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**PASTORAL BURNOUT AND RENEWAL IN
SEVENTH-DAY ADVENTIST MINISTRY**

**A Professional Project
presented to
the Faculty of the
Claremont School of Theology**

**In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry**

**by
Ivan L. Williams, Sr.**

May 2002

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DOCTOR OF MINISTRY

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ABSTRACT

Pastoral Burnout and Renewal in Seventh-day Adventist Ministry

by

Ivan L. Williams, Sr.

This project is born out of the writer's sixteen-year journey in pastoral ministry. It is written from research, survey observation, and personal experience. Pacing one's self, balancing personal life, and finding the appropriate priority of vocation are daily concerns in the sojourn of Seventh-day Adventist pastors. Imbalance among these priorities often results in frustration, discouragement, and even burnout. Although pastoral burnout is real in most denominations, the potential causes of burnout among Seventh-day Adventist pastors is viewed in light of their unique history, mission, and organizational structure. This project seeks to identify potential causes of burnout in pastoral ministry of the Seventh-day Adventist Church. It also discusses methods of burnout prevention and ways Adventist pastors can renew themselves.

The examination of the potential causes of burnout in Seventh-day Adventist pastoral ministry may be first related to the pastor's inappropriate response to the great gospel commission. The Adventist pastor's sense of personal or general church mission may be inappropriate or unrealistic. Second, burnout among Adventist pastors is related to their inability to find a balance in relationship to conference, congregation, community, and home life. This inevitably will cause personal dilemmas that may be internal and/or external. Third, burnout among Adventist pastors is related to the

pastor's ability or inability to handle relational conflict. Understanding potential causes of burnout, and recognizing its signs and symptoms are essential to its prevention, and equally essential in the restoration of pastors who have become its victims. Therefore, it is essential for prevention that the Adventist pastor be made aware of the potential causes of burnout, and for those pastors who have suffered burnout that they understand the healing aspects of renewal, for restoration and revival.

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Chapter 1

Introduction

Burnout is not a term or phenomenon that is new to contemporary times, but it is a recurring issue in the work of the ministry, and therefore needs to be addressed. What causes burnout? What is it about the work of pastoral ministry that causes the minister to burn out? Are there any spiritual solutions or even practical steps that need to be taken to prevent burnout? Is there any hope of renewal for the pastor experiencing burnout? Can zeal and passion for ministry be rekindled?

This project will attempt to answer these and other questions concerning burnout particularly in Seventh-day Adventist pastoral ministry. Chapter 1 attempts to clearly define burnout and renewal as it relates to pastoral ministry. It gives Biblical examples and describes burnout symptoms.

Chapter 2 argues the possible causes of burnout in the pastoral ministry of the Seventh-day Church. It also describes the pastor's plight as it relates to the demands of the job. This chapter also emphasizes balance in the journey of ministry through the pastor's professional and personal life.

Chapter 3 describes and defines what it means to be a Seventh-day Adventist pastor by looking at the Bible and the Adventist history of the pastorate. This chapter also speaks to the issue of being hired or called. This chapter closes by addressing and defining an Adventist term called "finishing the work."

Finally, Chapter 4 emphasizes the resources that are available to Adventist pastors to be used as prescription for burnout prevention. This chapter also argues a strategy of renewal for the pastors who have experienced burnout, and yet desire to thrive once again in ministry. Through this project this writer hopes to make the Adventist pastor aware of the signs and symptoms of burnout, and to give them practical steps for prevention and spiritual principles for renewal.

Burnout Defined

In Webster's New Ninth Collegiate Dictionary burnout is defined as "exhaustion of physical or emotional strength."¹ Ralph Douglass Haynes in his thesis entitled "An Outline of Clergy Depression with Suggested Procedures and Strategies for Healing," reflects on three illustrations of the use of the word burnout by referring to the devastation of a fire. These three illustrations are exemplified as: first, a burned building gutted by a devastating fire; second, a circuit breaker overloaded and blown, no longer able to carry current; and third a forest devastated by fire, unable to restore itself.

Reflecting on an empty building gutted by a devastating fire, Haynes observes that burnout is like an empty shell with nothing left but walls. In comparison, the burned out individual feels empty, having all internal resources burned away with nothing left to offer in ministry but external manifestations. This is the act of simply going through the motions, without emotion or passion for the work of the ministry. He suggests that this may be the result of emptiness.² A pastor's job is very giving in nature. It is a helping profession. In order to continue giving or helping, pastors must be recharged and

¹ Webster's New Ninth Collegiate Dictionary, s.v. "burnout."

² Ralph Douglas Haynes, "An Outline of Clergy Depression with Suggested Procedures and Strategies for Healing," D.Min. thesis., Fuller Theological Seminary, 1986, 138.

renewed personally. This can be done through participation in non-work related activities, vacations, physical exercise and relaxation, and through the spiritual rekindling of their own personal walk with God. This writer has also found interpersonal reflection or self-disclosure to a trusted colleague to greatly help along the pastoral journey. Admittedly, without addressing the internal person, the pastor simply will function externally, practicing in ministry hollow and empty.

Also Haynes compares burnout to destructively high temperatures that have caused electrical circuits to overload and blow, causing all circuit breakers to melt its electrical wires, thereby rendering it incapable of carrying any current. Here the person who experiences burnout is left helpless to continue functioning in a normal manner. The circuits are gone, and they can no longer expend the energy necessary for the task, but they continue on. This, Haynes suggests, may be the result of helplessness.³ Many Adventist pastors find themselves trapped in this vicious cycle of continuing on in ministry with nothing more to give. They really wish that they could leave pastoral ministry, but because of educational training, years in service, and the fear of financial loss they remain. They have no creative ideas to give, no vision for direction to render, and no desire to emphasize mission. They continue on because it is all that they know, and it is all that they have been trained to do. Many remain in ministry years after the passion has gone, simply because of their fear of not finding other employment and being perceived as a failure. Others remain in pastoral ministry because they personally believe that to leave is to forsake one's calling by God.

³ Ibid., 138-39.

Lastly, Haynes also sees burnout as relating to a forest fire so intense that it destroys everything, including the life giving humus, leaving the forest without the capacity to restore itself. This Haynes equates with a sense of hopelessness within the pastor.⁴ Some pastors leave ministry never to return. Some even become so disillusioned that they leave the church of their faith. Intense ministry for the Adventist pastor must be followed up with intense debriefing and deliberate efforts of seeking help. It is very important that pastors get help along their pastoral journey and long before this stage in their work.

Burnout is therefore defined as a multi-faceted experiential feeling of exhaustion. It is felt physically, mentally, emotionally, and spiritually. It drives the pastor to care for nothing and even robs the desire to be cared for. It causes feelings of negativity and feelings of numbness, and may lead to depression.⁵ Burnout as described in these patterns of experiences and characteristics involves the body, mind, and spirit,⁶ which equals the total person. Because burnout is real in pastoral ministry, so too is renewal and recovery from it. Renewal from pastoral burnout is essential to the hope and assurance of those called to ministry in times of ever-increasing demands.

Burnout Symptoms

Understanding pastoral burnout and its symptoms is crucial in its recognition. Otherwise, as Harold Scott says, “pastors who are experiencing a degree of burnout may

⁴ Ibid., 139.

⁵ Brooks Faulkner, Burnout in Ministry (Nashville: Broadman Press, 1981), 38-39.

⁶ G. Lloyd Rediger, Coping with Clergy Burnout (Valley Forge: Judson Press, 1982), 18.

actually encounter the term and related discussion, but make no connection to their own personal situation.”⁷

Gary Collins, a professor of pastoral counseling and psychology at Trinity Evangelical Divinity School, expressed this importance by stating, “burnout is a common – though often unrecognized – condition of Christian people-helpers.”⁸ Recognition is important because if burnout remains unrecognized, it will continue to damage and destroy the zeal, vitality, and vision of the pastor. In 1982 John A. Sanford wrote that burnout had become enough of a problem that it attracted the attention of professionals like behavioral scientists, who identified certain typical symptoms of the condition of burnout as “difficulty in sleeping; somatic complaints such as weight loss, lack of interest in food, headaches and gastro-intestinal disturbances; a chronic tiredness of the sort that is not repaired by sleep or ordinary rest and only temporarily alleviated by vacations; low-grade, persistent depression; and a nagging boredom.”⁹

This writer agrees with William H. Willimon’s perspective on workers in the church that appear to be burned out. He does not necessarily see church workers burned out from overwork, as much as from their being overburdened with the trivial and the unimportant.¹⁰ He also suggests that burnout comes when our commitment dissipates and the least tasks like visiting prospective church members, attending board

⁷ Harold D. Scott, “Personal Reflections on Pastoral Burnout”, D.Min. thesis, Fuller Theological Seminary, 1994, 19.

⁸ Ibid.

⁹ John A. Sanford, Ministry Burnout (New York: Paulist Press, 1982), 1.

¹⁰ William H. Willimon, Clergy and Laity Burnout (Nashville: Abingdon Press, 1989), 25.

meetings, and filling out evangelism reports become drudgery.¹¹ For Willimon, in the world of work, burnout occurs when energy is expended without fuel being added. In his opinion, “The fuel that supplies the energy to minister as clergy or lay ministers is a conviction that what we do has meaning. Energy to stay committed arises out of meaningful attachments. When we no longer find meaning in what we do, even the smallest action drains us. Burnout is the result of a lack of meaning.”¹²

Brooks Faulkner, describing burnout in the pastor’s professional life states,

At its very worst, burnout occurs when there is really nothing that the person cares about. He goes to his work without any symptoms of optimism. Negative feelings consume the thought processes. He feels depressed. He doesn’t really want to be around the people he works with, but the strange part of it is he doesn’t want to be away from people all that much either. Nothing satisfies his wants and needs. He feels torn apart. He begins to treat people in a dehumanizing way. They are simply a necessary part of getting through the day. Compassion is difficult if not impossible.

He feels put down by others. He feels put upon by persons who seek favors or who want something from him. He begins to feel so used that he suspects others only do him favors for what they can get out of him at a later time.¹³

This description is an excellent example of the condition called burnout, because it gives us a much better understanding of how far this problem can go in the life of a pastor. The potential of burnout must be faced and addressed in the everyday life of the Adventist church pastor. Therefore, it is necessary for pastors to implement measures of prevention and communicate openly to their congregations about delegating in ministry. This will help to bring awareness to this issue.

¹¹ Ibid.

¹² Ibid. 25-26.

¹³ Faulkner, 38-39.

G. Lloyd Rediger suggests that burnout is a “version of the depressive syndrome, but it is unusual enough to require specialized attention and treatment.”¹⁴ Some signs of burnout include increased irritability or becoming easily annoyed and distracted, losing enthusiasm for ministry tasks, and complaining about not being appreciated. Other signs include sporadic efforts such as the increase of days filled with highs and lows. For example, going all out on one task and failing to complete the next task without reason. Another advanced sign of burnout is hostility and cynicism, which alternates without any apparent reason. One may appear mean and mad one day, and sweet and jovial the next day. Still other signs include a deterioration of physical appearance, an attitude of sullen withdrawal, being less tolerant of criticism or advice, becoming one tracked, mentally focusing on one thing for hours, and losing all sense of humor.¹⁵

Rediger declares that after seeing and counseling many pastors who are burned out, he is able describe what the burnout syndrome looks like in pastors. Rediger describes the appearance of burned out pastors as:

Physically. Low energy. Weight change. Exhausted appearance. Significant change in sleep patterns. Motor difficulties such as lack of coordination, tremors, twitches. Frequent headaches and gastric upset. Loss of sexual vigor. Hypochondriacal complaints.

Emotionally. Apathy. One-track mind and loss of creativity. Paranoid obsessions. Constant irritability. Constant worrying. Loss of humor or development of gallows humor. Sporadic efforts to act as if everything is back to normal. Complaints of loneliness. Inability to be playful or become interested in diversionary activities. Excessive crying. Random thought patterns and inability to concentrate. Hopelessness.

Spiritually. Significant changes in moral behavior. Drastic changes in theological statements. Loss of prayer and meditational disciplines. Development of moral judgmentalism. Loss of faith in God and themselves. One-track preaching and teaching. Listless and

¹⁴ Rediger, Coping with Clergy Burnout, 13.

¹⁵ *Ibid.*, 15.

perfunctory performance of clergy-role duties. Loss of joy and celebration in spiritual endeavors. Cynicism.¹⁶

These characteristics, as Rediger suggests, are seldom all seen in one person, but the burned out person will exemplify a combination of two or more from each of the categories. Having some of these characteristics does not necessarily indicate burnout, because persons who are discouraged, tired, or even bored may indicate these, but it is combining of these characteristics with depth and pervasiveness that signals burnout. Burnout is the exhaustion of resources, not just being tired, discouraged, or cynical.¹⁷

Burnout: Biblical Examples

The Bible is full of real life examples of success and faithfulness for the modern day pastor to follow. It is also replete with examples of failure, despair, disillusionment, and exhaustion (burnout). All together, the Bible reveals the full range of human reality even within biblical persons who are so acclaimed today.

A glimpse of physical exhaustion is seen clearly in Philippians chapter two. In this chapter, Paul encourages the saints at Philippi to receive with gladness a fellow companion of his and laborer for the Lord, named Epaphroditus. Epaphroditus ministered to Paul, and worked alongside Paul. Paul encouraged the Philippians to receive Epaphroditus, according to Philippians 2:30, with all gladness; and hold such in high esteem: because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.¹⁸ He was not only exhausted, but near

¹⁶ Ibid., 15-16.

¹⁷ Ibid.

¹⁸ Scripture cited by the writer of this project is from the King James Version, unless otherwise noted.

death because of the work of the ministry. Epaphroditus did not take time to regard his own life for the sake of the ministry. This Epaphroditus fact is all too true. Many in ministry, particularly pastoral ministry, either disregard the signs of exhaustion, whether physical, spiritual, or emotional, or they don't recognize the need to pace themselves. Pastors who present themselves and allow themselves to be treated and placed on the pedestal as though they never tire and are always available are susceptible to the experience of non-fulfillment and lack of meaning in ministry. Succumbing to a phrase and question by one parishioner that "pastors shouldn't ever burnout,"... and "How can they burn out," only leads to a denial of the fact that pastors do burn out and will experience burnout, if unaware. As this writer reflected on the statement and question, it felt as though the parishioner believed the level of spiritual yearning, emotional need, and physical balance for a pastor was altogether different from theirs. "Ministers are human too," and the truth is that many who enter ministry are very needy people. This does not mean that those in ministry should not be ministers, but it does mean that they should be honest about their needs or they will end up in trouble.¹⁹

Jody Seymour, in her book A Time for Healing: Overcoming the Perils of Ministry, points out in a study of the ministerial personality, the reality of the neediness of persons in ministry. It showed that "ministers tended to be more guilt-ridden, anxious, self-punishing in the face of hostility and aggression, more insecure, defensive, passive, conforming, dependent, rebellious, and idealistic than other people."²⁰ To understand ministerial humanness is to understand that pastors feel pain, experience

¹⁹ Jody Seymour, A Time for Healing: Overcoming the Perils of Ministry (Valley Forge: Judson Press, 1995), 3.

²⁰ Ibid.

major setbacks, and can indeed burn out. It must be stated that just because the clergy person is God's person that does not exempt them from the stresses that other helping care professionals experience.²¹

“Look at Jeremiah! Even though Jeremiah knew that he had been chosen by God, he did not try to hide from God, but he shared his very human struggles with God.”²² Jeremiah is a prime example of a man of whom the zeal of the Lord consumes and yet, Jeremiah is a prime example of clergy burnout. In ministry, affirmation often provides the adrenaline needed to continue on. When the very ones we serve don't give back that affirmation or feedback we need, sadness occurs. How often has a minister heard? “You are paid to do it!”²³

Jeremiah's way of sharing this exasperation is found in Jeremiah 18:20.

Is evil a recompense for good?
 Yet they have dug a pit for my life.
 Remember how I stood before thee
 to speak good for them,
 to turn away thy wrath from them. (KJV)

Jeremiah, like so many ordained pastors had the need and desire to be liked and accepted. Even when his prophetic word was harsh and judgmental, he hoped that he would still be liked and well received. This need to be stroked, combined with the fire of the Lord's Word was a rough combination in Jeremiah. It was a combination destined for pastoral burnout. Jeremiah's burnout experience can be found in Jeremiah 20:7, 14, and 18.

O Lord, thou hast deceived me,
 and I was deceived;

²¹ Ibid., 31.

²² Ibid.

²³ Ibid., 32.

thou art stronger than I,
 and thou hast prevailed....
 Cursed be the day
 On which I was born!
 The day when my mother bore me,
 let it not be blessed!...
 Why did I come forth from the womb
 to see toil and sorrow,
 and spend my days in shame?²⁴

Jeremiah exemplifies the loneliness that comes in the journey of ministry that many possibly experience. He says in chapter 15: 17-18

I did not sit in the company of merrymakers,
 nor did I rejoice;
 I sat alone, because thy hand was upon me,
 for thou hadst filled me with indignation.
 Why is my pain unceasing,
 My wound incurable,
 Refusing to be healed?
 Wilt thou be to me like a deceitful brook,
 Like waters that fail?²⁵

This is a description of a tired clergy-person who doesn't want to go on anymore. And like Jeremiah there are times when clergy find themselves dropped into "empty cisterns." "Ministry takes us along paths where there are empty, waiting pits. Sometimes we get dropped in, and sometimes we simply fall in."²⁶ All clergy in ministry need to admit that there are times when we need pulling out at one time or another. Pretending that we do not need help from others is disingenuous.²⁷ Another biblical example of burnout can be seen in the life of Elijah. In I Kings chapter 18 and 19, Elijah's is

²⁴ Cited in Seymour, 32.

²⁵ Cited in Seymour, 32-33.

²⁶ Seymour, 34.

²⁷ Ibid.

victorious over the priests of Baal on Mount Carmel, and his own prayers bring about the end of the drought. This “defeat was so total that it sent Elijah retreating into the wilderness disheartened and bewildered, for Queen Jezebel, enraged at Elijah’s destruction of her priests, hounded him unmercifully, renewed her persecution of Yahweh, and drove Elijah out of the land of Israel, into an isolated and homeless refuge.”²⁸ Alone and in the desert, Elijah becomes so greatly depressed and discouraged that he wishes he were dead. He even asks the Lord, to take his life. Elijah, in this state gives us a prime example of burnout in pastoral (prophetic) ministry. Elijah has given his all, and in spite of his best efforts, he apparently feels like he has lost everything. He only wants to die, because he feels like a failure.

However, the Lord does not respond to Elijah’s sense of despair and failure. He does not see as Elijah sees. His thoughts are not Elijah’s thoughts, and His²⁹ ways are not like Elijah’s ways. But the Lord does send an angel to feed and lift Elijah to send him on his way towards Mount Sinai. Once on Mount Sinai, Elijah winds up in a cave, still discouraged, waiting on a manifested sign from God. When the Lord shows up, He asks Elijah what was he doing in the cave? And Elijah began to dialogue with the God of heaven about how he failed the Lord, and how he alone survived the slaughter of Jezebel. Then he describes to the Lord that he is the only true prophet left. The Lord assures Elijah that he will be with him, and asks Elijah to return to anoint a new people and royalty to replace the leadership of Ahab and Jezebel. The Lord also informs Elijah that everyone is not dead. He tells Elijah that there are seven thousand people who haven’t bowed down

²⁸ Sanford, 83.

²⁹ Pronoun references to God will be capitalized.

or kissed Baal's idols. Elijah, with his heart encouraged and renewed, overcomes his sense of failure and returns to Israel to complete the work of the Lord.³⁰ Elijah represents all pastors who started their ministry with boldness and great zeal, only to experience perceived failure and exhaustion. He also represents those who leave pastoral ministry burned out, only to return again.

Renewal Defined

In Funk and Wagnalls Collegiate Dictionary, renewal is defined as “the act of renewing, or the state of being renewed.” Renew is defined as “to make new or as if new again, or restore to a former or sound condition.”³¹ For the sake of this work, renewal will be referred to as establishing a new beginning. To begin again, Adventist pastors shouldn't overlook the great necessity of living a holistic life. It is a fact that Adventists emphasize healthy living and teach that pure air, sunlight, abstemiousness, proper rest, moderate exercise, proper diet, the use of water, and trust in divine power are essential.³² However, even though Adventist pastors counsel others about properly caring for their physical, spiritual, and emotional health, some tend to live as though those laws don't apply to them and that they are immune to the repercussions if not obeyed. Could it be, that Adventist pastors believe the Lord's work will shield them from the natural laws that affect everyone else?

As a prescription for renewal from burnout, or even better, as a precaution or prevention of burnout, the Adventist ministers should pay careful attention to their health

³⁰ Sanford, 83-84.

³¹ Funk and Wagnalls Collegiate Dictionary, s. v. “renewal,” “renew.”

³² Ellen G. White, The Ministry of Healing (Boise: Idaho Pacific Press Publishing Association, 1905), 127.

(mind, body, and soul.) They should strive to live a balanced life spiritually, physically, and emotionally. The personal practice of a regular prayer life and bible study, will help to maintain a deep spiritual connection with God. Physical exercise, eating properly and avoiding cholesterol that is so hazardous to ministerial health, and getting sufficient rest are essentials in the area of prevention and renewal. Adventist pastors should also practice forgiveness, knowing that perpetual anger is not good for the minister's psyche or soul. Laughing and enjoying life, taking vacations and practicing stress-reducing methods are also essential in maintaining a merry heart that is medicinal. Renewal is a process that honors God. Servant ministry requires us to be vessels fit for service. Either we will be good for something, or good for nothing. Therefore it is super essential that our devotion towards living a balanced life is practiced passionately, thus enabling us to better carry out the task of ministry.³³

The fact that clergy burnout has been widely written about, clarifies its legitimacy and prevalence as an issue of study among concerned pastors and caregivers. However, because of the limited research among Adventist pastors, and this writer's desire to shed light on the subject, this project represents one concerned person's attempt to address the issue of pastoral burnout and renewal in the Seventh-day Adventist pastoral ministry. By implementing library research, it seeks to access causes of pastoral burnout. Through personal integration it seeks to define and elaborate what it means to be an Adventist pastor. Further, it is the writer's hope that through this work Adventist pastors will be made aware that burnout in ministry can be prevented. Moreover, it is my hope that

³³ Robert H. Ramey, Jr. Thriving in Ministry (St. Louis: Chalice Press, 2000), 148-49.

pastors who have left pastoral ministry because they were burned out will find resources in this project to re-enter pastoral ministry renewed, revitalized, and resourceful.

Chapter 2

Causes of Pastoral Burnout

What causes burnout? Sources of burnout in ministry are many and varied. However, in ministry, a lack of positive feedback can be predictive of burnout. Conflicting role demands and the ambiguity regarding the pastor's job, expectations about the pastorate and personal achievement, unrealistic or unmet goals, the loss of ideological commitment, a lack of affirmation or positive feedback, job overload, being overburdened with the trivial and unimportant, and the loss of moral purpose has all been linked to pastoral burnout. One's own personal views and expectations in ministry can be a source of burnout. Even a pastor's motivation and personality, including low self esteem, the inability to set limits, the lack of assertiveness, a strong need to have the approval of others, can be seen as sources of burnout.

Organizational sources of burnout may include a constant unfinished workload at church, bureaucracy in institutional churches (churches typically on college campuses), the lack of feedback (not knowing if you are being effective or not), and, of course the pressures that come with ministry. Interpersonal sources of burnout may result from long-term member counseling, strained working relations with other pastors and conference administrators, and even relations with family and friends. It has been noticed that the higher the member involvement with the pastor or the greater the contact with members as it relates to caregiving-such as an increase in counseling sessions or in

conflict caseloads, or a greater percentage of time spent settling differences-the greater the possibility of burnout.¹

Jody Seymour declares that much of the pain pastors experience in ministry is caused by their unwillingness or inability to face their own human interpersonal needs. She says,

Somehow ministers think that they can skip over these needs and go on to help others. But it only takes a brief look at psychological dynamics to see the danger involved in overlooking personal needs. The neglected human need of the minister is transferred onto the persons and congregations who are being served. Combine this with the transference that occurs in the other direction, from the congregation and individual church members towards the minister, and the result is either ego inflation or weariness.²

This transference can feel good to the pastor at first, but these feel-good strokes can quickly turn to weariness.³ John Sanford writing about transference says,

At first when we carry a transference for people it seems desirable because it is flattering, but sooner or later we experience it as a burden and it begins to tire us. For one thing, to carry transference means that something has been handed to us that we are expected to live up to. It also means that if our all-too-human reality should break through and disrupt the transference, the person will see us in terms of a negative transference for someone. Most of all, it wearies us to carry a transference because we are essentially carrying some of the psyche of other people that they need to find within themselves.⁴

Therefore, because of the load clergypersons carry, it is essential that they have someone with whom they can turn, and whom they can be real with. It is essential that ministers

¹ Christina Maslach, Professionals In Distress: Issues, Syndromes, and Solutions in Psychology, ed. Richard R. Kilburg, Peter E. Nathan, Richard W. Thoreson (Washington, D.C.: American Psychological Association, Inc., 1986), 62-63.

² Seymour, 4.

³ Ibid.

⁴ Sanford, 44-45.

have someone to talk to in order that they might maintain a personal sense of reality and the energy to continue ministry.⁵ Therefore, the causes of burnout in ministry will be viewed through the ambiguity of the pastor's job description, the dilemma of finding balance with church hierarchy, personal and family life, the misunderstanding of the pastor's role, unrealistic expectations, and relational conflict.

Clarity of the Pastor's Job

Burnout occurs when pastors misunderstand their job description. Many pastors consider preaching to be their chief function. The laity would also agree. It has been said that preaching "covers a multitude of sins." While not to minimize the importance of good and strong biblical preaching in the Adventist church, the teaching or equipping role of the pastor should take more time and precedence than the preaching role. This role is out of harmony with the biblical understanding that defines who a pastor is. The pastor's primary job is to teach and equip others to join them in ministry as co-laborers with God. Yet most pastors practice the opposite. They spend far more time preparing and preaching sermons than they do teaching members how to perform their ministry.⁶ The minister should spend more time teaching and educating than they do preaching. They should teach members how to give to others the same knowledge of the Word that they have received.⁷

⁵ Ibid., 48.

⁶ Russell Burrill, Revolution in the Church (Fallbrook, Calif.: Hart Research Institute, 1993), 49.

⁷ Ellen G. White, Testimonies for the Church, vol. 7 (Mountain View, Calif.: Pacific Press Publishing Association, 1948), 20.

This writer would admit that many Adventist pastors fail to follow this counsel. In too many churches the work would not get done, if the pastor doesn't do it.⁸ This shouldn't be! For too long have perfectionist, compulsive, and workaholic pastors done most of the work. Pastors have done themselves an injustice, and God a dis-service by not involving and equipping the laity in ministry. God doesn't require that we keep giving milk to our congregations. He desires that they grow up to eat the meat of the Word. Pastors who do most of the work without delegating or training the membership how to work will eventually work themselves to exhaustion. Listen to the words of Jethro as he spoke to his son-in-law Moses in Exodus 18:13-26 [emphasis added] regarding the necessity of delegation for Moses' longevity.

And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? *Why sittest thou thyself alone, and all the people stand by thee from morning unto even?*

And Moses said unto his father in law, Because the people come unto me to inquire of God:

When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws.

And Moses' father in law said unto him, The thing that thou doest is not good.

Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.

Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to Godward, that thou mayest bring the causes unto God:

And thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do.

⁸ Burrill, 49.

Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

And let them judge the people at all seasons: and it shall be, [that] every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear [the burden] with thee.

If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

So Moses hearkened to the voice of his father in law, and did all that he had said.

And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

Duplication is God's method for his work to be completed through us, by Him. Through the training of pastors, ministers, and ministries God's work is duplicated and the "Good News" is spread all over the world.

This issue is addressed in the book Gospel Workers, page 196, where it states, "in laboring where there are already some in the faith, the minister should at first seek not so much to convert unbelievers, as to train the church members for acceptable co-operation."⁹ In other words, the author is saying that a minister's first job is to train its members before even reaching out in soul winning.

The question may arise, why is this so important? It is important because whenever the pastor "takes over the ministry function of the church and neglects the training function, the church becomes weak spiritually,"¹⁰ and the church depends on the

⁹ Ellen G. White, Gospel Workers (Washington, D.C.: Review and Herald Publishing Association, 1915), 196.

¹⁰ Burrill, 49.

pastor for most of the ministry that they too, should be able to provide. It is also important because training and teaching allows the pastor to marshal the membership with his vision instead of being marshaled by the membership. This will add to the length, breadth, and height of the pastoral sojourn.

This writer agrees with Russell Burrill in seeing a definite connection between how a pastor governs the church and the spirituality of the congregation. He believes that pastors who spend the bulk of their time ministering to members will foster a weak church spiritually.¹¹ This writer would add that the pastor too would become weak. Burrill also states, that the pastors who spend the bulk of their time training and equipping the membership for service will have a much stronger church spiritually.¹² As the church grows in service, so they will grow spiritually. There is something about serving others and opening the Bible with others that takes the mind off personal problems. Service teaches the eternal principle of giving. Giving when practiced helps to develop a sense of dependence on God. This is essential in the growth of a spiritually strong church, because it becomes less dependent on the pastor and more dependent on God.

One pastor desired to start a men's singing group. It was a great idea, but it was not received well because the pastor was the one who was starting the singing group. It was felt that the growth of the group would be stunted because everyone would look to the pastor for direction, whether present or absent. In other words, the members perceived greater ownership and investment by them starting the ministry, which would

¹¹ Ibid., 50.

¹² Ibid.

lead to a longer commitment because they would have ownership. Testimonies for the Church Volume 7, supports the right directive for the minister. Pastors should not spend the bulk of their time straightening out the church, as much as they should be practicing the work of the church. There will always be work in the Church, and attention will always need to be given in the church, but members that are constantly looked after and labored for, become religious weaklings. If most of the effort that has been put forth for those who know the truth had been put forth for those who have never heard the truth, how much further would the gospel be advanced?¹³ “Nurture for the sake of nurture produces spiritual weaklings.”¹⁴

The potential for pastoral burnout can be great when the Adventist pastor does not train the membership to do the work of the ministry and perceives unrealistically or inappropriately through mission and evangelism that they should give most of the Bible studies, lead in evangelistic meetings, participate in all outreach activities, foster church nurture, and lead out administratively.

Finding Balance- A Dilemma

The inability of pastors to find a balance in relationship to church hierarchy, personal life, and family life causes burnout. Dilemmas come when the pastor is unable to find a balance between meeting the objectives of the upper organizations (i.e., the conferences) and meeting the needs of the congregation. This inability to find balance may disrupt the focus of specific church needs and goals, and may even cloud the implementation of church priorities for its particular community. Finding balance

¹³ White, Testimonies for the Church, 7:18.

¹⁴ Burrill, 50.

between the Adventist world church's needs and vision, and the priorities of the local church, is one that the Adventist pastor needs to be able to accomplish. Finding this balance between local church and conference needs causes dilemmas in which Adventist pastors often find themselves inextricably woven. Leading a congregation into the twenty-first century requires a spiritual arsenal full of complex personality traits and skills, as well as emotional and physical stamina. Stress and dilemmas are a normal part of the ministerial journey. Pastoral dilemmas are definitely a part of contemporary ministry. Webster's Dictionary defines dilemma as "a choice or a situation involving choice between equally unsatisfactory alternatives, and a difficult or persistent problem."¹⁵

The Adventist pastor that stays in general harmony with the congregation, and in purposeful agreement with the denominational value system and its theology, as well as, remaining in touch with the community needs where the church resides will function very well as minister of the gospel. The mere mention of harmony suggests that "the church shares many of the same human tensions and demands as any other human institution."¹⁶ Yet because of the peculiar nature of the church and the work it poses, there remain some peculiar dilemmas.

For instance, in the Seventh-day Adventist Church, most of the major mission emphasis and strategic policies that affect pastoral ministry all come from the church divisional level. Employment, pastoral moves, retirement, and major evangelism funding are examples of this. In addition, most of the full-time pastors are paid on a similar wage

¹⁵ Websters Ninth New Collegiate Dictionary, s.v. "dilemma."

¹⁶ Willimon, 50-51.

scale, no matter the church size or level of responsibility. There may, however, be slight differences in the mileage pay, cost of living allowance, and working percentage. This too is an example of implementation from the upper divisions down to the local church. The General Conference, which is the world headquarters for the Seventh-day Adventist Church, is located in Hagerstown, Maryland. The Adventist Church is structured in Divisions, Unions, Conferences, and local churches. Because the Seventh-day Adventist Church is a large worldwide church, structured in territorial fields around the world, the congregational pastors can easily feel that their voices are not heard.

Another dilemma arises when pastors feel the need to be true to themselves, meaning that they are true to God and their convictions in life. This conviction must stand against the denomination, congregation, community, and even home life. This clash of convictions can add stressful dilemmas to the work of the pastor, which if it occurs repeatedly, may potentially lead to burnout. The criteria for determining whether a conviction should be held or not, is usually based on the pastors' personal understanding of God's moral revelation and will for their lives. This is understood in a great way through a pastor's calling.

William H. Willimon, in his book Clergy and Laity Burnout, suggests that "we may disagree with our church's hierarchy, adjudication, or polity on certain matters. It is fair to fight within the family," he says. "But when no one feels any longer that he or she is a part of the family, that is a different matter. Pastors and laity must feel that, while they may quibble with this or that denominational program or leader, they are still part of the denomination and are in sympathy with the denomination's general direction. Change in the denomination's direction or personality and change in the personality of

the pastor or layperson can lead to a serious break between the individual and the institution.”¹⁷

The relationship between the Adventist pastor and the hierarchical organization is one that must be understood in order to find balance. It is a fact in the Seventh-day Adventist ministry that “conferences depend almost totally on pastors for church growth and nurture. Conference money comes from churches. The income of the conference depends on the ministry of its pastors,”¹⁸ and “through the actions of the conference executive committee (a territorial governing body), administrators provide significant financial security to their ministers. Unlike many clergy, Adventist pastors don’t have to raise their own wages. Salaries may not always seem generous, but they are almost always dependable.”¹⁹ Even though some view the joining of any organization as placing limitations on their freedom, Adventist pastors are free to accept church employment, and understand that by doing so, they accept with that employment full responsibilities of their particular pastoral ministry. The Seventh-day Adventist Minister’s Manual suggests that by accepting employment ministers obligate themselves to trust their leaders, by cherishing the spirit of confidence. Support their leaders even when they differ, as long as it is not contrary to their own conscience. Consult their leaders, and hold their leaders accountable. Employment encourages Adventist pastors to “think freely, but to speak loyally.”²⁰

¹⁷ Ibid., 50.

¹⁸ Seventh-day Adventist Minister’s Manual (Silver Spring, MD: The Ministerial Association, 1992), 64.

¹⁹ Ibid.

²⁰ Ibid., 65.

This “finding a balance” concept to avoid dilemmas in working relationships as a pastor within the Adventist ministry is by no means new. It is a shaper of identity and the process of tension in personal integration. This dilemma is forged between our personal identity and our professional life. Congregations must be educated on this existing relationship between the pastor’s professional life and his personal identity. God calls pastors long before they are hired or even recognized by men. So the paycheck is not the source for diligence, but rather a temporary reward. In the SDA Encyclopedia, Adventist pastors are viewed as leading congregations in an organizational way such that they have the

characteristics of several systems particularly the Congregational, with its emphasis on local church authority; the Presbyterian, which provides for government by elected representatives; and in some points the Methodist, in that it has conferences as organizational units and in that the conference assigns ministers to the local churches. However, these features were not conscious imitations but grew out of the situations and needs of the developing SDA groups.²¹

The Adventist Church was organized as a system, government, or polity to direct “the affairs of the church in an orderly manner. Organization functions to preserve the identity of a church society, to maintain purity of doctrine, to discipline members, to direct concerted efforts, and to care for the temporal as well as the spiritual existence of the church.”²² Therefore, it is essential that the Adventist pastor understand the Adventist church organization in which they accept employment. Finding balance in their professional relationships with the church hierarchy, congregation, community, and home

²¹ Don F. Neufeld and Julia Neuffer eds., “Development of Organization in SDA Church,” Seventh-day Adventist Encyclopedia, rev.ed., Commentary Reference Series, vol. 10(Hagerstown, Md: Review and Herald Publishing Association, 1986), 1042.

²² Ibid.

life is vital in the life long relationship of a call to ministry.

Balance with Church Hierarchy

Inappropriate balance in the pastor's relationship with the church hierarchy can cause burnout. The potential for burnout arises in Adventist ministry in relationship to the pastor and conference when first, pastors feel as if the conference (denominational authority) does not support them, especially as it relates to the ministry in the local congregation. It is easy to sense a lack of support in ministry, as though you are on an island. When members feel that the conference will not only listen to them in an instance of conflict with pastoral leadership, but also believe them, and act on their word without confirmation, it tends to isolate the pastor even more. This causes a great dilemma in the life of the pastor. Second, the potential for burnout arises when the dilemma to support the conference and its programs overrides the local church and its programs. Especially as they evolve around finances.

It is true that goals do clash in a conference system when the financial needs of the local church are diluted because of conference wide initiatives. This is particularly true if a church has a large mortgage loan on the church property. And while most of the funds received by a local conference through tithe, mission offering, conference initiatives, in the Adventist Church, some are distributed for the sole purpose of biblical ministry, for salary, mission, organization etc., and while these are all necessary and very legitimate, it leaves the local pastors with tough decisions to make. These decisions at times are real dilemmas for the pastor of a congregation.

It must be clear that this writer is not an advocate of the Congregationalist church approach to ministry in the Adventist Church, by which I mean a totally autonomous and self-governing church, detached from any hierarchy. That system also has its weaknesses. However, even with possible dilemmas and clashes the Adventist pastor shares many positives in the relationship with the hierarchy of the church. One is that in this relationship between the hierarchical organization and the local church, the denominational headquarter executives are all ministers who usually have many years of pastoral experience. The parish ministry, therefore, shapes their mindset. And many in these positions are called to design programs that assist in ministry to help pastors train members for ministry on the local church level. The key person of contact in this relationship between conference and congregation is the pastor. But depending on the pastors' relationship and morale, they may see these headquarters-initiated programs as just one more standard to which they must measure up.²³ So when the needs of the local congregational clash with conference goals it can create a stressful scenario.

Balance in Personal Life

Inappropriate balance in the pastor's personal life will cause burnout. Pastoral dilemmas are usually the most exhausting when they occur in the personal life and family life of the minister. Dilemmas may arise in the Adventist pastor's personal life when what they preach doesn't match up with what they practice. Dilemmas occur in the pastor's family life because of this contradiction of lifestyles, but even more, they occur when the job, or church life, is woven together and becomes one with family time and home life.

²³ William E. Hulme, Managing Stress in Ministry (San Francisco: Harper & Row Publishers, 1985), 9.

Dilemmas usually rear their heads in the pastor's personal life when they cease to be honest with themselves. Lying to one's self is not only contradictory, and it is also kills the repentant spirit. Chasing your own words to make full proof of them, will wear out the pastor. In other words, be who you say you are, and be what you teach. Pastors should practice heeding the words of Paul to Titus in chapter 2:7-8: "in all things showing thyself a pattern of good works: in doctrine [showing] uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

What Jesus taught He was. That's what made His teaching so effective. As preachers, we must be what we ask others to be, believe what we expect them to believe, and love Christ the way we want them to love.

The ministry, perhaps more than any other profession, presumes that your vocation and your personal life are inseparable. In choosing a surgeon or a mechanic, you probably want competence more than you want character. Not so with ministers. What we are as persons takes precedence over what we do as pastors.²⁴

In order to prevent the dilemmas that pastors cause themselves in relationship to conference, church, community, and home, pastors must practice honesty, integrity, forgiveness, and righteousness. The pastor must practice this or ministry will become a façade on the stress wheel of life.

Balance in Family Life

Inappropriate balance in the pastor's home life, as it relates to their job or church life, will lead to burnout. Finding this balance requires heavenly wisdom and much prayer. It also requires a systematic plan to cherish and protect your home. In the family, dilemmas arise when home life is constantly intruded upon by the work of the church.

²⁴ SDA Minister's Manual, 59.

Work in the ministry often bleeds over into the home, and unless it is deliberately monitored, it will be the cause of great stress in the pastor's life. Family life in the home is tugged upon through unfinished church business for meetings, missed appointments at home and church, being misunderstood, the telephone, the answering machine, being guilty, feeling guilty, anger, parenthood, frustration, the next emergency, and being a husband or wife, father or mother. Whatever the case, all at some time in ministry either accompany the pastor home, or are waiting at home for the pastor to arrive. This writer believes that the home, where the family resides, should be a place of refuge. It should be a castle of peace, but lest the Adventist pastor misunderstand this writer, they should know that "traditionally, the pastor's family experiences special stresses, and historically, the pastor's family has been neglected."²⁵ Think about the apostles, if they had spouses and families, they seemed not to give any special attention to them. Paul, it could be said, was married at one time, but chose to emphasize the benefits of ministering single. The Roman Catholic clergy practices celibacy. Seventh-day Adventists have roots in Methodism. Its founder, John Wesley did not marry until he was 48 years old. Even then, he chose to cut his honeymoon short because he felt as though being married should not hinder him any more than if he was single. This still does not excuse the neglect of the family. Even Jesus was oriented to his family, and especially his mother. The apostles probably did not have normal family relationships because of their confinement to the distinctiveness of itinerate missionary journeys.²⁶

²⁵ Ibid., 45.

²⁶ Ibid., 46.

In the Bible however, the model for the pastor in relationship to the family is seen in the family centered counsel of Paul to the bishop in 1 Timothy 3:2-5 [emphasis added].

A bishop then must be blameless, *the husband of one wife*, vigilant, sober, of good behaviour, given to hospitality, apt to teach;
 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;
One that ruleth well his own house, having his children in subjection with all gravity;
For if a man know not how to rule his own house, how shall he take care of the church of God?

Because pastors experience stress, because pastoral spouses experience stress, and because pastors' children experience stress, the pastors' first and foremost ministry must be to the family. "Maintaining a happy, exemplary pastor's family has enough problems, that make it challenging, but it's well worth the effort. If something goes wrong, do not settle for the burial of family relationships gone dead. Be Christian. Seek a resurrection. It will bless your family and multiply the effectiveness of your ministry."²⁷ Though friend or foe is the cause of serious home dilemmas, pastors, should practice being deliberate and determined to dedicate quality time with their families regularly. As pastors live Godly, and strive to be the greatest Dad or Mom or Spouse this world has ever known, their families will see Jesus' love coming, when they come home. Pastors should give time that their families can count on. They must give time around the house for chores, communicate intensely and sincerely with their children and spouses, affirm and confirm their family's importance. Lastly, seek God' face daily with your family in prayer and devotion.²⁸ These steps and others, presented in chapter 3, will help the

²⁷ Ibid., 49.

²⁸ Ibid., 47-48.

Adventist pastor confront the dilemmas in the family and prevent the burnout syndrome from occurring in the home.

Young pastors still in training, tend to imitate styles of ministry that have impacted them most. Therefore, it is only through personal experience and prayerful reasoning that ministry dilemmas can be tempered or screened.²⁹ “A student in preaching class, having experienced a ministry enamored with the prophetic teaching of the Old

Testament, proclaimed the Word with all the thunder of a latter-day Amos. Moving beyond the duplication of what has been one’s experience of ministry, to a personal style and understanding, is one of the most difficult tasks for aspiring ministers.”³⁰ Especially when placed in dilemmas that confront personal convictions. Usually for the young minister, convictions are born or released in the heat of the battle or in the pressure of the “must decisions” needing to be made.

The Misunderstood Role of the Pastor

Understanding the complex role of the contemporary pastor’s job gives insight into the necessity for spiritual connection, emotional care, and physical awareness. This is essential and important to life balance in the professional journey of the Adventist pastor. Lloyd Rediger sees the pastor’s role as all encompassing or engulfing. In fact, he sees the pastor’s role as the only profession that a person’s professional practice, personal identity, and religious faith are all wrapped up in a single package. “In other words,” he says, “there is no escaping, except through anonymity.”³¹

²⁹ Andrew R. Irvine, Between Two Worlds: Understanding and Managing Clergy Stress (London: Mowbray, 1997), 9.

³⁰ Ibid.

³¹ G. Lloyd Rediger, Clergy Killers: Guidance for Pastors and Congregations Under Attack (Louisville: Westminster John Knox Press, 1997), 35.

A former Adventist pastor, Dennis Wallstrom, received his PhD. from Fuller Theological Seminary. His dissertation entitled Role Conflict and Burnout in the Ministry researched 108 Adventist pastors' responses to role pressures that caused psychological strain in the Adventist ministry. Some of his findings included research in organizational psychology and the effects of role strain. He found, with some qualification, that role-playing and role accommodation was shown to increase anxiety, reduce performance and commitment, and also increase the propensity to leave the ministry.³²

Pastors seldom forget their role and others' expectation of their role. "People in other vocations can at least escape into their religious faith when the pressure is on."³³ But pastors must face the pressure with their work and faith wrapped altogether. Their call to ministry will always precede their response in declaration to the call.

Role as the vehicle...through which behaviors and expectations converge is a crucial concept for understanding the pressures upon the minister. The person who occupies a role is part of an ongoing cycle in which expectations from influential others are sent and received, responded to behaviorally, and then modified and communicated once again. Whatever their source, expectations of a minister's role take on a typically demanding and idealistic flavor.³⁴

This is where calling and role collide to create certain dilemmas for the pastor. The strain on ministers to fulfill their expected roles often diminishes the initiation of God's call on the minister's life. Even pastor's spouses and children get caught in this role expectation

³² Dennis Wallstrom, Role Conflict and Burnout in the Ministry, Ph.D. diss., Fuller Theological Seminary, 1990 (Ann Arbor, Mich: UMI, 1991), 3.

³³ Ibid.

³⁴ Ibid., 3-4.

which often is unrealistic and causes what Rediger terms “collateral vulnerability and collateral damage.”³⁵

“When a person marries a pastor or is intimately related to a pastor, the person is normally expected to take some interest in and to participate at some level in this role. The participation can vary from simply listening to the pastor talk about his experiences to becoming the unpaid assistant pastor. Even if a pastor’s intimates (spouse, family, or close friends) can separate themselves from his role, the congregation and perhaps the denomination still will have at least some role-related expectations of them.”³⁶

If Adventist pastors do not have a clear understanding of their calling in relationship to their role and even employment, then misunderstandings, miscommunication, miscalculations, conflict, and stress will occur throughout their ministry. H. B. London, Jr. and Neil B. Wiseman, in their book Your Pastor Is an Endangered Species, describes this dilemma in everyday church life as the persistent struggle for pastors to find a meaningful existence amidst greater demands, low credibility, suspicious followers, and needy members.³⁷ Adventist pastors are often tugged between the hierarchical organizations (conference) desire, their personal convictions, unrealistic congregational expectations, community endeavors, and family needs. Reflecting and meditating on one’s personal calling is a spiritual effort towards a new beginning.

³⁵ Rediger, Clergy Killers, 35.

³⁶ Ibid.

³⁷ H.B. London, Jr. and Neil B. Wiseman, Your Pastor is an Endangered Species (Wheaton, Ill.: Victor Books, 1996), 51.

Unrealistic Expectations

Unrealistic expectations are detrimental to pastoral ministry. Unrealistic expectations generally cause diametrically opposing viewpoints that tend to create potentially fragile and volatile relationships between a minister and a congregation, and will cause burnout if the pastor tries to meet every expectation. The tension of different expectations between pastor and congregation vary. Essentially the problem revolves around what is expected of a pastor from the congregation, and what is expected of a congregation from a pastor. The pastor may be moving in the opposite direction of the congregation. They may have one idea, and the pastor another, and the conference authorities may have still another. The conflict over expectations centers around two needs. On the one hand, Adventist pastors need to be in charge of themselves and desire to live out their own identities in ministry. On the other hand, pastors need some tangible evidence of progress, of movement, of success, regardless of how it is measured. And more, pastors that are called by God into the ministry, should be responsible to God. Yet, pastors must also answer the question, Does God speak through the congregation and through the denominational hierarchy?³⁸

Listen to the collision of confusing expectations from an ad written by a pulpit committee in a western state, recently published in a pastor's magazine: Seeking an exceptional, committed individual for unique ministry in central (name of site) willing to help us survive and reach our potential and be an active participant in maintaining a strong Christian witness with a stable congregation of 40 members, all ages. A national park is close, golf and fishing are convenient. Other recreational opportunities are within easy driving distance. Rock hounding paradise. This is a challenge. Prospective pastors must be willing to experience new perspectives, different culture, and great satisfaction. Tent-making or part-time position.³⁹

³⁸ Hulme, 8, 10.

³⁹ "London and Wiseman, Your Pastor is an Endangered Species, "Monday Morning" 18.

As one thinks of the average pastor that reads this ad, maybe it could be perceived that this church is looking for a tent making pastor who can serve the church over 40 years, come what may. And who will help the church survive, fulfill their potential, and maintain a strong witness in the community. This ad would make you wonder whether or not Jesus would be hired to pastor there.⁴⁰ In contrast to what this ad implies, ministers do have considerations as to what their most important priorities are. A recent study revealed that pastors think a “fulfilling marriage, followed by the challenge of preaching, a sense of calling to the ministry, and satisfaction from pastoral care to be the most significant ministry enhancers. Yet these concerns apparently have low priority or perhaps no importance for the pastoral search committee who placed the ad seeking a pastor for this church of forty persons. No wonder the church is experiencing confusion in so many places.”⁴¹

H.B. London, Jr. and Neil B. Wiseman emphasize that serving as a pastor and serving as a lay leader in the church are vastly different positions. They suggest that pastors and lay leaders need to realize how enormously different they are and that neither will be able to fully understand or comprehend the other’s perspective. In spite of encouraging signs that lay ministry is moving towards a great sense of the priesthood of believers—a wonderful revolution—there are still essential differences in intensity, academic and on-the-job training, insight and perspective, and viewpoint that must be accepted with love and grace.⁴²

⁴⁰ Ibid., 18-19.

⁴¹ Ibid., 19.

⁴² Ibid., 51.

The pastor is faced with so many different expectations that they can never satisfy everyone. Pastors in the ministering roles can wear themselves completely out trying to satisfy everyone's expectation. Pastors should not even try or they will become exhausted, unfulfilled and anxious.⁴³ Many pastors work with ill-defined congregational expectations. And this causes them to feel as though they were always in a "no-win" situation. Expectations for the pastor's job performance are so diverse with no definite form, that relating to each individual parishioner's vague picture of what a "good pastor" looks like, will cause the poor pastor to never feel as though he or she is doing the job.⁴⁴

One pastor described his dilemma as feeling as though he had six hundred bosses with each of them having a different job description that they didn't bother to show him. "Because of the ill defined nature of the pastoral ministry, the work demands a high level of internal control. Pastors probably have less peer supervision than any other profession. They are on their own. In conscientious persons, this encourages a heightened sense of responsibility, but it can lead to an oppressive situation if the person is not only conscientious but also perfectionist and unrealistic."⁴⁵

John Sanford suggests that the pastor and the Church governing body discuss the most important tasks for the minister. And even if they don't agree on the tasks, at least the matter is out in the open and discussed for understanding. John Sanford also suggests

⁴³ Sanford, 32.

⁴⁴ Willimon, 32.

⁴⁵ Ibid., 34.

that pastor set parameters by refusing to accept certain tasks, thereby eliminating an expectation that probably couldn't have been fulfilled anyway.⁴⁶

Expectations are a living reality for the pastor. There can be no doubt that even in society there is a certain level of expectation in general as it relates to the manner in which a pastor should talk, walk, and function as minister. Admittedly, some of the recent scandal around clergy would have been passing chatter in other professions had it not been for the higher standards that society expects of ministers. This does not justify the inappropriate actions of pastor, but simply to state the fact that there are higher expectations placed on those who are called to ministry. These expectations are not only within the community of faith, but also without in the community at large.⁴⁷

Society has expectations also concerning the ministry itself. Even in our post-Christian society, the church is viewed as an institution in society not unlike other organizations such as school, hospital, city hall and commercial firm. There is a certain public ownership, which gives public access when required. For instance, in many places a church wedding is still the norm. It is therefore expected that the church and services of clergy are readily available at the call even of those who never attend or support it. Refusal of either (church or clergy), for one reason or another, to be used for this purpose can and does evoke responses of hostility and anger. It is expected that the church and clergy will, upon request, participate in other rites of passage from christening to burial, community activities, public blessings and performances and broader social interaction out of duty with no compensation to either institution or person.⁴⁸

Society does have its expectations of clergy, and its expectation does affect, whether internally or externally, the way in which pastors practice, perform, contribute, and serve. Particularly those that see the church as an institution to be swindled, whether it's a

⁴⁶ Sanford, 32-33.

⁴⁷ Irvine, 8.

⁴⁸ Ibid.

traveling bootleg preacher, or a wino off the street, they expect to gain sympathy in the form of money from the church through the pastor. When they are granted help or given money, it is usually done out of sympathy, compassion, or guilt. John Sanford who believes that the ministering person's proneness to guilt makes them vulnerable to manipulation, affirms this principle of service through guilt. He says,

clever people, including con artists, sense this weakness in the clergy person and can use it to make pastors their victim. They can even extract money from pastors if they prey on their fear of becoming guilty. As soon as a ministering person learns to deal with their guilt, all of this manipulation comes to an end. It is also guilt that makes it difficult for a ministering person to work effectively with potential suicides. Such people often do this because it will get them a lot of attention and not because they are serious about it. It enables them to control the ministering person, and they may intrude on her private life, call at all hours of the night and disturb their sleep, or make undue demands upon their working time. These kinds of cases that can cause exhaustion, mental stress, and loss of sleep over a prolonged period of time can be a threat to health. For some reason people assume that they have the right to intrude upon a ministering person even if they are not members of their congregation. It can get so they hate to hear the phone ring for fear of who may be calling with a demand that they will feel they must fulfill.⁴⁹

Needless to say, if it gets to this point in a pastors ministry, one's personal boundaries should be re-evaluated and re-drawn. Also the pastor should use social professionals as referrals for solutions and intervention. This is an excellent way to receive help from those who may be much wiser and decisive, and from those who deal in crisis ministry everyday. The Adventist pastor should also involve the congregation in the process of the evaluation of needs, crisis, and emergencies. Pastors don't have to be in control of everything in the church because God didn't make them Omnipotent.⁵⁰ A committee could be designated, of which the pastor is not a part of, to handle the responsibility for

⁴⁹ Sanford, 38.

⁵⁰ Seventh-day Adventist Minister's Manual, 60.

interviewing the person or persons to access their needs. They could also be responsible for the designation and distribution of the church funds for those in crisis. This would alleviate and/or lighten the load of the community's expectation on the pastor solely.

Burnout is inevitable if the pastor tries to meet everyone's expectations. Furthermore, one cannot be true to their convictions by attempting to meet everyone else's expectations. Pastors should know their limitations. They shouldn't try to live up to all those expectations by pretending to be more than you really are. Trying to meet all expectations is hypocritical and discouraging, because the pastor will never succeed. "Don't be misled by people who think you're ten feet tall and able to walk on water. You cannot work a twenty-hour day and keep sweet. You cannot do everything everybody wants done. Besides, you're not supposed to."⁵¹

Relational Conflict

To provide meaningful ministry in the midst of unrealistic expectations is difficult, but to provide meaningful ministry under the tension of conflict is even more difficult and detrimental to ministers and their congregations. Many a pastor has driven down burnout lane in the vehicle of relational conflict.

Charles Cosgrove and Dennis Hatfield define conflict in their book Church Conflict as "the expression (in words and actions) of disharmony between different opinions and desires present in all human systems."⁵² "Conflict is sometimes overt, taking the form of an argument or even a (church fight). But often it remains hidden, manifesting itself in seemingly trivial ways.... And sometimes a seemingly petty open

⁵¹ Ibid.

⁵² Charles H. Cosgrove and Dennis D. Hatfield Church Conflict: The Hidden Systems Behind the Fights (Nashville: Abingdon Press, 1994), 20.

quarrel is really only a mask for a deeper and more serious quarrel beneath the surface.”⁵³ Conflict is normal in the congregation, but it does not have to be accepted as the norm. And even though conflict is normal, coarseness, belligerence, and abuse in congregations do not have to be acceptable behavior for Christian congregation.⁵⁴

Relational conflict arises in many ways in the church, and one of them is through the “Big T.” Tradition in the church, as every pastor knows, can be an asset or foe. It can assist the pastor in transition between churches in a conference system of polity, or it can hinder the pastor in the congregational system. Tradition can affect the pastor’s biblical understanding and the broader history of the church of our specific denomination or group, or it can even narrow the understanding of ministry.⁵⁵

Tradition is a way of saying or doing something, which comes from earlier times and has become identified not only with our past, but with how we see and understand ourselves today. Tradition may become altered or “tempered by time and the world with which it interfaces, but it continues as an expression of the uniqueness that gave it rise.”⁵⁶

“Each church within any denomination structure also functions with its unique and specific traditions. Such things as the position of the baptismal font, the covering on the communion table and what may properly be placed on the sacred furniture are unique to the local tradition and thinking of the congregation. Add to this the theological

⁵³ Ibid.

⁵⁴ Rediger, Clergy Killers, 48.

⁵⁵ Irvine, 7.

⁵⁶ Ibid.

thinking of the congregation. Add to this the theological thinking of the local congregation, which often is an eclectic mixture of teaching and cultural traditions,”⁵⁷ and that creates for the pastor the need to navigate through waters that may be uncharted. Therefore, denominational traditions, local congregational traditions, and personal traditions for the pastor must all be addressed, studied, and learned from. Some traditions may need to be encouraged, others forsaken, but none ought hinder the process of spreading the gospel, and none should be so revered as to take the place of God. It needs to be stated in the recognition of potential burnout, that all these instances are woven in the fabric of stress over a period of time. They will thrive and venture from a molehill to a mountain.

Relational conflict may even arise in the community. Through dilemmas that confront the pastor like choosing whether or not to allow police to survey community rallies from the church roof top, knowing that they have on other occasions protected your church from graffiti; choosing to allow political groups to address issues at the church site, allowing politicians in the pulpit; etc. These are pastoral dilemmas that cause conflict in the local congregation of the Adventist church and require pastoral wisdom through conviction, discernment, and prayer.

Relational conflict that negatively affects pastors arises most frequently out of relationships of church members with other church members, pastors with members, members with pastors, and pastors with other pastors. Conflict usually arises when congregational desires or preferences collide with pastoral convictions in areas of church administration, church operation, and biblical practice. For example, a pastor may be

⁵⁷ Ibid., 8.

asked by church members to perform the wedding ceremony of a couple never before seen or counseled with, from two different faith groups and insisting that the ceremony be held in the church. Another pastor may be faced with the political pressure of a demand that a member who is openly not living in harmony with biblical principles or teachings be allowed to serve as a church officer. Pastoral conflicts also arise when the role of mediation becomes a frequent occurrence. In other words, frequently serving as the go-between in emotional and passion situations. Relational conflict has to do with cited differences that clash among personalities. They may clash over ideals, issues, or cherished convictions. It generally is more likely that opposing people rather than opposing ideas will cause problems in church relationships. Relational conflict is inevitable and unavoidable in the church. As long as there are two individuals walking the same path, there will be differences that it may or may not be possible to solve.

In ministry you must cope with criticism, complaints, and be able to negotiate through passionate subjects. You must be able to confront tough decisions and make controversial decisions. Handling family problems and dealing with clashes between traditionalists and visionaries, anthem singers and gospel music lovers, new members and lifetime members are all a part of the pastor's job. These issues occur daily in the relationships and life of the pastor and congregation. Conflict in the Adventist church comes through these and other variances in ministry.

In the Adventist church, relational conflict occurs during church officer elections, selection or placement of pastors, and during times when a conference, church, or pastor differ in church direction. Ultimately, every pastor will face or will have to address some form of conflict during their church pastorate. They will face some conflict that is not so

major, and other conflict that is very time consuming. When conflict is personally directed at the pastor, meaning the pastor's style, or the way meetings are conducted, or even at the pastor's family, it becomes an all consuming issue and has the potential to take a life of its own for the pastor. Conflict that is not properly addressed or dealt with by the Adventist pastor will affect relationships and leave stress, ulcers, and burnout in its wake for the pastor. Conflicts with members and conflicts between members flare up continuously. As stress analyst Hans Selye says, "the stress of living with one another still represents one of the greatest causes of distress."⁵⁸ This writer's grandfather, a retired Adventist pastor, said it best when he declared "as long as you have two people on the planet you're gonna have trouble."

Laities and pastors must face the fact that conflict is almost inevitable whenever people serve together in groups. The Bible confirms this and solidifies that conflict started in the most truth filled center in the universe. It started in Heaven. (Rev. 12:7-9) Conflict is also seen in scripture in many of the patriarch's journeys.⁵⁹ Some examples of biblical conflict will help shed light on conflicts destruction, as well as being the impetus for restoration and healing.

Jacob and Esau.

Genesis 27:41 states, And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then I will slay my brother Jacob.

Jacob and Esau were two brothers who were totally different from each other. Some would say they were opposites. Jacob's mother loved Jacob more than Esau, and

⁵⁸ Hulme, 5.

⁵⁹ London and Wiseman, Your Pastor is an Endangered Species, 54.

Esau's father loved Esau more than he loved Jacob. The conflict centered on Jacob's deception of his father and brother to receive the sacred blessing and birthright. Because he was the Eldest, it rightly belonged to Esau. For years Esau carried the bitter taste of having been deceived, and even wanted to kill his brother, but through the matchless healer of time and divine intervention, these two brothers settled their differences. (Genesis 33:4-16)

Deception that causes conflict in ministry cannot always be settled over a short period of time; also one must recognize that mediation is not always a cure. This writer has discovered that there are times in ministry when conflict arises even among family members, and only through time and prayer can a solution be found.

David and Saul.

1 Samuel 18:5-9 states, And David went out withersoever Saul sent him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy and with instruments of music.

And Saul was very wroth, and the saying displeased him; and he said, they have ascribed unto David ten thousands, and to me they have ascribed but thousands; and what can he have more but the kingdom?

And Saul eyed David from that day and forward.

The relationship between Saul and David reveals tenuous conflict for years. Their conflict, or rather, Saul's conflict with David centered on Saul's insecurity and jealousy towards David. Insecurity and jealousy will always create conflict in relationships. For sure, under the yoke of jealousy and insecurity will come criticism. David never really understood why Saul grew to hate him so. And that wounded David.

Hurt and anger are usually the by-products of unfair and unjustified criticism or jealousy. For the Adventist pastor dealing with insecure leaders and jealous co-workers,

remember that you can let go of those difficult relationships, you can protect yourself from negative people. You don't have to take the criticism that comes with conflict personally, and you don't have to remain angry.⁶⁰

Paul and Barnabas.

Acts 15:36-41 states, And some days after Paul said unto Barnabas, Let us go again and visit our bretheren in every city where we have preached the word of the Lord, and see how they do.

And Barnabas determined to take with them John, whose surname was Mark.

But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

And he went through Syria and Cilicia, confirming the churches.

The conflict between Paul and Barnabas arose out of a disagreement whether or not to take someone on a missionary trip. Barnabas wanted John Mark to go with them, and Paul did not. Now these were two converted apostles, who had such heated contention over this issue that they each went their separate ways, with Barnabas taking John Mark. This gives us an example of agreeing to disagree. This writer has found this form of conflict management to be very effective over contentious issues. Paul and Barnabas obviously settled their differences because they can later be seen in ministry together in Colossians 2:1, 9.

Even these biblical examples of conflict were written for us “that we through patience and comfort of the scriptures might have hope”(Rom.15:4) There will be times in ministry when “reasonably unimportant issues, such as budgeting, carpet

⁶⁰ Gini Graham Scott, Resolving Conflict with Others and within Yourself (Oakland, Calif.: New Harbinger Publications, 1990), 29-35.

color, schedules for Sunday services, music worship styles, choice of visiting preachers, and a thousand other small details. Conflict may also arise when inappropriate behavior or unbecoming attitudes must be challenged,”⁶¹ but the pastor must always be careful not to appear condescending in these matters. Even in the rejection of your own ministry by the ones you serve, pastors should make themselves available to offer the hope and healing of the gospel.⁶²

William E. Hulme, says in his book, Managing Stress in Ministry “that the congregation is like one big family, and like families, you will have dissension.” He goes on to say that “churches as well as denominations repeatedly present a sad spectacle with their destructive interfamily feuding.”⁶³

The congregation is a convenient projection screen for all the individual frustrations its members experience outside the congregational community. Its organized structures are a tempting setting for the power plays and the control games so often blocked elsewhere by the impersonal structures of our society.

People who have unresolved problems with authority also find a convenient outlet in attacking the vulnerable authority of the clergy. Those who are really angry at God, for example, find a logical scapegoat in the pastor’s symbolic role, because it is easier and safer to attack someone who is tangibly human than to attack the Ruler of the Universe.⁶⁴

I believe that conflict left to itself will eventually destroy enthusiasm, which is so needed in the health and growth of the church. I also believe that if left alone, conflict will discourage members from inviting friends to worship services and will sap the efforts and

⁶¹ London and Wiseman, Your Pastor is an Endangered Species, 54.

⁶² Robert H. Ramey, Jr. Thriving in Ministry. (St. Louis: Chalice Press, 2000), 89.

⁶³ Hulme, 5.

⁶⁴ Ibid.

energy from the pastor. Conflicts in the words of one senior pastor will keep you off guard and divert your attention.⁶⁵

Conflicts that erupt in the congregation are stressful for the pastor, and if such conflicts are not managed well, polarizing factions can develop in which a “we versus they” mentality, can disrupt the community. Clergy can also fall into this alienating mood, categorizing the congregation as they. The imagery then is one of “over against” rather than of “along side of,” and the dynamics of a win-or-lose power struggle are set in motion. Considering others in the conflict as opponents or adversaries aggravates the conflict.⁶⁶

One pastor was surprised to notice that his members felt that they had to have a problem to talk to him and the healthy productive members all stayed away because they thought he was too busy.⁶⁷ This is because the church members noticed whom the pastor chose to spend most of his time with.

Members appreciate the pastor addressing problems and problem people in the church. They even appreciate the pastor spending time with members with frequent problems, but if the needy continue to dominate, valuable opportunities for building an active lay ministry maybe lost. Because proper time is even difficult to give to the faithful ministering lay person.⁶⁸ “The reality is that conflict is present and can be both useful and debilitating.”⁶⁹ According to Lloyd Rediger, “the following generalizations can be made about our current conflict and ways of coping with it: Conflict is real, persistent, and sometimes mean. Conflict can be normal, abnormal, or spiritual. Conflict

⁶⁵ Marshall Shelley, Well-Intentioned Dragons: Ministering to Problem People in the Church (Waco, Tex.: Word Books Publisher, 1985), 41.

⁶⁶ Hulme, 6.

⁶⁷ Shelley, 87.

⁶⁸ Ibid.

⁶⁹ Rediger, Clergy Killers: Guidance for Pastor and Congregations Under Attack, 48.

can escalate into abuse and inflict collateral damage. Conflict can be managed poorly or well. Effective conflict management is not yet the norm in congregations or judicatories.”⁷⁰

The best choice for the pastor however, is to use conflict and to view conflict creatively to introduce positive possibilities. London and Wiseman suggest that, congregations nor pastors place themselves in an emotional and administrative straitjacket by acting as if conflict and controversy do not exist.⁷¹ Conflict really exists in congregational life, and it can be used creatively and even redemptively.⁷² This will add to the pastors’ effectiveness, longevity, and meaningful existence in ministry. Otherwise “the alternative is to allow conflict to divide a church and scatter the flock.”⁷³ Conflict can help to clarify issues, help potential solutions emerge, and provide a way to move toward a resolution of differences. Conflict can be useful as leaders confront each other honestly, consider each other’s viewpoints, listen to each other’s positions, and seek to make decisions that will unify the body of Christ.

Because there are so many stressors that open the door to burnout, the highly motivated Seventh-day Adventist pastor needs to be deliberate in maintaining a constant, personal spiritual relationship with God, periodic emotional self-care, and a consistent balance in physical life that includes proper diet, rest, and exercise. Otherwise burnout is inevitable. Addressing pastoral burnout is extremely important to the life of the

⁷⁰ Ibid.

⁷¹ London and Wiseman, 54.

⁷² Ibid., 55.

⁷³ Ibid.

Adventist church, because burnout poses a serious problem to the wholeness, health, and existence of its leaders.

Chapter 3

What it means to be a Seventh-day Adventist pastor

Seventh-day Adventist pastors, like most denominational pastors, have a unique history and a great heritage. The SDA pastor is an ordained or licensed minister. Ordained, meaning that they have received all rights and authorization to function and perform the duties of the pastoral office throughout the world church field. Licensed, meaning that they are functioning or serving as pastor on a tenured or trial basis until the conference deems they are to be ordained. In the Seventh-day Adventist Church titles like pastor and minister, however, are used interchangeably to mean the same thing, but the Seventh-Day Adventist Encyclopedia gives distinction and additional credence to the pastor's responsibility and work under the title minister. A minister is "one authorized (by ordination) to conduct worship services, to preach, to perform the baptismal and marriage ceremonies, and to conduct the Lord's Supper."¹ In the SDA usage of this term pastor, it means an ordained minister, or a licentiate, referring to a licensed minister. An SDA minister is addressed as Pastor or Elder--meaning an ordained minister only.²

Pastors are not considered to be regular office holders of the church and are not elected by the local church to hold the position of pastor. An ordained or licensed pastor is appointed by the conference or the mission committee, and is paid by the conference to

¹ Don F. Neufeld and Julia Neuffer, eds., Seventh-Day Adventist Encyclopedia, "Pastor", rev. ed., Commentary Reference Series, vol. 10 (Hagerstown, Md.: Review and Herald Publishing Association, 1986), 1083.

² Ibid.

do the work of the ministry in the church. The pastor's connection with the church organizationally is by appointment only, and may be changed by the conference or mission committee at any time.³

The Seventh-day Adventist Church Manual states:

on assignment to a local church as pastor, the ordained minister ranks above the local elder or elders; these serve as his assistants. By virtue of his ordination to the ministry he is qualified to function in all church rites and ceremonies. He should be the spiritual leader and adviser of the church. He should instruct the church officers in their duties and plan with them for all lines of church work and activity . . . the minister, with the assistance of the elders, is expected to plan for and lead out in all spiritual services of the church, such as Sabbath morning worship and prayer meeting, and should officiate at the communion service and baptism. He should not surround himself with any special body of counselors of his own choosing, but always work in cooperation with the duly elected officers of the church.⁴

From the onset of their clergy history, Seventh-day Adventist pastors have emphasized mission. Over the years, this has been expressed in action through evangelism, discipleship, and nurture. This chapter will argue that a distorted or inappropriate view of mission will lead an Adventist pastor to a feeling of underachievement or, worse, to a feeling that the task of ministry is unaccomplishable.

Historical SDA Definition of Pastoral Ministry

A Seventh-day Adventist pastor, whether ordained or licensed, serves in an assignment given by the conference to a church or district (more than one church), and is paid by that conference. They do not function as regular officers of the assigned church and their position cannot be elected. The pastor serves as the leader of the church and

³ Seventh-day Adventist Church Manual, Revised Edition 2000, 16th Edition (Hagerstown, Md.: Review and Herald Publishing Association, 2000), 137.

⁴ *Ibid.*, 136.

assists the church officers in carrying out their duties. Generally, they lead out in pulpit duties, chair the church board, and sits on committees for spiritual guidance and influence. It is a blessing that most churches have pastors in their churches or districts, because in the earlier years of the denomination churches did not have pastors. Traveling preachers or evangelists would visit very infrequently, and the church had to function with the support of the local lay elder.⁵

Writing in 1883, W. H. Littlejohn, in his series on the Church Manual wrote in the Review and Herald, that the work of the SDA minister was largely evangelistic. Because of the shortage of pastors, “only enough attention was given to the older churches to keep them in good running order”⁶ in the early years of the formal church.

For the SDA minister past and present, soul winning is the first and great work to be accomplished. Those who work for God should first and foremost strive to introduce people to the Gospel of Jesus Christ. Their primary work should be to seek and to save the lost as did Jesus. This is their transcendent task. Nothing is to take the place of this; nothing is to divert their attention from this supreme objective. “To win souls to the kingdom of God must be the first consideration. With sorrow for sin and with patient love, they must work as Christ worked, putting forth determined, unceasing effort.”⁷

But according to the Manual for Ministers in the Seventh-day Adventist Encyclopedia the responsibilities of the Adventist minister go even further. It suggests that the responsibility of the minister is twofold. They are not only to make disciples,

⁵ Nuefeld and Nueffer eds., “Pastor,” in Seventh-day Adventist Encyclopedia, Vol.10:1083.

⁶ Ibid.

⁷ White, Gospel Workers, 31.

but also to teach disciples. Meaning that, as the new disciples are brought and introduced to Christ, they are to also be built up in Christ. Pastors should not only be evangelists, but also shepherds of the flock. They should also seek to be well balanced and well rounded ministers for the Lord. As great soul winners and great pastors, they will declare all the counsel of the Lord, building up the congregation in Word and doctrine.⁸

In addition, education is a requirement for the fully employed Adventist minister. Today most, if not all, have undergraduate degrees. Many have graduate and post-graduate education and the Masters of Divinity degree is strongly encouraged. Educational training not only equips the pastor for the task of ministry, but also enhances the pastor's interpersonal understanding of himself or herself and increases their capability for helpful resources in their own lives. Here is a brief history of the beginning of pastoral educational requirements.

In 1875 the first SDA College was established for the training of denominational workers, but not all the ministers came from that theological college. Some were called from various backgrounds--professions, businesses, the workbench, and the farm. In later years candidates for the ministry were expected to have at least a college education with a degree in religion or its equivalent.

In 1929 the internship plan originated, which brought young ministers into the field after their preparatory theological course or its equivalent, for a period of two years' practical training under the leadership of experienced pastors and evangelists.

In 1953, by action of the General Conference, an additional year of academic training began to be required before the ministerial intern was ready for his fieldwork. In 1964 a further action was taken endorsing the Bachelor of Divinity degree as a requirement for SDA ministers. During a three-year internship the prospective minister would be supported from funds accruing from appropriations from the General, union, and local

⁸ Nuefeld and Neuffer, eds., "Ministers," in Seventh-Day Adventist Encyclopedia, Vol. 10: 900.

conferences; he would spend the first two years and two summers in the Seminary (of Andrews University) and the last year in intensive fieldwork.⁹

It must be understood by the Adventist minister in light of burnout and renewal that education is an essential process of learning about themselves and their profession.

It is important for the Adventist pastor to know and review their personal history so as to ascertain the foundation from which their ministry began, and to better focus on the future of their ministerial work. The Adventist minister, along with the assistance of the elders, plans for and leads out in all spiritual services of the church, such as the Sabbath morning church worship, prayer meeting during the week, and leads out in the ordinances such as the communion service and baptism. Pastors ought to work in co-operation and in consultation with the duly elected officers of the church.¹⁰ This is important to this writer because the lack of communication and/or miscommunication with church leaders always leads to misinformation. Frustration mounts with the pastor when there is a task to be done and the assumption is that everyone has been informed regarding the task. In order to successfully delegate, open communication with the church leaders is a must for the pastor.

Because the pastor will be assigned to work in new cities and territories, there will rest upon them the responsibility of overseeing and fostering all branches of church work. Soul-winning endeavors through the Sabbath School, the Adventist Youth Society, the church school, the prayer meeting, as well as the Sabbath services, all come under the

⁹ Ibid., vol. 10: 901.

¹⁰ Ibid.

watchful care of the pastor. An ordained minister ranks above the local elders, who should assist the pastor. The Adventist pastors' ordination qualifies them in the gospel ministry to function in all church rites and ceremonies; it is the pastors who should have charge of such services. They are to be the spiritual leader and adviser of the church. They are to instruct the church officers in their ministry assignments, give counsel and instruction in carrying out plans in all areas of church ministry and activity.¹¹

Biblical Definition of Pastoral Ministry

Frustration and disillusionment in pastoral ministry can be the result of a non-descript job assignment with heavy responsibility. And because the pastor's job is so multi-faceted, all encompassing, and complex by its very nature, it is imperative that the Adventist pastors understand the biblical role or "job description" of their office.

According the Lexical Aids to the New Testament compiled and edited by Spiros Zodhiates, the word pastor comes from the Greek word "poimen" and is defined as "shepherd." This is "applied spiritually to Christ (Matt. 26:31; John 10:11,12,14,16; Heb. 13:20; 1 Peter 2:25) and also given as designation for a spiritual pastor of the flock (Eph. 4:11.)"¹² But one still may ask, what does it mean to be a shepherd or pastor? For the sake of definition this is what a pastor is not, or should not be. Jesus said in St. John 10:11-13 "I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep."

¹¹ Ibid.

¹² Spiros Zodhiates, eds., Lexical Aids To The New Testament (Chattanooga, Tenn.: AMG Publishers, 1991), 1750.

Good shepherds will give their life for their sheep, because each sheep has a place in the shepherd's heart. Hirelings don't have a love for the sheep, nor do they care about their sheep. It's just a job to the hireling. Hireling pastors only view their congregations as corporate ladder climbing, trying to get to the larger church, or they view the church only to fulfill their personal ambitions. Instead of loving, forgiving, and understanding the sheep, the hireling only controls and manipulates.¹³

The apostle Paul's writings in Ephesians chapter 4 lend great insight and clarity to this issue. His writings will also give pastors an understanding of their job description for their office of ministry. In delineating the spiritual gifts in Ephesians 4, the apostle Paul lists one of those gifts as that of a pastor. In fact, in Ephesians 4 Paul was primarily talking about the "people gifts" that the Lord had given to the church. These gifts included apostles, prophets, evangelists, pastors, and teachers. These gifts were given for a specific purpose, and were all basically clergy gifts.¹⁴

Paul assesses the role by stating "and he gave some, apostles; and some prophets; and some, evangelists; and some pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph 4:11-13 KJV).¹⁵

¹³ Seventh-Day Adventist Minister's Manual, 28.

¹⁴ Burrill, 46-47.

¹⁵ Cited in Burrill, 47.

Paul here indicates that the gifts have been given to the people for the church. These gifts are to endure until the church has reached the unity of the faith. This happens at the Second Coming of Jesus Christ.¹⁶

As stated in Ephesians, the work of the ministry belongs solely to the pastor. And many members believe this as well. But Russell Burrill, in his book Revolution in the Church, believes that the King James Version's misplacement of the comma after "saints" in Ephesians 4 verse 12 "creates serious consequences for our theology of the lay person and the pastor."¹⁷

He states that "all modern versions of this text translate it far more accurately by eliminating the comma, which would make it read: "for the perfecting of the saints for the work of the ministry." In other words, the role of the pastor would be to perfect the saints for their ministry.¹⁸ Burrill goes on to say that "this text is not describing the pastor as a performer of ministry, but instead as a trainer of ministers." He then cites these textual translations as support of this description of the Biblical pastor.

Twentieth Century New Testament: To fit His people for the work of the ministry;

Weymouth's Translation: In order to fully equip His people for the work of service;

Williams Translation: For the immediate equipment of God's people for the work of service;

New English Bible: To equip God's people for work in His service;

Beck's Translation: In order to get His holy people ready to serve as workers;

¹⁶ Burrill, 47.

¹⁷ Ibid.

¹⁸ Ibid.

Phillips Translation: His gifts were made that Christians might be properly equipped for their service.¹⁹

Burrill states that “all these translations make it abundantly clear that the biblical job description of the pastor is of one who trains and equips members for their ministry.” Ministers in the New Testament are not just doers of ministry, but are also teachers and trainers of disciples. Training disciples to make other disciples is clearly seen as the pastors’ role in the New Testament.²⁰

Therefore, the work of the pastor is biblically defined as essentially preparing and equipping God’s people to do the work of the ministry. It is the job of the pastor to be a soul winner, but not the only soul winner in the church. It is the job of the pastor to do the work of the ministry, but not to be the only one that does ministry. Instead pastors are to train the members to do the work of the ministry. It is true that the pastor . . . performs ministry. They give vision, counsel, visit, encourage, teach, and organize, but whenever they do it alone, they act in the capacity of a layperson and are not functioning in the role as a pastor. In addition, to be in harmony with scripture the pastor should teach, train, and educate the members. If they do not function in this capacity, then biblically, they are not doing their job.²¹ To be in harmony with the biblical definition of a pastor is to be in harmony with God. To be in harmony with God is the first and most essential step towards prevention of pastoral burnout or renewal from it.

¹⁹ Ibid., 47-48.

²⁰ Ibid., 48.

²¹ Ibid.

Views of Mission

Evangelism is foundational and essential to the life and work of the Adventist pastor. The need for the Adventist pastor to have a balanced view of church work and a clear understanding of mission is paramount to consistency and longevity in pastoral ministry. Pastors who view their mission or pastoral work unrealistically or inappropriately easily can become disillusioned and frustrated.

First and paramount for Adventist pastors is the recognition and belief that their ministry is divinely appointed²² and that it is God's purpose that the gospel message be preached to all the world. Second, the Adventist pastor must understand that since Christ's ascension as the great Head of the church, they have been chosen ambassadors through whom He speaks and ministers to the needs of his children.²³ Divinely chosen, pastors must heed the mandate of the Saviour in St. Mark 16:15, when He says to "Go ye into all the world, and preach the gospel to every creature."

Therefore, the understanding of evangelism, whether personal or through a general world church perspective, is essential to maintaining a balance theologically and practically in pastoral ministry. If the pastors understanding of mission is unrealistic or their response to the great gospel commission is inappropriate, then an unhealthy imbalance of priorities will result. It is clear that the mission of Seventh-day Adventist pastors is to spread the everlasting gospel of Jesus Christ, and his soon coming to the entire world. This mission is practiced through evangelism (meaning to teach about

²² Nuefeld and Neuffer, eds., "Ministers," in Seventh-Day Adventist Encyclopedia, Vol. 10: 900.

²³ White, Gospel Workers, 13.

Christ, discipling for Christ through Biblical doctrine), which results in baptisms of those who accept Jesus Christ as their personal Lord and Savior and all that Adventists believe that Christ commands.

Uniquely, in the Adventist pastorate, baptisms when viewed inappropriately or unrealistically become an end rather than the means of populating the kingdom of God. Pastors who view baptisms as a means for facilitating careers rather than building up the kingdom of God are at risk of becoming disillusioned with their work and at serious risk of becoming imbalanced. Many Adventist pastors feel pressured from within by their own internal calling to depopulate hell, and from without possibly by church members, or by conference leadership to maximize their baptisms. Baptisms are seen as a sign of a prosperous ministry, therefore the pressure--or as some would call it the incentive--to baptize many during a given year is paramount. If baptisms for the Adventist pastor become sole and primary in their ministry, and teaching or indoctrination of individuals about Christ become secondary, then the pressure of success or failure increases. This all-consuming pronation towards baptisms as a career incentive, leads towards inevitable stress, frustration, and disillusionment caused by undue pressure. Even though we must do the work, this writer has learned that the work really is the Lord's and one must understand that in pastoral ministry the process of baptizing is one that will continue until Jesus returns. An erroneous view of baptism also distorts the pastor's measure of success in ministry because it views baptism as the end of the journey for the believer, rather than the beginning. Every pastor is not gifted as an evangelist. Some pastors are great teachers, administrators, missionaries, and some are great evangelists. If a pastor works solely or continues to operate only out of their strengths or areas of giftedness, growth

tends to be stifled. Baptisms are ongoing because millions still need to be reached for Christ, and not just by one pastor will they be reached, but by many pastors and laity.

Hired or Called

The issue of being called by God and hired by a conference can place a dilemma in the Adventist pastor's life. Being called is a pastor's personal understanding as it relates to the mission and commitment to God's work in and on their life. Being hired is seen in light of managing the small business we call the congregation. Thus it is very possible that the pastor, congregation, and the conference face this same dilemma. How should the Adventist pastors view themselves? How should the conference view the pastor? How should the congregation view their pastor?

When God calls a pastor to ministry, he first is calling them to spirituality and a personal relationship. This is a heavy responsibility and an awesome privilege. This call to spirituality is very personal in the walk to God. It must be established in private, before it is manifested in a public way, because it isn't anything that we initiated, but something that God initiated. This makes God the center of our lives.²⁴

It is this writer's opinion that the call of God in the life of the pastor is the personal acceptance of the inner yearning to be God's and to live for God. It is from the inner unction of the heart that a pastor's life long commitment to service springs forth. This calling gives reason and motivation for most pastors to serve. It is the relationship of the soul to God in service. Equipped with God-given gifts and a strong sense of willingness, the call demands a vertical reason and motivation to serve that goes far beyond horizontal expectations. The reasons for serving as a pastor that only address

²⁴ Seventh-Day Adventist Minister's Manual, 21.

earthly motivations will never be enough to keep pastors motivated. The Seventh-Day Adventist Encyclopedia further elaborates on the work of the pastor by stating, “God has a church, and she has a divinely appointed ministry . . . Men appointed of God have been chosen to watch with jealous care, with vigilant perseverance, that the church may not be overthrown by the evil devices of Satan, but that she shall stand in the world to promote the glory of God among men.”²⁵

Since the call of God comes from God, and understanding that the pastor does not work in a vacuum, where should conviction be placed in the process for decision-making as an employee? Should all view the pastor as an employee of the conference, hired to do the work and carry out its mandates only, or does the pastor’s personal conviction, vision, and direction matter?

“Finishing The Work”

In Matthew 28:19, 20 the great gospel commission is found. This charges pastors to go, teach, and baptize. This is a directive from our Lord and Savior Jesus Christ himself, and therefore evangelism or soul winning is what fulfills the directive. Uniquely, Adventists also proclaim the three angels messages of Revelation 14:6-12 as a part of the everlasting gospel to be preached to an end-time world. The first angel’s message proclaimed is to love God, and give him glory for judgment hour is come. The second angel’s message proclaimed is that Babylon is fallen. The third angel’s message proclaimed that if anyone worships the beast and his image, or receives his mark, the same will be cast in the lake of fire. These three angel’s messages, which are called the everlasting gospel, is unique to Adventist preaching because it sets forth an end-time

²⁵ Nuefeld and Neuffer, eds., “Ministers,” in Seventh-Day Adventist Encyclopedia, Vol. 10: 900.

proclamation of urgency. And not until the gospel has been preached to the world as a witness to all nations, will the end come according to Mathew 24:14. This has even prompted a coined phrase that is quite unique to the Adventist community. It is: "Finishing the work."

This is the phrase that Adventist pastors use in response to the great gospel commission. This actually means completing the work the Lord has called us to, so that we can finally make heaven our home and live with the Lord throughout the ceaseless ages of eternity. This phrase "finishing the work" is captured in the Adventist pastor's end-time theology and remnant motif. Because of our prophetic belief that time is short, Adventist pastors have a sense of urgency to proclaim the gospel that many others do not. This work of evangelism or the preaching of the gospel to the end-time world causes some tension in the life of the Adventist pastor. Because as long as we are on earth and the Lord delays his coming, the work of the church continues. Therefore, the work of the pastor continues. There is along with the sense of prophetic urgency, the feeling that there is always more ministry, more evangelism to be done. This causes for many in the Adventist ministry the tension of incompleteness. It then becomes paramount for the Adventist pastor to come to the realization that "finishing the work" through the preaching of the gospel, is truly God's work. "Finishing the work" is a term Adventist pastors use that may be perceived to indicate we have the sole responsibility to get the job done (evangelizing, baptizing, and spreading the gospel) so that the Lord will come. However, this writer differs. It is our job to do the work, but the Lord has clearly stated in His word that He will finish it.

According to Philippians 1:6 and 2:13, it is God, it is God that starts a good work in you, and he will perform that work until Jesus returns again. We must be faithful to the work and the Lord will be faithful to perform and complete the work. Paul says in Philippians 1 verse 6, being confident of this very thing, that “He which hath begun a good work in you will perform it until the day of Jesus Christ.” He also says in Philippians 2 verse 13 “For it is God which worketh in you both to will and to do His good pleasure.”

Pastors can never truly say that they have finished the work. In fact the only thing we can say that comes close, is to say what the apostle Paul said, “I have finished my course, I have kept the faith.”²⁶ Correctly understanding their mission and duty will help the Adventist pastors to pace themselves in ministry. Clearly understanding mission will cause the Adventist pastor to view baptisms differently. They won’t be viewed solely as the facilitation of a career, but truly as a sacrament welcoming new believers and building up the kingdom of God. Clearly understanding mission will help the Adventist pastor to focus on the quality of their life and ministry.

Burnout’s potential is greatest when mission is not viewed or perceived clearly. The words of a medical doctor while giving a young Adventist pastor a heart monitoring device, rang clearly when he declared, “Are you trying to bring on the Second Coming of Jesus Christ all by yourself?” In other words, the doctor was asking the pastor whether he was trying to finish the work all by himself.

Delegation will save the pastor from annihilation. The apostles definitely learned this the hard way. When they took on the load themselves of church work and spreading

²⁶ 2 Timothy 4:7.

the gospel, the work wasn't accomplished. But then they delegated the portion of church work that they were not directly called to do. They gave themselves continuously to fasting and to prayer and to the ministry of the Word (Acts 6:4) and it resulted in a great increase of the spreading of the Word and to the increase of disciples.

Pastors who understand their role in fulfilling the great gospel commission will avoid frustration and being overwhelmed by the great task of ministry. The demand of the mission through time and care-giving require that the pastor be aware of spiritual vulnerability and physical signs of the burnout syndrome. Physical and chemical imbalances caused by overwork or undue stress will leave the minister physically, emotionally, and spiritually useless in the long run. Therefore delegation and planning is essential for the pastor in prevention of burnout.

Chapter 4

Prevention and Renewal Through the Resources of the SDA Pastor

Since pastors experience burnout in ministry, it is essential for Seventh-day Adventist pastors to use the resources available to them as a prescription for prevention and renewal. These specific resources are highly recommended as strategies through spiritual and practical steps.

It is understood in these contemporary days that the best form of care is preventative care. This is true for machinery, personal health, relationships, as well as pastors on their ministerial journey. Prevention is defined as anticipating by preparation or action beforehand.¹ Prevention for the pastor functions as a means of personal maintenance, feedback, and way to help monitor his or her wholeness (well-being spiritually, mentally, socially, and physically). Without this personal care the pastor becomes vulnerable to the high-risk possibility of overload and frustration, which opens the door to burnout. Preventative maintenance is important to the wholeness of the Adventist pastor. Prevention is important because not all ministers' heed the danger signals, and not all of them have the same danger signals. As stated in chapter two, they may not even be aware of burnout's danger signals. For example, one pastor's loss of weight may signal that something is going on, while another's weight gain will signal the possibility of something, with neither pastor being aware of a problem. One pastor may

¹ Websters Third New International Dictionary of English Language Unabridged, s.v. "prevention."

withdraw from church members, while another may feel an increase in the need to be around church members in an attempt to hide the emptiness from their family. These varied responses are indicative of a lack of understanding and awareness of the effects of overload in ministry. Pastoral ministry practiced without personal preventive care risks too much. Without prevention deliberately practiced, the pastor risks the possibility of eventually going through the motions of ministry without a real sense of passion and substance. In other words, functioning with a glass half full, or doing the job, but just getting by and not caring to improve. Ultimately this may lead to the stunting of the congregation and allowing it to remain in mediocrity, unable to reach its full capacity for service through ministry.

Listen to the tone of the letter that one pastor wrote to another regarding his experience of going through the motions and eventually leaving the ministry.

We'll be leaving the pastoral ministry once and for all in a few days. My family, especially my wife, cannot continue to survive the continuous stress of a church. I must leave pastoral ministry to remain faithful to God, maybe to save my soul. I have felt so constrained by the politics of the whole thing that I have not been a spiritual leader. I am a titleholder. I do pastoral things. If I were to describe my church and denomination, I would say spiritually dead, yet physically functioning. Pulling the right strings without making waves has been a killer. I can say that if someone were not praying for us, I would walk away to call myself an atheist. In spite of people and problems, the Lord Jesus Christ has preserved my faith . . . Since speaking with my denomination leaders and fellow pastors, I find that five out of eight of us have been or are living under the same oppression. My heart goes out to them. It amazes me that they, too, do not go on to other ministries or secular work. I have great compassion for them, for they are in need.²

² London and Wiseman, Your Pastor is an Endangered Species, 17.

After reading this letter, one may wonder whether this pastor practiced burnout prevention or whether any signs of exhaustion were recognized prior to his leaving? Did this pastor even have resources that made it possible to practice burnout prevention?

Admittedly, taking care of one's self has not been generally viewed as an essential priority for Christian living. Indeed, giving any thought one's self at all to you has been traditionally regarded with suspicion, even as inappropriate behavior for a faithful Christian disciple. Consequently, most of us learned that we should be quite careful about how we considered ourselves. The emphasis on self-care or maintenance was de-emphasized or misconstrued. I shall never forget hearing at the start of my ministry, sixteen years ago, one senior pastor brag that he had not taken a vacation in years, implying that I should not take one anytime soon.

This writer agrees with Brooks Faulkner's view on the prevention of burnout, or as he calls it "avoidance." He takes a three-dimensional view of one's personal image in ministry. This functional view for Faulkner is seen through mission, demands, and fulfillment. Mission for Faulkner is the pastor's first personal image of ministry, that portion of our over-all calling in which we most easily see ourselves succeeding. Mission must not be interpreted incorrectly, as though it were a call to take on all responsibility for the welfare of the entire congregation. This discussed fully in chapter three. For Faulkner, individuals may not be clear-when the call into ministry is accepted-about what role or vocation of ministry God has in mind for them. There will be various roles to choose from in the process of becoming what God desires. Faulkner believes that these choices will be made as the minister's gifts become apparent. Once educational preparation is complete, the picture becomes clearer. Pastors will find themselves more

comfortable doing some aspects of ministry than others. Even more complicating to the role of mission is that during ministry many pastors change roles during the pilgrimage. Staying focused on the mission is imperative to functional peace. This mission for Faulkner is also that which we would like to do with our role in ministry, and deciding when and where we will do the mission.³

The second part of the three-dimensional theory of burnout prevention in ministry vocation for Faulkner is to understand the demands on ministry. More specifically, pastors must be able to understand the demands, and be able to look at their own strengths and weaknesses with candor and realism. They must know what is demanded of them, and they must know whether they are capable of fulfilling these demands. Faulkner says that one of the most frustrating parts of his pastoral ministry was trying to meet the expectations of people who wanted a weekly pastoral visit. Some, he felt, needed to be visited each week and were honestly in need of pastoral care; these persons did not bother him. He would visit these persons gladly. However other parts of his ministry made demands on him that he met with greater less reluctance. He enjoyed the demands of sermonic preparation and hospital visitation. These were his favorite parts of the ministry even though they were demanding.⁴ Faulkner discovered that by monitoring and understanding the various demands, and understanding his won abilities to meet those demands helped him to use and preserve his energies wisely. The third part of Faulkner's three-dimensional theory of avoiding burnout is fulfillment. He believes that the minister must find ways to be fulfilled as a person in order to continue to be effective

³ Faulkner, 46.

⁴ Ibid., 46-47.

in ministry. For Faulkner, to be fulfilled, pastors must know whether they are progressing toward accomplishing the goals. It is only natural that a minister desires their church to grow. If the pastor establishes practical means for helping his church to grow, then it is natural to expect to see progressive growth. If the minister does not see progress, it is difficult to feel fulfillment. Achievement is one way to measure fulfillment. If the pastor achieves their goals in ministry, Faulkner believes they can be fulfilled ministry.⁵ Therefore, burnout “avoidance” or burnout prevention is best realized or implemented when pastors understand their personal mission in ministry, when the demands on them are understood and regulated, and when a sense of fulfillment in ministry is achieved.

There are many resources available to help the Seventh-day Adventist pastors pace themselves and deliver some much-needed personal care for the prevention of pastoral burnout and the renewal from it. It is through spiritual renewal and the deliberateness of practical steps that pastors can be made whole. Many available resources exist in the local Seventh-day Adventist conferences. Even though these resources are varied, and implemented differently from conference to conference, they serve as excellent sources of strength for prevention and renewal.

Strategy for Renewal

Voices heard like, “I just want to be like one of the members. I’m tired of being on this pedestal that I didn’t ask for.” “You don’t have to call me Elder or Pastor, just call me brother or sister _____, it’s o.k.” “I really don’t care anymore. They aren’t paying

⁵ Ibid., 51.

me enough to put up with all of this.” “I’m not going back to that church.... they’ll have to find someone else.” “I don’t have a sense of drive for evangelism anymore.” “I really am just totally exhausted!” These are all hypothetical, but typical voices of pastors who have lost their desire to continue in the office of pastoral ministry. Their willingness to go on in ministry has faded. Their sense of vision and direction has been blurred. Their zeal has been squelched, and their efforts through administration, preaching, teaching, or evangelism when practiced, feel useless. They were once on fire! Ready to turn the world upside down. They had high expectations for themselves. They were dedicated, enthusiastic, and energetic. They used to enjoy the presence of their church members, but now they often want to withdraw and be alone. Their passion for pastoral ministry is gone. Very often, they feel physically, spiritually, and emotionally drained. They may or may not recognize their feelings or their condition, but they are burned out. They need to be renewed.

Some clergy studies have shared that some 33 percent have seriously considered leaving ministry⁶ because of its toll on them. However, many have declared that they are too old and have too many years in the ministry to retrain for another profession. Pastoral ministry, for many clergy persons, is all they know. Other pastors have stated that deciding to leave felt as though they would be abandoning their call from God, which in essence made them feel as if they would be leaving or turning their backs on the Lord, so they remained in pastoral ministry. They remained, even though they felt used up, as if they were simply going through the motions. They remained with no sense of real

⁶ London, H. B. and Wiseman, Neil B. Pastors at Risk (Victor Books/SP Publications, Inc., 1993), 163.

purpose or hope of ever being renewed again. But pastors can be renewed. They can, after burnout, be revived to start anew in pastoral ministry. Here are some spiritual steps and practical steps that can help the pastor move from burnout to renewal.

Spiritual Renewal

It can be said that the pastor's work is never finished and that hard-working pastors need someone or something to help monitor their intensity. It is my recommendation that the Adventist pastor take a closer look at Jesus because He is our greatest example of balance. Luke 2:52 says, "Jesus increased in wisdom and stature; and in favour with God and man" (KJV). Jesus is our greatest and best example in holistic rest, and even more importantly He promises to give us rest.

For pastors, it is easy to conceal our alienation from God by our immersion in the busy things of God. While sincere activity like preaching, baptizing, visiting, praying with others, and presiding over church sacraments is good, it can coexist with an almost complete absence of private and personal presence with God.⁷

The best renewal that any pastor can have, ask, or think of is found in spiritual resources. Eugene H. Peterson, author of Under the Unpredictable Plant, insightfully described this connection when he said, "I do not find the emaciated, exhausted spirituality of institutional careerism adequate. I do not find the veneered, cosmetic spirituality of personal charisma adequate. I require something biblically spiritual rooted and cultivated in creation and covenant, leisurely in Christ, soaked in Spirit."⁸

⁷ Irvine, 155.

⁸ Cited in London and Wiseman, Your Pastor is an Endangered Species, 64-65.

When the apostles returned from their first missionary journey, the Saviour's command to them was, "Come ye yourselves apart into a desert place, and rest awhile"(Mark 6:31). They had been putting their whole souls into labor for the people, and this was exhausting their physical and mental strength. It was their duty to rest. Christ's words of compassion are spoken to His workers today just as surely as to His disciples. Come apart and rest awhile. He says to those who are worn and weary. It is not wise to be always under the strain of work and excitement, even in ministering to men's spiritual needs; for in this way personal piety is neglected, and the powers of mind and soul and body are overtaxed. Self-denial is required of the servants of Christ, and sacrifices must be made; but God would have all to study the laws of health, and use reason when working for Him, that the life He has given may be preserved.

Though Jesus could work miracles, and had empowered His disciples to work miracles, He directed His worn servants to go apart into the country and rest. The Lord has given to every man his work, according to their ability, and He would not have only a few laden with responsibilities, while others have no burden or soul heaviness. The servants of Christ are not to treat their health indifferently. Let no one labor to the point of exhaustion, thereby disqualifying him or her for future effort. Do not try to crowd everything into one day the work of two. In the end, those pastors who worked carefully and wisely will have accomplished just as much as those who expended their physical and mental strength so that they had nothing left to deposit, and nothing from which to draw in time of need.

The work of the Lord is world-wide, and He calls for every ounce of ability and power that we have. There is danger that His workers will abuse their powers as they see

that the field is ripe for the harvest, but the Lord does not require this. After His servants have done their best, they may say, The harvest truly is great, and the laborers are few, but God knoweth our frame, and knows that we are but dust (Psalm 103:14).⁹

Pastors who are called to give spiritual leadership to their community and to the broader world, are often found lacking the spiritual nurture needed. The shift from the pastor providing the spiritual leadership to one of a managing director of the institution called church is probably one of the greatest challenges in the ministry. This role of pastor has been taken from a contemplative one characterized by prayer and meditation to one of varying degrees of more like the CEO or managing director.¹⁰ Correspondingly, Andrew R. Irvine, author of Living Between Two Worlds says that “over 50 per cent also felt that to some degree people in the church wanted someone to run the show, not time for personal spiritual nurture and some 65 per cent indicated that to some degree they were often expected to give to others what they themselves lacked.”¹¹

Therefore, it would seem appropriate for those who are called to the service of the Lord to begin reconstructing their identity with a redefined and healthy place for the spiritual to increase. Understanding this, the spiritual component of pastoral ministry must be given a place of identity with the minister. This calls for a shift in understanding that ministry is not solely a task-orientated profession but especially a spiritual role, which places the value equally on being as well as doing. The contemplative times are just as important in the life of the minister as are the active times of leadership such as in

⁹ Gospel Workers, 244.

¹⁰ Irvine, 152.

¹¹ Ibid.

worship, pastoral visitation, and church administration. This shift of view sees the world giving just as much equal care to the practical-doing of ministry as it does to the spiritual-being world, and gives respect to that balance.¹²

Irvine suggests that the development of the spiritual is difficult for the clergy. They are often so busy doing, that concern with being-the more devotional activity-seems impossible. Activism prevalent in the schedule of the clergyperson allows time only for prayer with others as part of the job and for scripture study in a search during the sermon process. For some pastors this necessary discipline of searching scripture may in and of itself provide some spiritual nurture, but it becomes a means to an end more often than not. Irvine argues that the attempt to create time for personal spiritual nurture simply adds more stress to the pastor, while the inability to maintain this discipline adds to the distress of feeling a failure.

Irvine is correct. Our need is not for more activity, even activity that is spiritual. Rather, the need is to shift the doing, to allow time and space for the spiritual. "The clamour of activism in the outer physical world, prompted by the clutter of unresolved issues in the inner world, prevents the development and nurture of the spiritual which must transcend both worlds. There is a need to remove the clutter so that in the midst of all of life the transcendent spirit can be experienced."¹³ Busyness in ministry is often the veneer cover used to place over the already existing cluttered life of the pastor.¹⁴ Church work-

¹² Ibid.

¹³ Ibid., 153.

¹⁴ Ibid., 154-155.

attending meetings, setting up tables, and setting up office computers often crowds out the real work of the church—the saving of souls for the kingdom.

Spiritual renewal therefore, is not focused on the doing of spirituality, but rather the daily practice of being in close relationship to God. It is realizing and knowing who God is and who you are in that relationship. To be spiritually renewed means to depend less on the horizontal relationships and more on the vertical. To be spiritually renewed is to start over again, to be drawn closer to the Lord, to be revived supernaturally. Jesus gave the great invitation to each pastor in Matthew 11:28-30 when He said, Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Professional Spirituality and Personal Spirituality

It may be helpful to distinguish here between professional spirituality and personal spirituality. It is apparently quite possible for many clergy to live their spiritual lives almost exclusively in the public or communal mode of liturgical prayer, preaching, teaching, and ministering to others. This spirituality might be called professional in the sense of being the official, ecclesial expression of Christian faith. In itself, it is precious and the clergy person's expression of it and evoking it from others is a major part of his or her special ministry to the life of the Body. On the other hand, a clergyperson who almost completely neglects times of silence, meditation, and personal prayer is very likely to leave his or her own personal relationship to God in the obscure background of awareness. Donald Hands and Wayne Fehr, in their book Spiritual Wholeness for Clergy: A New Psychology of Intimacy with God, Self, and Others, describe this

perilous possibility of pastors losing their grip of spirituality in their relationship with God by saying:

Clergy who pray only on the run, in preparation for preaching and other ministry, or with others (in a clerical role) are unlikely to recognize or express their own actual feelings toward God. They tend to relate to God only in the role of worship leader and teacher and counselor for others. They do not let their private pain or personal struggles be part of their relationship with God. Also, they hardly ever allow God's uniquely personal leading of their own lives to be perceived. They are not listening to God very much.¹⁵

The quest for true intimacy with God by the clergy person is a matter of spirituality that is personal. Spirituality means a concrete way of living in conscious relationship to the mystery of God. That which is specific and unique to an individual is personal. Each person's story is different, yet related to the great story told by the church, generation after generation.

The ordained pastor ought be aware of his or her own personal story in order that it may be honored. Talking about the personal spirituality of the professional minister, moreover, puts the emphasis on that person's humanity and personal needs so easily neglected or even repressed under the pressures of helping others. The crucial point for the clergy person is to consider whether they have a personal life or unique relationship with God, otherwise they will be defined by the ministry that is carried out to others. The tendency for many clergy is to practice the second option. Those who allow ministry given to others to define them will neglect themselves and operate in a compulsive manner. Anyone who gives priority to a personal spirituality this way will gradually

¹⁵ Hands, Donald R., and Wayne L. Fehr. Spiritual Wholeness for Clergy: A New Psychology of Intimacy with God, Self, and Others. Washington, D.C. Alban Institute, 1993. 58-59.

come to discover and appreciate the great value it has for a fulfilled life and an effective ministry.¹⁶

Prayer life

Anyone serious about living a spiritual life will devote time to personal prayer, time to relate to God in one's own name, not as official worship leader or minister to others. What seems to be crucial for spiritual deepening and growth is a discipline of silence. One needs to become outwardly and inwardly quiet, without agenda, in reverent openness to the blessed Mystery. The most basic attitude of prayer involves settling quietly into one's own center of quiet discipline in silent presence to God. Keeping themselves so busy with their ministry to others that they hardly ever settle into quiet presence to themselves and to God is often an avoidance of self-knowledge because of some disorder they are reluctant to consider.¹⁷ "For clergy especially, the daily practice of contemplative prayer is bound up with a healthy and much-needed attitude of legitimate self-care. This is the attitude of Sabbath, the reverent and joyful celebration of our very life as given to us by God."¹⁸ So that renewal may be a lasting rich experience, the practice and teaching of prayer in their congregations will ensure richness of Spirit and prayer. Renewal from pastoral burnout really begins and ends with the pastor's spiritual life.

¹⁶ Ibid., 61.

¹⁷ Ibid., 61-62.

¹⁸ Ibid., 62.

Practical Steps

It is through the school of practical learning that the Adventist pastor can find renewal again from burnout. Simple steps like eating sensibly. Getting a good breakfast and avoiding greasy foods and fast foods filled with bad cholesterol, eating low calorie meals that are high in energy, and even supplementing your meal with vitamins and minerals will go a long way. Learning to make deliberate attempts to relax, by getting away from the phone, sitting in a comfortable chair with closed eyes, and making deliberate efforts to relax all your muscles is another practical step towards renewal. Other steps may include planning a sensible exercise program, sticking to a regular sleep schedule, and disciplining ones self to withdraw. One of the most disturbing phone calls ministers receive are those that acknowledges that it is their day off, but the caller still needs to speak or meet with them. Another step toward renewal is to establish a feedback system.¹⁹

Even though Adventists emphasize healthful living and Adventist pastors preach about the virtues of living a temperate lifestyle, eating and laboring intemperately is prevalent. Those who make great exertions to accomplish just so much in a given time, and continue to labor when their judgment tells them they ought to rest, are never gainers. They are expending force that they will need at a future time. When the energy that they have so recklessly used is called for, they fail for lack of it. Physical strength is gone, and mental power is unavailable. Their time of need has come, and their resources are exhausted. Each day brings its responsibilities and duties, but the work of tomorrow

¹⁹ Faulkner, 65-71.

must not be crowded into the hours of today. God is merciful, full of compassion, reasonable in His requirements. He does not ask us to pursue a course of action that will result in the loss of physical health or the enfeebling of the mental powers. He would not have us work under pressure and strain to the point of exhaustion.

There is need that God's chosen workers should listen to the command to go apart and rest awhile. Many valuable lives have been sacrificed because of disregard of this command. There are those who might be with us today, to help forward the work both at home and in the mission fields, if they had but realized before it was too late. The field is large and the need for workers great, yet they felt that at any cost they must press on. When nature uttered a protest, they paid no heed, but doubled the work they should have done.

Laborers who have under the heavy pressure of pastoral care and anxiety, and are overworked in both body and mind, would be better to turn aside and rest awhile, not for selfish gratification, but that they may be better prepared for future duties. The enemy of our souls is ever on our track, ready to take advantage of our every weakness that would help to make his temptations effective. When the mind is overstrained and the soul is wearied with toil, when the body is enfeebled, Satan presses upon the soul his fiercest temptations. To turn aside and commune with Jesus is the shield of rest to every believer. Those who do not labor however, have no need of rest.

It was to those worn down in His service, not to those who were always sparing themselves, that Christ addressed His gracious words. And today it is to the self-forgetful, those who work to the very extent of their ability, who are distressed because they cannot do more, and who in their zeal go beyond their strength, that the Saviour

says, Come away and rest a while. Let this be a lesson for all in the army of faith under the training of the Lord. God is desirous to reveal in the pastor's life a life that is in conflict with the world, its customs or its practices, and every one needs to have a personal experience in obtaining knowledge of the will of God. Be still, and know that I am God. (Psalm 46: 10). Ellen White speaks of this quiet as the only place to find true rest and the most effective environment in which we prepare to do God's work. "Amid the hurrying throng, and the strain of life's intense activities, the soul that is thus refreshed will be surrounded with an atmosphere of light and peace. The life will breathe out fragrance, and will reveal a divine power that will reach men's hearts."²⁰

Other practical steps to help pastors renew will include working toward integration of activities to reflect their real values. Many clergy are suffering from a lack of integration in their lives. What is typically seen in ministry is the split-off public self or the façade or glittering image that is maintained with great effort, and not much thought. This lifestyle is one of control in ministry and, in one sense, control of image management. Such people are split between head and heart, public and private, professional and personal life.²¹ Another practical step may include the need to practice introspection; meaning to look at one's self, by looking at the past. Knowing one's family history personally is to be aware of the issues, tendencies, limitations, and legacies one must face in any rebirth experience.²² To know yourself is to be set free.

A person's energy must also have a source, just as a lake must have a source. A

²⁰ White, Gospel Workers, 243-246.

²¹ Hands and Fehr, 71.

²² *Ibid.*, 78.

human being cannot always pour energy out; there must also be times when energy comes back in. Ebb tide must be followed by high tide, nutrients taken from the soil as we grow our food must be replaced, and the energy that goes out of us must also be replenished. Life provides us with many sources of energy; however, it is fitting to mention some of the places where we can look for new sources of energy, as described in six steps by John Sanford. He suggests that a change in the pastor's outer activity, meaning to begin practicing different activities from those of the pastor's regular line of work will enhance capabilities to regain energy. Having relationships that are based on personal friendship, instead of the recurring professional level is another method of regaining and renewing energy. Understanding that the body and spirit are closely related, Sanford reminds pastors to use the body creatively to bring about physical rejuvenation, so that as the body is revived, so to is the spirit. He also suggests spiritual meditation, logging or recording one's hopes or dreams, and keeping a ministry journal as other forms of regaining energy in ministry.²³

Ultimately regaining energy, or being renewed, is dependent upon the minister's reliance upon God. Dependence on the Lord to manage the pastoral life and the lives of others is essential to restoration. Pastors who are presently under a great deal of stress, even fearing the possibility of burnout, are also near to an important truth for themselves: they need the Lord fully in their lives. Indeed, nothing less than an act of surrender can release one from the burden of feeling indispensable and the drive to be in charge. Only spiritual surrender permits the letting go of anxieties that have all the appearances of

²³ Sanford, 105-114.

urgent emergencies. But that surrender is possible because the good news is that Christ is Lord, and pastors do not need to hold onto the burden of trying to run everything.

Many persons today affirm their spiritual surrender by praying the Serenity Prayer: “God grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference.” Paul adequately addressed our modern plight from an ancient prison cell in Rome. His body bore many scars and he was under threat of losing his life, when he wrote:

I have learned, in whatever state I am, to be content. I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in him who strengthens me. (Phil 4: 11b-13)

Paul was kindly trying to reassure his friends that, despite the severity of his circumstances, he had more than enough resources for meeting the stress in his life.²⁴ If pastors could make such a statement so confidently, their lives would be healthy, balanced, rewarding, holy, and producing wonderful results in ministry. If pastors could speak these words with joy and assurance, this paper need not have been written.

The Sabbatical

The Sabbatical is a resource available in the practice of preventive care and renewal for the SDA pastor. Why a Sabbatical? Because church members often see the exciting part of being a pastor such as chairing church board or business meetings, preaching, marrying couples, as well as related activities. But the fact is that being a pastor involves many hours every week of very high pressure although routine work,

²⁴ Rassieur, Charles L. Stress Management for Ministers. Philadelphia: Westminster Press, 1982. 52-53.

running from one hospital to another, trying to prepare sermons, etc. One problem church members often forget is that usually the Sabbath is one of the busiest days for the pastor. Preaching, visitation, and attending potlucks are all a part of Sabbath ministering; still they take away from time alone and family time. In some ways this is paradoxical to Adventist Sabbatarian theology. Sabbath worship, from sundown Friday to sundown Saturday commemorates for Seventh-day Adventists the worship of the true God as Creator of heaven and earth, the sea and all that in them is (Exodus 20:11). Honoring the Sabbath, means to worship the Lord of the Sabbath who rested, blessed, and sanctified the seventh day as a perpetual memorial of His great creation (Revelation 14:7b). The paradox is that for the Adventist pastor the day of spiritual rest and worship is when most of his/her personal resources are given out through service and ministry. While it is lawful to do good on the Sabbath, and while it was our Lord's custom to be in the synagogue on the Sabbath day, the Adventist pastor must be on guard to find personal fulfillment and joyful balance in not only being a blessing to others on Sabbath, but to be blessed personally on Sabbath. In other words, while saving others, pastors must make sure that they are not cast away.

In order that renewal and regeneration are available to the Adventist pastor, sabbatical time would be beneficial. This by the way, not only benefits the pastor, but also greatly benefits the congregation! Several congregations whose pastors have taken sabbaticals have been amazed at the changes in preaching, prayer meetings, and other church programming. All of us need time to be alone, alone with our families, and alone

with God. Since pastors are the spiritual head of the congregation, it is especially important for them to have this time.²⁵

The sabbatical is not meant to be vacation! The sabbatical should not generally be connected with vacation time nor is it intended to be a time of study or for the sole purpose of intellectual pursuits. Rather, its objective is to take time for renewal and spiritual regeneration. A sabbatical should involve five specific areas that include first, a time for personal and family renewal. This is for the purpose of reconnecting and reestablishing true one to one relationships that go much deeper than just surface living or involvement in the same house. Second, the sabbatical should include physical, intellectual, and emotional restoration that will help to improve the pastor's functionality, spirituality, and personal introspection. Third, the sabbatical should include time for the pastor to develop in new areas professionally. Professional growth is essential in the process of renewal because it allows the pastor to be stretched by others, and it takes the pastor out of the repetitive cycles of the week. Fourth, the sabbatical should be a time for spiritual growth in order that the pastor may experience brand new personal revelations with God. Spending time away and alone with God is like recharging car batteries when they have run down. One needs to walk with God in order to walk with His people. Also, sabbaticals should be taken to interact with peers, colleagues, and those in the same professional journey. So often pastors find themselves far more isolated than the congregation understands. Pastors need time to visit with other pastors, to attend other

²⁵ Sabbatical Manual, Southeastern California Conference of Seventh-day Adventists (Ministerial department 1989), 1-2.

churches, to get some unique perspectives that will help them break out of the of pastoring year by year cycle.²⁶

While procedures will vary from one church to another, a general format of the sabbatical implementation would be helpful. Meeting with the church leaders about your sabbatical is essential to the support needed in taking this step. A pastor desiring a sabbatical should put together a short proposal and share this with their elder. If the head elder is supportive, then it should be presented to the board of elders at a more formal meeting for their support. Once this is done, if the leaders agree with the proposal, or the proposal is modified by some of the church leaders' input, then the next step is to present it to the church board. At this point it is essential that, prior to church board presentation, a plan be in place to cover all duties, services, and emergencies is covered by the associate minister, retired pastor, practicing pastors of nearby congregations, or by local church elders if need be. It is suggested that the pastor's proposal to the board include dates, the individuals who will be speaking, and their phone numbers, so the head elder or anyone needing to contact the individuals from the church can contact them. In the case of an associate pastor, this of course does not apply. It will be important to the church board to know that the pastor is concerned and understands that the church will still continue to function, and function as efficiently as possible. A follow-up plan is important in ministry areas such as Bible studies, family involvement, counseling, visitation, etc. It is crucial that these individuals be contacted, and even introduced to the individuals that will continue during the pastor's sabbatical.

²⁶ Ibid., 3-4.

At the church board meeting the head elder should present the proposal to the board to see if they are interested in supporting the proposal. If they are, then the videotape should be shown. If they are in concurrence with moving on with the proposal, then the next procedure should be handing out manuals to the church board to study during the next month.

Next the pastor may want to set up a small committee chaired by the head elder to organize and sharpen up the proposal to be brought to the church board next time. If there is adequate support at this time, the process of filling out the Sabbatical forms (see appendix) may take place also. After this have another church board meeting will study the proposal, and the forms that have been proposed by the small committee meeting with the pastor may be reviewed as well. [See Sabbatical in Appendixes] Once approved, the proposal should be sent to the Ministerial Director for Conference approval at least two months in advance.²⁷

The length of the Sabbatical will vary from conference to conference, but a three-month sabbatical is not abnormal. Some conferences allow up to four weeks for every two years of pastoral work and some allow this time to accrue up to one quarter of a year or three months, at the rate of two weeks per year, after the first two years. In most cases a shorter sabbatical is encouraged and appropriate.

Vacationing

A vacation is an essential resource for the pastor and the family in the practice of preventive care. Every conference has a policy for vacation for its employees. Vacations

²⁷ Ibid., 2-3.

are just as essential for the family of the pastor as it is for the pastor. The demands on pastors call for a vacation away from it all. Vacations taken at home are usually not real vacations. Getting away, coming aside from the vicinity is as important as declaring that you are taking a vacation. Imagine if Jesus were pastoring today. He “would have had five reporters with him when he went into the garden to pray. He would have had a group of television reporters and newsmen following Him into the upper room. If He lived today, He could not have withdrawn to regain His strength.”²⁸ The pressures from without, such as deadlines, meeting, and family crises don’t make it easy for the modern pastor to get away. One minister’s story solidifies this point;

I went on vacation last year to Myrtle Beach. We had a condominium rented for nine days. On the second day, I had a call. One of the deacons who was a prominent in our church had died. Naturally, I went back for the funeral. While I was there (I had left my wife in Myrtle Beach), the widow asked me to help with the soliciting of a lawyer. The estate was sticky and the church was involved. Finally, I sent for my wife. No rest for the devoted.²⁹

Vacationing is not only a form of family care, health, and wholeness, but vacationing is a form of burnout prevention. My grandfather, who is a retired Adventist pastor shared with me early on in my ministry that he used to go away once a quarter from the church, and only the head elder would know where he and his family had gone. Vacations are to be cherished and taken. Even though some vacation policies allow for days to be carried over year to year, the importance of getting away to refresh and renew one’s self is paramount to well being; therefore, allowing vacations to accrue is not conducive to good health.

²⁸ Faulkner, 126.

²⁹ Ibid.

Support Networks

A thriving ministry does not occur by osmosis, but it does occur through support. This writer has found peer feedback to be extremely important for personal growth and in the prevention of exhaustion. Learning from the experience of others helps ministers to learn more about themselves. Support networks such as ministerial fellowships, counselors, mentors, educators, intimate friends, professional support, helping acquaintances, challengers etc. are all ways of support that should be accessed. For prevention, pastors should listen to their families. They are exceptional mirrors of pastors' needs. Pastors should also be willing to receive feedback from their congregation, which has the tendency to be real and honest. "Though they may not show it, pastors need lay leaders to be aware of the causes of burnout, to watch for signs of it, to give them permission to avoid burnout, and to initiate the recovery process when the problem begins to show."³⁰

In spite of the underlying barriers to gaining support, most clergy and their spouses do have some support. Barbara Gilbert, found out some general observations about pastoral support systems through questionnaires and surveys. She found that there is not just any one way of getting support. Different methods work differently for individuals, based on the nature of the issue. She also found that external circumstances determine where people will be influenced to find support such as, having a spouse or not, or living in an urban versus a rural area. Pastors truly determined to attain and

³⁰ London and Wiseman, Your Pastor is an Endangered Species, 64.

maintain personal and professional health will find healing relationships “because they value supportive relationships enough to give them some priority.” Many pastors are open to such support “only after breaking free from some of the personally limiting issues.” Ordinary social and professional activities bring together people who are able to form a mutually supportive relationship. But even in these situations, some “initiative and some intentionality” is required that will foster the relationship. Such relationships are usually not quickly and casually formed. “Trusted relationships take time and commitment.”³¹

It is important to stress that the development of support is not a single act nor can it occur only at one level if it is to be effective. A single source of support, because of our diverse needs and demands, may fail to live up to our expectations. An example is the ministerial professional group which, when expected to be the primary support for clergy at all levels, fails at the levels of personal and pastoral support. We have recognized in the preceding chapters that imbalance among vocational priorities, unrealistic expectations, relational conflicts, and superficial views of mission exist in different forms and at different levels. Each is important and each requires different dynamics of support in order to satisfy the need for support. To view these specific needs in a general way is so imprecise that it is of no value. Equally, to seek support that is too narrow and precise will not satisfy the diversity of support.

Support, therefore, must develop and be available on multiple levels. This places the responsibility on all, from those at the professional, denominational, local community

³¹ Barbara G. Gilbert, Who Ministers to Ministers? A Study of Support Systems for Clergy and Spouses (Washington, D.C.: Alban Institute, 1987), 50-51.

and church level to the individual minister; to assure that such support structures are available. The onus, however, is ultimately on the individual to utilize the support available.³² It is through the use of these resources that the Adventist pastor can thrive while on the battlefield for the Lord.

To Be Made Whole

God desires that every pastor follow the biblical model of wholeness as seen through the life of His Son Jesus Christ. The biblical model of wholeness is expressly seen through Jesus as a ministering instrument. Jesus is one with the Father and He desires to not to live out His will, but desires to live out the will of His Father. Jesus was the express wholeness of God made flesh. The Bible says in Luke 2:52, that Jesus increased in wisdom (he grew--mentally). He increased in stature (He grew--physically). He was in favor with God (He was in right relationship with the Father--spiritually). He was in favor with man (He was in right relationship with humanity--socially). Jesus is the perfect example for each pastor to follow and if we neglect any part or area of our Lord's example of wholeness, we risk becoming unbalanced and thereby sabotaging our ability to reach God's ideal for us.

Wholeness in the biblical sense is different from the medical model of health, the capitalistic model of accumulation and comfort, the success model of achievement and status, or the psychiatric model of freedom from psychosis and neurosis. Biblical wholeness is a very special understanding of what a human being is. It says that true wholeness does not occur until it is experienced corporately. Biblical wholeness is not an

³² Irvine, 160.

end in itself. Its function and value lie in using wholeness for the corporate good. We are whole when we are forgiven, loved, and serving God, not just when we feel good and have no problems.

Wholeness in the biblical sense not only includes suffering and pain but also suggests that we learn and grow through failures and hurts. This not only legitimizes these experiences; it also denies the contemporary American dream of full health, wealth, and happiness as the goal of living. This concept of wholeness does not make pain attractive but it helps us accept, understand, and grow through our pain.

The body, mind and spirit dimensions of self-awareness and self-nurture do not imply a fragmentary self, but these categories may focus our self-care more specifically. Each category is interdependent. We cannot ignore the physical care of the body and not experience some deficit in the health of the spirit, for example. We need to learn that caring for the body, though, means meeting its basic needs, not indulging all its learned wants. Bodily nurture involves commonsense nutrition, exercise, change of pace, work, and rest.

The second leg of the support stool is our intimate relationships with God and humanity. We pastors often feel we already spend enough time with people. Sometimes we feel we do not have enough time for our work, much less just sitting and socializing with family or friends. Such feelings are misleading. We need the kind of relationships in which we are just persons with the same needs and joys as others. Time spent in such relationships is not wasted or optional. This is valuable time in keeping us human, in preventing pastors from developing a distorted view of others and ourselves. Such time

is certainly valuable to those with whom we have intimacy commitments (1 Timothy 3). The nurture of the spirit completes the wholeness trilogy: body, mind, and spirit. It is the third leg of our support stool.

Pastors sometimes neglect nurturing the spirit and developing a spiritual discipline that establishes a relationship with God. We may feel that we have had so much theology in seminary that we do not need to study it seriously anymore. We may feel that Scripture reading and individual prayer are things to be done only in sermon preparation and for the professional functions, because we feel that the real work of ministry is out there working with people,³³ but this is not the case at all. We cannot give what we don't have. Intimacy with Christ can only be faked, but only for so long. The secret to any authentic viable ministry is to know the living Lord personally and intimately. "Never in human history were pastors more needed than now. In a time when personal and public sins have strangled satisfaction out of life, there is a crying need for someone like a pastor to put broken people in touch with the Author of authentic wholeness."³⁴

In conclusion, renewal means to be restored back to the original state. The burned out pastor through prayer and communion can achieve renewal with God, and through the daily practice of the means and methods spelled out in this project will be able to pray Frances Ridley Havergal's prayer:

"Let me then be always growing,

Never, never standing still;

³³ Rediger, Coping With Clergy Burnout, 100-101.

³⁴ London and Wiseman, Pastors at Risk, 232.

Listening, learning, better knowing
Thee and Thy most blessed will.”³⁵

³⁵ *Ibid.*, 233.

Appendix A

Pastoral Interview

This writer conducted an interview with an Adventist pastor who had experienced the pastoral burnout syndrome. This pastor led a congregation that grew from 100 to 500 members and built a multi-million dollar church plant, all in less than 10 years. Because of its toll on his health, the strain of having to work two jobs (for his son's health reasons), and because of the continuous non-stop repetitive nature of pastoral work, this pastor chose to leave pastoral ministry for approximately one and a half years. However, he is back in pastoral ministry today and is pastoring with a greater awareness of the signs and symptoms of burnout. He is renewed! Praise the Lord!

Question: What does the term “finishing the work” mean to you? It’s a term we use often as Adventist pastors, but what does this mean to you personally?

Pastor: I perceive “finishing the work” as becoming complete or mature in Christ. It’s growing up into the full stature of Christ. I do not see it so much as an outward work. I know that a lot of people do see it as going around the world, covering the entire globe, I know it will be that. But I see it more as an internal experience that all true believers will experience. They will grow up fully in the stature of Christ, having the love of Christ, the patience of Christ. As this takes place, then the true church will come to reflect Jesus Christ, and when the true church on earth reflects Jesus Christ, then he will come for his own.

Question: So you see God finishing the work instead of ministers finishing the work?

Pastor: Exactly, exactly, as the scriptures says, greater is he that is in us, than he that is in the world. Well he that is within us, is doing something through us. What he is doing is cleansing, as you know, purifying, and getting us ready to live among all the other holy beings in heaven.

Question: How many years have you been in the pastoral ministry in the Adventist church?

Pastor: I've been in pastoral ministry for seventeen years.

Question: Can you tell me a little bit about your personal journey beginning in ministry? Briefly, tell me when you began, some of your dreams, goals, and aspirations?

Pastor: Well, initially coming out of school with a BA in Theology, I was asked to serve as a Youth Pastor with Pastor _____; and I was with him for only about four months and after that there wasn't a position for me.

This was somewhat a wilderness experience. During that wilderness experience, which was about a year long, I never doubted God's call in my life, but I just wondered what was he doing. I guess it was the same with Moses, when he was for 40 years without a pastor or whatever.

Then the following year I became a Bible teacher, which I also consider ministry, it seems if you are teaching Bible or preaching Bible you're still ministering; and the year after that I became an Associate Pastor for three years and after that I became a Senior Pastor. Some of my dreams have always been to really personally get as close as I could to God. Believing that we all influence each other, I felt that if my connection with him was strong enough, I could help improve other people's connection. I think it vain of me to ask people, or to encourage people to have a close walk God if I don't have that close

walk myself. I believe that anyone who has a close walk with God will shine his light before men. People will see their good works and glorify God and by good works.

I'm not thinking, once again outwardly, the outward manifestation of say building a church, baptizing a 1000 people but, when I think of letting your light shine, I think of the light of Jesus Christ [that] will shine within us and those are some of my main dreams and visions.

To have the gentleness that Jesus has while at the same time have the strength and conviction to do what his Father says to do and with the humility, patience and confidence those are my real personal dreams.

Question: You know I am studying the subject of Pastoral Burnout in the Adventist Church, and I know that you did leave pastoral ministry for a period of time and I want to talk to you about that for a few minutes.

Could you share some of your reasons, or experiences that lead you to deciding to leave pastoral ministry? What were some of the causes, did you feel like you were stressed, dealing with issues?

Pastor: I am still reflecting on that journey, but I would like to say this, as a backdrop, for approximately seven years, I taught school full time and I pastored full time and while pastoring and teaching full time we were also building a new \$2 million dollar church and so at the same time when I was doing this, I took a college course to get my administrative credentials to be a principal. I don't know.

(Note: This pastor taught school full time so that his child could have full health coverage for a chronic disease.)

Question: You were doing a lot?

Pastor: Yes! Yes, and in doing those things, sometimes you're not even conscious of the stress that you're under. When you really feel mission oriented you kind

of do whatever needs to be done. Of course there was a strain on my family, which was not that obvious or noticeable. My wife, of course, the Lord has blessed her to have her own life as it were, especially now that she is a school teacher, but a lot of time away from home, between these various jobs and things.

But to make a long story short, something happened to me in which my focus changed, my original focus was very simple when I became pastor of the church, we had 90 members on the books and about 25 attending. So the initial mission was, okay let's build up the church and we did not have a church building. So the thing was souls and a place to stay, it was that simple and the Lord blessed and we went from 90 members to over 500 members in a matter of approximately 7 years. And during that time we were renting other facilities and then we finally rented a gymnasium. Our goals were let's build the body of Christ numerically speaking, and build up the body of Christ as far as a facility to worship in was concerned.

And once those two major goals were reached, where we had built up the body physically and we had the number of people and we had this church and as it were the outer trappings of successful ministry, while at the same time I must confess that I was not running the church, I could never do it. Of course it's the Lord that does, but I was not even running my life, it seemed that I was being run. It was one meeting to the next, one project to the next, one seminar to the next, one sermon to the next. I realized that this is not how I wanted to spend the rest of my life. So I started to do some internal inventory and I realized that I needed to get back to a real relationship with God. Not that I didn't feel I had a real relationship, but the relationship was not the quality that I

wanted it to be. And it came to the point where I didn't know exactly what to do, but I knew what not to do and what not to do was, I can't continue doing what I'm doing.

So it just happened that at the same time when I was coming to this dilemma, that our conference was actually asking people if they wanted to be laid off. They were going to lay 10 people off and they didn't know who they wanted to lay off, but they knew there were people who wanted to stay in the ministry, who they considered laying off.

And between what the conference was doing and what I was feeling, I thought this was an ideal time for me. I'll volunteer to be one of those to let go. And so when I approached the conference with this, they didn't try to talk me out of it, and when they didn't try to talk me out of it, I said well I guess everybody will be happy. If I just step out of that [out of pastoral ministry]. So that's what took me to that point of actually stepping away from that [pastoral ministry] and what happened of course, as soon as I did that, the Lord took me back to where I began with him which was teaching Bible in a private school once again. The ministry really didn't stop; it more or less changed; so I went from pastoring to teaching Bible.

Question: Would you say that the level of stress or the load lightened when you just taught, instead of pastoring?

Pastor: Oh tremendously, and I might say physiologically speaking I didn't even realize what was happening. I went on a missionary journey to the island of Madagascar in 1997, I believe it was I didn't realize the stress I was under because 1997 was year I actually stepped out of pastoring fulltime and that same summer I went to Africa as a missionary and came back and I got sick, and I didn't realize the level of the sickness.

That fall of that year I came down with pneumonia, and I'm a person who rarely ever is sick, and so I knew that pneumonia was a very serious illness, but I did not even realize what my body was going through, so that sickness was a sign to me that I was really overdoing it. Something was really off.

Question: So, you did recognize then, that there was some strain physically on you?

Pastor: Oh yes, Oh yes. When I first started pastoring the church Maranatha, I had no gray hair either. Warning pastor, warning! (Laughter)

Question: In the Adventist church there is a unique relationship between what the conference expects and what the members expect and possibly even what the community that the church body sets in, expects.

Do you think there is may be some added strain in the relationship in the pastor's life with all these expectations that may be realistic or unrealistic?

Pastor: Undoubtedly, the answer to that is true. That there is a great deal of strain between, as you just mentioned, I see the acronym (CCCC). What the church expects is one thing and that of course is to be there at all times to marry people, bury people, hold communion service, to counsel people. There's an endless amount of things that the church expects and of course the conference has its expectations also, which I believe basically is to make sure you represent the conference correctly. They don't want you to do something that's going to cause embarrassment to them or to the body of Christ. You have a certain professionalism you need to carry yourself with.

The third C the church, conference, community; the community of course is expecting you to feed the hungry, cloth the naked and address all the community needs, things of that nature.

I think when we focus on those things the strain increases, because there's never ending amount, I'm sure you know. The phone calls and letters asking you to speak here and pray there to do this. But I find there is a fourth C that we need to be concerned about, and that is what is Christ's concern.

If we get those things in the proper priority, and to me the priority would be Christ first, of course, the church second, conference third, and the community fourth. If we focus, as the Lord said, seek ye first the kingdom of God and his righteousness. If we focus on Christ's demands and what he wants, I find that the load becomes much lighter.

The challenge there is to find that time for Christ. Personally I find that if I don't get it early in the morning, I'll probably miss it the rest of the day. But, if I get a good hour to two hours with him in his word or on my knees, which may begin as early as 4:00 in the morning, if I get that, it is much better, but if I don't get that, then it's like a rat race, you're running and you never catch up.

Question: That's very enlightening. How would you say you handled conflict? And would you say that, when pastor's personal convictions are threatened that conflict will arise?

Pastor: First of all in handling conflict. After getting my bachelor's degree in Theology, I found a great deal of counseling was necessary, I felt totally inadequate to address needs of the people. There is a certain amount of praying I could do, there's only a certain amount of Bible studies I could do and it was all good, but I felt that there was a lot of practical hands on things that I did not know and because of that I went back and got my Masters Degree in Psychology and Counseling. That's what prompted me to do it more than anything because these people came with very practical issues, and my answer

were always on a spiritual nature and sometimes the nature [of the need] was not spiritual.

I believe everything has a spiritual implication to it, but there were other concerns. When a person comes and says he hasn't been working for six months and his wife is thinking about leaving him and he's been praying and he's been studying, then there is some practical issue that needs to take place and by that I mean, does he have a resume made up, has he gone to any type of job interviews, learning techniques, and of course those might sound like common sense things but if you haven't had the training, then you don't know those things. So, that's why I went and got my Masters in Counseling with an emphasis on chemical dependence, because there were a lot of people who had chemical problems; so those conflicts were many and varied. But the counseling degree did help me.

Question: Did it help you deal with conflict?

Pastor: Oh yes, if anything, more than anything it gave me a certain amount of confidence, that I knew what I was talking about in those arenas. That added to the spiritual components I found complementing one another.

The second part of your question was, "when a pastor feels his convictions are being threatened will that cause conflict?" Most definitely, the answer is yes there. I can give you a situation. I remember it distinctly. There was an individual who was wrestling with becoming a member of my church and they were talking about leaving the church they were in, and this person was trying to make up their mind decided, well I want to meet with you and my pastor. I want you and I, and my pastor to meet. So being a novice, I agreed to that, which I would never do again, by the way. So I met with her

pastor. And we sat down and dialogued about the various things and of course, we came to no real conclusion. She ended up staying with the pastor she was with, because of course he knew the member much better than I did. And I found the person presenting certain things that threatened my convictions. I found myself getting somewhat irritated and aggravated with what the person was saying, because I felt my convictions were based on the word of God, but he probably felt the same way. He probably thought his convictions were based on the word of God also.

I've learned through that though, that the battle is not mine, the battle is the Lord's and the Lord will take care of it.

Question: Would you say that conflict really adds to a pastor's stress load?

Pastor: Conflict adds to a pastor's stress load yes, but conflict also produces a certain character that the pastor would not receive if he didn't have those conflicts. So they can be very beneficial, while at the same time it can be heart wrenching and very painful.

Question: It sounds like you didn't recognize some signs early on in your ministry about not only physical body, but maybe even your pastoral leadership? I'm speaking in general of course.

Do you now feel more equipped to be able to know when you need to back off or pace yourself in ministry?

Pastor: Yes, I feel much more equipped and that's because I've gotten back to the strategy I mentioned to you before, about putting Christ first.

It's really interesting that there's a statistic that I had heard of concerning black pastors, now of course you realize being a pastor that the retirement age for Adventist

ministers is 65 and you can't retire until you are 65 which means you do not get the benefits.

The statistic that came to my attention was that the average black minister in the Adventist church, died in his 50's approximately 55 years old. Which meant to me that most black ministers in Adventist church never received any kind of retirement benefit and I realized that. And I asked, what am I doing here? I'm not going to retire at the pace I'm going if I'm the average minister, then I'm going to die before I'm 65. That caused me to step back and re-evaluate the pace in which I was running. Because I felt that I would run out of steam before I was 65. Not that I'm in this to retire, the Bible says you get three score and ten. I'd like my three score and ten.

Question: What gave you the renewal you needed to say, I could do this again? Pastor again?

Pastor: First of all, when I stepped out of the pastorate, as I mentioned earlier, I didn't step out of ministry, I went back to teaching and what happened was I stopped teaching in public school and started teaching in a private school. I went there for one reason, and that was to read the bible every day; and that of course is what you do in a private school teaching bible. Everyday I'm studying the life of Christ in the word of God in addition to teaching it to others. So, my main objective was my spiritual renewal, my spiritual awakening and now that I'm in my second year of doing this, it has happened exactly like I hoped it would.

I went to get closer to the Lord and I have become closer to the Lord. Now in addition to that, renewal and revival in my own personal life, is something else that has happened to me in reflection. I thought about the training I received from school, from

the conference, from the church level, and have come up with, “well now that the school has told me this is the way you should do it, and the conference has told me this is the way you should do it, and the church has said, this is the way to do it; and the community says, this is the way you should do it; I’ve taken all of their input, and I have decided well okay, I see what you all have to say, let me see what God has to say.” And how I decided to do it, and I have decided that in doing this new church I will work much, much less, the people will work much, much more, and the Holy Spirit will be the one that will direct all the energies.

At this point I feel that I can conceivably minister until the day I die, because I no longer feel that I’m the number one person. I am at the point of training everybody in the church to understand that they are all ministers. When someone is sick, I don’t have to go to the hospital, anybody in the church has the same ability I do. They can go visit, keep the visit short, pray with the person, and encourage the person and leave. When someone is in prison, I don’t have to be the only one to go to the jail. Anyone can go visit. So with this new found relationship with the Lord, I’m determine I’m not going to carry it, because I wasn’t suppose to carry it to begin with.

Question: Sounds like you are relating to Moses and the counsel from his father-in-law Jethro in the Bible?

Pastor: Exactly, I might say there is a real problem here in working this kind of program especially pastoring with people who are used to the traditional program.

Question: Which is?

Pastor: Which is, the pastor is the chief cook, baker, bottle washer, the pastor does it all. For some reason people feel they got to talk to the pastor, only the pastor can

solve their problem. They can't talk to an elder, or deacon, or deaconess, some reason the pastors got to be at this meeting and he just can't delegate and have someone report back to him. The pastor has to be the chairman of the church board, the pastor has to lead out in every function and of course, if the people have that traditional outlook and a pastor comes in and does it differently, they will consider the pastor, not the pastor. He's not pastoring they'll say. Where as if you are starting fresh and you train the people that this is the way we are going to do it, like Jethro told Moses, then it is a lot simpler to do it that way. I think a pastor would find it very, very hard in a traditional setting to do it, because it requires an opened mind and a willing spirit.

Question: Do you think pastoral burnout is a real issue in the Adventist church?

Pastor: There is no doubt that pastoral burnout is a real issue in the Adventist church; and also, I'm sure in other churches, but probably more so in the Adventist church, because of some of the peculiarities associated with the Adventist church. That being of course, not wearing jewelry, not wearing makeup, eating habits and things of that nature, pastors feel that stress. Which of course, and I hate to say it, I think hinders a person's relationship with Jesus Christ.

If a person has a vibrant relationship with Jesus Christ then they will come to understand that there is a certain way to dress, you don't wear your skirts too short, and you don't go with your shirt opened and your chest exposed with hair on it. If the personal relationship with Christ is what it should be then, they will know that you don't dress like a Jezebel, and I say that sparingly. Because as the Bible says, let it not be of the outward adorning. But I think because of the peculiarity the pastor feels that these

people need to look like “Christians” and we don’t really know what a Christian looks like, because we can only tell a Christian by their heart.

Question: Is mission the driving force in your ministry, particularly Matthew 28; 19 & 20?

Pastor: I can’t really say that’s my driving force. I can’t really say, it used to be my driving force. Because I use to think that if we reached out and got a lot of souls then God would be glorified and the church would be edified; the more we baptized the more successful we were. I don’t believe that anymore, we can have a thousand people in the church and it’s possible that only ten know Christ.

So, now my driving force, my mission now is to help people be like Christ. That is my driving force and I think if they become like Christ, then the second mission, Go ye therefore and teach, would become a very simple matter. It would be very easy, if they have that relationship, because if they have that relationship with Christ they would want to tell somebody. My motivating force now, my mission is not to just baptize, it is not just to go and tell, but rather it’s to help people become like Christ. If they become like Christ that love, and that joy, that happiness once they experience it, will spill over into the communities, on their jobs, at school, wherever they go it will be this urgency to tell about their best friend and the lover of their soul.¹

¹ Ivan L. Williams, Sr., interview with pastor, 12 Dec. 1999.

Appendix B

Sabbatical Application

Name: _____

Church: _____

Dates Included: _____

Are the following completed?

Worship speakers? Yes _____

Prayer meeting speakers? Yes _____

Funeral assignments? Yes _____

Boards and committees? Yes _____

Bible studies? Yes _____

Family Involvement? Yes _____

Expense? Yes _____

Conference administration approval? Yes _____

Write 300 to 500 words what your proposal is. Be sure to include: (1) How this will be a renewal experience; (2) Benefits to you; (3) Benefits to the congregation; (4) How it will impact your family.

Appendix C

Visitation During Sabbatical**Worksheet****People Available to Visit****Laypeople:**

Name	Phone	Have they been contacted?	
1. _____	_____	Yes ___	No ___
2. _____	_____	Yes ___	No ___
3. _____	_____	Yes ___	No ___

Retired Ministers

Name	Phone	Have they been contacted?	
1. _____	_____	Yes ___	No ___
2. _____	_____	Yes ___	No ___
3. _____	_____	Yes ___	No ___

Practicing Ministers

Name	Phone	Have they been contacted?	
1. _____	_____	Yes ___	No ___
2. _____	_____	Yes ___	No ___
3. _____	_____	Yes ___	No ___

Pastor's Signature _____

Head Elder's Signature _____

Appendix E**Family Involvement During Sabbatical****Worksheet**

It is crucial that family members be included in the sabbatical plans and concur with them. Any change in scheduling, such as a sabbatical, will impact on other members of the family system.

We have discussed the sabbatical as a family and I concur with the proposal.

(Statement by spouse of how he/she will be involved.)

Spouse's Signature _____

Appendix F

Bible Studies During Sabbatical

Worksheet

<u>Name</u>	<u>Person Responsible for</u>	<u>Phone Number</u>
1. _____	_____	_____
2. _____	_____	_____
3. _____	_____	_____
4. _____	_____	_____
5. _____	_____	_____
6. _____	_____	_____
7. _____	_____	_____
8. _____	_____	_____
9. _____	_____	_____
10. _____	_____	_____

Pastor's Signature _____

Head Elder's Signature _____

Appendix G

Funerals During Sabbatical

Worksheet

In case of a funeral, who is available to conduct the service?

Name	Phone	Have they been contacted?	
1. _____	_____	Yes _____	No _____
2. _____	_____	Yes _____	No _____
3. _____	_____	Yes _____	No _____

Pastor's Signature _____

Head Elder's Signature _____

Appendix H

Boards and Committees During Sabbatical

Worksheet

Who is in charge of:

Church Boards:

	<u>Date</u>	<u>Name</u>	<u>Phone Number</u>
1.	_____	_____	_____
2.	_____	_____	_____
3.	_____	_____	_____

Other Committees:

	<u>Date</u>	<u>Name</u>	<u>Phone</u>	<u>Committee</u>
1.	_____	_____	_____	_____
2.	_____	_____	_____	_____
3.	_____	_____	_____	_____

Pastor's Signature _____

Head Elder's Signature _____

Appendix I
Expenses for Sabbatical
Worksheet

What are the costs incurred in the sabbatical?

Expenses:

Sources of Funding:

Pastor's Signature _____

Head Elder's Signature _____

Appendix J**Worship Speakers During Sabbatical****Worksheet**

<u>Date</u>	<u>Worship Speakers</u>	<u>Their Phone Number</u>
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Pastor's Signature _____

Appendix K

QUESTIONNAIRE ON BURNOUT

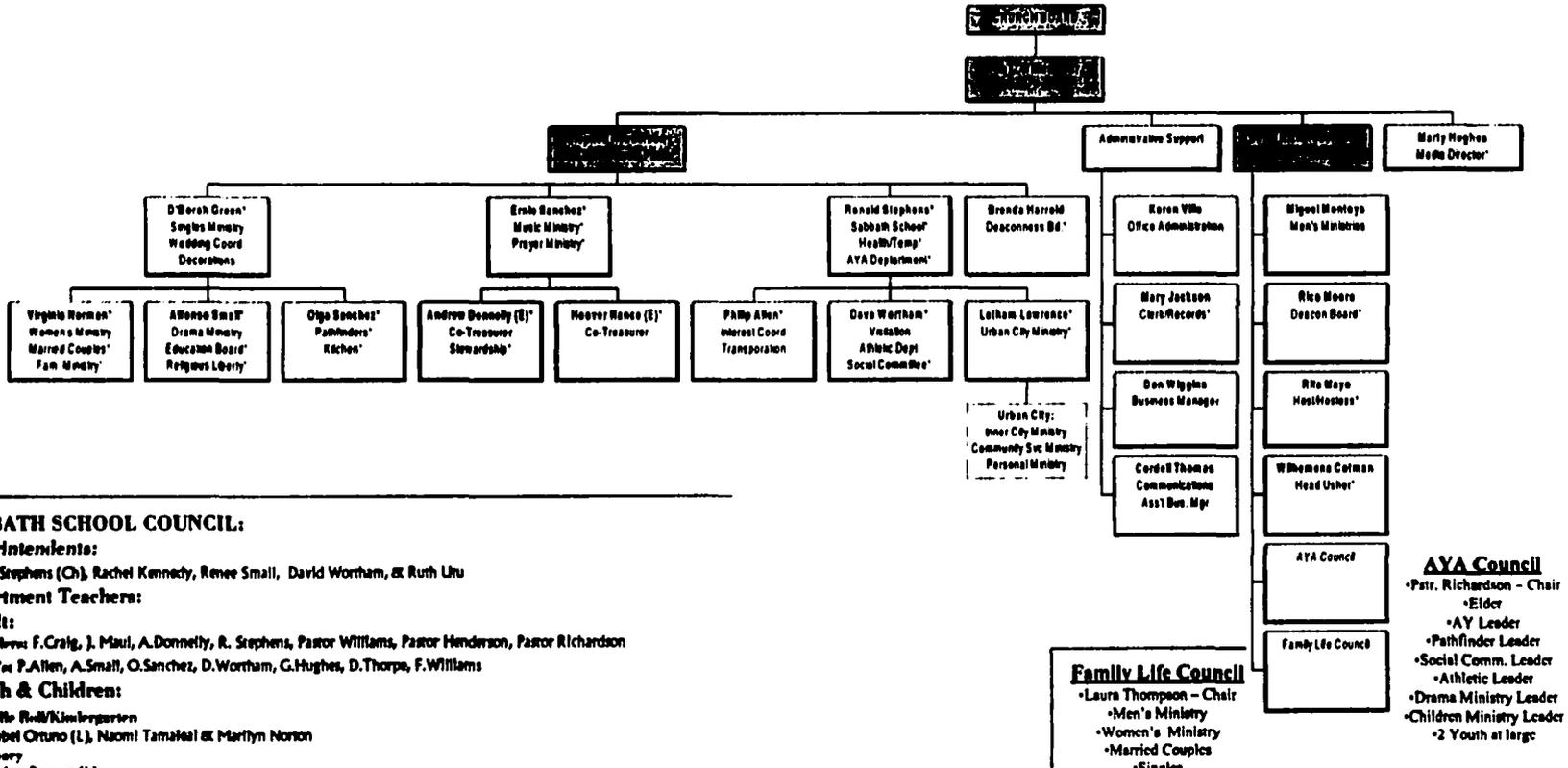
Evangelism Council "99"

FOR ADVENTISTS PASTORS

Please circle the appropriate words that pertain to you or fill in the blank:

1. **Personal data:** Male Female Married Single Separated Divorced
Widowed Ministerial License Ordained Conference _____
2. **Years in Ministry:** Before ordination: 1-5 5-10 10-15
After ordination: 1-5 5-10 10-15 15-30 30-40
Total years in pastoral ministry: _____
3. **How many years have you spent in your present conference?** _____
4. **How many years have you spent in your present church?** _____
5. **Your church(es) would be described as:**
Urban Suburban
Rural Inner City
6. **Your congregation's primary ethnicity is:**
Black Hispanic Pacific Islander
White Asian Native American
7. **The Great Gospel Commission of St. Matthew 28:19, 20 is the driving force (motivating factor) in my ministry.**
Strongly Agree / Moderately Agree / Uncertain / Strongly Disagree / Moderately Disagree
8. **Pastors face dilemmas when their personal convictions are threatened.**
Strongly Agree / Moderately Agree / Uncertain / Strongly Disagree / Moderately Disagree
9. **Church conflict causes frustration and stress in ministry.**
Strongly Agree / Moderately Agree / Uncertain / Strongly Disagree / Moderately Disagree
10. **I have experienced a great sense of exhaustion in my ministry.**
Never Once Occasionally Constantly
11. **I have thought of leaving pastoral ministry for some other profession.**
Never Once Occasionally Constantly
12. **Pastoral burnout is a real issue in the Adventist ministry.**
Strongly Agree / Moderately Agree / Uncertain / Strongly Disagree / Moderately Disagree

Maranatha Seventh Day Adventist Church 2002 Organizational Chart



SABBATH SCHOOL COUNCIL:

Superintendents:
 Ron Stephens (Ch), Rachel Kennedy, Renee Small, David Wortham, & Ruth Liu

Department Teachers:
Adult:
 Leaders: F.Craig, J. Maul, A.Donnelly, R. Stephens, Pastor Williams, Pastor Henderson, Pastor Richardson
 Ass'ts: P.Allen, A.Small, O.Sanchez, D.Wortham, G.Hughes, D.Thorpe, F.Williams

Youth & Children:
Creative Arts/Kinesthetics:
 Isabel Oruno (L), Naomi Tamaleal & Marilyn Norton
Primary:
 Arthur Bennett (L)
Juniors:
 Nijam Adams (L), DeWayne Thorpe & Kenee Wynn
Early Teens/Youth:
 Jim Tolbert (L), William Norman, Marilyn Graves, Marsha Harper

Family Life Council

- Laura Thompson – Chair
- Men's Ministry
- Women's Ministry
- Married Couples
- Singles
- Senior's Ministry

AYA Council

- Patr. Richardson – Chair
- Elder
- AY Leader
- Pathfinder Leader
- Social Comm. Leader
- Athletic Leader
- Drama Ministry Leader
- Children Ministry Leader
- 2 Youth at large

• Board Member Positions

16 January 2002

Appendix M**Mission Statement**

**To effectively share
the everlasting gospel of
Jesus Christ
to the San Diego communities
and the
surrounding areas.
Rev. 14:6-12**

Vision Statement

**To be
empowered witnesses
for Christ.
Acts 1:8**

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