

**A pastoral study focusing on the influence of fulltime  
ministry on marital wellness**

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“The heavens declare the glory of God; the skies proclaim the work of his hands”

(Psalm 19:1)

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## **ABSTRACT**

One of the most important social institutions in our society is that of the family and specifically the union of marriage. Marriage is one of God's central institutions as it depicts His relationship to his body of believers just as Christ is the groom and his body the bride.

Full-time ministry couples experience certain pressures, which impact the health and union of the marriage in a variety of ways – yet these “pressures” are not always understood in society or by the church.

This study undertakes to understand what the influence of full-time ministry has on the health of a marriage for couples who are engaged in full-time ministry. Through a qualitative empirical research based on the model of Zerfass, the researcher will gain understanding into the various aspects underlying the ministry environment that influences the health of a marriage. The researcher establishes that three main areas must be formulated for future ministry couples in order to function at an optimal level. These areas include the establishment of proper ministerial and marriage guidelines. It also includes that married couples should gain proper equilibrium and consciousness towards their ministry and marriage health.

It is evident that the body of Christ doesn't fully grasp the influence of full-time ministry on the health of a marriage. An overall uncertainty exists of what constitutes a healthy marriage and therefore a lack of understanding on the various pressures exerted on full-time ministry is prevalent.

Ultimately couples should realise that today's changing times and uncertain job roles necessitate flexibility to adapt to new environments while still holding on to a healthy marriage union.

## Opsomming

Een van die belangrikste sosiale instellings in ons samelewing is dié van die familie en meer spesifiek die huwelikseenheid. Die huwelikseenheid is deel van God se sentrale instellings wat die verhouding van sy liggaam tot Hom voorstel, net soos Christus die bruidegom tot sy liggaam as die bruid voorstel.

Voltydse bedieningseggare ondervind sekere druk in voltydse bediening, wat 'n impak het op die huwelikseenheid wat nie alledaags deur die samelewing of kerk verstaan word nie.

Hierdie studie onderneem om 'n raamwerk te skep oor die invloed van voltydse bediening op die gesondheid van 'n huwelik vir die voltydse bedieningseggare. Deur 'n kwalitatiewe empiriese navorsing, gegrond op 'n Zerfaas-model, van stapel te stuur word daar gepoog om die navorser insig te gee in die verskeie aspekte, onderliggend tot die bedieningsomgewing, wat 'n invloed op die huwelikgesondheid het. Die navorser het bepaal dat drie hoofareas aandag moet geniet sodat eggare optimaal kan funksioneer in die bediening. Die areas sluit die vestiging van behoorlike bedienings- en huweliks- riglyne in. Dit beteken ook dat bedieningseggare 'n ewalibrium en bewustelikheid moet verkry teenoor hulle bediening en huweliksgesondheid.

Die oorgrote meerderheid gelowiges in die liggaam van Christus begryp nie ten volle die invloed van voltydse bediening op die gesondheid van die huwelik nie. Dit sluit in 'n onduidelikheid wat ontstaan oor wat 'n gesonde huwelik beteken asook wat die areas van bediening is en wat dit behels.

Uiteindelik moet bedieningseggare besef dat in vandag se veranderde tye en werksonsekerheid dat daar moet aanpasbaarheid asook 'n vasberadenheid, om vas te hou aan 'n gesonde huwelikseenheid, in werking gestel word.

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## KEY TERMS/ SLEUTEL TERME

### ENGLISH:

Marriage

Marriage Health

Ministry

Full-time Ministry

Holistic marriage model

Meaningful relationship

Marriage areas

Ministry areas

Job demands

Work-family conflict

Burnout & stress

### AFRIKAANS:

Huwelik

Huweliksgesondheid

Bediening

Voltydse Bedieining

Holistiese huweliksmodel

Betekenisvolle verhouding

Huweliksareas

Bedieningsareas

Werksdruk

Werk-familie konflik

Uitbranding & spanning

# **CHAPTER ONE**

## **INTRODUCTION TO THE RESEARCH**

### **1.1 Introduction.**

This introductory chapter to the research sets the stage and prepares the reader for chapters to follow. It provides for both a background and orientation, highlighting the reasons for the existence of this research, together with the keywords and concepts related to the subject area.

Central to this study is the research question, which focuses on the influence of full-time ministry on the health of a marriage. This question is explained with the specific scientific research methodology that was selected that addresses the research question. A chapter division is also given which serves as a short map for the reader.

### **1.2 Background and orientation to the research**

Based on the researcher's observation of reality, consisting of several years on the mission field, as well serving for several years on the board of a charismatic church's mission council, a conclusion was reached on the influence of full-time ministry on the relationship of couples in ministry. The researcher concluded that full-time ministry and its influence on marriage health is significant, which is rarely understood and often overlooked. Questions were asked as to why the body of Christ fails to fully address this issue and why couples entering into full-time ministry fail to recognise the dangers. Primarily such a need exists because a wrong model of ministry has been adopted, coupled with the fact that people do not generally understand how ministry can influence the marriage.

Many pastors' wives and children from various denominations experienced neglect in the ministry from a poor model of ministry (Langford; 1998:3). Dr. Langford (1998:3) points out that his family suffered emotionally and torture due to the inability to balance the demands of ministry with the needs of the family. Many great challenges exist in the ministry, which has an influence on the marriage relationship (Malebe; 2004:125).

Pastors' tend to focus on spiritual demands in the church hoping God will solve their marital problems instead of realising that it takes active involvement and enrichment to solve their marital problems (Malebe; 2004:125-126).

"Healthy marriage requires a coequal 'social partnership' composed of a husband and wife in radical gender equality that affirms both the uniqueness of each gender and their mutual cooperation. The complex crucible of marriage reaches inward into the innermost depths of personal development and outward into many areas of society" (Wall et al; 2002:168).

The researcher wondered what the benefit of marriage is and if it is viable at all to be married while being involved in full-time ministry since it seems like a burden instead of a blessing. Why do people tend to enter into marriage when so many challenges occupy ministry?

Among the many lifestyles people can choose in life, the marriage institution remains one of the most popular ones (Louw et al; 1999:558). Researchers have known for years that marriage enhances the quality of life for men and women and even contribute to a healthier stable physical condition or even a higher life expectancy (Wall et al; 2002:13-14). Married couples are more inclined to mental and emotional well-being and less to depression, anxiety or other types of psychological distress which are important for a happy life (Wall et al; 2002:21).

This seems like a paradox for couples in full-time ministry, where the marriage relationship has the potential to contribute to an effective ministry, yet instead it seems it has become a burden due to the demands of the ministry and its influence on the health of a marriage. This paradox moved the researcher to ask the question: what is the influence of full-time ministry on marriage health?

### **1.3 Concepts and keywords**

#### **Marriage:**

According to faith traditions marriage is one of the first institutions created by God and forms the basis for all major institutions (Malebe; 2004:8). Marriage is therefore sacred and also respected by the faith community (Malebe; 2004:8).

From a psychological perspective, a marriage is a meaningful relationship between a man and a woman based upon love, respect and understanding (Gerdes; 1990:200).

From a legal perspective, a marriage is a contract in which a man and woman are contractually tied together where certain rights and duties are assigned (Gerdes; 1990:200).

#### **Marriage Health:**

Good health must be seen as a '*holistic system*' either in the form of a condition or a process involving genetic, physical, biochemical, mental, emotional, and spiritual as well as relationship factors (Wall et al; 2002:167-168). Wall et al (2002:168) describes marriage health then as "... a holistic system of continuing relationships between a man and a woman involving all the personal health factors plus social interactions competencies for successful marriage".

**Full-time ministry:**

Calling refers to that occupation one feels called to fulfil (Gerdes; 1990:268). If a person is called to be a teacher it is because it carries meaning and a person is destined to be a teacher – hence his calling (Gerdes; 1990:268).

According to Wall et al (2002:169-170), ministry is both a profession and a calling to serve, which includes groups like ordained clergy and other professional leaders in churches, synagogues, temples, mosques, and other religious groups as well as all members of the congregation.

**Family:**

Traditionally family implies or can be thought of as a house or household which includes everyone from the patricians, craftspeople's to the lowest level of a slave, instead of a group of people who are related as persons (Starbuck; 2006:66). Christianity gradually had a great effect on European and American family systems influencing it to encapsulate marriage as a sacrament, monogamy as prescriptive, divorce as a taboo, repressive sexual scripts while contraceptives, abortion and infanticide were banned (Starbuck; 2006:67).

**Stress:**

Stress is the response your body makes to any demand on it (Croucher 2004:n.p). Croucher (2004:n.p) explains that "there is 'good stress' (eustress) - associated with feelings of joy, fulfilment, achievement - and 'bad stress' (distress), which is prolonged or too-frequent stress.

**Marital Satisfaction:**

"Marital satisfaction is a subjective emotion that couples feel in their marriages" (Lee 2005:7).

## **Burnout:**

According to Croucher (2004:n.p) burnout is an emotional exhaustion - 'compassion fatigue' (Hart).

### **1.4 Problem statement**

Conducting a study involving concepts like "*full-time ministry*" and "*marriage wellness*" as elements of this research constitutes the proper understanding of the relevant areas within them.

In general it is difficult to determine what a good and bad marriage should portray, partly because people have varied concepts on what is good and what is bad (Louw et al; 1999:560). In Marriage various concepts can therefore be identified, but one should rather focus on the generally accepted areas or categories outlined as follows:

- Communication
- Conflict resolution
- Equalitarian roles
- Idealistic distortions and realistic expectations
- Financial management
- Personality issues
- Sexual relationship
- Children and parenting issues
- Family and friends
- Leisure activities and interests
- Religious believes
- Cohesion in family of origin
- Flexibility in family of origin (Lehman; 2005:286-287 & Louw et al; 1999:560-562).

Understanding the influence of full-time ministry on the health of a marriage must then be seen in correlation with the above mentioned categories for ease and clarity in this research.

Areas of ministry might also be difficult to identify because of the existence of so many types of ministries where different areas function differently within each of

them. Practical theology for example studies the religious actions pertaining to preaching, instruction, celebration, care and service, which is of great significance to this research (Heyns & Pieterse; 1990:14). These actions also form the basis of understanding concerning how ministry could affect marriage health. The tasks of a pastor as an example can also be used spheres of ministry which in general consist of:

- equipping
- Shepherding
- Leading
- Preaching and teaching
- Correcting
- Evangelising (Anderson; 1985:157-165).

The effects of ministry and its demands are becoming more evident on ministers and their families, such as invasion of their private lives by members of their congregation. This in turn can become potentially harmful to the attitude and well-being of ministers (Han & Lee; 2004:473).

Wall et al (2002:170) gives an account of the implications of health and marriage within the scope of ministry, where the focus is placed on the importance of the religious institution and clergy to promote marriage as a means to health. However, little is said on the issue of the impact of the ministry on the wellbeing of the marriage union from the perspective of the clergy or religious institutions. This is therefore essentially the core focus of this research in order to understand the impact of the ministry on the health of a marriage and not the impact of the marriage on ministry.

Langford (1998:4) points to an inadequate model of ministry where the model of a pastor is seen as a super pastor. This model however hasn't provided any room for the family to function or prosper, as the family structure is hindered by



negative actions such as suspicious views and perceptions harboured by the congregation about the possibility that the pastor might have hidden secrets in the closet. In this process the pastor's family is not made to feel at home (Langford; 1998:6). According to Langford (1998:5), this type of behaviour is displayed in churches everywhere.

Many pastors' families are not healthy because of factors such as non-caring attitudes, mismanagement, fouled personal values and simple neglect (Langford; 1998:57). The influence of secular work on families isn't a foreign concept. Research done by Oosthuizen (2004:266) on fire fighters and the stress they experience, indicate that time away from the family causes great difficulty resulting in increased stress and pressure on the family life. It is often the marriage partners of fire fighters that need extra support (Oosthuizen; 2004:266).

#### **1.4.1 Research Question**

The research question and problem can be formulated within the boundaries of the impact of full-time ministry on marriage wellness.

Primary question: ***What is the influence of full-time ministry on marital wellness and what practical pastoral guidelines may be used for marital wellness?***

Decomposition of the question:

- 1.4.1.1 What is a biblical perspective on the influence of full-time ministry on marital wellness?
- 1.4.1.2 What do the social sciences teach on the influence of full-time ministry on marital wellness?

- 1.4.1.3 What can be learnt from couples in full-time ministry with regard to marital wellness?
- 1.4.1.4 What practical guidelines may be provided to couples in full-time ministry pertaining to marital wellness?

The marriage as a unit in God's eyes needs to be investigated in order to understand the meaning and impact of a marriage according to God's design and how this ministry place will contribute to the couple's lives.

## **1.5 Research Objectives**

Primary research goal:

The objective of this research is to investigate and understand the relationship and influence of full-time ministry on the wellbeing of a marriage and to provide practical guidelines that may be utilised for marital wellness.

Specific Objectives:

- 1.5.1 To determine the biblical view on the influence of full-time ministry on marital wellness.
- 1.5.2 To determine what is the view of the social sciences on the influence of full-time ministry on marital wellness.
- 1.5.3 To discover what can be learnt from couples in full-time ministry with regard to marital wellness.
- 1.5.4 To draw practical guidelines that may be used by couples in full-time ministry with regard to marital wellness

## **1.6 Central theoretical argument**

In order to improve or safeguard a healthy marriage, embroiled in full-time ministry, one needs to understand the impact of full-time ministry on the health of a marriage.

Strict principles or guidelines should be applied in order to achieve the abovementioned goal of maintaining a healthy marriage in the ministry so that ministry does not become a threat to the marriage union.

Since couples in full-time ministry do not understand or realise the influence of full-time ministry on their marriage health and what principles to apply, it is then that disruption and even the dismantling of marriages occurs.

## **1.7 Methodology**

This pastoral-theological study will be conducted within the charismatic theological tradition (Wikipedia 2008).

Main methodological approach:

The particular research model on which this research will be based is the model developed by Zerfass for practical theology and consist of a basis theory, a meta-theory and a practice-theory (Heitink; 1993:113).

1.7.1 The basis theory will focus on the charismatic theological tradition and what scripture says in regard to the specific research topic.

1.7.2 The meta-theory will focus on what the associated fields in the social sciences say concerning the research.

1.7.3 An empirical (qualitative) case study will also be conducted. This research will make use of a qualitative-empirical study method.

- o 5 - 10 consenting couples will be approached from various denominational backgrounds and ministries to achieve this goal.

With no obvious limitations in this research one could argue that some limitation could exist in the respondents as far as availability is concerned. Some respondents in the mission field might be out of reach while others might, due to ministry stress, be out of reach. Other respondents who are in ministry, who have experienced major marital trouble or even divorce in full-time ministry, might adopt an involuntary attitude to participate due to embarrassment of what has happened.

1.7.4 The research will study both the basis theory and the meta-theory in order to create a synthesis of data together with the data that has been collected from the qualitative study. The purpose is to establish a practical theological theory which will in turn be formulated into practical guidelines that may be used by couples in full-time ministry for marital wellness.

## 1.8 Representation of methodological relationships

*Table 1.1: Schematic representation of methodological relationships*

<b>PROBLEM STATEMENT</b>	<b>RESEARCH OBJECTIVES</b>	<b>METHODOLOGY</b>
Primary Problem:	Primary Objective:	Primary Methodology:
What is the influence of full-time ministry on marital wellness and what practical pastoral guidelines may be used for marital wellness?	To investigate and understand the influence of full-time ministry on the wellbeing of a marriage and to provide practical pastoral guidelines that may be used for marital wellness.	The model developed by Zerfass for practical theology will be used
Details		
What is the biblical perspective on the influence of full-time ministry on marital wellness?	To determine the biblical view on the influence of full-time ministry on marital wellness?	The basis theory will focus on the charismatic theological tradition and what scripture says in

		regards to the specific research topic.
What do the social sciences teach on the influence of full-time ministry on marital wellness?	To determine what is the view of the social sciences on the influence of full-time ministry on marital wellness?	The meta-theory will focus on what the associated fields in the social sciences say concerning the research.
What can be learnt from couples in full time ministry with regard to marital wellness?	To find out what can be learnt from couples in full-time ministry with regard to marital wellness.	An empirical (qualitative) case study will be conducted. This research will make use of a qualitative-empirical study method.
What practical guidelines may be provided to couples in full time ministry on marital wellness?	To draw up practical guidelines that may be used by couples in full time ministry with regard to marital wellness.	The research will study both the basis theory and the meta-theory in order to create a synthesis of data together with the data collected from the qualitative study.

## 1.9 Conclusion & feasibility of research

In this chapter the researcher's observation of reality was given as an origin for this research, which concluded that the influence of full-time ministry on marriage health is significant. So many ministers, missionaries and pastors' families and other couples in ministry are suffering from poor and stressful influences on their marriages.

Central definitions on marriage, marriage health, full-time ministry and family were given as descriptions of key concepts central to the research. In describing the research dilemma, the researcher pointed out the difficulty of identifying areas within ministry and marriage that should be considered. A set of standard areas in both were identified as a starting point in order to understand what should be researched regarding the relationship between ministry and marriage.

The research will be conducted focusing on the influence of full-time ministry on the health of a marriage within a qualitative research methodology. The model as provided by Zerfass will be used as model for the formulation of proper practical theological praxi (Heitink; 1993:113). This research will challenge the various views on marriage-ministry conflict within the charismatic tradition.

## **CHAPTER TWO**

### **MINISTRY AND MARITAL WELLNESS: A PASTORAL STUDY ON MARRIAGE**

#### **2.1 Introduction**

Chapter 2 focuses on the formation of the basis theory regarding the biblical perspective on the influence of full-time ministry pertaining to marital wellness. The problem statement together with the method that will be used will be described followed by the exegesis of 2 Samuel 6:16, Titus 1:6-9 and 1 Corinthians 7:32-33.

An investigation into various Christian literatures will also be conducted to understand the common knowledge and understanding within the Christian community surrounding the influence of ministry on marital wellness. This is achieved by gaining an understanding of what constitutes a healthy marriage or marriage model and what key areas or factors should be taken into consideration. The various marriage models and perspectives serve as a framework for understanding what a healthy marriage should look like.

Lastly, an understanding of what full-time ministry entails will be investigated so that one can understand the stress factors and perceptions encountered within ministry.

#### **2.2 Problem statement**

The problem statement can be formulated through the following question: what is the biblical perspective on the influence of full-time ministry on marital wellness?

### **2.2.1 Method**

The formation of a basis theory on the pastoral perspective of the influence of full-time ministry on marital wellness will be determined in part by the grammatical-historical exegetical method and in part by Christian literature.

### **2.2.2 Biblical text that will be used for this case study**

The following passages will be used for the exegetical study:

1. In the Old Testament, a study will be done on 2 Samuel 6:16.
2. In the New Testament, a study will be done on Titus 1:6-9 and 1Corinthians 7:32-33.

## **2.3 Exegesis: the influence of ministry on marital wellness**

### **2.3.1 Exegesis of 2 Samuel 6:16**

Text: 2 Samuel 6:16

“16 And as the ark of the LORD came into the city of David, Michal Saul’s daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart” (KJV Study bible).

#### **2.3.1.1 Historical overview, purpose and message of 2 Samuel**

The author of 1 & 2 Samuel is not known, but some have suggested Zabud, son of Nathan the prophet, who is referred to in 1 Kings 4:5 (NIV Study Bible 1995:368).



In the book of 2 Samuel, David is portrayed as the true representative of the theocratic king (NIV Study Bible 1995:417). Because of his reign, the nation prospered and Jerusalem was saved from the Jebusites - the ark of the Lord was also returned to Jerusalem (NIV Study Bible 1995:417). David's weaknesses, failures and his darker side, in terms of leadership, are illustrated in chapters 10-20 (NIV Study Bible 1995:417).

David wanted to built the Lord a house but the prophet Nathan instructed David not to built a temple but that the Lord will provide David with a dynasty through which the Davidic covenant will be established (NIV Study Bible 1995:417). This covenant promised the ultimate victory over the evil one, initiated through the offspring of Eve carried over to Abraham and his descendants and then to Judah and his descendants, which is now focussed on David and his royal family (NIV Study Bible 1995:417).

### **2.3.1.2 Word study in verse 16**

**Leaping:** - "pâzaz" (paw-zaz')

Strong (1997:n.p) explains leaping to be a primitive root which means to solidify (as if by refining) and also to spring (as if separating the limbs): - leap, be made strong.

**Dancing:** - kârar (kaw-rar')

This is also a primitive root meaning to dance (also to whirl) (Strong 1997:n.p).

**Despised:** - bâzâh (baw-zaw')

A primitive root meaning to disesteem: - despise, disdain, contemn (-ptible), + think to scorn, vile person (Strong 1997:n.p).

### **2.3.1.3 Pericope analysis**

The dance that David danced was ceremonial and also an expression of joy and happiness in the worship of the Lord (KJV Bible commentary 1997). According to the researcher, this signifies an attitude of commitment as to how one should live and serve God.

Michal on the other hand revealed a dislike in the way David loved God and as a result despised him (Thru the Bible commentary 1997). We know that Michal is David's wife, which makes her attitude serious, especially as far as her relationship with David is concerned (Thru the Bible commentary 1997).

The question is why did Michal despise David's actions? Michal thought of David's actions as unbefitting a king and she did not participate or enter into the spirit of the event (King James Version Study Bible). Later on in verse 20 – 23 we see that David rebuked her and as a result she was not able to bear any children (King James Version Study Bible). Michal's actions display a certain shallowness and insensitivity which cost her greatly (King James Version Study Bible).

According to the researcher, verse 16 signifies a certain friction that can exist between man and wife in their relationship namely:

- In the same way that David committed himself to serve and worship God fully, ministers might also commit themselves to the ministry. This sort of behaviour might be to the dislike of wives not sharing the same optimism or commitment.
- David and Michal's values clearly were not the same and today ministers might experience the same conflict.

Findings:

- A wife must have the same ideals of the husband with regard to the ministry.

- When the ideals of the wife differ from her husband, it is then easy for one partner to despise the other's worship to God, which is a source of discontent either in the family or in their relationship.
- A partner who is not supportive of the other partner's ideals in the ministry is cursed and might pay dearly for such an attitude.

### **2.3.2 Exegesis of 1 Corinthians 7:32-33**

Text: 1 Corinthians 7:32-33

"32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: 33 But he that is married careth for the things that are of the world, how he may please his wife" (KJV Study bible).

#### **2.3.2.1 Historical setting, purpose and message of 1 Corinthians**

Paul as the acknowledged author of 1 Corinthians wrote the letter following information he received concerning some irregularities that existed in the church at Corinth (NIV Study Bible 1995:1734). The theme of 1 Corinthians is structured around Christian conduct in the church and deals with progressive sanctification and the continuing development of holiness of character (NIV Study Bible 1995: 1735).

The information in 1 Corinthians is timeless and address issues like:

- Immaturity
- Instability
- Divisions
- Jealousy
- Envy
- Lawsuits

- Marital Difficulties
- Sexual Immorality
- Misuse of spiritual gifts (NIV study bible 1995: 1736).

In Chapter 7, Paul offers advice on marriage, warning couples against fornication and that marriage is good for those that burn with desire (Henry's 1997). Also in this chapter, Paul provides the church with a hint concerning marriage stating that being single helps you to focus on the call and duty of God (Henry's 1997).

### 2.3.2.2 Word study on verse 32

**Free from concern:** - amerimnos (am-er<sup>i</sup>-im-nos)

This is a negative particle meaning "not anxious" or without care (Strong 1997: n.p)

### 2.3.2.3 Word study on verse 33

**Concerned:** - merimnaō (mer-im-nah<sup>i</sup>-o)

Means to be anxious about or to take thought (Strong 1997:n.p).

**World:** Koa'smoa's (kos<sup>i</sup> – mos)

Strong (1997:n.p) describes world in a wide or narrow sense. From the base of orderly arrangement, i.e. decoration.

### 2.3.2.4 Pericope analysis

The apostle Paul gives the impression that a state of celibacy is a preferable option considering the current state of affairs in Corinth and the persecution of the church (Henry's 1997). Paul does not suggest that a married person should

divorce in this trouble period but suggested that a married person will have more concerns on his shoulders (Henry's 1997).

Verse 32 speaks about being care free whereas verse 33 speaks on the cares of being married. According to the researcher, this is a very difficult decision to make and looking at verse 33, this might indicate that the challenges are far greater for a married couple than for a single person.

In today's busy and complex world, the word spoken through the apostle Paul concerning marriage and the concerns attached with it certainly carries meaning. According to the researcher, one can consider today's economical, social, political and governmental environment equally threatening to the ministry and marriage priorities. The message of 1 Corinthians 7:32-33 is therefore still relevant for if a married couple or even those considering to be married wants to enter the ministry, then they must understand that it will take extra effort and commitment.

#### Findings:

- In terms of full-time ministry and its commitments, it is better not to marry
- Marriage can limit responsibility in ministry with less commitment
- Marriage is therefore good for those not directly related to the ministry
- Marriage is especially good for those who burn with desire lest they fall into sinful behaviour (1 Corinthians 7:9).

According to the above findings the researcher argues that the more a couple engages in ministry the less commitment one will find in marriage affairs, and the more one engages in marriage affairs the less commitment towards ministry will follow.

### 2.3.3 Exegesis of 1 Timothy 3:4-5

Text: 1 Timothy 3:4-5

“4 One that ruleth well his own house, having his children in subjection with all gravity; 5 (For if a man know not how to rule his own house, how shall he take care of the church of God) ” (KJV Study bible).

#### 2.3.3.1 Historical setting, purpose and message of 1 Timothy

The apostle Paul, being the author, wrote 1 Timothy to help Timothy manage the growing church in Ephesus on subjects like:

- False teachings
- Appointment of qualified church leaders (NIV Study Bible 1995: 1834).

One of the major problems in the Ephesians church was heresy, which combined Gnosticism, decadent Judaism and also false asceticism (NIV Study Bible 1995: 1834).

#### 2.3.3.2 Word study on verse 4

**Manage:** - proistēmi (pro-is'-tay-mee)

Meaning to preside over or to practice and to rule or maintain (Strong 1997).

**Family:** - oikos (oy'-kos)

The word oikos is a dwelling, which is more or less widespread and can be literally or figuratively (Strong 1997:n.p). It is also by implication a family that is more or less related, literally or figuratively (Strong 1997:n.p).

### 2.3.3.3 Word study on verse 5

**How:** - pōs (poce)

This word is an interrogative particle of manner: in what way? It is also as an exclamation, how much (Strong 1997:n.p).

**To take care:** - epimeleomai (ep-ee-mel-eh'-om-ahee)

Meaning to take care physically or otherwise (Strong 1997:n.p).

### 2.3.3.4 Pericope analysis

From the text in 1 Timothy verse 4, one can deduce that an elder should have the authority in his own house without being a dictator (Thru the Bible commentary 1997). A man cannot rule the house of God if he can't rule even his own household (Thru the Bible commentary 1997).

Verse 4 states the minister's responsibility is towards his household and then towards his ministry. According to the researcher this shows that a minister has no reason for neglecting his family for the sake of the ministry. How can a man keep his ministry successful without taking care or managing his household properly? According to the researcher, this implies that stress in the ministry should not impact on the minister's house however difficult it might seem.

Findings:

- A husband and leader of his church or community must be able to manage his family first in order to be fit to manage or lead God's flock
- Marriage and a well managed family can be seen as a measuring sign for maturity in ministry
- A man should therefore learn and be able to manage his family well.

## **2.4 Christian literature on marital wellness**

In this section of the research, general Christian literature is taken into account to understand what the viewpoint of other Christian resources is on what constitutes a healthy marriage. The researcher also builds a holistic viewpoint of a healthy marriage through the various literature resources in conjunction with his own viewpoint. If one fails to identify what a healthy marriage depicts, one will also fail to identify what the influence of full-time ministry is on the health of a marriage.

### **2.4.1 A Christian model for marital wellness**

Building an understandable biblical relevant Christian model for a healthy marriage is a difficult task because of the modern day outlook on marriage. Observing marriages today as opposed to marriages more than a hundred years ago, one must ask the question why less than 10% of the marriages ended up in divorce as compared to today's 50%. (Balswick & Balswick 2006:15). Many acknowledge that marriage has been deinstitutionalised and that confusion exists as to how a marriage should be portrayed (Balswick & Balswick 2006:17; Gushee 2004:23). It therefore becomes important to understand the relevance of an all-incorporating model for marriage in the time we live in – this is also referred to as a holistic Christian model for marriage.

#### **2.4.1.1 A holistic model of a healthy marriage**

A human being is complex in its make-up and design, consisting of various aspects and dimensions that must be understood and addressed correctly if one is to assert a holistic model of marriage. There are aspects like: the self of an individual and the marriage; values; attitudes; dimensions of covenant;



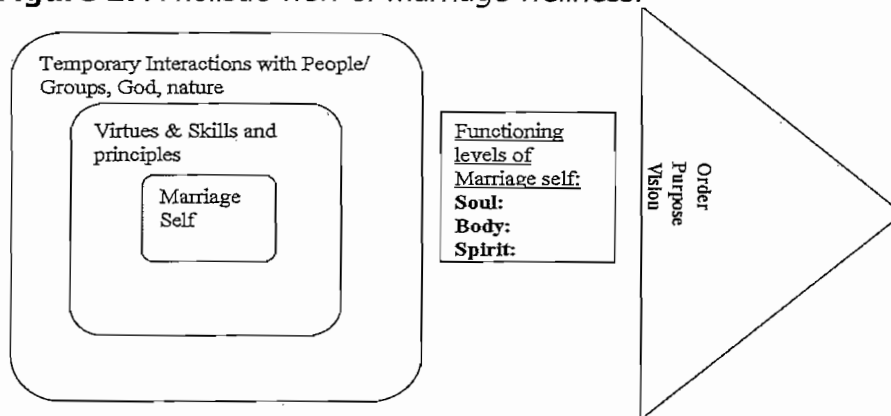
communication; intimacy and grace. These all form part of the holistic nature. It must be understood that a marriage is like a personified union that can rightly be identified as a person functioning in a certain relationship with God, self, nature, and other institutions.

The marriage person, as the researcher would like to refer it to, must be handled as a union consisting of two individuals. This marriage person must then be analysed as either functioning healthy or unhealthy.

We therefore conclude that marital union is when a husband and wife are joined together to become one entity. Jesus said in Matthew 19:4-6 " ...at the beginning the Creator 'made them male and female,' and said, For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh. So they are no longer two, but one. "Therefore what God has joined together, let man not separate" (NIV Study Bible; 1985).

This unique union and oneness, which God designed, has certain advantages for couples. Wall et al (2002:13) states 'that marriage as a social institution orders the lives of individuals in ways that improve their health and lengthen their lives. Casual observation confirms this pattern. Married people also report better physical and emotional health than the single. Husbands and wives are more likely to recover from serious illnesses than unmarried men and woman.'" (Wall et al, 2002:13).

**Figure 1:** A holistic view of marriage wellness.



According to the researcher, picture 2.1 forms the holistic view of all relevant dimensions which should be considered in order to determine if a marriage is healthy or not.

#### **2.4.1.2 The marriage self**

In the same way that psychologists formulated the self of humans into various theories and models, one can also attempt to formulate the self of a marriage from a biblical perspective. According to the researcher, the marriage self, which is based upon a Christian view, is made up of two individuals who have been created with a purpose of God and who models the image of “the marriage between Jesus Christ and His body”.

As created beings, we model the creator God who is one yet has three distinct persons. These three shares a love between each other that transcends reason (Balswick & Balswick 2006:26). It means that a man and a wife should also reflect this love of being one yet still staying two distinct persons (Balswick & Balswick 2006:26-33).

Marriage is an institution established and created by God, which forms the basis of all other institutions (Malebe; 2004:8). In this institution, the basic creation elements embracing marriage, including sex and reproduction, communication,

tender nurture and care, together with respect, should be present in a marriage (Gushee 2004:177). Clearly in Ephesians 5:33 we can see that respect and love forms a core to the marriage self and is focused on loving each other as if loving yourself.

Deductions:

The self of a marriage and its health should be understood and according to previous discussions on the marriage self, the following deductions can be made on what constitute a healthy marriage.

1. A marriage which does not model the unity found in the God-head yet still acknowledging the different persons is not healthy or has a shortfall. In humanistic terms this is never possible but the striving towards this goal is of the utmost importance.
2. The institution of marriage should be revered by obeying the basic creation goods of marriage. The lack of both honouring the institution and providing the basic creation goods of marriage, results in an unhealthy marriage.

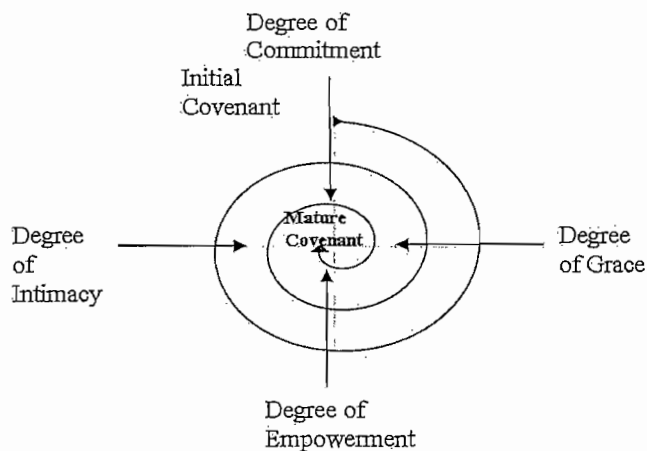
#### **2.4.1.3 Virtues & skills and principles:**

According to the researcher, virtues, skills and principles develops based upon what the marriage-self perceives to be of value and meaning. Every individual has a set of values, which is made up of those things which are valuable to a person and over time as these values are contemplated and lived out. The individual therefore builds a value system by which he or she operates (Faul & Hanekom 2006:71). These value systems should be based upon the values God lays down for us according to his word (Faul & Hanekom 2006:71-72). The researcher believes that the marriage-self acts in the same way where the oneness of the husband and wife is translated into a set of values (ideas,

memories, experiences, etc...) to them which at the end of the day form their value system which in turn produces principles.

Balswick & Balswick (2006:38-39) portrays four biblical principles as a solution to the modern dilemma of the deinstitutionalisation of marriage which consist out of covenant - "to love and be loved" -, of grace - "to forgive and be forgiven", of empowerment - "to serve and be served" - and of intimacy - "to know and be know". These principals are evident in the relations of the three persons of the Trinity.

**Figure 2:** *Principles for a biblical marriage (Balswick & Balswick 2006:38-39).*



According to this diagram of Balswick & Balswick (2006:38-39), the four principles culminate into a mature covenant. According to the researcher, this is the foundational value on which the value system of the marriage should rest.

Covenant marriage:

The importance and characteristics of a covenant marriage is commitment, which implies that both partners enter marriage with an unconditional commitment to the person, relationship and to the institution of marriage (Balswick & Balswick 2006:40-41). The covenant principle of marriage spans through various areas of

marriage and fosters a free flowing, reciprocal giving and receiving which brings secure love, sex, relationships and a growth orientated love (Balswick & Balswick 2006:42-45). Gushee (2004:128) argues that the structural principle of marriage is God's design for the inherent nature of marriage. Covenant is the way in which God re-establishes relationships and it is a protective cover over marriage, which makes it stable to accomplish God's given creation design for marriage (Gushee 2004:128-129).

#### Gracing marriage:

Because of human relationships and subsequent failures, gracing love provides the acceptance and forgiveness needed to cultivate a healthy marriage (Balswick & Balswick 2006:48). Grace is found in God through Christ which makes it possible for us as Christians to live without guilt and shame like Adam and Eve (Balswick & Balswick 2006:49). Grace in marriage is about not being selfish but working for the sake of "us" within the marriage relationship (Balswick & Balswick 2006:49). Grace through Christ teaches one not to be judgemental but to be uplifting towards the other partner and to show non-conditional love (Balswick & Balswick 2006:50). Living according to grace makes glaring differences more acceptable, fostering mutual acceptance of differences such as gender, roles and personality. These differences contribute holistically to the marriage instead of threatening the relationship (Balswick & Balswick 2006:51-54).

#### Empowering marriage:

Power in marriage refers to an integrative influence that is directed to another, which is in this case the spouse and not the self (Balswick & Balswick 2006:63). Power in marriage is definitely not the gaining of power because such power will cause both partners to loose (Balswick & Balswick 2006:64). Throughout history, theologians have debated the authority of partners in marriage, with some

arguing for the headship of the husband and others for gender equality (Balswick & Balswick 2006:66).

Understanding the holy trinity and the way Jesus presented submission to the Father as well as equality with God, presents a paradox but also a well defined example of how we should model after this relationship (Balswick & Balswick 2006:66-67). This brings the two concepts of "mutual submission" and "equal regard" to the fore (Balswick & Balswick 2006:67).

The main key and belief of Balswick & Balswick (2006:69) is that mutual empowerment is about having full access to personal and relational resources as the spouses both grow in maturity.

Intimate marriage:

Intimacy is not an instantaneous result of marriage but grows gradually. However, the result of a deep intimate relationship strengthens marital commitment, grace-full loving and fosters empowerment (Balswick & Balswick 2006:73). Studying Adam and Eve in the garden of Eden, one finds there is no shame and fear of being naked which implies more than just the physical, and refers to all aspects of knowing each other (Balswick & Balswick 2006:74).

Intimacy is a mixture of moments of personal closeness that is unique to the two persons where the concept of "two are better than one" is evident (Balswick & Balswick 2006:78). Clinebells in Balswick & Balswick (2006:78) identified a couple of key areas functioning as intimacy in order for couples to enjoy, which are:

- *Commitment intimacy*: ongoing growth of the relationship
- *Emotional intimacy*: sharing personal values, beliefs and meaning
- *Sexual intimacy*: sensual sexual expression and engagement
- *Intellectual intimacy*: exploring ideas, thoughts and opinions

- *Aesthetic intimacy*: sharing the arts, the beauty of nature, travel
- *Creative intimacy*: creating home, family, future, history, traditions
- *Recreational intimacy*: being playful, having fun, planning activities
- *Work intimacy*: common shared tasks and mutual goals
- *Crisis intimacy*: facing life difficulties and coping with stressors of life
- *Service intimacy*: dedication to common causes and giving to others
- *Spiritual intimacy*: involvement in faith, worship and God
- *Communication intimacy*: receptive listening, dialogue and understanding
- *Conflict intimacy*: discovering creative solutions to conflicts
- *Attachment intimacy*: being in tune with desires, pain and joy.

Gushee (2004:112-122) identifies various skills and virtues necessary for marriage namely:

- Marriage expectations:

The appropriate marriage expectations of the institution itself should be maintained in order to avoid wrong or inflated ideas of the relationship.

- Personality issues

The right kind of personality is what people strive to find in marriage. It is however not always the personality traits that a Christian should seek but rather sound character that is committed to continual moral growth under the power of the Holy Spirit.

- Communication

Communication is a central skill in marriage, which seeks to convey the feelings of the marriage partners in an honest, welcomed, understood and also heard manner. Poor communication often results in verbal withdrawal, put-downs, and dishonesty.

- Conflict resolution

Conflict resolution is an important skill, which should ultimately lead to the resolving of issues rather than avoidance or head on collision. Partners should be peacemakers and promote actions that lead to peace.

- Financial management

Couples should be careful for wealth as far as possessions should be insignificant beyond the basic needs provided by God. Not understanding the value of things incites greed and greed in turn encourages a lifestyle of luxury, pride, hoarding and even oppression - this ultimately leads to the endangerment of the soul.

- Role relationship

How a couple handles roles within a marriage is very important as it dictates the ways in which decisions will be made and tasks will be assigned. Couples should be willing to negotiate, compromise, and adjust in their relationship.

- Sexual needs

The need for affection and touch should be considered when looking at sexual relationship. Sexual relations and marriage relations flourishes when partners are looking for ways to please and serve each other and if this rule does not exist in all marital activities, then sexual activities will also not reflect the proper expectations couples are longing for.

#### Deductions:

The virtues, skills and principles of a marriage and its health should be understood and according to previous discussions the following deductions can be made on what constitute a healthy marriage-self.

1. The marriage self or core of the marriage should be built upon the model of Christ as the Bride, reflecting His relationship towards his church and the unity found in the God-head.
2. A marriage should reflect a set of virtues, skills and principles.
3. The values of the marriage-self should be modelled after the values given in God's word.
4. All Christian marriages should have the four principles of covenant, grace, empowerment and intimacy.



5. Christian marriages should reflect skills of:

- Good realistic marriage expectations
- Good personality or rather character.
- Good communication skills.
- Good conflict resolution skills.
- Good financial management.
- Good role relationship understanding and divisions.
- Sexual needs fulfilment skills.

#### **2.4.1.4 Temporary Interactions with people, God, nature:**

It is inevitable for people to have interactions with other people/ groups, God and nature. It becomes therefore important for individuals and especially the marriage self to interact with these environments appropriately. Marriage couples should understand that the interaction of these various areas should not be without balance as if the one needs more attention than the other (Faul & Hanekom 2006:42-43).

The interaction with God is a vital interaction since He is the reason of our existence. For individuals, this relationship should be understood both in a broad perspective as well as with in-depth knowledge of God (Faul & Hanekom 2006:42). This means a person should know that God speaks through His written word and that he or she should be brought to the understanding and working of the Holy Spirit (Faul & Hanekom 2006:42). The researcher believes that this is true also for the marriage-self and that couples should understand the interaction of God with their marriage identity as a whole.

On the other hand, interaction with people is also important as this enhances a greater sense of meaning to the individuality of people while creating a sense of belonging (Faul & Hanekom 2006:44). The researcher echo's this point of

interaction with other people and that this interaction creates a sense of belonging while assisting a couple to create individuality.

Nature forms an integral part of being human. God created man from nature and having received life from God received also the mandate to rule and subdue this earth or creation (Faul & Hanekom 2006:46-47). Without nature man is incomplete and from a marriage perspective one needs to understand that nature forms a part of the very fibre of man and wife (Faul & Hanekom 2006:46-47). Even if one is to deduce that man has to fulfil a certain mandate and that work is part of nature, as seen from a fallen state of being, one realises that God intended certain interactions with nature (Faul & Hanekom 2006:46-47).

Deductions:

The interactions of a marriage and its health should be understood and according to previous discussions on interactions, the following deductions can be made on what constitute a healthy marriage-self.

1. There should be a balance between the interactions of God, family and friends etc...
2. Marriage couples should understand God's interaction in their marriage on levels of communication, importance, and the depth knowledge of God and the leading of the Holy Spirit.
3. Knowing the balance and importance of the interaction with people is important, for a stable marriage gives meaning and provides a place of belonging
4. Man and wife equally need to be in contact with nature and realise its created relation to it.
5. Working and ruling on earth is part of creation.

### **2.4.2 Order, purpose and vision of marriage**

According to Genesis 2:24, a man is to leave his father and mother and be united to his wife who will become one flesh (Balswick & Balswick 2006:82; Collins 2007:546). Concepts like leaving, cleaving and becoming one flesh together with worship, fellowship, discipleship, ministry and mission are considered the purposes of marriage (Collins 2007:546; Warren 2004:28-30). Man and wife were created so that they could be together and be dependent on each other with the prospect of creating children who will love and serve God (Venter 1982: 111-112).

According to Gushee (2004:88) the four pillars of creation, covenant, kingdom and community forms the distinctive vision of marriage. Creation refers to man and wife being created in the image of God and having to fulfil the commandment of ruling over all that what God has created while increasing in number (Gushee 2004:90-91). Humans were created to be together and companions for each other (Gushee 2004:94). Covenant relationships is important because it stresses the sinfulness of people and the fact that people should stick together in faith as an agreement entered by both parties no matter the challenges (Gushee 2004:137-138).

When couples become Kingdom focused it becomes less about the couples and more about the purpose of God's Kingdom (Gushee 2004:177). This does not mean couples should neglect the basic goods of marriage or purpose, but the Kingdom of God forms the higher purpose of marriage after basic conditions have been met. As far as society is concerned, marriage forms an important structure where sexual relationships, status of children, labour and order are all organised for the well being of the community (Gushee 2004:100).

Christians can find extra-ordinary fulfilment in giving their marriage over to the Kingdom of God (Gushee 2004:174).

Even though the Kingdom of God is a lengthy discussion, Gushee (2004:175) summarises it by saying '... it is that state of affairs in which God reigns. In general the kingdom has begun but will be fully consummated or realised when salvation is completed' (Gushee 2004:175). The actions of us as Christians in the submission to the Kingdom of God should be to work for justice and righteousness, peacemaking in relationships, experience the presence of God and helping other to do the same by facilitating healing, restoring outcasts and lonely ones and living joyfully in the spirit of God (Gushee 2004:177).

Gushee (2004:177) points out that marriage could be seen as a context for advancing the kingdom of God, but that the creation goods do not stand second as far as priority is concerned. This would mean that a husband cannot compromise on providing basic communication and tender nurture and a wife not providing sex or respect for the sake of the Kingdom (Gushee 2004:177).

This does not mean that a successful and healthy marriage is not part of the Kingdom because the Kingdom of God includes peace in relationships, joy, God's presence and an end to violence, suffering, crying and pain (Gushee 2004:178). Gushee (2004:179) discusses the two contrasting ideas of marriage as a community of purpose and a community of being where the community of being refers to the inward reflection and gaze of the couple while purpose reflects the primary goal of accomplishing particular tasks in the world and advancing particular visions.

Marriage in itself can be seen as a social institution generating social capital in which the partners can reap its benefits (Gushee 2004:180). This marriage capital is a source of energy that can advance the work of God from raising

children to contributing to community (Gushee 2004:181). Gushee (2004:182) quotes Florence Nightingale who avoided marriage due to the cultural constraints and beliefs that would prevent her from doing what she believed, said:

“For two to marry because they can do together the work of God better than each can do it alone – for a family to unite to do together their ‘father’s business’ better than any can do it alone – this would indeed be a marriage, this a home” Gushee (2004:182).

Deductions:

The order, purpose and vision of a marriage and its health should be understood and according to previous discussions on order, purpose and vision the following deductions can be made on what constitute a healthy marriage self.

1. A man and wife is to become one in flesh where the man is to leave his mother and father and become one with his wife.
2. The vision of marriage includes four pillars of creation, covenant, kingdom and community.

## **2.5 Christian literature on full-time ministry and marriage health**

Understanding the modern day landscape of ministry is important so that one can understand the meaning of modern stressors and challenges in ministry, which could affect the wellness of a marriage.

### **2.5.1 The modern day landscape of the ministry**

The ministry has changed a lot over a couple of decades, both in terms of status of the minister as well as the scope of the minister’s work (Davey 1995:15-16). The pastoral role changed over the years where many of the common social responsibilities were taken over by government institutions like welfare and education (Davey 1995:16). As a result, the constant changes within these kinds

of work environments leave a vacuum in which values, goals, and aspirations are compromised and ultimately a feeling of the loss of control over one's life develops (Davey 1995:17). Even the apostles' experienced change as they themselves had to adapt to the change in demand from the body of Christ (Acts 6:2-4).

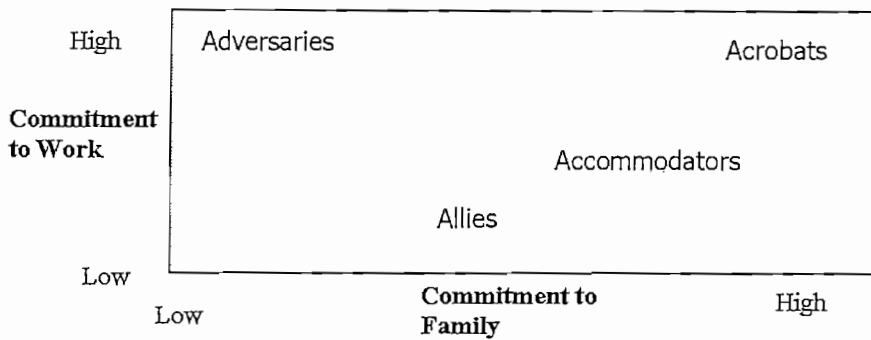
The researcher is of the opinion that the post-modern world causes unforeseen problems in the ministry due to so many set standard ways of doing things while the secular world experiences change daily as a way of living. The question then arises: what areas in ministry are still relevant and does the church keep up with change? Even the apostle Peter came to the realization that his ministry view had to change due to God's work amongst other families (Acts 11:17-18). Common ministry functions or areas can be divided within six primary divisions namely:

- Teacher of the Christian faith;
- Organiser of church societies and affairs;
- Preacher of the Word of God;
- Administrator of parish business;
- Pastor of the people;
- Administrator of the sacraments and leader of public worship (Davey 1995:15).

These areas of ministry might still be relevant today as far as church tradition is concerned, however, one must take into consideration that many of these functions cannot be done alone due to the work load.

One of the major trends these days is the fact that both spouses in a marriage relationship pursue a career (Hobfoll & Hobfoll 1994:5-6). This can turn the ministry landscape into a totally different category of living. In the following picture the balancing commitment to work and family life is depicted as a scale of priorities toward either the family or work.

**Figure 3:** *Dual-earner marriages:*



The four basic areas on the graph are adversaries, acrobats, allies and accommodators (Balswick & Balswick 2006:154-156). Adversaries are the most destructive pattern, which signifies couples who neither want to be homemakers (Balswick & Balswick 2006:155). Acrobats are those couples who think they can master all with 100% efficiency but in actual truth can't manage with stress taking its toll (Balswick & Balswick 2006:155). Accommodators agree to be different in their work and priorities negotiating regarding which partner should take on which task based on certain preferences (Balswick & Balswick 2006:155). Allies stress equality in work as supposed to accommodators (Balswick & Balswick 2006:155). According to the researcher, it is dangerous for the marriage relationship if the wife and husband's careers are so separated that neither can be reconciled nor be helpful towards the ministry

## **2.5.2 Understanding the demands of ministry**

### **2.5.2.1 Stress and burnout in the ministry**

A healthy and productive minister is an important factor for the stability within the faith community but the clergy is challenged by various potential stressors,

such as personal criticism, high expectations of ministers and their families on the part of the community, financial stressors, boundary ambiguity and a lack of resources (Janse van Vuuren 2005:8). Stress contributes 90% towards today's diseases and unfortunately work in the ministry is not exempted from today's stressful environment (Croucher 2008:n.p).

The pastor is not only responsible for the social and emotional support of individuals but sometimes has to incorporate unexplainable parts of disaster, sorrow and crises with their framework of belief (Janse van Vuuren 2005:9). Unrealistic expectations, being a workaholic, lack of boundaries and many other problems face the pastor in his or her everyday work environment, while the pastor is often seen as being faultless (super Christians) and as someone who should be visible in all spheres of life (Janse van Vuuren 2005:9; Croucher 2008:n.p).

The church today does not train pastors to handle conflict, support themselves, to be disciplined spiritually or to be tough-minded when their own leadership comes under fire (Rediger 1997:20).

An immense task for a pastor is the managerial and administrative task wherein the pastor sometimes has to do all the work as sole minister and with volunteers that help at times in which the pastor wasn't fully trained (Janse van Vuuren 2005:10; Rediger 1997:22-23). This is a big task since normal managers does not work without permanent staff and has a much shorter work day without having to be on standby 24 hours a day (Janse van Vuuren 2005:10). Pastors often do not have the proper support structures from a social as well as personal perspective, which can lead to stress and burnout (Janse van Vuuren 2005:10).

Coupled with the role shift of the pastor, is the declining status of the pastor in the community as far as authority is concerned (Rediger 1997:24). Communities



and people do not consider it a problem to disapprove of a pastor's role or opinion, expecting a pastor to handle all situations as if he or she is a health practitioner and a social worker. This places a never ending growing demand on the minister (Rediger 1997:24). Unfortunately the pastor's wife and children are often the victims of the pressures placed upon the pastor (Rediger 1997:33).

Faulkner (1981:12-13) believes the same way alcoholics come to terms with their addiction and confesses it in the open, ministers should also acknowledge the fact that they also come to a point of burnout and ministerial overload. Pastors need someone to confide in and confess in order to confront problems with the comfort of knowing others care and things are "ok" (Faulkner 1981:12).

Many times, the minister's wife often can't help her husband due to her own form of burnout (Faulkner 1981:25). The reason for this inability is due to factors like:

- A feeling of isolation
- Feeling like they have to compete for their husband's time
- Feeling like they have to match up
- A feeling of no privacy
- Feeling of being discriminated against (Faulkner 1981:25-26).

Faulkner (1981:45-58) mentions three spheres a minister should bring into balance if ministerial burnout is to be avoided. The first refers to a minister's knowledge of where he or she fits into the ministry and also what he or she wants to in the ministry chosen for them (Faulkner 1981:46-47).

The second sphere is the demands of ministry in which the minister needs to understand all the relevant demands placed upon him by the specific ministry (Faulkner 1981:47-58). An even greater understanding is the demand of God upon the minister. The only true religious actions that are deemed acceptable by

God is to take care of the orphans and widows and not to be polluted by the world (James 1:25-27). Faulkner (1981:47) mentions weekly pastoral visits, preparation of sermons and hospital visits. Croucher (2008:n.p) adds to this by mentioning the

“...disparity between (somewhat idealistic) expectations and hard reality; 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'; multiplicity of roles; inability to produce 'win-win' conflict resolutions; difficulty in managing interruptions; the 'little adult' syndrome (Dittes) - clergy 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.”

Thirdly a minister must find his own fulfilment in order to be continuously effective in the ministry (Faulkner 1981:51). Faulkner (1981:52-53) discusses the fact that a minister's success in the ministry should not influence his or her personal fulfilment.

Each day a minister has to make important decisions about his time, which is a balancing act between priorities (Faulkner 1981:113). Time discipline is a huge responsibility and common time wasters and time savers should be understood in order to manage priorities (Faulkner 1981:120). Croucher (2008:n.p) also mentions that ministers were not called to work harder than the creator and that time should be taken off for the purpose of relaxing and doing other things non-ministry related.

Time wasters are commonly known as inefficiency, indecision, telephone, over commitment, casual visitors and haste (Faulkner 1981:121). Time savers are things like setting deadlines for goals, sticking to deadlines, jotting things down, working through small committees, delegate clearly, using the waste basket, finding energy spots, plan your time alone, practice neatness, train deacons while visits should be done when people are at home (Faulkner 1981:122-123).

Circumstances like an unhealthy church, lack of ethical consequence, distrust of authority figures and growing enlightenment of church members' places pastors under pressure and they should be cautious not to be engulfed by these great pressures (Rediger 1997:20; Coate 1989:48).

Placing the focus on ministerial stress, one must understand all the various processes and broad categories involved in stress that is specifically applicable to ministers. According to Davey (1995:15) these processes can be grouped into compliance, identification and internalisation. Compliance refers to the external influences expectations have on the minister and that the minister performs according to these expectations (Davey 1995:15). Identification is the adoption of a mature concept of ministry because it is satisfying and rewarding (Davey 1995:15). Internalisation occurs when an individual accepts the ministerial role because of the internal value system present (Davey 1995:16).

Croucher (2008:n.p) on the other hand mentions four different categories namely: bio-ecological factors, vocational factors, psychological factors and spiritual factors.

Bio-ecological factors is typically the way in which a minister takes care of things like health - includes eating, sleeping and exercising - as well as those things external like air and noise pollution (Croucher 2008:n.p).

Vocational factors within ministry, contributing to stress in the ministry, is typically role conflict, role ambiguity and role overload (Davey 1995:28; Croucher 2008:n.p). Within the ministry, the role of the pastor is very important especially considering the fact that the social and organisational context is the place in which the enactment of the pastor's role takes place (Davey 1995:29).

Psychological factors refer to those things in life that effects the minister psychologically like death, divorce, trauma, illness and all related life phases (Croucher 2008:n.p).

Spiritual factors imply emotions and thoughts of anger, jealousy, lust and many other pitfalls a minister can stumble across. This is either because of the minister's weakness or constant attacks from Satan (Croucher 2008:n.p).

In the following table the different work characteristics is provided together with the poor conditions that might exist within organisations. This is a good indication as to what a minister could experience in his or her working circumstances.

**Table 1:** *Stressful characteristics of work by Davey (1995:81)*

<b><i>Stressful Characteristics of work</i></b>	
<b><i>Work Characteristics</i></b>	<b><i>Conditions</i></b>
Organisational structural, function & cultural	Poor task environment Poor problem solving environment Poor development environment Poor communication
Participation/Control	Low participation in decision making Lack of control over work
Career development	Career uncertainty Career stagnation Poor status or status incongruity Poor pay Job insecurity and redundancy

	Low social value at work
Role in organization	Role ambiguity Role conflict High responsibility for people
Job content	Ill defined work High uncertainty in work Lack of variety or short work cycles Fragmented or meaningless work Underutilization of skill Physical constraint Continuous exposure to client/ customer groups
Workload/ work pace (quantitative & qualitative)	Lack of control over pacing Work overload or under load High level of pacing or time pressure
Work Schedule	Shift working Inflexible work schedule Unpredictable work hours Long or unsocial work hours
Interpersonal relationships at work	Social or physical isolation at work Lack of social support at work Interpersonal conflict Poor relationships with superiors
Home/ work interface	Conflicting demands of work and home Low social or practical support at home Dual career problems

## 2.6 Conclusion & basis principles

With the conclusion of chapter two, three main discussed areas contributed to the theoretical principles namely biblical exegesis, the holistic model of a marriage and the influence of ministry.

Based on the basis theoretical findings the following basis principles can be deduced:

- 2.6.1 Each partner should carry the same vision in ministry
- 2.6.2 Marriage can be a limiting factor for the ministry environment
- 2.6.3 Being single makes the ministry environment more focused
- 2.6.4 If someone is married then the ruling and management of your household precedes the ability to take care of the body of Christ

- 2.6.5 Obtaining and building a healthy view of marriage is crucial for the development of a healthy marriage because of the oneness.
- 2.6.6 A holistic view of marriage in short contains a full picture of the core (Unity of the marriage self); the virtues, skills and principles; interaction with people, groups and nature. This all culminates in the ultimate order, purpose and vision of marriage, which functions on the level of soul, body and spirit.
- 2.6.7 One must understand the various areas in ministry, which can cause burnout and potential problems.
- 2.6.8 Stress factors are a major part of ministry which must be understood.
- 2.6.9 Important spheres to understand and handle are the mission, ministry demand and the personal fulfilment spheres
- 2.6.10 Know and understand that change is an unstoppable force and must be noticed or seen in the ministry environment.
- 2.6.11 Understanding the relation between burnout and stress which is predominantly understood from the lack off being refreshed.

## **CHAPTER THREE**

### **MARRIAGE AND THE SECULAR CHALLENGES OF WORK: A SOCIAL SCIENCE PERSPECTIVE**

#### **3.1 Introduction**

This chapter focuses on what the social sciences and related resources say about the influence of full-time work and its demands on marriage wellness. Marriage wellness is a concept which is subjective to the individual mainly because people differ on what constitutes happiness. This chapter will therefore attempt to provide a holistic view of a healthy marriage so that a clear picture can be formed as to what a healthy marriage looks like.

By investigating work demands and its influence on marriage, the researcher attempts to provide some insight into what certain resources says on work-family conflict. Work-family conflict is a new and pressing subject for investigation due to so many changes in family and work life. This chapter therefore aims to provide basic fundamentals surrounding work-family conflict, which will in turn provides an understanding on what might influence the marriage relationship and its health. Role conflict plays an important aspect with regards to work-marriage health conflict.

In conclusion the researcher attempts to picture the different aspects of work demand or conflict, which might influence the marriage relationship and its health. A deduction is made based on the literature on marriage wellness and work-family conflict.

## **3.2 Problem statement**

The problem statement or question can be formulated as follows: what do the social sciences teach on the influence of full-time ministry on marital wellness?

## **3.3 Perspectives on a healthy marriage**

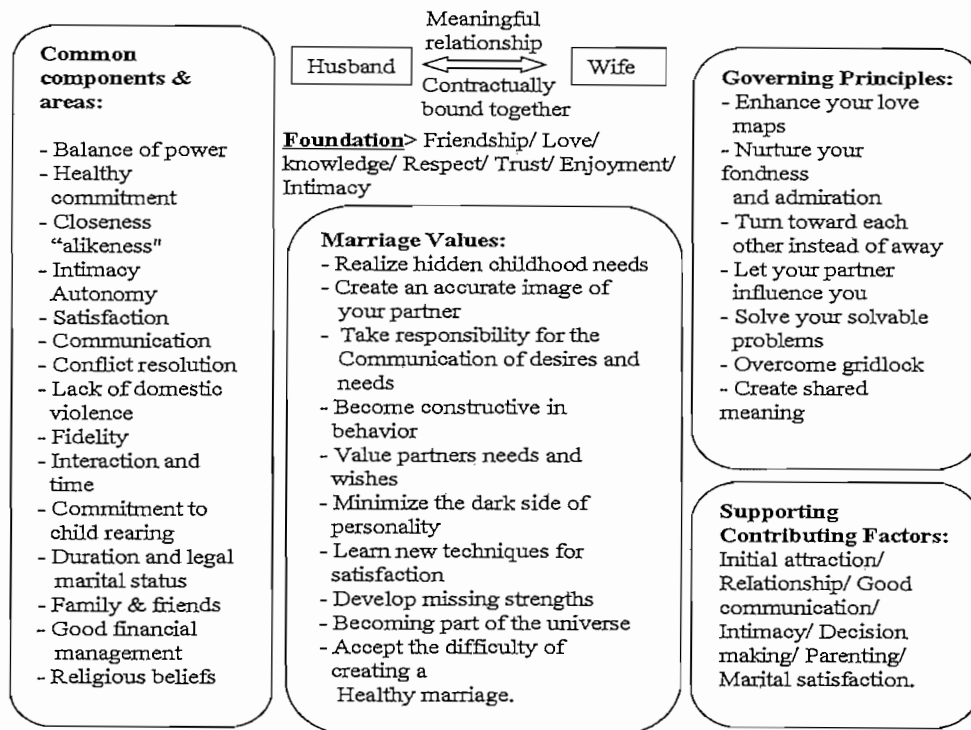
### **3.3.1 A superimposed view on a healthy marriage**

It seems that the understanding of what constitutes a healthy marriage varies and is indeed a brought subject to cover. On closer inspection however, the researcher found various sources that contributes to a holistic view of a healthy marriage. It is therefore the researcher's intention to superimpose these sources so that a holistic view of a healthy marriage can be portrayed.

Images and diagrams can present various concepts in such a simplistic way so that one can easily see the resemblances between them. The following picture is therefore a representation of the various resources on marriage wellness combined together in one diagram.



**Figure 4:** *Superimposed view of marriage wellness*



### 3.3.2 Marriage foundations

The core of a marriage is important for marriage stability, which at the end of the day contributes to a healthy marriage union. A healthy core or foundation should consist of an equal partnership between a man and a wife in which love, respect, enjoyment and understanding, respect and intimacy together with knowledge of each other forms the basis for such a unity (Gerdes 1990:200; Gottman & Silver 2000:19-21; Wall et al; 2002:168).

The relationship should be meaningful in which both parties' benefits from the relationship with each partner keeping his or her own identity. The researcher is of the opinion that too many times couples lose their sense of identity due to self-denial and a form of false sense of submission to the other partner.

### 3.3.3 Common components

Most marriages consist of a standard set of components or in other words a standard set of areas. These areas and components should be known and taken into account when studying the health of a marriage. Some of the components will sometimes form part of marriage values, principles or supporting factors for marriage. Most marriages have the following list of components or areas (Lehman; 2005:286-287; Louw et al; 1999:560-562; LeCrone 2001:n.p; Wilcox 2006:n.p):

- Balance of power
- Closeness "alikeness"
- Intimacy Autonomy
- Conflict resolution
- Fidelity
- Commitment to child rearing
- Duration and legal marital status
- Good financial Management
- Healthy commitment
- Communication
- Satisfaction
- Lack of domestic violence
- Interaction and time
- Religious beliefs
- Family & friends

#### Balance and Power:

The balance of power is a bargaining process in which the husband and wife bargains with each other based on the relative power they possess, and they arrive at certain decisions (Frankel 1993:251). According to LeCrone (2001:n.p) a husband and wife is perceived as partners and friends who share equal power but power is never dominant or submissive and is effortless.

#### Healthy commitment:

A healthy commitment is considered to be the kind of commitment where the spouse is placed above all other things (LeCrone 2001:n.p). Unhealthy

commitment is considered when things like children, work and other things are placed above the commitment to the spouse (LeCrone 2001:n.p).

Closeness "alikehood":

Couples who have the same commonalities like social, religious, interests, age and many other areas stand a chance to have a much more successful marriage, being the same yet maintaining their own respective identities as persons in the relationship (LeCrone 2001:n.p; Louw et al 1999:561).

Communication:

Healthy marriages are not just about the volume of communication but about the quality of the communication (Wilcox 2006:n.p). It is a given fact that couples will experience conflict in their marriage at some time or another (Mackey & O'Brien; 1995:73). It is therefore important to have a proper healthy base or framework for communication to operate from in all circumstances.

Intimacy:

Intimacy in a healthy marriage relationship does not only refer to the sexual aspect of it but also the ability to reveal deep feelings, fears, aspirations and thoughts to your marriage partner while experiencing feelings of trust, caring, and love, as well as physical affection (LeCrone 2001:n.p; Wilcox 2006:n.p).

Autonomy:

Each individual in a healthy marriage should have a healthy sense of who they are, aside from the marriage relationship creating a self sufficient and unwavering security (LeCrone 2001:n.p).

Satisfaction:

Every partner in a healthy marriage should have content in various aspects of their marriage (Wilcox 2006:n.p).

#### Conflict resolution:

Partners in a marriage relationship should know and understand how to resolve conflict that can otherwise undermine and ultimately destroy the relationship (Wilcox 2006:n.p).

#### Lack of domestic violence:

Every marriage experiences conflict but when conflict flows over into physical and emotional abuse it is a sure sign for an unhealthy marriage (Wilcox 2006:n.p).

#### Fidelity:

Loyalty and a strong sense of devotion are vital for any healthy marriage relationship and when this is broken by either partner the relationship will need a miracle to regain a healthy balanced status (Wilcox 2006:n.p).

#### Interaction and time:

Spending time amongst family members and especially your spouse is an important part of a quality and healthy marriage (Wilcox 2006:n.p).

#### Commitment to child rearing:

Couples who have the same commitment to child rearing and children's activities have a good chance to establish a healthy relationship (Wilcox 2006:n.p).

#### Duration and legal marital status:

The duration and legal marital status contributes to the stability of a couples union and also contributes to the overall marriage and family health (Wilcox 2006:n.p).

Family & friends:

Work can impact family time which causes stress. According to recent studies there is a need for people to have more family contact or interactions especially for parents who want to be with their children but cant due to work (Pasewark & Viator 2006:148-149). It is therefore imperative for couples to spend time together if a healthy relationship is to be established without stress.

Good financial Management:

Finance is part of life and can either be a stressor or a pleasure but many times it becomes a stressor if there isn't enough of it. When finance becomes a problem in the marriage, it creates stress especially if there is children involved. No matter how good marriage couples take care of there relationship, finance plays a big role.

If basic needs can be met in terms of availability of finance to cover clothes, food, housing and other basic necessities, it will contribute to a healthy marriage and vice versa. It can be stated that couples who manage their finances properly will have a much more healthy relationship with less strain.

Religious beliefs:

Sometimes couples don't share the same religious beliefs or cultural perspectives which will ultimately create stress and conflict if not handled correctly. A healthy marriage should at least have an open and transparent environment wherein couples can share different religious beliefs and views without being crucified for being different but rather respected.

### **3.3.4 Marriage values**

In the same way people have certain values, marriages also have a set of values that will enhance wellness or unity. Marriage values are therefore an integral part

of marriage wellness. In the discussion to follow the researchers will discuss the various values indicated in picture 3.1.

Childhood wounds and needs:

Marriage partners might subconsciously love or be in relationship because of historical wounds or needs from childhood which they feel must be fulfilled or healed (Hendrix; 1992:20). The realization of this reality is that partners can stop focusing on surface needs and look deeper beneath the surface to resolve hidden wounds or needs. To realise your childhood wounds and needs is therefore an important value for the health of a marriage

Accurate image of partner:

The Imago therapy which Hendrix (1992:21 - 45) developed refers to the buried image of our parents in our unconscious as the image we look for in our perfect partner but unfortunately some people find it hard to accept this truth. Couples should create an accurate image of their partner and not their own hidden subconscious image by realising it is also another human being searching for wholeness (Hendrix 1993:115-118).

Responsibility for communication of desires and needs:

Couples should take responsibility of communicating their childhood desires and needs to their partners instead of looking for automatic response as a child would (Hendrix 1993:115-118).

Constructive behaviour:

The unconscious mind can play an integral part in the negative and positive ways we act towards our partners, but by seeking a conscious marriage approach of maximum psychological and spiritual growth which is created by becoming conscious and cooperating with fundamental drives of the unconscious mind in order to be safe, healed and whole (Hendrix; 1993:111-115).

Value partners needs and wishes:

Partners should also value their partners' needs and wishes as highly as their own (Hendrix; 1993:111-115).

Minimise the dark side of personality:

Marriage partners should embrace the dark side of their personality so that the projection of this negative image can be minimised (Hendrix; 1993:111-115).

Learn new techniques for satisfaction:

Couples should learn new techniques to satisfy their basic needs and desires (Hendrix; 1993:111-115).

Develop missing strengths:

Marriage couples should develop the missing strengths and abilities within themselves instead of looking for it in their partner (Hendrix; 1993:111-115).

Becoming part of the universe:

Couples should becoming part of the universe around them as a natural God given nature (Hendrix; 1993:111-115).

Accept the difficulty of creating a healthy marriage.

It is important for couples to accept the difficulty of creating a good marriage (Hendrix; 1993:111-115). Hendrix & Hunt (2004:144-145) makes a good case for relationship being the answer for healing. Relationship is the place where we were born into and experienced good and bad, which forms our personalities and should also be the place where we find healing (Hendrix & Hunt; 2004:144).

### **3.3.5 Governing principles**

Gottman & Silver (2000:3-13) refers to emotional intelligence as the simple key for a successful and healthy marriages while arguing that most conflict resolution strategies, built upon the emphatic model and techniques used by Carl Rogers, does not contribute to a healthy marriage.

Gottman & Silver (2000:19-21) states that at the heart of happy marriages lies friendship consisting of mutual respect, enjoyment of each others company, intimacy and knowledge. Due to Gottman & Silver s' (2000:46) perspective on happy marriages the following seven principles were established to support the heart or core of a happy and healthy marriage.

The first principle is to enhance your love maps by being intimately aware of each others world and life which means to be more emotionally intelligent about your partner's life (Gottman & Silver 2000:47-243).

Secondly, couples should nurture their fondness and admirations which are two of the most crucial elements in a rewarding and long-lasting romance, bringing to mind the positive historical events in which couples have felt, and expressed respect and liking in each other (Gottman & Silver 2000:47-243).

A third and good lesson is for couples to learn not to turn away from each other but to turn toward each other (Gottman & Silver 2000:47-243). This simple but effective truth is about couples turning to each other in the simplest of ways with romantic affirmations through everyday life, sharing and confirming each others experiences (Gottman & Silver 2000:47-243).



As a fourth principle a couple should let their partner influence them by allowing their partner to be involved in their decision making and to take each others feelings into account (Gottman & Silver 2000:47-243).

Solve your solvable problems is a fifth principle, yet it is not always recognised and appreciated which involves the following steps

- Soften your start-up
- Learn to make and receive repair attempts
- Soothe yourself and each other
- Compromise
- Be tolerant of each other's faults (Gottman & Silver 2000:47-243).

Principle number six is to overcome gridlock which means to move from gridlock to dialog (Gottman & Silver 2000:47-243).

The seventh principle is to create shared meaning and involves the creation of a shared and inner culture between couples – this creates an atmosphere and common ground for handling any situation (Gottman & Silver 2000:47-243).

### **3.3.6 Contributing factors**

Contributing factors are those factors that contribute to a marriage and are not necessarily built upon. Research done by Mackey & O' Brien (1995: XIV) highlight the factors contributing to lasting marriages and will be outlined in the discussion that follows.

Attraction is one of the contributing factors in marriages, consisting out of the three dynamic forces physical, psychological and socially (Mackey & O' Brien 1995:2). Attraction explores the patterns of spontaneous, ambivalent, sexual, symmetrical (fuelled by similarities) and complementary attraction (Mackey & O'

Brien 1995:2). It was found that the interplay of symmetrical (similarities) and complementary (different but fulfilling and reinforcing qualities) qualities sustained the interpersonal attraction in a relationship (Mackey & O' Brien 1995:18).

Attraction is in the opinion of the researcher a broad subject, yet can be too subjective for scientific classification. Furthermore, are the patterns of attraction the only reason for two people being drawn to each other or are there more behind the scenes? According to Hendrix (1992:20), the selection of a partner is not so much about love as it is about the fulfilment of a need evolving out of the unconscious mind in search of wholeness so that childhood wounds can be healed.

Throughout history love has been a mystery and scientists have struggled to define love in the context of romance (Laing; 1995:40). One thing is for sure, there is a difference between romantic and sexual love and the love we have for family, children and friends (Laing; 1995:40).

A second contributing factor is the relationship factor between married couples. Men and woman think differently about roles within marriage and classically women were expected to work at home as mothers and men outside as breadwinners for their family (Mackey & O' Brien; 1995:48). These roles changed according to the realities of life and woman integrated both instrumental and expressive orientations while men still remained more instrumental (Mackey & O' Brien; 1995:48). Qualities such as sensitivity, understanding, respect and trust can be identified in the way men and woman related to each other and these qualities are perceived different for both men and woman (Mackey & O' Brien; 1995:48).

In Mackey & O' Brien's (1995:37-38) research, respect and trust was identified as a crucial factor for the maintenance of marriage relations and was found to be constant throughout the married years for couples whose marriages lasted. Laing (1995:58-59) propagates five contributing love relationships as mutual trust, spontaneous fun, successful partnership, a passionate union and lastly a happy balance relationship type.

Communication as another contributing factor in relationships seems to improve as time goes by for those couples who stay in a lasting relationship (Mackey & O' Brien; 1995:48). Gottman & Silver (2000:3-13) is of the opinion that emphatic communication strategies does not contribute to the lasting health of a marriage. The researcher argues that this is only true in the case where couples wants to fix marital problems and not in all instances. Thus communication in general should be seen as a contributing factor that will enhance a marriage and not necessarily fix the relationship.

Intimacy, as another contributing factor, means to be open and honest about levels of self (Mackey & O' Brien; 1995:76). In one instance intimacy has been described as a companionship and emotional bonding while in another as a changing process often seen as dynamics residing in the dimensions of the intellect, emotions, social and cultural (Mackey & O' Brien; 1995:76). Intimacy is often used to convey sexual contact but in fact also means an all-accepting closeness, trust, and understanding between two people (Laing; 1995:58-59). On the other hand when intimacy between couples are resolved and established it produces the sense of wanting to regenerate or produce new generations within the stable intimate environment (Louw et al; 1999:554).

As individuals most people take various factors into consideration before arriving at a decision (Mackey & O' Brien; 1995:112). Whether it is a logical step or an intuitive or impulsive approach to decision making, most couples in marriage

show characteristics of separateness, variability and mutuality (Mackey & O' Brien; 1995:112). Mackey & O' Brien (1995:112) discovered that over 50% of the couples they interviewed made use of a mutual decision making character style. One can therefore logically deduct that most healthy marriages have a model in which couples have a mutual model for making decisions.

Parenting is roughly divided into infant, latency and adolescent periods where couples engage through mutuality and separateness as responsibilities in child rearing vary according to the physical needs and age of the child (Mackey & O' Brien; 1995:128; Louw et al; 1999:550). As a contributing factor parenting will therefore influence the relationship and closeness of couples and during some phases of child rearing will be more close while at other times experience more separateness.

Marriage satisfaction is lastly also a contributing factor as it resembles a couple's thermometer. Some aspects of a marriage is significant for satisfying relations in marriages but marital satisfaction is difficult to investigate due to the inconsistency of what people see as a satisfying relationship (Mackey & O' Brien; 1995:132). According to the researcher the fact of the matter is that the more satisfied couples are the healthier their marriage will become.

### **3.4 Perspectives on work - marriage relations**

#### **3.4.1 Modern day work and its demands**

Nowadays western countries struggle to bring together family and work demands with more than 40% of all employed parents admitting that work interferes with their family life and demands (Dijkers et al 2007:155-172). Agger & Shelton (2007:43-44) also admits to the fact that the distinction between work and family has become more difficult especially due to the technology era we live in.

Agger & Shelton (2007:43) describes the fast times we live in as a virtual world in which people are infiltrated by technology. This drives us to become virtual selves. The internet and technology age we live in occupies people's lives to the extent of being captives of connectedness, not knowing or realising the dangers (Agger & Shelton 2007:43-44). It is therefore obvious that our modern day working environment will spread its boundaries and demands through the channels of modern connectedness infiltrating every aspect of our lives.

Dual career families also have become the norm in our society and it is rare for a mother to take some time off to be with her children (Hobfoll & Hobfoll 1994:5-6). Time consumers exist in our day as people are pressured with too much to accomplish while woman, who is still the primary care takers of children and domestic work, are rapidly entering into the labour market (Agger & Shelton 2007:45; Burchielli et al 2008: 108-109). Luckily working moms can in our technology age attend to the affairs of her children and at the same time perform her professional career working duties which is all possible because of e-mails, internet and PDA's (Agger & Shelton 2007:46-47).

The researcher is of the opinion that the modern world has sped up the environment of work and family life. This phenomenon in itself causes strain on couples who have to manage family and work life. This is so many times done with moderate efficiency. The demand of this fast living and changing world will obviously cause couples to neglect some or other aspect of their lives because of human nature. The question is where must the boundaries be drawn that will cause the return of a balance between the areas of our lives in this virtual and fast pacing world.

Due to the fast changing work environment this research hasn't focused on detail analysis of work demand and its influence on the intrinsic components of a family and more specifically the marriage relationship. Research tends to focus on the

changing role of the wife and the fast changing work environment and the balancing act between work and family (Burchielli et al 2008: 108-109). It is therefore imperative to understand how today's modern and changing environment affect the marriage relationship.

### **3.4.2 Work and family boundaries**

Institutional boundaries fade in the light of the communication technologies (ICTs) which is the basis for post modernity (Agger & Shelton 2007:48). Non-traditional ways has become the normal way of going about work, family and practices like school, sport and going through life stages (Agger & Shelton 2007:50). A father watching his child's tennis game while at the same time finishing up on his work laptop is only one example of many how people are mingling the times we live in (Agger & Shelton 2007:50).

The decoupling of institutions from space and time is but only one aspect of our time which must be understood together with other aspects like: time compression, scateredness of people, multitasking and instantaneity (Agger & Shelton 2007:50).

Family boundaries are necessary for the family relationship and ultimately the marriage wellness of couples. People tend to ignore the interference of outside influences like work, social, and other spheres. Boundaries should therefore be understood and respected for a relationship to last and for couples to protect their marriage.

### **3.4.3 The big stress factor**

In general the positive handling of stress causes an individual to be more satisfied with his or her life (Louw et al 1999:532). For couples and families one

of the major reasons for stress is because of the balancing act between work and family life (Heponiemi et al 2008:387; Mauno et al 2006:210-211). This stress accumulation builds up in the work environment causing an unhealthy well being and unwanted attitudes within individuals (Mauno et al 2006:211). Stressful working conditions will invariable spill over to family life (Wallace 2005:511).

In today's modern western life work-family conflict is unavoidable due to so many changes in the work environment because of demands for continual improvement and growth (Mauno et al 2006:210). Because of this growing demand employees struggle to balance family and work which causes an additional stressor in their lives (Mauno et al 2006:210).

Mauno et al (2006:211) and Heponiemi et al (2008:387) agrees that work-family conflict is a form of inter-role conflict in which role pressures from the work and family domains are mutually incompatible. Mauno et al (2006:211) distinguishes between three types of conflict from work to family namely: time-, strain-, and behavior-based conflict.

Time conflict:

Time conflict means the time spent in one role like "long working hours" interferes with the performance or time spent of another role (Mauno et al 2006:212).

Strain conflict:

When resources and energy is spent on one role strain and fatigue might be experience leading to a lack or unavailability of resources for another role (Mauno et al 2006:212).

### Behaviour-based conflict

In behaviour-based conflict the one behaviour style of one role is not necessarily compatible with a behaviour style of another role (Mauno et al 2006:212).

Karasek in Heponiemi et al (2008:388) has a very influential model for work related stress namely the Job demand control model (JDC) which highlights job demand and job control as two individual inputs for job strain.

Job demand is typically psychological stress, which means too much time pressure and work overload (Heponiemi et al 2008:388; Wallace 2005:512). Job control on the other hand refers to an employee's potential to exercise control over the tasks and opportunities which require the use of skills and knowledge (Heponiemi et al 2008:388; Wallace 2005:512). This model shows that strain and health problems occur when high job demands exist and low job control exists (Heponiemi et al 2008:388). Studies have also shown that the combination of high job demands and low job control effected the work-home balance causing an increase of conflict (Heponiemi et al 2008:388).

Control is thought of as a strategy to cope with demands and by giving an employee more control can help to moderate the work-family conflict (Wallace 2005:512). A contributing factor is social support which can help the individual to handle strain better to such an extent that it buffers many of the overflowing conflict to the family (Wallace 2005:514). It can be a friend giving support to a person experiencing work strain and high demands helping the individual to cope better at work.

### **3.5 Conclusion & theoretical principles**

With the conclusion of chapter three various perspectives were investigated to discover what a healthy marriage should look like through a supper imposed



view of various sources. This chapter also investigated the commonly known factors contributing to work-family conflict and what factors in the workplace comes into play effecting the functioning of the family which includes the marriage relationship.

The following theoretical principles can be deducted:

- Know and understand what a holistic marriage requires which usually include the following:
  - o The common components & areas of marriage (intimacy, finance, communication etc...)
  - o Marriage values (responsibility, sensitivity to partner needs etc...)
  - o Supporting & contributing factors (attractions, decision making etc...)
  - o An understanding of governing principles (Maintaining love and fondness, being open to influence etc...)
  - o Understanding the core (meaningful relationship)
- Solid foundations form the basis of any marriage, consisting of friendship, love, knowledge, respect, and trust, enjoyment, intimacy
- Solid foundations form the basis for any understanding of other dimensions of marriage
- The core issue of work-family conflict lies in the balancing act between them
- Due to high job demand and low job control, employees might experience less autonomous power to control work-family conflict
- Low job control results in more spill-overs onto the marriage relationship and health
- Stressors are mainly because of inter role conflict
- Inter role conflict can be either time, strain or behaviour based
- Understanding of the technological age we live in is essential

- Virtual identities and interconnectedness causes unclear boundaries between work and family
- Family time becomes less active and real as virtual connectedness transcends these basic interactions

The researcher agrees on the basic fundamental theoretical findings in chapter Three. There is however some concepts the researcher find inconclusive. The concept of job control and how a person can use this to balance work-family conflict remains debatable. The reason for this statement is that technological advances causes a unique problem in itself, where the demand of work can no longer dictate concepts like job control. The giving of job control to an employee and how it can be used to mediate work-family conflict has not yet been researched in the context of social networking and individual participation in these networks as technology increases these kinds of engagements. The question is how this impacts the work environment and does it give an individual and couple advantages or disadvantages? Unfortunately this research does not investigate this kind of debate.

## **CHAPTER FOUR**

### **EMPIRICAL STUDY AND ANALYSIS**

#### **4.1 Introduction**

The purpose of this empirical study is to discover the influence of full-time ministry on the wellness or health of a marriage.

#### **4.2 Problem statement**

In chapter four the problem or question statement is simply: "What can be learnt from couples in full-time ministry with regard to marital wellness"?

#### **4.3 Empirical study**

Professional social research is a scientific quest with regards to a specific social problem that must be satisfied with and answered so that a contribution can be made to the overall body of knowledge within the professions (Collins et al 2000: 85; De Vos et al 2002:50).

During this social research, the researcher wants to know what can be learnt from couples in full-time ministry with regard to marital wellness. The knowledge of this empirical study will contribute in many ways to the understanding and future conduct of couples in full-time ministry.

The specific method of empirical study used in this research is a qualitative approach.

### **4.3.1 The qualitative research process**

In qualitative research the process is less formalised and more open to a wider range of interpretation, which is more philosophical in nature (Collins et al 2000:91). The object of qualitative research is focussed on humans and every facet is build around this important reality called humans (Collins et al 2000:91).

In qualitative research favouritism is given to the following techniques:

- Concepts wherein a humans' world (situation) and praxis (actions, interactions) are investigated
- Unstructured questionnaires
- Participative observation, ethnographic studies and case studies
- Life history and the diarising of an autobiography
- Analysing data through non-quantifiable and non-categorising frameworks (Collins et al 2000:91).

For the purpose of this study, the researcher uses a limited amount of people as candidates for the research topic because of the nature of the investigation. The question on what the influence of full-time ministry is on the health or wellbeing of a marriage is a very delicate and complex enquiry and as such the researcher will rather attempt to spend in-depth time with candidates.

The researcher attempts to look at marriage wellness holistically so that the full scope of marriage wellness and the impact as such can be determined. The research also has a personal connotation with the research topic due to various ministry work whilst being married with three children. The researcher therefore seeks to understand truthfully what experience marriage couples in full-time ministry gains.

The researchers' specific orientation towards a literature review, before the actual qualitative interviews, is that of a phenomenological framework or strategy, which implies a strong understanding of the concepts, theories and overall framework of the field of interest before the actual data collection begins (De Vos et al 2002:268).

#### **4.3.1.1 Research strategy**

A phenomenological study is one that looks or describes the meaning individuals give to phenomena, topics or concepts in everyday life experiences (De Vos et al 2002:273).

This specific strategy implies that the researcher will have to enter into the subject's life or world or life setting in order to be in the shoes of the subject (De Vos et al 2002:273). It is a process of long interviews, usually not more than ten people (De Vos et al 2002:273). The researcher aims to see at least five couples in full-time ministry but not more.

#### **4.3.1.2 Information collection and analysis methods**

Interviewing will be integral to the scientific way through which the researcher will collect the data. One-to-one interviewing is the primary method of interviewing and the researcher focuses on the couple as one entity. Individual interviews will not be conducted with the husband and the wife.

The form of interviewing will be semi-structured so that a detailed picture can be drawn of participant's beliefs about, or perceptions or accounts of a particular topic (De Vos et al 2002:302).

Data will be processed based upon the interview questions as per the information given by the participants. All interviews will be recorded for ease of interpretation and the compiling of the data afterwards.

It must be stated that all interviews will be handled confidentially and no personal names versus church relationships will be issued. If anyone wants to obtain data it can only be given if the original respondents provide written permission. All recordings will be destroyed after the completion of this research project. Although the interviews are semi-structured, standard structured questions will be used across all interviews, which will cause the researcher to compare and analyse the data in more controlled manner.

#### **4.3.1.2.1 Questioning structure**

The detailed questions the researcher will apply during the interviews can be found in [appendix A](#); however, a quick overview will be shared to explain the various divisions discussed during the interview.

The first section (A) is the general defining and orientation of the interviewee towards his or her definition of marriage health and full-time ministry. This serves as a means to identify and understand the respondent's idea of these main concepts. It will also serve as a useful way to place all answers in a relevant context for each respondent.

During the second major question category (B), the researcher brings the attention of the interviewee towards the working environment. The researcher wants to establish what the major influencers are in the ministry environments, which they think have the greatest impact on their marriage health.

Thirdly (C), the researcher moves towards the marriage health of the couple and seeks to establish what the impact and extend of full-time ministry have on their marriage health.

Lastly the researcher will give the couple the chance to express themselves in any way they choose towards full-time ministry and its effects on marriage health.

#### **4.3.1.3 Frame and development of sample**

Deciding on a specific sample is a difficult task due to the nature of the research. The researcher found a certain resistance towards the research because of the sensitivity of the subject. The researcher endeavoured to find between 5 and 7 willing couples to partake in this specific research project. The couples will be within the charismatic tradition as previously mentioned in chapter one, but will not be from a specific church denomination. If a charismatic approach to ministry is exercised by the couples then it does count for the charismatic tradition. This is due to the fact that the couple might be dual earners and the wife or man might be involved in either administration work or some other ministry within the body of Christ. This means that couples might be involved not only in pastoral work or some ministry like Bible teaching, but can even include people in charismatic ministry who are involved in mission's coordination, community support and counselling etc... Each session will be between 1 and 1½ hours.

#### **4.3.2 Implementation**

For the purpose of this study and due to the scarcity of candidates, the pilot study will form part of the main respondents. The first interview will provide a clear indication as to what the appropriate characteristics should be and how the

researcher should conduct further interviewing. Respondents are scarce and shy away from revealing sensitive information.

The specific sample selection in qualitative research is far less structured than in quantitative research studies and for the purpose of this research project, the accidental and snowball sampling methods will be used as a combined effort in drawing up the sample (De Vos et al 1998: 207-208).

Accidental sampling refers to the researcher's path as he or she happens to come across desired respondents or people who could participate in the research while the snowball sampling method refers to a single case, which is used to obtain further candidates (De Vos et al 1998: 207-208).

It is important to note that all participants decided to participate because of their willingness and not because they felt compelled to do so.

The following table lists the sample and the specific characteristics of the sample.

**Table 2:** *The sample: characteristics & details*

<b>Respondents</b>				
<b>Respondent Couple</b>	<b>Ages</b>	<b>Years Married</b>	<b>Church Denomination</b>	<b>Type of Ministry Functions</b>
Couple A	Man - 34 Wife - 33	10	Charismatic	Shepherd, Bible College, Teaching & Preaching
Couple B	Man - 44 Wife - 40	18	Charismatic	Church Management, Missions Coordination, Children's ministry
Couple C	Man - 64 Wife - 62	42	Charismatic	Pastoral & Counselling
Couple D	Man - 46 Wife - 48	20	Also charismatic but moves more interdenominational	Full-time marriage ministry amongst churches. Counselling



Couple E	Man - 37 Wife - 39	13	Charismatic	Teaching & Training + Missionary Development – Home Church Leaders/ Counseling
Couple F	Man - 59 Wife - 58	38	Charismatic	Retired – Pastor/ missions coordinator.

### 4.3.3 Interpretation and presentation

Each couple's interview will be discussed in the following section.

#### 4.3.3.1 Results of interviews with individual couples

##### Interview with couple A

The husband in couple "A" has been married for 10 years and has been in the ministry from the beginning of his marriage. He currently works within a local church setting as shepherd, teacher and preacher. The wife acts in a full-time supportive role with basic role fulfilment in church functions as required by the church. She also secures the home environment while taking care of the children.

Definitions: Healthy marriage & ministry

According to this couple, the characteristics of a healthy marriage are joy, happiness, and fruitfulness. They also mentioned good communication and openness towards each other. A good marriage also consists of good distribution of marriage work and responsibilities between the man and wife. The couple also mentioned that quality time is of great importance and that the wife's specific love language is that of quality time. In general, a good and healthy marriage according to couple is a place where one can be 'yourself' in the relationship.

Couple 'A' describe full-time ministry as the fivefold ministry functioning within the church where a person does not receive his salary or income from the secular world but receives his income from or through the church. This does not mean a person needs to be working in the church but means one is rooted in the church provisional system while ministering even in secular circumstances. For couple 'A', it remains important that someone must be linked to a calling if full-time ministry is implied. It is therefore critical to be called by God. On the other hand, they also highlighted the fact that all Christians have the calling of the Kingdom of God, which can actually be seen as the true ministry that needs to take place in the world. It implies for them that Christians must live the truth by being the light and salt of the earth.

The couple also sees the calling on someone's life as that unique plan or dream (vision) a person has as given by God. They distinguished between a general calling, which is applicable to all Christians, and a specific calling for certain individuals.

#### Ministry:

On the discussion of ministry, couple 'A' mentioned the following three categories as the most prominent categories or influencers in the ministry:

- Church politics  
Church politics was described by couple 'A' as the constant gossiping, arguing and backstabbing that takes place in the church. This tension then most of the time spills over in the home or family environment. This tension leads to a critical spirit regarding certain work-related demands from the church.
- Needs of the body of Christ

Because of the enormous need within the body of Christ on various levels, the demand on a ministry leader and his family becomes a key factor, which needs to be monitored and managed.

- Time consumers

Couple 'A' identified time consumers also as a critical factor in the ministry, which influences the health of a marriage. According to this couple, the unrealistic and unpredictability of events that consume time is unpredictable and causes frustration. They mentioned the fact that weekend duties make it difficult to mingle with normal everyday events and that their normal weekend off-time is on Mondays. Evening lectures and training sessions place pressure on family time, since the husband needs to work late. The couple also complained about the fact that meetings take up unnecessary time which could have been used more wisely.

Couple 'A' agrees to the fact that other pastors might experience the same problems. According to them, they spend time with other pastors not necessarily from their own church and they hear pretty much the same complaints and problems, which these pastors and couples also face in the ministry. They do however mention that because of the generation gap of older and younger pastors, they themselves do not experience the same frustrations and problems than the older generation pastors and ministers.

Couple 'A' mentioned that the solution to the problem is not always easy. They believe that Church politics can't really be eradicated and will always be present. They do however state that the solution is not to get involved with politics and that such a fight is pointless and will bear not fruit. There is a strong feeling to rather manage your own heart before God and not to get involved with politics.

As far as free time is concerned, one must with constant endeavour be aware of own time needed because there will always be more work and needs which must be addressed. Sacrifices must be made for your family otherwise it will never happen.

#### Marriage Health:

The three most prominent areas in the marriage, which exerts the greatest of influencing, were identified by couple 'A' to be:

- Quality time

For the wife in couple 'A' quality time is her love language. This means that if the husband does not make time for her she becomes less perceptive for relational actions. This leads to other negative implications reminiscent of intimate interactions between them. Less physical contact leads inevitable to a higher stress level in the family.

- Relationship & Friendship

For couple 'A' it is important to spend time with the family and to build good relations. Time must therefore firstly be given to family. In ministry, however it becomes difficult to place family first and thus foster good relations. This is because ministry becomes a reality and a compulsory action, which causes the ministry due to the family to be neglected. Who wants to listen to the family problems when one listens to all the rest of the world's problems daily?

- Spiritual and religious.

Being priest of the household as well as a primary spiritual leader in the community makes it difficult to stand firm at home. Preaching or teaching to the community is one thing but to do this at home is a difficult task.

Couple 'A' feels exhausted and struggles to make time for spiritual time at home.

Couple 'A' mentioned also additional points which include:

- Children

According to couple 'A' children often becomes the victim of the parent's attitudes towards the ministry. It is therefore important to look after your children's perceptions of the ministry by taking care of your own attitude as parents. The passion of the children towards God must be cherished and nurtured versus a passion for the church.

- Communication

Because of the tiresome activities of the ministry, this can cause one to feel inclined not to communicate properly at home. This is because the husband often feels too tired after having had to sort out difficult tasks at the church office.

- Emotions.

Emotional frustration is something which builds up over time as the demands of the ministry makes you neglect certain private time or hobbies. The husband for example wants to ride mountain bike but unfortunately cannot due to family time. The husband needs this time to unload some negative emotions etc...

Couple 'A' believes that other pastors experience the same dilemmas in their marriages, but mentions that it might be different for each couple due to the different love languages of each husband and wife.

The solution according to couple 'A' is to set priorities. The husband must also learn to own and court the wife and to know the different ways to approach his

wife. The couple should know what type of advice to seek from others, especially if the advice is about courtship and communication, including other areas related to your partner. If you need medical attention you see a medical doctor and if you need advice on other areas of life similarly you need to ask for advice from the right person. This means that one needs to be honest about the things you don't know anything about.

Secular vs. ministry:

Couple 'A' couldn't make a comparison as to whether the secular world would have been any different. This is because the couple have been in the ministry from the beginning of their careers and married life. They do however make a couple of assumptions like:

- Being in the secular world would have made family time more viable. Coming home after work would have freed the husband from other demands.
- The husband himself would have been an entrepreneur in any case just as he is now. He makes the statement that he would have struggled in the secular world being an entrepreneur.
- They say it would have been different from the secular world but does not really know how.
- They say one adjusts to circumstances.

Gods Answer:

For couple 'A', Gods answer to a healthy marriage and the demands of full-time ministry was difficult to provide due to the following reasons.

- Firstly the secular world is against the marriage institution
- Many problems in the marriage are self inflicted.

The couple mentions that the husband should love the wife as Christ loves the church. They also mention that the husband should work just as hard on his marriage as he works in his work environment and that this is often neglected.

### **Deductions on couple A**

Couple 'A' provided a good indication as to what a healthy marriage is because of the holistic view they presented. They mentioned many facets from marriage characteristics such as relationship factors and personal issues. It was evident that couple 'A' had a well-defined approach to marriage wellness.

Ministry for couple 'A' was based on the fivefold ministry and strongly related to calling. They also brought forward the idea of ministry being bestowed on all Christians to expand the Kingdom of God.

From the various discussions on ministry and marriage, it is evident that the needs and demands of people in ministry together with issues like church politics places pressure on the couple's marriage, which leads inevitable to a shortage of family time that cannot always be managed. This then has implications on the emotional wellbeing of the marriage and also affects the children and family communication.

The researcher is of the opinion that couple 'A' like many others experience the same frustration and lack of support ministers typically experience in full-time ministry. The researcher noted that they did not mention any other supporting structures which could assist them like forums or pastors' meetings that address such issues etc... It is evident that couple 'A' managed to find their own way of coping with ministry demands and issues. This can be seen in the fact that they cling to God's word for their life and marriage and the fact that each of them

works hard at their own marriage as indicated in their translation of the solution to the different areas.

### **Interview with couple B**

The husband and wife in Couple 'B' are both in the ministry with the husband working in the area of church management and as missions coordinator. The wife operates in children's ministry and church pastor's collaboration.

Definitions: Healthy marriage & ministry

Couple 'B' identifies a healthy marriage as something where clear communication, friendship and fellowship exist. In contrast to this definition, they defined an unhealthy marriage or relationship as a fellowship and friendship that is lacking. Couple 'B' also points out that transparency and honesty must be present between the husband and wife where no secrets or hidden agendas exist.

Ministry is defined by couple 'B' when someone is called by God out of what he or she is currently doing. This means that a person can be working in a specific job but is called out of this job into the same job but to another place. The differentiating factor is that the person is now obeying and doing it for God's purposes. Full-time ministry is then to do what God has called you to do. Couple 'B' goes further by stating that ministry is also equal to a relationship with God.

Ministry:

The following points were highlighted by couple 'B' as the ministry areas having the most influence on the wellness of a marriage.

- Stress



Stress is defined by couple 'B' as a situation over which one has no control. This area is according to the couple something that places stress on the ministry because of situations over which they might not have any control. For them this is often true due to many factors like the expansion of the church and other growth factors.

- Workplace politics

Couple 'B' identified work politics as one of the areas that affect both partners, especially the wife who often gets offended for the man's sake. While this has happened in the past, the couple has learned to handle these political issues.

- Undisciplined work

Undisciplined or unmanaged work is one area according to couple 'B' that exercised an influence over the marriage health. This is because one can easily spend too much time at work or the church office and not enough time at home with the family. They had to learn to balance work-family time.

- Another factor mentioned by couple 'B' is that the wife often gets tired of waiting for her turn to minister as she waits on the sideline. This feeling leads to frustration and tension.

Couple 'B' is not sure if other people experience the same ministry pressures. They can however imagine that many areas might be the same. They also mentioned that because of the rapid church growth, many other pastors in the church must have had the same experiences. Pressure will increase in accordance with the growth of the church.

Couple 'B' explained that the answer to these pressures and influences is ultimately the grace of God. They explained that in today's economical circumstances the pressures are even more evident.

The couple suggests that grace from God plays an important role with regard to the handling of ministry influencers. They exclaimed that today's economy makes it even more difficult. It is therefore important to involve everyone in God's cause and, for Christ's sake, adopting a good character. Couples in the ministry should look for relaxation activities, which can be done together as a couple and not individually. Examples of this would be to go away on retreats or family holidays. The husband should be careful to engage in activities like golf for the purpose of relaxation because this only involves individual relief. The couple also made it clear that involvement in church politics is out of the question. It is therefore important to let go of things which do not involve you.

#### Marriage Health:

Couple 'B' highlighted some points in a marriage, which can be influenced by full-time ministry. They however mentioned that it should not only be negative and in many of the points given by couple 'B', the influence was directed to a more positive outcome. The following points reflect the views of couple 'B':

- A unified vision in marriage

For couple 'B' the ministry and marriage has become one vision. They feel that being in ministry must be a natural outflow of the marriage vision and unity. It is therefore a sacrifice that needs to be made where service to God in personal, marriage and ministry becomes one.

- Ways of doing things

Because of the fact that both partners are in ministry, it was difficult at first to function together but as time went by, small things issues and strains were resolved as individual ways of doing things were respected and understood

- Children & Family time

According to couple 'B', children must be involved in the ministry environment so that they can understand what it entails, while teaching

them not to dislike the ministry. It is also important for children to spend time with their parents outside the ministry environment so that they can have the opportunity to be themselves. Couple 'B' found this to be true in their own family.

As seen by couple 'B', some pastors experience the same challenges. They feel that some pastors might involve their children too fast in ministry, not allowing them to find it themselves thus fostering a dislike in ministry instead of a love for working for God. Children should be able to experience the world and find their own way.

The solution according to couple 'B' is to spend quality time with family. One should also know when to give attention to certain problems even if it means that other things need to wait. This principle is specifically true for family matters, where children sometimes need more time with their parents than for their parents spending that time on ministry. Couple 'B' also mentioned that their ministry of specific marriage unity influenced the ministry positively instead of the ministry influencing their marriage. Their marriage health played a huge part in addressing the ministry, which is why ministry took second place to their marriage.

Secular vs. ministry:

Although 'B' admitted that the secular world deliver more money, no free time exists for a partner to spend *ad hoc* time with the family if necessary. The conclusion was that although the secular world produces more opportunities, it somehow has a more costly impact on the family. Another big difference was that in the secular world people talk differently than in the ministry. Couple 'B' pointed out that the pressures are the same in ministry and in the secular world, as the couple themselves have worked in both spheres. They also mentioned

that the ministry allows more freedom to mould your time around the family, aiding to direct family time. There is also more understanding in the ministry towards family crises than one would find in the secular work environment.

Gods Answer:

Ultimately couple 'B' explains that work is a blessing from God and not a curse and should therefore be seen in this light. They say that work is therefore part of your make-up. Demands and other pressures should be something a person can handle in God's grace. One should also learn to be calm in God, finding that place of peace which only He can provide. It is important to know that if God demanded sacrifice through ministry, then he also will provide. One should also remember to put God first, then family and then the ministry.

### **Deductions on couple B**

Couple 'B' portrayed a healthy marriage in close relation to a meaningful relationship as they focused more on the friendship and fellowship of partners. This is a good since the centre of a marriage should firstly be a meaningful marriage-self thereafter one can add other factors.

Couple 'B's description of full-time ministry focuses strongly on being called by God. This calling does not necessarily imply being called into a local church but into what God wants you to do.

With regards to the different areas mentioned in ministry, marriage couple 'B' pointed out that due to stress, politics and undisciplined work people experience pressure on their marriages. Couple 'B' feels very strongly that their marriage influences the ministry since their marriage is healthy and strong. The researcher thinks this is a good trait which must be exercised by any couple in ministry.

It is clear that the couple's strength lies in their strong relationship and what stands out is the fact that they did not mention any external supporting structures besides their own.

### **Interview with couple C**

Couple 'C' currently has over 20 years in ministry with also over 22 years past experience in the secular work environment. Both participate in ministry in the areas of pastoral and counselling (marriage ministry, couples, seminars, general congregational duties).

Definitions: Healthy marriage & ministry

A healthy marriage is according to them when a husband and wife disclose certain characteristics, therefore fostering good communication and general interconnectedness. They agree that partners don't always agree but good communication must none the less be practised. A healthy marriage is also when two people enjoy their differences but still remain in unity.

According to couple 'C', people have different views of full-time ministry. In their opinion, full-time ministry is when someone is employed full-time by a church or missions organisation. They argue that God's children are all in full-time ministry. It could also according to them apply to the staff of a church. They made the following statement – 'before they went into the ministry they worked for the Lord and then got fortunate enough to get paid for it and after retirement still continues to work for Him'.

## Ministry:

Various areas were discussed by couple 'C' as the three areas in ministry which could be the most influential on the health of a marriage. These areas mentioned by couple 'C' include the following:

- Demands of the people

Couple 'C' explained that the demands of the people might be so taxing from the congregation's point of view that even if a couple in ministry functions together they might still not find the time to be together or function as a couple. The demands therefore engulf the fact that the couple should have quality time together in order to build the relationship.

- Emotional involvement

Because of the couple's deep involvement with marriage seminars, counselling and other activities, it becomes difficult and sometimes dangerous to get involved with people emotionally. This might lead to people getting the wrong ideas especially when a woman is counselled by a man and visa versa. Being aware and protected against this kind of trap in ministry is important and couples should support each other. Couple 'C' experienced many such issues where they had to stand together in order to resolve the real issues.

- Transparency with the congregation

Couple 'C' found it difficult to share deep and personal stuff with the congregation, which was related to themselves mainly because a mask has to be worn in order to support the already needy congregation. This in itself can lead to the couple not having the ability ever to seek counsel themselves.

With regard to other full-time ministers, the couple pointed out that younger people might be different from the older generation of ministers. For couple 'C' it was different for them compared to those who enter the ministry very young.

They themselves entered the ministry after years in the secular environment. Because of certain military training, the couple had certain skills which helped them in the ministry.

The answer for couple 'C' is to have quality time together by doing things together. This includes the small insignificant things in life and implies that one has to fight for time. A couple in ministry should be with their family and children. A constant effort of building the marriage relationship, which must build at the same time good communication, needs to be harboured. At the same time, the covenant relationship of the marriage should be honoured since a covenant is a permanent commitment.

In summary the couple makes the following points as solutions to the ministry areas:

- With regard to demands, couples need to take and make time for one
- With emotions, a release of tension is necessary
- Prepare one another to handle or sort out things.

Marriage Health:

For couple 'C' the most three prominent areas in marriage being influenced are the following areas:

- Personal time and time alone or away  
It becomes hard to find time away alone with no interference from the church life.
- Finance  
Finance is a big problem since couple 'C' themselves experienced a drop in their salary when they entered the ministry.
- Man and wife union area

When a man counsels a woman often the woman finds a certain attachment to the man and vice versa. This attachment is a threat to the marriage health and can cause serious damage if not handled correctly. A couple should therefore take care of the marriage union by understanding the importance of keeping it safe and avoiding situations, which might cause destruction of this unity. The couple explained that they had learned that one should "be aware of your pennies, petticoats and pride".

For couple 'C' all other ministers in full-time ministry experience the same thing.

The solution to the marriage areas mentioned by the couple is to honour once again the covenant relationship. This will automatically inspire one to make time for each other and to protect the marriage unity. With regard to finance, people need to learn to trust the Lord.

Secular vs ministry:

Having served for 22 years in the secular world, the couple concluded that it was easier at times to cope especially when it comes to the finances. They however mentioned that due to the wisdom gained in ministry they could have handled many things differently and even better if they had known such truths earlier in life.

The couple mentions those in ministry are suppose to spend more time with the Lord but the opposite is true. In the secular world, a person can adjust his or her time.

There was a time when the couple was involved in the secular work environment and the church life. This time period was more difficult but in general they always had things confirmed by God before making decisions.



Gods Answer:

Couple 'C' firmly believes that all answers are in God's word. The basics of loving your wife and being submissive to your husband will break the curse and make things easier in the marriage. It is about giving 100% and expecting nothing in return. Total commitment is also critical.

### **Deductions on couple C**

Couple 'C' focused strongly on good communication and respecting differences as to ensure a healthy marriage. This is a good definition but lacks a holistic view of other related factors.

With regard to full-time ministry, couple 'C' took a more traditional approach in their definition by defining it as someone who is usually employed full-time by the church or Christian organisation. Working for God and being in full-time ministry for the couple are separate in definition and stature.

With regard to the various ministerial and marriage areas, couple 'C' mentioned that the demands of the people, emotional involvement and not being able to be transparent with the church has an impact on the marriage. The marriage relationship is under pressure with the normal time constraint, finance and making sure that the marriage unity stays intact.

It seems to the researcher as if the secular world imparted many other traits not taught in the body of Christ, which served them this couple well in handling difficult times in the ministry. It might be that the body of Christ does not know or take the time to train pastors well enough and maybe they expect the bible schools and seminaries to take care of issues pertaining to couples well-being in

the ministry. Once again couple 'C' has managed and learned on their own to handle the challenges. They did however have senior pastors who assisted them.

The researcher found in the interview with couple 'C' that if you do not make time in your marriage, sooner or later stress will have an impact and eventually influence your marriage. Also, couples should honour the marriage covenant in all circumstances for this will ensure a strong marriage unity.

### **Interview with couple D**

Couple 'D' is in full-time marriage ministry and conducts counselling, seminars, and many other marriage related ministries in many different churches. They themselves are more charismatic but do not favour anyone when it comes to restoring their marriages.

Definitions: Healthy marriage & ministry

According to Couple 'D', a healthy marriage is based upon the example set by God in his Word. It is therefore what Jesus taught on marriage. A willingness from both partners to contribute to the success and health of the marriage should be present. Couples must therefore be willing to work at shortcomings and address each other's needs. This points or implies a willingness to change constantly.

Full-time ministry for Couple 'D' is when you are in the service of the Lord. It is definitely different from the secular world in that you do not get a fixed income from an employer but you are dependent on the Lord for finances through others. Couple 'D' therefore includes the fact that no fixed income is part of full-time ministry. Full-time ministry also means that one might have to deal with challenges such as not having a pension, salary or bonuses.

Ministry:

The three main areas in the ministry, which were highlighted by Couple 'D', were as follows:

- Time

As far as time is concerned, Couple 'D' found that people in need expects help anytime of the day. This is a problem for them since it hinders them to find time for their own marriage. In the secular world, you receive money for time spent or a service being delivered, which is not the case within ministry.

- Finances

The couple found that the ministry provided less money than the secular world.

- Burnout (emotionally)

Based upon experience, couple 'D' discovered that boundaries formed a crucial part in the ministry. They themselves experienced burnout due to the demands of the ministry. For them it wasn't necessarily the physical component but the emotional component that caused the burnout.

- Needs of others

The couple highlighted that the needs of the world is not diminishing but escalates. Workers are few and the demands of the world place pressure on their marriage.

Couple 'D' said yes to the fact that other couples in ministries feel the same kind of pressures. They did add that others might experience more or less depending on the individual situation.

The answer for couple 'D' lies in the fact that couples in ministry should learn to make their marriages more important than the ministry. As far as time is concerned, one should draw boundaries which in turn will add quality time to the marriage. When it comes to finances, couples should learn that some things are

not that valuable anymore, and that less luxury is not necessarily a bad thing. Sacrifices need to be made in order to let go of earthly things and needs. Couple 'D' found that at the end of the year things are more difficult due to the stress of the year.

#### Marriage Health:

The three most prominent areas in marriage which can be influenced according to couple 'D' are as follows:

- Communication

They found that the ministry steals time for the husband and wife to communicate. If there is no communication, a collapse of structure within the marriage is likely to occur. Ministry must not be responsible for taking time away to communicate.

- Marriage or Family time (Fun)

Couple 'D' found that there is always time for ministry but hardly time for activities that build their own marriage. According to them, it is an easy thing to do and happens without anyone noticing. One must therefore concentrate on engaging in marriage activities more than being in the ministry. This will ensure having fun as well.

- Stress (or the opposite - having a revitalized energy)

Stress has become a natural part of modern day life and they found that emotional tiredness is much part of their marriage health.

Couple 'D', speaking from experience in counselling marriage couples including pastors, think that all other couples in ministry suffer from the same marriage challenges and influences. They add that it might differ from couple to couple and some might have more issues but in general all experience such dilemmas.

As far as solutions are concerned, couple 'D' states that couples should once again make time for each other. There should be a constant discussion and understanding. A definite strategy is necessary for couples in ministry.

Secular vs. ministry:

Couple 'D' distinguishes between certain key issues that might be easier and other things that might be more difficult. Finances for example might be easier in the secular world knowing you are working for a boss who will pay you a salary plus bonuses at the end of the month. Ministry might be easier as far as choice is concerned and working times might be more flexible. At the end of the day some things might overlap while other might be different. In general they think it is easier in the secular world.

God's Answer:

Couple 'D' thinks that God wants you to be responsible and to take responsibility over your marriage. Couples should at the same time know and understand that it prospers no one to win the world while losing your marriage. God therefore will not expect the impossible from couples. The marriage for God is sacred and must be treated as such. It means couples should give higher priority to marriage and the covenant.

Extra point from couple 'D'

Couple 'D' mentioned specifically that people are strange in their way of thinking. They explained that because people think you are in a marriage ministry then they expect your marriage will be perfect. This is the problem of today's people or Christians in the body of Christ. People also form strong opinions or perceptions on what you say in the ministry and therefore deduce one's own marriage is immune to those factors you preach against.

## **Deductions on couple D**

Couple 'D' formulates a healthy marriage based on God's Word and what He says on marriage. This is good, since God's Word remains the pillar for all marriages. Couple 'D' also mentions that willingness from both partners should exist to make marriage a success.

Full-time ministry according to couple 'D' is based on not being paid by the secular world but by either a church or Christian organisation or even no fixed income. Living comes from faith. The researcher thinks this view is fairly common in today's society and many Christians rationalise the same.

Regarding the different areas in ministry and marriage, couple 'D' also mentioned similar points to that of the other respondents saying that time, needs of others coupled with financial constraints play a role on the health of a marriage. This then influences communication, family time and stress levels.

It is also evident that couple 'D' mentioned little about supporting structures in the body of Christ to accommodate their own marriage health. They themselves were also stewards of their marriage relationship. They feel strongly that God's answer is that people should take responsibility for their marriages and not neglect it by being too involved in Gods work.

## **Interview with couple E**

Couple 'E' is the leader of a small home based church as well as the base leaders for the YWAM DTS in their region. Their ministry areas involve teaching, training, missionary development, home church leaders and counselling.

## Definitions: Healthy marriage & ministry

A healthy marriage according to couple 'E' is where good communication is present. It is also critical for partners to be unified in their vision, which means they are moving in the same direction. Couple 'E' feels strongly that couples should love each other yet at the same time be able to disagree without causing harm to each other.

With regard to the definition of ministry, couple 'E' describes full-time ministry as the knowing to where God has called you to operate even if it means you are called into business. It is also when you do what God has called you to do within your current environment and putting your trust in God.

### Ministry:

Couple 'E' highlights the following 3 points in the ministry, which has had an influence on the well-being or health of a marriage:

- Time

Couple 'E' felt that time is more of an issue from the wife's side if the man is occupied with ministerial tasks. Couple 'E' feels that unless respect forms part of the marriage unity, then time management will become a big problem.

- Money

Sometimes couples don't agree on money matters and this causes problems if not resolved properly. They feel that a good understanding or common ground should be reached where the issue of when and where money can be spent must be discussed or managed. In the past, couple 'E' experienced challenges in raising funds when money was scarce.

- Ministry environment or territory

The environment in which one works forms a big part of the way you will feel or operate in ministry. Having many different people on one's team makes it a challenge and leaders of minister should understand these dynamics. Few people in ministry handle these situations properly. Couple 'E' feels strong about reaching a balance between the ministry environment and oneself. This is where couple 'E' feels ministering as a unity and putting your trust in God brings a strengthening factor into the marriage health.

Couple 'E' thinks that other couples in ministry experiences the same challenges but due to differing circumstances could also be grappling with other issues. Couple 'E' does admit that being part of a small home church, which is still growing, might offer different challenges than to those pastors serving bigger congregations.

The solution for the ministry areas, mentioned by couple 'E', includes the acquiring of skills to manage your time. It also includes the acquiring of skills on how to raise funds and work with money. As far as the environment is concerned, experience and skills to work with people is necessary. The couple feels strong about being involved in ministry tasks that are more relational driven compared to being task driven.

Marriage Health:

The three main areas which can have an influence on the marriage according to couple 'E' include:

- Exhaustion

Couple 'E' mentions that the more tired you get the more severe one tend to react to problems and issues.

- Personality



Personality differences are also a factor that can cause issues when pressures exerted by ministry increases.

- Past hurts & brokenness

People carry past hurts and brokenness with them and these factors become evident during tough times. Ministry could easily trigger these hurts, which tends to surface under trying times.

- Time

Couple 'E' did make mention of time constraints in marriage but not as one of the key challenges. Time is one aspect that is important in the marriage relationship – such as taking time to talk and spending time with each other.

Couple 'E' believes other couples in ministry can experience the same areas of challenges. They admit to the fact that other pastors or ministers might experience extra key challenges. Couple 'E' made specific reference to opposite sex counselling that hold certain dangers.

The answer for couple 'E' is that one must make time for each other in the marriage relationship. Good communication must be established together with good understanding. Couples should also know and understand the triggers in their partners whether it is good or bad.

Secular vs. ministry:

Couple 'E' thinks it would have been worse in the secular environment due to the different value system by which the secular world is driven.

God's Answer:

God's answer according to couple 'E' is for people to realise that God wants whole people in terms of spirit, soul and body. God is more interested in having a relationship, which means a relationship with God comes first before other relationships or even ministry. Christians should also be accountable and open about their fears, trials and temptations.

Extra comments:

Couple 'E' mentioned that the basics should never be neglected. Couple 'E' also pointed out that the basic idea of ministry should be redefined and translated into more realistic smaller models of discipleship together with a proper understanding of grace in ministry. Ministers should also grasp the finance and how God provides.

### **Deductions on couple E**

Good communication and unity forms the basis for couple 'E' in order to have a healthy marriage. Unity is important since couples must move in the same vision.

Ministry for couple 'E' is to know God's calling on your life and where God wants you to be. This means that even if you are called into the secular world then one is still called. This is a more modern day approach to ministry compared to the traditional view where one must be employed by the church or a Christian organisation.

Couple 'E' highlighted standard ministry areas of time, finance and the ministry environment that affects a marriage health.

Couple 'E', who functions in a smaller home church environment, has a closer relation to other members in the fellowship and seemed more relaxed because of the small demand exerted on them by believers. They themselves also spoke more of personal and other learned avenues for ensuring a strong and healthy marriage. They did not mention external structures which supported them.

### **Interview with couple F**

Couple 'F' has retired from the ministry and the researcher decided to collect this couple's valuable information on their experience in the ministry. The husband in this couple's marriage was a senior pastor as well as the mission's coordinator in the church. The wife functioned as a supportive ministerial help in the functions of the husband (administration, general services and hospitality).

Definitions: Healthy marriage & ministry

According to couple 'F', a healthy marriage is to enjoy unity and peace in the relationship. It is imperative to adopt a healthy level of tension. Peace is not only that state of existence between man and wife or in the family but it is also a strong inner peace in each of the spouses.

Full-time ministry according to this couple is to be in service to a board or someone who appointed you for certain task related to God's work. These tasks can be referred to house visits, prayer meetings and many other things. The central point is the appointment of a person, which is usually linked to a certain remuneration package in the church.

Ministry according to couple 'F' today is more directed to the idea of being loyal to the King of kings and not necessarily a church board. This implies that people who even work for God in the secular world can be in full-time ministry. This last

ministry definition is more about living the truth unashamedly despite church beliefs and systemic boundaries.

Ministry:

The three most prominent areas of influence in ministry mentioned by couple 'F' are as follows.

- Source (the authority to whom one must give account)  
In ministry a person always has to account to some sort of source of authority. This authority is either the church board or God and only God. If the church board is the only source of authority it can easily become a point of conflict, which influences every aspect of a persons actions and also the marriage life. Couple 'F' especially experienced this truth firsthand as the church board made a variety of decisions on behalf of their own well-being and marriage health.
- Time  
Time is always linked to ministerial effort or actions. The church board usually expects certain services to be delivered and if it is not done properly the board places pressure on the individual. This in essence causes strain on the marriage relationship – such as when the man has to do house visits during the week, therefore being away from the children and wife.
- False expectations  
Because the body of Christ and the church board is dependant on your well-being as a minister, it is difficult to be open and honest about things like problems being experienced in the family, personality and other issues. This in itself causes the minister to pretend all is fine when at home things are different. This causes a dilemma with regard to the minister's real persona and honesty.

Couple 'F' is sure that other ministers experience the same challenges. There might be other problematic issues but these above mentioned issues are common and a reality in any full-time minister.

Couple 'F' feels that the answer to the above mentioned three areas in ministry is to know who called you and for what specific area of ministry. It is also important to know that God gave you dominion but that one must not take these responsibilities as being the owner of them. One must therefore refrain from building your own kingdom.

#### Marriage Health:

Couple 'F' conveyed the following three points with respect to areas being an influence in marriage.

- Calling

The husband and wife should be in the ministry together. Couple 'F' in their own marriage experienced that the wife wanted to be part but felt excluded because the man was always seen as the primary minister or agent working for God. This idea made the wife felt inferior and not knowing where to fit into the body. Couple 'F' therefore draws the ministerial calling into the marriage health areas.

- Unity

When a couple experiences unity in their marriage it brings peace. If the unity is broken then things start to go wrong for the couple. This point comes back to the first point of being called to the ministry as a couple and not just the husband or wife. Unity is crucial and couple 'F' experienced this firsthand.

- Children

Couple 'F' experienced so many difficulties because of children who felt not worthy due to the ministry's pressures or influence on their lives. Couple 'F' made it clear that ministers tends to forget this truth and that

children not always show feelings of contempt and dislike against the ministry and that these feelings influence them negatively. It is then the couple's unity and strong feeling of calling, which must encourage the children and give them a sense of pride and honour to serve God.

According to couple 'F' all ministers experience the above mentioned problems or areas in their marriage. It might differ according to a minister's age and whether they have children or not.

The answer for couple 'F' on how to solve above mentioned problems was a simple answer of realising that it is not all about ministry. With this statement the couple decided to refrain from expanding on it said it should be enough to make one think.

Secular vs. ministry:

For couple 'F' it would have been more difficult in the secular world. They do admit that pressure is found in both secular and within the ministry. The ministry provided more flexible time than being in the secular world. Other challenges such as traffic and performance at work might make the secular world more difficult.

The secular world causes in the opinion of couple 'F' a greater divide between the family and the breadwinner due to the expectation of the secular employer. The secular work environment expects a 9 – 5 approach to work away from attractions.

God's Answer:

God's answer for couple 'F' is that one must realise to be who God created you to be. Do not pretend and live the truth. Be faithful to God first and foremost and the rest will follow.

Extra comments:

People are tired of pretentious behaviour. They are therefore looking for real people who can bring God's Word without deluding it with opinions.

### **Deductions on couple F**

For couple 'F' a healthy marriage is where a peaceful relationship exists. Peace also includes healthy levels of tension as well as inner peace. This definition highlights the fact that unhealthy influences on a marriage could be detrimental.

Ministry for couple 'F' is where a board of members, usually in a church setup, appoints one for a task related to God's work. This is a very simplistic but traditional definition of what constitutes full-time ministry.

Specific areas mentioned by couple 'F' includes your source of ministry (meaning God or man), time and false expectations from the ministry and calling, unity and children in the area of marriage. Once again couple 'F' quickly pointed to the common factors like time and children, which is almost true for any couple in ministry.

The answer for couple 'F' lies in their own ability to follow God first and to be strong as a couple. They once again did not mention anything about the church and external factors. The researcher wonders if this is a subconscious way of avoiding the fact that the body of Christ does not have the ability to take care of the ministers.

#### **4.3.3.2 Consolidated results from the interviewing data**

On consolidation of the results from the interviewed couples the researcher deducts the following on the various definitions of full-time ministry and marriage health.

Marriage health:

The researcher found that most couples included common components of healthy marriage as well as the core or foundation of a marriage as the basis for their definitions. Most couples therefore mentioned components of communication, happiness, joy and relational characteristics. As far as foundational concepts are concerned, the couples mentioned that the importance of God's Word is crucial together with building strong personal fellowship and having a sense of the other partner's needs and even differences.

According to the researcher, the consolidated view of a healthy marriage gathered from the respondents is good but at the same time basic. Although the couples know sound and foundational aspects about the health of the marriage they lack finer details and knowledge. It is knowledge gained on issues such as the difference between the core or self of a marriage (foundational relationship), virtues and skills, external relational factors, vision, principles and contributing factors as described in figure 3.1 and 2.1. The researcher believes that being aware or understanding these areas might make couples in ministry more sensitive to issues or pressure on their marriage. This in turn will assist the couples to build better walls of protection around their marriages.

Full-time ministry:

As far as most couples' definitions are concerned, full-time ministry can be seen in two ways. The first is the more traditional approach to ministry, which implies an appointed and even paid role within a church or Christian organisation



together with the knowledge of the calling of God on your life. This outlook is of course more commonly known and widely accepted among the body of Christ.

The second view is more contemporary in that people see God’s calling as more universally applicable to everyone and that if it happens to be in a church then let it be so. This view according to the researcher is more vague but valid in that all Christians must seek first His kingdom (Matthew 6:33).

The researcher also noted that the given definitions does not allow for interrelated components or in fact does not mention any deeper interrelated concepts such as basic marriage goods and the fact that it forms the basis for the higher vision of marriage. This ultimately finds its realisation in the building of the Kingdom of God and extension through reproduction (Balswick & Balswick 2006:82; Collins 2007:546; Warren 2004:28-30; Venter 1982:111-112).

The following table 4.3 and 4.4 gives a summary of the areas discussed and mentioned by the interviewed couple.

**Table 3:** *Summary comparison table of ministry areas*

<b>Summary comparison of ministry areas</b>			
<b>Respondent Couple</b>	<b>Areas</b>	<b>Same for others</b>	<b>Answer</b>
Couple A	- Politics - Needs - Time	Yes	Not easy. Abstinence from church politics. Manage your own heart before God. Husband – love your wife as Christ loves the church. Make free time.
Couple B	- Stress - Politics - Undisciplined work	Might be	Is the grace of God? Having Good character after Jesus. Look for Relaxing activities. Separate family time. Avoid politics.

Couple C	- Demands of people - Emotional involvement - Transparency	Not really (generational differences)	Family time is crucial. Constant effort to build the marriage and good communication. Have a covenant relationship. Release tension.
Couple D	- Time - Finances - Burnout - Needs of others	Yes	Marriage must be no 1 to ministry. Draw up boundaries and make time for family time.
Couple E	- Time - Money - Environment	Yes + added factors	Couples must acquire skills. Skills for time management, fund raising as well as experience.
Couple F	- Source - Time - False expectations	Yes	Know the One who called you. Take up God given dominion. Be responsible

This study is not quantitative but qualitative of nature and as a result only certain comparisons will be quantified in terms of percentages. Observing for example the ministry areas it is evident that time is the one area highlighted most by the sample. 67% of the couples mentioned time while 50% mentioned the demands or needs of the people. 33% mentioned church politics and 33% mentioned stress or burnout.

Based on the responses, 67% of the respondents agreed that others in the ministry might feel the same while 33% stated that they are not sure or don't think so.

It is clear from the various answers that the couples hardly have any corresponding solutions or suggestions to the mentioned ministry areas. Each couple therefore has its own experience and perceptions on how to deal with these areas.

**Table 4:** Summary comparison table on marriage areas

<b>Summary comparison of marriage areas</b>			
<b>Respondent Couple</b>	<b>Areas</b>	<b>Same for others</b>	<b>Answer</b>
Couple A	<ul style="list-style-type: none"> <li>- Quality Time</li> <li>- Relationship &amp; friends</li> <li>- Spirituality</li> <li>- Children</li> <li>- Communication</li> </ul>	Yes	Set priorities straight. Man must know how to approach and court his wife. Seek advice from others. Be honest about things you don't know anything about.
Couple B	<ul style="list-style-type: none"> <li>- Vision</li> <li>- Ways of doing things</li> <li>- Children &amp; Family</li> </ul>	Yes	Quality family time. Give attention to important things. Build a strong marriage unity. Ministry is second to marriage.
Couple C	<ul style="list-style-type: none"> <li>- Personal time</li> <li>- Finance</li> <li>- Marriage unity</li> </ul>	Yes	Honour the covenant relationship. Make time for each other. Trust God for finance.
Couple D	<ul style="list-style-type: none"> <li>- Communication</li> <li>- Marriage &amp; family Time</li> <li>- Stress</li> </ul>	Yes	Couples should have a definite marriage strategy. Foster understanding between each other.
Couple E	<ul style="list-style-type: none"> <li>- Exhaustion</li> <li>- Personality</li> <li>- Past hurts</li> <li>- Time</li> </ul>	Yes	Make time for each other in the marriage relationship. Establish good communication and understanding. Understand personality triggers.
Couple F	<ul style="list-style-type: none"> <li>- Calling</li> <li>- Unity</li> <li>- Children</li> </ul>	Yes	Realise it isn't all about ministry.

According to the table of ministry areas, 67% of the respondent couples mentioned time as an area of influence and 33% of the couples mentioned communication with 50% mentioning children or family as areas of influence.

With regard to others in ministry experiencing the same areas, 100% of the couples agreed that they do indeed experience the same.

It is clear from the answers to the different marriage areas that all couples have a varied opinion on how to deal with these issues. Most of the answers are more subjective of nature in that they are based on the different couple's experiences.

#### **4.4 Conclusion & summary of research findings**

Chapter four was initiated by an introduction to a question statement and a description of the qualitative research approach for this study. From a phenomenological approach the researcher gathered data through a semi-structured interviewing technique in order to capture the respondents' beliefs, perceptions or accounts towards the research topic.

Drawn from the 6 couples who are from the charismatic tradition, the following theoretical principles can be deduced:

1. Most candidates gave and understood the basic definition of full-time ministry and a healthy marriage
2. The overall definitions lack a holistic approach and as such certain interrelated concepts are not mentioned or realised
3. Most couples did not mention any external supporting structures and conveyed the idea that they themselves devised ways to cope with the demands of the ministry
4. The different areas mentioned by candidates were very similar with time constraints standing out as the dominating area in ministry as well as in marriage
5. The solution to the areas given by the couples varied and most answers were from the couple's abilities and own built mechanisms to cope with these areas

6. It was clear from the interviews that the greater body of Christ were not so aware or were at least not informed of the full-time minister's needs and pressures

## **CHAPTER FIVE**

### **AN ANALYSIS OF THE THEORIES AND RESEARCH FINDINGS**

#### **5.1 Introduction**

Chapter 2 has dealt with the basis-theory, which centres on the principles that were derived from biblical history and tradition together with the truth from scripture. Chapter 3 has focused on the meta-theoretical perspective gathered from other disciplines. In chapter 4 the qualitative research and its findings were presented.

This chapter focuses on the analysis of the basis and meta-theories as well as the empirical research findings in order to bring together all findings and perspectives so that a synthesis of perspectives can be concluded.

#### **5.2 Discussions on the basis and meta-theories**

##### **5.2.1 Similarities of the basis and meta-theories**

Through the evaluation of the basis and meta-theories certain factors coincide with each other. An understanding of these similarities helps the reader to identify certain trends within the research area of – focusing on the influence of full-time ministry on marital health: a pastoral study.

##### ***View of a healthy marriage:***

Although significant differences exist between the basis and meta-theories, valuable similarities can be found. The unity of a marriage for example is one component found in both basis and meta-theories. From the basis theory the unity of a marriage is found and modelled after the image of and the relationship

Jesus has with His church. This relationship unity consists out of love, care and respect (Gushee 2004:177). On the other hand, the meta-theory describes the central point of a marriage relationship as a meaningful relationship which also consists out of love, respect and a general caring bond (Gerdes 1990:200; Gottman & Silver 2000:19-21; Wall et al; 2002:168). There exist therefore a common understanding between the basis and meta-theory that a marriage has a central starting point and building block.

Progressing from the central idea of a marriage unity and core, the basis and meta-theories both advocate the existence of other areas to be considered in order to formulate a holistic view or picture of a healthy marriage. These areas can broadly be mentioned as:

- Virtues/ Values/ Skills/ Principles/ Common areas and factors.

In conclusion, one can deduct that both the basis and meta-theories advocate a healthy marriage as the end-goal in the relationship. From a Christian perspective this means a mature covenant relationship should be modelled after the unity between Jesus and his church as seen in the word of God. From a non-Christian perspective, this relationship means a partnership modelled after various levels of responsibilities culminating in a healthy friendship or partnership.

### ***Views on work and family conflict:***

Nobody disputes the fact that the work environment has changed dramatically over the last couple of decades. Both the basis and the meta-theories testify to this fact and the evidence can be seen by the way we as humans integrate and interact with each other.

Both the basis and meta-theories indicate a change in roles, domains and responsibilities in more recent and biblical times (Davey 1995:17; Hobfoll &

Hobfoll 1994:5-6). This change is a mixture between the fast paced world, which infiltrates all aspects of our human existence and the domains of life like sport, entertainment, business and work and secondly, just the mere fact that change happens.

From the perspective of the basis theory, ministers of the gospel often struggle to find identity and authority among his congregation or specific ministry area due to the fact that so many areas change as demands increase (Acts 6:2-4). This fact is confirmed by the decrease of the minister's functions as counsellor and community worker, because of overlapping domains of psychologists and social workers (Davey 1995:16 -17). In the same way, the meta-theories highlight the blurred view of family and work life due to changes in technology and connectedness (Agger & Shelton 2007:43).

One other corresponding factor is dual career earners where both spouses engage in the labour market as a means of coping with financial demands or because of preferences. The basis theory does not make this clear but in 1 Timothy 5:16 women are exhorted to help in good service towards their own family. This might seem like a small thing but in biblical times these acts could place a lot of stress on existing families. Today's working mothers might practice a different form of 1 Timothy 5:16 since times have changed regarding the method of caretaking. It is evident that time spent with children becomes less of a priority while women continue to enter into the labour market (Hobfoll & Hobfoll 1994:5-6; Agger & Shelton 2007:45; Burchielli et al 2008: 108-109). Couples who find themselves in dual career settings tend to constantly struggle between work, family and efficiency, which constitute a constant balancing act (Balswick & Balswick 2006:154-156).

One other common factor found in both the basis and meta-theories is the stress factor. Stress is one of the foremost reasons why people experience conflict



between work and family life (Heponiemi et al 2008:387; Mauno et al 2006:210-211; Croucher 2008:n.p).

It is often the management of stress or the lack thereof which causes a rise or decline in work-family conflict which eventually contributes to unhealthy or healthy marriages (Janse van Vuuren 2005:10; Rediger 1997:22-23; Wallace 2005:512). From the basis theory perspective, the management of stress refers back to the minister being able to manage his own household before he tries to manage or direct the body of Christ.

### **5.2.2 Dissimilarities of the basis and meta-theories**

The general overlaying study between the basis and meta-theories highlight many similarities but certain dissimilarities can also be identified, which will be discussed in the next few paragraphs.

#### ***View of a healthy marriage:***

Observing the various views of the centre or core and basis of the marriage as set out by the researcher in this study, one can deduce the following differences between the basis and meta-theory. The basis theory focuses more on the covenant relationship and the Word of God as foundation for the centre of the relationship while the meta-theory focuses more on the contractual agreement and a friendship relationship between partners.

According to the researcher, values form a central part of all individuals and also the marriage-self (marriage core as individual entity), which carries certain values made up of the individual partners.

The basis theory translates these values against the Word of God. As previously discussed in chapter 2, values form principles and Balswick & Balswick (2006:38-

39) portrays four principles namely intimacy (unity in the love of God), grace (without guilt and shame in the image of Christ), empowerment (build each other in Christ) and covenant (commitment to the institution of God). These principals are important for the prevention of the deinstitutionalisation of marriage. This is in contrast to the meta-theory which tries to portray values and principles as almost loosely coupled ideas whose aim is to build a healthy cooperative unity. The meta-theoretical perspective has in no way the authority to instantiate any principle as the word remains the standard for principles. The basis theory places the Word of God as the ultimate target to be perceived by the marriage partnership, so that the partners can attain a healthy marriage. The meta-theory on the other hand focuses on restoring the past and present problems, hurts and fears in order to be a better partner in the marriage union (Gottman & Silver 2000:3-13; Hendrix 1992:20).

The basis theory portrays a solid foundation. Healthy Christian marriages and couples in ministry should fully embrace this theoretical principle.

The basis theory differs with the meta theory in the fact that the marriage union is seen in the greater scheme of God's Kingdom as something that has direction, purpose and vision for the greater good of the Kingdom (Gushee 2004:174-177). In contrast to the basis theory it can be highlighted that the meta-theory focuses more on the ultimate meaningfulness or equal partnership of a relationship instead of some higher calling (Gerdes; Gottman & Silver 2000:19-21; 1990:200; Wall et al; 2002:168).

### ***Views on work and family conflict:***

Identifying dissimilarities between the basis and the meta-theories as far as work-family conflict is concerned is even more difficult. The researcher carries this viewpoint because the world we live in has so many similarities and whether

you are a Christian or non-Christian, we all experience the same pressures and changes.

Differences can be found on a couple of levels. Firstly the basis theory points to the fact that the change and pressure of the work environment is inevitable together with the ever growing demand from the body of Christ (Davey 1995:15-17). The Apostles had to appoint servants/workers due to their ministry pressures as well as the fact that they themselves had to adjust to God's view of the gift of Christ to all people (Acts 11:17-18; Acts 6:2-4). The meta-theory on the other hand highlights the fast changing world of technology and interconnectedness together with the lack of clearly defined boundaries (Agger & Shelton 2007:43-44). It can be deduced that God is the changing agent in the basis theory while the world drives the change from a meta-theoretical perspective.

Both the basis and meta-theories highlight the big stress factor but the source of stress differ in both theories. The basis theory points to the lack of resources as translated through the lack of being refreshed (Philemon 1:20), gathering finances (1 Corinthians 16:2) and the immense task at hand (Matthew 9:37) while the meta-theory points to the inter role conflict of time, strain and behaviour based conflict.

### **5.2.3 The research findings of the basis and meta-theories**

With the discussion of the research findings in conjunction with the basis and meta-theories, it is important to note that the interviews held with the respondent couples can hardly cover the whole subject area in depth pertaining to the influence of full-time ministry on the health of a marriage. The researcher will only touch on the main points which were highlighted by the interviewed couples.

Health of a marriage:

From the research data it is evident that most couples conveyed a more biblical approach to marriage health. This is normal for couples in ministry and corresponds to the basis theory, which is the Word of God. There seems to be a lack of understanding from a non-Christian point of view on what the secular world sees holistically as a healthy marriage but the couples overall did not really explore any other non-Christian views during the interviews. There are also some holistic points not mentioned by participants. Overall the couples mentioned basic marriage areas of influence found in both the basis and meta-theory.

The bible teaches that marriage is holy and to be honoured (Hebrews 13:4; Mark 10:8). The overall consensus of couples which corresponds to the basis theory is that marriage should be protected and seen as an important holy institution, ordained by God. Another important observation from the research findings is that couples respect the unique relationship between man and wife and agrees upon the maintenance of this relationship as indicated in the basis theory (1 Peter 3:1-7).

Ministry influence:

The researcher concludes that the couples experienced and mentioned similar concepts mentioned by both the basis and meta-theory. Things like stress and lack of time due to work involvement together with the inability to have quality family relationship building time were prominent areas mentioned by the couples.

According to 1 Timothy 3:1-5 a minister should be able to manage his own household first before he can and should minister to the body of Christ. It is also prominent that a minister should have characteristics such as being temperate, self-controlled, respectable, hospitable, able to teach, not deceivable and have a

good reputation (1 Timothy 3:1-8). The research findings indicate that the couples understand the proper conduct of a minister and the qualities he or she should possess. This is in line with 1 Timothy 3:1-8. It is also noticeable that the research findings pointed out that couples first secured their marriage and household before they fully engaged in the ministry environment. In other words, they themselves managed their household correctly, which led to a cooperative partnership. This also reflects the fact that the couples from the research findings understood and held fast to the Word of God and what the Word teaches about proper relationships as indicated in 1 Peter 3:1-7.

From a meta-theoretical perspective, it is common for couples to experience stressors like time, co-worker difficulties, strenuous work activities and spill-over problems from work to family life, especially in dual earner couples (Mcvanel-viney 2001:95).

### **5.3 Resources to the problem**

It is often argued that the increase of role responsibilities will place greater stress on work-family relationship, but in recent social research it is believed that the more roles a person fulfils the more a person's life becomes enriched and expanded causing positive growth in other areas or domains (Grzywacz et al 2007:560-562). The investigation of facilitation by Grzywacz et al (2007:561) explains the benefit or extent an individual's engagement in social systems (work and family) has on other social systems (work and family). There are three main concepts in the facilitation process namely engagement, catalyst and growth (Grzywacz et al 2007:567). Engagement and catalyst concepts form part of the individual level of a person while growth as an output refers more to the person's systemic or social level (Grzywacz et al 2007:567). These concepts will be discussed briefly in the following point's discussion on resources.

McVanel-viney (2001:89) conducted research on stress found in young dual earner couples, without children, and what strategies and support resources were used by these couple to manage the stress. McVanel-viney (2001:89) found that couples handle stress through personal, couple and work related strategies. Mauno et al (2006:211) also describes personal and organisational resources as means to diminish the work family conflict. It is therefore logical to divide strategies on how to handle the work and ministry demands in personal, marriage and organisational resources.

The question then arises: what solutions can be found in the basis and meta-theories together with the research findings that suggested guidelines should be investigated through personal, marriage and organisational resources?

### **5.3.1 Individual and personal resources**

Individual resources like personality factors can be utilized which will contribute to a moderating process from within the work place in order to diminish work-family conflict (Mauno et al 2006:211).

From an individual perspective, certain concepts like engagement (resource acquisition) and catalyst (deviation event) must be understood. Work-family facilitation is defined as the extent an individual's engagement in a social system has on another social system (Grzywacz et al 2007:562). Engagement is then the personal investment a person makes in his role activities within a system – social, work or marriage system (Grzywacz et al 2007:563). Engagement then brings about resource acquisition or even resource drain as well as resource enhancement (Grzywacz et al 2007:564). A catalyst is an event or circumstance that causes deviation in another system - for example when a person is not familiar with his new domain he might be forced to acquire new skills or insight (Grzywacz et al 2007:567). These concepts form an integral role in the

understanding of how to balance work-family conflict, knowing that facilitation of work or ministry towards family or marriage can be positive through things like engagement and catalysts. The important underlying factor according to the researcher in facilitation is the fact that the individual should always strive for enriching experience for the benefit of both.

An individual must embrace change in order to achieve a healthy way of living, which can effectively be rooted in the Word of God (Faul & Hanekom 2006:6). The knowledge of the Word of God therefore forms an essential foundation and guideline for effectively handling stress and many other factors pertaining to the onslaught on the marriage health. Effective change takes place when values, attitudes and self-image changes in an individual, which can only occur through proper change in ones thoughts (Romans 12:1-2) (NIV Study Bible; 1985)

We as individuals live in a specific ethical and time space, which is built upon our past experiences and values systems (Faul & Hanekom 2006:32).

Reforming wrong and false values according to God's Word is therefore the aim for a healthy individual living, which in turn produces the freedom and responsibility to live up to God's expectation for our lives (Faul & Hanekom 2006:50). This responsible freedom that is given through God's Word is essential for the building of all relationships including marriage (Faul & Hanekom 2006:50). According to the researcher, the Word of God and the willingness to change, which brings responsible freedom, is a strong personal resource in the influence of work or ministry on the health of a marriage.

Moving closer to work-family stress, so called scaling back strategies were discussed by Mcvanel-viney (2001:95) as personal resources. According to Mcvanel-viney (2001:95), scaling back strategies, which form part of personal strategies, can be utilised to resist or say no to things like job relocation or even

placing a weight on the importance work has in an individual's life. This results in the choosing of the right working circumstances. Part of personal strategies is to choose a less demanding job and even the choice of having children at a later stage in life (Mcvanel-viney 2001:95).

The opinion of the researcher is that scaling back strategies is therefore a way to choose the correct action by means of avoidance and compromise for the sake of the quality and protection of the relationship.

#### Findings:

Based on individual and personal resources the researcher makes the following deductions:

- Personality can be a moderator of one's work-family conflicts
- Personal facilitation between work and ministry towards family or marriage must be enhanced through facilitation processes like enhancement and catalyst.
- Values and attitudes form part of individual resources.
- If values and attitudes are built and realigned according to God's Word then a person has the responsible freedom needed to participate in healthy relationships.
- A person must be willing to change.
- Obtain knowledge of God's Word on an individual and personal basis and be knowledgeable in general with regard to marriage.
- Be willing to scale back on job or work related issues in order to realign or alleviate stress to the family or relationship.

### **5.3.2 Marital resources & relational based resources**

The ultimate thumb print for systemic (social) processes in facilitation is growth (Grzywacz et al 2007:565). In the studies done by Grzywacz (2007:566), growth



is illustrated in the individuals in families and their increased reliance on each other. This is then also true for marriage couples due to the fact that marriage is a social institution with inherent social processes. Growth then manifests itself in processes like improved communication, better decision making, knowledge expansion and creative vision and many more (Grzywacz et al 2007:566). Growth, just like the change an individual needs to undergo, is fundamental for marriage in that it forms a valuable resource for marriage. Many of the growth conceptual process are due to individual engagement and catalyst concepts, which leads to growth (Grzywacz et al 2007:566).

As discussed in the basis and meta-theories, a holistic view of marriage includes the core unity as well as all other layers such as values, principles and areas. Understanding and utilising a healthy view of marriage provides couples with a valuable resource. The basis theory then provides couples with a covenantal model as guideline while the meta-theory provides a healthier relational model for couples.

The research findings indicate that most couples found their strength and resources in their own personal relationship more than the church or organisation they worked with. Couple B even pointed to the fact that their strong marriage relationship influenced the church ministry positively as an indication of the fact that couples tend to find more strength in their own relational resources than the organisation. This is of course relevant from a basis theoretical perspective since a husband should be able to manage his household properly before he can minister to the body of Christ (1 Timothy 3:1-5).

Mcvanel-viney (2001:95-96) discusses couple related strategies and mentions that communication remains the most pervasive strategy for couples, which involves sharing and listening. This forms a channel for support through which work stress and other things can be channelled. From the researcher's

perspective, a couple should have good communication channels for any situation. This will enable a couple or family to stand together when situations become more difficult.

Good manners, being courteous and uplifting increases the couples feeling of satisfaction and will result in a healthier marriage (Mcvanel-viney 2001:95-97). The discussion of Mcvanel-viney (2001:95-96) match up to the discussion of the basis and meta-theories in that they describe subjects such as good communication and proper values that all form part of a healthy marriage model.

1 Peter 3:1-7 speaks of the beauty and respect of a biblical relationship in marriage and forms part of the basis theory for a marriage relationship built on respect and good communication.

Other strategies include being more flexible as well as spending more time together as couple which will allow for more readiness in times of change or when the job demands things like working late and so on (Mcvanel-viney 2001:96).

#### Findings:

Based on marital resources & relational based resources the researcher makes the following deductions:

- Change and growth forms an important part as resource
- Couples should understand a holistic view or model of marriage, which must be used as knowledgebase
- Based on research findings couples tend to find their strength more in their marriage relationship
- Communication is a strong resource channel
- Flexibility is a valuable attribute and resource

### 5.3.3 Organizational based resources

Organisation resources like job control and supportive family climates can assist a supportive moderating process, which will minimize the conflict between work and family (Mauno et al 2006:211).

Stress can be found in almost every work environment of life and is integral to human experience and must be managed, otherwise it can cause damage to ministers (Wilson & Hoffmann 2007:100). The researcher supports this fact fully and points out that all ministers should in fact have stress management training to minimize this risk factor.

In the research done by Mcvanel-viney (2001:96-97), as a means of handling stress, the findings showed that some people decided to confront difficult people in the workplace while others accepted the fact that difficult clients and people will be present. Some people in Mcvanel-viney's (2001:96-97) study searched or envisioned the possibility of other work and tried to make sure that time between them (husband and wife) coordinated in such a way that off-time could be spent together or that work activities were held in sequence. Many of the people showed an interest or planned to slow down in future as well as reducing the amount of work (Mcvanel-vineys 2001:96-97).

The crux of organisational based resources is that control is the central focal point which acts as moderator from work to family stress and prevents the typical spill-overs from work to family (Wallace 2005:512).

Findings:

- Stress and other spill-overs from the workplace is one major reason for marriage or family conflict or stress.

- Having job control enables couple to moderate spill-overs from work to family.

#### **5.4 Conclusion & theoretical summary**

In this chapter attention was given to the collaboration of the different theories and empirical research findings.

It has been discovered that certain similarities exist between the basis and meta-theories which can be outlined as follows -

Marriage health perspective:

- The different theories concur that a marriage entails a core relationship between a man and a wife, which forms the centre point for all other areas or factors. The basis theory portrays a covenant relationship while the meta-theoretical perspective portrays a relationship built on meaningfulness and respect.
- The core relationship should first of all be healthy. In other words, according to a basis theoretical perspective a core relationship should be rightly modelled after a biblical covenant relationship compared to a meta-theoretical core which argues for meaningful relationship as the core.
- It has also been established that a marriage should be understood from a holistic perspective. The basis theory portrays holistic as indicated by the Word of God through concepts like respect, love, submission etc (1 Peter 3:1-7; Hew 13:4; Mark 10:8).

Ministry or work environment:

- The work environment changed dramatically over the years.
- The changing environment is the cause for many difficulties in ministry, workplace and marriage. The basis theory indicates that even the apostles

struggled with change and demand (Acts 6:2-4) and the meta-theory also indicates the secular trends to be of a challenge

- Changing work environments causes role conflict and a sense of identity problems.
- The role of a minister is blurred by change which makes ministerial functions difficult (Acts 6:2-4).
- Stress is one major commonality between the basis and meta-theory

Progressing towards the differences the following points can be outlined:

Marriage health:

- The basis theory portrays a covenant relationship as core to marriage while the meta-theory provides a more contractual and pure meaningful relationship as core. Healthy then translates to the proper functioning of the marriage couple in Gods' word.
- Values, principles and areas in marriage, as outlined by the basis theory, is rooted in the word of God as suppose to the meta theory that quantifies values, principles and areas as loosely coupled fundamental ideas found in all areas of humanistic reasoning so that a cooperative unity can be established.
- Unity as outlined by the basis theory is more kingdom vision centred and ultimate purpose compared to the meta-theory that sees ultimate meaningfulness and equality as the end vision

Ministry or Work environment:

- Even though the basis and meta-theories both underline change as a commonality, the basis theory translates change more towards the changing work environment and the re-defining of roles (Acts 6:2-4).
- On the other hand the meta-theory relates change more towards the fast changing world and technology.

- Although stress is a common work related factor the basis theory relates it to lack of resources (Philemon 1:20), finances (1 Corinthians 16:2) and the immense task at hand (Matthew 9:37), while the meta-theory relates stress in terms of inner role conflict of time, strain, and behaviour based conflict.

In this chapter the researcher also gave a short comparison of the research findings to that of the basis and meta-theories. From the research findings the researcher concluded the following points -

#### Marriage Health:

- All the couples had a more biblical approach to marriage wellness which was to be expected from people in the ministry which concurs with the basis theory.
- Lack of understanding existed from a non Christian point of view on what constitutes a healthy marriage and is therefore different from the meta-theory point of view.
- The couples did however mention and discuss good basic foundational truths and areas of marriage health found in both the basis and meta-theories.

#### Ministry and Work:

- Work produced common factors like stress and lack of time.
- Work or ministry also produced the inability to have quality family building time due to spill-overs from work to family.

Part of this chapter introduced various resources to the problem, which can be summarised in three parts namely:

- Individual resources (personality, engagement, decisions)
- Couple or marriage resources (positive growth, good communication)
- Organisational based resources (job control)

Concluding on chapter five, the research deduces the following overall observation. It seems that there is a definite understanding of what a holistic healthy marriage should look like of which the core or foundation is the centre. There also exists a difference in so far as the focus of marriage is concerned with the basis theory focusing on a covenant relationship with the end goal embedded in the kingdom vision of God and the meta-theory focusing on the ultimate meaningfulness of marriage. This healthy model is influenced from the work environment in many ways which can be summarised from the basis and meta-theories as follows:

- The work environment places certain stressors on the marriage like time, strain, finances and role conflicts.
- In the work environment the demand of work and control over the environment forms the two opposing forces for determining the spill-overs to the family life, which will eventually influence the health of the marriage.
- Today's world is fast changing and marriage, family and work becomes an interrelated environment.

## **CHAPTER SIX**

### **PRACTICAL GUIDELINES AND FINAL CONCLUSION**

#### **6.1 Introduction**

In this specific chapter guidelines are discussed, which contributes to the health of a marriage. The discussion is divided in three main categories namely guidelines for ministry and marriage, equilibrium and consciousness. The researcher attempts to make a list of guidelines with possible suggestions on how to achieve these guidelines. The guidelines are not absolute and is always relative to ones own experience as a couple and one should always understand and relate to ones own understanding and awareness of the situation you are in.

Lastly the chapter ends with a list of topics that can be used for future studies in areas related to this study.

#### **6.2 Problem statement**

What practical guidelines may be given to couples in full-time ministry on marital wellness?

#### **6.3 Practical guidelines and solutions**

##### **6.3.1 Guidelines for the ministry environment**

According to the biblical analysis of text in chapter 2, certain guidelines can be outlined. The first of these is the principle of the same vision and ideals in ministry by both the husband and wife. Based on 2 Samuel 6:16 it is important to be one minded in ministry lest one becomes a victim to envy and other kinds



of despised actions (NIV study bible 1995). Psalm 133 also conveys the importance of unity and the blessing it brings (NIV study bible 1995).

It has also been discovered according to 1 Corinthians 7:32-33 that marriage complicates the ministry environment by moving one's focus more towards the marriage partner instead of the ministry (NIV study bible 1995). It is therefore correct to suggest to the body of Christ that the ministry environment will be effected by marriage couple's involvement and that everyone should be aware of this basic truth and not be ignorant in dealing with married couples in full-time ministry.

A married man who is involved in full-time ministry should realise that the management of his household reflects directly onto his ministry and the correctness thereof. This truth as discussed in chapter 2 can be found in 1. Timothy 3:4-5 (NIV study bible 1995).

The various theoretical viewpoints on marriage health in chapter 3 provide valuable sources for couples on what guidelines to follow. In summary the first guideline is that a minister must accept the fact that his or her role will change in future as it has been the case for the last couple of decades (Davey 1995:15-16).

Employment of the past will differ dramatically from our modern day understanding (Clark 2009: n.p.). If you are lucky to still have the same job, chances are it might not be in the same form (Clark 2009: n.p.). It is therefore imperative for a minister to be ready to minister in his capacity for the sake of the Kingdom of God, but at the same time be ready to do so in ways or places never done before or even in job roles never perceived. The researcher believes that as Christians and ministers of the gospel, one must be even more adaptable and fluid for the society we live in, than the secular world itself. In ministry this

can be achieved by keeping up to date with current trends on all levels of society. It is after all the believer who should be an open letter to the world as believers become the carriers of the gospel (2 Corinthians 3:3). This means in effect that a minister must also be fluid in his work, marriage and within himself to accommodate the face of change so that the word can be proclaimed.

The second guideline is that a minister should know that dual earner careers might apply in his life. This simply means that both partners might be forced to work as a means to produce enough monthly revenue. This is common for the times we live in and ministers should be aware of this (Hobfoll & Hobfoll 1994:5-6). The basic point according to the researcher for this guideline is that the couples in ministry should know and understand this phenomenon and what it entails.

Thirdly, couples should thoroughly understand the demands of ministry (Faulkner 1981:46-47). The demands of ministry should of course be seen in a holistic manner taking its effects into account. For the researcher it all comes down to gaining an understanding of what causes stress, burnout, lack of time, workload and God's demand through your calling and personal fulfilment demand as mentioned in chapter 2.

Commencing onward to gaining an understanding of stress in the ministry, which is a result of ministry demand, couples should be aware of the dangers of stress or burnout especially because stress contributes to more than 90% of today's diseases (Croucher 2008:n.p). Stress in the ministry has to be addressed by the implementation of a stress management program within the church or organisation where a minister functions (Davey 1995:85-86).

The researcher believes that coping strategies are imperative to successful survival in ministry and too many ministers fail or burnout due to the lack of

these skills. In a study done on workplace stressors and coping strategies among Chinese psychiatric nurses, the study revealed that these nurses adopted positive and negative coping strategies such as:

- Positive strategies
  - o See the good in every situation
  - o Engage in hobbies
  - o Be participative in events
  - o Talking with others about problems
  - o Cognitively re-examining what is meaningful in life
- Negative strategies
  - o Consoling oneself
  - o Taking holidays
  - o Seeking help from friends
  - o Changing cognitive behaviour
  - o Relaxation (Cai et al 2008:228).

The general management of time and resources also form part of the demands of ministry and should therefore be addressed. A guideline in this regard would be to receive proper training as many pastors still aren't equipped to handle managerial skills (Jansen van Vuuren 2005:10; Rediger 1997:22-23).

One important area that a minister needs to understand and so adopt an effective guideline is regarding his or her calling. This implies having the knowledge of where one fits into the ministry and understanding your place (Faulkner 1981:46-47). This guideline is cardinal for all full-time ministers since no one should do something that was not bestowed on him or her by God. Engaging in such activity would cause great dissatisfaction and stress.

It is imperative for a minister to understand what fulfils his or her life (Faulkner 1981:46-47). The researcher interprets this important truth as the ability to take

care of oneself in such a way that one builds oneself up in the way God intended. Wilson and Hoffmann (2007:25-26) indicates that a person must be able to restore and generate him or herself for success in the ministry.

In today's times it is important to recognise the declining ability to distinguish between work and family due to technology inter-connectedness environment (Ager & Shelton 2007:48). For the researcher this means that a couple in full-time ministries should understand where boundaries need to be drawn between ministry functions and family quality time. This means that couples should also find other ways to interact through the technology cloud. Technology can have a positive effect on couples by improving contact ability and the way things in the household is planned in order to combat the pressures of ministry.

Studies have been done on work-family conflict. Through these studies certain valuable lessons where learnt, and the JDC model is one example of these lessons (Karasek in Heponiemi 2008:388). The job demand control-model helps one understand the relation between job demand and control as inputs for job strain (Karasek in Heponiemi et al 2008:388). According to the researcher this means that couples should understand the areas in the work environment, which enhance the ministers ability to control his or her environment so that the demands in ministry does not spill over to the family environment.

Wilson and Hoffmann (2007:25-26) outline the seven foundational skills of a successful long term ministry which can be outlined as follows:

- Who you are
  - o Intimacy (With God, spouse and others)
  - o Calling (From God into the ministry)
- What you value
  - o Stress management (Effective management of stress)

- Boundaries (protecting that which matters most in terms of our values)
- Re-creation (To restore and generate ourselves)
- How you relate
  - People skills (skills like listening, responsiveness etc...)
  - Leadership skills (transformation and led by God).

One of the lost practices in modern society is that of mentoring (Scheffer 2004:37). Mentoring forms a key aspect of being in ministry as seen in the life of the apostle Paul who wouldn't have joined the church in Jerusalem without Barnabas' help (Acts 9:26-27). Individualism is a very dangerous phenomenon for the art of mentoring and one should be careful not to underestimate the power of mentoring. Today's leader simply can not climb the ladder of success without good mentoring and guidance, especially in the technological era with so many knowledge and wisdom demands exerted on leaders (Scheffer 2004:37). Couples should therefore seek mentors who can assist them on their journey.

**Table 5:** *Summary of ministry guidelines with implementation suggestions*

<b>Guideline Description</b>	<b>Implementation suggestions by researcher</b>
Determine whether a couples' ministry vision is compatible and one in nature.	Couples should come before God and pray and seek His face to understand their respective visions in order to consolidate them before God.
Couples should focus more on pleasing God through relationship with Him	Body of Christ should be trained to assist the couples so they can find time to be with God. (helping with kids etc...)
Couples should be trained to manage their household	Couples should build a well established manageable institution in the home to withstand the outside world. The body of Christ can assist with this.
Understand the changing role of full-time	Become fluid and adaptable by keeping up to

ministry	date with current trends.
Know that dual earner careers might apply	Obtain an understanding of this phenomenon by learning from other dual earners and discussion groups
Gain understanding of the demands of ministry	Obtain a holistic view of all demands through the acquiring of knowledge on the subject.
Understand and manage stress or burnout	Understand stress and burnout through knowledge gaining but also by implementing stress management programs in the church. Develop coping strategies.
Get proper training on time, resource and general management	Get proper management training and skills.
Understand mission or calling	Find out what your place in ministry should be.
Understand your personal own fulfilment	Find a suitable hobby or something personally fulfilling and refreshing.
Recognise the declining ability to distinguish between work and family due to technology inter-connectedness	Understand and use connectedness for positive use, knowing the agreed upon quality family spending time.
Understand the JDC model (Karasek in Heponiemi 2008:388).	Find areas in which a minister can exert control. Minister should seek more authority to control his environment.
Understand the power of mentoring	Find the right mentors to assist ministers who can guide couples in the process.

### 6.3.2 Guidelines for the marriage environment

As indicated in 1 Corinthians 7:32-33, a single person has less stress and a better focus on pleasing God than married couples (NIV study bible 1995). Therefore one can conclude it is better to be single when working within a difficult ministry environment, such as a pastor of a church that is stationed at a far off society

with little income. This study however does not focus on being single while in the ministry, but the point remains that complexities arise when married.

As illustrated in 2 Samuel 6:16, partners in marriage should not criticise each other and their viewpoints since this can seriously effect attitudes and consequences and hinder blessings (NIV study bible 1995). Couples should therefore find unity in marriage by obtaining one view, focus and attitude in ministry which will contribute to the Kingdom of God.

In 1 Timothy 3:4-5, it is clear that a man in service to God and his body must be a good steward of his family (NIV study bible 1995). It is therefore advisable for a man and even a wife to gain the knowledge and expertise to manage their family as a compulsory foundation for ministry readiness.

Because of the volatile times we live in, the unity of marriage must be understood holistically so that couples can withstand the pressures of life and function on an optimal level for the sake of the gospel and Kingdom of God (Gushee 2004:177). The researcher is of the opinion that ministry couples should be greatly aware of the holistic nature of marriage and what benefits it has for affecting the ministry and themselves in a positive manner. This influence should actually be taught in bible and other related schools of theology for ministers as well as how to achieve it. Marriage can have a positive life impact on the couple's well-being as well as the ministry environment (Wall et al 2003:13).

A marriage is an entity which must be established with basic goods (Malebe 2004:8; Gushee 2004:177). For the researcher this means that a couple must first clarify who they are as a unity before trying to understand the way forward in ministry. The researcher suggests in this respect that couples should find strong mentors in this area to assist in finding the couples core self and point of strength and unity in God.

God wants us to live according to good character, which is ultimately rooted in our values, virtues and principles (Faul & Hanekom 2006:71). Couples should therefore learn to live according to good character. The researcher once again suggests a mentor or dedicated interaction by both couples in a program for the development of good character.

When one lives in isolation or in disunity with one's surroundings, with regard to God, nature and others, it becomes easy to lose perspective. This is also true for couples (Faul & Hanekom 2006:42-43). Couples in full-time ministry should therefore understand what a balanced interaction with God, nature and others mean and according to the researcher couples should have mentors or responsible people who understand this concept and who can help guide couples on the correct balanced path.

When a marriage is built with a clear and kingdom vision, society will benefit from the relationship (Gushee 2004:177). The researcher suggests that couples in ministry should thoroughly understand this concept as it applies to the effectiveness of a couple's marriage in the community. Couples should therefore become kingdom and vision focused in obedience to God without neglecting the basic goods of marriage (Gushee 2004:177).

According to the researcher, couples should gain an understanding of the common components, areas, values, principles and factors surrounding the couples, not only from a biblical view, but also from a general and secular view.

The reason why the researcher conveys this notion is that according to the researcher, Christian couples can become so God focused with no earthly good that they eventually become dysfunctional compared to other normal functional areas in which other marriage couples, who aren't necessarily Christians, know and abide by in secular terms.



Identifying and establishing a proper value system between you and your partner becomes critical especially in ministry. Hendrix (1992: 20-45) describes the imago principle or image we create as people of our spouses and indicates that we have so many hidden perceptions we portray against our partners that we literally don't see the needs of the other person. We must learn as couples to discover the real image of your spouse but at the same time help each other to become whole and renewed in our pre-owned image of our partner.

The researcher is of the opinion that couples in ministry have a vast knowledge base of what to do and what not to do, but not enough practical application experience or the ability on how to implement these knowledgeable ideas. This is of course a statement that is not proved or disproved in this study. Couples should gain a deeper understanding on how to implement the knowledge they have which means they must also understand friendship, respect, enjoyment, intimacy together with principles that will effectively enable implementation (Gottman & Silver 2000:46).

**Table 6:** "Seasons of marriage, stressors and development tasks" (Balswick & Balswick 2006:137).

<b>Seasons of Marriage</b>	<b>Stressors</b>	<b>Developmental Tasks</b>
Honeymoon, Marriage	Differences, Roles	Accept differences, Mesh roles
First child	Displacement	Incorporate parenting role
No children	Infertility/ Choice	Spousal focus
Young children	Busy, lack of time	Develop priorities
Teenage children	Dual identity crisis	New relationship with children
Divorce/ Remarriage	Loss/ Adjustments	Reconstruction lives
Remarriage	New roles	Establishing boundaries
Reconstituted Family	Multiple adjustments	Establishing new family
Launching stage	Leaving home	Letting go

Emerging Adulthood	In-between place	Establishing independence
Post-Launching Stage	Role loss	Relate to children as adults
Retirement	Always together	Find meaning in retirement
Sunset Years	Insecurity, illness	Learn to age well

In table 6.2 one can see a simple but effective indication of the different seasons in marriage, which is important to understand if one is to understand the unity or health of a marriage. The seasons might differ from one couple to the next and should only be used as a guideline.

**Table 7:** *Summary of marriage guidelines with implementation suggestions*

<b>Guideline Description</b>	<b>Implementation Suggestions</b>
Understand the complexities of marriage	Accept the fact and reality of the complexities in ministry while being married. But at the same time find guidance and people who can help or mentor.
Partners should build and complement each other in marriage towards ministry	Find one vision and focus for the sake of the kingdom of God.
Gain knowledge on good management practices for marriage	Find training, mentors, and other tools like sources of information to help understand and manage your family. Seek counsel!
Build a holistic understanding of a godly healthy marriage which is adaptable for today's environment.	Know and build a solid holistic marriage which can change the world outside the marriage instead of the other way round.
Establish an identity for your marriage that creates unity in God	Pray and find your identity in God as a couple.
Strive to adapt good marriage values, principles resulting in good character	Stay abreast of all related marriage areas which brings you to an optimal functional level.
Establish a healthy interaction with	Find mature mentors to whom one can stay

God, nature and others.	accountable.
Understand Gods vision for your marriage (creation/ covenant, kingdom, community)	Once again one must pray and seek God's vision for your marriage. This may take time but must be an ongoing process.
Create a realistic image of your partner	Let go of own pre-owned image of your partner. Re-discover yourself and your partner.
Understand your season of marriage	Adapt according to your season of marriage

### 6.3.3 Equilibrium and consciousness

Even though much information exists on marriage and ministry, one must ask the question why so many couples in ministry still experience pressure and negative influence from the ministry or work environment.

The researcher would like to argue that there might be an equilibrium and consciousness deficit. By equilibrium, the researcher refers to the finer nuances between ministry and marriage, which are not properly understood or analysed. There are studies on the work-marriage conflict (Heponiemi et al 2008:388). These studies however do not focus on a holistic influence on marriage but rather on time, behaviour-based conflict and strain that causes spill-overs to the marriage environment (Mauno et al 2006:211; Heponiemi et al 2008:388).

Equilibrium then points to the ability of couples to establish a balance between the demands of ministry and a healthy holistic marriage. The researcher acknowledges the dangers of imbalances from either marriage or ministry. This means that if equilibrium is not reached one side might impact the other side negatively.

As seen in the empirical research, most couples devised a self supporting structure in their marriage in order to withstand demands from ministry. This is

an important point to note since ministry should not impact the marriage health negatively. Rather the marriage union should impact the ministry positively as a driver for equilibrium. Maybe one can translate the core of a positive and holistic marriage as the equilibrium point for marriage and ministry so that the influence of full-time ministry on marriage health is minimised and even eradicated.

By consciousness deficit the researcher implies the ability of couples to understand and perceive the reality of the dangers between full-time ministry and marriage health. This implies that couples should be proactively and intuitively involved with things to understand and maintain this volatile environment between full-time ministry and marriage health. The empirical research pointed out that each couple has its own understanding and circumstances to cater for which is why the researcher strongly emphasizes the individual consciousness of each couple.

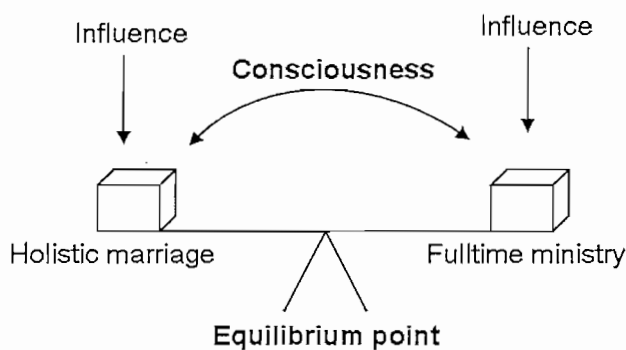
**Table 8:** *Equilibrium and consciousness suggestions table summary*

<b>Guideline Description</b>	<b>Implementation Suggestions</b>
Establish equilibrium between full-time ministry and marriage health.	The core strength of marriage unions should be built and used as the equilibrium point between ministry and marriage health.
Foster a consciousness of the influences of full-time ministry on the health of marriage.	Couples should note and study their relationship to ministry in such a way that they become aware of the various influences which might occur on the marriage health. This can be complimented by the influence of mentors.

The following picture 3.2 conveys the two points of equilibrium and consciousness as the researcher has envisaged it. On the one end of the balance scale is the holistic healthy marriage while the other end represents full-time ministry. The equilibrium point in picture 6.1 refers to the balance point between

ministry and marriage where a restful state exists between them. This point is focused in a core stable marriage relationship as indicated by the researcher's point of view earlier. The consciousness overarching arrows indicates the couple's awareness of the influence on each area. This influence on the respective areas should be positive and should not be to an extent where it could tip the balance to the one side.

**Figure 5:** *Equilibrium and consciousness*



#### **6.4 Further research opportunities**

With regards to full-time ministry and marriage health, one can identify numerous areas for future study. The researcher prefers to mention a range of topics which can expand on the existing study, which looks at the influence of ministry on marriage.

The following list of points is proposed research topics.

- Research on the creation of an assessment scale to determine the influence of ministry on marriage health.

It is good to understand the influence of ministry on marriage health but what does it mean? How can one measure the influence of ministry on marriage? It will be therefore a worthwhile exploration to establish an

assessment scale to measure the influential intensity, either bad or good, of ministry on marriage. This scale can then be used to identify and act as a pre-indicator to marriage disaster.

- What the body of Christ (church) can do to help ministers build healthy and holistic marriages. Much can be done from the church's side to assist couples in ministry to enjoy a successful healthy marriage. The question is what specifically can be done and how must this helping look like in the future.
- How can couples in ministry related to the JDC model by Karasek in Heponiemi et al (2008:388).

The JDC model addresses job demand and job control as two individual inputs for job strain. This model can be helpful in ministry to understand the value for practical theology. If the secular environment addresses similar subjects of interest, then one might consider looking into the value of these studies in relation to the Christian context.

- Which areas in ministry influence specific areas in marriage?  
The finer points of influence from ministry to marriage still need to be explored in finer detail. By this the researcher means that a detailed study can be done to map the influence areas in ministry to areas in marriage so that these influences can be studied on its own merits. An example of this would be to map for example time constraints on the marriage to house visits in ministry. This in itself can become a focus area for further study.

## **6.5 Conclusion & theoretical principles**

In conclusion to this chapter the following main points can be summarized.

- Ministerial guidelines
- Marriage guidelines
- Equilibrium and consciousness

Ministerial guidelines as discussed in this chapter highlighted several important points to remember, which included biblical truths like enjoying the same vision in marriage and training in order to please God and properly managing your personal family household. It also included several guidelines such as understanding that must be achieved on issues like the changing work environment, the dual earner difficulties, demands of ministry and understanding the big stress factor. Issues like understanding your own fulfilment, vision and calling also formed part of the guidelines established in this chapter.

It was also highlighted that a minister should know and understand proper management techniques for managing time and resources. Because of the changing environment and technological volatile times we live in, it has become more difficult to distinguish between work and family time. Having job control is therefore important and ministers should know how to exploit this option together with the body of Christ who gives the minister the ability to exercise this modern day necessity.

From a marriage perspective this chapter pointed out many meaningful guidelines to withstand ministry influences. It was highlighted that couples should understand the complexities of marriage and always built each other up in ministry with a good sense of managing the family. Couples should also have a good understanding of what constitutes a holistic marriage that has its own identity and with it carries good values leading to good character.

Marriage guidelines included the fact that a couple should foster good interaction between God, nature and people. Couples should also know and understand that God has a unique vision for each and every marriage, which should be explored and found in God. Couples should also create a proper image of their partners together with an understanding of the seasons of marriage.

An important discussion in this chapter was the concept of equilibrium and consciousness. This discussion seen from the researcher's perspective is an important guideline for the success of a healthy marriage and full-time ministry.

Lastly this chapter ended with a discussion on future researchable topics in the area of the influence of full-time ministry on marriage wellness. These topics related to things like being able to measure influence, understanding the involvement of the body or church of Christ. It also included topics like relating ministry and influence to other models like JDC.

Whatever the situation, it is clear that couples in ministry will always be in a position to be influenced due to the high pressure of today's society. It is therefore important to make sure one comes to terms with this reality in ones marriage and be responsible towards God in dealing with these issues.



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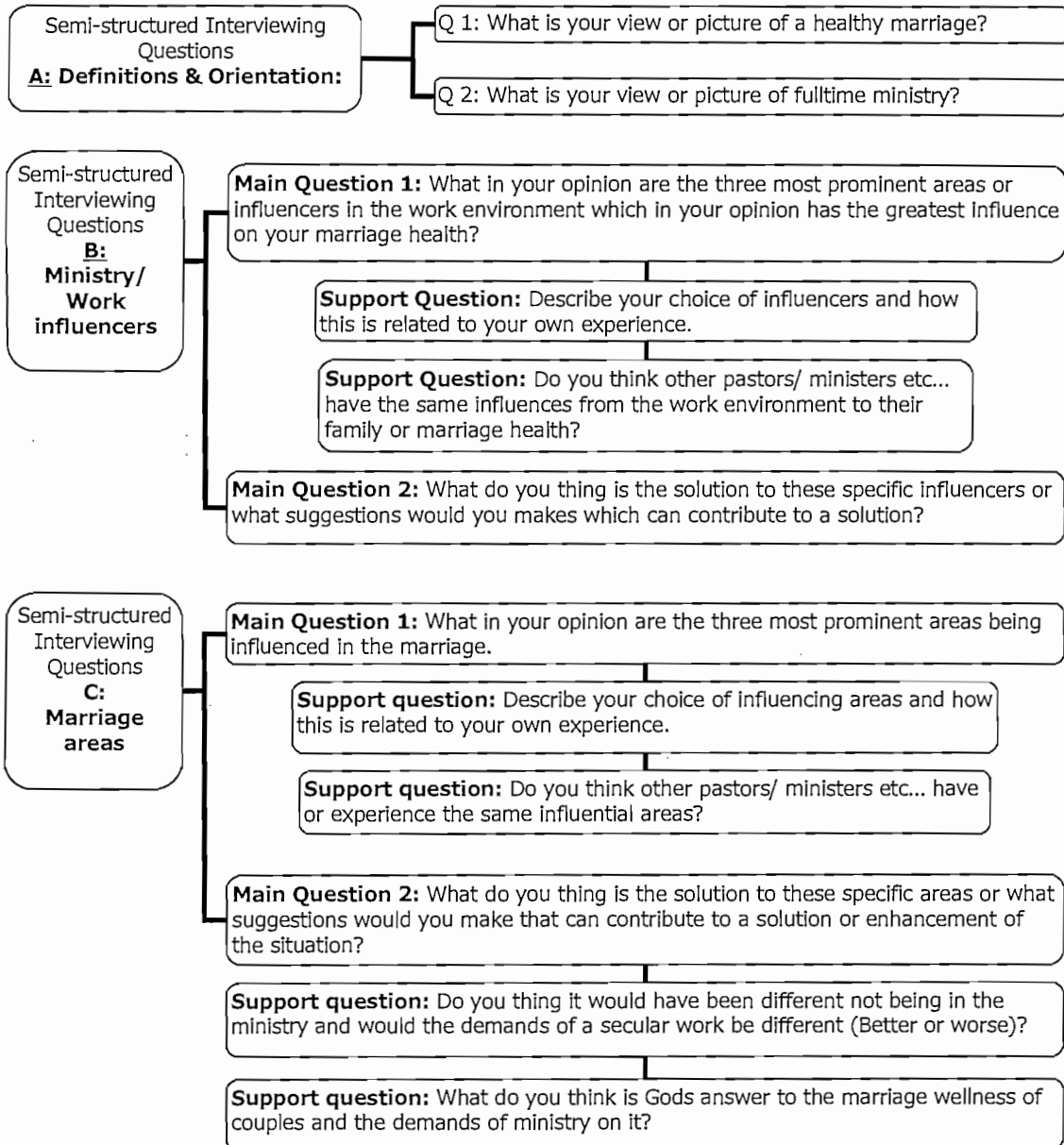
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## Appendix A: Qualitative Semi-structured Questionnaire

(The aim of these questions is to cause the interviewees to react and engage in a conversation so that the researcher can lead further discussion. All interviews will be recorded for ease of compiling the interviews and analyzing the results, but information will be destroyed 6 months after delivery of the dissertation).

- (Privacy is of the utmost importance and no direct personal names or data will be revealed) -

### Tree structure 1: Discussion Questions in logical order:



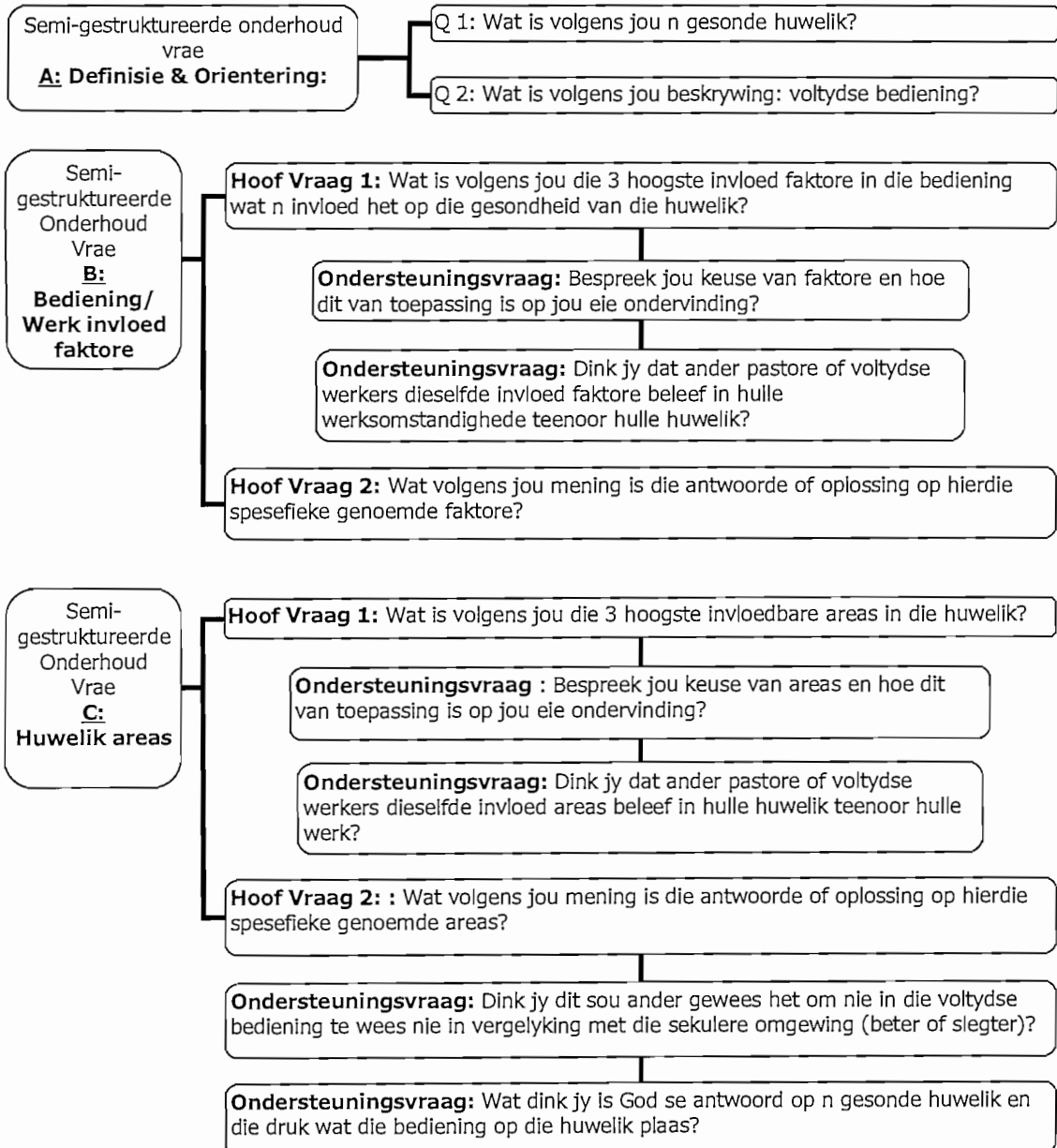


## Appendix B: Kwalitatiewe Semi-gestruktureerde Vraelys

(Die doel van die vrae is om die respondente te laat reageer en te betrek tot die gesprek sodat die navorsers verdere vrae kan bespreek. Alle onderhoude sal op band opgeneem word vir gemaklike data verwerking, waarna die inligting 6 maande na afhandeling van die skripsie vernietig sal word.

- (privaatheid is van uiterste belang en geen direkte persoonlike name en details sal bekend gestel word nie) –

### Struktuur 1: Bespreek vrae in logiese verband:



## Appendix C: Consent & Privacy Form

### Consent for Anonymous Survey: Interview \_\_\_\_\_

#### FOCUSING ON THE INFLUENCE OF FULLTIME MINISTRY ON MARITAL HEALTH: A PASTORAL STUDY

You are being invited to participate in a research study about the influence of fulltime ministry on marital health: a pastoral study. This research project is being conducted by Susara E Scheffer for the purpose of completing the M.A (Pastoral) degree at the faculty of Theology with the North-West University. The objective of this research project is to attempt to understand what the influence of fulltime ministry has on the wellbeing or health of couples (marriage) in fulltime ministry.

There are no known risks if you decide to participate in this research study, nor are there any costs for participating in the study. The information you provide will help me understand the research question and how to assist and provide guidelines.

This interview is anonymous. No one will be able to identify you, nor will anyone be able to determine which church or organization you work for. No one will know whether you participated in this study. Nothing you say in the interview will in any way be disclosed or directly linked to you as a person or your circumstances. Personal Information can only be given with explicit written consent from both partners. Your participation in this study is voluntary.

If you have any questions or concerns about the validity of this study or your rights, you may contact my promoter Prof. Dr. **Rantoa Letšosa** at the faculty 27-18-299-1592(w) or at contact him via e-mail at [kwsrsl@puk.ac.za](mailto:kwsrsl@puk.ac.za)

\_\_\_\_\_  
Respondent A  
Anonymous

\_\_\_\_\_  
Respondent B  
Anonymous

\_\_\_\_\_  
Miss S.E. Scheffer.  
Researcher

\_\_\_\_\_  
Date

*M.A Pastoral  
North-West University.*

## Appendix D: Toestemming & vertroulikheids vorm

Toestemming vir Anonieme Onderhoud: \_\_\_\_\_

### FOKUS OP DIE INVLOED VAN VOLTYDSE BEDIENING OP DIE GESONDHEID VAN DIE HUWELIK: N PASTORAL STUDIE.

U word uitgenooi om deel te neem in navorsing wat handel oor die invloed van voltydse bediening op die gesondheid van die huwelik. Die navorsing word behartig deur Susara E Scheffer vir die doeleindes om die graad M.A (in pastoral) te voltooi in die fakulteit Teologie aan die Noord Wes Universiteit. Die doel met die studie is om die invloed te verstaan wat voltydse bediening het op die gesondheid van egpare (huwelik) in die bediening.

Daar is geen bekende risikos as u deelneem in die navorsing nie, asook geen finansiële implikasies. Die informasie wat u verskaf sal my help om die navorsings vraag te verstaan asook riglyne te stel.

Die onderhoud is anoniem. Geen een sal jou identiteit kan weet of bepaal asook weet watter kerk of bediening jy in betrokke is nie. Geen een sal ook weet of julle in die navorsing deelgeneem het nie. Niks wat jy in die onderhoud se sal direk bekend gestel word nie asook verbind word met jou as persoon of jou omstandighede. Jou deelname in die onderhoud is vrywillig.

Indien jy enige vrae of bekommernisse het oor die geldigheid van die studie en jou regte kan my promotor Prof. Dr. **Rantsoa Letšosa** gekontak word by 27-18-299-1592(w) of via e-mail by [kwsrsl@puk.ac.za](mailto:kwsrsl@puk.ac.za)

---

Respondent A  
Anoniem

---

Respondent B  
Anoniem

---

Miss S.E. Scheffer.  
Navorser

---

Datum

*M.A Pastoral  
North-West University.*