

Feeding the Shepherd

An Integrational Approach to *Pastor Pastorum*

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Mini-thesis submitted in partial fulfilment of the requirements for
the degree *Magister Artium* in Pastoral Studies at the Mafikeng
Campus of the North-West University

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April 2017

ACKNOWLEDGEMENTS

I would like to extend a word of thanks to the following persons for their support and participation in this research project:

- I want to thank my supervisor, Prof. dr. A.R Brunsdon for his help, input and support, throughout this research.
- Mrs. Lizette Myburg, Mrs. Berna Bradley and Mrs. Hester Lombard from the Theological Library of Potchefstroom.
- NWU for financial help in the form of a bursary.
- I also want to thank my wife, Karien, for her support, prayer, encouragement and patience.
- I owe an immense gratitude towards our heavenly Father for the gifts and talents He has given me. May this be used to the glorification of Your name.

ABSTRACT AND KEY TERMS

ABSTRACT

The ministerial praxis is perhaps one of the most stressful working environments. Its full-time practitioner, the pastor, suffers from it. The phenomenon of stress, burnout and compassion fatigue, referred to in this study under an umbrella term of ministerial fatigue, is explored. The effect of ministerial fatigue on a pastor's health and spiritual life is addressed. Pastors need to be taken care of pastorally, a practice known as *pastor pastorum*. Biblical narratives from the salvation histories were consulted to construct a well-balanced ministerial praxis by managing ministerial fatigue. Three prominent figures are discussed, namely Moses, Jesus and Paul. This study proposes a self-care, integrational approach to *pastor pastorum*, whereby a fatigued pastor manages ministerial fatigue through a process of self-care and the integration of current and biblical therapeutic interventions. The following objectives form the structure according to which the aim of the study is pursued:

- To discuss current imbalances of ministerial praxis that lead to ministerial fatigue.
- To critically evaluate current practices of *pastor pastorum*.
- To construct a theological framework for a balanced ministerial practice.
- To design an integrational approach to *pastor pastorum*.

KEY TERMS

Pastor pastorum

Ministerial fatigue

Burnout

Stress

Compassion fatigue

Management

Integration

Self-help

Self-care

OPSOMMING EN SLEUTELTERME

OPSOMMING

Die bedieningspraktyk is seker een van die mees stresvolle omgewings. Die voltydse praktisyn, die predikant, ly daaronder. Die verskynsel van stres, uitbranding en medelyemoegheid wat in hierdie studie na verwys word onder die oorhoofse term bedieningsmoegheid, word ondersoek. Die uitwerking van bedieningsmoegheid op 'n predikant se gesondheid en geestelike lewe word aangespreek. Predikante moet pastoraal versorg word, 'n praktyk bekend as *pastor pastorum*. Bybelse beskrywings uit die reddingsgeskiedenis word geraadpleeg om 'n gebalanseerde bediening, deur middel van die bestuur van bedieningsmoegheid, te bewerkstellig. Drie prominente figure word ontleed, naamlik Moses, Jesus en Paulus. Hierdie studie beveel 'n selfversorgende geïntegreerde benadering tot *pastor pastorum* aan, waarvolgens 'n predikant bedieningsmoegheid deur middel van 'n proses van selfversorging en die integrasie van huidige en Bybelse terapeutiese ingryping. Die volgende mikpunte vorm die struktuur waarvolgens die doelwit van die studie nagestreef word.

- Die beskrywing van wanbalanse binne die bediening wat tot bedieningsmoegheid lei
- Die kritiese evaluering van huidige *pastor pastorum*-praktyke
- Die skep van 'n teologiese raamwerk vir gebalanseerde bedieningspraktyk
- Die ontwerp van 'n geïntegreerde benadering tot *pastor pastorum*

SLEUTELTERME

Pastor pastorum

Bedieningsmoegheid

Uitbranding

Spanning

Medelye-moegheid

Bestuur

Self-help

Self-bestuur

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CHAPTER 1 INTRODUCTION

1.1 Introduction

“Pastors have a ‘nice’ job – they only work one day per week. Then, they only work for one hour and half of the time with their eyes shut! “

Brunsdon and Lotter (2011:1) refer to the misconception congregation members and the public harbour about the working environment of the pastor¹, as the above sentiment above illustrates. On the contrary, however, ministerial practice is one of the most exhausting vocations of all (Brunsdon & Lotter, 2011:1). Pastors find themselves in a challenging occupation. Ministry is perhaps the single most stressful and frustrating profession, more than that of medical doctors, lawyers and even politicians (Krejcir, 2007). It can safely be assumed that the pastor has a high-risk occupation (Brunsdon & Lotter, 2011:1).

According to the New York Times (Vitello, 2010), members of the clergy:

“suffer from obesity, hypertension, and depression at rates higher than most Americans. In the last decade, their use of antidepressants has risen, while their life expectancy has fallen. Many would change jobs if they could.”

Vitello (2010) relates that research results published by the Clergy Health Initiative, from a survey of 1 726 Methodist pastors in North Carolina in 2007, are a cause for concern. When comparing the results of these ministers with those who are not in any ministerial vocation higher percentages of arthritis, diabetes, high blood pressure and asthma are evident. This trend seems to be prevalent across the whole of the USA. In the Evangelical Lutheran Church in America (ELCA) 69% of pastors were reported to being overweight, 64% having high blood pressure and 13% taking antidepressants (Vitello, 2010). Upon comparing pastors from the ELCA’s health to the average health of congregational members, a difference of ten percentage points was found between these two groups in which the pastors’ ratings were higher. The levels that were compared was that of blood pressure, blood sugar, cholesterol and weight (Zylstra, 2009:17).

Extensive research conducted by R.J. Krejcir from the Francis A Schaeffer Institute of Church Leadership Development, over a period of 18 years, revealed alarming findings. One thousand and fifty pastors (from American Reformed and Evangelical churches) were interviewed during two separate pastor’s conferences and it was found that:

¹ For the purpose of this study I will use the term “pastor/s” instead of “minister/s”. Derived from the topic - *pastor pastorum*, the term ‘pastor’ can refer to any pastor, minister, teacher, male as well as female, from any spiritual denomination where the pastor is in full time ministry.

- more than 70% of pastors interviewed suffered from stress and burnout and considered leaving the ministry;
- 57% indicated they would leave the ministry if they had other options, which included doing secular work;
- 77% of the pastors felt that they did not have a good marriage;
- 38% of pastors were divorced or in the process of getting a divorce;
- 30% reported being involved in extra-marital affairs and had had sexual intercourse with a parishioner;
- 72% of the pastors stated that they only studied the Bible when they were preparing for sermons or lessons, leaving only 28% who read the Bible for devotions and personal study;
- 26 % reported that they regularly engaged in private devotions; and
- only 23% expressed joy and contentment with their faith, church and home (Krejcir, 2007).

Another significant study that yielded similar results as that of Krejcir was conducted by psychologist Richard Blackmon (Krejcir, 2007). A survey of 1 500 participants was conducted, representing the four major denominations of California, USA. The research revealed that more than 75% of these ministers suffered from severe stress. The study also indicated that 31.75% of the clergy surveyed had had sexual intercourse with a parishioner. It was, furthermore, found that 30% to 40% of ministers ultimately left the ministry. Another significant finding of this study was that the average insurance costs incurred by the mental breakdown of clergy were 4% higher than that of the secular industry. Apparently, the leading causes of ministerial fatigue amongst the participants in this study were attributed to personal and church finances, building issues, recruitment of volunteers, counselling issues and visitation. Interestingly, sermon preparation and teaching seemed to be least stressful.

Challenges associated with ministry in South Africa appear to be related to the expectations congregation members have of pastors as well as stress generated by the work of the pastor. The pastor is seen as a mediator between God, according to Cooke (2007:23), and the congregation thus have high spiritual expectations of their pastors. The minister is seen as a Christian *par excellence*, or a super believer, who cannot do anything wrong (Kellerman, 1991:294).

Strümpher and Bands (1996:67) mentioned that the pastor is usually “the first person called upon when people feel in need of counselling”. This is when conflict arises within families or individuals or in times of crisis. Church members often have unrealistic expectations of the pastor, resulting in unreasonable requests such as being ministered to at any hour of the day. Pastors are also often involved in highly volatile emotional situations.

According to Kellerman (1991:291), many of the causes for stress amongst South African pastors pertain to the expectations linked to the work of the pastor – or in the way the different aspects of the pastor’s work are described. One such description suggests that the pastor is seen as a manager (Kellerman, 1991:291). The pastor is the manager-steward responsible for stewarding Jesus’ congregation and for executing church council decisions. This concept is found in two Bible passages: Luke 12:42 and 1 Corinthians 4:1. The Greek word for the household manager - *oikonomos* is used by Jesus and Paul when referring to the apostles. The pastor is not only working for “God” and a church council, but has to bear the weight of the Gospel upon his or her shoulders (Kellerman, 1991:292). Thus the pastor has to “manage” (administer) the expectations of a church council, God and his or her personal calling. Effectively the pastor answers to three different “bosses”.

Consequently, Dreyer (2010:16) suggests that as little as 20% of pastors in the South African context will remain in ministry until the age of retirement and this, in turn, implies that 80% of pastors will change their vocation and resign from church ministry. Most worrying, however, is the phenomenon of suicide amongst serving pastors as a symptom of pastors’ feelings of despair (Jacobs, 2010:14).

1.1.1 Stress amongst pastors

Focusing mainly on the aspect of stress amongst pastors in the South African context, Kellerman (1991) and Roux (1992) contribute the following to our understanding of ministry as a stress-laden vocation by pointing out some of the causes of stress.

1.1.1.1 Time as a limiting factor

Time is a constraint for a pastor, i.e. pastors have too little time to attend to every aspect of ministry in a given period (Kellerman, 1991:293; Roux, 1992:227). Visitation, preaching, administration and problem management are just some of the realities that overextend the available time of the pastor.

1.1.1.2 Workload and burnout

An overwhelming workload is most often the greatest challenge. It is mostly as a result of uninvolved church and church council members that pastors need to work longer hours. In most

cases, the pastor is the only worker within the congregation that earns a salary. Pastors are, therefore, dependent upon volunteers for assistance (Roux, 1992:228). Workload is a contributing factor to burnout. According to a study by Evers and Tomic (2003:329), pastors who experience severe workload demands have a higher score on the three burnout dimensions.

1.1.1.3 Role conflicts

There is a particular role or standard to which pastors must conform, according to their individual performance agreements or service contracts. Often role conflicts result when the pastor's personality, abilities or spiritual gifts do not align with the stipulations of such a performance agreement. A strong sense of responsibility from the side of the pastor to conform to these expectations often leads to a large amount of tension (Kellerman, 1991:294). A pastor is often expected to be a model of faultless behaviour, even in spheres unrelated to their professional lives. Roux (1992:228) refers to the "pedestal pastor" when the pastor and his or her family are put on a stage and portrayed as the perfect family. This "pedestal role" is forced upon him or her and he or she must play the part.

1.1.1.4 Organisational structure

The pastor is in most cases part of a church that is governed by some governing body, e.g. a church council or synod. The pastor is part of this organisational structure and the decisions made by the governing body affect everybody within the organisation. It can happen that a pastor does not hold the same view on a particular decision and at times the pastor, as representative of the governing body, has to manage the differences of opinion between him or her and others. This contributes to stress (Kellerman, 1991:294).

1.1.1.5 Interpersonal relationships within the work situation

A pastor works with a range of different people that include congregation members, colleagues, church staff and council members. The pastor may at times experience others as a threat, causing mutual mistrust. If a pastor has a strong individualistic personality, working in a team can be problematic (Kellerman, 1991:295).

Roux (1992:230) indicates that pastors often suffer from loneliness. Good relationships with colleagues, true fellowship and communion are frequently absent and intimate friendships with members of the congregation create problems.

1.1.1.6 Career development

Although developing one's career is vital in all vocations, this is not the case with pastors. In ministry, career promotion is little or non-existent. For the duration of a pastor's career, he or she is seen as a manager (Kellerman, 1991:295).

1.1.1.7 Compassion fatigue

Pastors, being in one of the helping professions, frequently engage with traumatised congregants or people in need through counselling and caring. The traumatic situations of the congregants rub off on pastors (Fourie, 2008:1). Because pastors strive to be effective in their assistance to others, they run the risk of suffering from compassion fatigue.

Compassion fatigue is a term coined by Charles Figley (1995) and describes the secondary traumatic stress (STSD) the counsellor suffers when dealing with a person (counselee) that went through a traumatic event (Coetzer, 2004:201).

1.2 The South African context as cause of stress

1.2.1 The post-apartheid era

South Africans are still adapting to the so-called post-apartheid dispensation that brought change to the lives of all South-Africans (Jansen van Vuuren, 2005:10). One of the implications for clergy is to adapt to multi-racial ministry. Dames (2013a:2) argues that *apartheid* deformed the South African Christian identity and that the effects continue to complicate interracial relationships and the development of constructive social capital.

"The complexity of multiculturalism requires a transversal process of reflexive discernment grounded in the local contexts and experiences of the three publics. We should be mindful of the need to dismantle the edifice and recurring implications of apartheid in South Africa, and the reconstruction of an anti-racist and multicultural society, free of divisions and ethnic domination." (Dames, 2013b:188)

1.2.2 Societal instability

South Africa has one of the highest crime rates in the world (Schönteich, 2000:1). Church burglaries, hijackings, murder and safety concerns have become part of a pastor's life in the South African context. If he or she does not experience it personally in his or her life, the chances are that one of the church members he or she ministers to will fall victim to it. Along with this, the high unemployment and poverty rate in South Africa also challenges the pastor who has to

manage the effects of these amongst congregation members. This often contributes to ministerial fatigue and feelings of incompetency, especially when the pastor cannot provide in the needs of everyone.

1.3 Ministerial fatigue

As is evident from the preceding discussion, many causes underlie the challenging nature of the ministerial profession. The resulting effect of these or a combination of these challenges is referred to in this study as ministerial fatigue. Brunsdon and Lotter (2011:1) coined this term as a generic term to describe the variety of conditions of that pastors suffer due to ministerial challenges. Ministerial fatigue is a combination of burnout and compassion fatigue. Ministry involves, on the one hand, repetitive organisational tasks that can lead to burnout and, on the other hand, helping people to deal with traumatic events which cause compassion fatigue (Brunsdon & Lotter, 2011:11).

1.4 *Pastor pastorum*

Pastoral care for pastors is imperative to achieve a well-balanced ministerial praxis, described by the term “*pastor pastorum*”. *Pastorum pastorum* is thus a pastor pastoring pastors. In this study, the term is understood as pointing both to the person providing the pastoral care as well as to the action of pastoral care towards the pastor. Cooke (2007:133) and De Klerk (1976:23) agree that the pastor should not only provide pastoral care to others, but should also be looked after pastorally. It seems that *pastor pastorum* is a well-known phenomenon in most eras and many denominations throughout church history.

1.4.1 The early church tradition

De Klerk (1976:23) argues that the early church practised *pastor pastorum* by means of church visitation done by the apostles and/or the deacons (Acts 9:32; 14:21-22; 15:41; 16:4; 18:23). This church visitation was for church members as well as the officials of the church.

1.4.2 The Episcopalian church tradition

Cooke (2007:133) indicates that *pastor pastorum* is the work of the bishop in the Episcopalian tradition.

1.4.2.1 The Roman Catholic tradition

The Roman church practises *pastor pastorum* by means of a visitation from the bishop to the clergy of the church. De Klerk (1976:23) explains that in the past this visitation sometimes served to exhort and clarify certain heathen doctrines. Ultimately the pope can be seen as the *pastor*

pastorum (De Klerk, 1976:24). In line with his designation as “the Supreme Pontiff”, the pope is also called the “pastor of the pastors”. Doyle (2013) raises the following three intertwined ideas:

First, God has given the pope the office of pastor over His entire earthly domain. He is the pastor. At his discretion, the bishop of Rome shares that responsibility and power with other bishops and with them the priests and deacons. They share in his ministry. *Second*, the title “pastor of pastors” recognises this pastoral responsibility as a completely legal, moral and theological jurisdiction over the worldwide Christian ministry committed to him. That jurisdiction is exercised through the power of appointment, persuasion and where necessary coercion, i.e. legal sanctions. *Finally*, the pastor of pastors exercises personal and spiritual care for the pastors under him.

In Germany and for the Lutheran Church *pastor pastorum* was a necessity for the well-being of office bearers and specific bishops or superintendents were appointed to visit churches and their officials. These bishops were responsible for instruction to the pastors and church council members and to oversee the spiritual and administrative state of congregations (De Klerk, 1976:24).

1.4.3 The Reformed church tradition

From the early stages of the Reformation, the new form of church governance characterised *pastor pastorum* in another way. The Presbyterian form of church governance meant a new practice of *pastor pastorum*. De Klerk (1976:24) relates that it placed a high priority on the supervision of a pastor's spiritual conduct and ministry. Instead of visitation from a member of the “higher hierarchy”, pastoral care to pastors was accomplished by a weekly meeting of pastors (fraternal) known as the “Compagnie”. Mutual admonition and exhortation or *censura morum* characterised these weekly meetings. During the 19th and 20th centuries, an ecclesiastical official was appointed to aid in the task of *censura morum*.

Cooke (2007:133) points out that the issue of *pastor pastorum* received much attention in the Reformed churches in the Netherlands in the 1960s. However, a distinction was made between the pastoral care of the pastor and visitation to the pastor by a church official. The responsibility of the pastoral care of the pastor (*pastor pastorum*) was eventually given to the elder of the church where the pastor resided. Alternatively, pastors could also suggest whom they wanted as the *pastor pastorum*.

Unfortunately, a sustainable form of *pastor pastorum* apparently did not realise, as Cooke (2007:134) suggests that *pastor pastorum* was heavily discussed at three synods until the discussions “disappeared into the archives”.

1.5 State of the current research

A sound corpus of research about ministerial challenges within the South African context exists. These studies were conducted within different denominations in South Africa and seemed mainly focused on the risks associated with the ministry and proposing remedial measures in the management of these risks.

The following table presents some of these studies as well as their denomination and the focus.

Table 1: State of current research

Denomination	Researcher	Focus of research
1. Dutch Reformed Church of South Africa	Kellerman (1991)	Causes of stress and burnout (non-therapeutic)
	Roux (1992)	Causes of stress and burnout (non-therapeutic)
	Swart (1999)	Causes of stress and burnout (non-therapeutic)
	Breytenbach (2004)	The effect of stress and burnout on a pastor's health
	Kriel (2004)	Therapeutic – the interaction of physical activity on the relationship between demographic factors, coronary risk index, happiness and quality of life of Dutch Reformed ministers
	Cooke (2007)	Utilising <i>pastor pastorum</i> (therapeutic remedies)
	Labuschagne (2008)	Therapeutic – utilising autoethnographic approach to describe the work and personal experiences of a pastor in the DRC
	Du Toit (2009)	Physical activity, burnout and ill health status among Dutch Reformed ministers (non-therapeutic)
	Brunsdon & Lotter (2011)	Therapeutic – utilising auto-ethnography as self-help for pastor suffering from burnout
2. Anglican Church of South Africa	Strümpfer & Bands (1996)	An exploratory study – causes of stress and burnout
3. The Roman Catholic Church	Carter (1993)	An exploratory study – causes of stress and burnout

Denomination	Researcher	Focus of research
4. The Reformed Church of South Africa	Grobbelaar (2007)	Therapeutic – helping pastors cope with stress
	Niemann (2010)	Experience of pastors under stress and burnout
5. The Apostolic Faith Mission of South Africa	Erasmus (1991)	Causes of stress and burnout (non-therapeutic)
6. Lutheran Church of South Africa	Buffel (2003)	Therapeutic – pastoral care to ministers working under stressful conditions
7. The Presbyterian Church of South Africa	Raath (1987)	Therapeutic – self-care coping with burnout in ministry
8. The Methodist Church	Sharpe (2003)	Therapeutic – utilising a holistic helping model
9. Other within the South African context	Enderstein (1993)	Causes of stress and burnout - employing meditation as a therapeutic remedy
	Jansen van Vuuren (2005)	Work wellness of Pentecostal pastors in the North West province
	Fourie (2008)	Therapeutic – a pastoral approach to fatigue and burnout among pastors
10. Other	Oswald (1993)	Clergy self-care – finding a balance for effective ministry
	Irvine (1997)	Between two worlds – understanding and managing clergy stress

1.5.1.1 Literature with a non-therapeutic focus

From the above summary, it seems that some authors focused mainly on some of the challenges of ministry and not on remedial strategies, i.e. literature with a non-therapeutic focus.

Kellerman (1991) and Roux (1992) contribute to our understanding of ministry as a stress-laden vocation by pointing out some of the causes of stress, while Swart (1999:iii) researched certain aspects of burnout among ministers of the Dutch Reformed Church (DRC). His findings on certain aspects causing burnout amongst ministers were that of work overload, time pressure, negative personal experience within the work situation and the evaluation of training. Du Toit (2009) shows the effects of ministerial fatigue on a pastor's health within the DRC. Physiological and psychological diseases were most prevalent among the respondents.

Strümpfer and Bands (1996) conducted a pilot study among 10 Anglican priests about their roles and experiences of stress. The data collected from the survey were analysed and interpreted and coded within three stressor scales: person-role conflict, quantitative workload and role insufficiency. A study was undertaken on the causes of burnout among full-time, unmarried women (nuns) in full-time ministry within the Roman Catholic Church of South Africa within the demographic area of Johannesburg (Carter, 1993). Low self-esteem; feelings of guilt and failure; a low success rate; and a sense of apathy contributed to ministerial fatigue.

Niemann (2010:v) focuses on the causes of emotional burnout among theological students of the Reformed Churches of South Africa (RCSA). The main contributing factors to ministerial fatigue are feelings of guilt that are unfounded, trying to comply with high moral standards and the notion that ministerial fatigue is deemed a weakness and any attempt to manage ministerial fatigue makes the pastor seem weak (“sick”).

The non-therapeutic study conducted by Erasmus (1991) in the Apostolic Faith Mission (AFM) showed the unrealistic expectations of church members, neglect of pastors by colleagues, the inability to communicate personal feelings and inadequate training as the main contributors to ministerial fatigue.

Although the description of stressors is important (especially to aid in answering the research question – what is going on?), the mere description of stressors contributing to ministerial fatigue in itself (as in the literature mentioned above) will not enable the finding of an integrational well-balanced ministerial praxis. Only knowing the stressors, without a balanced ministerial intervention, will not bring about efficient management of ministerial fatigue. This study wishes to contribute in this regard by attempting to provide a well-balanced ministerial praxis through an integrational approach.

1.5.1.2 Literature with a therapeutic focus

Apart from the studies cited above, some also focused on remedial strategies, i.e. literature with a therapeutic focus.

Kriel (2004:iv) examined the effect of physical activity on managing ministerial fatigue among 340 pastors of the DRC, by reducing the risk of coronary disease and increasing the quality of life and happiness through exercise. Breytenbach (2004:iv) conducted a similar study, but focused on the physical activity of ministers in the DRC and the influence that the demographic of the congregation, in terms of its size, has on the stress index of ministers.

Cooke (2007:115) suggests a therapeutic intervention by the appointment of a *pastor pastorum*. A *pastor pastorum* (within the context of Cooke) is a person called by God and appointed by the

church (in this case the DRC) to pastor the pastor. Labuschagne (2008) makes use of an auto-ethnographic method to describe his experience as a minister in the Dutch Reformed Church over a period of 23 years. Brunsdon and Lotter (2011) explore this therapeutic intervention further by employing auto-ethnography as a self-help tool for ministers with ministry fatigue.

Grobbelaar (2007) explores the notion of ministerial fatigue by suggesting a therapeutic intervention through a pastoral process of counselling, while Buffel (2003:145) indicates the need for support structures in the form of self-care, mutual-care (within a congregation) and institutional care as a therapeutic remedy.

Enderstein (1993:69) suggests employing stillness within the inner-self by means of meditation. Raath (1987:4) undertook a study to determine the effect of ministerial fatigue within the Presbyterian church in South Africa. He designed a “theory of self-care”, where the emphasis is placed on self-care as means to alleviate ministerial fatigue. Sharpe (2003:96) advocates a holistically therapeutic intervention utilising a “tripod model”. The support of a family member (or trusted person) is seen as the first leg of the tripod and a certain sense and surety of one’s calling as the second leg, while the devotional life of the pastor is the third leg of this tripod model.

Fourie (2008:170) applies the hermeneutical (narrative) model, utilised by Muller (1996), as a therapeutic intervention where the five sections from the model serve to suggest reconstructing a future story that will aid in a well-balanced ministerial praxis.

Oswald (1993:91-180) sets out self-help techniques that a pastor can employ to achieve a balanced ministry. Taking care of one’s spiritual life, utilising techniques to diffuse destructive effects of ministerial fatigue, resting, exercising and time management are discussed in depth.

Irvine (1997:160-197) suggests various techniques for managing pastoral fatigue. Amongst these are, also proposed by Buffel (2002:145), institutional care, mutual care and self-care:

Further educational training (institutional care)

This could include professional support groups, where these groups also address the overall health of pastors (Irvine, 1997:161). Post-ordination training can help pastors interact with other pastors in a diverse way.

Support from the pastor’s denomination (mutual care)

Denominations and church bodies need to provide support for their clergy (Irvine, 1997:163). In this regard, Cooke (2007) suggests appointing a *pastor pastorum* to fulfil this task. All denominations should have a supportive agency, within which a proactive approximation will help

pastors manage ministerial fatigue (Irvine, 1997:163). Sabbatical rest should be enforced more by providing extra financial, administrative and planning support to pastors.

Peer support (mutual care)

This type of assistance is found within denominations on a regional or local level, whereas the pastors within a particular area interact by providing support to various ministries (Irvine, 1997:165).

Holistic personal support (self-care)

Personal stewardship by the pastor himself or herself is encouraged. He or she is a physical being, should take care of his or her body (physical being), mind (cognitive being) and soul (emotional being) (Irvine 1997:184-185). It is evident from the above-mentioned that attempts were made in the past to manage ministerial fatigue. These therapeutic remedies are, however, isolated from one another and are presented as an individual solution, without employing other therapeutic remedies. Not even of a particular denomination are two or more therapeutic interventions combined and utilised in an integrational way.

1.5.2 Preliminary observations from literature

- Ministerial fatigue is not limited to one denomination within the South African context.
- Ministerial fatigue amongst pastors is not a new phenomenon. In the past 30 years, quite a number of books and articles have been written on ministerial fatigue (Buys, 2008:2). While most of these focus mainly on the causes of ministerial fatigue without providing a therapeutic remedy or intervention, others suggest ways for pastors to manage ministerial fatigue.
- There seems to be a shift in the focus of literature within the South African context of ministerial fatigue from a descriptive, non-therapeutic (i.e. Erasmus, 1991; Kellerman, 1991; Roux, 1992; Carter, 1993; Strumpher & Bands, 1995; Swart, 1999; Niemann, 2010; Du Toit, 2009) to finding therapeutic remedies to manage ministerial fatigue (i.e. Raath, 1987; Enderstein, 1993; Oswald, 1993; Irvine, 1997; Greenfield, 2002; Buffel, 2003; Sharpe, 2003; Breytenbach, 2004; Kriel, 2004; Cooke, 2007; Grobbelaar, 2007; Fourie, 2008; Labuschagne, 2008; Brunsdon & Lotter, 2011).
- It seems that researchers from different denominational backgrounds endeavour to manage ministerial fatigue on their own, while others do not offer any therapeutic remedies at all and merely describe the causes (stressors) of ministerial fatigue.

- A void exists in research with regards to the management of ministerial fatigue or the causes of ministerial fatigue and vice versa. This is particularly the case within low-stream churches.

1.6 Research problem

In light of the overview of the literature, it seems that current literature does not address the effective management of ministerial fatigue. Substantial research has been done in South Africa on the causes of ministerial fatigue, without articulating enduring therapeutic remedies.

It also seems that most literature suggests that ministerial challenges should be managed from outside. Hence, most approaches point in the direction of appointing a *pastor pastorum* (pastoral counsellor), funded by the denomination (Cooke, 2007) to provide pastoral guidance to other pastors. Effectively this implies that a fatigued pastor should either report for counselling or allow someone appointed by his or her church to counsel him or her.

This study would like to argue that ministerial fatigue is a persistent phenomenon, partly because pastors are inherently not inclined to seek help or comfortable with sharing their problems with others. In this regard, De Klerk (1976:25) explains that the pastor has a certain image he or she must maintain. The pastor is seen as a “holy man” (or woman), one that is above the parishioners and accepting assistance from others might damage this image. Roux (1992:228) refers to the “pedestal pastor”, because the pastor and his or her family are usually portrayed as the perfect family. This process of *keeping up appearances* prevents a pastor from confiding in others. It is thus contended that the current approach to *pastor pastorum*, in fact, creates more stress for pastors. Confiding in an outside party may create issues regarding confidentiality, admitting that something is “wrong” and entrusting deeply personal issues to someone who might not be familiar with the spiritual and physical *sitz im leben* of the pastor.

In the light of this, this study is proposing that alternative ways of managing ministerial fatigue should be explored, where the pastor takes ownership for his or her personal and ministerial well-being. Consequently, the notion of an integrational approach to *pastor pastorum* is investigated. An integrational approach to *pastor pastorum* suggests that pastors engage in a personal process of integrating theological and theoretical knowledge and skills that will result in the effective management of ministerial fatigue, working towards the optimal functioning of the pastor as a balanced and content servant of God. At least the following research questions emanate from this:

- What are the current challenges leading to ministerial fatigue in the international and South African context?
- Why is ministerial fatigue a persistent challenge for most pastors?

- What theological frameworks are suggested in the Bible regarding a balanced approach to ministry to counteract ministerial fatigue?
- How can the notion of an integrated approach to *pastor pastorum* empower pastors for a balanced ministry?

1.7 Aims and objectives

1.7.1 Aim

The aim of this study is to investigate the concept of an integrational approach to *pastor pastorum* in an attempt to design an effective method for managing ministerial fatigue. To achieve this aim, the following objectives are set.

1.7.2 Objectives

1.7.2.1 To discuss current imbalances of ministerial praxis that lead to ministerial fatigue

1.7.2.2 To critically evaluate current practices of *pastor pastorum*

1.7.2.3 To construct a theological framework for a balanced ministerial practice

1.7.2.4 To design an integrational approach to *pastor pastorum*

1.8 Central theoretical argument

The central theoretical argument of this study is that an integrational approach to *pastor pastorum* can present a viable approach for pastors regarding the personal management of ministerial fatigue.

1.9 Research method

This study will contribute to the field of practical theology and pastoral care. Practical theology has its “beginning point in human experience” and a “desire to reflect theologically on that experience” (Swinton & Mowat, 2006:v). Swinton and Mowat (2006:v) explain as follows:

“Practical theology has a particular focus on specific situations. It seeks to explore the complex dynamics of specific situations to enable the development of a transformative and illuminating understanding of what is going on in these situations.”

Swinton and Mowat (2006:v) raise the critical question that needs to be asked in practical theology as: “Is what appears to be going on in this situation - what is going on?”

“Practical theology is critical, theological reflection on the practices of the Church as they interact with the practices of the world, with a view to ensuring and enabling faithful participation in God’s redemptive practices in, to and for the world.” (Swinton & Mowat, 2006:6)

Practical theology focuses on people’s religious actions. It is concerned with those religious actions that communicate with others through the service of the Gospel, the Son and the Spirit to promote God’s coming to this world (Heyns & Pieterse, 1990:7).

Practical theological research usually unfolds by means of a research model, developed for this field. In recent years the models of Zeffass (1974) who proposed a hermeneutical model, Cochrane *et al.* (1991), Müller (2005) with a narrative model, Osmer (2008) and Woodbridge (2014) with the Edna model have often been used in the South African context. This study favours the approach of Richard Osmer (2008), as it seems likely to address the objectives (research questions) this study pursues.

Osmer (2008:4) suggests that four questions be asked during the process of practical theological investigation.

1.9.1 The descriptive-empirical task (What is going on?)

If research can be described in terms of different movements, the first movement of Osmer would be to establish what the research problem entails. Also referred to as “priestly listening” or merely trying to determine “what is going on?”, this task has to do with the gathering of information about the research problem (Osmer, 2008:4).

Within this study, the descriptive-empirical task is performed by “listening” to the available literature regarding the imbalances of ministerial praxis within the South African context that lead to ministerial fatigue. The study interrogates books, journal articles and Internet sources to answer the question: “What is going on?”

1.9.2 The interpretative task (Why is this going on?)

If satisfied that the research problem is described sufficiently, the focus shifts to an interpretation of the data. Requiring “sagely wisdom”, the question “why is it going on?” is answered. According to Osmer (2008:4), the interpretative task means “drawing on theories of the arts and sciences to better understand and explain why these patterns and dynamics are occurring”. Osmer suggests the use of other theories from fields of studies other than practical theology, like those of anthropology and psychology.

In the context of this study, this movement implies that once the data have been gathered one should interpret the data. Why are these patterns present? Existing literature on these phenomena will have to be consulted to aid such an interpretation.

1.9.3 The normative task (What ought to be going on?)

The next movement of Osmer's model concerns finding answers to the question: What ought to be going on? Derived from the word "normal", the normative task describes the normal (ideal) situation with regards to the problem. This normative task of practical theology is about "using theological concepts to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses, and learning from good practice" (Osmer, 2008:4).

Within the framework of this study, this movement endeavours to learn from good practices regarding ministry that may reduce or manage ministerial fatigue. As this study is in the field of practical theology, it critically considers in an eclectic fashion some of the prominent figures from the salvation histories in the Bible, such as Moses, Paul and Jesus. This process of prophetic discernment provides the tools for developing a theological understanding of ministry.

1.9.4 The pragmatic task (How might we respond?)

The fourth movement of Osmer's model is designed to answer the question: "How might we respond?" The pragmatic task entails "determining strategies of action that will influence situations in ways that are desirable" (Osmer, 2008:4).

Since this study is investigating the notion of an integrated approach to *pastor pastorum*, this section of the study aims to develop this concept in the light of the information gathered in the previous chapters.

1.10 Preliminary chapter division

Chapter 2

Current imbalances in ministerial praxis (What is going on? – a dense description of ministry that points out, summarises and discusses the imbalances – or the negative phenomena other studies have shown)

Chapter 3

Current practices of *pastor pastorum* (Why is it going on? – a description and critical discussion of existing models for *pastor pastorum*)

Chapter 4

A framework for a balanced approach to ministerial practice (What should be going on? – focus on Biblical scenarios, what it is that *pastor pastorum* wants to achieve – what does an “ideal” model for ministry entail?)

Chapter 5

An integrational approach to *pastor pastorum* (How can we respond? – a description of an integrational approach to *pastor pastorum* is discussed by integrating therapeutic remedies to achieve a well-balanced ministerial praxis)

Chapter 6

Summary, conclusions and recommendations

1.11 Schematic outline

The framework of this study can schematically be presented in the following table:

Table 2: Schematic outline

AIM: To investigate the notion of an integrational approach to <i>pastor pastorum</i> in an attempt to design an effective method for managing ministerial fatigue. To achieve this aim, the following objectives are set.		
Chapter	Research question	Objectives
Chapter 2 Current imbalances in ministerial praxis	What is going on?	A thorough description of ministry that points out, summarises and discusses the imbalances or the negative phenomena other studies have revealed
Chapter 3 Current practices of <i>pastor pastorum</i>	Why is it going on?	A description and critical discussion of current models for <i>pastor pastorum</i>
Chapter 4 A framework for a balanced approach to ministerial practice	What should be going on?	Focus on biblical scenarios (what is it that <i>pastor pastorum</i> wants to achieve and what does an “ideal” model for ministry entail?)
Chapter 5 An integrational approach to <i>pastor pastorum</i>	How can we respond?	The management of ministerial fatigue through an integrational approach to <i>pastor pastorum</i>
Chapter 6	Summary, conclusions and recommendations	

1.12 Value of this study

The primary concern of this study is pastors suffering from ministerial fatigue who do not benefit from current models of managing ministerial fatigue. As the suggested integrational approach to *pastor pastorum* is mainly aimed at designing a model for self-help, pastors who engage with the end product of this research project will be the primary beneficiaries. The secondary beneficiaries may include the families of these pastors and their congregations, since this model may assist pastors in achieving a more balanced approach to their personal lives and ministry.

1.13 Limitations of this study

The main limitation of this study may be that it is a literature study on ministerial fatigue. Pastors are all unique and also the way in which they experience fatigue and approach challenges. Specific themes identified in this study rest on previous studies and a reinterpretation of their findings, in light of a so-called integrational approach to *pastor pastorum*.

The researcher, however, chose to execute this research by means of a literature and exegetical study, because of time constraints related to challenges such as ethical clearance and finding appropriate candidates to take part in the study.

CHAPTER 2

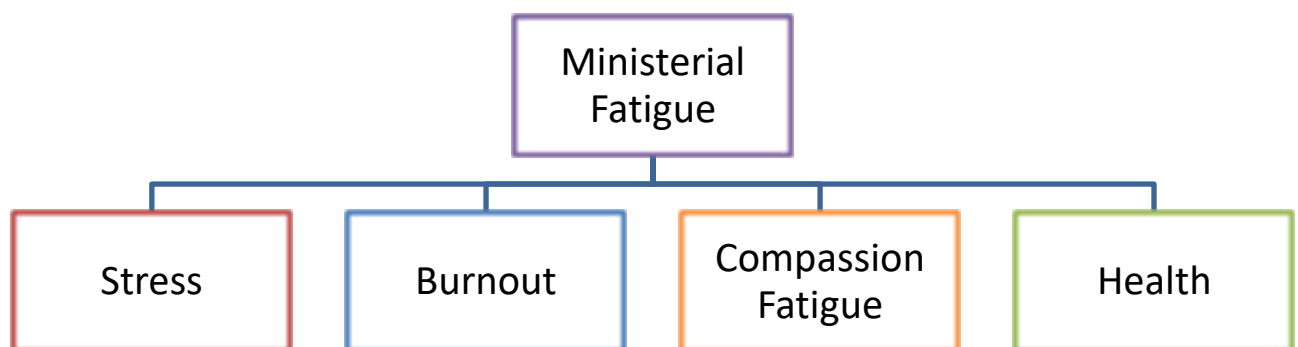
CURRENT IMBALANCES IN MINISTERIAL PRAXIS

INTRODUCTION

This chapter focuses on some of the phenomena that characterise current ministerial praxis, which is generally perceived as imbalances in ministry. The first question from the model of Osmer (2008:31): “What is going on?” serves to describe some of these phenomena. The umbrella term ministerial fatigue functions as the collective term for pastors’ current experiences in ministry. This notion is explicated by discussing the issues of stress, burnout, compassion fatigue and health as the main factors contributing to ministerial fatigue that characterise current ministerial praxis.

This chapter can schematically be presented in the following way:

Figure 1: Schematic outline of chapter



2.1 Stress

2.1.1 Definition of stress

Stress is defined as “a state of anxiety produced when events and responsibilities exceed one’s coping abilities” (Seaward, 2015:6). On a physiological level, stress can be defined as the rate of wear and tear on the body. Stress is an internal response to a stressor. According to Sue *et al.* (2013:157), a stressor is an external event or situation that places a physical or psychological demand upon a person. Too much stress affects the whole person, physically, emotionally and spiritually. When the stressors build up and when the subject has limited coping skills, either internally or else externally, like social support, it can lead to burnout.

2.1.2 Symptoms of excessive stress

Palmer (1998:165-167) states that the following are symptoms of excessive stress:

- **Sleeplessness**
- **Weight loss**
- **Headaches and gastrointestinal disturbances**
- **Depression**

Davey (1996:6-7) mentions some external manifestations of stress: the pupils of the eyes will dilate, hearing becomes acuter, breathing becomes faster, the heart will beat more rapidly, nausea and vomiting or diarrhoea may be experienced, sweating and shaking or trembling caused by muscle tension.

2.1.3 Stress related to ministry

According to Van der Westhuizen and Koekemoer (2015:1), ministry causes severe stress. Looking at some of the Biblical narratives, it seems that spiritual leaders like the prophets and apostles alike were exposed to stress as a result of their ministry. Since the late 1950s, literature on the impact of the ministry on the pastor's personal and familial life has come to light (Van der Westhuizen & Koekemoer, 2015:1). Pastors are working under more stressful conditions (Brunsdon & Lotter, 2011:1) than the average caregiving professional.

Mills and Koval (1971) cited by Arumugam (2003:2), note that of 4 908 ministers in 27 Protestant denominations, three out of four (75%) of pastors reported one or more periods of major stress in their careers. In two-thirds of this group, the stress arose from the pastoral work associated with the local congregation.

Pastors have to fulfil many ministerial roles. These roles range from sermon preparation, counselling and trying to keep up with the demands of congregational members. Having to fulfil all these different roles contribute to stressful experiences when pastors attempt to switch between these roles (Proeschold-Bell *et al.*, 2013:441). Gaultiere (2009:1) argues that pastors are often exposed to such stressful conditions within the ministry that they are "hanging on by a thread, about to burn out from exhaustion or blow out morally".

High-stress levels among pastors have been confirmed in several studies. An ongoing study (1991; 2005 and 2006) referenced by Gaultiere (2009) from the Fuller Institute of Church Growth and research (1998 and 2006) referenced by Krejcir (2007), by the Francis A Schaeffer Institute of Church Leadership Development provide alarming findings on stress in ministry praxis.

These research projects revealed that:

- 75% of pastors partaking in the study reported being “extremely stressed” or “highly stressed”;
- 90% of the pastors that responded feels fatigued and worn out on a weekly basis;
- 40% of pastors reported serious conflict with a congregation member at least once a month, whereas 78% of pastors were forced to quit their job and 63% of pastors had to resign at least twice in their lifetime, all due to conflict with a parishioner;
- 70% of pastors said they are grossly underpaid, thus carrying financial burdens; and
- 90% of pastors reported working between 55 and 70 hours per week.

2.1.4 Health issues caused by stress

The Clergy Health Initiative conducted a qualitative study in 2013 among 1 700 pastors, through an interview process. The results show that pastors are more likely to suffer from depression and anxiety, mostly due to stress, than members of other occupations (Proeschold-Bell *et al.*, 2013:439).

Long-term, persistent stress can have a detrimental effect on a person’s physical health. Greenfield (2001:103) references the Holmes and Rahe scale (a scale measuring stress levels of common life experiences). In this measuring scale a traumatic event, such as the death of a spouse, is assigned a stress score of 100. Holmes and Rahe found that 50% of people with a stress score between 150 and 299 would become ill in some serious way or another. Approximately 80% of those with stress levels over 300 suffered from serious illness. When Greenfield (a pastor) applied the above scale to his experiences, he scored 351. He (Greenfield, 2001:102) also bears witness to a decline in his health, due to ministerial fatigue, by undergoing triple open-heart surgery as well as problems with high blood pressure. Several studies suggest that ministers experience high levels of stress that could be detrimental to both their physical and mental health. In her book, *Mad Church Disease*, Miller (2014:48) references a study (from 2002 to 2005) by the Ellison Research Institute on the health of 568 pastors and their families. This study was conducted in the USA, spanning all Protestant denominations and sizes. Miller (2014:48-49) states that the health issues related to stress experienced by pastors in ministry are that:

- 39% of pastors reported having digestive problems once a week, while 14% of pastors experience it three or more days a week;
- 87% did not get adequate sleep on a weekly basis, while almost 47% did not get adequate sleep at least three times a week; only 16% of respondents reported having adequate rest of more than eight hours per night;
- 52% of the interviewees experienced stress on a physical level at least once a week and 25% indicated physical symptoms of stress three or more times a week.

2.1.5 The abandonment of ministry as a result of stress

Arumugam (2003:9) and others like Joynt and Dreyer (2013:2) suggest that a number of pastors abandon ministry as a result of stress. According to Joynt and Dreyer (2013), 80% of pastors that started ministry would not retire after a full-time ministry. This corresponds with Dreyer (2010:16) who suggests that as little as 20% of pastors in the South African context will remain in ministry until the age of retirement. Elkington (2013:7) states that the attrition in pastors is a worldwide phenomenon and is prevalent in Australia, Korea, United Kingdom, USA and South Africa.

Miner (2007:17) argues that 50% of pastors in Australia will leave the ministry before retirement, mainly because of distress and burnout. David McKenna (cited in Palmer, 1998:163) paints the situation in the USA as follows: “The ministerial profession looks like a desert over which a cowboy has ridden and moved on, leaving the debris of burned-out pastors on the trail.”

Although Palmer (1998:164) suggests a few reasons for pastors leaving the ministry, stress is the main factor.

2.2 Burnout

2.2.1 Definition of burnout

Burnout is a phenomenon that occurs among various human service professionals including teachers, nurses, doctors, social workers, police officers and security guards (Evers & Tomic, 2003:330; Coetzer, 2004:205-206).

Psychologist Hubert Freudenberger, to whom the term “burnout” is ascribed, defines burnout as “failure or exhaustion because of excessive demands on energy, strength, or resources” (Freudenberger, 1976:73).

When stress at work remains unresolved, burnout often follows. At least the following three dimensions characterise burnout (Maslach & Jackson, 1986):

- **Emotional exhaustion** (a complete lack of energy, causing one to distance oneself on an emotional and cognitive level from one’s work, presumably as a way to cope)
- **Increasing depersonalization** or cynicism (an attempt to put distance between oneself and parishioners by actively ignoring their unique qualities)
- **Low personal accomplishment** (when the burned-out individual experiences his or her work aiding others, negatively; feelings of ineffectiveness, incompetence and dissatisfactory accomplishment are felt)

In line with the three dimensions of burnout, the Maslach Burnout Inventory (MBI) constructed by Maslach and Jackson (1986) consists of three subscales that measure emotional exhaustion,

depersonalisation and personal accomplishment. The MBI is used in more than 90% of scientific research as an indicator of burnout (Swart, 1999:2, 39). Research shows that the MBI could be utilised within different vocations and diverse cultures and languages. Odendal (1984), Dixon (1989), Erasmus (1990) and Else (1990), as cited by Swart (1999:39), use a translated version (Afrikaans) of the MBI (known as the “Werk-Verwante Vraelys”) and found the three dimension of burnout correlate with the circumstances of pastors in South Africa.

2.2.2 Burnout in ministry

In a study amongst 4 400 pastors, conducted by the National Church Life Survey in Australia (Bickerton, 2011), 25% of pastors experienced burnout on an extreme level and 50% of the pastors were on the brink of experiencing burnout as a significant issue. A study by Evers and Tomic (2003:231) amongst 1 210 pastors from the Reformed Church of the Netherlands found that pastors, except for teachers, had the second highest burnout score (using the MBI) among human service professionals. They also found that such a high risk of suffering burnout made it impossible for pastors to do their job. In a study (1998 and 2006), the Schaeffer Institute of Church Leadership Development found that about three-quarters of the pastors contemplated leaving ministry, due to “clergy burnout” and about 40% of them did, most after only five years in full-time ministry. In the same study, all the respondents (1 050 pastors) reported knowing someone (friend or colleague) who had left the ministry due to burnout, church conflict or moral failure.

London and Wiseman (1993) cite the statistics about burnout among pastors as:

- 33% of pastors felt burned out within their first five years of ministry;
- 40% of pastors and 47% of spouses suffered from burnout, frantic schedules and unrealistic expectations;
- 45% of pastors’ wives considered the greatest danger to them and their family to be physical, emotional, mental and spiritual burnout; and
- 45% of pastors reported experiencing depression or burnout to the extent that they needed to take a leave of absence from ministry.

2.3 The relationship between stress and burnout

Oswald (1993:57-59) argues that burnout is the result of being exposed to a stressful situation over an extended period. Stress leads to the overuse of personal coping mechanisms causing physical and/or emotional illness that result in loss of perception, loss of options, being locked into destructive relationships, fatigue, depression and physical illness. Burnout can occur when people overuse their listening or caring capabilities, being consumed with too many needy people or too many responsibilities over an extended period, resulting in physical and emotional

exhaustion, cynicism, disillusionment and self-depreciation. Oswald (1993:57-59) continues that “stress and burnout deplete one’s body and soul in distinct ways. Stress taxes our adjustment capabilities, while burnout taxes our ability to continue caring”. A comparison is drawn between stress and burnout by Chua (2012:22) in table 3 and by Hart (cited in Parrouy, 2013:236) in table 4:

Table 3: Stress and Burnout (Chua)

Stress	Burnout
- Primarily a biological phenomenon, producing a state of emergency in the body, causing: - cholesterol levels to increase; - blood pressure to rises; and - heartbeat to accelerate. - When this (di)stress continuous, it results in wear and tear on the body, leading to stomach ulcers, heart disease or clogged arteries.	- Primarily an emotional response, producing a distinctive kind of emotional exhaustion (Maslach, 2005) that leads to: - lack of positive feelings, sympathy and respect for parishioners from the pastor (suffering from burnout); - lack of motivation to excel; and - withdrawing from others, further fuelling the symptoms of burnout.

Table 4: Stress and Burnout (Hart)

Stress		Burnout
1	Over-engagement characterises stress.	Burnout is a defence characterised by disengagement.
2	In stress the emotions are over-reactive.	In burnout the emotions are blunted.
3	In stress the physical damage is primary.	In burnout the emotional damage is primary.
4	Stress leads to loss of energy.	Burnout leads to loss of motivation, ideals and hope.
5	Stress produces disintegration.	Burnout produces demoralisation.
6	Hyperactivity and urgency are produced by stress.	Helplessness and hopelessness are produced by burnout.

7	Stress produces panic, phobic and anxiety-type disorders.	Burnout produces paranoia, depersonalisation and detachment.
8	Stress can lead to fatality, leaving behind unfinished work.	Burnout will not result in fatality, although the long life ahead may not seem worth living.

Although a distinction can be drawn between stress and burnout as imbalances of ministerial praxis, it is the researcher's view that these two constructs cannot be entirely separated from one another. Stress and burnout are related. A certain stressor or imbalance in ministerial fatigue can, therefore, be present in both stress and burnout, i.e. health issues or depression.

2.4 Compassion fatigue

2.4.1 Definition of compassion fatigue

Compassion fatigue (CF) is a term coined by Charles Figley (1995) describing the secondary traumatic stress disorder (STSD) the counsellor suffers when dealing with a person (counselee) that went through a traumatic event (Coetzer, 2004:201). Simply by listening to a counselee's stories of a traumatic event, the counsellor may experience similar trauma as a direct cause, because they care (Figley, 1995:1).

Some of the characteristics of compassion fatigue are that (Portnoy, 2011:48):

- it occurs quickly with little warning;
- it is more pervasive than burnout;
- it involves feelings of loss of meaning and hope;
- it leads to anxiety, difficulty concentrating, sleeplessness, being easily startled, irritability;
- traumatic events of the past can be activated; and
- long-term effects include reduced empathy, diminished sense of personal safety, reduced feelings of control, hopelessness, increased involvement in escapist activities and chronic substance abuse such as drug or alcohol use.

Compassion fatigue is the natural consequence of stress resulting from caring for and helping traumatised or suffering people. Simply being exposed to another person's painful narrative can be enough. In this regard, Figley (1995:xiv) argues that the mere knowledge of a traumatic event can cause compassion fatigue.

2.4.2 Compassion fatigue

There is a cost to caring (Figley, 1995:1). Pastors, being in one of the helping professions, frequently engage with traumatised congregants or people in need through counselling and caring. Pastors are among the first professionals that individuals approach for support when struggling. It was found that 25% of all Americans seeking treatment for a mental illness do so from pastors, making pastors the frontline helping professional (Jacobson & Rothchild, 2013:455). Because pastors want to be effective in their assistance to others, these traumatic situations of the congregants rub off on them (Fourie, 2008:1). There is a risk of pastors suffering from compassion fatigue. Pastors are susceptible to compassion fatigue, because they often counsel individuals and groups in crisis, which directly exposes them to stressful situations and traumatic stories. Fourie (2008:i) states that:

“Pastors, counsellors and supporters often embark upon the field of trauma intervention because they have a passion for people in distress, with a burning desire to assist them. They become involved in people's emotional and physical pain, often without grasping the implications of their choice regarding themselves. These helpers, who listen to the emotional and physical pain of victims with great love and compassion, often absorb very shocking information.”

2.5 Health of pastors

“Being a pastor is bad for your health. Pastors have little time for exercise. They often eat meals in the car or at potluck dinners not known for their fresh green salads. The demands on their time are unpredictable and never ending and their days involve an enormous amount of emotional investment and energy.” (Frykholm, 2012:22).

Vitello (2010:1) argues that pastors have higher health risk rates than most Americans. Pastors are more likely to suffer from obesity, depression and hypertension. Proeschold-Bell and LeGrand (2012:736) headed a study that was conducted by the Clergy Health Initiative with 1 726 Methodist pastors in North Carolina. It was found that pastors are more prone to suffer from arthritis, diabetes, high blood pressure and asthma. In the same study, the obesity rate of pastors was 39.7%, also higher than their North Carolina counterparts. This trend can be witnessed across the USA. In the Evangelical Lutheran Church in America, 69% of its pastors reported to being overweight, 64% having high blood pressure and 13% taking antidepressants (Vitello, 2010). The typical Lutheran pastor works between 60-70 hours a week in a deskbound job, with little to no exercise, and has symptoms of depression and high blood pressure due to considerable work-related stress (Schaefer & Jacobsen, 2009:45).

In her book, *Mad Church Disease*, Miller (2014:48) utilises the analogy of “mad cow disease” in a concept known as the “Mad Church Disease”, referencing a study (from 2002 to 2005) by the

Ellison Research Institute on the health of pastors and their families. This study was conducted within the USA, across all Protestant denominations and sizes. The study found that:

- 71% of all pastors were overweight;
- 66% of all pastors skipped a meal at least one day a week and 39% skipped meals three or more days a week;
- 83% ate food they know to be unhealthy once a week, including 41% who reported to do so three or more days a week;
- 88% ate fast food at least one day a week, while a third of the respondents ate fast food three or more days a week;
- half of the interviewees did the recommended minimum amount of exercise of half an hour per day, while a third of pastors did not exercise at all;
- the average pastor prayed 39 minutes a day; and
- 21% of pastors prayed less than 15 minutes a day.

When pastors experience stress and have insufficient coping resources, they respond by “banking” or overeating foods rich in fats, high in sugar and carbohydrates (Ferguson & Andercheck, 2015:250), placing the health of pastors in jeopardy and increasing the risk of obesity. Stress also discourages exercise and can lead to eating more unhealthy foods, becoming more obese and be less inclined to exercise.

Being in full-time ministry is taking its toll on pastors’ health, as evident from the foregoing discussion.

2.6 Preliminary synthesis

In this chapter the research question of Osmer “What is going on?” is answered by describing the imbalances of ministerial praxis. Pastors are suffering from various imbalances, described as ministerial fatigue. Ministerial fatigue is herein defined as a combination but not limited to, the following: stress, burnout, compassion fatigue and the health of pastors. A review of the literature revealed that pastors suffer from stress, burnout, compassion fatigue and illness due to a lack of a well-balanced ministerial praxis.

CHAPTER 3

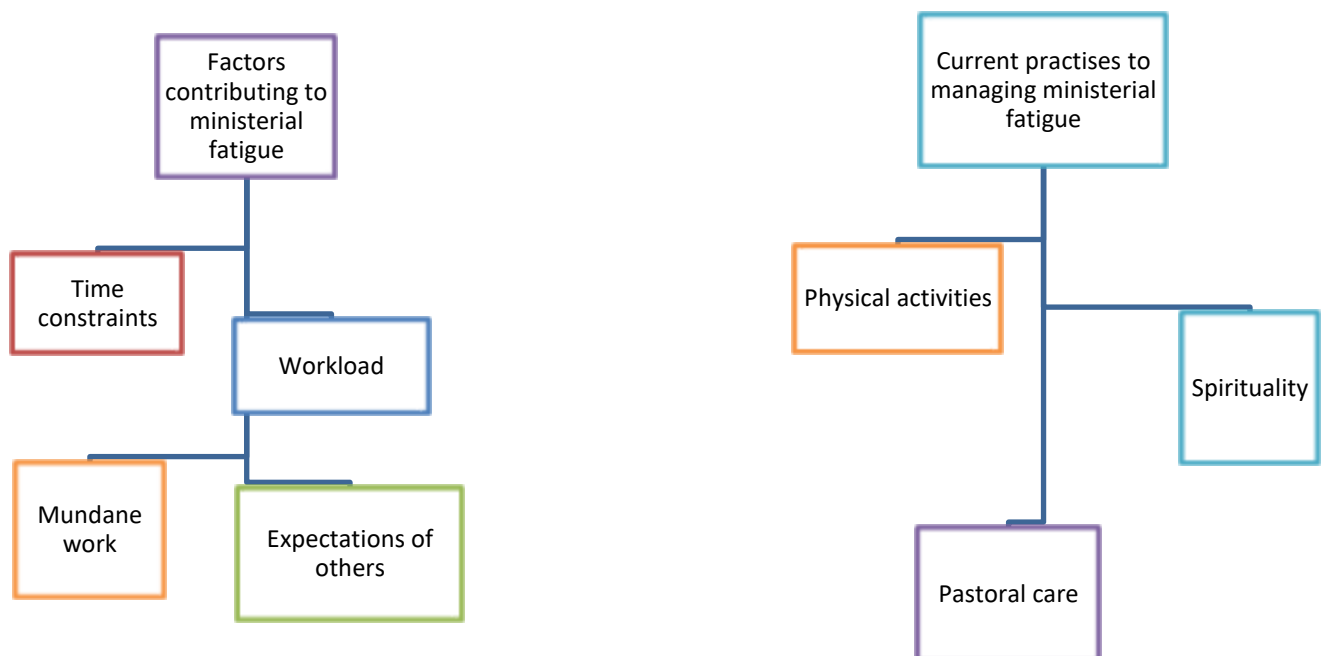
A CRITICAL EVALUATION OF *PASTOR PASTORUM* PRAXIS

INTRODUCTION

This chapter focuses on the second research question from the model of Osmer (2008:79): “Why is it going on?” As evident from the previous chapter, pastors are facing certain imbalances in ministerial praxis that are contributing to ministerial fatigue, i.e. stress, burnout, compassion fatigue and illness. This chapter investigates the reasons for the phenomenon of ministerial fatigue. Secondly, within this chapter, a critical reflection of current practices of managing ministerial fatigue is provided to show that current approaches to managing ministerial fatigue are ineffective and that an integrative approach to *pastor pastorum* will aid in finding a well-balanced ministerial praxis.

This chapter can schematically be presented in the following way:

Figure 2: Schematic outline of chapter



3.1 Factors contributing to ministerial fatigue (aetiology)

3.1.1 Time of pastors

3.1.1.1 Time constraints

A study conducted by Professor Dennis Orthner, at the University of North Carolina, amongst 2 000 United Methodist pastors found that one in four of the pastors who took part in the survey worked more than 60 hours per week (Weaver *et al.*, 2002:395). The Fuller Institute of Church Growth conducted a study in which the personal and professional lives of pastors were investigated and 90% of the respondents reported that they worked more than 46 hours a week (London & Wiseman, 1993:22).

Oswald (1993:123) argues that a pastor working more than 50 hours per week runs the risk of sacrificing body, family and soul. Imbalance in the body is the result of a lack of rest, exercise or adequate nutrition. Imbalances in the relational life of pastors occur due to insufficient time with significant others and their spiritual life suffers because there is not enough time to read, walk, think and pray.

Brouwer (as quoted by Evers & Tomic, 2003:331) found in his study that pastors in the Reformed Church of Netherland on average spent 55 to 66 hours on congregational work. Assuming that pastors spent this amount of time engaged in their tasks, the question raised by Brouwer was whether the number of hours they worked would be related to their experience of ministerial fatigue. In his study, Brouwer established adequate proof that these two factors were related. Pastors did experience severe work pressure, because of the number of hours they spent working. In the same study, pastors also indicated that they experienced ministerial fatigue when much-valued clerical activities outside the parish had to be abandoned. A much-heard complaint among pastors is "I do not know where my work starts and where it ends". This correlates with Swart (1999:94) who indicates that time constraints contribute significantly to ministerial fatigue amongst pastors within the Dutch Reformed Church of South Africa. According to Kriel (2004:21), pastors within the South African church context can work up to 20 hours more than the average employee who has a workweek of between 40 to 50 hours. According to Dreyer (1997) (quoted by Kriel, 2004:21), pastors work an average of 67.74 hours per week or 9.68 hours per day.

Grobbelaar (2007:106) found that pastors from the Reformed Churches of South Africa struggle to find the time for their own spiritual growth. One of the problems created in this regard is when the Bible is solely a vocational tool, i.e. only to prepare a sermon, rather than a source for personal spiritual growth.

In an auto-ethnographic study of his own experience as Dutch Reformed minister, Labuschagne (2008) provides testimony of how the ministry became so time-consuming that he neglected his family, which led to divorce. After leaving him, his wife left the following note showing the impact of time constraints (Labuschagne, 2008:34, my emphasis):

“Jy is net met jou werk besig. As jy nog die keer by die huis is, is jy óf met die telefoon besig óf jy sien iemand in jou studeerkamer. Elke aand is jy weg en kom eers watter tyd van die nag hier aan. Ek sien nie die sin daarvan om so aan te gaan nie. Dan vat ek maar my kinders en gaan bly op my eie, want ons sien jou in elk geval nie.”

“You are only busy with your work. When you are at home, you are either busy on the telephone or seeing somebody at your office. Each night you are away and not at home, and you are returning home late. It doesn't make sense for me to go on like this. It is better for our children and me to go and live on our own, in either case, we don't see you at all.” (my translation)

3.1.1.2 Sabbath-keeping

Another significant problem with time, as contributing factor to ministerial fatigue, is the lack of time for personal spiritual growth. Since the pastor barely has time to complete all the tasks and responsibilities entrusted to him or her, time for personal spiritual development is either limited or non-existent. The usual day off or Sabbath day of pastors are filled with work for the church. Baab (2007:35-37) wrote an article on the importance of keeping the Sabbath as a pastor and notes that:

“the Sabbath feels like another work day, another day of handling holy things that—even with the best of intentions—seems to have nothing particularly holy about it. It isn't set apart. It is not even restful.”

Vitello (2010) references two books (*Emotionally Healthy Spirituality* and *The Emotionally Healthy Church*) in which the author, Scazzero (2013), advocates vacation time and periods of rest for pastors. He promotes Sabbath-keeping, daily praying and times where pastors must refrain from ministerial duties in order to have time for personal spiritual development.

3.1.1.3 Leisure and rest time

Another challenge created by the lack of time concerns obtaining the proper rest and leisure time needed to recharge energy levels. Not having enough time to sleep is one of the main concerns of pastors (Arumagum, 2003:83; Niemann, 2010:144) and contributes to ministerial fatigue (Arumagum 2003:13, 16), while on the other hand high-stress levels can cause sleeplessness (Grobbehaar, 2007:67) and ultimately poor health that can result in type 2 diabetes (Grobbehaar, 2007:69). Du Toit (2009:17) and Niemann (2010:61) mention that people suffering from

ministerial fatigue sleep poorly and are no longer able to relax. In a report on risk and resilience in urban ministry in five cities in the USA (Los Angeles, Phoenix, Chicago, Memphis and Philadelphia), it was found that 48% of the volunteers and 69% of the paid staff had difficulty finding time for rest (Eriksson, 2007:2).

Swart (1999:125; 165) notes that out of 60 pastor's interviewed from the DRC, only 25% of the respondents took their full annual leave. This points to the possibility that pastors cannot afford the time to take proper leave from their duties.

3.1.2 Workload

Another cause of ministerial fatigue is the unrealistic workload of pastors (Swart, 2001:94). Work overload can be seen as the workload that exceeds the capacity of the pastor. According to Kellerman (1991: 291), many of the causes for stress amongst South African pastors are to be found in the expectations linked to the work of the pastor. Byrd, cited by Buffel (2002:65), states that work overload is one of the primary sources of ministerial fatigue and is ranked as one of the leading problems facing pastors in the U.S.A. A pastor's work is demanding, with many responsibilities (Weaver *et al.*, 2002:393). According to Du Toit (2009:12), a person's workload can cause stress either because it is too heavy or because it is inappropriate. Pastors have to fulfil a wide variety of tasks (including administration, preaching, counselling, teaching and fundraising) and responsibilities to parishioners and the community, which in turn place heavy demands on their time and energy (Weaver *et al.*, 2002:394).

Swart (1999:126,165) claims that there is a huge discrepancy between the size of the congregation and number of congregants a pastor can minister to, as some congregations are twice the size that one person can manage. The average membership of DRC congregations was between 1 372 in 1997 and 1 340 in 1999. When pastors of the DRC (in the same study from Swart, 1999:126) were asked about the number of congregants the average pastor could manage, the average answer was 504. Taking into consideration the number of congregational members in relation to the number of congregants a pastor is able to handle, work overload leading to ministerial fatigue is unavoidable.

Buffel (2002:65) makes the following distinction in terms of workload in ministerial praxis:

Qualitative and quantitative workload

Quantitative work overload can be defined as having too much work to be completed in the available time, whereas qualitative work overload is when the individual does not feel able or capable of performing the given task. As a minister said:

“You feel like your work is with you all the time (*quantitative work overload*). There is always a mountain of work ahead, and many things you know should have been done, and you cannot get to them. It requires a lot of vigour and health to keep you going, and if this ebbs, your mountain of work looks even larger, and you feel like you are never done” (*qualitative work overload*) (Buffel, 2002:66, my emphasis).

Quantitative and qualitative work overload occur when the pastor is seen as a manager (Kellerman, 1991:291). The pastor is the manager-steward responsible for stewarding Jesus’ congregation and for executing church council decisions. Quantitatively the pastor has to sometimes accomplish all the work at a work pace of seven days a week and should be on call to provide assistance for congregational members. The pastor’s qualitative work overload can be identified by the emotional strain of some tasks, i.e. working while others are relaxing (Sundays and public holidays) and bearing the weight of the Gospel on the shoulders of the pastor (Kellerman, 1991:292).

3.1.3 Mundane work

Another contributing factor to work overload is mundane or ordinary work. Pastors spend too much time on activities such as administration, which include correspondence, bulletins, newsletters, website, organising events, attending additional meetings, ensuring that things get done, buying graduation and baptism gifts, purchasing janitorial supplies and ensuring meeting facilities are set up. These administrative duties can be distracting and keep the pastor from doing pastoral or ministerial work. Sharpe (2002:64) argues that administration in a larger church can become draining and contribute to ministerial fatigue.

Miraz, cited by Roach (2012:33), states that 20% of a pastor’s total working hours is spent on administrative tasks. Pastors in larger congregations complain that much of their time is consumed with administrative tasks, budget management and supervising staff. Roach (2012:34) also avers that “the role of the administrator in a parish is an activity that many clergies feel that they are not adequately trained for or maybe feel reluctant to take too seriously”. Turton, cited by Roach (2012:34), explains that pastors would rather work with people, visit congregation members and preach. Instead, pastors are often inundated by a tide of administrative matters that does not form part of pastoral ministry.

Surveys were done with 60 pastors of the Dutch Reformed Church of South Africa in 1997 and again in 1999, through questionnaires at their bi-yearly synod, whether they enjoy doing church administrative tasks (Swart, 1999:220-227). Four options ranging from “I agree completely”, “I agree”, “I disagree” and “I disagree completely” were given. In 1997 41.17% of the respondents disagreed, while 18.48% of the respondents disagreed completely. This is a percentage of 59.65% who did not agree with the statement that they enjoy administrative tasks. Of the

interviewees who took part in the second survey in 1999, 44.82% disagreed that they enjoy administrative tasks and 19.54% disagreed entirely, resulting in 64.36% who disagreed. Doing mundane or administration tasks can, therefore, be a contributor to ministerial fatigue. Buffel (2002:67) says that managing and administering in the church have not been regarded as a priority in the training of ministers or practice in the majority of churches. Administration is often deemed worldly, secular and not spiritual.

Buffel (2006:68) argues that clergy is conflicted about administrative duties, as they often perceive it as preventing them from heeding their actual call as ministers, given that administrative tasks demand an inordinate amount of time and energy.

3.1.4 Expectations

Another contributing factor to ministerial fatigue concerns the matter of expectations. Expectations about ministry occur on an internal and external level. Internal expectations refer to the personal expectations that pastors harbour about themselves concerning ministry and external expectations to the expectations of other parties like parishioners, church council members, the public and so forth regarding the pastor and his or her performance.

3.1.4.1 Internal expectations

Pastors respond to a Godly calling by entering the ministry. They feel that God calls them and, therefore, they are accountable to Him. There is a constant awareness of a Higher Hand or employer that the pastor must please. Pastors are often confronted by the question: "What does God expect from me?" This entails that the pastor must conform to high spiritual standards. He or she can, therefore, be seen as a super spiritual being who must not do anything wrong (Kellerman, 1991:294).

Cooke (2007:23) mentions a constant bipolar tension between the pastor as a leader of the people and the pastor as a servant of God.

Secondly, pastors have their own expectations of themselves and are often confronted by the question: "What do I expect from myself?" Upon entering ministry, pastors are on a quest to conquer the world – i.e. changing the world for the better, by God's grace. Pastors have high expectations in ministry, but it only takes a few years in ministry to come to the shocking realisation that the internal expectation of pastors and reality can be quite the opposite.

In their book, *Pastor's at Greater Risk*, London and Wiseman (2003:50) note that a pastor often has unrealistic expectations of himself or herself. These self-induced expectations may come from a perfectionistic tenacity to do too many things, too often and too well or from unrealistic

goals that pastors set for themselves. London and Wiseman (2003:51) continue that the pastor often does not come to terms with the fact that he/she is more of a generalist than a specialist, which makes him or her unable to do everything as well as he/she envisioned to do.

3.1.4.2 External expectations

Fuller (2012) cites Gray, concerning a church's expectations of its pastor, as follows:

"If the pastor is young, they say he lacks experience. If his hair is grey, he is too old for the young people. If he has five or six children, he has too many. If he has no children, he is setting a bad example. If he preaches from notes, he has canned sermons and is dry. If his messages are extemporaneous, he is not deep enough. If he is attentive to the poor people in the church, they claim he is playing to the grandstand. If he pays attention to the wealthy, he is trying to be an aristocrat. If he uses too many illustrations, he neglects the Bible. If he does not use enough stories, he is not clear. If he condemns wrong, he is cranky. If he does not preach against sin, then he compromises. If he preaches the truth, he is offensive. If he does not preach the truth, he is a hypocrite. If he fails to please everybody, he is hurting the church. If he does please everybody, he has no convictions. If he drives an old car, he shames his congregation. If he drives a new car, he is 'setting his affection on earthly things.' If he preaches all the time, the people get tired of hearing one man. If he invites guest preachers, he is shirking his responsibility. If he receives a large salary, he is mercenary. If he receives a small salary, well, that proves that he is not worth much, in any case."

Du Toit (2009:2) notes that the minister must be able to give consolation and support to people wrestling with problems and crucial questions; he must be an efficient manager capable of getting along well with parishioners; and he must be able to recruit volunteers and kindle enthusiasm in them. He is expected to plan and organise work well. Evers and Tomic, (2003:334) state that church members often have unrealistic expectations of the pastor, resulting in unreasonable requests such as being ministered to during the early hours of the morning. Moreover, the pastor is expected to write a good sermon and conduct appealing religious services. He or she must be able to discuss matters of religion and faith at primary schools and teach children catechism.

Steyn (2010:27) points out that the unrealistic expectations imposed on pastors are often extended to the family of the pastor. In the case of a male pastor, the pastor's wife is often expected to automatically assume a leadership role irrespective of her own career or other commitments. His children are expected to attend all church services and be an example for the congregation members' children. In this way, the pastor and his or her family are burdened by expectations over which they have no control.

3.1.5 Preliminary synthesis

This section of the chapter concludes by describing certain factors or reasons for the phenomena of ministerial fatigue. Pastors suffer from stress, burnout, compassion fatigue and ill health, because they do not have enough time to do their work that seems never ending. They, therefore, find it difficult to take time off from their duties. These time constraints are further fueled by a work overload, because pastors have to fulfil a wide variety of tasks. The pastor is expected to be everybody for everybody. The expectations of congregation members, etc. contribute to ministerial fatigue. Formulating a well-balanced ministerial praxis for fatigued pastors the issues contributing to ministerial fatigue should be addressed. Fatigued pastors have to be encouraged to manage their time wisely by delegating their workload, especially mundane tasks. Pastors have to deal with the expectations of others, themselves and the expectations that God has of them.

3.2 Current approaches to the management of ministerial fatigue

3.2.1 Introduction

In this section of the chapter, the focus is on some of the current approaches to the management of ministerial fatigue. As ministerial fatigue has proved shown to be a widespread phenomenon amongst clergy, from all denominations, several approaches to the management of ministerial fatigue are known and practised. The enduring nature of ministerial fatigue, however, suggests that pastors and churches have not met the challenges of ministerial praxis sufficiently, thereby raising the question whether one single approach or intervention is enough to manage ministerial fatigue effectively.

In view of this, several of the current approaches are assessed critically in order to show why an integrative approach, as suggested in this study, may offer a more viable approach.

The following current approaches to the management of ministerial fatigue are discussed:

- Physical activities and exercise
- Spirituality
- Pastoral care

3.2.2 Physical activities and exercise

Studies show that a therapeutic intervention, through a physical process, can have a positive effect on the management of ministerial fatigue (Kriel, 2004:iv). According to Kriel (2004:iv), engaging in physical activity and exercise can contribute positively to the reduction of ministerial fatigue. “A physical process” can be defined as follows: any intervention aiding in reducing or

managing ministerial fatigue that is done by a physical intervention such as exercise, dietary adjustments, adjusting sleep patterns, taking more rest, etc.

Oswald (1993:142-149), Breytenbach (2004:iv) and Kriel (2004:iv) focus on physical activity as a means to manage ministerial fatigue. Reduced levels of stress, a lower risk of coronary disease and lower levels of blood pressure were observed in pastors who exercised compared to those who did not. Niemann (2010:216) and Du Plessis *et al.* (2006:456) argue that exercise is one of the most efficient ways of reducing burnout. Exercise generates much-needed energy that can be used to confront emotional and spiritual challenges. Niemann (2010:216) also suggests that a pastor's exercise programme should encompass the following:

- Cardiovascular exercise causing rapid breathing and a faster heartbeat contributing to better blood flow and circulation.
- Stretch exercise contributing to a more flexible body.
- Strength exercise to strengthen one's muscles.

Oswald (1993:152) suggests that pastors can alleviate lots of stress and burnout by eating regular balanced meals, at appropriate times during the day. He adds that the consumption of four basic foods is reduced, namely: sugar, salt, flour and saturated fat. Niemann (2010:218) emphasises the need for a well-balanced diet in order for the body to cope with the demands of stress and burnout. A balanced diet consists of different food types that contain vitamins and ingredients such as dairy products, protein, cereals, vegetables and fruit and omega 3 and 6 fats. Alcoholic beverages should be avoided.

Getting adequate sleep is another physical strategy pastors can employ to manage ministerial fatigue. Niemann (2010:220), Kriel (2004:138) and Du Plessis *et al.* (2006:453) recommend seven to eight hours of sleep every night as adequate for adults.

Although physical activities and exercise have the potential to manage ministerial fatigue effectively, it is not a viable solution at present.

In this regard, this study has already shown that pastors are not sufficiently engaging in physical activity and exercise, nor are they maintaining a well-balanced diet. Their sleep patterns are disrupted and they do not get adequate sleep (Ferguson & Andercheck, 2015; Miller, 2014; Proeschold-Bell & Le Grand, 2012; Vitello, 2010).

It is evident that the application of the physical process, although it is effective in finding a well-balanced ministerial praxis, is currently applied ineffectively. New ways of implementing the intervention of a physical process are, therefore, imperative in the search for a well-balanced

ministerial praxis to manage ministerial fatigue. Then there is also therapeutic intervention means of a spiritual process.

3.2.3 Spirituality

A study by Oswald (1993:91) has shown that greater focus on spirituality can counter the effects of stress. In this regard, he notes that “spiritual depth can be an antidote to burnout” (Oswald, 1993:92). This occurs when the fatigued pastor utilises spiritual disciplines like meditation or contemplative prayer, chanting, fasting, somatic spirituality or body prayer, journaling and days of silence to manage ministerial fatigue, as indicated by the table below (Oswald, 1993:91-114).

Table 5: Spiritual techniques

Technique	Meaning
Meditation	It is using a phrase or image to focus on God for a period of time, reflecting on God rather than a problem.
Chanting	Unlike meditation, chanting entails repeating a simple phrase that can be a biblical or theological theme.
Fasting	Fasting is the process in which food and/or beverages are avoided.
Somatic spirituality	This involves bodily movements during prayer, using the whole body to pray.
Journaling	Journaling is more than keeping a diary. When done in the right way, a breakthrough can be achieved in managing ministerial fatigue. Journaling consists of writing down feelings and thoughts.
Day(s) of silence	Retreating to places of silence like monasteries or retreat centres, to reflect and enter into periods of silence before God.

The following studies suggest managing ministerial fatigue through a spiritual process:

Enderstein (1993:69) proposes employing stillness within the inner-self, through the method of meditation. Enderstein (1993:69) differentiates between mystical and biblical meditation and argues that biblical meditation can be a therapeutic intervention in managing ministerial fatigue. He concludes: “Vir die stresvolle mens van die twintigste eeu lê daar groot genesende krag in die beoefening van ‘n suiwer Bybelsgefundeerde meditasie” (“Great healing power can be found in biblical meditation for the stressed 21st century man” my translation) (Enderstein, 1993:77). Turton and Francis (2007:61) found that Anglican clergy that practised prayer and had a positive attitude towards prayer experienced lower levels of burnout, while a reduction in stress was also

observed in health professionals who practised meditation (Oman, Hedberg & Thoresen, 2006:714).

Labuschagne (2008) makes use of an auto-ethnographic method to describe his experience as a minister in the Dutch Reformed Church, over a period of 23 years. Differentiating the word, auto meaning *self*, ethnos meaning *culture* and grapho meaning *to write*, auto-ethnography involves writing, research and story as a method to connect the autobiographical and personal to the cultural, social and political (Labuschagne, 2008:vii). Brunsdon and Lotter (2011:1) explore this therapeutic intervention further by utilising auto-ethnography as a self-help for ministers with ministry fatigue, while Fourie (2008:170) employs the hermeneutical (narrative) model utilised by Muller (1995) as a therapeutic intervention. Herein the five sections of the model are used to suggest reconstructing a future story that will aid in a well-balanced ministerial praxis.

Although this therapeutic intervention can be effective in managing ministerial fatigue, it seems that pastors are not applying these spiritual disciplines in finding a well-balanced ministerial praxis. Statistics and research suggest that pastors do not spend a considerable amount of time in prayer or meditative practices (Miller, 2014). As already stated, pastors have time constraints and do not have adequate time to maintain an uplifting spiritual life. Employing these spiritual disciplines in reducing ministerial fatigue requires time to practice, time that pastors simply do not currently have. One of the strategies explored, to find an integrational approach to managing ministerial fatigue, must be the management of time in order for pastors to utilise this therapeutic intervention.

3.2.4 Pastoral care

Pastoral care, as a means to manage ministerial fatigue, entails caring for the fatigued pastor through counselling, support and care. McClure (2012:269) defines pastoral care as a shepherd tending to the needs of the vulnerable. Over the years several studies have investigated the notion of pastoral care to weary pastors. A few of these approaches will now be discussed:

Caring through counselling – Cooke (2007:115) suggests the appointment of a *pastor pastorum*. A *pastor pastorum* is a counsellor entrusted with tending to the needs of fatigued pastors. This creates the opportunity for the pastor to confide in another person and also to receive counselling. Grobbelaar (2007:125) also recommends that pastors make use of counselling as a strategy to manage ministerial fatigue.

Caring through caring - Buffel (2003:145) and Irvine (1997:160-197) suggest a therapeutic intervention in the form of self-care, mutual-care (within a congregation) and institutional care. Buffel (2003:144) only emphasises the need for self-care for the pastor, without providing any information on how a pastor should take care of himself or herself. Mutual-care is when the

fatigued pastor finds confinement or refuge in a colleague, congregational member or denominational pastors at the regional level, while institutional care means tending to the fatigued pastors through seminars and post-ordination training (Irvine, 1997:161).

While pastoral care of fatigued pastors represents much potential, it has already alluded to that not all pastors are inclined to share their burdens with other people. Confiding in someone else involves the recognition of the “perfect pastor’s” vulnerabilities. There is also the concern about confidentiality and the perception that someone else will not really be able to comprehend the unique challenges of the pastor. Ultimately, the enduring high incidence of ministerial fatigue attests to the fact that pastoral care has also not succeeded in eradicating ministerial fatigue.

Personal management - Oswald (1993:83-127), Raath (1987:4) and Irvine (1997:184-185) indicate that pastors can also manage fatigue through personal management. This means that pastors manage ministerial fatigue *personally*, by taking care of themselves. Raath (1987) designed a “theory of self-care”, where the emphasis is placed on self-care as means to alleviate ministerial fatigue. Oswald (1991:83-127) suggests self-help techniques (letting-go techniques, time management, support through peer groups and support systems) that a pastor can employ to achieve a balanced ministry. Irvine (1997:184-185) recommends a holistic therapeutic intervention, whereby the fatigued pastor takes responsibility for his or her own body (physical being), mind (cognitive being) and soul (emotional being) through a process of assessment and modifying the problem areas.

3.2.5 Preliminary synthesis

This chapter explains the reasons behind ministerial fatigue and details the different therapeutic interventions and the application of these therapeutic interventions. It is evident from the research that although workable therapeutic interventions exist in managing ministerial fatigue, fatigued pastors are not applying these therapeutic remedies. A number of reasons, ranging from not having enough time to a reluctance to confide in others are explored. It is, therefore, this study’s view that a better application of these therapeutic interventions will aid fatigued pastors to manage ministerial fatigue. This study suggests that this aim can be achieved through the process of integrating current therapeutic interventions by means of a self-help, self-care process.

CHAPTER 4

A FRAMEWORK FOR A BALANCED APPROACH TO MINISTERIAL PRACTICE

INTRODUCTION

This chapter focus on the third research question, from the model of Osmer (2008:129): “What should be going on?” Practically, this study addresses the current issue in ministry of an imbalance in managing ministerial fatigue. This study is also a theological reflection, with a biblical foundation, in the search for theological clues to manage ministerial fatigue. A well-balanced ministerial praxis should, therefore, be grounded in the Bible. The research question “what should be going on?” is addressed by exploring biblical scenarios, in the Old and New Testament, as an aid to finding a well-balanced ministerial praxis. As previously indicated (Chapter 1), three biblical narratives featuring fatigued individuals have been selected in an elective and selective manner: Moses, Jesus and Paul. There are, of course, other biblical narratives that relate to managing ministerial fatigue, but due to the limited scope of this study (i.e. a mini-dissertation), the abovementioned three scenarios were selected to represent an example from the Old Testament (Moses), one from the life and ministry of Jesus and one scenario from an apostle serving and ministering in a New Testament church setting (Paul). The following should be considered when answering the research question of Osmer (2008).

By no means does this study imply that a pastor in ministerial praxis will not at one time or another experience ministerial fatigue. It is evident from the lives of prominent biblical figures (Moses, David, Elijah, Jesus, Peter, Paul, John, etc.) that heeding God’s call is stressful and at times adverse. A “perfect” ministerial praxis without ministerial fatigue is, therefore, not argued in this study. Answering Osmer’s (2008) question: “What should be going on?” will not entail a balanced ministerial praxis free of ministerial fatigue, but finding ways to manage ministerial fatigue.

4.1 Ministerial fatigue and its management

When studying Scripture, one finds that prominent figures from the salvation histories suffered from ministerial fatigue in one way or another. Although ministries of biblical times have obvious differences with current forms of ministry, there are also striking similarities. Hence, brief descriptions of three prominent figures (Moses, Jesus and Paul) are provided to highlight some of the challenges they faced. An attempt is also made to identify and articulate how they met these challenges.

4.1.1 Moses

4.1.1.1 Background

The narrative of Moses's calling and "ministry" can be found in passages such as Exodus 3:1-16; 4:18-20; 18:13-24, the latter of which reads as follows:

"The next day Moses took his seat to serve as judge for the people, and they stood around him from morning till evening. When his father-in-law saw all that Moses was doing for the people, he said, 'What is this you are doing for the people? Why do you alone sit as judge, while all these people stand around you from morning till evening?' Moses answered him, 'Because the people come to me to seek God's will. Whenever they have a dispute, it is brought to me, and I decide between the parties and inform them of God's decrees and instructions.' Moses' father-in-law replied, 'What you are doing is not good. **You and these people who come to you will only wear yourselves out. The work is too heavy for you; you cannot handle it alone.** Listen now to me and I will give you some advice, and may God be with you. You must be the people's representative before God and bring their disputes to him. Teach them his decrees and instructions, and show them the way they are to live and how they are to behave. But select capable men from all the people—men who fear God, trustworthy men who hate dishonest gain—and appoint them as officials over thousands, hundreds, the fifties and tens. Have them serve as judges for the people at all times, but have them bring every difficult case to you; the simple cases they can decide themselves. That will make your load lighter because they will share it with you. If you do this and God so commands, you will be able to stand the strain, and all these people will go home satisfied.' Moses listened to his father-in-law and did everything he said" (my emphasis).

4.1.1.2 Observations

According to Roach (2015:65), it is evident that Moses experienced ministerial fatigue due to the following:

- Moses encountered long workdays, working from early morning to sundown (verse 13).
- Moses had more responsibilities than he could handle (verse 14).
- Moses had a strong sense of responsibility towards the people (verse 15-16).
- Moses' workload had an adverse impact on his person (verse 17).
- Moses would have eventually worn himself out (verse 18).

Ministerial fatigue was imminent in the life of Moses, in terms of the framework of this study, given his attempt to shoulder all the judicial duties himself (Exodus 18:18). Jethro, Moses' father-in-law, recognised that Moses would "wear himself out" and that Moses was suffering as a result of

an enormous workload, eventually leading to fatigue. To avoid this fatigue, Jethro advised Moses to entrust part of his work to other trustworthy men (Exodus 18:19-22).

Numbers 11:10-15 relates:

“Moses heard the people of every family wailing, each at the entrance to his tent. The Lord became exceedingly angry, and Moses was troubled. He asked the Lord, ‘Why have you brought this trouble on your servant? What have I done to displease you that you put the burden of all these people on me? Did I conceive all these people? Did I give them birth? Why do you tell me to carry them in my arms, as a nurse carries an infant, to the land you promised on oath to their ancestors? Where can I get meat for all these people? They keep wailing to me, ‘Give us meat to eat!’ **I cannot carry all these people by myself; the burden is too heavy for me.** If this is how you are going to treat me, put me to death right now—if I have found favour in your eyes—and do not let me face my own ruin” (my emphasis).

Wiersbe (2007:267) notes that Moses was bitterly lamenting the work God called him to do. The unjust criticising of Moses and the constant complaining over the Lord’s blessings of the people of Israel discouraged Moses to such a degree that he asked God to take his life, because his divine calling had become a heavy burden. Wiersbe (2007:267) adds that the fatigued Moses lost perspective and his focus on the Lord. The utterance: “I am not able” (Exodus 11:14) reminds us of when God called Moses and assured him of His help (Exodus 3:11–12), but at least Moses took his burden to the Lord and accepted God’s counsel and aid (Exodus 3:16–35).

When Moses consulted God (Numbers 11:16-17), He instructed Moses to appoint 70 men (elders) to help Moses carry the burden of caring for the people of Israel. In this manner, the people of Israel were provided with justice, while other trustworthy people had an opportunity to be part of God’s higher plan for their lives and evidently, Moses’ need for a well-balanced ministerial praxis was met. The ministerial management tool that is thus drawn from the life of Moses is that of delegating or distributing the workload.

4.1.1.3 Distribution of the workload

Delegating or distributing the workload in ministry is not limited to the life of Moses, but a practice found in other parts of the Bible for managing ministerial fatigue. Roach (2015:17) argues that shouldering the workload alone is in fact not a biblical principle. The opposite is actually true. Delegating and distributing workload is encouraged right from the beginning of the biblical narrative. Genesis 2:18 says: “The LORD God said, ‘It is not good for the man to be alone. I will make a helper suitable for him’”. Roach (2015:17) also mentions that the Trinitarian nature of the Godhead is an indication that God believes in working together.

In the New Testament (Acts 6:1-6) when the apostle's schedule was laden with a significant workload and the caring of widows was neglected, the apostles came to the conclusion that they were not able to meet all the needs of everyone. They had to make a decision to focus their time and energy on important matters, like prayer and the ministry of the Word, without neglecting the care of the widows. They, therefore, made a decision to appoint other trustworthy persons (deacons) who had a good report to minister to the widows and help carry the burden of the church and the apostles. The management of ministerial fatigue, which includes addressing work overload by delegating or distributing tasks, is thus seen as a therapeutic intervention to manage ministerial fatigue.

In the New Testament Paul gives the blueprint for appointing elders and deacons, in a church setting, to help take care of members of the congregation (Acts 20:28; 1 Timothy 3:2-7; Titus 1:7-9). Acts 20:28 says: "Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood."

One of the management techniques the Bible provides is that of delegating. Fatigued pastors should learn to entrust their workload to able, trustworthy deacons and elders. It is evident from Scripture that pastors should surround themselves with men and woman who can carry each other's burdens and work as a team. In two instances of sharing the workload with others, pertaining to Moses and Jesus, the exact same workload was delegated. Moses appointed others to be judges in the same manner as he would judge and Jesus appointed disciples to do the same ministerial work as He did. On the other hand, the apostles made a decision to delegate their workload to deacons to take care of tasks that others could do, while the apostles carried out the tasks that they feel they were called to do, i.e. prayer and the ministry of the Word. The following conclusion can be drawn from the above-mentioned: There are tasks in ministerial praxis (mundane work) that can and should be done by others. There can, however, also be a delegating of tasks to bishops or elders with regard to ministerial praxis, like prayer and the ministry of the Word.

4.1.2 Jesus

When considering the biblical narratives of Jesus, the scope is narrowed down to focus those where Jesus suffered as a result of His ministry. At least the following questions emerged from the life of Jesus: How did He manage ministerial fatigue? What was the advice He has given others in the ministry (disciples) to manage ministerial fatigue? How did Jesus manage His time?

4.1.2.1 Background

Jesus' earthly ministry span a three-and-a-half-year period, often characterised by a work overload (Mark 1:33-35; 3:20; 6:31); trying to fulfil the expectations of others and God (John 6:15;

John 17:4) and suffering from compassion fatigue (Matthew 9:35-38; 14:14; 15:32; 18:27; 20:34; Mark 1:41), stress, burnout as well as spiritual and physical exhaustion (Matthew 26:36-39). Jesus' ministry was further characterised by long hours and inadequate sleep or rest (Mark 3:20; 3:31-32; 6:31). There were times when Jesus was exhausted, as seen in Mark 4:35-38:

“That day when evening came, he said to his disciples, ‘Let us go over to the other side.’ Leaving the crowd behind, they took him along, just as he was, in the boat. There were also other boats with him. A furious squall came up, and the waves broke over the boat, so that it was nearly swamped. Jesus was in the stern, **sleeping on a cushion**. The disciples woke him and said to him, ‘Teacher, don’t you care if we drown?’” (my emphasis)

4.1.2.2 Observations

“Nobody carried greater stress in life than Jesus” (Briggs, 2013). Jesus had the weight of being the Saviour of the world on His shoulders and constantly had to tend to the expectations of others. People wanted to be ministered to by Jesus; others were trying to trap Him and others wanted to put an end to His life. Jesus had a full schedule and at times ministered for hours and sometimes on end. Although Jesus' schedule was filled with the calling and needs of others that needed attention, He would frequently utilise different ways to manage ministerial fatigue.

Jesus was exposed to stress, but it often seemed as though it did not have much of an effect on Him (Briggs, 2013). Instead, it appears that Jesus was managing the demands of His ministry very well. In this regard, at least the following three habits are discernible from the ministry of Jesus:

- Prayer and meditation
- Rest and setting boundaries
- Sustaining friendships and mentoring others

These therapeutic interventions (ministerial management tools) are briefly discussed:

4.1.2.3 Prayer and meditation

The Gospel narratives of the life and ministry of Jesus are rich in suggestions for managing ministerial fatigue with an active prayer life. Jesus frequently withdrew from the crowds or His busy work schedule to pray. As evident from the above passage from Mark, Jesus' ministry was overwhelming and exhausting at times. Jesus, however, withdrew from His obligations to pray on a regular basis. Gaultiere (1998) notes that Jesus' primary self-care was that “he would separate himself from people to be alone with God, whom he called ‘Abba’ (Father)”.

A busy work schedule, inadequate sleep and the needs of others did not stop Jesus from practising a disciplined prayer life when certain Scripture passages are evaluated:

Matthew 14:21-23: “The number of those who ate was about five thousand men, besides women and children. Immediately Jesus made the disciples get into the boat and go on ahead of him to the other side, while he dismissed the crowd. After he had dismissed them, he went up on a mountainside by himself to pray. When evening came, he was there alone...”

Mark 1:33-38: “That evening after sunset the people brought to Jesus all the sick and demon-possessed. The whole town gathered at the door, and Jesus healed many who had various diseases. He also drove out demons, but he would not let the demons speak because they knew who he was. **Very early in the morning, while it was still dark**, Jesus got up, left the house and went off to a solitary place, where he prayed. Simon and his companions went to look for him, and when they found him, they exclaimed: ‘Everyone is looking for you!’ Jesus replied, ‘Let us go somewhere else – to the nearby villages – so I can preach there also. That is why I have come’” (my emphasis).

Luke 5:15-16: “Yet the news about him spread all the more, so that crowds of people came to hear him and to be healed of their sicknesses. But Jesus **often withdrew to lonely** places and prayed” (my emphasis).

Luke 22:39-40: “Jesus went out **as usual** to the Mount of Olives, and his disciples followed him. On reaching the place, he said to them, ‘**Pray that you will not fall into temptation**’” (my emphasis).

John 6:15: “Jesus, knowing that they intended to come and make him king by force, **withdrew again to a mountain by himself**” (my emphasis).

4.1.2.4 Rest

In addition to the fact that Jesus would seek alone time to practice prayer, there were also moments in Jesus’ ministry that He would take time off or away from ministry. Jesus would often, in spite of needy people and busy work schedule, discipline Himself to times of rest. Briggs (2013) notes that “Jesus had more important work than you or I do. But He frequently took the time to relax, go to weddings.”

Jesus would often tell His disciples to rest (Mark 6:31) in the midst of a ministerial outreach and again at His darkest hour (Matthew 26:45; Mark 14:41). As already stated above, Jesus had the habit of withdrawing from a stressful situation for prayer, but in this instance for relaxation in the presence of His Father. Matthew 11:19 says: “The Son of Man **came eating and drinking**, and **they** say, ‘Here is a glutton and a drunkard, a friend of tax collectors and sinners’” (my emphasis).

It is interesting to note that the Pharisees and Sadducees made this accusation concerning Jesus' lifestyle. Although it was not true (Jesus being a glutton and drunkard), their accusation does, however, imply that Jesus' way of life that had Him befriending a range of people and, in most cases, not the typical faithful ones (outside the "church"). The life Jesus led also differed in that rest included socialising outside the "church" that He upheld. These "meetings" or "retreats" or "times away from ministry" would, however, often become personal ministry to individuals.

4.1.2.5 Boundaries

In order for Jesus to "be away" from ministry or to fully utilise the management tool of rest, He created boundaries. Jesus knew His limitations as a human being and He accepted these limitations gratefully. Because He was aware of these limitations, He would set boundaries within His ministry as a means to manage ministerial fatigue. Miller (2014:126, my emphasis) notes that:

"we want to be all things to all people. Accessible. Helpful. Always available to listen. When we're not, we think we're selfish. What if we don't love someone the way Jesus would love someone? *Would Jesus ever say no to people? Yes.*"

Jesus had boundaries where He often did not assist everyone. At other times, His assistance was conditional in that He would expect others to do something (in some cases as an act of faith) in return for fully receiving the assistance He would offer. A list of some of the boundaries Jesus set are as follows:

4.1.2.5.1 Jesus said: "No."

No to others demands - The Gospel of Luke (4:40-44) relates that Jesus spent quite a bit of time in Capernaum. There, He healed the sick and the demon-possessed. In the midst thereof Jesus retreated to rest. But the people still found Him with more demands, to which Jesus responded negatively by saying "I must preach the good news of the kingdom of God to **the other towns also**, because that is why I was sent" (Luke 4:43, my emphasis).

No to hurriedness – Jesus was never in a hurry. Other people's need was a priority, but not to the extent that He sacrificed His own spiritual wellness. Jesus, for example, waited two days before He attended to the needs of Lazarus (John 11:6) who had been sick and eventually died. Mary and Martha accused Jesus of being late and taking His time to attend to their needs. They even accused Jesus of being responsible for the death of Lazarus (John 11:21; 11:32) (Note: as previously stated this section focuses on the ministerial side of Jesus's life as a pastor, ministering to others. This section does not

consider the crucifixion of Jesus, where Scripture clearly states that He was in a hurry to go to Jerusalem (Mark 10:32) and indeed sacrificed Himself for the needs of others.)

4.1.2.5.2 Jesus expected others to do their part

Another boundary Jesus set, to manage ministerial fatigue, is the expectations He posed to others in order to receive His assistance or blessing. In doing so, Jesus demonstrated that He was able to and would help those who were willing to help themselves. This boundary eliminated the people who attempted to manipulate and use the goodness of Jesus for their own gain. Many a time people would turn away from the expectation Jesus had of them, to such an extent that Jesus asked His 12 disciples if they would also like to go away (John 6:67). By implementing this boundary, Jesus freed Himself from the unnecessary and unfruitful demands of people. There were, however, numerous instances where those who listened to Jesus and obeyed His command received His blessings. In Matthew 20:29-34 restoring the sight of two blind men hinged on answering a question Jesus had asked them: "What do you want me to do for you?" The same rhetoric is also found in John 5:1-14 regarding a man that was an invalid for 38 years. Jesus challenged this man to take responsibility for himself.

4.1.2.5.3 Jesus taught the importance of setting boundaries

Jesus not only used boundaries to manage ministry, but He also taught about the importance of setting and keeping boundaries and prioritising one's life to such an extent that these basic principles can be practised:

Personal prayer time – (Matthew 6:6) Jesus instructed His listeners to practice a disciplined prayer life.

Be truthful and direct – (Matthew 5:37) Jesus commanded His followers to let their "Yes" be "Yes simply" and their "No" be "No".

Prioritise - Jesus also taught that one should set priorities (Matthew 6:24). No servant can serve two masters; he will either hate the one and love the other or he will be devoted to the one and despise the other.

4.1.2.6 Sustaining friendships and mentoring others

Jesus also managed His ministry by delegating work (as in the case of Moses) by appointing 12 disciples (Mark 3:14) that "they might be with him, and that he might send them forth to preach". Because of this, Jesus sent His disciples out to preach (Mark 3:14; Matthew 28:19; Matthew 14:16) and share in the work of the ministry.

There were times when Jesus would instruct His disciples to help Him in mundane ministerial tasks, such as:

- caring by the distribution of bread (Matthew 14:19);
- managing the finances of Jesus' ministry (John 13:29);
- making preparations for Jesus' preaching tours and outreaches (Matthew 26:18; Mark 14:13); and
- taking care of the sleeping and travelling arrangements of Jesus and the disciples (Luke 5:3; 19:5), etc.

When Jesus was under immense stress in the garden of Gethsemane (Matthew 26:36-46), He leant heavily on His disciples to pray with Him, although they were tired and wanted to sleep. As already noted above, Jesus had many friends from all walks of life and different backgrounds. These friends aided, in various respects, to carry some of the burdens for Jesus. Whether it was Mary who washed His feet (John 12) or Joseph of Arimathea who donated the tomb for the burial of Jesus or Nicodemus who supplied the mixture of myrrh and aloes for the burial preparations of Jesus (John 19:38-40).

4.1.3 Ministerial interfaces of Moses and Jesus

Thus far two prominent figures, i.e. Moses and Jesus, have been discussed. It could be argued that Moses and Jesus were not in full-time ministry within a church setting, making their management habits related to (ministerial) fatigue inadequate for a well-balanced ministerial praxis. Considering the following, lines are found that would argue some sort of ministry be entrusted to Moses and Jesus that would make their management of ministry – and eventually ministerial fatigue relevant:

- Both Moses and Jesus were called by God for a specific mission.
- Both received divine instruction and were divinely equipped for the task at hand.
- Both acted as a representative of God amongst His people.
- Both were seen and acknowledged as sent from God.
- Both suffered fatigue that is also associated with ministerial fatigue in a church setting.
- Both experienced stress, burnout and fatigue at some time in their ministry – factors most prevalent in ministerial fatigue.

Subsequently, a final biblical example, Paul, is analysed.

4.1.4 Paul

4.1.4.1 Background

The book of Acts (9-28) provides a historical overview of the life of Paul. Paul's ministry included a wide variety of ministerial activities, like church planting, mission work and prison ministry. Paul also preached to a variety of audiences (Jews and gentiles, kings and prison officers). Paul's conversion and calling to full-time ministry can be found in Acts 9. Saul became known as Paul after his conversion and miraculous transformation (Acts 13:9). Paul's three missionary journeys are a testimony of his commitment to proclaim Christ to the whole world. Nine of the New Testamental books were written by Paul. Studying these letters creates an awareness of the unique challenges and fatigue pastors have to face. Paul spent his life proclaiming Christ and His crucifixion (Galatians 2:20), often at great peril. 2 Corinthians 1:8-9 and 2 Corinthians 11:24-27 offer a glimpse of these unbearable ministerial situations that causes ministerial fatigue in the ministerial praxis in which Paul found himself:

2 Corinthians 1:8-9: "We do not want you to be uninformed, brothers, about the hardships we suffered in the province of Asia. We were **under great pressure, far beyond our ability to endure, so that we despaired even of life.** Indeed, in our hearts we felt the sentence of death. But this happened that we might not rely on ourselves but on God, who raises the dead" (my emphasis).

2 Corinthians 11:24-27: "Five times I received from the Jews the forty lashes minus one. Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, I spent a night and a day in the open sea, I have been constantly on the move. I have been in danger from rivers, in danger from bandits, in danger from own countrymen, in danger from Gentiles; in danger in the city, in danger in the country, in danger at sea; and in danger from false brothers. **I have labored and toiled and have often gone without sleep;** I have known hunger and thirst and have often gone without food; I have been cold and naked" (my emphasis).

These are but a few of the ministerial challenges Paul confronted. Physical beatings and abuse; pelting with stones; fearing for one's life by being shipwrecked; always being on the move; facing danger everywhere; an enormous work overload; insomnia; ill-health, due to an unbalanced diet; and not enough financial means to meet basic needs (clothes and shelter). His freedom came was at risk for most of his ministry, up until his death during imprisonment.

4.1.4.2 Observations

Taking into consideration the immense pressure and challenges Paul faced, while in ministry, and comparing this to the average pastor in ministerial context, it is highly doubtful that any pastor

would suffer ministerial fatigue to such an extent and for an extended period of time Paul did. Keeping this in mind, it is surprising how well Paul managed these challenges. While in prison, he rejoiced. While lacking food and the means to meet basic human needs, Paul was contented with what he had. While being beaten with sticks, stones and lashes, he praised God and prayed. In light of this several of Paul's actions can be considered as possible practices for ministry.

4.1.4.2.1 Prayer and worship

Paul had a habit of praying through his problems. He would often let the churches that he had ministered to know that he was interceding for them through prayer. He instructed the church in Thessalonians to pray without ceasing (1 Thessalonians 5:17). Just before he was imprisoned one time he was beaten severely (Acts 16:25) and managed this by singing praise songs to God. Paul wrote a letter to the congregation of Philippi, whilst in prison, where he commanded the congregants to rejoice in the Lord always and not be troubled by anything, but to practise prayer as a means to manage anxiety (Philippians 4:6-7) and seek God's peace that surpasses all understanding.

4.1.4.3 Positive attitude

Although Paul's ministry was not rosy for most of his ministerial life, he had a positive attitude towards life, as stated above under observations. Being pessimistic in a ministerial context can further contribute to ministerial fatigue. The challenge would be to have a positive lookout towards life, not by discarding ministerial challenges but to consciously seek to face these challenges in a positive way.

This positive attitude was achieved in Paul's life by:

4.1.4.3.1 Single focus

There was a specific focus according to which Paul measured everything in his life. His challenges, ministerial fatigue, imprisonment, the possibility of death, his needs all measured to the life of Christ. Paul saw his sufferings and difficulties in the light of Christ's sufferings for him. He focussed specifically on being Christ-centred and to live (or die) for Him only (Philippians 4:13; 3:7-11; Galatians 2:20; 1 Corinthians 2:2). Paul saw his ministerial challenges as building his Christian character, showing that not all ministerial challenges are negative and adverse. Focusing on the main things in life makes smaller things in life seem less important, therefore, creating less stress. Paul's single focus in life aided him to achieve a positive attitude. Some of the Christ-centred (single-focused) references are as follows:

Philippians 4:13: “I can do everything through him **(Christ)** who gives me strength” (my emphasis).

Philippians 3:7-11: “But whatever was to my profit I now consider loss for the sake of Christ. What is more, **I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord**, for whose sake I have lost all things. I consider them rubbish, that **I may gain Christ** and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ—the righteousness that comes from God and is by faith. **I want to know Christ** and the power of his resurrection and fellowship of sharing in his sufferings, becoming like him in his death, and so, somehow, attaining to the resurrection from the dead” (my emphasis).

Galatians 2:20: “I have been crucified with Christ and **I no longer live, but Christ lives in me**. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me” (my emphasis).

4.1.4.3.2 Contentment

Another factor contributing to Paul’s positive lookout in ministerial praxis, which in return helps to manage ministerial fatigue, is contentment. Whether Paul was rich or poor, in or out of prison, he was content in whatever situation he found himself.

Philippians 4:11-12: “I am not saying this because I am in need, for I have learned **to be content whatever the circumstances**. I know what it is to be **in need, and I know what it is to have plenty**. I have learned the secret both of **being content in any and every situation, whether well fed or hungry, whether living in plenty or in want**” (my emphasis).

He also gratefully accepted the will of God upon praying for God to redeem him from another ministerial challenge (thorn in his flesh), causing great ministerial fatigue (2 Corinthians 12:1-10). His view on life remained one of God working all for the good (Romans 8:28) and to always give thanks in everything (1 Thessalonians 5:18).

4.1.4.3.3 Thought alignment / eternal mindset

Paul deliberately and willingly chose to think positive, truthful and loving thoughts. In fact, he prescribed thinking positive thoughts, also known as renewal of the mind (Romans 12:1-2; Ephesians 4:23; Philippians 2:5, etc.), as a means to overcome anxiety and stress (Philippians 4:6-8; Colossians 3:1-2):

Philippians 4:6-8: “Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all

understanding, will guard your hearts and your minds in Christ Jesus. Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if **anything is excellent or praiseworthy—think about such things**” (my emphasis).

Colossians 3:1-2: “Since, then, you have been raised with Christ, **set your hearts on things above**, where Christ is seated at the right hand of God. **Set your minds on things above**, not on earthly things” (my emphasis).

4.1.4.4 Mutual care

It has already been shown in this section of the study that the Bible prescribes mutual care (friends, mentorship, family), as a means to manage ministerial fatigue in the ministerial praxis of Moses and Jesus. We find that Paul also utilised this therapeutic intervention to distribute ministerial workload as a method of relieving ministerial fatigue.

4.1.4.4.1 Delegating

There were times in the ministry of Paul that he was overwhelmed or fatigued by circumstances beyond his control when he would lean heavily on the help of others to assist him in ministering to the congregations. As already noted, Paul gave the blueprint of church leadership by appointing elders and deacons to assist and minister in the church. He would often send these pastors or elders to aid in a specific ministerial task:

- Timothy (1 Corinthians 4:17) and Titus (2 Corinthians 8:16,18) to Corinth
- Epaphroditus (Philippians 2:25, 28) to Philippi
- Timothy (1 Thessalonians 3:2) to Thessalonica
- Tychicus (2 Timothy 4:12) to Ephesus

4.1.4.4.2 Congregational help

Paul not only delegated the ministerial workload to other Christian workers, but he also expected congregation members to minister to each other (1 Corinthians 12-14), reducing his own ministerial workload. Philippians 4:14-19 tells of Paul giving thanks to the congregation for their financial support during a time of affliction.

Philippians 4:14-19: “Yet it was good of **you to share in my troubles**. Moreover, as you Philippians know, in the early days of your acquaintance with the gospel, when I set out from Macedonia, **not one church shared with me in the matter of giving and receiving, except you only**; for even when I was in Thessalonica, you sent **me aid again and again when I was in need**. Not that I am looking for a gift; but I am looking for what may be credited to your account.

I have received full payment and even more than enough; I am amply supplied, now that I have received from Epaphroditus the gifts you sent. They are a fragrant offering, an acceptable sacrifice, pleasing to God. And my God will meet all your needs according to his glorious riches in Christ Jesus” (my emphasis).

4.2 Preliminary Synthesis

This chapter answers the third research question of Osmer by providing a biblical reflection on the management of ministerial fatigue. Three biblical scenarios are described to aid in finding therapeutic management instruments to manage ministerial fatigue effectively. Delegating or the distribution of workload to others, such as elders and deacons, is shown to help alleviate ministerial fatigue. Practising a disciplined prayer and worship style as well as taking the time to rest (physically and spiritually), in spite of an enormous workload, are shown to be management tools. Practising an active prayer life requires setting clear boundaries. Moses, Jesus and Paul made use of sustaining friendships with others (mutual care), relying in times of ministerial fatigue on others and expecting others to help carry the workload and do their part as a means to manage ministerial fatigue. A positive attitude towards fatigue, trials and ministerial challenges through single-mindedness, being content and thinking positively aided Paul in managing ministerial fatigue.

CHAPTER 5

AN INTEGRATIONAL APPROACH TO *PASTOR PASTORUM*

INTRODUCTION

This chapter focuses on the fourth research question from the model of Osmer (2008:175): “How might we respond?” As this research is suggesting the notion of an integrated approach to *pastor pastorum* to address ministerial fatigue, this concept will be developed here in the light of the theory set out in the previous chapters. Thus far, the study has shown that ministerial fatigue remains relevant to ministerial praxis and is a phenomenon that pastors have to address. Although efforts have been made in the past to manage ministerial fatigue, this study indicates that ministerial fatigue and the ineffective management thereof still impact pastors negatively. Ministerial fatigue results in ill health, emotional, personal and spiritual conflict. Primary pastoral care to caregivers (pastors) is not currently applied to such a degree that would enable pastors to manage ministerial fatigue effectively.

New ways of managing ministerial fatigue should, therefore, be developed. It is further argued in this section of the study that the notion of *pastor pastorum*, the caring of the pastor, be redefined or reapplied in an integrative way that makes the fatigued pastor responsible for taking care of himself or herself (self-care). This self-care is achieved by applying certain management techniques or practices drawn from literature and Scripture in an integrative fashion.

5.1 A well-balanced ministerial praxis

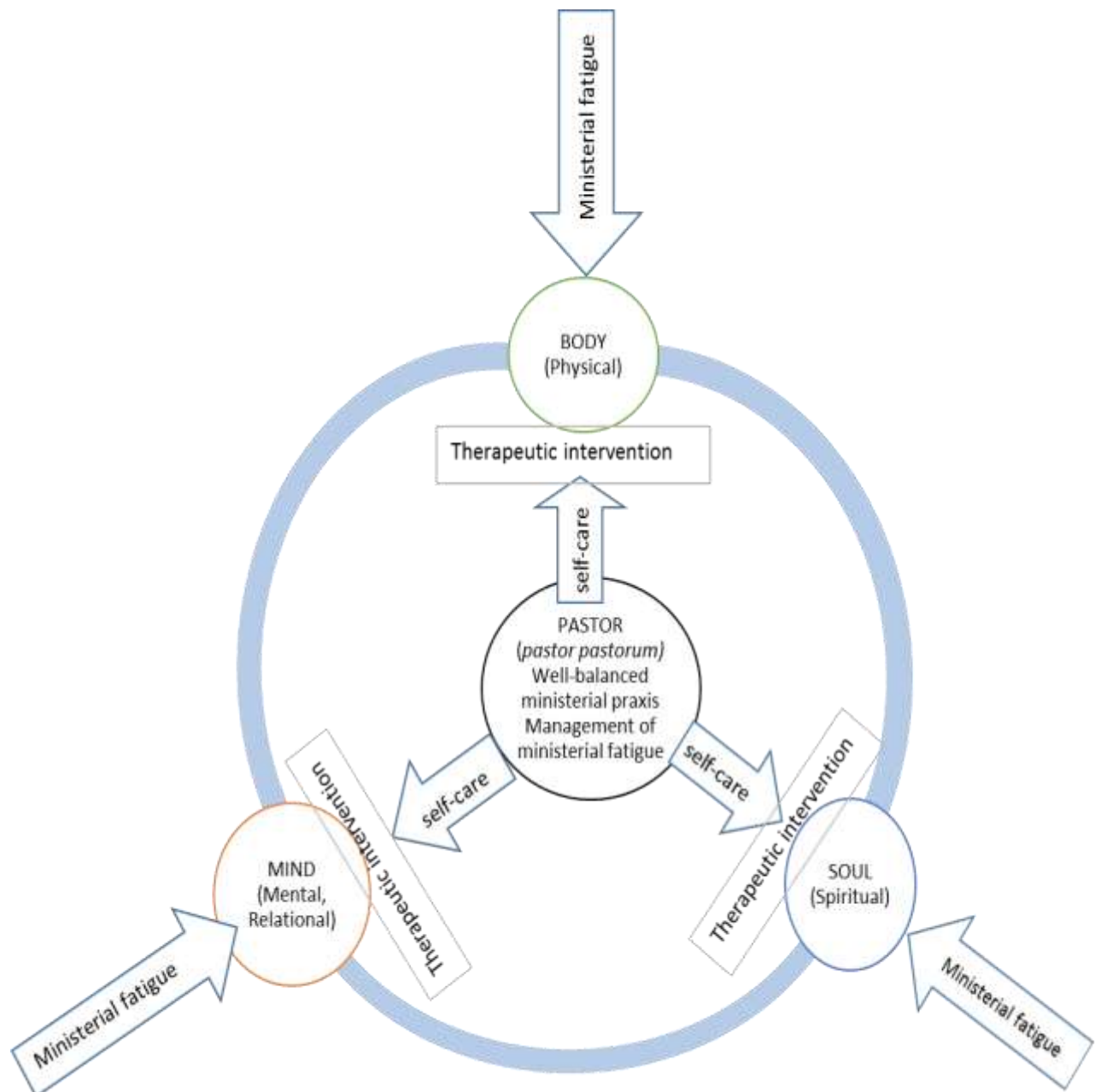
Towards the development of a balanced ministry, this study first recognises that there are many serious challenges in ministry and that these challenges can have a detrimental effect on the whole being of the pastor. Secondly, this study argues that to achieve a well-balanced ministerial praxis, the factors or stressors contributing to ministerial fatigue should be managed. Thirdly, a specific management approach is suggested, namely an integrational approach to *pastor pastorum*, where the pastor himself or herself applies different techniques in order to manage and reduce the effects of ministerial fatigue in a holistic way (body, soul and mind) – rather than rely on the traditional approach to *pastor pastorum*, where the well-being of pastors is reliant on external sources and parties.

The management of ministerial fatigue in finding a well-balanced ministerial praxis is, therefore, situated in the pastor utilising certain management instruments to manage ministerial fatigue in the body dimension, soul dimension and mind dimension of himself or herself.

5.2 An integrational approach to *pastor pastorum*

The following schematic representation serves as a schematic representation of the integrational approach to managing ministerial fatigue, to achieve a well-balanced ministerial praxis proposed by this study:

Figure 3: An integrative model for *pastor pastorum*



The representation can be explained as follows:

Ministerial fatigue

Ministerial fatigue affects the pastor (arrows pointing towards mind, body, soul) holistically. These effects have an adverse impact on the mental, physical and spiritual dimensions of the pastor. This model, therefore, suggests that ministerial fatigue is managed holistically.

Three dimensions

These three dimensions (mind, body and soul) are presented in three separate circles to illustrate that ministerial fatigue can have different and distinguishable effects on each dimension of the pastor. It is further implied that it is not three or more different types of ministerial fatigue that affect a specific dimension of the pastor, i.e. stress only affects the body and burnout only the mind and so forth, but rather that ministerial fatigue affects the whole being of the pastor simultaneously in a negative way.

Therapeutic interventions

The model also provides therapeutic interventions (above each circle) and these therapeutic interventions, also referred to as therapeutic management instruments or techniques, will aid in managing ministerial fatigue. This study has identified therapeutic interventions that show a reduction in ministerial fatigue. The above model suggests that the therapeutic interventions can be clustered, as management techniques, into three categories: therapeutic interventions that alleviate, reduce or manage the effects of ministerial fatigue on the physical, spiritual or mental dimension of the fatigued pastor. (Note: This study suggests an integrational approach to *pastor pastorum* in favour of approaches that focus on one dimension, to the exclusion of others). This model proposes a holistic, integrative application of current therapeutic interventions to manage ministerial fatigue simultaneously.

Pastor

The model centres around the pastor (also reflected as the core of the model). In this model, the pastor is the only person who can manage ministerial fatigue effectively. This model suggests that the *pastor pastorum* (meaning the pastoral care of the pastor) is himself or herself. Management of ministerial fatigue occurs when the pastor applies therapeutic interventions for self-care. It is also suggested that self-care (*pastor pastorum*) take an integrational form, whereby integration entails in terms of this model that the pastor manages ministerial fatigue and its effects simultaneously, at the three distinct dimensions.

5.2.1 *Pastor pastorum* within the pastor

Although this schematic representation reflects that a person can be understood from different perspectives, i.e. mind, body and soul – it is not suggested that a forced segregation between the different aspects of a being human is made. A person is thus understood in a holistic way, while at the same time being able to distinguish between the different faculties of body, mind and soul (cf. Matthew 22:37).

In this schematic representation *Pastor pastorum* is defined as (Chapter 1) a pastor pastoring pastors. In this study, the term is understood as pointing both to the person providing the pastoral care as well as to the action of pastoral care towards the pastor. It is argued in this section that the individual providing pastoral care as well as the action of pastoral care towards the pastor is the pastor himself or herself. Given that a pastor's profession elevates him or her in the eyes of congregation members and society to that of a perfect person incapable of doing wrong, pastoral care to pastors should not be done by any other individual but the pastor himself or herself. Pastoral care for the pastor is, therefore, achieved through self-care. It is further argued that the pastor is the author of his or her own ministerial joy in a well-balanced ministerial praxis.

5.2.2 Self-care

Self-care does not mean that the fatigued pastor must manage ministerial fatigue all by himself or herself, without accepting the help of others or other therapeutic interventions or ministerial management tools. The support of these management instruments is imperative to achieve a well-balanced ministerial praxis, as seen from the biblical narratives on managing ministerial fatigue. Self-care means the process where the fatigued pastor employs certain therapeutic interventions to aid him or her in managing the effects of ministerial fatigue on the physical, spiritual and mental (relational) dimensions of the pastor's life. The emphasis on self-care is placed on the pastor. Any instance where the fatigued pastor employs any therapeutic management instrument to manage ministerial fatigue, on any dimension of his or her life, is a form of self-care.

5.2.3 Integration

Integration takes place at two levels in terms of the above-mentioned model of an integrative approach to *pastor pastorum*. The moment a pastor attempts to manage two or more of the dimensions that are affected by ministerial fatigue integration "takes place". This study has already argued that ministerial fatigue affects the whole being of a pastor and, therefore, the whole being of the pastor should be managed or maintained in order to manage ministerial fatigue resulting in a well-balanced ministerial praxis.

Integration also occurs when the pastor applies two or more techniques within a specific dimension, whether it be the body or the soul or the mind. By employing more than one technique at each dimension, more efficient management of ministerial fatigue occurs.

Thus, for the sake of this study, it is argued that *pastor pastorum* is achieved when a pastor takes responsibility for his or her whole being (self-care) by managing ministerial fatigue that occurs in the different dimensions simultaneously (integration), by finding a well-balanced ministerial praxis by means of credible therapeutic instruments for each dimension (integration).

5.2.4 Sustainability of an integrative approach to *pastor pastorum*

While the world is changing rapidly, so does the church. The challenges pastors have to face and come to terms with are also changing and so are the stressors that contribute to ministerial fatigue, requiring that management techniques be adjusted accordingly. This study argues that managing a single aspect of ministerial fatigue is ineffective and hence, an integrational approach is suggested.

The aim of this study is not to provide a list of all possible interventions, but rather to provide a framework for the management of ministerial fatigue through an integrational approach to *pastor pastorum*. Ministerial fatigue can be managed over time, by focusing on this approach, irrespective of how the stressors associated with ministry changes.

The rationale is that managing ministerial fatigue in an integrational way can be effective even though stressors change with time. If pastors achieve a well-balanced ministry through integrating different techniques, they will be able to manage different challenges as they develop over time.

5.3 Application of an integrative approach to *pastor pastorum*

5.3.1 Biblical foundation

The study of the three biblical figures (Chapter 4) reflected that Moses, Jesus and Paul utilised spiritual disciplines, like prayer and fasting; relational disciplines, like delegation; and physical disciplines, like rest and setting boundaries in the execution of their ministry. In each case, a distinctive effort was made to manage the challenges of their ministries. These endeavours took an integrational approach as it addressed the bodies, minds and souls of the servants of the Lord.

5.3.2 The pastor suffering from ministerial fatigue

When applying an integrational approach to managing ministerial fatigue through a process of self-care, the following can be considered:

- The pastor must gain insight into the causes of ministerial fatigue in his or her own life (stressors).
- The pastor must gain insight into the effects of ministerial fatigue on each level of being a person and pastor.
- The pastor must gain insight into the appropriate techniques that can address the causes of – and reduction of ministerial fatigue.

The management strategy will differ from pastor to pastor, depending on the different stressors causing ministerial fatigue. A fatigued pastor can respond by managing ministerial fatigue through the application of current therapeutic interventions, specifically addressing the stressor that causes ministerial fatigue, at the different levels or dimensions of his or her own life.

A balanced ministerial praxis is achieved through the effective management of the pastor. It is argued that the care of the soul, body and mind is imperative in achieving a well-balanced ministerial praxis.

5.4 Preliminary Synthesis

Based on the fourth research question from Osmer, this chapter provides a remedial plan (that of an integrational approach to *pastor pastorum*) for the pastor to manage ministerial fatigue. Ministerial fatigue affects the whole person on a spiritual (soul), physical (body) and emotional, mental and relational (mind) level. It is argued that in order to manage ministerial fatigue effectively, the fatigued pastors should employ remedial, management instruments at all levels of his or her being. Ministerial fatigue can be effectively managed when all three levels of a pastor are well looked after (managed). Employing only one therapeutic management instrument or attempting to manage only one dimension (body or soul or mind) is futile. This section of the study demonstrates that through a process of integration, whereby the fatigued pastor employs more than one therapeutic management instrument to more than one dimension and through the pastoral care of himself or herself (self-care) a well-balanced ministerial praxis can be achieved.

CHAPTER 6 CONCLUSION AND RECOMMENDATIONS

INTRODUCTION

The focus of this study is an investigation into the notion of an integrational approach to *pastor pastorum*. A brief history of the *pastor pastorum* is provided in order to redefine *pastor pastorum* as a pastor pastoring pastors, but also describing *pastor pastorum* as the pastoral care of a pastor in a self-care manner. Significant also to this study is the provision of an umbrella term for the different types of stressors that influence to the ministerial challenges a pastor must face. Ministerial fatigue is a term used to describe any stressor that may contribute to stress, burnout and compassion fatigue – terms all too familiar with the challenges a pastor face in a ministerial context. This study aims to provide an overview of ministerial fatigue and an overview of some of the therapeutic management instruments to manage ministerial fatigue in an integrative manner for a well-balanced ministerial praxis. This section of the study provides a summative overview of the aim and objectives of this study as well as the findings of each objective. Recommendations and further areas of research regarding this topic are also proposed.

6.1 Findings

The aim of this study was to investigate the concept of an integrational approach to *pastor pastorum*, in the endeavour to design an efficient method for managing ministerial fatigue. To achieve this aim, the different objectives and their findings can be summarised as follows:

6.1.1 First objective: to discuss current imbalances of ministerial praxis that lead to ministerial fatigue

Chapter 2 focuses on some of the phenomena that characterise current ministerial praxis, which is generally perceived as imbalances in ministry. The first question from the model of Osmer (2008): “What is going on?” aided to describe some of these phenomena, in which the umbrella term of ministerial fatigue serves as the collective term for pastors’ current experiences in ministry. This notion is explicated by discussing the issues of stress, burnout, compassion fatigue and health as the main factors contributing to the phenomenon of ministerial fatigue that characterises current ministerial praxis.

6.1.1.1 Stress

The study defines stress and shows that pastors suffer from stress affecting their sleep patterns, diet, health that may cause gastrointestinal disturbances, headaches and depression. The results revealed that pastors are more likely to suffer from depression and anxiety, mostly due to stress than members from other professions. Long-term, persistent stress can have a detrimental effect

on a person's physical health. Several studies suggest that ministers experience high levels of stress that could be harmful to both their physical and mental health.

6.1.1.2 Burnout

Burnout is the result of a person's exposure to a stressful situation over an extended period and, at least three dimensions that characterise burnout, can be identified:

- **Emotional exhaustion** (the complete drain of energy, causing the person to withdraw on an emotional and cognitive level from work, usually as a way to cope)
- **Increasing depersonalization or cynicism** (an attempt to put distance between oneself and parishioners by actively disregarding their unique qualities)
- **Low personal accomplishment** (when the burned-out individual experiences his or her work of helping others negatively, giving rise to feelings of ineffectiveness, incompetence and dissatisfactory accomplishment)

6.1.1.3 Compassion fatigue

Compassion fatigue is another contributor to ministerial fatigue within a ministerial context. During counselling or caring, pastors may experience trauma in the same way as the traumatised person that the pastor counsels.

6.1.1.4 Health of pastors

It was shown that the health of pastors is negatively affected as a result of ministerial fatigue. It was found that pastors are more prone to suffer from arthritis, diabetes, high blood pressure and asthma.

6.1.2 Second objective: to critically evaluate current practices of *pastor pastorum*

Chapter 3 focuses on answering the second research question from the model of Osmer (2008): "Why is it going on?" Consequently, the chapter provides a critical evaluation of current practices of *pastor pastorum*. This chapter investigates the reasons behind the phenomenon of ministerial fatigue. Secondly, within this chapter, a critical reflection of current practices of managing ministerial fatigue is provided to show that current approaches to managing ministerial fatigue are ineffective and it was suggested that an integrative approach to *pastor pastorum* might aid in finding a well-balanced ministerial praxis.

This section concludes by describing these factors or reasons for the phenomena of ministerial fatigue:

- Time of pastors

- Workload
- Mundane work
- Expectations
- Physical activities and exercise
- Spirituality
- Pastoral care

Pastors suffer from stress, burnout, compassion fatigue and ill health, because they do not have enough time to do their work that never seems to end. They, therefore, find it difficult to take time off from their duties. These time constraints are further exacerbated by a work overload, given the wide variety of tasks pastors have to fulfil. The pastor is expected to be everybody for everybody and these expectations from congregational members contribute to ministerial fatigue. The different therapeutic interventions and the application of these therapeutic interventions are debated. It is evident from the research that although workable therapeutic interventions exist in managing ministerial fatigue, fatigued pastors are not applying such remedies. This part of the chapter focuses on some of the current approaches to the management of ministerial fatigue. As ministerial fatigue is found to be a wide-spread phenomenon amongst clergy, from all denominations, several approaches to the management of ministerial fatigue are known and practised. The enduring nature of ministerial fatigue, however, suggests that pastors and churches have not met the challenges of ministerial praxis sufficiently, thereby raising the question whether one single approach or intervention suffices to manage ministerial fatigue effectively.

6.1.3 Third objective: to construct a theological framework for a balanced ministerial practice

Chapter 3 focuses on the third research question from the model of Osmer (2008): “What should be going on?” To answer this research question, biblical scenarios were discussed to find a well-balanced ministerial praxis occurring in the Old and New Testament by selecting three examples of fatigued individuals from biblical narratives, namely that of Moses (representing a scenario from the Old Testament), Jesus and Paul (representing a pastor within a New Testament church setting). The following ministerial fatigue management techniques were addressed:

- Distribution of the workload
- Prayer and meditation
- Rest
- Boundaries
- Sustaining friendships and mentoring others

- Prayer and worship
- Positive attitude
- Mutual care

The life of Moses shows that a work overload in ministerial praxis could be managed by delegating or distributing the workload, an approach also used by Jesus and Paul. Jesus managed ministerial fatigue by means of the disciplines of prayer and meditation. Jesus also took care of his body by withdrawing from a busy schedule to rest and set boundaries in terms of his ministry. From a relational point of view, Jesus managed ministerial fatigue by sustaining friendships and mentoring others.

Paul, being a pastor in a New Testament church setting, suffer from ministerial fatigue, but he managed ministerial fatigue through prayer and worship and the support he received from others. This demonstrates that the Bible provides ways or means to manage ministerial fatigue.

6.1.4 Fourth objective: to design an integrational approach to *pastor pastorum*

The fourth chapter focuses on the fourth research question from the model of Osmer (2008): “How might we respond?” It is argued that a well-balanced ministerial praxis could be achieved through an integrated approach to *pastor pastorum*. This chapter begins by asserting that ministerial fatigue remains a phenomenon that affects pastors in ministry. Pastors still suffer physically, spiritually, mentally and relationally due to ineffective management of ministerial fatigue. It is furthermore argued in this chapter that the current application of *pastor pastorum* needs to be redefined in the sense that fatigued pastors should take care of themselves by integrating all their knowledge and resources and applying these to their own situation. Ultimately the pastor has to take responsibility for his or her own ministerial well-being. A framework for a well-balanced ministerial praxis, by means of an integrational approach, is provided and serves as a framework that could be adjusted according to the specific stressors that cause ministerial fatigue, accompanied by the relevant techniques for managing ministerial fatigue.

Chapter 5 details the following:

- Ministerial fatigue
- Management of ministerial fatigue
- A well-balanced ministerial praxis
- An integrational approach to *pastor pastorum*
- Application of an integrative approach to *pastor pastorum*

6.2 Recommendations for further studies

- This study provides an overview (worldwide and in South Africa) of ministerial fatigue and its management. It is recommended that further studies be embarked upon that target specific denominations to analyse the different ministerial imbalances within a specific church context and the corresponding therapeutic management instruments to manage ministerial fatigue.
- It is also recommended that the three dimensions in Chapter 4, of the integrative framework, be explored independently in three different studies. There are unique stressors and also how they are management in relation to each distinct dimension (the soul or body or mind) of the fatigued pastor.
- The proposed framework could furthermore be applied to other professions, such as nursing, medicine, business, etc. to develop an integrative approach to fatigue in that particular context. By doing so, therapeutic management instruments can be constructed to aid specifically in the management of “medical fatigue” or “management fatigue”.
- The framework can also be applied in a holistic or integrative manner, as this study does, within these different professions.

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