

CAUSES, CONSEQUENCES AND CURES  
OF ROLE STRESS AMONG  
SWEDISH FREE-CHURCH  
PASTORS

A PH.D. THESIS

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By

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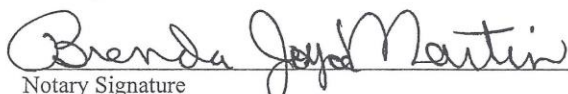
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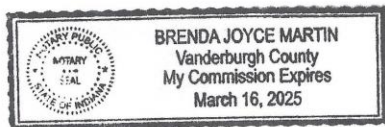
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## **Dedications**

With a thankful heart I dedicate this dissertation to Jesus Christ, my Savior and Lord, without who's love, faithfulness and support I would not have made it.

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## Definitions of Terms

*Ability–job fit.* The experienced similarity between the characteristics of the employee’s abilities and the requirements put forth by the employer for the job duties characterizing the sought-after work position.

*Boundary spanners.* Individuals who operate at the periphery of the organization (In the industrial setting e.g. salespeople, customer service representatives), but also pastors in church ministry – representing the church to both members and the outside environment

*Burnout.* The combination of symptoms of emotional exhaustion such as depersonalization and a lowered ability to perform occurring among people-helping persons

*Calling.* The personal conviction of being the receiver of a task initiated by God to work for His purposes as opposed to being motivated by selfish reasons

*Compassion fatigue.* A mental state characterized by a feeling of helplessness and confusion due to a prolonged preoccupation with other people’s experienced suffering

*Distress.* The constant bodily experience of emergency response even though there is nothing to fight or flee from.

*Environmental determinism.* External forces that cause change in an organization as contrasted to change voluntarily initiated by choice.

*Eustress.* The individual’s perception of a stressor to be beneficial and motivating personal growth even though it is experienced as uncomfortable.

*Forced termination.* The pastor feels pressured to resign from the service of

pastoral ministry.

*Free-church.* The Free-church denotation was originally used for the denominations not connected to the Swedish State as was the Lutheran State Church [Sw. Svenska Kyrkan] here used for the five denominations in focus of this study.

*Incumbent.* The individual holding the office in question.

*Job satisfaction.* The individual's experienced positive sum of the job situation where the job satisfaction outweighs the job dissatisfaction.

*Motivation.* An individual's willingness, direction and reason for actions and behavior toward a goal which represents satisfaction.

*Pastor.* Representing the person hired by a church or congregation to work as pastor, clergy or minister.

*Person-organization fit.* The extent to which the job-offering organization's characteristics such as culture/climate, values, goals and norms are experienced to be matched by the individual's characteristics such as personality, values, goals, and attitudes.

*Political skill.* The ability to perform with concentration, organization, in alliances with others and with consideration of the feelings of others.

*Role.* Job expectations from role senders with which the pastor is in relationship within the job context.

*Role ambiguity.* The experienced uncertainty as to what actions to implement in order to fulfill a role.

*Role clarity.* The understanding of the requirements of the role with a clearly defined set of expected behavior.

*Role conflict.* The comprehensive incompatibility between the expectations or demands of role senders or between aspects of a single role.

*Role discretion.* The seize of margin the pastor has in performing the job responsibilities, together with the measure of authority, decision-making and operating freedom in the ministry

*Role overload.* The experienced lack of available resources needed to meet commitments, obligations, and requirements of the assigned role.

*Role salience.* The extent to which a role is an important part of one's self-image

*Role senders.* People communicating expectations about the employee's role behavior

*Role set.* Complementing role relationships where people are participating due to having different social statuses and holding different expectations of each other

*Role stressors.* Four variables complicating the employee's work situation; role conflict, role ambiguity, role overload, and work-family/family-work conflict

*Stress.* The body's response to demands which are the causes or the results of disagreeable circumstances that can be either beneficial – eustress, or harmful – distress.

*Task.* Refers to impersonal aspects of the job in contrast to role which is depending on personal relationships in the same context.

*Turnover.* Another term for exit from the ministry of a particular church.

*Values congruence (values alignment).* The congruence in the comparison of the individual's held values and those of the organization.

*Vision conflict.* The gap that exists between the pastor's positive presentiment of what work in the ministry will be like and the practical experience of it.

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## Abstract

### Causes, Consequences and Cures of Role Stress Among Swedish Free-church Pastors

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Keywords: Clergy, exit from ministry, pastor, qualitative approach, quantitative approach, role stressors, turnover intention.

**Problem:** About fifty percent of Swedish pastors leave the vocation before retirement. Research on the causes behind this problem in Sweden is largely missing. **Aim:** The overarching aim of this research project was to identify factors that can predict the level of risk of termination/exit from church for Swedish pastors and find possible causes of the high turnover rate. **Methods:** Two empirical studies were conducted. **Study I** was a quantitative study by means of an on-line Questionnaire. The Swedish version of the Pastors at Risk Instrument (PaRI) was used and 424 pastors filled out the questionnaire. The resulting dataset was analyzed through a factor analysis using the SPSS statistical program. Four factors were found, indicating correlated symptoms in four problem areas. **Study II** was a qualitative study. From the

participants of Study I, with the highest accumulated scores from these four areas, nineteen pastors that had indicated they were willing to participate in a follow-up interview, were subsequently contacted and interviewed after which the recorded interviews underwent a qualitative content analysis. Four major categories were identified with eight sub-categories, two sub-categories per major category. These results from Study II indicated the potential causes of the symptoms in Study I. In order to analyze the cause-and-effect sequence and other combinations of influence among the different aspects of pastoral ministry, five theoretical areas were considered in order to get different approaches to the results.

**Results:** The four problematic areas identified in **Study I** were; Self-doubt and Motivation Deficiency (factor 1), Work Overload (factor 2), Role Confusion and Conflict (factor 3), and Growing Sense of Empathetic Indifference and Loss of Work Satisfaction (factor 4).

**Study II** produced four major categories: 1: Job Description – if Any, 2: Roles – What did They Hire Me For? 3: Work Overload – the Structure Challenged and 4: Conflict Management or the Need Thereof. **The five theoretical areas** used in the interpretation of the results have the common denominator of being organizational theories motivated by the fact that a church in the scope of this research project is an employer and the pastor an employee. The five areas are “Vision Conflict,” “Role Stress,” “Motivation,” “Person-Environmental Fit” and “Environmental Fit.”

The centrality of pastoral roles became evident in Study II, and the cause of the existence of so many different roles seemed to stem from the fact that pastors seldom are given a concise job description prior to or upon being hired. In order to be on the safe side, the pastor continuously adds more jobs to accomplish and more roles to fill. The level of role-stress is rising beyond what is beneficial. Since the pastor does not know if what he/she is doing is

satisfactory, this process leads to work overload and role overload. Motivation dwindles as the pastor gets more and more depleted of energy due to the massive amount of job-duties. The incentive to perform extra-role efforts vanishes and even the level of in-role performance decreases as the intentions to leave grow stronger.

A complicating aspect of the newly arrived (or ordained, or both) pastors' work situation is that two adaptation processes are often ongoing simultaneously; the church's adaptation to the social environment of the surrounding society and the pastor's role adaptation to the culture and traditions of the local church. The church's choice of approach to the adaptation challenge sets the stage for what kind of environment the pastor must work within.

**Conclusions:** In order to improve the pastor's chances for longer tenure, the employing church need to formulate the reason for its existence together with identifying the task to be accomplished, thus making it possible to create a job description for the pastor. Each of the other functions/roles of the church need a similar job/duties description delineating the extent of responsibility for each of the incumbents. The pastor then needs to be accountable to and receive orders from only one supervisor reflecting the principles of single accountability and unity of command.

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## Chapter 1: Research Concern

### Introduction to the Research Problem

There are huge costs associated with a termination of a pastor, both financial, psychological, emotional, spiritual and social. Everyone involved is losing in one way or another; there are no real winners – just losers; the pastor, the spouse, the children of the pastor, the members of the church, the community, the denomination, the kingdom of God.

As indicated by Spencer J. Louis, Winston Bruce E., Bocarnea Mihai C<sup>1</sup> pastors are leaving the ministry in greater numbers than ever before. The pressures of being a pastor have become increasingly burdensome. This fact is well researched in the USA but to this date no significant research has been done on pastors active in churches in Sweden. Spencer's et al (2012) research found that two factors stood out; vision conflict and compassion fatigue. Vision conflict was defined by Spencer as<sup>2</sup> "The disparity that exists between clergy's positive anticipation of what ministry will comprise and the actual experience of serving in the ministry" and compassion fatigue<sup>3</sup> referred to by the same author as a term used frequently in the context of burnout<sup>45</sup> which is noted by Carla Joinson who also points out<sup>6</sup> that compassion fatigue to caregivers is devastating, that caregivers' personalities lead them to it, that the outside sources that cause it are unavoidable and that compassion fatigue is almost impossible to recognize without a heightened awareness of it. Richard Krejcir<sup>7</sup> e.g. reports

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<sup>1</sup> (Spencer J. Louis 2012, 85)

<sup>2</sup> (L. J. Spencer 2010, xiii)

<sup>3</sup> "Compassion fatigue results from giving high levels of energy and compassion over a prolonged period to those who are suffering, often without experiencing the positive outcomes of seeing patients improve."  
(Potter, et al. 2010, E57)

<sup>4</sup> (Flannelly, Roberts and Weaver 2005)

<sup>5</sup> (Joinson 1992)

<sup>6</sup> (Joinson 1992, 116)

<sup>7</sup> (Krejcir, Statistics on Pastors - What is Going on with Pastors in America? 2007)

that out of the 1050 pastors surveyed all (100%) had a close associate or seminary buddy who left the ministry because of burnout, conflict in their church, or from moral failure. Of the pastors 90% stated they are frequently fatigued and worn out on a weekly and even daily basis. Of the surveyed pastors 89% also considered leaving the ministry at one time. If they had a better place to go 57% said they would leave— including secular work. Of the pastors 38% said they were divorced or currently in a divorce process. Of the pastors 30% said they had either been in an ongoing affair or a one-time sexual encounter with a parishioner.

From research distilled from *Barna, Focus on the Family, and Fuller Seminary*<sup>8</sup>, Dr. Krejcir reports that 50% of pastors' marriages will end in divorce, 80% of seminary and Bible school graduates who enter the ministry will leave the ministry within the first five years. Rodney J. Crowell who conducted a national survey of 836 Protestant pastors and received 386 responses, states concerning the argument in support of forced exits “ ‘Forced exits are God’s way of weeding out the unfit’ Wrong. Studies of ex-pastors since 1932 show that it is the more talented and self-motivated ministers who leave work due to the church’s ineptness and bickering”<sup>9</sup>

Naturally all these figures are alarming, but we do not know for sure what the situation looks like in Sweden. Asking for the opinion on the matter I contacted Lars-Göran Sundberg, an assistant professor in theology at Johannelunds Theological Seminary, Uppsala, Sweden and his estimation is that 50% of the Swedish pastors leave their vocation. The size of the problem was also confirmed through personal contact with the Swedish Alliance Mission.

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<sup>8</sup> (Bickers, *The bivocational pastor* 2004)

<sup>9</sup> (R. J. Crowell 1989, 16)



Official figures over how many of the denominations' pastors exit before retirement is not easily accessed but the drainage from the pool of active pastors is substantial.

Of the 5 Swedish Free-church<sup>10</sup> denominations focused on in this research project all but the Swedish branch of the international and London-based Salvation Army are structured much as a Non-profit Association with some variation as to how the congregation is organized. In order to be registered as employer most churches choose to be registered as Non-profit Association (Swedish; Ideell förening) with a board chosen by the annual business meeting of the congregation, after which the board then is responsible for the finances, care of the church's real estate, and with responsibility as employer of hired staff, which for the majority of churches is the pastor as the only employee.

Of these 5 denominations the Pentecostal denomination is a construct of free-standing congregations in close cooperation without being a full-fledged denomination, something which the movement traditionally has been actively avoiding in order not to deviate from the objective to remain a movement i.e. "the Pentecostal Movement." The latest addition to the denominational map of Sweden is the Uniting Church of Sweden which was created out of the merger of three denominations; the Baptist Union of Sweden (BUS), the Methodist Church of Sweden and the Mission Church. Earlier the present Interact denomination (Evangeliska Frikyrkan, EFK) emerged through the merger of yet another three denominations; the Free Baptists, the Sanctification Covenant (Sw. Helgelseförbundet) and the Örebro Mission (also called the Örebro Baptists as opposed to the Stockholm Baptist which was the BUS). These

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<sup>10</sup> The Free-church concept has its origin in the fact that the Swedish Lutheran Church a.k.a. the Swedish State Church, was connected to the State from the Reformation period when Sweden became Lutheran by leaving the Roman Catholic Church which became definite in 1593. Through the abolishment of the Conventicle Act 1858 the Swedish people was free to form new denominations without the church-state connection – the Free Church movement was born. In the year 2000 the Swedish State divorced the Lutheran Church after approx. 1000 years of being an officially Christian country -first Roman Catholic for 500 years and then Lutheran for another 500.

earlier seven independent and different movements or denominations had their own Theological seminaries, or the equivalent pastoral training institutions, which is why the pastoral training background of the participants of these two studies is a vast variety of backgrounds. Today churches are free to hire a pastor from any background and with any pastoral training they see fit for the position, so that the flow of pastors move freely across the denominational borders. Even theological training backgrounds from Swedish Universities (e.g. Bachelor of Theology in the Science of Religion) that are non-confessional, not even officially Christian) are represented among the participants.

Usually a church that wants to hire a new pastor puts in an advertisement in one or several of the Christian papers and pastoral candidates send in their applications after which the candidates that seems to meet the demands are called for an interview. After the interviews the remaining candidate (-s) is asked to come and preach and meet the congregation. After that official visit a church business meeting is held and a vote among all the members of the congregation decides whether to hire or decline to hire this candidate. If the vote is affirmative, the pastor is sent an official calling to come serve as the pastor of the congregation. If accepted by the pastor, a date is set, and the pastor moves to the location with his/her family.

#### Applied Research Purpose Statement

The overarching aim for this research project was to identify factors that can predict the level of risk of forced<sup>11</sup> or unforced termination/exit from church for Swedish pastors and find possible causes of the high turnover rate. The hypothesis put forth for this project is that

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<sup>11</sup> (Tanner, Zvonkovic and Tanner 2013, 69) “forced termination often comes in the form of a personal psychological attack by the members of the church.”

it is possible to identify risk-factors (Study I) and to trace possible causes for the existence of these (Study II).

*Subordinate Purposes/Question Formulations:*

1. What factors can be extracted from the questionnaire answers given by Swedish pastors?  
(Study I)
2. What are the circumstances surrounding one or several of the extracted factors as experienced by the pastors? (Study II)

Delimitations of the Study

In order to get a clearer picture of what it is like to work as pastor in a Swedish Free-church congregation today, pastors that had already exited from the ministry or the vocation were not included, neither were family members of the participating pastors contacted, nor the employers (the employing churches). All Swedish denominations were not included in this study but only the five mentioned below which means that this study will only be representative for these five denominations and not necessary for the remainder of the Swedish Christian denominations.

*Participants – in Study I*

The participants asked to respond to the online survey questionnaire are all Swedish evangelical pastors. I have sought and received the cooperation from five Swedish evangelical denominations; The Uniting Church of Sweden (EQ)<sup>12</sup>, the Pentecostal Churches of Sweden (both those associated with the Cooperation of Free Churches (FFS) and those not associated with this network), Evangelical Free-church/Interact (EFK), Swedish Alliance Mission

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<sup>12</sup> EQ is now one new denomination; Equmeniakyrkan - formerly the Methodist Church of Sweden, the Baptist Union of Sweden and the Mission Church of Sweden

(SAM) and the Swedish branch of the Salvation Army (FA). I did not contact pastors that at the present were not active in congregational work – this holds true also for Study II.

### *Participants in Study II*

The second study involved 19 pastors that filled out the Questionnaire in Study I. These 19 participants were chosen strategically in order to find out more of the personal experience of the circumstances surrounding the pastoral work, not expressed in detail in the on-line Questionnaire. All 19 pastors had the characteristics of the factors extracted from the resulting material from Study I. The majority of the pastors employed in the participating denominations are male pastors, and the participating pastors were approximately 25% female and 75% male pastors. When doing the interviews, the numbers of interviewees were 10 male and 9 female pastors the ratio chosen in order to possibly see if there were any significant differences between the experiences of male participants and female participants. Of the participating pastors 37% were between 35 and 49 years which was shown by the affirmative response to the statement #46 in section 2 of the Questionnaire; “I am between 35 and 49 years of age,” but as for the rest of the participants their ages were not disclosed.

### Applied Research Question

Two different empirical studies were conducted; the first with a quantitative approach which was motivated from the need to find factors representing the problems causing the 50% of exits from the ministry, from which four factors were extracted indicating four different problematic areas for the participating pastors and the second with a qualitative approach where 19 participating pastors from the quantitative study were contacted and interviewed to get the background to their answers in the first study.

### *Study I*

This quantitative study had its focus on pastors currently active in parish work in Sweden applying the PaRI-Questionnaire as an online survey questionnaire. The “Pastors at Risk Instrument” (PaRI) was originally in English and was therefore translated into the Swedish language for the use in Sweden. (Appendix 1). The PaRI consists of “42 Likert type items developed from 20 years of qualitative practitioner ministry among clergy”<sup>13</sup> by Chuck Wickman<sup>14</sup> which was built on Wickman’s extensive experience as practitioner among evangelical pastors at risk of experiencing being forced to resign from their position as pastors or experiencing symptoms that could lead to an unforced resignation from the ministry. Spencer reported a personal communication with Wickman<sup>15</sup>, July 23, 2008, where Wickman related several contributing factors for pastoral exit including the pastors’ personality and personal history, geographical location of the church together with its local culture, the sensitivity to local cultural norms and how well the pastor was accepted by the congregation.

## *Study II*

Study II had a Qualitative approach. The purpose of this study was to identify the circumstances surrounding one or several of the extracted factors from Study I. The personal experience of pastors in a difficult ministry situation cannot be fully expressed through the filling out of a questionnaire. In order to get more of a richer picture of what the individual pastor is going through, a personal interview is more appropriate, where the participant can describe the situation and the experience using one’s own words. In using both research instruments, the questionnaire and the interview, the larger responding group of 424 pastors

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<sup>13</sup> (Spencer J. Louis 2012, 85)

<sup>14</sup> (Wickman 2004) Pastor in residence: At-risk pastor profile which later was validated by Spencer et al. (Spencer, et al. 2009)

<sup>15</sup> Dr. Charles Allan Wickman, September 26, 1932 - April 1, 2015 retrieved February 08, 2019 from <https://www.loudounfuneralchapel.com/obituaries/Charles-Wickman/>

that filled out the questionnaire can give an overview of the situation, at least the situation of those that have chosen to participate. Not all the participants reported a troublesome situation but those that did helped identify four problem areas that became the focus of the follow-up interviews. After analyzing the interviews, certain background factors stood out, giving more of a background to the presentation problems found through the questionnaire.

### *Ethical Considerations*

Being asked to express what is going on in the work as a pastor in a church may be stressful for some, especially for those struggling now. On the other hand, it may be a relief that someone finally asks how the pastor is doing. In Sweden there is a network of Counselors working under a Christian organizational identity – this network is called St Luke’s Foundation. It offers free or substantially lowered rates to anyone needing counseling. Being a pastor and participant of this survey, you will most likely have more resources than most lay persons. I therefore see it less likely that a participating pastor does not know where to turn, should the need for counseling arise (Appendix 2).

All participants of this project were informed about the use of the information with which they contributed. In the section “Informed Consent Information” of the On-line Questionnaire and in connection with the face-to-face interviews the participants were given the appropriate information. (See Appendix 3)

### *The Benefit of this Research Project*

This research project focuses on producing knowledge about the risk factors that contribute to the forced or un-forced termination/exit of Swedish pastors from the ministry. There are huge costs associated with a termination of a pastor. Financially the burden for the

pastor and his family is not as high in Sweden as in the USA since most pastors are members of the church-workers union (*Vision*, formerly *SKTF ekumeniska*) and can for a period draw on financial funds during their adjustment to the situation, moving to a new location and another job et cetera. But in most cases, several years of seminary education have generated substantial student loans that need to be paid off. The relocation for the pastor's family might be troublesome for the pastor's wife/husband (there are female pastors in Sweden) and their children.

When terminated there will be psychological and spiritual costs as well. The reputation of the church in its place in society will also be tarnished. Who e.g. wants to join a church that treats its pastor with disrespect?

By shedding light on the factors and individuals involved in the situation around the termination of a pastor there is greater chance that some preventive measures as well as adjustments in ongoing employments will be available for the different parties involved in the process; the pastor, the church board, the congregation, the denomination and the pastoral training institutions. The first study (Study I) produced statistically significant factors. The interviews (Study II) gave more substantial background information as to what caused these answers that indicate problematic aspects of the pastoral work situation.

## Procedural Overview

### *Data Collection in Study I*

An on-line Questionnaire in Swedish was used. "The development of a survey inclusive of the breadth of antecedents of forced or unforced clergy resignation was one of the

outcomes of the years of working among clergy as a practitioner<sup>16</sup>. The 42-item Likert-type survey assembled by Wickman (2004) represents the summative product of his previous qualitative work and, prior to the present research, has been used for over 4 years and among 500 clergy respondents.”<sup>17</sup>

### *Data Analysis in Study I*

The data material, consisting of the answers to the questionnaires, underwent the same exploratory factor analysis using the SPSS (Statistical Package for the Social Sciences) computer software as described by Spencer et al.<sup>18</sup>. All participating pastors were given a code-number so that the results later can be attributed to the one giving the answers. This was important for the selection of the pastors that were asked to participate in the second study. All data were registered in Excel. In the first column the responding pastor’s code-number was entered. In the thereafter following columns, all the 42 answers from the questionnaire was entered. Answers not consisting of numbers was numbered according to a code-key (e.g. yes = 1 and no = 2). The Excel file was then entered in to SPSS for analysis.

### *Data Collection in Study II*

This study consists of recorded follow-up interviews with open-ended questions giving the chosen pastors an opportunity to give a more comprehensive picture so that circumstances not obvious from the Questionnaire answers could surface.

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<sup>16</sup> (Spencer relating a personal communication with Chuck Wickman, July 23, 2008)

<sup>17</sup> (Spencer J. Louis 2012, 86)

<sup>18</sup> (Spencer J. Louis 2012, 87)



## *Data Analysis in Study II*

The recorded interviews (which have been transcribed word for word), were analyzed with qualitative content analysis inspired by Graneheim and Lundman<sup>19</sup> and Krippendorff<sup>20</sup>. With the purpose and question formulation as starting point, meaning units related to the purpose of the study were extracted from the material. A meaning unit can be part of a sentence, one or several sentences or paragraphs which in content or context can be related to the purpose. The meaning units are condensed and coded and thereafter categorized in sub-categories, categories and themes. Four categories surfaced with two sub-categories for each, eight sub-categories total; First category - “Job Description – if Any” with the two sub-categories “Different forms of Job Descriptions” and “Job Description as a Living Document”, second category – “Roles – What did They Hire Me For?” with the sub-categories “External and Internal Demands and Expectations” and “Problems with Roles”, third category – “Work Overload – the Structure Challenged” with the sub-categories “Pastor - A Lonesome, Draining Job” and “The Present Free-Church Frame” and finally category four – “Conflict Management or the Need Thereof” with the sub-categories “The Unprepared Pastor Under Attack” and “Resigning – a Way of Resolving Conflict”.

## Research Assumptions

Against the background of New Testament Bible passages such as;

And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ<sup>21</sup>

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<sup>19</sup> (Graneheim and Lundman 2004)

<sup>20</sup> (Krippendorff 2004a) (Krippendorff 2004b)

<sup>21</sup> Ephesians 4:11-13

the crucial question arises how the individual can know for sure if he/she has been bestowed upon with the gift of e.g. pastor and /or teacher. This is where the sense of “calling” comes into focus. Christopherson<sup>22</sup> defines calling as “a task set by God with a sense of obligation to work for purposes other than one’s own.” This is contrasted with the concept of “career” which the same author describes stating that “A professional career is fundamentally about developing one’s skills, accomplishing specialized tasks, and steadily moving up the professional status ladder.”<sup>23</sup> Much is at stake here since discovering and developing the vocation in many cases are critical for pastors today, partly because the legitimacy of their work rests on traditional claims to selflessness and divine direction, and partly because their own identity and personal worth are defined by the call<sup>24</sup>. The calling according to Goldman “serves the needs of self-definition, self-justification, and identity through devotion to a higher ideal through service.”<sup>25</sup> That this is a real struggle for pastors in this research became evident especially among the interviewees who in different ways described their struggle especially amid the experience of conflict in their church setting.

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<sup>22</sup> (Christopherson 1994, 219)

<sup>23</sup> (Ibidem)

<sup>24</sup> (Ibid., 222)

<sup>25</sup> (Goldman 1988, 110)

## Chapter 2: Precedent Research

### Theological Presuppositions

#### *A Christian Comprehensive Approach*

As in other disciplines in which Christian professionals are actively working, an organizing principle is needed also in the field of Ecclesiology where the Minister's work situation is found, in which the view of the Bible as God's revealed Word<sup>26</sup> and ultimate expression of Truth in written form<sup>27</sup>, where Christ is the Word of God<sup>28</sup> in physical, bodily form, is considered. The Christian medical Drs. Frank B. Minirth and Paul D. Meier introduced the term "The Christian Comprehensive Approach" in their effort to give a guiding frame into which to place all scientific knowledge and theory that is compatible with the teachings of the Bible:

the counselor should have a variety of methods at his disposal and use the one that will best help his client. In other words, it is the counselor, not the counselee, who should adapt. In choosing the most appropriate method or combination of methods given a particular situation, the wise counselor will always be mindful that the only absolute standard is the Word of God<sup>29</sup>.

This allowed them to make use of all findings presented from research in the field of psychology and psychiatry (they are both psychiatrists) from a Christian organizing

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<sup>26</sup> "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work." 2 Tim. 3:16-17

<sup>27</sup> The New Testament Bible texts are trustworthy documents since the copies of them are of such close date to the actual production of the original, that the time lapsed is of no significance, as expressed in this quote by John Warwick Montgomery of Sir Frederic G. Kenyon "formerly director and principal librarian of the British Museum: "The interval . . . between the dates of original composition and the earliest extant evidence becomes so small as to be in fact negligible, and the last foundation for any doubt that the Scriptures have come down to us substantially as they were written has now been removed. Both the *authenticity* and the *general integrity* of the books of the New Testament may be regarded as finally established." (Montgomery 1970, 38)

<sup>28</sup> "In the beginning was the Word, and the Word was with God, and the Word was God." (Joh. 1:1) "The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth." (John 1:14)

<sup>29</sup> (Minirth and Meier 1982, 51)

viewpoint. Meier et al.<sup>30</sup> contend, referring to Ray and Ravizza<sup>31</sup> that, epistemologically speaking, there are six possible sources of knowledge; (1) tenacity, (2) authority, (3) a priori beliefs, (4) reason, (5) common sense, and (6) the scientific method. Meier et al.<sup>32</sup> comment that:

The Christian can find value in each of the above ways of knowing. Even tenacity may be acceptable when it comes to affirming the existence of God, although we need to find other reasons to believe as well. The scientific method is predominant in modern psychology, yet we must realize that science rests upon certain a priori beliefs (such as the concept of an orderly universe) and authority (such as trusting accounts of what other researchers have found). The scientific method also involves reason and may even make use of common sense to form propositions to be tested<sup>33</sup>.

In a similar manner this study is attempting to make use of all research findings that have an explanatory and analytical contribution to bring to the field of pastoral ministry and the problems facing ministers today. In other words; a Christian Comprehensive Approach is used in this research project.

#### *The New Testament Concept of "One Another"*

In the New Testament, we find that the Christian fellowship that we know as the Church, primarily consists of relationships between the people involved and God through Christ. This fact reflects the idea of the original relationship within the Godhead between the Father, the Son and the Holy Spirit which the apostle John refers to when addressing the Christian fellowship, writing that "what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ."<sup>34</sup> The predominant aspect is that it ought to be characterized by loving and

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<sup>30</sup> (Meier, et al. 1991, 19-20)

<sup>31</sup> (Ray and Ravizza 1985)

<sup>32</sup> (Meier, et al. 1991, 20)

<sup>33</sup> (Ibidem)

<sup>34</sup> 1 John 1:3

mutually edificatory, not destructive qualities. The use of the expression “one another”<sup>35</sup> e.g. gives an extensive view of what ought to prevail within the Christian fellowship. The members of a Christian fellowship “who are many, are one body in Christ, and individually members one of another.”<sup>36</sup> Being that interconnected, the first and foremost characteristic of that fellowship is the believers’ obligation to show one another love<sup>37</sup> “Be devoted to one another in brotherly love; give preference to one another in honor;”<sup>38</sup> but also to speak the truth<sup>39</sup>; “bearing with one another, and forgiving each other;”<sup>40</sup> comfort one another<sup>41</sup>; encourage and build up one another<sup>42</sup>; “always seek after that which is good for one another;”<sup>43</sup> “stimulate one another to love and good deeds;”<sup>44</sup> “confess your sins to one another, and pray for one another so that you may be healed;”<sup>45</sup> “be hospitable to one another without complaint;”<sup>46</sup> “clothe yourselves with humility toward one another;”<sup>47</sup> “greet one another with a kiss of love;”<sup>48</sup> and “have fellowship with one another.”<sup>49</sup>

As a contrast, the believers also ought to refrain from; judging one another<sup>50</sup>; ought not to “bite and devour one another, take care that you are not consumed by one another;”<sup>51</sup> and

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<sup>35</sup> Greek ἀλλήλους The following referenced quotes from the list presented in The Englishman’s Greek Concordance of the New Testament (Wigram 1970 (Original 1839), 30)

<sup>36</sup> Romans 12:5

<sup>37</sup> Romans 12:10, 13:8, 16:16, 1 Thess. 3:12, 4:9, 2 Thess. 1:3, 1 Peter 1:22, 1 John 3:11, 3:23, 4:7, 4:11, 4:12, 2 John 5

<sup>38</sup> Romans 12:10

<sup>39</sup> Eph. 4:25

<sup>40</sup> Col. 3:13

<sup>41</sup> 1 Thess. 4:18

<sup>42</sup> 1 Thess. 5:11

<sup>43</sup> 1 Thess. 5:15

<sup>44</sup> Hebr. 1:24

<sup>45</sup> James 5:16

<sup>46</sup> 1 Peter 4:9

<sup>47</sup> 1 Peter 5:5

<sup>48</sup> 1 Peter 5:14

<sup>49</sup> 1 John 1:7

<sup>50</sup> Romans 14:13

<sup>51</sup> Galatians 5:15

again, refraining from; “challenging one another, envying one another;”<sup>52</sup> lying to one another<sup>53</sup>; “See that no one repays another with evil for evil, but always seek after that which is good for one another.”<sup>54</sup>

Instead of these latter destructive choices of action, the Christians ought to; “Be of the same mind toward one another;”<sup>55</sup> “pursue the things which make for peace and the building up<sup>56</sup> of one another;”<sup>57</sup> “be of the same mind with one another according to Christ Jesus;”<sup>58</sup> “accept one another, just as Christ also accepted us to the glory of God;”<sup>59</sup> “admonish one another;”<sup>60</sup> “greet one another with a holy kiss;”<sup>61</sup> “bear one another’s burdens, and thereby fulfill the law of Christ;”<sup>62</sup> “with all humility and gentleness, with patience, showing tolerance for one another in love;”<sup>63</sup> “be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you;”<sup>64</sup> and to “be subject to one another in the fear of Christ.”

By stressing that love is the foundation for the choice of action, apostles Paul, Peter, James and John show that a lot more than being a warm and fuzzy feeling, love is manifesting itself through conscientious choices of action toward those that are fellow Christian believers. The sum of all of this is that all believers ought to be in a better state after being among other

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<sup>52</sup> Galatians 5:26

<sup>53</sup> Colossians 3:9

<sup>54</sup> 1 Thess. 5:15

<sup>55</sup> Romans 12:16

<sup>56</sup> Greek οἰκοδομέω; Acts 9:31 “built up”; 1 Cor. 8:1 “love deifies”; 10:23 “profitable”; 14: 4 “edifies”, 17 “edified”,

<sup>57</sup> Romans 14:19

<sup>58</sup> Romans 15:5

<sup>59</sup> Romans 15:7

<sup>60</sup> Romans 15:14

<sup>61</sup> 1 Corinthians 16:20; 2 Corinthians 13:12

<sup>62</sup> Galatians 6:2

<sup>63</sup> Ephesians 4:2

<sup>64</sup> Ephesians 4:32

Christians than before partaking of the fellowship, they are in fact “built up.”<sup>65</sup> This holds true for all believers no matter what the function the individual has in the fellowship, be it a practical function or a teaching function, they all are included in the term “one another” as seen in the New Testament quotes above. The pastor ought not to be an exception, but as this study shows, many times the pastor having worked in a church is ending up confused, disoriented, depressed or tore down instead. It ought instead to be as this declaration of policy expresses:

We believe that when work is good that it will produce goodness of many kinds, including high levels of well-being among those who perform the work. We also believe that work cannot and must not be defined exclusively by measures of performance, such as effectiveness, efficiency, or productivity. Certainly performance matters, but we vigorously affirm that to be considered truly “good,” work must also enhance the well-being of all people and all creation that are affected by the work being done<sup>66</sup>

In other words, the Christian community in Sweden has work to accomplish in this area to better reflect the original thought for the Church.

### *The New Testament Concept of “Order”*

Order<sup>67</sup> is another feature that ought to characterize the Christian fellowship<sup>68</sup> since “God is not a God of confusion but of peace, as in all the churches of the saints”<sup>69</sup> resulting in that “all things must be done properly and in an orderly manner.”<sup>70</sup> Thus, churches have been structured properly ever since the first church in Jerusalem, beginning on the Day of Pentecost in Acts chapter 2. Here the believers “were continually devoting themselves to the apostles’

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<sup>65</sup> 1 Thess. 5:11

<sup>66</sup> (Bloom 2013, 3)

<sup>67</sup> Greek; τάξις meaning “according to order”, orderly, “Paul uses the word to suggest the idea of members of the church doing things at one time, not all at once” (Rienecker 1982, 438-439)

<sup>68</sup> 1 Corinthians 14:31-33, 40

<sup>69</sup> 1 Corinthians 14:33

<sup>70</sup> 1 Corinthians 14:40

teaching and to the fellowship, to the breaking of bread and to prayer.”<sup>71</sup> And when practical problems arose, the structure of responsibility became evident where the apostles were the one’s responsible for the order of the church delegating responsibility to the deacons “whom we may put in charge of this task”<sup>72</sup> to tend to the practical implementation of the solution to the problem<sup>73</sup> while being accountable to the apostles and to the body of believers in Jerusalem. In this way we see that the church was organized thus being not only a living, social organism as it were, but also an organization. Down through the centuries and even for two millennia, order has continued to adapt to different times, cultures, traditions and languages, being evident in different denominations and churches throughout the world today and in the records of history.

#### *The New Testament Concepts of “Shepherds” and “Overseers”*

The New Testament concept of pastor<sup>74</sup> and overseer,<sup>75</sup> identifies the leading function of a pastor or elder. In Philippians 1:1 “Paul and Timothy, bond-servants of Christ Jesus, To all the saints in Christ Jesus who are in Philippi, including the overseers and deacons” the text seems to indicate that pastor and overseer are used interchangeably since a church with only deacons and bishops seems odd, but that the pastoral function here is identical with that of the overseer.

It is a trustworthy statement: if a man aspires to the office of overseer, it is a fine work he desires to do. An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money. He must be one who

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<sup>71</sup> Acts 2:42

<sup>72</sup> Acts 6:3

<sup>73</sup> Acts 6:1-7

<sup>74</sup> Greek ποιμην “shepherd”, used about Christ: John 10:2, 11, 12, 14, 16, Hebr. 13:2, 1 Pet. 2:25; used of church leaders: Eph. 4:11 <https://www.biblestudytools.com/lexicons/greek/nas/poimen.html>

<sup>75</sup> Greek επισκοπος “an overseer, the superintendent, elder, or overseer of a Christian church” from New Testament Greek Lexicon <https://www.biblestudytools.com/lexicons/greek/nas/episkopos.html>, used of church leaders in Acts 20:28, Phil. 1:1, 1 Tim. 3:2, Titus 1:7, and of Christ in 1 Pet. 2:25



manages his own household well, keeping his children under control with all dignity (but if a man does not know how to manage his own household, how will he take care of the church of God?), and not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil. And he must have a good reputation with those outside the church, so that he will not fall into reproach and the snare of the devil.<sup>76</sup>

The responsibility of acting as a teacher or pastor in the church carries with it the prospect of a future, stricter judgement “Let not many of you become teachers, my brethren, knowing that as such we will incur a stricter judgement.”<sup>77</sup> This shows that a person in a leading position in the church must lead a life that is commendable and that behavior out of the requested character is due for warranted criticism. Pastors that try to shun criticism by labelling it as inappropriate are disqualifying their ministry since it is the duty of the church to hold pastors/teachers accountable for their behavior. But the criticism must not be slander but instead have some verified substance to it;

The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching. For the Scripture says, “YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING,” and “The laborer is worthy of his wages.” Do not receive an accusation against an elder except on the basis of two or three witnesses.<sup>78</sup>

While it is expected that a person in a leading function of the church has reached a level of stability in practical Christian living, when never the less faltering, the behavior is due for valid criticism from the body of believers.

The point is not that leaders are always right, and people in church should just submit to whatever their leaders do or say. That kind of blind submission and fatalism goes against the spirit of the New Testament. Any leader who *demands* submission is not a leader we should follow.<sup>79</sup>

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<sup>76</sup> 1 Timothy 3:1-7

<sup>77</sup> James 3:1

<sup>78</sup> 1 Timothy 5:17-19

<sup>79</sup> (Brown 2007, 24) Cries against the Shepherds, Daniel A. Brown

In some cases the motif behind criticism though, is not the removing of obstacles to the ministry of the church but that of revenge when a person's questionable spiritual perspectives have been corrected by the pastor and then as retaliation the same person is attacking the pastor for doing his obligated defending work for the church; "Many 'wolf' cries are intentional acts of revenge against leaders who tried to dismantle individual's peculiar ministry perspectives and their mental strongholds."<sup>80</sup> While e.g. moral failure<sup>81</sup> on the part of the pastor is valid disqualifying grounds for any pastor or elder, this is not the only reason for pastoral exit or termination from the ministry position. In the Francis A. Schaeffer Institute of Church Leadership Development report "STATISTICS ON PASTORS: 2016 UPDATE"<sup>82</sup> they report that the response to whether the pastor had ever had an inappropriate liaison with a church member 81,27% answered "Never or just tempted", 16,49% "I have been tempted and started to, but did not act, 0,90% "I had an extra-marital affair in the last 5 years" and 2,06% "I had an extra-marital affair in the last 5 years" showing that in some rare instances (0,90%) admonishing will be warranted due to inappropriate behavior on the part of the pastor. This present study shows that there are other more frequently existing abusive work conditions that cause pastors to leave the ministry and even the vocation altogether.

### *Christ's Teaching Concerning the Battle between Light and Darkness*

April 10, 2019 the first image of a "Black Hole" was released visible through the Event Horizon Telescope. Even though the existence of black holes had been known for a

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<sup>80</sup> (Ibid. 11)

<sup>81</sup> "Pastors need a process through which they are able to take a look at their own heart and remain open to the insight they gain. Theological education can include curricula to help people take a journey to the interior." (Pooler 2011, 709)

<sup>82</sup> (Krejcir 2016)

long time,<sup>83</sup> this was the first time its visible effect on the surrounding environment<sup>84</sup> was now observed. In this researcher's opinion its existence is a good analogy of the resistance to the kingdom of God that Jesus teaches about in the Gospels. Light and darkness are used as analogies of good and evil, of God's kingdom and the opposing powers often associated with God's principle enemy, the devil or Satan as Jesus calls him. Even one of Jesus' own chosen disciples, the future apostle Peter became the spokesman for Satan at one incidence after which Jesus rebukes Peter when he says<sup>85</sup>; "Get behind me, Satan!" and "You do not have in mind the concerns of God, but merely human concerns." In the analogy with black holes one could argue that darkness is just the absence of light and that darkness thus is nothing at all. But when considering the nature of a black hole, it is true that nothing can ever be seen of the black hole except that there is an absence of light where there should have at least been the light of stars. But now we know that there is something existing in the center of these black holes causing the light to be missing. In the New Testament light and darkness are opposing contrasts where God is depicted as being light<sup>86</sup> "God is light; in him there is no darkness at all." Light can also characterize how we relate to one another and so can darkness<sup>87</sup>;

Anyone who claims to be in the light but hates a brother or sister is still in the darkness. Anyone who loves their brother and sister lives in the light, and there is nothing in them to make them stumble. But anyone who hates a brother or sister is in the darkness and walks around in the darkness. They do not know where they are going, because the darkness has blinded them.

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<sup>83</sup> The existence of black holes was predicted by Albert Einstein in 1916, see <https://www.space.com/black-hole-event-horizon-images-einstein.html> and <https://eu.usatoday.com/story/news/2016/02/14/einstein-explained-black-holes-101/80378928/>

<sup>84</sup> E.g. "study them by detecting their effect on other matter nearby" from <https://science.nasa.gov/astrophysics/focus-areas/black-holes/>

<sup>85</sup> Gospel of Mark 8:33

<sup>86</sup> 1 John 1:5b

<sup>87</sup> 1 John 2:9-11

The research in this project is built on the premise that we can reason in a sound way, weighing arguments for and against and come to a sound verdict of which is the better alternative. But in real life, in the relationships with other people, we do not always act rationally but sometimes in self-protective ways even if its consequences can be destructive to the others involved. The apostle John speaks of being motivated by love or fear<sup>88</sup> which are incompatible motivating forces. When Peter is opposing Jesus, after Jesus has been talking about his forthcoming death, perhaps it is Peter's fear of Jesus being subjected to this kind of punishment that triggers his opposition. When we are looking for possible causes of the problems facing pastors in their ministries, this is an aspect that needs to be taken into the picture. People in the church sometimes act out of fear, not love. Pastors sometimes act out of fear and not love – I know because I have been there! Stepping out of our comfort zone is scary and we hesitate to do things or have things done to us that we have never done or experienced before – even if it is done out of the perspective of a brighter future. Churches are organized social networks of people in relationships, some close relationships, some not so close. The gospel is, when concerned with the human relations, centered around building good reciprocal relationships which becomes obvious when considering sayings of Jesus such as<sup>89</sup> “So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets.”.

But according to the apostle Paul's teachings not all opposition has human origin, but some has invisible spiritual origin<sup>90</sup> again we can refer to the black hole analogy;

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<sup>88</sup> 1 John 4:18-19 “There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love. We love because he first loved us.”

<sup>89</sup> Matthew 7:12

<sup>90</sup> Ephesians 6:10-18

Finally, be strong in the Lord and in his mighty power. Put on the full armor of God, so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. Stand firm then, with the belt of truth buckled around your waist, with the breastplate or righteousness in place, and with your feet fitted with the readiness that comes from the gospel of peace. In addition of all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Spirit, which is the word of God. And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the Lord's people.

When considering this aspect of the perils pastors in this research project has related in the questionnaire of Study I, as well as in the interviews of Study II, it resembles common military tactics. In military training manual, a drawing of an enemy group of soldiers advancing at a distance from the armed soldier watching the scene is pictured, with the text beneath the drawing stating; "Shoot their leader first!" This is not just basic military battle tactics but something applicable in the spiritual warfare described by the apostle Paul in the quote above. The pastor is in a leading position and in eliminating him or her, the troop is disillusioned and loses its incentive in the ongoing spiritual struggle. The pastor is at a vulnerable position; what is done to the pastor is done to the pastor's family, to the church and to the Kingdom of God.

### Discipline Assumptions

Churches that hire pastors are structured as organizations, "Clergy are employees (ministers) in organizations (local churches)"<sup>91</sup> These basic facts motivate this research project to also consider analyzing what pastors go through in their employments from an

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<sup>91</sup> (McDuff and Mueller, *The Ministry as an Occupational Labor Market* 2000, 94).

organizational viewpoint using, as described above, a Christian Comprehensive Approach. The primary sources used in this project are the reports containing results from other researchers in the form of published scientific articles on subjects that contribute to the understanding of the pastors' work situation. Books on related subjects are also referred to as secondary sources on the subjects at hand.

In an interview with Charles Wickman reported in *Christianity Today*<sup>92</sup>, he relates experiences of working with pastors that resign or are forced to leave the position due to conflictful circumstances in their ministries. These pastors “feel lonely and isolated” with scarce resources to turn to in their attempt to find out what happened. Wickman explained that the purpose of his research was to fill that void in suggesting ways of analyzing the pastor-church relationship. This study is also hoping to contribute in line with this expressed purpose.

### Five Theoretical Foundations

In the literature review for this project, five theoretical<sup>93</sup> areas that have bearing on the pastoral job-situation are noticed: first concerning the pastor's environment: 1. vision conflict, 2. role stress, 3. motivation, 4. person-organization fit, and second concerning the church's environment: 5. environmental determinism. It has been said that “All models are wrong... so how wrong might this one be, and does that keep it from being useful?”<sup>94</sup> there are limits to reducing reality down to manageable models of what is going on in the sphere of

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<sup>92</sup> (Ministry Retrains 'Exited' Pastors (Unknown author) 1997)

<sup>93</sup> “The beauty of a well-developed theory in the behavioral sciences is that it provides a framework for scientists to conduct research. The findings from these studies provide a framework to predict, understand and influence out own actions and the actions of others.” (Latham and Locke 2006, 332)

<sup>94</sup> Quote from George Box in article retrieved from the internet February 20, 2019  
<https://www.actuaries.org.uk/documents/d05-economic-capital-model-validation-process-and-technical-guidelines> (Box, Underwood and Simmons 2013)

organizational life, in this research project the local church. There are details from different models though that, by adding to the understanding of the mechanisms behind behavioral patterns, can be useful.

### **Vision Conflict**

In Louis J. Spencer's dissertation "Vision Conflict Within Pastoral Ministry"<sup>95</sup> Spencer defines vision conflict as "the disparity between a minister's positive anticipation regarding ministry involvement and the actual experience itself." This presentation of vision conflict required the original research carried out by Spencer et al.<sup>96</sup> to undergo qualitative and quantitative revision as part of continued scale development<sup>97</sup>. The results showed that vision conflict shared significant correlation with role stressors; 17% shared variance with role conflict, 45% shared variance with role ambiguity, 8% shared variance with role overload. As seen in illustrative figure 1, Vision Conflict is a role stressor with correlations shared with Role Conflict, Role Overload and Role Ambiguity. From Figure 2 it is apparent that Vision Conflict has negative effects on the motivational factors Career Commitment and Job Satisfaction as well as on Values Congruence Fit and Ability-job Fit. From Spencer's results in Figure 3 it is shown that Role Ambiguity has negative effect on both Job Satisfaction and Ability-Job Fit.

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<sup>95</sup> (L. J. Spencer 2010, xiii)

<sup>96</sup> (Spencer, et al. 2009)

<sup>97</sup> (L. J. Spencer 2010, 166)

Figure 1 - Vision Conflict and Role Stressor Correlations

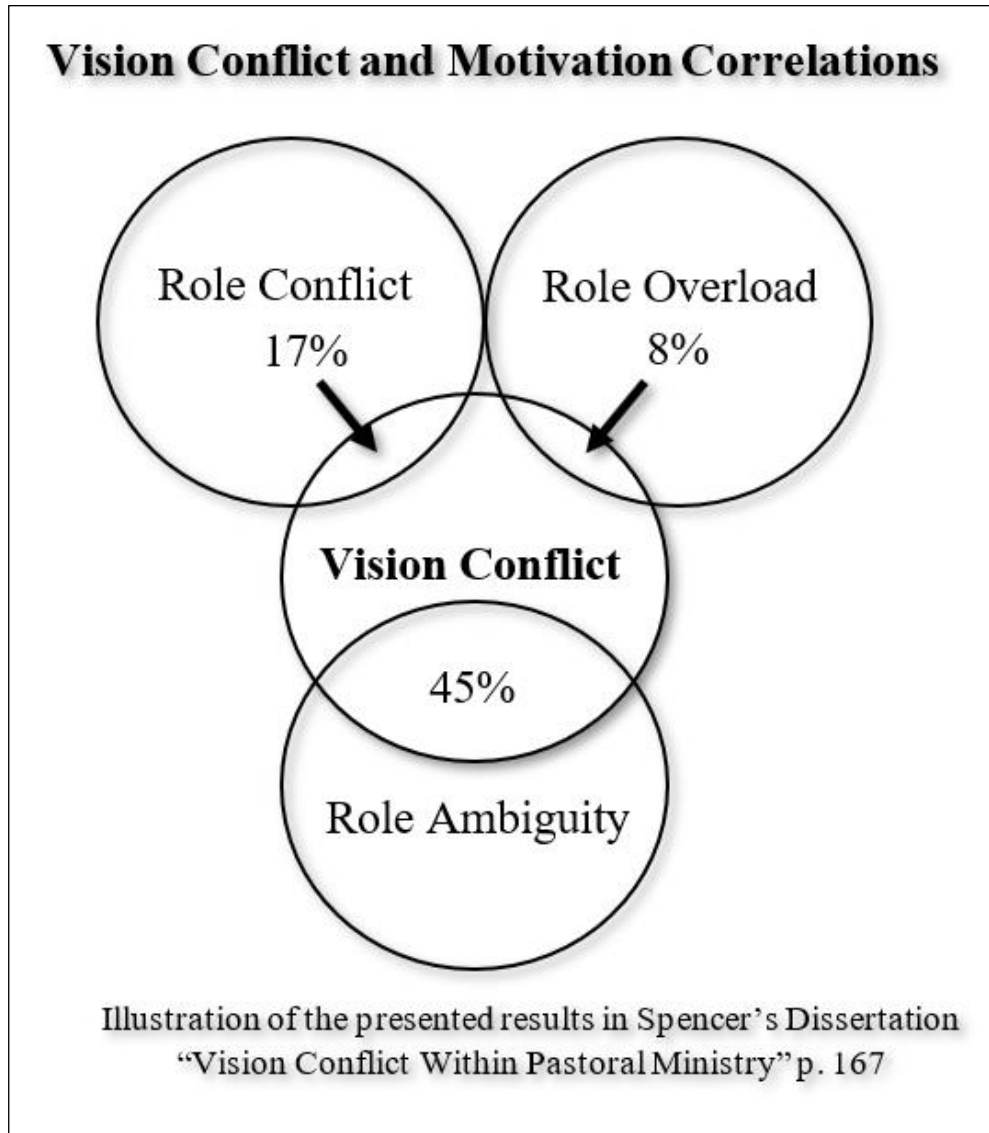




Figure 2 - Vision Conflict with Motivation and Person-Organization Fit Correlations

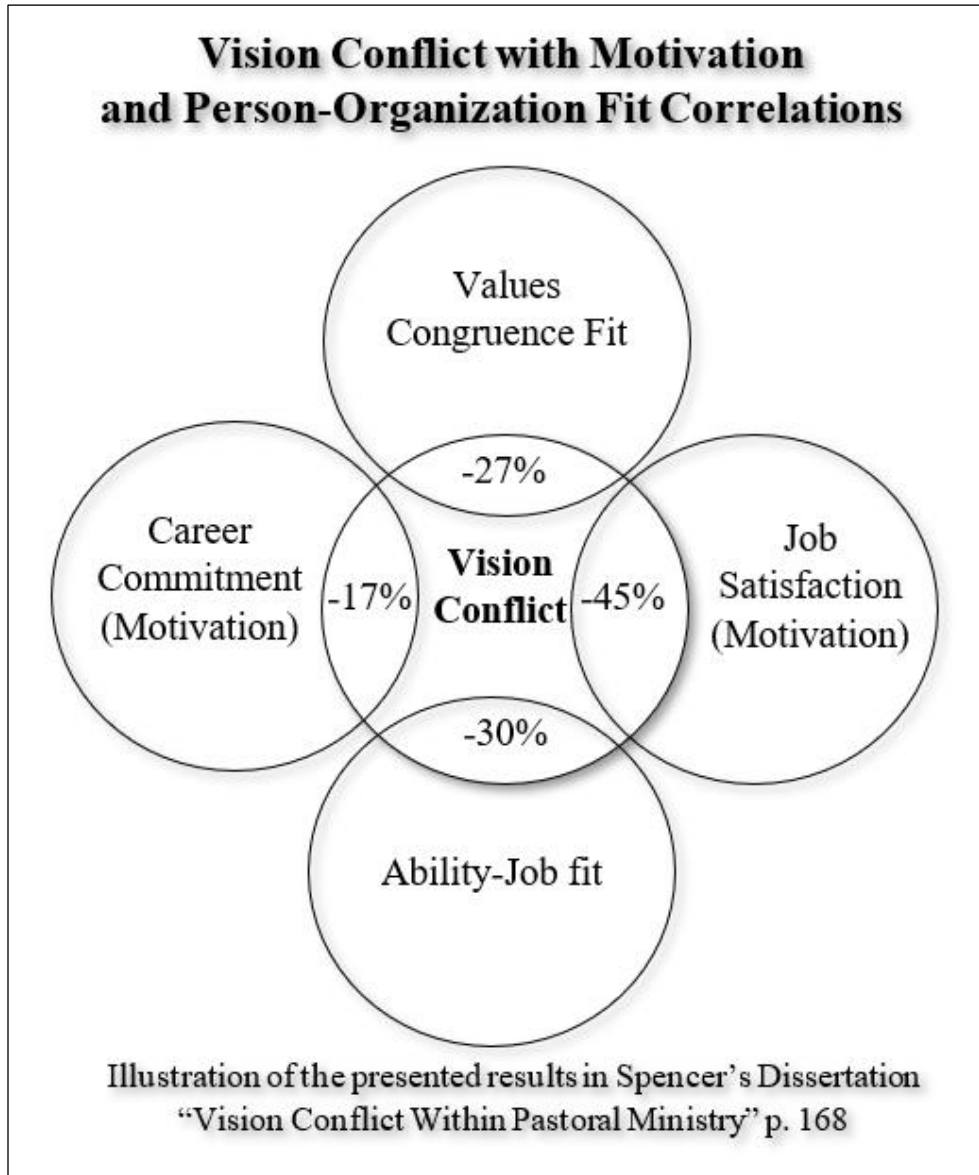
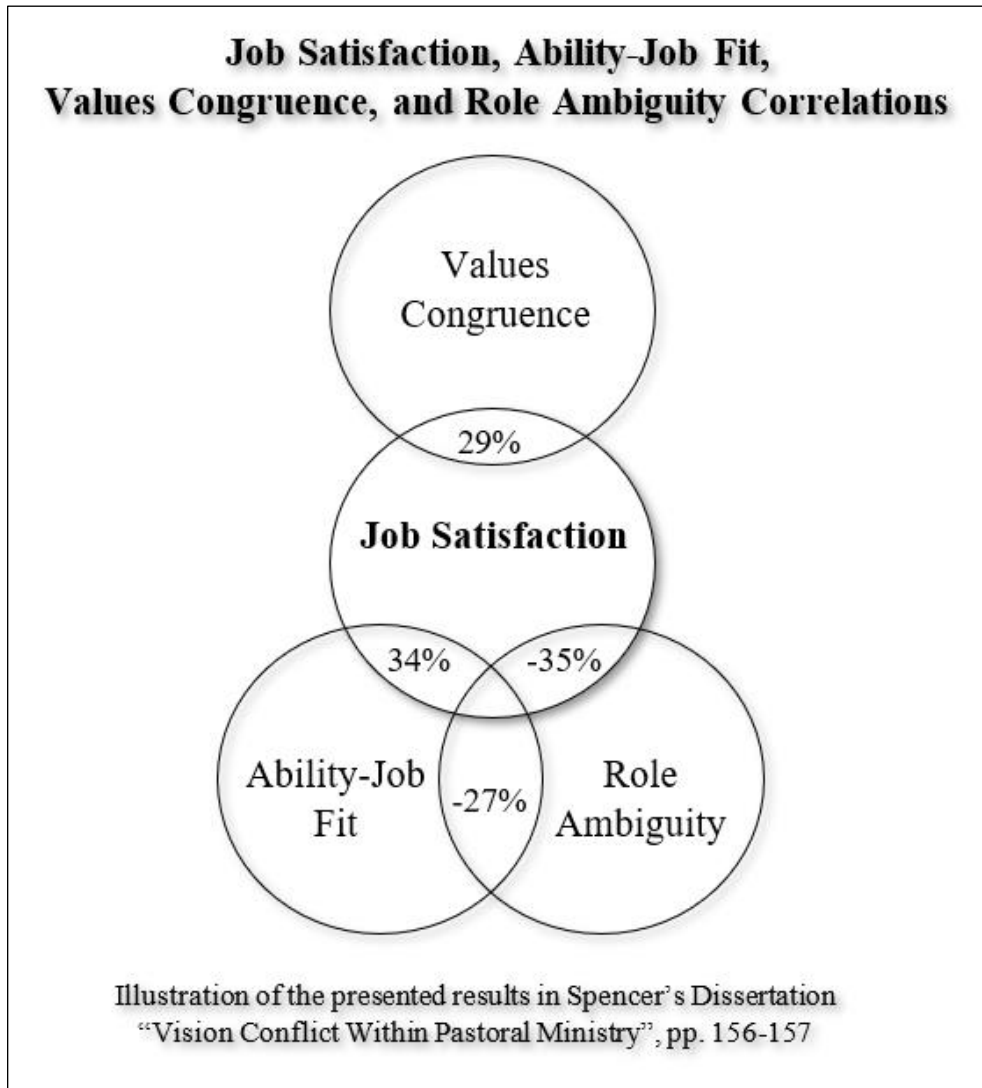


Figure 3 - Job Satisfaction, Ability-Job Fit, Values Congruence, and Role Ambiguity Correlations



Both vision conflict and job satisfaction share the aspect of expectation and Spencer explains his results writing that “the expectations for positive impact on the part of the minister in terms of attitude and perception about such things as calling, work conditions, and

positive impact on congregants is diminished in accordance with the realities of what actually happens in ministry service.”<sup>98</sup>

Values congruence and ability-job fit as representing two aspects of the correlation between the minister and the work situation, results in higher or lower experiences of fit. An increasing level of vision conflict most likely results in decreasing levels of fit.

As was known through the literature and consideration of the work of pastors, Spencer asserts that role ambiguity carries great influence in a minister’s life especially where he/she determines his/her own schedule and at the same time must take the demands of the church members into consideration. Because of these findings a certain degree of vision conflict might be considered as normative in a minister’s life since many things in the ministry cannot be planned in advance and the experiences of serving the church members are not always positive. Role ambiguity, job satisfaction, values congruence, and ability-job fit may also be considered normative phenomena in ministry in varying degrees reflecting the variance shared with vision conflict in his research results.

The definition of a role is dependent on the perception of the role and on who is holding this perception. Joel R. DeLuca<sup>99</sup> has an analysis of the different perception holders in this context. As shown in the adapted illustration below several perceptions are involved; first the relevant other’s view of the job – primarily the employer i.e. the church and its representatives, the pastors perception of the relevant other’s view of the job, which constitutes the perceptual difference, second the Job difference which is the difference between the pastors views of the job and the employer’s view of the same, which constitutes

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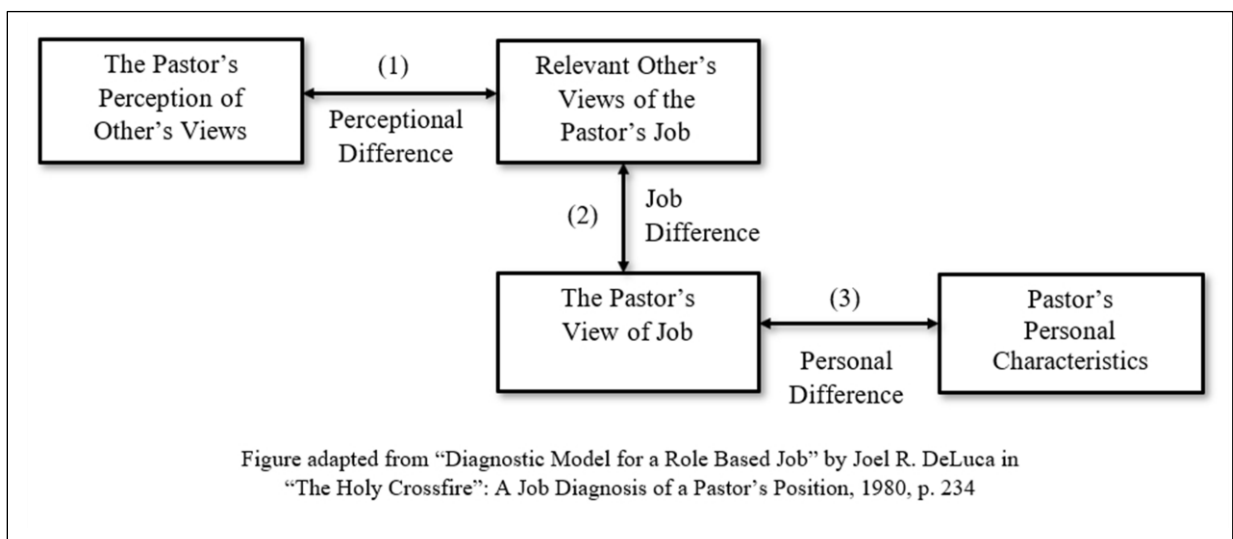
<sup>98</sup> (Ibid., 172)

<sup>99</sup> (DeLuca 1980)

the Job Difference and finally the pastors view of the job and the pastor's personal characteristics which then makes up for the Personal Difference.

The model shows how subjective the Role concept is since it is independently defined by the pastor and the employer and these definitions are also interpreted by the other party, possibly without having the interpretation double-checked to see if it is correctly perceived.

Figure 4 - The Pastor's Role Perception



Commenting on the high negative correlation between ability-job fit and role ambiguity Spencer states that since the literature shows that ability-job fit buffers the effect of role ambiguity meaning that for the minister, a higher degree of ability job fit may not only result in greater job satisfaction but may also aid the minister in working through the obscure, ambiguous sceneries of the ministry<sup>100</sup>.

Spencer concludes that these results from his research show that it is important that "ministry preparation and selection effectively seeks the strongest match given the minister's

<sup>100</sup> (L. J. Spencer 2010, 173)

level of training, competence, and skill, coupled with an opportunity for the minister to carry out the things he or she does best, thereby providing the greatest likelihood for fit.”<sup>101</sup>

## **Role Stress**

The second theoretical area focused on in this research project is the area of role stress which was first made known through the work of Kahn et al.<sup>102</sup> that presented two stressors; role conflict, role ambiguity. Later a third stressor was added by Peterson et al.<sup>103</sup>; that of role overload and a fourth added by Ngo, Foley and Loi<sup>104</sup>; that of work-family conflict. Peterson et al. defined role conflict as incompatibility between the expectations of parties or between aspects of a single role and Addae et al.<sup>105</sup> identified role conflict as comprehensive role demands or expectations. Role stresses can also, according to Peterson et al. originate in role structures. Role senders, which are people holding expectations about the incumbent’s role behavior, can have ambiguous expectations. These role senders can also create conflicting expectations by communicating incompatible or difficult-to-prioritize requirements<sup>106</sup>. Perrewé et al.<sup>107</sup> allege that “as ambiguity and turbulence increase for executives, there are increasing calls to hold them accountable to various constituencies for decisions and outcomes,” and

Trying to appease these critics, without additional resources to meet their demands, can result in loss of personal control, ambiguity, role conflict, and stress. Such demand-based stress has been found to be more closely associated with burnout than resource-based stress.<sup>108</sup>

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<sup>101</sup> (L. J. Spencer 2010, 173-174)

<sup>102</sup> (Kahn 1964)

<sup>103</sup> (Peterson, et al. 1995)

<sup>104</sup> (Ngo, Foley and Loi 2005)

<sup>105</sup> (Addae 2008)

<sup>106</sup> (Ibid p. 431)

<sup>107</sup> (Perrewé, Ferris, et al. 2000, 119)

<sup>108</sup> (Ibid.)

According to William Kay<sup>109</sup> younger pastors are more susceptible to role stress due to inexperience;

The findings that older ministers are more resilient to role conflict and ambiguity implies that the journey to ministerial maturity involves the emerging ability to resist the conflicting demands of the pastoral situation and, instead, to prioritize these according to a coherent theological or value system. In short, one would expect an older and more mature minister to set the congregation's tempo and direction, while a younger minister is more likely to find the process working in reverse: The minister feels that the congregation makes conflicting demands, and he or she attempts to fulfill them.

### Three important organizational Theory Principles

According to Rizzo, et al.<sup>110</sup>, the two principles from classical organization theory of chain of command and unity of command have implications for role conflict in complex organizations.

The principle of chain-of-command states that organizations that are set up using a hierarchical relationship with a clear and single flow of authority from the top to the bottom are more effective than organizations without this structure, at least in the area of effective economic performance and goal achievement.

The principle of unity of command states that an employee should receive orders from one superior only, concerning any action taken. In this way the employee is protected from getting incompatible orders or incompatible expectations from more than one superior.

Principle of single accountability suggested by Ralph C. Davis<sup>111</sup> states that a person should be accountable for the execution of the task to one and only one superior. Rizzo et al.

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<sup>109</sup> (Kay 2000, 123)

<sup>110</sup> (Ibid., 150)

<sup>111</sup> (Davis 1961)

also states, leaning on classical organizational theory<sup>112</sup>, that every position in a formal organizational structure should have a specified set of tasks or position responsibilities. Employers that do not offer a job description violates this principle. When the role description is unclear the employee does not know what he/she has the authority to decide, what is expected to be accomplished, and how the performance will be evaluated, this causes the employee to hesitate to make decisions and he/she will have to rely on a trial-and-error approach in the effort to try to meet the expectations of the superior.

In connection to these three principles Rizzo et al.<sup>113</sup> points out that (1) Multiple authorities disturbs the individual's orientation to his/her organization or his/her profession by forcing the employee to choose between the two. (2) Individuals oriented primarily toward their professional norm are more critical of the organization and are more likely to ignore administrative details. (3) Professionals in such organizations more often experience stress as a result of being caught in the middle.

## Stress

Pastoral ministry is especially exposed to stress due to the vast variety of demands present in the pastor's work situation. Hans Selye<sup>114</sup>, referred to by Archibald Hart<sup>115</sup> as the "*the father of stress research*" defined the phenomenon of stress as, "the nonspecific response of the body to any demand, whether it is caused by, or results in, pleasant or unpleasant conditions. Stress as such, like temperature as such, is all-inclusive, embodying

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<sup>112</sup> (Rizzo, House and Lirtzman 1970, 151)

<sup>113</sup> (Ibid.)

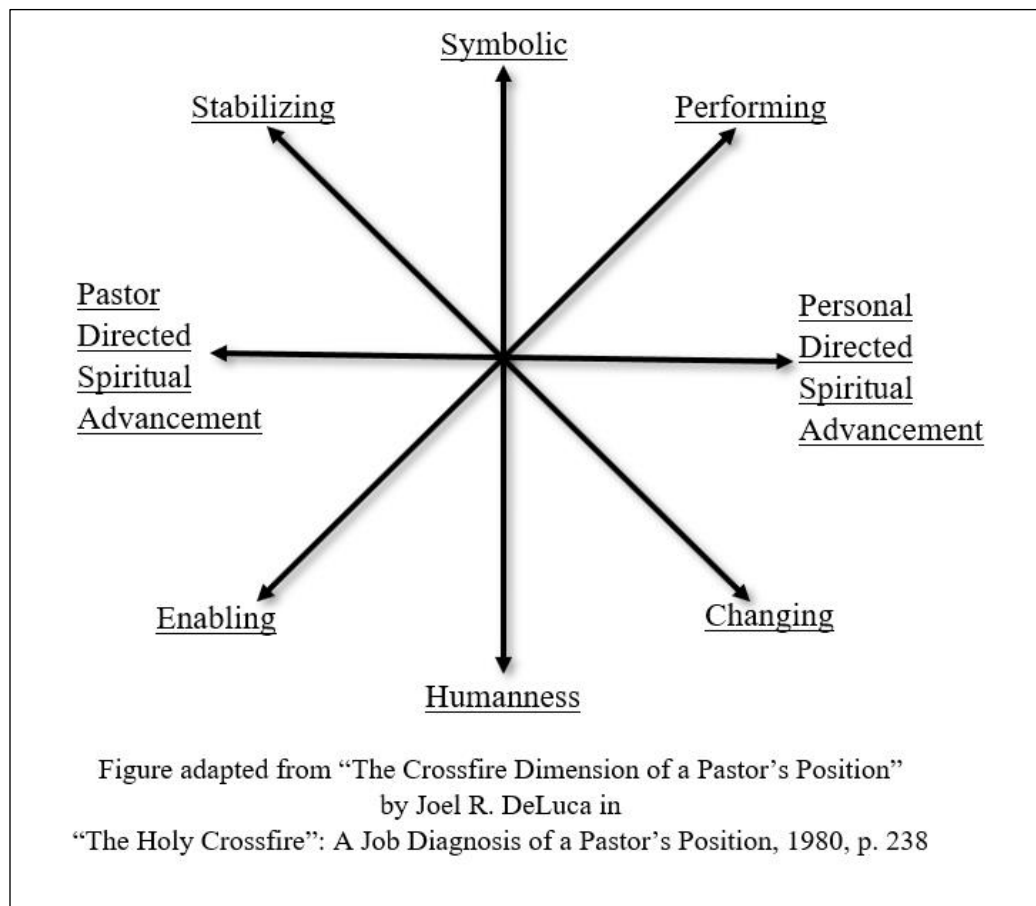
<sup>114</sup> (Selye 2019)

<sup>115</sup> (Hart 2019)

both the positive and the negative aspects of these concepts.”<sup>116</sup> Selye points out that there is a difference between bad stress, distress, and good stress - eustress.

The complexity of the pastoral position was illustrated by DeLuca<sup>117</sup> as seen in the adapted Figure 5 below illustrating the many aspects to relate to as a pastor; e.g. choosing where to position oneself on the scale between “Stabilizing” and “Changing” or between “Performing” and “Enabling.” Will the pastor remind the congregation of the pastor’s “Humanness” or stress the “Symbolic” function as a representative of the Great Shepherd? All of this might produce either good or bad stress or perhaps both simultaneously.

Figure 5 - The Pastoral Crossfire Position



<sup>116</sup> (Selye 2019)

<sup>117</sup> (DeLuca 1980, 238)



Pastors receive criticism from their church members for how they conduct their lives. In a study on five American Protestant denominations conducted by Cameron Lee<sup>118</sup> four factors were extracted from the administered Ministry Demands Inventory (MDI) results (N=312); Personal Criticism, Presumptive Expectations, Boundary Ambiguity and Family Criticism. The MDI thus gave a picture of what intrusive demands pastors and their families experiences causing a significant level of stress for them.

Researcher Maureen H. Miner<sup>119</sup> states that “Work related stressors for clergy include the open-ended nature of ministry and its unseen, spiritual goals, the diffuse role of ministers, congregational expectations, high mobility, and impoverished personal relationships.” In addition to the internal and church related challenges, the secularization in the surrounding society – defined as a decline in the authority of religion as an institution, and as specific organizations, present an added factor of stress for pastors. Miner found<sup>120</sup> that to the researched newly ordained ministers, relational and ministry issues were the most stressful, contributing to the most to overall levels of felt stress. She noted that conflicts were highly stressful, suggesting that theological students might benefit from more training in conflict resolution and that teaching of emotion-focused coping strategies may be beneficial. Miner’s conclusions include; that the social context is important for understanding pastoral burnout, that in a secularized society, denominational authority declines, and congregational support fickle, that the significant mobility of church attenders, religious pluralism within denominations and congregations contribute to dissent, and even schism, and that “*those that*

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<sup>118</sup> (Lee 2000, 482)

<sup>119</sup> (Miner 2007, 10)

<sup>120</sup> (Ibid. pp. 14-15)

*rely on external legitimation are likely to find that stress is heightened just as support declines.”*<sup>121</sup> Miner advises that it would “*be helpful to promote a more internal orientation, through good spiritual practice and a sense of personal competence and autonomy, during theological college and its aftermath.*”<sup>122</sup>

Another researcher, Rowland Croucher<sup>123</sup>, adds to the multifaceted picture of pastoral ministry stress by contributing with the following list of demanding aspects that pastors experience as generating distress;

Table 1 - Distress-Generating Pastoral Experiences

- 
- the disparity between (somewhat idealistic) expectations and hard reality<sup>124</sup>
  - lack of clearly defined boundaries - tasks are never done
  - workaholism ('bed-at-the-church' syndrome)
  - the Peter Principle - feeling of incompetence in leading an army of volunteers
  - conflict in being a leader and servant at the same time ('line-support contamination')
  - intangibility - how do I know I'm getting somewhere?
  - confusion of role identity with self-image - pastors derive too much self-esteem from what they do
  - time management problems (yet pastors have more 'discretionary time' than any other professional group)
  - paucity of 'perks'
- 

<sup>121</sup> (Ibid., 15)

<sup>122</sup> (Ibid.)

<sup>123</sup> (Croucher 2019)

<sup>124</sup> Touches on the Vision Concept dilemma as noted by (L. J. Spencer 2010)

- 
- multiplicity of roles
  - inability to produce 'win-win' conflict resolutions
  - difficulty in managing interruptions
  - the 'little adult' syndrome - pastors are too serious, they have difficulty being spontaneous
  - preoccupation with 'playing it safe' to avoid enraging powerful parishioners
  - 'administration overload' - too much energy expended in areas of low reward
  - loneliness - the pastor is less likely to have a close friend than any other person in the community
- 

## Burnout

The most well-known definition of burnout is the one given by Christina Maslach<sup>125</sup>; “Burnout is a psychological syndrome of emotional exhaustion, depersonalization, and reduced personal accomplishment that can occur among individuals who work with other people in some capacity.” The three dimensions are described as follows. Emotional exhaustion is the feeling of having used all emotional reserves. Depersonalization denotes the negative, cynical and impersonal attitude one is using while working with people. A reduced sense of personal accomplishment deals with the feeling of incompetence in the work setting, in combination a negative self-evaluation of one’s professional achievements. Pastors naturally fit this description and the symptoms have been observed by many.

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<sup>125</sup> (Maslach and Jackson 1986, 1)

A research study conducted in Australia<sup>126</sup> 2004 among 4,370 clergy by Francis, Kaldor, Shevlin and Lewis<sup>127</sup> found that, contrary to the conclusions of several other studies that report higher scores of emotional exhaustion among female pastors, their study found that senior male and female clergy were equally vulnerable to emotional exhaustion. They also found that male clergy followed a more feminine profile whereas female clergy followed a more masculine ditto, and that younger clergy were significantly more vulnerable to emotional exhaustion than older colleagues.

Another study conducted in South Africa by Shaun Joynt<sup>128</sup> under the supervision of Prof. Dr. Yolanda Dreyer found that clergy leave the ministry due to “mistrust of leadership, high levels of stress, ‘manipulation and control’ by leadership, not being heard, nepotism, being over-worked, not being appreciated, personality clashes, a wrong ‘fit’, frustration, finances, and God’s instruction.” A common and reoccurring factor, World-wide, is the experienced high levels of pastoral role stress.

In a study<sup>129</sup> in the United Kingdom, Wales, researcher Kelvin J. Randall found that by using the Maslach Burnout Inventory (MBI), it is possible to identify pastors that are prone to experience burnout and risk leaving the ministry, before they actually exit the ministry. He also advices that first priority in offering support to those in danger of exiting need to be focused on those in their first ten years of ministry.

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<sup>126</sup> Although most research referred to in this thesis stems from America e.g. (Spencer J. Louis 2012), Australia (Francis, Kaldor, et al. 2004), Africa (Joynt and Dreyer 2013), Asia (Ngo, Foley and Loi 2005) and Europe e.g. (Randall 2004) and the present research, show that pastoral ministry problems are acknowledged world-wide.

<sup>127</sup> (Francis, Kaldor, et al. 2004)

<sup>128</sup> (Joynt and Dreyer 2013)

<sup>129</sup> (Randall 2004)

Archibald Hart<sup>130</sup> listed and compared the differences between pastoral stress and burnout. The following table was adapted from Robert W. Gauger's Dissertation<sup>131</sup> version of Hart's list.

Table 2 - A Comparison between Pastoral Distress and Burnout

PASTORAL DISSTRESS	PASTORAL BURNOUT
<ul style="list-style-type: none"> <li>• Characterized by over-engagement.</li> <li>• Emotions become over-reactive.</li> <li>• Physical damage is primary.</li> <li>• The exhaustion affects physical energy.</li> <li>• Disintegration.</li> <li>• Loss of fuel and energy.</li> <li>• The depression of stress is produced by the body's need to protect itself and conserve energy.</li> <li>• Stress produces a sense of urgency and hyperactivity.</li> </ul>	<ul style="list-style-type: none"> <li>• Characterized by disengagement.</li> <li>• Emotions become blunted.</li> <li>• Emotional damage is primary.</li> <li>• The exhaustion of burnout affects motivation and drive.</li> <li>• Demoralization.</li> <li>• Loss of ideals and hope.</li> <li>• The depression of burnout is caused by grief engendered by the loss of ideals and hope.</li> <li>• Burnout produces a sense of helplessness and hopelessness.</li> </ul>

<sup>130</sup> (Hart 2019)

<sup>131</sup> (Gauger 2011, 25)

- 
- |  |  |
|--|--|
| <ul style="list-style-type: none"> <li>• Stress produces panic, phobic, and anxiety-type disorders.</li> <li>• Stress may kill you prematurely, and you will not have enough time to finish what you started.</li> </ul> | <ul style="list-style-type: none"> <li>• Burnout produces paranoia, depersonalization, and detachment.</li> <li>• Burnout may never kill you, but your long life may not seem worth living.</li> </ul> |
|--|--|
- 

Hart states that the most devastating form of stress is caused by the fight-or-flight response<sup>132</sup>. When the body as a system is constantly experiencing this emergency response and when there is nothing to fight or flee from, the body adapts to this state by producing hormones that cause an increased state of wear and tear in the body. The challenge, Hart advises, is for the pastor to learn to recognize this overstress, when his/her physiology is unable to recover quickly from the over-demand. Burnout, on the other hand is different in that it is more protective than destructive. It may intervene while one is traveling down the road to stressful destruction and take the troubled person out of the stressful environment. Depression is almost always present in burnout, as it is a symptom of the disorder and is not a problem in and of itself, the objective of this type of depression being to pull the victim out of the rat race and produce a state of lassitude.

The emotional antecedents of burnout for persons working in the people-helping professions include, according to Hart<sup>133</sup>,

Table 3 - Emotional Antecedents of Burnout in People-helping Professions

- Emotional demands made over long periods of time

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<sup>132</sup> (Hart 2019)

<sup>133</sup> (Hart 2019)

- High ideals held by the helper
- An excessive personal expectation that cannot tolerate failure
- Lack of adequate social support to aid the helper accept the limitation of resources

An important aspect is that burnout is preventable. Hart<sup>134</sup> mentions three skills that serves as defenders of the values of personal resilience; Assertiveness – hesitant of being assertive, many pastors have difficulty “dealing with interpersonal conflicts, manipulative people, bossy or demanding superiors, or powerful authority figures” (often confusing assertiveness with, perhaps aggressiveness which is not a Christlike behavior. There has not even been a word for assertiveness<sup>135</sup> in the Swedish language until recently – making it even harder for Swedish pastors to make use of this protective tool). Role conflicts - *Know* what your goals<sup>136</sup> are for your ministry. *Clarify* the expectations others have of you and decide which of these are consistent with your calling. *Focus* your roles, since scattered goals produce scattered people. *Educate* your congregation in the complex issues of being a minister, the diversity of roles you must play, and the possible debilitating effects they can have. Pitfalls of sympathy - Burnout can result from an inability to keep personal emotions sufficiently detached to avoid over-involvement in the pain of others. Empathy as a special

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<sup>134</sup> (Ibid. - the following is a shortened form of Hart’s advice)

<sup>135</sup> The Swedish “assertiv” – assertive, is a new word in the Swedish vocabulary, not known that well to the general public. It is now being introduced as e.g. Assertion - Straightforward communication with respect

<sup>136</sup> According to Locke and Latham there are four ways goals affect performance: “First, goals serve a directive function; they direct attention and effort toward goal-relevant activities and away from goal-irrelevant activities”, “Second, goals have an energizing function. High goals lead to greater effort than low goals”, “Third, goals affect persistence. When participants are allowed to control the time they spend on a task, hard goals prolong effort.”, “Fourth, goals affect action indirectly by leading to the arousal, discovery, and/or use of task-relevant knowledge and strategies.” (Locke and Latham 2002, 706-707)

form of sympathy because it describes a way of relating to another that shows care and love but does not produce a reciprocal pain.

### Role Senders

Concerning the role senders' contradicting expectations Rizzo et al.<sup>137</sup> stated that two sources of authority exists, which Blau and Scott<sup>138</sup> pointed out, when the organizing discipline in an organization is not only the one established on position power, supported by formal sanctions that are derived from legal contracts governing both employee and the employee's superior, but also based on professional expertise which is enforced by collegial authority. This causes three consequences; first this multiple authority situation disrupts the employee's orientation to his/her organization or to his/her profession by requiring the employee to choose between the two. Second, individuals that are primarily oriented toward their professional norms are more critical of the organization and will more likely ignore administrative details. Third, employees in such organizations more frequently experience stress as result of being caught in the middle<sup>139</sup>.

### Role Clarity

Selmer and Fenner writes; "So did role clarity, which also had a positive association with job satisfaction, making it a more important job factor than role conflict, role overload or role discretion."<sup>140</sup> Role discretion being the extent of margin the pastor has in performing the job responsibilities, together with the measure of authority and decision-making and operating freedom in the ministry. When starting up a new pastoral ministry, getting clear information

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<sup>137</sup> (Rizzo, House and Lirtzman 1970, 151)

<sup>138</sup> (Blau and Scott 1962)

<sup>139</sup> (Rizzo, House and Lirtzman 1970, 151)

<sup>140</sup> (Selmer och Fenner Jr. 2009, 75).



about what is expected from the congregation and the employer's side is very important since it determines the outcome of the following ministerial efforts since "adjustment to a new role is fundamental to subsequent outcomes in the role."<sup>141</sup>

### Role Ambiguity

Role ambiguity<sup>142</sup> is defined by Peterson et al.<sup>143</sup> as uncertainty about what actions<sup>144</sup> to take to fulfill a role. Addae et al.<sup>145</sup> identified role ambiguity as focusing on behavioral demands of the job. Crosno, Rinaldo, Black, and Kelley<sup>146</sup> stated that "*The felt stress will result in dissatisfaction, anxiety, and distorted views of reality — all of which impede performance and satisfaction — unless the stress can be minimized through effective coping mechanisms* (House och Rizzo 1972)." Role conflict and role ambiguity as common workplace variables causing psychological or behavioral detachment from work was confirmed by Bettencourt and Brown<sup>147</sup>. Role ambiguity among retailers among sales and customer service agents should also have a strong influence on the level of customer satisfaction according to Nygaard and Dahlstrom<sup>148</sup> – a cause and effect correlation that possibly could be expected in the pastor church-member relationship as well. In Kahn et al.'s

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<sup>141</sup> (Ibid. 76)

<sup>142</sup> "If you are ambivalent about something, you feel two ways about it. 'Ambiguous', on the other hand, means "unclear or capable of being understood in two or more different ways." (Unknown, Merriam-Webster Since 1828) In the context of this research if there is Role Ambiguity it might lead to ambivalence as to the choice of staying on as pastor or resigning. On one side you feel called and would strongly like to stay on, but it is getting so painful that you feel you are soon reaching the breaking point. "The nature of ambivalence is to hold opposing affective orientations toward the same person, object, or symbol." (Smelser 1998, 5)

<sup>143</sup> (Peterson, et al. 1995)

<sup>144</sup> "A goal is a level of performance proficiency that we wish to attain, usually within a specified time period. Thus goal setting is first and foremost a discrepancy-creating process, in that the goal creates constructive discontent with our present performance." (Latham and Locke 2006, 332)

<sup>145</sup> (Addae 2008)

<sup>146</sup> (Crosno 2009, 296)

<sup>147</sup> (Bettencourt 2003)

<sup>148</sup> (Nygaard and Dahlstrom 2002)

interviews, Rizzo et al. claims<sup>149</sup> that it became evident that high degrees of role ambiguity are associated with increased tension, anxiety, fear and hostility, decreased job satisfaction, and loss of self-confidence, often with lower productivity.

Three instances and four forms of Role Ambiguity. Authors Singh and Rhoads<sup>150</sup> summed up the seven different instances and forms of role ambiguity that had been mentioned by 1991; Kahn et al.<sup>151</sup> noted that some individuals are more prone to experience role ambiguity during three different instances; first, when they cross boundaries, second, when they produce innovative solutions to nonroutine problems, and third, as they experience diverse role expectations and demands from inside and outside the organization. The persons in focus here are labelled “boundary spanners,” individuals who operate at the periphery of the organization (In the industrial setting e.g. salespeople, customer service representatives, but also pastors in church ministry – representing the church to both members and the outside environment). The authors also noticed that role ambiguity leads to stress since there is concern about how to go forward with critical tasks which leads to frustration, which causes tension, all of which reduces job satisfaction. Four forms of role ambiguity were later observed by King and King<sup>152</sup> which contribute to the understanding of the uncertainty in role ambiguity; first, one’s scope of responsibilities, second, the role behaviors necessary to fulfill one’s responsibilities, third, role senders’ expectations for various role behaviors and fourth, the consequences of one’s actions on the attainment of one’s goals and the wellbeing of oneself, the role set<sup>153</sup>, and the organization. Role set has been defined by Robert K. Merton as “that complement of role-

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<sup>149</sup> (Rizzo, House and Lirtzman 1970, 154)

<sup>150</sup> (Singh och Rhoads August 1991, Vol. XXVIII)

<sup>151</sup> (Kahn 1964)

<sup>152</sup> (King och King 1990, 107 (1))

<sup>153</sup> (Merton 1957)

relationships in which persons are involved by virtue of occupying a particular social status”<sup>154</sup> not to be confused with one status having multiple roles. That role ambiguity can be expected among pastors is clear according to Ngo et al.<sup>155</sup> stating that “ambiguity is embedded in the structure of clergy work since there are no clear standards as to what constitutes excellent pastoral work” and that pastors “often face the challenges of multiple, conflicting and ambiguous roles at work.” Singh and Rhoads<sup>156</sup> found that the results of their research confirmed that the boundary spanners experience role ambiguity about their; first, company and top management (e.g. policies and procedures), second, boss (e.g. performance evaluation, support), third, customers (e.g. service), fourth, family (e.g. time spent on job) is an issue and is potentially critical in their performance. Singh and Rhoads then added three additional facets of their own to role ambiguity, namely, fifth, managers in other (than their own) departments, sixth, coworkers, and seventh, ethical conduct on the job (e.g., in acting with customers).

### Role Conflict

Role conflict as stressor is one of the most often referenced to according to Addae<sup>157</sup> and Kahn<sup>158</sup>. Three types of role conflicts exist according to Ivancevich et al.,<sup>159</sup> person-role conflict, intra-role conflict and inter-role conflict. *Person-role conflict* exists when role requirements violate the basic values, attitudes, and needs of the individual occupying the position. Christopherson exemplifies this by stating:

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<sup>154</sup> (Merton 1957, 110)

<sup>155</sup> (Ngo, Foley and Loi 2005, 2134)

<sup>156</sup> (Singh och Rhoads August 1991, Vol. XXVIII, 330)

<sup>157</sup> (Addae 2008)

<sup>158</sup> (Kahn 1964)

<sup>159</sup> (Ivancevich 1993, 305):

Their leadership role within the priesthood of all believers is enhanced to the extent that their work pleases the laity. Problems arise and authority may be withdrawn if there is conflict between the laity's expectations and the pastor's convictions; it is at these points of disagreement with the congregation that the dilemma of calling and career becomes tangible.<sup>160</sup>

*Intra-role conflict* occurs when different role senders define a role according to different sets of expectations, making it impossible for the person occupying the role to satisfy all of them. Finally, *inter-role conflict* happens when the individual simultaneously performs many roles, some of which have conflicting expectations. Kahn et al.<sup>161</sup> found that persons involved in role conflict expressed that their trust in the person that subjected him/her for the pressure, the role sender, was trimmed down, they cared for them less personally, they respected them less, and their own effectiveness diminished. Employees in certain work positions frequently experience role pressures, of which the foreman is one of the best known. The foreman is often caught in the middle of between conflicting demands for from superiors and subordinates. This can perhaps be seen in the pastor's position in the church; subordinated to the board and the chairperson but in charge of the contacts with the ordinary church members and, at least in theory, shouldering the responsibility for the church's spiritual well-being as organization. Role conflict as such is associated with decreased satisfaction, coping behavior that is dysfunctional for the organization, and experiences of stress and anxiety<sup>162</sup>.

An additional example of inter-role conflict is the work-family conflict as presented by Boyar, Maertz, Pearson and Keough<sup>163</sup>. See the Family Conflict heading for further discussion.

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<sup>160</sup> (Christopherson 1994, 225)

<sup>161</sup> (Kahn 1964, 70-71)

<sup>162</sup> (Rizzo, House and Lirtzman 1970, 154)

<sup>163</sup> (Boyar, et al. 2003)

Perrewé et al.<sup>164</sup> listed the items they used for Role Conflict in their research: “*I must do things that I think should be done differently;*” “*I work under incompatible policies and guidelines;*” “*I have to oppose a rule or policy in order to carry out an assignment;*” “*I receive assignments without the manpower to complete them;*” “*I receive incompatible requests from two or more people;*” “*I have to work under vague directions or orders;*” “*I receive assignments without adequate resources and materials to execute them;*” “*I work on many unnecessary things.*” Ngo et al.<sup>165</sup>

mention applicable areas important in the attempt of remedying the problem with the work-family conflict for pastors; “*attempts should be made to reduce role ambiguity, role conflict and role overload by means of better organizational and job design, clear job descriptions and work guidelines,*” especially important since it seems that pastors experience a higher level of work-family conflict than other workers<sup>166</sup>. More on work-family and family-work conflicts under separate heading below.

### Role Overload

Role overload, the third aspect of role stress, was first defined by Peterson et al.<sup>167</sup> as an individual’s lack of the resources needed to fulfill commitments, obligations, or requirements. Selmer and Fenner<sup>168</sup> further expands the definition by adding that

This construct can be separated into qualitative and quantitative role overload. If individuals feel that they lack the necessary skills to complete an assigned work task, they are considered to experience qualitative role overload. Quantitative role overload occurs when an individual finds it difficult to complete an assigned task within an allotted period of time.

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<sup>164</sup> (Perrewé, Zellars, et al. 2004, 152)

<sup>165</sup> (Ngo, Foley and Loi 2005, 2142)

<sup>166</sup> (Ibid.)

<sup>167</sup> (Peterson, et al. 1995)

<sup>168</sup> (Selmer och Fenner Jr. 2009, 78)

London and Wiseman<sup>169</sup> described the difficulties for pastors with ever growing responsibilities toward the church, denomination, residential area, spouse, children and the individual's personal responsibilities. All of this with less resources and few work-partners to get assistance from. Ngo et al.<sup>170</sup> suggests that "Role overload is an issue for clergy since they work an irregular schedule that involves unpaid overtime. They are expected to have high involvement in multiple work roles."

#### Work-family and Family-work Conflict

An example of role conflict is what female<sup>171</sup> pastors experience with the demands from family and church which are not always compatible. Ngo et al.<sup>172</sup> writes, "the role pressures from the work and family domains are mutually incompatible or incongruous in some respect, whereby participation in one role is made more difficult by virtue of participation in the other," a conflict scenario which lately has been taken into consideration whereas work and family earlier was considered as separate life domains<sup>173</sup>. Work-family conflict is also associated with a lower level of job satisfaction and a tendency to leave the organization<sup>174</sup>. Constance Shehan reported that "It might be expected that women with higher career salience would report less depression. However, results of this study reveal the opposite effect – that the more committed clergywomen were, the more depression they experienced."<sup>175</sup> The explanation is found in their experienced demands from different roles they fill; "They find

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<sup>169</sup> (London 2003)

<sup>170</sup> (Ngo, Foley and Loi 2005, 2135)

<sup>171</sup> "the presence of perceived conflict led to decreases in the psychological health of female respondents, but the presence of role overload did not" (Stoner, Hartman and Arora 1990, 67)

<sup>172</sup> (Ibid.)

<sup>173</sup> "the stressors associated with ordained ministry can be better analyzed if separated into two related, but distinct categories: (1) stressors stemming from demands of the work (work-related stress) and (2) stressors stemming from the way the work impinges upon clerical family boundaries (boundary-related stress." (Wells, et al. 2012, 215)

<sup>174</sup> (Ngo, Foley and Loi 2005)

<sup>175</sup> (Shehan 2007, 641)

themselves caught in unmanageable conflicts between pastoral duties and family responsibilities. Clergywomen who attempt to meet all of the demands of multiple roles, increase their risk for stress, strain, and depression.”<sup>176</sup> Earlier research<sup>177</sup> had shown that the more job satisfaction experienced, the lower the depression level. Work-family conflict is positively related to the number of hours worked each week, the number of hours commuting per week and also how often overtime is applied or frequent irregular shiftwork<sup>178</sup>. Needless to say, both the existence of role overload and family-work and work-family conflict, are reasons for pastors to find ways to recuperate<sup>179</sup> which varies on a personal basis.

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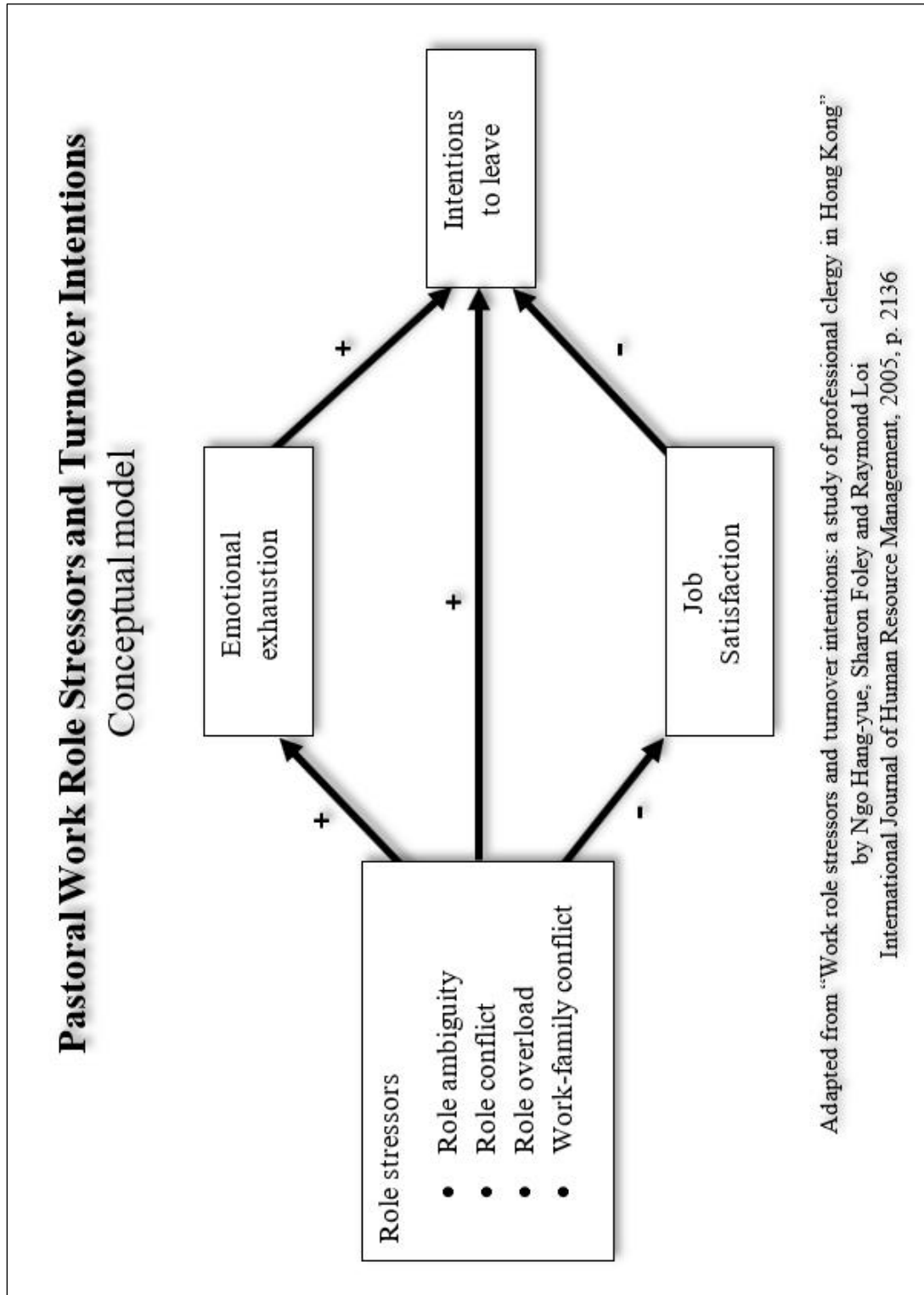
<sup>176</sup> (Ibid., 638)

<sup>177</sup> (Lu 1999)

<sup>178</sup> (Greenhaus and Beutell 1985, 78)

<sup>179</sup> (McMinn, et al. 2005) “pastors and their spouses use a variety of resources to care for themselves and one another in the midst of challenging work. Most often – at least for clergy – these have to do with intrapersonal resources related to spiritual formation, getting time away from work, exercising, pursuing hobbies, and so on.”

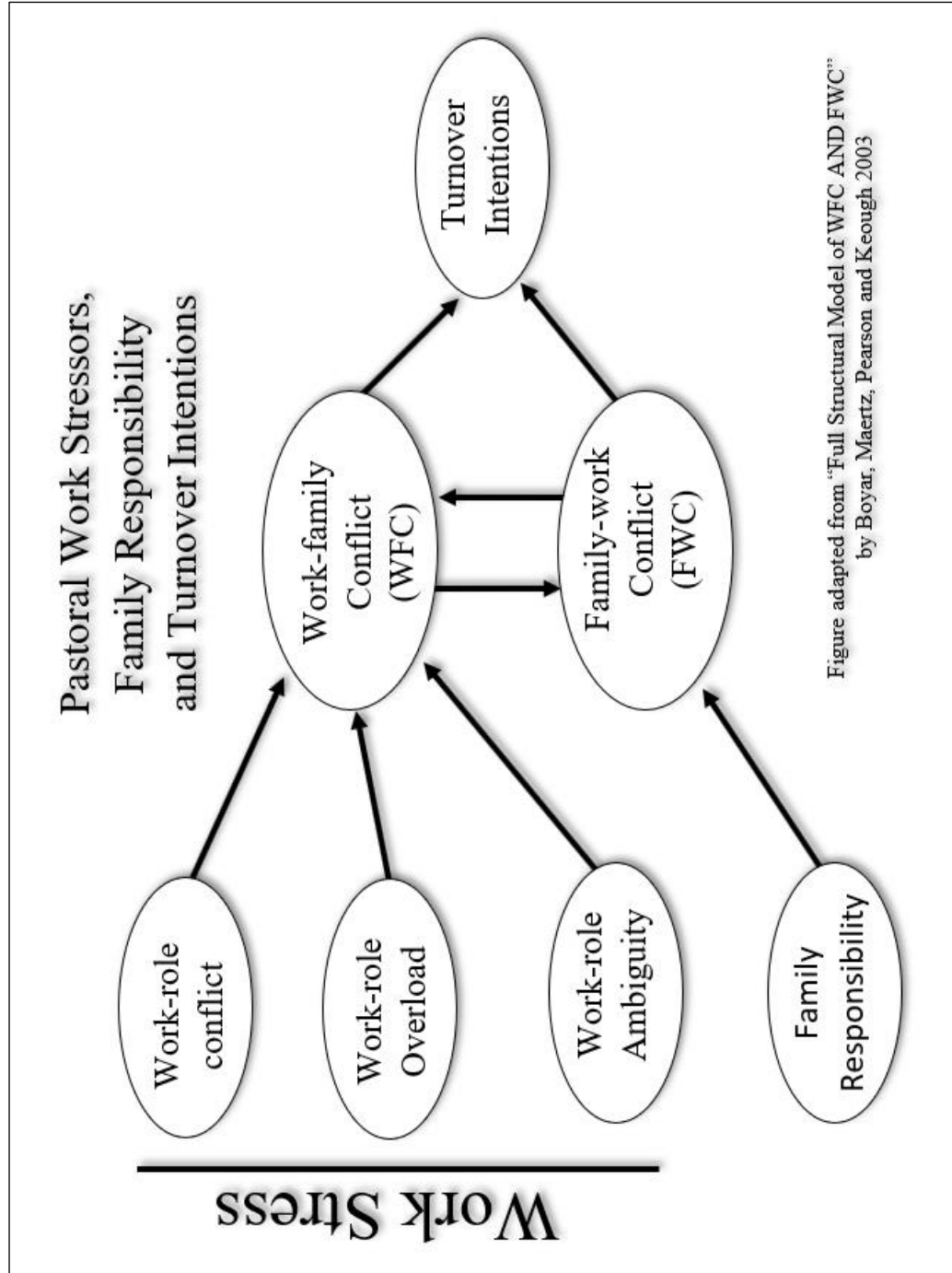
Figure 6 - Pastoral Work Role Stressors and Turnover Intentions



Adapted from "Work role stressors and turnover intentions: a study of professional clergy in Hong Kong"  
by Ngo Hang-yue, Sharon Foley and Raymond Loi  
International Journal of Human Resource Management, 2005, p. 2136



Figure 7 - Pastoral Work Stressors, Family Responsibility and Turnover Intentions



The explanation for Shehan’s unexpected results is suggested by her to be found in the calling aspect of pastoral work especially when defined as “a task set by God with the sense

of obligation to work for purposes other than one's own"<sup>180</sup> and in the added pressures experienced by female pastors as explained by Carole A. Rayburn<sup>181</sup>

Perfectionism, self-criticism, and low self-esteem in a theological sense may contribute to problems, including depression, in most believers, but especially in women denied access to full participation in ecclesia. In rating their need to excel more than men do, female religious professionals are sometimes trying to prove themselves worthy of being called God's children.

In a study Carlson and Kacmar<sup>182</sup> noticed the added important aspect of life role values, i.e. what an individual considers important regarding the areas of work and family as these have significant implications for the possibility of conflict. These values the authors consider being manifest in life role centrality work/family, life role priorities and life role importance. The way life role centrality is observable is e.g. in the way persons describe themselves when introduced to others and which may also determine the choices and decisions made by him or her. The order in which an individual organize the life role priorities indicate the identity of the individual since these priorities reflect the values held. This has been studied in the area of work-family conflict in terms of work salience which has been defined as "the extent to which a given role is of importance to one's total self-image."<sup>183</sup> The importance of a life role<sup>184</sup> is detected e.g. in how an individual respond to a question concerning what the most important occurrence during the past week has been. If the answer is from something happening in the work area, this indicates that work is considered more important than family and vice versa.

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<sup>180</sup> (Christopherson 1994, 219)

<sup>181</sup> (Rayburn 1991, 145)

<sup>182</sup> (Carlson and Kacmar 2000)

<sup>183</sup> (Ibid., 1036)

<sup>184</sup> (England and Harpaz 1983)

Figure 8 - Work-family and Family-work Conflict in Pastoral Ministry

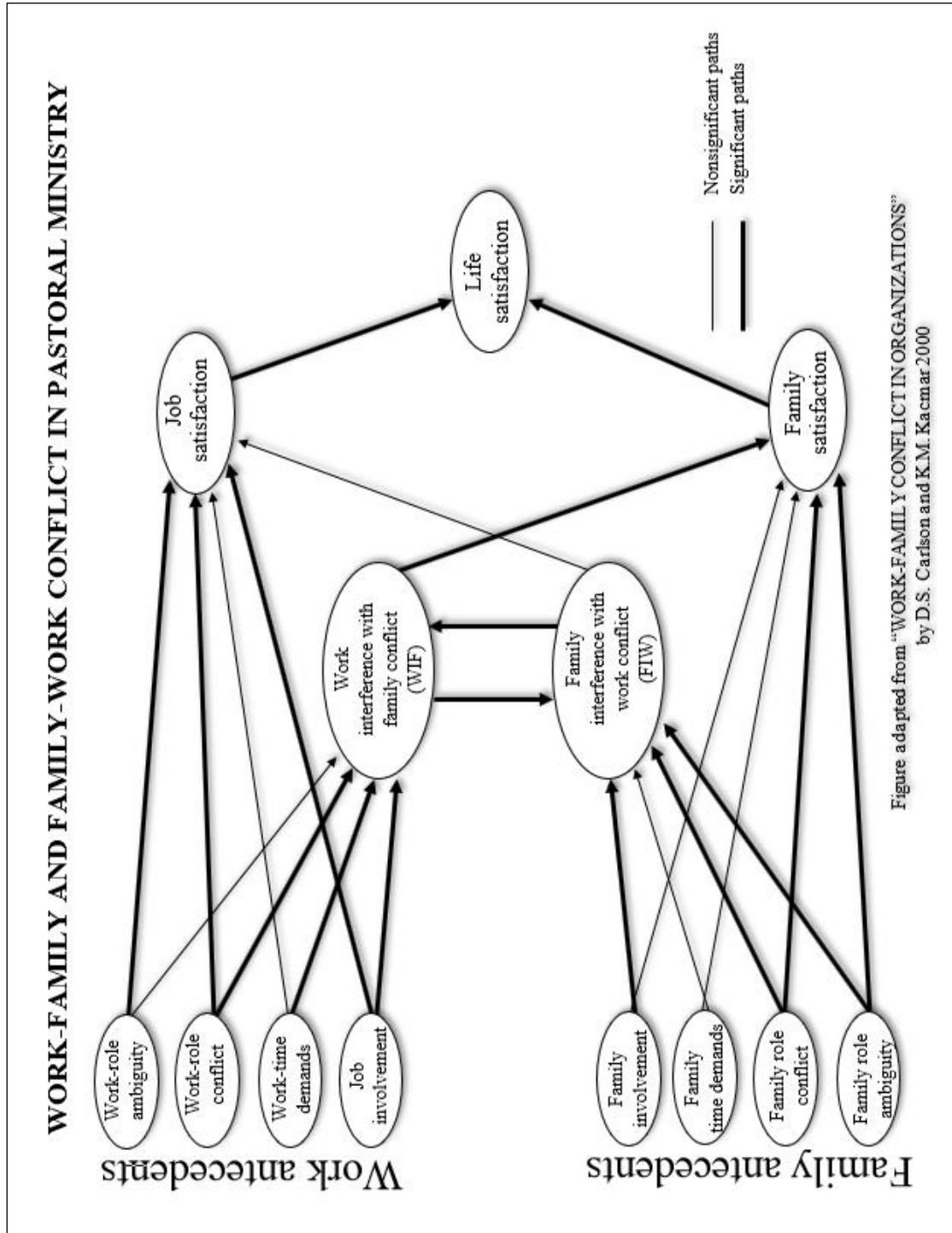
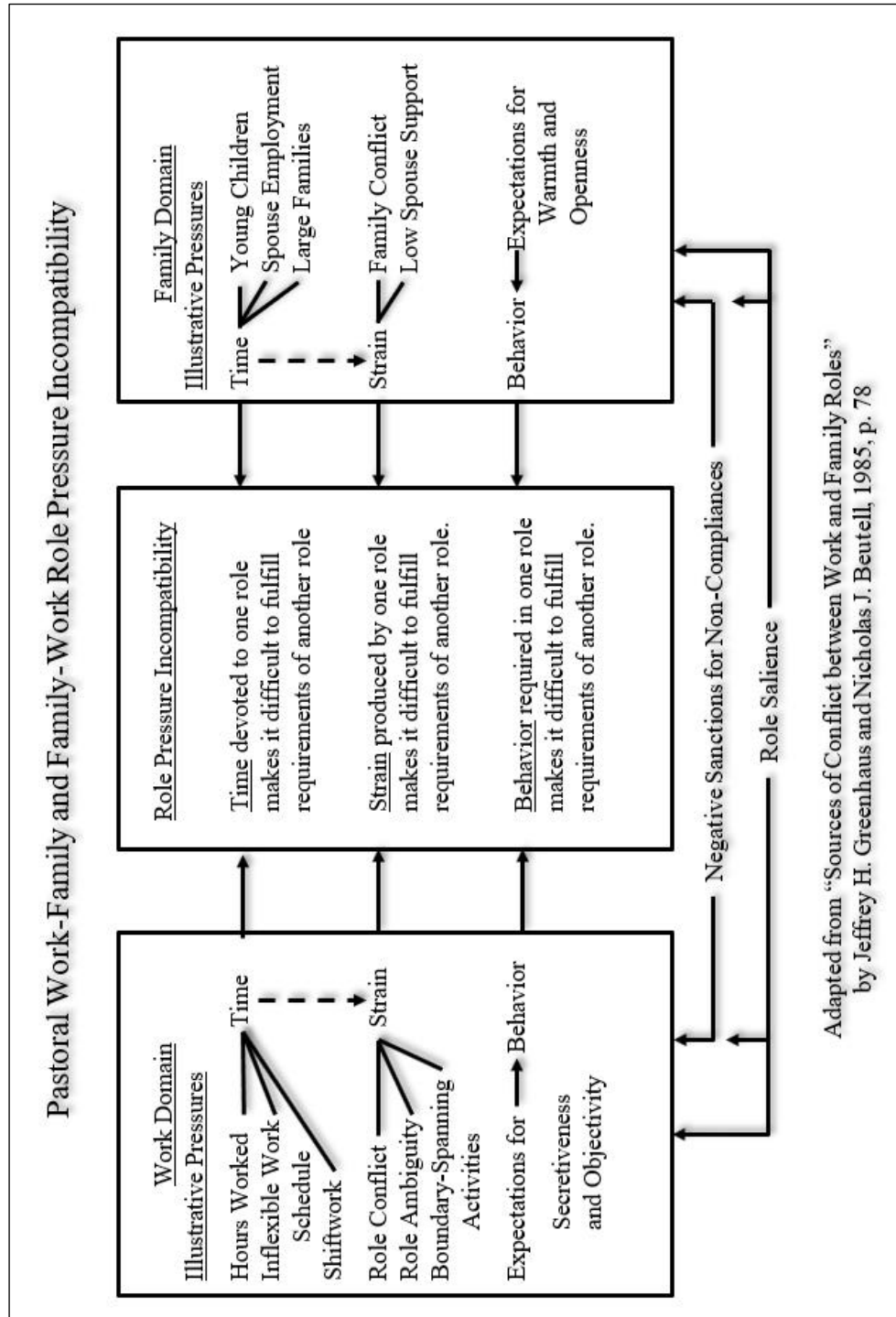
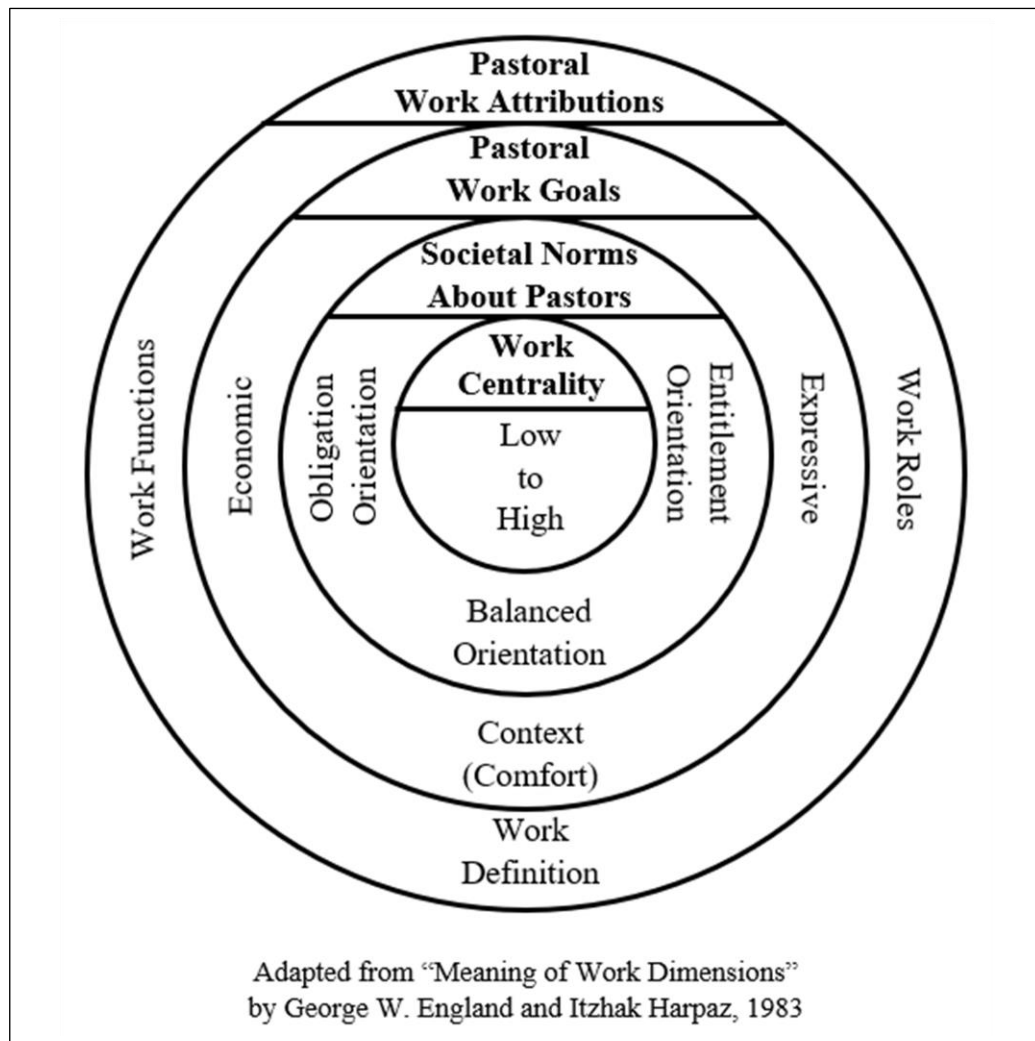


Figure 9 - Pastoral Work-Family and Family-Work Role Pressure Incompatibility



Adapted from "Sources of Conflict between Work and Family Roles" by Jeffrey H. Greenhaus and Nicholas J. Beutell, 1985, p. 78

Figure 10 - Meaning of Pastoral Work Dimensions



England’s and Harpaz’ illustration is applicable on the pastoral work since the definitions<sup>185</sup> are relevant in this context; *Work Centrality* – “How central is the role of working in one’s life, both as compared to other life roles and in absolute terms?” *Societal Norms about working* – “These norms are statements about work and working in terms of what should be expected from working (entitlement) and what should be expected from one in working (obligations).” *Work goals* – “What is the relative importance to the individual of

<sup>185</sup> (England and Harpaz 1983, 50-52)

various aspects of working (for example, good interpersonal relations, a lot of autonomy, convenient work hours, good pay?)” The dimension of *Work attributions* was not discussed in the article but the terms “Work Roles” and “Work Functions” under “Work definitions” are self-explanatory as they fit into the overarching scope of “the importance, value, significance and the meaning of work in general.”<sup>186</sup> These questions and aspects can be answered and defined by the employed Swedish pastor as well and can in this way identify central functions of the pastoral role to the individual pastor resulting in a deeper understanding of what motivates oneself on a personal level.

This (the findings<sup>187</sup> of Carlson and Kacmar, Greenhaus and Beutell, and England and Harpaz) also sets the stage for what will be considered causing friction “As individuals value one domain more highly than the other they are more likely to perceive antecedents in the less valued domain as causing conflict, resulting in dissatisfaction.”<sup>188</sup>

The lesson learned in Hong Kong as reported by Ngo et al.<sup>189</sup> was that “First of all, attempts should be made to reduce role ambiguity, role conflict and role overload by means of better organizational and job design, clear job descriptions and work guidelines<sup>190</sup>.” In so doing, the level of work stress would be lowered and the turnover among pastors would be reduced researchers Ngo et al. advise.

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<sup>186</sup> (Ibid., 50)

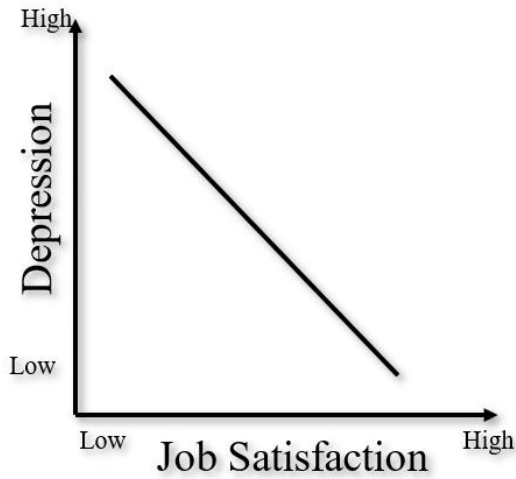
<sup>187</sup> (Carlson and Kacmar 2000), (Greenhaus and Beutell 1985) and (England and Harpaz 1983)

<sup>188</sup> (Carlson and Kacmar 2000, 1037)

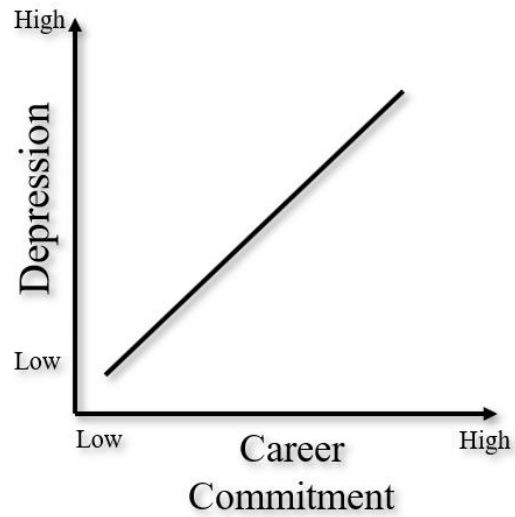
<sup>189</sup> (Ngo, Foley and Loi 2005, 2142)

<sup>190</sup> (Bridges och Villemez 1991, 751) “A certain minimal standardization of work is important, so that *both* prospective employers and prospective employees know what they are getting into when hiring workers or accepting jobs.” This seems applicable for the pastor and church as well.

Figure 11 - a) Job Satisfaction vs. Depression and b) Career Commitment vs. Depression

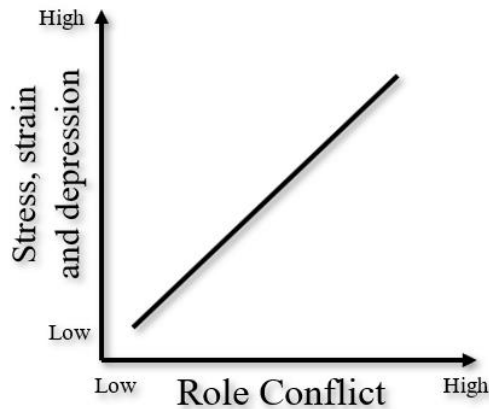


The relationship between Job Satisfaction and Depression according to Luo Lu (1999)

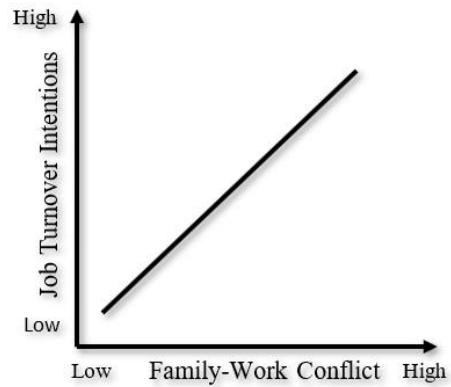


The relationship between Career Commitment and Depression for Clergywomen according to Shehan (2007)

Figure 12 - a) Role Conflict vs. Stress, Strain and Depression and b) Family-Work Conflict vs. Job Turnover Intentions



The relationship between Role Conflict and Negative Effects for Clergywomen according to Shehan (2007)



The relationship between Family-Work Conflict and Job Turnover Intentions according to Ngo (2005)

## **Motivation**

The third theoretical area is motivation which has two sub-categories/motivational factors; job satisfaction and career commitment.

### **Job Satisfaction and Career Commitment vs Role Stressors**

Job satisfaction was defined by Arne L. Kalleberg<sup>191</sup> as “an overall affective orientation on the part of individuals toward work roles which they are presently occupying. It must be distinguished from satisfaction with specific dimensions of those work roles.” Kalleberg continues stating that a person may be satisfied with one dimension of the job and dissatisfied with another, but that indirect measures such as if the worker would recommend the job to a friend, whether the worker plans to look for a new job within the next year, whether the worker would take the same job again if this was possible, and how the job compares to the sort of job the worker wanted when he took the job<sup>192</sup> would give an indication of the individuals overall evaluation of the work-situation.

In MacKenzie et al.’s<sup>193</sup>, summary of their findings they use a figure resembling the following to put job satisfaction and career commitment (here called organizational commitment) in the context of the previously presented stressors, role ambiguity and role conflict.

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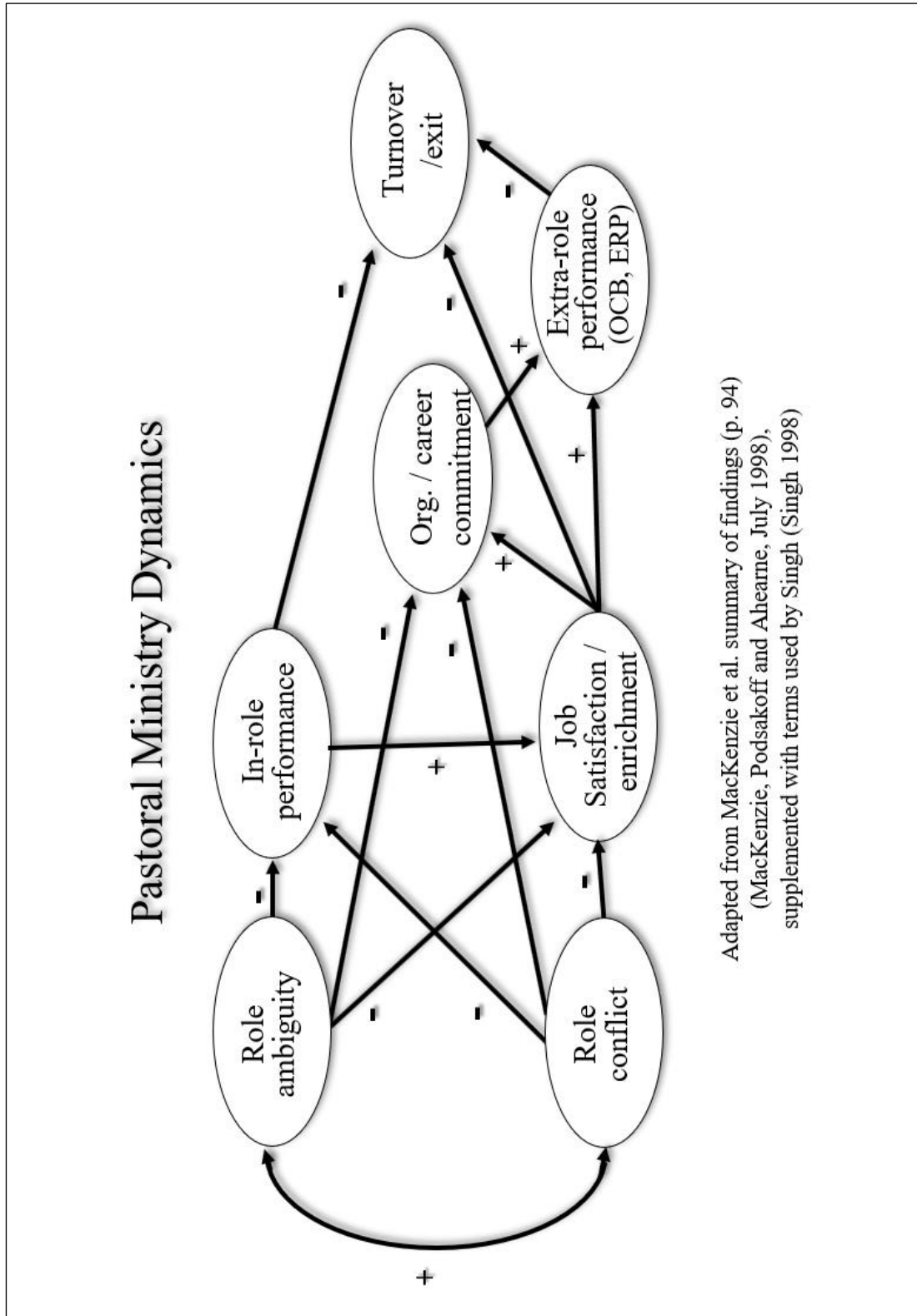
<sup>191</sup> (Kalleberg 1977, 126)

<sup>192</sup> (Ibid., 126-127)

<sup>193</sup> (MacKenzie, Podsakoff and Ahearne 1998, 89)



Figure 13 - Pastoral Ministry Dynamics



## Extra Role Performance and Organization Citizenship Behavior

The concept of Extra-role performance, ERP, closely resembles the Organization Citizenship Behavior, OCB, which was credited to Dennis Organ<sup>194</sup> who further developed Katz's original work<sup>195</sup>. Organ defines OCB as discretionary<sup>196</sup> behaviors performed by the employee which are believed to strengthen directly the functioning of the organization, separate from a person's objective contributing productivity. Various forms of OCB are as reported by MacKenzie et al.<sup>197</sup>; sportsmanship, civic virtue, and helping behavior.

*Sportsmanship* representing the willingness to tolerate less-than-ideal circumstances without protesting, *civic virtue* meaning that the employee participates in, and is interested in the life of the organization. *Helping behavior* is broken up in four subcategories; altruism, courtesy, peacekeeping and cheerleading. Altruism is noticed in voluntary actions that help another person with a work-related problem, courtesy represented by actions motivated by the objective to prevent work-related problems, peacemaking is seen in actions focusing on preventing, resolving, or extenuating unconstructive interpersonal conflict, and cheerleading is defined as contributing with encouragement and reinforcement of coworkers' accomplishments and professional development.

The distinction between in-role performance and extra-role performance as related to organizational commitment consists in in-role performance being perceived as an antecedent to organizational commitment by means of job satisfaction and extra-role performance being the consequence of both job satisfaction and organizational commitment as illustrated by the

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<sup>194</sup> (Smith, Organ and Near 1983)

<sup>195</sup> (Katz 1964)

<sup>196</sup> Organ defines "discretionary" as "the behavior is not an *enforceable* [italics added] requirement of the role or the job description, that is the clearly specifiable terms of the person's employment contract with the organization; the behavior is rather a matter of personal choice, such that its omission is not generally understood as punishable." (Organ 1988, 4)

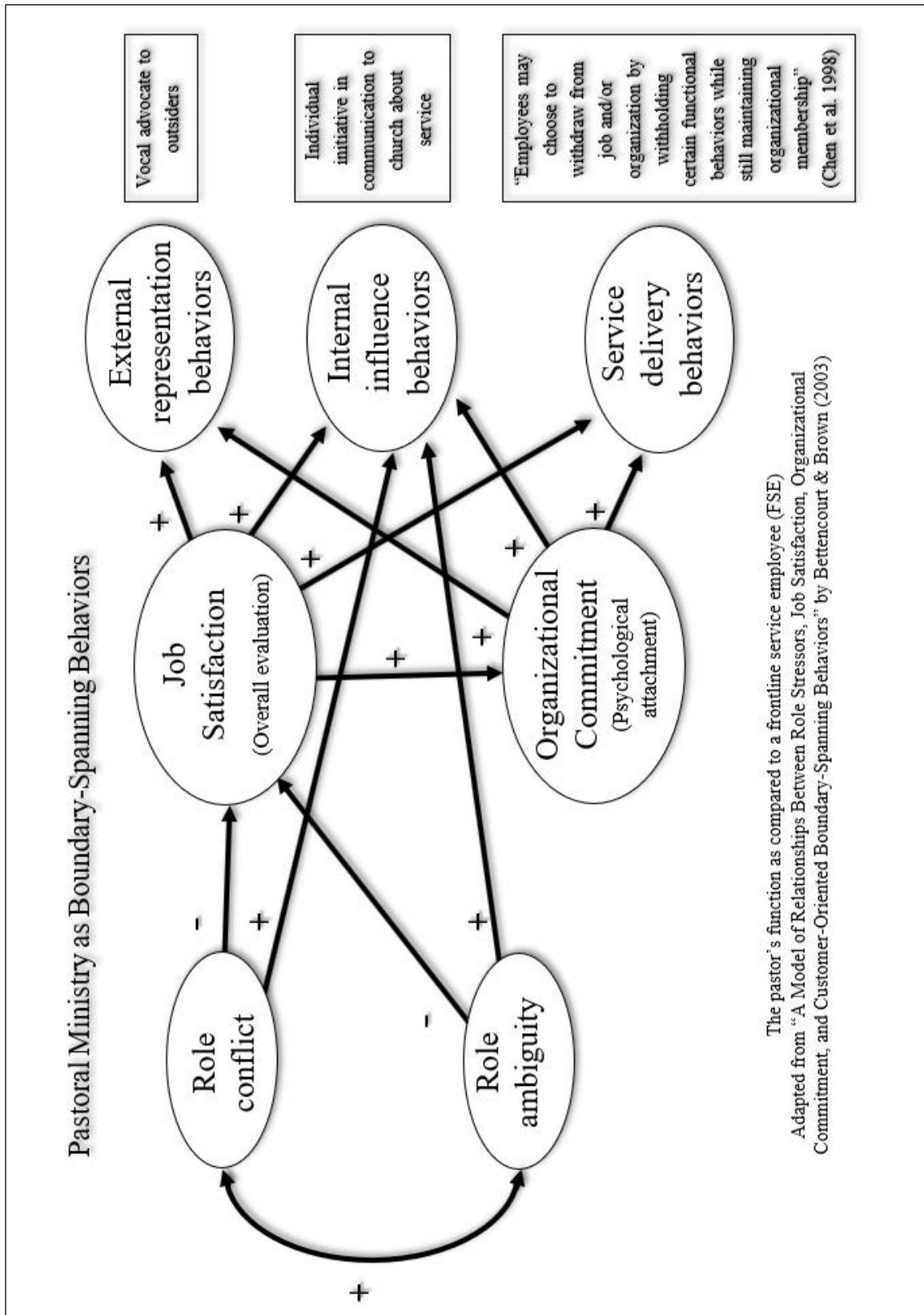
<sup>197</sup> (MacKenzie, Podsakoff and Ahearne 1998, 89)

directions of the arrows in Figure 13 above. Bettencourt and Brown<sup>198</sup> describes the customer-oriented boundary-spanning behavior of frontline service employees (FSE) which resembles the behaviors of a pastor in church ministry who struggles with role ambiguity and role conflict but is a vocal advocate to outsiders about the church and takes initiative in communicating with the church about the service produced for the church, see Figure 14 below.

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<sup>198</sup> (Bettencourt 2003)

Figure 14 - Pastoral Ministry as Boundary-Spanning Behaviors



## The Importance of Job Enrichment/Job Characteristics

The relationships between role stressors (role conflict, role ambiguity and role overload) and the motivational factors such as job satisfaction and career or organizational commitment is focused upon by Jagdip Singh<sup>199</sup> where job enrichment (also called job characteristics<sup>200</sup>) is represented by five aspects; role clarity, greater variety, participation, increased autonomy and feedback. *Role clarity* is achieved by developing guidelines for handling different sales situations, *greater variety* e.g. handling different types of products and *greater participation* e.g. in goal-setting decisions and is also achieved by feedback which clarifies the means-end connection i.e. how well the work activities are resulting in the desired end goals. *Increased autonomy* e.g. in pricing decisions and *increased feedback* e.g. regarding monthly performance. Singh relates to what he calls conventional wisdom saying that it is evident through previous research that<sup>201</sup>;

- *first, reduction in role ambiguity* invariably increases job satisfaction and performance,
- *second, greater autonomy and feedback* help reduce role stress and increase job outcomes,
- *third, a raised level of job characteristics* likely increases job satisfaction and performance and buffers the effects of perceived role stress.

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<sup>199</sup> (Singh 1998, 69)

<sup>200</sup> The effect of Job Characteristics on Job Performance, see Figures 17 and 18 p. 85

<sup>201</sup> (Ibid.)

Singh also states that literature and meta-analyses indicate that *if role stressors are reduced*, it has the most significant positive impact on job satisfaction and performance of salespeople.

#### Pastoral Ministry as an Occupational Labor Market

Elaine McDuff and Charles Mueller<sup>202</sup> give two reasons for pastors to be attached or not to an employer or even the vocation as such for that matter. The first being “experiences of worse work conditions can be expected to reduce occupational attachment as well as employer attachment” and the second “the importance of occupational (professional) values in understanding variation in attachment.” The professional value that strongly attaches a person to his/her profession “is their service orientation or calling to serve others through their occupation.”<sup>203</sup>

McDuff and Mueller<sup>204</sup> assert that pastoral jobs resemble jobs in what is labelled secondary labor markets (SLAMs):

#### Table 4 - Pastoral Jobs as Secondary Labor Markets (SLAMs)

- wages are generally low
- there is no significant investment by employers
- entry requirements are fairly general
- there are no mechanisms promoting firm-specific tenure (i.e., there is little job security with a particular church)
- turnover is expected, and
- there is no potential for promotion within a particular church

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<sup>202</sup> (McDuff and Mueller, *The Ministry as an Occupational Labor Market* 2000, 92-93)

<sup>203</sup> (Ibid.)

<sup>204</sup> (Ibid. p.94)

These characteristics create a sharp contrast to professions such as medicine, law, and academia with reference to pay, promotion ladders, and job security, characteristics found in jobs in the primary labor markets. Four of the five denominations focused on in this project (the Swedish branch of the Salvation Army being an exception, using the closed method of assigning officers to the next Corps location) use the open method where the

congregation is free to employ whomever it wishes, and the pastors are free to seek employment in any church they choose. There are denominational structures and guidelines for facilitating this matching of churches and clergy, but the market is essentially open and free of institutional constraints.<sup>205</sup>

Aspects influencing which pastor goes where are such as “supply and demand, economic rationality on the part of the minister (and the local congregation), and human capital characteristics of the minister.”<sup>206</sup> In their final assessment of their research they concluded: “employer attachment is explained primarily by conventional arguments about rational economic decision making, whereas occupational attachment is determined by professional service values” the latter referring to the sense of calling to the ministry<sup>207</sup>. The research seemed to assume that there is no ongoing conflict or tensions between the pastor and representatives of the congregation or groups in the congregation such as informal leaders, except hinted at in their comment: “it is expected that the minister’s intentions to leave the church will increase when the congregation is perceived to be dissatisfied with her or his performance. This is a push factor encouraging the minister to look elsewhere.”<sup>208</sup>

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<sup>205</sup> (Ibid., 95)

<sup>206</sup> (Ibid.)

<sup>207</sup> (Ibid. p. 109)

<sup>208</sup> (McDuff and Mueller, *The Ministry as an Occupational Labor Market* 2000)

### Moderate Role Stress as Performance Augmenter

Extreme role stress is according to Singh<sup>209</sup> detrimental to job performance and job-related attitudes, but *moderate levels* of job stress may increase performance since stress can have a stimulating effect motivating people to excel. This is shown in the figure below represented by the U-shaped curve. The U-shaped relationship is also based on activation theory<sup>210</sup> which asserts that a person's performance is at its lowest levels both with low and high levels of habitual role stressors since performance is undermined by either lack of alertness or activation in low stress condition, or by overactivation in high stress conditions. In both cases passive coping is predominate, driven either by a low level of motivation and resource activation or a lack of resources available since the person is overpowered by excessive role demands. Performance is therefore believed to be peaking at intermediate role stress levels which, due to its dependence on the suitability for the person performing the job, can be labeled as the person's characteristic level (abbreviated by this researcher as PCL) see Figures 15-18 below.

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<sup>209</sup> (Singh 1998, 71)

<sup>210</sup> (Scott 1966)



Figure 15 - Role Stressors vs. Job Performance

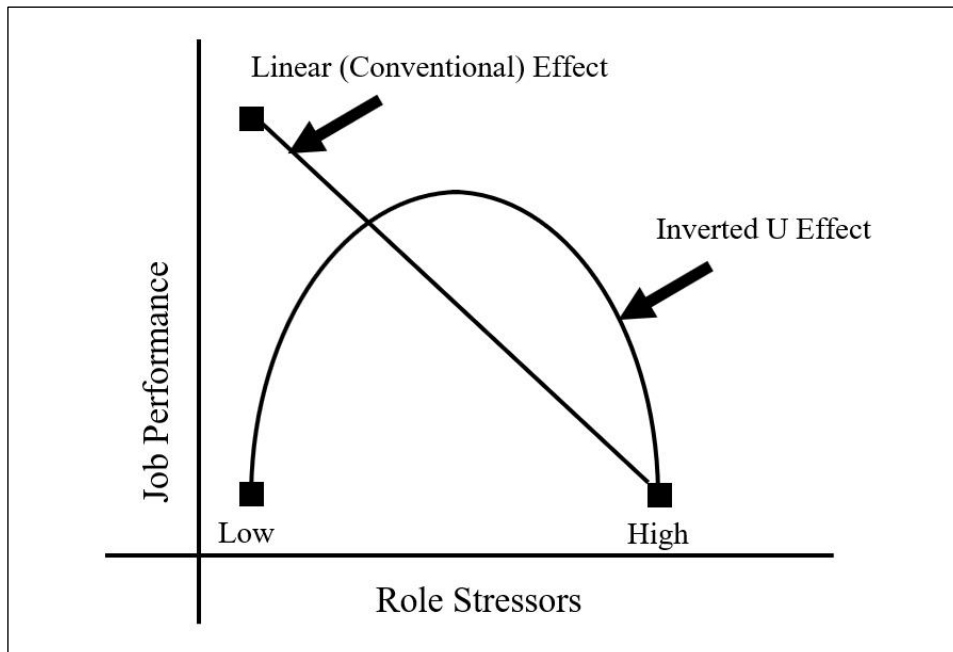


Figure 16 - Role Stressors vs. Job Performance and PCL

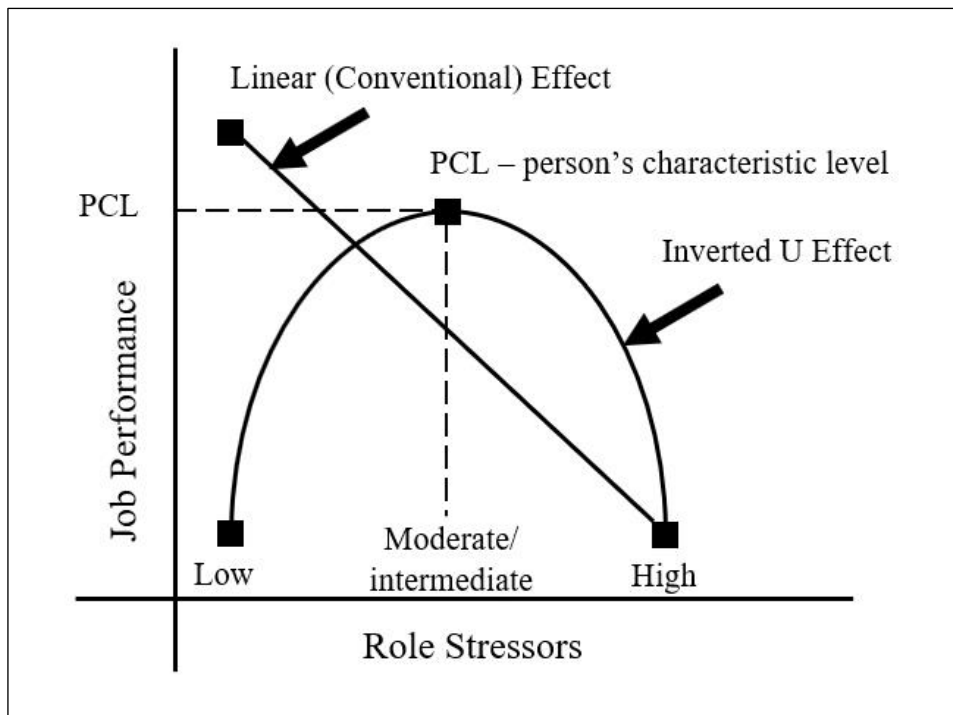


Figure 17 - Job Characteristics vs. Job Performance

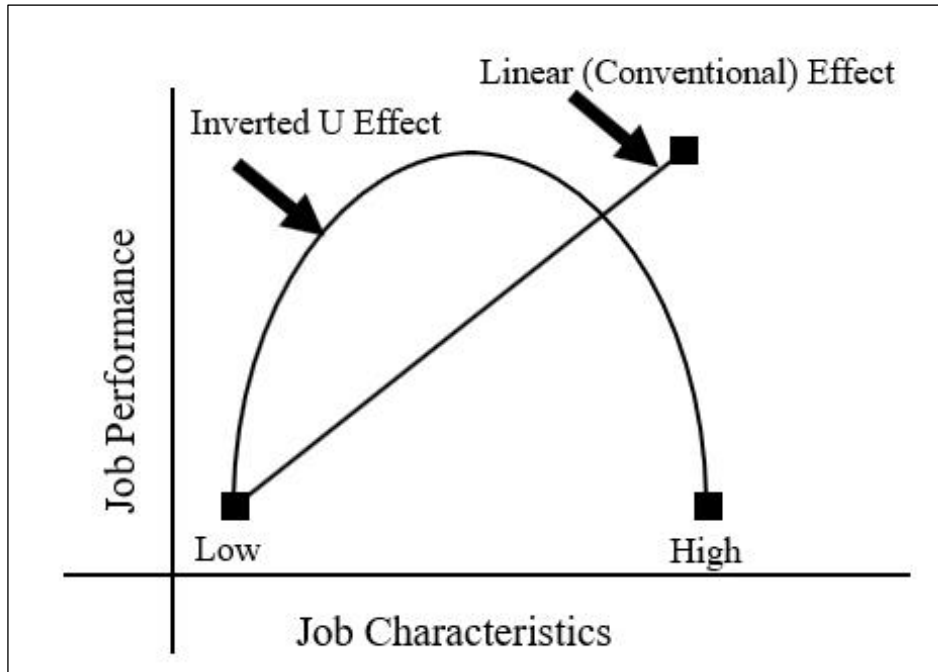
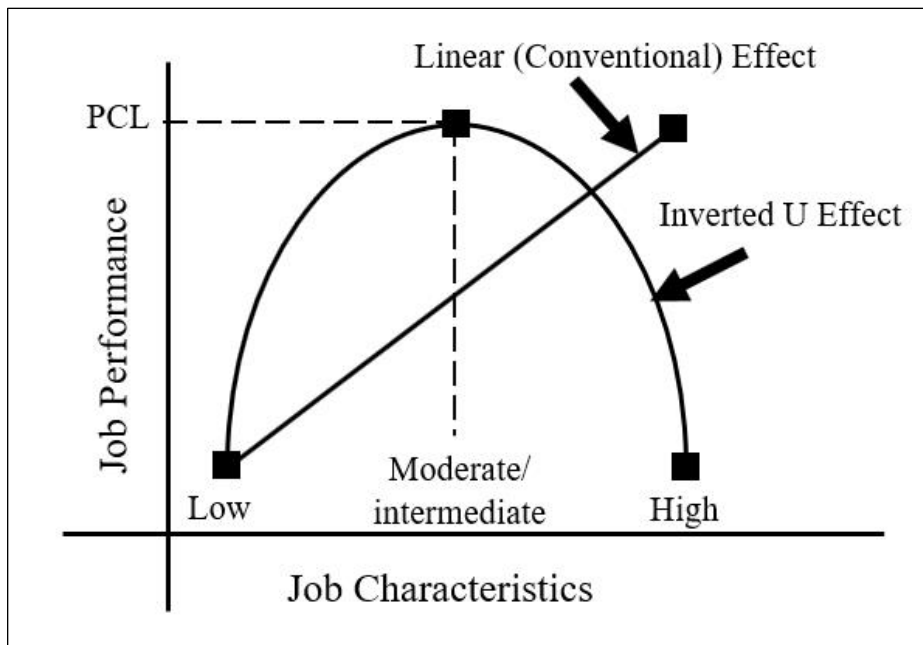


Figure 18 - Job Characteristics vs. Job Performance and PCL



The four figures above were adapted from Singh<sup>211</sup> with additional terms (e.g. PCL) included

<sup>211</sup> (Singh 1998, 71)

## **The Person-Environment Aspect of Person-Organization Fit for the Pastor**

The fourth theoretical area focused on in this research project is the person–organization/job fit; P-O fit which is applicable for the pastor. Fit as such can here be defined as Caldwell and O'Reilly<sup>212</sup> do; “the overall match between the individual’s strengths and weaknesses and the job requirements.” P-O fit belongs in the frame of Person-Environment fit. According to Kristof-Brown et al.<sup>213</sup>, there are “four critical domains of Person-Environment (P-E) fit: person-job, person-organization, person-group, and person-supervisor fit.”

The person-job fit (P-J) is defined by Kristof<sup>214</sup> as “the tasks a person is expected to accomplish, in exchange for employment, as well as the characteristics of those tasks.” Person-group fit (P-G) on the other hand is defined as “the compatibility between individuals and their work groups”<sup>215</sup> and the person-supervisor fit (P-S) which Kristof reported researchers Vancouver and Schmitt<sup>216</sup> in one study found supervisor-subordinate congruence to be most influential for non-supervisory employees<sup>217</sup>. This might have implications for the pastor-chairperson relationship.

Earlier Amy Kristof contrasted P-O fit with three other types of P-E fit and then mentioned “job, group and vocation.”<sup>218</sup> Of these person-vocation fit (P-V) was defined “by measures assessing the similarity between an individual’s personality<sup>219</sup> <sup>220</sup> and that

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<sup>212</sup> (Caldwell and O'Reilly III 1990, 654)

<sup>213</sup> (Kristof-Brown, Zimmerman and Johnson 2005, 283)

<sup>214</sup> (Kristof 1996, 8)

<sup>215</sup> (Ibid. p.7)

<sup>216</sup> (Vancouver och Schmitt 1991)

<sup>217</sup> (Kristof 1996, 26)

<sup>218</sup> (Kristof 1996, 6)

<sup>219</sup> “personality differences predispose individual clergy to experience different levels of conflict within the ministry” (Francis and Rodgers, *The Influence of Personality on Clergy Role Prioritization, Role Influences, Conflict and Dissatisfaction With Ministry* 1994, 955)

<sup>220</sup> “More specifically, individuals endorsing a high neuroticism profile tend to feel role conflict, as examined here, more acutely than others. Neurotic ministers are likely to be open to social pressures from many sources.

of a vocational environment.”<sup>221</sup> This was, in the estimate of Kristof the broadest level of the work environment. As seen from (Francis and Rodgers, *The Influence of Personality on Clergy Role Prioritization, Role Influences, Conflict and Dissatisfaction With Ministry* 1994) and (Kay 2000) in the footnotes above, the pastors own personality and lack of experience can influence the pastor’s interpretation of the environment. Perhaps would an administered MMPI-2<sup>222</sup> test <sup>223</sup> or equivalent at the end of the seminary training help the pastor identify areas in need of attending, that untreated would create future problems<sup>224</sup> in the ministry.

P-O fit can, according to Amy L. Kristof, also be defined as “the compatibility between people and organizations that occur when: (a) at least one entity provides what the other needs, or (b) they share fundamental characteristics, or (c) both.”<sup>225</sup>

#### Supplementary and Complementary Fit

Two distinctions need to be made since the compatibility between individuals and organizations can be conceptualized in many ways. *First*, these concepts can be divided between supplementary fit and complementary fit. Supplementary fit exists when

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Some of these pressures may stem from demanding congregations, yet other expectations, such as the pressure to excel as a theologian or a teacher, may be self-imposed.” (Kay 2000, 123)

<sup>221</sup> (Ibid., 7)

<sup>222</sup> MMPI – Minnesota Multiphasic Personality Inventory (MMPI), MMPI-2 “The first edition of the MMPI was developed in the 1940s as a complex psychological instrument designed to diagnose mental patients into different categories of neurosis and psychoses (McKinley & Hathaway, 1943). Since that time its use has extended to all kind of settings, including employment agencies, university counselling centres, mental health clinics, schools, and industry (Duckworth & Anderson, 1995).” (Matthiesen and Einarsen 2001)

<sup>223</sup> “We believe that our feedback procedure combines aspects of both self-verification and self-enhancement”, and “One client wrote, “It is relieving to know that most of the criticism and positive aspects of myself were reflected on the test. It tells me that most of how I view myself is legitimate and not fabrications.”” (Finn och Tonsager 1992, 284-285)

<sup>224</sup> According to Hessel Zondag one possibly problematic personality trait motivating a pastoral position is narcissism; “Narcissistic desires generate unrealistic expectations, which in turn make people susceptible to disappointment, stress, burnout and so on.” (Zondag 2006, 228) But only if it is dominating; “It can also be defined as mental self-care. . . . In fact, such a narcissistic habitus is necessary. It contributes to a positive self-image, stability and a sense of unity” (Ibid., 230). Compare also to the words of Christ ““Love your neighbor as yourself”” (Matthew 22:39) implying that it is equally important to treat ourselves with love and respect.

<sup>225</sup> (Kristof 1996, 4-5)

“supplements, embellishes, or possesses characteristics which are similar to other individuals” in the surroundings<sup>226</sup>. This type of congruence can be discerned from *complementary fit* which exists when a person’s characteristics “make whole” the environment or adds to it what has been lacking<sup>227</sup>.

#### Needs-Supplies vs. demands-abilities Perspectives

A *second* distinction according to Amy L. Kristof<sup>228</sup> is between the needs-supplies perspective; when the organization satisfies the individual’s needs, desires or preferences and the demands-abilities perspective; when the individual can meet the demands of the organization. In the adapted Figure 19 the different terms are shown in their respective relationships.

The arrow by the letter “a” represents *supplementary fit*; the relationship between the fundamental characteristics of an organization and an individual. Similarly, *complementary fit* occurs as shown by the letter “b,” representing when the organizational supplies meet the employee’s demands so that the needs-supplies fit is attained, and also as indicated by the letter “c,” representing when the employee’s supplies satisfies the organizational demands, the demands-abilities fit.

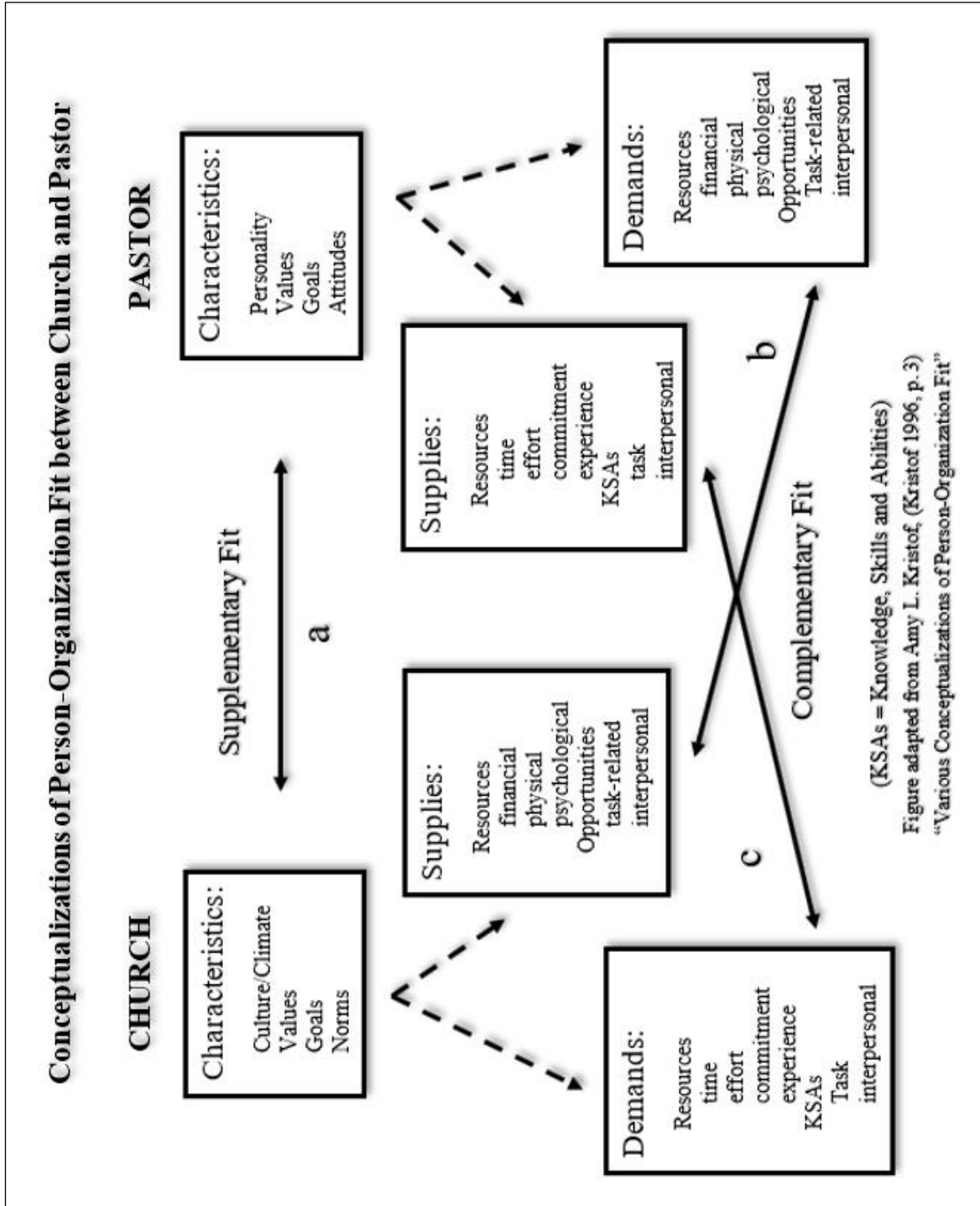
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<sup>226</sup> (Muchinsky and Monahan 1987, 269).

<sup>227</sup> (Ibid. 271)

<sup>228</sup> (Kristof 1996, 3)

Figure 19 - Conceptualizations of Person-Organization Fit between Church and Pastor



## Political skill

The term “Political skill” was first used by Mintzberg<sup>229</sup> denoting a person that need to be effective in the political aspect of life in an organization and was defined by Mintzberg as the ability “to exercise formal power with a sensitivity to the feelings of others, to know where to concentrate one’s energies, to sense what is possible, to organize the necessary alliances.”<sup>230</sup>

Perrewé et al.<sup>231</sup> further developed this definition: “political skill refers to the ability to effectively understand others at work and to use such knowledge to influence others to act in ways that enhance one’s personal and/or organizational objectives.” Christopherson<sup>232</sup> comments: “the pastor who demonstrates professional competence achieves a measure of autonomy and perhaps ‘wins’ the right to be heard. In this sense, skillful achievement makes vocational faithfulness possible.”

According to Lazarus’<sup>233</sup> Cognitive-Motivational-Relational theory of emotion (also known as *Lazarus’ transactional theory*), stress is a result of the relationship between a person’s cognitive appraisal of the environment and how this environment effects the wellbeing of the person due to the assessed amount of the person’s available resources. Lazarus describe two sorts of appraisals: *primary appraisal* which is connected to the stakes one has with the outcomes of an encounter<sup>234</sup> and the three primary appraisals are *goal relevance* – answering the question about what, if anything, is at stake, *goal congruence or incongruence* – dealing with whether the encounter is appraised as harmful or beneficial, and (*goal content*) *type of*

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<sup>229</sup> (Mintzberg 1983)

<sup>230</sup> (Ibid., 26)

<sup>231</sup> (Perrewé, Zellars, et al. 2004, 142)

<sup>232</sup> (Christopherson 1994, 226)

<sup>233</sup> (Lazarus 1991, 827)

<sup>234</sup> (Ibid. 827)

*ego-involvement* – concerned with what type of goal is at stake e.g. preservation or enhancement of one’s ego identity, a moral value or living up to an ego ideal, which is necessary to distinguish between several emotions such as anger, guilt, and shame. **Anger** is connected to our sense of expectation and is caused by either something not happening that was expected to happen or the opposite; something that should have happen, did not, in both cases causing a loss. When faced with failed expectations and the sense of loss, the pastor goes through a grief reaction as described by Meier et al.:

The five stages experienced by most people who grieve, described by Kübler-Ross (Kübler-Ross 1969) should be regarded as healthy safeguards against chronic depression. In the first stage (denial), individuals refuse to believe what is happening to them. The second stage is an angry reaction toward someone other than self, an anger turned outward. This stage almost always includes some anger toward God for allowing the loss to occur. After acceptance of the reality of the loss and angry reaction toward God or whoever else is held responsible, grieving persons begin to feel guilty. This third stage of bargaining generally includes a combination of false and true guilt, and is usually worked through fairly quickly. The fourth stage, depression or genuine grief, is vitally necessary. Individuals who suffer a significant loss should definitely have a good cry. Not grieving can lead to a low-grade depression that can last for many years. The fifth stage, resolution, is relatively brief and almost automatic once the stages of denial, anger turned outward, anger turned inward, and genuine grief have been worked through. During resolution, zest for life is regained. Continued depression after a significant loss comes from handling anger irresponsibly by not dealing with it or trying to repress it.<sup>235</sup>

**Guilt** is the result of breaking a moral principle resulting in a debt as in the Lord’s prayer “And forgive us our debts, as we also have forgiven our debtors.”<sup>236</sup> What needs to be determined at that point is whether one is dealing with *true guilt* or just unfounded guilt feelings which indicates *false guilt*. **Shame** is connected to the evaluation of the true worth of our own being ending up with the verdict not *being good enough* as opposed to *having done*

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<sup>235</sup> . (Meier, et al. 1991, 77)

<sup>236</sup> Matthew 6:12



*something* that was not good which results in guilt. Our true value comes from God our Creator and is indestructible since it is depending on God's existence and His unchanging love for us individually.<sup>237</sup>

Lazarus' *secondary appraisal* deals with the options or prospects for coping. Three different decisions are distinguishable here: first *blame or credit* – depending on whether there is an attribution of accountability or responsibility for harm, threat, or benefit and to what extent the person is in control of the beneficial or damaging actions. Second, whether the blame or credit is *directed to oneself or another person* which decides what kind of emotion this will cause; anger, guilt, shame or pride. Third, *coping potential* – which deals with the question in what way we can influence the person-environment relationship for the better. Building on Lazarus' transactional theory, Perrewé, Zellars, Ferris, Rossi, Kacmar and Ralston<sup>238</sup> investigated the effect of Political Skill as an antidote to the dysfunctional effects of role conflict. In an earlier study Perrewé et al.<sup>239</sup> stated that political skill reduces the effect of job stressors in two ways<sup>240</sup>; first, by directly reducing executives' perceptions of organizational and extra-organizational stressors and second, it moderates or functions as a buffer between perceived stressors and strain. See figure 20, "Consequences of the Pastor's Political Skill." Even though political skill has characteristics in common with social intelligence<sup>241</sup> – the ability to understand and manage people, and emotional intelligence - the ability to monitor both one's own and others' feelings and emotions, and to use such information and skills to control and regulate emotions, impulses, and moods, delay

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<sup>237</sup> (Psalms 139:5-6, and naturally John 3:16 that this includes all of mankind)

<sup>238</sup> (Perrewé, Zellars, et al. 2004)

<sup>239</sup> (Perrewé, Ferris, et al. 2000)

<sup>240</sup> (Ibid., 117)

<sup>241</sup> (Ibidem)

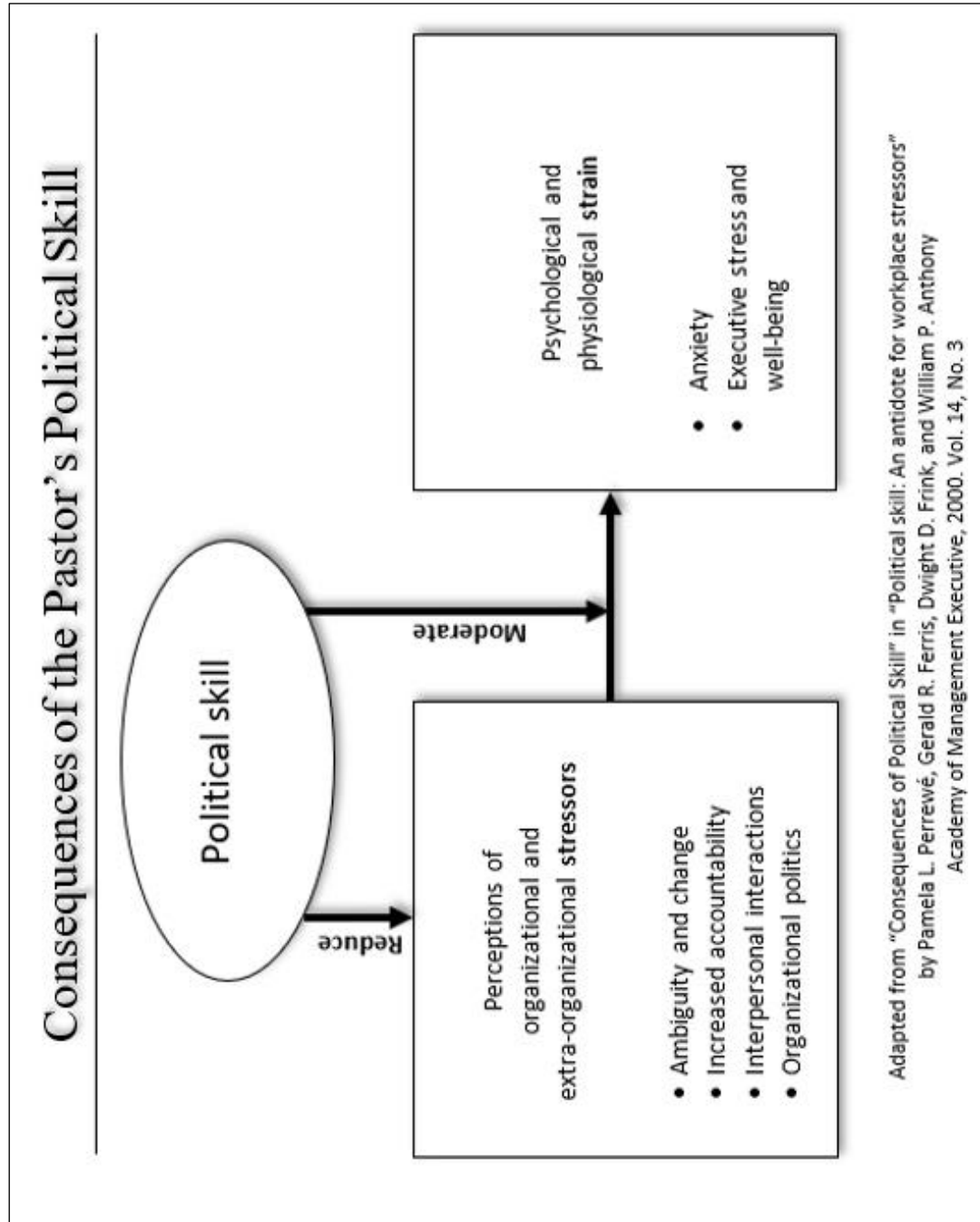
gratification, and empathize, “political skill is perhaps the first social skill construct to be aimed specifically at behavior in organizational settings.”<sup>242</sup> The most important positive consequence of political skill is the positive effect it has on the pastor him-/herself; “political skill can be viewed as a coping mechanism that can lessen the negative impact of stressors, and thus can serve as an antidote to work stressors.”<sup>243</sup>

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<sup>242</sup> (Ibidem)

<sup>243</sup> (Ibidem)

Figure 20 - Consequences of the Pastor's Political Skill



Role conflict for an individual is most often chronic rather than unique or temporary<sup>244</sup>. Perrewé et al. contend that this facility in dealing with and through others results in feelings of enhanced control by those that make use of this skill as they are successful at influencing others at work<sup>245</sup>.

Six factors were developed by Ferris et al.<sup>246</sup> in a political skill scale. The items were: “I find it easy to envision myself in the position of others;” “I am able to make most people feel comfortable and at ease around me;” “It is easy for me to develop good rapport with most people;” “I understand people well;” “I am good at getting others to respond positively to me;” “I usually try to find common ground with others.”<sup>247</sup> Perrewé et al.’s conclusion is that “political skill is a coping resource an individual can separately and uniquely control”<sup>248</sup> and that their research strongly supported the neutralizing effects of political skill in the role conflict-strain relationship. More on Role Conflict under its heading below.

#### Work Role Transition

Work role transition, which was introduced by Nigel Nicholson<sup>249</sup>, occur when the worker changes workplace. The choice facing the worker is what adjustment strategies the incumbent adopts in dealing with these changes. Two different dimensional rather than categorical modes are presented; personal development or role development. These dimensions are furthermore divided into high or low development<sup>250</sup>. Edgar Schein<sup>251</sup> has,

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<sup>244</sup> (Perrewé, Zellars, et al. 2004, 142)

<sup>245</sup> (Ibid.)

<sup>246</sup> (Ferris, et al. 1999)

<sup>247</sup> (Perrewé, Zellars, et al. 2004, 151)

<sup>248</sup> (Ibid. p. 149)

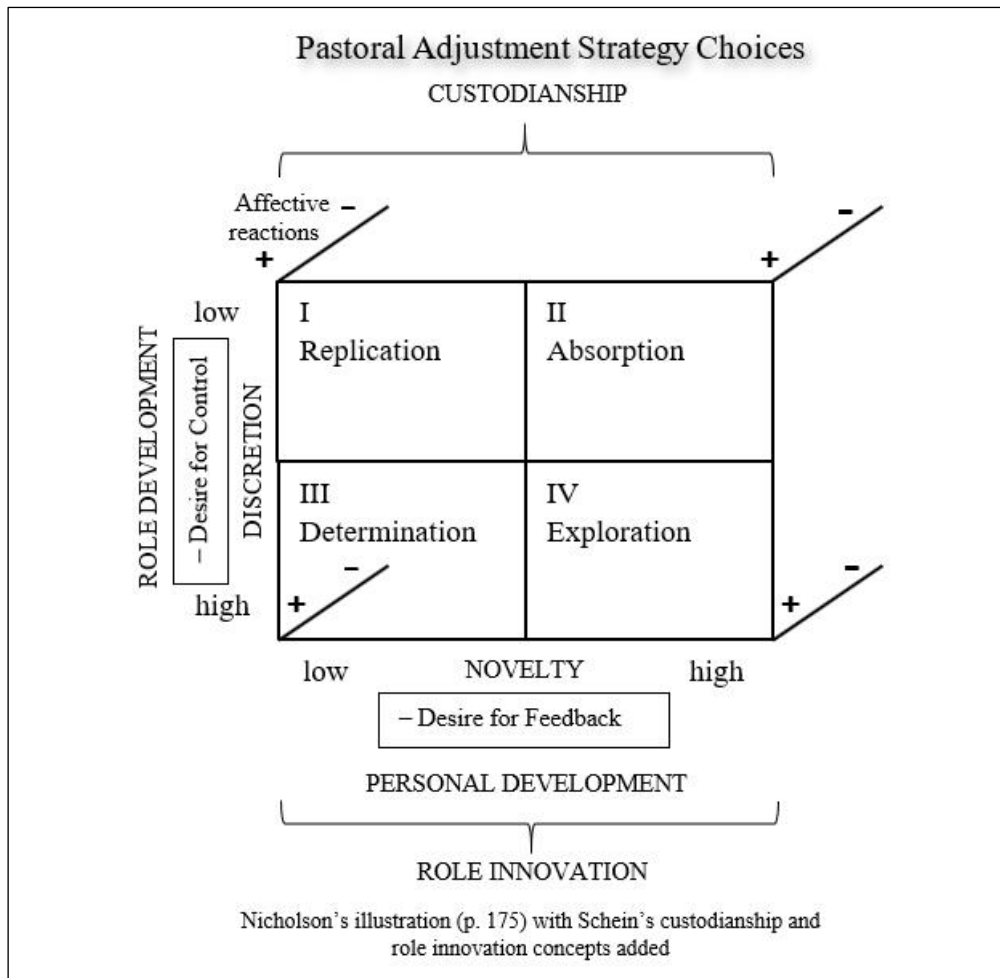
<sup>249</sup> (Nicholson 1984)

<sup>250</sup> (Ibid., 175)

<sup>251</sup> (Schein 1971)

according to Nicholson, a roughly identical division and labeled the two first strategies; Replication and Absorption as “Custodianship” and the two following; Determination and Exploration as “Role Innovation.”

Figure 21 - Pastoral Adjustment Strategy Choices



Nicholson explains that in Replication the new incumbent makes few adjustments in his or her identity or behavior to fit the new role and makes no changes in role requirements. In the Absorption strategy the burden of the adjustment is borne almost exclusively by the individual, who does little to modify the parameters of the new role, concentrating on assimilating new skills, social behaviors, and frames of reference to meet the requirements of

the new situation. Using the Determination transition strategy, the worker is left relatively unaffected but alters the new role; the worker actively determines elements in the content or the structure of the role. In the Exploration strategy the organization, in this research – the church, wants to capitalize on the pastor’s previous experience in other churches, and the pastor chooses to make the move to further the development<sup>252</sup> of his or her professional skills<sup>253</sup>.

### Handling Work Role Environment Change

In situations of company merger and acquisitions, which also happens in the denominational sphere, little is known about the stress involved in these changes. In their research Nygaard and Dahlstrom<sup>254</sup> studied the influences of ambiguity and conflict on multiple facets of effectiveness and of role stress on organizational outcome. They present<sup>255</sup> two major dimensions of which the first differentiates effectiveness based on the extent to which adaptation and change are valued over predictability and stability. The second dimension contrasts an internal orientation which emphasizes unity and integration with an external orientation focusing on differentiation and rivalry.

Nygaard and Dahlstrom continue to present four perspectives that emerge when considering these two dimensions; The first being the *clan* approach, representing an internal emphasis with individual discretion. The second being the first perspective’s opposite,

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<sup>252</sup> (Eisenbach, Watson and Pillai 1999) draw parallels between change literature and leadership literature focusing on the capabilities required to enact change successfully with valuable literature references.

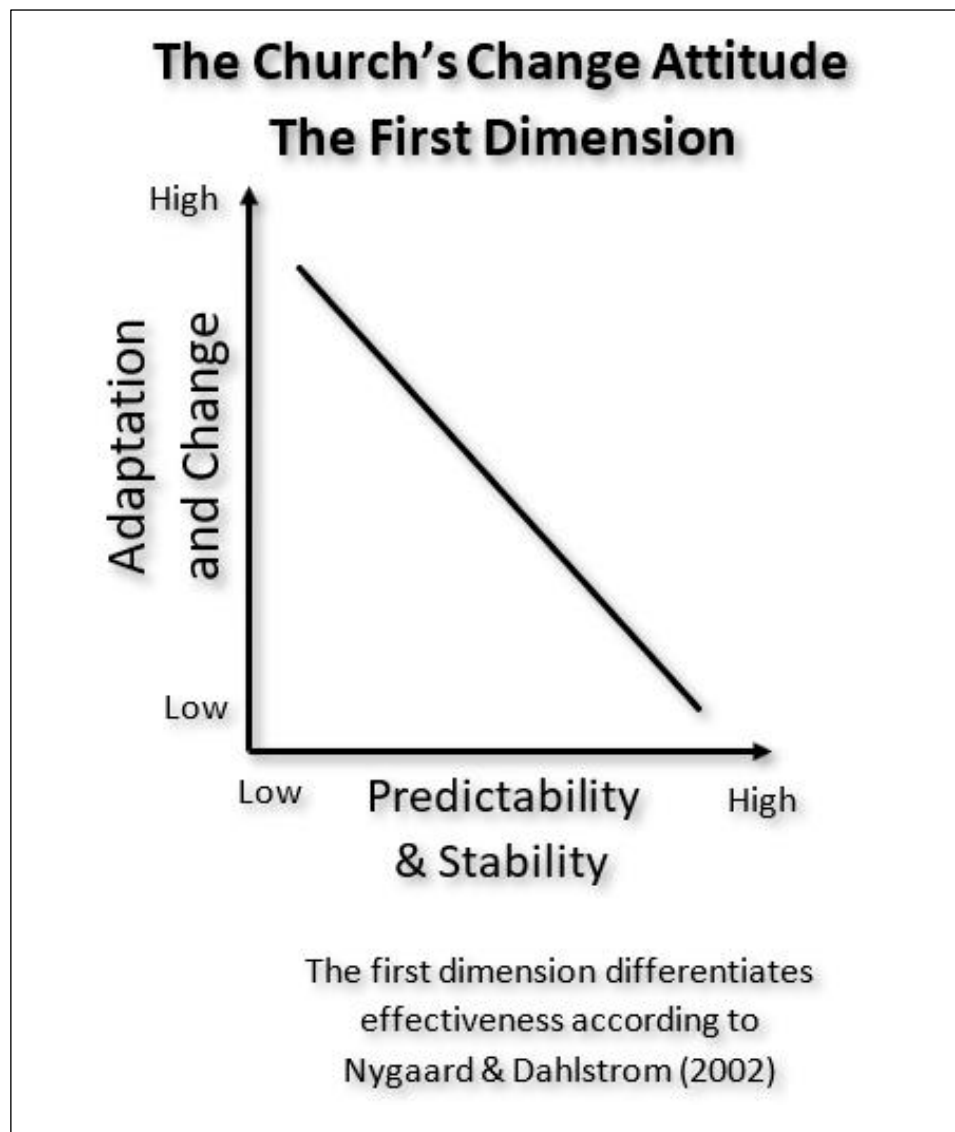
<sup>253</sup> ”The protean career is a process which the person, not the organization, is managing. It consists of all of the person’s varied experiences in education, training, work in several organizations, changes in occupational field etc. The protean person’s own personal career choices and search for self-fulfillment are the unifying or integrative elements in his or her life. The criterion of success is internal (psychological success), not external.” (Hall and Moss 1998, 25)

<sup>254</sup> (Nygaard and Dahlstrom 2002)

<sup>255</sup> (Ibid., 62)

labelled the *market* approach, representing an externally focused organization that values control. The third perspective, the *adhocracy* which also is an externally focused organization with value centered on flexibility. The fourth and final perspective is the *hierarchical* perspective which is a contrast to the last in that it has an internal emphasis together with a desire for stability<sup>256</sup>. These dimensions and perspectives illustrated in the figures below:

Figure 22 - The Church's Change Attitude - The First Dimension



<sup>256</sup> (Ibid., 62, 66, 70)

Figure 23 - The Church's Change Attitude - The Second Dimension

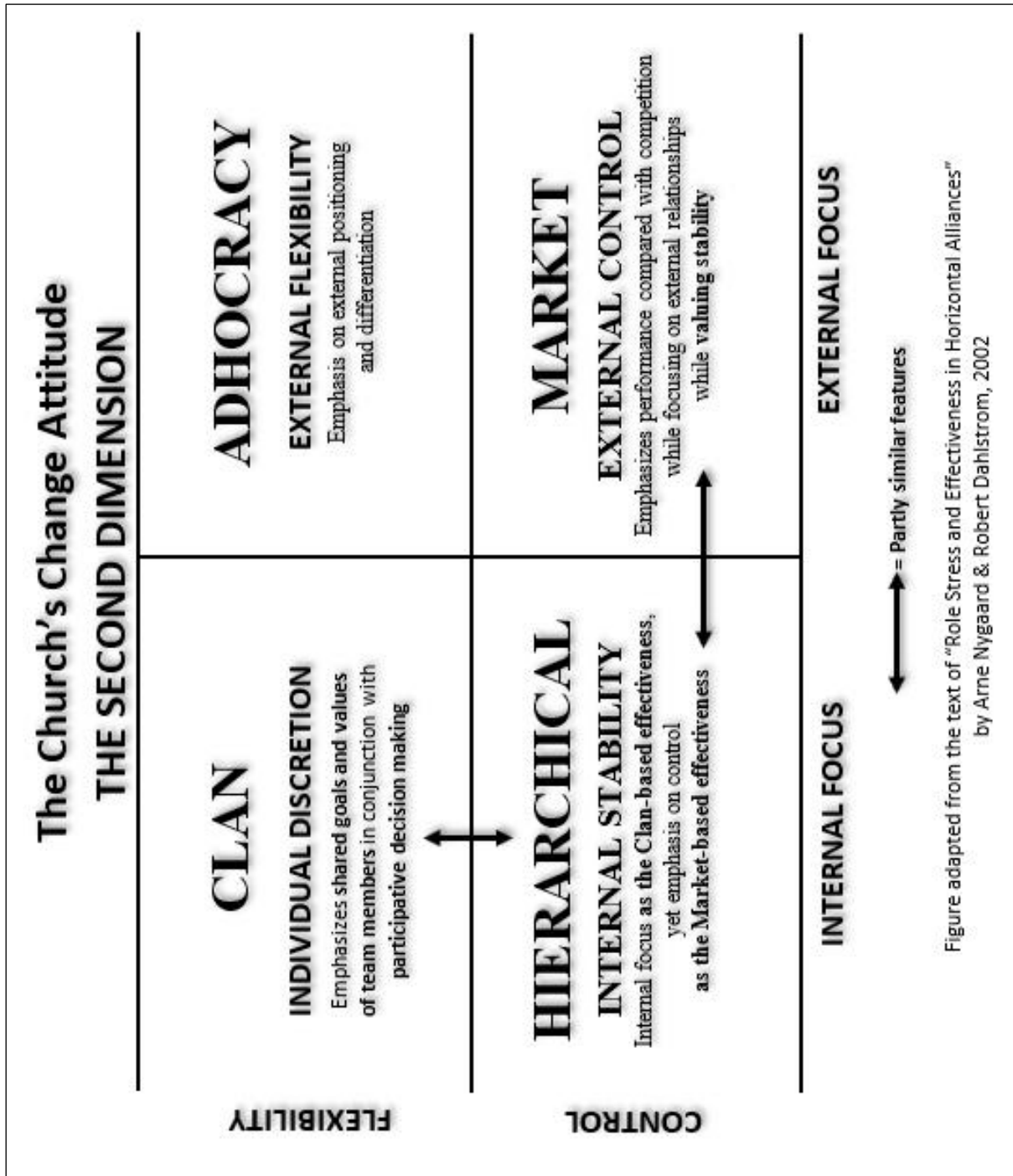


Figure adapted from the text of "Role Stress and Effectiveness in Horizontal Alliances" by Arne Nygaard & Robert Dahlstrom, 2002



## Values Congruence in P-O Fit

An important aspect of the P-O fit is the subject of values congruence. Measuring the similarity between the fundamental characteristics of people and organizations has been the concern of the supplementary fit investigation, depicted by the letter “a” in the figure shown on page 89 above<sup>257</sup>. In this perspective the most frequently used operationalization is the congruence between individual and organizational values. O’Reilly, Chatman, and Caldwell<sup>258</sup> use the term person-culture fit (P-C fit) for the same description. This is evident from their statement that “congruency between an individual’s values and those of an organization may be at the crux of person-culture fit.”<sup>259</sup> In the words of Chatman, one of the authors, value congruence is a significant form of fit; “person-organization fit is a meaningful way of assessing person-situation interaction because values are fundamental and relatively enduring and because individual and organizational values can be directly compared.”<sup>260</sup>

## Organizational Culture

An important aspect of organizational life is that of Organizational Culture. The form of prevalent organizational culture decides how much of external influence may affect the internal life of the organization according to researchers Detert, Schroeder and Mauriel<sup>261</sup>. They present a framework for handling the cultural aspect within the area of organizational change labelled total quality management (TQM). A hindrance to organizational change is the prevailing culture of the company that can stop any change attempts even before they are started. Culture is defined by Detert et al. as “a system of shared values defining what is

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<sup>257</sup> (Kristof 1996, 3) Figure 19: “Conceptualizations of Person-Organization Fit between Church and Pastor”

<sup>258</sup> (O’Reilly III, Chatman och Caldwell 1991)

<sup>259</sup> (Ibid. 459)

<sup>260</sup> (Chatman 1991, 459)

<sup>261</sup> (Detert, Schroeder and Mauriel 2000)

important, and norms, defining appropriate attitudes and behaviors, that guide members' attitudes and behaviors" quoting O'Reilly and Chatman<sup>262</sup>. They present eight overarching, descriptive dimensions of culture that sum up what has been presented in previous research. These areas may contribute to the understanding of what is facing the pastor that attempts to be a change agent in a church that is new to him/her.

The dimensions are<sup>263</sup>;

(1) The basis of truth and rationality in the organization; "Within organizations people hold various ideas about what is real and not real and how what is true is ultimately discovered,"<sup>264 265</sup>.

(2) The nature of time and time horizons; "the time horizon of an organization helps determine whether leaders and other organizational members adopt long-term planning and goal setting or focus primarily on the here-and-now" or ad hoc versus planning<sup>266</sup>.

(3) Motivation; "most people are intrinsically motivated to do a good job but are often thwarted by the system in which they work" and that "the source(s) of problems should be searched for in processes – not in employees."<sup>267</sup>

(4) Stability versus change/innovation/personal growth; where the authors note that some persons are *open to change* and some have a high "*need for security*,"<sup>268</sup> and that innovative

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<sup>262</sup> (O'Reilly and Chatman 1996, 160)

<sup>263</sup> (Detert, Schroeder and Mauriel 2000, 855)

<sup>264</sup> (Ibid., 853)

<sup>265</sup> (Schein 1992)

<sup>266</sup> (Detert, Schroeder and Mauriel 2000, 853)

<sup>267</sup> (Ibid., 855)

<sup>268</sup> (Hofstede, et al. 1990)

organizations often have a push for continuous improvement in contrast to risk-indisposed organizations have the focus on not rocking the boat, that things are good enough<sup>269</sup>.

(5) Orientation to work, task, and coworkers; which deals with the importance of work in human life and the balance between work as a production activity and a social activity<sup>270</sup>.

(6) Isolation versus collaboration/cooperation; emphasizing that cooperation rather than isolation is important for achieving maximum effectiveness<sup>271</sup>.

(7) Control, coordination, and responsibility; in organizations with a tight control, formalized rules and procedures are set by a few, whereas in loosely controlled organizations, flexibility and autonomy of workers are cherished<sup>272</sup>, and

(8) Orientation and focus – internal and external; in some organizations the key to success is believed to be found among the people and the processes within the organization whereas in other organizations the focus for improvement is looked for outside their traditional bounds<sup>273</sup>.

### Finding the True Match

One way of finding out the degree to which a person and an organization match is to use a Q-sort method building on the Q-methodology introduced by Stephenson<sup>274</sup>

“If job experts Q-sort the set of skills and abilities in terms of how important they are for successful performance of the job, and the same items are Q-sorted according to how descriptive they are of an individual, the correlation of the profiles created by the two Q-sorts represent the extent to which the individual’s strengths match those

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<sup>269</sup> (Detert, Schroeder and Mauriel 2000, 856)

<sup>270</sup> (Ibid.)

<sup>271</sup> (Ibid., 857)

<sup>272</sup> (Ibid.)

<sup>273</sup> (Ibid., 858)

<sup>274</sup> (Stephenson 1953)

required by the job. It is this process that form the basis of the profile-matching process.”<sup>275</sup>

A way for the presumptive leader to find out strengths and weaknesses in leadership skills is to take a Skills Inventory test, such as suggested by Peter Northouse<sup>276</sup>. This inventory provides the participant with information from three different areas; technical skill, human skill and conceptual skill.

The leadership profiles

Another important aspect of the P-O fit is the leadership profile of the leader that the organization is searching for. Peter Northouse lists in his book<sup>277</sup> no less than seven different leadership approaches; trait, skills, style, situational, transformational, team and psychodynamic approach. In addition to these, three different leadership theories are stated; contingency, path-goal, and leader-member exchange theory. Northouse also suggests that leadership is a process that can be learned and that it is available to everyone. He also distinguishes *two common forms of leadership; the assigned and the emergent*. The emergent form is a result of what the leader does and is dependent upon the support of the followers, whereas the assigned leadership is based on a formal title or position in the organization. Another observation made by Northouse is that there is a difference between management and leadership even though the concepts overlap considerably. Management is concerned with creating order and stability and leadership is focused on adaption and constructive change.

Formal and informal leadership forms

Yet another set of two explanatory concepts are formal and informal leadership (which corresponds to Northouse’ concepts of the assigned and the emergent leadership forms).

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<sup>275</sup> (Caldwell and O’Reilly III 1990, 650)

<sup>276</sup> (Northouse 2004, 61)

<sup>277</sup> (Northouse 2004)

Neubert and Taggar<sup>278</sup>, leaning on previous research posited that informal or emergent leaders “emerge and wield influence even when the team has a formally designated leader or supervisor.” Neubert also, earlier contended that even if women are hindered in acquiring a formal position of leadership, they can exercise considerable influence on team performance as informal leaders<sup>279</sup>. Neubert and Taggar argue though<sup>280</sup> that “regardless of gender, informal leaders emerge through a complex process of role taking and peer perceptual processes that determine who becomes leader.” They contend that leadership emergence

“can be simplified into two pathways for informal leadership in intact teams: (a) team members are ascribed emergent leader status by means of identifiable individual differences; or (b) team members achieve emergent leader status by fulfilling valued roles within the team and/or providing valued contributions.”<sup>281</sup>

### **Environmental Determinism for the Church**

The fifth area is concerned with the church’s environment; the area of Environmental determinism, where determinism represents external environmental forces that cause change rather than change being initiated by voluntary choice<sup>282</sup>.

Hrebiniak and Joyce<sup>283</sup> argued that strategic choice and determinism are independent variables that can be placed on two different continua, in this way creating a typology of organizational adaptation, both being essential to an accurate description of this phenomenon.

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<sup>278</sup> (Neubert and Taggar 2004 , 176)

<sup>279</sup> (Neubert 1999)

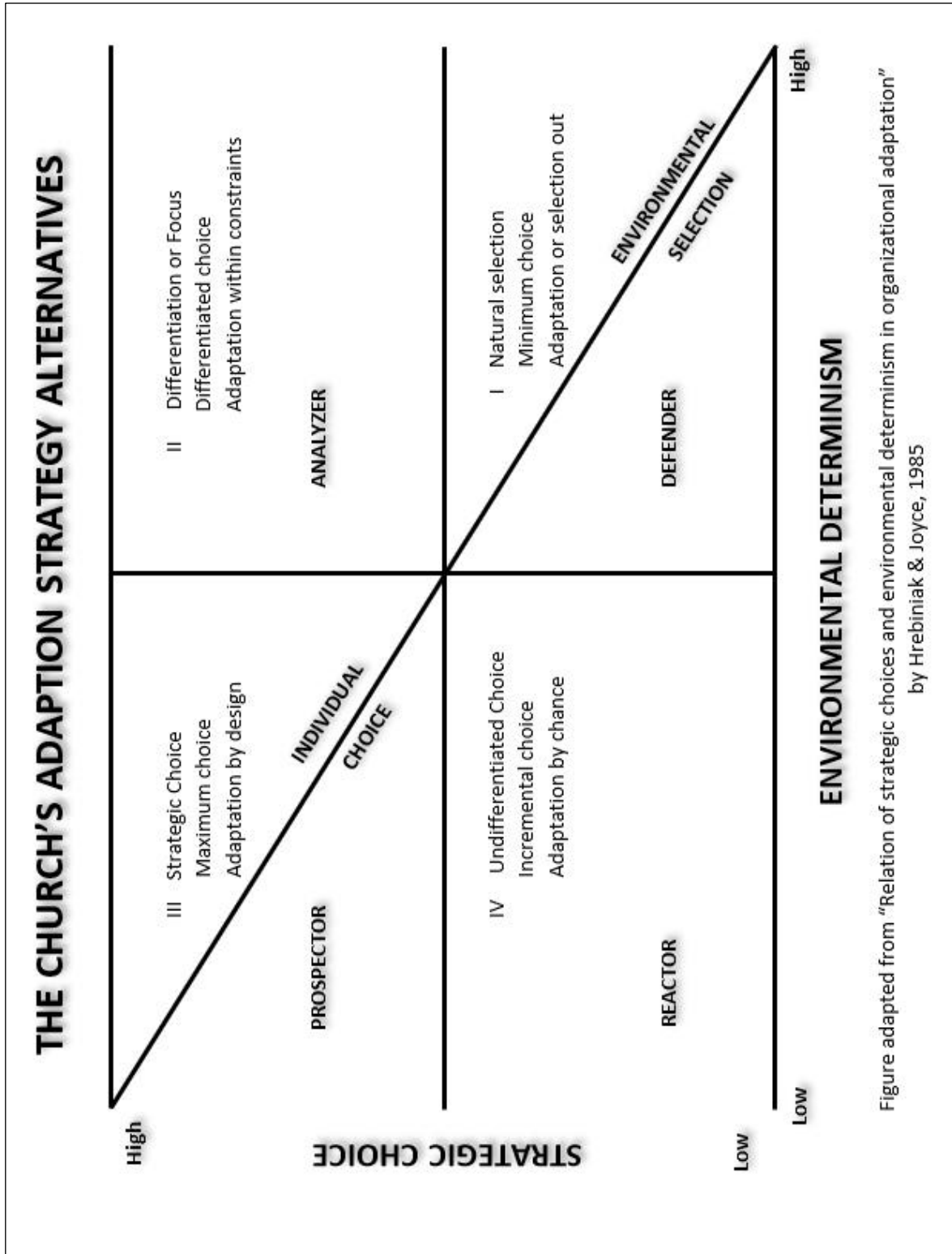
<sup>280</sup> (Neubert and Taggar 2004 , 176)

<sup>281</sup> (Ibidem)

<sup>282</sup> (Hrebiniak and Joyce 1985, 336)

<sup>283</sup> (Hrebiniak and Joyce 1985, 336-337)

Figure 24 - The Church's Adaption Strategy Alternatives



They argue that it is critical to make use of an ability to “think in circles”<sup>284</sup> in order “to investigate the process of interaction or mutual causation”<sup>285</sup> Hrebiniak and Joyce contend<sup>286</sup> that “most of literature on adaption has focused on Quadrants I (Natural Selection) and III (Strategic Choice)” but that the other two Quadrants also need to be considered: Quadrant II (Both Strategic Choice and Environmental Determination are high) depicting “turbulent fields.”<sup>287</sup> Here individual choice of strategy is high even though the activities are closely regulated, while resource dependency on external sources are low. In Quadrant IV (Undifferentiated choice) the organization have an unruffled situation with low strategic choice as well as low environmental determinism. These organizations show “no coherent strategy to take advantage of”<sup>288</sup> the available opportunities. In the words of Hrebiniak and Joyce:

Because Quadrant IV organizations and elements of their task environment both appear reluctant, unwilling, or unable to create dependencies and exercise influence, a research focus on organizations in this context clearly can result in such recently discussed phenomena as “muddling through” and “garbage can” descriptions of organizational behavior<sup>289</sup> .

#### Four distinct strategic types of organizations

Researchers Miles, Snow, Meyer and Coleman state that “an organization is both an articulated purpose and an established mechanism for achieving it.”<sup>290</sup> They add that organizations typically “engage in an ongoing process of evaluating their purposes – questioning, verifying, and redefining the manner of interaction with their environments.”

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<sup>284</sup> (Weick 1979, 52)

<sup>285</sup> (Hrebiniak and Joyce 1985, 337)

<sup>286</sup> (Ibid., 240)

<sup>287</sup> (Emery och Trist 1965, 31)

<sup>288</sup> (Hrebiniak and Joyce 1985, 342)

<sup>289</sup> (Hrebiniak and Joyce 1985, 342)

<sup>290</sup> (Miles, et al. 1978, 547)

Miles, et al. contend that an organization face “three broad problems of organizational adaptation.”<sup>291</sup> the entrepreneurial, the engineering and the administrative problem. These three problems a mature organization must solve concurrently. Their Adaptive Cycle is illustrated in the following Figure 25 <sup>292</sup>.

In their analysis<sup>293</sup> there are three distinct strategic types of organizations; Defenders, Analyzers, and Prospectors each of which have their own unique strategy for relating to its chosen market(s). A fourth type they call the Reactor which represents “a form of strategic ‘failure’” since there are inconsistencies between its strategy, technology, structure, and process.

The Defender, Miles et al. contend, strive for stability which is achieved through the sealing off a portion of the total market in order to create a stable domain within which the Defender aggressively try “to prevent competitors from entering its ‘turf’.” Typically, “little or no scanning of the environment for new areas of opportunity” is conducted and “centralized control and communication through hierarchical channels” characterize this strategic organizational type.

As an opposite to the Defender, the Prospector’s primary potentiality “is that of finding and exploiting new product and market opportunities.”<sup>294</sup>.The Prospectors field “is usually broad and in a continuous state of development” which gives the Prospector an atmosphere “of fluidity”<sup>295</sup> unlike the one characterizing the Defender. Prospector managers typically

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<sup>291</sup> (Ibid., 548)

<sup>292</sup> See the figure 25, “The Church’s Organizational Strategy, Structure, and Process” adapted from the concepts presented in (Miles, et al. 1978)

<sup>293</sup> (Ibid., 550-558)

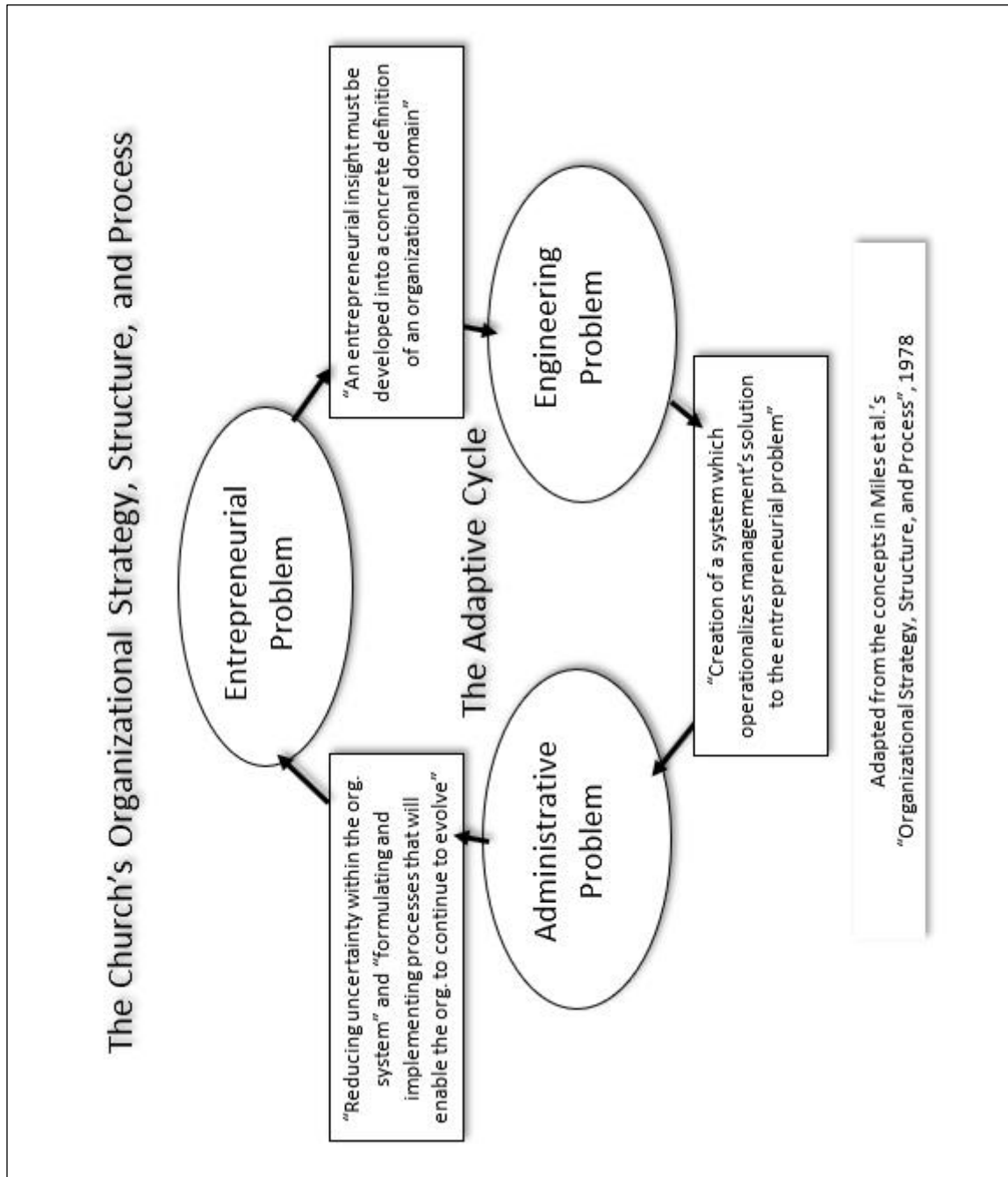
<sup>294</sup> (Miles, et al. 1978, 551)

<sup>295</sup> (Ibid., 552)



sense “more environmental change and uncertainty than managers of the Defender”<sup>296</sup> organization. The focus is on facilitating rather than controlling organizational operations, using “organic” “structure-process mechanisms.”<sup>297</sup>

Figure 25 - The Church's Organizational Strategy, Structure, and Process



<sup>296</sup> (Ibid., 553)

<sup>297</sup> (Ibid.)

On the middle of the Defender-Prospector continuum of adjustment strategies, the Analyzers combines the strengths of both, attempting to minimizing the risk and at the same time maximizing the opportunity for profit, thereby creating a single system characterized by “balance.” The Analyzer strategy is to “locate and exploit new market and product opportunities while simultaneously maintaining a firm core of traditional products and customers.”<sup>298</sup>

The fourth and last of Miles et al.’s adjustment strategies, is the Reactor which displays an inconsistent as well as unstable pattern of adjustment to its environment. This since it lacks “a set of response mechanisms which it can consistently put into effect when faced with a changing environment.”<sup>299</sup> Three reasons why organizations end up as Reactors are given by Miles et al.<sup>300</sup>: first, top management may have failed to “clearly articulate the organization’s strategy.” Second, that the management has failed to “fully shape the organizational structure and processes to fit a chosen strategy” and third, “the ultimate failure,” the management “maintains the organization’s current strategy-structure relationship despite overwhelming changes in environmental conditions.”

#### Diagnosing organizational behavior

Nadler and Tushman<sup>301</sup> proposed a model for diagnosing organizational behavior in order to understand, predict and control the behavior. The basic function of an organization is transforming an input to produce a desired output. In their thinking an organization is a dynamic and open social system<sup>302</sup> for which there are some basic characteristics including;

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<sup>298</sup> (Ibid., 555)

<sup>299</sup> (Ibid., 557)

<sup>300</sup> (Ibid., 557-558)

<sup>301</sup> (Nadler and Tushman 1980)

<sup>302</sup> (Ibid., 37-38)

“internal interdependence” – the parts are interconnected; “capacity for feedback” – which means that the organization can correct errors and change themselves if necessary; “equilibrium” – whenever the system is moved off balance it reacts and acts to bring itself back to balance; “equifinality” – different system configurations can produce the same result or output; “adaptation” – it must keep the balance of input and output so if the demand for the output is diminished it must adapt to the new demands and develop new products, or the organization will have to close down.

In Nadler and Tushman’s “congruence model of organizational behavior”<sup>303</sup> there are three aspects of an organization that need to be dealt with: “the input” into the system, “the outputs it must produce” and “the major components of the transformation process.”

The material the organization has to work with are its key organizational inputs; the first input is the external “environment” – all factors that are outside the organization but have potential impact on it, the environment in turn has “three critical features;” the first feature being the demands it makes on the organization; the second feature being “constraints” such as limited financial resources or governmental regulations; the third feature being opportunities that the company can “explore.” The second input is the organizations “resources” which includes the obvious ones such as “employees, technology, capital and information” but also less obvious as e.g. a “positive organizational climate,” the third input is the organization’s “history” – the former pattern of behavior that have an effect on the present performance, and the last input is “strategy” – “the stream of decisions about how organizational resources will be configured to meet the demands, constraints, and opportunities within the context of the organization’s history.” There are three aspects of

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<sup>303</sup> (Nadler and Tushman 1980, 39-41)

strategy; first – “what is the core mission?” second – “specific support strategies;” third – “specific performance or output objectives.”

The organizational outputs consist of; “the system output at different levels” such as the basic output – the product, but also outputs that together contribute to “organizational performance” to which they count “the functioning of groups or units within the organization or the functioning of individual organizational members.”<sup>304</sup> At this level, three different factors are taken into consideration “when evaluating organizational performance;” (1) “goal attainment” – “how well the organization meets its objectives;” (2) “resource utilization” – “how well the organization makes use of available resources;” (3) “adaptability – whether it is capable of changing and adapting to environmental changes.”<sup>305</sup>

In Nadler and Tushman’s analysis, an organization is composed of four key components;

(1) “*the task*” – “the work activities or functions that need to be done.”<sup>306</sup>

(2) “*the individuals*” - “the nature and characteristics of the organizations employees (or members).”<sup>307</sup>

(3) “the formal organizational arrangements,” which includes four factors; first – “organization design: the way jobs are grouped together into units,” second – the way jobs are designed within the context of organizational design, third – the work environment, in

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<sup>304</sup> (Ibid., 43)

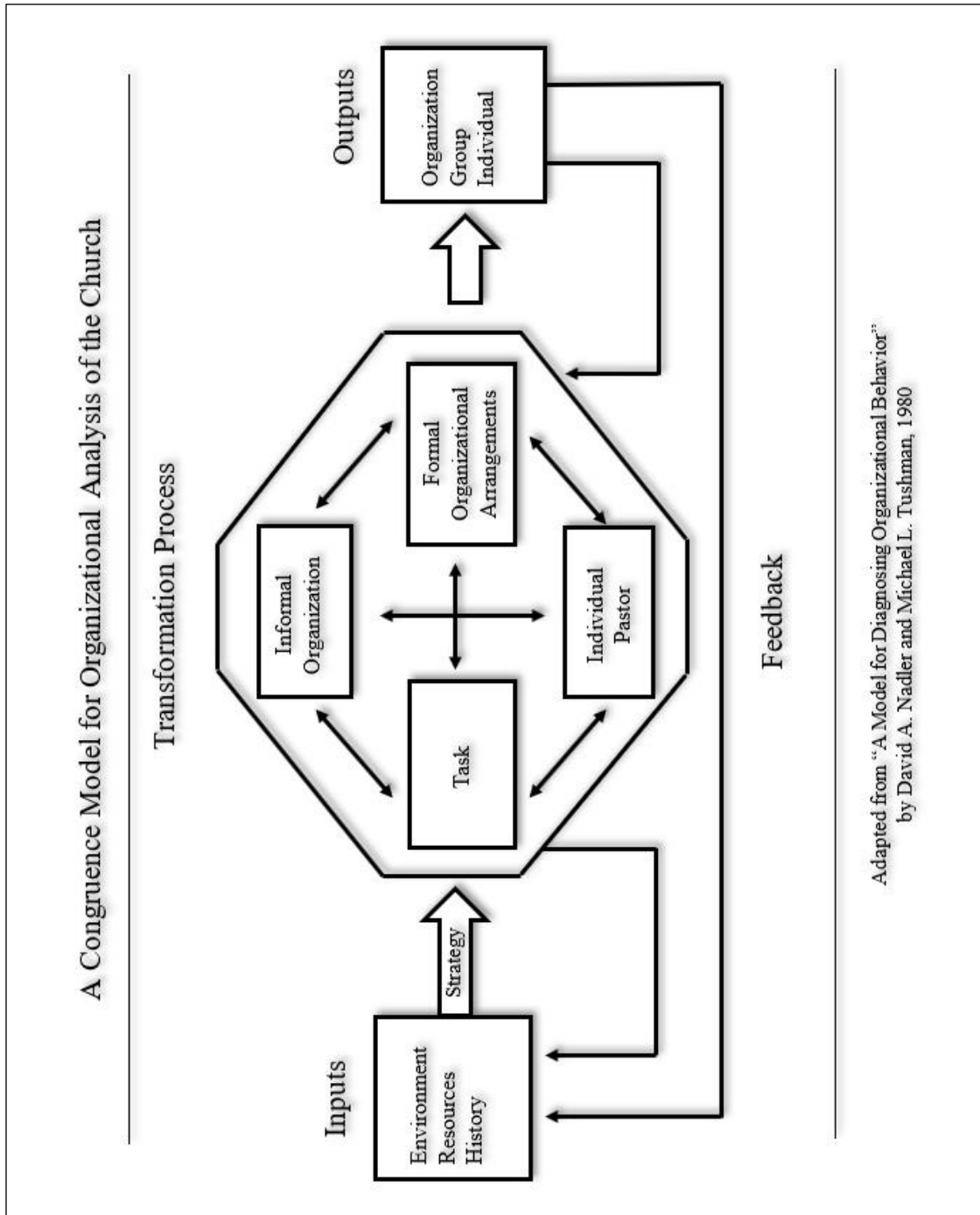
<sup>305</sup> (Ibid.)

<sup>306</sup> (Ibid., 44)

<sup>307</sup> (Nadler and Tushman 1980, 44) See Figure 26 “A Congruence Model for Organizational Analysis of the Church”

particular the immediate environment, and fourth – the organization’s formal system for attracting, placing, developing, and evaluating human resources.”<sup>308</sup>

Figure 26 - A Congruence Model for Organizational Analysis of the Church



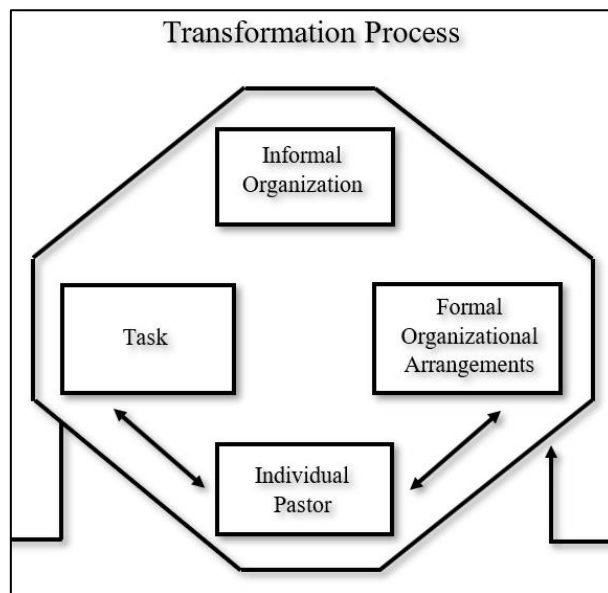
Adapted from "A Model for Diagnosing Organizational Behavior"  
by David A. Nadler and Michael L. Tushman, 1980

<sup>308</sup> (Ibid.)

(4) “*the informal organization*” – which “develop or emerge over a period of time”<sup>309</sup> parallel to the formal arrangements but are unwritten even though they substantially influence the organizational behavior, either aiding or hindering the organization’s performance. See Figure 29 below<sup>310</sup>.

In order to define whether the congruence between the different functional parts of the organization is high or low, the person analyzing the relationships, can focus on different combinations of communication suggested by the authors and illustrated by this researcher below, keeping in mind that “the source(s) of problems should be searched for in processes – not in employees.”<sup>311</sup>

Figure 27 - (1) The Job Characteristics Model



<sup>309</sup> (Ibid.)

<sup>310</sup> (Ibid. 47)

<sup>311</sup> (Detert, Schroeder and Mauriel 2000, 855)

Figure 28 - (2) The Expectancy Theory Model of Motivation

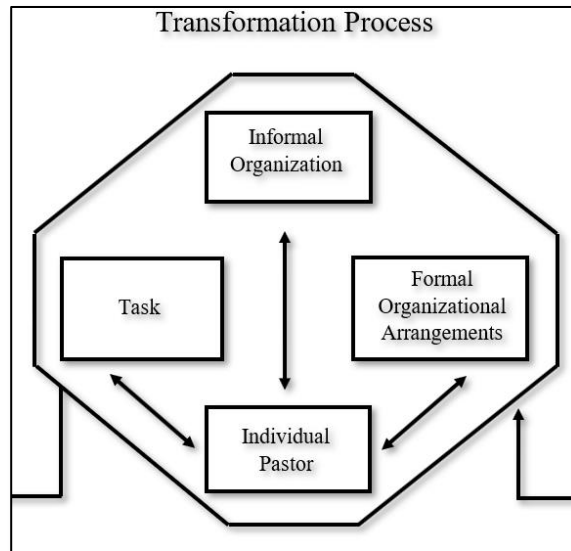


Figure 29 - (3) The Information Processing Model

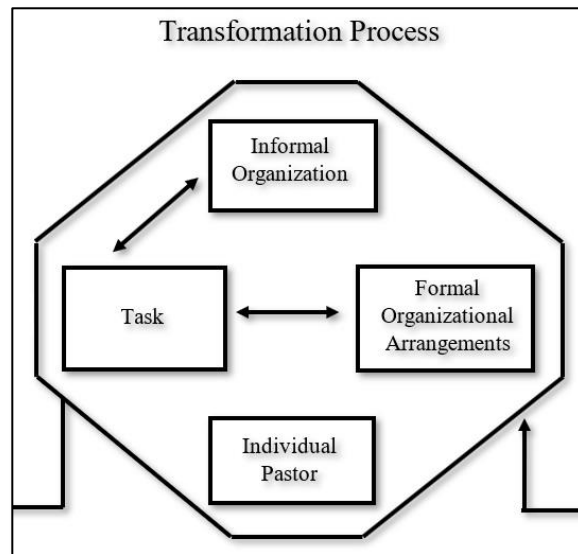
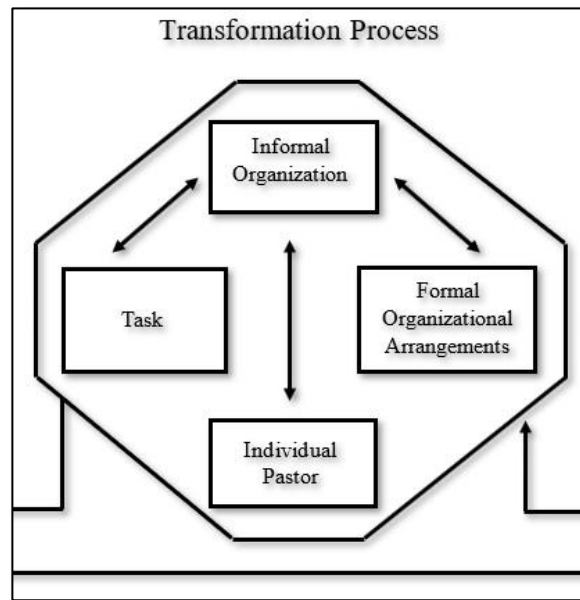


Figure 30 - (4) The Organizational Climate Model



#### A Suggested Process for Organizational Problem Analysis

Within Nadler and Tushman’s organizational congruence model, a process for organizational problem analysis has been developed. Below is the suggested working process which is presented in their article’s “Figure 5”<sup>312</sup> here adapted in Table 5 for the purposes of this dissertation:

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<sup>312</sup> (Nadler and Tushman 1980, 48)



Table 5 - Basic Problem Analysis Steps Using the Congruence Model

<i>Step</i>	<i>Explanation</i>
1. Identify the symptoms.	List data indicating possible existence of problems.
2. Specify inputs.	Identify the system.  Determine nature of environment, resources, and history.  Identify critical aspects of strategy.
3. Identify outputs.	Identify data that define the nature of outputs at various levels (individual, group/unit, organizational). This should include desired outputs (from strategy), and actual outputs being obtained.
4. Identify problems.	Identify areas where there are significant and meaningful differences between desired and actual outputs.  To the extent possible, identify penalties; that is, specific costs (actual and opportunity costs) associated with each problem.

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5. Describe components of the organization.	Describe basic nature of each of the four components with emphasis on their critical features.
6. Assess congruence (fits).	Conduct analysis to determine relative congruence among components (draw on submodels as needed).
7. Generate and identify causes.	Analyze to associate fit with specific problems.
8. Identify action steps.	Identify the possible actions to deal with the problem causes.

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## Chapter 3: Methodological Design

### Study I – Quantitative Questionnaire Project

#### Design Overview

Study I used a Quantitative approach in order to collect “data on predetermined instruments that yield statistical data”<sup>313</sup> since the purpose was to identify variables to study, to relate these variables in the questionnaire’s items, use standards of validity and reliability, observe and measure information numerically, use unbiased approach and employ statistical procedures<sup>314</sup>.

The participants for this study were Swedish evangelical pastors (N=424) who responded to an invitation to fill out an online Swedish version of the Pastors at Risk Instrument (PaRI) which was developed as a result of Wickman’s 20 years of work among pastors. The Questionnaire was on-line and accessible by the invited pastors over a period of four months at the end of the year 2016. The PaRI Questionnaire developed by Wickman was later validated by Spencer et al.<sup>315</sup> and the findings used in Spencer’s Dissertation<sup>316</sup>.

#### Population

A total of 1350 initial invitations were sent out with up to two reminding invitations. 31% of the pastors responded by filling out the survey (See Appendix 8 for Denominational distribution of participants). Of the responding pastors 6% were associated with the SAM (The Swedish Alliance Mission), from the EFK (Evangelical Free-Church (Interact)) there were 14% participants, from the Pentecostal Churches of Sweden; 14%, from

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<sup>313</sup> (Creswell 2003, 18)

<sup>314</sup> (Ibid., 19)

<sup>315</sup> (Spencer, et al. 2009)

<sup>316</sup> (L. J. Spencer 2010)

Equmeniakyrkan (The Uniting Church of Sweden) 46% and finally 1% were Officers from the Swedish branch of the Salvation Army<sup>317</sup>. Of the participants 7% chose not to indicate the church's denominational affiliation and 13% of the pastors reported that their church was affiliated with two, three or more denominations – an increasingly frequent arrangement in Sweden.

### **Samples and Delimitations**

This cross-section of Swedish pastors reported that 27% were in their first church and that the majority (51%) were in their second or third church. One third of the pastors (33%) were only 2 or 3 years into their ministry at their present church. 37% of the participating pastors were between 35 and 49 years of age which is the age period that according to Charles A. Wickman were the most difficult for pastors. A little over one forth, 28% served in a church that had forced a pastor to resign in the past. A little less than a quarter, 23% of the pastors, served in a church where the attendance had plateaued or declined recently.

Over one third, 37% reported not having a support team that they meet with on a regular basis. This last figure is somewhat uncertain though, since participants pointed out that it was possible to respond with both “*Yes, (that is true) - I have no support team*” and “*No, I have no support team*” in both cases indicating the absence of support. The actual figure for lacking a support team might thus be higher. Only 4% reported that their church had built a new building in the past 2 years.

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<sup>317</sup> In a personal contact with the Salvation Army HQ in Stockholm they gave the information that two surveys had recently been conducted with the officers which resulted in them not wanting to make this new survey mandatory for their officers.

## **Limitations of Generalization**

Since only 31,4% of the 1350 pastors (n=424) invited to respond by filling out the survey did so, the result can only be fully representable for this section of the total group of 1350 pastors. Not all participants reported substantial problems by indicating high scores on the items of the questionnaire. Against the background that only about 50% of the pastors will leave their ministry, in a sense the responding pastors illustrate this variety of ministry experiences. Why not all of those that will leave the ministry responded by filling out the questionnaire so that 100% of the participants had high problem figures, is not evident. Some of those indicating higher levels of experienced difficulties in the ministry might come through this impasse and keep on ministering while some of those that at the time of the questionnaire were not experiencing difficulties, later might run in to problems that result in their leaving the ministry. Both scenarios seem plausible, but one cannot know for sure. What is clear though is that those indicating higher levels of experienced difficulties in the ministry at the time of the questionnaire, gave evidence of areas of experienced problems. Perhaps others that chose not to respond to the invitation to fill out the questionnaire were in trouble also but for some reason did not want to reveal this. Likewise, some of those not participating in the project might do just fine at the time and will continue to do so for their entire career – we will never know for sure due to the absence of response from them.

## **Instrumentation**

The survey instrument was an online Swedish version of the Pastors at Risk Instrument (PaRI) consisting of 50 items of which the first 42 items consisted of Likert-type statements that the participant was expected to respond to, indicating to what degree that statement was true in the experience of the participating pastor's work situation. The alternatives to choose

from were “Never true;” “Almost never true;” “True sometimes;” “Almost always true;” and “Always true.” Of the responding alternatives “Never true” was given the numerical value of 1, “Almost never true” was given the value of 2, “True sometimes” was given the value of 3, “Almost always true” a value of 4 and “Always true” was represented by the value of 5. The final 8 questions were of the “Yes” and “No” response type, where the participant was indicating whether the statement was true in their experience, thus filling in the “Yes,” alternative, which was given the numerical value of 1, or not representing their experience at all, by indicating the “No” alternative, which was given the numerical value of 2. The questionnaire “Pastors at Risk Instrument” (PaRI) had earlier been validated by Spencer et al.<sup>318</sup>

## **Procedures**

After receiving the invitation to participate in this project with up to two reminding emails, 424 of the 1350 invited pastors chose to participate by going on-line to the “svenskpastor.se”<sup>319</sup> web-site and used the login password given in the invitation in order to access the questionnaire and fill it out. The results came automatically from the website to the researcher on an ongoing basis as the questionnaires were being filled out and when there seemed not to be any more participants responding, the web-site was closed to any further participation. The accumulated result was saved as a Microsoft Excel-file and then loaded into the SPSS program for statistical analysis.

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<sup>318</sup> (Spencer, et al. 2009)

<sup>319</sup> (Eng. “swedishpastor.se”)

## Study II – Qualitative Interview Project

### **Design Overview**

After extracting the four resulting factors from the data set that was produced during the use of the Questionnaire, the participants that had the highest sum of points in these combined were identified. Those that had checked the box “I am willing to participate in an interview” were then identified among these.

The reason for doing a second study, this time qualitative, supplementing the first study which was quantitative in nature, was to find out from a group of participating pastors the reasons for giving the answers that accumulated the high scores indicating experiences of distressing or problematic nature at work. The expectation motivating this being to discover the underlying reasons for the stressful or problematic experiences, since in qualitative research the “researcher collects open-ended, emerging data with the primary intent of developing themes from the data,”<sup>320</sup> where the researcher collects participants meanings, focuses on a single concept or phenomenon (in this study the problematic aspects of pastoral ministry in Swedish Free-churches), bring personal values into the study, studies the context or setting of participants, validates the accuracy of findings, makes interpretations of the data, creates an agenda for change or reform and collaborates with the participants<sup>321</sup>.

### **Population**

After being granted permission to do research on human subjects by the Regional Ethical Review Board at Linköping<sup>322</sup> 19 participants were chosen, 9 female and 10 male pastors. These were then contacted by a phone call setting up time and place for the

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<sup>320</sup> (Creswell 2003, 18)

<sup>321</sup> (Creswell 2003, 19)

<sup>322</sup> See Appendix 5 The Regional Ethical Review Board Approval (Dnr. 2016/106-31)

interviews. 18 of the interviews were conducted at a place chosen by the participant, typically at the home of the participant or at the participants church. One exception was made when one of the participants could not meet in person wherefore a telephone interview was conducted instead. The geographical distribution of the participants was from west-coast to east-coast in the southern third of Sweden where most of Sweden's population reside.

The participants had previously been given information in writing about the purpose of this study, that an interview was going to be conducted, that it was voluntary and that their participation could be terminated by the participant at any stage without having to give a reason for so doing, and that their personal information also was going to be concealed by random change of gender, names (if applicable), and geographical descriptions in the reporting of the interviews in order to protect their true identity. This information was also repeated by word of mouth at the time of the interview. The interviews were recorded using a telephone with recording capability (iPhone 4S).

The purpose for the interviews was to get an account of the experience of being a pastor that had given the type of responses resulting in the four categories extracted that constituted different areas of difficulties for the participating pastors in part one of this research project. The idea here being that the limited ways of describing the participants context by answering the 42 Likert scale questions could be expanded in greater depth and detail if given the opportunity to speak freely about their work-experiences. "There is a danger that conclusions – although arithmetically precise, may fail to fit reality"<sup>323</sup> quoting Mills<sup>324</sup> "Qualitative procedures provide a means of accessing unquantifiable facts about the

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<sup>323</sup> (Berg 2009, 8)

<sup>324</sup> (Mills 1959)



actual people researchers observe and talk to. . . .As a result, qualitative techniques allow researchers to share in the understandings and perceptions of others and to explore how people structure and give meaning to their daily lives.”

### **Samples and Delimitations**

The interviewees were thus participants of Study I that clearly belonged to the respondents whose responses were of high scores in the four extracted factors stemming from the statistical analysis of all 424 responses to the questionnaire. The reason for choosing interviewees with this limitation was to get a deeper knowledge behind the respondents high scores in these four problem areas. Since the extracted four problem areas was representative of all the 424 accumulated responses it was estimated that these 19 interviewees would give an indication of what kind of problematic circumstances lay behind the high levels in the responses to the questionnaire.

### **Limitations of Generalization**

Even though not all 1350 pastors that were given repeated invitations to participate in this project chose to do so, the 424 respondents are believed to be a fair representation of the total group of pastors. The fact that not all participating pastors had high scores indicated that the respondents were representative of the larger population of 1350 pastors in both experiencing low levels of problems as well as mid-range levels and high levels of problematic work conditions. The 19 interviewees then are a valid source to draw from in finding out more about the background to the four extracted problem areas representing those respondents that indicated difficult work conditions.

## **Instrumentation**

The interview was conducted using a written questions guide consisting of open-ended questions that encouraged the interviewee to start talking about different aspects of the work and the experiences connected to this. The interview was then initiated by asking the question “How did it come about that you became a pastor?”

## **Procedures**

After agreeing to the time and place of the interview, the researcher traveled to the place and met with the interviewee. Typically, the meeting started by greeting each other and exchanging background information that gave more of a picture of who we both were on a more personal level. Shortly thereafter the interview commenced and lasted for approximately one hour. After the interview we bid each other farewell and departed. For each interviewee a focus paper was prepared consisting of the highlights from the result of the questionnaire with the highest points from the four problem areas listed. If any of these did not come up spontaneously during the interview, questions were asked concerning the background to the high points in these. This gave the interviewee a chance to recall what had been ongoing at the time of the filling out of the questionnaire.

## Chapter 4: Analysis of Findings

### Study One – Quantitative Questionnaire Project

#### Compilation Protocol

The resulting dataset that was produced from the 424 responses to the questionnaire was entered the SPSS for statistical analysis. Several different analyses gave a wide range of aspects of the content in the material.

#### Findings and Displays from the Factor Analysis

A Factor analysis was conducted on the 42-item PaRI using SPSS 21 (2012) and SPSS Trial version (2018). Reverse scoring was not necessary. Table 4 shows the principle component matrix using Oblimin rotation with Kaiser Normalization and loading of .40 and higher<sup>325</sup>. The oblique rotation was chosen since it allows for the factors to be correlated<sup>326</sup> which later proved to be the case.

Table 6 - Summary of principle components factor analysis  
using Oblimin with Kaiser Normalization

Pastors at Risk Instrument rotated component matrix using Oblimin rotation with Kaiser Normalization and loading of  $\geq .40$

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(N=424)

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Item	Factors			
	1	2	3	4
Q06 I have lost the sense of meaning in my work	,56			
Q13 I feel my work is futile	,41			

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<sup>325</sup> (Field 2005)

<sup>326</sup> (Pallant 2013)

Q16 I wonder whether or not I am working in the area of my giftedness	,62
Q19 I wonder about my calling as a pastor	,73
Q29 I feel afraid that I will be forced out of the church I now serve	,48
Q30 I feel I would like to leave the church I now serve	,44
Q32 I seriously consider leaving the ministry entirely	,80
Q33 I feel my hope for success has not developed	,45
Q12 I feel overworked	,80
Q15 I feel I must prove myself a hard worker	,41
Q18 I feel that there are more expectations on me than I can fulfill	,55
Q20 I have diminished energy for my work	,52
Q21 I feel emotionally empty	,54
Q22 I feel my work is too demanding	,72
Q23 I feel my life is far too stressful	,82
Q27 Generally, I feel exhausted	,65
Q31 I feel I can't meet all the needs of my people	,50
Q40 It is very difficult for me to say "no"	,67
Q01 I experience conflict with my Board as to the vision of the church	-,72
Q02 I am confused about my major role in the church	-,68
Q04 My ability to trust church leadership is weak	-,65

Q17 I feel that the church's expectations of me are unclear	-,48
Q39 I feel insecure in my present position	-,47
Q24 I really don't care much about what happens to my parishioners	,61
Q26 Ministry doesn't bring me satisfaction	,49

After running reliability statistics for each individual factor in order to assess each  $\alpha^{327}$ , resulting in four factors. Four factors were identified through the analysis but Cronbach's  $\alpha$  readings of  $>.70$  were present only with factor one (0.88), factor two (0.90), factor three (0.83) and factor four (0.69) which being within the span of 0.60 to 0.70, according to Hair et al. is at "the lower limit of acceptability"<sup>328</sup> supported by the fact that the number of questionnaire responses (N=424) was high.

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<sup>327</sup> (Girden 2001)

<sup>328</sup> (Hair, et al. 2006, (6th ed))

## Thematic Considerations

Table 7 - Self-Doubt and Motivation Deficiency (Factor 1)

Summary of principle components factor analysis using Oblimin with Kaiser Normalization

(N=424)

Item	Load
Q06: I have lost the sense of meaning in my work	0.56
Q13: I feel my work is futile	0.42
Q16: I wonder whether or not I am working in the area of my giftedness	0.61
Q19: I wonder about my calling as a pastor	0.74
Q29 I feel afraid that I will be forced out of the church I now serve	0.48
Q30 I feel I would like to leave the church I now serve	0.43
Q32: I seriously consider leaving the ministry entirely	0.80
Q33: I feel my hope for success has not developed	0.45

Table 7 displays the items that loaded on Factor 1 ( $\alpha$  is 0.88). These correlated items reflect Self-Doubt and Motivation Deficiency as disillusionment and futility grows. The highest correlated items involve considering leaving the ministry entirely, whether or not one is working in the area of one's giftedness and questioning the calling to ministry. Negative feelings also involve loss of meaning, stagnated hope for success, fear of being forced out of the church, sense of futility, fearing that one will be forced out of the church in which one is now serving, feeling like leaving the church now one is serving in and diminished confidence. Thus Factor 1 was labeled Self-Doubt and Motivation Deficiency. If the tendency grows, little is holding the pastor back from leaving the ministry – perhaps even all together.

Table 8 - Work overload (Factor 2)

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Summary of principal components factor analysis using Oblimin rotation  
with Kaiser Normalization

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(*N*=424)

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Item	Load
Q12 I feel overworked	0.80
Q15 I feel I must prove myself a hard worker	0.41
Q18 I feel that there are more expectations on me than I can fulfill	0.55
Q20 Diminished energy for work	0.52
Q21 I feel emotionally empty	0.54
Q22 I feel my work is too demanding	0.72
Q23 I feel my life is far too stressful	0.82
Q27 Generally, I feel exhausted	0.65
Q31 I feel I can't meet all the needs of my people	0.49
Q40 It is very difficult for me to say "no"	0.67

---

Table 8 displays the items that loaded on Factor 2 ( $\alpha$  is 0.90). These correlated items reflect Work Overload as the pastors work load seems increasingly unsurmountable. The highest correlated items involve feeling overworked, feeling that life is too stressful, that the work is too demanding. The negative feelings also include feeling generally exhausted, that there are more expectations on one's person than one can fulfill, feeling emotionally empty, having diminished energy for work, having difficulty saying "no," having to prove oneself a hard worker, finding little joy in the work, that one cannot meet all the needs of the people of the church. Thus Factor 2 was labeled Work Overload.

Table 9 - Role Confusion and Conflict (Factor 3)

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Summary of principal components factor analysis using Oblimin rotation with Kaiser Normalization

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(*N*=424)

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Item	Load
Q01 I experience conflict with my Board as to the vision of the church	-0.74
Q02 I am confused about my major role in the church	-0.66
Q04 My ability to trust church leadership is weak	-0.65
Q17 I feel that the church's expectations of me are unclear	-0.50
Q35 My leadership and I have different theological positions	-0.53
Q39 I feel insecure in my present position	-0.47

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Table 9 displays the items that loaded on Factor 3 ( $\alpha$  is 0.83). These items reflect insecurity as to what the role of the pastor is expected to be and conflicting work-environment. The highest correlated items involve conflict with the board as to the vision of the church, a weak ability to trust the church leadership, confusion about what is one's major role in the church. The negative feelings also include, feeling that the church's expectations of the pastor are unclear, feeling insecure in one's present position, feelings of isolation and loneliness and that music and worship style are big conflict issues in the church. Thus Factor 3 was labeled Role Confusion and Conflict.



Table 10 - Growing Sense of Empathetic Indifference and Loss of Work Satisfaction (Factor 4)

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Summary of principal components factor analysis using Oblimin rotation with Kaiser Normalization

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(*N*=424)

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Item	Load
Q24 I really don't care much about what happens to my parishioners	0.62
Q26 Ministry doesn't bring me satisfaction	0.49

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Table 10 displays the items that loaded on Factor 4 ( $\alpha$  is 0.69). These items reflect a growing sense of loss of empathy. The correlated items involve really don't care much about what happens to the parishioners, that the ministry doesn't bring satisfaction and feeling not being as sensitive as one once was. Thus Factor 4 was labeled Growing Sense of Empathetic Indifference and Loss of Work Satisfaction.

Pearson's product-moment correlation

From each of the four factors, composite variables were built using items from all four factors, self-doubt and motivation deficiency, work overload, role confusion and conflict and Growing Sense of Empathetic Indifference and Loss of Work Satisfaction. (Table 9)

Table 11 - Pearson Product-moment Correlations Between Measures of Composite Factors 1, 2, 3 and 4 (N = 424)

Scale	Factor 1	Factor 2	Factor 3	Factor 4
1. Factor 1 Comp. – Self Doubt and Motivation Deficiency	–			
2. Factor 2 Comp. – Work overload	.671**	–		
3. Factor 3 Comp. – Role Confusion and Conflict	.668**	.648**	–	
4. Factor 4 Comp. – Empath. Indifference	.567**	.456**	.439**	–
**. Correlation is significant at the 0.01 level (2-tailed), $p < 0.01$ . Interpretation of values <sup>329</sup> ; Small: $r = .10$ to $.29$ , Medium: $r = .30$ to $.49$ , Large: $r = .50$ to $1.0$				

As shown in Table 11 above, a Pearson’s product-moment correlation (0.671;  $p < .01$ ) showed a strong correlation between the first factor self-doubt and motivation deficiency and the second factor work overload. This confirms that the two factors, self-doubt and motivation deficiency and the second factor, work overload correlate positively together – as one is high or low the other one is also high or low.

A Pearson’s product-moment correlation (0.668;  $p < .01$ ) showed a strong correlation between the first factor self-doubt and motivation deficiency and the third factor role confusion and conflict. This also confirms that the two factors, self-doubt and motivation

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<sup>329</sup> (Cohen 1988, 79-81)

deficiency and the third factor role confusion and conflict, correlate positively together – as one is high or low the other one is also high or low.

A Pearson's product-moment correlation (0.567  $p < .01$ ) showed a strong correlation between the first factor self-doubt and motivation deficiency and the fourth Growing Sense of Empathetic Indifference and Loss of Work Satisfaction. This also confirms that the two factors, self-doubt and motivation deficiency and the fourth Growing Sense of Empathetic Indifference and Loss of Work Satisfaction, correlate positively together – as one is high or low the other one is also high or low.

A Pearson's product-moment correlation (0.648;  $p < .01$ ) showed a strong correlation between the second factor work overload and the third factor role confusion and conflict. This confirms that the two factors, self-doubt and motivation deficiency and the third factor role confusion and conflict, also correlate positively together – as one is high or low the other one is also high or low.

A Pearson's product-moment correlation (0.456;  $p < .01$ ) showed a medium correlation between the second factor work overload and the fourth factor Growing Sense of Empathetic Indifference and Loss of Work Satisfaction. This confirms that the two factors, self-doubt and motivation deficiency and the third factor role confusion and conflict, also correlate positively together – as one is high or low the other one is also high or low.

A Pearson's product-moment correlation (0.439;  $p < .001$ ) showed a medium correlation between the third factor role confusion and conflict and the fourth factor Growing Sense of Empathetic Indifference and Loss of Work Satisfaction. This confirms that the two

factors, self-doubt and motivation deficiency and the third factor role confusion and conflict, also correlate positively together – as one is high or low the other one is also high or low.

#### T-tests

Using the composite variables - self-doubt and motivation deficiency, work overload, role confusion and conflict and growing sense of empathetic indifference and loss of work satisfaction – T-tests were run with the yes/no questions at the end of the survey (items 43-50 – see appendix), only with items 45, 47, 49 and 50 was there any significance.

Table 12 - T-Test with Composite Variables and Yes/No Questions 43-50 (N = 424)

Quest.	Factor 1 Self-doubt		Factor 2 Work overload		Factor 3 Role confusion		Factor 4 Emp. indifference	
	t-test	significance	t-test	significance	t-test	significance	t-test	significance
Q43	,564	,573	,807	,420	1,658	,098	-,377	,707
Q44	-,911	,363	1,275	,203	,393	,694	-,049	,961
Q45	1,911	,057	,141	,927	2,233	,026	,572	,568
Q46	1,162	,246	1,933	,054	1,626	,105	1,783	,075
Q47	2,764	,006	2,100	0,36	1,998	,046	2,516	,012
Q48	1,106	,270	1,339	,181	1,143	,254	-,283	,778
Q49	2,924	,004	1,589	,113	3,047	,002	2,278	,023
Q50	-2,449	,015	-1,197	,232	-3,005	,003	-1,410	,159

#### *T-test for Q45– I have been serving this church for just 2 or 3 years*

Using an independent-samples t-test<sup>330</sup> a comparison was made between the scores from Factor 3 role confusion and conflict and pastors having served this present church for just 2 or 3 years versus pastors not having served this present church for just 2 or 3 years. There was a significant difference in scores for pastors having served this present church for just 2 or 3 years ( $M=11.84$ ,  $SD=3.77$ ) and pastors not having served in the present church for just 2 or 3

<sup>330</sup> (Pallant 2013, 247-256)

years ( $M=11.00$ ,  $SD=3.55$ ); [ $t(422)=2.233$ ,  $p=.0026$ , two-tailed]. The magnitude of the differences in the means was rather small though: 1.2% ( $\eta^2=0.012$ ).

*T-test for Q47 – church-forced resignation*

Using an independent-samples t-test a comparison was made between the scores from Factor 1 self-doubt and motivation deficiency for pastors serving in churches that in the past have forced a pastor to resign, and pastors serving in churches that in the past have *not* forced a pastor to resign. There was a significant difference in scores for pastors serving in churches that in the past have forced a pastor to resign. ( $M=15.90$ ,  $SD=5.37$ ) and pastors serving in churches that in the past have not forced a pastor to resign ( $M=14.36$ ,  $SD=5.03$ ); [ $t(422)=2.76$ ,  $p=.006<.05$ ] The magnitude of the differences in the means was rather small though: 1.8% ( $\eta^2=0.018$ ).

*T-test for Q47 – church-forced resignation*

Using an independent-samples t-test a comparison was made between the scores from Factor 4 - growing sense of empathetic indifference and loss of work satisfaction for pastors serving in churches that in the past have forced a pastor to resign, and pastors serving in churches that in the past have *not* forced a pastor to resign. There was a significant difference in scores for pastors serving in churches that in the past have forced a pastor to resign. ( $M=3.47$ ,  $SD=1.39$ ) and pastors serving in churches that in the past have not forced a pastor to resign ( $M=3.11$ ,  $SD=1.29$ ); [ $t(422)=2.52$ ,  $p=.012<.05$ ] The magnitude of the differences in the means was rather small though: 1.5% ( $\eta^2=0.015$ ).

*T-test for Q49 – The church has plateaued or declined in attendance recently*

Using an independent-samples t-test, a comparison was made between the scores for Factor 1 - self-doubt and motivation deficiency for pastors serving in churches that has plateaued or

declined in attendance recently, and pastors serving in churches that has not plateaued or declined in attendance recently. There was a significant difference in scores for pastors serving in churches that has plateaued or declined in attendance recently ( $M=16.14$ ,  $SD=5.35$ ), and pastors serving in churches that has not plateaued or declined in attendance recently ( $M=14.40$ ,  $SD=5.06$ ); [ $t(422)=3.02$ ,  $p=.004<.05$ ] The magnitude of the differences in the means was rather small: 2% ( $\eta^2=0.02$ ).

*T-test for Q49 – The church has plateaued or declined in attendance recently*

Using an independent-samples t-test, a comparison was made between the scores for Factor 3 role confusion and conflict for pastors serving in churches that has plateaued or declined in attendance recently, and pastors serving in churches that has not plateaued or declined in attendance recently. There was a significant difference in scores for pastors serving in churches that has plateaued or declined in attendance recently ( $M=12.27$ ,  $SD=3.59$ ), and pastors serving in churches that has *not* plateaued or declined in attendance recently ( $M=10.99$ ,  $SD=3.61$ ); [ $t(422)=3.05$ ,  $p=.002<.05$ ] The magnitude of the differences in the means was rather small: 2% ( $\eta^2=0.02$ ).

*T-test for Q49 – The church has plateaued or declined in attendance recently*

Using an independent-samples t-test, a comparison was made between the scores for Factor 4 Growing Sense of Empathetic Indifference and Loss of Work Satisfaction for pastors serving in churches that in the past have forced a pastor to resign, and pastors serving in churches that in the past have not forced a pastor to resign. There was a significant difference in scores for pastors serving in churches that has plateaued or declined in attendance recently ( $M=3.48$ ,  $SD=1.38$ ), and pastors serving in churches that has *not* plateaued or

declined in attendance recently ( $M=3.13$ ,  $SD=1.31$ ); [ $t(422)=2.28$ ,  $p=.023<.05$ ] The magnitude of the differences in the means was rather small: 1% ( $\eta^2=0.01$ ).

*T-test for Q50 – have built a new building in the past 2 years*

Using an independent-samples t-test a comparison was made between the scores from Factor 1 self-doubt and motivation deficiency for pastors serving in churches that *have built a new building in the past 2 years*, and pastors serving in churches that have not *built a new building in the past 2 years*. There was a significant difference in scores for pastors serving in churches that *have built a new building in the past 2 years* ( $M=11.60$ ,  $SD=3.04$ ), and pastors serving in churches that have *not built a new building in the past 2 years* ( $M=14.91$ ,  $SD=5.20$ ); [ $t(422)=-2.45$ ,  $p=.015<.05$ ]. The magnitude of the differences in the means was rather small: 1% ( $\eta^2=0.01$ ).

*T-test for Q50 – have built a new building in the past 2 years*

Using an independent-samples t-test a comparison was made between the scores from Factor 3 role confusion and conflict for pastors serving in churches that *have built a new building in the past 2 years*, and pastors serving in churches that have not *built a new building in the past 2 years*. for pastors serving in churches that *have built a new building in the past 2 years* ( $M=8.53$ ,  $SD=2.33$ ), and pastors serving in churches that have not *built a new building in the past 2 years* ( $M=11.39$ ,  $SD=3.65$ ); [ $t(422)=-3.01$ ,  $p=.003<.05$ ]. The magnitude of the differences in the means was rather small: 2% ( $\eta^2=0.02$ ).

Table 13 - ANOVA to Determine Effects of Questions 45, 47, 49 and 50 on Factors 1-4

Statistics	<i>F</i>
Factor 1 - self-doubt and motivation deficiency	
Main effect of Q50 (built a new building)	F (1, 408)=6.483*
Factor 2 - work overload	
Main effect of Q50 (built a new building)	F (1, 408)=1.869*
Factor 3 - role confusion and conflict	
Main effect of Q50 (built a new building)	F (1, 408)=2.769*
Interaction effect Q47 *Q49 (forced a pastor to resign *plateaued or declined in attendance)	F (1, 408)=1.893*
Factor 4 - growing sense of empathetic indifference and loss of work satisfaction	(No significant effects)

(\* p < .05, \*\* p < .01, \*\*\* p < .001)

#### Analysis of the effects

In the table above the effects of the yes/no questions involving serving the present church for just 2 or 3 years (Q45), church-forced resignation (Q47), church plateaued or declined in attendance recently (Q49) and the church has built a new building in the past 2 years (Q50) on each of the composite variables are shown. Q50 (built a new building) had the most registered interactions with effects on Factors 1-3 (even though only four percent of the participants reported<sup>331</sup> this event represented by Q50) and Q47 and Q49 (forced a pastor to resign \*plateaued or declined in attendance) in combination on Factor 4.

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<sup>331</sup> See page 118



A one-way between subjects multivariate analysis of variance (MANOVA)<sup>332333</sup> was conducted to assess the impact of the Yes responses and the No responses from Q43-50 separately (these responses being the independent variables) on the four extracted factors (which are the dependent variables). The results show that there are significant correlations between the Yes-answers and the four factors and between the No-answers and the four factors. The results also show that Factor 1 and factor 3 are closely correlated as are factors 2 and 4. This is also in line with the Qualitative results of Study II showing that when role confusion and conflict (Factor 3) is strong it also causes self-doubt and motivation deficiency (Factor 1). In addition to these findings it also supports the correlation between work overload (Factor 2) and the growing sense of empathetic indifference and loss of work satisfaction (Factor 4 ) in support of the logical conclusion that when overwhelmed by work there is little energy left over for empathetic involvement and that work satisfaction will be suffering as well.

### **Evaluation of the Research Design**

The registered responses from the 424 Swedish pastors gave a good foundation for the statistical analysis since 42 Likert-scale items needed 5 to 10 responses each<sup>334</sup>, which in this research case, the number of responses would preferably be in the range from 210 to 420

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<sup>332</sup> “Multivariate analysis of variance (MANOVA) is an extension of the univariate analysis of variance (ANOVA). In an ANOVA, we examine for statistical differences on one continuous dependent variable by an independent grouping variable. The MANOVA extends this analysis by taking into account multiple continuous dependent variables, and bundles them together into a weighted linear combination or composite variable. The MANOVA will compare whether or not the newly created combination differs by the different groups, or levels, of the independent variable. In this way, the MANOVA essentially tests whether or not the independent grouping variable simultaneously explains a statistically significant amount of variance in the dependent variable.” (Unknown, Statistics Solutions 2019)

<sup>333</sup> “MANOVA is useful when seeking to measure a variable that is complex to operationalise, and when a single dependent variable fails to capture all of the elements of this complex variable. Instead several different dependent variables could be measured, each of which represents a different element.” (Brace, Kemp and Sneglar 2012, 309)

<sup>334</sup> (Sullivan och Artino 2013, 542)

responses and ending up with 424 responses which then constitutes a solid base for the statistical analysis. Since the PaRI Questionnaire had both been used in America and had been validated by Spencer and his colleagues<sup>335</sup> it was fortunate to have access to its usage in this research project. Naturally the use of the questionnaire is a “snap-shot” of the situation in which the respondents were at the time of the participation and such a time-document has a limitation in for how long it is relevant. The employer-employee relationship within the free-churches in Sweden has not changed substantially during the couple of years that has passed since the participation, so it still (2019) ought to be a relevant result.

## Study II – Qualitative Interview Project

### **Compilation Protocol**

After the oral introduction of the research project the participant then gave an account of the process leading up to being ordained and starting his/her career as pastor after which the interview then progressed with several other follow-up questions to get backgrounds to things given account for by the participant as well as the current work-situation. The 19 interviews, the duration of which was stated at the beginning of the interviews would be approximately one hour, lasted for in average 55 minutes (1044 min. total, from 35 to 74 min.).

The interviews were then transcribed verbatim by the researcher and contained an average of 8690 words (the researchers words included, 165 117 words in total) which equaled an average of 12 transcribed pages per interview (231 pages in total, 1.5 spaced). The resulting texts then became the unit of analysis using Qualitative Content Analysis inspired by

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<sup>335</sup> (Spencer, et al. 2009)

Graneheim and Lundman<sup>336</sup> and Krippendorff<sup>337</sup>. In this method of analysis, text containing information according to the aim of this study; “to identify factors that can predict the level of risk of termination/exit from church for Swedish pastors and find possible causes of the high turnover rate” is identified. The term used for such a sentence, group of sentences or a paragraph is a *meaning unit*.

These meaning units were then condensed, using less words without losing any of the content, after which they were abstracted, summarized in a concise way and labelled with a code, consisting in a word or a few words. In this process the whole of the context was considered both in the condensing process and the subsequent encoding. By comparing the codes and noting differences and similarities, the codes were then sorted into eight sub-categories representing the evident content. The sub-categories were aspects of experience that could be tracked throughout the condensed text. The sub-categories were then abstracted under relevant thematic main categories.

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<sup>336</sup> (U.H. Graneheim 2004)

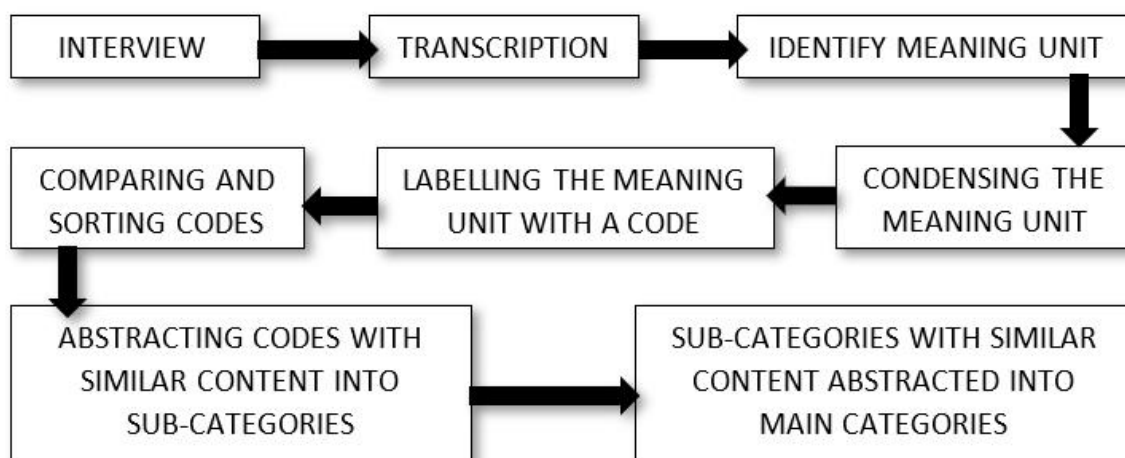
<sup>337</sup> (Krippendorff, Content Analysis. An introduction to its methodology (2nd ed.) 2004)

Table 14 - A sample of worksheet for Qualitative Content Analysis

The process of Qualitative Research Analysis can be illustrated this way:

ANALYSIS CLOSE TO THE TEXT		ABSTRACTION		
MEANING UNIT	CONDENSED MEANING UNIT	CODE	SUB-CATEGORY	MAIN CATEGORY
One lives in relationships and in well, with people in, one must give of oneself very much as pastor which can be very laborious, it strains a lot. 10 years ago, I could have 4, 5, 6 Sundays in a row where I was expected to preach.	To give very much of oneself can be laborious, it strains a lot.	Straining and laborious work	Straining work	Work Overload
But now these last years I have been so stressed that I have felt sort of, then I have not been able to keep a distance to if there has been some opinions and such things.	Stressed lately and hard to keep opinions at a distance	Difficult handling criticism	Stress	

Figure 31 - Flow Chart over the Process of Qualitative Content Analysis



### Findings and Displays from the Interviews

After going through all 19 interviews using this method of analysis, four main categories with a total of eight sub-categories – two subcategories under each of the four main categories - emerged as the result, all of which were related to the aim of the study – to find “possible causes of the high turnover rate” i.e. causes to the symptoms in Study I.

The aim of this qualitative study as stated earlier, was to find possible causes of the high turnover rate. The findings stem from the nineteen interviews that were conducted with as many pastors. The participants presented a complex situation that started to surface when they got hired as pastors. The findings of this part of the research are presented below in the four main categories with respective sub-categories, the first main category being “Job Description – if Any.”

When the Job description from the employer is unclear or lacking, the pastor typically attempts to remedy the uncertainty in the job situation, by adding more diverse activities to the agenda. In so doing more roles to fill are created. “Roles – What did They Hire Me For?” is therefore the second main category. The pastor’s objective for doing so is to keep as many

as possible of the church members satisfied. The third main category is “Work Overload – the Structure Challenged” which is the consequence of the attempt to keep everyone happy and the notion starting to form whether this present structure of a typical Free-church really is the proper way of doing church today. This pastoral approach is not fully successful but often results in various types of conflicts, as reported in the fourth main category “Conflict Management or the Need Thereof.” Conflicts usually arises with first and foremost the employer, often represented by the board of the church and its chair-person, but also with other interest-groups such as Informal Leaders and Ex-pastors, in some cases leading up to forced or voluntary resignation. An overview of the extracted main and sub-categories is as follows:

Table 15 - Main Categories and Sub-Categories

<u>Main Categories</u>	<u>Subcategories</u>
Job Description – if Any	<ul style="list-style-type: none"> <li>❖ <u><i>Different forms of Job Descriptions</i></u></li> <li>❖ <u><i>Job Description as a Living Document</i></u></li> </ul>
Roles – What did They Hire Me For?	<ul style="list-style-type: none"> <li>❖ <u><i>External and Internal Demands and Expectations</i></u></li> <li>❖ <u><i>Problems with Roles</i></u></li> </ul>
Work Overload – the Structure Challenged	<ul style="list-style-type: none"> <li>❖ <u><i>Pastor - A Lonesome, Draining Job</i></u></li> <li>❖ <u><i>The Present Free-Church Frame</i></u></li> </ul>
Conflict Management or the Need Thereof	<ul style="list-style-type: none"> <li>❖ <u><i>The Unprepared Pastor Under Attack</i></u></li> <li>❖ <u><i>Resigning – a Way of Resolving Conflict</i></u></li> </ul>

Job description – if any

**Different forms of job descriptions.** It seems that it was easier knowing what was expected of a pastor in the past. 40 years ago, participants relate, the pastors could shape their jobs much as it pleased themselves. Perhaps the culture in which they worked was so homogenous that the concepts were understood by all and the causes for misunderstanding therefor few. But still there were many different opinions in the employing group on how and with what a pastor should work. Nowadays there is a process involved through an ongoing dialogue between employer and pastor which is more consciously brought to the conference table. Today employer and pastor talk a lot about what the expectations are, participants testify.

As explained by the participants, if the pastor does not receive a job description upon signing on for the job as the pastor of the congregation, the pastor will later wonder what he/she was hired for. It might seem obvious the job is to be the “pastor” for the congregation, but what do the members have in mind that this implies? If this public opinion is not expressed and the pastor’s preconceived ideas as to what the job entails, neither is conveyed, the two parties most likely have set themselves up for future disappointments and subsequent conflicts. Expectations are there bilaterally, both the pastor’s expectations on the job and on the congregation and the congregation’s expectations on their new pastor. This can be handled if these expectations are made known to all parties, but if they are unspoken, they cannot be taken into consideration. Participants pointed out that unspoken expectations always are hard to handle. As an example of this difficulty, participants report coming to a new location, a new denomination and then found it hard to know, directly from start, what is expected of a pastor at that particular location.

But for a church to create a job description there first must be some soul-searching on the part of the congregation. The job description is dependent upon a conscious declaration of intent stated by the congregation which then becomes the foundation upon which the job description rests. If the church does not know the state in which it is, how the body of believers experience this present state and how they would like to change in order to grow and do better, there is no agreed upon direction for the hired pastor in which to lead the congregation. Participants state;

*The most important question we do not even have on the agenda; Where are we and what do we want? How are we doing and where do we want to go from here? We say nothing about why we should be doing it, what we want to achieve; Since we have this need –then that is what we need to do!*

But very few churches, represented by the participants, seem to have gone through this process and therefore they have no declaration of intent to share with their new pastor. Not even a job description is given to all new pastors, which is related by participants saying that without a declaration of intent, even a job description would have been nice! Here follows a few of the different approaches churches have taken when it comes to a Job Description for their pastor.

If there was no job description or if the only job description was the one given in the Ad for the job, it might later become evident that some important background information concerning the history of the church and its present ministries has not been made clear. A participant shared an experience concerning the after-school youth center ministry of the church. *“Since I was not on fire for the after-school youth center I think I made them disappointed, so [I found out] it was sort of the holiest of all the church’s ministries! I had no idea it was this way – the ad in the paper was not clear on this issue!”* Where in some cases,



the wording of the ad was all the job description that was given, in other cases the title of the position was changed with the description intact! One of the participants related that an ad stated that they needed, not a pastor but a supervisor for a ministry that the church was running. When it got more substantial, they instead wanted to hire him as pastor but with the same work description as the supervisor job in the ad. Other employers have tried other ways of analyzing the pastor's situation in order to create a balanced job description based on the actual situation. One board member had prepared a calculation Excel file where the pastor counted hours instead, for each thing a pastor was supposed to work with. Then this came out as how many hours this would be per week, per year and you got a percentage diagram or circle diagram of how much the pastor was supposed to work with this in percentage, and with that and so on. The participant felt very pressured by this monitoring situation, not at all as if it was a freedom for him, but rather that it was a hindrance, a burden instead!

The job description must be realistic, if it is too all-encompassing it loses its function as job-guide. Participants related that the job descriptions were so incredibly comprehensive that it was impossible to live up to. Another way of approaching the task of putting together a job description, is by taking the hired individual's strengths and weaknesses into account creates a tailor-made job description. Participants relate that they believe they need to be in a context that sees them and affirms who they are with their gifts and that wants them to flourish in what is uniquely them as individuals. Likewise, starting with the pastor's gift, another participant reported that the pastoral position was divided up between two pastors that found a way to supplement each other's strengths and weaknesses. It had become evident that much of what was his strengths, were things that the other pastor was not that strong in. Many of the other pastor's strengths were things that the first pastor was not that strong in, so they

worked out then, together with the chairman who also was responsible for the church's personnel, how to get these two to supplement each other, how to create one pastorate from two persons. The ensuing discussion had a beneficial outcome, he then concluded, since he was very pleased with the outcome and his colleague was also pleased with the outcome.

Lacking a job description there usually is an employment agreement though, signed by both a representative for the hiring church and the pastor. This contract can for practical reasons then be viewed as a job description, since it can state some things about what job assignments the pastor would have, what benefits and what salary. But when asked about a job description directly, one participant recalled that he just had what had been in the church's advertisement and then the title he got on his contract where he was titled "Pastor with social work orientation." In some cases, the long-lived process did produce the wished-for job description that at first was presented by word of mouth, but after having worked as a pastor for a while, both parties sat down properly and talked through the pastor's work and then finally, a copy was produced in print. The job description then was really appreciated. Some participants related that they did not get one by word of mouth either, but rather something along the line that they could do what they wanted and was got at, but they needed to make sure it was what the church wanted done! It had not been stated what they wanted but the pastors noticed when they had not done it. If they failed to get the advertising in on time, they got to hear about it. If they did not do enough visitations, they then got sour comments, not from the board but from all the old ladies that thought they did not visit enough. Then, they commented, it would have been good to have a job description to refer too which says that this much or little visitation you are supposed to do as an average. Perhaps they did not do enough visiting, but since there was no job description, it was hard to tell for sure.

If there is a job description, is it clear enough that the pastor also can tell what is not work? A dilemma for some participants apparently is that job and leisure-time get hard to tell apart at times. The need to unwind becomes a problem if there are no clear boundaries between the two. Sometimes the job description is left vague for a purpose – to give the pastor a certain freedom to interpret it in an individually adapted way. Participants related that they got a job description even though it was rather deficient. Often, according to the participants, the employer wants to write so that the pastor that gets hired feels that he/she has space to shape the placement somewhat. The employer does not want to point too much. Even when being persistent in requesting a Job Description, the result may fail to come. Some participants reported that they never got a written job description. The only thing they got was a draft of a job description that they received years ago.

Even if this future development is thought about, the job description does not come into existence automatically. What is sought after, the participants relate, is a framework or something like that, that states that in a certain area, this is what you are supposed to do, and we expect this in this other area. One participant recalled that he requested this very much but got very diffuse headings as answer and did not really feel that they understood him and his needs, but he felt that he was being a pain, going on about needing something more substantial. Since not only the board members have opinions about the pastor's job duties, a description can help fend off added pressure from members with opinions. If it is not clearly stated what the pastor is supposed to work with, then people feel free to comment. When there is an existing job description, the pastor can say when the comments come, that the commenting person will have to take that up with the board. But lacking a description, fending off extra work-orders becomes difficult, and then the pastor easily absorbs all the

comments participants explain. Since the pastor is hired and the congregation is the employer, the individual members might feel they have a say about the pastor's use of work-hours.

Participants comment that it seems as if each member has an opinion of their own about what a pastor should be working with.

**Job Description as a living document.** Since the question of what to prioritize, with no written job description given, still is unclear, one female participant brought the question up six months into the employment. She had a conversation with the chairman who had the final employer's responsibility, where he states that he is giving her free reins to lay out the work-plan. The thought was that she should lead a church-development effort where the content of her job was to be developed and changed with time. As strange it might seem, thankfulness may cloud the judgement as to how much work is feasible for one pastor to take on. One participant reflecting on the situation exemplifies this; "*We say yes to way too many things, we are thankful that we even have the chance to have a job like this!*" This thankfulness must be combined with a sober view of one's own capacity and setting some sound, protective boundaries might balance up the situation, participants suggest. This way the pastor has a chance of lasting longer in service.

Informing the congregation about the content of the pastor's job description ought to help the members be aware of what the pastor's job entails, but the makeup of the congregation and its board is constantly changing as is apparently people's recollection capabilities, thus participants advice, it must be an ongoing process. Even if they inform the congregation, it is soon forgotten, and people's expectations are still there, so it does not help that they once and for all have agreed on what the pastor should be doing. Agreement plus repetitive information events seems to be needed!

Responsibility without enough information and direction from the employer can be an added burden. Participants relate that they do not do good when they get certain kinds of responsibility and on top of that, the lack of connection to the church leadership so that they know where the leadership is on this issue. Cooperation between employee and employer is a must, participants points out and ample information and an ongoing communication is essential. Adjustments can then be made to the focus of the job so that some details can be changed and focus areas lifted forward that the pastor should concentrate on. But not all pastors feel understood as to what they want to see as job duties. Without needed information one cannot meet the existing needs. One participant related that the teen-ministry leader who complained about the pastor not being present at the teen-gatherings, never had told him that he wanted the pastor present.

With the freedom of changing the job description there comes the need for finding a limit both to what shall be preserved and how much shall be changed. Too much of stewardship of the already established or too much constant change may not be good ministry recipes. Participants comment that they think they need both parts, but it cannot just be a never-ending stewarding and perhaps not either change and renewal without ever landing in something that one feels can be sustained. Even if changes to the job descriptions are agreed upon, this change must be implemented in the written document or there really is no manifestable change. This was the experience of one of the participants who recalled that when the job description was written, he told the church leadership that a certain portion should not be there, since it doesn't work for him. They had asked him to be responsible for and active in youth ministry. But the participant knew he was not gifted in that line of work.

The job description was not changed, and years later there was a disappointment over his not living up to this formulation, which was still there, since it had not been promptly removed.

It can be a sense of relief to get a job description from the employer, but once there is a such, it is up to the pastor to interpret what this means in the practical implementation.

According to the participants;

So even if there are distinct job descriptions, which helps, there still is a broad area left to interpretation in this. And there are still expectations from a lot of different individuals, and you have expectations of your own! Only I can really put up the boundaries since there always are things to do, there are always needs, there are always people to visit, and you are pastor 24/7 even if you are off duty. If you go shopping and you meet people, they see me as pastor, even if it was a clear-cut job description, there is still some wear and tear.

As time goes by duties are easily picked up along the way that originally was not discussed or anticipated as part of the pastor's job. Participants comment that this is how things are in smaller congregations, the pastor must do a lot of different things, and needs to be very versatile as pastor. What then would be needed, according to the participants, is to sit down and look at what the sum of all the duties looks like and take some of them away for the work load to be realistic, but that conversation does not always occur. This missing conversation can be frustrating, according to the participants, since they are trying to do solid and in-depth work and not just a lot of scratching on the surface. There are too many parts and not enough time! They state that they often experience an understanding from the employer, but it ends there. There is no consequence from that apparent understanding! The result was then an overload of work. Being met with understanding is a positive thing but when no feedback is given, a sense of discontentment is close at hand. One participant stated that she

had been sensing that they were not quite satisfied with her or that she does not perform in a way that they want her to. She had asked what it was but has not gotten any clear answers.

Roles – what did they hire me for?

With the job description in mind, the pastor finds him-/herself taking on different roles to accomplish the things described in the job description, if there indeed was a job description to start with, that is. Some pastors start wondering after a while what they got hired for;

*“When I have had periods of feeling low during these six years, I have asked myself ‘What did they hire me for? Is it that they want me to run around and work the copy-machine and get coffee-groups together and put in lots of time on calling around trying to get hold of people, is that what they want?’”*

Among the 19 interviewed pastors no less than 43 different roles were named, 47 if you include the family roles that also are engaged in during the regular work week. While some of these roles might describe the same functions, others differ in what they represent. All the roles were not used by all the participants. One of the participants identified just one role, that of being “pastor” and the one participant with the most identified roles, listed 10 different roles. The other 17 participants had more than one but less than ten roles. These are the identified roles in their contexts;

“Pastor” is obviously the primary role mentioned among the participants. This includes being a Spiritual Leader, which can include the youth ministry as a Youth Pastor. Being the Corps Leader in the Salvation Army is a position comparable with that of a pastor and is by default the job of the recognized and trained officer but is in the local Corps often upheld by a Petty Officer. Not having the formal training as the officer that have gone through the

traditional officer's training program, their work as officer is expected but without the official recognition or the status of the trained officer.

As pastor of a traditional Free-church you are expected to fill a seat at the Board of the church as a board member. There are several functions as leader in different areas of church life. Leading the prayer meeting, leading the training of other leaders of the congregation, leading the prayer for individuals in need, preaching the Word, teaching the Word. Filling the function of the Visionary and Inspirator of the church as well as serving the church as an Elder. Another aspect of the roles of the pastor is the Organizer of different aspects of church life. In Sweden the pastor is often given the double title of "Pastor and Church Administrator" (Swedish; Pastor och församlingsföreståndare). This is commonly understood to signify the person ultimately responsible for the spiritual life of the local church.

Another aspect of this organizing function is to be the one planning the church's activities. It also entails being the Face of the church to the outside world. The practical side of this is being the Advertiser of the church's activities. It is also expected of the pastor to be the one delegating responsibilities among the members and serving as the Leader of work-teams. The pastor is also responsible for developing the ministries to be more relevant to both church members and to the people in contact with the church. Another leading function is in directing the prayer meetings and to develop the Cell Group ministry of the church. In addition to this the pastor is expected to participate in all the church's activities.

When it comes to the church service the pastor is expected to prepare for the church service, arrange what is needed, organize the event, develop the church service to be more relevant for its participants and direct the singing and music resources. The pastor also has a multifaceted social function. The pastor initiate social functions of the church, is expected to



appear in the local newspaper, visit neighbors of the church, but also be a listening ear to those in need of personal attention and contact. The pastor also needs to be a member of the mission advisory board. Within the church-life the pastor is expected to act as the conflict Mediator and Counselor to people in trouble. Visiting the church members is another of the pastor's duties. In addition to the above-mentioned functions the pastor often has a family of his or her own thus filling the role of husband/wife and perhaps father/mother.

**Experienced demands and expectations.** The 19 interviewed pastors expressed that they sensed that the church members had certain expectations on their pastor. These are the expectations:

The pastor ought to be approachable – it should not be hard to get in touch with the pastor, which means being flexible as far as work-hours are concerned – unlike other more regulated types of work, the pastor needs to be flexible as to when, during the week, he/she is needed in the church and for its members. The pastor is expected to have a genuine interest in the congregation and thus be there for activities due to personal interest and as part of the job. The pastor needs to be ready to take on new tasks as needed over and above those of the work description. The job description does not have the final say but its content can be extended when new needs surface. There usually is no preset group of individuals with the expressed purpose to be there for the pastor to discuss the current situation with. Instead the pastor is expected to manage the situation on his/her own, being accommodating to everyone. Putting down boundaries and saying no is not something a pastor is expected to do, but rather to be sensitive and accommodating to the expressed needs of the members of the congregation.

The employing church naturally also has expectations on their pastor. Participants pointed to the fact that although the pastor was without formal power on the Board, he/she

was still responsible for the decisions taken (by the Church Board) being the Administrator. As was experienced from the members, the participants felt that the employer also expected the pastor to be willing to adjust to changes in the roles of the pastor and to expectations on the pastor from the employer's side. The pastor also needed to stay focused on proving himself/herself worthy of continued trust, the participants pointed out. How does one prove oneself to be worthy of continued trust? Not counting obvious misconduct, the uncertainty of when one is considered worthy is highly subjective, both in the eyes of the members and of the employer and is very hard to monitor by the pastor in any objective way. Thus, it becomes a source of uncertainty and worry for the pastor. Accommodating to informal demands (social welfare work of the church) – this seems to be associated with the willingness to tend to the needs of both members and contacts out of the public in the community and the willingness to step in and make a difference even when it is not formally listed as part of the job description. Participants made the comment that the pastor in the past was leading from position, now the pastor is expected to lead through relationships to those he/she leads.

The interviewed pastors related the fact that not only was there expectations from the members of the congregation and the employer's representatives, but in addition to these external demands, the pastor had internal demands originating in his/her own conscience. In contrast to being accommodating to needs and demands of the members, the participant felt it to be part of the God-given responsibility to be questioning the Status Quo of the state in which the church was at the present. What lurks beneath the surface, and what is really needed, not just what is presented as needs. Starting with the conviction of the participants that the Holy Spirit still endows true Christians with spiritual gifts that God expect its bearers

to make use of in the church fellowship, part of the pastor's mission is to help people find out what they have been given as spiritual gifts and put these gifts into practice.

The pastor also needs to find boundaries for information; – what information is public and what is privileged information? The demarcation line is not always obvious and needs discernment, so that given trust is not broken. One participant related that through marriage he became part of an extensive family system that was a significant portion of the church's body of members. This complicated things as loyalties became uncertain to the members – was he now being biased to family members as opposed to church members that was not family?

Finding the balance between being the Church administrator and having the overarching responsibility and being an employee is a constant struggle for pastors. Participants experience rivaling loyalties between, on one hand the sense of spiritual responsibility for the church as pastor and its ultimately responsible person and, on the other hand, the role as employee and submitted to the written, unwritten but assumed, spoken and unspoken demands of the employer. This among other things means finding the proper role on the Board. It is not always clear what role the pastor is given on the board of directors which also acts as the employer of the pastor.

Even though the body of church members is the employer through the board in theory, the board and often its chairperson embodies the role of the employer. Which leads us to another pastoral challenge; finding out which the division of responsibility between the chairman of the board and the pastor is. As a newcomer to the church of employment, it is difficult finding one's role among the already established ones. Often the new pastor is an outsider that moves to this, for him/her new location. There is already a functioning group of believers organized in the form of a congregation and roles have been given or taken in times

past. When the pastor appears in this system as a newcomer, it is not always obvious what role is offered or expected of him/her. It might seem obvious that experienced persons that have worked as pastors in the past and now are members but not officially filling the roles of pastors in the church, would act supportive of the new pastor. This is not always the case though. It is not uncommon that the new pastor senses a resistance from these ex-pastors for one reason or the other. How to handle this resistance and work on making allies instead of enemies is a crucial task for the new pastor.

The pastor expects of him/herself to become more comfortable in the new role(s) with time. If this does not happen or it goes slower than expected it becomes an added burden. This might present itself as the challenge to handle being uncomfortable in the given role. In addition to the role or roles of pastoral church work, the pastor might need to compensate a low church-salary by taking on additional work, outside of the church, in the community. This might even be a conscious choice though, for other reasons than monetary reimbursements. It might e.g. be motivated by the thought of getting more in touch with daily life of the people in the community and its pros and cons, to know what needs to be addressed by the pastor and by the church members. It is a strong conviction amongst the participants that being a pastor is often a life lived in isolation, working as the only employee of the church. When the rest of the adult, working population goes off to work in the morning, the pastor is left in the town with no one of his or her own age to relate to, no adults except the retirees. Although this is a legitimate focus group, the working, middle age people might think the pastor has no clue as to what workers life is like. Therefore, some participants choose to take on employment outside the church to stay in touch and have an added credibility when preaching.

Participants also express the need to oppose the thought that one person, the pastor, should be expected to possess all the spiritual gifts. In the picture of hiring a “professional” to tend to the church’s needs, the thought might take root that since we, members, have a hired person on staff, the rest of us members have done our part in footing the costs for the employment. We do not have to get involved since the pastor is being paid to do it. This might translate to the pastor that he/she needs to possess all the spiritual gifts to meet all the needs of the church. Therefore, the pastor might instead seek help in a collective leadership. The interviewed pastors were looking for others to share the burden of leadership of the church with. When others share the responsibility of decisions taken, it is not as easy to make the pastor the scapegoat for disappointments.

Are sermons the best channel of learning communication? One participant expressed that he felt convinced that the members really learned something in a classroom type learning setting, more than through the traditional, from the pulpit delivered Sunday sermon. This discovery also presents itself in the challenge of handling that much of what you do as pastor, you might not really believe in the rationale for. The traditional role of the pastor was more tradition than adapted to the need for effective communication, this participant experienced. It therefore felt meaningless to do much of what was on the agenda since it had, with time, become anachronistic. This in turn had the effect that without believing in the ministry, it was hard to be creative, the excitement over the ministry was quenched.

The participants also expressed that it is hard to find out what mandate the pastor has. The division of roles e.g. between the chair-person and the pastor is often unclear, and the areas of responsibility are not mapped out. It is therefore hard to know what mandate the pastor has. This might also become a cause of conflict since one or both parties might feel

trampled on. One participant related that the Christian Doctrine of the church is really the backbone of its existence. Doctrine was important to Christ as he emphasized the importance of heeding his commandments and teachings and therefore Christian doctrine needs to be as important to the church and its present members. But how does one raise the interest in Christian doctrine? This was a more multifaceted problem which is presented in the next point;

**Problems with roles.** That the congregation seems uninterested in the intellectual part of Theology is one thing, but ought not Christians be interested in knowing what Jesus Christ taught and how this will affect our personal lives today? This worried one interviewed pastor that stated that he was uncomfortable because no one was interested in what Jesus said! The church culture was not supporting curiosity over Jesus' teachings but was at the same time not unfamiliar with a Christian way of searching for a deeper spiritual experience;

Doctrines are unimportant, it is very pious, where doctrine is of little importance, which I believe is the reason some pastors are uncomfortable in their churches today. But as [for me being] a theologian the doctrine seems very important to Jesus and to Paul, not just seeing to it that the church ministry runs smoothly.

The ministries of the church had been formed in times past and was, in this case, not being questioned or compared to what Scripture indicates are important hallmarks. While Jesus all the time stressed his word and his teaching, in this church the teachings of Jesus were viewed as unimportant. People had their standard Free-church beliefs but there was no curiosity for what Jesus really did say.

Since this participant felt his contribution to church life and disciple-training was through teaching, he questioned whether the best forum for his gift really was in the traditional church setting. He thought that he could contribute to the Kingdom of God through teaching and had told the chairman that he perhaps should start teaching in a different arena

like in public adult education. Studying the Bible is central to the life of a disciple of Jesus Christ, and being a disciple means learning new ways of handling life and being willing to change when proven wrong. In the words of the participant; *“When I study the Bible, it is not to have my beliefs confirmed but I usually read to realize that I am wrong!”* Is being a pastor the wrong forum for a person that has a teaching gift but does not feel comfortable with other parts of the traditional pastoral role? Can one be teaching without being in a leadership position, this participant wondered.

There is a risk of becoming isolated as a pastor, which is why a pastor can seek to take on another job for staying more in contact with the community in which the church is located. One participant explained that he had presented to the church that there was a longing in him, not to become “pastorized,” so that in the end he would only associate with members of the church. In this case the church saw the opportunity to explore a new way of reaching the community and perhaps vitalize both pastor and congregation through an unconventional outreach method. The participant then went on to say that the church had during the last years been very generous towards him being a part-time firefighter. He was working 100% in the church, but also as part-time firefighter. This meant that he was on call [for the Fire Brigade] every 4<sup>th</sup> week.

This participant felt commissioned by the church to find new ways of reaching people with the message of the Gospel. He felt that it almost was as if they said, that they were sending him out into the community to build bridges between the church and the community. So, for him this combination had been very positive; *“That I have had the opportunity to work at the emergency service has given me a new start, a new desire in my pastoral work, in all of my life I would say!”* A certain restructuring of the duties of pastoral work seems to be the natural consequence of this new experience, and he would like to move in the direction

that he would let go of certain things he works with today, for others to do. Whether it is for volunteers to do or for hired staff remains to be seen, but he thinks this is the right route to take.

Fresh out of Seminary, new in the role(-s) of being a pastor, pastors seem to request the support of a mentor, but this support often fail to come. The denomination behind the pastor's training might have a responsibility here. One participant stated that, in his opinion, there is too much responsibility laid on the pastors in starting up of his/her first pastorate; finding a mentor and trying to find a supervising group on their own, it is no slow start and thought that, to be truthful, it was irresponsible of the denomination to let go of the pastors this way. Theological training is mandatory at the seminary, but administrative training might not have been part of the pastor's training; *"On top of that, we get administrative duties of which we do not see exactly what that entails even though it is part of the description."*

Work overload – the structure challenged

**Pastor - a lonesome, draining job.** There are three contributing aspects to the job situation turning into work overload. The first aspect indicated by the participants is the fact that most pastors work alone. The environmental change from being a pastoral student in the city to starting up your first pastorate in a rural church-setting can be drastic, in the wordings of one participant;

It was a huge adaptation! Partly for moving from the big city to a small village, but especially that when I went to work, all others that had jobs left the village since they worked somewhere else. So, during the day hardly any people were left in the village except the retirees. I felt lonely, partly because I had no colleague and that I was left alone when the others had gone to work somewhere else!"

Another participant experienced a similar loneliness when she related that the family came to a context where she again wondered what the denomination was doing to support.



There was no supervising group and she had to get hold of a mentor on her own. The feeling of loneliness kept building, sensing that she was on her own. The need for a mentor when there is no co-worker giving the only employee support, resulted in the thought that the best would have been to have had a mentor assigned while still at the seminary. In the beginning another participant thought that it was rather nice to be on his own or he thought it was going to be nice. Then, he thought, he could work at his own pace and not be disturbed, no long wait for others but being able to act immediately! There he felt the biggest difference. The idea of being able to be two colleagues working together instead, started to take shape. In the words of another participant;

Having a colleague that I could function with I believe would be a huge difference. This that I would have someone to exchange ideas with! Then we could go to the board together and not having to stand there alone, because it is so easy to say no when there is just one, but it is also easier to present something when you are two, because you have one more back to lean against.

But facing resistance or even opposition on your own can be an elusive situation. One participant said that she had been the only employee. Then one is very dependent on the board and the congregation, because if they withdraw the trust it's like pulling the rug from under you, then you can't work, she concluded. One participant that had worked together with another pastor in a church felt that when the team-mate quit the situation changed drastically, and he felt abandoned. Many pastors are the only employee of the church, and this is not always a good experience and one participant summarized the situation saying that is a tiresome combination. He was hesitant to work alone in the future.

Another aspect of the strife for a more balanced life situation away from the loneliness and approaching work overload includes the need for a spiritually sound personal life. One participant pointed out the sobering after-thought when stating that he had missed an

opportunity while studying Theology in preparation for the ministry. He recalled thinking that it was going to be so nice to start working because then he could pray and read the Bible full-time! In retrospect he felt foolish having thought this way, since he now realized that he never had such a good opportunity to get his spiritual life in shape as when he was in Seminary! The participants testify that despite the destructive aspects of spiritual hardships due to work overload and the isolation of being alone in the work situation, this struggle can be a strengthening factor in the long run;

It hurts but at the same time God, i.e. how can you trust fully in God even in situations like this? I know that this past summer during my sick-leave I thought to myself, “Where are you? Do you exist?” For the first time I had doubts, I, who had experienced such change in my late 30’s when I met Jesus! Here I could feel like some that say “Well, are you sure about that?” Things I had never said before and at the same time I am thankful for having doubted. To feel this, it was a darkness simply put, that came, and one can wonder where it came from!

As indicated by the former story the participants are pointing to a spiritual aspect of the struggle, they are involved in. This is often framed in terms of a spiritual warfare which demands spiritual preparation. One participant emphasized that first and foremost, one must be equipped with the Holy Spirit. If not, if the pastor is just trained as pastor, without spiritual life, the pastor will not make it! The advice this participant gave was to prioritize individual prayer sessions. Prayer life, this participant believes, helps the minister not to get wounded so deeply. At least he, himself would not have made it without taking time for prayer, he testified.

Another aspect contributing to the work overload which also is related to the above-mentioned fact that most pastors work alone, is that this means that the pastors must organize the practical implementation of their job descriptions themselves. When the list of to-dos’ is long or even unrealistic, this is a hard task. Even harder is to find a balance between work and

time for revitalization. In addition to this, not even the employer might realize how much work the fulfillment of the items in the job description will take as this participant points out; *“It is, for the most part, the pastor who has the full overview over how comprising the work is. Not even the employer realizes how much work is needed when it comes down to doing it!”* Even when working strictly according to the job description, unfortunately the job is never finished, one does not go home from work as pastor, one participant commented.

Searching for a more fitting job-structure is one way to cope with the situation. One participant worked in several churches simultaneously. He had to structure his work strictly. It is in most cases up to the pastor to draw the lines and a lack of boundaries can be a problem. As one participant pointed out, it is up to the pastor to work not too much and not too little. But even so it adds up;

Since I must travel so much, I am easily gone 12 hours per day. It does not feel like there is any air in between! It is not like I want it [this way], it easily becomes too many work hours. Thinking back at these 40 years as pastor, generally; easily a little bit too much [work].

Being a circuit-pastor brings even more opportunities of doing too much. Another participant commented that she had rather many preaching places, meaning many Sundays and evenings, since she right now has an extra three churches to care for.

So, when do the pastors get their needed rest? The interviewed participants testify that deciding on when to take a day off is no easy task. One participant said that he had been failing when it comes to days off. Yet another participant had gone through a process of learning the need for time off from work, by failing. Nowadays it was easier for him to let go since he had been forced to take the hard road and now realizes that he cannot do everything. It won't work in the long run, he concluded. Two different pastoral strategies have emerged here; a flexible day off or a fixed day off. Being a circuit-pastor made it easier for one

participant to make use of the day off. He said that it sometimes feels like the church has it easier to accept that he is not present since there are so many churches in his circuit. It might have been harder if there was just one, he added. A similar strategy was reported by another participant that related that she said to the board at the beginning of her employment that she does not want to decide on a certain day but be flexible as to when she would take that day off. But since she works full-time, she really should have two days off where one of them could be a set day of the week off.

Some participants preferred a set day. A board-member asked one of the participants if he could not be flexible altogether. The participant then replied, asking how it was in that board-members line of work. Did not he know when he was going to be off from work? Somehow one must be able to plan, the participant then added. To other participants, being able to decide later is more preferable. A board-member asked another of the participating pastors if she did not want a set day off? She responded that, no, this suited her just fine, since she then was being able to choose which day, she would be off. As unique as the pastoral work is in many aspects, it is still comparable to other work-situations in the sense that it must be according to the labor-market rules and regulations, one participating pastor stated. Since the church has taken on the role of being employer there are rules and regulations for employers that apply which cannot be ignored or it would be unlawful. Breaking the law does not sit well with the testimony of a Christian congregation to the public.

It is not easy though for a young and unexperienced pastor to stand up for his or her rights if feeling over-run and handled insensitively by the church, the employer. The rights of the pastor in this context is to be understood as the need to set boundaries in protection of the ability to have a balanced life to last longer in the ministry. Another of the participants related how it was starting in his first pastorate. He was young, around 25 years of age and people

told him that he had to say NO, but he felt he could not say NO! It was, after all the employer he was dealing with here! Or what should he say NO to? It was not easy for him, who had never served as pastor before, to know what to prioritize away!

This sense of being inferior was a real problem for another young participant starting up his first pastorate. He said that the annual business meeting was three weeks away, and he was told by the board representative to take charge of the operational plan for the next year. When he asked if they had not worked on it, they replied no, but they wanted him to do this! Perhaps he was supposed to be able to handle this, he related, but at the same time there was a part of him that said that this was unreasonable! That it was plainly insane! The board-members knew this church and what their needs were and besides, he needed an introduction period! There were many qualified persons on the board that were on the cutting edge in many church-related areas and still he was expected to manage on his own with no previous experience. What had looked like a dream scenario, became a nightmare.

But it is not just the starting up of a pastor's career that can feel overwhelming, with time the daily work-load can become burdensome; *"One realizes somewhere that one must learn to relate somehow to the long to-do-list. On top of that I have my own expectations! So, this insufficiency scuffs!"* One participant had two churches in one pastorate, where he preached every other week in the two churches trying to get a fair division between them. During Christmas there were a lot of Church Services. It worked but he thought that it was not good having to pressure oneself all the time to do more than what one really could handle. In the long run, he emphasized, it does not work! Hard pastoral work is straining on relationships as this participant testifies;

When I know there is a finishing line, I can make it, I get to rest then, when I get there, It means a lot also in what shape I am in; if I am doing good or if I am worn out like I

was last year. Then it is harder to take those critical remarks. But if I am doing well and have a certain distance to myself and am secure in myself, I can take that. I don't get burdened by it the same way.

There are limits due to personality and personal ability also as one participant had come to realize. He stated that he has a frailty or sensitivity meaning that when the situation becomes too much, he gets stressed out, not handling it well. Yet another participant testified that these last years he had been so stressed out that it had been difficult keeping a distance to people having viewpoints and opinions on his work performance. One participant summarized the aspect saying that it is stimulating but also toppling, to think about so many things simultaneously. Some can handle it better, some not so well, he thought. Too much work gives the pastor high blood-pressure and he/she get stressed out and have a hard time sleeping. Not only can the pastoral work be exhausting. When the family situation also is challenging the sum-total means lots of stress. One female participant described an intense period when her child was home sick. She was also overworked at church and felt drained for these reasons. Yet another participant related to the added burden of his own illness that he experienced as draining.

Working for a long time under constant work-overload gives serious consequences. To this fact participants gave comments that they got stressed out in situations when there is too much causing one to feel very empty, deflated – the mental resources were drained. Others commented that if the circumstances drain you, you lack energy for your objectives or that they were never completely off from work, and that this is what is draining. One participant even admitted that he was so exhausted he fell asleep at a prayer meeting. Doing one's best and it still is not good enough for the employer is draining, as one participant pointed out saying that, when no combinations she presented was accepted – her inspiration sank.

There is an obvious need for setting boundaries in a pastor's life. While the circumstances surrounding the employment as pastor in a local church can bring stressful aspects into the life of the pastor, some of the aspects can be harnessed by consciously making use of the ability to set boundaries as a protection as related by one of the participants; *"I have learned to be more hard-nosed, not so accommodating, not to tolerate just anything, to put my foot down!"* About setting boundaries another participant stated that as a pastor you need to know your worth, rights and obligations. Others point to the fact that there is a limit for everyone, that one often wants to accomplish more than what one has the strength for. Boundary-setting is a necessity since, as one participant pointed out, the downside to this line of work is that there is no end to what can be done.

With time an awareness of the personal limitations seems to form; *"I have developed more of a self-consciousness to know when I am starting not to do so well. I have developed a sensitivity for this"*. Time to fully recover is typically not possible during the work-year. Totally shutting off from work is something, one participant said, he does during vacation, never at any other time. One aspect of boundary-setting is sorting out who is responsible for what. It helps no one if the pastor takes on something the members themselves are responsible for. One participant related an incident where a group of his congregational members feared conflict and told him that, since he was the pastor, he should speak for them against the other group. But, setting a boundary for his involvement he responded that they had to stand up for their own opinions. This kind of action calls for assertiveness which some participants regret not having made use of, e.g. one participant that said that she in retrospect realizes that she should have stated that the decision was made, and she now had a task to accomplish.

**The present free-church frame.** The last aspect behind the work overload that has surfaced in these interviews is the way the typical Swedish Free-church is set up. This common Non-profit Association Form of Swedish free-churches is being challenged as a participating pastor commented that the younger generation is fed up with talking church real estate and maintenance issues – they want to focus on the relational aspects instead – i.e. a shift in focus is requested! It seems that the feeling expressed by the interviewed pastors is that the church resembles a machine that demands maintenance. It keeps on running, many times without the members asking what the objective for it is! Participants made comments stating that perhaps we are not really a church in the NT sense – instead we are a religious Non-profit Association. And if so, is a pastor what is really needed there? Perhaps a strategist is more needed than a pastor when you have this much ministry running, participants commented. Other participants stated the personal experience that the Church is a Non-profit Association with ministries and that what the members do is to uphold these ministries. The question is then according to the participants, what a Church really is and how it ought to function from the viewpoint of the Bible.

Is a multi-gifted pastor that is expected to handle all kinds of leadership needs even a biblical concept, participants ask? Says one participant; *“Here people seem to think that all these gifts should be present in one person, who then walks around patting people on their heads, which I find unbiblical!”* This obvious discrepancy between what is expected and what seems possible to deliver can become the final straw that triggers a decision to leave the vocation, as the same participant concluded when he said that he should probably not be a pastor, and that’s why he was getting retrained, i.e. he was changing vocation.

But not even this participant saw the possibility of serving in a different setting under different conditions as impossible in the future. Where you have a collective leadership with



different gifts and where these people are not focused on their vocations foremost but are church-members first and then have jobs, that could work well for him, he thought. He could be a pastor in that ideal situation but not in his present denomination or in the typical Swedish Free-church. Rethinking the strategy might be the start of a new type of pastoral ministry role for this participant. He was used to having an objective in what he does. When starting we are over here and when we are done, we should be over there, he exemplified. But there just was no interest in growing which had been frustrating. So, if he was to take up such a role in the future, he would not primarily deliver sermons; *"I don't believe in sermons any more as promoting growth but instead in a class-room situation."*

Some of the participants try to redefine what the church ought to be. Participants stated that a Church is what we are 24/7, a fellowship built on relationships, with different things to facilitate this. The ministries are not the Church itself. One participant concluded; *"The assignment of being a pastor is more difficult than what I imagined. What does the Word of God say that a Church is? Are we that today? Perhaps it is easier if we think outside the box!"* And pointing back to the issue brought up to the fore by the young people, another participant stated that she was not sure churches should own church buildings, perhaps rent them? So much time is used for the upkeep of these buildings. The issue came up in the interviews whether the church ought to be ministry-centered or as an alternative - relationship-centered. Participants related that when hearing of churches that are more relationship-centered, then this was more attractive – rather than the traditional Non-profit Association-formed church model. The present modus operandi, the participant thought, does not produce new leaders.

One of the participants related a challenging suggestion he had presented to his church when he stated that the congregation needed to put all church activity on hold while thinking

through the renewal work needed, since everyone was so overbooked. But they do not want to do that, he then concluded. The reason behind this suggestion according to the participant is the fact that, it is fun to work with Scouting and teenage groups, but the church gets no new converts. So, it is a conflict of interests since the church needs new believers, or it will not survive. The church would have needed to work more specifically with the Scouts' and teenagers' parents but in the end, energy was lacking, or the members did not want to, he summarized the situation. In other words; is what the church represents and offers to the public, relevant? It seems from the experiences of the participants that church-systems are stable and usually do not welcome being challenged. Speaking about the topic of faith issues participants commented that we have created a church culture where we do not poke in that sort of questions but stay within the familiar. Participants know that people in Sweden have lots of questions, they just do not come bringing them to church. It seems like we have created this unhealthy church culture where we only stay within the accepted framework, they conclude.

Thinking of renewal and restructuring the church is not always welcome. After analyzing the situation of his church one participant found that people like to be involved in certain ministries but there is no result from this work. So, he pointed this out but that was not liked, he realized. And another participant with similar experience stated that when she has pointed out the imbalances people got in a bad mood, so she has quit doing that, she said. Representing new ways of analyzing the situation can be alarming to some people. One participant said that his thinking is so different and thinking in different ways seems to be very uncomfortable to people. Even younger people can say that we have never done this before! So, it stays at Status Quo, he summed it up. But rethinking is necessary if there is to be growth as another participant commented, saying that where we have Bible studies and a

dialogue, that is where she has seen growth! She said that she takes this with discipleship very seriously; there must be growth, or it just is not worth the effort!

Would a shift in the ministry objectives make a change?

If we were to sum up all the hours a week that we put into children's and teens' ministry and went out into the community and invested those 100 hours in helping people in need – can you imagine the impact that would have? But instead we serve upper middle-class children with scouting! So, I see a total systemic error!

So, what would a more relevant starting point be? Participants suggested taking a step away from stating that here we have an empty spot, who can we put there? And instead start with the people! What do you want to do and what are you good at doing? Then let us do that. What would this do to the traditional pastor's role? One participant projected a possible scenario saying that *“It might not be impossible that we move away from full-time employments to several persons with smaller [employment] percentages in the form of a team instead. With each person doing only what he/she is gifted in as a counter-culture to the do-it-all pastor.”*

Is the present church model making people dependent or empowered? One of the participants concluded that today's churches do not follow the pattern of the NT in how they are structured and in how they work. In the NT there is more of the thought of a body of believers with elders having different functions. In the NT the believer is a giver, independently dependent on God – in the Free-church we train pitifulness – laying down on your back saying - take care of me! The Bible paints the picture of the believer as a stronger person with the power of the Holy Spirit, growing, maturing, getting better at handling the surrounding world than before, the participant concluded.

This brings us to the question of how the church is organized. Do Swedes prefer hierarchical or flat Church organizations? Participants stated that we do not like hierarchical structures in Sweden. Here you lead much more on a relational level – and if you win a person over relationally, you have an ally on your side! Will the future of Swedish church structure then be more relational and team-oriented? One participant said;

There still are some hierarchical churches around but they presuppose good relationships, built on trust. I believe in the kind of pastor-hood built on several involved supplementing each other instead of “one pastor does it all” kind of setup, it sooner leads to burnout! The right gifted person perhaps already is a member and could get part-time hired [both] inside and outside of the church. The work [as it is now] is so bureaucratic and heavy.

These aspects of the Swedish Free-church pastors’ job-situation; working alone and having to implement an often unrealistic to-do-list and a church structure that is centered around traditional ministry instead of building supporting relationships, all seem to contribute to the pastor ending up with a work overload.

Conflict management or the need thereof

**The unprepared pastor under attack.** What is the Denomination's responsibility during church conflict? Says one interviewed pastor; *"When there is a conflict between the board and the pastor, the denomination needs to get involved as early as possible with help."* But the first line of problem solving is the pastor trying to sort out the situation. There might be the common idea that problems will go away if they are ignored, but the opposite is perhaps closer to reality. One of the participants related his conviction that pastors need discernment and have courage to deal with issues early, face them as they are, as early as possible. And if the congregation is not able to sort it out, help from the denomination is the next logical step. Instead of trying to quiet the issue of contention down, claiming that it is a non-issue, raise the issue and state that we are not able to sort this out! Participants contend that when members say that we should not get anyone from the outside involved, they assert that the sooner we do that, the better because we can get the issue solved, so it does not go too far.

Several of the participating pastors claimed that they got no training in conflict management at their Seminary. E.g. they related that at the seminary they did not talk about the kind of conflicts that can arise. Life as pastor is not all peaches and cream, participants say, and a prominent problem is the old culture or pattern of doing things and the unwillingness to change. Perhaps the theoretical training is too much focused on how a congregation ought to function and not so much on what it more likely will look like once you are in a regular church setting. Participants related that in some way they got prepared to work in a well-functioning congregation, with sound doctrines and kind people and they all have the same opinions and get on well together. And then, when working as pastors, they are dealing with real people, that aren't always nice, and don't always get on that well together

and as a pastor you must do things that are un-typical for pastors to do! Or as one participant put it; *“There are no problems!’ that’s what you get trained for!”*

People can be difficult to handle, and there is some preparation needed ahead of dealing with them. Participants say that they wish that in their seminary training there would have been something on the art of managing annoying people. This, they state, might be hard to teach, but the fact is that the church consists of sinners! This, they pointed out, might be theoretical knowledge, but they are practicing sinners also! So, what they requested was having a preparedness for it being so. After all, they point out, there is such a thing as training in conflict management! A lack of Conflict Management courses in pastoral training seems to be the experience of many participants. Participants stated that they did have some leadership courses at the seminary, not much but some, but there was nothing on how to handle problems, how to handle difficult people and how you manage conflicts! There might not be time for a ten-weeks course on the subject but a little bit at least, so that the pastor is prepared for the fact that this is what is awaiting in the pastorate they suggest.

The reality when starting the first pastorate can be very sobering. Participants state that there are certain things pastors don’t get prepared for, in training. Among other things what kind of conflicts that can arise. As pastor you might have a longing for things to be a certain way and must adjust to things being something else, altogether! Other participants assert that they think that the best way the seminary can prepare the pastors is by getting prepared to meet conflicts in the church, and what kind of conflicts they can expect. There are other, related issues that also ought to be part of the seminary training according to a participant that stated that at the seminary they did not offer any courses like “How do you face criticism?;” “How do you face your own leadership?;” “Who are you as a leader?;” “What pitfalls are

there as a leader/pastor in a church?” New to me, he said, was handling conflicts between members of the church and being a chief operating officer!

When things are agreed upon there is a need to get it documented so there is something objective to lean on if it later is challenged;

It is something we have inherited, that we are not so good at getting things down on paper! There is some sort of “kindness idea” that we like each other so we will not get into a fight! But when you get to certain issues, employment issues, then you need to have this on paper because one day you end up in a fight! Then it makes things easier if it is documented! Because people’s memories are not identical!

The pastors I interviewed gave the impression that they took their calling very seriously and were involved in the ministry on a very personal level even though they felt somewhat unprepared when it came to conflicts. This also means that the pastor becomes vulnerable to attacks since so much reflects personal experiences; *“Since in this line of work I invest so much of my own experiences and beliefs, when criticism comes, it is hard not to take it personally!”* When attacked through criticism another participant testified that he always is trying to rise above it and even if he gets hurt, he immediately needed to live in forgiveness, he was able to handle it this way. It might be things there against him, but he does not take it personally. He experienced a need to evaluate what is being said and try to read between the lines why this is happening. Was there something here that he was missing? Is there justified criticism against him and if that should be the case – then he said, he must be soft-hearted, so he does not defend himself but instead try to listen in and try to understand.

Opposition from Non-Christians could be expected if you are preaching the Gospel but the source of opposition against this immigrant pastor was unexpected;

The new pastor called the Denomination [HQ] and said that I was splitting the church, upon which they called me and asked if this was true. I told them that it was not and

that I had given my countrymen to choose for themselves what they wanted to do. The church told me to retire which I did and now we have started an International church instead where we do as we please. I have had good support from an older mentor. I have been used to face opposition and criticism from the outside, but that the knife could come from the inside of the church was new to me.

Having the title of Pastor, to some church members seems to mean that you are expected to be insensitive to criticism but that was not the experience of one of the participants. There is something about how you talk to the pastor, she said, which she also believes has to do with a role-conflict. It is hard to go in and claim that "I am the pastor and a leader here!" Before the annual church business meeting she had a conversation with a lady after which this female participant sat there crying in her office. The visiting woman made it sound like ambitions are bad and this female participant think it is good to have ambitions. It was the tone of the discussion, she said, that made her think that she will cry only once for this reason in each employment, so if it happens twice, it is time to leave the pastorate.

Yet another participant related a similar experience of the way people approach the pastor differently than they do other people in the church. It seems, the participant contended, it is easier to be careless with the pastor than with others in the church. The pastor is not a human being; the pastor is a pastor. Bringing up personal problems someone has with him publicly, hurts him, he said. He related that it is said that the pastor shapes the church, but the church also shapes the pastor. To a certain extent the church gets the pastor it deserves. The problem is this unawareness of that it affects him as a person, the participant pointed out, and therefore this carelessness. Criticism directed at the pastor through the board should be discussed openly by means of direct communication with the pastor, but that did not happen in this case where an extra board meeting was held to which this participating pastor was not invited. The participant asserted that when you get in trouble as pastor you are often totally on



your own without anyone to help you work it through. The board meeting without him, he said, still does not feel okay. If they can say things about him, they should also be able to say the same to his face, he stated. How it is expressed does something with him as pastor, he concluded.

How and when criticism of the pastor is brought to his/her attention is an important aspect. Participants claimed that it is all about how we treat each other, how we are careful with one another. We need to be truthful with each other, they emphasize, but at the right occasion and with right tone of voice. Constructive criticism starts with acknowledging something good and end with pointing out something worthy of praise, they suggest.

Possible conflicts involving people that also are main contributors to the financing of the pastor's salary, can be hard for the pastor to handle. In one case a participant related that the chairman of his congregation puts in a lot of money in the church finances. Everyone knows that it is a lot and that the pastor's fulltime employment stands or falls with his wanting it to be so! What happens if I get him upset, the participant wondered.

Lack of evident signs of success in the ministry coupled with criticism can be draining and touches the sense of calling as this participant testifies;

You get burned sort of, when you get criticism and complaints and it becomes small-mindedness and then one thinks that it isn't worth it, but I don't know. Then you can think about this with the calling that we have also; I can question my calling, that we have also. I can question my calling also somehow and humanly speaking I have not made any great successes, but God doesn't count that way. So, I don't think that it is that it's all about! Instead I have tried to be faithful in the little things and the small context where I have been.

Being a female pastor is not without its own difficulties. *"The issue of female pastors, tough work situation, a wanting work management that did not take a stand, created insecurity."* In all five Denominations of the survey women can become pastors. This is not

uncontroversial but is challenged from time to time by members and even by other staff members. To some of the female participants of this research this constitutes sexism. One of the participants related a comment about her being a female pastor in a, to her, condescending way which she reacted to; "*Now I see that the men has something to look at, the female body-shape!*" This, the participant said, did something to her so that she in the end wondered; is this all they see? Does one have to be a huge male that occupies the room? Being a young or younger looking woman and a pastor was unusual to many church-goers according to this participant. Either the fellow Christians have never thought of or met women her age that were pastors, so there she experienced a clash that she had to process a lot, because in the end she noticed that it did something to her self-image. She heard this kind of comments everywhere she went and in all sorts of contexts!

Even though the question of women pastors has been settled on the Denominational level in all five Denominations of this study, in the local church it still may appear as an unsettled issue – a source of an internalized conflict for the individual female participant. This fact is made worse by church management that does not stand by earlier agreed upon policies. Another female participant had similar experiences. She experienced that being a woman pastor was challenged. This challenge was not counteracted by the management. The continued challenge was gnawing away and response from the board and congregation failed to come. The issue came up in the council but was never resolved. God and she had to take this issue on again and she felt she was ready to quit her employment. Even though she was an ordained minister, members told her that she did not have to be a pastor.

Criticism can come as constructive or destructive criticism depending on the objective of the person delivering the criticism. In both cases the effect of the criticism is to a large extent determined by the way the pastor handles this challenge. The ability to process the

criticism is also depending on how the pastor is doing mentally at the time, according to participants. A strategy and way of analyzing criticism is necessary. Participants state that it is not so much about people being against the pastor, the most important is; how do we view this? And what is the response? Another participant summarized that there might be conflicts between others where he needs to step in and help. In doing so, he said he was trying to view it from the standpoint of this not being a person that wants to harm him, but something is broken, it is someone that isn't doing too good.

There is also a cultural aspect here to consider according to the participants. One of them related that in her experience it is often today one experiences that people very easily get violated. She felt that swedes are very sensitive and especially when it comes to spiritual issues, one must be very careful. There is also a difference between personalities, and one does not want anyone to feel trampled on, she summed it up. To some participants, resistance and conflict lingers in the conscious mind and is a source of worries; *“When I have experienced resistance or conflict, I carry this with me and it troubles me, and I worry about it”*. For one of the participants an awareness of personal limitations has emerged through therapy. He has become aware of his frailty in his personality which he is reminded of in situations where he confronts power-seekers.

There is a humbling side to criticism that is recognized by the participants. They state that people must have the right to reprove them and point to the Swedish term “show the way back to what is right” (Swedish: tillrättavisa) being very appropriate in this context. But swedes have a hard time handling criticism in the society they live in with the common attitude being that no one shall tell me what to do. Even as pastor this cultural background is there.

Different sources of conflict were identified, the first being informal leaders. Informal leaders are often known to the members but are not officially acknowledged as leaders. The group is defined by the participants; *“It has to do with people with a need of being in control, and some wants to be on center-stage themselves. The members are rather aware of them.”* Initiative to influence or direct the pastor might come from this source but participants have found a way of handling the situation by putting down a boundary; *“I told him that it is okay to say what I was supposed to do, but not how I should do it.”* The tables can be turned though when informal leaders refuse to work in the direction initiated by the pastor. Participants realized that the lack of response was a passive way of resisting the pastoral leadership and that these informal leaders in fact embodied the attitude that the pastor could talk about it all he wanted – they did not care! It might not always be so clear what the next step ought to be, once you know who they are, as experienced by participants that recalled that the seminary training warned them about these informal leaders, but what does one do with them once they have been identified?

And who are they? Another participant had the conviction that foremost they are the ones who have been there a long time, who have been there during different phases of the church’s life, former board members and chairmen of the board and people related to several of the leading families. Yet another group of members are perhaps surprisingly included. Participants reported that a former pastor had views on how it was done when he was in the pastorate. It was not huge problems, but they exist. Yet other participants were not as fortunate; *“When I presented the idea to the board, I got a comment from the former pastor that stopped it dead in its tracks.”* It is not just the pastor this influence causes problems for. Participants commented that when these informal leaders speak up, the board gets weak since the informal leaders are not on the board. The informal leader’s voice is acknowledged by the

members of the congregation and is weighed against the formal leadership's opinions. Thus, the employer's opinion is weakened by the informal leader which therefore also weakens the position of the employee – the pastor.

When denominations merge there is a new set of problems emerging, engaging former pastors of the old context of the previously independent denominations. Participants explained that their pastor's training was in the new denomination while the elderly pastors have lived within the framework of one of the previous denominations – which made up for some cultural clashes. Trying to find the freedom to do the work the way they found best, instead of having to follow in their predecessor's footsteps, had been hard on them but also on the ex-pastors! When the latter disagreed, the criticism was really directed towards the new denomination, but the new pastors are in the line of fire since they come from that new context. Finding a way to coexist was a challenge they did not even know was going to be on the agenda. They sooner thought that having older colleagues as members of the church was going to be an asset, but this was not how it turned out. It became tough, they ascertained.

A perhaps unusual confession was given by one of the interviewed pastors; *“I have had a great influence on the church ever since I became a member of this church. I had no official roll but still a profound input, and this kind of persons still exist today.”* Of the 19 interviewed pastors this was a unique experience that this one participant shared. That a pastor will face input from informal leaders and must come to grips with how to handle the situation is essential. Participants of this research asserted that to even survive in a church one must learn to deal with this sort of things. This is the sort of material in the form of human capital pastors must work with they concluded. And some participants do learn how to get around this obstacle in the ministry, as testified by one of the participants that with time had learnt how to handle these sorts of things. She has been able to make her way through this and

accomplished some pointed efforts. She then had the freedom to work the remaining time on things in line with the purpose and objective of her ministry. Left unchallenged only the like-minded with power are left in the end, another participant concluded.

Resisting being pushed by the informal leaders is necessary but for some participants it takes away the joy of serving the church. Participants shared that they fought to have the stamina to stand their ground and not give in just to make things work. They did what they must, but it was no fun, they added. To force the pastor to accept a certain analysis of the situation an informal leader tried to give the impression that many stood behind her, wording her argument with phrases like “*Many feels that . . .* “. This informal leader also used veiled threats of people leaving the work groups if they did not get things their way, which the participants thought was not an acceptable line of argumentation.

Another source of conflict for the pastor is being involved indirectly when church members have conflicts with each other. This can be even more aggravated if the church management does not step in and sort the situation out and puts down boundaries for how the discussion ought to be contained; “*A sort of conflict arises when the problem cannot be talked about and solved, but opinions can be expressed unbridled.*” It gets more complicated, participants related, if the management refuses to step in, referring to old traditions by saying e.g. that this is the way it is, without the willingness to finding new ways to deal with the problem. It then kills the dialogue, the participants concluded. Behind the scenes complicated ties of loyalties can lock the situation. Participants found that inter-relational lockings stopped information to get onto the table and stopped the group from solving them. People protected others for personal reasons.

Some Swedish churches have groups of immigrants joining, mostly refugees, which calls for special attention to the need for clear communication. One of the participants, an immigrant pastor himself, shared that; *“When joining together two people from different cultures in marriage, I always stress the importance of doing the ceremony in both languages because they have the right to know what I am saying!”* Immigrant participants emphasize that young immigrants need to be able to express their faith in their own language and not be shoved to the side. They shared the conviction that young people that are encouraged to serve God need to get the space to do so and not be hushed up all the time – if they do not get the needed space, they lose hope and leave the fellowship.

Immigrant participants were under pressure to act more like swedes, which is a somewhat more somber way of showing feelings as opposed to more lively people from countries in the southern hemisphere from where they come. Numeral growth in the immigrant part of the congregation, was perceived as a threat by some of the Swedish members. Finally, this restriction became too much of a hinderance and another way was chosen; *“Step by step I backed off until I felt - I need my freedom! So, today I raise my hands, stand up when I feel like it, sing with them [the immigrant Christians] and move around when I need to! I baptized 25 of my countrymen and the swedes asked me if I was trying to take over the church but I answered, ‘No I want one united church!’.”*

**Resigning – a way of resolving conflict.** Participants testify that in a mentored group they were ten people of which five have left their pastorates, much due to working conditions as well as insufficiencies in the way they have been treated and utilized. For some participants in the end too many aspects were weighing down their existence and the only way out seemed to be to resign from the ministry. One participant shared that he was getting depressed and needed to stop before he had to go on sick leave – so he resigned: *“When I finally resigned it was a deliverance. An incredible deliverance since I had struggled for such a long time!”*

Some pastors take the initiative to resign themselves, even if it meant being attacked; In the evening he handed in his resignation, but they called him the next day and said that he could not leave so quickly and that they would withhold three months’ pay if he did not show up again. He told them that he accepted the loss of three months’ pay, went to the bank and borrowed some money to help him survive those three months. Not all that resigned experienced conflict but left anyways. Other participants recall that they just knew that it was over. They sensed that slowly, dreams and hope withered and that finally there was not much left of it. It has not been big conflicts or things of that nature, and all along there has been good thing happening also, not just negative things. And yet, they resigned.

Others were terminated because of circumstances outside of their own control. One participant tried to get permission to rehabilitate which the church also wanted for him, but the officer from the National Health Insurance Office did not let him do that, so he was terminated instead. In some cases, resigning was the only way to recuperate since the church environment and the work situation at church was so destructive. A participant shared that the doctor established that she was not going to get well if she was to start again at that work site. As dramatic as it sounds, some participants testify that the experience of coming to an end of a ministry was a feeling of something dying. Participants shared that during the sick leave the



relationship to the church died, the relationship to the context, not to the people. *“It felt like something in me died, which perhaps needed to die also. I had two other part-time jobs also and the doctor said, ‘I write you off sick 25% and I advise you to exclude the church work’.”*

For some of the participants, even though the experience of leaving the church had been painful, it was an experience that can be useful for the future. Some of them relate that they do not exclude the thought of a future pastoral position but not in a set-up like the present but rather where there are several working part-time, sharing the one pastorate, so they could work together;

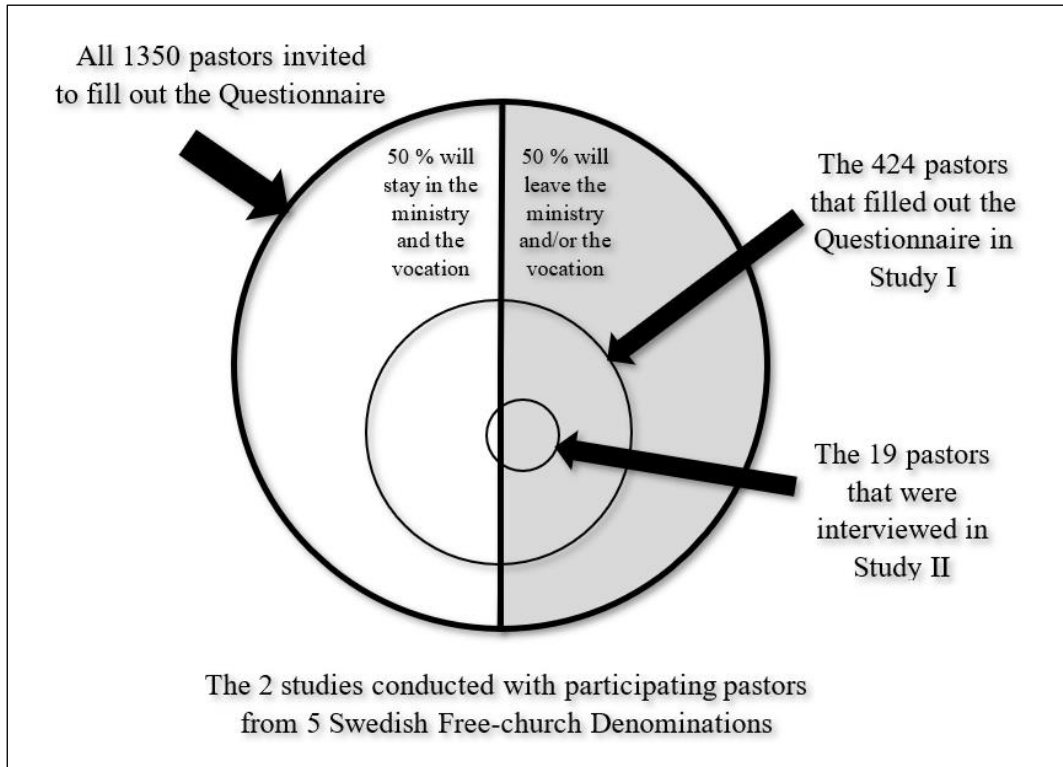
People dare telling me how things are since I do not think these things are strange or hard to cope with. So, I see that all of this can be used for the better. I think that it is a part of our processes and lives as human beings that we end up there sometimes, but that some things are unnecessary, especially when people leave their pastorates and lose their joy and their faith, that is a huge cost!

### **Evaluation of the Research Design**

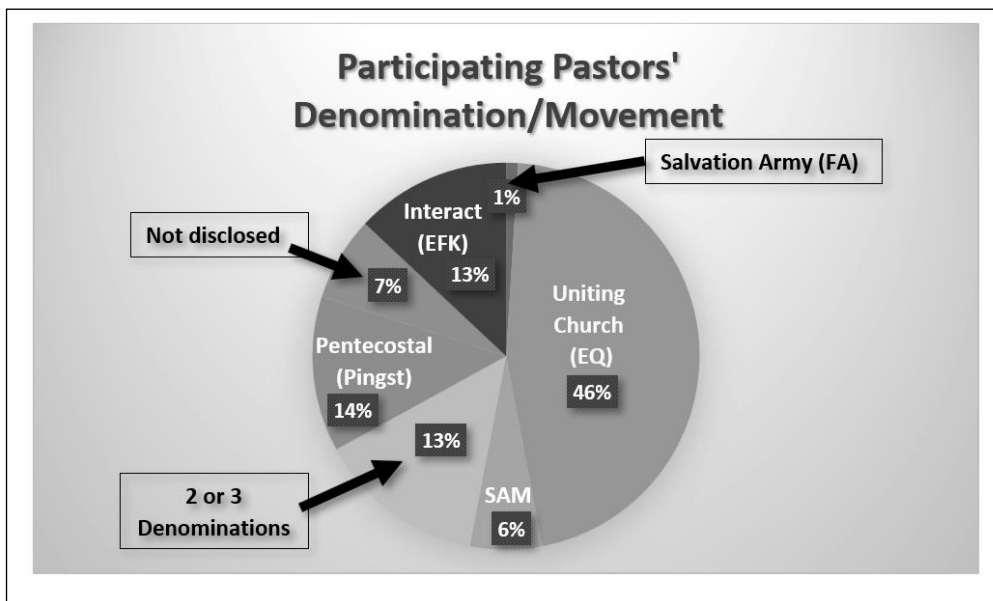
Allowing the strategically chosen pastors to give a personal presentation of how they have experienced the position as pastor with its pros and cons, gave a rich material to analyze. The use of Qualitative Content Analysis made it easier to glean the important points made by the pastors from the vast material after which it was possible to organize the findings into sub-categories and finally main categories. An overview of the population of the two studies is illustrated in Figure 32 below.

Figure 32 - Illustration of Researched Population

(For Denominational affiliation of the participants in Study I, see Appendix 8)



For a color-version for clearer representation of the different responding groups in the following diagram of Study I participants, see Appendix 8



## Chapter Five: Summary and Discussion

### The Research Questions Summarized

From the title of this research project “Causes, Consequences and Cures of Role Stress Among Swedish Free-Church Pastors” one might get the idea that the last part “Cures of Role Stress Among Swedish Free-Church Pastors” will focus on the rehabilitation of the pastors that went through the process of forced or unforced exit from the ministry. While the rehabilitation of these pastors is urgent and needs all possible resources<sup>338</sup> and care that the denominations and the Body of Christ in all geographical locations where these pastors reside can muster, this present research has the focus on finding the causes of these exits as the old adages say that ‘prevention is better than cure’ and ‘a stitch in time saves nine’. I.e. by making prevention possible the level of unnecessary suffering will hopefully be lowered and pastors will be able to serve more effectively and use their gifts in an understanding and loving congregation.

So, the overarching purpose for this research project was to identify factors that can predict the level of risk of termination/exit from church for Swedish pastors. Subordinate questions to this main research question were what factors could be extracted from the questionnaire answers given by Swedish pastors (Study I) and what the circumstances surrounding one or several of the extracted factors as experienced by the pastors were (Study II).

The Data Collection in Study I consisted of an on-line Questionnaire, a Swedish version of the PaRI Questionnaire used in previous research in the USA. The data analysis in Study I

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<sup>338</sup> A Google search on ex-pastors reveals several Christian resources for support e.g.; <http://www.expastors.com/>, <http://www.dovechristiancounseling.com/Pastors-In-Pain.html>, <https://www.change-career-with-purpose.com/pastor-burnout.html>, <https://expastorshelp.wordpress.com/>. The extent to which these organizations are in agreement with a particular pastor’s theology is for each pastor to decide.

consisted of exploratory factor analysis of the 424 complete answers to the questionnaire using the SPSS (Statistical Package for the Social Sciences) computer software as described by Spencer et al.<sup>339</sup> and subsequent analysis of the four extracted factors.

Data Collection in Study II which consisted of recorded follow-up interviews with open-ended questions giving the chosen pastors an opportunity to give a more comprehensive picture so that circumstances not obvious from the Questionnaire answers could surface. The data analysis in Study II consisted of a qualitative content analysis of the recorded interviews, which have been transcribed word for word, inspired by Graneheim and Lundman<sup>340</sup> together with Krippendorff<sup>341</sup>.

The findings in Study I consisted of four extracted factors consisting of four separate clusters of PaRI-questions describing four related problem areas within the pastoral ministry among the 424 responding pastors. These four problem areas (Factors) were given appropriate descriptive labels; Self-doubt and Motivation Deficiency, Work Overload, Role Confusion and Conflict, and finally Growing Sense of Empathetic Indifference and Loss of Work Satisfaction.

In order to more fully understand what gave rise to these problematic areas, 19 pastors with high accumulative scores in these four areas were contacted for in-depth interviews. In the questionnaire response they had all indicated that they were willing to participate in an interview in the case it would become needful. These 19 recorded and subsequently transcribed and analyzed interviews produced eight subcategories organized under four main categories of underlying problematic circumstances. The main categories were: First category

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<sup>339</sup> (Spencer J. Louis 2012, 87)

<sup>340</sup> (Graneheim and Lundman 2004)

<sup>341</sup> (Krippendorff 2004a) (Krippendorff 2004b)

- “Job Description – if Any” with the two sub-categories “Different forms of Job Descriptions” and “Job Description as a Living Document,” second category – “Roles – What did They Hire Me For?” with the sub-categories “External and Internal Demands and Expectations” and “Problems with Roles,” third category – “Work Overload – the Structure Challenged” with the sub-categories “Pastor - A Lonesome, Draining Job” and “The Present Free-Church Frame” and finally category four – “Conflict Management or the Need Thereof” with the sub-categories “The Unprepared Pastor Under Attack” and “Resigning – a Way of Resolving Conflict.”

### Discussion of the Findings

The two studies resulted in two different focuses. Study I gave a *symptoms report* stemming from what the participants identified as problematic using the 42 Likert-scale items in the PaRI-questionnaire. The SPSS analysis of the 424 responses discovered four different problem areas consisting of clusters of Questionnaire-items that were correlated together. In chapter three of this project these were labelled; Self-doubt and Motivation Deficiency, Work Overload, Role Confusion and Conflict and Growing Sense of Empathetic Indifference and Loss of Work Satisfaction. (Table 6). Study II, which was the account of the nineteen interviews, gave *the possible causes and consequences of the problems* that surfaced in Study I indicated some of the causes and consequences of the different categories that were extracted by using in-depth interviews. In order to understand the cause and effect relationships between the causes and the symptoms this project make use of *the five theoretical foundations* as interpretative tools of analysis in order to see more clearly what is going on between pastor, church and society. In this latter *summative analysis*, the order is reversed; starting with the results of Study II explaining the symptoms of Study I, using the theoretical foundations to show the reasons for the consequences observed in both studies

while not ignoring *the spiritual conflict dimension*. *No contradicting facts*, i.e. that this is *not* a severe problem for the group of Swedish Free-churches, has surfaced during this research process.

Table 16 - Findings, Theoretical Foundations and the Spiritual Conflict Dimension

IDENTIFIED SYMPTOMS IN STUDY I				
Self-doubt and Motivation Deficiency	Role Confusion and Conflict	Work Overload	Empathetic Indifference and Loss of Work Satisfaction	
CAUSES AND CONSEQUENCES IN STUDY II				
Job Description – if Any	Roles – What did They Hire Me For?	Work Overload – the Structure Challenged	Conflict Management or the Need Thereof	
THE FIVE THEORETICAL FOUNDATIONS				
Vision Conflict	Role Stress	Motivation	P-E Fit (Pastor)	Environmental Fit (Church)
THE SPIRITUAL CONFLICT DIMENSION				

### **The Meaning of “Pastor” and the Needed Job Description**

What becomes evident in Study II is the centrality of the roles that pastors fill. The reason for not just filling one role – that of being pastor, has different reasons. First, the title “Pastor” can mean a lot of different things to different individuals. The participants related that they individually upheld between one and ten different roles as pastors. As mentioned, among the 19 interviewed pastors no less than 43 different roles were named, 47 with the family roles included which proved to be of importance. Second, in addition to the uncertain content of the job title, many pastors get very sketchy job descriptions.

The uncertainty that follows motivates the pastor to pick up more and more diverse jobs and functions in order to increase the chances of the pastor's accomplishments being viewed as fulfillment of what the church as employer had in mind when hiring the pastor, which had not been disclosed in terms of a job-description. As reported by Adair T. Lummis<sup>342</sup> what churches are in general looking for are; demonstrated competence and religious authenticity, a good preacher and leader of worship, a strong spiritual leader for our congregation, commitment to the parish ministry and ability to maintain boundaries, an available, approachable and warm pastor with good "people skills." Latham and Locke contend that people cannot acquire the values that make survival and happiness reachable without working towards established goals.<sup>343</sup> The discrepancy between what the pastor had in mind as to what being a "Pastor and Church Administrator" entails and was expecting to be doing and the actual situation once hired, becomes a sort of Vision Conflict<sup>344</sup>. This in turn leads to work overload and the growing loss of empathetic capability which in many cases results in an exit from the ministry. One can compare this to the proverbial Domino-effect as illustrated below in Figure 33 – "The Devastating Domino-effect of Pastoral Role Stress"

Figure 34 - The Devastating Domino-effect of Pastoral Role Stress



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<sup>342</sup> (Lummis 2003)

<sup>343</sup> (Latham and Locke 2006, 332)

<sup>344</sup> See adapted, Figure 1, "Vision Conflict and Role Stressor Correlation" and Figure 2, "Vision Conflict with Motivation and Person-Organization Fit Correlations" generated from (L. J. Spencer 2010).

## **Confirmed Previous Research and New Research Findings**

The pastor's challenges

**Vision Conflict.** In chapter two a more detailed description was given for the different role stressors but suffice it here to say that the existence of Vision Conflict is closely related to the role stressors; role conflict, role overload and role ambiguity<sup>345</sup> as all four have a negative effect on the pastor's work situation. Participants described that the work situation, once they arrived in the church of employment, was different than what they were expecting during the pastoral training and that their vision for the work in the church was at odds with that held by the church. Nicholson<sup>346</sup> contend that high discretion roles in entrepreneurial management, to which I see the pastoral role belonging, cannot just adapt to given job descriptions and role specifications or try to mimic predecessors, due to the lack of data needed to conform to the above. Some degree of development as to the role is unavoidable.

**Destructive role stress.** This present study confirms several findings in previous organizational and church related research. The destructive effects of role stress are confirmed as the participants report role ambiguity, role confusion, role overload, family-work and work-family conflicts. As shown in the figure "Pastoral Ministry Dynamics,"<sup>347</sup> "Pastoral Work Role Stressors and Turnover Intentions,"<sup>348</sup> "Pastoral Ministry as Boundary-Spanning Behaviors"<sup>349</sup> and "Pastoral Work-Family and Family-Work Role Pressure

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<sup>345</sup> See the Figure 1, "Vision Conflict and Role Stressor Correlations" from the findings of (L. J. Spencer 2010)

<sup>346</sup> (Nicholson 1984, 178)

<sup>347</sup> See adapted Figure 13, "Pastoral Ministry Dynamics" from (MacKenzie, Podsakoff and Ahearne 1998) supplemented with terms used by (Singh 1998)

<sup>348</sup> See adapted Figure 7, "Pastoral Work Role Stressors and Turnover Intentions" from (Ngo, Foley and Loi 2005)

<sup>349</sup> See adapted Figure 14 "Pastoral Ministry as Boundary-Spanning Behaviors" (Bettencourt 2003)



Incompatibility”<sup>350</sup> these role stressors have a negative effect on both in-role performance and the level of job satisfaction and enrichment. The role stress can also be the lack of purpose congruence as described by Strickland stating that when ordained ministers experience an extended period with spiritual imbalance, as a result they feel increasingly disconnected from their call as they are involved in their daily routines. Becoming low-spirited and frustrated, they often start questioning their choice of vocation<sup>351</sup>. Lower levels in both areas negatively affect the level of organization and career commitment and the willingness to contribute with extra-role performance (OCB, ERP). If the tendencies continue and grow in strength, the plausible result is emotional exhaustion and that turnover/exit from the ministry increasingly becomes an attractive option.

**Uncertain job descriptions and role definitions.** The reason behind the existence of these role stressors is in this study derived from the uncertain job descriptions and role definitions provided for the pastor. As testified by the participants the incidence of sketchy, incomplete or even all together missing job descriptions causes problems as Strickland writes that when there is no agreement stating what to prioritize, this constitutes vocational dissonance, even though few detect it as such.<sup>352</sup> This is not uncommon and causes depletion in job-satisfaction<sup>353</sup> which in turn lower life satisfaction<sup>354</sup>. This is what can be expected since previous research<sup>355</sup> shows that high degrees of role ambiguity are associated with increased

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<sup>350</sup> See adapted Figure 9, “Pastoral Work-Family and Family-Work Role Pressure Incompatibility” from (Greenhaus and Beutell 1985)

<sup>351</sup> (Strickland 2013, 15)

<sup>352</sup> (Strickland 2013, 14)

<sup>353</sup> See Figure 13, “Pastoral Ministry Dynamics” adapted from (MacKenzie, Podsakoff and Ahearne 1998), Figure 11, “Work-family and Family-work Conflict in Pastoral Ministry” adapted from (Carlson and Kacmar 2000), and Figure 7, “Pastoral Work Role Stressors and Turnover Intentions” (Ngo, Foley and Loi 2005)

<sup>354</sup> See Figure 8, “Work-family and Family-work Conflict in Pastoral Ministry” adapted from (Carlson and Kacmar 2000)

<sup>355</sup> (Rizzo, House and Lirtzman 1970, 154)

tension, anxiety, fear and hostility (an excellent testimony to this is R. J. Crowell's depiction of the experience of his forced exit<sup>356</sup>), decreased job satisfaction, (as described by Strickland stating that when the pastor starts to sense that the work is focusing on purposes that not are in congruence with the values which serves as the basis for their calling)<sup>357</sup>, and loss of self-confidence, often with lower productivity. In this we can trace the source of the self-doubt in the loss of self-confidence and motivation deficiency of factor 1 in Study I.

**Lack of role descriptions for the other positions in the church organization.** Without a clear job description to go by, role ambiguity is increased which is further exacerbated by the lack of role descriptions for the other positions in the church organization. As reported by Breen<sup>358</sup> conflicts among pastors in the same church are not uncommon and the sources are several including differing opinions on theological and ideological issues and struggles over authority and having control. When there is no clear and unambiguous role description for e.g. the chairperson, the board of the church itself and their intermutually distributed and delimited areas of responsibility, the pastor is left with only a trial-and-error approach to the ministry. With an increasing rate of failure, the self-doubt increases in strength with job motivation diminishing while the levels of role-confusion and conflict are increasing.

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<sup>356</sup> (R. J. Crowell 1989)

<sup>357</sup> (Strickland 2013, 15)

<sup>358</sup> (Breen 2008, 265),

**The Pastor working harder.** To counter these negative effects and the sense of not measuring up to the expectations of the employer and the members of the congregation, the pastor typically works harder to get a better grade on the job performance scale. Participants testify that there are too many work-demands to meet resulting in role overload, both qualitative role overload when experiencing a lack of necessary skills to complete assigned work tasks such as e.g. being a chief operating officer since the church is employing several other individuals and quantitative role overload in not having enough time to do all the work duties as some participants that were circuit-pastors with extra churches to care for over and above the original agreement. Being told to do one's best is sometimes better for the performance than being given a performance goal for which one does not have the knowledge and skill to accomplish, according to Latham and Locke<sup>359</sup> The participants oppose the idea that one single pastor should be expected to have all the necessary spiritual gifts and mental talents to single-handedly<sup>360</sup> accomplish all church work.

**Family-work and work-family conflicts.** In addition to the already over-booked agenda, the family roles in combination with the work-roles becomes an added load to carry. This results in family-work and work-family conflicts some of which are not out in the open but nevertheless is a constant struggle for the individual pastor to try to resolve. Especially female pastors in this present research project confirm<sup>361</sup> that this is a source of stress and strain in the pastor's total life situation, resulting in a lower life satisfaction as previous research has demonstrated<sup>362</sup>. It is common that female pastors have lower salary, serve in lower status

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<sup>359</sup> (Latham and Locke 2006, 334)

<sup>360</sup> (Tomic, Tomic and Evers 2004, 228)

churches, have fewer advancement opportunities than their male pastoral colleagues yet they are more satisfied with their work situation than their male colleagues in comparable employments, according to McDuff.<sup>363</sup> Will this satisfaction last or does it turn into role and work overload? Not surprising, conflicts ensue since irritation grows on both sides caused by the feeling that the other part is not doing what has been agreed upon, not realizing that the lists of perceived job-duties are not identical just assumed identical. This means more duties and roles which results in work overload. As emotional exhaustion worsens, empathetic indifference grows stronger and the work satisfaction is being lost. Stoner et al. referring to Gutek et al. states that dedicated female pastors with children and long work hours have the strongest experience of this type of conflicts<sup>364</sup>. Stoner et al. also state that the conflict is more likely to be intensified by demands from work rather than from family demands<sup>365</sup>

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<sup>361</sup> See adapted Figure 11b, describing “The relationship between Career Commitment and Depression for Clergywomen according to Shehan (2007) and adapted Figure 12b, describing “The relationship between Family-Work Conflict and Job Turnover Intentions according to Ngo (2005)”

<sup>362</sup> See adapted Figure 8 adapted from (Carlson and Kacmar 2000) entitled “Work-family and Family-work Conflict in Pastoral Ministry”, and adapted Figure 7, from (Boyar, et al. 2003) entitled “Pastoral Work Stressors, Family responsibility and Turnover Intentions” and Figure 6, from (Ngo, Foley and Loi 2005) entitled “Pastoral Work Role Stressors and Turnover Intentions”

<sup>363</sup> (McDuff, The Gender Paradox in Work Satisfaction and the Protestant Clergy 2001) See (Shehan 2007, 641) indicating higher depression levels for female pastors.

<sup>364</sup> (Stoner, Hartman and Arora 1990, 69) referring to (Gutek, Nakamura and Nieva 1981).

<sup>365</sup> (Stoner, Hartman and Arora 1990, 71)

**Motivation deficiency.** As the pastor is suffering under different role-stressors it is starting to take its toll on the pastor's motivation for the ministry. Participants of Study II testify that since so much was invested in the role as pastor it was hard not to take it personally when criticism came. As reported by Roland Croucher<sup>366</sup> there is a danger of confusing role identity with self-image since there is such close connection between what you do as pastor and how this is related to role-identity and self-image, which makes it hard not to let criticism effect the motivation. The first and strongest of the factors in Study I was Self-doubt and Motivation Deficiency which can be understood using the analysis of Lazarus<sup>367</sup> in his secondary appraisal where blame can be directed to oneself causing feelings e.g. of anger, guilt and shame. As seen in Study II role stressors negatively affect the motivational aspects of Job Satisfaction as well as Organizational and Career Commitment.

**Extra-role performance shut down.** Since documents are lacking specifying what has been agreed upon there is no neutral starting-point to return to for pastor and church when opposing opinions start to surface concerning what is expected from the pastor, there is no easy way of comparing notes. Soon the workload is bogging the pastor down and sensing growing discontentment from the congregation, job-satisfaction is being depleted, organization/career commitment is diminishing, effecting the willingness<sup>368</sup> to continue to engage in extra-role performance<sup>369</sup> (OCB, ERP). In this context Locke and Latham<sup>370</sup> points out the importance of feedback in order to monitor how well one is performing the task. Markham and Bonjean report<sup>371</sup> the existence of *Spillover Perspective* among higher status women volunteers, when

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<sup>366</sup> See Table 1 - Distress-Generating Pastoral Experiences

<sup>367</sup> (Lazarus 1991)

<sup>368</sup> (Chen, Hui and Sego 1998, 922)

<sup>369</sup> See adapted Figure 13 "Pastoral Ministry Dynamics" (MacKenzie, Podsakoff and Ahearne 1998) and adapted Figure 6, "Pastoral Work Role Stressors and Turnover Intentions" (Ngo, Foley and Loi 2005)

<sup>370</sup> (Locke and Latham, Work Motivation and Satisfaction: Light at the End of the Tunnel 1990, 241)

<sup>371</sup> (Markham and Bonjean 1996, 2) see Figure 13

the needs and abilities are the same for both work and non-work roles. This would for the female pastor resemble OCB and ERP, The thoughts and intentions of leaving the ministry is growing stronger, but since the sense of calling does not go away easily, many pastors hang in there hoping that things will get better but doing the same things over and over and over again, the whole time expecting a different result is proven futile.

**Breaking the destructive cycle.** This vicious cycle is heading for pastoral resignation unless it is counteracted and broken. There are several areas in which the circle can be hampered. By giving the pastor a clear job description together with job descriptions for both the chairperson and church board, the ambiguity concerning the roles can be cleared up and the members of the church can be informed about who is responsible for what.

**The survival of the exited Pastor and the lasting pastoral calling.** In Romans 11:29 we read that “God’s gifts and his call are irrevocable.” If a person has been given the gift of pastor/teacher and has received the call to serve the body of believers in this capacity, having to leave a local congregation, be it on one’s own initiative or due to forced exit, the gift and the calling still remain. At least that is how I understand the quoted, stated principle.

This ought to mean that if one door for service and ministry closes, other doors may still be open for the pastor that does not shut down and give up permanently, which though is a real option but it also presupposes that you actively choose this passive response to the dilemma.

It seems God is not finished with us pastors and our service for Him until we leave this world and are called home to heaven. If the present Swedish Free-church model of local church organization does not work for 50 % of the ordained pastors, what hinders them to look for alternative forums of service? Somehow it seems that the proverbial “box” inside of which we limit our thinking does not include the option of life-long pastoral ministry in other

forms and forums than the traditional church-setting. It is high time to think outside the box!

So, my advice to the exited pastor is - Pick up that snake by the tail and it will again turn in to the shepherd's staff that you once used among God's people! referring to God's direction to Moses in Exodus 4:4,

Then the LORD said to him, "Reach out your hand and take it by the tail." So Moses reached out and took hold of the snake and it turned back into a staff in his hand. "This," said the LORD, "is so that they may believe that the LORD, the God of their fathers – the God of Abraham, the God of Isaac and the God of Jacob – has appeared to you."

In this text the outcome God is predicting is that God's people will recognize the validity of the Devine calling of His pastor/shepherd, remembering that this once had been questioned by the ones he formerly tried to help "Who made you ruler and judge over us?" in Exodus 2:14 and the subsequent total failure of his first try at it. Perhaps this will be the experience of the exited pastor that dare picking up "the snake" by the tail in order to have his staff back? I dare to think it is so.

The church-project needs a new beginning in Sweden. There are two possible, parallel tracks here as I see it that need to be followed through; one is the renewal of the already established church that has been around for, perhaps decades, needing enough change to stay alive and relevant. There is an obvious problem here; from the interviews was deducted that the present Swedish Free-church model is frustrating to both pastors and young people alike. The focus on finances and church realty up-keep is taking too much of the available energy and engagement. Is it possible to rearrange the order of the present priorities? If this is not doable, the other option becomes interesting; Starting new churches, different in the way they are set up and run. These new churches need to be as free as possible from denominational or movement traditions in order not to limit the options of operating, at the same time making

sure that all members are equally active in doing the church work, perhaps not even having paid staff, but all contributing with spare time service doing the ministry themselves, instead of depending upon paid staff to do the job for them. In this work of renewal and new structuring, the church needs to go back to the original church concept as we see it in the book of Acts and in the Epistles. I think of this as a sort of stem-cell church strategy where the church also makes use of thinking outside the box, in form and strategy but at the same time containing the core of the gospel as we find it in the New Testament. The stem cell analogy thus illustrates the ability to adapt the core Gospel into whatever is needed in the body – here the body of believers, the body of Christ. Both pastor and church need to use this stem-cell strategy to adapt the Gospel core to the situation as it is, in a relevant and effective way.

The Church's organizational challenges

**Unique set of tasks for every position.** In classical organizational theory<sup>372</sup> every position in an organization should have a set of tasks or position-responsibilities and the church as organization has through the findings of this study proven not to be an exception. With the job description as foundation, boundaries for pastoral work can be established and unwarranted role senders can be fended off in a sanctioned and legitimate way. With a less tangled job situation, job satisfaction will increase, and depression levels caused by lack of job satisfaction will be lowered<sup>373</sup>.

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<sup>372</sup> (Davis 1961)

<sup>373</sup> See Figure 11a, "The relationship between Job Satisfaction and Depression according to Luo Lu (1999)" (Lu 1999)



**Single accountability.** Once the authority is delegated to the pastor, the pastor should be accountable only to one supervisor<sup>374</sup>, normally the chairperson or other designated contact-person for the employer which reflects the principle of single accountability. If this arrangement is not implemented but other individuals or groups demand accountability for the work duties, this creates an uncertain work situation with increased disorientation as to which one of the role senders to prioritize. This in turn creates work stress for the pastor.

The Pastor's organizational challenges

**Beneficial stress.** Not all types of job stress and all levels of stress are harmful. Singh et al. point out that getting rid of role stress is not only a huge undertaking, it might also be failing its purpose since it at the same time lowers the motivational factor consisting in being able to accomplish a challenging task.<sup>375</sup> Everyone has a most beneficial level<sup>376</sup> of eustress at which the individual does its best work. But if this level is not found and the stressors keep piling the result is distress and if not lowered ends in burnout. Role stressors causes burnout which in turn result in poorer job results due to the employee's ability to cope being exhausted according to Singh et al..<sup>377</sup> As previous studies have shown<sup>378</sup> highly motivated female pastors are prone to work related depression due to foremost the combination of work-related stressors and family demands and if this is not remedied the turnover intentions<sup>379</sup> becomes

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<sup>374</sup> (Davis 1961)

<sup>375</sup> (Singh, Goolsby and Rhoads 1994, 568)

<sup>376</sup> (Singh 1998, 71)

<sup>377</sup> (Singh, Goolsby and Rhoads 1994, 568)

<sup>378</sup> See the Figure 12a, "The Relationship between Role Conflict and the Negative Effects for Clergywomen according to Shehan (2007)" (Shehan 2007) and Figure 6, "Pastoral Work Role Stressors and Turnover Intentions" (Ngo, Foley and Loi 2005)

<sup>379</sup> See Figure 7, "Pastoral Work Stressors, Family Responsibility and Turnover Intentions" according to Ngo et al. (2005)" (Ngo, Foley and Loi 2005)

stronger. Ngo and Lau<sup>380</sup> suggest that employers (read: churches) develop work-family programs that could make the situation more flexible and lower the burden of family-work related stress for female executives which corresponds to the position of female pastors. According to Morris and Blanton<sup>381</sup> commenting on the situation in the USA in 1994, only a small portion of the denominations are contributing with support aimed at helping pastors manage the accumulative stress. What the present, corresponding situation looks like in Sweden is now unknown to this researcher. No doubt it is an important aspect to focus on for the denominations studied in this research project.

**Confirmed use of political skill.** The use of political skill<sup>382</sup> as means of reducing the perception of organizational and extra-organizational stressors and as moderator of the psychological and physiological strain was also confirmed in the interviews of Study II. There are limits though to what can be achieved using political skill. It seems to presuppose the openness and willingness to find a mutually beneficial solution to the cooperation challenge by all involved – it is not a means of manipulation against the will of the other party.

Pastor and Church adaption dynamics

**Double simultaneous adaption processes.** In the overview of the pastoral work situation this study has revealed the importance of an awareness of the strategies of environmental adaption, both on the account of the church organization but also of the individual pastor. As testified by the participants in Study II, it is important that the church knows the reason for its existence, the state in which it is now and what the church is hoping to achieve and become in

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<sup>380</sup> (Ngo and Lau 1998, 9)

<sup>381</sup> (Morris och Blanton 1994)

<sup>382</sup> See Figure 20, "Consequences of the Pastor's Political Skill" based on the findings of (Perrewé, Ferris, et al. 2000)

the future. The attitude<sup>383</sup> chosen<sup>384</sup> becomes the environment into which the pastor enters upon being hired. The attitude might have been built into the system over a long period of time with a history of e.g. church-pastor conflicts. If the governing body is tight-knit the pastor is likely to be subjected to emotional triangles which in turn causes stress. Is the church e.g. of the Hierarchical type, a change-prone pastor will find the environment difficult to work in and if the church is of the Adhocracy type and the pastor prefers to be focusing on upkeeping stewardship of what already has been established, difficulties likewise will develop for pastor and church alike. Palomino and Frezatti<sup>385</sup> points out that there is a constantly ongoing process between an individual and other people which is the socialization process. The resulting role or position that is assumed, corresponds to the requirements or demands of the context. They also note that the role can be both as supervisor and subordinate depending on the area in focus, which is typical for the pastor; both ultimately responsible for the spiritual welfare of the church and at the same time employee of the same.

**The 4 x 4 of environmental adaption.** The possible combinations of church's adaption alternatives<sup>386</sup> and pastors' adjustment strategy<sup>387</sup> choices are many and as testified by the participants the match has not always been the best. As noted in previous research the pastoral job position has similarities with what is labelled secondary labor markets (SLAMs). McDuff and Mueller<sup>388</sup> point to the fact that pastors' wages are generally low, there is no significant

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<sup>383</sup> See the Figure 22, "The Church's Change attitude, The First dimension" and Figure 25, "The Church's Change attitude, The Second dimension"

<sup>384</sup> (Henry och Chertok 1991, 931)

<sup>385</sup> (Palomino and Frezatti 2016, 167) referring to (Monnot 2008)

<sup>386</sup> See Figure 24, "The Church's Adaptation Strategy Alternatives" adapted from (Hrebiniak and Joyce 1985)

<sup>387</sup> See Figure 21, "Pastoral Adjustment Strategy Choices" based on (Nicholson 1984) and (Schein, The individual, the organization and the career: A conceptual scheme 1971)

<sup>388</sup> (Ibid. p.94)

investment by employers, entry requirements are fairly general, there are no mechanisms promoting firm-specific tenure (i.e., there is little job security with a particular church), turnover is expected, and there is no potential for promotion within a particular church. All these factors naturally do not promote a secure employment but rather gives the impression that the pastor is easily expendable (turnover is expected) as pastors come easy without any significant costs and are easily disposed of only to be replaced with the next candidate on the same terms. When a church has gotten rid of its previous pastors in a rapid succession, one might suspect that there is something going on among the members that resembles a family system<sup>389</sup> where the real problems are not dealt with and where it is easier to assign to the pastor the role of the scape-goat rather than examine what is really going on in the church family. Hosier maintain that the bearer of the family symptoms often is the one least negatively affected psychologically and may have the best insight into the dysfunction of the family system and as such being able to reveal of the true state of the situation.<sup>390</sup> According to Family Systems Theory the family (read: church-family) acts as a highly complex system, is made up of family members who are emotionally intertwined, its 'units' interact in highly complex ways, and affect each other's thoughts, behaviors and emotional states.

**Declaration of content for Church and Pastor alike.** In order to make a better match between the would-be pastor and the hiring church possible, the pastor's characteristics, supplies and demands profile<sup>391</sup> need to be established as well as the church's characteristics, supplies and demands profile. When using the same terminology, the matching traits and

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<sup>389</sup> (Hosier, Family systems Theory and the Family Scapegoat 2017)

<sup>390</sup> (Hosier 2016, 1)

<sup>391</sup> See the adapted overview in Figure 19, from (Kristof 1996) "Conceptualizations of Person-Organization Fit between Church and Pastor"

qualities are easier spotted. As explained in Chapter 2 under the heading “Finding the True Match” the use of a Q-sort method building on the Q-methodology introduced by Stephenson<sup>392</sup> would be a possible approach to use or to take a Skills Inventory test, such as suggested by Peter Northouse<sup>393</sup>.

How relevant is the present Swedish Free-Church organization?

**The church as a transformation process unit.** Participants in Study II are hesitant concerning the level of relevance of the present modus operandi of the Swedish Free-church organization. They question the relevance of a system that oust fifty percent of its pastors and does not seem to be creating new generations of church leaders but instead is criticized by its younger members for focusing too much on finances and church realty and the upkeep of church buildings instead of focusing on facilitating the creation of viable, loving relationships between its members and people in the surrounding communities. In the Figure 26 “A Congruence Model for Organizational Analysis of the Church”<sup>394</sup> the relative structure and process flow of a church is depicted. Here the individual pastor is faced with the task, the informal organization and the formal organizational arrangements. The context of the organization for the pastor means being part of processing the inputs in the form of the social environment of the church, individuals in contact with the church and the history and culture of the local church in order to produce, in cooperation with both formal and informal organizational groups, the intended output depending on the definition of the task at hand.

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<sup>392</sup> (Stephenson 1953)

<sup>393</sup> (Northouse 2004, 61)

<sup>394</sup> Adapted from (Nadler and Tushman 1980)

**Which task has the local church adopted?** The central issue is what the church view as the “Task” or objective for its existence. When this is established the roles of the other attendants become easier to specify. Since the societal environment of the church is ever changing the church need to be involved in an ongoing process of renewal in order to stay relevant and not become obsolete. The question is how much of the environmental determinism to allow without losing the task, presupposing that the task is the one given by Jesus Christ in the Great Commission in Matthew 28:16-20 to “go and make disciples of all nations.”

<sup>16</sup> Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. <sup>17</sup> When they saw him, they worshiped him; but some doubted. <sup>18</sup> Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. <sup>19</sup> Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup> and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.

Is this the acknowledged task for the local church or has history and tradition changed the focus and rewritten the task into something else? To some of the participants it seemed so since they reported an unwillingness on the part of the churches to evaluate the ongoing ministry programs and change or develop the ministry into something more productive.

**The survival strategy of an ongoing adaptive cycle.** In the adapted Figure 25, “The Church’s Organizational Strategy, Structure, and Process”<sup>395</sup> the challenge for the church’s leadership is depicted. Having defined the purpose for the church’s existence, the next step is to define an “organizational domain.” It seems plausible that this for a church with the Great Commission as its objective ought to be the surrounding community and its inhabitants. The next step according to Miles et al. is to create a system that implements the leadership’s definition of the organizational domain which is the “Entrepreneurial Problem.” Once the

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<sup>395</sup> (Miles, et al. 1978)

implementation of the organizational domain is in effect, the last step in this lap around the Adaptive Cycle is reduce uncertainty within the organizational system i.e. just be busy doing what is compatible with the over-all purpose for the church's existence by the formulating and implementing the processes the organization need in order to continue to evolve.<sup>396</sup> In other words is this a safeguarding of the church against getting stuck in the proverbial time-warp which makes it irrelevant for its surrounding community. Built into the system is thereby the ability to continue new laps around the Adaptive Cycle; continuously involved in adapting to the ever-changing society in order to stay relevant.

**The relevance of the Gospel vs. the relevance of the local Church.** The late Dr. Howard G. Hendricks (1924–2013)<sup>397</sup> related a conversation he had with students at DTS<sup>398</sup> that asked him to help them make the Gospel relevant. He said that he responded that the Gospel always is relevant – it is *you* that are not relevant! The same goes for the Church that supposedly “correctly handles the words of truth.”<sup>399</sup> In this observation, interpretation and application is involved, for the individual pastor but also for the congregation, since it is the body of believers that is to<sup>400</sup> “do the works of service, so that the body of Christ may be built up,” not just the pastor. What in large determines the success in this adaptive strategy is the alternative<sup>401</sup> the church chooses to implement. Success in this context meaning that the church successfully reaches the people of the community in a way they say is relevant to them resulting in individuals being added to the church as members. Participants testify that the

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<sup>396</sup> (Ibid., 549)

<sup>397</sup> See [www.biola.edu/talbot/ce20/database/howard-g-hendricks](http://www.biola.edu/talbot/ce20/database/howard-g-hendricks)

<sup>398</sup> During 1980-82 this researcher attended Dallas Theological Seminary and took Bible Study Methods 101 under Dr. Howard G. Hendricks.

<sup>399</sup> 2 Timothy 2:15 “Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the words of truth.”

<sup>400</sup> Ephesians 4:12 “to equip his people for works of service, so that the body of Christ may be built up”

<sup>401</sup> See the adapted Figure 24, “The Church’s Adaptation Strategy Alternative” combining the concepts of (Hrebiniak and Joyce 1985) and (Miles, et al. 1978)

church's ministries kept going even though it gave no substantial results and that this was frustrating to them. The ministry programs were traditional and had been around for ages.

### The Confirmation of the Original Research Hypothesis

The hypothesis (the null hypothesis) for this research project was that it is possible to identify risk-factors (Study I) and to trace possible causes for the existence of these (Study II). The data from the Swedish PaRI online study gave four factors consisting of clusters of problematic aspects for the Swedish pastors. In addition to these four resulting Swedish factors, gave Study II four problematic areas that indicated possible causes for the four factors that surfaced in Study I. The null hypothesis can now be confirmed since factors have been extracted and possible causes have been identified.

### **Recommendations for Additional Research**

Since this study has given the pastors the opportunity to speak freely about their experiences of the work situation in their churches, it would be beneficial to get the employer's side of the story also. Therefore, a study of the problems facing the churches in the role of the employer is warranted. What are the obstacles to having a good work-situation for all involved when there is one or several pastors hired on the staff of the church? The use of the PaRI in the USA gave somewhat different results, e.g. two factors that were not identical to the Swedish results.<sup>402</sup> What are the cultural differences between the USA and Sweden and is it possible that these can give account for the differences or is the explanation for the differences of the results to be found somewhere else?

Another group of individuals that need to be heard are the spouses of the pastors, and if possible, the (grown) children. How have they experienced the work-situation for their

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<sup>402</sup> (L. J. Spencer 2010)



spouse/parent as pastor? In the case of forced or unforced termination how this was experienced by the pastor and his/her family would be an important aspect to research<sup>403</sup>. The forced termination is acknowledged as one of the most destructive and traumatic experiences a pastor could be subjected to in the pastoral ministry<sup>404</sup>.

The focus of these studies was the half of the population of pastors that are at risk of leaving the ministry and through this focus leaving out the other half that apparently are doing well and why they are doing good calls for additional research to see if any of the practiced strategies among them are applicable for the pastors that are struggling in their ministries.

### **Recommendations Concerning Implementation of the Findings**

This research project has not had the objective to be finger-pointing in a condescending way in any aspect of the interpretation of the findings. What is hoped for though, is that the individuals, churches and organizations that are involved in the employment of present and future pastors note the findings of this research project and take them into account in order to, if possible, improve the employment situation for the pastors and help churches become sensitive to the need of staying relevant to the surrounding society thus making survival and growth more likely.

#### Pastoral training institutions

Pastoral vocational training institutions and denominational leaders have a chance to change or supplement the content of the training for future pastors, e.g. training in conflict management and help to find a personal leadership style<sup>405</sup>, as well as forming follow-up training sessions for pastors in active duty that could strengthen them right where they are

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<sup>403</sup> Perhaps could the PTM-R scale be used here (Tanner, Zvonkovic and Tanner 2013, 69)

<sup>404</sup> (M. N. Tanner 2015)

<sup>405</sup> (Reardon, Reardon and Rowe 1998)

involved in their church ministry. Different leadership styles have different strengths in accomplishing the task of radical change work. When subsequently ending up in conflict over suggested changes the pastor's personal conflict resolution style is probably not known to the pastor neither where this style was learned and what formative influences led the pastor to develop such a style<sup>406</sup>. This area could also benefit from further research.

The possibility of longer tenures for pastors

It would also be beneficial for the churches to get insight into how the pastors experience their job-situations and what would make their situation more manageable. This would probably extend the stay of their present pastor to give him/her the chance to get adapted to the local situation and church culture in order to make the best of the pastors' abilities. Since the pastor most likely is an outsider moving in, the situation could be analyzed with fresh eyes to spot circumstances not obvious to those that are accustomed to them. At the same time the pastor's own background might not be thought through but is then given a chance to be analyzed in a new way by the, to the pastor, new church fellowship.

Better P-O fit tools

Instruments and procedures to diagnose the pastors' profile<sup>407</sup> as well as the churches' profile in order to easier find a better over-all match are needed. In this process the churches need help in realizing their environmental adaption strategy or how they wish they would be able to meet the future in a proactive, adaptive way. Once the church has chosen how to

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<sup>406</sup> (Grace och Harris 1990, 144)

<sup>407</sup> What followers look for before they designate the title of "leader" to a person is treated by (Kouzes and Posner 2005) in their article "Leadership is in the Eye of the Follower."

handle the changing societal environment it can easier search for a pastor with the same vision for the church's present and future ministry.

### Two parallel lanes on the road to the survival of the Church

This study has focused on the problematic side of the pastoral experience and perhaps the other 50% percent that stay on in the ministry have strategies of coping that could help the other half of the pastoral workforce. This also could be the focus of future research.

There are two possible, parallel tracks here as I see it that need to be followed through; one is the renewal of the already established church that has been around for, perhaps decades, needing enough change in order to stay alive and relevant. There is an obvious problem here; from the interviews was deducted that the present Swedish Free-church model is frustrating to both pastors and young people alike. The focus on finances and church realty up-keep is taking too much of the available energy and engagement. Which makes the other option interesting; Staring new churches different in the way they are set up and run. These new churches need to be as free as possible from denominational or movement traditions in order not to limit the options of operating, at the same time making sure that all members are equally active in doing the church work, perhaps not even having paid staff, but all contributing with spare time service doing the ministry themselves, instead of depending upon paid staff to do the job *for them*. In this work of renewal and new structuring, the church needs to go back to the original church concept as we see it in the book of Acts and in the epistles. I think of this as a sort of *stem-cell church strategy* where the church makes use of thinking outside the box, in form and strategy but at the same time contains the core of the gospel as we find it in the New Testament. The stem cell analogy thus illustrates the ability to adapt into whatever is needed in the body – here the body of believers, the body of Christ.

In Romans 11:29 we read that “God’s gifts and his call are irrevocable.” If a person once has been given the gift of being pastor/teacher, and has received the call to serve the body of believers in this capacity, having to leave a local congregation, be it on one’s own initiative or due to forced exit, *the gift and the calling still remain*. At least that is how I understand the above quoted, stated principle. This ought to mean, in practicality, that if one door for service and ministry closes, through forced or unforced exit, other doors most likely are still open to the pastor that does not shut down and give up permanently. Sure, shutting down is a real and understandable option, but it also presupposes that you actively choose this passive response to the dilemma. Even a pastor needs this spiritual and mental, stem-cell treatment, relearning to adapt to whatever ministry option is conceivable, available and doable, perhaps outside of the traditionally established church structure. I believe in a life-long-learning process and a life-long, active, pastoral ministry.

## Appendices

### Appendix 1 – The PaRI Questionnaire

Pastor in Residence: At-Risk Pastor Profile (Wickman 2004)

#### Section I

1. I experience conflict with my Board as to the vision of the church
2. I am confused about my major role in the church
3. I feel isolated and alone
4. My ability to trust church leadership is weak
5. My relationship with staff is unhealthy
6. I have lost the sense of meaning in my work
7. My spouse and family are unhappy
8. Music and worship style are big conflict issues in my church
9. Church finances are inadequate
10. My personal finances are suffering
11. I feel I don't have enough close friends with whom I can talk about my needs
12. I feel overworked
13. I feel my work is futile
14. I feel my sense of confidence has diminished
15. I feel I must prove myself a hard worker

16. I wonder whether or not I am working in the area of my giftedness
17. I feel that the church's expectations of me are unclear
18. I feel that there are more expectations on me than I can fulfill
19. I wonder about my calling as a pastor
20. I have diminished energy for my work
21. I feel emotionally empty
22. I feel my work is too demanding
23. I feel my life is far too stressful
24. I really don't care much about what happens to my parishioners
25. I feel I am not as sensitive as I once was
26. Ministry doesn't bring me satisfaction
27. Generally, I feel exhausted
28. I find little joy in my work
29. I feel afraid that I will be forced out of the church I now serve
30. I feel I would like to leave the church I now serve
31. I feel I can't meet all the needs of my people
32. I seriously consider leaving the ministry entirely
33. I feel my hope for success has not developed

34. I don't feel that my denominational leaders would be helpful, should I go to them with my problems
35. My leadership and I have different theological positions
36. I am having personality conflicts with people not on the board
37. I feel my spouse would not really support me should I leave ministry
38. Charges of moral failure are being made against me
39. I feel insecure in my present position
40. It is very difficult for me to say "no"
41. I feel my personal relationship with Christ is a real problem
42. Weeks go by without a scheduled "date" with my spouse

## **Section II**

43. I am in my first church
44. I am now serving my second or third church
45. I have been serving this church for just 2 or 3 years
46. I am between 35 and 49 years of age
47. The church I serve has in the past forced a pastor to resign
48. I have no support team with which I meet regularly
49. The church I serve has plateaued or declined in attendance recently

50. We have built a new building in the past 2 years

Optional data should you wish to provide it:

51. Your name:

52. Phone:

53. Denominational Affiliation



Appendix 2 – Trinity Research Ethics Checklist

**APPENDIX D: TRINITY RESEARCH ETHICS CHECKLIST**

Date 11/09/2015

Student Name Dan Rosendahl Student ID 2010904923

Title of Research Predicting the Level of Swedish Pastor's Risk of Termination/Exit from the Church

Degree Program  Non-Degree  Diploma  Bachelor Degree  Master Degree  Doctoral Degree

Department  Biblical Studies  Theology  Biblical Counseling  Biblical Leadership and Ministry

Concentration \_\_\_\_\_

Purpose (Check One)  Dissertation Research  Major Writing Project  Capstone Research  Thesis Research  Other

Human Subjects (Check all that apply)  No Human Subjects  Age 17 or Under  Age 18 or Older  Vulnerable Population

Risk Assessed (Check One)  Vulnerable Population  High Risk  Medium Risk  Low Risk  Bibliographic Research

Please initial each of the following statements as affirmation of your intention to comply in full with the protocol, and then sign and date this petition.

- X I have accurately described my research design in my proposal, and to the best of my ability have indicated the resulting level/s of risk to human subjects on this *Research Ethics Checklist* form.
- X I understand that if I make changes and/or additions to my research design, any and all such changes must be approved by my research supervisor prior to use.
- X I understand that any instrumentation that will be used to collect data from human subjects must be approved by my research supervisor prior to use, including field testing instruments as well as finalized instruments.
- X I understand that in order to use copyrighted material or instrumentation in my research, I must have written permission from the copyright holder to be able to do so prior to its use in data gathering or reproduction in my study.
- X I understand that I must make every effort to prevent and avoid plagiarism on my part in the use of ideas or works of others quoted or inferred in my research.
- X I will implement in full the research protocols outlined in the *Research Ethics Evaluation and Expectations* letter that I will receive from Trinity as a result of this petition.

Method Is Used		Research Design
Yes	No	Methods of Data Gathering
X		Conducting formal or informal interviews
X		Collecting data by means of surveys, questionnaires, or opinionnaires
	X	Testing knowledge, attitudes, and/or skills
	X	Consulting subject area experts to quote or represent their views

Risk Level				Psychological Risk
High	Med	Low	None	Mental Stress and/or Emotional Distress
		X		Subjects are to reflect upon their own behavior, values, relationships, or person in such a way that they are <i>likely to be affected</i> emotionally or psychologically over the short and/or long term
	X			Subjects will reveal <i>highly personal information</i> in areas such as significant relationships, trauma, sexuality, potentially immoral, unethical, or illegal behavior
		X		Subjects will give opinions or viewpoints on <i>highly charged issues</i> including but not limited to political, emotional, cultural, spiritual, or psychological matters
		X		Subjects are to reflect upon their own behavior, values, relationships, or person in such a way that <i>might result</i> in anxiety, regrets, concerns, afterthoughts, or reactions after the procedure is completed
	X			Subjects will reveal <i>generally accepted personal information</i> regarding individual viewpoints, background, behaviors, attitudes, or beliefs
		X		Subjects will give opinions or viewpoints on <i>sensitive matters</i> including but not limited to political, emotional, cultural, spiritual, or psychological matters
		X		Subjects are to give <i>basic identifying information</i> such as age, gender, ethnicity, and other general questions regarding non-personal information
	X			Subjects will give opinions or viewpoints on <i>common-place matters</i> such as locality, general trends, or other benign topics

Risk Level				Sociological Risk
High	Med	Low	None	Relational Stress and/or Positional Distress
			X	Subjects may experience immediate and/or long-term employment, political, legal, economic, and/or social consequences as a result of participating in the study
		X		Subjects are required to reflect upon their own behavior, values, relationships, or person in such a way that <i>might result</i> in anxiety or concern regarding themselves in relationship to other persons and/or social groups
		X		Subjects are to give opinions or viewpoints on <i>common-place social relationships</i> such as community characteristics, census-type data, general trends, or other benign topics

Risk Level				Physiological Risk
High	Med	Low	None	Bodily Harm to Self and/or Bodily Harm to Others
			X	Subjects <i>may experience or be exposed to bodily harm</i> as a result of the research and/or research methodology
			X	Subjects <i>may experience or be exposed to bodily harm</i> as a result of participating in the gathering of data, such as entering high risk environments
		X		The subject <i>may become tired or weakened physically or mentally</i> as a result of the research and/or research methodology
			X	The subject <i>may become impatient</i> as a result of the time involved in the completion of the research and/or research methodology
			X	The subject <i>may become impatient</i> as a result of environmental conditions endured in the completion of the research and/or research methodology

Risk Level				Spiritual Risk
High	Med	Low	None	Individual Stress and/or Religious Community Distress
			X	Subjects may experience immediate and/or long term <i>negative consequences</i> in their relationship to a religious community as a result of participating in the study
		X		Subjects are required to reflect upon their own behavior, values, or relationships in such a way that <i>might result</i> in anxiety, regrets, concerns, and/or afterthoughts regarding their spirituality, or relationship with God
		X		Subjects are required to reflect upon their own behavior, values, or relationships in such a way that <i>might result</i> in anxiety, regrets, concerns, and/or afterthoughts regarding their relationship with a religious community, and/or other spiritual matters
		X		Subjects are to give opinions or viewpoints on <i>common-place spiritual issues</i> such as religious community belief systems and practices, religious community census-type characteristics, general religious community trends, or other benign topics

Risk Level				Vulnerability Risk
High	Med	Low	None	Subjects Under Age 18 or in a Vulnerable Population
			X	Subjects will be under the age of 18 regardless of academic standing
			X	Subjects will be members of a vulnerable population and thus unable to make their own decisions regardless of their age

### Appendix 3 - Informed Consent Information

This information below was part of the survey and was given in Swedish prior to the face-to-face interviews.

#### **Informed consent information**

Dear Pastor Colleague, you have received this request because, as far as we can deduct, you are presently working actively in a Church in Sweden.

#### **Background**

Since the job assignments of a pastor can vary from one church to another, and what it is like working in your church is something only you know, we would like to know what your experience of your job situation is.

We would like to conduct an overarching survey of how Swedish pastors, from the different denominations and also from churches not connected to any denomination, experience their job situation.

**The aim** of this study is to find out how Swedish pastors experience their job situation.

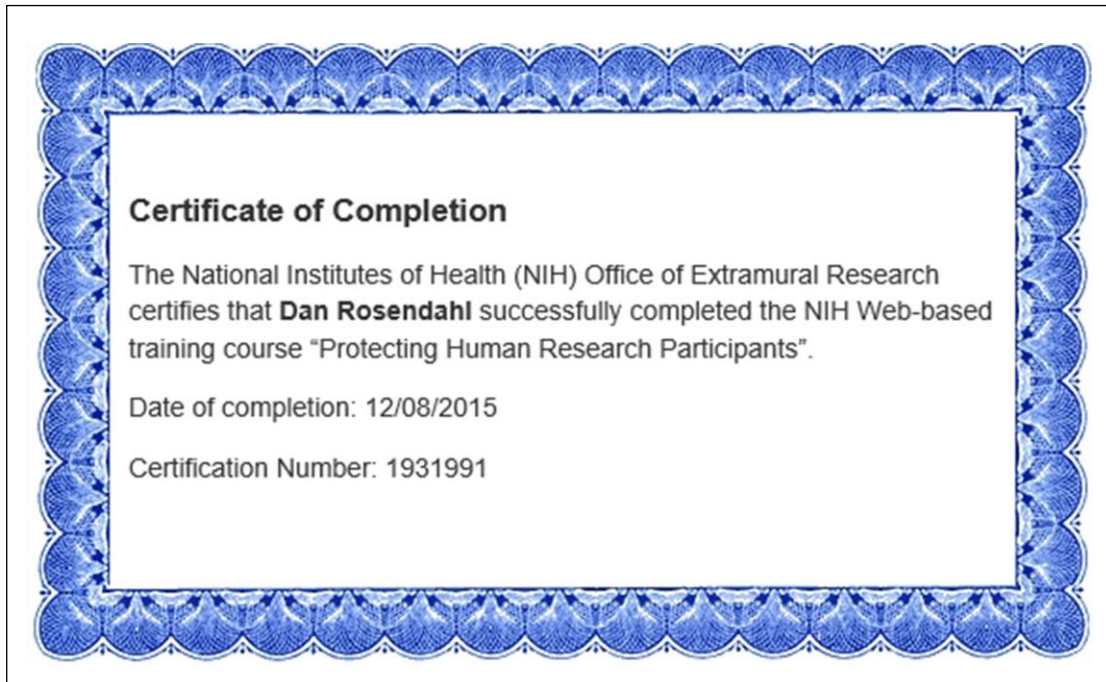
All facts associated to you personally e.g. geographical location, name of church or denomination will not be made public in such a way that it can be traced back to you as an individual.

The compilation that will be made public will only be statistics, where general tendencies from the entire group of participants are of interest. No single individual will be traceable or identifiable.

Through this survey we are trying to find out how Swedish pastors, in active parish work, experience their job situation. It would be of great value to us if you chose to participate and in so doing try to answer the questions in this Questionnaire as truthfully as possible.

- All information given by you will be treated confidentially and will be kept locked away in a place where I am the only one with access to it.
- You are guaranteed complete anonymity.
- This survey is completely voluntary, and you can choose to leave it at any point in time without having to give a reason for doing so.
- You can contact me if you have questions about this survey:  
Pastor Dan Rosendahl, E-mail address: dan.rosendahl@hotmail.se Phone. 0736-714212
- We will inform all participants of the results of this survey once it is finished.
- In order to show us that you have read the information about this survey we ask you to click the button below.

Appendix 4 – The National Institutes of Health (NIH) Certificate



## Appendix 5 – The Regional Ethical Review Board Approval



**Regionala etikprövningsnämnden**  
**i Linköping**  
Avdelningen för prövning av övrig  
forskning

PROTOKOLLSutdrag  
Sammanträdesdatum  
2016-06-14

I(1)

dnr 2016/106-31

Närvarande:

Ledamöter: Rolf Holmgren, lagman, ordförande ersätter Owe Horned pp. 1-7, 9-18  
Owe Horned, ordförande p. 8  
Göran Collste, professor (*tillämpad etik*), vetenskaplig sekreterare  
Gerhard Andersson, professor (*klinisk psykologi*)  
Karin Axelsson, professor, (*informatik*)  
Motzi Eklöf, docent (*hälsa-samhälle/vård- medicinhistoria*)  
Kristina Gustafsson, docent (*socialt arbete, etnologi*)  
Maria Gustavsson, professor (*pedagogik i arbetslivet*)

Ledamöter som företräder allmänna intressen:

Madeleine Johansson, företagare  
Inga Jonasson, arbetsterapeut

Övriga: Pia Anderson, adm sekr

PUNKT	ÄRENDE	BESLUT
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4. Komplettering av ansökan om etikprövning  
Forskningshuvudman: Trinity Theological Seminary, Newburgh, Indiana, USA  
Forskare: Elbert E. Elliot, Trinity College of the Bible and Theological Seminary, Newburgh, Indiana, USA  
Projekt: Predicting the Level of Swedish Pastor's Risk of Termination/Exit from the Church – A Comparative Study.  
Bedömning av risknivån för att svenska pastorer ska bli uppsagda eller själva säga upp sig från församlingstjänst.  
Dnr **2016/106-31**  
Föredragande: *Gerhard Andersson*  
Nämnden har den 16 maj 2016 erhållit komplettering i ärendet. Forskaren har kompletterat enligt nämndens beslut och ansökan kan därmed godkännas.

Vid protokollet Justeras  
Göran Collste Rolf Holmgren

Att utdraget överensstämmer med originalet intygar:

Pia Anderson  
Administrativ sekreterare

Beslutet expedierat till behörig företrädare och forskare

Postadress:  
c/o Medicinska fakultetens kansli  
Sandbäcksgatan 7  
581 83 LINKÖPING

Telefon:  
013 – 28 27 76, 013 – 28 27 77

E-post:  
registrator@linkoping.epn.se

Hemsida  
www.epn.se



# Trinity Theological Seminary

The Regents of Trinity Theological Seminary  
on the recommendation of the Faculty have conferred upon

**Dan Krister Rosendahl**

the degree of  
**Master of Arts**

*Biblical Counseling*

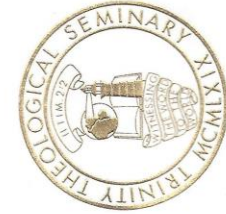
together with all honors, rights and privileges pertaining thereto,  
in recognition of the fulfillment of the requirements for this degree.

In Witness Whereof we have hereunto subscribed our names and affixed  
the Seal of the Seminary at Newburgh in the State of Indiana,  
on this fourteenth day of September, in the year of our Lord, 2005.

  
President



Endorsed by  
THE UNIVERSITY  
of LIVERPOOL



  
Chairman of the Board of Regents

  
Academic Dean

Appendix 7 – Liverpool University Accreditation of the Trinity M.A. Degree



THE UNIVERSITY  
of LIVERPOOL

Professor J Drummond Bone  
Vice-Chancellor

Senate House  
Abercromby Square  
Liverpool L69 3BX

*Acceptance of Degree/Award; Accreditation of Trinity College of the  
Bible and Theological Seminary*

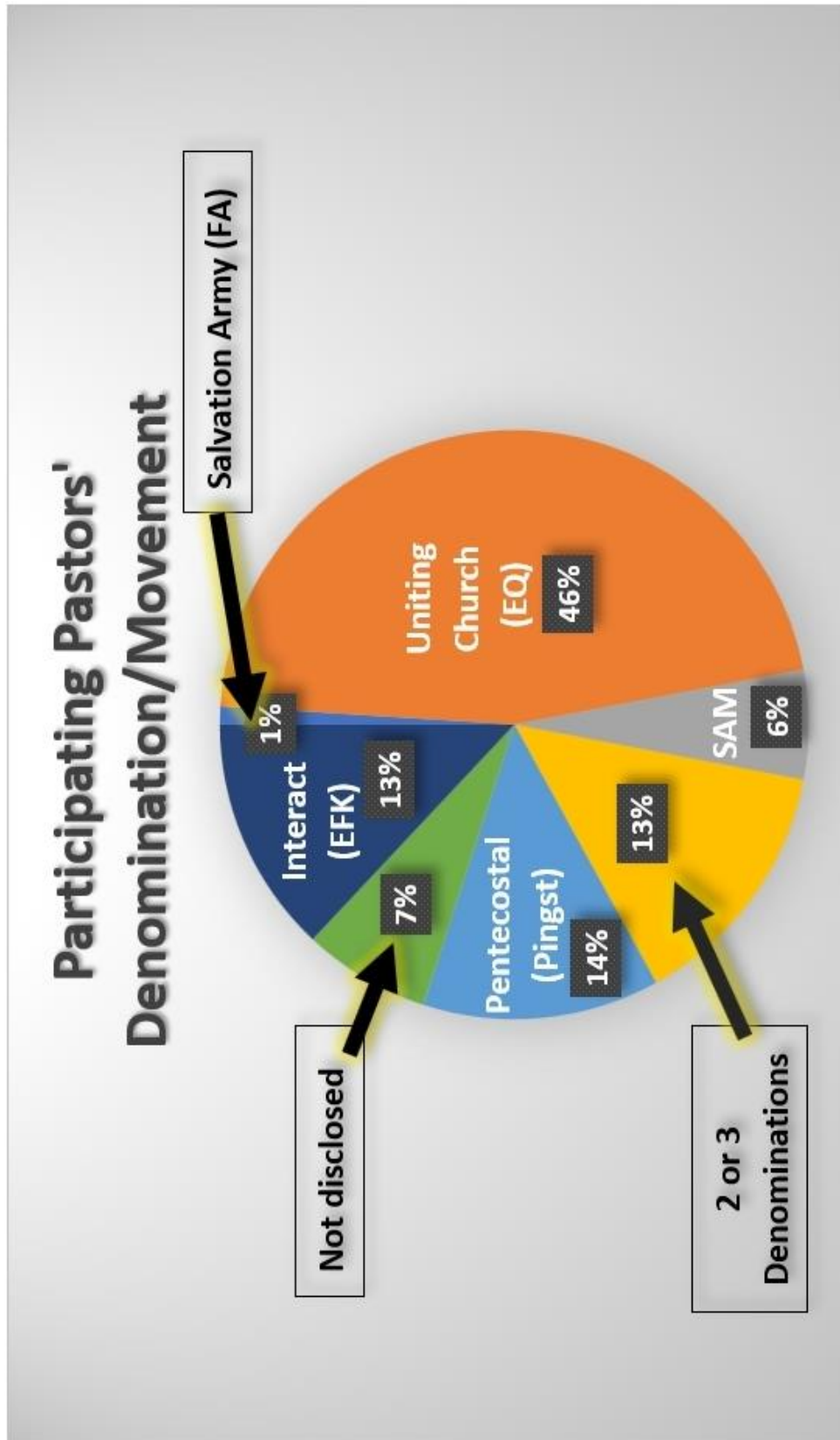
To Whom It May Concern:

The attached Transcript of Academic Record indicates that the student concerned completed a programme of study at Trinity College of the Bible and Theological Seminary which was accredited by the University of Liverpool. This accreditation option was available to students who matriculated into a programme between 1 July 1997 and 30 June 2002 and paid an accreditation fee to the University.

Under this arrangement, the University accredited the programmes of study for degrees awarded by Trinity, accreditation in this context being taken to mean that the University accepts and endorses the degree programmes provided by Trinity but that the degrees are awarded by Trinity itself.

Yours sincerely

Professor Drummond Bone  
Vice-Chancellor



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