growth	<i>Flexibility to change fixed features</i>	<i>Co-workers:</i> work relations sharing time out support challenge <i>Supervisors and administrators:</i> feedback rewards support challenge	<i>Administrative:</i> rules and regulations policy influence participation <i>Role in the organization:</i> role conflict role ambiguity status disorder

APPENDIX 9: STRESS IN PASTOR'S LIFE

As you can see, the majority of transitions in this pastor's life are out of his control. So he must work with those areas of flux over which he has some control. Effective stress management is a little like piloting a sailboat when a flash storm arises. You can't do anything to prevent the storm, but you can exercise some control over the boat, such as pulling down the sail, starting the engines, clearing the deck, or putting on a raincoat. (Of course, the clergy person is not the only one in that boat. If he or she is married or in a significant relationship, another is dealing with the storms, too, and the stresses are different for each. See the chart, "Stress in Ministry: It's a Family Affair," on the following page).



"Today you've chaired three committee meetings, attended two potluck dinners, opened the bazaar, and refereed a boys' basketball game . . . how could you feel 'unfulfilled'?"

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STRESS IN MINISTRY: IT'S A FAMILY AFFAIR

In fifteen years of workshops with clergy and their spouses, the following issues have been listed as most stressful. This list includes the key stressors for clergy spouses. (For the most part, these apply more to clergy wives than clergy husbands. Congregations have had centuries of experience with clergy wives and thus tend to have more unconscious projections onto women in this role.)

CLERGY

Role Ambiguity—When pastors have an unclear picture of their role they work harder to cover all the bases.

Role Conflict—Pastoral expectations often conflict with personal or family expectations.

Role Overload—Pastors become overwhelmed by all the expectations of parishioners.

Time Demands—Clergy are on call twenty-four hours a day, seven days a week, making planning difficult.

Lack of Pastoral Care—Most clergy do not have a good mentor or solid spiritual advisors/counselors/friends.

Lack of Opportunities for Extra-Dependence—Clergy need opportunities to de-role 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 depends on your relationship with a particular parish.

A Helping Profession—Those in the helping professions burn out more often than other professionals.

Loneliness—Beyond fellow clergy, very few persons understand the role of parish pastor or the demands of pastoral work. Hence, the feeling of loneliness and isolation.

SPOUSE

Role Expectations—Parishioners have certain ideas about how the minister's spouse should behave.

Surrogate Clergy—When the ordained person is unavailable, lay persons sometimes unload their anxiety on the available spouse.

Super Person—The person married to the minister often manages several roles: employee outside the home, manager of the hometront, and other roles within the church.

Lack of Pastoral Care—One cannot be lover, husband/wife, and pastor to the same person. If you are not pastor to your spouse, who is?

Geographical Relocation—Clergy spouses are often affected more negatively by a move than clergy. Clergy have a more clearly defined role and get involved immediately; it's more difficult for a spouse to find his/her way.

Lack of Support—Support for the spouse in the parish may be inadequate.

Parsonage Living—When your home belongs to the parish, how you use the home may be scrutinized.

Finances—Because of low pastor salaries, many spouses are forced to seek employment even when they have small children at home

APPENDIX 10: SABBATH REST RESOURCES

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DEDICATION

This book is dedicated to all the people who need the Sabbath—

*the busiest, who need to work from a cohesive,
unfragmented self;*

social activists, who need a cycle of worship and action;

*those who chase after fulfillment and need to understand
their deepest yearnings and to hear the silence;*

*those who have lost their ability to play because of the
materialism and technologization of our society, who need
beauty and gaiety and delight;*

*those who have lost their passion and need to get in touch
with feelings;*

those who are alone and need emotional nourishment;

those who live in community and need solitude;

*those who cannot find their life's priorities and
 need a new perspective;*
*those who think the future is dictated by the present, who
 need hope and visions of the future to
 change the present order;*
*those who long for deeper family life and want to
 nurture certain values;*
*the poor and the oppressed, who need to mourn and to
 dance in the prison camp;*
*the rich and the oppressors, who need to learn nonviolence,
 stewardship, and God's purposes in the world;*
*those who suffer, who need to learn how
 suffering can be redemptive;*
*professional theologians, who need to bring the
 heart back into theology;*
*those who don't know how religion fits into the modern
 world, who need a relationship with God;*
*those who are disgusted with dry, empty, formalistic
 worship and want to love and adore God;*
*those who want to be God's instruments, enabled and
 empowered by the Spirit to be
 world changers and Sabbath healers.*

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Appendix

A Few Suggestions for Rituals to Begin and End the Sabbath Day*

At the beginning of the Sabbath day (Saturday evening), light two candles (since the Exodus account of the Sabbath commandment says "Remember" and the Deuteronomic says "Observe"). While lighting the candles, say, "Blessed art Thou, O LORD our God, King of the Universe, who hast sanctified us by Thy commandments and commanded us to kindle the Sabbath lights."

Then give a greeting to the angels, such as "Peace to you, ministering angels, messengers of the Most High." (If you have an angel figure, you might place it near the candles.) The greeting can be extended into a prayer to God—thanksgiving for the protection of the angels, petition that we might serve God as the angels do in Joy and gladness. . . .

Then the Sabbath prayers can continue in whatever manner the Spirit moves. It is especially valuable to pray

* Prepared for retreat participants at Okoboji Lutheran Bible Camp, Milford, Iowa

A Few Suggestions for Rituals to Begin and End the Sabbath Day

for the Church,
for pastors, congregational musicians, and anyone else who will assist,
for the worship service and your participation in it,
for Christians all over the world as they worship, and
for the unity of the global Church.

You might also pray for the activities of your Sabbath day—that they might be restful and that you might cease from all work, worry, anxiety, productivity, needing to be God, striving to create your own future, and so forth. Pray also that your Sabbath might be a time of embracing people and Christian values, of feasting and intimacy, laughter and delight.

End the Sabbath welcoming with these words: "Blessed art Thou, O LORD our God, King of the Universe, that you have commanded us to observe the Sabbath day and keep it holy."

(This ceremony is called the Kiddush, which means a sanctifying or setting apart of the day. The ceremony marks a decisive time of setting aside all of our work so that the Sabbath can be a time of ceasing, resting, embracing, and feasting.)

At the close of the Sabbath day (Sunday evening), begin with a lighting of the candles and the kindling prayer, as well as a greeting to the angels. The Havdalah or farewell prayers include thanking God for all the gifts of the special day—the worship, relationships, fun activities, special foods, and other special things that you have enjoyed during the day. The prayer closes with an expression of longing for the next Sabbath day to come and yearning for the day when Christ will come to take us to his perfect Sabbath rest. This ceremony, like the Sabbath welcoming, ends with the words: "Blessed art Thou, O LORD our God, King of the Universe, that you have commanded us to observe the Sabbath day and keep it holy."

These are just suggestions! Anything that you choose to do to make the Sabbath celebration meaningful for your family is fine—the goal is to have a special day set apart for praising God and trusting his grace.

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and quiet ceremonies. He naturally avoids using too many technical or esoteric words, and he does not call attention to the effective organization and strict discipline which the Church already possessed. For instance, the term 'bishop' is nowhere used, and he omits all reference to the board of presbyters who in fact must have been a conspicuous group at all church meetings.

'And on what is called Sunday there is an assembly in one place of all who live either in the cities or in the country, and the accounts of the apostles or the scriptures of the prophets are read as long as time allows. Then when the reader has finished, the president admonishes and summons by word to the imitation of these good things. Then we all stand up together and pray. And, as we said before, when we stop our prayers, bread is brought and wine and water, and the president in the same way offers up prayers and thanksgivings according to his ability, and the people assent saying *Amen*. And the distribution and partaking of those things thanked over (i.e., the consecrated bread and wine) is given to each, and to the absent it is sent by the deacons (lit. "servers"). Those who are well off, moreover, and who wish to, each according to his choice, gives what he wishes, and what is collected is deposited with the president, and he succours orphans and widows, and those who are in want through sickness or other necessity, and those in prison, and the sojourning foreigners; in short he is a helper of all in need. On Sunday, moreover, we all make our assembly in common. For it is the First Day, on which God changing darkness and the matter made the world; and on the same day Jesus Christ our Saviour rose from the dead. For they crucified him on the Day before Saturn's day, and on the day after Saturn's day, that is the Sun's day, appearing to his apostles and disciples, he taught these things which we also have submitted to you for consideration' (*I Apol.*, lxvii).

This description of the regular Sunday service is made even clearer by referring to a previous description of the Eucharist following a Baptism.

'And we offer common prayers earnestly, both for ourselves and for the baptized and for all others everywhere. . . . Ending the prayers we embrace each other with a kiss. Then there is brought to the president of the brethren bread and a cup of water and wine

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and he taking them, offers up praise and glory to the Father of all things through the Name of his Son and of the Holy Spirit, and he makes thanksgiving at length for our being counted worthy of these things by him. When he has finished the prayers and thanksgiving, all the people present express assent, saying *Amen*. This *Amen* in the Hebrew tongue means *so be it . . .*' (*I Apol.*, lxv).

These passages are extraordinarily interesting. They do not present us with any new activities, however. The assembling of the faithful, the reading and expounding of the Bible, the breaking of Bread, and the sharing with the poor—those go back to the New Testament Lord's Day and to the words and deeds of the risen Lord himself. What is new is that here these activities have emerged as a clear pattern of churchly procedure followed every Sunday. All of these things, furthermore, have an integral relationship with each other and—what concerns us here—with the theological significance of the Lord's Day. Justin clearly understands this, and he feels it necessary to explain the meaning of the day in order that his readers may understand the rationale of Christian worship.

First of all, Justin has followed Genesis in alluding to the creation of light and the beginning of the world on this day. The biblical implications of this allusion are quite definite, for in the preceding chapters quotations from the first three verses of Genesis appear no less than three times.¹ It is of course also the day of the Resurrection. Justin evidences less awareness of Pentecost, but previous chapters have shown him quite mindful of the place of the Holy Spirit on the First Day of Creation. Sunday is thus bound up with the fundamental truths of Christianity, and it is these very truths which are celebrated in the worship and sacraments of the Christian *ecclesia*.

Modern Christians are well accustomed to the idea of having special or 'proper' forms of worship assigned to special days—

¹ *Op. cit.*, lix, lx, lxiv.

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by agreeable gatherings of friends and neighbours. In the more recently settled Western States, social habits are less clearly defined. Church-going among all denominations is often at an earlier hour in the morning; the remainder of the day is spent far less formally than in the Eastern States.

Thus we see that the Christian view of Sunday has undergone many variations. Every age has had its characteristic attitude and this is often a very revealing indication of the spiritual temper of the times. In most periods of history men's lives have been dominated by material and economic pressures for six days of the week. Sunday has been the free day, the day that can be quite directly shaped by the community's beliefs, aspirations, and ideals. During most periods of history there has been no such field of literature as 'Christian sociology'. It has been largely in the regulation of Sunday that Christians of various ages and various nations have shown what they believed to be the good life and the holy life for the Church here on earth.

CHAPTER THREE

THE DAY OF LIGHT

'For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ' (II Cor. 4.6).

WE must now begin our more systematic analysis of the meanings and associations Sunday drew from Scripture. These ideas may be conveniently divided under three heads, characterized respectively by Light, the Resurrection, and the Spirit. The distinction between these headings is not to be exaggerated, but they will provide a helpful framework for our discussion, and these three aspects of the meaning of Sunday do in fact point to the primary doctrines of Christianity.

Light in the Old Testament

The opening verses of Genesis, which we considered in Chapter One, impress upon the imagination a deep association of God with light. Pure light, independent of the sun, moon, or stars, appears there as the type of God's creative activity. Lofty as it is, this view is not characteristic of the Old Testament as a whole. We must recall that our Creation Story, as regards its actual time of writing, is one of the latest portions of the Hebrew Scripture. The actual creation of light is rarely mentioned elsewhere.¹

In the more ancient portions of the Old Testament light is sometimes associated with Jahweh's presence,² but fire, clouds, darkness, and thunder are the more usual tokens. Later portions show a somewhat greater use of light imagery. In Job it appears regularly as a symbol of life.³ Many familiar Psalms use light to express the loving guidance which God gives to the righteous

¹ As in Isa. 45.7; Ps. 74.16 (verse 17 in *Book of Common Prayer*).

² But usually in connection with fire, e.g. Ezek. 1.

³ Job 3.16, 20; 17.12; 18.18; etc.

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individual.¹ References to light are scattered through Isaiah, and here we find a distinctive prophetic use of the term. It is regularly associated with the glory of God as it is to appear again in Israel, and as it is to draw all nations to their Creator.²

'The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined' (Isa. 9.2).

'I the Lord . . . give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house' (Isa. 42.6, 7).

'And the Gentiles shall come to thy light, and kings to the brightness of thy rising' (Isa. 60.3).

Light in the New Testament

When we turn to the New Testament we are suddenly confronted everywhere by the symbol of light. To some extent this is a development from the later parts of the Old Testament; to some extent it reflects new insights which post-exilic Judaism had gained from contacts with other peoples; to some extent it is the natural response of the writers to what in fact happened when the Word became flesh.

The Synoptic Gospels see Christ as the fulfilment of the prophecies of Isaiah, and they make direct use of such passages as those we have quoted. In Matthew the Star draws the Gentile wisemen to Bethlehem.³ In Luke, Zacharias sings of the day-spring visiting us:

To give light to them that sit in darkness and in the shadow of death. . . .' (Luke 1.79).

Simeon praises God for

¹ Ps. 27.1; 36.9; 43.3; etc.

² See also Isa. 2.5; 49.6; 60.1. In ancient religions, the imagery of creation stories was regularly used for symbols of supernatural victory in the present or future; see S. Mowinckel, *He That Cometh*, Oxford, 1956, pp. 8off.

³ Matt. 2.2, 9, 10.

THE DAY OF LIGHT

'A light to lighten the Gentiles and the glory of thy people Israel' (Luke 2.32).

Our Lord shows himself as the source of light by curing blindness; indeed this is a most familiar manifestation of his messianic power.

'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor . . . and recovering of sight to the blind'¹ (Luke 4.18, quoting Isa. 61.1).

The conversion of St Paul brings together these same themes:

'At midday, O King, I saw in the way a light from heaven, above the brightness of the sun . . . And he said "I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister . . . delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God"' (Acts 26.13-18).

Among the Synoptic writers the culminating identification of Christ with light is of course the Transfiguration. Here the purpose and mission of Jesus is most fully unveiled. Here he was shown as the Only-begotten Son and spokesman of the Father, the fulfilment of the Law and the Prophets, the new Moses, the sacrificial Victim. The symbol of all of this was the 'glory' that radiated from the Son of man.²

It is apparent that light is one of the principal religious symbols of the New Testament, but what has this to do with Sunday? The material we have considered is nowhere explicitly related to the work of the First Day by the Synoptic Evangelists. Such a relationship, however, is quite methodically undertaken by the Fourth Evangelist, for 'light' is one of the main themes of Johannine literature. Where Matthew and Luke poetically present the

¹ The 'opening of the prison' given in the King James' Version of Isa. 61.1, should probably be translated 'opening of the eyes'; hence the rendering in the quotation given by Luke, and in ancient translations of Isaiah.

² Students interested in this topic must consult Archbp. A. M. Ramsey, *The Glory of God and the Transfiguration of Christ*, London and New York, 1949.

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Christ Child as the 'light to lighten the Gentiles', John explicitly opens with a Christian paraphrase of the first chapter of Genesis, and unequivocally states of Christ:

'That was the true Light, which lighteth every man that cometh into the world' (John 1.9).

The reference is repeatedly renewed in the course of the Gospel.¹ After the Feast of Tabernacles, which involved the ritual use of lamps,² Jesus says:

'I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life' (John 8.12).

The healing of blindness is brought into explicit relationship with this teaching.³ The blind man whose eyes are opened illustrates the transition from the falsehood, evil, and spiritual deadness of Judaism to the enlightenment, truth, and spiritual renewal of Christianity. The Jews rightly say to the cured man:

'Thou art his disciple; but we are Moses' disciples' (John 9.28).

By St Paul likewise the theme of light is brought into a clear relationship with the opening of Genesis, especially in the passage extending through the third and fourth chapters of II Corinthians. This is in so many ways a summary of the most lofty New Testament teaching that it may surprise us to recall that it was in fact written many years before the other passages to which we have alluded. Here Christ is preached as the new Moses, the Bestower of the new law of the Spirit, the Deliverer from the blindness of Judaism, the Restorer of the glory of the image of God—all of this is summed up in

... the light of the glorious gospel of Christ, who is the image of God' (II Cor. 4.4).

The last phrase here leads the Blessed Apostle into his favourite

¹ John 3.19; 9.5; 12.35, 46.

² For description of these remarkable rites, see R. Patai, *Man and Temple*, Nelson and Sons, 1947, pp. 27-32.

³ The pool of Siloam where the cure occurs, John 9.7, also figured in the Tabernacle's rites. See Patai, as cited above.

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topic of meditation, the Creation Story. The verse quoted at the head of this chapter is quite explicit in its reference to the opening of Genesis. Lest there be any doubt subsequent verses contain a series of verbal allusions to the material in the first chapters of Genesis:

'But we have this treasure in earthen vessels' (4.7).

'So then death worketh in us' (4.12).

'If so be that being clothed we shall not be found naked' (5.3).

'Therefore if any man be in Christ, he is a new creature' (5.17).

For Paul, as for John, light typifies the glory of the Son of God and the whole sphere of his redemptive activity. It contrasts not only with the darkness of pagan ignorance, but more particularly with the tragic recalcitrance of the children of the earthly Jerusalem. By relating the light of Christ to the First Day of Genesis, these writers express the transcendence of his eternal Person, his primacy over all the universe, and the unity of the Pentateuch with the Gospel. This unity in turn means the single consistent loving purpose of one God acting both in Creation and in Redemption. As St Irenaeus writes of the Fourth Gospel:

'Showing at the same time, that by the Word, by whom God made the creation, he also bestowed salvation on the men included in the creation, he (John) thus commenced his teaching according to the Gospel: "In the beginning was the Word . . . What was made was life in him, and the life was the light of men"' (*Against Heresies*, III, xi, 1).

The New Testament does not confine light to the Second Person of the Holy Trinity. God the Father 'is light' (I John 1.5) and 'the Father of lights' (James 1.17). Less directly the Holy Ghost appears 'in cloven tongues like as of fire' (Acts 2.3) and as 'seven lamps of fire' (Rev. 4.5).¹ The imagery of light thus

¹ Cf. Rev. 1.4; 3.1. The Holy Ghost is evidently considered the heavenly Pattern of the great seven-fold candelabra of the earthly temple. That in turn was probably connected with ritual celebration of the creation of light. See Patai, pp. 33-4.

THE DAY OF LIGHT

characterizes the unity of the Godhead, and is so used in the Nicene Creed: 'God of God, Light of Light.'

Light likewise characterizes God's people and his Church.¹ Christians are to be 'children of light,' and 'the light of the world'—this is our Lord's own phraseology (Matt. 5.14). Light suggests both the union which we have with God in Christ, and also our union with each other.²

In Colossians we find this light of Christ's Kingdom related to the light of Creation.

'Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us unto the kingdom of his dear Son' (Col. 1.12, 13).

A number of key words identify this passage as another Pauline meditation on the opening chapters of Genesis:

'being fruitful . . . increasing' (verse 10).

'image of the invisible God' (verse 15).

'For by him were all things created, that are in heaven and that are in earth' (verse 16).

'the beginning' (verse 18).

Summary

We may now conclude our consideration of this theme. In the Old Testament we found light to express life, the loving guidance of God, and the glory which was to be in Israel and which would draw all nations. The opening of Genesis identifies light with the First Day of the Jewish week and makes it typify God's creative activity.

In the New Testament, light is a primary symbol of God and especially the glory of his love as revealed in Jesus Christ. From the incarnate Lord it flows out to illuminate the people of his Kingdom. This light of Christ is identified with the light of the

¹ John 12.36; Eph. 5.8; I Thess. 5.5; cf. Luke 16.8.

² I John 1.7; 2.8-10.

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First Day of Genesis in order to establish the cosmic primacy of his dominion, and to show his people as heirs of the universe.

The New Testament nowhere discusses light as bearing explicitly on the conception of the Christian Lord's Day. Yet it provides a vocabulary of light which, as we shall see, would soon greatly enrich the understanding both of the day and of the Christian sacraments normally performed on this day. By claiming the First Day as their own Christians declare themselves as children of the Father of lights and fellow-heirs with Jesus Christ, a people whom he has delivered from the darkness of sin, falsehood, and death. Forsaking the ignorance of the Gentiles and the blindness of the earthly Israel, they have entered that new Kingdom resting on everlasting foundations which is ruled by the new law of the Spirit of Life and into which Christ seeks to draw all men.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light,¹ now in the time of this mortal life in which thy Son Jesus Christ came to visit us in great humility, that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever (*Book of Common Prayer*, Advent Collect).

¹ Rom. 13.11-12; cf. Eph. 6.13-17; I Thess. 5.5-8.

CHAPTER FOUR

THE DAY OF RESURRECTION

'Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, "Peace be unto you"' (John 20.19).

WE have seen that Sunday, as the Day of Light, is a highly meaningful symbol of the fundamental realities of the Christian Gospel, and we have discovered this to be true without touching directly on the fact of the Lord's Resurrection on this day. In terms of abstract doctrine, Christ was the Light of the world before he became the Resurrection of the dead—indeed, as Paul and John would have us recall, he was Light before the universe ever existed. Yet in terms of human historical experience the Resurrection was primary. It was that event which most fully declared to men

'the mystery, which was kept secret since the world began' (Rom. 16.25).

The Easter Narrative and Subsequent Sundays

As we have seen in Chapter II, all four Evangelists treat the First Day as the most definite factor in the date of the Lord's rising from the tomb. There is no doubt that this emphasis on the First Day goes back to the earliest stage of the Church's life. Just what were the events so commemorated?

Very early in the morning, Mary Magdalene, apparently with one or more of the other women, visits the tomb to anoint Jesus' body, and she sees the Risen Lord and/or receives an angelic assurance of the Resurrection.¹ Peter next comes to the tomb, and perhaps sees him at this time.²

¹ Matt. 28.1-10; Mark 16.1-9; Luke 24.1-10; John 20.1, 11-17.

² Luke 24.12, 34; John 20.3-10; I Cor. 15.5.

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Later Christ appears to two disciples on the way to Emmaus.¹ According to Luke, he expounds to them the 'things concerning himself' in the Old Testament and then manifests his identity in the breaking of bread.

Toward the end of the day, when the unbelieving Eleven are gathered for their dinner, Jesus astonishes them by appearing in their midst and by showing the scars of his Passion.² Then, and apparently at one or more other times, he actually eats and drinks with them.³ Luke records that Christ again unlocked the mysteries of the Scriptures, showing in them the testimony to himself.⁴ As Saviour and Lord, he commissions the apostles as his witnesses.⁵ John has a similar appearance the following Sunday.⁶

The actual time of the Ascension is not clearly defined. Some early Christians seem to have believed that the commissioning of the Eleven on Easter was followed by an immediate entrance into the Heavens. Mark may be read in such a sense.⁷ Others remembered that the Risen Lord and the disciples met later in Galilee, as in Matthew and John.⁸ Although his Gospel is indecisive, Luke affirms in Acts that the Ascension was a visible event that took place near Jerusalem forty days later, hence, presumably on a Thursday.⁹ Early Christians, however, had little interest in the precise chronology of Luke. The Resurrection and Ascension were intimately associated, and the latter as well as the former was widely regarded as an event to be commemorated on the First Day of the week.¹⁰

In the Resurrection appearances we may see several specific things done. First the Lord Jesus proves that he is indeed alive.

¹ Mark 16.12; Luke 24.13-33.

² Mark 16.14; Luke 24.36-40; John 20.19-20; presumably I Cor. 15.5. This would have been the dinner in the late afternoon which was the principal meal of the day.

³ Luke 24.41-3; Acts 10.41; perhaps John 21.10-13.

⁴ Luke 24.44-7.

⁵ Luke 24.48-9; John 20.21-3; Acts 10.42; perhaps Mark 16.15-18.

⁶ John 20.26-9. ⁷ Mark 16.14-19.

⁸ Matt. 28.7, 16-20; John 21.1-22. ⁹ Acts 1.3-11; cf. Luke 24.50-1.

¹⁰ See reference to *Epistle of Barnabas* on p. 19 above, and discussion of Whitsunday in next chapter.

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Secondly he expounds the Gospel from the Scriptures. Thirdly he reveals his presence to his assembled followers particularly at meals. Fourthly, on the basis of his divine lordship, he confers on his apostles the supernatural power to proclaim everywhere his messianic kingdom and to baptize and minister the forgiveness of sins.

The Synoptic Gospels record the one Easter Sunday and no more. John carries us on to the following Sunday which is so similar. Acts has the account of Pentecost which, as we shall see in the next chapter, is quite likely to have fallen on the First Day. Beyond these, however, the New Testament has only three explicit references to Sundays.

In Acts we have the record of St Paul's Sunday at Troas.¹ It is a unique scene, vividly recalled by the writer—the lengthy preaching, the many lights in the upper room, sleepy-headed Eutychus falling from the window but dramatically declared to be alive by the apostle. 'The disciples came together to break bread', and we must assume that they deliberately chose to do so on the First Day since Paul was with them for a week. The whole episode is at night, evidently the night which began the First Day in Jewish reckoning. One recalls our Lord's injunction:

'Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord' (Luke 12.35, 36).

Our second later reference is in the writings of St Paul:

'Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come' (I Cor. 16.1, 2).

Here we may note that this is referred to as a practice of Gentile churches, although these people were unlikely to have had much secular knowledge of the hebdomadal week. Though the apostle's direction appears to refer to a private, individual setting apart

¹ Acts 20.6-11.

THE DAY OF RESURRECTION

from money, the final phrase indicates that it is not. This must be a corporate collection, since its purpose is to preclude any such collections at a later date. We may note too that this donation is for the 'poor saints' of the Mother Church at Jerusalem. The collection is not only an act of charity but also a witness to the unity of Jew and Gentile as one 'new man' in Christ.

In the final book of the Bible John's vision occurs 'on the Lord's Day'.¹ He is visited by the glorified Christ; he is given prophetic messages to the churches; he is admitted to witness the liturgy of the angels and resurrected saints in Heaven; and he is shown the destruction of earthly powers and the inauguration of the new creation. As in the accounts of the Resurrection, so here the day is significant. The seer tells us nothing of the year or the month, but he seems to assume that it will increase the authority of his vision to record that it did occur on what his readers recognize as the Lord's Day.

The apostolic age has left us a very scanty record of how it observed the Lord's Day. Yet that record conforms closely to the pattern of the first Easter: the unity of the disciples, the delivery of the Word of God, the breaking of bread, and the manifestation of the presence and power of the Risen Lord.

Special Aspects of the Resurrection

There are several ideas here that are very relevant to our present enquiry. First we may notice the close relation of the Resurrection to the symbolism of light that we previously considered. The light of the Resurrection stands in contrast to the darkness of sin, ignorance, sleep, and death, as the incident of Eutychus may suggest.

'And have no fellowship with the unfruitful works of darkness, but rather reprove them. . . . Wherefore he saith "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light"' (Eph. 5.11, 14).

Secondly, it is the Resurrection which unlocks the true meaning

¹ Rev. 1.10.

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of the Hebrew Scriptures. Christ's whole ministry does so in a sense, but above all the Crucifixion, Burial, and Resurrection reveal the purpose and intention of the Old Testament in a way previously undreamed of. St Luke twice tells us of the Risen Lord expounding the Scriptures with reference to his Death and Resurrection. Here we see Jesus apparently doing what St Paul speaks of in II Corinthians, interpreting according to the Spirit, and removing that veil which had remained over Moses.¹

Thirdly, the Resurrection is the inauguration of the new creation. The Lord Jesus did not merely become alive again; rather he entered into a new life, a new realm, as Forerunner for a new race, the first-fruits of a new world. When the story of the old creation is read in the light of the Resurrection, then it becomes transformed. This is precisely what we see happening in those passages where New Testament writers meditate upon the opening of Genesis.

St John 1.1-14
I Corinthians, 15.20-49
II Corinthians 4-6
Ephesians 5.22-33
Colossians 1

We have dealt with some of these passages before, and the reader will see that we are in fact being led into a closely knit circle of ideas.² Each time we consider some part of this question, we are brought back to see new aspects of the other parts. Nor does this progressively deepening meditation end. This inexhaustible quality of the Bible is one of the signs that it is not the words of men, but rather the word of God.

'We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.'
(T. S. Eliot, *Little Gidding*, v)

¹ II Cor. 3.12-18.

² A relationship between the basic themes, and their connection with cultus, may be traced back to a very ancient stage of religious history. See Mowinckel, *He That Cometh*, pp. 139-43.

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Nor is it merely the Creation Narrative that is transformed. The New Israel finds its history all through the Scriptures of the Old.

'God is the Lord who hath showed us light:
oracles of prophets
melody of psalms
admonition of proverbs
experience of histories.'
(Lancelot Andrewes, *Sunday Prayers*)

Just as the weekly Sabbath evokes for the Jew the memory of the whole of the Old Covenant, so the Lord's Day stands to the Christian as a sign pointing to the Risen Jesus, who reveals to us in the whole Scripture the things concerning himself.

The Eighth Day

Easter was the beginning of a new era. Christ our Head is entered into the heavenly places, and our citizenship is there. Yet we are still in our earthly pilgrimage. We are still pressing on

'... toward the mark for the prize of the high calling of God in Christ Jesus' (Phil. 3.14).

The actual rising, which is in the past for him, still lies ahead for us. To reach his First Day, we must yet die on Friday and sleep the Sabbath out. So for us the Resurrection Day will come Eighth. In Sunday stands the assurance not only of the victory Christ has accomplished on the Cross, but the promise of that victory he wills to accomplish in all our crosses in the future.

'Quick now, here, now, always—
A condition of complete simplicity
(Costing not less than everything)
And all shall be well and
All manner of thing shall be well
When the tongues of flame are in-folded
Into the crowned knot of fire
And the fire and the rose are one.'
(T. S. Eliot, *Little Gidding*, v, with quotation from Dame Julian of Norwich)

CHAPTER FIVE

THE DAY OF THE SPIRIT

'And the Spirit of God brooded upon the face of the waters'
(Gen. 1.2).

WE now come to our third and final heading for the biblical significance of the Lord's Day. As we now consider this day in relation to the Holy Ghost, we discern how clearly its meaning corresponds to the principal affirmations of the Creed. We shall first briefly deal with the Old Testament teaching, and then consider the Messianic bestowal of the Spirit in the New Testament. Lastly we shall see how in the gift of the Spirit the revelation of the Holy Trinity is fulfilled.

The Spirit and the Old Creation

Throughout the Old Testament there are many references to the Spirit of the Lord. Most of these relate to the descent of divine power upon some hero or prophet. Such passages are by no means without relevance to our theme, but we shall here concern ourselves mainly with the one familiar passage at the beginning of Genesis. Presenting the Spirit as the partner in creation, this unique passage implies what is probably the highest doctrine of the Spirit in the Hebrew Scriptures. Associating the Spirit with the inauguration of the First Day, it is of the most direct pertinence to our present inquiry.

But what does this passage actually mean? There is no simple answer; it must be seen against the mysterious and pregnant background which we attempted to suggest in Chapter One. In Hebrew as in some other tongues, the word for 'spirit' (*ruach*) is in fact the word 'wind'. The phrase 'Spirit of God' carries the imagery of a mighty wind. This in turn fits into the general metaphorical framework of the Creation Story. Taking creation

THE DAY OF THE SPIRIT

as the opening of the cosmic day, the Spirit is the breath of the universal dawn.

'Out at sea the dawn wind
Wrinkles and slides. I am here
Or there, or elsewhere. In my beginning.'
(T. S. Eliot, *East Coker*, i)

Taking creation as the opening of the first new year, the Spirit is the spring wind, clearing off the clouds and blowing back the flood-waters in a primeval fluvial valley.¹ As such it prefigures the wind in two great renewals of creation.

'And God remembered Noah . . . and God made a wind to pass over the earth and the water assuaged' (Gen. 8.1).

'And the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground' (Ex. 14.21, 22).

The verb in Genesis indicating the movement of the Spirit over the waters is the term for a bird brooding eggs. It is generally taken to be a reminiscence of a more primitive Semitic myth in which a divine bird hatched the world from a vast egg.² The suggestion of a bird will again lead the Christian reader to recall Noah's dove, as in the Baptism of our Blessed Lord the Holy Ghost appeared as a dove. Elsewhere in the New Testament the Sacrament of Baptism is closely related to the Flood and to the Exodus.³ Thus we find that the mysterious rôle of the Holy Ghost at the inauguration of creation prefigures divine action in other biblical events of major importance.

The Spirit and the New Creation

The main New Testament event concerning the Holy Ghost is of course his descent on the Church at Pentecost. In the

¹ Skinner, *Genesis*, p. 46.

² *Ibid.*, pp. 17-18, 49-50. It is not, however, necessary to establish (as Skinner seeks to) that the Spirit appeared *either* as a bird *or* as a wind. The poetic effect of the Creation Story is achieved by the assembling of a great many different images.

³ I Cor. 10.1-2; I Peter 3.18-21.

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Christian liturgical tradition, this comes fifty days after Easter and hence must fall on the Seventh Sunday after the Day of the Resurrection. As one of the two greatest Sundays of the year, it is of major concern to our present study.

Yet the question remains as to whether that original Whitsunday really did fall on the Lord's Day or not. The ancient prescriptions of the twenty-third chapter of Leviticus clearly expect that Pentecost should fall on the First Day.¹ It was reckoned as follows. The Feast of Unleavened Bread (the Passover) lasted a week; within that week, 'on the morrow after the sabbath' there is offered a new sheaf of the harvest. Then 'seven sabbaths shall be complete' and on the next day there are offered two loaves of new meal, 'the first fruits unto the Lord'. It will be noted that there are fifty days from the sheaf offering until the bread offering, hence the Greek word Pentecost. These days form as it were a 'week of weeks', hence the Jewish expression, Feast of Weeks.

Since Christ definitely rose on the First Day within the Days of Unleavened Bread, Christians are following Leviticus when they observe Whitsunday fifty days after Easter. The offering of first fruits, furthermore, comes to be reflected in New Testament terminology both as a title of Christ, 'the first fruits of them that slept',² and of Christian people, 'a kind of first fruits of his creatures'.³ Later Judaism interpreted Pentecost as the feast of the giving of the Law on Mount Sinai.⁴ If this interpretation was already current in the first century, it may have influenced Paul's contrast of the Law and the Spirit.⁵

These considerations all provide rich associations for the Christian Whitsunday, but do not actually answer the historical question. For although Leviticus appears to be clear, the Pharisees seem to have interpreted it differently. They regarded the first

¹ Lev. 23.15-16. Ex. 34.22 gives no specific details, and Deut. 16.9-10 apparently reflects an era when the date was not so rigidly fixed.

² I Cor. 15.20, 23. ³ James 1.18; Rev. 14.4.

⁴ See proper clause for Pentecost in Kiddush for Festivals.

⁵ Rom. 8.2, 15, 23 (note reference to firstfruits); Gal. 4.4-6, 24-6 (note reference to Sinai). II Cor. 3 is directly based on Ex. 34.

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'sabbath' referred to as the first day of Unleavened Bread, for it was a day of rest no matter on what day of the week it might occur from year to year. The pharisaic reckoning seems to have been influential in the first century.¹ Now according to the Synoptic account, the first day of unleavened bread was what we would call Thursday Night and Friday of the week of the Passion. If this is correct, and if the pharisaic computation of Pentecost was then in force, the sheaf offering would have been on Saturday, as would Pentecost seven weeks later. According to John, on the other hand, the unleavened bread began that year on what we call Friday Night and Saturday. Hence the sheaf would have been offered on the First Day, Sunday, irrespective of whether the pharisaic interpretation of Leviticus was followed or not. Pentecost thus would also have been on Sunday. In short, according to the Synoptic Gospels, Pentecost could have been either on Saturday or on Sunday. According to John's chronology, it had to be Sunday. Logical probability thus favours the date which Christians have in fact observed since time immemorial.

The Fourth Evangelist was perhaps aware of the ambiguity of St Luke, and he leaves no uncertainty as to the day of the week on which the Risen Jesus gives the Spirit to his Apostles. John has the Spirit given when the Lord commissions the apostles on Easter afternoon:

'The same day at evening, being the first day of the week . . .'
(John 20.19).

Matthew and Mark do not record any specific day that the Holy Ghost is given. Either the gift itself, or the promise of it, is implied in the final charge which the ascending Lord gives to his followers.² Just as the Early Church connected the Resurrection and Ascension very closely, so they associated the Giving of the Spirit with these.

'When he ascended up on high, he led captivity captive, and gave gifts unto men' (Eph. 4.8).

¹ McArthur, p. 142.

² Matt. 28.18-20; Mark 16.15-20.

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All of these mysteries are intimately related: Christ's victory over death, his Ascension, and the gift of the Spirit which is the proof of Christ's glory.¹ Because the Church is 'risen in Christ', therefore we experience a sharing in his glory. The gift of the Spirit is our foretaste of that full blessedness we shall share in Heaven.²

The Christian Church has many grounds for celebrating Sunday as the day of the Holy Ghost. First there is the opening of Genesis with its mysterious but rich associations. Secondly, the Fourth Gospel unequivocally has our Lord bestow the Holy Ghost on his apostles on this day. So much is definite. The Fourth Gospel appears to record a widespread belief in the unity of the Resurrection, Ascension, and gift of the Holy Ghost. The original Whitsunday, to which Luke assigns this gift, was very likely a Sunday. So much is probable. Finally, the powers which the Spirit bestows on the Church are in fact exhibited and set forth in a special way on Sunday. This is a fact of Christian experience.

Whitsunday, we must recall, is a meaningful feast, quite apart from St Luke's account. It is one of the Church's two oldest yearly festivals, coming directly from Judaism. As the latter has its Feast of Weeks following Passover, so Christianity fittingly has a festal season as the culmination of its liturgical year. The basis of its computation, a week squared, beginning and ending with a Sunday, all fittingly symbolizes the centrality of the First Day for the Christian Calendar. As our 'week of weeks' opens with the witness of the Saviour's Resurrection, so it appropriately closes with the witness of his new life living in the members of his Body, which is 'one loaf' in him. In point of history, the Christian observance of Pentecost appears to have begun independently of St Luke's account of it.³ It is extremely interesting to note that in fourth century Jerusalem, where Whitsunday was observed with the utmost solemnity, it was apparently regarded as the feast both

¹ Acts 2.32-3; 5.32. ² II Cor. 1.22; 5.5; Eph. 1.13-14; I John 4.13.

³ It is a striking fact that Christians unquestioningly retained Pentecost (note Acts 20.16; I Cor. 16.8) whereas other equally important Jewish feasts, Tabernacles and the Atonement, were quickly dropped without leaving any shadow on the pages of Church History.

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of the Ascension and of the gift of the Spirit.¹ The local tradition *in situ* was thus akin to the narrative in Acts, but by no means literally governed by it.

Having established the clear authority for the Christian observance of Pentecost irrespective of the date of the episode described by Luke, we must then come back and admit that his description remains the classic account of what the Holy Ghost actually does with the followers of Jesus Christ on his day.

'They were all with one accord in one place' (Acts 2.1), presumably the 'upper room' (Acts 1.13) where they habitually met. They were empowered to preach to men of every tongue, so that from this very day Christ's Church was 'catholic'. This is the sign of the new age, for it fulfils the prophecy of Joel (Acts 2.16, 17). The Resurrection is proclaimed (verses 24, 32) and expounded from the Old Testament (verses 25-35). The gift of the Spirit is in fact the visible proof of the truth of these things (verse 33). Repentance, Baptism, and the remission of sins are preached and in fact a vast crowd is converted and baptized (verses 38-41). Here, in the most specific way, the apostles carry out the commission which the Risen Christ had entrusted to them. The words speak for themselves if we compare the second chapter of Acts with that commission as it is given, in somewhat varying terms, in the last chapter of each of the Synoptic Gospels, or in the twentieth chapter of John.

The apostolate is here fully in action witnessing to the fact of Jesus' Resurrection, and carrying out the directions which the risen Jesus had given to them. They are now able to expound the Scripture as he himself had on Easter Day. Both the apostles and their followers share in a new power and a new life. It is bestowed on them when they are 'gathered together', and it is able to reach out and gather to their fellowship men 'out of every kindred, and tongue, and people, and nation' (Rev. 5.9).

The gathering of the faithful, the exposition of the Scriptures, the witnessing to the Resurrection, the administering of the

¹ McArthur, pp. 151-5, presents a very convincing discussion.

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Sacraments—based as they are on the events of Easter Day, these become characteristic acts of the *ecclesia* on the Lord's Day down through the ages. For St Luke these cannot remain the quiet indoor activities of an obscure Jewish sect. These, rather, are the channels and expressions through which the Holy Ghost, like a veritable tornado, will revolutionize human history. For Luke the gift of the Spirit means this new life, this new power, this sharing in a new existence within the Kingdom of the victorious and glorified Jesus. The first Whitsunday sets before us those realities which must ever remain at the heart of the Christian Sunday, and which are the 'first principles'¹ of the life of the Church.

I believe in the Holy Ghost;
The Holy Catholic Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body;
And the Life everlasting.

The Day of the Trinity

The knowledge of the Spirit completes the revelation of the most holy Trinity. This is not a matter of numerical addition. Trefoils, triangles, and other mediaeval Western symbols often give us too arithmetic a conception of trinitarianism. It is not a question of now discerning a Third Person beside the Two which had been previously revealed. On the contrary, it is the Spirit acting within us who testifies to the Son through whom, in turn, we know the Father. No person of the Deity is rightly understood apart from the other two; each stands in a unique relation to the others. The structure of trinitarian truth only emerges with the gift of the Spirit.²

The Western feast of the Trinity is in part an off-shoot from Whitsunday, being in fact the octave-day of the latter.³ It is in part a reflection of the desire to find a permanent assignment for

¹ Cf. Heb. 6.1-2. ² John 15.26; 16.13-15; I Cor. 12.3; I John 5.1-6.

³ An embryonic Trinity Sunday appears in this character in *The Gelasian Sacramentary*, H. A. Wilson, edit., Oxford, 1894, pp. 129-30.

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the Votive Mass of the Trinity which many mediaeval clergy were wont to use on any Sunday.¹ In the earlier mediaeval period Palm Sunday in many places had much of the significance of our Trinity Sunday. For it was then that the candidates for Easter Baptism were publicly catechized on the Creed and the trinitarian faith was explained.²

The East really has two feasts of the Trinity: First is Pentecost, which is regularly so regarded. Secondly there is that great day of Eastern popular piety, Epiphany, the feast of our Lord's Baptism. It is well to see the intimate relation between these two. At the Jordan Jesus was baptized, was declared to be the Son of God, and was seen as the Anointed of the Holy Ghost. On Pentecost the ascended Jesus pours down the same Holy Ghost on his apostles, baptizing them with his power.³ They in turn baptize a multitude of converts. The liturgical commemoration of the Trinity is repeatedly linked with Holy Baptism, just as it is in regard to this sacrament that the New Testament most often expresses its trinitarian doctrine. Baptism in turn leads us back to the commission given by the Lord Jesus on the day of his Resurrection.

In the East, particularly among the Russians, those Sundays of the year which do not have a special significance of their own are to some extent assimilated to Easter. In the West, 'ordinary Sundays' have tended to take the feast of the Trinity as their

¹ Until the later middle ages, clergy commonly recited votive masses if they were not celebrating solemnly. Some of these votives originally bore considerable relation to the biblical significance of the day: the Holy Trinity was commemorated on Sunday; the Angels perhaps originally on Monday (when heaven was made, Gen. 1.6-8); the Cross on Friday. The ultimate prohibition of votives on Sunday pushed the Mass of the Trinity back to Monday, where a form of this mass will still be found in Roman and Anglo-Catholic missals. Meanwhile the rationale of the Christian week was becoming increasingly obscure in the West. For the Mass of the Trinity (attributed to Alcuin) see Gerald Ellard, *Master Alcuin, Liturgist*, Chicago, 1956, pp. 157-61.

² For a survey of the Gallican, Mozarabic, and North Italian sources, see H. B. Porter, *Maxentius of Aquileia and the North Italian Baptismal Rites, Ephemerides liturgicae* lxxix, 1955, pp. 3-9, espec. Appendix.

³ A magisterial exposition of this theme is given in Lancelot Andrewes, Whitsunday Sermon VIII (AD 1615); vol. III of his *Works*, Library of Anglo-Catholic Theology, 1841, pp. 241ff.

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prototype. Each system has merit, and each would remind us that there really is no such thing as an 'ordinary Sunday'. Every Lord's Day is the proclamation of those ever-new truths which stand at the heart of the Christian Faith.

We have seen the true Light;
we have received the Holy Spirit;
we have found the true Faith.
Wherefore let us worship the indivisible Trinity;
For He hath saved us.

(Orthodox Vespers, Pentecost Eve)

CHAPTER SIX

SUNDAY WORSHIP

'Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ' (1 Peter 2.5).

As we have seen, the keeping of the Lord's Day is linked with the holding of the principal truths of the Christian Faith. Indeed, Sunday symbolizes the very nature of that faith which makes Christian truths so different from the tenets of other religions. Those events which led to the observance of the Lord's Day—the Resurrection and the gift of the Spirit—themselves established a certain pattern for carrying out that observance. From apostolic times we have the assembling of the Church, the reading and expounding of the Bible, the administration of sacraments, and the fellowship which includes a sharing with the poor. We have now to examine these actions more closely, and see what meaning early Christians found in each of them. First we will consider the normal order of public worship always associated with Sunday in the ancient Church. In the following chapters we will consider Holy Baptism and certain other rites normally performed on this day.

Justin Martyr's Sunday

The oldest systematic description of Sunday worship is given to us by Justin Martyr, writing in Rome in the middle of the second century. It occurs in his *First Apology*. This book, like others of similar title, was intended to dissuade the Roman government from persecuting Christians. The description of worship must be interpreted accordingly. Justin is not attempting to be liturgically precise; he is primarily attempting to assure pagans that the Christians who eat Jesus are not really guilty of cannibalism or any other vice, but are only engaged in innocent

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SABBATH	MINISTRY
• In God	• Toward God
• Anima	• Animus ¹¹
• Enjoying God	• Working with God ¹²
• "Useless" solitude-in-community	• Useful community ¹³
• Being known	• Knowing
• Allowing	• Driving
• Boundless	• Bounded
• Root	• Branches ¹⁴
• Transpersonal	• Personal
• Desert	• City ¹⁵
• Simplicity	• Complexity
• Quiet prayer	• Active prayer
• Retreat	• Pressing forward
• Play	• Work ¹⁶
• Peace	• Conflict
• Passivity	• Activity
• Center	• Border ¹⁷
• Home	• Journey
• Innocent as doves	• Wise as serpents
• Equality	• Hierarchy
• Person	• Role
• Unity	• Diversity
• Compassion	• Passion
• Humor	• Seriousness
• Agape	• Eros
• Spontaneity	• Calculation
• Eye of hurricane	• Wind of hurricane
• Vertical	• Horizontal
• Slow	• Fast
• Inspiration	• Expiration ¹⁸

Chapter 7

SABBATH REST

Some were scandalized to find the Apostle John playing with his followers. John told one of them, who was carrying a bow, to draw an arrow: he did this several times and John then asked whether he could keep on doing it without interruption; the reply was that the bow would break in the end. John therefore argued that man's mind would also break if the tension were never relaxed.¹

John understood the basic rhythm of work and rest we all need. This basic human condition is a common starting point for understanding the need for a special day of rest. But the full meaning of rest in Christian sabbath time goes far beyond this. John's play was revolutionary, not just diversionary. It happened in the context of a life lived in radical trust that God's Presence is freshly empowered among us in Christ. John was truly free to play and rest, realizing that he was caught up by the work of God's redeeming power which freed him for such times.

Sabbath rest is such a revolutionary act. It defies the boundedness of the workaday world. It witnesses to the promised messianic rest of the new creation yet to come in its fullness. It celebrates the open wonder of the Paschal Mystery rather than the tightness of personal possessions and ambitions. Sabbath rest creates a "sanctuary in time."² It frees us to recognize our birthright in the image of God and to resist the temptation to succumb to any lesser image.

This divine image in us reveals our true dignity and source. When we cease from work, we show ourselves to be labor's master. Unlike the rest of creation that numbly spins on, we, by a conscious act of faith, can put a limit to our labor so that it does not degenerate into purposeless or compulsive drudgery. In such mastery we reflect the image of God.

sabbath observance and other days of the week. In this rhythm we see the crucial importance in spiritual development of attending both to our relation to God and with creation (people and nature), without collapsing one into the other, even though a shared sense of life in God intimately and essentially relates and underlies them.

Put in theological terms, we have an *ontological* relationship—an essential end-in-itself relationship of being—with God that needs intentional cultivation, and we have a *moral* relationship with God that involves us in caring for life in particular called-for ways, which also requires intentional cultivation.² The intentional rhythm of sabbath and ministry times is meant to assure their correlated attention.

With spiritual maturity we see less differentiation, externality, and legality in this rhythm: the different complementarities live in greater and greater co-inherence. Their differences are ever more clearly one of praxis and not of underlying attitude. We see such maturity reflected, for example, in Teresa of Avila's description of the advanced person, for whom "peace remains in the soul,"³ and in John of the Cross's declaration that perfect balance is the result of uniting activity with passivity.⁴ Each contains seeds of the other.

In our youth we normally will find great weight on the engagement/ministry side. As we grow older, there normally is more weight on the letting-go sabbath.⁵ Living out of a structured rhythm of sabbath and ministry time early in life, I think, can help prepare us to be able to let go engagement controls more appreciatively later in life when this is called for. As both engagement and letting go modes mature spiritually, each involves an abandonment and obedience to God's way. Both are facets of one life, one ultimately indivisible reality in God.

In the following images of sabbath and ministry time, the arrows between the qualities of presence symbolize their connectedness, reminding us that they do not define a dualistic reality, but rather a dialectical one: distinctions of praxis within one rhythmical flow of life.

A deep underlying attitude needs to unite these manifest forms of presence: a single-minded, open, trusting willingness for God's will to be done through all things. When this graced backdrop is empowered, then both ministry and sabbath times are saved from the fragmenting quality of willfulness.

SABBATH	MINISTRY
• Open surrender	• Confident action
• Thank you Lord	• Lord have mercy
• Letting go	• Engagement/taking on
• Relaxation	• Survival/coping/tension
• Letting be	• Seeking
• Being	• Doing ⁶
• Mary	• Martha
• Rachel (more beautiful)	• Leah (more fruitful) ⁷
• Contemplative	• Active ⁸
• Receptive	• Perceptive
• Yin	• Yang
• Worship	• Science
• Intuitive	• Analytical
• Background	• Foreground
• Open vision	• Concentrated vision
• Extradependent	• Intradependent
• Creature	• Creator
• Detachment	• Attachment ⁹
• Stability/balance	• Movement/thrust
• Ultimacy	• Relativity
• Appreciation	• Management
• Attention	• Intention
• Floating	• Swimming
• Sailboat	• Motorboat
• Integration	• Dispersion ¹⁰
• Acceptance	• Judgment
• Simultaneity	• Sequence
• Ground	• Figure
• Eternity	• History
• Realized	• But not yet fully

Then, looking at the lights, all may pray silently for one another. After this the one who lit the candles concludes:

May the Lord bless us with Sabbath joy.
May the Lord bless us with Sabbath holiness.
May the Lord bless us with Sabbath peace.

Ed Hayes suggests an alternative opening:

Light is the sacrament of God's Presence among us.
The Lord is our Light and our Salvation.
We are called to be the Children of Light,
to be a light unto all nations.
Blessed are You, Lord our God,
who has made us light to one another.
In the spirit of our ancient traditions,
we now light these festive meal candles . . .
May our home be made holy, O God, by your Light.
May the light of Love and Truth shine upon us all
as a blessing from You.
May our table and our family
be consecrated by your Divine Presence
at this meal and at all our family meals. Amen.
Come let us welcome this first day of a new week: Sunday.
On this day, our Lord Jesus Christ
did rise from the darkness of the tomb.
This meal brings blessing to our hearts
as our workday thoughts and toils are forgotten⁶

In Jewish tradition, the woman who lights the candles will make a gesture with her hands of bringing the light of God closer, as she prays, symbolizing our hope and responsibility for the fullness of that light in our midst. Perhaps all participants in this opening of the sabbath could participate in this gesture together, along with sharing the prayer for God's blessing.

Blessing Children

Another important ritual from Jewish tradition is the *blessing of children* at this time. I heartily concur with Huck's encouragement of this practice. It strongly reinforces the adult role of priestly and spiritual guidance of children so missing in many Christian homes.

Parents and other adults place a hand in blessing on the heads of children and one prays this (or some other) blessing:

The Lord bless you and keep you:
The Lord make his face to shine upon you,
and be gracious to you:
The Lord lift up his countenance upon you,
and give you peace. (Num. 6:24-26)

Such a blessing, with its physical touch and special intercession for the child, can be very reassuring. It concretely connects the child with God's grace, and with parents and other adults as potential channels of that grace. For the adults, it reminds them of this transcendent and privileged dimension of their parental stewardship.

I know one mother who extended such a formal blessing to her four children before they left for school each day, as well as in sickness and on other occasions. When they were grown, each of them told her how important those blessings were to them. Even as young adults now, they still expect a blessings prayer on special occasions.

In another family, the children lay hands on the adults in blessing as well as the reverse. Perhaps such a practice would become particularly symbolic after a child's confirmation or other coming-of-age rite of passage.

Where only adults are present, or where children are present as well, adults may also want to extend the blessing to one another.

The Sabbath Queen

In the Talmud it says that Rabbi Hanina used to put on his best clothes and say, "Come let us go forth and greet the *Sabbath Queen*." In this spirit of welcome, it is a Jewish custom to read the biblical Song of Songs in praise of the coming of Israel's bride, the Sabbath.⁷

During the Friday evening synagogue welcoming service the congregation "rises and turns to the door to welcome the incoming Sabbath," and says:

Come with rejoicing in song and peace,
Crown of your people, O Sabbath blessed.

Toil and labor now shall cease;
Come Sabbath bride, Sabbath bride of rest.⁶

“Queen” and “bride” personalize the sabbath. “To name it queen, to call it bride is merely to allude to the fact that its spirit is a reality we meet, rather than an empty span of time we choose to set aside for comfort or recuperation.”¹⁹ This reality is not only personal but feminine, imagery woefully rare in active Judeo-Christian sacred symbolism. The sabbath is greeted as a feminine presence, who brings, according to another Jewish tradition, a “second soul” to each person for the duration of the day.

Christians may well consider this poignant practice. It risks some confusion: “Queen” in Christian tradition, if used at all, normally refers to the Blessed Virgin Mary, and it is the Risen Lord whom Christians most clearly greet. Bride normally refers to the church, not to the sabbath. But perhaps the meaning of these terms can be reoriented for Christians: Mary the “Queen of Heaven” presents the Christ to us. In greeting her at the start of sabbath we greet the one from whose womb Christ is born for us, giving her eternal dignity and first position in the church. The church is the Christian Body, born out of the risen Christ.

Thus in greeting the Sabbath Queen we greet Mary as vehicle and symbol of all her progeny: the Incarnate Lord, and all who are baptised (visibly or invisibly) in his name. In the liturgy of Sunday we will recognize the fullness of this saving mystery. Tonight, on the eve of sabbath, we recognize the bearer of the One through whom, as God’s incarnate eternal Word, God’s promise of sabbath peace to Israel is offered to all humanity, indeed to the whole of creation.

For some, this practice of personifying the sabbath may be artificial or of little value. For others, though, it may be one more way of steering the day from an empty span of time toward a personal reality we meet. For many Protestants, especially, it might be one little way of restoring a personal relationship with the feminine sense of the sacred so frequently absent. The whole attitude and practice of sabbath bears out this neglected feminine quality (as culturally defined).

Song of Welcome

One possibility for a brief song is the following, sung to the folk tune of “Michael Row Your Boat”:

Welcome, welcome queen of rest, Alleluia!
Guest of joy the Lord has blessed, Alleluia!¹⁰

My daughter especially enjoys this song as she can provide an instrumental accompaniment for us on her recorder. Others might use a piano, guitar, or such. No instrumental accompaniment is essential for such a simple song, but it can add to the richness of the occasion, and allow instrumental gifts to be offered together with voice. Often we will repeat the song two or three times, since it is so short, or other verses can be composed.

Blessing with Bread and Wine

Using the traditional Jewish *blessing with bread and wine* again links parents with a proper priestly role, and connects everyone present with Jesus’ momentous blessing at the Last Supper, and in the meals of his resurrection appearances, anticipating the church’s great liturgy of Sunday:¹¹

The leader of the prayer lifts up the cup of wine and prays:

Blessed are you, Lord, God of all creation,
Creator of the fruit of the vine.

Blessed are you, Lord, God of all creation,
you have taught us the way of holiness through your commandments
and have granted us your favor
and given us your holy Sabbath as an inheritance.
This day is a memorial of creation.

It is a memorial of the breaking of the bonds of slavery and sin and death.
Blessed are you, O Lord; you make holy the Sabbath day.

The cup is then passed to everyone at the table. When all have taken a drink, the bread is held up and blessed:

Blessed are you, Lord, God of all creation;
you bring forth bread from the earth.

The bread is passed and shared and the meal is served.

The classical Jewish greeting to one another on the sabbath is *shabat shalom*, sabbath peace. Ed Hays suggests such a greeting be said together after the blessing, though he suggests "Happy Sunday" or "Happy Feast" for the wording.¹² The words of the blessing could be revised as you see fit, but I think that these classical Jewish phrases are easily interpretable in Christian terms. They also reinforce a sense of special linkage with the Jewish community, whose divine promise Christians share. This does not obliterate the difference between Christian and Jewish faiths, but it does emphasize the strong overlap, an important connection for children and adults to remember in the face of any temptations toward anti-Semitism.

Such a blessing may be too much for some families as a regular custom. It could have special significance, though, on Palm Sunday Eve in the anticipation of Jesus' Last Supper, on Maundy Thursday, and on those Easter season sabbaths when the scripture lessons speak of the resurrected Jesus making himself known in the breaking of bread.

Eating

Sabbath meals provide opportunity for special celebration of the goodness of creation, and for anticipation of its full transformation in God's own promised time, of which we have been given a foretaste in Jesus Christ. These meals happen in the light of the Sunday Eucharistic Meal, with its deep memory, its present Meeting, its anticipation of the Messianic Banquet. That central meal potentially turns all meals into agapes—reconciling love-feasts—for Christians, but especially the meals that surround it on the sabbath day. Thus the best of what a meal can be should be sought for sabbath meals. Here are a few possibilities for them:

- Grace can be sung instead of said, holding hands standing, with special thanks for the opportunity of the sabbath's *shalom*.
- A special place can be set that represents everyone else who is meant to share the table with us when God's reign is full: all the saints of earth and the whole company of heaven, from all times and places. Such an empty spot opens the small family circle to its

intended eventual fullness. Children and adults alike are reminded of this larger belonging and vocation.

- One or more special guests can be invited to a sabbath meal. This takes a step toward concretizing the larger circle of God's hospitality. This might be a relative, friend, institutionalized person, or a foreign student or worker, giving special preference to those who are lonely and poor.

- Another possibility is to have a bulletin board near the table on which can be kept a liturgical calendar of saints and seasons, and pictures of people not present. We keep a picture of Juan Ibarra there, a Bolivian boy we support through the Christian Children's Fund. Our support isn't great in comparison with his own and his community's needs, but it is a vivid reminder to us of the vast numbers of materially impoverished and frequently politically oppressed (though quite possibly spiritually advanced) people in the world with whom we share God's promise of the Kingdom's fullness.

- A small box for money can be kept on the table for everyone's offering: money to be given to some project for the poor that symbolizes the right of everyone in God's grace to share the fruits of the earth with us, and our calling to help foster this just sharing.

Psalms

The *psalms* integrate faith, feeling, and experience in Jewish and Christian tradition. They also connect us with all the struggling faithful before us, whose lips and hearts have shared these same prayer reflections on the experiences of life. The psalms for welcoming the sabbath in Jewish tradition include 92, 93, and 29; but many others could be used, including the psalm appointed for that evening or for the Sunday liturgy in a lectionary of the church year, or Psalm 126.

Letting a different member of the family select the psalm each week could help shared ownership, as well as reading it together or antiphonally. Chanting the psalms together, in a simple monotone, or with slight variations, adds an affective and unifying dimension. If so inclined, different members can compose their own simple tonal variations and teach the others.

Saying or chanting the *Gloria Patri* (Glory to the Father, [or

Creator], and to the Son [or Redeemer], and to the Holy Spirit, as it was in the beginning, is now, and will be forever, Amen), is a classical way of concluding the psalms, bringing them into the full context of the Christian experience of God. If three candles have been lit, this ancient doxology names their lights.

Psalms can be read either at the beginning or the end of the meal, or later in the evening, and/or early on Sunday morning.

In addition to psalms, or an alternative to them, the Gospel lesson for Sunday morning could be read after the meal.

After Dinner

In American culture *Saturday evening* (or Sunday, for that matter) is not usually an easy time to stay together as a family or household. Being together for dinner is hard enough, since adults and/or children may be invited out for the evening. One close family of teenage children I know was told by another parent how amazed she was that they *ever* ate a meal together (much less on Saturday night), since her family was so often scattered at meal times, usually eating staggered meals alone if they were home.

Since a sabbath day at this point is not supported by many people, everyone who tries to live it has the dilemma of discerning how far to go in enforcing the sabbath as a special time and resisting pressures from others to turn it into something else. Our family has tried to remain flexible about this on Saturday evenings and Sunday afternoons, when we or our children have been invited to be with someone or to go to some event that seems particularly important. We are inflexible about Sunday mornings, though: no TV, radio, friends (unless they are sharing sabbath observance with us), telephoning (or even answering the telephone). These rules stretch back to Saturday evening by our refusal to allow our children to sleep overnight at someone's house, since it would eat into the heart of the sabbath day on Sunday morning (though we do allow them to go to the country with a friend's family occasionally for full weekends).

There is a level of resistance in our children to such rules. We also have found, however, a level of appreciation. Holidays are not simply vacation—literally empty—times, whose anxiety is to be quelled by our latest and escapist wandering impulses. It is mean-

ingful time, a wondrous time, a gifted time, learned through a particular ritualized framework for time. Life is begun to be sensed as more than an accidental mechanism for our egos to shape with anxiety; it more easily becomes a gift for us to trust and appreciate.

When we are at home together on Saturday evening there are other dilemmas: special TV programs and different needs of family members to attend to different things. We want it to be a joyful time for the children and ourselves and not a repressive one, so we have tried to be open to different possibilities. We do try to assure some time during the evening or Sunday when we gather as a family for mutual reflection and play. This may include sharing our experiences during the week with a particular biblical passage each of us chose the previous Sunday (a practice I will describe later); sharing other experiences of the past week (humorous and otherwise) as well as what we may be looking forward to in our hopes and dreams; or we might play a simple game or sing together: songs (sacred or secular) that reflect directly or indirectly sabbath peace and promise.

Singing, as the hasidic rabbi Schlomo Carlbach once pointed out, is something we can do together, as opposed to talking, which can only be done separately. The energy it raises in us is a freeing, opening, and uniting energy. It is a particularly appropriate activity for the sabbath. If individual members of the family play musical instruments, these can be added. Different members can choose different songs, and shared favorites can be repeated. We have a slowly expanding number of hymns and books of modern musicals that we like to select from. Sometimes dance can be added, such as the simple Shaker round dance to the tune of "It's a Gift to Be Simple."¹³

Another possibility for Saturday evening is to incorporate this singing into a brief prayer service, such as the ancient office of compline, the classical, simple bedtime prayers of the church (found, for example, in the new Episcopal Book of Common Prayer), including opportunity for open intercessions and thanksgivings.

Such a service can also incorporate a brief rite of reconciliation: each person in silence can reflect on ways they have offended others that week, especially others in the family, and ask for one another's and God's forgiveness, ending with a corporate confession, and a

at its fullest, letting our imagination and biblical promises take us wherever they might lead. One family I know makes it a rule on this day that no one can criticize another. It is a day of acceptance and not judgment. They report that other children (teenagers) tend to drop by their house on Sunday afternoons, as though they sensed the soothing difference of such a mutually accepting atmosphere.

It is worth noting the intimacy of acceptance, play, and wonder with *laughter* in these activities. Humor was a sadly missing quality in the Puritan sabbath. Humor, as any emotional response, can be distorted and distracting. But it also can be a little transcendent sign of the Kingdom.

Closure

However we spend the afternoon, its *drawing to a close* marks the end of the sabbath day. This closure needs special recognition, just as the sabbath's beginning does.

The Jewish community historically has developed a special ritual for ending sabbath after sundown, a rite called *havdalah*, "separation," which divides the sabbath from other days. It includes the lighting of a candle, blessings with wine and spices, quenching of the candle, and farewell songs to the sabbath.

My family has developed a closing ritual of its own that overlaps with this traditional ending, which is shared with others who happen to be with us at the time. We begin with a special supper, a kind of high tea that includes all kinds of good things to eat. We bring this food into the living room, the only time we eat there during the week. Candles are lit. A blessing is said. During the meal we talk informally about the day and sometimes about the coming week. About halfway through, one of us reads aloud to the others for about fifteen minutes. Currently this is a wondrous yet very human story about a family and its adventures. It is being read serially, week by week, until it is finished, and it is read at no other time. The story provides an ongoing drama, a window, through which we subtly see, share, and enjoy the way life can unfold in God's hidden grace and human response. It has a way of enlarging our common experience and, as well, our reference points as a family. We refer back to incidents in the story during the week as related things happen

After the last bite of dessert is devoured, satisfied with this sensate sign of the yearned-for heavenly banquet, we say or sing a psalm or canticle together, give thanks for the personal presence of sabbath with us, pray for God's full shalom to come on earth, and for the ways our lives can be graced to assist and share that coming during the week.

Then we continue with the Jewish custom of passing a jar or box of spices around for everyone to smell, a reminder of the sweet savor of the sabbath to take into the week.

Gabe Huck suggests that the spices be held up while praying:

Our God, we thank you for the joy and rest of this day.
As we inhale the fragrance of the spices,
We pray that the days ahead may bring sweetness to our lives
and to the lives of all your children.
May we yearn for the coming of your reign, the sabbath without end.
Blessed are you, Lord God of all creation,
Creator of the spices.⁵

Finally we extinguish the candles with a prayer of thanksgiving for the fire of God's Spirit, which cannot be quenched.

The Sabbath and Other Days

In Jewish tradition all the following days of the week are numbered in relation to the sabbath. The first three days belong to the last sabbath, the next three to the coming sabbath, so it "casts its radiance before and behind."⁶ Heschel elaborates this poignantly:

The sabbath cannot survive in exile, a lonely stranger among days of profanity. . . . All days of the week must be spiritually consistent with the Day of Days. All our life should be a pilgrimage to the seventh day. Sabbath is the counterpoint of living, the melody sustained throughout all agitations and vicissitudes which menace our conscience; our awareness of God's presence in the world.⁷

For most Christians, this day is the first day of the week, Sunday, which irradiates all the others.

Personal Adaptation

I have described for you one set of ways for living through a Christian sabbath day. Endless variations are possible, given our circum-

References

CHAPTER ONE

1. Classical Christian discernment of spirits involves the gifted discernment of the origin of forces moving in and among us: whether they be primarily of God, ego, or the demonic.
2. Winton Solberg, *Redeem the Time. The Puritan Sabbath in Early America* (Cambridge, Mass.: Harvard Univ. Press, 1977), p. ix.
3. *Ibid.*, p. 301.
4. This corroborative scientific support for the importance of our subject was summarized in some detail in the third chapter of my book *Spiritual Friend* (New York: Paulist Press, 1980). Cf. especially Victor Turner, *The Ritual Process* (Chicago: Aldine, 1969), and Bruce Reed, *The Dynamics of Religion* (London: Darton, Longman, and Todd, 1978).
5. The Jewish community, of course, also shares this task on a smaller scale.

CHAPTER TWO

1. Mircea Eliade, *The Sacred and the Profane* (New York: Harper & Row, 1957), pp. 93-111.
2. Cf. Dayan Grunfeld, *The Sabbath: A Guide to its Understanding and Observance* (New York: Feldheim Pub., 1972), p. 21 ff; cf. Ex. 16:22-30, 35:3.
3. Cf. the commentary on this passage by Niels-Erik Andreasen, *The Christian Use of Time* (Nashville: Abingdon Press, 1978), pp. 38-41.
4. Cf. Niels-Erik A. Andreasen, *The Old Testament Sabbath*, Society of Biblical Literature, Dissertation Series #7, 1972.
5. Cf. G. Van Der Leeuw, *Religion in Essence and Manifestation* (Gloucester, Mass.: Peter Smith, 1967), p. 389.
6. "Sabbath" in the *Oxford Dictionary of the Christian Church*, F. L. Cross, ed. (London: Oxford Univ. Press, 1958).

CHAPTER THREE

1. For an elaboration of this position, cf. Oscar Cullman, "Jesus and the Day of Rest," in *Early Christian Worship* (London: SCM Press, 1953).
2. Cf. Samuele Bacchiocchi, *From Sabbath to Sunday: A Historical Investigation of the Rise of Sunday Observance in Early Christianity* (Rome: Pontifical Gregorian Univ. Press, 1977), pp. 368-69.
3. Though there is some evidence that Greeks and Romans kept the planetary "Saturn's Day," the same day as the Jewish sabbath, with similar customs (cf. Willy Rordorf, *Sunday. The History of the Day of Rest and Worship in the Earliest Centuries of the Christian Church* [Philadelphia: Westminster Press, 1968], p. 29.)

4. Cf. Bacchiocchi, *op. cit.*, p. 301.
5. *Commentary on the American Prayer Book* (New York: Seabury Press, 1981).
6. Cf. "Sunday," *New Catholic Encyclopedia* (New York: McGraw-Hill, 1967), p. 797.
7. Those predating the first ecumenical Council of Nicea in A.D. 325.
8. Such spiritualization of the sabbath probably is behind the later liturgical tradition of treating every day as a "feria," a festival, even though some days were more festive than others in the calendar.
9. Roger Beckwith and Wilfred Stott, *This Is The Day: The Biblical Doctrine of the Christian Sunday in Its Jewish and Early Church Setting* (Greenwood, S. C.: Attie Press, 1978), pp. 43, 142.
10. Rordorf, *op. cit.*, p. 142.
11. *Ibid.*, p. 305.
12. Cf. Herbert Saunders, *The Sabbath: Symbol of Creation and Re-Creating* (Plainfield, N.J.: American Sabbath Tract Society, 1970), for a recent comprehensive statement of this position. Saunders is a Seventh Day Baptist.
13. Cited by Gerard Austin, O.P., in a talk to the Baltimore Congress on Liturgy, 1977.
14. Benedicta Ward, trans., *The Sayings of the Desert Fathers* (Kalamazoo, Mich.: Cistercian Publications, 1975), p. 12.

CHAPTER FOUR

1. An insight of H. Boone Porter in *The Day of Light: The Biblical and Liturgical Meaning of Sunday* (Greenwich, Conn.: Seabury Press, 1960), p. 26.
2. Ambrose, *Exam.* III, 1, 1 (cited in Bacchiocchi, *op. cit.*, p. 8).
3. Porter, *op. cit.*, p. 22.
4. J. Edgar Park, *The Interpreter's Bible*, vol. I (Nashville: Abingdon Press, 1952), p. 984.
5. "Sunday" in *Hastings Encyclopedia of Religion and Ethics* (New York: Scribner's, 1919), p. 106.
6. Rordorf, *op. cit.*, p. 302, and Solberg, *op. cit.*, p. 16.
7. Cited in Solberg, p. 198.
8. *Ibid.*
9. "Sabbatarianism," in the *Oxford Dictionary of the Christian Church*.
10. Cf. Solberg, *op. cit.*
11. *Ibid.*, p. 259.
12. *Ibid.*, p. 300.
13. *Ibid.*, p. 300ff.
14. General faculties granted temporarily by the Holy See of doing something not normally permitted.
15. *New Catholic Encyclopedia*, p. 799.
16. *Ibid.*, p. 802.
17. From paragraph 106 of the Liturgical Constitution.
18. Cf. Part III for some examples.
19. Cited in "Sabbath—Heart of Jewish Unity," by Roy Branson, *Journal of Ecumenical Studies*, vol. 15, #4 (Fall 1978).

CHAPTER FIVE

1. I am indebted to Christopher Kiesling, O.P., for stimulating some of these insights in his *The Future of the Christian Sunday* (New York: Sheed and Ward,

1970). This is the only relatively recent book I have encountered by a "mainline" church author that deals with the *contemporary* Sunday situation. There is a fine little book by a Seventh Day Adventist Old Testament scholar, however, that shows great sensitivity to our cultural climate and need for a rhythm between sabbath and work time: Niels-Erik Andreasen, *The Christian Use of Time* (Nashville: Abingdon Press, 1978).

2. Cf. F.W. Dillistone's chapter on "Symbolic Stages in Time" in his *Traditional Symbols and the Contemporary World* (London: Epworth Press, 1973).

3. *Ibid.*, p. 118.

4. The exercises and theoretical base are found in the Tibetan Buddhist lama Tarthang Tulku's *Time, Space, and Knowledge* (Emoryville, Calif.: Dharma Press, 1977).

5. I have suggested methods for such practice in past books, with a few additions in Part IV.

6. *City of God*, XIX, 19.

7. Cited in Robert Bellah, "To Kill and Survive or To Die and Become: The Active Life and the Contemplative Life as Ways of Being Adult," in Erik Erikson, *Adulthood* (New York: Norton, 1978), p. 74. I am indebted to Bellah's historical insights in my discussion of the active and contemplative.

8. *Ibid.*, p. 75.

9. *Ibid.*, p. 76.

10. From the essay "Action and Contemplation," in Maritain's *Scholasticism and Politics* (New York: Arno Pr., reprint of 1940 ed.), pp. 192-93.

CHAPTER SIX

1. Icons are sacred Christian paintings through which God and the company of heaven (saints and angels) are venerated in Eastern Orthodox tradition.

2. A twofold human relationship to God described by Gregory of Nyssa, an early church Father, which has many later theological variations.

3. Cf. *Interior Castle*, E. Allison Peers, trans. and ed., vol. II of her *Complete Works* (London and New York: Sheed and Ward, 1946), p. 338.

4. Cf. Gabriel, *The Spiritual Director According to the Principles of St. John of the Cross* (Westminster, Md.: Newman, 1950).

5. Cf. Evelyn and James Whitehead, *Christian Life Patterns* (Garden City, N.Y.: Doubleday, 1979), p. 152.

6. BEING-DOING: "The stopping of *doing* on Sunday represents an experience of being saved by grace. It is the renunciation of attempts to work out our own salvation, and our acknowledgment that God is the author and finisher of our faith." Bacchiocchi, op.cit., p. 319.

7. RACHEL-LEAH: Imagery elaborated by Richard of St. Victor in the twelfth century. Cf. *Richard of St. Victor*, Grover Zinen, trans. (New York: Paulist Press, 1977).

8. CONTEMPLATIVE-ACTIVE: Cassian and others in the early church divided these as different *ways* of life: the *active* being pursuit of virtue, leading to an ordered and recollected life that may or may not involve service to others; the *contemplative* being the pursuit of the higher states of spiritual awareness, building on the discipline of the active life. With a person like Ignatius of Loyola in the sixteenth century we move toward a systematic justification for the complementarity and interpenetration of contemplation and service to others in *one* way of life, "seeing God in all things."

9. DETACHMENT-ATTACHMENT: Friedrich von Hugel (along with other classic and modern mystics) says that a person who alternates between detachment and attachment is the one who has the strength which fits him for service of others.

For von Hugel, that great lay spiritual director of the early twentieth century, periodic detachment keeps the friction between mystical, institutional, and intellectual dimensions of the Christian life from becoming intolerable and provides the coherence and unity to life which help a person create other moments of total self-outpouring. Leonard Biallas, "Von Hugel's Contributions to Religious Studies and to Religion," *Horizons* vol. 6, #1 (1979), pp. 77-78.

10. INTEGRATION-DISPERSION: One of the great values of an intimate praxis of sabbath and ministry is its capacity to reveal and ease our "dissipated" and "compelled" modes of time. James Whitehead speaks of dissipation as our experience of time as pointless or directionless, and of compulsion as obsessively focused, possessed. Between these extremes lies what he calls "concentration," those times when we feel especially present, focused, and gifted. Such times can be called *kairoic*: fully gifted time, as opposed to mere *chronos*, the experience of time as empty or driven duration. James Whitehead, "An Asceticism of Time," *Review for Religious* vol. 39, #1.

11. ANIMA-ANIMUS: The contemporary hasidic rabbi Zalman Schachter speaks of these not in relation to men and women but as symbols for different modes of being that belong to all of us (following Carl Jung). Weekdays, he says, our response is masculine: we "husband" the earth and our strength. On the sabbath, though, our response is feminine: we receive and conceive, we are impregnated with a supernal soul, we give birth to tenderness—a rich, warm, empathetic quality toward ourselves and others. (Cited in printed transcribed notes of a talk, "The Sabbath as the Way of the Jewish Person.") Perhaps it is no accident then that hasidic Jews at the start of sabbath welcome the *Sabbath Queen*.

By such respectful and complementary attention to the feminine and masculine in us, they can be *reconciled* instead of slaying each other.

12. ENJOYING GOD-WORKING WITH GOD: Evelyn Underhill refers to this enjoying and working with God as "balanced parts of one full, rich and surrendered life." (*The Letters of Evelyn Underhill* [London: Longmans, Green & Co., 1943].)

13. USELESS-USEFUL: A.M. Allchin speaks of the relation of solitude to the uselessness/aloneness-with-everybody of the cross and the tomb. Seemingly "useless" time is thereby sanctified; indeed, it is the means of reconciliation. (*The World is a Wedding* [New York: Oxford Univ. Press, 1978], pp. 118-19.)

14. ROOT-BRANCHES: Allchin quotes the Welsh poet Waldo Williams: "What is understanding? To find the one root under the branches." (*Ibid.*, p. 154.)

15. DESERT-CITY: Church history has been read as a dialectic between the desert and the city, the flight from one to the other, the finding of one in the other. (Cf. *The Desert and the City* by two modern Jesuits, Thomas Gannon and George Traub [London: Macmillan, 1969].)

16. PLAY-WORK: Walter Ong speaks of humans as the result of God's free play. When we truly participate in God's freedom, our activity is like that germinal, undifferentiated activity of the child, which is both work and play, both serious application and spontaneous activity for its own sake. Thus only those who "become as little children" can enter the Kingdom. If work is truly human work, it, like play, comes from within, as an effusion of activity spilling out from its immanent source. ("Preface," pp. x-xiii, to Hugo Rahner's *Man at Play* [New York: Herder and Herder, 1967].)

Karl Barth says of the sabbath: "On this day [we] are to celebrate, rejoice, and be free, to the glory of God. . . . This precedes talk of work—we must hear the Gospel before we can understand the law. . . . We can't value and do justice to work except in the light of its boundary, its solemn interruption—the true time from which alone we can have other [work] time." (*Church Dogmatics*, vol. 3, pt. 4.)

17. CENTER-BORDER: "All truth is the center of an intense light losing itself gradually in utter darkness. . . . The mind, when weary of 'border work,' sinks back upon its center, its home of peace and light, and thence gains fresh conviction and courage to again face the twilight and dark. Force [such a mind] to commit itself absolutely to any border distinction, or force it to shift its home or to restrain its roamings, and you have done your best to endanger its faith and to ruin its happiness. . . . The center is to penetrate every part as salt and yeast." (Friedrich von Hugel. [New York: Newman, 1971], pp. 28, 77.)

18. INSPIRATION-EXPIRATION: ". . . the spirit of God breathes us out from Himself that we may love, and may do good works; and again He draws us into Himself, that we may rest in fruition. And this is Eternal Life. . . ." (Jan van Ruysbroeck, *De Septem Gradibus Amoris*, cap. xiv, cited in Evelyn Underhill, *Mysticism*, p. 435.)

CHAPTER SEVEN

1. Cited from the *Conference of the Fathers* in Hugo Rahner, op.cit., p. 102.
2. A phrase of Abraham Joshua Heschel in *The Sabbath: Its Meaning for Modern Man* (New York: Noonday, 1951).
3. Dayan Grunfeld, op.cit., p. 20.
4. Philo in *De Cherubin*, pp. 87–90, cited in Beckwith and Stott, op.cit., p. 11.
5. *Spiritual Friend*, op.cit., chapter three.
6. Schachter, op.cit.
7. Ben-Zion Gold, "The Sabbath as the Way of the Law" (reprinted talk).
8. Grunfeld, op.cit., p. 6.
9. Ibid., p. 72.
10. Karl Barth, *Church Dogmatics* (Edinburgh: T&T Clark, 1936), vol. 3, pt. 4, pp. 58, 65.
11. Ibid., pp. 51, 68.
12. Ibid., p. 67.
13. Harvey Cox, *Turning East* (New York: Simon and Schuster, 1977), chap. 5: "Meditation and Sabbath."
14. *Living Simply Through the Day* (New York: Paulist Press, 1977).
15. Cf. Hugo Rahner, op.cit., pp. 4, 93. The book provides an insightful reflection on this virtue, as well as on the whole subject of Christian play. I am indebted to Rahner for greatly assisting my historical understanding of divine-human play.
16. Ibid., pp. 9, 93.
17. Ibid., p. 28.
18. P. Lersch, cited in Ibid., p. 35.
19. Cf. Ibid., p. 29.
20. Cited in the *Yoga Journal*, May-June, 1980, p. 8.
21. *Meister Eckhart*, Raymond Blakney, trans. (New York: Harper & Row, 1941), p. 245, (Fragment 36).
22. Cited in Rahner, op.cit., p. 77.
23. Ibid., p. 89.
24. Ibid., p. 84.
25. *The Dance in Christianity* (New York: Paulist Press, 1981).

26. Carla de Sola has put together a handbook of dance and prayer, with dance forns related to liturgical seasons, scripture, and special occasions. One of these is the probably authentic Shaker circle dance for "Simple Gifts." *The Spirit Moves* (Washington, D.C.: The Liturgical Conference, 1977).

27. Cf. Zalman Schachter, "The Physiology of the Sabbath," *Healing in Our Time, A Journal of the Sufi Healing Order* vol. 1, #1 (Spring/Summer 1981).

28. Cf. Chapter 15 for more on rites of passage.

CHAPTER EIGHT

1. Basil Pennington, a monk of St. Joseph's Abbey in Spencer, Mass.
2. Marion Hatchett, op.cit.
3. Timothy Ware, *The Orthodox Church* (Baltimore: Penguin, 1963), pp. 270–72.
4. The Eucharistic Prayer options in the new Episcopal Book of Common Prayer are a fine contemporary example of how this can be done.
5. Ware, op.cit., p. 261.
6. Philip Sherrard, "The Art of the Icon," *Sacrament and Image*, A. M. Allehin, ed. (London: The Fellowship of St. Alban and St. Sergius, 1967), p. 58. For further understanding of icons, cf. John Taylor, *Icon Painting* (London: Phaidon, 1979).
7. Sherrard, op.cit., p. 67. Also, Anthony Bloom, *Living Prayer* (Springfield, Ill.: Templegate Publishers, 1966), p. 68.
8. Ibid., pp. 68–69.
9. Barth, op.cit., vol. 3, pt. 4, pp. 54, 62–64.

CHAPTER NINE

1. Peter Matthiessen, *The Snow Leopard* (New York: Viking, 1978), pp. 157–58.
2. Psalms 82:6; John 11:34.

CHAPTER TEN

1. The first five books of the Bible.
2. Rordorf, op.cit., p. 12.
3. Lowell, quoted by R. H. Martin in *The Day* (Pittsburgh: Office of the National Reform Association, 1933), p. 179.
4. Hallam, cited in Martin, *The Day*, p. 184.
5. Cited by Gabe Huck in "Keeping Sunday Holy," a cassette of the *National Catholic Reporter*, Kansas City, Mo.
6. Ibid.

CHAPTER TWELVE

1. Evelyn and James Whitehead, op.cit.
2. Barth, op.cit., p. 72.
3. Director of the Catholic-Jewish relations office of the National Catholic Conference of Bishops; lecture given to a Memphis interfaith conference on the family, reported in the May 16, 1980, issue of the *National Catholic Reporter*.

CHAPTER THIRTEEN

1. "Keeping Sunday Holy", op.cit.
2. Beckwith and Stott, op.cit., p. 43.
3. Porter, op.cit., p. 78.
4. I am indebted to the Rev. Almus Thorpe, Jr., for this information, based on his sabbatical newsletter in the fall of 1980.

5. Gabe Huck, *A Book of Family Prayer* (New York: Seabury Press, 1979), p. 51. I am indebted to this layman, the former head of the National Roman Catholic Liturgical Conference, for his pioneering work in recognizing the value of sabbath practices for Christians today.
6. Ed Hays, *Prayers for the Domestic Church: A Handbook for Worship in the Home* (Easton, Kans.: Shantivanam House of Prayer, 1979), p. 86.
7. David De Sola Pool, ed., *The Traditional Prayer Book for Sabbath and Festivals* (New York: University Books, 1960), p. 29.
8. *Ibid.*, p. 42.
9. Abraham Joshua Heschel, *op.cit.*, p. 59.
10. This is a slight variation of a suggestion by Huck, *op.cit.*, p. 52.
11. *Ibid.*, pp. 52-53.
12. Hays, *op.cit.*, p. 87.
13. Cf. Carla de Sola, *op.cit.*

CHAPTER FOURTEEN

1. Cf. Gordon Wakefield, *Puritan Devotion* (London: Epworth Press, 1957).
2. The exhortation of a third-century bishop in the *Didascalia Apostolorum* is an example of the great weight given to the corporate nature of the day in the early church, especially in the Eucharist. "Be faithful to the gathering," he says; "Don't deprive the Body of one of its members." Gerard Austin, (*op.cit.*) speaks of our collective time then as "re-creating" the Church, continuing Jesus' Paschal Mystery by our corporate involvement in the Bread and Wine.
3. I am indebted to Dr. Krister Stendahl of the Harvard Divinity School for stimulating this insight and information about the Swedish Church. More informal base communities are increasingly popular among Roman Catholics today, especially in Latin America.

CHAPTER FIFTEEN

1. A reality corroborated by Rabbi Zalman Schachter in Jewish practice, as well.
2. An insight of Niels-Erik Andreassen, *The Christian Use of Time*, p. 108.
3. *Richard of St. Victor*, Grover Zinen, trans. (New York: Paulist Press, 1977).
4. For more detailed contemplative practices appropriate for sabbath, cf. my book *Living Simply Through the Day*.
5. Huck, *A Book of Family Prayer*, p. 56.
6. Grunfeld, *op.cit.*, p. 68.
7. Heschel, *op.cit.*, p. 89.

CHAPTER SIXTEEN

1. Pilgrimage as an extended sabbath in time is a neglected discipline today. Victor Turner calls it a voluntary means of liberation from profane social structures, a limited experience aimed at intensified religious commitment. He says that

pilgrimage has long stood for voluntaristic mobility in a rooted system. In a destabilized system (ours), life has become one long pilgrimage, without map or sacred goal. (*Image and Pilgrimage in Christian Culture: Anthropological Perspectives* [New York: Columbus, 1978.])

Perhaps this situation lies behind the popularity of books on "life stages" and "spiritual

journeys" today. At the same time, a classical sabbath pilgrimage to a holy place at a particular point in life may help to give a needed intensive paradigm for the life of pilgrimage. It is interesting to see the enormous response of youth to the pilgrimage invitations from the ecumenical Taizé community in eastern France (and several recent American versions of it), wherein a global vision of shared suffering, justice, reconciliation, and mutual support centered on the Risen Christ is held up and witnessed.

2. "When the body sleeps, the soul is enfolded in One." Thomas Merton, *The Way of Chuang Tzu* (New York: New Directions, 1965), p. 40.
3. The church year marks the primary passages of Jesus' life for us, along with the passage of scriptural and historical saints worthy of "resting" with for a while.
4. Cf. Jim Fowler's fourth stage of faith development in *Life Maps*, by Fowler and Sam Keen (Waco, Tex.: Word Books, 1977), pp. 69ff.
5. Hans Lietzmann, *The Founding of the Church Universal* (New York: Meridian, 1958).
6. Cf., e.g., Victor Turner, *op.cit.*
7. The art of dying as a Christian is again being taken seriously. One classic on this subject is Jeremy Taylor's seventeenth-century *Holy Dying*. A more contemporary resource is Nathan Kollar's *Death and Other Living Things*, (Dayton, Oh.: Pflaum Press, 1974).
8. The German philosopher Josef Pieper's penetrating classic essay *Leisure, the Basis of Culture* would be very valuable background reading for anyone wanting to understand further the meaning of leisure in Western religious experience, especially the relation of leisure, culture, festival, and worship.

CONCLUSION

1. Jan van Ruysbroeck, *The Adornment of the Spiritual Marriage*. Cited in Thomas Kepler, *An Anthology of Devotional Literature* (Grand Rapids, Mich.: Baker Book House, 1977), paperback, p. 194.
2. *Ibid.*

APPENDIX 11: PRACTICAL HELPS FOR RESPONDING TO STRESS

TABLE 9.1 Whole-Person Stress Management

<i>Physical Strategies</i>	<i>Intellectual/Mental Strategies</i>
—Progressive relaxation	—Cognitive restructuring
—Biofeedback	—Systematic desensitization
—Autogenic training	—Stress inoculation
—Visualization	—Covert sensitization
—Sensory awareness	—Thought-stopping
—Deep breathing	—Reframing
—Hot tubs, jacuzzi, sauna	—Values clarification
—Massage	—Paradoxical intention
—Yoga	
—Exercise	
—Diet	
<i>Social Strategies</i>	<i>Emotional Strategies</i>
—Interpersonal skills training	—Catharsis/emotional discharge
—Assertiveness	—Covert assertion
—Support groups	—Self-awareness
—Networking	—Withdrawal
<i>Spiritual Strategies</i>	<i>Environmental Strategies</i>
—Meditation	—Time management
—Prayer	—Problem-solving
—Faith/hope	—Goal-setting
	—Lifestyle assessment
	—Decision-making
	—Conflict resolution

Source: Summarized from Curtis & Detert, 1981; Davis et al., 1980; McKay et al., 1981; Barrow & Prosen, 1981.

TABLE 9.2 Stress Skills

<i>Overall Strategy</i>	<i>Skill</i>
<i>Personal management:</i> self-regulation skills for organizing time and energy expenditure	<i>Valuing:</i> aligning energy investment with core values <i>Personal planning:</i> setting goals and progressing steadily toward accomplishment <i>Commitment:</i> saying "yes" wholeheartedly <i>Time management:</i> setting priorities to spend time effectively <i>Pacing:</i> regulating the tempo of life
<i>Relationship:</i> scene-changing skills for altering the environment and interaction with it	<i>Contact:</i> forming satisfying friendships <i>Listening:</i> tuning into others' feelings and meanings <i>Assertiveness:</i> attending to self and boundaries <i>Fight:</i> standing firm to effect change <i>Flight:</i> retreating from the pressure <i>Nest-building:</i> beautifying the environment
<i>Outlook:</i> change-your-mind skills for controlling attitudes and perceptions	<i>Relabeling:</i> seeing the promise in the problem <i>Surrender:</i> letting go and letting be <i>Faith:</i> accepting limits and the unknowable <i>Whisper:</i> talking positively to self <i>Imagination:</i> using creativity and humor
<i>Stamina:</i> body-building skills to strengthen resistance and relieve tension	<i>Exercise:</i> strengthening and fine-tuning the body <i>Nourishment:</i> eating for health <i>Gentleness:</i> treating self with care and kindness <i>Relaxation:</i> cruising in neutral and replenishing resources

short-range goals into perspective (Bolles, 1978; Crystal & Bolles, 1974; Townsend, 1970).

Commitment Skills: the art of saying yes and investing self. Commitment is the courageous act of choosing to pursue certain goals and abandon others. This skill equips people to be pro-active in their lives rather than letting other people or circumstances make their choices. Overcommitment is actually lack of commitment, an unwillingness to say yes wholeheartedly to one option and no to others (Scholz, Prince, & Miller, 1975; Farquhar, 1978).

Time Management Skills: the art of spending time effectively. Sloppy time management habits create their own stress, preventing people from reaching their desired goals. Identifying and eradicating time wasters can add hours to the day. Eliminating unnecessary tasks frees time for the essential or pleasurable ones (Lakein, 1973; Winston, 1978).

Pacing Skills: the art of tempo control. Pacing skills include a whole range of speeds and intensity for a variety of occasions. Pacing is the art of predicting accurately what can be handled, taking on only that amount, and then working steadily toward accomplishment. This skill helps alleviate the crisis mentality that promotes a feeling of always being under pressure (Keleman, 1974, 1976).

Relationship Skills

Relationship or scene-changing skills help individuals control the environment by changing the way they interact with the people and spaces that surround them. Relationships are a primary source of renewal and replenishment.

Contact Skills: the art of forming friendships. People need positive contact with each other; such contact energizes human beings. Conversation skills such as self-disclosure, attention to nonverbal cues, pursuing interesting details, and facilitative questions set the stage for nourishing connections. Contact is a learned behavior, so experimentation and practice are essential to skill-building. Stimulation and support are two potential payoffs in exercising this skill (Zunin & Zunin, 1972; Jourard, 1971; Powell, 1969).

Listening Skills: the art of empathy. Empathy is a special kind of listening that tunes in to the feelings behind the words. Listening skills are probably the most important variable in the development and maintenance of deep relationships. The trust that grows with empathic understanding provides a context for the exchange of love and self/other affirmation. Being unsure of what is "really" being said also wastes energy (Tubesing & Tubesing, 1974; Miller et al., 1975; Gordon, 1970).

Assertiveness Skills: the art of saying no and choosing involvements. Assertiveness begins with tuning in to personal needs, desires, preferences, feelings, and the like. Once awareness is accomplished, the next step is to express these preferences, needs, desires, and feelings without in the process violating anyone else's rights or personhood. Saying no gracefully, forcefully, and respectfully takes practice and persistence (Alberti & Emmons, 1970; Phelps & Austin, 1975).

Fight Skills: the art of standing firm. A fair fight can relieve tension. Fighting can positively influence the environment when done in a manner that clears the air rather than clouding it. Fight skills help individuals determine when issues or situations or challenges or relationships are worth fighting for (Bach & Wyden, 1968; Rubin, 1969).

Flight Skills: the art of retreat. Flight—taking a brief break from pressure—offers the quickest surefire relief from stress. A hobby, a short story, a five-minute vacation, a daydream, a prayer—all offer breathing space for the battleworn. However, flight is a coping skill that is easily misused. Running away can develop into a pattern of avoiding responsibility. Escape into alcohol and drugs creates more stress than it alleviates (Moustakas, 1974; DeMille, 1973).

Nest-Building Skills: the art of beautifying the environment. Both physical and interpersonal surroundings profoundly affect the people who inhabit them. Nest-building skills can be used to create a living or working space that invites relaxation, intimacy, productivity, meditation, healing, or stimulation (Bonny & Savary, 1975).

Outlook Skills

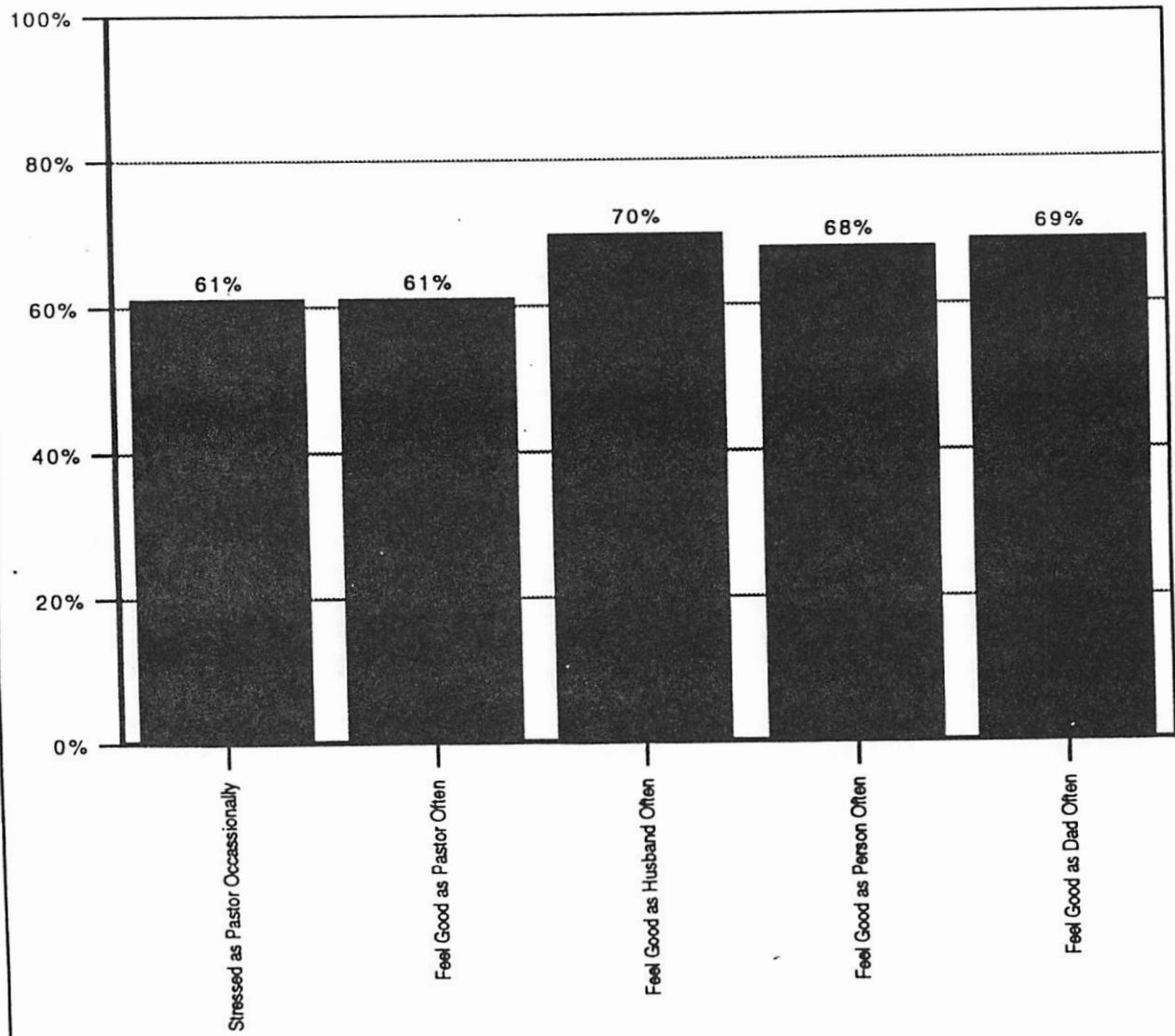
Outlook or change-your-mind skills facilitate healthy changes in attitude by allowing one to view situations from a different perspective.

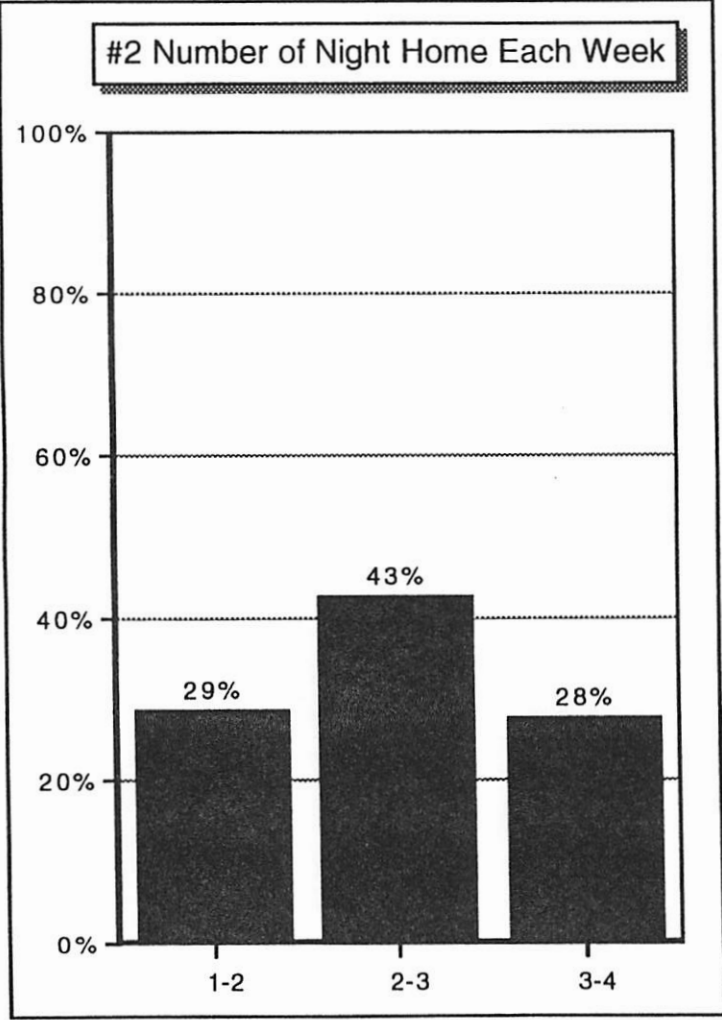
Relabeling Skills: the art of seeing the promise in every problem. People automatically assign meaning to life events as they occur. Usually this process is unconscious. Relabeling skills make the unconscious perceptual process conscious and allow new meaning choices. When no other method relieves a particular stress, calling the problem something other than a problem (an opportunity to grow? a challenge? an amusing vignette?) may be the trump card (Browne, 1973; McKay, Davis, & Fanning, 1981).

Surrender Skills: the art of letting go. To surrender is not to "give up"; rather it is to "let go" and "let be." Surrender means accepting the present, living with limitations and acknowledging that some forces in life are beyond control. Surrender skills help people accept the inevitable as well as say

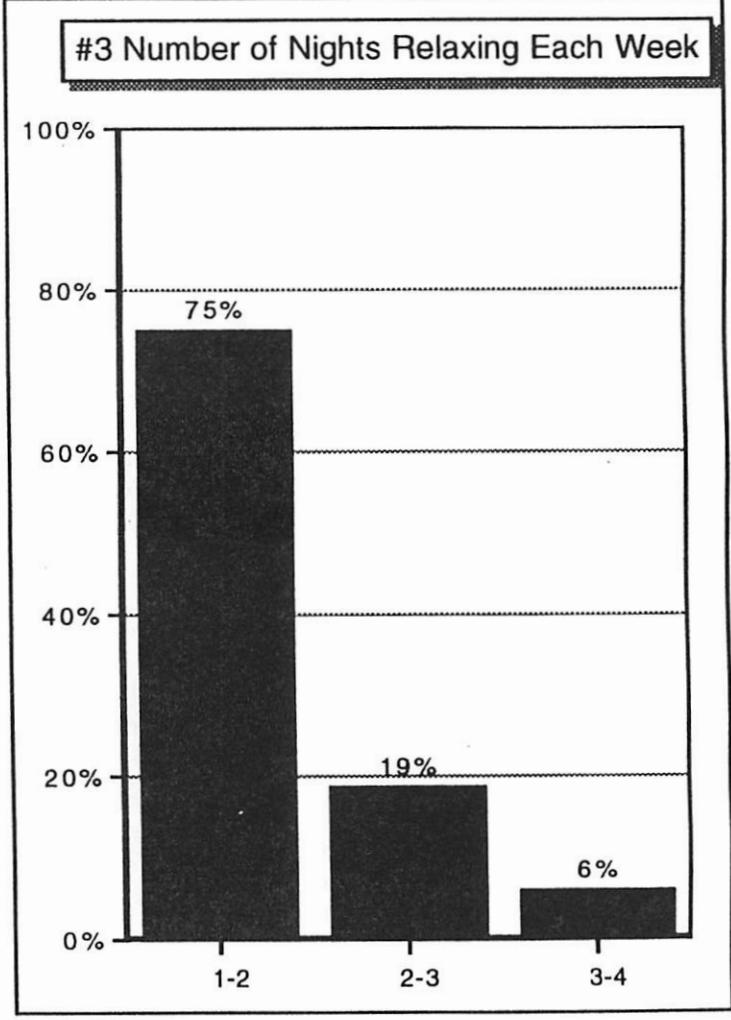
APPENDIX 12: TABLES FROM SURVEY

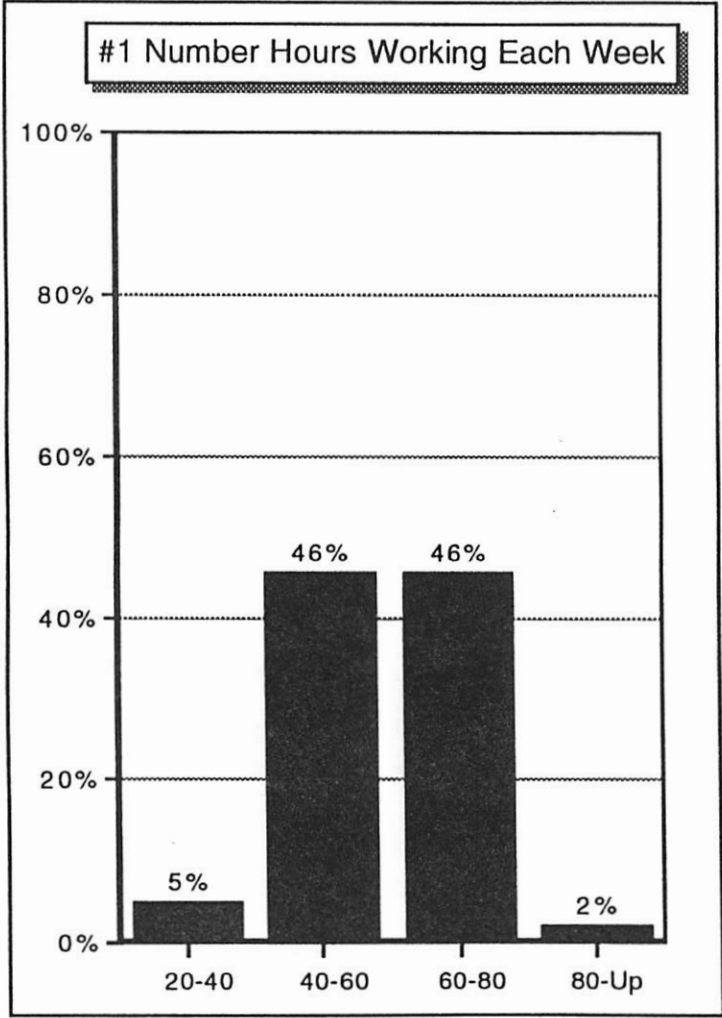
Table 1



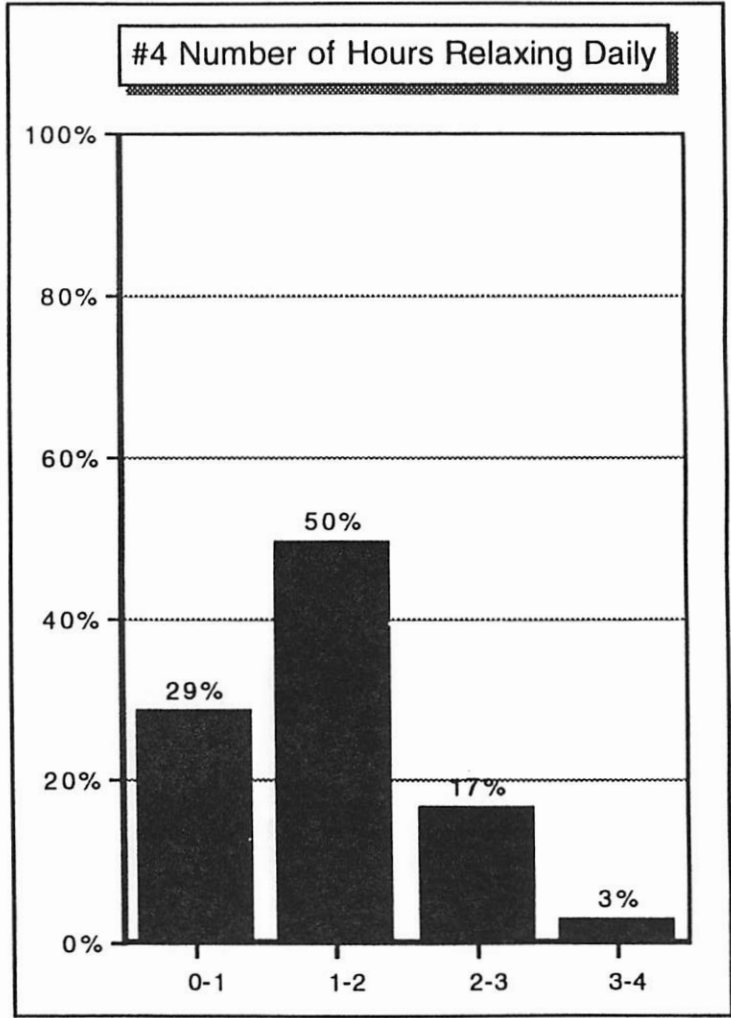


**Table
2**

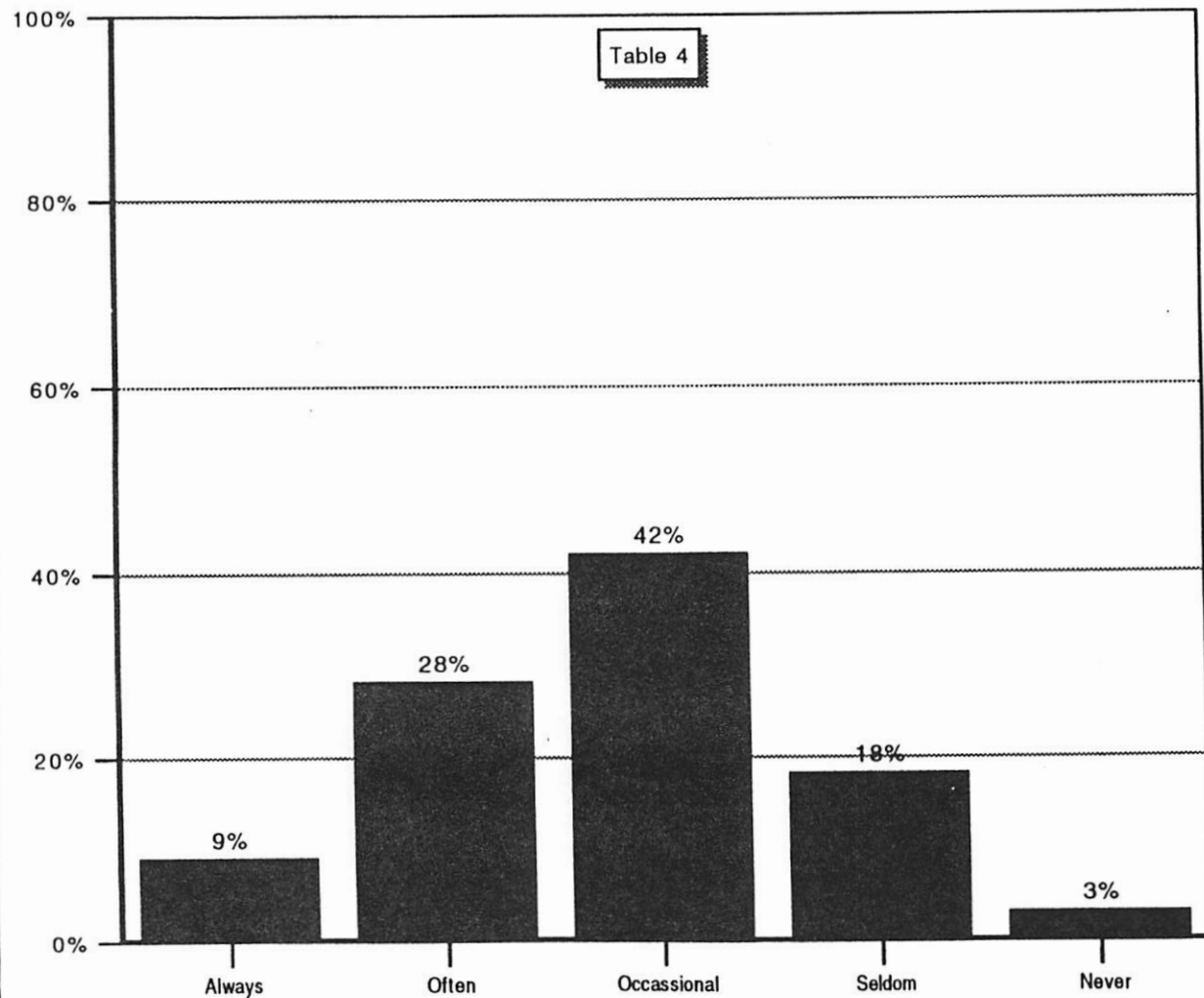




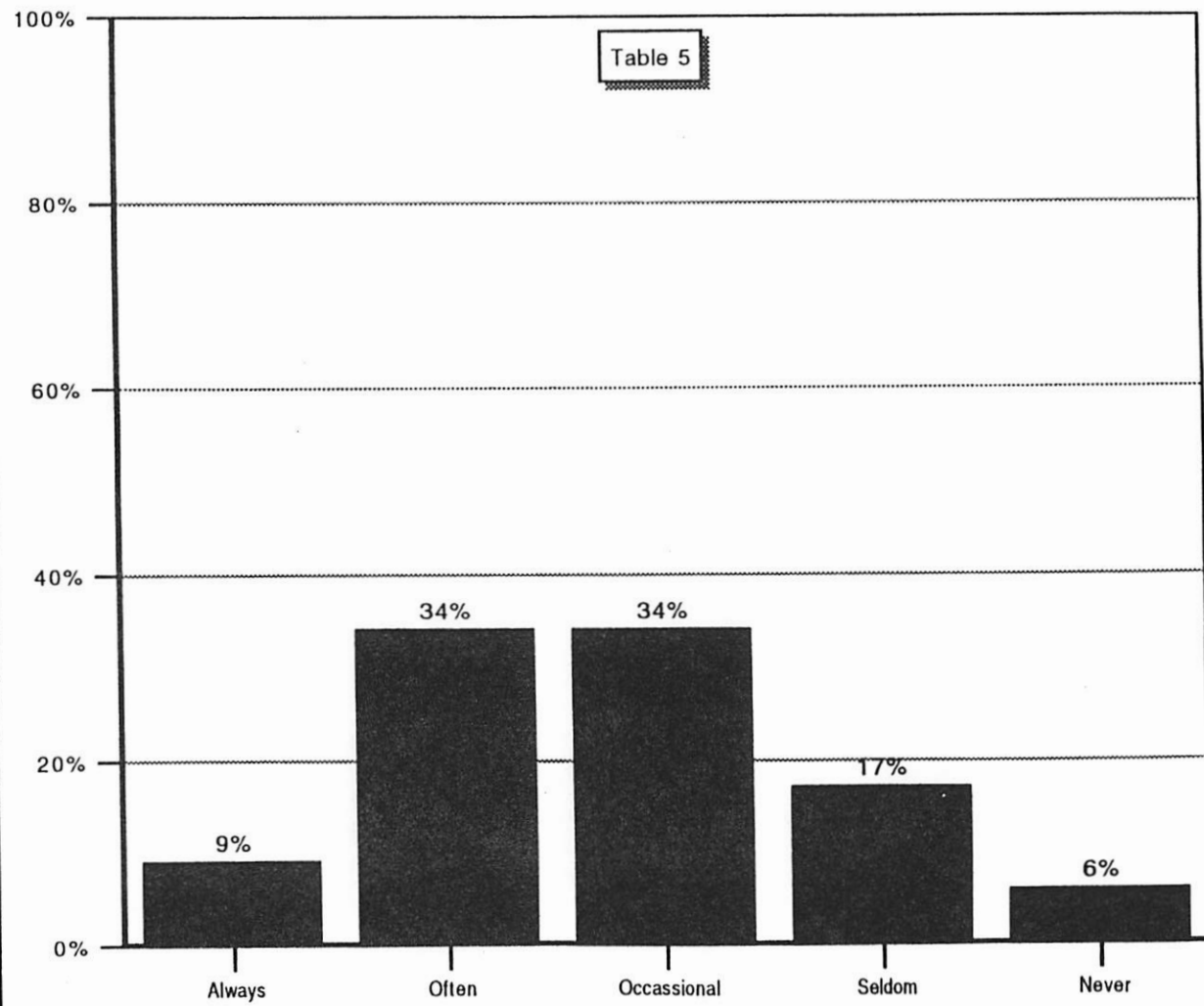
**Table
3**



#11 I Feel Stressed About Various Roles of Being a Pastor

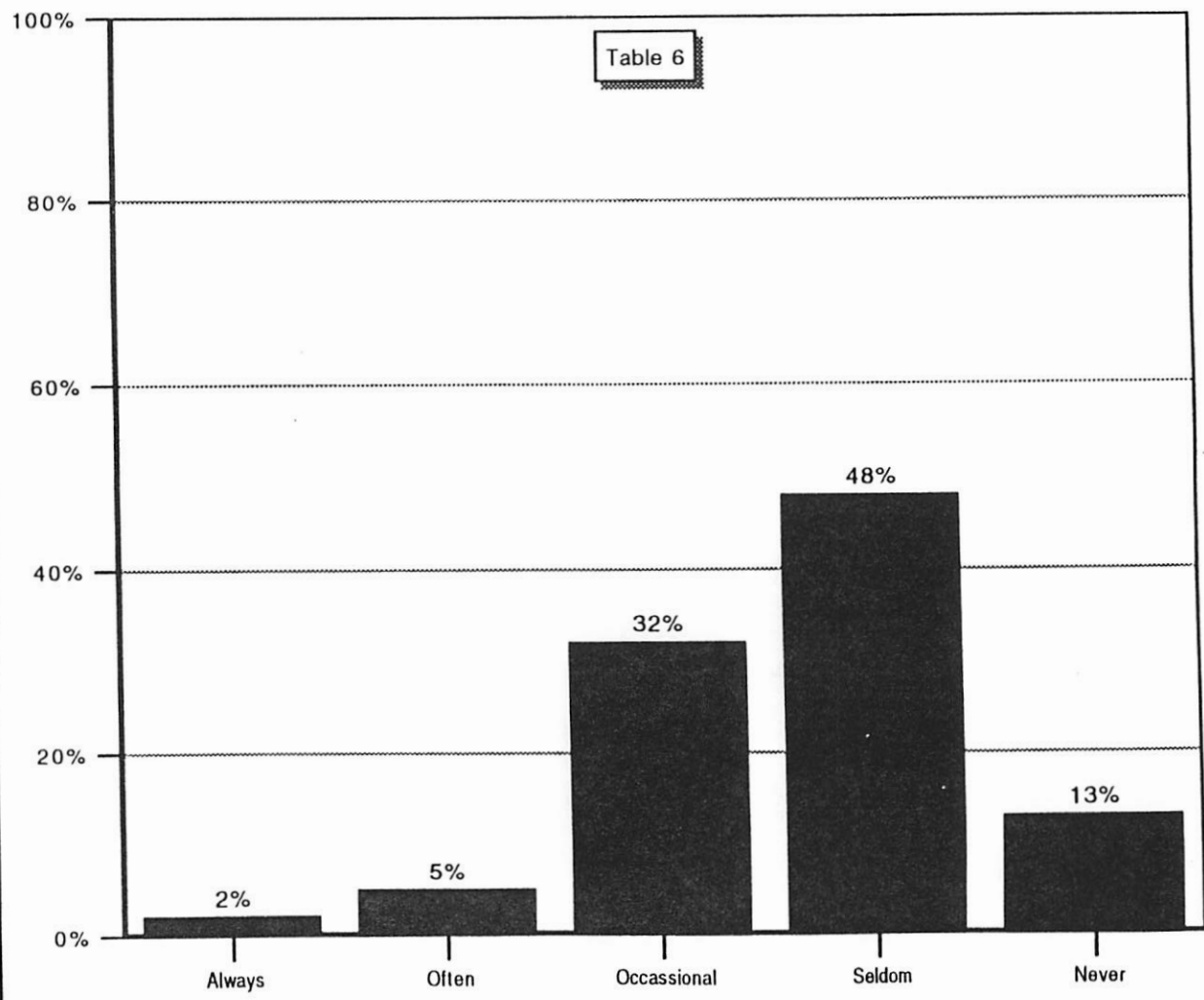


#23 I Feel Free to be Open with Other Pastors



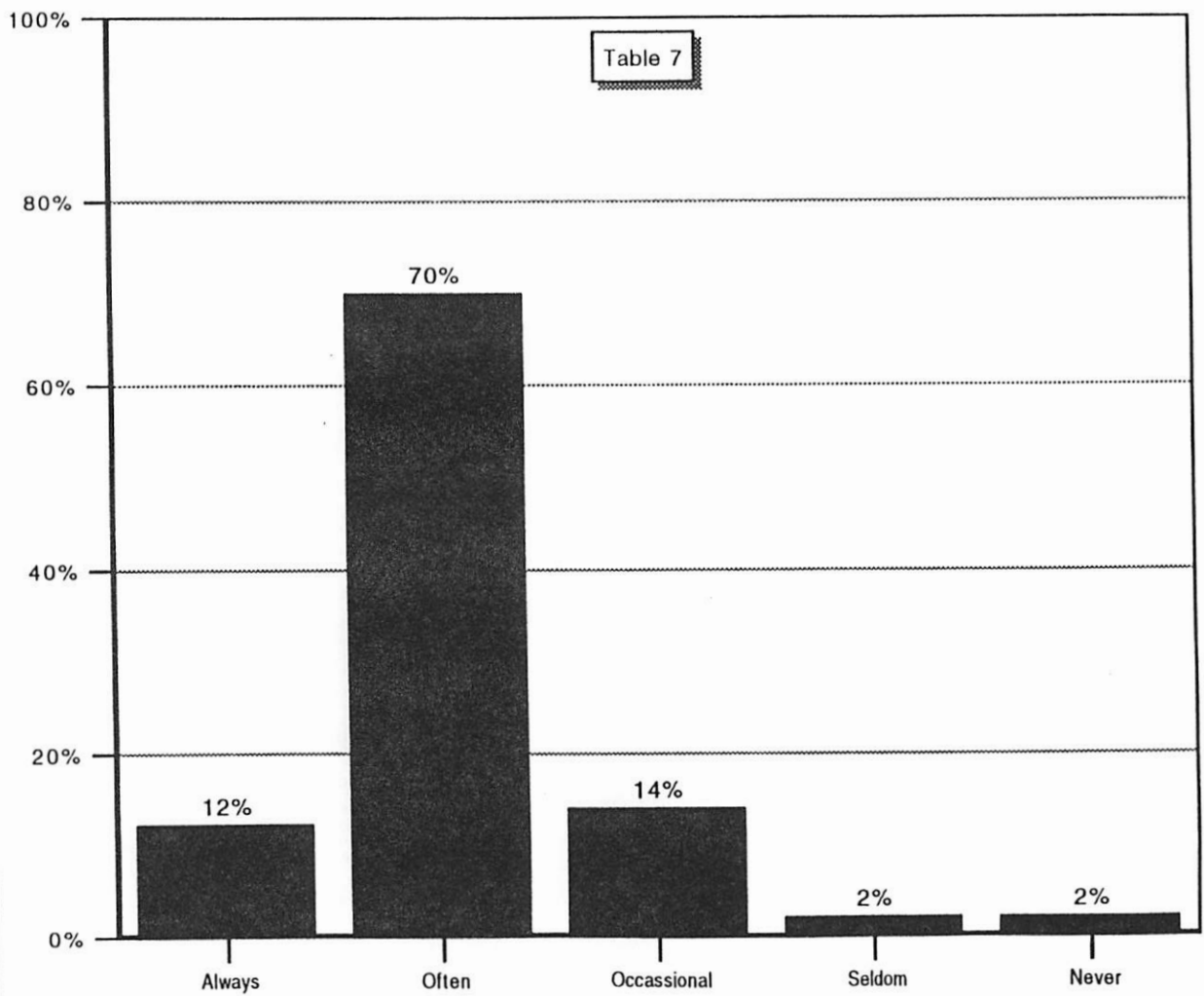
#22 I Feel My Relationship with Christ to be Weak

Table 6

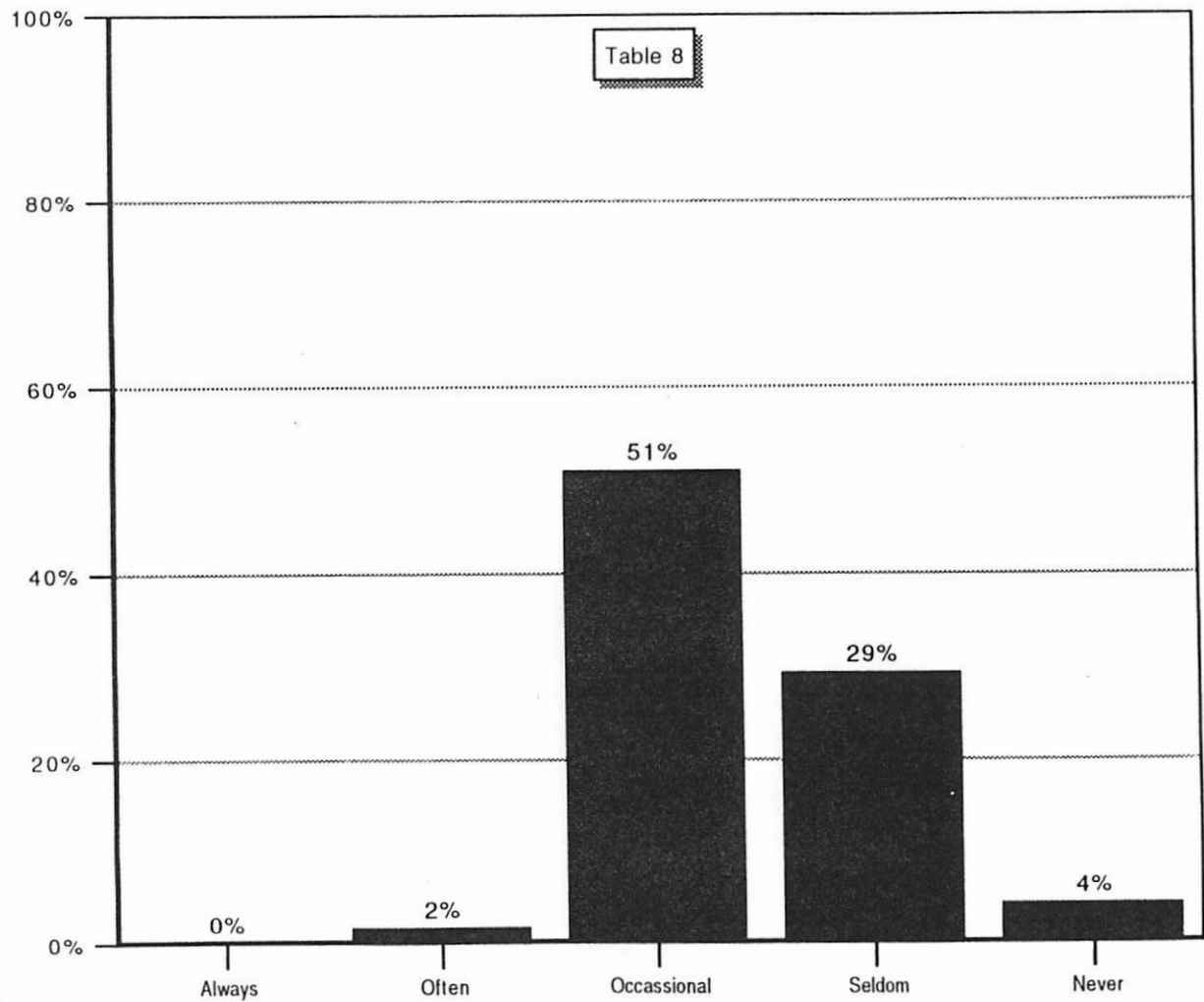


#14 I Feel Good as Husband

Table 7

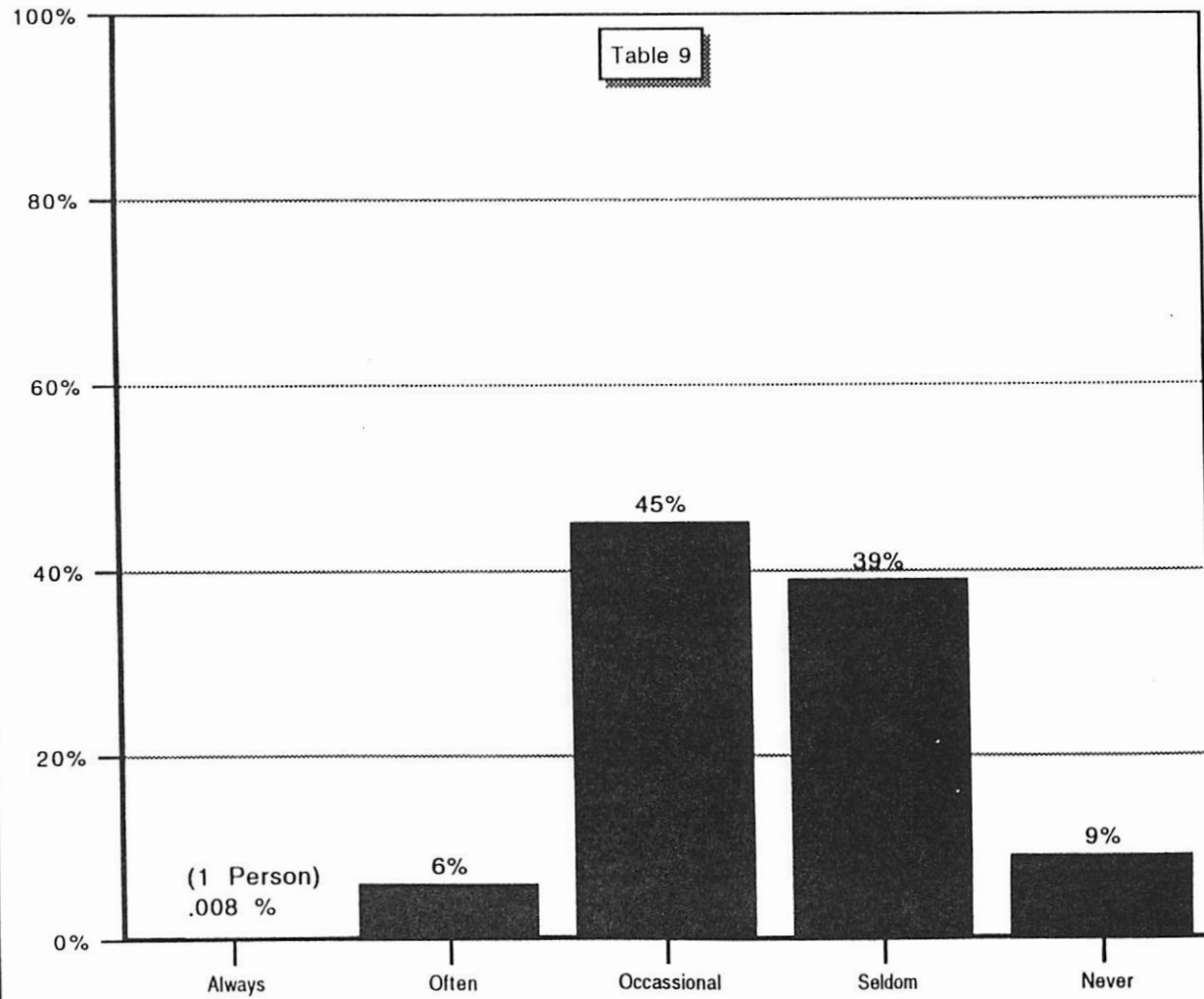


#6 I Feel Stressed as Husband



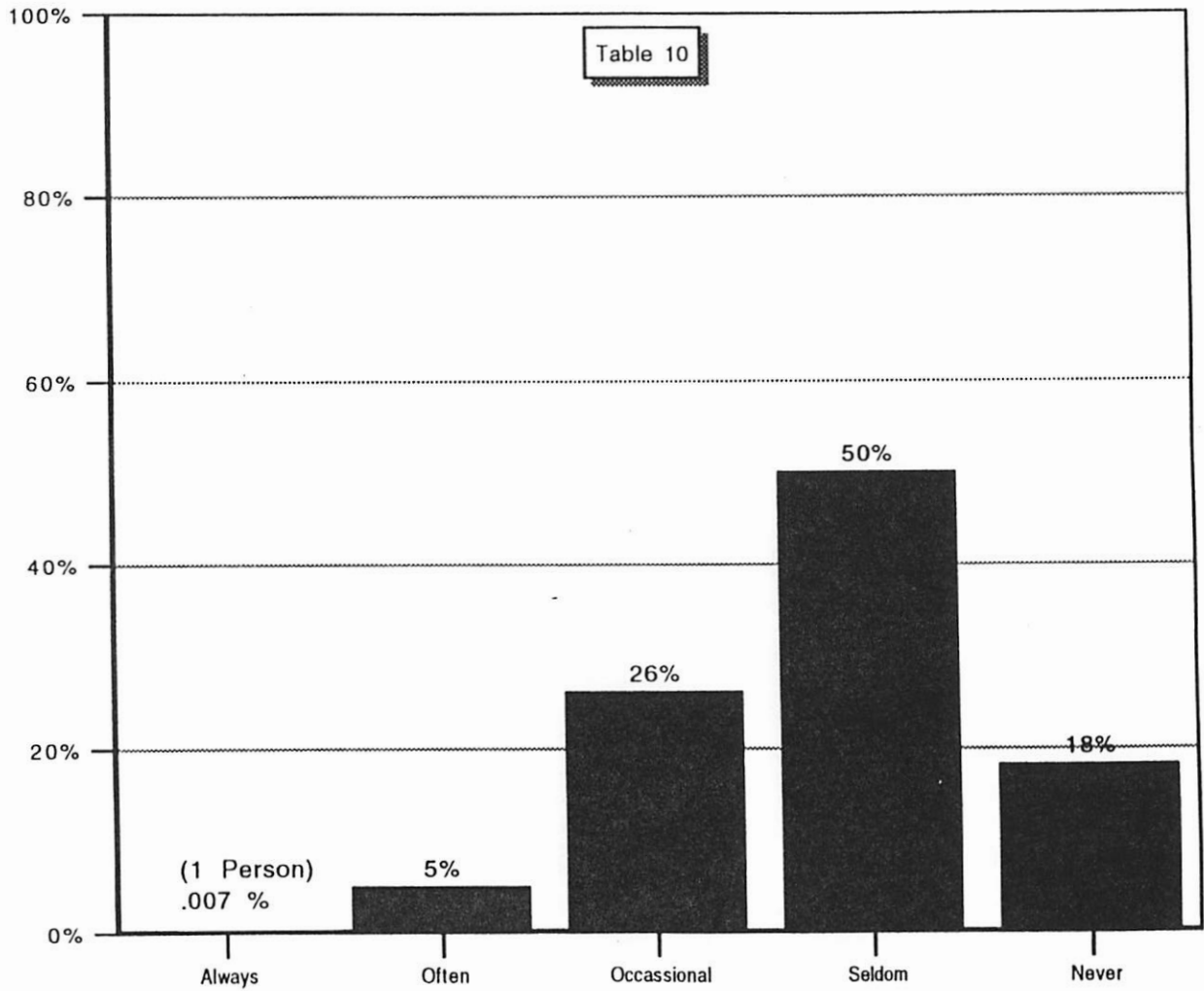
#9 I Feel Guilty-Inadequate as Husband

Table 9

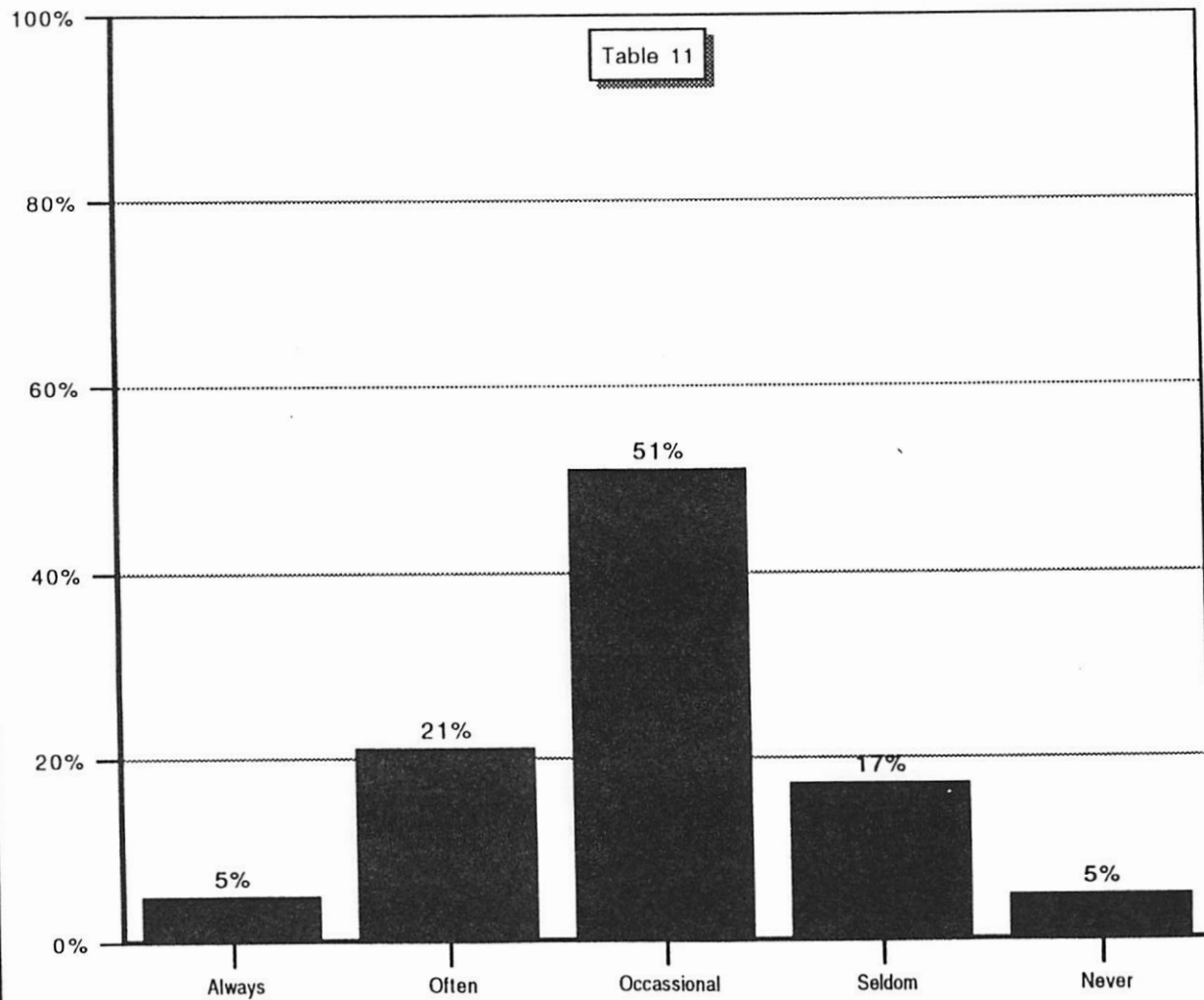


#20 I Question My Self-Worth/ Value as Husband

Table 10

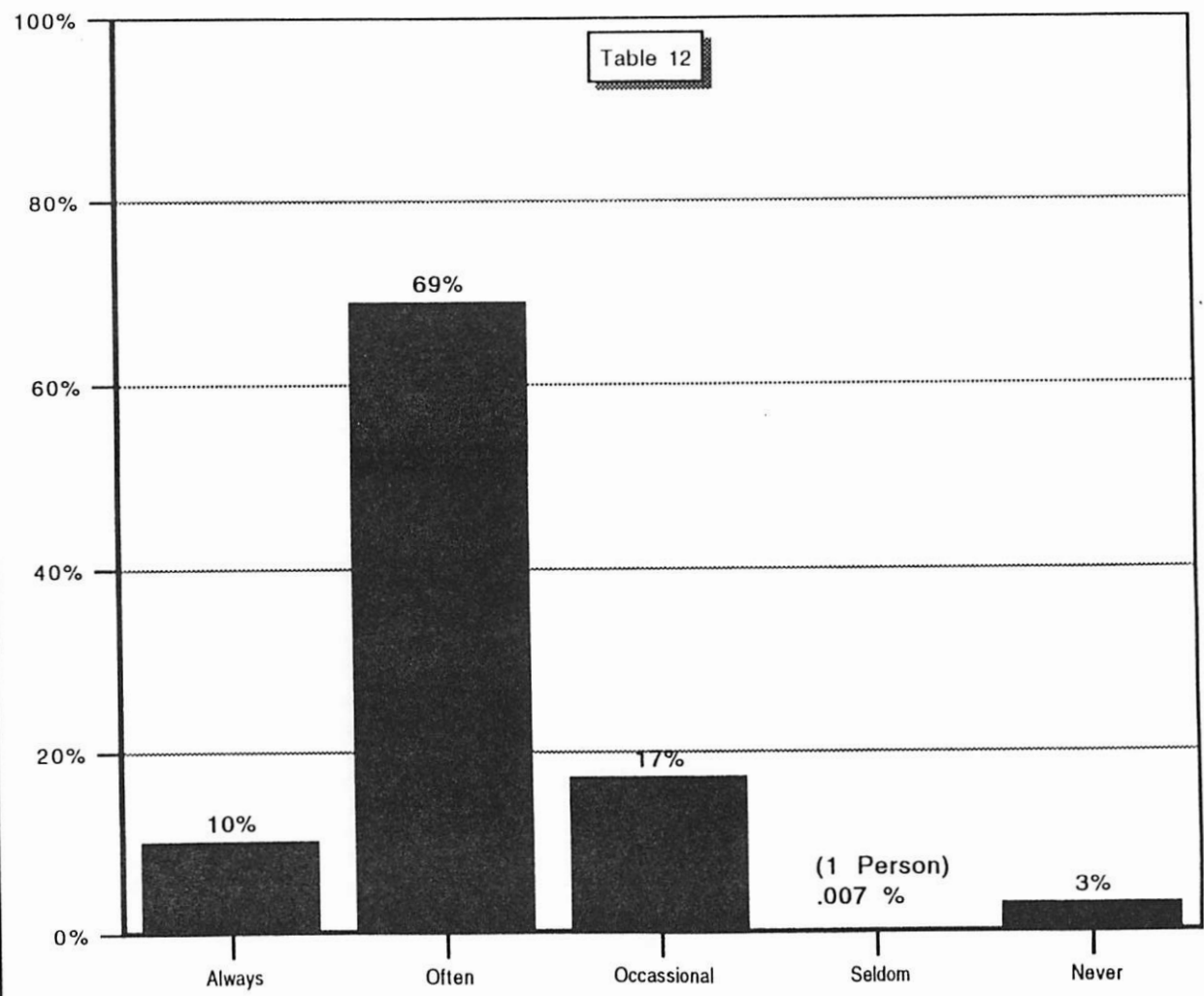


#16 I Feel Guilty of Lack of Time with Wife



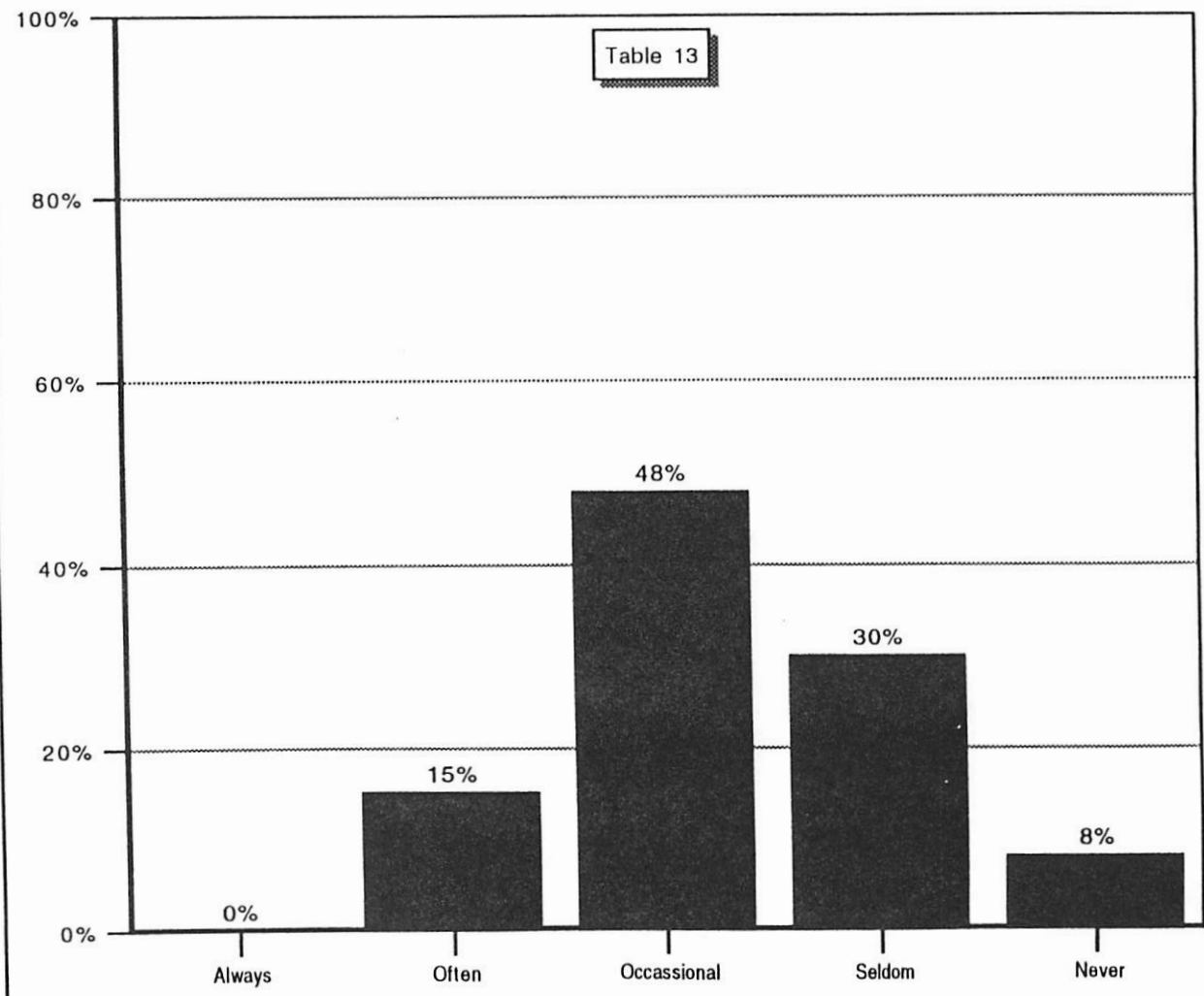
#15 I Feel Good as Father

Table 12



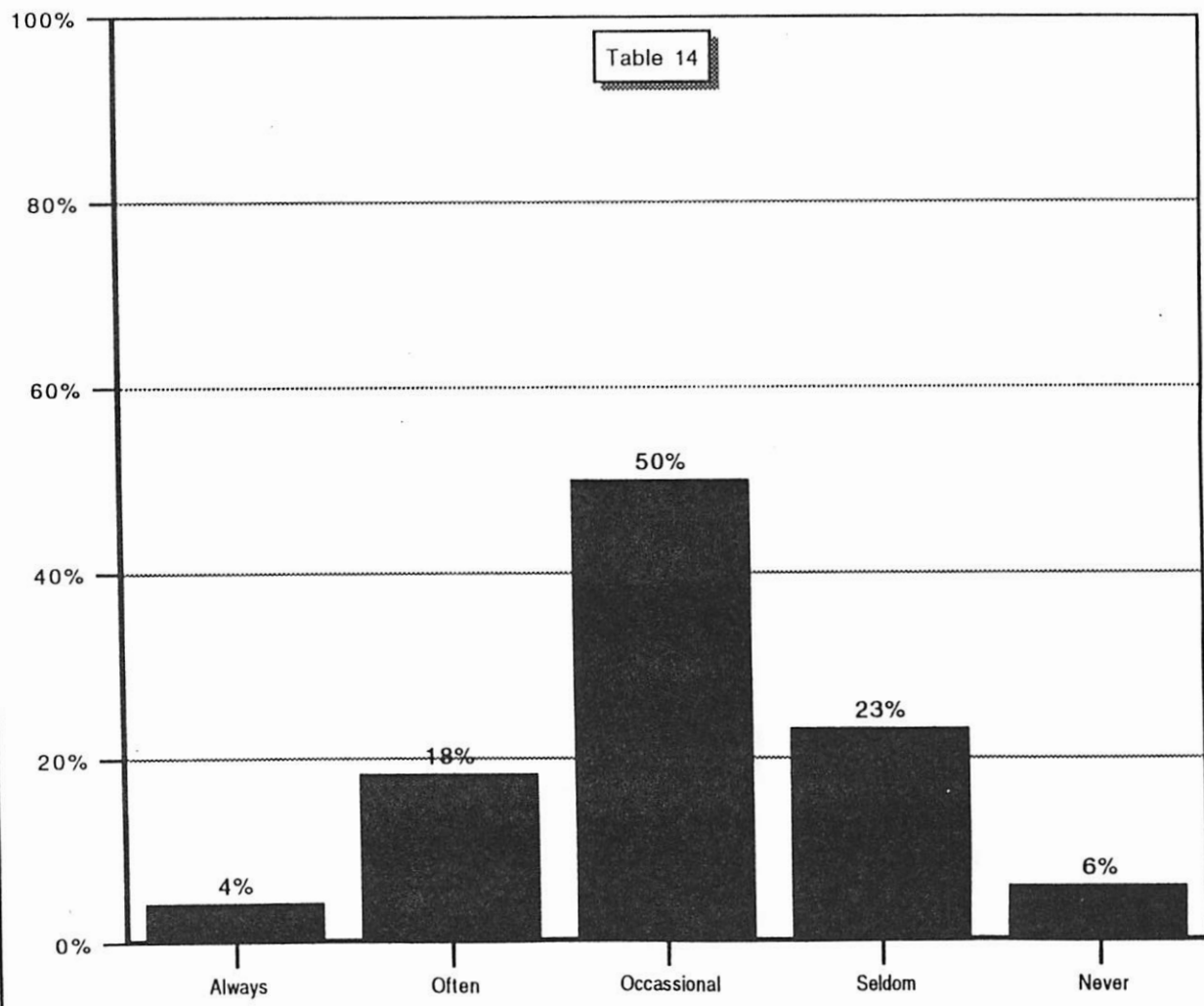
#7 I Feel Stressed as Father

Table 13



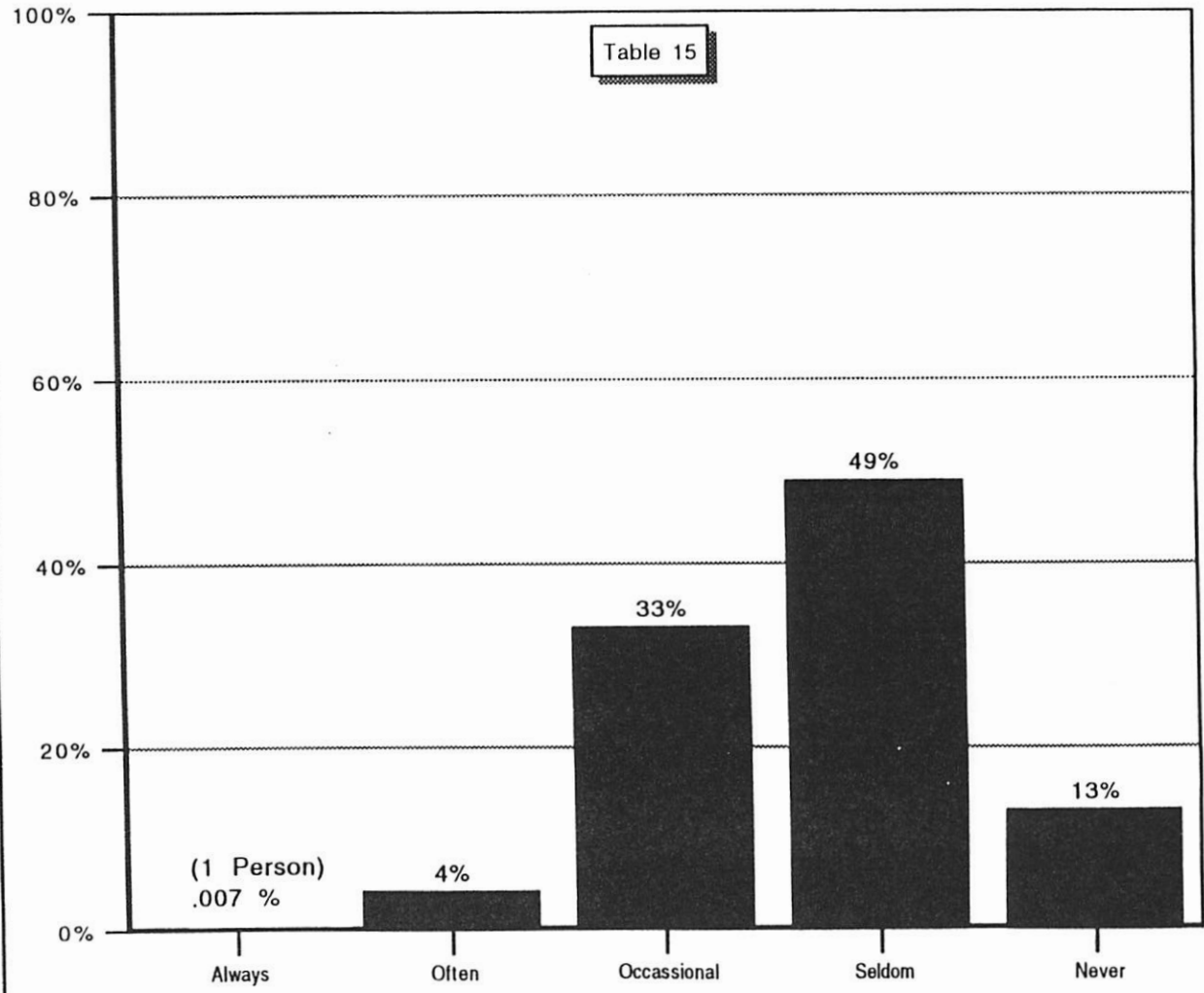
#17 I Feel Guilty about Lack of Time with Kids

Table 14



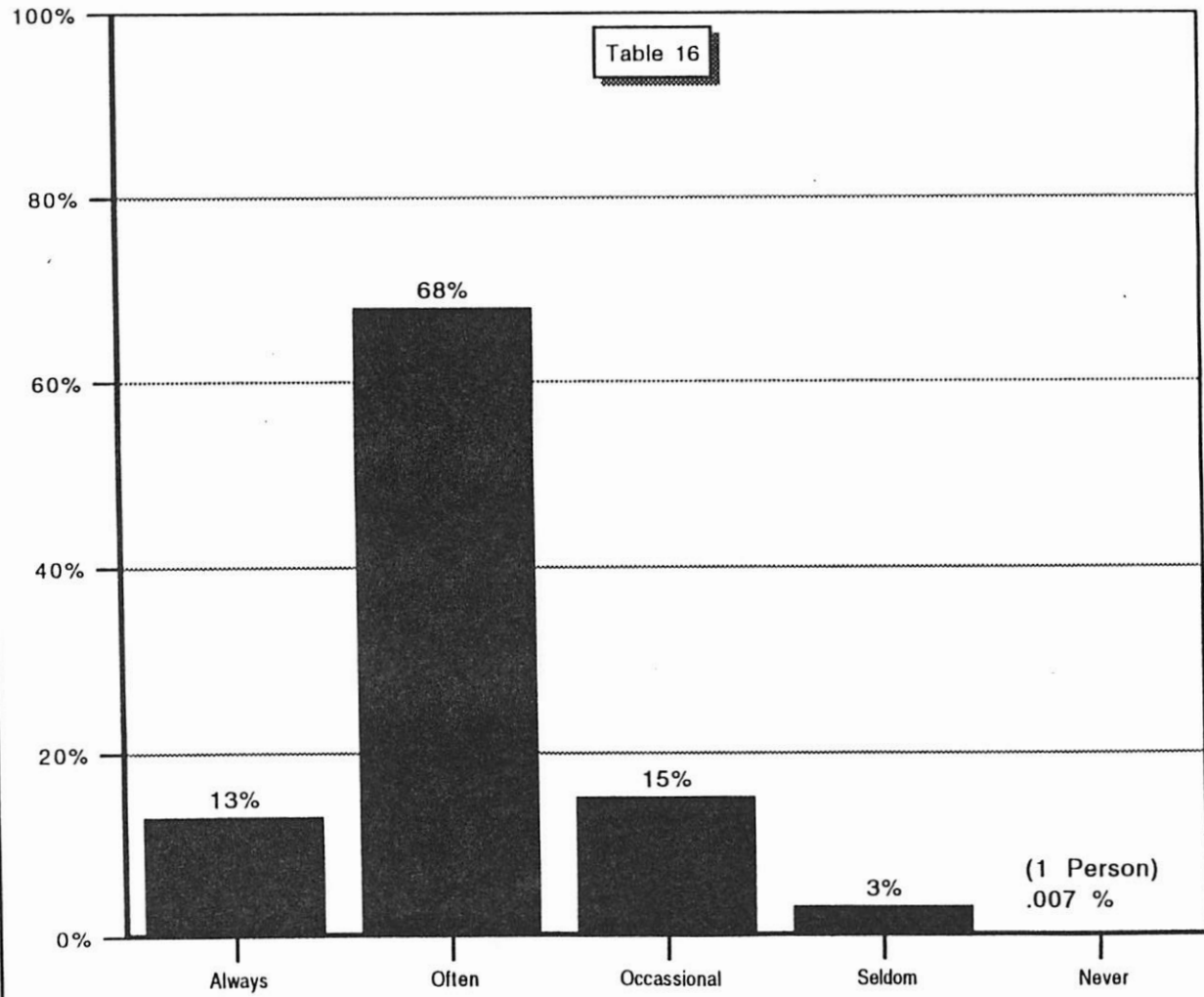
#21 Question Self-Worth as Father

Table 15

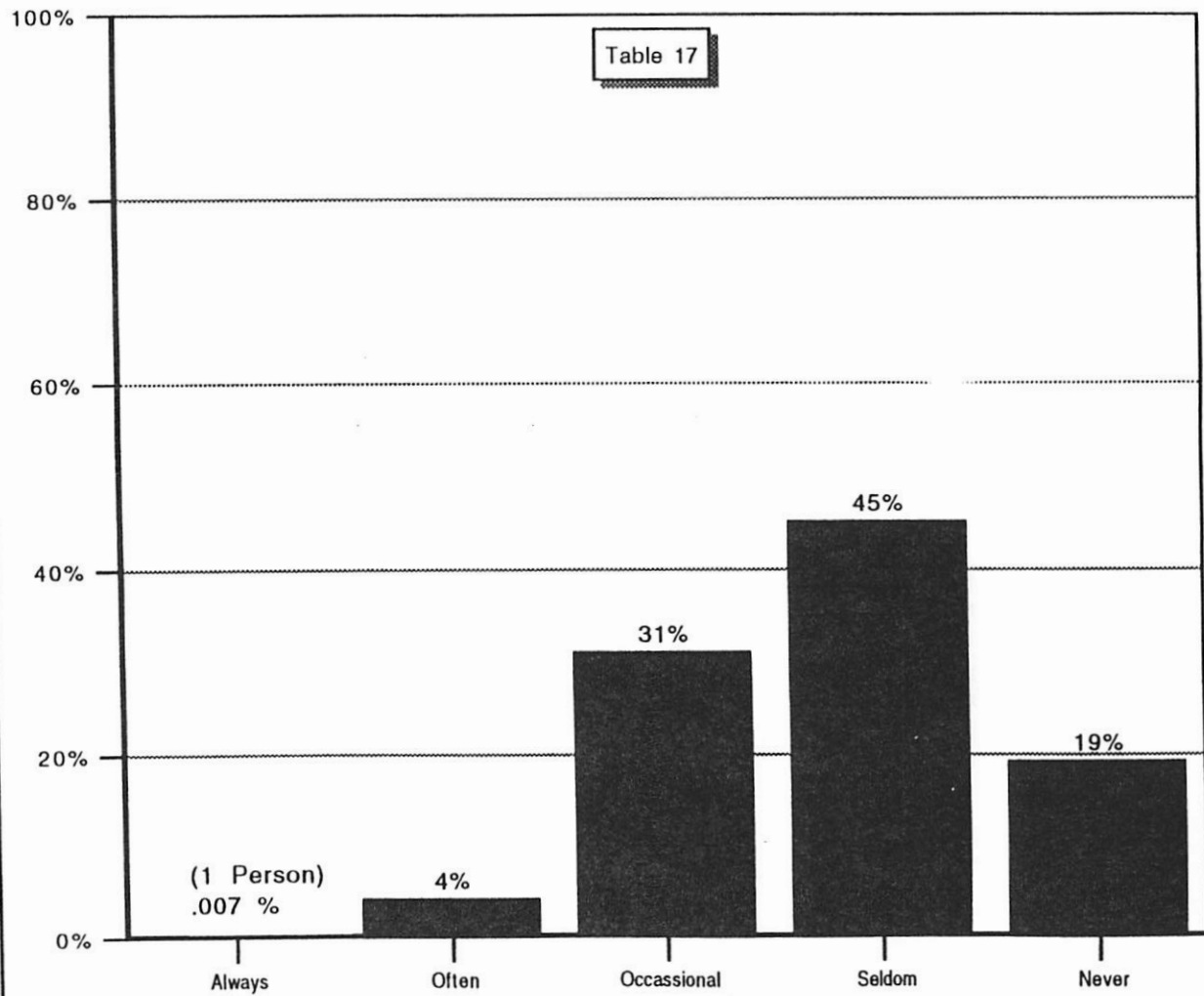


#13 I Feel Good as a Person

Table 16

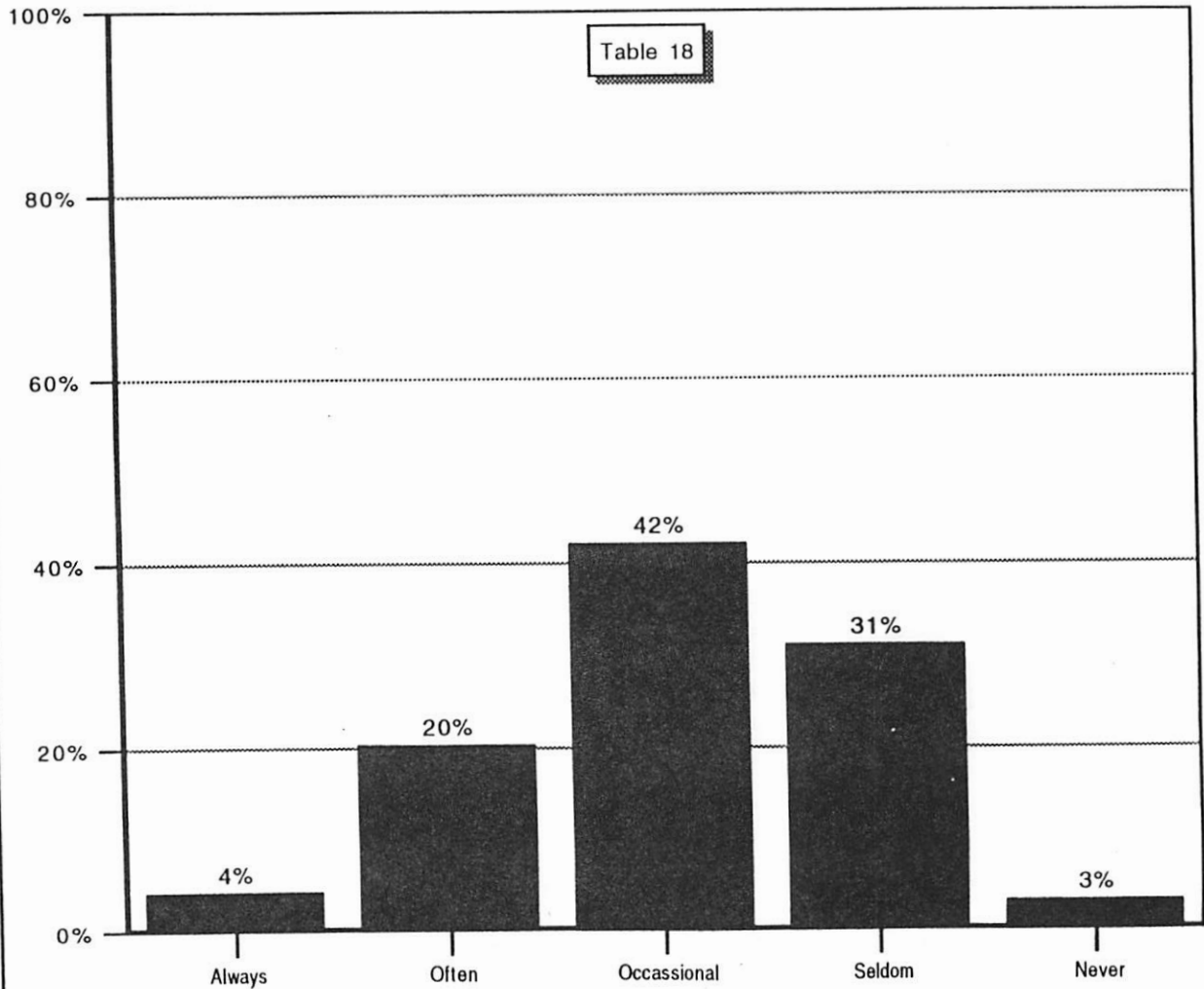


#19 I Question My Value as Person



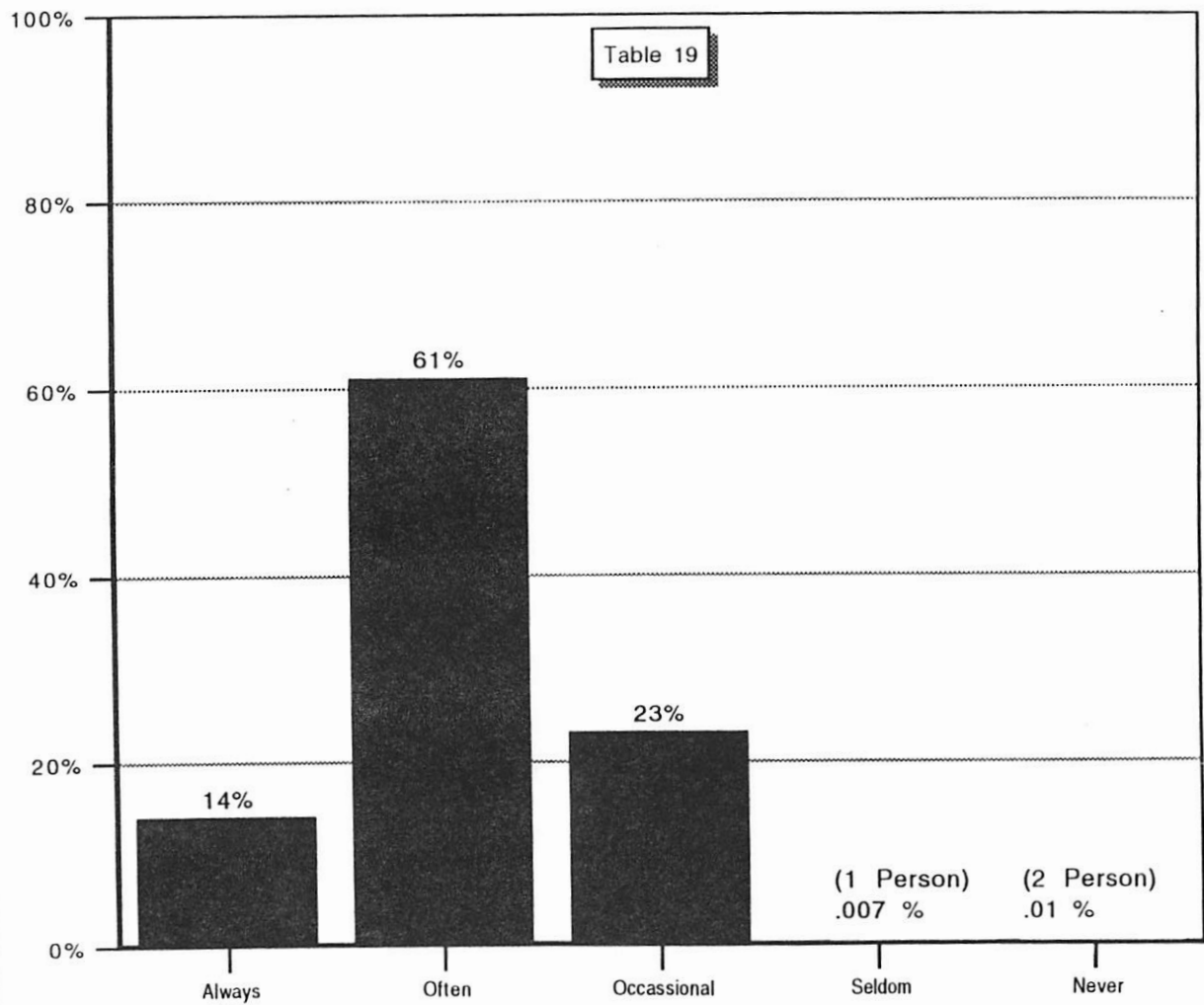
#10 Difficult to Build Up Self

Table 18



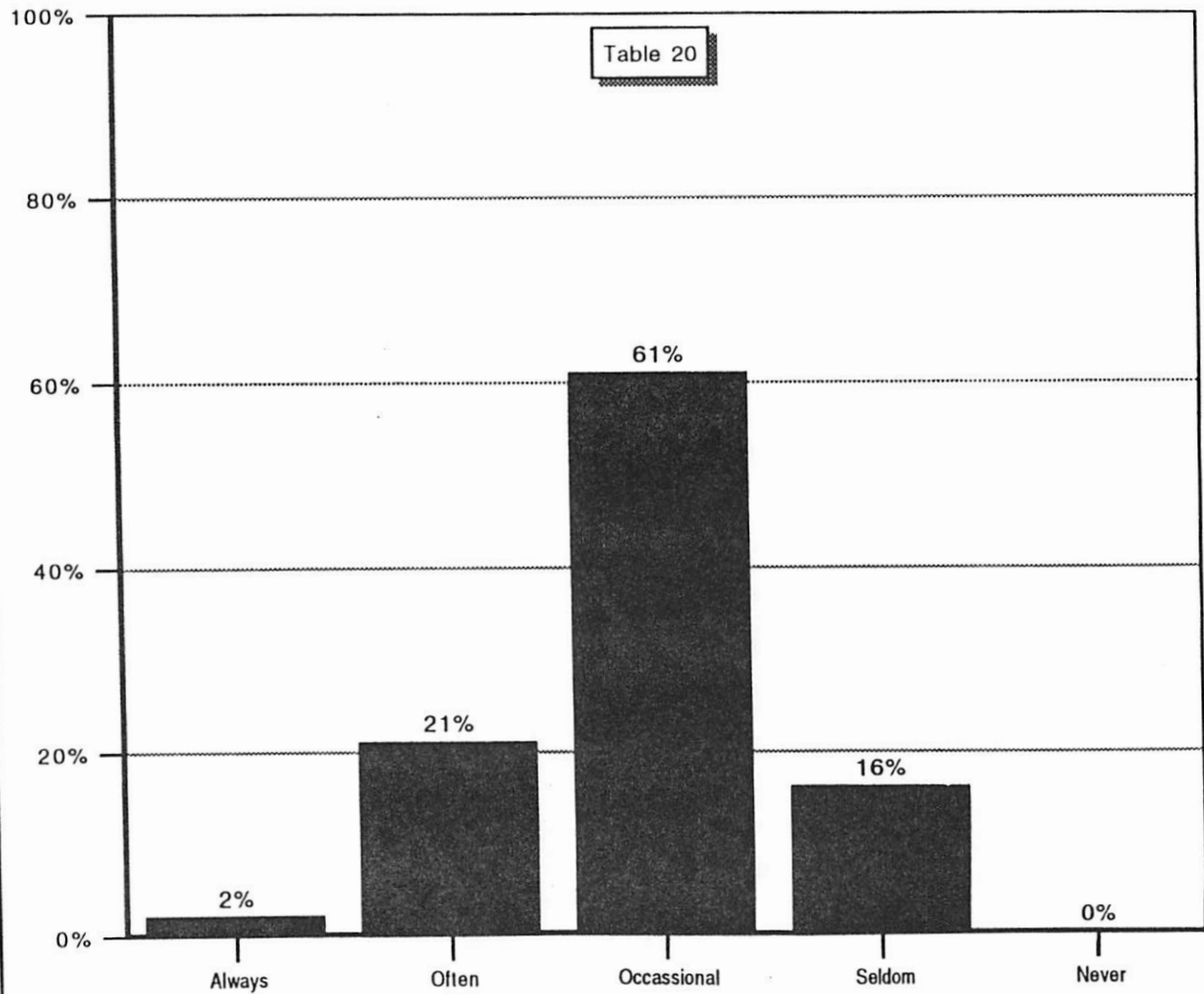
#12 I Feel Good as Pastor

Table 19



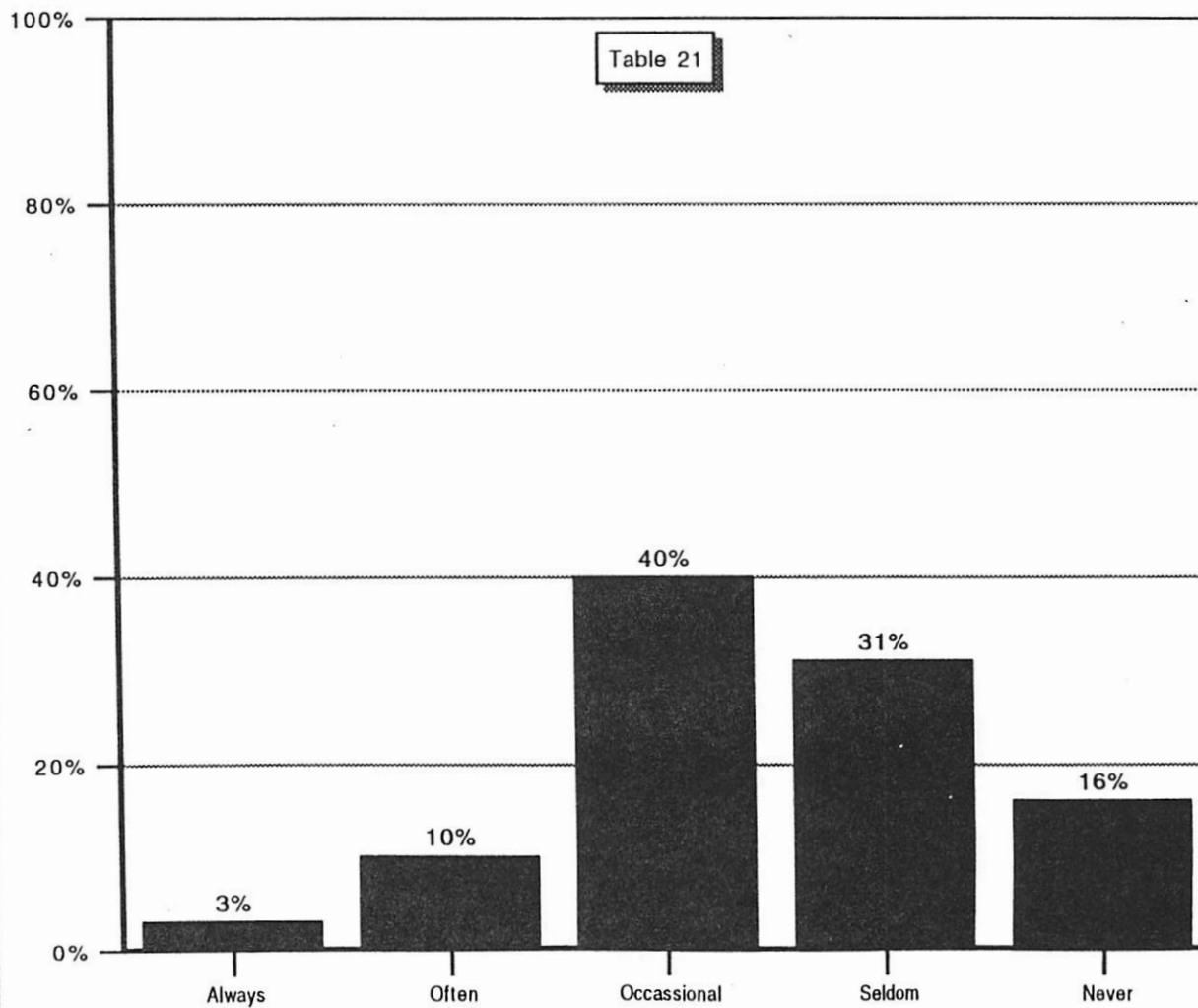
#5 I Feel Stressed as Pastor

Table 20



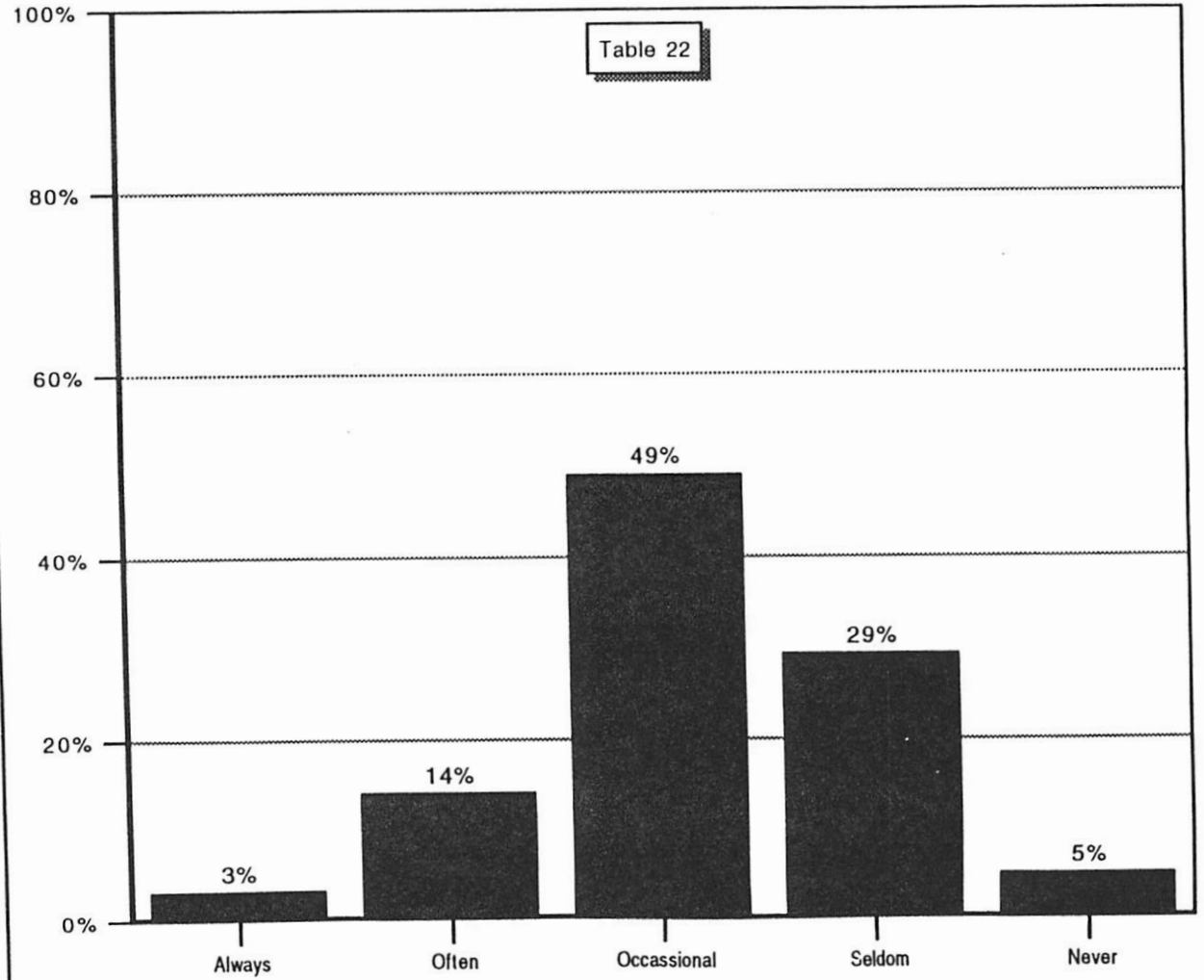
#18 I Question My Value as a Pastor

Table 21



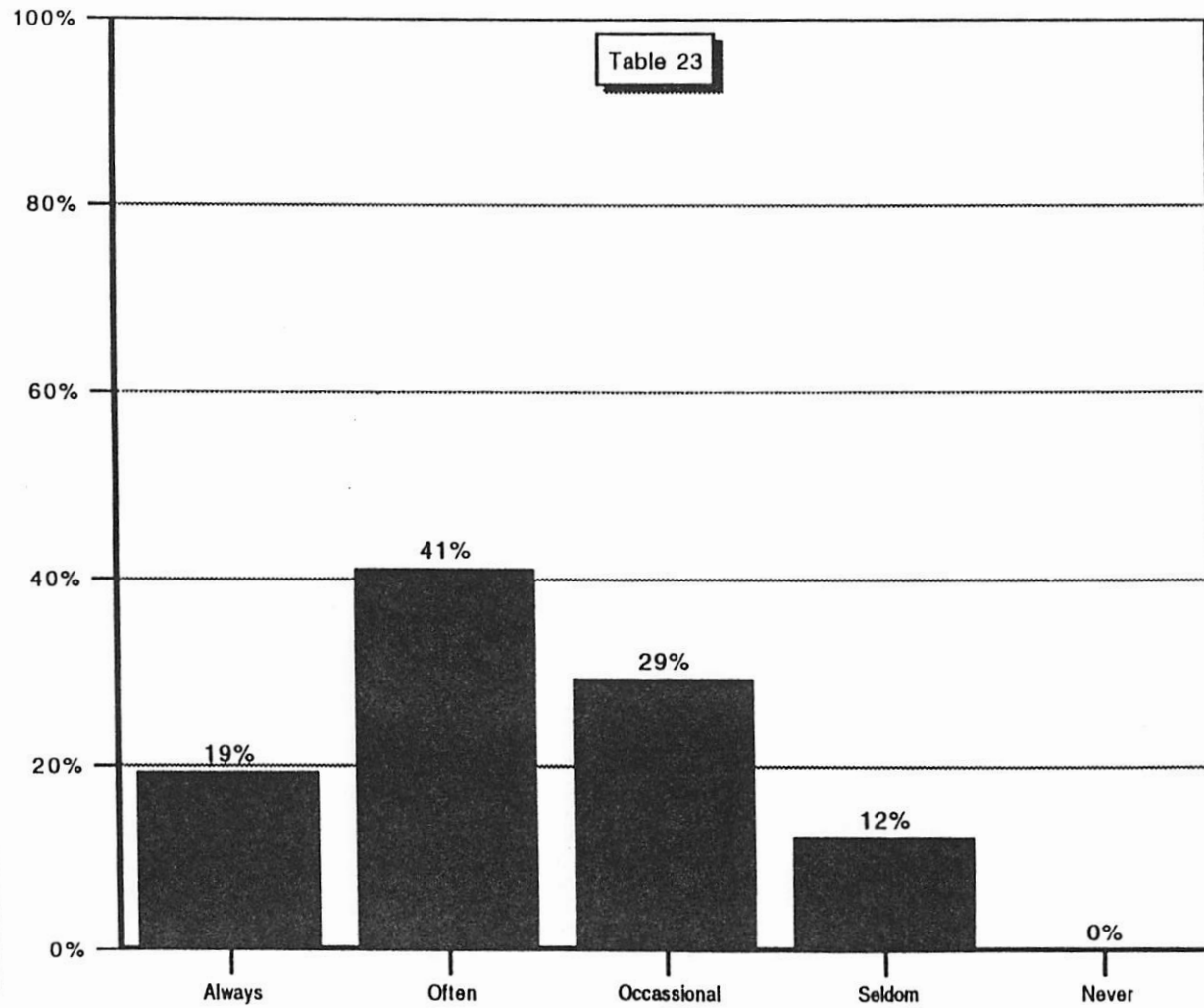
#8 I Feel Guilty-Inadequate as Pastor

Table 22



#24 I have Personal Devotions

Table 23



#25 Importance of Personal Devotions

Table 24

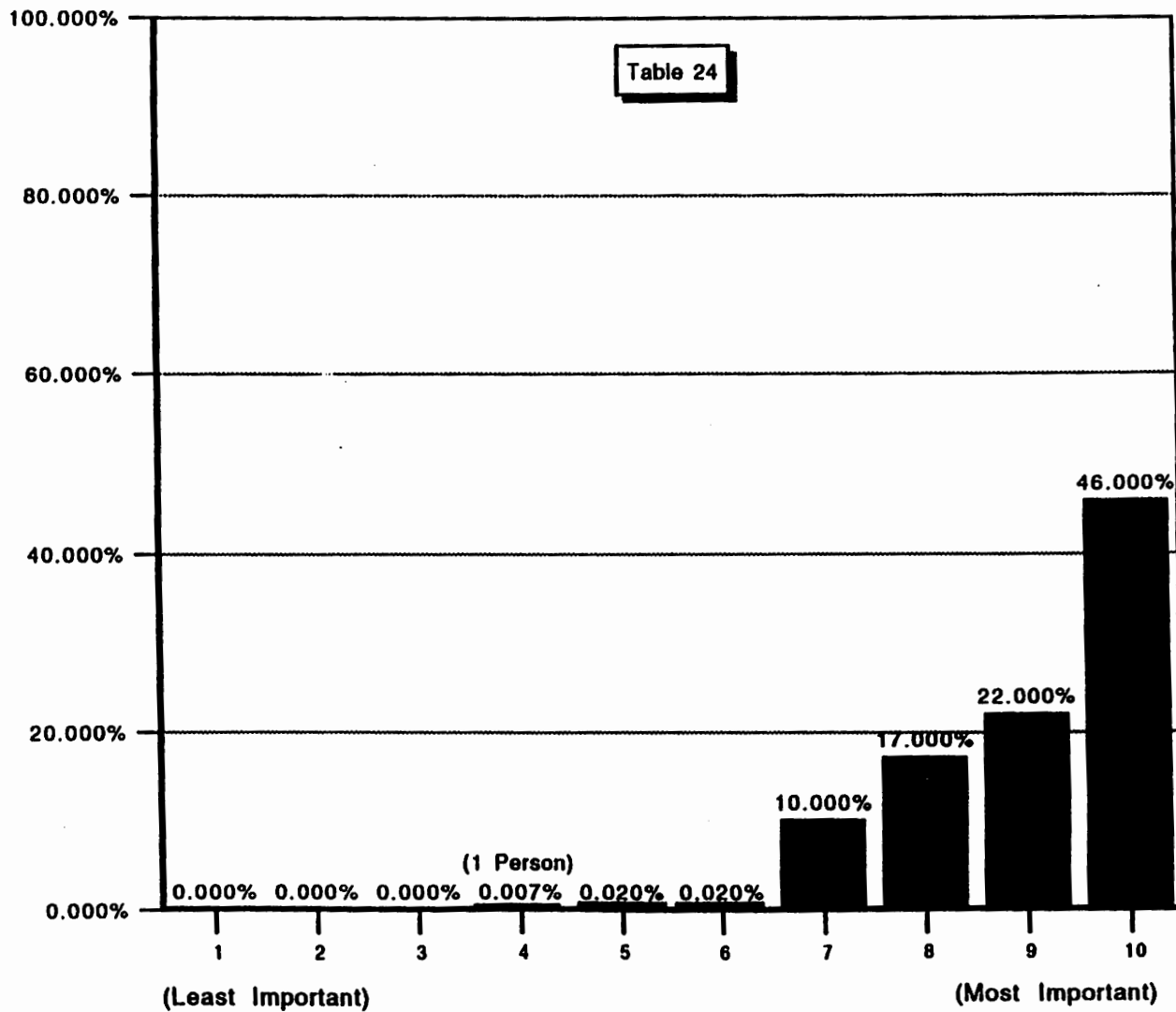


TABLE 25

HEALTH CARE CHARGES & BENEFITS--BY DIAGNOSIS

	(This <u>excludes</u> retirees)		(These <u>include</u> retirees)	
	1991		1990	
				1989
TOTAL CHARGES		\$91,929,000	\$108,213,000	\$96,565,000
Circulatory	(1)	9,766,000	(1) 15,088,000	(1) 14,509,000
Mental/Sub.ab.	(2)	8,387,000	(5) 7,554,000	(4) 6,894,000
Musculoskeletal	(3)	7,974,000	(2) 8,571,000	(2) 7,555,000
Neoplasms	(4)	6,869,000	(3) 8,447,000	(3) 7,283,000
Digestive	(5)	6,656,000	(4) 7,638,000	(5) 6,839,000
TOTAL BENEFITS		\$58,403,000	\$60,472,000	\$53,596,000
Circulatory	(1)	6,290,000	(1) 7,527,000	(1) 7,158,000
Musculoskeletal	(2)	5,379,000	(3) 4,834,000	(2) 4,417,000
Mental/Sub.ab.	(3)	5,129,000	(4) 4,537,000	(3) 4,260,000
Neoplasms	(4)	4,771,000	(2) 4,958,000	(4) 4,106,000
Digestive	(5)	4,628,000	(5) 4,363,000	(5) 3,873,000

(NOTE: Parenthetic number indicates relative ranking.)

TABLE 25a

HOSPITAL CHARGES -- BY DIAGNOSIS

	(This excludes retirees)		(These include retirees)	
	1991	1990	1990	1989
<u>TOTAL CHARGES</u>	\$27,945,162	\$36,071,550	\$36,071,550	\$32,202,015
Circulatory	(1) 4,661,216	(1) 7,469,811	(1) 7,469,811	(1) 7,250,614
Mental/Sub.Ab.	(2) 3,685,974	(4) 3,347,518	(2) 3,347,518	(2) 3,343,313
Digestive	(3) 2,896,347	(3) 3,461,999	(4) 3,461,999	(4) 2,997,409
Neoplasms	(4) 2,585,266	(2) 3,502,857	(3) 3,502,857	(3) 3,143,559
Pregnancy	(5) 2,030,541	(5) 2,554,397	(5) 2,554,397	(5) 2,611,766
<u>TOTAL DAYS CONFINED</u>	22,247	32,039	32,039	34,234
Mental/Sub.Ab.	(1) 5,324	(1) 5,527	(1) 5,527	(1) 6,662
Circulatory	(2) 2,413	(2) 4,447	(2) 4,447	(2) 5,212
Pregnancy	(3) 2,138	(3) 3,157	(3) 3,157	(4) 2,848
Digestive	(4) 1,841	(5) 2,738	(5) 2,738	(3) 4,011
Neoplasms	(5) 1,744	(4) 2,781	(4) 2,781	(5) 2,797
<u>AVERAGED COST/STAY</u>	\$7,484	\$7,204	\$7,204	\$6,521
Circulatory	(1) 12,397	(1) 11,635	(1) 11,635	(2) 10,028
Mental/Sub.Ab.	(2) 12,125	(2) 11,158	(2) 11,158	(1) 10,193
Neoplasms	(3) 10,382	(3) 8,713	(3) 8,713	(3) 8,165
Digestive	(4) 8,205	(4) 6,883	(4) 6,883	(4) 6,092
Pregnancy	(5) 3,067	(5) 3,066	(5) 3,066	(5) 2,889

(NOTE: Parenthetic number indicates relative ranking.)

Table 26

Pastor
(Numbers show %)

	Feel Guilty	Feel Stressed	Feel Good	Question Value
Always	3	2	14	3
Often	14	21	61	10
Occasional	49	61	23	40
Seldom	29	16	(1 Person) 0.007	31
Never	5	0	(2 People) 0.01	16

Table 27

Feel Guilty
(Numbers show %)

	Pastor	Lack of Time With Wife	Husband	Lack of Time With Children
Always	3	5	0.008	4
Often	14	21	6	18
Occasional	49	51	45	50
Seldom	29	17	39	23
Never	5	5	9	6

Table 28

Feel Stressed
(Numbers show %)

	Pastor	Husband	Father
Always	2	0	0
Often	21	15	15
Occasional	61	51	48
Seldom	16	29	30
Never	0	4	8

Table 29

Feel Good
(Numbers show %)

	Pastor	Husband	Father	Person
Always	14	12	10	13
Often	61	70	69	68
Occasional	23	14	17	15
Seldom	0.007	2	0.007	3
Never	0.01	2	3	0.007

Table 30

Question Value
(Numbers show %)

	Pastor	Husband	Father	Person
Always	3	0.007	0.007	0.007
Often	10	5	4	4
Occasional	40	26	33	31
Seldom	31	50	49	45
Never	16	18	13	19

Table 31
(Numbers show %)

Stressed About Roles of Pastor	
Always	9
Often	28
Occasional	42
Seldom	18
Never	3

Table 32
(Numbers show %)

Feel Weak in Relationship With Jesus	
Always	2
Often	5
Occasional	32
Seldom	48
Never	13

Table 33
(Numbers show %)

		Importance of Devotions	Doing Devotions	
10	Most Important	46	Always	19
9		22	Often	41
8		17		
7		10	Occaional	29
6		0.02	Seldom	12
5		0.02		
4		0.007		
3	0			
2	0			
1	Least Important	0		

Table 34
(Numbers show %)

Weekly Hours	Weekly Hours Working
20-40	5
40-60	46
60-80	46
80-Up	2

Table 35

Hours	% of Pastors Relaxing Daily
0-1	29
1-2	50
2-3	17
3-4	3

Table 36

# of Nights	Nights Home	Nights Relaxing
1-2	29%	75%
2-3	43%	19%
3-4	28%	6%

Table 37

Husband
(Numbers show %)

	Feel Guilty/Inadequate as Husband	Feel Guilty Lack of Time With Wife
Always	0.008	5
Often	6	21
Occaional	45	51
Seldom	39	17
Never	9	5

Table 38
(Numbers show %)

Feel Open With Other Pastors	
Always	9
Often	34
Occasional	34
Seldom	17
Never	6

Table 39

Person
(Numbers show %)

	Good	Question Value	Difficult to Build Up Self
Always	13	0.007	4
Often	68	4	20
Occasional	15	31	42
Seldom	3	45	31
Never	0.007	19	3

Table 40

Question Value
(Numbers show %)

	Father	Person	Husband	Pastor
Always	0.007	0.007	0.007	3
Often	4	4	5	10
Occasional	33	31	26	40
Seldom	49	45	50	31
Never	13	19	18	16

Table 41

As Husband
(Numbers show %)

	Guilty of Lack of Time With Wife	Guilty Inadequate	Feel Stressed	Feel Good	Question Value
Always	5	0.008	0	12	0.007
Often	21	6	15	70	5
Occasional	51	45	51	14	26
Seldom	17	39	29	2	50
Never	5	9	4	2	18

Table 42

As Father
(Numbers show %)

	Lack of Time With Children	Feel Stressed	Feel Good	Question Value
Always	4	0	10	0.007
Often	18	15	69	4
Occasional	50	48	17	33
Seldom	23	30	0.007	49
Never	6	8	3	13

PASTORAL MINISTRIES
H. B. London, Jr.
420 N. Cascade Avenue
Colorado Springs, CO 80903
719-531-3360

(312)

THE CONDITION OF THE MINISTRY

Surveys Reveal That Pastors Are People, Too

1991 Survey of Pastors
Fuller Institute of Church Growth

Personal and Professional Lives of the Clergy

- ◆ 90% of pastors work more than 46 hours a week;
- ◆ 80% believed that pastoral ministry affected their families negatively;
- ◆ 33% said that being in ministry was an outright hazard to their family;
- ◆ 75% reported a significant stress-related crisis at least once in their ministry;
- ◆ 50% felt unable to meet the needs of the job;
- ◆ 90% felt they were inadequately trained to cope with ministry demands;
- ◆ 70% say they have a lower self-image now than when they started out;
- ◆ 40% reported a serious conflict with a parishioner at least once a month;
- ◆ 37% confessed having been involved in inappropriate sexual behavior with someone in the church; and
- ◆ 70% do not have someone they consider a close friend.

1992 "Leadership" Magazine Survey
Fall Edition -- Published by Christianity Today
(near 800 pastors surveyed)

Marriage Problems Pastors Face

- ◆ 81% - Insufficient time together
- ◆ 71% - Use of money
- ◆ 70% - Income level
- ◆ 64% - Communication difficulties
- ◆ 63% - Congregational expectations
- ◆ 57% - Differences over use of leisure
- ◆ 53% - Difficulty in raising children
- ◆ 46% - Sexual problems
- ◆ 41% - Pastor's anger toward spouse
- ◆ 41% - Spouse's anger toward pastor
- ◆ 35% - Differences over ministry career
- ◆ 25% - Differences over spouse's career
- ◆ 2% - Physical Abuse

(over)

APPENDIX 13: RESOURCES

RESOURCES FOR FURTHER HELP

(314)

1. **Medical Self-Care:** (a periodical)
P.O. Box 10572,
Des Moines, IA. 50347-0572
2. **Health Confidential:** (a periodical)
Box 53408
Boulder, Col. 80322
3. **Time Management**
Ted Engstrom or Ed Dayton
213-357-1111
4. **Marble Retreat** 303-963-2499
139 Bannockburn
Marble, Col. 81623
(Dr. Louis McBurney handles clergy couples who are struggling or having any kind of difficulties.)
5. **Stress/Health Management** 202-543-4945
Center of Metropolitan Washington
621 Maryland Ave.
Washington, D.C. 20002
6. **Whole Person Association** 1-800-247-6789
1702 E. Jefferson
Duluth, MN. 55812
(Resource for tapes and books for stress and burnout)
7. **Center for Professional Well-Being** 919-489-9167
Colony West Professional Park
21 West Colony Place
Suite 150
Durham, NC 27705
(Deals with issues of stress and burnout for professionals with tapes, books, counseling and seminars.)
8. **"Pastor to Pastor"** (from Focus on the Family)
Colorado Springs, Colo. 80995.
(receive 6 bi-monthly audiocassettes for \$18 a year)
9. **Lutheran Child and Family Services**
(check local listings or call your District office) They provide counseling and many other services

10. Clergy Career Support Services 816-931-2516 (315)
3501 Campbell
Kansas City, MO. 64109
11. In Charles Rassieur's, Stress Management for Ministers,
pp. 144-145 is an even longer list of resources in various
parts of the country.
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