

## **CHAPTER 5: PRACTICE-THEORETICAL PERSPECTIVES ON THE PREACHER AND HIS SPIRITUALITY**

In the previous chapters (2-4), the preacher and his spirituality in the light of the Scriptural revelation of God, especially in the Pastoral Epistle, have been discussed. In other words, it has been discussed in the formation of basis-theoretical principles. Within the totality of Scriptural revelation, Diaconiology investigates the communicative acts and also the normative (Scripture and Church) and the *concrete ministry* of these acts within the church (Venter, 1997:18).

The preacher in his spirituality does not live an isolated life in the outside of this world. He exercises his faith and experiences his spirituality as a person in totality not apart from his general public roles, relationships, person, hazards and marriage life. It is therefore important to put the research on the preacher and his spirituality within the context of concrete life. In this regard a selection of practice-theoretical perspectives will be researched and stated here. Due to the limitation for this study, the focus will be placed only on certain chief features:

1. The preacher's general public roles
2. The preacher and his Spirituality in multiple relationships
3. The preacher as a person and his spirituality
4. The preacher and his spirituality in hazards
5. Final conclusion from practice-theoretical perspectives on the preacher and his spirituality

### **5.1 THE PREACHER'S GENERAL PUBLIC ROLES**

Brooks (1969:75-76) mentions that 'The work of the preacher and the pastor really belong together, and ought not to be separated. I believe that very strongly. ...The preacher needs to be pastor, that he may preach to real men. The pastor must be a preacher, that he may keep the dignity of his work alive. The preacher, who is not a pastor, grows remote. The pastor, who is not a preacher, grows petty. Never be content to let men truthfully say of you, "He is a preacher, but no pastor"; or, "He is a pastor, but no preacher". Be both; for you cannot really be one unless you are also the other'. Therefore, we can see the preacher's role is exactly the same as the pastor's one.

Preachers bring to their role in the church different needs, expectations, viewpoints and opinions. Although their primary task as professional leaders is to preach the gospel and serve the church, preachers frequently carry the implicit expectation that their personal needs will also be met by their congregations (Kunst, 1993:207).

In multiple relationships the preacher is often simultaneously involved in a preaching, teaching, counselling, and visiting, as well as administrative role with congregants (Brewster, 1996:353).

### 5.1.1 Preaching

Any minister who underestimates the power of the pulpit is apt to miss the greatest opportunity he can have for significant ministry. Most Protestants attend worship services primarily to hear the sermon. We may say that they should come to worship, but they, in fact, come mainly to hear helpful messages for their lives (Brokhoff, 1973:14).

For many people, the sermon is the one moment in the week when they get in touch with God. People really do hunger for God's Word. They may not admit this, but that is what keeps them coming. They hope to receive some word of guidance, comfort, inspiration, and support for another week of living the trials of life. How shall they hear without a preacher? Sermons change lives. The business of the church is to proclaim the Word of God, to set forth a road map for life. Our preaching must spring from the Word. Indeed, good preaching is the word of God spoken by the preacher rather than the word about God (Cook, 1983:76).

Lloyd-Jones (1981:26) mentions that 'The moment you consider man's real need, and also the nature of salvation that the primary task the church is to preach and to proclaim this, to show man's real need, and to show the only remedy, the only cure for it'. Preaching for him is the *peculiar* task of the church. Here Lloyd-Jones shares his conviction with the Puritans and the Reformers in general and with John Calvin (1967:1048) in particular, who calls preaching 'the church's chief sinew, indeed its very soul'. The fact that Calvin attached the utmost importance to preaching as the main task of the church, is repeatedly pointed out (Parker, 1975:89).

Therefore preaching is the most important role of the preacher. In other words, the primary task of the preacher is to preach the Word of God (cf. 3.4). Most preachers carry out their work of preaching regularly twice a week. More details about preaching were already stated in this study (see chapter 2).

Relating to preparing of the sermon, Stott (1983:220-221) mentions that 'Read the text, re-read it, re-read it, and read it again. Turn it over and over your mind ... All the time we shall be praying, crying humbly to God for illumination by the Spirit of truth ... Speaking personally, I have always found it helpful to do as much of my sermon preparation as possible on my knees, with the Bible open before me, in prayerful study. This is not because I worship the Bible; but because I worship the God of the Bible and desire to humble myself before him and his revelation, and even while I am giving my mind to the study of the text, to pray earnestly that the eyes of

my heart may be enlightened'. Therefore, the preacher can have deep relationship with God and the Holy Spirit when he prepares and delivers the sermon.

### 5.1.2 Teaching

Paul states that 'it was He who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ' (Eph. 4:11-13).

Yount (1996:18) states that Paul says that Christ gave four kinds of gifted leaders to the church: apostle, prophets, evangelists, and pastors and teachers. He goes on to say that 'pastors and teachers' constitute one office with a dual function. The two functions are combined in one person. Therefore he calls it 'the pastor-teacher'. Here pastors must also be able to teach (I Tim. 3:2).

In this regard, Armstrong (1990:113) says that all preachers, as all pastor, are teachers. Some may function primarily as preachers, or counselors, or administrators - but whatever their role, teaching will always be an important part of their ministry. Dodd (1964:7-8) promoted the theory that the early church sharply distinguished between proclamation (*kerygma*) in a missionary setting and teaching (*didache*) in an established church. The New Testament, however, does not separate preaching and teaching into such rigid, ironclad categories (cf. Mt. 4:23; 9:35; 11:1) (Greidanus, 1989:7). Preachers, therefore, teach in the pulpit and in the class. The teaching may be formal or informal, structured or unstructured, planned or spur-of-the-moment, but most preachers have opportunities galore to teach (Armstrong, 1990:113).

According to Perry and Lias (1979:78), the chief activity of the local church in Christian teaching is Sunday School. People look to the preacher as a pastor of the church for leadership and guidance. He can be the principal of the school or at least its chief adviser. Through the entire year he should have the organization in mind and be sure that proper steps are taken each month to assure a successful school. His help in the selection of lesson materials, to praise the Lord for his guidance and thank each co-worker for making the school succeed. He should constantly encourage and spread good will and optimism (Perry & Lias, 1979:83). The classes in the church can be divided in nursery ages (1-3), kindergarten ages (4-5), primary ages (6-8), junior ages (9-11), intermediate ages (12-14), young people's ages (15-22), and adult ages (23-up) (Perry & Lias, 1979:79).

Cook (1983:31) states that the role of teach is one of the traditional roles for clergypersons. It is one of the major ways we equip people to conduct ministry in the

world. The role of teacher requires a great deal of commitment, patience, and excitement about the learners as well as the content.

The pastor as a teacher has to study the Bible in order to teach his congregation. He also pray to God in order that the Holy Spirit illuminates member of the congregation whom he teaches. Accordingly, the pastor can be mature spiritually through his teaching ministry.

### **5.1.3 Counselling**

Pastors are called upon to play many roles in modern society - to be priest, prophet, and administrator etc. Within each of these are many specific and demanding areas of expertise. One pastoral role ever in demand is that of the counsellor, the one to whom a person turns at life's moments of distress, despair, and decision (Miller & Jackson, 1995:1).

McClure (1986:209) mentions that a preacher as a pastor is sitting in his study expecting a knock on the door. As the preacher prayerfully awaits the impending knock on the door he is a bit nervous because through the door will come a troubled person about whom he or she knows very little. The preacher is about to assume the awesome responsibility of giving guidance and counsel, and in doing so he or she will influence a life, hopefully for the better. He has the responsibility to care, to listen, to try to understand the problem as the person presents it, and if necessary to discern underlying problems that the person has not acknowledged. He gently guides the person to an understanding of his problem in the light of God's Word and encourages him or her to take positive action whether it be repentance of sin, restitution for wrongdoing, reconciliation in a broken relationship or seeking God for direction.

According to McClure (1986:209-210), most ministers, pastors and Christian workers can identify with the tinge of anxiety felt by the pastor as he anticipates the counselling session with a troubled man. It is a serious responsibility to become involved in the personal lives and problems of others. A preacher as a pastor cannot avoid being involved; moreover, he is commissioned by Christ to become involved in people's lives (Mt. 19:22; Jn. 10:11; Lk. 15:4-7).

The preacher does not have the luxury of choosing whether or not he will counsel. He must, however, decide whether he is a spiritually mature, disciplined, skilled and effective counsellor. A decision in the affirmative demands that the preacher gives himself to servanthood, to prayer, to a study of the Word and to self-discipline.

In his treatment of professional ethics of counseling, Narramore (1960:24-29) mentions the following elements:

- 1) 'The confidential treatment of all personal information.' A person who goes to another with a personal problem is expressing a deep trust in that individual. The counselor must never betray that trust by revealing confidential information.
- 2) 'The handling of written information.' Any written information about a counsellee should be kept under lock and key.
- 3) The use of 'case material for illustrations.' It is not uncommon for ministers to use some of their counselling experiences as illustrations.
- 4) 'A counsellor does not discuss others with whom he is now counselling or has counselled.' If the pastor discusses others with the counsellee he may feel that the pastor will discuss him in a counselling session with someone else.
- 5) 'Counsellors should not touch a counsellee unnecessarily, especially of the opposite sex.' The counsellor should be friendly and caring but he should also be discreet.
- 6) 'A counsellor should recognize his limitations.' There may be people who will come to the pastor with problems that are beyond his ability to deal with.

The spiritual and emotional maturity of the pastor, as a counsellor is of utmost importance. If he is spiritually shallow and emotionally immature it will be manifested in his counselling (McClue, 1986:214). Therefore for his spiritual maturity, the pastor must constantly have his relationship with God, and rely fully upon the Holy Spirit because 'counselling is His work and effective counselling cannot be done apart from Him' (Adams, 1970:20).

#### **5.1.4 Visiting**

Schaller (1974:47) states that the issue of visitation is a gut-grinder for many pastors and their congregations. Pastors tend to put visitation low on their list of priorities and last on their schedule - maybe even squeezed out. Congregations, especially smaller, more rural ones, yearn for more of it. For many congregations, visitation becomes the decisive issue.

Some pastors feel that visitation is menial, meaningless work, that their abilities are badly used 'just holding the hands of little old ladies'. This feeling, however, is one of the biggest mistakes that the pastor can make during ministering in the local church (Cook, 1983:97-98).

Preacher's visitation as a pastor is an important one among his various roles. Jeremiah said: Therefore thus says the Lord God of Israel against the pastors that feed

my people; Ye have scattered my flock, and driven them away, and have not *visited* them: behold, I will *visit* upon you the evil of your doings, says the Lord (Jer. 23:2).

Adams (1975A:75-76) mentions that the 'visitation' in view in both the Old and New Testaments at its core is *oversight that show concern for*. The concern which is at the core of biblical visitation is equivalent to a kind of remembering or *thinking about* another (cf. Ps. 8:4; 106:4, where the two words 'visit' and 'remember' are used in Hebrew parallelism) *that leads to action*. To visit is to *show concern* in blessing or in judgment.

Armstrong (1990:25-67) says that there are several kinds of visitations. There are *home visitations, hospital visitations, workplace visitations, and prison visitations* etc. When the preacher visits people, he should think carefully about the following: time of visitation, length of visitation, purpose of visitation, and proper message (Armstrong, 1990:51-53).

Bible reading and prayer are essential for the pastor when he visits his congregation. In order to guide people in problems, the pastor must rely deeply upon the Holy Spirit who can help them effectively.

### **5.1.5 Administration**

Administration is an important part of any pastor's responsibility. The church is not simply a divinely spiritual entity divorced from the affairs of the world, a soul without a body; it is an organization with a human face and material concerns. As such, its earthly life needs to be 'ordered' and its business conducted efficiently. Where there is good administration God is glorified and his kingdom served; where there is bad ministration the body does not function properly and God's work is hindered (Horton, 1983:100).

Armstrong (1990:175) mentions that 'Among the many professional hats a pastor wears, the one that most often wore is the hat bearing the label "administration". Depending on what one includes under the heading, pastors might spend 50 to 70 percent of their time on administrative duties. It behoves us, therefore, to consider what it means for the evangelist to be an administrator as well'.

Ministration deals with the maintenance aspects of an organization; i.e., the routine matters such as reports, conducting prescribed meetings, attending church-related functions, seeing that payments are made, etc. (Bell, 1986:119).

According to Bell (1986:120-123), the preacher, as an administrator, will be expected to demonstrate skill in the normal functions, generally classified under the headings *Planning, Organising and Controlling*.

*In planning*, it is extremely critical that one does not ‘diagnose the patient before prescribing the medicine’. Far too often, a pastor will come to a new church with an attaché case- or a filing cabinet-full of ideas, projects, programmes and strategies that have been extremely effective in previous churches he has served or in churches he has observed in his travels. He will launch into these programmes before he has ascertained whether the programmes are actually needed in this new assignment. When the people fail to rally around the pastor’s zealous efforts, conflict and resentment and bitterness begin to develop, followed quickly by frustration and discouragement on the part of the pastor, the congregation, or both. It may even be a biblically based, a Holy Spirit-inspired program, but the timing was ill-conceived as a result of poor planning. There is a well worn adage that the preacher as an administrator: plan your work, then work your plan (Bell, 1986:120).

After planning has been sufficiently accomplished, the next administrative responsibility of the preacher will be *organising* in order to carry out those plans. Organising the church means more than reading off the list of appointments for the coming year. Organising means helping each person to understand the nature, responsibilities and limitations of his particular work. Preachers have erroneously assumed that when they have made the appointments, the work is then organized.

The third vital function of the administrator in addition to planning and organising is *controlling*. Once assignments have been made and jobs clearly defined, the work of the administrator is just beginning. His job now becomes the task of controlling and directing the follow through of the assignments and the plan. While many administrators make the mistake of not truly delegating responsibility to their co-workers, often there is the feeling of the pastor that his administrative duties end once he has made his appointments and once the people have started in their work. His continued interest and concern is as important as the other functions of the administrator. Many workers need to be constantly encouraged, occasionally corrected, and often helped in co-ordinating their activities with other departments and activities in the church. Controlling, therefore, involves a co-ordinating toward the overall goals of the organization.

Although administration is an important part in the church, there is a hazard to be dry for the pastor spiritually when he carries on his administrative works without fellowship with God.

### 5.1.6 Conclusion

The following conclusion can be drawn about the preacher’s general public roles:

- \* The preacher as a pastor plays various roles publicly in the church: as *a*

*preacher, teacher, counsellor, visitor and administrator*. It means that he has always a lot of work to do. Sometimes difficulty arises when the preacher as a pastor becomes totally committed to only one of the roles, or excludes any of the roles, or emphasizes certain ones while the congregation prefers other. An appropriate balance must be achieved.

- \* The preacher roles as a preacher, teacher, counsellor, visitor and administrator in the church relate to his spirituality very closely. In order to carry out his roles well, the preacher should exert to have the deep relationship with God.

## 5.2 THE PREACHER AND HIS SPIRITUALITY IN MULTIPLE RELATIONSHIPS

A preacher's relationships and roles as a pastor overlap and, at times, overwhelm them. Preachers may acknowledge the boundaries that *should* exist, but they are constantly tempted to ignore them- those relational and vocational borders that separate preachers' pastoral responsibilities from their personal needs (Asimakoupoulos, 1994:6).

### 5.2.1 Family

The importance of the family can be seen in that God's relationship to Israel and Christ's relationship to the Church are expressed by the metaphor of marriage (Mal. 2:4; Eph. 5:31). The marriage relationship and its natural consequence, the family, is intricately woven throughout the pages of the Word God. From the very beginning of creation with the forming of a woman for man (Gen. 2:18-25) to the consummation of the ages with the 'marriage' of Christ and His church (Rev. 19), the drama of family is played out on the stage of time. There is, indeed, something providential about the family (Stone, 1986:257).

Many preachers, as pastors, are struggling with the gap between loyalty to their work and to their family (Patrick, 1982:360). The relationship between work and family life is complex in professions where there is a bond between the workplace and family system, with inherent expectations and implications for families. One such occupation where the enmeshment between work and family life is evident is the ministry. A common characteristic of preachers' families is the lack of clarity in boundaries between work and family (Ostrander, Henry & Fournier, 1994:50).

Adams (1975A:32) states that 'No more critical matter can be considered since it is probably in this area that more pastors and more families suffer than in any other. Nothing can make a man more ineffective than bearing the weight of concern that comes from failure as a parent, the load can become backbreaking. Moreover, too many pastors are plagued day by day with family difficulties occasioned by small salaries, high demands upon time and for quality performance, tensions between

allegiance to the job and to the home, the tugs of large opportunities and the need to meet regular obligations, and dozens of similar considerations’.

In order to solve these problems, at the outset, the preacher must recognise that he is a husband first, a father second and a pastor third (Adams, 1975A:32). Only by adopting and firmly adhering to the biblical priorities can the preacher develop the sort of disciplined life necessary to carry on all three of these vital tasks to which he is called.

To begin with, preachers must be brought to the realization that a good home life is fundamental to a successful pastorate. This is so crucial that the Scriptures not only explicitly say so, but also require it for ordination: *He must manage his own family well and see that his children obey him with proper respect. (If anyone does not know how to manage his own family, how can he take care of God's church?)* (I Tim. 3:4-5).

Adams (1975A:34) mentions that the preacher should take care of his family in several ways:

1. as the husband and father in the home;
2. as a pastoral example to the flock (including the way the he treats members of his own household);
3. as their shepherd (they are also a family of the congregation to whom he must minister).

There is, then, a triple reason for a preacher to spend much time in becoming the best *husband* and *father* that he can be. The preacher and his family should have the opportunities and financial means for intermittent retreats or mini-vacations at various times throughout the calendar year (Dell, 1993:35). He honours God, blesses his family and thereby significantly helps his congregation.

Focusing on the pastor, his home is a little church. God has appointed the father/husband as the main spiritual leader of his family. Home is a place to worship God regularly- to read the Bible and to pray- to seek the Saviour and to live for Him. If a pastor’s relationship with his family is bad, he may not be able to lead the prayer’s meeting and service in the church. Furthermore, without an intimate relationship with his wife, the pastor cannot preach the gospel effectively (Bailey, 1986:231). For good relationship with his family, therefore, the pastor should make his spirituality mature through the Word of God and prayer.

### **5.2.2 Colleagues**

There are often some competition, tension, and dispute that occur between senior pastors and associates or assistants in the pastoral ministry. Pastors, however, who shared a common calling to the ordained ministry, would inevitably work well together, unhindered by the usual misunderstandings and tensions in other walks of life. Whereas, in fact, these difficulties may be worse amongst pastors because of the highly individualistic model of working still prevalent in the ordained ministry of our churches. Any meeting of comparatively recently appointed pastors will always produce a crop of people who have had unfortunate experiences with senior colleagues. Many efforts in shared ministry flounder when the enthusiasm of the initiators is no longer there (Burkett, 1983:163).

Adams (1975B:54) states that ‘... ideas, plans, programs, approaches, solutions to problems, must be hammered out and co-ordinated. A house divided against itself cannot stand. There is no easier way to divide the household of faith than to provide for a congregation two or more leaders who gather factions about themselves’.

In this regard De Wall (1973:160) mentions that ‘The pastoral colleagues are and ought to be pastorally concerned about one another’. Baxter (1983:123-124) says that ‘They must, therefore, keep close to the ancient simplicity of the Christian faith, and the foundation and centre of catholic unity ... We (ministers) must combine against the common adversaries; and all ministers must associate and hold communion, and correspondence, and constant meetings to these ends’.

Closer cooperation with a colleague, however, can provide the essential stimulus and support necessary for effective ministry today. A colleague is the person who can draw the sting, share the burden, offer constructive criticism, and be the sounding-board for ideas for progress. This not only increases the effectiveness of the pastor, but also relieves him, and often his family, of the disastrous consequences of carrying such a responsibility quite alone (Burkett, 1983:165).

Relating to his spirituality, the pastor can study the Bible, theological books and journals with his colleagues. Undoubtedly the most important of all advantages for his mature spirituality is to pray together regularly.

### **5.2.3 Congregation**

In addition to being persons, the listeners are individuals, family units, and social groups. Differences and distinctions have to be understood by the preacher as a pastor and are factored in the sermon. No congregation is homogeneous, not even the small rural one which consists basically of three ‘main families’. This is true not simply in terms of age, education, income, and personal experiences, but also in basic postures toward the Christian faith espoused by the congregation as a whole (Craddock, 1985:90-91).

According to Brooks (1969:191), 'The congregation are divided into various classes. Between that one great gathering which fills the house and the individuals of whom it is composed there are divisions into various groups, which, with certain modifications here and there, appear in every congregation in the land'. These are: the congregation of congregation (they are people so prominently representative of churches whose life is as truly a consecrated life, with an ordination of its own, as any minister's), the supercilious hearers, people who merely come to church from habit, and earnest seekers after truth.

Craddock (1985:91) mentions that the preacher as a pastor has to relate to the parishioners in a variety of ways: standing beside them, out front leading them, pushing them behind. Brooks (1969:207) says that 'All ministrations to the congregation must be full at once of vigour and of tenderness, the father's and the mother's touch at once'.

Cook (1983:47) states that 'I repeat the most important factor in staying on board with the congregation: Be a loving, caring person. It seems ordinary. It, however, is so necessary - and so often missing. I once heard a merchant say to his clerks, 'We all need to spend less time thinking about improving what we say to the customers and more time thinking about improving our attitudes about customers'. It applies to us too'.

#### **5.2.4 Social community**

The preacher as a pastor must be careful to maintain proper community relationships. According to I Tim. 3:7, he must '*enjoy a favourable reputation among the outsiders, so that he may not fall into disgrace and into the trap of the devil*'. This important principle all too frequently has been forgotten and, as the result, neglected. The work of Christ has been hindered and the name of Christ has been slandered because of ministers who failed to conduct themselves properly.

The Christian minister lives *with* as well as *before* the community. He may make clear distinctions in his own mind between his personal life and his work as a preacher in the church, but the community will not distinguish. Everywhere he goes and in everything he does (like every Christian, but, as the unsaved community looks at it: *officially*) he represents Jesus Christ. That is why among the qualifications for an elder that are spelled out by Paul, is his concern what the community thinks of him (Adams, 1975A:53-54).

Adams (1975A:54) states that beyond the physical condition of the property that he manages, the preacher's own life as a man of the community, as a neighbour is of importance. He must be winsome and pleasant as a neighbour. He should be the

*best* neighbour on the block. He should mingle with and meet as many persons in his community as he can.

The preacher as a pastor should be a *man* in his community. What he is and what he does in neighbourly relationships may be the only sermon that many in the community ever see or hear. In economic, business, social and political activities in the community, the Christian minister must always walk circumspectly (Adams, 1975A:54-55).

### **5.2.5 Conclusion**

The following conclusion can be stated about the preacher's multiple relationships:

- \* The preacher as a pastor is in multiple relationships: with *family, colleagues, congregation, and society*. Especially members of the congregation who he is serving, consist of various groups: children, young and old people, man and woman, sick and healthy people etc. The result of the preacher's ministry will probably depend most on the quality of his personal and pastoral relationships with the people he serves.
- \* The preacher's multiple relationships relate to his spirituality closely. Therefore it is necessary for the preacher to have a good relationship with others: family, colleagues, congregation, and society.

## **5.3 THE PREACHER AS A PERSON AND HIS SPIRITUALITY**

'Pastors are persons. Most of the problems pastors experience in the parish are not caused by the pastor forgetting he is a pastor. Most difficulties pastors face in the parish arise when the pastor forgets that he is a person', Harbaugh (1984:9) says.

Clinical pastoral education and the pastoral care movement have accentuated the significance of the personhood of the pastor as a unique and crucial vehicle through which the ministry of personal care finds expression and achieves effectiveness. While in no way seeking to minimise the importance of the pastoral role, contemporary pastoral care has refocused attention on the central importance of anthropology as understood in a holistic biblical sense. Effective and creative pastoral care and counselling, not only for those who receive pastoral care but also for those who provide it, require an adequate self-understanding involving attention to all the dimensions of personhood- *physical, mental, emotional, and social dimension*- in the context of a centring relationship with God (Harbaugh, 1990:910). Therefore in this section, the above-mentioned dimensions will be focused on.

### **5.3.1 Physical dimension**

### **5.3.1.1 The importance of the body** //

Paul does emphasise the spiritual. Godliness has value for all things; but not to the exclusion of the corporeal. Physical training is of some value (I Tim. 4:8). We must never forget: 'The body is ... for the Lord and the Lord for the body'. 'Do you not know', Paul asks the Corinthians, 'that your bodies are members of Christ himself ... a temple of the Holy Spirit?' 'You are not your own; you were bought at a price, therefore, honour God with your body' (I Cor. 6:13; 15; 19; 20).

Irvine (1997:183) mentions that 'The pastor is physical being. That demands stewardship of the physical being God has given us. We must recognize our physical limitations which can affect other capabilities. We cannot be or do all that is demanded of us. There must be time for renewal of the physical resource that is part of our whole being. This applies both to our days in ministry and in our training for ministry'.

According to Brady (1990:32-33), there are three reasons why Christian ministers think of the importance of their body. Firstly, if a man is to survive the rigours of effective preaching, he must be physically strong. Secondly, if a preacher would feed his people with the finest of wheat, he must spend long hours in his studies. Thirdly, if suicide is a sin, then surely to neglect physical and mental health, is a fault of the same species.

### **5.3.1.2 Preacher's work is never done**

In general, what do pastors really do with their time? Every pastor's job is a little different because every church is different. Every week is a little different because that is just how church life is.

Every pastor carry on almost the same things on weekdays: to preach the gospel in Sunday Service, to help the weak, and to call the strong to be of help (see 5.1).

Otto (1997:10) mentions that the church is more consumer-oriented now. People feel entitled to get what they pay for. Churches are much more business-orientated, pastors are viewed as employees. So pastors must deal with a lot of different opinions and demands. They feel a lot of pressure from their congregations. Pastors spend more time on administrative tasks than they did in the past. Churches want more programmes and are hiring more staff members. So pastors are busy co-ordinating staff, fostering good working relationships among staff. organising committees, supervising lay ministries, and making sure programmes are being taken care of. Pastors today have a terribly busy schedule. They are on duty 24 hours a day.

Otto (1997:8) also states that ‘Adding up the hours, Bob’s (a pastor of Bethel Christian Reformed Church, Iowa) week included roughly 22 hours of study and sermon preparation, 7 hours of service planning, 12 hours of administrative tasks (including meetings), 16 hours of visiting and counseling, and 3 hours of preaching and teaching, totalling 60 hours. Bob says “I do not spend enough time in personal study and prayer. It is hard to get that in”. Most pastors are overworked, and may become chronically tired physically.

Since a man is a *whole* man (you accidentally hit your thumb with a hammer and it affects all that you do; even a slight fever can change one’s entire outlook), the pastor must not neglect the body, but rather will recognize that it is in the flesh and through the body that he has been called to carry out the work of the ministry. Weak, unalert bodies hinder ministers seriously in their preaching and ministerial duties (Adams, 1975A:21).

Pastors do their best to fill schedules with meetings and appointments so that there is time for neither solitude nor leisure to be before God, to ponder Scripture, to be unhurried with another person (Peterson, 1987:1-3). After all, the pastor with tiredness and sickness cannot pray and preach normally. Ill-body and tiredness make him weak spiritually.

### **5.3.2 Mental dimension**

Beardsworth (1993:33) says that ‘Much more important than the physical health of the pastor is his mental health. Spurgeon used to say that there are tools to every trade and if there is a tool to the minister’s trade, it is his mind. The greatest danger with all tools is letting them get blunt or rusty. That is why Paul exhorts Timothy in the fourth chapter of that first epistle to “give yourself continually” to “reading, doctrine, meditation” - that is all mental work’.

#### **5.3.2.1 Burnout**

Urban pastor, urban church, urban ministry- the expectations are high and adequate resources to meet the challenge often lacking. The urban church must address itself to many needs. The urban pastor often becomes the means through which the congregation meets these needs. The problems, however, the pastor faces, demand more than one person can give on a sustained level. The conditions and the needs of the people with whom the pastor deals tend untimely to take toll of his energy and gifts. The pastor is worn down; he begins to suffer from what is labelled as ‘burnout’ (McFadden, 1980:409).

Frendenberger (1986:73) defines ‘burnout’ as failing, wearing out, or becoming exhausted by making excessive demands on energy, strength, or resources. The

victim feels locked into a job routine. Burnout strikes most frequently among the helping professions. Ministers, who are at the heart of the helping professions, are stricken most frequently (Chandler, 1987:13)

According to McFadden (1980:409), the symptoms which characterise 'burned out' pastors include the following:

- 1) The pastor may dehumanise the persons with whom he works by treating them as objects rather than as human beings.
- 2) The pastor may force stressful issues or problems to be dealt with in the community or congregation.
- 3) The pastor may frequently be unavailable to people and for meetings.
- 4) The pastor becomes sick more frequently and tends to be depressed.

Oswald (1993:59) mentions that burnout has the following in common: decreased energy, decreased self-esteem, sense of helplessness, hopelessness, being trapped, loss of idealism, cynicism and negativism, and self-depletion. Therefore, the pastor's burnout interferes with his relationship with God. It tends to make it difficult for him to meditate the Word of God, to pray, to help others.

### **5.3.2.2 Pressure**

Whether in an urban parish or in an apparently more comprehensible rural setting, the clergyman finds himself caught up in a series of pressures. Not all of them experience every one of these to the same degree. When, however, their ministry is considered, most ministers find all or most of these pressures to be part of their everyday experience (Wesley, 1985:127).

According to Wesley (1985:127-133), there are several pressures that a pastor can suffer during his ministry:

**Pressure from time-** The competing demands for the minister's time are many and various. Candidates for pastors are warned of the trap of busy-ness, but almost without fail ministers fall into it. A practical effect of such earnestness, demonstrated by a full (often paraded) diary, is that the minister becomes less available to those who wish to approach him, while at the same time deceiving himself that he is accessible.

**Pressure from the church-** The minister cannot be isolated from the assumptive world of the church, of which he is a member. Attention is constantly directed to the

church's internal life, its organization, beliefs, liturgy, and criteria for membership. No minister, being a member of a particular church which is caught up in such debates, can be immune from these pressures.

McBurney (1978:121) says that 'The minister's wife shares all the pressures and pitfalls that beset her husband ... she shares her husband's hurts'.

Focusing on the depressed pastor, he does not always recognize and understand their condition. Depression, if not addressed, can contribute to declines in physical health, social relationships, self-esteem, and spiritual life. It is associated with increased risk of suicide and alcohol/drug problems. Children and other family members of depressed pastor also tend to suffer adjustment and relationship problems (Miller & Jackson, 1995:200). The pastor, therefore, must do his best for the sake of his mature spirituality. He should regularly read and study the Bible, and always pray to God.

### **5.3.3 Emotional dimension**

Emotions that a pastor can feel, are various. The important ones are as follows: stress, conflict, depression, tension, anxiety and loneliness. These are often overlapping one another.

#### **5.3.3.1 Stress**

Oswald (1993:24) mentions that 'For years I have been telling people what I have learned about the effects of stress: that too much stress over too long a period is a major factor in illness. At least seventy percent of the ailments doctors treat may be stress-related. Stress has been related to such physiological illnesses as heart disease, cancer, and hypertension and to such psychological affects as irritability, depression, and sleep disorder. That stress can also lead to increased smoking or drinking, overeating, accident proneness, and spouse or child abuse, not to mention other regressions to infantile behaviour that can sabotage our lives and our ministries'.

Stress may be considered from many different perspectives. Stress may be catalogued relative to its source. Stress may be generated by tension at work, difficulties in familial relations, existential angst. Stress may also be looked at as anxiety, generalized or focused, dysfunction. Stress may be considered relative to its result (Pappas, 1995:5). In this section we will focus on stress of a particular type: stress experienced by a pastor in the performance of the pastoral function.

According to Pappas (1995:9-10), stress is viewed as operating in five distinguishable places in the life of a pastor. These five places overlap and interact:

**Intrapersonal stress-** The intrapersonal area concerns the inner life of the pastor

**Interpersonal stress-** The interpersonal refers to the stress generated in the relationship between the pastor and other individuals related to the congregation.

**Pastoral role stress-** This area focuses on the crossed energy resulting from differences between the pastor and the congregation in understanding and expectations of what it means to be a pastor.

**Congregational stress-** This area considers stress that is generated in the functioning of the congregation.

**Environmental stress-** This area considers stress generated by dynamics occurring in the social environment around the church and by the church's attempt to relate to that environment.

On the other hand, Chandler (1987:13-23) states ten stress areas in the life of a pastor: *the stress of sermon preparation, the stress of management, the stress of guilt* (the minister who views his work as a divine call may experience guilt over feelings of *boredom* in any area of ministry), *the stress to succeed* (society conditions people for success). For the minister, a confused concept of 'call' can feed the pressure to succeed), *the stress of finances* (the pressure of finances on the minister is felt from two directions: on himself and his family and on the institution he serves), *the stress of being role models, the stress of relationships, the stress of isolation, and the stress of feelings of inadequacy in ministry.*

Oswald (1993:45) says that when the pastors' lives are in stress they may find it difficult to extricate themselves from relationships that are toxic to them. They are much less able to confront someone when they are under excessive stress because that would mean making change. Stress also interferes with the pastor's relations with God and others.

### **5.3.3.2 Conflict**

Conflict is a fact of life. It is not all bad. Often it is the anvil upon which good things are hammered into good shape. It is a device by which groups become involved. It is a way by which people give claim to common turf. Cared for properly, conflict creates intimacy. Those are benefits. There are, however, costs to conflict too. Honeymoon periods have a way of coming to an end, sometimes abruptly. Cook (1983:128) says that 'In my first parish, the honeymoon period ended more by process than by particular events'.

In general, a pastor's conflict relates to the congregation. Brewster (1996:356) states that 'The source of conflict is often hidden in congregational clergy relationships. As in other emotionally intense relationships, the complaints of both parties mask feelings of rejection and abandonment. Both parties use a great deal of projection when dealing with each other. In this atmosphere, the clergy feels isolated and unappreciated'.

Kunst (1993:208) refers to the pastor's own inner conflict relating to his identity: 'The professional role expected of the pastor is theologically and practically one of personal sacrifice, obedience to one's calling, and service modelled after the life and ministry of Jesus. Personally, however, the minister is at the same time one of the sheep, with personal needs for pastoral care which are directly relevant to the church's ministry. As members of the body of Christ, ministers legitimately expect to be fed, nurtured and cared for by the church. Given the church's identity and mission, is it not reasonable for ministers to expect to engage in meaningful, reciprocal relationships with other members of the body? Ministers who spend their professional energy offering pastoral care to the community of faith rightfully long for such care for their own personal lives. The role conflict of ministers is thus particularly complex because professional and personal expectations converge on the same role set. Blurred role boundaries in the church appear to be the main source of this role conflict, for ministers have conflicting expectations of being both the shepherd of the flock and the same time one of the sheep'.

McFadden (1980:412) refers to another aspect of pastor's conflict: 'The urban pastor faces certain expectations by virtue of his position in the community. He is put in the situation where he is a general practitioner, but he must be a specialist in order to be a success. He must continually deal with these conflicting demands. These demands are sometimes in conflict. The urban pastor stands in a prophetic role, but if he acts as an advocate and speaks prophetically, he does not fit the model of the saint. In addition the urban pastor faces *time conflicts*: long hours of work compete with family obligations. He must deal with these varied and conflicting expectations and must at the same time develop an authentic ministry that preserves his personal integrity'.

Relation to the pastor's spirituality, conflict also hinders the relationship with God. It tends to make it difficult for the pastor to read the Word of God and to pray.

### **5.3.3.3 Depression**

Miller and Jackson (1995:198) define depression as a syndrome, a set of symptoms or diagnostic signs that tend to appear together. They go on to say that depression is not an illness in the same sense as a head cold, but it is a recognisable syndrome. Although there is a set of frequent symptoms of depression, it is important to realize

that not all of these signs must be present, nor is there any single symptom that *must* be present.

Prior (1990:59-60) states that depression is a common human problem to which church leaders are not immune. The world has had many examples among its public figures such as political leaders, artists, musicians, poets and writers, while the world of entertainment has produced many cases, including suicides. The church, too, can add many well-known names to the list (Martin Luther, Henry Martyn, William Cowper, and Charles Spurgeon etc.)

According to Miller and Jackson (1995:201-208), there are some factors that cause depression:

**Situational factors** - Some situations are depressing in themselves. Virtually anyone in such situation would experience a change in mood. If the situation is sufficiently prolonged or intense, people would become depressed. What kinds of situations increase the chances of depression? These are *stress* and *loss*.

**Cognitive factors** - A second general factor believed to contribute to depression is cognitive - how a person thinks. What kinds of thought patterns foster depression? These are *negative self-statements*, *irrational beliefs*, *pessimism* and *guilt*.

**Psychological factors** - The psychologically orientated pastoral counsellor is inclined to look for *psychological* causes when depression is encountered.

**Behavioural and lifestyle factors**- Certain aspects of an individual's behaviour and lifestyle may also contribute to the genesis or exacerbation of depression.

Honlinger (1979:245) says of the symptoms of depression from which pastors can suffer: 'Various kinds and degrees of depression are seen in the pastor. Unhappiness, poor appetite, sleeping disturbances, and physical sluggishness are common manifestations. Those suffering from depressions of psychotic proportions may have self-degrading hallucinations and delusions, a marked decrease of normal functioning, and disorientation. There may be an underlying physical illness responsible; on the other hand, manic-depressive illness (depressed phase) and psychotic depressive reactions can cause this clinical picture. In any event, a psychically depressed person is always a suicide risk and hence this is an emergency situation'. Therefore, the pastor in depression may not be able to pray deeply, and to have fellowship with God spiritually.

#### **5.3.3.4 Tension**

Hinchey (1975:12) mentions that 'Perhaps the greatest tensions come because the role in which the pastor sees himself and the role the congregation expects of him. He is not given a specific job description. He does not have specified hours, but is expected to be on duty at all times. Often pastor selection committees do not bother to explain to the prospective pastor what the church expects of him. He is just told to preach the gospel and visit. The word 'ministry' has become a nebulous term. It can mean different things to different people, and it does'.

According to Pappas (1995:104), the first source of the pastor's tension occurs when the expectation of congregational continuity is held while the congregation is actually experiencing diminishment. When the congregation has peaked and is slipping from nostalgia to questioning, when diminishment is being experienced, then tension and stress result. The second source of pastoral tension arises when the congregation is at one point in their life cycle while the pastor is at a very different one. When an elderly, nostalgic congregation hires a visionary first charge pastor, tension and stress are guaranteed. When a small, newly started church hires a pre-retired, burned-out senior pastor to lead them to bigness while he has his eyes unalterably set on a rocking chair and a social security check, tension and stress are also guaranteed. The third source of pastoral tension occurs when the congregation wants to return to the structures and ministries that felt so good without going through re-visioning as the pastor keeps insisting.

Blackwood (1979:143-144) states that tension ought not to continue until it becomes an inseparable part of a pastor's life and work. Increasing tension leads to stomach ulcers or a nervous breakdown. Therefore, the pastor's tension definitely interferes with his relationships with God, his family and his congregation.

### **5.3.2.5 Anxiety**

Miller and Jackson (1995:249-250) say that sometimes the word 'anxiety' is used to mean 'eager' or 'excited', but more often it has a negative tone and refers to an unpleasant internal experience. Everyone has feelings that might be labelled 'anxiety'. There are many synonyms to describe such feelings, varying in intensity (unease, distress, agitation) as well as in whether the experience is occurring before (worry, dread), during (panic, terror), or after the feared event (guilt, frustration). None of these are exact synonyms because anxiety is a general concept and describes a wide range of experiences. Anxiety is not a single phenomenon but rather a group of elements including physiological behavioural, and cognitive events. (Miller & Jackson, 1995:278).

Blackwood (1979:115) mentions that anxiety is a disproportionate reaction to danger, which may be imaginary. He goes on to say that any activity about which one feels

anxious produces a feeling of strain, fatigue, or exhaustion. Anxiety about a certain activity results in an impairment of that activity, and spoils the pleasure it would hold.

Focusing on the pastor, obviously his anxieties interfere with his relationship with God. They tend to make it difficult for him to read the Bible, to pray, or to excel in any of the finer Christian graces, such as peace, hope, and joy. For much the same reasons anxiety, if at all chronic, interferes with a pastor's ministry among people. Amid the same local conditions he ought to show how to live and work without feeling perturbed and overwhelmed. If he is anxious, he cannot help the members of the congregation who have many problems (Blackwood, 1979:116).

Pappas (1995:22) says that anxiety grows out of a perceived threat to our expectations or desires. Anxiety can be trivial or world threatening. The preacher, as a pastor who has to preach to his congregation, 'do not be anxious', should not be anxious himself.

#### **5.3.2.6 Loneliness**

Loneliness is one of the occupational distresses of the professional ministry. People may wonder how a pastor in contact daily with so many people can ever be lonely, but most assuredly he often is. Ministers are not unique here, for one psychiatrist speaks of loneliness as the most devastating affliction of our day (Werner, 1968:3; McBurney, 1978:61).

Muse and Chase (1993:146) state that 'At a recent clergy seminar conducted by one of the authors, it was revealed that 70 percent of the clergy surveyed did not have someone they considered to be a close friend'. They go on to say that most of the clergy who are married claim that their spouse is their best source of support. When, however, clergy are drawn too deeply into the church 'family', support at home, already often greatly taxed, can quickly disappear.

Reflecting on the lonely life of the pastor, according to Werner (1968:3-4), it would seem that there are three kinds of loneliness:

Firstly, *loneliness is a part of our common life*. There is a loneliness that has nothing to do with physical isolation. Moods of loneliness are inevitably rooted in our human nature. One can be depressingly lonely in a crowd. In our highly urbanised society, physical privacy is less and less likely. The very depersonalization of our way of life, and its consequent facelessness, is one cause of loneliness. The pastor is subject to a facelessness of a different kind, for his identity is merged with the general landscape of the church. His people see him as an organiser, promoter, counsellor, administrator and preacher.

Secondly, *loneliness emanates from personal disposition, introversion, feelings of being inferior or inadequate.* In a pastor's case, constant loneliness may possibly indicate that he is in the wrong profession. When his duties irk his spirit unduly, prove boring, or fail to give him a sense of fulfilment, the answer may be a change of vocation. There are, and always will be, pastors afflicted with middle-age blight. Success as they have thought of it will never be theirs and they will never make it. They feel left aside and forlorn (Werner, 1968:3).

Thirdly, *loneliness is created by one's circumstances.* There are some obvious aspects to a minister's loneliness, for instance, 1) *the psychological isolation of the pastor as counsellor.* The intimate facts about persons and families, who in the midst of personal difficulties, seek his counsel that cannot be shared, even with his wife. He must usually search out single-mindedly the answers to these disturbing problems. 2) *The minister's isolation in respect to his own problems as well as the more nettling problems of his church.* The minister has no pastor to whom he can go. He has an instinctive hesitancy and rarely brings his troubles to an administrative officer. Clergy of all denominations need to find more objectivity and a relaxed trust between administrators and pastors at this point (Werner, 1968:4).

When a pastor is cut off from a primary means of support, he faces the daily task of ministry alone. Loneliness may rise from a deep and painful sense of losing out in his ministry. If he is lonely, he cannot care for the members of the congregation normally (Irvine, 1997:112).

On the other hand, loneliness may be a boon spirituality. There are inner supportive strengths to be found in some painful solitude. Loneliness can sensitise the minister's spirit and give him a deeper experience of God. Sincere prayer in its nature is being so alone that only God is the witness (Werner, 1968:4)

#### **5.3.4 Social dimension**

A pastor as a person is a person in the community. The person has been formed and shaped by social interaction, by dialogue with others, in and through communication with others and with the generalized other, which is the voice of its community. Not only has the person been formed and shaped by the exchange with others, but its ongoing life is social. The person is an interpersonal reality (Lefevre, 1990:884-885).

Cook (1983:107) mentions that 'It may sound as if lay people do not want the church to speak out on important social issues... however, 88 percent of clergy and 71 percent of the lay people feel their denominations should speak out on current social issues. The congregations need, and want to know, where their pastor stands on issues, but they also want a biblical base for their pastor's stand'.

Accordingly, the pastor should not isolate himself socially. Social contacts may be beneficial in learning to know the congregation (Decker, 1981:14).

Isolation from his community can hurt not only the pastor's own life, but inevitably will have a negative affect upon his ministry as well (Adams, 1975A:35).

### 5.3.5 Conclusion

The following conclusion can be drawn about the preacher and his spirituality as a person:

- \* The preacher as a pastor is also a person, who has *physical, mental, emotional and social* dimensions.
  - *Physically*, his tiredness is always chronic because he is on duty 24 hours a day to carry on his various roles in the church.
  - *Mentally*, he is burned-out and pressurised because, with the advance of civilisation, the expectation of the congregation is high and various.
  - *Emotionally*, he is severely distressed because he faces stress, conflict, depression, tension, anxiety and loneliness.
  - *Socially*, the preacher as a person is a person in the community. The person has been formed and shaped by social interaction, by dialogue with others, in and through communication with others. So the preacher is an interpersonal reality.
  
- \* When the preacher as a pastor is deeply distressed *physically, mentally, emotionally and socially*, he is prevented from having a relationship with God. Besides, his spirituality can be weak and dry.

## 5.4 THE PREACHER AND HIS SPIRITUALITY IN HAZARDS

### 5.4.1 Pride

Stott (1983:320) mentions that 'Truth to tell, the pulpit is a perilous place for any child of Adam to occupy. It is 'high and lifted up', and thus enjoys a prominence which should be restricted to Yahweh's throne. (Is. 6:1). We stand there in solitude, while the eyes of all are upon us. We hold forth in monologue, while all sit still, silent and subdued. Who can endure such public exposure and remain unscathed by vanity? Pride is, without doubt, the chief occupational hazard of the preacher. It has ruined many, and deprived their ministry of power'.

Lloyd-Jones (1981:256) says that 'The greatest of all the temptations that assail a preacher is his pride. He is standing in a pulpit, he is above the people, all of whom are looking at him. He has this leading place in the Church, in the community; and so his greatest temptation is that of pride. Pride is probably the deadliest and the most subtle of all sins'.

Stott (1983:321) states that 'It is possible to adopt an outward demeanour of great meekness, while inside our appetite for applause is insatiable. At the very moment when in the pulpit we are extolling the glories of Christ, we can in reality be seeking our own glory. When, however, we are exhorting the congregation to praise God, and are even ostensibly leading them in praise, we can be secretly hoping that they will spare a bit of praise for us'.

Therefore, the preachers need to cry out with Baxter (1983:137), 'O what a constant companion, what a tyrannical commander, what a sly, subtle and insinuating enemy is this sin of pride!'.

A minister's pride puts him out of right relations with God. Like the Pharisee in the parable, even when a pastor prays his pride may keep his petitions from ascending above his head. If pride grows, as it tends to do, his godliness goes down. Pride also interferes with a man's effectiveness as a pastor and counsellor, and as a church leader. Worst of all, pride interferes with the growth of a man's soul. Even though a minister daily goes through all the customary acts of devotion, the spiritual value depends on the climate of his soul. Pride dwarfs or destroys all sorts of incipient goodness (Blackwood, 1979:105).

The prideful minister tends to depend on himself, not on God, so that he does not seek God. Furthermore he does not read the Bible, and does not rely upon the Holy Spirit, so that he becomes weak and dry spiritually.

#### **5.4.2 Laziness**

Perry and Lias (1979:24) say that where the minister does not punch a time clock and is not apparently responsible to anyone, he may become lazy in his duties of visitation, Bible study, personal devotion, sermon preparation or time of arising in the morning.

In this regard, Stott (1983:208) mentions that 'What else could keep him from study? Let me be frank. Only one thing: laziness. Was it not Ralph Waldo Emerson who said that 'man is as lazy as he dares to be? It is true. We pastors can be very daring in this area, because we have no employer to supervise our work or to reproach us for our neglect of it. Besides, we have neither set tasks to do, nor set times in which to do them. We are our own master and have to organise our own schedule. So it is

possible for us to fritter our days away, until our time-wasting lapses degenerate into a gross undisciplined life. Moreover, it becomes painfully evident in our ministry’.

Baxter (1983:146) states that ‘Alas! how imperfectly and how negligently do most, even of those that we take for godly ministers, go through their work! How few of us do so behave ourselves in our office, as men that are wholly devoted thereto, and who have consecrated all they have to the same end!’.

Laziness is a serious factor for the pastor to be mature spiritually. It makes it difficult for the pastor to read and study the Bible, and to pray to God.

#### **5.4.3 Professionalism**

Perry and Lias (1979:24) also state that ‘There is a temptation to become professional in pastoral service rather than personal’.

Lloyd-Jones (1981:252-253) asks, ‘What has he (preacher) to avoid? First and foremost is professionalism. That is the greatest of all dangers in the ministry. It is something preachers have to fight as long as they live. Professionalism is, to me, hateful anywhere, everywhere ... Let me explain more explicitly what I mean. Nothing worse can happen to a preacher than that he should reach a stage in which his main reason for preaching on a Sunday morning is that he has been announced to do so. That means that preaching to him has just become his job. He has lost contact with what originally moved him and urged him; it is now a matter of routine. If such a man really asked himself honestly as he walks up the pulpit steps: “Why am I doing this?” he would have to give as his answer, “I have been announced to do this, therefore I must do it”. That is a confession of professionalism. It comes out also in many ways during the service. Such a man is generally too formal. That is always a sign of professionalism’.

In other words, the professional is a man who is always conscious of himself. At the same time he is always greatly interested in techniques. The man has gone round listening to others, picking up ideas, watching how other preachers do various things. Then he has tried to imitate them and to introduce what he has seen into his own ‘technique’ (Lloyd-Jones, 1981:255).

#### **5.4.4 Sexual misconduct**

For some centuries it has been a rather forbidden topic, the sexual behaviour of the clergy. Perhaps in the rather perfect image of clergy that we create, or the pedestal that we put them on, it is hard to imagine that they, in fact, have a sex life. It has been even harder to accept that a person whom we hold to be so sacred could act sexually in ways outside the bounds of heterosexual marriage. Worse, yet, is the fact

that some such acts could in fact criminally abuse or exploit members of a congregation or a vulnerable population of people who hold clergy in such high authority (Laaser, 1991:213).

Brewster (1996:353) states that 'In recent years some of the most publicised events concerning religious institutions have involved clergy with sexual misconduct. While this phenomenon is not new, the emphasis on women's rights has resulted in society's increased willingness to deal openly with this problem. These heretofore well-kept secrets are now increasingly being made public' (also Hands & Febr, 1994:42).

According to Blanchard (1991:237-238), 'The manner in which male clergy in power sexually exploit women and children also parallels that of therapists, doctors, and teachers. Additionally, the driving forces behind clergy abuse resemble what happens in more conventional cases of sexual offence. The sexually exploitive clergyman may assault reasons of power, control, personal reassurance, anger, and hostility. Like other sex offenders, clergy can also be motivated by the forces of sexual addiction'.

Balswick and Thoburn (1991:278) mention that 'We begin with the ministerial role itself in attempting to understanding the nature of ministers sexual temptations. For a number of ministers, the ministerial role places them in sexually vulnerable situations. Three factors combine to make the ministerial role sexually vulnerable: (1) the emotional emptiness felt by single and divorced women, and women who are married to a man who has difficulty expressing his feelings or meeting her emotional needs: and (2) the expectation that the minister be a sympathetic, understanding, nurturing, caring person: and (3) the caretaking demands placed upon the minister, which can drain him emotionally to the point where a sexual encounter will be perceived as one which will yield needed emotional and ego gratification'.

The most important reason for sexual infidelity of the minister is a bad relationship with his wife. While a number of ministers refer to the importance of being a part of a strong marriage relationship, an even greater number specifically referred to the importance of a *good sexual relationship with their wives* (Balswick & Thoburn, 1991:280-181).

Irvine (1997:115) states that failure, guilt, anger and betrayal, coupled with the fear of the ramifications of the relationship, dominate a pastor's thinking when he is guilty of sexual misconduct. The pastor, therefore, loses the relationships with God, his wife and his congregation. His congregation, like a spouse, feel betrayed when they discover the clergy is having an affair. They also feel a sense of moral outrage like a spouse.

#### **5.4.5 Conclusion**

The following conclusion can be drawn about the preacher and spirituality in hazards:

- \* Relating to his ministry, the preacher as a pastor confronts various hazards while he ministers in the local church because he is also human. The hazards are *self-conceit, laziness, professionalism* and *sexual misconduct*.
- \* The preacher's hazards (self-conceit, laziness, professionalism and sexual misconduct) relate to his spirituality directly. Accordingly he must do best to avoid them.

#### 5.5 FINAL CONCLUSION ON PRACTICE-THEORETICAL PERSPECTIVES ON THE PREACHER AND SPIRITUALITY

The following conclusions can be stated from practice-theoretical perspectives on the preacher and spirituality:

- \* The preacher as a pastor plays various roles publicly in the church: as a *preacher, teacher, counsellor, visitor* and *administrator*. It means that he has always a lot of work to do. Sometimes difficulty arises when the preacher as a pastor becomes totally committed to only one of the roles, or excludes any of the roles, or emphasizes certain ones while the congregation prefers other. An appropriate balance must be achieved.
- \* The preacher as a pastor is in multiple relationships: with *family, colleagues, congregation, and society*. Especially members of the congregation who he is serving, consist of various groups: children, young and old people, man and woman, sick and healthy people etc. The result of the preacher's ministry will probably depend most on the quality of his personal and pastoral relationships with the people he serves.
- \* The preacher as a pastor is also a person, who has *physical, mental, emotional* and *social* dimensions. *Physically*, his tiredness is always chronic because he is on duty 24 hours a day to carry on his various roles in the church. *Mentally*, he is burned-out and pressurised because, with the advance of civilisation, the expectation of the congregation is high and various. *Emotionally*, he is severely distressed because he faces stress, conflict, depression, tension, anxiety and loneliness. *Socially*, the preacher as a person is a person in the community. The person has been formed and shaped by social interaction, by dialogue with others, in and through communication with others. So the preacher is an interpersonal reality.
- \* Relating to his ministry, the preacher as a pastor confronts various hazards while he ministers in the local church because he is also human. The hazards

are *self-conceit, laziness, professionalism* and *sexual misconduct*.

- \* The preacher's general public roles, multiple relationships, personhood (physical, mental, emotional and social dimensions) and hazards relate to his spirituality very closely. Accordingly it is very necessary for the preacher to possess mature spirituality.