PASTORAL RESILIENCE

A PROJECT REPORT

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CONTENTS

ILLUSTRATIONS

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address issues of resilience?", "How can denominations show the same level of pastoral care to their pastors as they expect their pastors to give to their parishioners?", and "What practical tools are available to the individual pastor to ensure the greatest resilience potential?"

ABSTRACT

This research addresses an unattended epidemic in the United States Christian church. Pastors are leaving the ministry at an unprecedented and astonishing rate. Such a study is important to determine what is necessary for pastors and their families to be more resilient in facing the demands of ministry.

The research approach adopted in this dissertation includes both quantitative and qualitative methods. Electronic surveys were provided to fifty-two former pastors and one hundred and twenty-four pastors who were still active with fifteen or more years of pastoral experience. They responded to forty-three statements measuring ten psychometric elements crucial to resilience as it pertains to either their personal, familial, educational or environmental life. Additionally, in-depth interviews were conducted with former pastors dialoguing on ten questions.

The findings from this research provide evidence that both former and active pastors share a similar level of calling, commitment, and compassion for ministry. Those who have left ministry should not be viewed as having deficits pre-disposing them to ministry fallout. The main conclusions drawn from this study reveals that former pastors 1) did not have the appropriate resources available to them to successfully deal with challenges, 2) lacked accountability, 3) felt isolated, 4) did not manage conflict well, 5) felt unprepared in practical ministry, and 6) dealt with issues of depression.

This research project offers recommendations to the Church (denominations) dealing with pastoral care, losing the strong-man mentality, and setting realistic expectations. Recommendations to theological institutions are made in regard to cultural exegesis, hands-on practical experiences, and resiliency training for pastors and spouses.

Recommendations to the individual proposes a cognitive model; Thoughts – Feelings – Actions (TFA) as a personalized approach to pastoral resilience. The value of self-regulating one's 'self-talk' to achieve a positive input which passes the litmus test of being reasonable, logical and reality centered is discussed. The TFA model is presented as a way to produce positive thoughts (self-talk), which in-turn produces positive feelings, which subsequently produces positive actions or reactions. This model is not a panacea for resilience, but is a necessary personal practice in a resilient life.

CHAPTER ONE

INTRODUCTION TO THE PROBLEM

A story is told of a farmer who owned an old mule. The mule fell into the farmer's well. After carefully assessing the situation, the farmer sympathized with the mule, but decided that neither the mule nor the well was worth the trouble of saving. Instead, he called his neighbors together and told them what had happened...and enlisted them to help haul dirt to bury the old mule in the well and put him out of his misery. Initially, the old mule was hysterical! But as the farmer and his neighbors continued shoveling and the dirt hit his back, a thought struck the mule. It suddenly dawned on him that every time a shovel load of dirt landed on his back … he should shake it off and step up. This he did, blow after blow. "Shake it off and step up ... shake it off and step up...shake it off and step up!" he repeated to encourage himself. No matter how painful the blows, or how distressing the situation seemed, the old mule fought "panic" and just kept right on shaking it off and stepping up. It wasn't long before the old mule, battered and exhausted, STEPPED TRIUMPHANTLY OUT OF THE WELL ONTO SOLID GROUND! What seemed like it would bury him, actually helped him...all because of the manner in which he handled his adversity.[1]

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[1] Awakening Path, *The Mule Who Fell in a Well,* http://www.awakeningpath.Com/articles/goodie_050605_goodies__the_mule_6.htm [accessed January 26, 2011].

This is a good step in understanding resiliency. Resiliency is imperative if a person, or a mule, for that matter, is going to be successful. The mule story is an enactment of the definition stated by The Resiliency Center in Portland, Oregon. "Resiliency is the ability to recover quickly from misfortune; the ability to return to original form after being bent, compressed, or stretched out of shape. It is a human's ability to recover quickly from disruptive change, or misfortune without being overwhelmed or acting in dysfunctional or harmful ways."[2] The counter to life's misfortunes is to face them, respond to them positively and quickly, and refuse to give in to panic, bitterness, or self-pity so when the adversities come along to bury us, they have the very real potential to benefit us.

There has been a revolution of sorts surrounding the usage of three related words to denote the human capacity to be healthy. 'Resiliency,' 'resilience,' and 'resilient' derive their common usage from the Latin verb, *resilire* meaning "to bounce or spring back." Those three words are interconnected to the verb *resile*, which ironically possesses a negative connotation, to avert something by drawing back, such as to withdraw from a course of action or an agreement.[3]

Resiliency is neither a recently coined word nor an ostentatious substitute for 'resilience.' Henry More in 1668 wrote in his *Divine Dialogues* about the "strong and

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[2] "Definitions of Resiliency", The Resiliency Center, http://www.resiliencycenter. com/definitions.shtml [accessed January 25, 2011].

[3] *Webster's New World College Dictionary*, 4th ed., s.vv. "resiliency," "resilience," "resilient," "resile."

peremptory resiliency from this sordid Region of Misery and Sin."[4] Robert Tomes in

1857 wrote about the human ability to recover from the natural disaster of an earthquake

in his book, *The Americans in Japan.* "Notwithstanding the calamities caused by the

earthquake, there was shown a resiliency in the Japanese character which spoke well for

their energy."[5] This timeless observation could still be spoken in regards to the resilience

manifested by the Japanese people in the aftermath of the earthquake and tsunami in

March 2011. Curiously, this statement still raises the issue of whether there are different

cultural manifestations of resiliency.

There is some disagreement among researchers as to whether 'resiliency' and

'resilience' were terms borrowed from the field of physics before being used in reference

to a human quality. In his study on sound in 1626, Francis Bacon mentioned the

possibility of the resilience of echoes. According to the *Oxford English Dictionary*,[6] this

timeline is constructed to bring some clarity to the debate.

> 1529 – 'Resile' – relates to human behavior
> 1626 - 'Resilience' – referred to echoes in Francis Bacon's sound study
> 1656 - 'Resilience' – referred to a human action as going back on one's word
> 1668 - 'Resiliency' – a human action in *Divine Dialogues* by Henry More
> 1676 - 'Resiliency' – the recoil of material things, the elasticity of objects
> Early 1700's - 'Resile' – particles and fibers
> 1824 - 'Resilience' – the power of a material to resist an impulsive force

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[4] Joseph C. Napoli, "Resiliency, Resilience, Resilient: A Paradigm Shift?," Resiliency LLC, 2007, http://www.resiliency.us/mdia/Resiliency,%20R,%20R_%20A_%20Paradigm_Shift-08-22-07.doc [accessed March 16, 2011].

[5] Napoli, "Resiliency, Resilience, Resilient: A Paradigm Shift?"

[6] *The Oxford English Dictionary,* 2nd ed., s.v. "Resiliency."

Given that there are three different resilience domains: physical, psychosocial, and spiritual, the words used refer to an old concept that is gaining a new and greater acceptance. Both 'resiliency' and 'resilience' refer to the human ability to rebound from adversity and even though both may be used interchangeably, most commonly, 'resiliency' refers to capacity or tendency to rebound and 'resilience' refers to the act of rebounding.[7]

Context of the Problem

Warren G. Bennis, Distinguished Professor of Business Administration and Founding Chairman of The Leadership Institute at the University of Southern California states,

> The leaders I met, whatever walk of life they were from, whatever institutions they were presiding over, always referred back to the same failure something that happened to them that was personally difficult, even traumatic, something that made them feel that desperate sense of hitting bottom--as something they thought was almost a necessity. It's as if at that moment the iron entered their soul; that moment created the resilience that leaders need. [8]

Dr. Bennis contends that resiliency is a by-product of personal trauma, only produced in the position of 'hitting bottom.' There is no question that the experience of believing one is at their lowest level may cause them to begin the long, hard journey up from 'the bottom' because there is nowhere else to go. However, is there not a way to avoid the bottom by resolving those things on the way down? Resiliency is the ability to recover quickly from life's blows, being aware enough to deal with the dirt as it is

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[7] *The Oxford English Dictionary,* 2nd ed., s.v. "Resiliency."

[8] Warren Gamaliel Bennis, "Warren G. Bennis Quotes," Great-Quotes.com, http://www.great-quotes.com/quote/keyword/The+leaders+I+met,+whatever+walk+of+life/action/search [accessed February 10, 2011].

shoveled on you, so that you do not remain at the bottom. Resilience is having the "iron" in your soul so you are less likely to succumb to the professional and personal pressures in obtaining life's goals. What is necessary in a kingdom servant's theological education formation that will build more resiliencies in facing the demands of ministry and the responsibilities to loved ones? The answer to that question is the focus of this research.

What is a good working definition of resilience? To find one definition you have to face the proverbial, "Ask ten researchers and you'll get ten different answers." However, the one definition that most everyone seems to agree upon is that resilience is the ability to thrive in the face of adversity. Larry Mallak, a professor of industrial engineering at Western Michigan University states that resilience is "more than just coping; that's keeping your head above water. Being resilient means being able to walk out of the water."[9] Mallak concludes that resilient workers "are able to satisfy customers' needs on the spot, act quickly in times of crisis, and take advantage of opportunities that might otherwise be missed."[10]

The importance of resiliency in daily living is not just another one of pop psychology's flavors of the month. Anyone interested in human behavior, even theologians hopefully, have long been intrigued by some people's ability to thrive in face of adversity while others collapse under the pressure. Walter Cannon, in his book entitled *The Wisdom of the Body* (1939), popularized the concept of stress as a force to be controlled. Richard S. Lazarus and Susan Folkman began their work on a Transactional

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[9] Rachele Kanigel, "Are You Resilient?" Quadrant Living Experience, http://www.quadrantliving.com/Articles/Core/AreYouResilient.pdf [accessed March 12, 2011].

[10] Ibid.

Model of Stress (1984) based on the idea that a person's reaction to a difficult predicament is determined in large part by an "imbalance between demands and resources" or as occurring when "pressure exceeds one's perceived ability to cope."[11]

The paradigm shift from *managing* stress to *building* resilience has been fundamental in getting closer to what actually helps people thrive in difficult situations. Resiliency is much preferred over stress management because life should be more than being able to *cope* with life's difficulties; it should be a matter of *thriving*. Or in Mallak's words, "the difference between keeping one's head above water and walking out of the water." No one has found a 'resiliency gene' in humans. Resiliency appears to be a learned trait that has to deal with the imbalance between demands and resources.

Richard H. Price, an organizational psychologist at the University of Michigan's Institute for Social Research, states that people build resiliency through encounters with what he calls "just-manageable" difficulties. "People can be overwhelmed when faced with impossible adversity. That does not improve their resilience. But if they are confronted with a set of challenging experiences over time that are just manageable, they can build a set of coping skills."[12] This is the same inoculation principle used in medicine. Introduce a small dosage of a virus in order to build immunity.

As pointed out in the introduction, word usage of 'resiliency' has existed for centuries, but the development of resiliency theory as it relates to the human's ability to

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[11] Wikipedia, "Stress Management", http://en.wikipedia.org/wiki/Stress_management [accessed March 12, 2011].

[12] Kanigel, "Are You Resilient?", http://www.quadrantliving.com/Articles/Core/AreYouResilient.pdf [accessed March 12, 2011].

thrive in difficult situations has evolved over the past eighty to ninety years. Even though

resiliency theory in social settings has its roots in the study of children who proved

resilient despite adverse childhood environments, it has grown into a broad, dynamic

field.[13] There are few domains of life that have not been touched in one way or another

by resilience theory, including the military community.

This writer became intimately aware of the monumental importance of resiliency

while serving as a Chaplain in the United States Army. Even though the United States

Army has been protecting Our Nation for 235 years,[14] it has only been determined

recently that resiliency is a critical part of a soldier's combat readiness. This is the kind of

readiness not only in terms of soldier skills, but readiness also in terms of personal and

familial health. This realization has evolved over the past three decades and has become

part of the resiliency theory evolution.

On August 15, 1983, then Chief of Staff of the Army, General John A.

Wickham, Jr., signed his groundbreaking white paper, *The Army Family*:

> This paper acknowledged the radical social transformation of the Army from a
> cadre of professionals leading a great mass of draftees and short-term enlistees to
> an all-volunteer force much more professional in its tenor. Of this force more than

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[13] A major 40-year longitudinal study by researchers Emmy E. Werner, from the University of California at Davis, and Ruth S. Smith, a psychologist on the island of Kauai pioneered much of the work in resiliency theory. Their research began in 1954 with 700 native Hawaiians who they tracked from birth through middle age. Many of those grew up in poverty, alcoholic, domestic violent, diseased, and mentally ill families. One would think children growing up in homes with these difficulties would grow up with significant problems. Many of them did. However, one in ten managed to develop into what the researchers described in their 1982 book, *Vulnerable But Invincible: A Study of Resilient Children*, as "competent and autonomous young adults who 'worked well, played well, loved well, and expected well.'" The result of the research demonstrated four reasons for their resiliency: an active approach to problem solving; tendency to perceive their experience in a positive light; an ability to receive positive attention from others; and a strong reliance on faith that helped them maintain a positive outlook.

[14] The establishment of the U.S. Army was approved by the Second Continental Congress, June 14, 1775.

half were married. Rather than being peripheral concerns, family issues were now absolutely essential to both retention and readiness and thus to the success of the Army. General Wickham committed to a philosophy of partnership between the Army and the Army Family and targeted "Wellness" and "Sense of Community" as major thrusts to be supported by both the Army and Army families. General Wickham's initiative certainly was not the beginning of the Army caring for its people, but it did mark the first systematic effort to design programs, policies, and a research agenda comprehensive enough to address the Army's family concern as a whole. The Year of the Army Family in 1984 emphasized the importance of the issues involved, and the Army Family Action Plan *(AFAP)* emerged as a mechanism for transforming philosophy into reality.[15]

This was a monumental paradigm shift from the century old mentality, "If the Army wanted you to have a spouse, they would have issued you one!" With the build-up to the Persian Gulf War in the early 1990's, much research resulted in pre-deployment, deployment, and post-deployment briefings for all soldiers and spouses involved. The primary thrust was how to prepare for, thrive during, and successfully reunite after a deployment. The Army senior leadership realized that the survivability of the soldier, emotionally and mentally, and the soldier's family was a 'readiness issue'. This has become known as the 'resiliency' factor in the total equation.

The emergence of resilience theory was associated with a reduction in emphasis on pathology and an increase in emphasis on strengths.[16] Dale Hawley and Laura De Hann also noted a similar trend in family therapy:

In recent years there has been a movement in the family field toward strengths-based and away from deficit-based models. For example, in family therapy the

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[15] Chief of Staff, US Army, "White Paper 1983", Digitized Archives UB 403.A75 1983 c.6 http:///www.whs.mil/library/dig/ar-m620u_20080912.pdf [accessed February 12, 2011].

[16] Carl F. Rak and Lewis E. Patterson, "Promoting Resilience in At-risk Children," Journal of Counseling and Development, March/April 1996, Volume 74, 368373,http://www.worldwideopen.org/uploads/resources/files/782/RES002_Promoting_Resilience_in_At_Risk_Children.pdf [accessed March 12, 2011].

solution-focused and narrative models assume that clients possess resources that will allow them to resolve their difficulties…. An emphasis on resilience in clients has often accompanied this focus on strengths.[17]

This significant pivotal change from deficit-based to strength-based approaches was richly aided by the writings of Aaron Antonovsky. He coined the word, 'salutogenesis' which is derived from the Latin *salus* meaning health and the Greek *genesis* meaning origin. Salutogenesis focuses on what supports human health and well-being, rather than on the factors that cause disease.[18] This is the heart of resiliency. Support structures of all kinds are dominant in the notion of resiliency. The danger always remains that some may think of resiliency as a kind of stiff upper lip, rigid, 'just-shake-it-off', 'don't-look-back', 'Teflon-coated' resilience which has made the individual or family 'brittle' and vulnerable to stress.[19] What is advocated in the literature and practice of resilience is compassion, flexibility, and an honest in-touch-with-life approach which promotes the ability to bounce back.

The salutogenic model concerned with the relationship between health, stress and coping appears to be the approach utilized by The Walter Reed Army Medical Center when developing and publishing its paramount resiliency training program in 2007 entitled "B.A.T.T.L.E.M.I.N.D." The Department of the Army directed all deploying soldiers, and their families to receive the training as a way of 'steeling-up' for the mission

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[17] Dale R. Hawley and Laura De Haan, "Toward a Definition of Family Resilience: Integrating Life-Span and Family Perspectives," *Family Process*, Vol. 35, Issue 3, (September 1996): 283.

[18] Wikipedia, "Salutogenesis," Wikipedia The Free Encyclopedia, http://en.widipedia.or/wiki/salutogenesis [accessed February 12, 2011].

[19] Adrian Du Plessis VanBreda, "Resilience Theory: A Literature Review", October 2001, http://www.adrian.vanbreda.org/resilience/resilience1.pdf [accessed January 12, 2011].

of going into harms-way, the demands and pressures imposed on loved ones remaining at home, and the tedious reintegration process during post-deployment. This resiliency training has become an Army norm.

The acrostic is built upon the combat skills the soldier already possesses in the letters spelling BATTLEMIND. Having managed those particular skills, the challenge that comes after the "verses" becomes more likely manageable or as Richard Price prefers "just-manageable." The rationale is that these battle skills will or have allowed a soldier to survive in combat, but may cause the soldier problems if not adapted when he or she gets home. In the B.A.T.T.L.E.M.I.N.D. briefings, each letter is discussed in detail with the soldier and the spouse.

Buddies (cohesion, bond) vs. Withdrawal
Accountability vs. Controlling
Targeted Aggression vs. Inappropriate Aggression
Tactical Awareness vs. Hypervigilance
Lethally Armed vs. "Locked and Loaded" at Home
Emotional Control vs. Anger/Detachment
Missional Operational Security (OPSEC) vs. Secretiveness
Individual Responsibility vs. Guilt
Non-Defensive Combat Driving vs. Aggressive Driving
Discipline and Ordering vs. Conflict

B.A.T.T.L.E.M.I.N.D. Briefing
Figure 1.1 [20]

There is also a phase two entitled "Continuing the Transition Home" which is recommended to occur with the soldier and spouse three to six months post-deployment.[21]

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[20] WRAIR Battlemind Training I Final, Army Reserve Family Programs, http://www.arfp.org/skins/arfp/display.aspx?ModuleID=2a285ab0-5db1-4f36-9b91-f2263c973c32&Action=display_user_category_objects&CategoryID=cb53da9a-188a-4cca-8d3b-4f8c6f86e09c [accessed February 12, 2011]

It is the belief of this writer that Protestant pastors and their families in the United States are faced with a resiliency problem. As part of their readiness training to face the demands of the church's mission, they need an understanding of what it means to be resilient and the tools enabling them to immediately bounce back.

Statement of the Problem

Protestant churches in the United States are collectively unaware that they are facing an epidemic. Pastors are leaving the ministry at an astonishing rate. "Eighty percent of seminary and Bible school graduates who enter the ministry will leave the ministry within the first five years. Fifteen hundred pastors leave the ministry each month due to moral failure, spiritual burnout, or contention in their churches."[22] Even more astounding are the personal affects. "Seventy percent of pastors constantly fight depression. Eighty percent of adult children of pastors surveyed have had to seek professional help for depression. Almost forty percent polled said they have had an extra-marital affair since beginning their ministry. Seventy percent of pastors do not have a close friend, confidant, or mentor."[23] And amazingly, "ninety-four percent of clergy families feel the pressures of the pastor's ministry. Only one out of every 10 ministers

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[21] WRAIR Battlemind Training II Final, File, Army Reserve Family Programs, http://www.arfp. org/skins/arfp/display.aspx?ModuleID=2a285ab0-5db1-4f36-9b91-f2263c973c32&Action=display_user_ category_objects&CategoryID=cb53da9a-188a-4cca-8d3b-4f8c6f86e09c [accessed February 12, 2011].

[22] Maranatha Life, "Statistics About Pastors," www.Maranathalife.com,http://maranathalife.com/ lifeline/stats.htm [accessed July 9, 2010].

[23] Maranatha Life, "Statistics About Pastors."

will actually retire as a minister in some form."[24] **U.S. pastors and their families lack resiliency in facing the demands of ministry.**

Purpose of the Study

Much research has been conducted on why pastors are leaving the ministry. Dean Hoge and Jacqueline Wenger's study which is part of the larger Pulpit and Pew research project on the state of pastoral ministry, based at Duke Divinity School and funded by the Lilly Endowment, revealed seven main reasons why clergy leave the pastoral ministry. Those interviewed from five denominations: Presbyterian Church (USA), Assemblies of God, United Methodist, Evangelical Lutheran Church of America, and Lutheran Church, Missouri Synod revealed they left ministry because: of interest in a specialized ministry, the need to care for children or family, conflict in the congregation, conflict with denominational leaders, burnout or discouragement, sexual misconduct, and divorce or marital problems.[25]

Rowland Croucher in an article entitled, "Why Some Pastors Leave Churches," offers other explanations: unrealistic expectations, inadequate pre-call research, resistance to change, lack of clear vision, dysfunctional leadership, refusal to own and

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[24] Fuller Institute, George Barna and Pastoral Care Inc. "Why Pastors Leave the Ministry", The Free Believers Network, July 21, 2009, http://freebelievers.com/article/Why-pastor-leave-the-ministry [accessed July 8, 2010].

[25] Dean B. Hoge and Jacqueline E. Wenger, *Pastors in Transition: Why Clergy Leave Local Church Ministry* (Grand Rapids: Eerdmans, 2005), v.

learn from mistakes, destructive power brokers, poor self-image, and an unwillingness to confront issues.[26]

However, current research has not been conducted on what is necessary in their training to make them more resilient. According to George Barna and Pastoral Care Inc. at the Fuller Institute, "Ninety percent [of pastors] feel they are inadequately trained to cope with the ministry demands."[27]

Former pastors interviewed by Hoge and Wenger offered seven recommendations. One of those recommendations was, "Seminaries should do more to prepare ministers for the practical aspects of ministry,"[28] but did not describe specifically what would be involved in such preparations.

This study will take a macro-view at why pastors are leaving, and who are more likely at risk. A micro-view will address what needs to be included in theological education for pastors and their families to be more resilient to the demands and pressures of ministry.

This research will also serve as the foundation for building The Center for Servant Leadership Resiliency at Winebrenner Theological Seminary, Findlay, Ohio or at an extension site.

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[26] Rowland Croucher, "Why Some Pastors Leave Churches", John Mark Ministries, February 2, 2004, http://www.aaa.net.au/articles/11965.htm [accessed July 12, 2010].

[27] Fuller Institute, George Barna and Pastoral Care Inc. "Why Pastors Leave the Ministry", August 18, 2009. http://davewainscott.blogspot.com/2009/08/why-pastors-leave-ministr.htm1[accessed July 8, 2010].

[28] Hoge and Wenger, 220.

Research Methodology to Study the Problem

Two research methods will be used. One quantitative method, an electronic survey, will identify the individual's situation, rationale for leaving the ministry, what would have made a positive difference in their educational preparation, what preparations or changes would they have made for their family, and what would restore them, if anything, to the active ministry. Approximately one hundred surveys will be sent.

Independent from the survey, a qualitative method of in-depth interviews will be conducted to collect the same data as in the survey, but attention will be given to the emotional and spiritual demeanor of the persons being interviewed. The interviews will involve approximately fifteen to twenty pastors. Both methods will include a representation of pastors from a variety of Protestant denomination.

Research Questions to Guide the Research Project

The same questions will be utilized for both the quantitative and qualitative processes. The following categories provide three major areas in which a series of questions will be asked under which one.

1) What causes the lack of resiliency?

2) What are the sources of resiliency?

3) How is resiliency developed?

Significance of the Research Project for the Broader Church

James C. Dobson, former President of Focus on the Family, comments in his

foreword to London and Wiseman's book, *Pastors at Greater Risk*:

> The pastor has an incredibly significant and difficult job. The implications and
> ramifications of his responsibilities at church are more extensive than most
> parishioners realize. A strong church is the first line of defense for healthy
> families; and healthy families are the building blocks of stable communities. But
> there's a complicating catch. The pastor, in addition to carrying this heavy
> responsibility for the church and society, usually has a family of his own at home.
> All too often time spent in ministry equals time away from spouse and kids. If
> family stability isn't attacked and eroded at one end of the scale, it seems it will
> be at the other! This is a serious and delicate situation. And caught in the middle
> of it all, trying (frantically, sometimes) to keep both ends of the candle burning, is
> that person we know as the professional minister – a human being like the rest of
> us, who increasingly finds himself working against a legion of obstacles,
> unrealistic expectations, and stresses and strains unique to his position in the
> world.[29]

This "legion of obstacles, unrealistic expectations, and stresses and strains," and a

myriad of other reasons causing pastors to leave the ministry in unprecedented numbers

must be addressed as a resiliency issue. The rising dropout rate of pastors is no respecter

of denominations. Equally, the rising dropout rate of pastors is no respecter of the level

of ministerial educational standards represented by the wide spectrum of church bodies in

the United States. The hemorrhaging has to be slowed down, if not stopped, for the sake

of human lives – pastors, their families, and congregants.

This phenomenon affects all national church groups. It is the belief of this author

that the commonality of this epidemic will yield considerable commonality in corrective

measures. Generally, the basic principles of a particular modality apply across the

spectrum. The principles of resiliency theory would be no exception in this study. Any

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[29] H. B. London, Jr. and Neil B. Wiseman, *Pastors at Greater Risk: Real Help for Pastors From Pastors Who've Been There* (Ventura, CA: Regal Books, 2003), 9.

conclusions and solutions offered by this research would apply across denominational lines.

The collected research data will serve as the foundation of preventative program options as part of the pastor's theological training for ministry.

Assumptions and Limitations in the Research Project

The researcher brings three main assumptions into this project.

1) Seminaries and theological institutions want to know what makes pastors resilient and will cooperate with research initiatives to address the issue.

2) Pastors do not adequately take care of themselves and their families, but want to learn ways of developing better resiliency skills.

3) By a thorough review of the literature on why pastors leave the ministry, surveying pastors who have left and conducting interviews; weaknesses in ministry preparation may be identified and solutions offered.

There are also limitations present in such a massive project.

1) Collecting a list of pastors and contact information from denominational judicatories for those who have left the ministry will be difficult. This often goes beyond the parameters of confidentiality. It is an issue of many denominations not keeping a separate roster of former pastors once they have been dropped from the "active" list or mail merge.

2) Even if contact information is obtained for one hundred former pastors, there is the limitation of the number of surveys returned so as to reach statistical confidence. Research reveals various nuances to increase the return rate such as length of survey, style of questions, and amount of time to complete. Even with such recognition, necessary data may be limited.

3) The same limitation is true for the number of pastors consenting to be interviewed. The reluctance of potential participants is understandable. Who wants to excavate emotional memories to an interviewer when the individual may still be in the process of healing? How will going "back" help a former pastor to move "forward?" It will take a confident, courageous person to yield themselves to such an interview.

Definition of Terms and Outline of the Research Project Chapters

'Resiliency' for this research is defined as possessing the information, qualities, personal, and professional skills necessary to remain healthy and effective in servant leadership positions. It is the result of successful adaptation to adversity.

'Former pastor' is defined as the individual who was in a pastoral role in a local church, specialized ministry, or a church agency and left their ministry position before qualifying for retirement.

'Family' refers to anyone who lived, for any amount of time, under the same roof as the pastor during the time he or she was in a pastoral position.

Chapter One introduced the research project and defined the problem clearly. A brief overview of the development of resilience theory was presented. Emphasis was placed on providing background, rationale, and motivation for researching the problem. A qualitative and quantitative description of the research methodology was presented. Significance and impact for the broader church; assumptions and limitations for the research was discussed. Applicable definitions were defined.

Chapter Two will provide a biblical and theological foundation for resiliency. Biblical passages supporting the resilience domains of endurance, perseverance, faithfulness, and restoration will be cited and discussed. Theological understanding of resiliency from the perspective of human nature and agency will be presented. An ecclesiastical reflection on how historically the issue of resiliency has been dealt with in

the church as well as various denominations will be discussed. This chapter will thoughtfully analyze and give unbiased reasons for the conclusions in the Wheaton College research project, "Maintaining Personal Resiliency: Lessons Learned From Evangelical Protestant Clergy."

Chapter Three will discuss a broad review of the available literature on why pastors are leaving the ministry. It will present past and present approaches to the issue of resiliency from a variety of disciplines. As a summary to this chapter, the importance of literary sources for the research will be clearly identified and stated.

Chapter Four will explain the survey instrument and the personal interview tool used in this project. Limitations of the survey instrument will be identified. The use of graphs, charts, interviews, and case studies will be presented in relationship to the problem.

Chapter Five will accurately report and analyze the data received from the research methodologies. It will organize the data into categories, patterns, and themes for better analysis. The data will be studied and further analyzed for meaning relative to the problem. Any changes to the original theories of resiliency will be openly stated.

Chapter Six will summarize the findings and offer recommended courses of action for making pastors and their families more resilient. This chapter will also include areas where more research is needed to continue to strengthen kingdom leaders.

Many different disciplines have applied the three aspects of resilience: coping, resisting, and constructing to the evolving research of resiliency studies. This includes social workers, psychologists, sociologists, anthropologists, educators, and many others

over the past decades; however, the church has not made the correlation between pastors leaving ministry and the application of resilience theory. In short, resilience theory addresses the strengths that people and systems demonstrate that enable them to rise above adversity. This is something the vocational ministry desperately needs to seriously address.

CHAPTER TWO

BIBLICAL AND THEOLOGICAL FOUNDATIONS

> God of our life, there are days when the burdens we carry chafe our shoulders and weigh us down; when the road seems dreary and endless, the skies grey and threatening; when our lives have no music in them, and our hearts are lonely, and our souls have lost their courage. Flood the path with light, run our eyes to where the skies are full of promise; tune our hearts to brave music; give us the sense of comradeship with heroes and saints of every age; and so quicken our spirits that we may be able to encourage the souls of all who journey with us on the road of life, to Your honour and glory.
>
> --Augustine, *Suffering*

Whether Augustine was cognizant of his words prescribing a resilience framework or not, he offers a plea to God accentuating several resilient-centric biblical themes: endurance, perseverance, faithfulness, and restoration. Weighed down with heavy loads on endless roads, negative circumstances that hover like black clouds, lives that have become monotonous with routine, loneliness that intrudes in the midst of a crowd, souls that have become depleted; these are some of the affects seen in the struggle to maintain resilience. Part of the restorative process is one's ability to establish relationships with others along our journey so we might be a positive encourager to others. How does one endure, preserve, remain faithful, and restore as a function of resilience? How does a person manage the stress and strain of life so as not to break, but to bounce back?

The eighteenth-century English physician and physicist, Thomas Young, provides an excellent basic understanding of the relationship between stress and strain. The

relationship is demonstrated by the illustration of a metal rod returning to its original length after being stretched. Young's modulus is a measure of the ability of a material to withstand changes in length when under lengthwise tension or compression. It is often referred to as the 'modulus of elasticity' as seen below in Figure 2.1.

A -Elastic Limit
B - Upper Yield Stress
C - Lower Yield Stress
D -Ultimate Stress
E -Breaking Stress
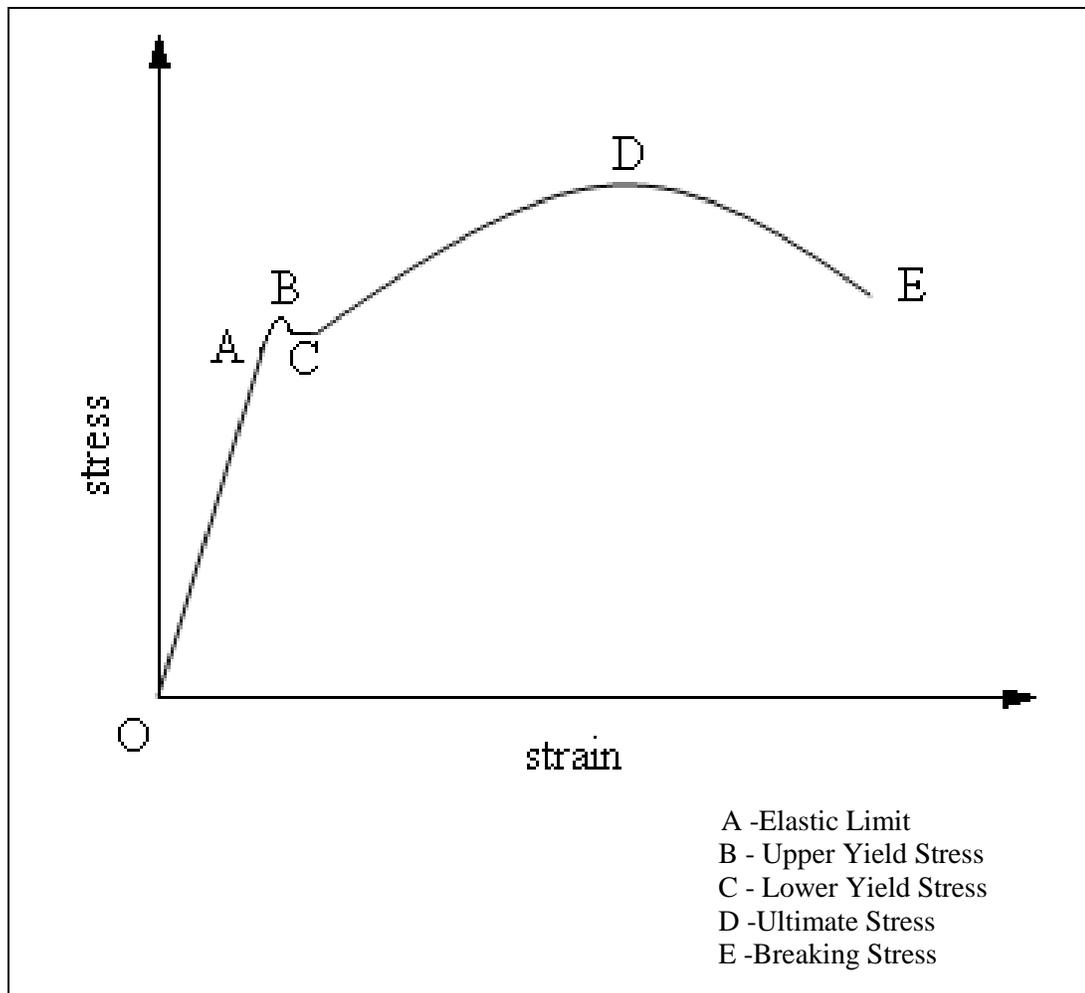
Relationship Between Stress and Strain[30]
Figure 2.1

[30] Eduresourcecollection.com, "Relationship Between Stress and Strain," http:// www. eduresourcecollection.com/civil_sm_Elasticity.php [accessed May 6, 2011].

Calculations are based upon stress, at any point, below the proportional limit being divided by corresponding strain. It can also be calculated as the slope of the straight-line portion of the stress-strain curve.[31]

Even though his modulus describes the elastic properties of a solid undergoing tension or compression in only one direction, the application to the human experience of stress and strain is transferable. Using the terminology of Figure 2.1, the less steep the slope in reaching the "elastic limit" the better. Reaching a person's "upper yield stress" and the continuation of the stress and strain, a hardening process occurs much like the stretching of a rubber band or the formation of a neck on a bottle. The strain hardening phenomenon provides the person with enough variation in order to develop a curve culminating at a position of "ultimate stress" which is followed by a decent to the point of "breaking stress." This researcher has seen this modulus most acutely at work in individuals who are suicidal. Often this is observed in a person who says, "I have taken as much as I can take," expresses suicidal ideations, and then experiences "a calm before the storm" prior to attempting suicide. There is a stress/strain correlation that tests one's limitations that unchecked will reach a breaking point.

Even though the scriptures do not utilize any form of the word 'resilience,' the biblical injunction of God for his people is clearly that they live in such a relationship with him so as to be psychosocially, spiritually, and experientially resilient. As previously stated, the biblical framework of endurance, perseverance, faithfulness, and restoration provides a solid approach to understanding the biblical foundation of

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[31] Encyclopedia Britannica, http://www.britannica.com/EBchecked/topic/654186/ Youngs-modulus [accessed March 11, 2011].

resiliency, and succinctly parallels the three psychosocial resilient domains of thriving, resisting, and constructing.

The Biblical Principle of Endurance as Relative to Resilience

On every possible level, Christianity's birth included tremendous labor pains involving enmity, hatred, oppression, persecution of Jesus Christ, the death of the apostles, and many of the early followers. This challenging backdrop dominates most of the New Testament. Its writers saturated their present context using historical memory to cite repeated failures where the Israelites did not reciprocate God's steadfastness (e.g., 1 Corinthians 10:1-12 and Hebrews 3:17-19). For Paul, this ability to have the stamina to defeat such obstacles was analogous to a competing athlete:

> Therefore, since we have so great a cloud of witnesses surrounding us; let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us, fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart.[32]

Continuing to parallel the challenges of life with that of a race, Paul writes to the church in Corinth and adds life's imagery as a boxing match:

> Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win. Everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable. Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified.[33]

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[32] Hebrews 12:1-3 [NASB].

[33] 1 Corinthians 9:24-27 [NASB].

For Paul, endurance was also a matter of "not lagging behind in diligence, fervent in spirit, serving the Lord; rejoicing in hope, persevering in tribulation, devoted prayer, contributing to the needs of the saints, practicing hospitality."[34]

The Letter to the Hebrews is the most severe warning to the Jews to "pay much closer attention to what we have heard, so that we do not drift away from it…. how will we escape if we neglect so great a salvation?"[35] (cf. Hebrews 5:11-6:8; 10:26-31). Paul repeatedly insists the only way to endure, regardless of life's circumstances, is to utilize the power of Christ. He reassures his readers; God has better things for you and desires for you to show the same diligence so you may realize the full assurance of hope, not be sluggish, but imitate those of faith who have been patient and will inherit the promises (Hebrews 6:9-12).

Paul admonishes the Hebrews not to throw away their confidence; "For you have need of endurance, so that when you have done the will of God, you may receive what was promised"[36] and endure to the very end (Hebrews 12:1-2).

The Biblical Principle of Perseverance as Relative to Resilience

Napoleon Bonaparte stated, "Victory belongs to the most persevering."[37] Whether one is successful or not in what they are attempting is directly correlated with the degree of pure determination, grit, and stick-to-itiveness. Perseverance is essential to resilience.

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[34] Romans 12:11-13 [NASB].

[35] Hebrews 2:1, 3a [NASB].

[36] Hebrews 10:36 [NASB].

[37] Napoleon Bonaparte, *Quotation 2191*, The Quotation Page, http://www.quotationpage.com/quote/2191.html [accessed April 3, 2011].

The Oxford English Dictionary defines perseverance as "steadfastness in doing something despite difficulty or delay in achieving success."[38]

Regardless of the translators' word choices, the concept of perseverance is paramount to a believer's resilience and even presented as a characteristic of God. Perseverance, as a noun, is always translated as the Greek word *hypomone* and the verb is translated with one of three words; *hypomeno*, *epimeno*, or *kartereo*.[39] The noun and the verb *hypomeno* are most often used in reference to the stability of God as opposed to the instability of humans. The noun form of perseverance denotes the idea of energetic resistance, steadfastness under pressure, and endurance in the face of trials.[40]

The Old Testament utilizes the word persevere to refer to a state of being that is produced by an extreme confidence that God is expected to act on behalf of his people. "My righteousness is near, My salvation has gone forth, and My arms will judge the peoples; the coastlands will wait for Me, and for My arm they will wait expectantly"[41] (cf. Micah 7:7; Zephaniah 3:8). The Psalmist also connects the idea of perseverance with hope. "But let all who take refuge in You be glad, let them ever sing for joy; and may

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[38] J.A. Simpson and E.S.C. Weiner, eds., *The Oxford English Dictionary*, 2nd ed., Vol. XI, s.v. "Perseverance," (Oxford: Clarendon Press, 1989), 593.

[39] Walter A. Elwell, ed., *Evangelical Dictionary of Biblical Theology*, s.v. "Perseverance," (Grand Rapids: Baker Books, 1996), 600.

[40] Ibid., 600.

[41] Isaiah 51:5 [NASB].

You shelter them, that those who love Your name may exult in You"[42] (cf. Psalm 7:1; 15:1;16:7).

The Mishnah and Apocryphal writings present a personal inward state of persistence associated with the benefits of perseverance. In the Mishnah, Abraham remained steadfast in ten temptations in order to show the greatness of his love (Avot 5:3).[43] Isaac, Noah, and the prophets withstood immense personal pain (4 Maccabees 13:12; 15:31). "Daniel the righteous was thrown to the lions, and Hananiah, Azariah, and Mishael were hurled into the fiery furnace and endured it for the sake of God. You too must have the same faith in God and not be grieved. It is unreasonable for people who have religious knowledge not to withstand pain."[44] The writer's rationale followed that since we enjoy this life as a gift from God "therefore you ought to endure any suffering for the sake of God."[45] Or the account of the mother "who with [her] seven sons nullified the violence of the tyrant"[46] so bravely that the writer says to the Hebrew people, "If it were possible for us to paint the history of your religion as an artist might, would not

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[42] Psalm 5:11 [NASB].

[43] Walter A. Elwell, ed., *Evangelical Dictionary of Biblical Theology*, s.v. "Perseverance," (Grand Rapids: Baker Books, 1996), 601.

[44] 4 Maccabees 16:21-23 [The New Oxford Annotated Bible, with the Apocryphal/Deuterocanonical Books].

[45] 4 Maccabees 16:19 [The New Oxford Annotated Bible, with the Apocryphal/Deuterocanonical Books].

[46] 4 Maccabees 17:2 [The New Oxford Annotated Bible, with the Apocryphal/Deuterocanonical Books].

those who first beheld it have shuddered as they saw the mother of the seven children enduring their varied tortures to death for the sake of religion?"[47]

The New Testament, in contrast, uses *hypomone* more in a sense of endurance than the other two sources. A person must persevere in order to obtain the prize (1 Corinthians 9:24) which is ultimately God's salvific plan. James 2:14-26 insists that one must persevere in doing good works as a demonstration of the genuineness of their faith. Paul writes in his second letter to the Church at Corinth, "The signs of a true apostle were performed among you with all perseverance, by signs and wonders and miracles."[48] Indeed, perseverance springs from a faithful trust that God has been steadfast toward his people. Through persevering in good works which is equivalent to performing God's work, Christians prove their deep appreciation for God's saving grace. "Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord."[49]

Other New Testament passages emphasize the value of perseverance related to suffering. "Therefore, we ourselves speak proudly of you among the churches of God for your perseverance and faith in the midst of all your persecutions and afflictions which you endure." Additionally, the writer of 2 Thessalonians presents the culmination of perseverance as a badge of honor; "This is a plain indication of God's righteous judgment so that you will be considered worthy of the kingdom of God, for which indeed you are

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[47] 4 Maccabees 17:7 [The New Oxford Annotated Bible, with the Apocryphal/Deuterocanonical Books].

[48] 2 Corinthians 12:12 [NASB].

[49] 1 Corinthians 15:58 [NASB].

suffering."[50] Interestingly, Paul speaks of boasting in his weaknesses and standing firm which was diametrically opposed to the popular Greek ethic and considered a demeaning behavior.

As a result of perseverance, the Christian can expect not only to enhance the strength of the church, but also to build up strength of character. "And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope; and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.[51]

Christians may also expect to become closer to God because of perseverance. They learn to persevere primarily because of their intimate relationship with God. "But if we hope for what we do not see, with perseverance we wait eagerly for it. In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groaning too deep for words. . . ."[52]

As well, Christians persevere because they have the assurance of eternal life. "These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life."[53]

According to Walter M. Dunnett in his article on "perseverance" in the *Evangelical Dictionary of Biblical Theology*, there are two main strands of teaching

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[50] 2 Thessalonians 1:4-5 [NASB].

[51] Romans 5:3-5 [NASB].

[52] Romans 8:25-26 [NASB].

[53] 1 John 5:13 [NASB].

about perseverance in the New Testament: (1) the indicative or doctrinal-type statements, describing the nature and the presence of this virtue in the lives of believers; and (2) the imperative or hortatory statements, emphasizing the need for or the result of perseverance.[54]

The indicative texts focus on the perseverance of the person of Paul, the perseverance of his converts, the perseverance of Job, Moses, and the believers in Ephesus and Thyatira. Paul reminds the Church at Corinth in his second letter that he is just as much a Hebrew, an Israelite, a descendant of Abraham as any of the others, but he is more of a servant of Christ because he has had "far more labors, in far more imprisonments, beaten times without number, often in danger of death"[55] and then goes on to give the number of times. At Paul's conversion Ananias is instructed to go to Paul; "But the Lord said to him, 'Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel; for I will show him how much he must suffer for My name's sake.'"[56]

The converts in Thessalonica had experienced persecutions yet they had demonstrated perseverance and faith. Paul describes to them that their suffering is a mark of their worthiness of the kingdom (2 Thessalonians 1:5).

Job is the quintessential example of perseverance. James points out that the prophets were patient, but Job persevered. "We count those blessed who endured. You

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[54] Walter A. Elwell, ed., *Evangelical Dictionary of Biblical Theology*, s.v. "Perseverance," (Grand Rapids: Baker Books, 1996), 601.

[55] 2 Corinthians 11:23 [NASB].

[56] Acts 9:15-16 [NASB].

have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful."[57]

Likewise, the Hebrews are reminded that "by faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, choosing rather to endure ill-treatment with the people of God than to enjoy the passing pleasures of sin, considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward."[58] Moses is said to have left Egypt with no fear of the king and was able to persevere "seeing Him who is unseen."[59]

In John's Apocalypse, these congratulatory words are addressed to the Church in Ephesus for withstanding external pressures:

> I know your deeds and your toil and perseverance, and that you cannot tolerate evil men, and you put to the test those who call themselves apostles, and they are not and you found them to be false; and you have perseverance and have endured for My name's sake, and have not grown weary.[60]

Similarly, he writes to the Church at Thyatira acknowledging their ability to be resilient from internal strife related to Jezebel's teachings; "I know your deeds, and your love and faith and service and perseverance, and that your deeds of late are greater than at first."[61]

The imperative statements appear only once in the Gospels when Jesus is describing what makes the good soil good. "But the seed in the good soil, these are the

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[57] James 5:11 [NASB].

[58] Hebrews 11:24-26 [NASB].

[59] Hebrews 11:27 [NASB].

[60] Revelation 2:2-3 [NASB].

[61] Revelation 2:19 [NASB].

ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit

with perseverance."[62] The implication is meant to be an encouragement to be faithful for

the duration of one's life.

Paul tells Timothy that the benefit of his perseverance is not only for himself, but

for those who have heard him speak. Furthermore, his perseverance is so paramount it

ensures salvation for him and others. "Pay close attention to yourself and to your

teaching; persevere in these things, for as you do this you will ensure salvation both for

yourself and for those who hear you."[63]

Analogous to Paul's words to the Romans (5:3-5) are the words James uses to

boldly ensure that faith not only produces endurance, but a personal perfection and

possessing everything you need. "Consider it all joy, my brethren, when you encounter

various trials, knowing that testing of your faith produces endurance. And let endurance

have its perfect result, so that you may be perfect and complete, lacking in nothing."[64]

James additionally states that another reason to persevere under trail is to "receive the

crown of life which the Lord has promised to those who love Him."[65]

Another imperative statement reference perseverance is in 2 Peter 1:5-7:

> Now for this very reason also, applying all diligence, in your faith supply moral
> excellence, and in your moral excellence, knowledge, and in your knowledge,
> self-control, and in your self-control, perseverance, and in your perseverance,
> godliness, and in your godliness, brotherly kindness, and in your brotherly
> kindness, love.

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[62] Luke 8:15 [NASB].

[63] 1 Timothy 4:16 [NASB].

[64] James 1:2-4 [NASB].

[65] James 1:12b [NASB].

This literary style of listing is unique to this location, as well as Romans 5:3-5. Walter Dunnett writes that this literary form is known as *climax* or *gradatio* and was common in Stoicism and Greek popular philosophy. "This example of perseverance is set between God's gift of life (2 Peter 1:3-4) and the anticipation of being welcomed into the eternal kingdom of Christ (2 Peter 1:11). . . . Each of those listed is the means whereby the next is produced."[66] The culminating point is that the inheritance that God offers to each believer is obtainable. Eternal life is for those who persist. God "will render to each person according to his deeds: to those who by perseverance in doing good seek for glory and honor and immortality, eternal life."[67]

The Biblical Principle of Faithfulness as Relative to Resilience

Paul admonishes the Corinthians that because they are regarded as servants of Christ and have been entrusted with the secrets of God, "Now it is required that those who have been given a trust must prove faithful."[68] In terms of resilience, proving one's faithfulness is paralleled to remaining weariless, despair-free, not losing heart. Later in the same letter, Paul reminds the Corinthians that God was equally faithful to their ancestors during difficult times, but not all the people were faithful to God in return. Some were idolaters, immoral, complainers, and some thought they were better than others. "Therefore let him who thinks he stands take heed that he does not fall. No

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[66] Walter A. Elwell, ed., *Evangelical Dictionary of Biblical Theology*, s.v. "Perseverance," (Grand Rapids: Baker Books, 1996), 602.

[67] Romans 2:6-7 [NASB].

[68] I Corinthians 4:2 [NIV].

temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it."[69] What if you are convinced that God thinks more highly of you than you do and seems to give you more than you can handle? What if you do not see the escape route from your troubles?

The Bible resounds; do not give-up, do not grow weary, do not despair for God has the final word and he has not yet finally spoken. The Greek word, *enkakeō,* [70] is utilized in the New Testament to warn against becoming weary, tired, despaired, or losing heart. Luke explains that the purpose of Jesus telling the parable of the persistent widow was so the hearers would always pray and not lose heart (Luke 18:1-8). Paul challenges the Church at Corinth:

> Therefore, since we have this ministry, as we received mercy, we do not lose heart…. We are afflicted in every way, but not crushed; perplexed, but not despairing; persecuted, but not forsaken; struck down, but not destroyed; always carrying about in the body the dying of Jesus, so that the life of Jesus also may be manifested in our body…. Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day."[71]

Paul tells the believers they are able to "not lose heart" because they are not looking at what can be seen, but at what is unseen (2 Corinthians 4:18a).

Ironically, Paul tells the Galatians not to grow weary of doing "good," because in due time they will reap from their sowing, but only if they do not give up. So they are not

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[69] 1 Corinthians 10:12-13 [NASB].

[70] W.E. Vine, *Vine's Expository Dictionary of New Testament Words,* Vol. 4 (Sheffield: STBC, 1952), 206.

[71] 2 Corinthians 4:1, 8-10, 16 [NASB].

to pass up an opportunity to do good to all people and especially those in the family of faith (Galatians 6:7-10).

As well, the believers in Ephesus are not to lose heart by remembering all the suffering Paul is encountering on their behalf (Ephesians 3:13). To the Thessalonians he warns the believers to stay away from any fellow believer who is leading an undisciplined life. This includes anyone who does not pay his own way and refuses to perform his share of the work. Pragmatically that becomes wearisome, "but you, brothers and sisters, do not grow weary in doing what is right."[72]

Similarly, the passive tense *ekluō* [73] meaning to faint, to slack, to lose courage, to unloose as a bow-string, or to give up fortifies the function of faith in resilience.

> And have you forgotten the exhortation addressed to you as sons? "My son, do not scorn the Lord's discipline or give up when he corrects you. For the Lord disciplines the one he loves and chastises every son he accepts." Endure your suffering as discipline; God is treating you as sons. For what son is there that a father does not discipline? But if you do not experience discipline, something all sons have shared in, then you are illegitimate and are not sons….Now all discipline seems painful at the time, not joyful. But later it produces the fruit of peace and righteousness for those trained by it.[74]

The way this ultimate product of peace and righteousness resulting from the pain of discipline is portrayed in the scriptures is the process of being restored or renewed.

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[72] 2 Thessalonians 3:13 [NASB].

[73] W. E. Vine, *Vine's Expository Dictionary of New Testament Words,* Vol. 2, s.v. "ekluō," (Sheffield: STBC, 1952), 69.

[74] Hebrews 12:5-8, 10 [NASB].

Restoration and Renewal as Relative to Resilience

Gary T. Meadors points out that the Old and New Testaments use terms such as 'restore' and 'renew', "to image God's control of history and the believer's spiritual life."[75] Interpretational challenges are posed by the fact that a variety of words are used in both a literal and figurative context. The use of the word 'restore' is mainly used in a literal sense, while 'renew' is predominantly figurative. The New Testament usage is exclusively the latter. However, when 'restore' is used figuratively it either refers to (1) a personal spiritual restoration (Psalm 23:3; 51:12), (2) a mature believer to identify their area of strength and mentor back to spiritual health another hurting believer (Galatians 6:1), or (3) an eschatological restoration (Matthew 17:11-12).[76]

When 'renew' is used figuratively it refers to the renewal by regaining of inner strength and resolve in our pursuit of God. "Yet those who wait for the Lord will gain new strength; they will mount up with wings life eagles, they will run and not get tired, they will walk and not become weary."[77]

Other texts emphasize the acquisition of knowledge as a means of obtaining mental renewal. "And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect."[78]

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[75] Walter A. Elwell, ed. *Bakers Theological Dictionary of the Bible,* s.v. "Restore-Renew," (Grand Rapids: Baker Books, 2000), 675.

[76] Elwell, *Bakers Theological Dictionary,* 675.

[77] Isaiah 40:31 (NASB).

[78] Romans 12:2 (NASB).

Still other texts view 'renewal' from the standpoint of repentance. "Create in me a clean heart, O God, and renew a steadfast spirit within me. Do not cast me away from Your presence and do not take Your Holy Spirit from me. Restore to me the joy of Your salvation and sustain me with a willing spirit."[79]

With Adam's and Eve's disobedience, the restoration from human failings has equated to a full-time job. However, even Judas' betrayal, and Peter's denial did not mean automatic rejection, but for Peter it meant "come and have breakfast"[80] when the post-resurrected Christ appeared to some of the apostles. Peter's restoration purports a Christian model of hope beyond any damage a person may incur (John 21:15-17). However, there are serious consequences involved with restoration. Peter's restoration involved a stark reminder that endurance was required of him until this death (John 21:18-19).

Paramount to resiliency is a person's acknowledgement and permission granting approval to be restored and/or renewed to God and those around them.

Spiritual Resilience

Having laid a biblical foundation for a resilient life, the next developmental step is to recognize the importance of spiritual resilience. Critical to this discussion is the consideration of human nature. This is aided by both a theological and psychosocial approach. At this juncture, spiritual resilience concerns the ethical, religious, and spiritual dimensions of human resilience.

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[79] Psalm 51:10-12

[80] John 21:12a [NASB].

Beyond the simple observation of human behavior, to recognize spiritual resilience requires two changes in perspective. First, as discussed in chapter one, a salutogenesis approach must be taken. Focus must be given to what supports human health and well-being, rather than on the factors that causes disease or dysfunction. One cannot simply study the weaknesses of individuals and groups. Concentration must be given to the resources, practices, and potential each person possesses. This allows identification of the strengths rooted in human spiritual character and community. Such a concentration combines all the qualitative levels of human experience: ethical, spiritual, religious, as well as emotional, cognitive, motivational and social.

Second, there needs to be a thorough evaluation of the effects of what is taught and expressed, including personal contacts, institutions, and culture. Resilience-effects go beyond a simple scrutiny of observed external behavior. How is or how is not the teaching, preaching, or counseling being translated into a person's whole life? In the case of an educational institution, are the elements necessary for resiliency being offered or are there deficiencies in the preparatory process? This becomes a metaphorical qualitative measure for one's spiritual resilience. Consequently, spiritual resilience does not merely concern those who live in 'at risk situations.' It concerns every human being. Each person inevitably faces challenges due to maturation, change and loss, and many other human life-cycle passages. So spiritual resilience becomes the capacity, when faced with hardship and difficulty, for a person to cope actively using religious resources, to resist the destruction of one's spiritual competencies, and to construct something positive in line with larger theological goals. Those spiritual resilient resources include one's

understanding of their human nature, Christian calling, motivation, hope, friendship, caring, and community.

Human Agency as Relative to Resilience

At the center of comprehending spiritual resilience lays a basic biblical view of humanity. Anthropology is an essential element of theology. Themes such as sin, grace, faith, redemption, and the church must not only be viewed from God's point of view, but also from the human side.

"What are human beings that you are mindful of them, mortals that you care for them?"[81] The human being is seen as a little lower than God, part of the material world created by God, in solidarity with the natural order, enjoying a creature relationship with God, and having the distinction of being crowned with glory and honor. Clear boundaries are established between humans and God, as well as with humans and nature. Humans can only have a proper understanding of themselves as they have a proper understanding of God. This self-awareness produces a realization that as creatures uniquely created in God's image, humans are his agents living in relationship with him and each other, and ruling over and caring for the earth.

The generic Hebrew word *'ādām*[82] is associated with the image of God (Genesis 1:26) and is used to describe humankind pre and post-fall. However, the word *'ĕnôš*[83]

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[81] Psalm 8:4 [NRSV].

[82] *Expository Dictionary of Bible Words*, 622.

[83] Ibid., 623.

represents the weakness or mortality of humanity. This tends to be the human entry point in which resiliency is compromised or destroyed.

Resiliency as correlated to a biblical and theological understanding of human agency can best be approached in the aggregate of soul, flesh, spirit, and heart. Carl Schultz highlights these four in his article "Person, Personhood" in the *Evangelical Dictionary of Biblical Theology*.[84] Soul as used in the Old Testament is not reserved only for human beings and is not concerned with what a person *has* but with what a human *is*. The individual is referred to as a needy creature rather than an indestructible spiritual substance. It is also used to express physical needs such as hunger, thirst, excessive desires, and unfulfilled yearnings. The Greek word, *psychē*[85] *a*s used in the New Testament expresses both human neediness and the Hebrew sense of who we are as a person.

Schultz points out that the Hebrew word for flesh, *bāśār* is also shared with the animal world. It stands primarily for the visible part of the body, and also represents the body as a whole. It has the capacity to be anointed, washed, clothed, cut, pained, thirst, tremble, faint, and "grow weary." The body is the soul in its outward form. Even though *bāśār* is associated with weakness, there is no indication that it is a source of evil. This is unlike the New Testament where the body, *sōma*[86] is viewed as the center of sin and by its very nature weak. Jesus warns from the garden of Gethsemane, "Keep watching and

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[84] Carl Schultz, *Evangelical Dictionary of Biblical Theology*, s.v. "Person, Personhood," 603-604.

[85] *Expository Dictionary of New Testament Words*, Vol. 4, 54.

[86] Ibid., Vol.1, 136.

praying that you may not enter into temptation; the spirit is willing, but the flesh is weak."[87]

In the same article, Schultz defines the Hebrew word for spirit, *rûah*, to mean 'wind' or 'breath' and by extension to mean 'strength' – the vital power necessary to sustain life. The spirit that animates man comes from God. This is the entity most critical in resiliency for it can be crushed, necessitating God's saving intervention. "The Lord is near to the brokenhearted and saves those who are crushed in spirit."[88] A person's spirit may also be taken back causing a return to the dust. "If He should determine to do so, if He should gather to Himself His spirit and His breath, all flesh would perish together, and man would return to dust."[89] This conveys the notion that the human spirit and God's spirit are in effect inseparable.

"If the concept of 'body' associates human beings with the animals and suggests weakness, the concept of 'spirit' stresses the affinity we have for God and stresses power."[90] This affinity with God and his power is vital in a human's capacity to be resilient. If a human spirit is broken, not only is one's strength gone, but the person also feels disconnected from God's spirit irregardless of the biblical injunction of inseparability.

The fourth area of human agency Schultz addresses is the heart. The Old Testament does not view the heart as a physical muscle, but as the center of emotions.

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[87] Matthew 26:41 [NASB].

[88] Psalm 34:18 [NASB].

[89] Job 34:14-15 [NASB].

[90] *Evangelical Dictionary of Biblical Theology*, 603.

The whole spectrum of emotions is attributed to the heart including positive ones like love, loyalty, joy, comfort and negative ones like grief, envy, anger, jealously, and hate.

The heart is also viewed as the center of human thought. In those cases, the Hebrew word *lēb*[91] is better translated 'mind.' Those functions, we associate with the head and more specifically with the brain or mind. Second Chronicles 12:14 uses heart as not being "set" so as to make a decision. "He did evil because he did not set his heart to seek the Lord." In the New Testament the word heart is translated from the word *kardia.*[92] This includes the mental, moral, rational, and emotional elements of human nature. "While 'soul' and 'spirit' deals with the essence of a human being, 'heart' reflects the qualitative – the matter of character."[93]

The human conscience is also viewed as being linked to the heart. "Create in me a clean heart, O God, and renew a steadfast spirit within me"[94] is a cry for a pure conscience. Linking the heart (*lēb*) and the spirit (*rûah*), the function of the 'will' is biblically set in the human context.

The major parts of human agency: soul, flesh, spirit, and heart basically summarize the resiliency vulnerabilities and strengths. These entry points when tested over time become incapable of bouncing back and ultimately break a human being. The raw elements of mankind's nature such as physical needs, strength, affinity with God,

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[91] *Expository Dictionary of Bible Words*, 476.

[92] *Expository Dictionary of New Testament Words*, Vol.2, 206.

[93] *Evangelical Dictionary of Biblical Theology*, 604.

[94] Psalm 51:10 [NASB].

emotions, thoughts, character, and conscience are the ultimate essences of what must be resilient-proof to remain productive.

<div align="center">Clergy Resiliency: A Brief Historical/Denominational Foundation</div>

In the broad spectrum of occupations across the United States, there has been little response regarding the correlation between one's job satisfaction and one's health. A study reported in the journal of *Occupational and Environmental Medicine*, concluded that:

> The relationship found suggests that job satisfaction level is an important factor influencing the health of workers. Organizations should include the development of stress management policies to identify and eradicate work practices that cause most job dissatisfaction as part of any exercise aimed at improving employee health.[95]

Of course, this would be different for those in a recognized high-risk environment such as mining, handling pesticide, or a ground maintenance worker who have benefited from long-term concern and protective methods. The health and well-being of pastors, priests, and rabbis has only become a growing concern in the recent decades.

During an National Public Radio interview August 3, 2010 conducted by Tony Cox on "Talk of the Nation," Paul Vitello, religion reporter for the *New York Times* responded to the comment that clergy burnout does not seem to be limited to just one denomination, but is a widespread phenomenon. Vitello responded:

> Yeah, it seems to be a professional hazard – in the last decade or so. It seems that from mainline Christian denominations like the Methodists and Presbyterians, to Jewish congregations of all different denominations of Jewish faith, and Catholic

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[95] E.B. Faragher, M. Cass and C.L. Cooper, "The Relationship Between Job Satisfaction and Health: A Meta-Analysis," *Occupational and Environmental Medicine*, Vol. 62, No.2, Feb 2005, 105, http://www.jstor.org/stable/27732461 [assessed April 8, 2011].

priests as well, for various and sundry reasons, have been experiencing an increased risk of high blood pressure, obesity and other indicators of shortening lifespan and stress, most of it related to stress.[96]

Exactly what were those various and sundry reasons? Vitello stated that there is

no short answer:

Some of them have to do with the economy, I'm sure, but most of the research that's being done right now at Duke University, for instance … has been doing research on clergy stress going back about four or five years, which would predate most of what, you know, what effects would be felt from the recession. And going back as far as 10 years, there's been beginnings of these health indicator problems, which originally came to the attention of the various denominations, mostly the – initially the mainline Protestant denominations because of concerns over rising health care costs…. You know, a lot of pastors that I talked to mentioned, you know, how much more accessible they are and how much more vulnerable they are to being called upon (any time day or night).[97]

The amount of institutional support for pastors to deal not only with health issues,

but issues of personal pain appears to depend on the local congregation. Paul Vitello in

the interview continued:

. . . it depends on the kind of congregation that you're from. If you're from a well-organized denomination, like we've been talking about Methodists, and you are in a large congregation with perhaps an associate pastor behind you or two, then the opportunity to take vacations and to take sabbaticals is much greater. The greatest stress that I found in my own research in talking to pastors was among those who were independent Evangelical Christian ministers with small congregations of 50 to 100, and who literally felt the total weight of all their congregants' needs all the time.[98]

Most congregations know that healthier clergy lead to healthier churches and

synagogues. But few consider how clergy wellness and the demands of ministry are

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[96] Tony Cox, "Clergy Members Suffer From Burnout, Poor Health," NPR Talk of the Nation Interview, August 3, 2010, http://www.npr.org/templates/story/story.php?storyLd=128957149 [accessed March 4, 2011].

[97] Tony Cox, "Clergy Members Suffer From Burnout, Poor Health."

[98] Ibid.

related. Historically, it has been the experience of this researcher, most mainline and

larger evangelical Christian denominations have provided a limited number of out-

sourced counseling sessions to their pastors and family members. In many cases, this has

been the practice for forty to fifty years. Historically, this seems to be the extent of any

pro-resiliency course of action.

Robin Swift, director of health programs at the Clergy Health Initiative, Duke

University Divinity School joined the August 3, 2010 NPR interview. An e-mail was read

from a newly married, pregnant, Episcopal priest stating that she is pulled in many

directions. She stated the Episcopal Church pension fund offers an eight-day renewal

retreat for clergy every three years offering an opportunity to examine vocational,

spiritual, physical and financial health. The host, Tony Cox, asked Robin if she was

observing more of this from other churches. Robin responded,

> Thankfully, yes. We looked, and there are about 53 programs dedicated to clergy
> health around the country. The increase in health costs have driven number of
> denominations to think about an organized response to improving the health of
> their pastors…. Lots of us are in very stressful jobs, and the difference for pastors
> is that they're called on to mediate God for people, to make meaning in moments
> of crisis. And it's a very different calling, job, responsibility than even the intense
> work of being a physician, being a firefighter, being a parent.[99]

Denominational leadership must recognize that "to experience the fullest potential

 of what God has intended for us as individuals and as members of a faith community, we

must nurture ourselves by attending daily to each of these aspects. Rest, nourishment,

physical challenge, joy, empathy, love friendship, accomplishment, peace, and devotions

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[99] Tony Cox, "Clergy Members Suffer From Burnout, Poor Health."

are as essential to our health and life as air and water."[100] From this perspective, wellness is nurtured by keeping the right balance between these God-given dimensions for all congregants, and clergy are expected to do an exemplary job of this. The assumption is that clergy have unusual spiritual resources which give them an edge in staying healthy and well, so many congregations pile expectations on clergy. "Churches and synagogues must first accept that clergy are as human as anyone else, and they need the same kinds of support and resources for personal professional well-being as other members of the faith community. Some evidence suggests they may need even more."[101]

Research, Reason, and Experience from Qualitative Data

An article by Joseph E. Arnold from the Lewis Center for Church Leadership points out:

> Studies of clergy beginning in the 1700s consistently found that clergy lived longer than other professionals. But by the middle of the twentieth century something was changing. Clergy could no longer claim that distinction. Indeed, concern about the state of clergy health is mounting steadily—due in part to heightened health consciousness in our culture broadly, but more specifically to the rapidly increasing median age of clergy and skyrocketing health insurance costs in many denominations.[102]

Granger Westburg writes, "In the Christian tradition, health is seen as an ongoing process. Good health is not an end in itself, but rather it is an enabler. It gives us the energy and vitality to serve and love others, and thus good health is seen in the context of

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[100] Gwen W. Halaas, *The Right Road, Life Choices for Clergy* (Minneapolis: Augsburg, 2004), 8.

[101] Larry Golemon, "Approach to Clergy Wellness," Congregational Resource Guide, 2010, www.congregationalresources.org [assessed April 8, 2011].

[102] Joseph E. Arnold, "Clergy Health – A Mixed Portrait," www.churchleadership.com, April 29, 2009, http://www.churchleadership.com/ Leadingideas/issues/pdf/2009/090429 [accessed March 12, 2011].

purpose. It is a liberator."[103] This is a solid axiom supporting the reality that good health

is the liberator of any human being, but what has changed for clergy? One of the basic

assumptions leading the Duke Divinity School to accept the Lilly endowed research

project of sociologists Dean Hoge and Jacqueline Wenger was that social change in the

last four decades has put new pressures on those who serve in ministry. What has

changed in Protestant ministry?

Social science research on ministry dates back only to the 1950s,[104] therefore

research on changes in the ministry typically uses the 1950s or the 1960s as a starting

point. In the 1950s church involvement rose above levels prior to World War II and

remained elevated until the middle or late 1960s.[105] This was a tremendous time of

growth for the church and when it subsided there was a sense of guilt, "What are we (the

church) doing wrong?"

According to Edgar W. Mills in his article "The Sacred in Ministry Studies,"

research on Protestant ministry in the 1960s was dominated by the secularization theory

and the ideal of professionalism. The former asserted that the role of the clergy was being

altered by a long-term secularization process in the United States. The latter was the

belief that pastors were moving from an understanding of ministry as a calling, self-

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[103] Granger Westburg, *The Parish Nurse: Providing a Minister of Health for Your Congregation* (Minneapolis: Augsburg, 1990), 38.

[104] Robert Wuthnow, *The Restructuring of American Religions: Society and Faith Since World War II* (Princeton: Princeton University Press, 1988), ch. 3.

[105] Ibid., 52.

sacrifice, and personal holiness to a professional level stressing learning, certification, and identity.[106]

Hoge and Wenger contend that from the vantage point of 2005 those two assertions did not become reality:

> America did not become secularized as some predicted it would in the last decades of the twentieth century, and the putative advance in professionalism has not been apparent. American society is as religious and nonsecular today as it was in the 1960s, and talk of the growing professionalism of Protestant ministry has subsided.[107]

They assert four trends are observable in relation to today's clergy. First, Protestant pastors serve a more educated laity than they did a half-century ago. Since 1970 those attending institutions of higher education has more than doubled.[108] Cultural diversity and ease of travel has made for a more educated and cosmopolitan laity who place greater expectations on their clergy.

Second, since the 1960s research indicates a decrease of trust in centralized institutions. "This is true of the federal government as well as mass media, large corporations, national labor leaders, and national professional associations…. A question in numerous American surveys asked, 'How much of the time do you trust the

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[106] Phillip E. Hammond, ed., *The Sacred in a Secular Age* (Berkeley: University of California Press, 1985), 167-186.

[107] Dean R. Hoge and Jacqueline E. Wenger, *Pastors in Transition: Why Clergy Leave Local Church Ministry* (Grand Rapids: Eerdmans, 2005), 4.

[108] Fast Facts, National Center for Education Statistics, http://nces.ed.gov/fastfacts/ display.asp?id=98 [accessed April 7, 2011].

government in Washington to do the right thing?' The percentage saying 'Just about always' or 'Most of the time' dropped from 76 in 1964 to 25 in 1995."[109]

Third, denominational commitment has declined over several decades. Robert Wuthnow points out that mainline denominationalism went into decline after the 1960s because of several factors: the ecumenical movement, attitudes of greater religious tolerance, a growing number of Americans with higher education, the displacement of denominational seminaries by university-based religious studies departments as the arena for teaching theology, and increasing intermarriage between adherents of different faiths.[110] "Central denominational structures have been gradually losing their authority as church members pay more attention to their local churches and less to the denominational programs…."[111] The fastest growth in Protestant churches in the last two decades has been in nondenominational churches and in those that de-emphasize their denominational ties.[112]

Fourth, Hoge and Wenger contend that the authority and esteem accorded to clergy by Protestants in America has changed. Two explanations are commonly asserted for the loss of esteem: the "loss of social functions" that the clergy once held (when Social work, counseling, and welfare were church functions), and the "ambiguities of

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[109] Hoge and Wenger, 6.

[110] Robert Wuthnow, *The Struggle for America's Soul: Evangelicals, Liberals, and Secularism* (Grand Rapids: Eerdmans, 1989), 15.

[111] Hoge and Wenger, 7.

[112] Donald E. Miller, *Reinventing American Protestantism* (Berkeley: University of California Press, 1997), 156.

theological authority in a pluralistic and relativistic culture."[113]

Does this mean that Protestant ministry is more difficult today than in the past?

Hoge and Wenger's research team asked veteran pastors and they indicated that:

> No such conclusion is warranted. Past research also contains no evidence. The job is *different* today, to be sure, but whether it is more difficult is not easy to know. Anyone trying to understand the ministry today should not assume that it has become more difficult in the last three or four decades – but they should assume that it is different. Today's pastors are shepherds to a more educated and cosmopolitan flock whose denominational loyalty has diminished along with its overall trust in institutions.[114]

However, H.B. London, Jr. and Neil Wiseman maintain that pastoral service is

harder now than ever before. Changes in moral, social, and economic conditions are

taking its toll on congregations. This has a direct impact on pastors and their families:

> These changes seem to be taking the Church in the wrong direction at breakneck speed. At the same time, pastors' concepts of ministry are in flux. Now, clergy expect personal fulfillment and meaning where former generations seemed satisfied with sacrifice and even expected suffering. Clearly, this new breed of pastors views their world, their work and themselves differently than their preaching parents and grandparents did. Not better or worse – just different.[115]

Why is the ministry climate different? Some researchers would point to a cultural

decline in moral absolutes. George Barna, the church marketing expert summarized new

findings in his polls.

> In two national surveys … one among adults and one among teenagers, people were asked if they believe that there are moral absolutes that are unchanging or that moral truth is relative to the circumstances. By a 3-to-1 margin (64% versus 22%) adults said truth is always relative to the person and their situation. The

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[113] Hoge and Wenger, 7.

[114] Hoge and Wenger, 9.

[115] H.B. London, Jr. and Neil B. Wiseman, *Pastors at Greater Risk: Real Help for Pastors from Pastors Who've Been There* (Ventura, CA: Regal Books, 2003), 35.

perspective was even more lopsided among teenagers, 83% of whom said moral truth depends on the circumstances, and only 6% of whom said moral truth is absolute.[116]

How does job satisfaction among clergy compare to that of other professionals such as lawyers, medical doctors, and social workers? The Duke researchers say, "The research necessary to answer that question has not been done. Furthermore, comparative studies of retention and resignation rates in the professions have not been done. Our impression, based on the studies that have been done, is that the differences among the four are not great."[117]

Although his study did not address clergy, Cary Cherniss' research concludes that job satisfaction is based on meaning, recognition, autonomy, and remuneration.[118] These are areas that are relevant to resiliency regardless of one's profession.

The following table highlights some of the major research as to why pastors leave the ministry.

Target Audience	**Year**	**Description**	**Results**
I. Sixty male Presbyterian Pastors[119]	1969	Groups: 1. Recent job change to secular employment 2. Return to graduate study 3. Move to church	Group 1 least amount of pastoral enjoyment, most pressures to compromise, least clear feedback from laity. Over one third had serious marital crisis.

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[116] George Barna, "Americans Are Most Likely to Base Truth on Feelings," Barna Group, February 12, 2002, http://www.barna.org/barna-update/article/5-barna-update/67-americans-are-most-likely-to-base-truth-on-feelings [assessed April 9, 2011].

[117] Hoge and Wenger, 13.

[118] Cary Cherniss, *Beyond Burnout: Helping Teachers, Nurses, Therapists, and Lawyers Recover from Stress and Disillusionment* (New York: Routledge, 1995), vii.

[119] Edgar W. Mills, "Career Change in the Protestant Ministry," *Ministry Studies* 3:1, (May 1969), 5-21.

Target Audience	**Year**	**Description**	**Results**
		executive position 4. Move to another pastorate	Groups 2-4 had no marital crisis.
II. United Church of Christ pastors[120]	1968	Compared active to former pastors, 241 questionnaires returned, of which 131 interviewed.	Crucial difference between active & former pastors was not in their experiences, but in the presence or absence of hope they felt about whether their life as ministers could improve.
III. United Methodist Women Clergy[121]	1994	Questionnaires & interviews in 3 categories: active local church clergy, other ministries, those who left ministry altogether.	Female clergy leave local church ministry at 10% higher rate than male counterparts. 86% had entered hoping to serve local churches, only 73% were 28% left for another type of ministry 25% left because of lack of support or disillusionment with denomination Family responsibilities, finances, & health were less important for leaving. Unmarried complained of isolation, loneliness, & rejection.
IV. Men & Women Clergy of 15 Denominations[122]	1993-94	5,000 surveyed & 248 phone interviews 38% single women, 8% single men, 37% no children under 18 in the home 56% children over 18 in the home	13% of women left paid positions in church ministry 8% of men left paid positions in church ministry 12% of women thought of leaving in the last year 11% of men thought of leaving in the last year Left because a) not a part of a clergy support group, b) did not believe it would be easy to get a

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[120] Gerald J. Jud, Edgar W. Mills, Jr., and Genevieve Walters Burch, *Ex-Pastors: Why Men Leave the Parish Ministry* (Philadelphia: Pilgrim Press, 1970).

[121] Margaret S. Wiborg and Elizabeth J. Collier, *United Methodist Clergywomen Retention Study* (Boston: Boston University School of Theology, 1997).

[122] Barbara Brown Zikmund, Adair T. Lummis, and Patricia Mei Yin Chang, *Clergy Women: An Uphill Calling* (Louisville: Westminster John Knox Press, 1998).

Target Audience	Year	Description	Results
			better position in the church, c) felt denominational executives did not recognize their abilities, d) trouble with maintaining boundaries
V. Re-analyzes of the same material as in IV.[123]	1996	Same as above.	Conclusions from original materials were re-substantiated.
VI. United Methodist Ordinands[124]	1974-1994	Number of ordinands still in local church ministry	1974-83 58.5% still in parish ministry 60.3% Men & 47.5% Women 7% had left ministry completely 1974-94 42% remained in ministry
VII. Presbyterian Church (USA)[125]	1998	Ministers ordained since 1990 and were not presently serving in a recognized ministry	1990-92 13% of ordinands had left ministry Reasons: a sense of completion of my call, conflict with other staff, more time with children or family (only women), & health problems (given by more women than men)
VIII. Lutheran Church – Missouri Synod[126]	1999	Major interview study	30% happy 30% ambivalent 20% on their way to burnout 20% in advanced stages of burnout Why?: Too many pressures, little or no support from denominational leaders or other

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[123] Adair Lummis, "Why Men And Women Leave the Ministry: Hypotheses from Research on Clergy and from Role Exiters of Other Statuses," in *The Power of Gender in Religion*, Georgie Weatherby and Susan Farrell, eds. (New York: McGraw-Hill, 1996).

[124] Rolf Memming, "United Methodist Ordained Ministry in Transition," *The People(s) Called Methodist*, William B. Lawrence, Dennis M. Campbell, and Russell E. Richey, eds. (Nashville: Abingdon Press, 1998).

[125] Hoge and Wenger, 224.

[126] Kenneth E. Crow, "Recognizing, Equipping, and Sustaining the People God is Calling to Pastor Smaller Churches," September 17, 2002, http://www.nazarene.org/files/Doc/PastorSmallerChurches.pdf [accessed March 12, 2011].

Target Audience	Year	Description	Results
			pastors, no recognition, few successes in their work, too much criticism from laity, low pay, inadequate seminary preparation, mismatches of pastor and church.

IX. Former pastors from the Assemblies of God, Evangelical Lutheran Church of America, Presbyterian Church (USA), United Methodist, & Lutheran Church – Missouri Synod[127]	2005	Surveyed 963 former pastors to determine reasons for leaving the local church ministry	Left for specialized ministry (teach- ing, counseling, chaplaincy) 40%
			    Conflicts with congregations 27%
			    Conflicts with denomination 10%
			    Overwhelming stress 12%
			    Marital problems or divorce 5%
			    Sexual misconduct 6%

X. Pastors attending two pastor's conferences in Orange County and Pasadena, CA[128]	2005-2006	Surveyed 1,050 Reformed and Evangelical pastors. 416 in 2005 and 634 in 2006	89% considered leaving the ministry at one time
			    81% no regular discipleship program or Christian formation classes for their people
			    77% felt they did not have a good marriage
			    75% felt they were unqualified and/or poorly trained by their seminaries to lead and manage the church or to counsel others.
			    71% stated they were burned out, battle depression beyond fatigue upon a weekly and even a daily basis.
			    38% divorced or currently in a divorce process.
			    30% had been in an ongoing affair or a one-time sexual encounter with a parishioner.
			    26% had regular personal

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[127] Hoge and Wenger.

[128] Richard J. Krejcir, "What is Going on with the Pastors in America?" Francis A. Schaeffer Institute of Church Leadership Development, 2007, http://www.intothyword.org/apps/articles/default.asp?articleid=36562 [assessed April 10, 2011].

Target Audience	Year	Description	Results
			devotions and felt adequately fed spirituality. 23% felt happy and content on a regular basis with who they are in Christ, in their church, and at home.

Why Pastors Leave the Ministry
Figure 2.2

The elements of commonality in these and other significant studies call for more active work by clergy to be more resilient and by congregations to be more intentional in shaping realistic expectations and evaluations of their pastor. These studies also call for personal support of ministers outside of congregational life (i.e. family, colleagues, ministerial associations, and self-renewal). It must be kept in mind, why be healthy in the first place? Goleman provides insights on clergy wellness:

> Part of the problem with discussing clergy wellness, or exploring the literature, lies in the question, "who is the wellness for?" The early literature emphasized strategies of self-care for the pastor's sake – through friendships, family ties, exercise, and spiritual practices that largely happened outside the congregation and set limits to congregational duties. To this day, seminary interns and recent graduates are often heard saying, "I can't be there, because I'm setting personal boundaries." Most congregations find such comments puzzling, because they expect their clergy to be available 24/7 – especially in emergencies. Many seasoned pastors and rabbis scoff at these "nubies" to the ministry, as this particular seminarian or new graduate hasn't yet understood that self-care is not about them; it's about staying healthy for the community. Indeed, ministry is a way of life, calling for healthy habits of life and work because they make service and witness possible.[129]

Relevant to clergy resiliency is the issue of personal health. This may reflect a general decline in health across the United States populist; however, it is still a reality:

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[129] Larry Golemon, "Approach to Clergy Wellness", Congregational Resources.Org, 2010, http://www.congregationalresources.org/sites/default/ files/ApproachesClergyWellness.pdf [assessed March 29, 2011].

Cardiovascular disorders, cancer, arthritis, gastrointestinal disorders, respiratory problems used to be rather rare among clergy. And clergy used to generate the best mental health and longevity statistics of any profession. Not anymore. I hear of and work with highly stressed, paranoid, cynical, and dysfunctional clergy all the time now, with numbers growing.[130]

The reported decline in clergy health prompted the Duke Divinity School, Durham, North Carolina to begin a seven-year, $12 million Clergy Health Initiative. Started in 2007, the project continues to assess, track, and improve the health of 1,600 full-time elders and local pastors in North Carolina. Robin Swift, director of the Clergy Health Initiative states, "Our vision is to develop a resilient, well-informed cadre of United Methodist pastors as skilled in the care of themselves and their families as they are in the care of their congregations."[131]

During the first year of the Initiative, research indicated high stress levels among pastors due to the 24/7 expectation and no 'permission' to take time away from work for self-care and family time. Since 2008, the Clergy Health Initiative research has found that clergy tend to put the needs of others before their own, are sedentary, spend an average of four evenings a week away from home, and work 50 or more hours a week. "Emerging research linking obesity risk to high stress also signals that the very nature of pastors' responsibilities may put them at higher risk. Key sources of stress -- mobility, low pay,

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[130] G. Lloyd Rediger, "Clergy Killers," nwf.iphc.org/Resources/Clergy%2520 Killers.pdf, *The Clergy Journal*, August 1993, http://mwf.iphc.org/Resources/Clergy Killers.pdf [assessed April 2, 2011].

[131] Linda Green, "Duke Divinity Initiative Targets Clergy Health," www.umc.org, October 15, 2008, http://www.umc.org/site/apps/nlnet/content3.aspx?c=lwL4KnN1Lt H&b=2072525&ct=6108811 [assessed March 14, 2011].

inadequate social support, high time demands and intrusions on family boundaries -- have been found to decrease healthy behavior."[132]

The Pastors of Excellence (PoE) program at Ashland Theological Seminary, Ashland, Ohio offers an experiential paradigm for carefully selected pastors using small clergy peer groups. Since 2003, pastors participate in a series of six transformational learning retreats ranging from three to five days each. Dr. Terry Hofecker, mentor training coordinator for the PoE program, summarizes the current results.

> Fortunately, our Pastors of Excellence experience, with its emphasis on relationships, long-term reflection and interaction, has resulted in measurable progress with both of these "pathologies," as reflected in significantly changed scores on the Life Styles Inventory and a separate assessment that measures their ability to process and cope with stress. Anecdotally, "recovering" pastors report an actual increase in pastoral effectiveness and not the ministry implosion that they feared. The work is difficult, but the potential of sustainable pastoral excellence seems well worth the effort.[133]

Five key lessons have been learned from the PoE program experience. (1) Professional success is sometimes the fruit of personal dysfunction and not pastoral health. (2) Personal transformation is a deeply felt but strongly sublimated need among pastors. (3) Individual transformation happens more readily in a group experience – but only if the group is perceived as being "safe." (4) Mentors trained in both the subject material and in mentoring skills accelerate the learning of paradigm-shifting concepts. (5) A minority of participants, drawn by the program's focus on personal transformation,

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[132] Kate Rugani, "Body and Soul," Faith & Leadership, June 8, 2010, http://www. faithand leadership.com/features/articles/body-and-soul?page=full [accessed April 2, 2011].

[133] Terry Hofecker, "Rebuilt to Last," Sustaining Pastoral Excellence, July 2006, http://faithandleadership.com/programs/spe/articles/200607/last.html [accessed April 18, 2011].

have more significant personal wounds and needs for inner healing than originally

anticipated.[134]

Some other current key research includes the following:

1) "A Holistic Approach to Wellness," http://divinity.duke.edu/sites/default/files/ documents/chi/resources-a-holistic-approach-to-wellness.pdf

2) "Church Systems Task Force on Clergy Health Multi-Phase Research Update," http://www.gbophb.org/userfiles/file/health/CFHCSTF_Update_ 12-01-09.pdf

3) "Evangelical Church in America Ministerial Health and Wellness," Support/ Health.aspx

4) "Forced Pastoral Exits: An Exploratory Study," http;//www.pastorinresidence. org/newsletter/Survey PIR.pdf

A Qualitative Research Evaluation

"Maintaining Personal Resiliency: Lessons Learned from Evangelical Protestant

Clergy"[135] uniquely reports two qualitative research studies. This project juxtaposes two

distinct groups of clergy interview responses dealing with resiliency. The first group was

comprised of 398 senior pastors from a particular evangelical Protestant denomination.

The second group included twenty-six clergy from a variety of Protestant denominations,

identified by Christian mental health professionals for their exemplary health and

learning. The questions asked to both groups constituted a salutogenesis approach in an

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[134] Terry Hofecker, "Five Key Lessons from Pastors of Excellence," Sustaining Pastoral Excellence, July 2006, http://faithandleadership.com/programs/spe/articles/200607/five.html [accessed April 18, 2011].

[135] Katheryn R. Meek, Mark R. McMinn, Craig M. Brower. Todd D. Burnett, Barrett W. McRay, Michael L. Ramey, David W. Swanson, and Dennise D. Villa, "Maintaining Personal Resiliency: Lessons Learned From Evangelical Protestant Clergy," *Journal of Psychology and Theology*, 2003, Vol.31, No.4, 339-347.

attempt to move beyond a pathology focus to understanding and promoting healthy functioning. The questions posed to the first group were: (1) What is the most important thing you do to prevent experiencing high levels of exhaustion and stress in your work as a pastor? (2) What is the most important thing the denomination could do to prevent its pastors from experiencing high levels of exhaustion and stress? (3) If you or a fellow pastor were adversely affected by high levels of exhaustion and stress, what would be the most important way your church or the denomination could help?[136]

Questions asked of the second group were: (1) How did you make the decision to become a pastor? (2) To what do you attribute your spiritual and emotional health? (3) What have been some of the challenges and obstacles to remaining healthy as a pastor? (4) What relationships have been most significant in supporting and empowering your ministry? (5) What else do you think is important for us to know regarding your spiritual and emotional health as a minister?[137]

Two central lessons emerged conveying the essence of the participants' resiliency. The first lesson was that "Intentionality is Essential." The researchers broke intentionality into two types: intentionally balanced and intentionally connected.

Being intentional with maintaining balance was critical as reported:

Thirty-two percent of pastors in Study 1, and 46% of pastors in Study 2 spontaneously mentioned the importance of being intentional about creating balance and maintaining strong, but flexible, boundaries in their lives…. With the recognition that they have signed onto a career in which part of the job description includes intrusions into their personal lives, they still guard their right to have a

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[136] Meek et al., 2003, 341.

[137] Ibid., 2003, 341.

life outside of their vocation by prioritizing their lives, crafting time away from their personal duties, and refusing to be pressured into workaholism.[138]

In relation to being intentionally connected, twenty-five percent of pastors in Study 1 and sixty-two percent in Study 2 identified the importance of the nuclear family relationships in retaining their emotional and spiritual health. Specifically, the contributions made by spouses enabling the pastors to remain healthy and stable were viewed as essential. Such contributions were spiritual activities including praying together, praying for one another, reading the Bible together, and helping to field unrealistic expectations from parishioners.

For forty-two percent of those in the second study, relationships outside the family were a crucial element while only eight percent from the first group did so. Thirty-five percent of Study 2 emphasized the importance of mentoring and accountability contrasted to nine percent of Study 1. However, when pastors in both studies were asked what was the most important thing their denomination could do to prevent them from experiencing high levels of exhaustion and stress, forty-five percent stated the need to be mentored and/or known by others.

> With their overwhelming responsibilities, clergy need to feel that they are not alone, that they are part of a bigger partnership with those who will stand by them. Essentially they expressed a need for an advocate who will not only listen and understand, but who will walk beside them in viewing and solving the problems at hand…. [139]

The second lesson learned from the research was that "God is Important." This was divided into three categories: sense of calling, spiritual disciplines, and self-

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[138] Meek et al., 2003, 342.

[139] Ibid., 343.

awareness and God's nature. Forty-two percent of pastors in Study 2 said they experienced a distinct moment of calling, whereas the other fifty-eight percent stated their 'call' was more gradual and developed over time.

In regards to spiritual disciplines, thirty-three percent in Study 1 and sixty-six percent in Study 2 mentioned engaging in such spiritual activities as retreat/solitude, reading Scripture, journaling, fasting, and prayer.

When asked, "To what do you attribute your spiritual and emotional health?" Fifty-four percent in Study 2, the exemplar pastors, described self-awareness as the key. The team of researchers then shifted to a discussion on the importance of mental health professionals recognizing the unique challenges faced by clergy. The team concluded by saying, "Mental health providers that desire to serve pastors need to both understand the unique stressors inherent in pastoral work as well as respect the monumental importance pastors place on their calling and God's sovereignty in their work."[140]

Summary

Although the word resiliency is not found in any Bible concordance, as a concept and mandate it is inferred by such words as endurance, perseverance, faithfulness, and restoration. Scripturally, one's ability to outlast any threat, to be victorious over the greatest odds, and to remain steadfast in the ferocious storms of life are some of the creator's expectations of those who call him holy. The very fiber of God is corollary to resilience.

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[140] Meek et al., 2003, 344.

On the contrary, the very nature of human beings yields a propensity for our soul, flesh, spirit, and heart to be broken. When this occurs, spiritual resiliency responds with an emphasis on resources, practices, and potential which makes kingdom servants stronger rather than weaker as a result of focusing on the causes and pathologies. A durable focal point must be maintained on calling, motivation, hope, friendship, caring, and community if body, soul, and mind are going to remain healthy.

In the past several decades, many denominations have become increasingly more concerned with the decreasing physical health of clergy, the high cost of health care, and the large number of clergy leaving the ministry. The ultimate question is, "How do we translate thriving, resisting, and constructing pastoral life into a reality of resilience?" The answers are complex however; as indicated by the "Maintaining Personal Resiliency"[141] research, several extremely important starting points are imperative: intentionality in balance and connectedness, centrality of calling, spiritual disciplines, self-awareness, and God's nature.

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[141] Meek et al., 2003, 347.

CHAPTER THREE

A REVIEW OF LITERATURE AND OTHER SOURCES

Introduction

The cynical profundity expressed in the conversation between Lewis Carroll's

Alice and the Cat, indicates little hope of Alice's resiliency. Alice, lost in the forest, asks

the Cheshire Cat:

> "Would you tell me, please, which way I ought to walk from here?"
> "That depends a good deal on where you want to get to," said the Cat.
> "I don't much care where," said Alice.
> "Then it doesn't matter which way you walk," said the Cat.
> " -- so long as I get *somewhere*," Alice added as an explanation.
> "Oh, you're sure to do that," said the Cat, "if you only walk long enough!"[142]

Persistency does not ensure resiliency. Alice could be persistent in her quest to "get

somewhere," but her determination does not automatically produce resilience. A better

foundation is set through the lens of Thomas Merton:

> If you want to identify me, ask me not where I live, or what I like to eat, or how I
> comb my hair, but ask me what I think I am living for, in detail, and ask me what
> I think is keeping me from living fully the thing I want to live for. Between these
> two answers you can determine the identity of any person. The better answer he
> has, the more of a person he is.[143]

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[142] Lewis Carroll, *Alice in Wonderland and Through the Looking Glass* (Kingsport, TN: Kingsport Press, 1979), 66-67.

[143] M. Basis Pennington, *Thomas Merton: Brother Monk* (New York: Harper & Row, 1987), 109.

This is the worldview of a potentially resilient person because of the focus on two essential elements: direction and possible obstacles. Paul expresses his resiliency in terms of perseverance: "One thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus."[144]

This chapter will review the multi-disciplinary literature written on individual, family, cross-cultural, and military resiliency. Important parallels will be drawn from the literature to pastoral resilience.

The general properties of resiliency belong to both the animate and inanimate realms. The physics of solid materials reveals that a substance possesses limitations of being stretched until the breaking point. Young's Modulus, discussed in Chapter Two, provides an excellent corollary for the resiliency capabilities of inanimate materials and human beings.

What started as an inquiry into the childhood roots of resilience has grown into a broad, dynamic field of study encompassing most dimensions of human life. The disciplines of psychology and education are in the forefront of studying resilience in children and adolescents. The results of most of the research are applied as an educational modality to enhance resiliency in young people. In 1955, Emmy E. Werner and Ruth S. Smith began a classical longitudinal study that determined variables associated with resilient children. Briefly discussed in Chapter One, this forty-year study was conducted on the island of Kauai, Hawaii and pioneered much of the work in resiliency theory.

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[144] Philippians 3:13-14 [NASB].

Their research began in 1954 with 698 native Hawaiians who they tracked from birth through thirty-two years of age. Many of those grew up in poor, alcoholic, domestically violent, disease prone, and/or mentally ill families. One would think children growing up in homes with these difficulties would grow up with significant problems. Many of them did. However, one in ten managed to develop into what the researchers described in their 1982 book, *Vulnerable But Invincible: A Study of Resilient Children*, as "competent and autonomous young adults who 'worked well, played well, loved well, and expected well.'"[145]

Their findings "appear to provide a more hopeful perspective than can be had from reading the extensive literature on 'problem' children that come to the attention of therapists, special educators and social-service agencies. Risk factors and stressful environments do not inevitably lead to poor adaptation."[146]

The result of the research demonstrated four reasons for their resiliency: an active approach to problem solving; a tendency to perceive their experience in a positive light; an ability to receive positive attention from others; and a strong reliance on faith that helped them maintain a positive outlook. "It seems clear that, at each stage in an individual's development from birth to maturity, there is a shifting balance between

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[145] Emmy E. Werner and Ruth S. Smith, *Vulnerable But Invincible: A Study of Resilient Children* (New York: McGraw-Hill, 1982), 183.

[146] Emmy E. Werner, "Children of the Garden Island," *Scientific American* 260, no. 4 (April 1989): 111.

stressful events that heighten vulnerability and protective factors that enhance resilience."[147]

Norman Garmezy researched children over forty years ago as a pioneer in the study of resilience. He examined the dynamics of children raised by schizophrenic parents not suffering the same psychological illness as a result of growing up in that environment. He concluded that a certain quality of resilience played a greater role in mental health than anyone had previously suspected.[148]

The conclusions of such classical studies are equally transferable to the framework necessary for resilience in a pastor and family. "The life stories of the resilient individuals on the Garden Island have taught us that competence, confidence, and caring can flourish even under adverse circumstances if young children encounter people in their lives who provide them with a secure basis for the development of trust, autonomy, and initiative."[149]

Individual Resilience

"Resilience is the capacity to maintain competent functioning in the face of major life stressors."[150] An important component for maintaining competent functioning in light

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[147] Werner, "Children of the Garden Island," 111.

[148] Diane L. Coutu, "How Resilience Works," *Harvard Business Review* (May 2002): 3, http://www.nwcor.com/NWCOR/Content/Readings/MGT%20386/Section%206-%20Resilience%20HBR.pdf [accessed May 12, 2011].

[149] Werner, "Children of the Garden Island," 111.

[150] Larry Dixon and June Michel, "Increasing Resilience for Military-Connected Children Within Families and Communities," *Staff Action Officer Survival Guide* (April 27, 2011), www1.cyfernet.org/FC Conf2011/ws/2011-Dixon-Resilience.ppt [accessed May 1, 2011].

of life's stressors is an awareness and possession of skills capable of dealing with the hazardous, adverse, and threatening life circumstances which challenges the individual's vulnerability. According to three critical articles by Benigno Aguirre,[151] George Bonanno,[152] and one published by the American Psychological Association[153] resiliency is ordinary, not extraordinary, and people regularly demonstrate being resilient. All people have the capability to be resilient; it is not a matter of having it or not having it. It involves behaviors, thoughts, and actions that can be learned and developed in anyone. Similarly, resilience is greatly influenced by a person's environment. Benigno Aguirre particularly points out that resilience changes over time and its fluctuation is based upon how much a person nurtures internal resources or coping strategies. Individuals may be more resilient in one aspect of life than other, but each person has the capability to be resilient in any arena they choose.

Individuals do not react the same way to traumatic or stressful life events. "An approach to building resilience that works for one person might not work for another. People use varying strategies to build their resilience. Because resilience can be learned,

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[151] Benigno Aguirre, "Dialectics of Vulnerability and Resilience," *Georgetown Journal on Poverty Law and Policy* XIV, no. 1 (Winter 2007), http://heinonline.org/HOL/LandingPage?collection=journals &handle=hein.journals/geopovlp14&div=6&id=&page= [accessed May 2, 2011].

[152] George Bonanno, "Loss, Trauma, and Human Resilience: Have We Underestimated the Human Capacity to Thrive After Extremely Aversive Events?" *American Psychologist* (January 2004), http://journ als.ohiolink.edu/ejc/pdf.cgi/Bonanno_George_A.pdf?issn=0003066X&issue=v59i0001&article=20_ltahr [accessed May 2, 2011].

[153] "The Road to Resilience," American Psychological Association, 2006, http://www.apahelp center.org/featuredtopics/feature.php?id=6 [accessed May 14, 2011].

it can be strengthened."[154] The following Figure 3.1 helps to visualize what factors must

be considered when examining an individual's health and well-being.

Individual Aspects	Life History & Experience	Social Support
These are factors with which a person is born.	These are past event and relationships that influence how people approach current stressors.	These are support systems provided by family, friends, and members of the community, work or school environments.
• Personality	• Family history	• Feeling connected to others
• Ethnicity	• Previous physical health	• A sense of security
• Cultural Background	• Previous mental health	• Feeling connected to resources
• Economic Background	• Trauma history	
	• Past social experiences	
	• Past cultural experiences	

Individual Health and Well-Being
(Adapted from Simon, Murphy, and Smith, 2008)
Figure 3.1[155]

According to a brochure published by the American Psychological Association,

there are several other factors involved in individual resiliency:

1) The capacity to make realistic plans and take steps to carry them out.
2) A positive view of yourself and confidence in your strengths and abilities.

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[154] "SAMHSA Resilience," RI Hope, http://www.rihope.ri.gov/documents/pdf/Reslience.pdf [accessed May 14, 2011].

[155] SAMHSA Disaster Behavioral Health Information Series, "Building Resilience: Appreciate the Little Things of Life" (2008), http://www.samhsa.gov/dtac/dbhis_stress /resilience.htm [accessed May 1, 2011].

3) Skills in communication and problem solving.
4) The capacity to manage strong feelings and impulses.[156]

The literature reflects the axiom that an individual's resilience at any moment is calculated by the relationship between the presence of protection factors and the presence of hazardous circumstances.

<div align="center">Resilience as Pathogenesis, Salutogenesis, or Fortigenesis</div>

A major paradigm shift in resiliency theory came from the work of a medical sociologist, Aaron Antonovsky. In 1978 he coined the word 'salutogenesis' which placed an emphasis on the origins of health as opposed to the more traditional pathogenesis approach emphasizing the origins of disease. Pragmatically, the salutogenic model asks the question, "What contributes to an individual's well-being?" or "What enables a person to overcome adversity?" instead of the pathogenic question, "What has caused the problem/disease?" In 1995, D.J.W. Strümpfer built upon Antonovsky's research acknowledging that he had wrestled with a broader spectrum than physical health which included the sources of one's strength in general. Strümpfer coined the word, 'fortigenesis' and stated:

> The term "fortigenesis", from Latin: fortis (=strong, seems to be more descriptive of the paradigm than the term 'salutogenesis.' The English words fortify (=to impart physical strength, vigor or endurance, or to strengthen mentally or morally), fort (= a fortified place), and fortitude (= strength and courage in adversity or pain), all have the same root. Introducing the construct is not to deny the need to search for the origins of health; it is merely to say that, in the process of doing so, Antonovsky could not help but point to the closely related origins of the strength needed to be effective at other end-points of human functioning too.

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[156] American Psychological Association, "Road to Resilience: Resilience Factors and Strategies," http://www.apa.org./helpcenter/road-resilience.aspx [accessed May 14, 2011].

This total endeavor should be acknowledged: "fortigenesis" is more embracing, more holistic, than "salutogenesis."[157]

A thorough review of the literature indicates that the term "fortigenesis" never experienced much usage. However, there is wide use of "salutogenesis" among psychologists, medical practitioners, nurses, educators, and social workers. Salutogenesis appears to have provided much of the starting-point framework for resiliency studies. The framework of the salutogenic model includes the components of a sense of coherence, life experiences, generalized resistance resources, life stressors, and the management of tension, stress, and health.[158]

<div align="center">The Element of Resilience as Innate versus Learned</div>

The literature is clearly divided between individual resilience being something that some people have as purported by Benigno Aguirre, George Bonanno, and Amanda Ripley[159] or being something that is learned or done as advanced by Diane Coutu and Al Siebert.[160] There is ambiguity as to what causes resilience, but there is widespread agreement on the personality traits of those considered to be more resilient than others. Those elements of personality provide the framework for the rest of this section on individual resilience. If the causes were identified then the argument that resiliency can

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[157] Deo J.W. Strümpfer, "The Origins of Health and Strength: From "Salutogenesis" to "Fortigenesis," *South African Journal of Psychology* 25 (June 1995): 82.

[158] Aaron Antonovsky, *Health, Stress, and Coping* (San Francisco: Jossey-Bass, 1979), 182-197.

[159] For further reading see, Amanda Ripley, *The Unthinkable: Who Survives When Disaster Strikes and Why* (New York: Random House, 2008).

[160] For further reading see, Al Siebert, *The Resiliency Advantage* (San Francisco: Berrett-Koehler Publishers, 2005).

be learned would be easily achieved and there would be no purpose for this research

project. Yet many, including Diane Coutu and Al Siebert, are very clear that it is learned.

"We'll never fully understand it, but we can learn it – and we must."[161]

<div align="center">The Element of Optimism</div>

A 2007 literature review attributes the following traits to more resilient

personalities: resourcefulness, self-discipline, level-headedness, flexibility, intelligence, a

strong sense of self, sense of control, and positivity.[162] Specifically, the latter is said to be

key to a resilient nature.[163] After studying a group of nuns, Frederickson, Tugade,

Waugh, and Larkin concluded that those who were more optimistic during their early

adult lives lived around ten years longer than their less positive counterparts.[164]

Diane Coutu warns, "A common belief about resilience is that it stems from an

optimistic nature. That's true but only as long as such optimism doesn't distort your sense

of reality. In extremely adverse situations, rose-colored thinking can actually spell

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[161] Coutu, 1.

[162] Debra Jackson, Angela Firtko, and Michel Edenborough, "Personal Resilience as a Strategy for Surviving and Thriving in the Face of Workplace Adversity: A Literature Review," *Journal of Advanced Nursing* (2007): 3, http://journals.ohiolink.edu/ejc/pdf.cgi/Jackson_Debra.pdf?issn=03092402&issue=v60i 0001&article=1_praasfowaalr [accessed May 2, 2011].

[163] Laura Riolli, Vitor Savicki, and A. Cepani, "Resilience in the Face of Catastrophe: Optimism, Personality and Coping in the Kosovo Crisis," *Journal of Applied Social Psychology* 32, no.8 (August 2002): 1604-1627.

[164] Barbara L. Fredrickson, Michele M. Tugade, Christian E. Waugh, and Gregory R. Larkin, "What Good Are Positive Emotions in Crises? A Prospective Study of Resilience and Emotions Following the Terrorist Attacks on the United States on September 11th, 2001," *Journal of Personality and Social Psychology* 84, no. 2 (February 2003): 365-376. http://www.ncbi.nlm.nih.gov/pmc/articles/PMC2755263 /pdf/nihms-141511.pdf [accessed May 12, 2011].

disaster."[165] She writes about her discussion with Jim Collins while he was researching

his book, *Good to Great*. This book explores the ways companies can transform

themselves out of mediocrity. One of his assumptions is that resilient companies are filled

with optimistic people. During the course of his research he had the opportunity to

interview Admiral Jim Stockdale, eight-year prisoner of war held by the North Viet

Namese. Stockdale reflected on his imprisonment:

> "Collins recalls: 'I asked Stockdale: "Who didn't make it out of the camps?" And
> he said, "Oh, that's easy. It was the optimists. They were the ones who said we
> were going to be out by Christmas. And then they said we'd be out by Easter and
> then out by Fourth of July and out by Thanksgiving, and then it was Christmas
> again.' Then Stockdale turned to me and said, "You know, I think they all died of
> broken hearts.'"[166]

Viktor Frankl testified to this same phenomenon when explaining how those

imprisoned in Nazi camps during World War II were more likely to survive if they

believed they would eventually be freed, but did not put time limits on their hope.[167]

The Element of Positivism

Closely related to optimism is the ability to find the positive in difficult

situations.[168] This is accomplished in two ways. Firstly, by literally being able to identify

positive gains/learnings during or following an event. Secondly, by a display of coping

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[165] Coutu, 3.

[166] Coutu, 3.

[167] Frankl, *Man's Search for Meaning*, 36.

[168] Jackson, Firtko, and Edenborough, 7.

strategies designed to elicit positive emotion from self and others.[169] One such common

coping mechanism is humor. Diane Coutu cites Maurice Vanderpol, a former president of

the Boston Psychoanalytic Society and Institute in discussing the resilience of Holocaust

victims:

> Many of the healthy survivors of concentration camps had what he calls a "plastic
> shield." The shield was comprised of several factors, including a sense of humor.
> Often the humor was black, but nonetheless it provided a critical sense of
> perspective. Other core characteristics that helped included the ability to form
> attachments to others and the possession of an inner psychological space that
> protected the survivors from the intrusions of abusive others.[170]
> Viktor Fankl, as well, referred to this coping method. "Humor was another of the

soul's weapons in the fight for self-preservation."[171]

The Elements of Intelligence and Self-Confidence

Other personality traits receiving attention in the literature are those of

intelligence and self-confidence. Amanda Ripley studied survivors of the Bosnia-

Herzegovina conflict and terrorist attacks of September 11, 2001. She summarized:

> A few recent studies have found that people who are unrealistically confident tend
> to fare spectacularly well in disaster. Psychologists call these people "self-
> enhancers," but you and I would probably call them arrogant. These are people
> who think more highly of themselves than other people think of them. They tend
> to come off as annoying and self-absorbed. In a way, they might be better adapted
> to crises than they are to real life.[172]

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[169] Michele M. Tugade and Barbara L. Fredrickson, "Resilient Individuals Use Positive Emotions to Bounce Back From Negative Emotional Experiences, *Journal of Personality and Social Psychology* 86, no. 2 (February 2004): 320-333. http://journals.ohiolink.edu/ejc/pdf.cgi/Tugade_Michele_M.pdf?issn= 00223514&issue=v86i0002&Article=320_riupetbbfnee [accessed May 2, 2011].

[170] Coutu, 3.

[171] Frankl, 43.

[172] Riley, 92.

Acknowledging that IQ may contribute to personal confidence in itself, the confident people even exhibited chemical difference by having lower levels of the stress hormone, cortisol, in their saliva.[173] Having a sense of being able to control, if not the situation, at least, the response or the environment surrounding the incident is also prevalent in those considered more resilient.[174]

<div align="center">The Element of the Sense of Coherence (SOC)</div>

Antonovsky's research investigated the source of resilience and found that "generalized resistance resources" were those components of a person which mobilized another construct, a "sense of coherence." Consequently, the 'Sense Of Coherence' (SOC) became the central tenet of his salutogenesis model. SOC is not a specific coping style or method or resource. It is a general approach to life that enables the enlistment of specific coping resources:

> Much as salutogenesis is a very broad construct, seeking to understand health rather than any given diagnostic category of disease, so the SOC is, in two senses, broader than the coping resources that have been studied. First, it is most emphatically not a coping style or a substantive resource. The crucial idea is that, since people confront such a wide variety of bugs, no specific style of resource is ever appropriate all the time. The person with a strong SOC, believing that she or he understands the problem and sees it as a challenge, will select what is believed to be the most appropriate tool for the task at hand. Second, the SOC distills the core of specific coping or resistance resources (money, social support, mastery, a confidant, a belief in God, and so on), and expresses what they have in common: they enhance one's sense of comprehensibility, manageability, and

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[173] Riley, 92.

[174] Riolli, Savicki, and Cepani, 1606.

meaningfulness. In this way, the SOC offers an *explanation* of how these resources may contribute to health.[175]

During the course of eight years, Antonovsky revised his definition of the SOC as:

> A global orientation that expresses the extent to which one has a pervasive, enduring though dynamic feeling of confidence that (1) the stimuli deriving from one's internal and external environments in the course of living are structured, predictable, and explicable; (2) the resources are available to one to meet the demands posed by these stimuli; and (3) these demands are challenges, worthy of investment and engagement.[176]

An individual who possesses a weak SOC would interpret internal and external stimuli as noise, not information or helpful. They view themselves as victims of unfortunate events and dwell on the notion of life being unfair. There is an attitude of nothing really matters, and life is simply a series of unwelcomed demands and burdens.[177]

On the other hand, a person with a strong SOC "is capable of clarifying and structuring the nature of the stressor, believes that the appropriate resources are available and can be mobilized to deal successfully with the challenge, and is motivated to deal with it."[178] This person's orientation is to select the appropriate coping strategies and maintain a strong sense of health and well-being.

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[175] Hamilton I. McCubbin, E.A. Thompson, A. I Thompson, and J. E. Fromer, eds., *Stress, Coping, and Health in Families: Sense of Coherence and Resiliency* (Thousand Oaks, CA: Sage, 1998), 8.

[176] McCubbin, E.A. Thompson, A. I Thompson, and Fromer, eds., *Stress, Coping, and Health in Families*, 19.

[177] Deo J.W. Stümpfer, "Salutogenesis: A New Paradigm," *South African Journal of Psychology* 20, no. 4 (1990): 269.

[178] Marianne Cederblad, Lisa Dahlin, Olle Hagnell and Kjell Hansson, "Salutogenic Childhood Factors Reported by Middle-aged Individuals," *European Archives of Psychiatry and Clinical*

The Element of Thriving

The element of thriving is equally critical in an extensive resilience literature review. Thriving is a dynamic process of adaption. The literature commonly views thriving as yielding benefits to the person who experiences physical or psychological stress or trauma. Virginia O'Leary and Jeanette Ickovics maintain a broader utility of a model that postulates more than homeostatic health maintenance. They argue that theorists, researchers, and practitioners need to recognize that adversity can eventually bring about benefits. That is, sometimes the experience of adversity promotes the emergence of a quality that makes the person better off afterward than beforehand.[179]

Susan Folkman argues that positive emotions "may not need to be either intense or prolonged to produce a beneficial effect,"[180] even though it is often difficult to envision them as having much importance because they are subtle and fleeting experiences. A prospective study of resilience and the resulting emotions following the Attacks of September 11, 2001 substantiated the authors' hypothesis that positive emotions are active ingredients within one's resilience. Amidst the emotional turmoil created by the September 11 terrorist attacks on the United States, subtle and fleeting

Neuroscience 2 (March 1994), http://journals.ohiolink.edu/ejc/pdf.cgi/cederblad_ Marianne.pdf?issn= 09401334&issue=v244i0001&article=1_scfrbmi [assessed May 5, 2011].

[179] Virginia E. O'Leary and Jeannette R. Ickovics, "Resilience and Thriving in Response to Challenge: An Opportunity for a Paradigm Shift In Women's Health," *Women's Health: Research on Gender, Behavior, and Policy* 1, no. 2 (Summer 1995): 121.

[180] Susan Folkman, "Positive Psychological States and Coping With Severe Stress," *Social Science and Medicine* 45, no. 8 (October 1997): 1218, http://metis.findlay.edu:2205/ejc/tiff2pdf.cgi/Folkman_ Susan.pdf?issn=02779536&issue=v45i0008&article=1207_ppsacwss [assessed May 5, 2011].

experiences of gratitude, interest, love, and a myriad of other positive emotions appeared

to hold depressive symptoms and other negative emotions at bay and fuel post-crisis

growth. "It is our hope that these findings . . . might elevate people's assessment of

positive emotions, allowing them to see positive emotions as active ingredients within

trait resilience and within the human quest to thrive and flourish despite adversity and

attack."[181]

Virginia E. O'Leary conceptualizes thriving as a transformation, which involves a

"fundamental cognitive shift in response to a challenge."[182] For her an event of great

magnitude is necessary to generate a transformational state that requires thriving:

> For such a transformation to occur, the challenge must be profound, an event such
> as facing a fatal illness, a severe traumatic accident or victimization, a great loss,
> or an existential crisis – events that shake the foundation of one's life, calling into
> questions one's sense of purpose, meaning or identity. These events are at the
> extreme because they are the ones that provide the greatest opportunity for a
> heroic response.[183]

Thriving and transformation require not only a profound challenge or adverse

event, but also an individual with certain qualities who will be able to utilize the

challenge for thriving. This begs the question, "What are the qualities of people who,

when faced with adversity, which should result in nothing more than mere recovery,

thrive?" Salvatore Maddi and Suzanne Kobasa found that those who thrive best in

adversity are capable of engaging the three C's: (1) "Challenge" means you consider

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[181] Fredrickson, Tugade, Waugh, Larkin, 15.

[182] Virginia E. O'Leary, "Social Contexts of Thriving: Strength in the Face of Adversity: Individual and Social Thriving," *Journal of Social Issues* 54, no. 2 (1998): 430.

[183] Ibid., 430.

change natural. Instead of fearing it, you anticipate it as a useful stimulus to your personal development. (2) "Commitment" means approaching with maximum effort whatever you are doing, giving yourself totally. Being passionate about your pursuits and realizing life has meaning and purpose. (3) "Control" means believing and acting as if you can influence events occurring around you. You reflect on how you can turn situations to your advantage.[184]

It is paramount that people not view themselves as 'the victim' in threatening or adverse situations. Al Siebert advises to avoid the victim reaction. "Some people portray themselves as victims. They blame others for ruining their lives. They spiral downward, mired in unhappy thoughts and feelings. "This isn't fair," they complain over and over. "Look at what they've done to me now."[185] Instead of the unhealthy self-view as a 'victim,' the healthier approach is to see oneself as the 'survivor.' When perceived as a 'victim' such elements as self-esteem, courageousness, and optimism are lacking, therefore cognitively and circumstantially the person does not reframe themselves as a 'survivor.'

<center>The Element of Hardiness</center>

Resiliency literature also approaches the topic of hardiness as related to resilience. "Although people arrive at adulthood with different levels of emotional hardiness, most anyone who wants to improve their hardiness abilities can do so by working to take a

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[184] Salvatore Maddi and Suzanne Kobasa, *The Hardy Executive: Health Under Stress* (Homewood, IL: McGraw-Hill, 1984), 121.

[185] Al Siebert, *The Resiliency Advantage: Master Change, Thrive Under Pressure, and Bounce Back from Setbacks* (San Francisco: Berrett-Koehler Publisher, 2005), 1.

more active and committed approach to their lives. Developing emotional hardiness

basically involves finding ways to interpret adversity in terms of a personal challenge to

be overcome."[186]

A great deal of research during the 1960s and 1970s demonstrated that "stressful

life events precipitate somatic and psychological disease."[187] Significant research was

conducted by Richard Rahe who found that "Navy personnel who begin a cruise with

high stress scores suffer more illness episodes during the months at sea than do sailors

who start out with low stress scores."[188] Psychiatrists Thomas Holmes and Richard Rahe

studied 5,000 medical patients in 1967 to determine if stressful events in their lives may

have caused illness. This pathogenic oriented research asked the patients to tally a list of

forty-three life events based on a relative score. A positive correlation of 0.118 was found

between their life events and their illnesses.[189] The results were published as the Social

Readjustment rating scale (SRRS), commonly known as the Holmes and Rahe Stress

Scale.[190] This classical study subsequently validated the links between stress and illness.

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[186] Harry Mills and Mark Dombeck, "Resilience: Hardiness," MentalHelp.net, June 25, 2005, http://www.mentalhelp.net/poc/view-doc.php?type=doc&id=5791&cn=298 [accessed May 22, 2011].

[187] S.C. Kobasa, "Stressful Life Events, Personality, and Health: An Inquiry Into Hardiness," *Journal of Personality and Social Psychology* 37, no. 1 (January 1979), http://metis.findlay.edu:2205/ejc/pdf.cgi/Kobasa_Suzanne_C.pdf?issn=00223514&issue=v37i0001&article=1_slepahaih [accessed May 12, 2011].

[188] Ibid., 1.

[189] Thomas H. Holmes and Richard H. Rahe, "The Social Readjustment Rating Scale," PMID 6059863, *Journal of Psychosomatic Research* 11, no. 2 (1967): 213-218.

[190] Thomas H. Holmes and Richard H. Rahe, "Holmes-Rahe Life Stress Inventory," http://www.Harvestenterprises-sra.com/The%20Holmes-Rahe%20Scale.htm [accessed May 22, 2011].

Subsequent studies continue to demonstrate similar results, even among high

energy, Type A mega performers:

> Persons, who are not only high in Type A behavior, but simultaneously low in
> hardiness, show the greatest deterioration of general health in the face of
> mounting stressful life events. If health is to be preserved in the encounter with
> stressful events, it would appear important that one's driven concern for reaching
> extrinsic goals (high Type A behavior) be mitigated by an ability to experience
> the intrinsic interest and value of the activities and tasks encountered along the
> way (high hardiness).[191]

The Element of Learned Resourcefulness

Michael Rosenbaum and Karin Ben-Ari[192] advanced the concept of 'learned

resourcefulness' as a direct contrast to 'learned helplessness' in the field of behavior

modification. Learned helplessness studies demonstrate that when people's efforts to

change an uncontrollable event are futile, they tend to generalize this expectancy to

situations which are in fact, controllable. As a result of this process, they believe that they

are helpless to influence or control external events even when those events are within the

realm of their control.

Subsequently and in contrast, self-control studies developed in an attempt to

determine what happens when a person's habitual and effective behavior in dealing with

a controllable situation becomes ineffective in an uncontrollable situation. "The self-

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[191] Suzanne C. Kobasa, Salvatore R. Maddi, and Marc A. Zola, "Type A and Hardiness," *Journal of Behavioral Medicine* 6, no. 1 (March 1983), http://metis.Findlay.edu:2205/ejc/pdf.cgi/Kobasa_ Suzanne_C.pdf?issn= 01607715&issue=v06i0001&article=198_lhalr [accessed May 10,2011].

[192] Michael Rosenbaum and Karin Ben-Ari, "Learned Helplessness and Learned Resourcefulness: Effects of Noncontingent Success and Failure on Individuals Differing in Self-Control Skills, *Journal of Personality and Social Psychology* 48, no. 1 (January 1985): 198-215, http:// metis.findlay.edu:2205/ejc/ pdf.cgi/Rosenbaum_Michael.pdf?issn=0023514&issue=v48i0001&article=198_lhalr [accessed May 6, 2011].

regulatory process is activated . . . only when the smooth flow of ongoing behavior is disrupted."[193] Self-regulation is that phenomenon which enables a person to continue with goal-directed and self-sustaining activities, even in the absence of external success. The literature supports that training in self-regulation or self-control assists "people to change their behavior notwithstanding ongoing stimulation that favors the undesirable habits, so that they become less dependent on the environment."[194] It is within the context of self-controlling studies that the construct 'learned resourcefulness' emerged.

A summation of learned resourcefulness literature would yield four dynamics; the use of self-talk to control emotional and/or cognitive responses, the application of problem-solving strategies, the tendency to delay immediate gratification, and perceived self-efficacy. Learned resourcefulness theory suggests that people high in resourcefulness can minimize the negative effect of stress on their performance, therefore they can do better than low resourceful individuals under stressful conditions. Empirical studies support this observation by indicating a significant effect of learned resourcefulness on responses or performance in the face of stressful situations. Examples of such studies include the work of J.A. Zauszniewski (2001), Deborah J. Kennett (2008), and C.Y. Huang (2010) on chronically ill patients. Other learned resourcefulness studies include the research of Anne-Marie Goff (2011) on nursing students, Y. Coskun (2008) on children's personalities, Franqois DuToit (2009) on organizational transformation, and Sonia R. Strevy (2009) on the persistence of online nursing students.

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[193] Rosenbaum and Ben-Ari, "Learned Helplessness and Learned Resourcefulness," 199.

[194] Strümpfer, 273.

The classic study by Susan Folkman and R.S. Lazarus[195] on college students at three stages of an examination provides transferable insights into resiliency theory. The results indicated that highly resourceful students utilized more planned problem solving, more positive reappraisal, and less escape/avoidance than did low resourceful students. Conversely, a study four-years later revealed that low resourceful students reported more wishful thinking, more distancing, and more keeping to self than did highly resourceful students.[196]

Research conducted by Michael Leiter (2006), F. Aysan (2001), and J.K. Ito (2003) suggests that the use of escapist or avoidance coping strategies may be a risk factor for maladjustment. On the other hand, active coping strategies, such as planned problem solving and seeking social support are associated with good adjustment to stressful situations as researched by Carmen Reyes (2011), R.H. Moos (2006), and Silvia Knobloch-Westerwick (2009).

<div align="center">The Element of Self-Efficacy</div>

Closely related to learned resourcefulness, self-efficacy developed out of the area of behavior modification as well. A primary pioneer in the self-efficacy theory is the work of psychologist, Albert Bandura at Stanford University. He contends that people's beliefs about their efficacy can be developed by four main sources of influence:

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[195] Susan Folkman and Richard S. Lazarus, "If It Changes It Must Be a Process: Study of Emotion and Coping During Three Phases of a College Examination," *Journal of Personality and Social Psychology* 48, no. 1 (January 1985): 150-170, http://metis.findlay.edu:2205/ejc/pdf.cgi/Folkman_Susan.pdf?issn=002235148&issue+v48i0001&article=150_iicimbap [accessed May 6, 20011].

[196] G.G. Gintner, J.D. West, and J.J. Zarski, "Learned Resourcefulness and Situation-Specific Coping with Stress," The *Journal of Psychology* 123, no. 3 (1989): 304, http://metis.findlay.edu:2070/ehost/pdfviewer/pdfviewer?vid=3&hid=17&sid=1aff5da5-8173-407b-bbf7-24217421c538%40 sessionmgr13 [accessed May 6, 2011].

1) The most effective way of creating a strong sense of efficacy is through mastery experiences. Successes build a robust belief in one's personal efficacy. Failures undermine it, especially if failures occur before a sense of efficacy is firmly established. Some setbacks and difficulties in human pursuits serve a useful purpose in teaching that success usually requires sustained effort. After people become convinced they have what it takes to succeed, they persevere in the face of adversity and quickly rebound from setbacks. By sticking it out through tough times, they emerge stronger from adversity.

2) Self-efficacy is established through the vicarious experiences provided by social models. Seeing people similar to one's self succeed by sustained effort raises observers' beliefs that they too possess the capabilities to master comparable activities required to succeed. By the same token, observing others' fail despite high effort lowers observers' judgments of their own efficacy and undermines their efforts. The impact of modeling on perceived self-efficacy is strongly influenced by perceived similarity to the models.

3) Social persuasion also strengthens people's beliefs that they have what it takes to succeed. People who are persuaded verbally that they possess the capabilities to master given activities are likely to mobilize greater effort and sustain it than if they harbor self-doubts and dwell on personal deficiencies when problems arise. To the extent that persuasive boosts in perceived self-efficacy lead people to try hard enough to succeed, they promote development of skills and a sense of personal efficacy.

4) Another way to modify self-beliefs of efficacy is to reduce people's stress reactions and alter their negative emotional proclivities and misinterpretations of their physical states.[197]

It is the perception and interpretation of the emotional and physical reactions that is important, not the sheer intensity. Individuals who have a high sense of efficacy are more likely to view their challenges as "an energizing facilitator of performance, whereas those who are beset by self-doubts regard their arousal as a debilitator."[198] Athletes are commonly thought to benefit most from self-efficacy, but studies have also identified students as beneficiaries of this behavior modification approach. Howard

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[197] Albert Bandura, "Self-Efficacy," in *Encyclopedia of Human Behavior,* ed. V. S. Ramachaudran (New York: Academic Press, 1994).

[198] Ibid., 72.

Margolis and Patrick McCabe have conducted pedagogical studies to improve the motivation of struggling learners. They suggest using peers as role models, teaching specific learning strategies, presenting the students with options and choices, and communicating recent success. These tactics seem to strengthen the struggling learners' beliefs in their academic abilities and increases their willingness to engage in academic tasks.[199]

<center>The Element of Locus of Control</center>

A construct emerging from the field of social learning theory that has much in common with self-efficacy is the locus of control. This theory contends that behavior is reinforced to the degree that the individual perceives the consequences to be contingent or controlled by his or her own behavior (internal control) rather than under control of other external forces such as luck, chance, fate, or powerful others (external control). The acknowledged developer of this system is Julian B. Rotter who described a person with a strong internal control as one who:

> is likely to (a) be more alert to those aspects of the environment which provide useful information for his future behavior; (b) take steps to improve his environmental condition; (c) place greater value on skill or achievement reinforcements and be generally more concerned with his ability, particularly his failures; and (d) be resistive to subtle attempts to influence him.[200]

A heavily used tool in research, frequently cited in the literature, is the Multidimensional Health Locus of Control (MHLC) Scale developed by Kenneth A.

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[199] Howard Margolis and Patrick McCabe, "Improving Self-Efficacy and Motivation: What to Do, What to Say," *Intervention in School and Clinic* (March 2006), http: //serc.carleton.edu/resources/ 37486. html [accessed May 6, 2011].

[200] Julian B. Rotter, "Generalized Expectancies for Internal Versus External Control of Reinforcement," *Psychological Monographs* 80 (1966), 609.

Wallston. Forms A and B address the "general health" issues, Form C focuses on the "condition-specific" concern, and there are two God Locus of Health Control (GLHC) Scales. For the later, one assesses the belief that God controls one's health in general and the other assesses the belief that God controls changes in one's medical condition.[201]

The Element of Stamina

Stamina appears in the literature as "the physical and moral strength to resist or withstand disease, fatigue, or hardship; endurance."[202] This definition compared psychological, social, and family factors that influenced the life course of adults and concluded that "human beings are born with different potentialities and susceptibilities which life experiences may then mold into a protective shield undergirding future health."[203] The majority of resilience literature purports that stamina can be developed over time. The analogy of a ball clarifies the relationship between resilience and stamina. "A ball is resilient. Throw it against the wall and it bounces back. The number of times you throw that ball hard against the wall, and it doesn't burst, is a measure of its stamina."[204] Stamina literature declares it is a matter of conditioning, preparing, and practicing for the strenuous demands of life.

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[201] Kenneth A. Wallston, "Multidimensional Health Locus of Control" (June 2007), http://www.vanderbilt.edu/nursing/kwallston/mhlcscales.htm [accessed May 24, 2011].

[202] Strümpfer, 272.

[203] Ibid., 272.

[204] Raina Casarez, "Resilience Vs. Stamina," Livestrong.com (September 14, 2010), http://www.livestrong.com/article/244270-resilience-vs-Stamina [accessed May 24, 2011].

Family Resilience

The origin of human resiliency studies began with individual resilience, specifically with environmentally challenged children as discussed in the previous section. Great numbers of volumes have been written within the context of individual resilience. It is fair to say that family resiliency studies began in the context of the individual within the family structure and grew to the analysis of the unit itself.

Debate continues in the literature whether it is valid to think of resilience as a family-level construct. Family stress research dates back to the 1930s and family strengths studies to the 1970s, but both equally address the family as a unit. Froma Walsh expressed it this way. "Few have considered the family as a potential source of resilience: that is, as a resource."[205]

One researcher who does not view the family as a potential source of resilience is George Caplan. In 1982, despite addressing the family in the context of family stress and coping, he conceived of the family purely as a support system to the individual family member, and consequently as a vehicle for individual resilience.[206] The evaluation of the various components of the family such as the community[207] including neighborhoods,

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[205] Froma Walsh, "The Concept of Family Resilience: Crisis and Challenge," *Family Process* 35, no. 3 (September 1996), http://onlinelibrary.wiley.com/doi/10.1111/j.1545-5300.1996.00261.x/full [accessed May 24, 2011].

[206] G. Caplan, "The Family as a Support System," in *Family Stress, Coping and Social Support,* ed. Hamilton I. McCubbin, A. Elizabeth Cauble, and J.M. Patterson (Springfield: Charles C. Thomas, 1982).

[207] Katy Butler, "The Anatomy of Resilience," *Networker* (1997), http://www.katybutler.com/Publications/psychnetorg/index_files/psychthernet_anatofresilience.htm [accessed May 8, 2011].

schools, churches, businesses, and government organizations; rural communities;[208]

resource networks;[209] and education and human services[210] were discovered to contribute

to family resilience.

A pivotal piece of research was the development of Reuben Hill's ABCX

Model[211] demonstrating how stressors impact families. This model laid the foundation for

subsequent family stress research and family resilience models. Hill modified his original

1949 model in 1958 and it has essentially remained unchanged. Figure 3.2 shows that a

life event (stressors) – A, which interacts with the family's resources in facing the crisis –

B, interacting also with the family's definition of the event – C, produces the amount of

crisis in the family's social system - X. Little did Reuben Hill realize that his model

would start an on-going revolution in family studies which emphasizes the importance

one's family of origin plays in his or her psychosocial development.

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[208] DeWitt John, Sandra S. Batie, and Kim Norris, *A Brighter Future for Rural America? Strategies for Communities and States*, (Washington, D.C.: National Governor's Association, 1988), http://www.eric.ed. gov/ERICWebPortal/search/detailmini.jsp?_nfpb=true&_&ERICExtSearch_ SearchValue_0=ED301371&ERICExtSearch_SearchType_0=no&accno=ED301371 [accessed May 6, 2011].

[209] For further reading see, John P. Kretzmann and John L. NcKnight, *Building Communities from the Inside Out: A Path Toward Finding and Mobilizing a Community's Assets* (Evanston: Northwestern University Press, 1993).

[210] For further reading see, Atelia I. Melaville, Martin J. Blank, and Galareh Asayesh, *Together We Can: A Guide for Crafting a Profamily System of Education and Human Services* (Washington, D.C: Department of Education, Office of Education Research/U.S. Department of Health and Human Services, 1993).

[211] For further reading see, Reuben Hill, *Families Under Stress* (New York: Harper and Row, 1949).
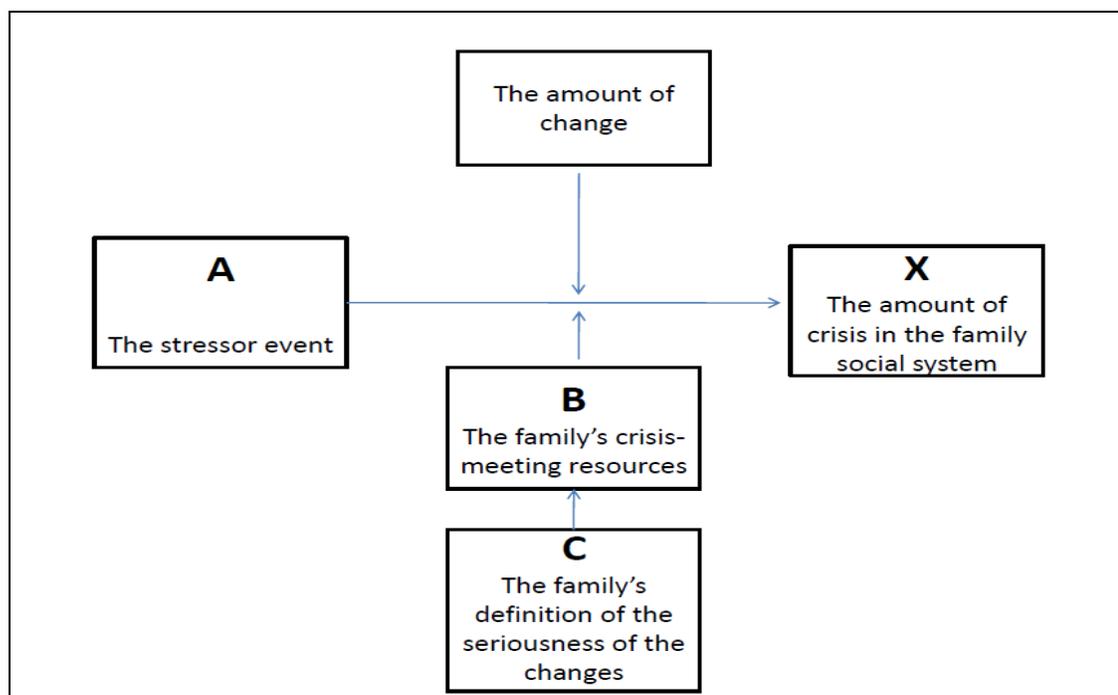
ABCX Model
Figure 3.2

Families develop unique resiliency patterns over time. Hamilton McCubbin

worked with other researchers to extend Reuben Hill's ABCX Model of family crisis to

focus on the impact of a family's long-term efforts to adapt. Figure 3.3 is the Double

ABCX Model of Family Stress.[212] A family's ability to recover from crisis is influenced

by additional life stressors and by family perceptions. A family's goals, values, problem-

solving skills, and support networks impact its adaptation to long-term stress and crisis.

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[212] Hamilton I. McCubbin, Marilyn A. McCubbin, Anne I. Thompson, and J.E. Fromer, *Resiliency in Ethic Minority Families: Native and Immigrant Families* (Madison: Center for Excellence in Family Studies, 1995), 21.
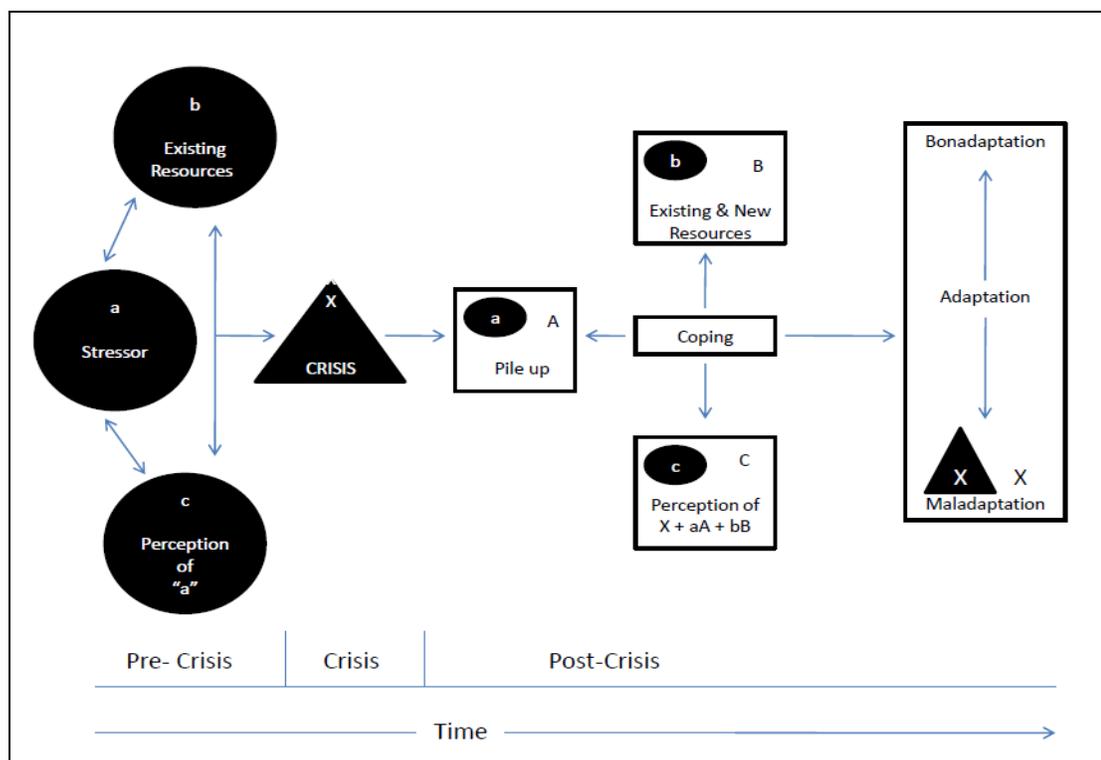
Double ABCX Model
Figure 3.3[213]

Influential to this expansion has been the early research conducted on resiliency of military families as a result of deployments. H. Frankel, L.R. Snowden, and L.S. Nelson conducted an evaluation of a family stress model on wives' ability to adjust during military deployments.[214] Such studies opened the door for a myriad of resiliency approaches on the family.

Although viewed in the perspective of the individual within the family, the work of D.R. Hawley and L. De Hann is fundamental in understanding family resilience. They

[213] Hamilton I. McCubbin and Charles R. Figley, *Stress and the Family: Coping With Normative Transitions*, Volume 1 (New York: Brunner/Mazel, 1983), 12.

[214] Diane l. Padden, Rebecca A. Connors, and Janice G. Agazio, "Stress, Coping, and Well-Being in Military Spouses During Deployment Separation," *Western Journal of Nursing Research* 33, no. 2 (July 2010), http://journals.ohiolink.edu/ejc/pdf.cgi/Padden_Diane_L.pdf?.issn=01939459&issue=v33i0002 &article=247_scawimsdds [accessed May 21, 2011].

described the family in two contexts. First, the family may serve as a "risk factor" elevating the vulnerability of family members. This includes factors such as marital conflict, parental mental illness, addiction, and structural dysfunction. Second, the family may serve as a "protective factor" to boost the resilience of each member. Such factors include "a good fit between parent and child, maintenance of family rituals, proactive confrontation of problems, minimal conflict in the home during infancy, the absence of divorce during adolescence, and a productive relationship between a child and his or her mother."[215]

Families that learn how to cope with challenges and at the same time meet individual family member's needs are more resilient to stress and crisis. According to sociologist Ira Reiss at the University of Minnesota, healthy families solve problems with cooperation, practice creative brainstorming, and are open to others.[216]
Another school of thought represented by psychologist James Garbarino at Loyola University of Chicago emphasizes the role of social support, and connectedness (versus isolation) in family resiliency.[217]

The research of Nick Stinnett and John DeFrain identified certain social and psychological characteristics present in healthy families. They included commitment, appreciation, time together, communication, faith and values, and coping skills as the

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[215] D.R. Hawley and L. D Haan, "Toward a Definition of Family Resilience: Integrating Life-Span and Family Perspectives," *Family Process* 35, no. 3 (September 1996), 285.

[216] For further reading see, Ira L. Reiss, *Family Systems in America*, 3rd ed. (New York: Holt, Reinhart, and Winston, 1980).

[217] For further reading see, James Garbarino, *Children and Families in the Social Environment*, 2nd ed. (New York: Aldine de Gruyter, 1992).

healthy traits in families.[218] Others such as Carl A. Dunst, Carol Trivette, and Angela

Deal discovered that focusing on family strengths significantly improves a family's

ability for self-help and increases the effectiveness of professional help.[219]

The Circumplex Model of Family Functioning developed by David H. Olson, Candyce S.

Russell, and Douglas H. Sprenkle identified three characteristics essential to healthy

families. They are: (1) cohesion: facilitates togetherness and individuality; (2)

adaptability: balances flexibility and stability; (3) and clear, open consistent

communication.[220]

Several valuable points which are applicable to pastoral resiliency emerge from

the family resilience literature. First, family resilience is interpersonal and intrafamilial,

not intrapsychic. Although personal qualities are essential to clergy resilience,

relationships within the congregation or the pastor's own family plays a monumental role

in the ability to avoid or bounce back from crisis. Second, because these types of resilient

factors are not located within the individual psyche and therefore do not develop within

the first years of life, pastoral resiliency just like family resiliency is more amenable to

intervention. Third, the importance of external support systems found in family resiliency

theories such as community involvement, colleagues, and social and civic connectedness

are equally as imperative in pastoral resilience.

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[218] For further reading see, Nick Stinnett and John DeFrain, *Secrets of Strong Families* (Boston: Little, Brown, and Co., 1985).

[219] For further reading see, Carl A. Dunst, Carol Trivette, and Angela Deal, *Enabling and Empowering Families* (Brookline, MA: Brookline Books, 1988).

[220] David H. Olson, Candyce S. Russell, and Douglas H. Sprenkle, *Circumplex Model: Systemic Assessment and Treatment of Families* (New York: Haworth Press, 1989), 51-78.

Cultural Manifestations of Resiliency

Cited in the introduction portion of Chapter One of this research project, Robert Tomes in 1857 wrote about the human ability to recover from a major earthquake in Japan. In his book, *The Americans in Japan*, he wrote: "Notwithstanding the calamities caused by the earthquake, there was shown a resiliency in the Japanese character which spoke well for their energy."[221] Each time a natural disaster strikes, cultural resilience becomes a vital part of the recovery discussions. Whether it is the people of Indonesia, Haiti, Japan, or the people living in 'tornado alley' in the United States; the question of the role of culture in one's ability to bounce back is pertinent.

Review of the literature indicates that comparatively little has been written on cultural resilience, no working definition has been established, and more research needs to be done. However, strength, stamina, and hardiness are themes that surface in cultural resilience literature. As in other resilience theories, there is evidence of a move from a pathogenic to a more salutogenic approach as well.

A summation of the critical cross-cultural studies follows. The literature would indicate that cultural resilience grew out of hardiness studies. As background, hardiness was discovered in a twelve-year longitudinal study at Illinois Bell Telephone (IBT) in 1975.[222] Representative samples of 450 managers were medically and psychologically tested every year in anticipation of the expected deregulation of the telephone industry in

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[221] Joseph C. Napoli, "Resiliency, Resilience, Resilent: A Paradigm Shift?" Resiliency LLC (September 2007), http://www.resiliency.us/media/Resiliency,%20R,%20R_%20A_%20Paradigm_Shift_08-2207.doc [accessed March 16, 2011].

[222] Salvatore R. Maddi and S.C. Kobasa, *The Hardy Executive: Health Under Stress* (Homewood, IL: Dow Jones-Irwin, 1984), 32.

an attempt to stimulate communications growth. That occurred in 1981 and is still

considered one of the most catastrophic events in U.S. corporate history. On the brink of

the deregulation, two-thirds of the participants experienced personal crisis. There were

heart attacks, strokes, cancer, mental disorders, violence in the workplace, suicides, and

divorces. The other one-third not only survived, but also thrived. The explanations cited

for this group's success was that the upheaval created a needed context for their

ingenuity, self-confidence, and creativity for themselves and the company:[223]

> In the IBT and later studies, the hardy attitudes have as the 3Cs of commitment, control, and challenge (e.g., Maddi, 2002; Maddi and Kobasa, 1984). If you are strong in *commitment*, you want to stay involved with people and events in your world, even when the going gets rough, because that seems to you the way to maintain and find meaning in your life. Pulling back into isolation and alienation seems like a mistake. If you are strong in *control,* you want to keep trying to influence the outcomes going on around you, even if that is difficult, because that keeps you involved in your life. Sinking into powerless and passivity is not an answer for you. If you are strong in *challenge,* you think of stress and change as inevitable, and an opportunity to grow by finding new avenues of meaning, and learning more about experience and life. Expecting easy comfort and security in an unchanging world seems naïve to you. It is the interactive combination of *commitment, control, and challenge* that defines hardiness as the existential courage to face stressful circumstances openly and directly, and the motivation to do the hard work of dealing with them constructively.[224] (Italics added)

Various cultural studies to determine 'hardiness' of particular groups of people

have been conducted. Here is only a sampling of such studies: Asian immigrants to the

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[223] Salvatore R. Maddi, Deborah M. Khoshaba, Michele Persico, John Lu, Richard Harvey, and Felicia Bleeker, "The Personality Construct of Hardiness: II. Relationships with Comprehensive Tests of Personality and Psychopatholgy," *Journal of Research in Personality* 36, no. 1 (February 2002):74, http://www.sciencedirect.com/science/article/pii/S0092656601923372 [accessed May 28, 2011].

[224] Paul T.P. Wong and Lilian C.J. Wong, eds., *Handbook of Multicultural Perspectives on Stress and Coping* (Boston: Springer US, 2006): 410, http://ebooks.ohiolink.edu/xtf-ebc/view?docId=tei/sv/038 7262385.xml;chunk.id=front_1;toc.depth=1;toc.id=part5;brand=default [accessed May 23, 2011].

United States conducted by Wen H. Kuo and Yung-mei Tsai in 1986,[225] Turkish

immigrants in Canada by Bilge Ataca and John Berry in 2002,[226] Latin American

immigrants in Australia by Oscar Lopez, Catherine Haigh, and Sue Burney in 2004,[227]

and the comparison of African American and Caucasian college students by Shanette

Harris in 2004.[228]

Studies by M. McEvoy and J. Daniluk (1995) and R.M. McCormick (1995,

2000)[229] among Aboriginal people of British Columbia, Canada discovered resiliency

connected to several cultural and spiritual factors. Their resilience is similar to what has

been considered as 'tragic optimism' and 'post-traumatic growth.' Paul and Lilian Wong

discuss the five components of tragic optimism as the key elements of enduring hope in

the Aboriginal ways of coping and healing:

> 1) Acceptance of what cannot be changed. Recognition of suffering as an
> inevitable part of life, what is in the past cannot be undone, accepting one's

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[225] Wen H. Kuo and Yung-mei Tsai, "Social Networking, Hardiness, and Immigrants' Mental Health," *Journal of Health and Social Behavior* 27, no. 2 (June 1986): 133-149, http://www.jstor.org/Stable/2136312 [accessed May 21, 2011].

[226] Bilge Ataca and John W. Berry, "Psychological, Sociocultural, and Marital Adaptation of Turkish Immigrant Couples in Canada, *International Journal of Psychology* 37, no. 1 (2002), http://www.informaworld.com/smpp/content~db=all~content=a741932119 [accessed May 18, 2011].

[227] Oscar Lopez, Catherine Haigh, and Sue Burney, "Relationship Between Hardiness and Perceived Stress in Two Generations of Latin American Migrants," *Australian Psychologist* 39, no. 3 (2004), http://www.informaworld.com/smpp/content~db=all~content=a713819511 [accessed May 18, 2011].

[228] Shanette M. Harris, "The Effect of Health Value and Ethnicity on the Relationship Between Hardiness and Health Behaviors," *Journal of Personality* 72, no. 2 (April 2004), http://journals.ohiolink.edu/ejc/pdf.cgi/Harris_Shanette_M.pdf?:issn=00223506&issue=v72i0002&article=379_teohvarbhahb [accessed May 17, 2011].

[229] Wong and Wong, 518.

limitations and misfortunes, and accepting that bad things do happen to good people.

2) Affirmation of the meaning and value of life. Affirmation is the first positive step towards coping with traumas and rebuilding.

3) Courage to face adversity. It takes courage to move forward and face an uncertain future. Courage to face adversity is the defiant human spirit or heroism that empowers one to move forward in spite of fears and failures. This parallels to Vicktor Frankl's 'magical medicine chest.'

4) Self-transcendence. The human capacity to transcend painful memories and difficult present circumstances provides the basis for freedom and creativity in developing a meaningful future.

5) Faith in God and Others. This is the belief that enables a person to project themselves into the future with hope even when everything all around them is full of gloom and despair. Faith represents the only positive expectation in an otherwise hopeless situation.[230]

These observations from cultural studies offer a logical transference to pastoral resilience. As evident from Chapter Two, Biblical and Theological Foundations for resiliency; endurance, perseverance, faith, and restoration is very adaptive. In going about the course of life, enduring hope liberates a person to cultivate a greater appreciation of life, faith in God increases our capacity for perseverance, and perseverance restores a person to the reality of a stronger life than pre-crisis. Cultural studies indicate that in face of tragedies and traumas, tragic optimism powers positive attitudes to embrace life in the presence of fear and despair.

Military Resilience

Resiliency studies conducted over the last three decades fundamentally addresses children and adolescents. According to Shelley M. MacDermid and colleagues of the

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[230] Wong and Wong, 526-527.

Military Family Research Institute at Purdue University, even though much has been

learned, "a conceptually clear and commonly accepted definition is still lacking. Most

definitions however, include two key elements: (1) exposure to adverse or traumatic

circumstances; and (2) successful adaptation following exposure."[231] They cite the

definition written by S.S. Luthar (2006) as an example of one containing these two

elements:

> Resilience is defined as a phenomenon or process reflecting relatively positive
> adaptation despite experiences of significant adversity or trauma. Resilience is a
> superordinate construct subsuming two distinct dimensions – significant adversity
> and positive adaptation – and thus is never directly measured, but is indirectly
> inferred based on evidence of the two subsumed constructs.[232]

The evolution of resiliency studies has united these two constructs. Resilience is

not only about individual strengths such as hardiness, stamina, self-efficacy, and locus of

control; but about the contexts in which individuals function such as families,

communities, military, schools, churches, and work. A Lilly Endowment funded report

prepared for the Office of Military Community and Family Policy in the Office of the

Secretary of Defense yielded several monumental insights about resilience:

> 1) Resilience requires exposure to adversity. . . . Although positive adjustment,
> competence and coping are all conceptually related to resilience, they can all be
> exhibited in the absence of adverse or traumatic circumstances (Fergus &
> Zimmerman, 2005) – and without confidence that resilience would follow were an
> aversive event to occur.
>
> 2) Resilience has both environmental and biological components, both of which
> are dynamic. . . . During early childhood, cognitive stimulation is particularly

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[231] Shelley M. MacDermid, Rita Samper, Rona Schwarz, Jacob Nishida, and Dan Nyaronga, "Understanding and Promoting Resilience in Military Families," Military Family Research Institute at Purdue University 2 (July 2008), http://www.mfri.purdue.edu/content/reports/Understanding%20and%20 Promoting%20Resilience.pdf [accessed May 29, 2011].

[232] Ibid., 2-3.

important because it can enhance the physical structure of the still-developing brain. Thus, environments that do not provide adequate stimulation can ultimately reduce children's cognitive capacity (Luthar, 2006). In contrast, improving the environment may help to increase young children's cognitive capacity.

3) Resilience develops over time. . . . It has become clear that resilience is not a static trait. . . . Research has shown that having positive relationships later in life can promote healthy outcomes despite the presence of risk factors in childhood (Rutter, 1987; Laub & Sampson, 2003; Conger, Rueter, & Elder, 1999; Vaillant & Davis, 2000).

4) Resilience is inherently strength-based. Research on resilience was initially rooted in a medical or deficits model that sought to identify, reduce, and prevent factors associated with unhealthy development. . . . Recent research has focused on strengths-based models that emphasize identifying and building upon already existing strengths to promote healthy developmental outcomes Benson, Mannes, Pittman, & Ferber, 2004).

5) Resilience is domain-specific. . . . Resilience can be situation-specific and therefore, it is unlikely that an individual will demonstrate resilience across all situations.

6) Resilience has been studied differently in children, youth, and adults. . . . In children, resilience is most often looked at from a development perspective and seeks to identify variables most likely to produce positive outcomes . . . in the face of adversity. In contrast, resilience in adults is conceptualized as factors that allow an individual to successfully cope with a traumatic event, while maintaining a healthy level of functioning (Bonanno, 2004). Finally, resilience in adolescents appears to combine these two approaches.

7) Resilience can be enhanced. Individuals who have poor developmental outcomes as children are not doomed to a life of negative outcomes.

8) There are multiple paths to resilience. No single or specific factor will determine resilience or poor functioning. . . . High intelligence and cognitive ability have consistently been identified as resilience-promoting in children, as has a warm and supportive family environment (Condly, 2006) and a relationship with at least one caring non-parent adult (Benson, 206). Many different combinations of these factors have been observed in children who grow up in negative home environments but go on to live successful and well-adjusted lives (Rende & Plomin; 1993).

9) Risk does not accumulate monotonically. Individuals who experience an accumulation of risk factors are at increased risk for negative developmental outcomes.[233]

These insights and similar ones have resulted in the Army encapsulating resilience training as a part of the Comprehensive Soldier Fitness (CSF) program. The Department of Army offers this rationale:

> For nearly eight years, the Army has operated in an environment of sustained combat, resulting in increased levels of stress on the force. However, many Soldiers experience personal and professional growth as a result of their deployments. CSF exists to ensure all Soldiers have the skills to grow personally, succeed in their job, thrive in their community, and grow within their family.[234]

Conceptually, this paradigm shift recognizes the larger arena of fitness as not being limited to physical and tactical skill levels in combat readiness, but the gestalt configuration of the total person. Both internal and contractual Army research has been conducted producing volumes of literature on personnel readiness. This evolutionary process has been enabled by much attention to family issues, stress management, and suicide prevention. This line of reasoning is as follows:

> The Army recognizes the need to focus more holistically on fitness, which is more than just physical fitness. Resilience training—which teaches coping strategies among other skills—and self-development, are just some of the elements incorporated into the CSF program. Additionally, Soldiers, family members and Army civilians will be linked with programs to help them be successful throughout their career.[235]

A plethora of accumulative research, experiences, and lessons learned by the Army, particularly over the past three decades, resulted in the Chief of Staff of the Army

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[233] MacDermid et al., 2-5.

[234] Ready Army, "Preparing Army Communities Today for the Hazards of Tomorrow," http://www.acsim.army.mil/readyarmy/ra_csf.htm [accessed September 17, 2011].

[235] Ibid.

General George W. Casey Jr. announcing to the annual meeting of the Association of the United States Army on October 5, 2009 in his opening remarks as part of the "Building Resilient Soldiers, Families and Civilians" forum that the Army would be creating a resilient force through Comprehensive Soldier Fitness.[236] General Casey contends, "This is one of the most important programs the Army has introduced in a long time," and he believes the CSF program will work because it is a program focused on self-improvement, and Soldiers are always trying to improve themselves.[237]

With resilience training now being part of the Comprehensive Soldier Fitness, resiliency trainers are assigned at the battalion level. This is an enormous development and progression from the Army's initial medical model; B.A.T.T.L.E.M.I.N.D. as briefly discussed in chapter one. The CSF concept brings mental fitness up to the same level as a soldier's physical fitness. Similar to physical training, resilience training is best achieved incrementally. It is not a single event, but progressive learning addressed at every level of military training/education. According to Command Sergeant Major Teresa King, commandant of the Drill Sergeants school at Fort Jackson, SC, "It is not a screening, or a "fix" for something with a negative outcome -- there are already programs to assist Soldiers with those issues. . . . CSF is a structured, long-term program that will provide

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[236] Army News Service, "Resiliency Training to Be Given Army-wide" (October 8, 2009), http://www.defencetalk.com/resiliency-training-to-be-given-army-wide-22468/ [accessed September 17, 2011].

[237] Army News Service, "Resiliency Training to Be Given Army-wide."

permanent mental coping skills. It teaches people to find what you can change and work on that."[238]

Colonel William Rabena, Fort Hood Resiliency Campus director, described the different resiliency facilities and programs available not only to soldiers, but to families and retirees, on Fort Hood. There is a spiritual fitness center for "individualized spiritual discovery" and growth, a financial readiness branch, and a wellness center, which includes a physical fitness center, as well as physiological health programs like stress control.[239]

The Comprehensive Soldier Fitness program encompasses the mental, 'strong minds' and the physical, 'strong bodies.' The CSF was developed by Martin Seligman at the University of Pennsylvania and focuses on five areas: physical, emotional, social, family, and spiritual.[240]

This is a considerable expansion of the understanding and interpretation of the concept of 'fitness' offered by the Army for over two centuries. This section of the literary review on military resilience will focus on the elements of the Army's CSF program rather than on the cluttered path leading to this historical emphasis on resiliency. This route is chosen as well because of the similar pragmatic applications to pastoral resilience.

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[238] Army News Service, "Resiliency Training to Be Given Army-wide."

[239] Ibid.

[240] Jules Evans, "U.S. Military's New Resilience Course," *Global Dashboard* (September 7, 2009), http://www.globaldashboard.org/2009/09/07/us-militarys-new-resilience-course/ [accessed September 11, 2011].

According to Brigadier General Rhonda Cornum, director of Comprehensive

Soldier Fitness, the four support columns in the total CSF program are: the self-

assessment tool, the self-development module, mandatory deliberate resiliency training,

and master resiliency trainers.[241]

The assessment tool is available online (https://www.sft.army.mil) and provides a

baseline for Soldiers' resiliency capabilities. The CSF model:

> consists of life-long learning that begins by providing individual assessment
> through the Global Assessment Tool. The GAT, as part of the Comprehensive
> Soldier Fitness program, provides a person with a baseline in the four dimensions
> of strength: emotional, social, spiritual and family; and provides an opportunity to
> track self-development and growth in these areas over time.[242]

The self-development module of the CSF program is constructed on seven skills

and builds as a pyramid. The development is dependent upon the individual's awareness

and self-regulation as depicted in Figure 3.4. Structurally, the base of the pyramid is built

on a cognitive/behavior model, ATC (Activating event, Thoughts, Consequences).[243] It

closely resembles the Rational Emotive Therapy (RET) method purported by Albert Ellis

in the 1960-70's. Albert Ellis and Robert A. Harper contend that RET does not follow a

conditioning model that humans are shaped by early influences whereby they have to be

reconditioned by an outside therapist who somehow forces them into new behavioral

patterns. "RET keeps trying to develop a wide range of educative methods of showing

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[241] Army News Service, "Resiliency Training to Be Given Army-wide."

[242] Ready Army, "Preparing Army Communities Today for the Hazards of Tomorrow."

[243] Department of the Army, "Comprehensive Soldier Fitness. Resilience Training for Basic Officer Leaders. Course-B, Lesson 1." *Seven Skills,* Slide 28, Prepared by the Training and Doctrine Command. Joint Base Langley-Eustis, VA: electronic format in use April 2011.

people how they behave self-defeatingly and how they can get *themselves* to change."[244]

(Italics added.) Ellis and Harper explain:

> Uniquely, we have pointed out from the start that, unlike lower animals, people *tell themselves* various sane and crazy things. Their beliefs, attitudes, opinions, and philosophies largely (though hardly exclusively) take the form of *internalized sentences* or *self-talk*. Consequently, one of the most powerful and elegant modalities they can use to change themselves, and particularly to modify the self-defeating emotions and sabotaging behaviors, consists of their clearly seeing, understanding, disputing, altering, and acting against their internal verbalizations.[245]

Martin Seligman reconstructed this behavioral approach to create the ATC model as the underpinnings of the Army's resilience training. The common thread with RET is the premise that what one tells oneself (thoughts [T]) about an activating event [A], directly generates their feelings (emotions) and feelings directly determines the consequences [C] of the person's feelings and reactions. A fact sheet used in the resilience training at the Army's Basic Officers Leadership Course (BOLC) states:

> Identifying your thoughts about an activating event and the consequences of those thoughts allows you to have greater control over your emotions and reactions. The ATC model provides a way to identify thoughts and the consequences. The model resents a synopsis of how emotions and reactions are caused by thoughts. We can use this model anytime we want to explore what caused certain reactions, or when we are confused by our reactions. [246]

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[244] Albert Ellis, and Robert A. Harper, *A New Guide to Rational Living* (Hollywood: Wilshire Book Company, 1978), x.

[245] Ibid., x.

[246] Department of the Army, "ATC: Identify your Thoughts about an Activating Event and the Consequences of those Thoughts," Prepared by US Army Chaplain Center and School, Fort Jackson, SC: electronic format in use April 2011.

The next step in the skills pyramid is to "Avoid Thinking Traps."[247] This is accomplished by regulating one's self talk in not "jumping to conclusions," not engaging in "mind reading," or using the words "me, me, me; them, them, them; always, always, always; everything, everything, everything."[248]

The third step in building the skills pyramid is to "Detect Icebergs," which is to be able to "identify deep beliefs and core values that fuel out-of-proportion emotion and evaluate the accuracy and usefulness of these beliefs."[249] The key to this identification process is to ask 'what' instead of 'why' questions to assess your reaction and/or beliefs about the activating event.[250]

The fourth step is "Energy Management." This is the skill of regulating emotional and energy levels to enable critical thinking and optimal performance.[251] The techniques used to assist with this skill are: "mental games, controlled breathing/mindful breathing, meditation, positive imagery, and progressive muscle relaxation."[252]

The fifth step in constructing the skills pyramid is "Problem Solving" which seeks to "accurately identify what caused the problem and identify solution strategies."[253]

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[247] Department of the Army, Course-B, Lesson 1, Slide 28.

[248] Department of the Army, "Comprehensive Soldier Fitness. Resilience Training for Basic Officer Leaders. Course-B, Lesson 2." *ATC Model and Thinking Traps*, Slide 6, Prepared by the Training and Doctrine Command. Joint Base Langley-Eustis, VA: electronic format in use April 2011.

[249] Department of the Army, Course-B, Lesson 1, Slide 28.

[250] Department of the Army, Course-B, Lesson 2, Slide 24.

[251] Department of the Army, Course-B, Lesson 1, Slide 28.

[252] Department of Army, Course-B, Lesson 2, Slide 37.

[253] Department of Army, Course-B, Lesson 1, Slide 28.

Problem solving involves answering six questions beginning with the word, what. What is the problem? What caused the problem? What did you miss? What is the evidence? What really caused the problem? What can you do about it?[254]

The sixth step in the skills pyramid is to "Put It In Perspective" which means to "Stop catastrophic thinking, reduce anxiety, and improve problem solving by identifying the Worst, Best, and Most Likely outcomes of a situation."[255] Putting the situation into perspective involves four steps: "list worst case outcome, list best case outcomes, list most likely outcomes, and identify plan for dealing with most likely."[256]

The seventh step in building the skills pyramid is "Real-time Resilience (RTR)" which requires the individual to "Shut down counterproductive thinking to enable greater concentration and focus on the task at hand."[257] RTR is used "when your thoughts are distracting you from an immediate goal or task. Respond to your negative thoughts in the heat of the moment by providing evidence against the thought, by generating a more optimistic way of seeing it, or by Putting the thought In Perspective."[258]

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[254] Department of the Army, "Comprehensive Soldier Fitness. Resilience Training for Basic Officer Leaders. Course-B, Lesson 3." *Problem Solving Steps*, Slide 10, Prepared by the Training and Doctrine Command. Joint Base Langley-Eustis, VA: electronic format in use April 2011.

[255] Department of Army, Course-B, Lesson 1, Slide 28.

[256] Department of Army, Course-B, Lesson 3, Slide 32.

[257] Department of Army, Course-B, Lesson 1, Slide 28.

[258] Department of Army, Course-B, Lesson 3, Slide 60.

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              Real-time
              Resilience

           Put It In Perspective

            Problem Solving

           Energy Management

             Detect Icebergs

           Avoid Thinking Traps

                  ATC
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Seven Skills Pyramid
Figure 3.4[259]
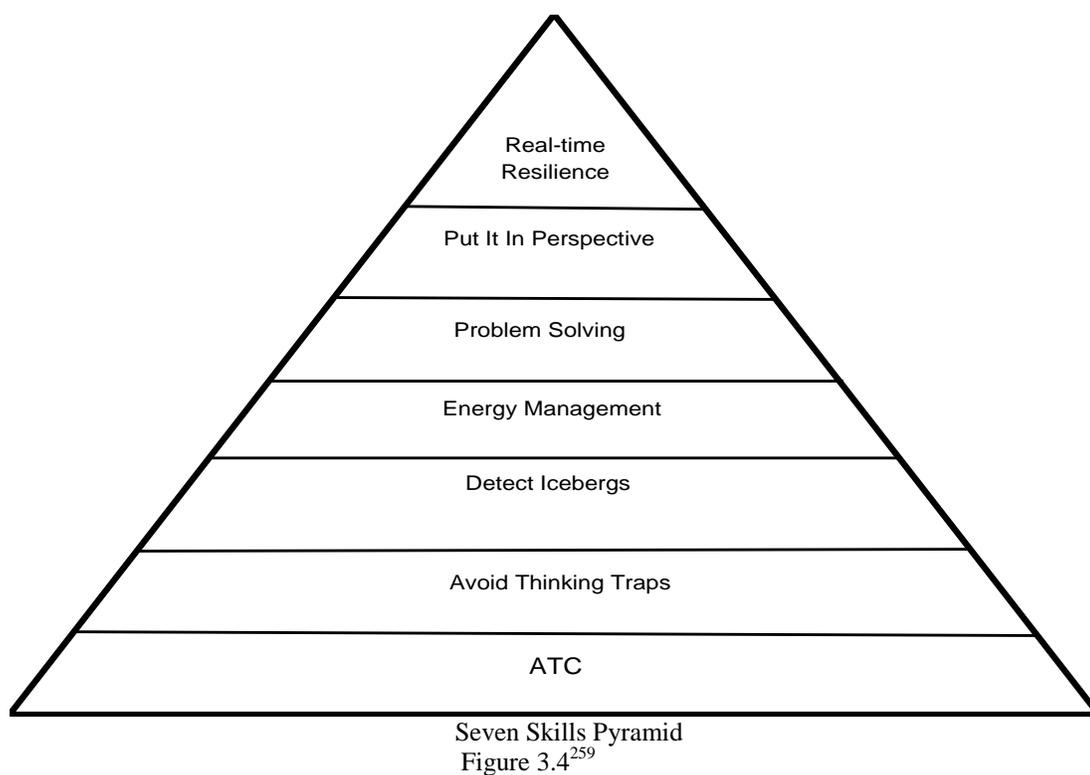
The individual soldier's comprehensive fitness for deployment is not the only

focus. Tandem to the individual's readiness is also the families' readiness. Researchers

consented at the Trauma Spectrum Disorder Conference at the National Institute of

Health, Veteran's Administration, and Department of Defense in December 2009 that:

> identifying and describing how deployment and its effects can place stress on
> families is important, but it is only the first step in the healing process. . . . If
> researchers can describe and understand the damage being done to a family, then
> logic suggests there must be treatments that can be prescribed to heal that damage,
> or ways to strengthen families to help prevent damage from occurring in the first
> place.[260]

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[259] Department of Army, Course-A, Lesson 1, Slide 28.

[260] U.S. Medicine, "If Researchers Can Understand the Damage Being Done to a Family Then
Logic Suggests There Must Be Treatments" (January 2010), http://www.usmedine.com/articles/if-
researchers-can-understand-the-damage-being-done-to-a-family-then-logic-suggests-there-must-be-
treatments.html [accessed September 25, 2011].

The belief of those in attendance at the Conference was that the methods for helping military families cope with deployment stress is still more of an art than a science, however there are several approaches proving to be successful. One approach is teaching resiliency through a program, the FOCUS Project:

> In 2007, the Defense Health Board Task Force on Mental Health identified a critical need for prevention and intervention services to foster resiliency within military families. FOCUS … emerged from that need. According to William Saltzman, PhD, "Our approach is preventive. It's resilience-enhancement. It's not therapy. It's a skill-based approach that makes it easier to get through some of the hurdles that might make it difficult for military families to seek services."[261]

In creating the FOCUS Project, medical researchers hypothesized four sources of resilience in married couples. First, is the necessity to possess knowledge about the biology of trauma and an accurate expectation of what comes with deployment, operational stress, and possible injury. Second, is to have shared beliefs about a sense of mission or a team approach. Third, there is a need for structure and flexibility in understanding their role and the ability to adapt if needed. Fourth, it is important to have a set of core relational skills. This includes emotional regulation, goal setting, and problem solving.[262]

For physical and/or emotional injuries the REACH Project (Reaching Out to Educate and Assist Caring, Healthy Families) has been developed from a "multifamily model of psycho education, which was originally designed for patients suffering from schizophrenia and psychotic disorders with the goal of equipping consumers' families

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[261] U.S. Medicine, "If Researchers Can Understand."

[262] Ibid.

with skills known to reduce relapse and promote quality of life."[263] This approach has

worked extremely well with soldiers and their families experiencing post-traumatic stress

disorder (PTSD).

As indicative of soldier resilience training, most of the current literature when

dealing with family/spouse resilience uses an educational conjoint cognitive behavioral

approach. An excellent example and invaluable tool is the workbook, *Resilience 101 for*

Military Families, Understanding and Balancing Your Stress System. Written in 2010,

Pamela Woll, MA, CADP explains:

> Even though the family member's experience was very different from the service
> member's experience, the human body reacts to stress and threat in many of the
> same ways, in the war zone, at work, at school, at home – or in rush hour traffic.
> It's useful for friends and family to understand how stress works in the body, both
> to understand their own experience and to understand part of what's going on in
> their loved ones. It's helpful to learn how to get your own body under better
> control, and how to support your loved one in his or her efforts to do the same.[264]

Additionally, the literature addresses building resilience for military health

professionals that allows for transference to clergy resilience. Common stress reactions in

health professionals are:

> 1) Nervousness and anxiety, including heightened vigilance about safety
> 2) Anger and irritability
> 3) Mood swings or emotional outbursts
> 4) Lowered self-esteem and feelings of helplessness
> 5) Feeling cynical, jaded or less able to trust others
> 6) Difficulty concentrating
> 7) Withdrawal from others

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[263] U.S. Medicine, "If Researchers Can Understand."

[264] Pamela Woll, *Resilience 101 for Military Families, Understanding and Balancing Your Stress System* (2010):1-2, http://onpoint.wbur.org/files/2011/06/Resilience-101.pdf [accessed September 12, 2011].

8) Trouble sleeping because of nightmares related to patients' traumatic experiences

9) Depression or suicidal ideation[265]

Self-care strategies for building resilience when these stress reactions manifest

themselves are:

1) Focus on the positive impact of your work
2) Talk to your colleagues for support
3) Set boundaries for yourself
4) Stay physically fit
5) Reduce everyday stressors
6) Avoid comparing yourself with others
7) Be patient with yourself
8) Find tools for resilience[266]

Summary

The literary sources cited in this chapter shed abundant light on the problem

statement from chapter one of this research. "U.S. pastors and their families lack

resiliency in facing the demands of ministry." What help does this multi-discipline

literature review offer in the area of building resilience in pastors and their families?

What are the universal lessons learned from other research that are transferable to

professional clergy?

Regardless of the recommended solutions, a macro principle applicable to pastor

resilience is the seemingly paradoxical reality that adversity in one's life may eventually

bring about benefits. In other words, sometimes the experience of adversity promotes the

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[265] "Building Resilience for Military Health Professionals," Real Warriors, http://www.realwarriors.net/ healthprofessionals/militaryculture/compassionfatigue.php [accessed September 11, 2011].

[266] Ibid.

emergence of a quality that makes the person better off afterward than beforehand.[267] The accumulation of pastoral stressors has the possibility of strengthening one's ministry rather than overwhelming it to the point of leaving the ministry.

Another applicable principle is that it is not the absence or the degree of intensity of difficulties in ministry, but it is the perception and interpretation of the emotional and physical reactions to those events that is important.[268] Individual traits such as resourcefulness, self-discipline, level-headedness, flexibility, intelligence, a strong sense of self, sense of control, and positivity[269] are some determinative elements in the way a person responds. Additionally, the longitudinal study of 698 Hawaiians over thirty-two years tracked their resilience as the ability to actively approach problem solving, perceive one's experiences in a positive light, the ability to receive positive attention from others, and a strong reliance on faith that helped them maintain a positive outlook.[270]

A third principle from the research literature is that one's perception and interpretation of events may best be self-regulated by a cognitive response to whatever the challenge. Researchers like Benigno Aguirre, George Bonanno, Aaron Antonovsky, Albert Ellis, and Martin Seligman contend that resiliency is ordinary and people regularly demonstrate being resilient. Resiliency involves thoughts, feelings, and actions that can be learned by anyone. Pastoral and familial resilience entails individuals learning skills to self-regulate their thoughts regarding activating events. These thoughts in turn generate

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[267] O'Leary and Ickovics, 121.

[268] Ramachaudran, ed., 71.

[269] Jackson, Firtko, and Edenborough, 3.

[270] Werner, 111.

feelings which influences how one acts and/or reacts (behaviors). This prevents the

defeating mindset of what Al Siebert identifies as the victim reaction.[271]

A fourth applicable principle comes from the research on family resilience. The

translation is that pastoral resilience is interpersonal and relational, not intrapsychic.

External support systems such as community involvement, colleagues, social, and civic

connectedness are paramount to a healthy perception and interpretation of events

resulting in one's ability to bounce back from crisis. The monumental study among the

Canadian Aboriginal culture provides exportable steps in a practical principle of:

accepting what cannot be changed, affirming the value of life, courageously facing

adversity, transcending self, and faith in God and others.[272]

A fifth principle from the literature applicable to pastoral resilience is generated

from the FOCUS Project.[273] The translation for the pastor would read: possess a

knowledge about the anatomy of ministry and accurate expectations of daily stressors in

ministry, share a sense of mission and team approach with your spouse and family,

ensure there is a structure and flexibility for your spouse and children to understand their

role and the ability to adapt if needed, and have a set of core relational skills including

emotional regulation, goal setting, and problem solving.

A final applicable principle for pastoral resilience is from the research done with

another professional group among military health professionals. Sense these are universal

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[271] Siebert, 1.

[272] Wong and Wong, 526-527.

[273] U.S. Medicine, "If Researchers Can Understand the Damage Being Done to a Family Then Logic Suggests There Must Be Treatments."

indicators of a high level of stress, they accurately apply to clergy. Pastors and/or their

families may manifest nervousness and anxiety, anger and irritability, mood swings or

emotional outbursts, lowered self-esteem and feelings of helplessness, feeling cynical,

jaded or less able to trust others, difficulty concentrating, withdrawal from others, trouble

sleeping, and depression or suicidal ideations. The antidotes for dealing with these

indicators are to focus on the positive impact of your ministry, talk to a colleague for

support, set boundaries for yourself, stay physically fit, reduce everyday stressors, avoid

comparing yourself with others, and be patient with yourself.[274]

Karen Reivich and Andrew Shatté observe:

Our research shows that most people consider themselves to be fairly resilient.
But the reality is that most of us aren't emotionally or psychologically prepared to
handle adversity, which means that inside of facing our problems bravely and
confidently, we risk giving up and feeling helpless. And even though you may be
resilient in certain ways and in specific areas of your life, you may need help in
others.[275]

Building on the biblical and theological foundations of resilience, and having

explored a multi-discipline literary review, the next chapter will discuss a research

methodology and procedures for determining: What causes the lack of resiliency in

pastors and their families? What are the sources of pastoral resiliency? How is pastoral

resiliency developed?

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[274] "Building Resilience for Military Health Professionals."

[275] Karen Reivich and Andrew Shatté, *The Resilience Factor: 7 Keys to Finding Your Inner Strength and Overcoming Life's Hurdles* (New York: Broadway, 2002), 66-67.

CHAPTER FOUR

RESEARCH METHODOLOGY AND PROCEDURES

Introduction

> Measurement has too often been the leitmotif of many investigations rather than
> the experimental examination of hypotheses. Mounds of data are collected, which
> are statistically decorous and methodologically unimpeachable, but conclusions
> are often trivial and rarely useful in decision making. This results from an overly
> rigorous control of an insignificant variable and a widespread deficiency in the
> framing of pertinent questions. Investigators seem to have settled for what is
> measurable instead of measuring what they would really like to know.

> --Edmund D. Pellegrino, "Patient Care—
> Mystical Research or Researchable Mystique"

This quote from the 1964 periodical, *Clinical Research*, captures both ends of the

research continuum. There is the danger that the researcher may gather huge volumes of

data searching for something to measure, only to render trivial and impractical

conclusions as a result of not asking the right questions. This leads to settling for any

conclusions rather than what the researcher really wants to know. This researcher wants

to be on the other end of the continuum where hypotheses are experimentally examined,

succinct penetrating questions are asked, and practical conclusions are drawn to

understand and repair the epidemic faced by the United States Protestant church today.

The epidemic, as set forth in Chapter One, is the problem statement of this research

project: U.S. pastors and their families lack resiliency in facing the demands of ministry.

Under examination is the question: What makes some pastors resilient and others not resilient.

Methodologies and Procedures

Quantitative – The Instrument

The examination of this 'problem' is both quantitative and qualitative. More specifically, the quantitative research electronically surveyed pastors who have left the ministry (Group A) and pastors who are currently in ministry with fifteen or more years of experience (Group B). The survey presented forty-three statements for the respondents to answer on a six-point Likert Scale. The choices on the scale included: Not Applicable, Not true of me, Somewhat true of me, I do not know, True for me, and Very true for me.

The survey statements were designed to evaluate four developmental and formational spheres of a pastor's life: personal, family, educational preparation, and environment.
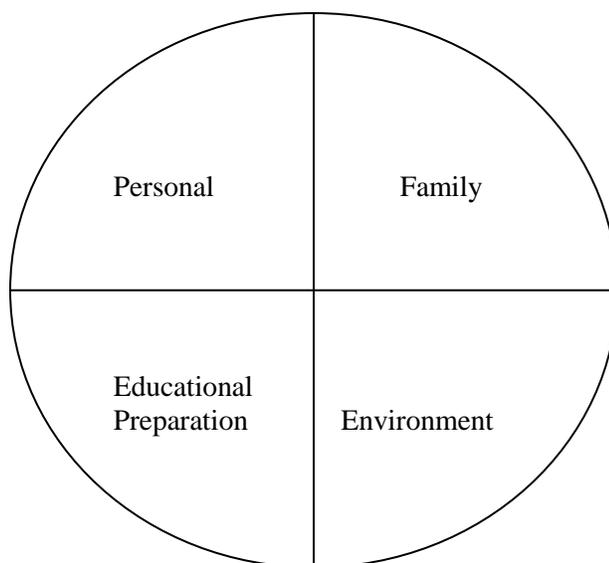
Resilience Quad
Figure 4.1

There were a total of twenty-four positive statements and nineteen negative. Each quadrant was divided into positive and negative statements to measure the presence or absence of critical resilience elements as discussed in Chapter Three. Those elements included: optimism, hardiness, positivity, learned resourcefulness, sense of coherence, locus of control, thriving, learned helplessness, self-efficacy, and stamina.

In the "Personal" quadrant fourteen statements were expressed in the positive and seven were negative. Measuring the element of the "Family," three statements were positive and six were expressed in the negative. One statement was positively expressed in the "Educational Preparation" quadrant and five were negative. For the examination of the "Environment" four statements were positive and three were negative. Figure 4.2 visually portrays this division.
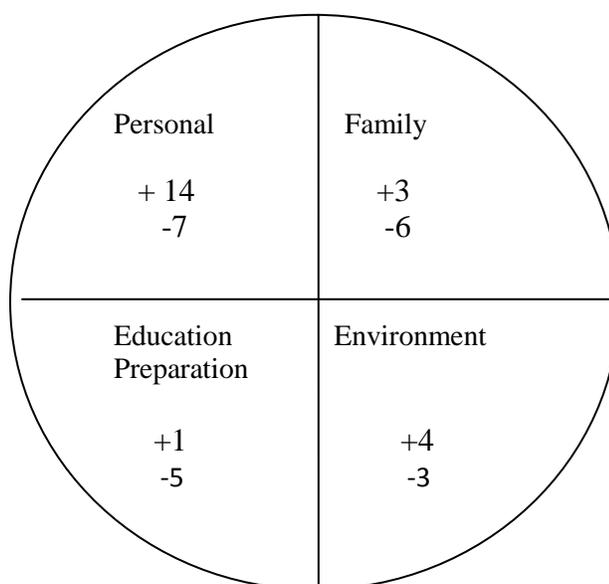
Resilience Quad – Positive/Negative Survey Statements
Figure 4.2

The design of this particular quantitative tool accomplishes three things: 1) it addresses critical elements revealed in resilience research, 2) it provides opportunities to

examine weaknesses or strengths in four formational arenas; personal, familial,

educational preparation, and environment, and 3) it is short, requiring only ten to fifteen

minutes, no essays or fill-in the blanks involved. In examining the statement problem that

U.S. pastors and their families lack resiliency in facing the demands of ministry, the

primary hypothesis was that those who have left ministry possess fewer positive elements

of resilience than those who have remained in ministry for fifteen or more years.

The surveys were virtually the same with the only difference being the

introductory statement, with past tense used for Group A and present tense for Group B.

The survey for Group A is at *Appendix A* and the survey sent to Group B is at *Appendix

B*. Figure 4.3 represents the specific positive or negative statements for each of the four

developmental and formational life spheres: personal, family, educational preparation,

and environment.

Developmental and Formational Life Spheres	Positive Statements Numbers	Negative Statements Numbers
Personal	1,3,4,5,7,8,9,10, 15, 16,20,30,32,43	11,12,14,29,31,33,34
Family	26,28,42	2,27,36,38,39,40
Educational **Preparation**	25,37	21,22,23,24
Environment	17,19,35,41	6,13,18

Positive and Negative Survey Statements in the Quadraplex
Figure 4.3

Additionally, each of the forty-three statements were specifically designed to

measure one of the ten elements of resilience. Figure 4.4 identifies which resilient

element was being measured in each of the formational life spheres.

Elements of Resilience	Personal	Family	Educational Preparation	Environment
Optimism	1,10			
Hardiness	3,4,	28	21	
Positivity	5,7,9,			
Learned Resourcefulness	8,30,31	42	24	35
Sense of Coherence	20	2,26		13,41
Locus of Control	33			6
Thriving	15,16,	39,40		17
Learned Helplessness	11,29		23	18,19
Self-Efficacy	14,32,43	38	22,25	
Stamina	12,34	27,36	37	

Quadraplex Statements Measuring Specific Elements of Resilience
Figure 4.4

Quantitative – Demographics of the Samplings

Group A consisted of sixty individuals who had left the full-time ministry and were no longer employed by a local church. Ninety-three percent were male (56) and seven percent female (4). Seven percent (4) were between the ages of 25-35, ten percent (6) were 36-45, forty-eight percent (29) were 46-55, and thirty-five percent (21) were between 56-65. They represented four denominations; Independent Baptist, United Methodist, Presbyterian Church, U.S.A., and the Churches of God, General Conference. The large majority, ninety-six percent, were affiliated with the latter denomination when

they last pastored full-time. A startling reality in contacting denominational judicatories and para-church organizations was that they do not maintain an active list of those who have left ministry. Group A was constructed from comparing older directories to current ones, and institutional knowledge of present status of graduates from Winebrenner Theological Seminary, Findlay, Ohio. Of the sixty surveys sent, eight were returned as "undeliverable." This would indicate that fifty-two were received.

More readily available were the qualifiers for Group B. These were pastors currently in full-time ministry with at least fifteen consecutive years of service. Of those surveyed, forty-six percent (63) represented the Churches of God, General Conference from four regions: Eastern, Alleghany, Great Lakes, Mid-West, and Western. Fifty-four percent (73) were from two districts of the United Methodist Church with churches in Maryland, Virginia, and West Virginia. The composite of Group B were seventy-five percent (102) males and twenty-five percent (34) females. Nineteen percent (26) were between the ages of 36-45, forty percent (54) from 46-55, thirty-eight percent (52) from ages 56-65, and three percent (4) were from 66-75. Of the one hundred and thirty-six surveys sent, twelve were returned as "undeliverable."

<center>Quantitative – The Delivery System</center>

In selecting an electronic survey instrument, two criteria surfaced: 1) the instrument must be free and 2) it must offer an unlimited number of surveys and questions. On the surface, Babson College, Willesley, Massachusetts met those conditions with a survey engine offered to students at certain approved institutions of

which The University of Findlay/Winebrenner Theological Seminary was one. The actual instrument is located at eSurveyCreator.com.

Not being able to evaluate the strengths and weaknesses of the program before registering, there was some timidity regarding the instrument's capability of collecting and collating the elements of resilience being measured. Groups A and B were established as separate mailings with an introduction by the researcher, purpose of the project, survey statements, and e-mail addresses inserted for the appropriate survey group.

The instrument automatically tracked "participated and completed" as well as "not yet participated." Forty-eight percent (25/52) of Group A completed the survey and fifty-two percent (65/124) of Group B contributed. The instrument also recorded the participant's response to each statement and numerically plotted the mean score of all respondents for each statement on the six point Likert Scale.

Missing from the instrument was the ability to collect specific demographics from each participant. For example; gender, age, and denominational affiliation had to be obtained by other means. Because of this limitation, the amount of time spent in ministry, marital status, number of children, and similar data were not able to be collected.

<p style="text-align:center">Qualitative – The Instrument</p>

Four interviews with pastors no longer serving in ministry added to the thoroughness of this research project and the validity of the findings. Three of the interviews were face-to-face and one, because of geographical distance, was

telephonically conducted. The duration of the interviews averaged two hours and five

minutes. There were no deviations from the ten questions in each of the interviews.

The interview questions follow:

1) What did you enjoy the most about full-time ministry?
2) What did you like least about full-time ministry?
3) Did your theological education prepare you for the diverse demands of ministry? If yes, how so? If no, what was lacking?
4) What part did your spouse play in your ministry?
5) How did you handle conflict within the church?
6) Word association - pick one of the two words that best describes you:
   Optimistic – Pessimistic
   Independent – Dependent
   Humorist – Serious
   Flexible – Rigid
   Controlled – Controlling
   Hopeful- Doubtful
   Resourceful – Unimaginative
   Confrontational – Withdrawn
   Introverted – Extroverted
   Thick skinned – Thin skinned
   Negative - Positive
7) In hindsight, what would you do differently in your ministry if you had it to do over?
8) How did your experience in the church affect your spouse and children?
9) What finally made you leave the ministry for now?
10) If anything, what would need to happen for you to go back into full-time ministry?

These interview questions were purposefully designed to measure the same

resilience elements as in the quantitative approach described above (Figure 4.4) with

additional emphasis on restoration.

Qualitative – Demographics of the Interviewees

Figure 4.5 identifies pertinent demographic information on each of those

interviewed.

Interviewee	Gender	Age	Years in Ministry before leaving / # of Locations	Year of Leaving Ministry	Denomina-tion
1	Male	49	14/3	2010	Evang. Lutheran Church of Am.
2	Male	54	8/1	2008	Independent Baptist
3	Male	57	9/3	1989	Churches of God, Gen. Conf.
4	Male	37	8/3	2007	Churches of God, Gen. Conf.

Interviewees' Demographics
Figure 4.5

Of the four interviewees, three were divorced and remarried. One was divorced

during his senior year of seminary. His second wife was a clergywoman pastoring a

separate church at the time he left the ministry. She currently remains in ministry. The

other two interviewees were divorced after they left ministry. The remaining one

interviewee was still in his first marriage of thirty years.

Figure 4.6 portrays demographics of the biological children as well as children in

the blended families. In the three of the four situations, the children were age nine or

younger when their father left the ministry.

Interviewee	Biological Children from 1st / 2nd marriage	Children from Spouse's Previous Marriage	Age of children when father left ministry in 1st / 2nd marriage	Current age of children from 1st / 2nd marriage	# of Children involved in the church today
1	0 / 1	0	0/6	0/8	1
2	2 / NA	NA	21, 25 /NA	25, 29	1
3	3 / 3	0 / 0	2, 4, 9 / NA	25, 27, 32 / 3, 7, 9	2 / 2
4	2 / 0	2	4, 6 / NA	13, 15 / 10, 12	2 / 2

Interviewees' Children

Figure 4.6

Qualitative – The Delivery System

The interviews were conducted at the convenience and location determined by the interviewee. All attempts were made to generate a relaxed and unstilted atmosphere. The interviewer was not acquainted with nor possessed any previous knowledge of three of the interviewees. The interviewer knew of the other interviewee, but had not had any contact with the interviewee for over thirty years until the time of the interview. The intent was to conduct each interview in a mode of informal conversation, not to resemble interrogational questioning. Much care was given to insure the same questions were included in each interview and one interviewee did not expound in an area where the other interviewees did not have equal opportunity.

Summary

The apex of research is to clearly state what is to be measured, establish a hypothesis to be proven or disproven, and to name the methodologies/procedures in

carrying out the measurement process. More specifically, this chapter re-identified the problem statement: United States pastors and their families lack resiliency in facing the demands of ministry. It identified what is to be measured: What makes some pastors resilient and others not resilient?

It established the hypothesis: Those who are currently in full-time ministry and have been for fifteen or more years will demonstrate more elements of resiliency than former pastors possessed at the time they left the ministry. The current pastors will demonstrate superiority in resilience in four dimensions of life; personal, family, educational preparation, and environment. How that measurement is to be accomplished is through both quantitative and qualitative instruments.

The quantitative instrument collected data from twenty-five former pastors and sixty-five current pastors by asking them to respond to a forty-three statement survey measuring their degree of optimism, hardiness, positivity, learned resourcefulness, sense of coherence, locus of control, thriving, learned helplessness, self-efficacy, and stamina.

The qualitative instrument collected data from four former pastors during individual interviews in which the same interview questions were asked of each. This was done in a relaxed atmosphere at a place and time of their choice.

Effective research takes <u>what</u> is to be measured and prescribes <u>how</u> it will be researched. That has been the focus of this chapter. The sequential next step is to report the results and summarize the raw data; that is the content of Chapter Five. The real zenith of first-class evaluation is in the <u>interpretation</u> of the data collected leading to specific conclusions. That is the challenge of Chapter Six.

CHAPTER FIVE

RESULTS AND ANALYSIS OF DATA

Introduction

The purpose of this chapter is to report and summarize the raw data from both the quantitative and qualitative measurements (i.e. the survey responses and the interviews, respectively). The accuracy of the raw data is not only critical, but the order and organization is essential to extract useful information from the data. The process of organizing and thinking about data is indispensable to understanding what the data does and does not contain. Furthermore, there are numerous ways to summarize data in its reporting, however of greater vulnerability is the fact that raw data is notoriously easy to manipulate in order to purport certain conclusions or to substantiate hypothesis. For this reason, the data is matter-of-factly reported and the summary of the data critically examined against the research hypothesis.

Besides the information being useful, the reporting and summary of the raw data may also be overwhelming to the reader. The organization of reporting the raw data is vital and every attempt will be made to stay focused on the presence or absence of ten of the psychometric properties of resilience, their effect on four formational life spheres, and the information and observations drawn from four comprehensive interviews.

The use of a small data sampling for both the quantitative and qualitative research is a result of two significant factors. First, the reluctance and/or inability of denominational judicatories to release names and contact information of former pastors placed a limitation on collecting a larger data base. Second, although the return rate for the quantitative instrument was statically acceptable at forty-eight percent for Group A, that resulted in fifty-two percent of Group A (former pastors) choosing not to respond and fifty-two percent return rate for Group B, that resulted in forty-eight percent of Group B (active pastors with fifteen or more years) choosing not to respond created a small data sampling.

A large sampling is not always preferred. One of the essentials to an adequate sampling, of any size, is the ability to make trustworthy and meaningful comparisons to analogous questions/statements for the entire research population. Mason points out that, ". . . the answer to the question of how large your sample should be is that it should be large enough to make meaningful comparisons in relation to your research questions, but not so large as to become so diffuse that a detailed and nuanced focus on something in particular becomes impossible."[276]

The justification for the use of a small sample size in this research is based on the homogeneous population under examination. Whether a former pastor or an active pastor, the similarities of 'calling,' educational preparation, ministerial demands, family pressures, and similar data far outweigh the difference of not being currently in ministry. The more homogeneous a research population, the smaller the sample size may be

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[276] Jennifer Mason, *Qualitative Researching*, 2nd ed. (Thousand Oaks, CA: Sage Publications, 2002), 136.

without invalidating the results. "An adequate sample is of sufficient size to allow researchers to have confidence (according to statistical techniques) that the characteristics of the sample are "true" for the population. The more homogeneous the population, the smaller the sample can be and still be adequate and representative."[277]

Quantitative – Measurement of Psychometric Properties by Formational Life Spheres

Under examination is the question: What makes some pastors resilient and others not resilient? The quantitative research methodology employed a forty-three statement survey based on a six point Likert Scale. The survey measured ten psychometric resiliency elements in four formational life spheres. The rationale for these particular ten psychometric elements is that the research and resultant literature reviews most often examine resiliency in these categories. The popularity of research and review approach led to the discussion of all ten psychometrics in Chapter Three. Having built this framework of understanding previously, the ten elements of resiliency become a logical protocol for the measurement portion of this research project. The reasoning for using these particular four formational life spheres was a result of a practical division of ministerial life: personal, family, educational preparation, and environment. Group A consisted of former pastors not currently in ministry and Group B were pastors who have served at least fifteen years or more and currently in full-time ministry.

Figure 5.1 through Figure 5.4 captures which questions measured which psychometric properties, the scores for both Group A and B on each of the statements, an

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[277] Sanford Labovitz and Robert Hagedorn, *Introduction to Social Research* (New York: McGraw-Hill Book Company, 1971), 35.

average score for that particular property, and the variance when the average score of

Group A was compared to the average score of Group B.

Personal Scores

Psychometric Properties /Elements of Resilience	Survey Statements	Group A Scores/Average	Group B Scores/Average	Variance of Group A Compared to Group B
Optimism	1, 10	4.40, 3.72 / **4.06**	4.71, 3.92 / **4.31**	-.25
Hardiness	3, 4	3.96, 4.56 / **4.26**	4.40, 4.83 / **4.62**	-.36
Positivity	5, 7, 9	3.96, 4.56, 4.44 / **4.32**	4.48, 4.80, 5.05 / **4.77**	-.45
Learned Resourcefulness	8, 30, 31	4.04, 4.48, 2.92 / **3.81**	4.71, 4.50, 2.72 / **3.98**	-.17
Sense of Coherence	20	**3.40**	**4.59**	-1.19
Locus of Control	33	**3.04**	**2.30**	+.74
Thriving	15, 16	4.36, 4.00 / **4.18**	4.35, 3.97 / **4.16**	+.02
Learned Helplessness	11, 29	2.32, 2.92 / **2.62**	2.06, 2.28 / **2.17**	+.45
Self-Efficacy	14, 32, 43	2.52, 3.88, 2.72 / **3.04**	2.20, 3.00, 5.08 / **3.43**	-.39
Stamina	12, 34	2.84, 3.36 / **3.10**	2.18, 2.50 / **2.34**	+.76

'Personal' Scores
Figure 5.1

Family Scores

Psychometric Properties /Elements of Resilience	Survey Statements	Group A Scores/Average	Group B Scores/Average	Variance of Group A Compared to Group B
Hardiness	28	**3.92**	**4.00**	-.08
Learned Resourcefulness	42	**4.24**	**3.94**	+.30
Sense of Coherence	2, 26	2.64, 4.60 / **3.62**	2.77, 4.30 / **3.54**	+.08
Thriving	39, 40	3.04, 2.52 / **2.78**	2.56, 2.66 / **2.61**	+.17
Self-Efficacy	38	**3.36**	**3.80**	-.44
Stamina	27, 36	2.76, 1.84 / **2.30**	2.52, 1.89 / **2.21**	+.09

'Family' Scores
Figure 5.2

Educational Preparation Scores

Psychometric Properties /Elements of Resilience	Survey Statements	Group A Scores/Average	Group B Scores/Average	Variance of Group A Compared to Group B
Hardiness	21	**2.96**	**3.19**	-.23
Learned Resourcefulness	24	**2.72**	**3.58**	-.86
Learned Helplessness	23	**3.12**	**2.81**	+.31
Self-Efficacy	22, 25	3.52, 4.24 / **3.75**	3.36, 2.75 / **3.06**	+.69
Stamina	37	**3.96**	**4.09**	-.13

'Educational Preparation' Scores
Figure 5.3

Environment Scores

Psychometric Properties /Elements of Resilience	Survey Statements	Group A Scores/Average	Group B Scores/Average	Variance of Group A Compared to Group B
Learned Resourcefulness	35	**4.60**	**4.80**	-.20
Sense of Coherence	13, 41	3.32, 2.80 / **3.06**	3.02, 2.70 / **2.86**	+.20
Locus of Control	6	**3.64**	**2.88**	+.76
Thriving	17	**4.28**	**4.52**	-.24
Learned Helplessness	18, 19	2.96, 3.96 / **3.46**	2.38, 3.67 / **3.03**	+.43

'Environment' Scores
Figure 5.4

Statistical significance indicated by a plus or minus 1.00 or greater occurred only once. This was in the developmental and formational sphere of 'Personal.' Group A did not score as high as Group B in believing they had appropriate resources available when they were stressed as indicated by a variance of -1.19. This statistical significance measuring the lack of Sense of Coherence (SOC) is characteristic of a person viewing themselves as a victim of unfortunate events and dwelling on the notion that life is unfair.[278] This was in keeping with the hypothesis.

The hypothesis of this research; pastors who are in full-time active ministry and have been for fifteen years or more will demonstrate stronger psychometric properties of resilience than pastors who have left the ministry. This is translated into the practical premise that Group A will score higher than Group B responding to negative statements

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[278] For further reading on Sense of Coherence see, Chapter 3, pages 73-74.

and Group A will score lower than Group B responding to positive statements measuring the identified ten elements of resilience. As stated above, the scoring to support the hypothesis occurred only once in the psychometric properties measurement.

Quantitative – Measurement of Formational Life Spheres as Expressed in Positive and Negative Statements

Figure 5.5 through Figure 5.7 separately exhibit each of the formational spheres in a quadrant consisting of: personal, familial, preparational, and environmental. Identified are the specific statements expressed positively or negatively measuring each of the ten properties of resilience, the scores for each group on that specific statement, and the average of those scores. Figure 5.7 combines the average score in each sphere for the positive and negative statements, and demonstrates the variance when Group A is compared to Group B.

Group A				
Developmental and Formational Life Spheres	*Positive Statements Numbers*	*Negative Statements Numbers*	*Positive Statements Scores / Averages*	*Negative Statements Scores / Averages*
Personal	1,3,4,5,7,8, 9,10,15,16, 20,30,32,43	11,12,14, 29,31,33, 34	4.40, 3.96, 4.56, 3.96, 4.56, 4.04, 4.44, 3.72, 4.36, 4.00, 3.40, 4.48, 3.88, 2.72 / **4.03**	2.32, 2.84, 2.52, 2.92, 2.92, 3.04, 3.36 /**2.85**
Family	26,28,42	2,27,36,38, 39,40	4.60, 3.92, 4.24 / **4.25**	2.64, 2.76, 1.84, 3.36, 3.04, 2.52 / **2.69**
Educational Preparation	25, 37	21,22,23, 24	4.24, 3.96 /**4.10**	2.96, 3.52, 3.12, 2.72 / **3.08**
Environment	17,19,35,41	6,13,18	4.28, 3.96, 4.60, 2.80 / **3.88**	3.64, 3.32, 2.96 / **3.30**

Group A - Positive and Negative Survey Statements, Scores, and Averages in the Quadrant
Figure 5.5

Group B

Developmental and Formational Life Spheres	Positive Statements Numbers	Negative Statements Numbers	Positive Statements Scores / *Averages*	Negative Statements Scores / *Averages*
Personal	1,3,4,5,7,8, 9,10,15,16, 20,30,32,43	11,12,14,29, 31,33,34	4.71, 4.40, 4.83, 4.48, 4.80, 4.71, 5.05, 3.92, 4.35, 3.97, 4.59, 4.50, 3.00, 5.08 / **4.46**	2.06, 2.18, 2.20, 2.28, 2.72, 2.30, 2.50 / **2.32**
Family	26,28,42	2,27,36,38, 39,40	4.30, 4.00, 3.94 / **3.98**	2.77, 2.52, 1.89, 3.80, 2.56, 2.66 / **2.70**
Educational Preparation	25, 37	21,22,23,24	2.75, 4.09 / **3.42**	3.19, 3.36, 2.81, 3.58 / **3.24**
Environment	17,19,35, 41	6,13,18	4.52, 3.67, 4.80, 2.70 / **2.92**	2.88, 3.02, 2.38 / **2.76**

__Group B__ - Positive and Negative Survey Statements, Scores, and Averages in the Quadrant

Figure 5.6

Group A and B

Developmental and Formational Life Spheres	Average Score of _Group A_ for Positive State-ments	Average Score of _Group B_ for Positive State-ments	Var-iance of A to B	Average Score of _Group A_ for Negative State-ments	Average Score of _Group B_ for Negative State-ments	Var-iance of A to B
Personal	4.03	4.46	-.43	2.85	2.32	+.53
Family	4.25	3.98	+.27	2.69	2.70	-.01
Educational Preparation	4.10	3.42	+.68	3.08	3.24	-.16
Environment	3.88	2.92	+.96	3.30	2.76	+.54

__Group A and Group B__ – Average Scores for Positive and Negative Survey Statements and Variance of Group A Compared to Group B in the Quadrant

Figure 5.7

In support of the research hypothesis, Group A should score lower than Group B on positive statements. Figure 5.5 and Figure 5.6 reveals that the aggregate scores for Group A shows that this happened for fifteen of the positive statements and Group A scored higher than Group B for eight of the positive statements. This is nearly twice as often in support of the hypothesis. However, as portrayed in Figure 5.7, the mean scores for each of the life spheres only resulted in Group A scoring lower than Group B once with a variance of -.43. That occurred in the "Personal" sphere. In the other three spheres Group A scored higher than Group B on positive statements.

Conversely, in a position of pro-hypothesis, Group A should score higher on negative statements than Group B. This occurred fourteen times and Group A scored lower than Group B on negative statements six times. This was more than twice in support of the hypothesis. Once again, the average of the responses demonstrated that Group A scored higher in two life spheres, "Personal" and "Environment" with a variance of +.53 and +.54 respectively. The variances of the average score within the formational spheres demonstrate numbers which are not statistically significant, meaning not greater than a plus or minus 1.00. Furthermore, Group A had a μ of 3.52 (μ = the average of the averages for each life sphere of the total sample) with a σ of .74 (σ = the standard deviation) and Group B had a μ of 3.23 with a σ of .99, demonstrating a statistical insignificance.

Of statistical significance was that Group A scored higher by a variance of +1.49 in response to statement twenty-five. Group A's statement read: "My leaving the ministry had nothing to do with the quality of my educational preparation." The mean score of

4.24 aligns closer with the response, "I Don't Know" (4/6 on the Likert Scale) than with "True for Me" (5/6). Group B's statement read: "My success in ministry has nothing to do with the curriculum in my educational preparation." Their mean score of 2.75 was closer to "Somewhat True for Me" (3/6) than with "Not True for Me" (2/6). Group A did not know whether their educational preparation had anything to do with their leaving the ministry or not. This indecisiveness allows for the possibility that the former pastors did not believe they were educationally prepared for ministry. On the other hand, Group B identified that their success in ministry because of their educational preparation was somewhat true leaving them more decisive as a truism than Group A.

<center>Quantitative – Rank Order Measurement</center>

A Pareto Chart exhibits a rank ordering of the responses to the statements on the six point Likert Scale. Figure 5.8 and Figure 5.9 demonstrates from highest to lowest how each group responded. Group B scored higher with a top score of 5.08, between 'True for Me' (5/6) and 'Very True for Me' (6/6) and Group A with a top score of 4.60, between 'I Don't Know' (4/6) and 'True for Me' (5/6). Seven of the same statements appear in the top ten for both groups.

Statement number forty-three for Group B, "In extreme ministry crisis, it is my sense of 'call' that has kept me in ministry," was used as a control statement in that it was expressed in the positive for Group B and in the negative for Group A: "In extreme ministry crisis, my sense of 'call' did not seem to matter." The responses equated conversely for each group. Group B averaged 5.08 and Group A averaged 2.72, nearly at opposite ends of the scale. Group A's response indicated that their sense of call with a

mean score of 2.72 fell closer to the range of "Somewhat True for Me" (3/6). Sixty-eight

percent of Group A answered "Not True for Me" and sixteen percent "Somewhat True

for Me," leaving only sixteen percent responding "True for Me" (8%) or "Very True for

Me" (8%). Group B with a mean score of 5.08 fell closer to the range of "True for Me"

(5/6). Both groups in reality acknowledged a high level of "calling" as important to their

ministry.

Group A's highest mean score was tallied on question thirty-five: "I viewed

continuing education and professional conferences as fundamental in keeping my

ministerial skills sharp." Sixty-eight percent of the respondents stated that was "True for

Me" or "Very True for Me" with a component 48 percent and 20 percent, respectively.

Twenty-four percent stated "Not True for Me" or "Somewhat True for Me" while 8

percent did not know. Statement number thirty-five ranked as the fourth highest response

for Group B with a mean score of 4.80 causing it to fall in the ranking of "True for Me."

This implies that Group A considered continuing education and professional conferences

more important than Group B.
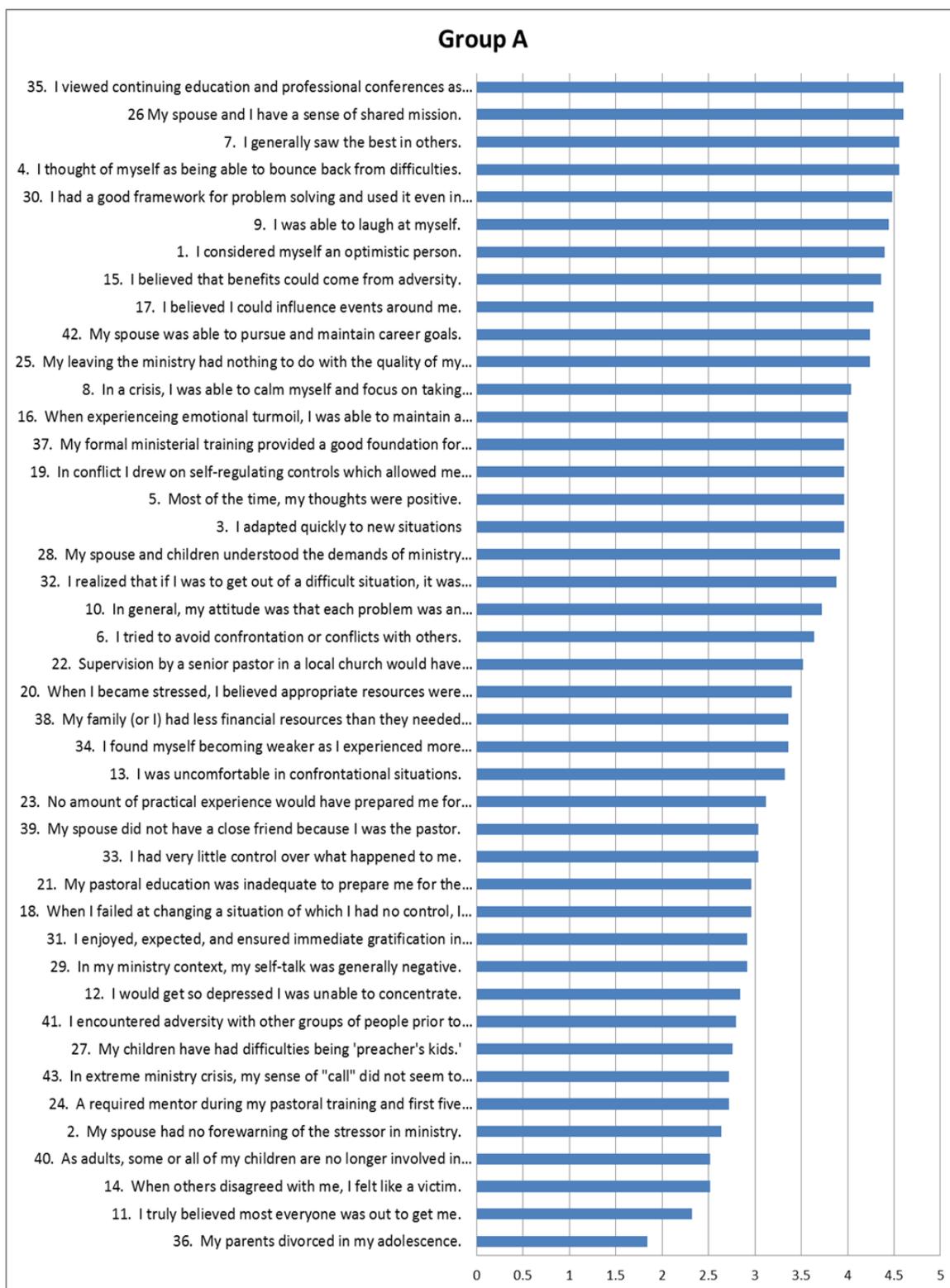
Group A Pareto Chart
Figure 5.8
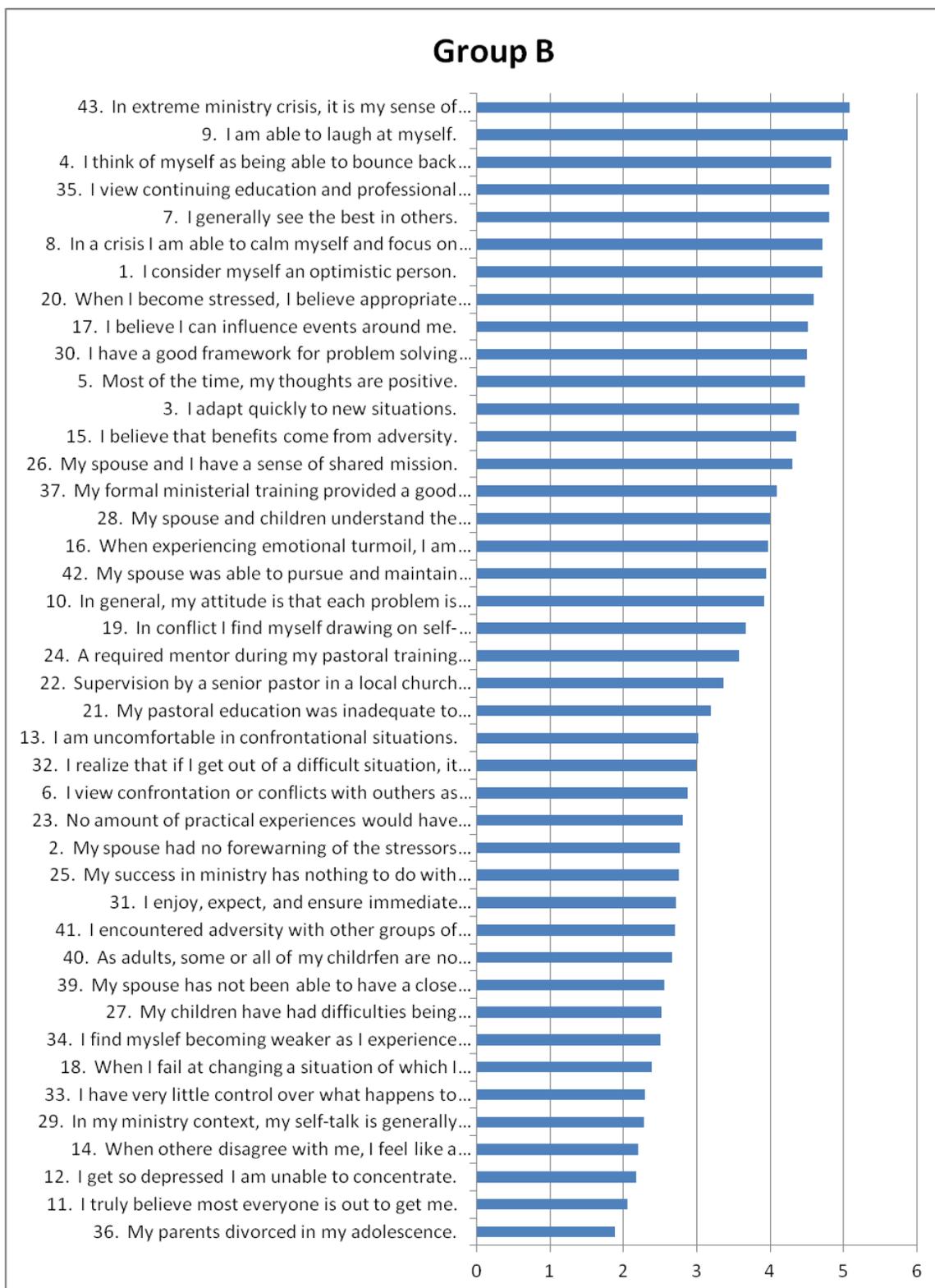
Group B Pareto Chart

Figure 5.9

Quantitative – Top and Bottom Ranking

An additional measurement tool is to parallel the number of same statements occurring in the top ten and the bottom ten responses. There were seven correlating responses out of the top ten for both groups and five correlating responses in the bottom ten responses. This redundancy appears to be significant; however the perimeters of the mean scores are once again not statistically significant, but of value for further research. Figures 5.10 and 5.11 analyze the Pareto Charts further by comparing the top ten responses for each group. An asterisk by the statement number indicates a shared commonality with both groups.

Group A Top Ten Responses

#	* Common to both Groups /Statement	Avg. on 6 Point Likert Scale	Quad	+ or -	Psycho-metric Proper-ty	N/A	Not Tru e	Some-what True	Do not Kn ow	True	Ver y Tru e
1	*35. I viewed continuing education and professional conferences as fundamental in keeping my ministerial skills sharp.	4.60	En	+	L .R.	0%	4%	20%	8%	**48%**	20%
2	26. My spouse and I had a sense of shared mission.	4.60	Fa	+	SOC	4%	8%	16%	0%	**40%**	32%
3	*7. I generally saw the best in others.	4.56	Per	+	Pos.	0%	0%	28%	4%	**52%**	16%

4	*4. I thought of myself as being able to bounce back from difficulties.	4.56	Per	+	Hard.	0%	0%	24%	8%	**56%**	12%
5	*30. I had a good framework for problem solving and used it even in emotionally charged situations.	4.48	Per	+	L.R.	0%	0%	36%	0%	**44%**	20%
6	*9. I was able to laugh at myself.	4.44	Per	+	Pos.	0%	12%	16%	4%	**52%**	16%
7	*1. I considered myself an optimistic person.	4.40	Per	+	Opt.	0%	4%	32%	0%	**48%**	16%
8	15. I believed that benefits could come from adversity.	4.36	Per	+	Thriv.	0%	4%	32%	0%	**52%**	12%
9	*17. I believed I could influence events around me.	4.28	En	+	Thriv.	0%	4%	32%	4%	**52%**	8%
10	42. My spouse was able to pursue and maintain career goals.	4.24	Fa	+	L.R.	12%	8%	16%	0%	**36%**	28%

Group A's Top Ten Responses
Figure 5.10

Group B Top Ten Responses

#	* Common to both Groups /Statement	Avg. on 6 Point Likert Scale	Quad	+ or -	Psycho-metric Proper-ty	N/A	Not True	Some-what True	Do not Know	True	Very True
1	43. In extreme ministry crisis, it is my sense of "call" that has kept me in ministry.	5.08	Per	+ (-)	Self-Eff.	0%	5%	9%	2%	**4%**	38%
2	*9. I was able to laugh at myself.	5.05	Per	+	Pos.	0%	2%	13%	0%	**48%**	37%
3	*4. I thought of myself as being able to bounce back from difficulties.	4.83	Per	+	Hard.	0%	0%	17%	0%	**66%**	17%
4	*35. I viewed continuing education and professional conferences as fundamental in keeping my ministerial skills sharp.	4.80	En	+	L.R.	0%	9%	15%	0%	**42%**	34%
5	*7. I generally saw the best in others.	4.80	Per	+	Pos.	0%	2%	15%	2%	**64%**	17%
7	*1. I considered myself an optimistic person.	4.71	Per	+	Opt.	0%	2%	28%	2%	**36%**	32%
8	20. When I become	4.59	Per	+	SOC	2%	2%	15%	8%	**64%**	9%

	stressed, I believe appropriate resources are available to successfully deal with the challenge.										
9	*17. I believed I could influence events around me.	4.52	En	+	Thriv.	2%	2%	21%	2%	**66%**	7%
10	*30. I had a good framework for problem solving and used it even in emotionally charged situations.	4.50	Per	+	L.R.	0%	2%	28%	3%	**53%**	14%

Group B's Top Ten Responses
Figure 5.11

Common Responses Shared in Both Groups in the Top Ten

		Group A			Group B		
#	Common to Both in Top Ten	Response	Majority Percentage of Responses	Top Ten Number	Response	Majority Percentage of Responses	Position in Top Ten
1	#35. I viewed continuing education and professional conferences as fundamental in keeping my ministerial skills sharp.	True for Me	48%	1	True for Me	42%	4
		Very True for Me	20%		Very True for Me	34%	
			= 68%			= 76%	

2	#7. I generally saw the best in others.	True for Me	52%	3	True for Me	64%	5
		Very True for Me	16%		Very True for Me	17%	
			= 68%			= 81%	
3	#4. I thought of myself as being able to bounce back from difficulties.	True for Me	56%	4	True for Me	66%	3
		Very True for Me	12%		Very True for Me	17%	
			= 68%			= 83%	
4	#30. I had a good framework for problem solving and used it even in emotionally charged situations.	True for Me	44%	5	True for Me	53%	10
		Very True for Me	20%		Very True for Me	14%	
			= 64%			= 67%	
5	#9. I was able to laugh at myself.	True for Me	52%	6	True for Me	48%	2
		Very True for Me	16%		Very True for Me	37%	
			= 68%			= 85%	
6	#1. I considered myself an optimistic person.	True for Me	48%	7	True for Me	36%	7
		Very True for Me	16%		Very True for Me	32%	
			= 64%			= 68%	

7	#17. I believed I could influence events around me.	True for Me	52%	9	True for Me	66%	9
		Very True for Me	8%		Very True for Me	7%	
			= 60%			= 73%	

Comparison of Common Responses in Top Ten
Figure 5.12

Simply measuring the highest percentage response for Groups A and B, which in this case was "True for Me," a benign comparison is rendered. When the response, "Very True for Me" is added, four comparisons are noteworthy. Sixty-eight percent of Group A generally saw the best in others (#7), while eighty-one percent of Group B saw the best in others. Likewise, sixty-eight percent of Group A saw themselves as being able to bounce back from difficulties (#4) compared to eighty-three percent of Group B. Again, sixty-eight percent of Group A were able to laugh at themselves (#9) while eighty-five percent of Group B were able to laugh at themselves. Finally, when asked if they believed they could influence events around them (#17), the combined score for Group A was sixty percent and seventy-three percent for Group B.

Figure 5.13 and Figure 5.14 contrasts the bottom ten statement responses for both groups. As above, the asterisk indicates commonality to Group A and Group B.

Group A's Bottom Ten Responses

#	* Common to both Groups /Statement	Avg. on 6 Point Likert Scale	Quad	+ or -	Psycho-metric Property	N/A	Not True	Some What True	Do Not Know	True	Very True
34	*12. I would get so depressed I was unable to concen-trate.	2.84	Per	+	Stamina	4%	**48%**	24%	8%	16%	0%
35	41. I encountered adversity with other groups of people prior to ministry.	2.80	En	+	SOC	4%	**52%**	24%	0%	20%	0%
36	*27. My children have had difficulties being 'preacher's kids.'	2.76	Fa	_	Stamina	12%	**48%**	16%	0%	24%	0%
37	43. In extreme ministry crisis, my sense of "call" did not seem to matter.	2.72	Per	-	Self-Eff.	0%	**68%**	16%	0%	8%	8%
38	24. A required mentor during my pastoral training and first five years of ministry would have kept me in ministry.	2.72	E.P.	-	L.R.	24%	**32%**	8%	20%	16%	0%

39	2. My spouse had no forewarning of the stressors in ministry.	2.64	Fa	-	SOC	4%	**60%**	20%	4%	8%	4%
40	40. As adults, some or all of my children are no longer involved in the church.	2.52	Fa	-	Thriv.	28%	**36%**	16%	0%	16%	4%
41	*14. When others disagreed with me, I felt like a victim.	2.52	Per	-	Self-Eff.	0%	**72%**	16%	0%	12%	0%
42	*11. I truly believed most everyone was out to get me.	2.32	Per	-	L.H.	0%	**80%**	12%	4%	4%	0%
43	*36. My parents divorced in my adoles-cence.	1.84	Fa	-	Stamina	28%	**68%**	0%	0%	4%	0%

Group A's Bottom Ten Responses
Figure 5.13

Group B's Bottom Ten Responses

#	* Common to both Groups /Statement	Avg. on 6 Point Likert Scale	Quad	+ or -	Psycho-metric Property	N/A	Not True	Some-what True	Do not Know	True	Very True
34	39. My spouse has not been able to have a close friend	2.56	Fa	-	Thriv	8%	**58%**	18%	0%	12%	4%

	because I am the pastor.										
35	*27. My spouse and children understand the demands of ministry placed on me.	2.52	Fa	-	Stamina	11%	**49%**	28%	0%	10%	2%
36	34. I find myself becoming weaker as I experience more strenuous demands of ministry.	2.50	Per	-	Stamina	0%	**66%**	24%	2%	8%	0%
37	18. When I fail at changing a situation of which I have no control, I find myself being unsuccessful in situations of which I do have control.	2.38	En	-	L.H.	4%	**78%**	5%	5%	4%	4%
38	33. I have very little control over what happens to me.	2.30	Per	-	L.o.C.	0%	**83%**	7%	5%	5%	0%
39	29. In my ministry context, my self-talk is generally negative.	2.28	Per	-	L.H.	0%	**80%**	12%	4%	4%	0%
40	*14. When others	2.20	Per	-	Self-Eff.	2%	**83%**	12%	0%	3%	0%

	disagree with me, I feel like a victim.										
41	*12. I get so depressed I am unable to concentrate.	2.18	Per	-	Stamina	0%	**88%**	10%	0%	2%	0%
42	*11. I truly believe most everyone is out to get me.	2.06	Per	-	L.H.	0%	**97%**	0%	3%	0%	0%
43	*36. My parents divorced in my adolescence.	1.89	Fa	-	Stamina	17%	**80%**	0%	0%	0%	3%

Group B's Bottom Ten Responses
Figure 5.14

Key	
En – Environment	Opt. - Optimism
E.P. – Educational Preparation	Per - Personal
Fa – Family	Self-Eff. – Self-Efficacy
L.H. – Learned Helplessness	S.O.C. – Sense of Coherence
L.o.C. – Locus of Control	Thriv. - Thriving
L.R. – Learned Resourcefulness	

In comparing the five common statement responses in the bottom ten, Figure 5.15 reveals that the former pastors in Group A acknowledged they had more depression than those pastors still in ministry for fifteen years or more in Group B. Forty-eight percent of Group A responded to statement number twelve: "I got so depressed I was unable to concentrate" in the category of "Not True for Me" while 88% of Group B responded "Not True for Me." Statement twelve had the widest gap between the percentages of the majority responses.

Common Responses Shared in Both Groups in the Bottom Ten

#	Common to Both in Bottom Ten	Group A			Group B		
		RESPONSES	Majority Percentage of Responses	Position in Bottom Ten	RESPONSES	Majority Percentage of Responses	Position in Bottom Ten
1	#12. I get so depressed I am unable to concentrate.	Not True for Me	48%	10	Not True for Me	88%	3
		Some-What True for Me	24%		Some-What True for Me	9%	
			= 72%			= 97%	
2	#27. My spouse and children understand the demands of ministry placed on me.	Not True for Me	48%	8	Not True for Me	49%	9
		Some-What True for Me	16%		Some-What True for Me	28%	
			= 64%			= 77%	
3	#14. When others disagree with me, I feel like a victim.	Not True for Me	72%	3	Not True for Me	83%	4
		Some-What True for Me	16%		Some-What True for Me	12%	
			= 88%			= 95%	

4	#11. I truly believe most everyone is out to get me.	Not True for Me	80%	2	Not True for Me	97%	2
		Some-What True for Me	12%		Some-What True for Me	0%	
			= 92%			= 97%	
5	#36. My parents divorced in my adolescence.	Not True for Me	68%	1	Not True for Me	80%	1
		Some-What True for Me	0%		Some-What True for Me	0%	
			= 68%			= 80%	

Comparison of Common Responses in Bottom Ten
Figure 5.15

Similarly in comparing the common responses to both groups in the bottom ten

there are fewer, but still striking difference when the next level response, "Somewhat

True for Me" is added to the highest percentage of responses, "Not True for Me."

Seventy-two percent of Group A combined to respond either "not true" or "somewhat

true for me" that they get so depressed they were unable to concentrate (#12) while

Group B combined for ninety-seven percent. On the contrary, twenty-four percent of

Group A said their spouse and children understood the demands of ministry placed on

them (#27), while only nine percent of Group B acknowledged the same. Furthermore,

from Figure 5.15 it appears that "My parents divorced in my adolescence" (#36) was

more common for Group A than Group B, but significant to those percentages is that

twenty-eight percent of Group A responded "Not Applicable" and seventeen percent of

Group B responded "Not Applicable." This means that ninety-six percent of Group A and

ninety-seven percent of Group B responded in the negative.

Quantitative – Distribution of Positive and Negative Responses on the Likert Scale

The obvious general observation of Figure 5.16 is that Group A's responses are

clustered and almost equally divided between: "Somewhat True for Me" and "I Don't

Know" which constitutes a total of 87 percent of their responses. For Group B, the

responses are more widely scattered on the six point scale with 58 percent of their

responses falling into those same two ranges. Group B's broader distribution resulted in

them responding "I Don't Know" less frequently, 28 percent compared to Group A's 40

percent. Further, Group B responded nearly five times more often on negative statements,

"Not True of Me" in contrast to Group A. This resulted in Group B scoring 19 percent

"Not True of Me" and Group A scoring 4 percent. Another striking contrast is that Group

B scored 23 percent of the responses as "True for Me" while Group A scored 9 percent.

Both groups' responses in this range fell into the positive statement category.

Positive and Negative Response Range on the Likert Scale

Response Range	Group A			Group B		
	Positive Statements	*Negative Statements*	*Totals*	*Positive Statements*	*Negative Statements*	*Totals*
1.00-1.50 N/A						
1.51-2.50 "Not True for Me"		11, 36	2 / 43 4%		11, 12, 14, 18, 29, 33, 34, 36	8 / 43 19%

3.51-4.50 *"I Don't Know"*	1, 3, 5, 8, 9, 10, 15, 16, 17, 19, 25, 28, 30, 37, 42	6, 22	17 / 43 40%	3, 10, 15, 16, 19, 26, 28, 30, 37, 42	24, 38	12 / 43 28%
4.51-5.50 *"True for Me"*	4, 7, 26, 35		4 / 43 9%	1, 4, 5, 7, 8, 9, 17, 20, 35, 43		10 / 43 23%
5.51-6.00 *"Very True for Me"*						

Positive and Negative Response Range on the Likert Scale
Figure 5.16

Group A's indecisiveness by more frequently choosing "Somewhat True for Me"

and "I Don't Know" for 87 percent of the responses appears to be significant even though

the point spread between the two groups are statistically insignificant.

Quantitative – Summary of Raw Data

The hypothesis was supported by a statistical significance only once in Group A

indicating that when they became stressed, they believed appropriate resources were not

available to them (#20). The aggregate scores demonstrated that Group A scored lower

on positive statements and higher on negative statements than Group B. In both cases the

result was more than twice as many which supports the hypothesis as well.

Group A did not know if their educational preparation had anything to do with

their leaving the ministry. Group B indicated that it was "somewhat true" that their

success in ministry was due to their theological education preparation. Both groups

acknowledged a high level of "calling" as important to their ministry.

Group B slightly considered continuing education and professional conferences (#35) more important than Group A. Although both groups responded "True for Me" or "Very True for Me," Group B compositely scored higher in seeing the best in others (#7), being able to bounce back from difficulties (#4), being able to laugh at themselves (#9), and believing they could influence events around them (#17). At the opposite end of the Likert Scale, Group A scored lower in the "Not True for Me" and "Somewhat True for Me" ranking when it came to getting more depressed to the point of being unable to concentrate (#12), feeling like a victim when others disagreed with them (#14), believing others were out to get them (#11), and parents divorcing in their adolescence (#36). However, Group A responded higher than Group B that their spouse and children understood the demands of ministry placed on them (#27).

Qualitative Measurement

A total of four interviews conducted for an average of two hours and five minutes resulted in a wealth of information and observations.[279] All four interviewees were males, ages 49, 54, 57, and 37. Before leaving the ministry each had spent fourteen, eight, nine, and eight years in ministry at three, one, three, and three locations. Three of them had left the ministry in this decade: 2010, 2008, 2007, and interviewee number three left in 1989. Denominationally, they were Evangelical Lutheran Church of America, Independent Baptist, and the last two were Churches of God, General Conference.

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[279] Interviewee information is reported in the order of Former Pastor # One, Former Pastor # Two, Former Pastor # Three, and Former Pastor # Four.

The Lilly Endowment funded research by Hoge and Wenger revealed that pastors

leave the local church ministry for the following reasons:

1) preference for another form of ministry,
2) the need to care for children or family,
3) conflict in the congregation,
4) conflict with denominational leaders,
5) burnout or discouragement,
6) sexual misconduct, and
7) divorce or marital problems.[280]

The interviewees in this study identified their reason for leaving the ministry as

three, three, six, and four respectively from the list above.

Each interviewee was asked to identify, by word association, which described

them best. The number appearing after each applicable word, in Figure 5.17, is the

selection of that particular interviewee.

Word Association – Responses of Each Interviewee

Optimistic (1, 2, 3, 4)	Pessimistic
Independent (1, 2, 3, 4)	Dependent
Humorist (1, 2, 4)	Serious (3)
Flexible (1, 2, 4)	Rigid (3)
Controlled (2, 4) [In the middle – 1]	Controlling (3)
Hopeful (1, 2, 3, 4)	Doubtful
Resourceful (1, 2, 3, 4)	Unimaginative
Confrontational (2, 3, 4)	Withdrawn (1)
Introverted (3, 4)	Extroverted (1, 2)
Thick Skinned (1, 3) [In the middle – 2]	Thinned Skinned (4)
Negative	Positive (1, 2, 3, 4)

Figure 5.17

All four former pastors view themselves as optimistic, independent, hopeful,

resourceful, and positive. These are intrinsic to being resilient, but not all inclusive.

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[280] Dean R. Hoge and Jacqueline E. Wenger, *Pastors in Transition: Why Clergy Leave Local Church Ministry* (Grand Rapids: Eerdmans, 2005), 49.

Additional positive properties were identified by interviewee number one, two, and four as being humorist and flexible. Number three along with number one indicated they were thick-skinned compared to number four being thin-skinned and number two being in the middle. The only interviewee to reveal multiple negative characteristics was number three in identifying himself as serious, rigid, and controlling. Number one viewed himself as withdrawn, adding a comment that he was that way because he was afraid he would be wrong if he spoke out.

<div align="center">Qualitative – Measurement of Pastoral Satisfaction</div>

Interviewee number one stated what he enjoyed the most about pastoral ministry was teaching confirmation classes, working with the youth, and preparing parents and sponsors for baptism. Preaching is where he found energy and he deeply appreciated healthy discussions.

Interviewee number two only found enjoyment in working with youth. Number three liked preaching and visitation. Number four admitted that there was nothing he really liked about the ministry.

<div align="center">Qualitative – Measurement of Pastoral Dissatisfaction</div>

When asked what he least liked about full-time ministry, former pastor number one said not being ready for the level of conflict he found in his first parish. He described the situation as a control issue with an unhappy parishioner who did not see why the church needed a pastor. She left the church and another parishioner surfaced who took all the control. His position was to prove his worth as he demonstrated to the church why

they needed a pastor. In retrospect, he believed he played right into their madness. Additionally, he did not like being challenged by uninformed people.

Former pastor number two did not appreciate what he labeled as hypocritical behavior. He was part of a church staff in which he alleges there was misappropriation of funds and toleration of known sexual affairs with staff members and parishioners. It got to the point that he did not want to have anything to do with Christianity.

Former pastor number three did not like preparing for sermons, although he enjoyed preaching, did not like dealing with church boards, nor visiting nursing homes, although he became a chaplain in a nursing home after resigning from the local church.

Former pastor number four did not enjoy the challenge of showing people a new way of doing things. He found himself setting the bar too high and as a result he could not reach it. He believed that he had to hit a homerun every time he did anything. He did not like the feeling of intimidation which resulted in a sense of everything falling apart.

Qualitative – Measurement of Theological Education Preparedness

Readiness for Ministry After Seminary

Interviewee Number	Did your theological education prepare you for the diverse demands of ministry?	Remarks
One	Not at all!	No one outlined a healthy way of managing conflict. Internship was not helpful. Supervisor was a conflict avoider and an introvert.
Two	No	[No additional comments.]
Three	When I graduated, my seminary had done a good job.	I don't fault my theological education. It was up to me to make it work.

Four	Yes	It prepared me well to do ministry. It didn't prepare me to handle things emotionally – the inner stuff –when you make decisions you are going to upset people, how do you deal with that?

Figure 5.18

Qualitative – Measurement of the Part the Spouse Played in Ministry

Interviewee number one has been married three times. His first marriage lasted thirteen months. He describes his first wife as depressed and introverted. He blames himself for the demise of the marriage as "not being an admirable person at that time."[281] His second marriage lasted a year and a half that ended before his ordination. He and his third wife had been married four years before separating in September 2010. The divorce is not yet final. There were numerous significant events during this marriage: a miscarriage, a car accident in which he still suffers from chronic neck pain, diagnosed with depression and attention deficient disorder (ADD), financial problems, fell behind in income taxes, owned two houses, his father died, was diagnosed as headed for burnout, had a heart attack in November 2009, resigned his ordination in April 2010, and lost his follow-on secular employment due to downsizing. He admits he was not doing enough to be better in the relationship, but "try as hard as I could, I couldn't make everybody happy."[282] He did not sense the call to ministry any longer. He believed and felt nothing was left between him and his wife. Began corresponding with another woman and asked

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[281] Former Pastor One, Interview by author, Northwest Ohio, February 6, 2012.

[282] Ibid.

his wife for a divorce. His third wife is an ordained clergywoman in another denomination and had no actual involvement in his ministry.

Former pastor number two has been married for thirty years. Her involvement in his ministry was very minimal. She only attended church functions and activities. He stated his wife saw the hypocriticalness of the church leadership and refused to be involved.

Former pastor number three has been married twice. For the nine years he was in ministry he was married to his first wife. He acknowledges that she was very supportive of him and his ministry. She was not surprised by the pressures and demands of ministry and she handled being a pastor's wife well. He added that being raised Roman Catholic she really tried to be a good pastor's wife and she was supportive.

Interviewee number four has been married twice, but his ministry of nine years was entirely with his first wife. His wife was actively involved in his ministry and very helpful.

Qualitative – Measurement of Handling Church Conflict

Church Conflict

Interviewee Number	"How did you handle conflict within the church?"
One	I avoided it! Didn't like it at all.
Two	People are ignorant and too easily lead. They won't listen to reason.
Three	I didn't handle it very well. I was too wet behind the ears. However, I was spared conflict. The church did not split because of me.
Four	I tried to hit it head on, but received no support.

Figure 5.19

Qualitative – Measurement of Doing Ministry Differently If It Could be Done Over

Interviewee number one concluded that he would take more personal responsibility. He lamented that he had no control over the past, but from this point on he was the one making the choices. "If things are going to get better for me, it will be by better decisions. I am the one constant in each failed relationship."[283]

Interviewee number two would not do anything differently. He would report the financial, sexual, and power abuse of the church leadership that he reported the first time. Interviewee number three stated that he had a lot of regrets. He wishes he would have never left his last church before becoming a chaplain in a nursing home. "I would seek out the advice and guidance of my peers. The financial package at the nursing home was twice of what I was making at the church. It turned out not to be worth it."[284] Interviewee number four stated he would have some sort of support system in place. "This would be another person, not artificially set up, but someone I would choose so I could spill my guts. I would recognize in myself some of the emotional descriptions, like setting the bar too high and taking things too personally."[285]

Qualitative – Measurement of the Effect of Ministry on the Spouse and Children

The first interviewee was married to his third wife after ordination. She was also an ordained clergyperson serving a congregation in another denomination, so she never

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[283] Former Pastor One. Interview by author, Northwest Ohio, February 6, 2012.

[284] Former Pastor Three, Telephone interview by author, Mid-Atlantic State, March 5, 2012.

[285] Former Pastor Four, Interview by author, Northwest Ohio, March 8, 2012.

took the role of a pastor's wife. They are separated and their one child lives with her mother.

The second interviewee's wife was withdrawn and isolated from his ministry long before he was prepared to resign. She was disgusted with the "sinfulness of the church" and "generalized the leaderships' behaviors to that which was going on in every church."[286] Their son who grew up in the church has been in prison for seven years on drug charges. Their daughter who has a successful business career wants nothing to do with the church.

The third interviewee was married to his first wife the entire length of his ministry. She had a positive experience as a pastor's wife and is still involved in a local church in her second marriage. One of the three children from the first marriage is actively involved in the church.

The fourth interviewee was married to his first wife during his entire ministry. He stated that she was a 'preacher's kid' and being a pastor's wife was second nature to her. Her emotions did not seem to build. She would encourage him by saying, "it will get better," or "talk to my dad about it."[287] The former pastor believes his wife was denying the events that were actually happening and wanted to avoid reality. She reassured him that if he would keep on smiling, God would make it better. His former wife and their two children are actively involved in a local church today. She is remarried to a youth pastor.

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[286] Former Pastor Two, Interview by author, Northwest Ohio, February 8, 2012.

[287] Former Pastor Four, Interview by author, Northwest Ohio, March 8, 2012.

Qualitative – Measurement of the Reason(s) for Leaving the Ministry

Former pastor number one said he no longer felt 'called.' Ministry went from being a joy to being drudgery. He recognized his own mortality, a heart attack, and his desire to see his five-year-old daughter through high school.

Former pastor number two left his church staff because bad behavior was acceptable. He was so disappointed in the church leadership in wanting and believing they could keep him ignorant of what was taking place with the senior leadership. His leaving the local church was a three year process.

Former pastor number three was terminated by the nursing home administration after discovering his extra-marital affair with a staff member. He voluntarily turned in his ordination to the denomination. His wife filed for divorce.

Former pastor number four described that "the house of cards crumbled within me"[288] on New Year's Eve. He states he had a sense of letting God down, but at the same time realizing that he could be what God had called him to be 'wherever.'

Qualitative – Measurement of What It Would Take to Return to Full-time Ministry

Former pastor number one candidly stated he could not return to ministry because he now has some serious doctrinal problems with his denomination. There are days he finds it difficult to see God's redemptive act. He says he is more of a deist now than a Christian. He added he has no vision for the future. He is working on a master's degree in non-profit public administration at a state university in hopes he will be able to find a job.

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[288] Former Pastor Four, Interview by author, Northwest Ohio, March 8, 2012.

Former pastor number two said nothing would be "strong enough"[289] to bring him back to full-time ministry. He no longer considers himself a Christian. He is teaching nutrition and exercise classes in several States.

Former pastor number three has no desire to go back into full-time ministry. He has since earned a Doctorate of Psychology and is a partner in a group practice in a mid-Atlantic state.

Former pastor number four confided that he would have to forgive himself. Somehow let the past go and feel the hand and spirit of God leading him. "God would really have to move in my heart and be clear with the directions."[290] He says he would have to do something with all the baggage he brought with him into ministry. He works as a member of the staff of a university, but states he "misses doing those things which impacts lives on a greater scale."[291] He is involved as a layperson in a local church and teaches a Sunday school class.

<div align="center">Qualitative – Summary of Raw Data</div>

All four of the interviewees enjoyed people, teaching, preaching, engaging in stimulating discussions, and involvement with youth. What was not enjoyable fell into the category of conflict. That conflict was either with cantankerous parishioners, church councils, or traditionalists who did not want any type of change. All of them recognized

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[289] Former Pastor Two, Interview by author, Northwest Ohio, February 8, 2012.

[290] Former Pastor Four, Interview by author, Northwest Ohio, March 8, 2012.

[291] Ibid.

that in some manner they did not handle conflict well and lacked the support of the local church leadership and/or the denomination in managing conflict.

Half of them did not think their theological education prepared them for the demands of ministry while the other half thought they were well prepared. The two who acknowledged not being theologically prepared also acknowledged their spouse was not active or supportive in their ministry while the two who felt they were theologically prepared reported their spouse as involved and supportive.

Three of the four interviewees took total responsibility for leaving the ministry and expressed disappointment in themselves for not handling the variety of conflicts differently. Three of the four former pastors voluntarily resigned and the fourth was terminated. Two of the three who resigned no longer had a sense of 'calling,' the third one felt he had "let God down,"[292] and the one dismissed felt "forced out."[293] Three of the four spouses are still involved in the church even though two are divorced and the third is pending. Only one entertained the possibility of re-entering the ministry and would have to work through a large amount of emotional baggage.

Two repeated themes were a sense of a lack of accountability and isolation. There was a belief that there was no one who genuinely cared. If the denomination offered support it was generally thought to be offered because it was their job. Often the former pastors received the impression that the judicatory thought of them as one more problem

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[292] Former Pastor Four, Interview by author, Northwest Ohio, March 8, 2012.

[293] Former Pastor Three, Interview by author, Mid-Atlantic State, March 5, 2012.

they did not need. If the former pastors asked for help from the judicatory they "were not keep on the roles long enough to make sure they got the help."[294]

Congregations need to provide better care for their pastors in the form of sabbaticals, vacations, spiritual retreats, and not think of their pastor as "the professional strong man."[295] High priority needs to be placed on a pastor having a 'trained' mentor in which there is accountability for the mentor as well. There was never any challenge for them to take personal responsibility.

What is the meaning and significance of this research data? Is the hypothesis true or false? Are pastors who are still active in ministry after fifteen or more years more resilient than those who left the ministry? Where are the primary vulnerabilities in reducing the resilience of pastors? How do pastors become more resilient? What part does theological education play in pastoral resilience? What role does the church and/or denomination play in pastoral resiliency? These interpretative issues become the substance for Chapter Six.

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[294] Former Pastor One, Interview by author, Northwest Ohio, February 6, 2012.

[295] Ibid.

CHAPTER SIX

SUMMARY, FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

Introduction

The culminating chapter of this research project offers practical evidences to the developmental processes discussed in the previous chapters. Evidences of a lack of resilience must not be viewed as a deficit, disease-based, or absence of quality in a person's life. Resilience must be viewed from a strength-based focus which supports human health and well-being rather than on the inabilities to bounce back or thrive in certain situations. A salutogenic approach emphasizing health and well-being, discussed in Chapter Three, is the heart of resilience. As pointed out in Chapter One, the danger always exists that some may think of resiliency as a kind of "stiff upper lip", "get over it", "just-shake-it-off", "don't-look-back", or "Teflon-coated" protection which helps ward off the stressors of life. There is much more to building resiliency than a pep-talk or shaming a person into altering their thinking and/or behaviors.

As discussed in Chapter Two, the biblical injunction to persevere and endure difficulties while remaining steadfast resulting in restoration (bouncing back) is illustrative of one more way humans are created in the image of God. These qualities are not granted to only a few, but are abilities extended to all humans. As with all the 'made in God's image' parallels, resiliency is for the joy and welfare of humankind. This reality

is reinforced when individuals make good choices validating the notion that resiliency is in the realm of possibility for everyone.

Resilience is best defined as the result of successful adaptation to adversity. The successful adaption is produced by recovery and by sustaining a pursuit of the positive. The recovery process from adversity is most clearly evident in the collective response of communities after a crisis. Although the recovery of the individual is the essences of resiliency, it is most measurable among the masses. The ability to bounce back takes on a posture which seems unrealistic or even magical. It is that phenomenon which grips and amazes the by-stander when observing the gutsy resilience of those caught in the path of devastating disasters. The recovery dimension of resilience by those directly affected by Hurricane Sandy in October 2012 is illustrative, once again, of the God-given ability for humans to bounce back. The project summary, findings, and conclusion sections of this chapter will deal primarily with the function of recovery in resilience.

Adaptation to adversity is also created by sustaining a pursuit of the positive. This is derived by the nature of the relationship of the cognitive, affective, and behavioral responses to stressful events. This total body homeostasis is sustained not by cognitive and emotional neutrality but by deliberate, purposeful engagement of the positive. The recommendation section of this chapter will focus on sustaining a pursuit of the positive as critical to resilience.

This chapter looks at a small homogeneous population[296] (pastors) in two different vocational settings (former and active). The two groups are quantitatively

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[296] For further information on small samplings see, chapter five, pages 121-123.

evaluated on their resiliency choices in four life spheres: personal, family, education, and

environment. Additionally, ten psychometric elements of resilience are measured: they

include optimism, hardiness, positivity, learned resourcefulness, sense of coherence,

locus of control, thriving, learned helplessness, self-efficacy, and stamina. The responses

of both groups to forty-three statements on a six-point Likert Scale are blended with the

qualitative information gained from four in-depth interviews of former pastors.

This research is only a start to the much needed understanding of pastoral resilience. It is

the hope of the author that this research will inspire others to continue to investigate this

unfortunate phenomenon. This research has regrettably utilized a small data base

sampling at the consternation of the researcher. This reality however, is endemic to the

broader scope of the problem. The researcher has attempted to analyze and report data

revealed by the small number of samplings avoiding any generalizations that are not

supported by the findings. Conclusions and recommendations are based on the research

measurements obtained from this small sampling size. Readers need to be aware of this

limitation.

Project Summary

This research developed out of a compassion for pastors and their families. The

researcher's twenty-seven years as an active duty United States Army Chaplain, who

trained soldiers and their families to better face the demands of deployments and

reunions, serves as the projection platform addressing resiliency issues for those deployed

or deploying into pastoral ministry. Protestant churches in the United States are

collectively unaware of an epidemic they are facing: pastors are leaving the ministry at an

astonishing rate. "Eighty percent of seminary and Bible school graduates who enter the ministry will leave the ministry within the first five years. Fifteen hundred pastors leave the ministry each month due to moral failure, spiritual burnout, or contention in their churches."[297]

Even more disturbing are the personal effects. "Seventy percent of pastors constantly fight depression. Eighty percent of adult children of pastors surveyed have had to seek professional help for depression. Almost forty percent polled said they have had an extra-marital affair since beginning their ministry. Seventy percent of pastors do not have a close friend, confidant, or mentor."[298] Additionally, "ninety-four percent of clergy families feel the pressures of the pastor's ministry. Only one out of every 10 ministers will actually retire as a minister in some form."[299]

The problem statement for this research is that U.S. pastors and their families lack resiliency in facing the demands of ministry. As in any profession, the ultimate resilience question is why do some make it and others do not? Is it a matter of personality, educational preparation, family influence, or environment? The surprise and amazement that little research has been conducted on pastoral resiliency compelled this researcher to delve deeper. In light of the startling statistics above, a better understanding of this phenomenon is paramount and action is required by ecclesiastical bodies at all levels.

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[297] Maranatha Life, "Statistics About Pastors," www.Maranathalife.com, http://maranathalife.com/ lifeline/ stats.htm [accessed July 9, 2012].

[298] Ibid.

[299] Fuller Institute, George Barna and Pastoral Care Inc., "Why Pastors Leave the Ministry," The Free Believers Network, July 21, 2009, http://freebelievers. com/article/Why-pastors-leave-the-ministry [accessed August 17, 2012].

The research hypothesis claims that pastors who have been in full-time ministry for fifteen or more years will demonstrate stronger psychometric properties of resilience than pastors who left the ministry. The former pastors (Group A) scored lower on positive statements than the active pastors (Group B) on fifteen of the twenty-three statements in support of the hypothesis. Similarly, Group A scored higher on negative statements than Group B on fourteen of the twenty statements. Even though the hypothesis was proven to be true; for the ten psychometric elements quantitatively measured, only one area produced a statistical significance of -1.19,[300] while the other nine demonstrated no statistical significance. This particular psychometric element was a sense of coherence specifically addressing the availability of resources they believed they individually had at their disposal in stressful situations. Collectively, group A had a μ of 3.52 (μ = the average of the averages for each life sphere of the total sample) and a σ of .74 (σ = the standard deviation). Group B had a μ of 3.23 and a σ of .99, not supporting a statistical significance.

What accounts for the similarity in scores? The intrinsic homogeneousness of the groups not only validates the legitimacy of using a small sampling, it has produced a small bandwidth in responses as well. There appears to be much more connecting the two groups than the obvious disconnection of employer. Both groups share a similar level of calling, commitment, and compassion for ministry. If applicable, their spouses and children have similarly been affected. They share comparable levels of psychometric elements of resilience such as optimism, hardiness, positivity, and thriving.

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[300] A statistical significance is defined as a plus or minus 1.00 in the comparison variation.

The former pastors surveyed demonstrated a similar overall level of resilience as those who were still pastoring with fifteen or more years. Even though a pastor has a positive attitude, strong family life, encouraging church environment, and educational insights to face the demands of ministry, no one is immune from accumulatively arriving at the point of leaving their position. Each of the former pastors interviewed had a specific culminating event in which a variety of issues had been developing for several years contributing to their point of departure.

Project Findings

Group A's responses to the twenty-three positive statements yielded a μ of 4.06 which indicates the average response was "I don't know." For the twenty negative statements the μ was 2.98 indicating a "Somewhat true for me." Similarly, group B's responses to the positive statements resulted in a μ of 3.69 indicating "I don't know." For the negative statements the μ was 2.75 indicating a "Somewhat true for me." Figure 6.1 gives the average response for both groups to each of the forty-three survey statements.

Statements	**Group A Average**	**Group B Average**
1. I considered myself an optimistic person.	I don't know	True for me
2. My spouse had no forewarning of the stressor in ministry.	Somewhat true for me	Somewhat true for me
3. I adapted quickly to new situations.	I don't know	I don't know
4. I thought of myself as being able to bounce back from difficulties.	I don't know	True for me
5. Most of the time, my thoughts were positive.	I don't know	I don't know

6. I tried to avoid confrontation or conflicts with others.	I don't know	Somewhat true for me
7. I generally saw the best in others.	True for me	True for me
8. In a crisis, I was able to calm myself and focus on taking constructive actions.	I don't know	True for me
9. I was able to laugh at myself.	I don't know	True for me
10. In general, my attitude was that each problem was an opportunity to excel.	I don't know	I don't know
11. I truly believed most everyone was out to get me.	Not true for me	Not true for me
12. I would get so depressed that I was unable to concentrate.	Somewhat true for me	Not true for me
13. I was uncomfortable in confrontational situations.	Somewhat true for me	Somewhat true for me
14. When others disagreed with me, I felt like a victim.	Somewhat true for me	Not true for me
15. I believed that benefits could come from adversity.	I don't know	I don't know
16. When experiencing emotional turmoil, I was able to maintain a positive attitude.	I don't know	I don't know
17. I believed I could influence events around me.	I don't know	True for me
18. When I failed at changing a situation of which I had no control, I found myself being unsuccessful in situations of which I did have control.	Somewhat true for me	Not true for me
19. In conflict, I drew on self-regulating controls which allowed me to become less dependent on my environment.	I don't know	I don't know
20. When I became stressed, I believed appropriate resources were available to successfully deal with the challenge.	Somewhat true for me	Very true for me
21. My pastoral education was inadequate to prepare me for the demands of ministry.	Somewhat true for me	Somewhat true for me
22. Supervision by a senior pastor in a local church would have provided better ministerial preparation.	I don't know	Somewhat true for me
23. No amount of practical experience would have prepared me for what I experienced in the church.	Somewhat true for me	Somewhat true for me

24. A required mentor during my pastoral training and first five years of ministry would have kept me in ministry.	Somewhat true for me	I don't know
25. My leaving the ministry had nothing to do with the quality of my educational preparation.	I don't know	Somewhat true for me
26. My spouse and I had a sense of shared mission.	True for me	I don't know
27. My children have had difficulties being a 'preacher's kid.'	Somewhat true for me	Somewhat true for me
28. My spouse and children understood the demands of ministry placed on me.	I don't know	I don't know
29. In my ministry context, my self-talk was generally negative.	Somewhat true for me	Not true for me
30. I had a good framework for problem solving and used it even in emotionally charged situations.	I don't know	True for me
31. I enjoyed, expected, and ensured immediate gratification in most situations.	Somewhat true for me	Somewhat true for me
32. I realized that if I was to get out of a difficult situation, it was basically up to me and my resources.	I don't know	Somewhat true for me
33. I had very little control over what happened to me.	Somewhat true for me	Not true for me
34. I found myself becoming weaker as I experienced more strenuous demands of ministry.	Somewhat true for me	Somewhat true for me
35. I viewed continuing education and professional conferences as fundamental in keeping my ministerial skills sharp.	True for me	True for me
36. My parents divorced in my adolescence.	Not true for me	Not true for me
37. My formal ministerial training provided a good foundation for my longevity in ministry.	I don't know	I don't know
38. My family (or I) had less financial resources than they needed with my being in ministry.	Somewhat true for me	I don't know
39. My spouse did not have a close friend because I was the pastor.	Somewhat true for me	Somewhat true for me

40. As adults, some or all of my children are no longer involved in the church.	Somewhat true for me	Somewhat true for me
41. I encountered adversity with other groups of people prior to ministry.	Somewhat true for me	Somewhat true for me
42. My spouse was able to pursue and maintain career goals.	I don't know	I don't know
43. In extreme ministry crisis, my sense of "call" did not seem to matter. (Control question)	Somewhat true for me	True for me

Average Responses for Both Groups
Figure 6.1

Group B responded twenty-three percent with "True for Me" or "Very True for Me." On the other hand, group A responded only seven percent with "True for Me" and never used the "Very True for Me" response. Of the two groups, Group B utilized more positive responses. Group A responded more indecisively than Group B with eighty-eight percent of their responses either "Somewhat True for Me" or "I Don't Know," while Group B correspondingly used those answers sixty percent of the time. Based on the average of the group's response, figure 6.2 reflects the number of times a particular answer was selected.

Group	Not True for Me	Somewhat True for Me	I Don't Know	True for Me	Very True for Me
A	2	19	19	3	0
B	7	14	12	9	1

Number of Times a Response was Selected
Figure 6.2

The X Factor, statement twenty, was the only variation producing a statistical significance. Group A did not believe they had appropriate resources available when

stressed with the demands of ministry. The statement measured the sense of coherence (SOC) within the members of the two groups. This significant finding reinforces what appears to be a monumental principle of resiliency research. Those demonstrating less resilience often view themselves as a victim in what they perceive as unfortunate circumstances and dwell on the notion that life is not fair. If a negative SOC is reinforced and persists, it may psycho-socially develop into a learned helplessness weakening an individual's resilience in a manifestation of a sense of "poor me."

Both groups responded that it was somewhat true that their theological education did not adequately prepare them for the demands of ministry (statement twenty-one). Group B's success in ministry was not based on feeling more educationally prepared, because both groups believed their theological education should have better prepared them for practical ministry. Both groups were not sure if their formal training had anything to do with the length of their pastoral ministry (statement thirty-seven).

Statement forty-three was a control statement in which both groups acknowledged a sense of "calling" as important. For Group A, the statement was expressed in the negative as an element which did not seem to matter in ministry. The average response was that "calling" was somewhat important. Group B responded that in extreme ministry crisis, it is true for them that their sense of "call" has kept them in ministry. For Group B there was a slight edge in the significance of their "calling," but Group A considered it central as well.

Both groups considered continuing education and professional conferences as fundamental to keeping their professional skills sharp. Group B had only a slight edge (.20) in responding to statement thirty-five. Group A scored the highest on this statement.

Group A did not know, while Group B said it was true for them, that they considered themselves an optimistic person (statement one), able to bounce back from difficulties (statement four), able to calm themselves and focus on taking constructive actions (statement eight), laugh at themselves (statement nine), influence events around them (statement seventeen), and had a good framework for problem solving even in emotionally charged situations (statement thirty).

Group A was more depressed than Group B (statement twelve) to the point of not being able to concentrate. Fifty-two percent of Group A responded that was true for them while twelve percent of Group B responded "true for them".

Curiously, even though the average for both groups specified they did not know if their spouse and children understood the demands of ministry placed on them, the raw data portrays that seventy-seven percent of Group B believed their spouse and children did not understand the demands of ministry while only sixty-four percent of Group A stated a lack of understanding.

Group A responded that their self-talk in their ministry context (statement twenty-nine) was generally negative by answering "somewhat true for me" whereas Group B's average answer was "not true for me." The companion statement, "most of the time my thoughts are positive" (statement five) yielded both groups not knowing if that was true or not.

Both groups did not know if they adapted quickly to new situations (statement three), if they viewed problems as opportunities to excel (statement ten), if benefits could come from adversity (statement fifteen), if they could maintain a positive attitude in emotional turmoil (statement sixteen), if they could draw on self-regulating controls allowing them to become less dependent on their environment (statement nineteen), if their spouse and children understood the demands of ministry placed on them (statement twenty-eight), if their ministerial training provided a good foundation for the length of their ministry (statement thirty-seven), and if their spouse was able to pursue and maintain their own career goals (statement forty-two).

However, both groups agreed that most everyone was not out to get them (statement eleven). This absence of paranoia is relevant in establishing a resilience baseline.

Of the four former pastors interviewed, three left the ministry due to some form of conflict either in the local church or the denomination. The fourth former pastor was removed for an extra-marital affair.

Similar to the former pastors in the quantitative study, the former pastors involved in the qualitative research also expressed a belief that they lacked the appropriate resources when stressed with the demands of ministry.

The four former pastors interviewed were equally divided as to whether their theological education prepared them for the demands of ministry. Two stated they believed they were adequately prepared and two of them indicated they were not.

Three of the four took total personal responsibility for leaving the ministry and expressed deep disappointment in themselves for leaving. One of the three believed he had "let God down."[301] The one not holding a similar view left because of severe conflict with other staff members of a large church in which he alleged financial and sexual improprieties among the staff and parishioners.

All four possessed a continued sense of calling upon immediately leaving ministry. Two out of the four stated they lost their sense of calling several months after leaving. Only one of the four stated he would consider going back to pastoring a local church; however he would have to forgive himself first, which he has not done in the seven years he has been out of the ministry.

Three of the four admitted to not liking conflict and believed they did not handle it constructively. The remaining one stated he attempted to deal openly with it, but received no support from the pastoral staff or church leadership.

All four interviewees described themselves as optimistic, independent, hopeful, resourceful, and positive. All of them repeatedly emphasized three themes: the lack of appropriate resources when stressed with the demands of ministry, the lack of accountability, and the feeling of isolation.

Project Conclusions

Pastors still actively involved in ministry after fifteen years or more and pastors who have left the local church ministry share more of a homogeneous psycho-social footprint than usually thought. Those who have left the ministry must not be viewed as

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[301] Former Pastor Four, Interview by author, Northwest Ohio, March 8, 2012.

being less than those who remain in ministry. Former pastors do not have a deficit or disease causing them to be pre-disposed to ministry fallout. Resiliency is a God-given strength and must be viewed from a strength-based focus supporting human health and well-being, not as weaknesses resulting in the inability to bounce back or thrive in certain situations. The two groups share more in common than not in common.

The following research conclusions are illustrative of this homogeneous deoxyribonucleic acid (DNA). Both share a similar sense of strong calling, commitment, and compassion for ministry. For those who had left the ministry, this strength of calling was often present even at the point of departure. Both groups are not confident whether they adapted to new situations quickly. Both groups generally see the best in others. The two groups are unclear if every problem is an opportunity to excel. If married, their spouse and children have similar pressures. Whether they stayed or left ministry about fifty percent of their adult children are involved in the church today.

For both groups there is an uncertainty whether the spouse was able to pursue and maintain career goals or not. Both groups demonstrate similar levels of psychometric elements of resilience such as hardiness, self-efficacy, and thriving. Both groups share vagueness whether their theological education prepared them for ministry or not and whether their theological training had anything to do with the length of their ministry. Both share an equal level of needing and enjoying immediate gratification. There is 'somewhat' of a sense of becoming weaker as both groups face or faced the continual demands of ministry. They do not believe everyone is out to get them. They shared tentativeness about maintaining a positive attitude when experiencing emotional turmoil.

Both groups encountered moderate amounts of adversity within other groups prior to entering ministry.

Conversely, those who were still in ministry, differed in several areas from those who had left the local pastorate. The active pastors believed they could respond more positively in certain situations while the former pastors did not know. This difference included: active pastors were able to calm themselves in a crisis to a point of being able to focus on taking constructive actions, they were able to laugh at themselves, they believed they could influence events around them, when failing to change a situation of which they had no control they were still successful in situations of which they had control, they believed if they had been supervised by a senior pastor in a local church that would have provided them better ministerial preparation, they had an enhanced framework for problem solving even in emotional situations, and they held that they had more control over what happens to them.

Significant Functions in Understanding Foundational Support in Resiliency

As interesting as these particular variations are in examining pastoral resiliency, they do not peak as the quintessential. Through a combination of both the quantitative and qualitative research methods, three significant functions surface from the former pastors which are critical to understanding the foundational support for pastoral resilience. First is the acute function of resources. This was the X Factor discovered in the research since it was the only score variation of statistical significance. Active pastors, when becoming stressed, believed it was very true for them that appropriate resources were available to successfully deal with the challenge. For the former pastors, this was only

somewhat true for them. Resources, in the broadest sense of the word, are critical in

comprehending the dynamics of resilience because resources are associated with survival.

Money is often connected with resources, but money is only one of the parts contributing

to the resource aggregate.

Soon after the United States became involved in *Operation Iraqi Freedom* in

April 2002, it became apparent that the outer shell of the multipurpose vehicle used by

the U.S. military was too porous to protect occupants from even low caliber

ammunitions. Various manufacturers designed 'reinforcement kits' which consisted of

steel panels that could be bolted to the sides of the vehicles. The acquisition and logistical

trail in getting the 'reinforcement kits' to the units on the ground in Iraq was costly and

timely. There was an outpouring of public sentiment that our troops did not have the

resources they needed. The media reported a decline in soldier morale and a decrease in

operational effectiveness during that time. Low morale may be another way of saying the

resilience of the individuals directly involved was very low. The soldiers required to

conduct missions in those vulnerable vehicles as well as the large majority of U.S.

citizens concluded that the critical resource of 'reinforcement kits', were paramount to

the soldiers' resilience.

This provides an analogue to the pastor who believes he or she is not adequately

resourced and it appears to him or her that it is a matter of survival. Congregations, unlike

the U.S. citizens in 2002, may not be sensitive to typical as well as atypical resources a

pastor must have in order to be better positioned for resiliency probability. It is absolutely

essential in order for a pastor to be resilient to have the confidence that individually

and/or corporately (local church or denominational structure) the appropriate resources are available to face the challenges. This research has revealed a direct correlation between the availability of resources and the demonstration of resilience.

Appropriate resources for a pastor include adequate compensation of salary based on the educational level of his or her peers serving in other helping professions. Besides salary, additional benefits such as housing allowance or parsonage, medical coverage, business related mileage, and professional development are part of the 'adequacy' of resources. However, as important as fiscal resources are to one's survivability without constantly being preoccupied with money, the non-fiscal resources are more critical to resilience.

Non-fiscal resources encompass all four life spheres. Foundational to personal resources is the confidence in one's spiritual, emotional, mental, and physical toughness. The positive presences of these components have a direct correlation to one's self-esteem. Self-esteem being the way a person thinks, feels, and treats themselves contributes to the degree in which an individual chooses to bounce back from adversity. Although the individual is primarily responsible for the level of their own self-esteem, the encouragement and positive reinforcement of others supplement the life-long self-image building process. Unfortunately, the church has not always acknowledged the non-fiscal resourcing of its pastors as a responsibility much less a factor in pastoral resiliency.

Therefore, when former pastors state more strongly than active pastors that they did not have the adequate resources to face the challenges of ministry they are referring to such ingredients as support, cooperation, and unity. Ironically, these are the resources

which were of primary concern to Jesus (John 17:20-26), Saint Paul (Ephesians 4:1-16), and others who understood the importance of non-fiscal resources.

Family, as well, is a non-fiscal resource paramount to pastoral resilience. Healthy and committed relationships, not necessarily conflict-free relationships, are fundamental to a survival attitude. The symbiotic nature of the 'church family' and the 'pastor's family' (nuclear or extended) necessitates, more so than any other profession, that the pastor's home models and extends to both families love, respect, healthy boundaries, and a safe physical and emotional environment.

Second is the function of accountability. In this research former pastors exclusively believed the lack of a self-selected mentor, coach, or accountability partner contributed to them leaving the ministry. Clergy being officially categorized by the Internal Revenue Service as 'self-employed' has subliminally created an autonomous structure whereby pastors lack accountability not only functionally, but in being personally accountable to a peer and/or supervisor. The pastorate, by definition and its independent nature, should require monthly religious functionary reports to an official board and activities internal and external to the church that would assist the governing body to take more responsibility for the health and welfare of its pastor and family.

Third is the function of isolation. This is closely related to accountability by virtue of the former pastors feeling isolated as a result of not being accountable to a 'support system.' There was great reluctance, motivated by fear that getting close with other people would only reveal weaknesses that made the pastor less competitive in the context of the church hierarchy. For former pastors this fear was more strongly expressed than

those still active in ministry. Even if the former pastor befriended a colleague outside of his or her own local church and/or denomination, the relationship was often superficial and short lived.

Significant Pastoral Realities for Those Who Left Ministry

Former pastors manifested during the interview process three significant realities while in ministry. First, what they liked the least about ministry was conflict. Not that most people enjoy conflict, but the former pastors saw that area of ministry as the most difficult to overcome. The sources of the conflict were typically what they described as argumentative and unreasonable parishioners, non-supportive or over-controlling church governing councils or individuals who were resistant to any change in the status quo. All of the former pastors admitted to an inadequacy in handling conflict and believed they had personally contributed to the conflicted environment.

Even more impactful was the admission of the former pastors of sensing a strong lack of support of the local church leadership when they were in the midst of conflict and a lack of caring when reaching outside the congregation to denominational leaders. In broad terms, some form of conflict was the exiting factor from ministry. Seventy-five percent claimed full responsibility for leaving the pastorate and were disappointed in themselves for not managing the range of conflicts differently. Only one former pastor within the seventy-five percent group stated he would entertain the possibility of re-entering ministry, but only after processing large amounts of emotional baggage.

A second reality while in ministry was that fifty percent of the former pastors interviewed did not think their theological education had adequately prepared them for

the demands of ministry. The other half thought their theological education had prepared them very well for ministerial challenges. In direct correlation, the same individuals who did not believe their theological education had prepared them also acknowledged that their spouse was not active or supportive in their ministry. The converse was true for the other individuals who believed their theological education prepared them very well.

On the other hand, the majority of both the former and active pastors surveyed indicated that they were not sure whether their theological education had prepared them for the demands of ministry. One could conclude that theological education has little to do with pastoral resiliency since an uncertainty of its effectiveness was expressed by those still active in ministry after fifteen years or more and those who had left ministry. However, this uncertainty is better understood in the context of a dichotomy between the generalized theoretical discussions in the classroom about ministry and the realities experienced when humans interact in the church. Is better preparation a matter of bridging this perpetual gap in education? This gap will never be closed if our approach in theological education is to believe that by more explanations of the pastoral environment a pastor will be better equipped to deal with the actual realities of ministry. Seminary preparation must strongly emphasize hands-on training. Further discussion will be given to this topic in the next section on recommendations.

A third reality, while in ministry, for the former pastors was depression. One-hundred percent of those interviewed admitted they suffered from depression to the point of being unable to concentrate. Twenty-five percent were under clinical and medical care the majority of their pastorate. Of the former pastors surveyed, fifty-two percent claimed

to be so depressed when they were in ministry that they were not able to concentrate. Twelve percent of the active pastors stated the same experience with depression.

Recommendations

Through this research project, one reality surfaced repeatedly. The reality is that more research on pastoral resiliency is required in order for denominations, theological institutions, and pastors to better understand resilience as both a readiness and sustainability issue in ministry. We know why pastors are leaving at a rate of fifteen hundred a month in the United States; however, comparably fewer studies have examined what is required to keep pastors in local church ministry. More simply stated, why do some pastors stay and others leave when faced with similar pressures, conflicts, stressors, and ministry demands? Pastoral resiliency is so vital, so critical that it must be approached proactively, not reactively.

The Church

It has been experientially discovered in this research that denominations, in general, do not keep contact information on their pastors who have left the ministry. When asked for such information, they often reference a list of those pastors without a call or not currently assigned to a local church. This most often does not mean they have left the pastorate; they simply are not serving a church. Individual recollections of pastors' names who have left the ministry or are thought to have left the ministry are most often what one receives at judicatory offices, not a list of human beings who may need prayer, support, and restoration.

Better Pastoral Care

It is counter-intuitive for the church not to be sensitive to the accumulative components leading to a pastor leaving his or her position. The church, local and corporate, has the responsibility to provide the same pastoral care to its servant leaders as it expects its servant leaders to deliver to each one of the flock. This double standard leads former pastors to sense a feeling of isolation which, experienced over a period of time, may result in a learned helplessness. This research confirms the need for denominations to have in each geographical region or district a person whose job it is to be a <u>pastor to pastors</u>. This special breed of pastor has to be able to break through the superficiality of courteous platitudes and build a candid relationship providing a non-attributional framework for each pastor in their local and denominational context. This pastor must have the ability to be able to discern between genuine help and codependency in the sense of enabling negative and unhealthy thoughts, feelings, and actions. That can be a very thin line. One of the former pastors interviewed stated:

> If judicatories want to head problems off, there needs to be direct accountability and specific directions. Say I am having financial problems; they (the regional denominational office) should tell me where to get help. They should require that I let them know when I have made appointments and have someone specifically in the system to report back to. Too often I felt I had to go it alone and that no one cared.[302]

Is this micro-management or caring? It could contain both, but the point is that the judicatories must have a person, not a team or committee, in place to walk with a pastor when they ask for help. This is the same care denominations expect their pastors to give

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[302] Former Pastor One, Interview by author, Northwest Ohio, February 6, 2012.

to parishioners. Just like parishioners, not all are going to require the same level of assistance to get through the difficult times, but the structure must be in place.

Another frustrated former pastor expressed: "Keep the pastor on the roster long enough to make sure they get help. Most of us are not predators. I realize denominations don't have time for one more problem, but they have to have someone on the staff to turn to when you ask for help."[303]

Pastors must clearly understand where they may turn to for support in everyday issues and in crisis. The interviews of former pastors revealed that there was a lack of trust in where to turn in the face of a serious problem. One former associate pastor recounted: "I went to the higher-ups in the denomination and reported that I saw improper sexual conduct with members of the church staff. The person I reported this to called the senior pastor that afternoon and told him I had 'told on them.' The next six months were hell for me, until I couldn't take it any longer."[304] Obviously, if these allegations were true, this local church was spiritually and biblically bankrupt; however the critical question remains for pastors, "Who do you trust in a crisis?" Pastors must have a sense that the denomination supports them and not just the congregation.

As pointed out in the project conclusions section above, accountability is critical in mentally positioning a person to be more resilient. This is true for military personnel; this is true for pastors. Former pastors have clearly expressed that a primary contributor to their leaving has been 'no accountability.' There was no challenge for them to take personal responsibility by having someone close enough to them that they could cry out

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[303] Former Pastor Four, Interview by author, Northwest Ohio, March 8, 2012.

[304] Former Pastor Two, Interview by author, Northwest Ohio, February 8, 2012.

to, yet still remain objective. Just as there is no military operation too large or too small for everyone to have a 'battle buddy', there is no church too large or too small for every pastor to have a battle buddy. This concept translates for civilians into mentors.

Part of the pastoral care to pastors is to ensure every pastor chooses a mentor. That is someone they like, have some sense of connectivity with, are comfortable enough to share personal thoughts and feelings, and can be trusted to be confidential. A mentor should not be assigned to an individual. This is about as successful as pre-arranged marriages. There has to be chemistry between the two which is best developed before they enter into the mentor/protégée relationship. Once selected, the church must equip the mentors on what it means to be a mentor and to offer them tools to be effective.

Repeatedly, former pastors have emphasized this point saying that if the church does not make this a priority it will pay the price because the stakes are that high. The price the United States Protestant Church is paying is eighteen thousand pastors leaving the local church a year. A portion of that pastoral care tragedy is a lack of the church not holding the pastor accountable by ensuring each pastor has a mentor.

Another aspect of the church's pastoral care to her clergy is to <u>facilitate the establishment of boundaries</u>. This is best accomplished by the leadership of the local church, but it may sometimes require the assistance of the denomination. The church may acknowledge that it is humanly impossible for their pastor to be available twenty-four hours, seven days a week; but they must set realistic guidelines to dispel this expectation. There has to be collaboration between the pastor and the church leadership on

establishing boundaries around the pastor that addresses weekly time off, the necessity of flex-time, prioritizing which meetings to attend, and other such responsibilities.

Pastoral care also comes in the form of <u>tangible subsidies</u> offered by a local congregation. Anecdotally, this researcher was invited by a pastor of a mainline denomination to be present at the monthly church board meeting where his salary for the new calendar year would be discussed. This pastor had been ordained over twenty-five years, was an excellent leader, a dynamic preacher, and the congregation had grown in membership over his seven-year pastorate. After many of the board members had acknowledged their consistently low annual salary package and had offered apologies to the pastor and his family for keeping them financially strapped, one elder suggested a would-be solution. "Pastor, how about this coming year we pay you *whatever* we can afford, *whenever* we can afford it." (Emphasis added)[305] There were, at least, two people in the room who could not believe what they were hearing. The pastor immediately responded that he would resign his position as their pastor if they took that course of action. This researcher could not restrain himself and asked how many of them had a similar agreement at their place of employment. Of course, no one else was living under that nebulous uncertainty.

According to the research by McMillan and Price published in the *Pulpit and Pew Research Reports*; the competitive, free-market approaches to determining clergy compensation utilized to some extent in most Protestant denominations, are harming the church and distorting its mission. The study concludes that a competitive, free-market

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[305] Church Board Meeting, Attended by researcher, South Florida, September 21, 2006.

approach leaves clergy financially vulnerable, it changes ministry from a 'calling' to a 'career,' it encourages congregations to grow for purely economic reasons, and makes it more difficult for pastors to offer leadership that challenges and transforms congregations. The qualitative conclusions of the research are not for churches to call an emergency meeting and vote to pay their clergy more, but for churches to step back and purposefully think about how they are paying their pastors and why they are paying them. McMillan and Price state that: "the issue of clergy salaries is, at its core, as much about how congregations view their pastors as it is about money. . . . The fact that we use the free market to determine how much to pay clergy suggests that we view them as paid employees who compete for the position, and not as people who are called and compelled by God to spread the gospel."[306]

Looking at clergy as paid employees is a pastoral care issue. Clergy compensation must be kingdom-centric not church-centric. This is a huge paradigm shift in ecclesiastical thinking, but one that is absolutely imperative if the church is going to assist pastors in their resiliency. Greater numbers of churches are conceding that they cannot any longer afford a full-time pastor. Denominations are now approaching this issue from a variety of angles to include reducing the amount of time in theological education. The belief is that fewer years spent in school the less educational debt; therefore the pastor will not have as much financial need and not be as much of a burden on the local church. The immediacy in finding a solution to the 'we cannot afford a pastor' problem circumvents the possible second and third order effects of lesser quantity

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[306] Blake Dickinson, "Pulpit & Pew Report: Clergy Pay Causing Problems for Churches" Duke TODAY (February 5, 2003), http://today.duke.edu/2003/02/clergysalary-kl.html [accessed October 21, 2012].

and quality of pastors. In paying clergy, rather than turning solely to the free market for direction which only encourages isolation and competition, the church should instead narrow the salary gap between pastors at small and large churches and provide all pastors with sufficient compensation to enable them and their families to live a decent life. This is not heresy, it is a biblical description of kingdom living.

This radical paradigm shift will require local churches, regardless of their denominational form of policy, to surrender some degree of autonomy in order to share resources and act collaboratively with other churches in providing benefits such as health care, retirement, and educational debt repayment. External resources play a critical function in providing foundational support in resiliency. In addition to an adequate salary, better pastoral care comes in the form of providing uninterrupted vacations, sabbaticals, spiritual retreats, professional development opportunities, and similar resources. These tangible necessities facilitate the preparation of the body, soul, and mind enabling a better chance for a higher degree of resilience.

Loosing "the professional strong-man" mentality

Ministry is a professional calling in which there may be the expectation of individuals or the congregation that their pastors not publically express emotions. A physician is under restraint to maintain a professional demeanor and emotional composure when relaying bad news to a patient. Commonly this phenomenon is explained as callousness developed over time in order to survive. In the church, this similar defense mechanism is expected of the pastor not as callousness, but as a witness and model to the amount of personal faith and spiritual strength he or she possesses.

One former pastor during his interview described that all three of the congregations he served expected him to always be "the professional strong-man." He recalled: "I was told many times that it was my job 'to hold it together.' I was expected to show very little emotion while it was perfectly acceptable for the congregation to let their emotions flow freely. What they didn't understand was when someone in the congregation died that was close to me; I lost a friend as well."[307]

This double standard serves to only frustrate and confuse pastors who genuinely care for people. Jesus' emotion of crying at the tomb of his good friend Lazarus (John 11:35) did not weaken his being a strong-man of faith. Pastors must not be under the pressure to be better than Jesus. Pastors should not be held to a different emotional standard than the congregation. Each must be emotionally free to express themselves in the mores of their particular congregational culture. There is a balance between socially accepted restraint and the freedom to release one's emotions as a cathartic necessity. Pastoral resiliency is enhanced by churches observing this balance.

Minimize the Expectation Fog

Both active and former pastors complain about not having a clear understanding of what is expected of them. Search committees, church administrative boards, and members of a congregation are often unclear regarding pastoral expectations. If a pastor simply works from his or her own expectation agenda, the greater the chances those expectations will not be the expectations of others. This occurrence is no respecter of congregational size. Without exception, every pastor, and every church staff person for

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[307] Former Pastor One, Interview by author, Northwest Ohio, February 6, 2012.

that matter, must have an annual contract accompanying an inclusive job description. This document not only protects both pastor and congregation from performance discrepancies and misunderstandings, it removes much of the guess work around setting pastoral priorities. If pastoral expectations are not made clear in writing, the "fog" of ministry will ultimately become a reality. It is impossible for anyone to function properly in a fog and irregardless of one's gallant attempts to be successful, one's efforts become self-defeating. Resiliency is not fostered in this uncertainty and may result in a lack of self-coherence, negativism, and learned helplessness. Any church whose mission it is to be effective disciple-makers in the kingdom of God will ensure their pastor has this fog removed by a contract and job description which clearly defines expectations.[308]

Theological Education Institutions

There are several recommendations for institutions charged with the formal training of pastors. Five of them fall in the category of preparing pastors for the demands of ministry and the final one deals with providing resiliency education and restoration for pastors and their families.

First, closing the gap between technical training and practical application is a challenge in any profession. For the seminary student, cultural exegesis is just as important as biblical exegesis. A theological student needs not only a general understanding of trends and values in the United States culture, but an exegesis of the church culture they are serving or will serve. In other words, they need information about

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[308] For guidance on developing job descriptions reference, Bruce P. Powers, ed., *Church Administration Handbook*, 3rd ed. (Nashville: B&H Publishing, 2008), 95-114.

what they can expect in the way of social customs, traditions, values, work ethic, cost of living, and the like in their geographical area and also what can they expect in the subculture of a particular denomination and a local church within that system. The past approach in theological education has been to let the student experience these fundamental elements as they transition after graduation. This is too late in the process and for many too overwhelming. Former pastors have affirmed that is part of the reason pastors tend to leave the ministry within the first five years.[309]

Second, in addition to cultural exegesis, preparations for the demands of ministry come in other venues. There must be no less than a year of <u>hands-on practical experience</u> under supervision of a qualified, competent, field-tested supervisor. This may occur in multiple ministry settings, but always under positive supervision. Traditionally, seminaries have offered internships in local churches. This great opportunity should expose the intern to the 'real life' of a congregation and the supervisor must play a critical role in creating a positive and healthy teaching environment for the intern. Regretfully that does not always happen. One former pastor interviewed stated, "My internship was not helpful. My supervisor was a conflict avoider, not sure he wanted to stay in ministry, and so much of an introvert he hardly ever interacted with people."[310] The interviewee admitted that in retrospect his negative experience during the internship contributed to his negative "ecclesiastical worldview" going into his first parish. Unlike mentors, supervisors must be carefully and deliberately hand-picked for the student. The

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[309] Fuller Institute, George Barna and Pastoral Care Inc. "Why Pastors Leave the Ministry", The Free Believers Network, July 21, 2009, http://freebelievers.com/article/why-Pastors-leave-the-ministry [accessed July 8, 2010].

[310] Former Pastor One, Interview by author, Northwest Ohio, February 6, 2012.

theological institution owes it to the seminarian not to place them with a pastor simply because they are on the list, but because they are a proven positive Kingdom influence.

Third, other venues for addressing the demands of ministry in the theological preparation process are to require students to take instructions on <u>time management</u> and to demonstrate their implementation of a time management system. Much of a pastor's time is self-regulated and therefore subject to abuse. Principles of time management are best learned before one is placed in a position of maintaining a busy schedule which is often under the scrutiny of several congregants.

Fourth, offer a <u>course in pastoral resilience</u>. The epidemic of ministry departure mandates a thorough understanding of all the dynamics of resiliency. Theological education attempts to provide a myriad of tools for effective and meaningful ministry; however, all attempts are nullified if the basic skills to positively adapt to adversity are not part of the student's tool box. A seminary student has to have a forum in which to purposefully think and process the challenging issues of ministry from a resiliency perspective. Once a pastor is in the situation, it is too late. Conjointly with the resilience course, each student needs to be a part of a peer accountability group. Such a group serves three purposes: (1) to provide inclusion so as to reduce the sense of isolation, (2) learn from others' experiences and hold each other accountable for their spiritual growth, and (3) to model a group experience they will want to emulate in the local community.

Fifth, for <u>married students,</u> a series of retreats, seminars, one-day workshops must be offered for them and their spouse over the period of matriculation. These events would address the demands of ministry from every possible angle and would provide the

couples opportunities to interact with more experienced couples in ministry. Theological education must narrow the gap between teaching the contents of ministry and teaching the realities of ministry.

The development of a center for resiliency and restoration should be a top priority on a seminary's short-range plan. On a continuum, centers could serve as a resource repository for resiliency information at one end and a residency restoration program for struggling pastors and families on the other end. The ability to acclimate to adversity precedes any specific emphasis normally recognized by a dedicated center on a seminary campus such as a center for leadership, center for biblical studies, center for homiletics, and the like. A resiliency and restoration center on a campus visually places the emphasis, even to the casual observer, that a critical need is being addressed by the institution.

<div align="center">The Individual</div>

Why do some pastors, in similar circumstances, bounce back from difficult situations while others do not? Do some have the ability to be better equipped in facing adversity than other people? The recommendations presented to this point provide an environmental posturing for pastoral resiliency success. The church and educational preparation plays a role in the external conditions which provides greater opportunities for being more resilient. However, the primary determinate in whether a person is resilient or not lies in the cognitive processes released at the control of the individual. The internal conditions of a person derived by their thoughts are the foundational driving force of resiliency. These internal conditions produce psychometric elements such as

optimism, hardiness, positivity, locus of control, learned resourcefulness, and many more.

The beauty of this recommended model is that it is cognitive so that all the necessary

parts are always available to a conscious person. A few basic principles and a person is

equipped to make choices which will better facilitate resiliency.

The United States is a feeling-centric culture. As a society we run on feelings. The

norm, "if it feels good, do it" has moved into prominence and dictates the majority of our

actions. In counseling sessions, people in great anguish will say they wished they could

change the way they felt about another person or a situation as though they had little

control in the matter. The reality is that each individual has many choices at three levels

in the resiliency process: thoughts, feelings, and actions.

Ong, Bergeman, and Chow in their chapter "Positive Emotions as a Basic

Building Block of Resilience in Adulthood" state:

> Multiple studies have now shown that positive emotions have a wide range of
> beneficial downstream effects on individuals. Both theoretical and empirical work
> indicate that positive emotions promote flexibility in thinking and problem
> solving, counteract the physiological effects of negative emotions, facilitate
> adaptive coping, build psychological and social resources, and spark enduring
> well-being.[311]

The sustainable pursuit of the positive is accomplished through a collaborative process of

the cognitive, affective, and behavior functions of an individual striving for a successful

adaption to adversity.

This researcher was first introduced to the basic concepts of a cognitive model in

1978. The book *A New Guide to Rational Living* authored by Albert Ellis and Robert

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[311] Anthony D. Ong, C.S. Bergeman, and Sy-Min Chow, "Positive Emotions as a Basic Building Block of Resilience in Adulthood", in *Handbook of Adult Resilience*, ed. John W. Reich, Alex J. Zautra, and John Stuart Hall (New York: Guilford Press, 2010), 81.

Harper provided a much needed approach by which people could take personal responsibility for their own actions and not blame others. It was viewed as another tool in the toolbox of a young pastor attempting to give quality pastoral care. At that time, this researcher did not know that it would become a primary implement in the hands of a counselor who considers himself an eclectic.

Ellis and Harper developed the Rational Emotive Behavior Therapy (REBT) approach in counseling based on the premise that whenever we humans become upset, it is not the events taking place in our lives that upset us; it is what we believe about those events that cause us to become depressed, anxious, frustrated, enraged, and similar emotions. Such a proposition was not new. Will Ross, webmaster and co-founder of REBTnetwork.org, points out that the idea that our beliefs upset us was first articulated by Epictetus about two thousand years ago: "Men are disturbed not by events, but by the views which they take of them."[312] REBT maintains that the majority of people want to be happy and whenever that goal is blocked, they can respond in ways which are healthy and helpful, or they can respond in ways which are unhealthy and unhelpful. What is responsible for this reaction is the belief about the event, or even the possibility of the event, of our goal being thwarted. Ellis and Harper developed an ABC model to illustrate how a person's beliefs produce their emotional and behavioral responses. The basic model is:

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[312] Will Ross, *"What is REBT?"* REBT Network (2006), http://www.rebtnetwork.org/ whatis.html [accessed October 21, 2012].

A. Something happens.

B. You have a belief about the situation.

C. You have an emotional reaction to the belief.

Even though all of us express ourselves differently, REBT maintains that what upsets people is a variation of three common irrational beliefs known as the three basic "musts":

(1) I must do well and win the approval of others, otherwise I am no good,

(2) Other people must treat me in the way I want to be treated, otherwise they are no good and must be condemned or punished, and

(3) I must get what I want, when I want it, otherwise life is terrible and I cannot stand it.[313]

The goal of REBT is to get people to change their irrational beliefs into rational ones. The therapist challenges the client's irrational beliefs by disputing them. For example, the therapist ask, "Why must you please everyone?" Disputing is the **D** of the ABC model. In answering the therapist's question the client realizes there is no reason why he or she must please everyone, receive fair treatment or anything else.

This basic cognitive/affective/behavioral approach has been revised and reconstructed in many different circles. Martin E.P. Seligman, director of The Positive Psychology Center at the University of Pennsylvania has developed an ATC model in which he speaks of an **A**ctivating event, **T**houghts, and **C**onsequences. His model is at the heart of the resiliency training offered by the United States Army at every educational level as part of the Army's Comprehensive Soldier Fitness program.

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[313] Ross, "What is REBT?"

This research project on pastoral resilience has reinforced Epictetus' proposition that what happens to people is not what causes the problems, but it is their interpretation of what happens that determines their response and their response governs whether it is a problem. Resiliency is response dependent. Therefore, one's interpretation of an event generates how a person feels about that event, and their feelings produce their actions. It is a cognitive process that includes the entire body.

As a result of this research the following model is recommended as a means to better position a pastor to be resilient in facing the demands of ministry. It is the researcher's attempt to blend established as well as original concepts in constructing a practical behavioral/cognitive approach to resilience.

The underpinning of this model comes from Saint Paul's words of instruction to the Philippian church. There is obviously some conflict between two of the believers, Euodia and Syntyche, because they are urged to "live in harmony in the Lord."[314] Paul encourages others close to the situation to promote reconciliation by rejoicing in the Lord, allowing one's gentle spirit to be seen by others, not being anxious about anything, asking God for all that is needed, and as a result an incomprehensible peace, which cannot be explained, will guard your heart (feelings) and your mind (thoughts). Paul reinforces a keen cognitive insight in acknowledging what a person allows to occupy their mind will sooner or later determine their feelings and actions. Paul boldly proclaims that God's peace will be with a person who "dwell(s) on these things."[315] What a person is to 'think on' are those things which are true, honorable, right, pure, lovely, of good

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[314] Philippians 4:2 [NASB].

[315] Philippians 4:8b [NASB].

repute, excellent, and worthy of praise. All these elements are positive 'dwelling' thoughts that when practiced (acted upon), engender the peace of God.

The researcher offers his personal model of resiliency known as the Thought, Feeling, and Action (TFA) Model. Feelings are not developed in a vacuum. From where do they originate? When a person experience an event, the feelings they have about that event is completely formulated by what they tell themselves about the event. In other words, **T**houghts or self-talk generates **F**eelings and a person's feelings determine how they **A**ct or react. TFA literally involves the entire body from head (thoughts), to heart (feelings), to feet (actions).

For example, a pastor who is very passionate about a missional outreach ministry has his or her proposal voted down by the church administrative board. What the pastor tells himself or herself about that event (self-talk) and the resulting thoughts define the feelings the pastor will have which in turn controls the actions or reaction one takes. The pastor's self-talk may include: "the timing wasn't right, so I'll try again," "I'll work with the Outreach Committee to revise the proposal so it will be strong enough to be approved," "I knew it wouldn't get approved, this church doesn't want to change," "This just shows you that this church doesn't like me and they are trying to run me off," or "I don't have to put up with this, I can go to another church that will be open to my ideas."

Thoughts, feelings, and actions/reactions only come in two varieties. They are very similar to electrical fields in that there are only positive or negative charges. There is no such thing as a neutral thought, feeling or action. Figure 6.3 demonstrates that the charges always run in a straight line, they never cross polarity as indicated by the dotted

lines. In other words, a positive thought never generates a negative feeling and then a positive action. A positive thought always creates a positive feeling and a positive feeling always results in a positive action. Likewise, a negative thought always creates a negative feeling and a negative feeling always results in a negative action.
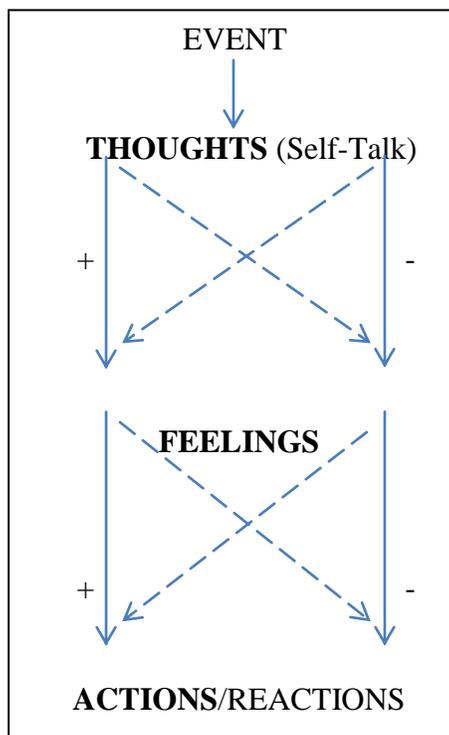
The TFA Model
Figure 6.3

In the example above, each one of the possible self-talk responses have a positive or negative charge. The first two are positive and the last three are negative. The positive self-talk will result in positive feelings such as being hopeful, encouraged, supported, and subsequently positive reactions will follow. The negative self-talk will produce negative feelings such as being defeated, persecuted, unappreciated, stuck, overwhelmed, and subsequently negative reactions will follow.

The National Science Foundation has estimated that the human brain produces between twelve thousand to fifty thousand thoughts per day.[316] In a twenty-four hour timeframe that means that individuals theoretically have a different thought every 1.7 seconds. Ninety to ninety-eight percent of those thoughts will be a combination of yesterday's and tomorrow's thoughts. People often dwell on the mistakes they have made, battle with guilt, or worry about what the future holds. This creates the propensity to drift into fantasy, fiction, and negativity. Consequently, an absolute minuscule number of thoughts are actually focused on the present moment. In addition, the literature estimates that between seventy to eighty percent of our daily thoughts are negative.[317]

These phenomena cry out for some type of self-regulating control. A statement of the obvious helps to put this into perspective: if a person's self-talk is naturally negative eighty percent of the time, it is only going to be positive twenty percent of the time. It is necessary for a person to realize this occurrence and take their self-talk off 'cruise control' and 'manually' operate the controls. That is, be more conscious of the predisposition of negative thoughts and deliberately manufacture more positive thoughts, such as "whatever is true, honorable, right, pure, lovely, of good repute, excellent, and worthy of praise."[318]

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[316] "Managing your 50,000 daily thoughts," Sentient Developments (March 19, 2007), www.sentientdevelopments.com/2007/03/managing-your-50000-daily-thoughts.html [accessed October 3, 2012].

[317] Steven Shaber, "Doing Something Positive with Negative Thinking," Innovative Interchange Associates, March 7, 2011, www.iichange.com/iiblog/2011/03/doing-something-positive-with-negative-thinking/ [accessed January 18, 2013].

[318] Philippians 4:8 [NASB].

An activating event will produce several thoughts about the event, but there is always one which surfaces as the predominate thought. From that primary thought many feelings may be produced. Depending whether that particular thought is positive or negative, the feelings generated will correspondingly take a positive or negative charge, and consequently the person's actions will take on the same charge of the thought and feelings. Again, using the example above, if the primary self-talk of the pastor whose missional activity was not approved was, "This just shows you that this church doesn't like me and they are trying to run me off" (negative thought), some of the feelings created would be rejection, disappointment, unappreciated (negative feelings), which would produce actions like not being as creative, losing interest, or even resigning (negative actions). The ability to be resilient is increased by taking control of one's self-talk and making it positive. Good self-talk which is appropriate self-talk is positive self-talk. Bad self-talk which is inappropriate self-talk is negative self-talk which is often referred to as "stink'n thinking."

Does this mean that a person can tell themselves anything as long as it is positive? No, there are three litmus tests in determining whether a thought is good self-talk or not. Yes, must be the answer to all three. A person must ask themselves first, 'Is what I am telling myself *reasonable*?' The second question, 'Is what I am telling myself *logical*?' Normally, the answer to those first two questions is 'Yes' regardless if the self-talk is positive or negative. The clincher in determining whether a particular thought is good self-talk lies in the third question, 'Is what I am telling myself *reality*?' In other words, is there factual, observable, measurable evidence to prove beyond a shadow of a doubt that

what a person is telling themselves is absolutely true? The colloquial expression, "Are there pictures?" certainly is appropriate to ask in producing good self-talk. Negative thoughts may also be good self-talk if it passes all three of the acid tests. Fortunately, only accepting those thoughts which have been screened for whether they are reasonable, logical and quantifiably real will better equip a person to be more resilient.

The primary thought of the pastor in the example has already been identified as negative – "This just shows you that this church doesn't like me and they are trying to run me off." However, is it nevertheless still good self-talk? First, 'Is it reasonable?' Yes, it is reasonable that this particular church may not like their pastor and are attempting to find ways to acquire another one. Second, 'Is it logical?' Yes, it follows a logical progression that pastors and churches do not always get along. It is logical to think that the administrative board in a passive/aggressive way is endeavoring to send a message to the pastor because humans are known to act that way. However, the true acid test is in the third question. 'Is it reality?' In fact, does the church, or at least the administrative board, not like the pastor and is the defeating of a motion to support an activity he or she wants to undertake the board's way of telling the pastor they want him or her to leave? Even in this hypothetical example, the answer is more than likely, 'No." Therefore, this is negative self-talk. Consequently, the resulting feelings and actions of the pastor will be negative. Such negative self-talk will diminish the pastor's sense of coherence. This negative self-talk has the potential for the pastor to view himself or herself as a victim and consequently act like a victim in believing the world is totally unfair. Nothing positive for the pastor or the church is generated from this negative triad.

In general, negative thoughts, feelings, and actions translate and accumulate into low resilience. What would be a positive thought to this event that would generate positive feelings and positive actions? There are numerous possibilities, but a positive one listed above will work as a good illustration - "I'll work with the Outreach Committee to revise the proposal so it will be strong enough to be approved." More than likely, the reality is that the proposal does need more work and more questions answered before it will have a better chance to be approved. This self-talk appears to fall into Paul's categories of what is true, honorable, and right. Plain and simple, it is just good self-talk. Good, positive self-talk needs to be conscientiously deliberate because it is only produced naturally twenty percent of the time. Most good self-talk has to be purposefully manufactured, but it must always pass the litmus test of: is it reasonable, logical, and reality?

At first, the TFA Model for resiliency may seem cumbersome. Humans are not generally accustomed to decisively selecting and measuring their thoughts when on the average we produce one every 1.7 seconds. That would simply be overwhelming and impractical. However, with our thoughts being produced by an activating event which will generate feelings and more than likely result in some form of action; these numbers are more manageable and require the scrutiny of the TFA Model. The more the TFA Model is practiced the greater the chances that it will become second nature to the way we process our thoughts.

Additional recommendations for pastoral resiliency which are built upon and compliment the TFA Model are as follows:

1) *Focus on the positive impact of one's ministry.* Realistically identify and celebrate the parts of ministry and life that are going well.

2) *Talk to a trusted colleague for support.* This person may be an accountability partner, a mentor, or a life coach with whom the individual has a shared confidentiality. Share joys and frustrations. Discuss the negative aspects of one's ministry with this person. Be open to recommendations and the risk of implementation.

3) *Set individual boundaries.* No one can nor should anyone be accessible twenty-four hours, seven days a week. No one takes care of an individual like that individual. The individual must be their own caregiver. It is an extra bonus when care comes from someone else, but that is sporadic and often not timely. The individual must take responsibility for giving themself permission to be kind to themself. The individual is the only one who can read their own body, mind, and spirit with any amount of accuracy. Jesus demonstrated self-care by occasionally getting away from the crowds, enjoying the company of some close friends, resting, and praying for himself and others. Get into the routine of setting and practicing the change of pace offered by a *shabbāt* each week. For a pastor serving a church that will not be Sunday. Make a reciprocal agreement with a colleague to cover any emergencies while a weekly shabbāt is observed. It is that important.

4) *Stay physically fit.* Modern conveniences added to a predominantly sedentary profession yields the likelihood of being overweight, having high blood pressure, hypertension, and a plethora of physical symptoms. There is a direct correlation between physical stamina (fitness) and mental/emotional resilience. An article from the University of New Mexico concludes:

"The recent research impressively shows that being physically active has multiple positive effects on brain function over the course of a lifetime. At this time, however, literally nothing is known as to what exercise design (mode, intensity, duration, and frequency) best improves brain health. However, a new 'buzz' phrase to enthusiastically promote with clients and students (besides the many other health benefits of exercise) is that cardiovascular exercise, resistance exercise and flexibility are 'neuroprotective' to the mind and increase a person's 'executive central command' ability to critically think and resolve life's many challenges."[319]

1) *Remove everyday stressors.* Yes, it is possible to remove everyday stressors. (a) Laugh often – at one's self and with others, but never 'at others.' Laugher is proven to lower tension, and at the same time, improves blood flow and the health

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[319] Len Kravitz, "Exercise and the Brain: It Will Make You Want to Work Out," http://www.unm.edu/~lkravitz/Article%20folder/brainandex.html [accessed October 26, 2012].

of your heart. Spend time with a friend considered to be funny. Rent a funny movie and forget about individual worries for a while. (b) Keep a journal – write every day at a specific time particularly about situations that are troubling. Amazingly, this may help find solutions or more positive approaches to individual stressors. (c) Relationships – spend quality time with friends and family who offer a sense of belonging, purpose, and fun. Relationships help to keep a proper perspective on stressors keeping them from becoming overpowering. (d) Individual care of one's self – in times of stress it is easy to put one's self last. Stress is increased when an individual stops prioritizing healthy eating, physical activity, relationships, and sleep. (e) Change the scenery – even if it is only to walk outside and get some fresh air. A simple change in location often will improve your mood and help an individual relax. (f) Be kind to one's self – practice the TFA Model every waking minute of every day. Negative thoughts only makes an individual feel badly and increases stress. (g) Prayer and devotions – are a necessary part of one's routine. Read scripture, a variety of materials found to be helpful, and pray to feel less stressed. (h) Be thankful – by expressing thanks to family, friends, parishioners, and for the positive aspects of life. This has a calming effect. (i) Identify the source of persistent stress – which may mean removing yourself physically from the stress.

2) *Avoid comparing one's self with others.* Identifying those who are better or worse is always relative. There is no positive purpose served when a person compares themselves to others with the underlying premise being 'what is wrong with me?'

3) *Be patient with one's self.* Sometimes individuals are their own worst enemy. It is not the mistakes and incomplete efforts that are the issue. It is that individuals do not always treat themselves kindly. Even though Saint Paul says: "to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith,"[320] he never endorsed the individual scolding and putting themselves down for what they have or have not done. The individual does not want to be overly permissive either, however the person needs to maintain a healthy balance and be as patient with themselves as they are with others.

Conclusion

Resilience is best defined as the result of successful adaptation to adversity. The successful adaption is produced by the desire to bounce back which is sustained by a

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[320] Romans 12:3 [NASB].

pursuit of the positive. For example, restoring hope does not demand the alleviation of all psychological distress. A person can be hopeful even though they are anxious. Resilience is only manifested in the presence of adversity. Optimism can be a goal for a person who cannot or will not give up their essentially pessimistic outlook. Emotion regulation that pays attention to embracing the positive goes beyond simply the ability to cope and survive, it produces feelings of joy, pleasure, and exhilaration that come from pursuits of core values.

Understanding pastoral resilience is corollary to understanding human nature. Even the "eternal optimist" has the propensity to be negative. A methodology for taking control of one's self-talk must be practiced if the individual is to be resilient in adversity rather than be victimized by adversity. Healthy self-talk is imperative because it affects our entire being - thoughts, feelings, and behavior. Resiliency or lack of resiliency is dependent upon what one believes about an event. Careful examination of a person's thoughts will help beat the odds of feeling and acting in such a way which could be destructive.

The TFA Model is a practical way of accomplishing this examination. This research has revealed that resilience is lowered by the individual allowing negative self-talk to influence the total TFA process in which the lack of reality is used to erroneously establish one's thoughts. Reality is the decisive measurement in determining good or bad self-talk. Bad self-talk consequently becomes the seedbed for bad feelings and bad behavior. Use of the TFA Model reinforces the individual to be self-motivated and self-managed as controlled self-talk is employed.

Pastoral resilience is enhanced by a strong sense of call to ministry. This serves in good and bad times as a foundational anchor which increases the probability of resilience. As well, a solid positive self-image heightens the elements of optimism, learned resourcefulness, self-regulation, a sense of coherence, caring, and hopefulness.

Having financial and non-financial resources is quintessential to resilience. The truth of the old adage "you cannot make something out of nothing" has far reaching application for those choosing to be resilient.

One's potential for resiliency is increased by the healthy relationships around them. Having the support of spouse and children who demonstrate an understanding of the anatomy of ministry and appropriate expectations of daily stressors is fundamental to being resilient. The lack of a sense of isolation is the contribution made by good friendships inside and outside of the church as well as respected involvement within the local community. A self-selected trusted mentor is an absolute necessity for a resilient pastor.

Resiliency is cultivated best when a pastor is responsive to change. Particularly, in the case of internal changes that confirms to a person that it is alright to never be the same again. The realization that one is responsible ultimately to God, themself, and others, in that order, contributes to resiliency. The awareness that "life is not fair" and "life does not owe you a thing" underwrites a greater likelihood for resilience. The recognition that one has choices especially in one's cognitive response to an event allows the person to eliminate living on "cruise control" mode and take personal responsibility for their decisions. The interior of the mind shapes what constitutes a positive experience

and distinguishes it from that which is negative. Saint Paul's advice to the Philippians

contains the essences of resilience: ". . . whatever is true, whatever is noble, whatever is

right, whatever is pure, whatever is lovely, whatever is admirable – if anything is

excellent or praiseworthy – think about such things."[321]

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[321] Philippians 4:8 [NIV].

APPENDIX A
Group A Survey

Pastoral Resiliency Survey

Pastoral Resiliency Survey
Thank you so much for choosing to participate in this survey. I am extremely grateful for you taking the time to help in this research. Please be candid and spontaneous.

Joel

As of the last time I pastored a church full-time or at the point I left the ministry, *

	N/A	Not true for me	Somewhat true for me	I don't know	True for me	Very true for me
1. I considered myself an optimistic person.	○	○	○	○	○	○
2. My spouse had no forewarning of the stressor in ministry.	○	○	○	○	○	○
3. I adapted quickly to new situations	○	○	○	○	○	○
4. I thought of myself as being able to bounce back from difficulties.	○	○	○	○	○	○
5. Most of the time, my thoughts were positive.	○	○	○	○	○	○
6. I tried to avoid confrontation	○	○	○	○	○	○

or conflicts with others.					
7. I generally saw the best in others.	○	○	○	○	○	○
8. In a crisis, I was able to calm myself and focus on taking constructive actions.	○	○	○	○	○	○
9. I was able to laugh at myself.	○	○	○	○	○	○
10. In general, my attitude was that each problem was an opportunity to excel.	○	○	○	○	○	○
11. I truly believed most everyone was out to get me.	○	○	○	○	○	○
12. I would get so depressed I was unable to concentrate.	○	○	○	○	○	○
13. I was uncomfortable in confrontational situations.	○	○	○	○	○	○
14. When others disagreed with me, I felt like a victim.	○	○	○	○	○	○
15. I believed that benefits	○	○	○	○	○	○

could come from adversity.						
16. When experiencing emotional turmoil, I was able to maintain a positive attitude.	○	○	○	○	○	○
17. I believed I could influence events around me.	○	○	○	○	○	○
18. When I failed at changing a situation of which I had no control, I found myself being unsuccessful in situations of which I did have control.	○	○	○	○	○	○
19. In conflict I drew on self-regulating controls which allowed me to become less dependent on my environment.	○	○	○	○	○	○
20. When I became stressed, I believed appropriate resources were	○	○	○	○	○	○

available to successfully deal with the challenge.						
21. My pastoral education was inadequate to prepare me for the demands of ministry.	○	○	○	○	○	○
22.Supervision by a senior pastor in a local church would have provided better ministerial preparation.	○	○	○	○	○	○
23. No amount of practical experience would have prepared me for what I experienced in the church.	○	○	○	○	○	○
24. A required mentor during my pastoral training and first five years of ministry would have kept me in ministry.	○	○	○	○	○	○
25. My leaving the ministry had nothing to do with the quality of my educational	○	○	○	○	○	○

preparation.					
26. My spouse and I had a sense of shared mission.	○	○	○	○	○	○
27. My children have had difficulties being 'preacher's kids.'	○	○	○	○	○	○
28. My spouse and children understood the demands of ministry placed on me.	○	○	○	○	○	○
29. In my ministry context, my self-talk was generally negative.	○	○	○	○	○	○
30. I had a good framework for problem solving and used it even in emotionally charged situations.	○	○	○	○	○	○
31. I enjoyed, expected, and ensured immediate gratification in most situations.	○	○	○	○	○	○
32. I realized that if I was to get out of a	○	○	○	○	○	○

difficult situation, it was basically up to me and my resources.					
34. I found myself becoming weaker as I experienced more strenuous demands of ministry.	○	○	○	○	○	○
35. I viewed continuing education and professional conferences as fundamental in keeping my ministerial skills sharps.	○	○	○	○	○	○
36. My parents divorced in my adolescence.	○	○	○	○	○	○
37. My formal ministerial training provided a good foundation for my longevity in ministry.	○	○	○	○	○	○
38. My family (or I) had less financial resources than they needed with my being in ministry.	○	○	○	○	○	○
39. My spouse	○	○	○	○	○	○

did not have a close friend because I was the pastor.					
40. As adults, some or all of my children are no longer involved in the church.	○	○	○	○	○	○
41. I encountered adversity with other groups of people prior to ministry.	○	○	○	○	○	○
42. My spouse was able to pursue and maintain career goals.	○	○	○	○	○	○
43. In extreme ministry crisis, my sense of "call" did not seem to matter.	○	○	○	○	○	○

You have finished the survey now. Thank you very much for your participation.

APPENDIX B
Group B Survey

Pastoral Resiliency Survey B

Thank you so much for choosing to participate in this survey. I am extremely grateful for you taking the time to help in this research. Please be candid and spontaneous.

Joel

As a pastor of at least 15 years of full-time ministry: *

	NA	Not true for me	Somewhat true for me	I don't know	True for me	Very true for me
1. I consider myself an optimistic person.	○	○	○	○	○	○
2. My spouse had no forewarning of the stressors in ministry.	○	○	○	○	○	○
3. I adapt quickly to new situations.	○	○	○	○	○	○
4. I think of myself as being able to bounce back from difficulties.	○	○	○	○	○	○
5. Most of the time, my thoughts are positive.	○	○	○	○	○	○
6. I view confrontation or conflicts	○	○	○	○	○	○

with others as harmful to my ministry.					
7. I generally see the best in others.	○	○	○	○	○	○
8. In a crisis I am able to calm myself and focus on taking constructive actions.	○	○	○	○	○	○
9. I am able to laugh at myself.	○	○	○	○	○	○
10. In general, my attitude is that each problem is an opportunity to excel.	○	○	○	○	○	○
11. I truly believe most everyone is out to get me.	○	○	○	○	○	○
12. I get so depressed I am unable to concentrate.	○	○	○	○	○	○
13. I am uncomfortable in confrontational situations.	○	○	○	○	○	○
14. When others disagree with me, I feel like a victim.	○	○	○	○	○	○
15. I believe that benefits	○	○	○	○	○	○

come from adversity.					
16. When experiencing emotional turmoil, I am able to maintain a positive attitude.	○	○	○	○	○	○
17. I believe I can influence events around me.	○	○	○	○	○	○
18. When I fail at changing a situation of which I have no control, I find myself being unsuccessful in situations of which I do have control.	○	○	○	○	○	○
19. In conflict I find myself drawing on self-regulating controls which allows me to become less dependent on my environment.	○	○	○	○	○	○
20. When I become stressed, I believe appropriate resources are available to	○	○	○	○	○	○

successfully deal with the challenge.					
21. My pastoral education was inadequate to prepare me for the demands of ministry.	○	○	○	○	○	○
22. Supervision by a senior pastor in a local church would have provided better preparation.	○	○	○	○	○	○
23. No amount of practical experiences would have prepared me for what I have experienced in the church.	○	○	○	○	○	○
24. A required mentor during my pastoral training and first five years of ministry would have made me a better pastor.	○	○	○	○	○	○
25. My success in ministry has nothing to do with the curriculum in my	○	○	○	○	○	○

educational preparation.						
26. My spouse and I have a sense of shared mission.	○	○	○	○	○	○
27. My children have had difficulties being 'preacher's kids.'	○	○	○	○	○	○
28. My spouse and children understand the demands of ministry placed on me.	○	○	○	○	○	○
29. In my ministry context, my self-talk is generally negative.	○	○	○	○	○	○
30. I have a good framework for problem solving and use if even in emotionally charged situations.	○	○	○	○	○	○
31. I enjoy, expect, and ensure immediate gratification in most situations.	○	○	○	○	○	○
32. I realize that if I get out	○	○	○	○	○	○

of a difficult situation, it is basically up to me and my resources.					
33. I have very little control over what happens to me.	○	○	○	○	○	○
34. I find myself becoming weaker as I experience more strenuous demands of ministry.	○	○	○	○	○	○
35. I view continuing education and professional conferences as fundamental in keeping my ministerial skills sharp.	○	○	○	○	○	○
36. My parents divorced in my adolescence.	○	○	○	○	○	○
37. My formal ministerial training provided a good foundation for my longevity in ministry.	○	○	○	○	○	○
38. My family has had less financial resources than					

they have needed with my being in ministry.						
39. My spouse has not been able to have a close friend because I am the pastor.	○	○	○	○	○	○
40. As adults, some or all of my children are no longer involved in the church.	○	○	○	○	○	○
41. I encountered adversity with other groups of people prior to ministry.	○	○	○	○	○	○
42. My spouse was able to pursue and maintain career goals.	○	○	○	○	○	○
43. In extreme ministry crisis, it is my sense of "call" that has kept me in ministry.	○	○	○	○	○	○

You have finished the survey now. Thank you very much for your participation.

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