

## **Canadian Conference of Mennonite Brethren Churches (CCMBC) Pastoral Trends Report**

Prepared for

L2L

and

CCMBC

By

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### **Abstract**

Although pastoral retention and attrition rates have been studied, there is limited research documenting specific reasons for both. The present study attempts to define effective pastoral strategies for engaging in long-term ministry in various pastoral roles (e.g., youth pastor, senior pastor, assistant pastor). Research conducted in 2006 will be used as a baseline for the questions that have been replicated. Both the general and comparison findings can provide guidance in developing pastoral education, as pastors are being prepared to enter the ministerial environment and those in need of ongoing professional and personal development; provide resources to help equip congregations toward more supportive and encouraging environments for their pastors; and provide the necessary support tools for conference leaders to sustain and nourish their pastors. The ultimate goal is to provide information that identifies the main reasons for pastoral retention and attrition.

### **Ethical Approval**

Ethical approval was sought from the Canadian Mennonite University Research Ethics Board and granted on October 6, 2014.

### **Procedure**

On March 7, 2014, Ron Toews and Dieter Schönwetter met to discuss the possibility of conducting a follow-up pastoral trends study, building on the findings from the 2006 CCMBC Pastoral Survey. The latter survey provided the foundation for the development of the 2014 CCMBC Pastoral Survey. After valuable input from college presidents, provincial conference ministers and executive directors, senior lead team members, and current pastors, the final draft was completed on October 2, 2014. An application for ethical approval was submitted to the Canadian Mennonite University Research Ethics Board and granted on October 6, 2014. By November 5, 2014, an email invitation was sent to current and former pastors (those who had served in the last 10 years) inviting them to complete the online survey. For the next six weeks, email reminders were sent weekly, thanking those who had completed the study and reminded those who had not, to complete the survey. On January 6, 2015, the online survey was closed.

### **Results**

For the sake of clarity, results are reported using common statistical terms such as means (M) referring to statistically weighted averages; standard deviations (SD) referring to the range of scores around the mean; population response (N) referring to the number of participants who responded; frequency referring to the number of responses made or participants who responded (similar to N), including both single (usually closed-ended questions) and multiple responses (usually open-ended questions) by individuals; difference scores between means (D); percentages (%), referring to the number of responses in comparison to the total number of valid responses possible. Each of these statistical terms is helpful in trying to identify various patterns represented by the group of participants.

Although this study focuses on perceptions of pastoral issues by pastors and former pastors, these are foundational in the attempt to understand what enhances pastor retention rates and what encourages pastor attrition rates. Thus, caution should be exercised in using this data in any way to represent the current congregations and/or conference, given that it is the pastors and former pastors that are the unit of analysis and not the congregations nor the conference.

Finally, as this is the second of two reports, findings from the 2006 study are provided tables and are italicized alongside the 2014 study. The former findings are listed for purposes of comparison.

## 1. Number of Responses

A total of 554 former and current pastors, who served within the last 10 years, received an email invitation to complete the 2014 CCMBC Pastoral Survey. A total of 11 emails bounced, resulting in a total of 543 potential participants. A total of 215 online surveys were completed representing 39.59% response rate, an increase of 11.39% from 2006 (response rate = 28.20%). 152 responses were completed in the month of November 2014 and the remaining 62 in the month of December 2014.

A total of 44 (21.5%) participants completed the 2006 CCMBC Pastoral Survey, 40 (19.5%) did not remember, 121 (59.0%) did not complete it, and an additional 10 did not answer the question.

## 2. Profile of Participants

### 2.1 Gender

A total of 29 (13.7%) women and 182 (86.3%) men completed the survey<sup>1</sup>, with a slightly higher proportion of female representation as compared to the 2006 data (N = 32; 10.6% women and N = 267; 88.4% men) as well as the profile of pastors in the 2005 archival database (108 females = 9.6%; 1019 males = 90.4%; Schönwetter, 2005).

### 2.2 Nationalities

As seen in Table 2.2, various nationalities were represented by the participants, with Canadian being the highest represented followed by Chinese, German, American, and Asian<sup>2</sup>.

Table 2.2. Nationalities represented by 2014 participants.

Nationality	Frequency	%	Nationality	Frequency	%
Canadian	150	69.4	Belgian	1	0.5
Chinese	12	5.7	Chilean	1	0.5
German	9	4.3	Indo Canadian	1	0.5
American	8	3.3	Ethiopian	1	0.5
Asian	6	2.4	European	1	0.5
Other <sup>3</sup>	6	2.4	Indonesian	1	0.5
Dutch	3	1.4	Italian	1	0.5
English	2	1.0	Kenyan	1	0.5
Irish	2	1.0	Scottish	1	0.5
Russian	2	0.5	Ukrainian	1	0.5
Swiss	2	0.5	Vietnamese	1	0.5

### 2.3 Age

As seen in Table 2.3, the age ranged from 24 to 84 years, with the average age of participants being 4.9 years younger than the 2006 study ( $M = 46.9$ ;  $SD = 12.8$ ; 2006: range: 22 to 98;  $M = 51.8$ ;  $SD = 14.9$ ). The largest age cohort was represented by the 41-50 year-olds, which is reflective of the 2006 data. What is interesting is that the 2014 in comparison to the 2006 data, the 21-30 and 31-40 cohorts are larger.

<sup>1</sup> Four individuals chose not to provide their gender identification.

<sup>2</sup> This question was not included in the 2006 study.

<sup>3</sup> "Other" included mixed ethnicities.

Table 2.3. Age cohorts represented.

Age Cohorts	2014 Data		2006 Data	
	N	%	N	%
21-30	22	10.5	11	3.7
31-40	52	24.9	63	21.3
41-50	55	26.3	86	29.1
51-60	46	22.0	57	19.3
61-70	29	13.9	38	12.9
71-80	4	1.9	28	9.5
81-90	1	0.5	12	4.1
91-98			1	.3%

## 2.4 Marital Status

As seen in Table 2.4, married individuals represented the largest group of participants (92.8%) which is almost identical to the 2006 data (92.4%).

Table 2.4. Marital status.

Marital Status	2014 Data		2006 Data	
	N	%	N	%
Single	11	5.2%	8	2.6%
Married	196	92.5%	279	92.4%
Widowed	0	0.0%	2	0.7%
Divorced	2	0.9%	2	1.0
Remarried	2	0.9%	1	3.3%
Other		0.5%		

## 2.5 Family

Based on Table 4, the majority of participants were parents (87%) with adult (35.8%) or school-aged children (33.3%). In comparison to the 2006 study, fewer 2014 participants had pre-school children and more had no children. These findings may be reflective of the younger age and the slightly higher percentage of singles in the 2014 data, which might also reflect in more participants having no children.

Table 2.5. Family representation.

Family	2014 Data		2006 Data	
	N	%	N	%
No Children	27	12.9%	24	7.9%
Pre-school Children	32	15.2%	124	41.1%
School-aged Children	72	34.3%	124	41.1%
Adult Children	73	34.8%	142	47%
Other	6	2.9%		

Note: "Other" refers to a mix of pre-school and school-aged or school-aged and adult children.

## 3. Prior to Ministry

### 3.1 Previous Employment before Ministry

As seen in Table 3.1a, 53 previous employment positions were listed (as compared to 79 in 2006 study, Table 3.1b). The top three included teaching; construction, contracting, and carpentry; and studying, which replicate the top three previous employment positions from the 2006 study. See Table 3.1a below for other employment positions.

Table 3.1a. 2014 list of previous employment prior to ministry (N = 215)

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• Teaching (20)	• Musician (3)	• Evangelism
• Builder/Construction/Carpen- try (17)	• Lawyer/paralegal (3)	• Film Industry
• Student (16)	• Para-church ministry (3)	• Fixed appliances
• Entrepreneur/Business owner/operator (13)	• Retail (3)	• Hospitality
• Administration (8)	• Accountant (2)	• Industrial Purchasing
• Missionary (7)	• Aviation/Pilot (2)	• Inspector
• Management (7)	• Sports/coaching (2)	• Journalism
• Social worker (7)	• Computer Tech (2)	• Marketing executive
• Banker/Finance (5)	• Counselor (2)	• Medical Lab Assistant
• Assistant/secretary (4)	• Sales and Marketing (2)	• Nursing
• Child care (4)	• Shipper/Receiver (2)	• Industry
• Farmer/rancher (4)	• Admissions	• Plumber
• Youth worker (4)	• Agriculture Mgmt.	• Radio
• Bus/truck driver (3)	• Campus minister	• Real Estate
• Camp ministry (3)	• Chaplain	• Software Developer
• Electric/Electronics (3)	• Consultant	• Trades
• Engineering (3)	• Customer Service	• Urban Planner/designer
	• Disaster Restoration	• Writer
	• Dog handler	

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Table 3.1b. 2006 list of previous employment prior to ministry (N = 310)

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• Teacher (57)	• Day care/Nanny (2)	• Forklift driver
• Construction, contracting (39)	• Farming/Ranch (2)	• General Motors
• Student (22)	• First Aid (2)	• Golf course
• Retail/Sales (14)	• Forest Service (3)	• Graphic designer
• Business (11)	• Government (2)	• Grocery
• Administrator (10)	• Insurance sales (2)	• Hotel work
• Counselor (9)	• Ministry (2)	• Industrial first aid
• Bus/truck driver (8)	• Music (2)	• Journalist
• Missionary (7)	• Produce Clerk (2)	• Landscaping
• Management (6)	• Real estate (2)	• Lawyer
• Social Worker (6)	• Service Industry (2)	• Letter carrier
• Camp (5)	• Shipping (2)	• Mining
• Engineer (5)	• Tree planting (2)	• Office Manager
• Homemaker (5)	• Youth work (2)	• Operating equipment
• Pastor (5)	• Assistant golf superintendent	• Physiotherapist
• Meat preparation (4)	• Athletics Director	• Police detective
• Accounting (3)	• Banking	• Power company
• Computer Consult(3)	• Biologist	• Program director
• Janitorial/Custodian (3)	• Campus Crusade for Christ	• Restaurant
• Nurse (3)	• Chaplain	• Sawmill employee
• Office assistant (3)	• Customer service	• Security
• Professor (3)	• Dental technician	• Seminary
• Self-employed (3)	• Drafting (structural)	• Supportive care
• Technician (3)	• Factory	• Team Leader
• Blue-collar jobs (2)	• Field supervisor	• Tile Setter
• Bookstore (2)	• Foreman (2)	• Welder
• Caterer/Waiter (2)		
• Church planting (2)		

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### 3.2 Schooling

Table 3.2 displays the various types of schooling that participants have attended, from colleges to university to seminaries. The top four post-secondary institutions included ACTS Seminaries, Regent College, Columbia Bible College/Institute, and Briercrest College/Seminary.

Table 3.2. Post-secondary schools attended.

Post-secondary School	N	Post-secondary School	N
ACTS Seminaries	44	Dallas Theological Seminary	1
Regent College	42	Eston College	1
Columbia Bible College/Inst	36	ETEM	1
Briercrest College/Seminary	31	Faculté théologique évangélique libre (Seine)	1
MB Biblical Seminary Fresno	21	Fresno Pacific University	1
Providence Univ Col/Sem	20	George Fox University	1
Trinity Western University	16	Global University	1
Bethany College	15	Gordon-Conwell Theo. Sem.	1
Canadian Mennonite Univ	14	Hillcrest Christian College (now Rocky Mtn)	1
Ambrose Univ Col/Sem	13	JIBC	1
Prairie Bible College	13	Laval University	1
MB Bible College	12	Lexington Baptist College	1
Tyndale Univ Col/Sem	12	Lithuania Christian College	1
University of Winnipeg	7	Lutheran Theo Sem. (Hong Kong)	1
Northwest Baptist Theo. Sem.	5	McMaster University	1
Taylor College/Seminary	5	Messiah College	1
Brock University	4	Millar College of the Bible	1
Emmanuel Bible College	4	Moody	1
Fuller Seminary, US	4	Multnomah Biblical Sem.	1
McMaster Divinity College	4	National University	1
University of Saskatchewan	4	NBTC	1
Acadia Divinity College	3	Northland International University/Central Sem.	1
Capernwray Harbour Bible S.	3	Okanagan Bible College	1
Heritage College/ Theo. Sem.	3	Osgoode Hall Law School	1
Rocky Mountain College	3	Pacific Lutheran Univ	1
University of Manitoba	3	Pre ACTS	1
Azusa Pacific University	2	Rhode Island S. of Design	1
Jerusalem University College	2	Royal Roads University	1
Master's College/Seminary	2	Seattle City University	1
None	2	South African Theo. Sem.	1
Northern Alberta Inst of Tech	2	South-western Assemblies of God Univ	1
Peace River Bible Institute	2	Spring Arbor University	1
Simon Fraser University	2	STTIP Master of Theology	1
Steinbach Bible College	2	Summit Pacific College	1
Toronto School of Theology	2	Tabor College	1
University of BC	2	TEDS (Deerfield)	1
University of Calgary	2	R.E. Webber Institute for Worship	1
University of Waterloo	2	Trinity Evangelical Divinity School	1
Winkler Bible Institute	2	Université de Montréal	1
AMBS	1	University of Bhopal India	1
Ashland Theo. Sem.	1	University of Hong Kong	1
BCIT	1	University of Lethbridge	1
Bethel	1	University of Pretoria	1
Boyce College	1	University of Regina	1
Canada Christian College	1	University of Fraser Valley	1
Canadian Theo. Sem.	1	University of Toronto	1
Capital University	1	Vanguard College	1
Carey Theological College	1	Washington State University	1
CCEF	1	Western Evangelical Sem	1

Columbia International Univ	1	Wheaton Graduate School	1
Concord College	1	Wilfred Laurier University	1
Concordia University	1	Worship Arts Conservatory-Fresno	1
Conrad Grebel University Col	1	Wycliffe College	1
Crandall University	1	York University	1

### 3.3 Credentials

As seen in Table 3.3, participants also hold degrees representing diplomas to Ph.D.'s. The top five include Bachelor in Arts, Master in Divinity, Biblical Studies Certificate or Diploma, Bachelor in Religious Education or Religious Studies and a Masters in Arts. Of the 215 participants, 80 have received diplomas or certificates, 187 have received bachelor's degrees, 119 a master's degree, 15 a doctor's degree.

Table 3.3. Certificates, diplomas, and degrees

<b>Certificate, Diploma or Degree</b>	<b>N</b>	<b>Certificate, Diploma or Degree</b>	<b>N</b>
BA	97	Bachelor of Family Studies	1
M.Div.	51	Bachelor of Laws	1
Biblical Studies Cert/Dip	35	Bachelor of Music	1
B RelEd/Studies	29	B Admin	1
MA	26	B Comm	1
B.Th./BDiv	18	BFA	1
B.Sc.	12	BRLS	1
MChrStudies	12	Certificate in Chr Ministry	1
MTh	11	Certificate is non accredited	1
DMin	8	Certificate of the Seminary	1
Christian Educ Cert/Dip	7	Computer Engineering Tech	1
MA Counselling/Psychology	7	Dipl Agriculture Mgt	1
Sch of Discipleship Cert/Dip	7	Diploma	1
BEd	6	Diploma in Youth Ministry	1
Pastoral Counselling Cert/Dip	6	Doctor of Divinity	1
BChMin	5	Doctorate of Chr. Ministries	1
BChrEd	5	Early Childhood Education Certificate	1
Certificate of Sp. Direction	4	Grad Cert in Exec Coaching	1
PhD	4	Information Technology Dip	1
B.BibS	2	Licentiate in Theology	1
BChurchMusic	2	M Rel Ed	1
Coaching cert.	2	M.Eng.	1
M.Sc.	2	MA Christian Education	1
MA Ministry & Spirituality	2	MChrFormation	1
MBA	2	MEd	1
"License en théologie"	1	MTS	1
Adv. Cert in Gerontology	1	Seminary certificate (1 year)	1
Arrow Leadership - Emerging Stream	1	TESOL certificate	1
Associates Degree in Worship Arts	1	Th.D.	1
B.A.Sc.	1	Two Year Diploma in ICS	1
Bachelor of Christian Studies	1	Worship Arts	1

### 3.4 Spiritual Formation

Table 3.4 focuses on the extent to which participants were spiritually formed or shaped by various people and experiences. The top five influencers included Bible school/college/seminary experience, a pastor, a Bible school/college/seminary teacher, a service experience, and a mentoring experience.

Table 3.4. Spiritual influencers for participants.

Influential Factors	Not at all					Very much so	<u>M</u>	<u>N</u>
	1	2	3	4	5			
Bible school/col/sem experience	16	12	29	50	87	3.93	194	
Pastor	7	15	27	77	61	3.91	187	
Bible school/col/sem teacher	19	8	30	50	80	3.88	187	
Service experience	13	6	32	69	60	3.87	180	
Mentoring experience	14	11	33	61	56	3.77	175	
Parent or guardian	23	15	39	49	47	3.47	173	
Youth group experience	31	21	31	46	35	3.20	164	
Childhood congregation	33	23	34	48	36	3.18	174	
Graduate school experience	50	12	18	43	43	3.10	166	
Professor of a graduate school	48	9	36	42	33	3.02	168	
Small group experience	32	25	51	40	25	3.01	173	
Camp experience	59	29	32	25	27	2.60	172	
Coaching experience	66	26	27	25	15	2.35	159	
Spiritual director	87	20	23	21	11	2.07	162	
Cluster experience	97	17	27	10	4	1.75	155	
Cadre	100	12	19	10	1	1.59	142	
Other (please specify)							15	

Note: "Other" includes: Short term mission experience (2); Biographies of "spiritual giants"; Charismatic movement of 1960s; Chinese Christian Winter Conference; Church family on mission; College and Career couple; Community; Congregations; Fellow Christians of many denominations; Friendship with colleagues; Holy Spirit's intervention; Husband is most influential shaper; Jesus; Marriage to my spouse; Ministry experience; Mission experience; Reading; Work I do; Various peer groups; Volunteer & work experience with Youth for Christ.

## 4. Employment History with the MB Denomination

### 4.1 Age of First Position and Years of Employment and Volunteer Ministry

The age that participants were when they started their first paid or formal ministry assignment ranged from 14 – 59 (N = 205; M = 27.6; SD = 7.7; 2006 data: 16 to age 69; M = 30.42; SD = 8.74). The range of years that participants have been in paid ministry included 1 to 57 years (N = 205; M = 11.0; SD = 9.6; 2006 data: range 0.5 to 50 years; M = 13.22; SD = 10.89). The range of years that participants have been in volunteer ministry included 1 to 40 years (N = 110; M = 9.0; SD = 7.9; 2006 data: 0.25 to 50 years (M = 8.74; SD = 8.62).

### 4.2 Number of Ministry Assignments

As seen in Table 4.2, ministry assignments range from one to ten+ years. For most participants, this is their first assignment. A closer look at the data reveals that the average number of terms (defined in terms of employment with a congregation having a start and finish date) served is 1.9 in the current church, 1.9 within the MB denomination and 3.2 over the course of their lifetime.

Table 4.2. Number of ministry assignments participants have served as pastors.

	1	2	3	4	5	6	7	8	9	10+	<u>M</u>	<u>N</u>
In my current church <sup>4</sup>	128	26	10	8	4	6	1	0	0	6	1.9	189
Within the MB conference	105	34	22	14	4	1	0	0	0	3	1.9	183
Over the course of my lifetime	52	36	33	25	10	5	4	2	3	11	3.2	181

### 4.3 Duration of Ministry Assignments

The duration in terms of months for each assignment is displayed in Table 4.3. Although 64 participants have served only one assignment (see column 6), across all 180 participants in terms of their first assignment (see column 2), the duration ranged from 1-324 months (see column 3) with an average of 67.9 months (5.7 years). When collapsing across all possible assignments (see last row in Table 4.3), the participants as a group served a total of 451 assignments (2.1 assignments/person on average), with a range of 1-475 months or 0.08-39.6 years (2006: range of 1 – 288 months or 1-24 years) and an average of 69.9 months/assignment or 5.8 years/assignment<sup>5</sup>.

Table 4.3. Duration in months for each assignment.

Assignment	N	Range	<u>M</u>	<u>SD</u>	Maximum Assignment Served <sup>6</sup>
First Assignment	180	1-324	67.9	63.7	64
Second Assignment	121	2-300	69.0	59.1	46
Third Assignment	76	1-475	72.1	70.7	36
Fourth Assignment	39	3-396	74.4	70.4	22
Fifth Assignment	18	5-240	90.3	69.2	8
Sixth Assignment	10	3-94	45.6	29.8	4
Seventh Assignment	6	2-228	73.7	81.7	4
Eighth Assignment	1	60	60		2
Total	451	1-475	69.9	63.8	

## 5. Current Ministry

### 5.1 Current Position

As seen in Table 5.1, the responses from 2014 participants are strongly represented by senior pastors followed by other, associate pastors, youth pastors, church planter, assistant pastors, and interim pastors. This pattern of types of pastors is fairly representative of the 2006 data as well as the 1975-2004 MB Pastor Database (see Schönwetter, 2005 Table 3.4.1, columns 6-7), again suggesting that the data is fairly representative of the various types of pastors currently serving MB denomination churches in Canada. One change is the smaller percentage of associate pastors and larger percentage of “Other.” Note that in both the current, 2006, and 1975-2004 MB Pastor Database, the senior pastor position represents that largest group in the MB denomination, followed by the associate pastor position and

<sup>4</sup> Or last church if retired or no longer in pastoral ministry.

<sup>5</sup> This question was not included in the 2006 study.

<sup>6</sup> This number reflects the number of participants who have only held this as their maximum or current assignment.

less so for the assistant, interim, and intern/apprentice. All results need to be prefaced with these representations.

Table 5.1. Participants' current position

	2014		2006		2004 Database	
	N	%	N	%	N	%
Senior or Lead	94	46.3	165	59.1	960	58.2
Associate	32	15.8	92	33.0	688	38.1
Youth Pastor <sup>7</sup>	22	10.8				
Church Planter <sup>8</sup>	9	4.4				
Assistant	6	3.0	14	5.0	21	1.2
Interim	3	1.5	6	2.2	104	5.8
Apprentice			2	.7	32	1.8
Other	37	18.2				
Total			279	100.0		

Note: "Other" includes: Associate Dean/seminary faculty; Biblical Counselling; Campus pastor; Caring Ministries; Caring Ministries Pastor; Children Ministry's Pastor (4); Community Life Pastor; English Pastor; Executive Pastor (2); Lead Pastor; Mandarin Pastor; Missions; Outreach Director; Part time assistant; Pastor; Pastor for Indo Evangelism; Pastor of Care; Pastor of children's ministry; Pastor of Children's Ministry and Groups; Pastor of Community Life; Pastor of Youth & Young Adults; Pastoral Elder; Teaching Pastor (2); Urban Missionary; Volunteer administrator as part of church council...we have no pastor at this time; Worship/Arts Pastor (5).

## 5.2 Current Title

Most participants, as displayed in Table 5.2, are credentialed/licensed pastors, fewer are ordained, and even fewer are lay pastors<sup>9</sup>.

Table 5.2. Type of position held.

Position Title	N	%
Credentialed/Licensed pastor	151	61.4
Ordained pastor	75	30.5
Lay pastor	10	4.1
Other (please specify)	10	4.1

Note: "Other" includes: Bi-vocational, counsellor, called, appointed, degree, not credentialed, temporary, full time pastor (2), seminary faculty.

## 5.3 Paid Ministry Commitment

For the most part, participants were fully employed. A few were half time and the remaining ranged between quarter-time to three-quarter time. As seen in Table 5.3, the current results closely parallel those found in 2006, with a slightly higher percentage of full time paid participants in 2014.

<sup>7</sup> Youth Pastor was not used in the 2006 study.

<sup>8</sup> Church Planter was not used in the 2006 study.

<sup>9</sup> This question was not included in the 2006 study.

Table 5.3. Paid ministry commitment.

	2014		2006	
	%	N	%	N
Full time	79.6	160	74.8	226
1/2 time	5.5	11	8.9	27
3/4 time	5.0	10	4.6	14
Other (please specify)	3.5	7		
2/3 time	3.0	6	2.6	8
1/3 time	2.5	5	2	6
1/4 time	1.0	2	2.6	8
<b>Total</b>		<b>201</b>		<b>289</b>

Note: “Other” includes: wasn’t paid; volunteer; I choose not to be paid; I am unpaid, but the time commitment is one day a week; full time, plus part time instructor at Bible college; for six years, part time, for the last year, full-time; 0.4 FTE.

### 5.4 Current Career Position

As seen in Table 5.4, for most (42.9%) participants, this is their first career.

Table 5.4. Career career position for participants.

My current ministry position is my:	%	N
1st career	42.9	85
2nd career	31.8	63
3rd career	15.7	31
4th career	4.0	8
5th career	3.5	7
6th career	1.0	2
more than 6th career	1.0	2

### 5.5 Pastoral Team

Pastoral ministry teams vary in size, with most being part of 2-3 members<sup>10</sup>.

Table 5.5. Pastoral ministry team sizes.

Member	%	N
2-3 members	36.8%	74
4-5 members	23.9%	48
6 or more members	22.4%	45
solo, I am the only person	16.9%	34

### 5.6 Years in Current Position

As seen in Table 5.6, the number of years that participants have been in their current position ranged from 0.5 – 45 years ( $N = 110$ ;  $M = 7.0$ ;  $SD = 7.0$ ; 2006: range 1-24 years;  $N = 115$ ;  $M = 5.9$ ). Most participants have been in their position for 5 or fewer years<sup>11</sup>. For the 2006 data (as seen in Table 5.6), terms of one to five years were the most common.

<sup>10</sup> This question was not included in the 2006 study.

<sup>11</sup> This question was not included in the 2006 study.

Table 5.5. Number of years in current position.

Years	2014			2006	
	%	N	%	N	
< 1	9.5	19			
1	6.0	12	13	11.3	
2	9.5	19	14	12.2	
3	10.9	22	15	13.0	
4	9.5	19	17	14.8	
5	11.9	24	15	13.0	
6	4.0	8	7	6.1	
7	4.5	9	3	2.6	
8	6.0	12	7	6.1	
9	4.0	8	2	1.7	
10	4.0	8	4	3.5	
11	2.5	5	1	.9	
12	2.5	5	4	3.5	
13	1.5	3	2	1.7	
14	2.0	4	3	2.6	
15	1.5	3	1	.9	
17	3.0	6	2	1.7	
18	1.5	3	2	1.7	
19	1.5	3	1	.9	
20	1.0	2			
22	0.5	1			
23			1	.9	
24			1	.9	
27	1.0	2			
30	0.5	1			
34	0.5	1			
42	0.5	1			
45	0.5	1			

## 6. Personal Leadership Profile

### 6.1 Perception of Leadership versus Employee

In their current role, participants as a group tend to see themselves more as toward the leader end of the scale, with a strong clustering around perceptions of being both an employee and a leader, followed by perceptions of being a leader<sup>12</sup>.

Table 6.1. Perceptions of being an employee and/or leader.

	Employee		Both	Leader		<u>M</u>
	1	2	3	4	5	
<u>N</u>	1	2	82	47	66	3.9
<u>%</u>	0.5	1.0	41.4	23.7	33.3	

### 6.2 Gifting Specialty

As seen in Table 6.2, participants provided information on their gifting and/or specialties. Of interest are the ones that scored close to and above 50%. First, those scoring above 75% include preaching and pastoral care. Second, those scoring between 60-75% include teaching, leadership, administration, discipleship, and prayer. Third, those scoring between 50-60% include congregational

<sup>12</sup> This question was not included in the 2006 study.

life, evangelism/outreach, and encouragement. Many of these are similar to the groupings found in 2006<sup>13</sup> (see Table 6.2 column 4). There are a few differences between 2006 and 2014 (need to be cautious with these results as there are additional giftings provided in the 2014 survey, which may account for some of these differences). For instance, all with the exception of encouragement, Christian education, international, and campus ministries, have increased since 2006. Of special note is the large increase in prayer (2006: 36.4%; 2014: 65.1%;  $\underline{D}$  = 28.7%) and spiritual direction (2006: 24.2%; 2014: 48.8%;  $\underline{D}$  = 24.6%).

Of further interest is the breakdown of gifting or specialties by position (e.g., senior pastor, associate, assistant, interim and youth<sup>14</sup>). Even though the concentration of specialty of most positions focuses on preaching, pastoral care, and teaching, it seems that each position type seems to be championing a set of specific gifts. Senior pastors are also gifted to work with congregational life, encouragement, discipleship, and prayer; associate pastors share some of the similar giftings as well as small groups, Christian education, and music; assistant pastors have specialties working with small groups and encouragement; and youth pastors of course working with age-related groups such as the youth, both junior and senior, midweek, spiritual direction as well as music.

### **6.3 Areas of Generational Specialties Represented**

Based on Table 6.3, the participants work with various generational groups, ranging from the youngest (early childhood) to the oldest groups in their congregations. The top generational specialty that most participants tend to feel competent in working with are families, which is the same for both 2014 and 2006. This is not surprising given that many participants tend to represent the middle age cohort (see Table 2.3) are married (see Table 2.4), and tend to have families (see Tables 2.5), and are more likely to feel comfortable and have experience with this generation of the congregation. For the 2014 data, the next grouping of generational specialties, which are fairly similar in percentage scores and fairly removed from the top, include: middle aged, young married, college and career, seniors, and the youth. This makes sense given that fewer of the participants represent these generational groupings. However, these groups are just as important, requiring the services of pastors. What is delightful to see is the increase in specialization in 2014 from the 2006 data in terms of junior and senior high youth, singles, and children. However, what is surprising is the drop in the middle aged speciality from 2014 to 2006 (19.3% vs. 49.3%). Other, but less significant drops are in seniors, youth, young married, college and careers, and retirement.

As in the 2006 study, the groups that participants had the least specialization with include children and people who are retired. This is somewhat concerning, given that those representing the younger people are the future and also the group from which potential future leaders can be developed. Moreover, the reduction for specialization for retirement cohort is also concerning as many of our congregations are experiencing higher number of retirees. Attention by pastors needs to be directed to these participants. Also of interest is the breakdown of generational specialties by position. Even though the concentration of specialty of most positions focuses on family, each position type seems to be championing a specific set of other areas, some overlapping. Senior pastors tend also to be specialized to work with middle age, young married, and seniors; associate pastors and youth pastors tend to share the junior youth and the college/careers; whereas the youth pastor tends to focus on senior/junior high youth.

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<sup>13</sup> Note, a few newer gifting areas identified in 2014 that were not included in 2006.

<sup>14</sup> Note that in the 2006 report, the “youth” cohort was too small and hence was not included in the comparison of position cohorts as in 2014 study.



## 6.4 Areas of Generational Specialties by Location

Another useful statistic involves the generational specialties according to the church location represented by the pastor. As seen in Table 6.4, the “family” generation is shared across pastors representing rural, suburban, and urban churches. This is a little different from the 2006 data, as “middle aged” was also shared across all three locations. The specialties following are different for each group in 2014 findings. For instance, the pastors representing rural churches rank their following generational specialties with “seniors”, “children”, “junior high youth”, “senior high youth” and “young married”. In the 2006 data, pastors from rural churches rank their following generational specialties with “seniors”, “youth” and “young married.”

The 2014 pastors from suburban churches tend to rank their following generational specialties with “junior high youth”, “youth”, “senior high youth”, “seniors” and “college/career”, whereas the 2006 pastors tend to rank their following generational specialties with “young married”, “college/careers”, “retirees”, “youth” and “seniors.” Finally, the 2014 pastors from urban churches tend to rank their following generational specialties with “seniors”, “middle aged”, “young married” and “children”. This is a little different for the 2006 pastors from urban churches who tend to rank their following generational specialties with “college/careers”, “young married”, “seniors”, “youth” and “retirees”.

## 7. Reflection of the Last 12 Months

### 7.1 Pastoral Dynamics

Each of the dynamics listed in Table 7.1 are seen as major challenges for pastoral retention (Ducklow, 2005). Based on participants’ most current 12 months (or in the case of those who retired, their last 12 months) in their ministry, they strongly perceive their position “is never just a job, but a calling” and their ministry as a “life-style commitment”. These findings replicate those from the 2006, albeit in different order. Regardless, both of these items scored well above all other items and above 4.5 on a 5-point Likert-scale, indicating significant value to most participants. These findings are also supported by participants’ main reasons for accepting a position or looking for future positions, were “calling” is perceived as very important (see Tables 9.1, 9.2, 9.3, and 9.4).

The next set of perceptions scoring in the strong, but moderate range (above the mid-point of the scale) include “empathize with the spiritual struggles of people daily”, “empathize with the emotional struggles of people daily”, “I am not concerned about my financial needs, because God will provide”, “empathize with the social struggles of people daily”, “empathize with the physical struggles of people daily”, “my work is my life”, most of which parallel the findings in 2006.

Perceptions scoring in the lowest range (below the midpoint of the scale = 3) include: ““Omni-competent” – having to be good at too many roles”, “On call 24 hours a day”, “Unclear boundaries between church and family (e.g., success at church becomes a celebration at home; tragedies at church impact my family life)”,<sup>15</sup> “So busy that I do not have time for fitness or self-care”, “Work responsibilities take precedence over family time and responsibilities”<sup>16</sup>, “Vulnerability to sexual temptation”, “Vulnerability to overeating”, “My identity is defined by my congregation (as they would

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<sup>15</sup> Slightly different question for the 2006 study: “*Over-closeness of church and family "boundaries (e.g., success at church becomes celebrations at home; tragedies at church impact my family life)*”

<sup>16</sup> Slightly different question for the 2006 study: “*Loving work more than domestic life (e.g., raising children, taking care of a household)*”

Table 6.2. Areas of gifting or specialties by position represented by participants in 2014 and 2006.

Areas of Gifting or Specialties Represented	2014		2006		2014					2006			
	N	%	N	%	Senior	Associate	Assistant	Interim	Youth	Senior	Associate	Assistant	Interim
Preaching	169 <sup>17</sup>	80.9			91	23	5	2	18				
Pastoral Care	160	76.6	194	64.2	89	21	6	3	14	110	59	7	5
Teaching	153	73.2			74	24	4	2	16				
Leadership	146	69.9			77	19	3	3	11				
Administration	143	68.4			75	14	3	3	12				
Discipleship	143	68.4	168	55.6	78	18	4	2	14	95	56	5	3
Prayer	136	65.1	110	36.4	70	12	5	3	15	70	22	2	4
Congregational Life	123	58.9	151	50	75	15	3	3	6	101	36	3	2
Evangelism/Outreach	117	56	98	32.5	61	10	4	2	11	60	27		2
Encouragement	109	52.2	177	58.6	59	9	4	2	10	99	52	9	4
Small Groups	104	49.8	139	46	50	18	3	2	10	66	47	7	6
Visitation	103	49.3	105	34.8	61	12	4	2	6	56	28	5	
Ministry Development	102	48.8	116	38.4	58	11	1	1	5	68	32	4	3
Spiritual Direction	102	48.8	73	24.2	58	9	4	2	8	40	22	3	5
Worship	64	30.6	75	24.8	28	10	1	1	5	36	30	2	
Missions	61	29.2	62	20.5	31	7	1		4	32	16	4	2
Mid Week	59	28.2	66	21.9	26	6	2	2	8	28	26	3	2
Men	56	26.8	51	16.9	32	7	3	1	1	32	14		1
Christian Education	53	25.4	111	36.8	24	13	1	1	4	55	39	4	1
Music	44	21.1	59	19.5	13	6		1	7	22	31	2	1
Church Planting	30	14.4			13	2							
Women	23	11	24	7.9	8	7	1			5	10	3	1
International	22	10.5	33	10.9	11	4			1	16	13	1	1
Campus Ministries	11	5.26	27	8.9	1	1	1	1	4	5	15	2	
Chaplain	10	4.8			10								
Camp Ministries	7	3.4			2	2		1	1				
Transitional Pastor	5	2.4			1			2					

Note: the percentage values do not add up to 100% given that a participant may have identified with a number of areas of gifting.

<sup>17</sup> Note that the summation of all the columns does not equal the total here and is less, as there are a few other groups, that were too small, that are not represented, such as the interns and the “other” categories.

Table 6.3. Areas of generational specialties by position represented by participants in 2014 and 2006

Areas of Gifting or Specialties	2014		2006		2014					2006			
	N	%	N	%	Senior	Associate	Assistant	Interim	Youth	Senior	Associate	Assistant	Interim
Family	103	49.2	195	64.6	47	16	4	2	10	123	50	6	4
Seniors	55	26.3	94	31.1	36	5	3	1	1	61	17	5	4
Youth	51	24.4	82	27.2	8	9	2	1	20	34	35	5	1
Junior High Youth	50	23.9	48	15.9	7	10		1	20	13	27	2	1
Young Married	47	22.5	114	37.7	18	6	2	1	7	71	31	3	1
Senior High Youth	45	21.5	58	19.2	6	10		1	28	20	30	1	1
College/Career	42	20.1	102	33.8	9	10	1		13	53	40	1	1
Middle Aged	40	19.1	149	49.3	25	5	3			106	29	5	3
Singles	38	18.2	47	15.6	14	6	2	2	1	19	15	4	2
Children	37	17.7	49	16.2	12	5			6	19	24	3	
Retirement	24	11.5	84	27.8	16	3	2	1		49	19	5	3
Early Childhood	16	7.7	25	8.3	3	5				9	13	1	
Alternative			7	2.3						3	1		
Other			12	4.0						6	4	1	

Note: the percentage values do not add up to 100% given that a participant may have identified with a number of generational areas.

Table 6.4. Areas of generational specialties by church location represented.

	2014		2006		2014			2006		
	N	%	N	%	Rural	Suburban	Urban	Rural	Suburban	Urban
Family	96	54.2	195	64.6	25	40	31	47	67	70
Seniors	50	28.2	94	31.1	15	16	19	27	27	36
Junior High Youth	40	22.6	48	15.9	8	20	12	17	15	14
Youth	39	22.0	82	27.2	7	19	13	25	27	29
Middle Aged	37	20.9	149	49.3	6	14	17	37	55	47
Young Married	36	20.3	114	37.7	8	13	15	25	48	38
Senior High Youth	35	19.8	58	19.2	8	17	10	17	21	18
College/Career	34	19.2	102	33.8	4	16	14	21	34	42
Children	32	18.1	49	16.2	9	8	15	9	20	15
Singles	30	16.9	47	15.6	5	12	13	7	15	24
Retirement	22	12.4	84	27.8	5	9	8	20	30	28
Early Childhood	15	8.5	25	8.3	1	6	8	2	10	8
Alternative			7	2.3				1	3	3
Other			12	4.0				1	9	1

Note: the percentage values do not add up to 100% given that a participant may have identified with a number of generational areas.

Table 7.1. Reflection of the last 12 months of ministry based on pastoral dynamics.

Pastoral Dynamics	Not at all				Very much so 5	M	N	2006 Data	
	1	2	3	4				M	N
I see ministry as a calling, not a job. <sup>18</sup>		2	14	41	141	4.62	198	4.23	294
A life-style commitment.	2	5	11	50	130	4.52	198	4.44	296
Empathize with the spiritual struggles of people daily.		14	63	93	27	3.68	197	3.65	293
Empathize with the emotional struggles of people daily.	1	23	70	80	22	3.51	196	3.59	292
I am not concerned about my financial needs, because God will provide.	5	46	53	64	30	3.34	198	3.23	290
Empathize with the social struggles of people daily. <sup>19</sup>	2	41	78	58	15	3.22	194		
Empathize with the physical struggles of people daily. <sup>20</sup>	8	46	71	56	13	3.10	194		
My work is my life.	16	45	66	47	24	3.09	198	3.39	295
“Omni-competent” – having to be good at too many roles.	35	47	41	57	17	2.87	197	3.09	292
On call 24 hours a day.	36	47	64	32	19	2.75	198	3.27	294
Unclear boundaries between church and family (e.g., success at church becomes a celebration at home; tragedies at church impact my family life). <sup>21</sup>	21	72	56	31	15	2.73	195	3.27	292
So busy that I do not have time for fitness or self-care.	32	59	57	41	9	2.68	198		
Work responsibilities take precedence over family time and responsibilities. <sup>22</sup>	29	83	61	22	3	2.43	198	2.56	293
Vulnerability to sexual temptation.	54	69	52	21	2	2.23	198	2.40	293
Vulnerability to overeating.	78	57	26	25	7	2.10	193		
My identity is defined by my congregation (as they would see me).	60	85	31	20	2	2.09	198	2.40	293
At times, it feels that others own my soul, my marriage and my future.	84	55	31	22	5	2.03	197	2.45	293
Vulnerability to drug use.	170	23		2		1.15	195		
Other (please specify).							1		

Note: “Other” includes: Vulnerability to pent up anger and rage.

<sup>18</sup> Slightly different question for the 2006 study: “*Is never just a job; it is a "calling"*”

<sup>19</sup> New question in comparison to the 2006 study.

<sup>20</sup> New question in comparison to the 2006 study.

<sup>21</sup> Slightly different question for the 2006 study: “*Over-closeness of church and family "boundaries (e.g., success at church becomes celebrations at home; tragedies at church impact my family life)*”

<sup>22</sup> Slightly different question for the 2006 study: “*Loving work more than domestic life (e.g., raising children, taking care of a household)*”

see me)”, “At times, it feels that others own my soul, my marriage and my future”, and “Vulnerability to drug use”. Surprising is the drop in perceptions by the 2014 participants as compared to the 2006 study in four of the outcomes: ““Omni-competent” – having to be good at too many roles”, “On call 24 hours a day”, “Unclear boundaries between church and family (e.g., success at church becomes a celebration at home; tragedies at church impact my family life)”. Each of these three were scored above the midpoint of the scale in 2006, and are lower than the midpoint of the scale in 2014.

Although the group means for each of the above are reflective of a “healthy” group, there is good reason to be concerned for the respondents representing some of the extremes (e.g., “red flags”). For instance, 24 felt strongly that their work was their life. According to Ducklow (2005), high scores indicate a predisposition to attrition, if the pastoral position is the only thing that brings meaning to the pastor. Ideally, a balance is suggested, whereby the pastor finds meaning not only in his/her career, but also in other areas of life (e.g., family, hobbies, soul mates). Second, 19 scored high “on call 24 hours”, suggesting another “red flag” for potential burnout. Here again, balance is necessary. Pastors need to experience personal time as well as family time, if married, in order to meet the challenges of the pastorate role. Third, 15 scored high on “Unclear boundaries between church and family (e.g., success at church becomes a celebration at home; tragedies at church impact my family life)” predisposing pastors to the potential for burnout. Becoming too involved in the lives of church members is noble, but not at the potential cost of the pastor’s own family. Balance is critical for successful leadership. Fourth, five scored high on “I am not concerned about my financial needs, because God will provide”. Although this is often viewed as a “godly” perspective, reality does require a married pastor to provide for his/her family. When financial support is limiting or less than adequate to support a pastor and his/her family, this is known to cause extreme anxiety, usually for the spouse (Ducklow, 2005). Fifth, 17 scored very high on ““Omni-competent” – having to be good at too many roles”. As mentioned earlier, high demands and/or expectations placed onto pastors by congregations, whether real or perceived, is a major concern that leads to potential burnout.

Sixth, three scored high on “Work responsibilities take precedence over family time and responsibilities”, five scored high in “at times, it feels that others own my soul, my marriage and my future”, two scored high on “My identity is best defined by my congregation (as they would see me)”, and five scored high on “At times, it feels that others own my soul, my marriage and my future.” As pastors, the former may be rewarding providing the needed affirmation many might need. However, extreme scores in this area potentially predispose individuals to higher levels of marital and family stress, potentially leading to major marital and family dysfunctions. Singles who score high on both these items are equally vulnerable. Even though they may not be responsible for a spouse or a family, it is critical that “others” do not “own their soul” or their “future”. Established boundaries that protect for both single and married pastors from having others “own” them is very critical.

Seventh, two scored high on “vulnerability to sexual temptation”, with an additional 21 scoring moderately. It is important to keep this in check and to maintain a level of accountability with others to strengthen and maintain the integrity of the person. Balance is necessary for healthy pastors to meet each of these challenges in order to reduce the potential of attrition.

## **7.2 Emotions Experienced**

As seen in Table 7.2, experiencing a range of emotions is quite normal for participants while in ministry. Of specific interest are the types of emotions that seem to be the most represented by participants’ experiences. First and top of the list are three positive affirming emotions, the ability to

laugh at myself, acceptance, and meaning. This is wonderful to see, given the significance of these emotions when in a career that involves working with so many different types of people.

Second, a number of other life-giving, positive emotions have scores well above the median of the scale. These include joy, cooperativeness, hopefulness, satisfaction, flexibility, resilience, contentment, patience, and assertiveness. A neutral emotion, conflict, also is above the median of the scale. Of the negative emotions, anxiety, compliance, anger, demand, insecurity, passiveness, and fear score above the median for the group of participants. Although most of the other negative emotions reflect scores well below the median (3) for participants as a group, it is important that those who provide support to the pastors be vigilant of pastors who consistently experience these negative emotions as displayed by the respondents scoring in the higher categories (4 or 5) on each of these negative emotions or lower categories of the positive emotions (1 or 2). For the most part, it is quite common for situations to arise that provoke negative emotions or thwart positive

Table 7.2. Emotions experienced in the last 12 months.

Emotions	Not at all					M	N	2006 Data	
	1	2	3	4	5			M	N
Ability to laugh at myself	3	11	29	70	83	4.12	196		
Acceptance		6	37	94	60	4.06	197	4.00	292
Meaning	3	8	40	80	63	4.00	194		
Joy	2	9	46	93	46	3.88	196	3.70	293
Cooperativeness	1	13	47	91	43	3.83	195	3.89	291
Hopefulness	5	12	37	97	42	3.82	193		
Satisfaction	5	11	46	90	42	3.79	194	3.67	293
Flexibility	2	10	53	94	34	3.77	193		
Resilience	2	17	54	99	22	3.63	194		
Contentment	2	25	57	78	33	3.59	195	3.53	295
Patience	2	17	78	76	20	3.49	193		
Assertiveness	2	24	82	72	14	3.37	194	3.44	291
Anxiety	6	46	65	61	18	3.2	196	3.28	292
Compliance	2	32	97	57	5	3.16	193	2.75	288
Conflict	11	62	58	46	18	2.99	195		
Anger	18	70	57	43	9	2.77	197	2.49	292
Demand	23	69	57	37	9	2.69	195	2.66	288
Insecurity	37	71	48	28	12	2.53	196		
Passiveness	27	78	55	30	4	2.52	194	2.37	289
Fear	36	73	44	35	7	2.51	195	2.59	290
Failure	40	91	35	23	7	2.32	196		
Helplessness	56	69	34	23	11	2.3	193	2.71	292
Withdrawal	48	70	46	24	4	2.3	192	2.36	288
Rejection	48	78	36	27	4	2.28	193	2.28	290
Depression	59	66	41	24	7	2.26	197		
Distrust	52	77	34	27	5	2.26	195	2.32	289
Family Crisis	66	60	33	23	12	2.25	194		
Defiance	63	78	39	10	2	2.01	192	1.87	289
Hostility	85	69	26	10	3	1.84	193		
Other (please specify)							4		

Note: "Other" includes: restlessness.

ones from being experienced. However, if experienced continuously by pastors, there is a greater likelihood of fatigue and potential apathy. An encouraging visit by the denomination pastor and/or

support from a mentor/coach (see the following sections that consistently point to the significance a mentor/coach can play) on can provide timely encouragement and/or affirmation.

Finally, a comparison between the 2014 and 2006 data indicates higher emotional scores of compliance, anger, passiveness, and defiance, and a drop in score of helplessness.

### 7.3 Spiritual Growth

As seen in Table 7.3, for the most part, participants perceive their current spiritual journey as growing. This is refreshing to hear and participants as a whole should be commended for their continued striving in this foundational area as pastors. Again, key for the success of pastors are mentors and or spiritual coaches that probe and encourage all pastors concerning their spiritual growth, especially those who are experiencing a spiritual decline. In this case, 3 (a drop from 2006 data of 18) participants perceive a decline and an additional four (also a drop from 2006 data of 15) are neutral (no change either way).

Table 7.3. Since beginning their ministry, what best describes a participant's spiritual journey.

	<b>Extreme decline</b> <b>1</b>	<b>Declining</b> <b>2</b>	<b>No change</b> <b>3</b>	<b>Growing</b> <b>4</b>	<b>Substantial growth</b> <b>5</b>	<b>M</b>	<b>N</b>
2014	0	3	4	110	81	4.36	198
2006	1	17	15	165	96	4.15	294

### 7.4 Pastoral Status

Table 7.4 demonstrates participants' perceptions as a whole as leaning more toward a decreased perception of the status of a pastor in today's society as compared to the past.<sup>23</sup>

Table 7.4. Pastoral status today in comparison to the past.

	<b>Decreased</b> <b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>Increased</b> <b>5</b>	<b>M</b>	<b>N</b>
	71	71	45	7	4	2.00	198

## 8. Access to Resources, Resource Time and Help Seeking Behaviours

Participants were asked to identify the extent to which they made use of different resources.<sup>24</sup> As seen in Table 8, the most ascribed resource is informal learning opportunities, followed by seminars, professional accountability, continuing educational opportunities for enrichment and mentoring opportunities.

<sup>23</sup> This question was not asked in the 2006 study.

<sup>24</sup> This question was not asked in the 2006 study.

Table 8. Access to difference resources.

To what extent do you make use of:	Not at all	2	3	4	Very much so	<u>M</u>	<u>N</u>
Informal learning opportunities?	5	11	42	82	58	3.89	198
Seminar opportunities?	18	24	65	61	28	3.29	196
Professional accountability?	26	34	52	54	29	3.13	195
Continuing educational opportunities for enrichment?	30	37	49	44	34	3.08	194
Mentoring opportunities?	41	26	48	52	30	3.02	197
Coaching opportunities?	66	45	43	24	17	2.39	195
Clustering opportunities?	80	44	27	21	17	2.21	189
Continuing educational opportunities for credit?	96	33	27	8	28	2.16	192
Cadre opportunities?	96	38	21	20	15	2.05	190
Internship opportunities?	153	16	13	5	2	1.34	189

### 8.1 Continuing Education

Participants have had a variety of different learning opportunities. First, 44.9% have taken anywhere from one to 25+ continuing education courses (see Table 8.1a, columns 2-3) or 27.5% have taken anywhere from one to 25+ seminars (see Table 8.1a, columns 4-5), and 14.3% have taken anywhere from one to four internships for credit (see Table 8.1a, columns 6-7). Second, and in the case of enrichments, the numbers are much different, with 48.4% have taken anywhere from one to 25+ continuing education courses (see Table 8.1b, columns 2-3) or a surprising increase of 81.8% have taken anywhere from one to 25+ seminars, and 10.1% have taken anywhere from one to four internships for credit (see Table 8.1b). Third, and as seen in Table 8.1c, of the continuing education courses that participants have taken, 38% has been offered online.

Table 8.1a. Continuing education courses, seminars, and internships taken for credit.

	Number of Courses Taken		Number of Seminars Taken		Number of Internships Taken	
	%	N	%	N	%	N
NONE	55.1	97	72.5	129	85.7	120
1	10.2	18	5.1	9	11.4	16
2	6.8	12	8.4	15	1.4	2
5	4.5	8	5.1	9		
10	3.4	6	2.8	5		
3	2.8	5	2.2	4	0.7	1
4	2.8	5	1.1	2	0.7	1
7	2.8	5				
8	2.8	5				
25+	2.8	5	0.6	1		
6	1.7	3	1.1	2		
9	1.1	2				
12	1.1	2				
15	0.6	1	1.1	2		
16	0.6	1				
20	0.6	1				



Table 8.1b. Continuing education courses, seminars, and internships taken for enrichment.

	Number of Courses Taken		Number of Seminars Taken		Number of Internships Taken	
	%	N	%	N	%	N
NONE	51.6	79	12.2	22	89.9	107
1	15.0	23	3.9	7	7.6	9
2	12.4	19	11.0	20	1.7	2
5	4.6	7	16.0	29		
10			11.6	21		
3	7.8	12	8.3	15		
4	5.2	8	6.6	12	0.8	1
7	0.7	1	4.4	8		
8			5.5	10		
25+			2.8	5		
6	1.3	2	4.4	8		
9			1.1	2		
10	0.7	1				
15			3.9	7		
16	0.7	1	0.6	1		
12			1.7	3		
25			1.1	2		
14			0.6	1		
22			0.6	1		
18			0.6	1		
20			3.3	6		

Table 8.1c. Number of learning opportunities that have been taken online.

Number Taken Online	%	N
NONE	62.0	116
1	12.3	23
2	6.4	12
5	4.3	8
3	3.7	7
4	3.2	6
6	1.6	3
7	1.6	3
8	1.6	3
10	1.6	3
15	1.1	2
25	0.5	1

## 8.2 Vacation and Sabbath Days

As seen in Table 8.2.1, participants are more likely to take their sabbath day each week. However, note that there is a small group that do not ( $N = 17$ ). This is concerning and needs further attention. Second, and as displayed in Table 8.2.2, although most participants take their vacation days, there are a few who do not ( $N = 7$ ).

Table 8.2.1. The extent to which participants take a Sabbath day every week.

<b>Not at all</b> <b>1</b>	<b>2</b>	<b>3</b>	<b>Regularly</b> <b>4</b>	<b>M</b>	<b>N</b>
17	34	55	94	3.13	200

Table 8.2.2. The extent to which participants take vacation days.

<b>Not at all</b> <b>1</b>	<b>2</b>	<b>3</b>	<b>As entitled</b> <b>4</b>	<b>M</b>	<b>N</b>
7	28	49	114	3.36	198

## 8.3 Sabbaticals and Leaves

As seen in Table 8.3.1, a total of 195 participants responded to this question, indicating anywhere from no ( $N = 122$ ) to six ( $N = 1$ ) sabbaticals/leaves during their MB ministries. The length of sabbaticals are very similar to those found in 2006. The length of the current participants' sabbaticals included one day ( $N = 1$ ), three weeks ( $N = 2$ ), one month ( $N = 6$ ), two months ( $N = 9$ ), twelve months ( $N = 1$ ), thirteen months ( $N = 1$ ), two and one half months ( $N = 1$ ), three months ( $N = 31$ ), four months ( $N = 10$ ), six months ( $N = 6$ ), eight months ( $N = 8$ ), nine months ( $N = 2$ ), and twenty-four months ( $N = 1$ ). Table 8.2.2 shows that during sabbatical and leaves, the most frequent and important activity focused on reading, rest, relaxation, recreation, family time and travel, whereas for the 2006 data, education was the top followed by rest, relaxation, and recreation.

Table 8.3.1. Number of months of sabbaticals/leaves taken since 2006.

<b>Number of Months</b>	<b>2014</b>		<b>2006</b>	
	<b>%</b>	<b>N</b>	<b>%</b>	<b>N</b>
None		122	62.3	124
1		49	9.5	19
2		18	5.5	11
3		5	10.6	21
6		1	2.0	4
4			7.0	14
5			1.5	3
7			0.5	1
8			0.5	1
9			0.5	1

Table 8.3.2 Activities participants did while on sabbatical/leave.

Sabbatical/Leaves Activities	2014		2006	
	%	N	%	N
Reading	15.2	62	11.6	15
Rest, relaxation, recreation	15.2	62	18.6	24
Family time	14.7	60	7.8	10
Travel	12.0	49	7.0	9
Education	9.3	38	27.1	35
Spouse/marriage	7.8	32	2.3	3
Spiritual renewal	7.6	31	7.8	10
Other (please specify)	5.4	22	0.0	
Short-term missions, ministries	4.7	19	5.4	7
Silence/solitude retreat	4.4	18	6.2	8
Writing	3.7	15	0.0	
Visiting, observing other churches/leaders			3.9	5
Prayer			2.3	3

Note: "Others" include: Maternity/adoption (2), recovery from cancer/chemotherapy (2), self-directed studies (2), construction project at camp, deputation for support, house renovation, recording, fund raising for missionary support, site visit to other churches with similar leadership structures, visiting other churches, and Worship Conference in Texas.

### 8.4 Seeking Help

As seen in Table 8.4.1, participants are most willing to seek help during difficult situations from trusted friends. Pastoral colleagues and mentors are the next two groups of resource people that are sought. In terms of participants' relationships with various resource people (see Table 8.4.2), they feel most open with formal, followed by informal, leaders from their congregation, and less open with the provincial denomination minister or the provincial executive director. Finally, and as displayed in Table 8.4.3, participants are more likely to become involved with peer groups as compared to denominational or ecumenical ministerial or pastoral groups, and least with the pastoral relations committee in their congregation (committee responsible for relating to pastor's concerns).

Table 8.4.1. The extent to which participants, when in difficulty, seek help from various resource people.

	Not at all				Very much	M	N
	1	2	3	4	5		
Trusted friend	4	5	18	61	105	4.34	193
Pastoral colleague	10	13	29	74	69	3.92	195
Mentor	31	20	25	61	54	3.46	191
Coach	73	29	28	31	26	2.51	187
Professional counsellor	89	27	29	24	18	2.22	187
Health care professional (e.g., family doctor, psychiatrist)	79	40	26	28	11	2.20	184
Spiritual director	96	22	25	23	16	2.13	182
Other (please specify)							15

Note: "Other" includes: Spouse (4); Parents (3); Conference minister; Director church ministries; God; Group within the church; Living Waters Ministry; Small group

Table 8.4.2. Participants' relationships with resource people.

	Open				Guarded	<u>M</u>	<u>N</u>
	1	2	3	4	5		
Formal leaders (elders, board, council) in the congregation	91	64	22	15	6	1.89	198
Informal leaders in the congregation	67	68	39	20	5	2.14	199
Provincial conference minister and provincial executive director	46	39	58	42	10	2.65	195

Table 8.4.3. Participants' involvement with support people.

	No involvement				High level of involvement	<u>M</u>	<u>N</u>
	1	2	3	4	5		
Peer groups	15	27	49	63	40	3.44	194
Denominational ministerial or pastoral group(s)	45	40	39	50	24	2.84	198
Ecumenical/local ministerial group(s), or cadre	50	47	44	33	22	2.64	196
Pastoral relations committee in the congregation	85	23	33	29	21	2.36	191

## 9. Calling, Retention and Attrition

### 9.1 Calling to Go into Ministry

As seen in Table 9.1, participants identified their spouse as the most important person in affirming their call to go into ministry, followed by their congregation, a Bible school/college/seminary professor, their parents and denomination. Even though the conference minister had the least influence in comparison to the various influential options, for 48 of the participants, this person played a critical role in the calling.

Table 9.1. The extent to which participant's calling to go into ministry was affirmed by...

Influential Factors	Not at all				Very much so		<u>M</u>	<u>N</u>
	1	2	3	4	5			
Spouse	11	4	7	32	130	4.45	184	
Congregation	7	9	7	46	127	4.41	196	
Bible/college/seminary professor	21	8	20	43	82	3.90	174	
Parents	20	12	27	49	72	3.78	180	
Denomination	33	17	30	35	69	3.49	184	
Conference minister	62	18	21	23	48	2.87	172	
Other (please specify)							18	

Note: "Other" includes: Friends (7), Pastor (6), Mentors (4), Church Elders, and Prophecy by the Spirit.

## 9.2 Ministry Decision Making Factors

There are a number of influential factors that play a key role for a pastor in making a decision on accepting a term position. As seen in Table 9.2, different factors were rated by participants representing two different times<sup>25</sup>:

- Their first position in ministry (with implications for hiring new pastors), and
- Their current position (with implications for retaining pastors in MB churches).

Participants were to select the top three contributing factors that influenced their decision to go into ministry (columns 2-3) and the top three contributing factors that influenced their decision to go into their current ministry (columns 4-5).<sup>26</sup> The 25 factors are ranked in order from the most important to the least important in helping with the decision making for pastors. The top four factors scoring well above all others included the Holy Spirit's moving, personal conviction, calling by a congregation, and another pastor. These findings parallel those found in 2006.

Next are two very interesting patterns. First, the increase of a factor's relevance from the first position to the current position. For instance, the significance of calling by a congregation, spouse, family, friend, graduate training, professional career desire, and geographical location, are all key factors in the decision making process that increase in influence as a pastor moves from his/her first position to the current position (and anticipates a future position for the 2006 study). Most of these replicate the findings from the 2006 study as seen in columns 7-9.

Second is the pattern where factors that for the very first term seemed important but the influence drops for the current (for the 2006 study - and future positions). These include the Holy Spirit's moving, personal conviction, another pastor, shoulder tapping, mission/service experience, Bible school education, mentor, close friend, parents or guardians, camp leadership experience, supervised ministry experience, internship, significant group (friends), experience being a youth pastor, college/university experience, university experience. Note, only a few of these findings are similar to the 2006 study. One potential interpretation for this pattern of drop from the initial ministry to the current ministry, is the importance that each of these factors have on one's initial decision to go into ministry. Each of these patterns add to the complexity of trying to understand the different dynamics that are important for a pastor in making a decision to go into ministry.

## 9.3 Reasons for Accepting an Assignment

Participants were also given an opportunity to provide feedback about influential factors for accepting an assignment in an open-question format (e.g., provide additional thoughts). This section details each of eight potential ministry assignments from the first to the eighth one. As seen in Table 9.3, the top most frequent reasons for accepting a position included being called, invitation by church, congregation, or council/board and call of God, divine call/guidance, or the Holy Spirit's leading. These findings replicate those found in 2006 study, with a reversal in ordering. These responses confirm the rankings of personal conviction and a sense of calling as seen in Table 9.3. Of surprise are the differences in terms of rank ordering of church planting, interim/short term/summer position, and

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<sup>25</sup> For the 2006 study, an additional question included their future positions (implications what it would take to encourage retention into future MB church positions).

<sup>26</sup> 2006 study invited participants to rate a set of 25 factors on a 5 point likert scale 1="not at all"; 5="very much so". Although a direct comparison is challenging between the 2014 and 2006 data, the order of importance can be determined and compared.

discernment/direction/confirmation which are all much lower in 2014 than in 2006 in terms of being influential factors for accepting an assignment.

Table 9.2. The top 3 contributing factors that influenced their decision to go into ministry and for their current position.

	First Ministry (2014)		Current Position (2014)		First Position (2006)	Current Position (2006)	Future Position (2006)
	%	N	%	N	M	M	M
Holy Spirit's moving <sup>27</sup>	67.9%	136	65.7%	130	4.29	4.41	4.55
Personal conviction	53.2%	107	46.5%	92	4.31	4.37	4.45
Calling by a congregation <sup>28</sup>	28.4%	57	43.9%	87	3.81	3.72	3.96
Another pastor	28.4%	57	23.2%	46	3.34	3.01	2.96
Shoulder tapping	17.4%	35	16.2%	32			
Missions/service experience	15.9%	32	2.5%	5	3.11	3.36	3.75
Bible school education	14.9%	30	5.6%	11			
Mentor <sup>29</sup>	14.9%	30	3.5%	7	2.60	2.50	3.13
Spouse	13.4%	27	26.3%	52	3.57	4.26	4.55
Close friend	9.5%	19	7.6%	15	2.63	2.72	3.15
Family	9.5%	19	9.9%	19	3.20	3.33	3.54
Parents or guardians	8.5%	17	1.0%	2	2.23	1.82	1.88
Camp leadership experience	7.5%	15	1.0%	2			
Supervised ministry experience	7.0%	14	4.0%	8			
Internship	6.5%	13	2.5%	5			
Friend	5.5%	11	6.7%	13			
Graduate training	5.5%	11	6.1%	12			
Significant group (friends)	5.0%	10	4.0%	8	2.68	2.88	3.14
Experience being a youth pastor	4.5%	9	3.0%	6			
College/university experience	3.5%	7	1.0%	2			
Professional career desire	3.5%	7	8.6%	17	2.65	2.72	3.15
Educator or school counsellor <sup>30</sup>	2.0%	4	2.0%	4	2.54	2.07	2.00
Travel experience	1.5%	3					
Coaching	1.0%	2	1.0%	2			
Geographical location	0.5%	1	15.7%	31			
Other <sup>31 32</sup> (please specify)	8	7.1%	14				

<sup>27</sup> Sense of calling - 2006

<sup>28</sup> Discernment by a church - 2006

<sup>29</sup> Mentor/Coach - 2006

<sup>30</sup> Just "educator" for 2006.

<sup>31</sup> "Other" for the "first ministry position" included: God's Word; desire to be obedient to what God called; desire to share what we learned as adult new believers with others who were without Christ; seeing the Lord work through me in a pastoral capacity; revival meetings; people outside of a church need Jesus; passion for the lost; God's love; experience of broken family, loneliness and pain related to that; career guidance counselor.

<sup>32</sup> Other for "current position" included: training/experience fit; church planting opportunity (2); conference minister (2); God's love; seeing the need (2); ordained for life; individuals encouraging us; needed a different environment; observed needs in society; opportunity to work in another kind of setting; revival meetings; seeing God use me in this type of ministry; spiritual director.

#### **9.4 Reasons for Continuing in Ministry**

The previous results were important in understanding what factors were influential in a pastor's decision for entering or starting a new term in ministry. However, those results address only one aspect concerning the retention issue of pastors. Equally important to the retention of pastors are the factors that are critical in the continuation of ministry. As seen in Table 9.4, thirteen different factors were scored by pastors. These are ranked in descending order. The top three factors scoring well above 4.00 include Holy Spirit's moving, spouse, and supportive congregation, the latter being a stronger factor than the 2006 findings which ranked personal development as one of the top three.

Based on these findings, it is imperative that as the conference continues to find ways to retain its ministers, energy be focused in ensuring that spouses are included in the support structure. Further interviews of pastoral spouses (both wives and husbands) will uncover what specific needs they require that the conference might be able to support. This might include more personal time for the couple, supporting retreats like marriage encounter to help strengthen their relationship and given that the pastor's job description is one that focus major energy on other families, nourishing pastors and their spouses will not only enhance their relationship, but also provide role models for marriages in their congregation.

Also important are ways of enhancing pastors' sense of support from their congregation and supporting their spiritual direction through the Holy Spirit's moving. Congregational support may be strengthened through providing workshops and resources to lay ministers and the church leadership (other than the pastor) in terms of how best to support a pastor. Similar for supporting spiritual direction, spiritual retreats and opportunities to be challenged by leading pastors and those who have spiritual passion should be provided. Again, further probing of pastors in these areas would lend more specific details as to how best the conference can support them.

The next group of factors scoring at a moderately high level includes personal development, professional development, immediate family including children, a formal support group in the pastor's church, mentors, and peers. Each of these should receive further attention by the denomination that will encourage and support pastors. For instance, the immediate family needs should be probed and needs met through resources, resource people, and support. Overall congregations need to learn more about what it means to be a supporting group for their pastors and how to create smaller, more intimate support groups within the congregation that will provide additional support that pastors need. Workshops at both the denomination level as well as video resources from the denomination could be circulated from church to church to help encourage this at the congregational level. Professional development opportunities need to be continued and supported by the denomination office that encourages further development and specifically how to deal with those issues that cause the most stress for the pastor. Mentors and/or spiritual coaches as well as peers need to be encouraged and identified early in the pastor's career. Pastors also need to be continuously probed about the relationship with their mentor/coaches and peers as well as time given to pastors to establish these important supportive relationships. These relationships are seen as significant in almost all careers and are also very critical to pastors.

Critical to retaining MB pastors is sensitivity to supporting those factors that play a critical role in their desire to continue ministry. The denomination needs to find ways to encourage each of these factors on a continuous manner (similar to a health care provider who has a series of questions that

probe for the well-being of his/her patients). This includes sensitivity in knowing how to encourage pastors to actively pursue and maintain these ministry boosters. In the case of major stressors in marriage and/or family, immediate support through mentoring, marriage and family retreats, counseling, should be provided early as part of prevention, rather than waiting until the situation has escalated and requires more serious professional help.



Table 9.3. Reasons for accepting an assignment.

Position	2014 Data									2006 Data								
	1	2	3	4	5	6	7	8	Total	1	2	3	4	5	6	7	8	Total
Called, invitation by church, congregation, council/board	46	54	28	16	7	4	5	1	161	68	41	21	39	8	2	1		180
Call of God, divine call/guidance, Holy Spirit's leading	90	29	18	9	4	1	3		154	202	51	32	13	3	4	3		208
Career advancement, move, opportunity, experience, open door, new challenge	24	25	13	8	3	2	1		76	44	23	8	11	3	2		1	92
Good fit with congregation/staff	21	13	8	5	3				50	35	16	14	3	2				70
Conviction, desire, interest, passion, excitement	16	2	1	1	1	1			22	27	14	5	2		3			51
Church challenge/need/desperation	12	4	2	3					21	16	15	5	4	6	1	1	1	49
Geographical location	4	4	4	4	1				17	7	4	1	3	1				16
Ability/gifting/training/skill	10	3	2	1					16	5			1			1		7
Call by conference, mission board, camp	1	4	5	1	4				15		5	3	4	2	1			15
Church planting	2	8	2	1		1			14	6	13	6	4	4	2	1		36
Family considerations	2	3	5	2					12	7								7
Home church	9	1		2					12	13								13
Interim/short term/summer position		4	4	1		1	1	1	12	8	3	3	3	5	3	2	2	31
Seminary training/financial help		5	3	1					9	5	3	1						9
Spouse	4	4	1						9									
Internship	7		1						8	7	1							8
Shoulder tapping	3	2		1					6									
Church vision/mission		2	1	1	1				5	4	4							8
Coach/mentor	4	1							5									
Discernment/direction/confirmation			2	1					3	11	3	3	1					18
Invitation by senior pastor		1	1	1					3	3	2		1					6
Needed a job/financial	2	1							3			2	1					3
Encouragement/advice of friends	1		1						2	11	2	1	1					15
Affirmation		2							2	8	1	1	1	1				12
Total Number of Responses	258 <sup>33</sup>	172	102	59	24	10	10	2	637	401	214	111	94	35	18	11	4	890
Total Number of Participants who responded	180	121	75	40	18	10	4	2	450	251	141	81	50	32	20	9	5	591

<sup>33</sup> Note: In some cases, participants provided multiple responses and thus the larger number of responses versus number of respondents.

Table 9.4. Factors that are critical to participants in continuing ministry.

Factors	2014							2006						
	Not at all 1	2	3	4	Very much so 5	M	N	Not at all 1	2	3	4	Very much so 5	M	N
Holy Spirit's moving <sup>34</sup>	1	0	3	31	161	4.8	196	8	12	28	72	114	4.16	230
My spouse	8	0	3	24	158	4.7	193	3	2	5	16	204	4.81	230
Supportive congregation <sup>35</sup>	3	6	12	82	94	4.3	197	6	8	51	98	62	3.90	225
Personal development	8	11	39	80	49	3.8	187	3	12	10	102	103	4.26	230
Professional development	14	14	47	73	36	3.8	184	13	15	37	100	63	3.81	228
My children <sup>36</sup>	34	13	27	30	84	3.6	188	8	20	41	75	82	3.90	230
Formal support group in your church	28	27	41	50	43	3.3	189	10	25	46	96	51	3.67	228
Mentors <sup>37</sup>	28	18	52	55	30	3.2	183	18	20	31	82	78	3.79	229
Peers	22	37	54	51	22	3.1	186	7	25	56	101	38	3.61	227
Coaches	49	25	55	35	15	2.7	179							
Formal support group outside your church <sup>38</sup>	50	45	41	30	16	2.5	182	18	37	55	79	37	3.35	226
Ministerial group outside of your church <sup>39</sup>	53	51	40	30	9	2.4	183	29	53	73	55	23	2.96	233
My parents	67	43	37	26	11	2.3	184	68	43	53	41	20	2.56	225
Other (please specify)							1							

Note: "Other" included: Support of Senior Pastor.

<sup>34</sup> 2006 study question: "Spiritual direction"

<sup>35</sup> 2006 study question: "Overall congregation"

<sup>36</sup> 2006 study question: "Immediate family"

<sup>37</sup> 2006 study question: "Mentors/ Coaches" were combined as one question.

<sup>38</sup> 2006 study question: "External support group"

<sup>39</sup> 2006 study question: "Ministerial group"

Also as part of pastors' training, there needs to be a focus on teaching them to identify these critical support factors and how to seek them, how to nourish them, and how to make the most of these, as they are so important in their career.

### 9.5 Participants' Ministry Future

Of the 158 participants who responded (see Table 9.5), 55.9%, a slight decrease from 2006 (61.8%) are willing to stay with the MB denomination in some form of ministry, whether it is to receive term renewal, to find employment in another MB church, or to move up, reclassification to a more senior position. These results need to be carefully interpreted as based on the "Other" category. Another 21.4% list aspirations that fit under "other" with 7.4% not holding contracts. The level of attrition that is anticipated following participants' completion of terms involves only 22.8% in comparison to the much higher percentage of 2006 study (38.2%). These latter participants will be leaving the MB denomination for various reasons including retirement (15.8%), finding employment in a field outside of paid ministry (2.8%), employment in another denominational church (0.5%), leaving church ministry (1.4%), or no desire to ever return (0.9%). These percentages are lower than those from the 2006 study indicating a much more healthier retention rate based on participants' responses. Just a word of caution as it is possible that the data may not be capturing all those who are not returning, as this group may be more reluctant to respond to the survey in comparison to those whose experience may have been more positive.

Table 9.5. Participants' hope upon completing current contract.

	2014		2006	
	%	N	%	N
To renew the current contract	43.3	93	30.3%	72
Retirement	15.8	34	17.2%	41
Reclassification to another position	5.1	11		
To find employment in another Mennonite Brethren congregation	4.2	9	21.8%	52
Reclassification to a more senior position	3.3	7	9.7%	23
To find employment in a field outside of paid ministry	2.8	6		
To find employment in a ministry other than a pastoral position	1.4	3		
To leave church ministry temporarily <sup>40</sup>	1.4	3	13.0%	31
No desire to return to pastoral ministry	0.9	2	3.8%	9
To find employment in another denomination	0.5	1	4.2%	10
Other (please specify)	21.4	46		

Note: "Other" includes: I don't have a contract (15); Interim (5); Church planting (4); Education (3); Whatever the Lord leads me (3); Transitional Ministry (2); Finish well; Lay minister; Mission; Motherhood; and Something ministry related.

### 9.6 Reasons for Leaving an Assignment

Participants were also given an opportunity to provide feedback in an open-question format about influential factors for leaving an assignment. This section details each of eight potential ministry assignments from the first to the eighth one. First, of the 20 factors identified in the open-ended comments made by participants across all eight potential assignments, six represent positive reasons whereas the remaining 14 could be considered less than positive. The highest ranked positive factor is a new opportunity or position, followed by education, and call of God/Holy Spirit's leading, which are both important for the continuation of pastors in this denomination. The highest ranked negative factor is church/leadership conflict/disillusionment, followed by church closing, downsizing or splitting.

<sup>40</sup> 2006 study question: "leave church ministry"

The six positive reasons, represented 54.3%, up 10.8% in comparison to the 2006 study. These included some of the same reasons as in 2006: new opportunity or position, pursuing education, call of God/Holy Spirit's leading, accomplished goals, and church planting. These reasons are helpful to be included in the training of future pastors, in preparation of finding positive ways to transition between completing a term and being able to leave in a positive manner.

Fortunately, the positive reasons tend to overshadow the negative in representing the group. A total of 32.1% of the reasons include congregation/leadership conflict or disillusionment; church closed/downsizing/split/finances, family circumstances, crises, or losses; poor fit; asked to leave or fired; stress, weariness, burnout, fatigue, and exhaustion; personal/moral failure; marriage; theological conflict/concerns; deceit, abuse; spouse, and financial. Based on these findings, here too, preparation of pastors either formally through school or informally through effective mentoring and spiritual coaching by more senior pastors might provide the support that will enable pastors to be victorious when faced with these negative situations and provide the opportunities for continuing in MB ministry positions.

The neutral category represented only 13.5% (up by 1.9% from 2006) of the total responses and included: retirement; need or time for renewal or change; geographical move or relocation. These are reasons that are not changeable and do not necessarily hamper the participant's ability to serve in the MB church. Although age may incapacitate certain leaders for reasons of health, their experiences would serve well as they mentor or coach the younger generation of pastors.

## **10. Pastoral Competencies**

### **10.1 Perceived Effectiveness in each Pastoral Competency**

Most careers have critical competencies that are necessary to complete daily tasks. For the 2006 study, a pseudo-Delphi approach was used with a team of denomination staff and pastors as part of developing 28 critical competencies defining the role of a pastor (see Schönwetter 2006). For the current study, 17 of the original 28 competencies were retained and an additional 18 were added (refer to Table 10.5 for details). Of these 35, participants ranked themselves as very effective in ministry, the top six included: communicating, leading, team-work, teaching, preaching and inspiring others. A set of 20 competencies fall between 3.0 (the median of the scale) and 3.8, representing somewhat "effectiveness" in terms of ministry. The remaining nine competencies fall below 3.0.

### **10.2 Contributions towards Perceived Effectiveness in each Pastoral Competency**

Table 10.2 focuses on an additional 16 competencies important to the pastoral role. These are slightly different from the 35 in Table 10.1, and were evaluated in terms of contributing to the effectiveness of the pastor's ministry. First, all 16 of these competencies score above the median of the scale of 3.0, indicating their importance. Second, 14 of these score tightly between 3.7 and 4.03. Only two score well below the other 14, including the practice of play and finances.

#### 10.2.1 Asking for Help

Asking for help by participants was scored in the lower third in Table 10.2 in terms of contributing to their effectiveness. Additional information concerning this response is found in Table 10.2.1, where participants as a group tend to score more toward the "vulnerability is encouraged" end of the seeking help for personal struggles.

Table 9.6. Reasons for leaving an assignment.

Position	2014 Data									% of total	2006 Data									% of total
	1	2	3	4	5	6	7	8	total		1	2	3	4	5	6	7	8	total	
New opportunity/position/advancement	23	20	10	11	3				<b>67</b>	20.6	43	16	9	5	1	2			<b>76</b>	19.0
Pursuing further education	23	10	3	1	1				<b>38</b>	11.7	37	12	16	1	2				<b>44</b>	11.0
Church/leadership conflict/disillusionment	13	11	9	3					<b>36</b>	11.0	32	14	6	2		1	1		<b>80</b>	20.0
Call of God, Holy Spirit	24	6	2	2					<b>34</b>	10.4	8	8							<b>16</b>	4.0
Need for change, renewal, time to go	11	7	4	1	1				<b>24</b>	7.4	6	2	1	4	1				<b>14</b>	3.5
Accomplished goal(s), tasks/term	7	6	6		1	1			<b>21</b>	6.4	14	10	9	3	1	4	1	4	<b>48</b>	12.0
Church planting/mission work	5	5	1	4	2				<b>17</b>	5.2	3	4	2						<b>9</b>	2.3
Location/moving	7	3	3	1					<b>14</b>	4.3	4	2			1				<b>7</b>	1.8
Church closed/downsizing/split/finances	4	4	1		1	1			<b>11</b>	3.4	2	5		1					<b>8</b>	2.0
Family circumstances, dynamics/crisis/loss	2	5	2	1					<b>10</b>	3.1	6	6	2	4	3				<b>21</b>	5.3
Poor fit	5	1			1	2			<b>9</b>	2.8	8								<b>8</b>	2.0
Asked to leave, fired	5	1	2		1				<b>9</b>	2.8			4	3			1		<b>8</b>	2.0
Stress, weariness, burnout, exhausted	3	1	1		1	1			<b>7</b>	2.1	6	10	6	1					<b>26</b>	6.5
Retirement			3			1	1	1	<b>6</b>	1.8	6	2	5	2	5	4	3	2	<b>29</b>	7.3
Personal/moral failure	2	2	1	1					<b>6</b>	1.8	1	1		1					<b>3</b>	0.8
Marriage	4	1							<b>5</b>	1.5										0.0
Theological conflict/concerns	3		1						<b>4</b>	1.2										0.0
Deceit, abuse		1	1				1		<b>3</b>	0.9										0.0
Spouse		2	1						<b>3</b>	0.9										0.0
Financial	1	1							<b>2</b>	0.6	2			1					<b>3</b>	0.8
<b>Total Number of Responses</b>	<b>142</b>	<b>87</b>	<b>51</b>	<b>25</b>	<b>12</b>	<b>6</b>	<b>2</b>	<b>1</b>	<b>326</b>		<b>178</b>	<b>92</b>	<b>60</b>	<b>28</b>	<b>14</b>	<b>11</b>	<b>6</b>	<b>6</b>	<b>400</b>	

Note: In some cases, participants provided multiple responses and thus the larger number of responses versus number of respondents.

Table 10.1. The degree to which participants consider themselves effective in each of the areas of ministry.

Competencies	Not at all				Very much so	M	N
	1	2	3	4	5		
Communicating		3	26	100	63	4.16	192
Leading		1	36	100	56	4.09	193
Team-work		1	28	119	42	4.06	190
Teaching		5	34	99	52	4.04	190
Preaching	9	7	32	83	61	3.94	192
Inspiring others		6	43	103	41	3.93	193
Problem solving	2	3	60	92	32	3.79	189
Empathy	2	20	46	71	51	3.78	190
Discipleship		14	57	98	23	3.68	192
Mentoring	2	12	60	93	24	3.65	191
Story telling	4	24	61	68	31	3.52	188
Coaching	7	17	63	79	23	3.50	189
Administration	4	30	59	69	31	3.48	193
Developing laity/leaders	1	27	67	75	22	3.47	192
Spiritual direction	7	17	62	87	16	3.47	189
Community activities	4	37	54	64	33	3.44	192
Christian education	5	21	75	69	19	3.40	189
Weddings	15	24	51	68	31	3.40	189
Conflict management	3	23	75	76	14	3.39	191
Delegating		38	73	61	19	3.32	191
Counseling	4	38	73	57	20	3.27	192
Skill development	3	29	93	60	5	3.18	190
Ministerial involvements	12	38	61	65	14	3.16	190
Funerals	28	36	41	54	33	3.15	192
Missions	11	43	66	52	17	3.11	189
Evangelism	7	54	74	43	14	3.02	192
Young adult ministries	27	38	59	51	12	2.91	187
Peace/social concerns	12	69	65	33	9	2.78	188
Numerically growing church	22	54	63	45	5	2.77	189
Worship leadership	52	35	40	35	27	2.74	189
Seniors' ministries	36	60	50	32	10	2.57	188
Senior youth ministries	51	62	33	22	19	2.44	187
Junior youth ministries	63	55	29	23	16	2.32	186
Children's ministries	49	75	40	19	8	2.28	191
Music leadership	83	43	21	22	19	2.21	188

### 10.3 Perceived Confidence in each Pastoral Competency

In Table 10.3, participants rated the extent to which they felt competent in each of the competencies (e.g., skills and behaviours) listed in Tables 10.1 and 10.2 (a total of 51 competencies). A total of 42 of the 51 competencies scored above the median of the scale of 3.0 suggesting that most (82.4%) were rated in the upper half of the scale. The top five included communicating, leading, team-work, teaching, and preaching, supporting participants' perceived effectiveness in each competencies (see Table 10.2). The lowest nine, which fall just below the median of the scale, include peace/social concerns, young adult ministries, numerically growing church, seniors' ministries, worship leadership, senior youth ministries, junior youth ministries, children's ministries, and music leadership.

Table 10.2 Degree to which each of the competencies contribute to the effectiveness of participants' ministry.

Competencies	Not at all				Very much so	M	N
	1	2	3	4	5		
Theological awareness	1	6	40	83	60	4.03	190
Self-management		4	39	96	50	4.02	189
Recognizing one's limits	1	7	40	83	58	4.01	189
Spiritual discipline		12	36	80	62	4.01	190
Cultural awareness		9	39	87	53	3.98	188
Self-care		11	38	83	57	3.98	189
Time management	1	8	40	89	52	3.96	190
Family time		12	41	79	55	3.95	187
Spiritual renewal		12	47	74	56	3.92	189
Asking for help		11	44	87	47	3.90	189
Theological enrichment	2	9	44	86	49	3.90	190
Prayer partner/spiritual friendships	3	17	49	64	56	3.81	189
Social awareness	1	14	46	91	36	3.78	188
Dealing with crises		15	56	81	36	3.73	188
Practice of play	5	32	60	60	25	3.37	182
Finances	9	29	58	74	19	3.34	189

Table 10.2.1. The extent to which participants ask for help for personal struggles.

Too risky to admit problems		Vulnerability is encouraged		M	N
1	2	3	4		
7	36	77	80	3.15	197

#### 10.4 Perceived Training in each Pastoral Competency

In Table 10.4, participants rated the extent to which they felt well trained in each of the 51 competencies (skills and behaviours). A total of 18 competencies score above the median of the scale of 3.0. The top two include theological awareness and theological enrichment. The lowest four, which fell below 2.0, include finances, children's ministries, music leadership, and seniors' ministries.

Table 10.3. Perceived competence felt by participants for each of the 51 skills and behaviours.

Competencies	Not at all	1	2	3	4	Very much so	5	M	N
Communicating			5	26	102		50	4.08	183
Leading			2	37	112		34	3.96	185
Team-work	1		2	36	110		36	3.96	185
Teaching	2		4	40	97		42	3.94	185
Preaching	6		12	27	84		56	3.93	185
Theological awareness	2		8	37	97		39	3.89	183
Family time	3		8	41	93		39	3.85	184
Problem solving			6	52	98		29	3.81	185
Theological enrichment	1		14	41	93		35	3.80	184
Inspiring others			7	55	92		31	3.79	185
Asking for help	2		14	44	85		38	3.78	183
Discipleship			12	52	97		23	3.71	184
Empathy	3		22	40	78		39	3.70	182
Mentoring	1		10	57	91		25	3.70	184
Recognizing one's limits			11	63	84		26	3.68	184
Cultural awareness	2		17	49	86		28	3.66	182
Administration	3		21	54	67		40	3.65	185
Prayer partner/spiritual friendships	5		20	50	71		37	3.63	183
Time management	1		18	67	77		19	3.52	182
Spiritual discipline	2		16	65	86		14	3.51	183
Dealing with crises			21	63	87		13	3.50	184
Story telling	8		23	56	63		34	3.50	184
Developing laity/leaders	1		22	67	76		19	3.49	185
Self-management	1		19	63	87		12	3.49	182
Spiritual renewal	3		14	72	80		15	3.49	184
Community activities	3		27	57	72		25	3.48	184
Delegating			21	78	65		21	3.46	185
Conflict management	2		16	75	80		12	3.45	185
Self-care			27	57	88		11	3.45	183
Finances	3		30	58	65		25	3.44	181
Social awareness	5		17	71	77		13	3.42	183
Skill development			18	87	71		6	3.36	182
Coaching	7		22	73	64		17	3.34	183
Practice of play	7		33	61	55		25	3.32	181
Spiritual direction	6		21	76	66		13	3.32	182
Weddings	18		31	43	60		32	3.31	184
Missions	5		35	71	49		24	3.28	184
Funerals	27		27	37	55		38	3.27	184
Ministerial involvements	10		36	55	63		20	3.26	184
Counselling	4		35	71	57		16	3.25	183
Christian education	7		31	74	60		13	3.22	185
Evangelism	8		39	73	53		11	3.11	184
Peace/social concerns	15		56	69	39		5	2.80	184
Young adult ministries	32		49	51	39		12	2.73	183
Numerically growing church	27		55	57	40		5	2.68	184
Seniors' ministries	39		46	47	41		11	2.67	184
Worship leadership	53		37	40	27		25	2.64	182
Senior youth ministries	50		53	30	27		20	2.52	180
Junior youth ministries	57		53	27	26		19	2.43	182
Children's ministries	42		79	30	24		8	2.33	183
Music leadership	87		36	19	19		20	2.17	181



Table 10.4 Participants' perceived level of training for each of the pastoral competencies.

Competencies	Not at all 1	2	3	4	Very much so 5	<u>M</u>	<u>N</u>
Theological awareness	4	9	31	71	69	4.04	184
Theological enrichment	7	13	29	72	64	3.94	185
Communicating	3	21	47	80	36	3.67	187
Teaching	3	17	51	84	31	3.66	186
Leading	6	16	66	72	24	3.50	184
Preaching	15	23	41	70	37	3.49	186
Discipleship	5	26	67	73	16	3.37	187
Team-work	6	34	56	65	25	3.37	186
Spiritual discipline	7	28	66	71	13	3.30	185
Cultural awareness	20	35	55	54	21	3.11	185
Counselling	14	43	57	55	15	3.08	184
Spiritual renewal	12	36	69	59	8	3.08	184
Christian education	21	40	57	45	25	3.07	188
Skill development	11	41	72	46	15	3.07	185
Mentoring	16	38	65	53	13	3.05	185
Problem solving	12	45	67	50	12	3.03	186
Conflict management	18	52	42	61	14	3.01	187
Time management	15	41	68	49	11	3.00	184
Spiritual direction	20	43	56	51	15	2.99	185
Inspiring others	14	40	76	45	10	2.98	185
Prayer partner/spiritual friendships	21	42	62	45	15	2.95	185
Evangelism	17	48	59	51	10	2.94	185
Missions	20	50	58	43	13	2.89	184
Dealing with crises	22	45	63	43	12	2.88	185
Recognizing one's limits	19	48	65	43	9	2.86	184
Self-care	16	52	67	40	9	2.86	184
Developing laity/leaders	14	62	57	41	11	2.85	185
Self-management	18	50	68	38	9	2.84	183
Empathy	22	57	49	44	12	2.82	184
Asking for help	26	56	51	38	16	2.80	187
Story telling	27	52	55	43	9	2.76	186
Social awareness	24	46	70	36	6	2.75	182
Coaching	30	62	42	36	16	2.71	186
Delegating	25	69	53	32	7	2.61	186
Community activities	35	60	51	31	8	2.55	185
Administration	40	62	44	31	10	2.51	187
Family time	43	55	51	28	7	2.46	184
Ministerial involvements	43	57	57	14	12	2.43	183
Peace/social concerns	45	69	42	23	6	2.33	185
Senior youth ministries	68	48	28	21	17	2.29	182
Young adult ministries	60	49	38	29	5	2.28	181
Junior youth ministries	72	47	25	23	15	2.24	182
Practice of play	55	60	46	17	4	2.20	182
Funerals	58	67	40	18	2	2.13	185
Numerically growing church	58	63	47	17	0	2.12	185
Worship leadership	72	58	24	22	7	2.09	183
Weddings	62	64	45	14	1	2.08	186
Finances	68	66	34	16	0	1.99	184
Children's ministries	91	53	16	16	9	1.91	185
Music leadership	107	31	20	17	10	1.88	185
Seniors' ministries	88	58	27	10	1	1.79	184

## 10.5 Differences between Effectiveness, Competence, and Training in Terms of Pastoral Competencies For 2014 and 2006

In Table 10.5, comparisons between participants' perceptions of effectiveness (importance in 2006), competence and training were compared for each of the pastoral competencies across the two years of data collection 2014 and 2006. Note that the results in the table are rank ordered from the highest to the lowest in terms of perceived effectiveness (see column A). What follows are each of the difference comparisons and the patterns discovered in these differences.

### 10.5.1 Differences between Effectiveness versus Confidence in Terms of Pastoral Competencies

As seen in Table 10.5 column D, the difference between the mean scores on effectiveness and confidence provides insight on areas that pastors might benefit from more professional and/or personal development. These differences ranged from .01 to .53 between these means. Those that demonstrated a difference ( $\underline{D}$ )<sup>41</sup> of 0.50 or higher include competencies such as self-care ( $\underline{D}$  = .53), self-management ( $\underline{D}$  = .53), and spiritual discipline ( $\underline{D}$  = .50). For the 2006 data, these included: developing other leaders ( $\underline{D}$  = .91), self care ( $\underline{D}$  = .88), conflict managing ( $\underline{D}$  = .80), delegating ( $\underline{D}$  = .73), time management ( $\underline{D}$  = .69), communicating ( $\underline{D}$  = .65), leading ( $\underline{D}$  = .64), self-time ( $\underline{D}$  = .59), family time ( $\underline{D}$  = .55), teamwork ( $\underline{D}$  = .54), and accountability ( $\underline{D}$  = .50). Even though the question asked in 2006 (perceived "importance" as compared to 2014, perceived "effectiveness") differ, self-care and spiritual discipline scored above 0.50 in both studies. This difference in question terminology may also account for the higher range of difference scores in 2006 (see column M).

### 10.5.2 Differences between Effectiveness versus Training in Terms of Pastoral Competencies

As seen in Table 10.5 column E, the difference between the mean scores on effectiveness and training also provides insight on areas that pastors might benefit from more professional and/or personal development. The range of differences between these two were much higher than those found between effectiveness and competence, ranging from 0.14 to 1.45, yet much lower than the range from 2006 (0.45 to 1.81). Competencies that demonstrated differences of at least 1.00 or more include finances ( $\underline{D}$  = 1.45), family time ( $\underline{D}$  = 1.39), weddings ( $\underline{D}$  = 1.23), funerals ( $\underline{D}$  = 1.14), administration ( $\underline{D}$  = 1.14) and practice of play ( $\underline{D}$  = 1.12). In 2006 (see column O), these included developing leaders ( $\underline{D}$  = 1.81), delegating ( $\underline{D}$  = 1.71), family time ( $\underline{D}$  = 1.70), conflict management ( $\underline{D}$  = 1.63), self care ( $\underline{D}$  = 1.58), team-work ( $\underline{D}$  = 1.49), dealing with emotions ( $\underline{D}$  = 1.47), self-time ( $\underline{D}$  = 1.42), accountability ( $\underline{D}$  = 1.42), self-awareness ( $\underline{D}$  = 1.39), time management ( $\underline{D}$  = 1.38), creativity ( $\underline{D}$  = 1.36), taking initiative ( $\underline{D}$  = 1.35), listening ( $\underline{D}$  = 1.33), self-esteem ( $\underline{D}$  = 1.32), problem-solving ( $\underline{D}$  = 1.32), administration ( $\underline{D}$  = 1.30), commitment ( $\underline{D}$  = 1.29), encouraging ( $\underline{D}$  = 1.29), leading ( $\underline{D}$  = 1.28), story telling ( $\underline{D}$  = 1.19), organizing ( $\underline{D}$  = 1.18), and communicating ( $\underline{D}$  = 1.16). The competencies shared across the two cohorts include family time and administration.<sup>42</sup>

### 10.5.3 Differences between Confidence versus Training in Terms of Pastoral Competencies

As seen in Table 10.5 column F, the difference between the mean scores on confidence and training also provides insight on areas that pastors might benefit from more professional and/or personal development. The range of differences between these two were similar to those found between confidence and training, ranging from 0.01 to 1.49, yet much lower than the range from 2006 (see

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<sup>41</sup>  $\underline{D}$  = difference between the means. For instance, the difference in means on developing other leaders from how important the participant viewed it (4.41) compared to how competent the participant felt about this ( $\underline{D}$  = 4.41 - 3.50 = .91).

<sup>42</sup> The fact that not many parallels were seen across the two data cohorts is in part explained that the 2014 had a number of additional competencies as seen in Table 10.5.

Table 10.5. Comparisons between 2014 and 2006 effective (important), competence, and training on the pastoral competencies.

Competencies	2014 Data			2014 Data Differences			2006 Data			2014-2006 Data Differences			2006 Data Differences			Differences between 2014 and 2006 Differences		
	A. Effective	B. Confident	C. Training	D. A-B	E. B-C	F. A-C	G. Important	H. Confident	I. Training	J. A-G	K. B-H	L. C-I	M. G-H	N. H-I	O. G-I	P. D-M	Q. E-N	R. F-O
Communicating	4.16	4.08	3.67	0.08	0.41	0.49	4.61	3.96	3.45	-0.45	0.12	0.22	0.65	0.51	1.16	-0.57	-0.1	-0.67
Leading	4.09	3.96	3.5	0.13	0.46	0.59	4.45	3.81	3.17	-0.36	0.15	0.33	0.64	0.64	1.28	-0.51	-0.18	-0.69
Team-work	4.06	3.96	3.37	0.1	0.59	0.69	4.56	4.02	3.07	-0.5	-0.06	0.3	0.54	0.95	1.49	-0.44	-0.36	-0.8
Teaching	4.04	3.94	3.66	0.1	0.28	0.38	4.21	3.96	3.62	-0.17	-0.02	0.04	0.25	0.34	0.59	-0.15	-0.06	-0.21
Theological awareness	4.03	3.89	4.04	0.14	-0.15	-0.01												
Self-management	4.02	3.49	2.84	0.53	0.65	1.18	4.03	3.44	2.61	-0.01	0.05	0.23	0.59	0.83	1.42	-0.06	-0.18	-0.24
Recognizing one's limits	4.01	3.68	2.86	0.33	0.82	1.15	4.23	3.8	2.84	-0.22	-0.12	0.02	0.43	0.96	1.39	-0.1	-0.14	-0.24
Spiritual discipline	4.01	3.51	3.3	0.5	0.21	0.71												
Cultural awareness	3.98	3.66	3.11	0.32	0.55	0.87												
Self-care	3.98	3.45	2.86	0.53	0.59	1.12	4.39	3.51	2.81	-0.41	-0.06	0.05	0.88	0.7	1.58	-0.35	-0.11	-0.46
Time management	3.96	3.52	3	0.44	0.52	0.96	4.3	3.61	2.92	-0.34	-0.09	0.08	0.69	0.69	1.38	-0.25	-0.17	-0.42
Family time	3.95	3.85	2.46	0.1	1.39	1.49	4.44	3.89	2.74	-0.49	-0.04	-0.28	0.55	1.15	1.7	-0.45	0.24	-0.21
Preaching	3.94	3.93	3.49	0.01	0.44	0.45	4.08	3.82	3.6	-0.14	0.11	-0.11	0.26	0.22	0.48	-0.25	0.22	-0.03
Inspiring others	3.93	3.79	2.98	0.14	0.81	0.95												
Spiritual renewal	3.92	3.49	3.08	0.43	0.41	0.84												
Asking for help	3.9	3.78	2.8	0.12	0.98	1.1												
Theological enrichment	3.9	3.8	3.94	0.1	-0.14	-0.04												
Prayer partner/spiritual friendships	3.81	3.63	2.95	0.18	0.68	0.86												
Problem solving	3.79	3.81	3.03	-0.02	0.78	0.76	4.1	3.7	2.78	-0.31	0.11	0.25	0.4	0.92	1.32	-0.42	-0.14	-0.56
Empathy	3.78	3.7	2.82	0.08	0.88	0.96												

Table 10.5. Continued

Competencies	2014 Data			2014 Data Differences			2006 Data			2014-2006 Data Differences			2006 Data Differences			Differences between 2014 and 2006 Differences		
	A. Effective	B. Confident	C. Training	D. A-B	E. B-C	F. A-C	G. Important	H. Confident	I. Training	J. A-G	K. B-H	L. C-I	M. G-H	N. H-I	O. G-I	P. D-M	Q. E-N	R. F-O
Social awareness	3.78	3.42	2.75	0.36	0.67	1.03												
Dealing with crises	3.73	3.5	2.88	0.23	0.62	0.85												
Discipleship	3.68	3.71	3.37	-0.03	0.34	0.31												
Mentoring	3.65	3.7	3.05	-0.05	0.65	0.6												
Story telling	3.52	3.5	2.76	0.02	0.74	0.76	3.64	3.39	2.45	-0.12	0.11	0.31	0.25	0.94	1.19	-0.23	-0.2	-0.43
Coaching	3.5	3.34	2.71	0.16	0.63	0.79												
Administration	3.48	3.65	2.51	-0.17	1.14	0.97	3.88	3.6	2.58	-0.4	0.05	-0.07	0.28	1.02	1.3	-0.45	0.12	-0.33
Developing laity/leaders	3.47	3.49	2.85	-0.02	0.64	0.62	4.41	3.5	2.6	-0.94	-0.01	0.25	0.91	0.9	1.81	-0.93	-0.26	-1.19
Spiritual direction	3.47	3.32	2.99	0.15	0.33	0.48												
Community activities	3.44	3.48	2.55	-0.04	0.93	0.89												
Christian education	3.4	3.22	3.07	0.18	0.15	0.33												
Weddings	3.4	3.31	2.08	0.09	1.23	1.32												
Conflict management	3.39	3.45	3.01	-0.06	0.44	0.38	4.22	3.42	2.59	-0.83	0.03	0.42	0.8	0.83	1.63	-0.86	-0.39	-1.25
Practice of play	3.37	3.32	2.2	0.05	1.12	1.17												
Finances	3.34	3.44	1.99	-0.1	1.45	1.35												
Delegating	3.32	3.46	2.61	-0.14	0.85	0.71	4.26	3.53	2.55	-0.94	-0.07	0.06	0.73	0.98	1.71	-0.87	-0.13	-1
Counseling	3.27	3.25	3.08	0.02	0.17	0.19	3.45	3.31	3	-0.18	-0.06	0.08	0.14	0.31	0.45	-0.12	-0.14	-0.26
Skill development	3.18	3.36	3.07	-0.18	0.29	0.11												
Ministerial involvements	3.16	3.26	2.43	-0.1	0.83	0.73												
Funerals	3.15	3.27	2.13	-0.12	1.14	1.02												

Table 10.5. Continued

Competencies	2014 Data			2014 Data Differences			2006 Data			2014-2006 Data Differences			2006 Data Differences			Differences between 2014 and 2006 Differences		
	A. Effective	B. Confident	C. Training	D. A-B	E. B-C	F. A-C	G. Important	H. Confident	I. Training	J. A-G	K. B-H	L. C-I	M. G-H	N. H-I	O. G-I	P. D-M	Q. E-N	R. F-O
Missions	3.11	3.28	2.89	-0.17	0.39	0.22												
Evangelism	3.02	3.11	2.94	-0.09	0.17	0.08												
Young adult ministries	2.91	2.73	2.28	0.18	0.45	0.63												
Peace/social concerns	2.78	2.8	2.33	-0.02	0.47	0.45												
Numerically growing church	2.77	2.68	2.12	0.09	0.56	0.65												
Worship leadership	2.74	2.64	2.09	0.1	0.55	0.65												
Seniors' ministries	2.57	2.67	1.79	-0.1	0.88	0.78												
Senior youth ministries	2.44	2.52	2.29	-0.08	0.23	0.15												
Junior youth ministries	2.32	2.43	2.24	-0.11	0.19	0.08												
Children's ministries	2.28	2.33	1.91	-0.05	0.42	0.37												
Music leadership	2.21	2.17	1.88	0.04	0.29	0.33												
Average	3.47	3.39	2.8	0.1	0.6	0.7	4.61	3.96	3.45	-0.45	0.12	0.22						

column N; range = 0.48 to 1.70). Those that demonstrated differences of at least 1.00 or more in the 2014 data include competencies such as family time (D = 1.49), finances<sup>+</sup> (D = 1.35), weddings<sup>+</sup> (D = 1.32), self-management (D = 1.18), practice of play<sup>+</sup> (D = 1.17), recognizing one's limits (D = 1.15), asking for help (D = 1.10), social awareness (D = 1.03), and funerals<sup>+</sup> (D = 1.02). In 2006, these included only two: family time (D = 1.15) and administration (D = 1.02). Although these results demonstrate a significant difference between importance and prior training this in no way implies a deficit in prior training. This deficit is quite common, given that once in the "real-world" of a career, what has been taught is helpful, but does not provide all the solutions to the complexities that a pastor faces on a daily basis. However, these differences do provide helpful patterns that might be addressed during formal training as well as part of continuous professional development and/or part of a mentoring/spiritual coaching relationship.

## 11. Congregational Profile

### 11.1 Location

Table 11.1a demonstrates participation from eight provinces, two more than in 2006. Although not all are represented, the percentage of participants who did respond is somewhat similar to the 1975-2004 database study (Schönwetter, 2005) with exception of participation from Quebec, New Brunswick and Nova Scotia. As seen in Table 11.1b, the 2014 findings parallel those from 2006; participants tend to be more from suburban, followed by urban, and rural congregations.

Table 11.1a. Participant location based on province.

Province	2014		2006	
	%	N	%	N
British Columbia	51.1	97	45.6	129
Manitoba	14.2	27	19.1	54
Alberta	10.0	19	10.2	29
Ontario	10.0	19	13.4	38
Saskatchewan	10.0	19	11.0	31
Quebec	3.7	7		
New Brunswick	0.5	1	.7	2
Nova Scotia	0.5	1		

Table 11.1b. Participant location based on rural, suburban, and urban.

	2014		2006	
	%	N	%	N
Suburban	39.8%	76	40.5	113
Urban	34.6%	66	35.5	99
Rural	18.8%	36	24.0	67
Other (please specify)	6.8%	13		

Note: "Other" represents: mixed suburban and rural; rural with commuters coming in from the city, and small town urban.

## 11.2 Congregation Culture

Participants tend to perceive their congregations as more single/mono-cultural than as multi-cultural.

Table 11.2. Participant's congregations are best described as...

A single/mono culture				Multi-cultural		<u>M</u>	<u>N</u>
1	2	3	4	5			
28	81	44	19	18	2.57	190	

## 11.3 Congregational Demographics

The 2014 congregation sizes included a range of 20 to 3500 (total church family including members and nonmembers), with a mean of 403 per church. As for membership, the range consisted of 14 to 1700, with a mean of 220 members per church. The 2006 congregation sizes included a range of 16 to 6000 (total church family including members and nonmembers), with a mean of 505 per church. As for membership, the range consisted of 7 to 2500, with a mean of 275 members per church.

## 11.4 Languages Used in Worship

161 participants reported having only one language in their worship service, 17 have two languages, and 12 have three languages. Languages used for worship are found in Table 2.9.

Table 11.4. Languages used as part of your worship service.

• English (179)	• Indonesian (2)
• Cantonese (12)	• Punjabi (2)
• American Sign Language (4)	• Mandarin
• French (4)	• Amharic
• Spanish (4)	• Laotian
• German (3)	• Urdu
• Korean (3)	• Vietnamese
• Hindi (2)	

## 11.5 Numerical and Spiritual Growth of Congregations

As seen in Table 11.5, the numerical growth of participants' congregations as a group is viewed as slightly stronger than maintaining and moving toward growth. The spiritual growth is viewed as between maintenance and growth. In both cases, the means parallel those found in 2006.

Table 11.5. Participants' perception of their church growth.

	2014 Data					2006 Data			
	Growing substantially	Maintaining			Dwindling <sup>43</sup> substantially	<u>M</u>	<u>N</u>	<u>M</u>	<u>N</u>
	1	2	3	4	5				
Numerical growth of your church	13	75	67	28	7	2.69	190	2.59	184
Spiritual growth of your church	24	105	45	11	1	2.25	186	2.32	179

<sup>43</sup> 2006 question item included "Shrinking" vs. "Dwindling."

### 11.6 Retention, Tenure, Leader, Role, and Succession of Pastors by Congregations

As seen in Table 11.6.1, pastors as a group tend to perceive their congregations as more in terms of retaining pastors as compared to rapid turn-over of pastors. However, it is important that among the current participants, a group of 26 (22+4) perceive rapid turn-over. Another way to look at pastoral retention is through the participants' perception of their congregations in terms of their pastor's tenure. In Table 11.6.2, the group average is slightly above the mid point of the scale or in favour of "pastors with long-term tenure". However, again 24 (22 +2) perceive pastors with short-term tenure. Table 11.6.3 displays participants as perceiving their congregations in terms of the pastor as more of a leader than an employee. As seen in Table 11.6.4, participants' perception of their congregations in terms of the pastoral office or role is slightly more similar to that of the participants as compared to being different. Finally and as seen in Table 11.6.5, participants view their congregations as mid point of the scale of congregation grow, develop, and/or prepare new pastors for pastoral ministry and perceive their congregations as moving more toward modeling lay ministry.

Table 11.6.1. Participants' description of their congregations in terms of retaining pastors.

Retaining pastors				Rapid turn-over of pastors		M	N
1	2	3	4	5			
67	58	38	22	4	2.14	189	

Table 11.6.2. Participants' description of their congregations in terms of pastors with short or long tenure.

Pastors with short-term tenure				Pastors with long-term tenure		M	N
1	2	3	4	5			
2		22	42	64	61	3.84	191

Table 11.6.3. Participants' perception of their congregations in terms of pastors as employee or leader.

Employee				Leader		M	N
1	2	3	4	5			
1	6	40	73	69	4.07	189	

Table 11.6.4. Participants' sense of the "pastoral office" or "role of a pastor" they hold in comparison to their congregation's sense

Very different				Very similar		M	N
1	2	3	4	5			
4	17	49	70	50	3.76	190	

Table 11.6.5. Participants' perception of their congregations in terms of pastoral development or succession.

	Not at all				Very much so		M	N
	1	2	3	4	5			
To what extent does your congregation grow, develop, and/or prepare new pastors for pastoral ministry?	24	44	51	50	21	3.00	190	
To what extent is lay ministry modeled in your congregation?	1	24	34	78	52	3.83	189	



### **11.7 Characteristics of Congregations**

Participants had an opportunity to rate 21 (9 shared with the 2006 study) different characteristics of their congregations. As seen in Table 11.7, the top five included a strong sense of community, congregational leaders are trusted/respected, responds to pastoral (staff) leadership, is well established, and the church mission is well articulated. Three of these replicate those found in the 2006 study. In both studies, the “majority of the congregants have a long family connection to the MB Church” was scored the lowest. What is really interesting is the significant drop in the biblical literacy of the congregation (2006: 4.43 vs. 2014: 3.31). The level of needs assessments conducted in congregations has increased.

## **12. Open-ended Responses**

An important segment of the study was to ask questions that allowed for more input by the participants. The following questions are open-ended and the themes for each question have been identified, with the most reoccurring theme being listed first, followed by the next. Themes were derived through a grounded theory approach. First, a thorough reading of all the statements was conducted. Second, themes were extrapolated from each statement and in some cases, more than one theme was identified. Similar thoughts and ideas were categorized under theme headings. It is possible that there is some overlap among items under different themes. However, this was an attempt to capture the items that best represented each theme. Note that numbers in parentheses (X) represent number of times the theme appeared. It is possible for a participant to have provided ideas that fit more than one theme. Numbers in brackets [X] represent the total number of subthemes or the addition of the numbers in parentheses on a given theme. Finally, statements that are not followed by a number in parentheses indicate that these are individual statements (N = 1). Below each of the 13 open-ended questions are listed along with the theme analyses, and where possible, comparisons are made with the 2006 study. All themes are reported in the tables, however, only themes that most are most frequently provided by participants are further discussed in this section.

### **12.1 Factors That Bring Joy or Energize Pastors in Their Ministry**

A total of 182 participants contributed to this question. As seen in Table 12.1, by far the greatest joy or energizer for pastors would be some form of evangelism whereby someone’s life is changed and/or becomes committed to Jesus, followed by the spiritual growth and/or development of believers and preaching or sermon preparations.

#### Recommendation:

- Part of the future training of pastoral ministers should include an awareness of the many positive and fulfilling aspects of the role of the pastor. For the most part, this can be best taught through mentors, coaches, and denomination ministers who have experienced these positive elements.

Table 11.7. Participants' description of their congregation.

	<b>Not at all 1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>Very much so 5</b>	<b><u>M</u></b>	<b><u>N</u></b>	<b><u>M</u></b>	<b><u>N</u></b>
Strong sense of community	1	10	43	85	47	3.90	186	3.67	183
Congregational leaders are trusted/respected	2	12	33	98	43	3.89	188		
Responds to pastoral (staff) leadership <sup>44</sup>	2	6	37	106	33	3.88	184	3.73	183
Is well established	3	23	42	74	46	3.73	188	3.85	181
Church mission is well articulated	8	19	46	68	48	3.68	189		
Responds to pastoral (elder) leadership	2	12	55	94	24	3.67	187		
Low level of inter-group conflict among congregants	4	28	39	76	38	3.63	185	3.56	179
Low level of inter-personal conflict among congregants	3	29	43	91	20	3.52	186		
Church values are well articulated	8	26	51	79	24	3.45	188		
Church vision is well articulated	14	24	50	68	32	3.43	188	3.37	183
Church governance is well articulated	14	32	47	69	27	3.33	189	3.51	182
Church mission is well understood	6	27	75	61	20	3.33	189		
Congregation is biblically literate	1	28	80	68	10	3.31	187	4.43	183
Congregation's needs are regularly assessed	7	32	63	76	10	3.27	188	3.10	182
Has sufficient willing volunteers	7	32	69	69	9	3.22	186		
Church vision is well understood	16	29	67	61	15	3.16	188		
Church mission is owned by the congregation	10	32	83	52	12	3.13	189		
Church vision is owned by the congregation	12	34	77	49	13	3.09	185		
Predominantly "blue-collar" (working class vs. professionals)	13	35	81	40	19	3.09	188		
Encourages the pastor(s) to take sabbaticals	33	35	37	66	15	2.97	186		
Majority of the congregants have a long family connection to the Mennonite Brethren Church	42	59	37	32	17	2.59	187	2.79	182

<sup>44</sup> Note in 2006 there was one question that focused on "responds to pastoral leadership".

Table 12.1. Things that bring joy or energize participants in their ministry.

- 
- Evangelism/witnessing (9); leading someone to Christ (7); lives changing/coming to Christ (22); conversion/commitments to Christ (3); transformed lives (26) [67]
  - Spiritual growth/development of believers (42)
  - Preaching, preparation (41)
  - Teaching (19)
  - Discipling (18)
  - People getting it (18)
  - Teamwork (18)
  - Walking through difficulty or conflict with people/victory (11); people overcoming addictions/bondage/difficulties (4); counseling (3) [18]
  - People serving/working with others (17)
  - Bible study/studying Bible (15)
  - Leadership development (11); developing young leaders (3) [14]
  - Baptisms (13)
  - Community/congregation/church family (13)
  - Fulfilling/faithful in spiritual/God's calling (9); life that honors/in step with God (4) [13]
  - Acceptance/affirmation/support/celebration/love/respect of pastor by congregation (12)
  - Children in church/worship/ministry/faith (12)
  - Mentoring (12)
  - New believers/Salvation of unbelievers (12)
  - Jesus (3); Holy Spirit (8) [11]
  - Worship (11)
  - Leading group discussions, training, formation (9)
  - Prayer/answered (9)
  - Supportive/unified leadership/staff (9)
  - People use/realize/develop gifts (8)
  - Evidence of God's work (7)
  - Relationships (7)
  - Building authentic/connecting with community in our neighborhood (7)
  - Youth (6); young adults [7]
  - Vision Setting Casting Embracing (6)
  - Volunteers (6)
  - Visionary Leadership (5)
  - Love among people/congregation (6)
  - Pastoral Care, knowing people are cared for (6)
  - Pre/marriages/reconciled/weddings (5)
  - Unity (5)
  - Leadership teamwork (4)
  - Men's group (4)
  - New people/seekers coming (4)
  - Passion for mission, outreach (4)
  - Coaching (4)
  - Creating opportunities for mission (4)
  - Equipping (4)
  - Family (4)
  - Visitations (3)
  - Worship leadership (3)
  - People moving toward/trusting God (3)
  - Small group ministry (3)
  - Spouse (3)
  - Encouraging others (3)
  - Fellowship of believers/fellow pastors (3)
  - Hospitality (2)
  - Involved people (2)
  - New faces/people attending (2)
  - People eager to learn (2)
  - People invite others (2)
  - Providing resources (2)
  - Problem solving (2)
  - Clear administrative/policy/procedure systems for the church (2)
  - Close friendships (2)
  - Conflict management/resolution (2)
  - Team-building (2)
  - Time to prepare (2)
  - Adult Sunday school
  - Creating new congregations
  - Creating opportunities to learn and seize Biblical truth
  - Edifying the body of Christ
  - Effective communication
  - Engagement
  - Extending grace to community
  - Faithful attendance
  - Families attending church
  - Families growing in their spiritual walk
  - Focus of job description
  - Growing youth ministry
  - Hunger for God's Word
  - I engage in creative work
  - Increased congregational engagement
  - Interacting with cross cultural leaders
  - Joy of the Lord
  - Learning and growing in my own faith and skill
  - Listening to lectures
  - Multiplication - of community groups, disciples, and churches
  - People laughing and doing "fellowship" together

- People receive truth
- People willing to take risks for the sake of gospel
- People's life change stories
- People's passion for the community of faith
- Personal time with the Lord
- Putting on productions
- Relationship with God
- Seeing movement
- Seeing people take on new ministry roles
- People thoughtfully process spiritual matters
- Seeing women find freedom in Christ
- Speaking to those wishing to engage in the exercise of reflecting together
- Spending time with congregation
- Spiritual and community adventure
- Spiritual development in my own life
- Spiritual disciplines
- Spiritual impact
- Trusting in God's love
- Visiting other churches & seeing what's done

## 12.2 Practices That Help Pastors Maintain Their Personal Spiritual Life

Participants were asked to list what practices help to maintain their spiritual life. A total of 181 provided responses. As seen in Table 12.2a, the most common response by far was prayer followed by Bible reading and study. Self-care in the form of rest, days off and time away from church and reading inspirational and educational resources were also important but not as subscribed. Most of these themes parallel those found in the 2006 study which included prayer, reading books, Bible reading, daily devotions, and accountability groups/partners as helpful in maintaining a healthy personal spiritual life.

### Recommendation:

- Each of the 2014 themes could become key areas for developing resources for personal and professional development topics led by experts in the training of new pastors as well as professional development of current pastors.
- The sharing of mentors', coaches', and denomination minister's experiences in these areas would be of value to those they guide.

Table 12.2a. Top practices that help participants maintain their spiritual life (2014).

• Prayer (prayer walks, while running, day) (117)	• Family time/balance (11)
• Bible Reading/Study (97)	• Accountability with others (11)
• Rest (11); Sabbath keeping (22); Days off (4); Time away from church (4) [41]	• Music/playing (8); Singing (3) [11]
• Reading inspiration/educational resources (40)	• Prayer with others (10)
• Spiritual/Friends/ships (31)	• Feeding from Gospel-centered preachers (9)
• Daily devotions (27)	• Care/home/journey groups (8)
• Exercise (15); Walking (4); Running (2) [21]	• Connecting/interacting with other pastors (7)
• Spouse (prayer, dates, time) (20)	• Coaching input (6)
• Time alone/solitude/listening with/to God (20)	• Holy Spirit/Jesus/God (5)
• Journaling, daily life/prayer (19)	• Play (3); Leisure/fun (2) [5]
• Meditation, introspection, contemplation (18)	• Spiritual director (5)
• Worship (14) personal worship (2) [16]	• Encouragement (4)
• Sharing fellowship, connecting with others (14)	• Spiritual disciplines/health (4)
• Quiet time (8), Retreat times (6) [14]	• Spiritual Direction (4)
• Study (3) Learning (3) School/Seminary classes/sabbatical (8) [14]	• Church family/community (3)
• Supporting/Disciplining/Bible Study Group (13)	• Memorizing scripture (3)
• Mentoring/mentors (12)	• Routine/disciplined schedule/priorities (3)
	• Supportive Leadership Team (3)
	• Fasting (3)

- Hobbies (2)
  - Laughter/humour (2)
  - Discipling (2)
  - Preaching (2)
  - Recognize personal limits/boundaries (2)
  - Self/soul care (2)
  - Staff devotions (2)
  - Teaching (2)
  - Watching good videos/blogs (2)
  - Church planting cadres
  - Conferences
  - Confession
  - Creation care
  - Developing emerging leaders
  - Engagement with unbelievers
  - Farming
  - Getting into nature
  - Good nutrition
  - Great teaching at church
  - Leading a Missional community
  - Participating in service once a month
  - Personal conviction
  - Position as a leader
  - Sex
  - Talking with young Christian
  - Truth
  - Writing -- curricula
- 

*Table 12.2b. Top practices that help participants maintain their spiritual life (2006).*

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- *Prayer (99)*
  - *Read books (79)*
  - *Bible reading (76)*
  - *Daily devotions (45)*
  - *Accountability group or partner (42)*
  - *Getting away with God alone (36)*
  - *Meet with other pastors, church leaders to share, learn, support (29)*
  - *Spiritual Retreats (29)*
  - *Fellowship/Bible study groups (28)*
  - *Journaling (28)*
  - *Connecting with close friends (24)*
  - *Spiritual direction from spiritual director or support group (23)*
  - *Struggle/challenge (19)*
  - *Time with supportive spouse (18)*
  - *Attend seminars, conferences, conventions (18)*
  - *Physical exercise (16)*
  - *"Practicing Presence of God" (14)*
  - *Actively living your faith (12)*
  - *Time daily with God (12)*
  - *Meditation, reflection (10)*
  - *Corporate worship (9)*
  - *Discipline (9)*
  - *Meditate on God's word (9)*
  - *Serve Christ (9)*
  - *Prayer & Scripture reading (8)*
  - *Spiritual mentoring relationships (8)*
  - *Take time, make it a daily priority (8)*
  - *Activities/relationships outside ch. (7)*
  - *Family time (5)*
  - *Fasting (5)*
  - *Listening, playing worship music (4)*
  - *Sabbaths/week (4)*
  - *See a therapist, therapy group (4)*
  - *Sermon prep (4)*
  - *Balance (3)*
  - *Creative sources to enhance spiritual growth; radio preachers, inspiring messages (3)*
  - *Eat healthy, sensibly (3)*
  - *Life-long learning process (3)*
  - *Hobby, work with hands (3)*
  - *Renovare groups (2)*
  - *Sleep well, rest (2)*
  - *Creativity*
  - *Delegate*
  - *Laugh a lot*
  - *Memorize Scripture*
  - *Study breaks*
  - *Vacations*
  - *Weekly Eucharist*
  - *Weeping – a good release*
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### 12.3 Stressors of Pastoral Ministry

Participants identified the stressors that they deal with as pastors. A total of 179 provided responses which yielded 55 different themes. As seen in Table 12.3a, the top seven stressors included politics, difficult people, too many responsibilities, conflict, congregational issues, finances, and time management issues. Although worded slightly differently in the 2006 study, a few “issues” paralleled the stressors identified in the 2014 study. Table 12.3b identifies the top five issues as dealing with work (some politics), conflict management, family time, pastoral care for the pastor and spouse, and moral/ethical temptations.

#### Recommendations:

- Part of the focus of formal training for students considering pastoral ministry as well as those currently in pastoral ministry, should be an awareness of each of these stressors and suggested solutions in successfully dealing with each.
- Resources from the conference offices could also be in the form of brochures or webpages, providing the best practices for each of these areas.
- Mentors, coaches, and denomination ministers should be well trained in providing guidance in each of these areas.
- Churches and church leadership teams need to be aware of these stressors and the role of their role in supporting their pastor(s).

Table 12.3a. Stressors that participants deal with (2014).

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• Administrative burdens/change management/bureaucracy (49)	• Marriage problems (6)
• Challenging/obnoxious/suspicious/complaining people (49)	• Preaching/teaching (6)
• Too many responsibilities, demands, roles, always on call, boundaries (32)	• Divisions/disunity (5)
• Conflict/unresolved (25); management/resolution (5) [30]	• Leadership development/recruitment (5)
• Congregational issues (29)	• Broken relationships (4)
• Finances (20) Financial resources (5) Budgets (4) [29]	• Growth/lack of people (4)
• Time issues/management (29)	• Helping people to prioritize mission (4)
• Expectations unclear/unspoken unstated/unrealistic (22)	• Lack of role/job description clarity (4)
• Apathy/idle/complacency/lack of commitment of congregants (21)	• Project management (4)
• Aging/declining/leaving church (18)	• Resistance to change (4)
• Pastoral/leadership team issues (16)	• Theological diversity (4)
• Inadequacy/inferiority/ill-equipped/ineffective (16)	• Alone/rejected in ministry (3)
• Family time/crisis (14)	• Child of God strays/falls away (3)
• Crisis/emergency/ Counseling pastoral care issues (11)	• Failure (3)
• Conflict with staff/team/leadership (10)	• Family issues in church (3)
• Diminishing/lack/recruitment of volunteers, training of (9)	• Family/personal health (3)
• Lack of vision/visioning (9)	• Health of the church (3)
• Communication issues/silence (8)	• Job insecurity/uncertainty (3)
• Attrition/Church size/growth (6)	• Lack of administrative support (3)
	• Lack of evangelism (3)
	• Lack of support (3)
	• Lack of trust in God (3)
	• Negative words toward myself/wife (3)
	• Accommodating/pleasing everyone (2)
	• C2C / Denomination / Local Ministerial perceived requirements (2)
	• Deaths/tragedies (2)
	• Gossip (2)
	• Intergeneration challenges (2)

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| <ul style="list-style-type: none"> <li>• Lack of Bible based decisions (2)</li> <li>• Discouragement</li> <li>• Gender issues</li> <li>• Media problems</li> </ul> | <ul style="list-style-type: none"> <li>• No safe place to share</li> <li>• Personal bias</li> <li>• Problem solving</li> <li>• Spiritual warfare</li> </ul> |
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*Table 12.3b. Issues that participants deal with (2006).*

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| <ul style="list-style-type: none"> <li>• <i>Pastor's Work (38) Issues: Confronting, Counseling, Coping, Our spiritual development, Leadership, Technology, Setting boundaries, Not asking for help when needed; Helping Single Parents, Need to Succeed</i></li> <li>• <i>Conflict management/mediation (31)</i></li> <li>• <i>Lack of family time and energy (29)</i></li> <li>• <i>Pastoral care for pastor &amp; spouse (29)</i></li> <li>• <i>Moral/ethical temptations (25)</i></li> <li>• <i>Pressures (23)</i></li> <li>• <i>Financial stress (22)</i></li> <li>• <i>Family/Personal time and ministry balance/boundaries (21)</i></li> <li>• <i>Opportunities to network with other pastors (20)</i></li> <li>• <i>Congregation's unrealistic expectations (19)</i></li> <li>• <i>Loneliness (19)</i></li> <li>• <i>Marital demands, challenges, stress, tensions for pastors and spouses (18)</i></li> <li>• <i>Self-esteem, Inadequacy (18)</i></li> <li>• <i>Church Staff Team Development and Volunteers (17)</i></li> <li>• <i>Health issues (17)</i></li> <li>• <i>Time Management (17)</i></li> <li>• <i>Church board/congregation training (16)</i></li> <li>• <i>Isolation (15)</i></li> <li>• <i>Mentoring (15)</i></li> <li>• <i>Discouragement (12); disillusionment (2); Frustration</i></li> <li>• <i>Spiritual formation (15)</i></li> <li>• <i>Relationships in the church (14)</i></li> <li>• <i>Burn out (10)</i></li> <li>• <i>Leadership (10)</i></li> <li>• <i>Integrity (9)</i></li> <li>• <i>Depression (8)</i></li> <li>• <i>24/7 demands (7)</i></li> </ul> | <ul style="list-style-type: none"> <li>• <i>Evaluation (7): Reviews need to measure "is the person doing their job, not are they my best friend"; A better check up by conference leadership; Fair, honest and regular evaluations of how I was going in my job; Pastoral reviews need to be more specific and less about "does this person meet all MY needs; Require assessment before congregational placement</i></li> <li>• <i>Church Power, Politics, Abuse (6)</i></li> <li>• <i>Professional Development (6)</i></li> <li>• <i>Stress (6)</i></li> <li>• <i>Job insecurities/anxieties (5)</i></li> <li>• <i>Time Off/Sabbaticals (5)</i></li> <li>• <i>Vision casting &amp; buy-in (5)</i></li> <li>• <i>Women in ministry (5)</i></li> <li>• <i>Communication (3)</i></li> <li>• <i>Delegating (3)</i></li> <li>• <i>Fear of failure (3)</i></li> <li>• <i>Trend whiplash (3)</i></li> <li>• <i>Workaholism (3)</i></li> <li>• <i>Gender-related frustrations (2)</i></li> <li>• <i>Bible reading</i></li> <li>• <i>Conducting ceremonial occasions</i></li> <li>• <i>Discipline problems within the church family</i></li> <li>• <i>Drinking</i></li> <li>• <i>Forgiveness</i></li> <li>• <i>Freedom to lead</i></li> <li>• <i>Gifting and congregational fit</i></li> <li>• <i>Grief</i></li> <li>• <i>Handling criticism</i></li> <li>• <i>Handling External Theological Issues</i></li> <li>• <i>Regular conferences and retreats</i></li> <li>• <i>Unclear job descriptions</i></li> <li>• <i>Youth pastors are regarded as "pastors in training" or "apprentice pastors"</i></li> </ul> |
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#### **12.4 Faith Crises of Pastors**

Participants were asked to describe their top faith crises they might be experiencing or have experienced over the last decade. A total of 164 provided responses yielded 58 faith crises reducing activities or resource people. As seen in Table 12.4a, three themes scored at the top including crisis of the pastor's calling, theological crisis, issues or drift and conflict with leadership and/or staff. Fascinating that a number (N=22) reported that they had not experienced spiritual crises, but rather

hard times. These findings are very similar to the ones for the 2006 study. Note that the question was phrased a little differently in 2006 focusing on reducing stress vs. faith crises, yet very similar findings are seen in Table 12.4b.

Recommendations:

- Use the list of crises to guide in development of resources to help pastors deal successfully with these resources. Ideally, have pastors who have experienced these stressors and been victorious and faithful in addressing them provide these resources in workshop and seminar formats, as well as web-based and/or paper guides for pastors.
- Consider providing sessions on these as part of the training of future pastors as well as church leaders in how best to support their pastors during these challenging times of crisis. Key would be to highlight how pastors would be able to support each other during these challenging times.
- Mentor, coach, as well as denomination minister training in providing support in dealing with these specific crises would also be of benefit for pastors who rely on these resource people during these times of challenge.

Table 12.4a. Faith crises experienced by participants in the last decade.

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• Crisis of my calling (30)	• Lack of trust/accountability with administration/church leadership (4)
• Theological crisis/issues/drift (30)	• Marriage/affair conflict/break-up of (4)
• Conflict with leadership/staff (29)	• Unanswered prayer (4)
• Health issues personal/family (24)	• Conflict/loss with/of friend (3)
• Inadequate/incompetent/ineffectiveness/performance issues (23)	• Church issues (e.g., homosexuality) (3)
• None/NA/hard times but not spiritual (22)	• Critical/Pharisaical (3)
• Changes/crises/issues in congregation/denomination (22)	• Disobedience/temptation/sin (3)
• Death in family/close friend (21)	• God's silence (3)
• Faith/relationship with God/Jesus (18)	• Integrity/moral challenge/failure (3)
• Conflict with/in church (16)	• Parenting (3)
• Family (15)	• Anger/bitterness (2)
• Church split/attrition of members (9)	• Dealing with health issues of spouse (2)
• Depression/despair (9)	• Evangelism of others (2)
• Anxiety (8)	• Forgiveness (2)
• Burnout/tiredness (8)	• Jesus/God centred leadership (2)
• Finances (8)	• Pride (2)
• Job loss/shift in vocation (8)	• Self-doubt (2)
• Apathy/stagnation/loss of motivation/vision (6)	• Spiritual discipline (2)
• Emotional and mental illnesses (6)	• Time with God (2)
• Spiritual dryness (6)	• Truth (2)
• Spouse (6)	• Unknown/future (2)
• Accusation of impropriety/ misunderstood attack/betrayal on integrity/legal threat (5)	• Volunteers (2)
• Doubt/questioning (5)	• Favoritism
• Fear of failure/failures (5)	• Rejection
• Sexual struggle/temptation/lust/pornography (5)	• Self-pity
• Discouragement (4)	• Self-sufficiency
• Identity crisis (4)	• Selfishness
• Loneliness (4)	• Spiritual battles
	• Suicidal fantasies and ideation
	• Time management

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## 12.5 Support for Pastors Experiencing Faith Crises

Equally important in identifying the top faith crises that pastors face are who they turn to in gaining support. As seen in Table 12.5a, 29 different types of people and/or resources are used during these times. The top two people include pastors' spouses and another trusted and close pastor, which is followed by turning to God, close and trusted colleagues and then mentors and/or coaches. Note that the question was phrased a little differently in 2006 focusing on reducing stress vs. faith crises, yet very similar findings are seen in Table 12.5b.

### Recommendation:

- Training the resource people pastors most often turn to during crises. By combining the top list of crises that most pastors face and using these as themes to train resource people, pastors who in turn become colleagues who would support each other, as well as the training of colleagues and mentors and coaches in how to assist pastors during these challenging times would be of great value.

Table 12.5a. Who participants turn to in times of faith crises.

• Spouse (100)	• Books/Video/Blogs (5)
• Another trusted/close pastors (93)	• Counselor (4)
• God/Jesus/Holy Spirit (67)	• Reading/studying (4)
• Close/trusted friends/peers/colleagues (65)	• Bible school/seminary prof (3)
• Mentors (33) / Coaches (4) (37)	• Father (3)
• Family (19) / Parents (9) (28)	• Former pastor (3)
• Prayer (15)	• Godly/spiritual advisors (3)
• Conf/denom minister (their spouses) (11)	• Scriptures (3)
• Peers/accountability partner (11)	• Trusted congregational member (2)
• Small care/LIFE/accountability group (11)	• Authors/writers (2)
• Bible (10)	• Medical doctor/counsel (2)
• Church board/council/elder/leaders (10)	• Personal reflection/solitude (2)
• Church/congregation (9)	• Professional counselors (2)
• Spiritual director (10)	• Heroes
• Church leadership/coworkers team (6)	

Table 12.5b. How do you best deal with daily stress (2006)

• Prayer (82)	• “Learn to fully trust the Lord and discipline yourself to do so, I truly believe that God is providential, I celebrate my humanity and surrender all my aspirations to God’s control” (18)
• Regular exercise (59)	• Family time (18)
• Talking, sharing with supportive/amazing spouse (55)	• Walking (18)
• Sports (42)	• Get away - escape (17)
• Talking - Accountability partner/confidante/mentor (37)	• TV, playing computer games (16)
• Church staff communication (24)	• Challenging dealing with stress, no good solutions (15)
• Balanced lifestyle and time management (23)	• Realistic expectations (14)
• Talking/ranting with friends (21)	• Sleep (12)
• Hobbies (19)	• Bible reading (10)
• Read (19)	• Diet (10)
• Time alone, silence (19)	

- *Rest, long hot baths, massages (10)*
- *Scheduled “down” time (10)*
- *Hands-on physical work (9)*
- *Hanging out with friends outside of church (7)*
- *Leave work at work (7)*
- *Play music, instrument (7)*
- *Relaxation (6)*
- *Worship (6)*
- *Devotional life (5)*
- *Mind diverting activities (5)*
- *Creativity (4)*
- *Movies, concerts, sport events (4)*
- *Work hard, stress is a motivator (4)*
- *Acts of kindness (3)*
- *Communicate/confront people (3)*
- *Healthy sex (3)*
- *Journaling (3)*
- *Not taking myself too seriously (2)*
- *Humour (2)*
- *Optimistic mindset (2)*
- *Take courses (2)*

### 12.6 Provincial and National Denomination Office Supports and Resources

Participants were asked to identify the benefits of supports and resources from the provincial and national offices and how these might have improved the support for their ministry. A total of 167 provided responses yielded 74 different themes which could be placed into one of three categories: positive, negative, and future ideas to implement or improve. First, positive comments made by the participants are found in Table 12.6a. The denomination minister is seen as the most repeated positive benefit and is described as providing care, listening, support, encouragement and affirmation, followed by retreats and the opportunities to network with other pastors, access to denomination office staff, denomination resources, and education provided.

#### Recommendations:

- Continue investing in denomination ministers, ensuring that they are well trained in areas of caring, listening, encouraging, and affirming pastors.
- Continue investing in retreats, including spouses.
- Continue providing opportunities for pastors to network.
- Continue providing resource people, such as resource staff and educational resources.

Table 12.6a. Positive aspects of denominational supports and resources.

• Conference minister care, listening, support, encouragement, affirmation (51)	• C2C cadres/Task Forces/workshops (18)
• Retreats (21); pastor/spouse retreat (17) [38]	• L2L coaching (13)
• Connecting, networking, gatherings, pods, mingling, clusters with colleagues (29)	• One-on-one accessibility/consultation/relationships/personal visits/connection (13)
• Conference office staff (28)	• Payroll (5); staff benefits; counseling, insurance (6) [11]
• Resources/literature/publications/pamphlets/newsletters (Stewardship materials; MB Confession of Faith) (26)	• Specific programs: Ministry Advantage (3); Ministry Lift (2); Dangerous Calling; Polarity Management; Refocusing (4) [11]
• Online courses/seminars (3); training seminars/workshops (19); leadership courses/seminars (2) [24]	• MB Offices: Mission (3); BFL (2); Camp Ministries; MBBS BCMB; MBCCA; stewardship (2) [10]
• Availability of provincial leaders for support/advice/church visits (21)	• COACH model training (8)
• Provincial conferences (14); Study conferences (7) [21]	• Credentialing experience/process (7)
	• Financial lending/support (7)

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| <ul style="list-style-type: none"> <li>• Leaders Training Matching grant (6)</li> <li>• Mentors/ing/training (5)</li> <li>• Policies: sabbatical/general/CRA/templates (5)</li> <li>• Resourcing opportunities (5)</li> <li>• L2L gatherings/seminars (4)</li> <li>• Pulpit supply (4)</li> <li>• Encouraging seeing the National and Provincial conferences working together (3)</li> <li>• Inter-denomination groups (3)</li> <li>• Conflict management (2)</li> <li>• Positive spirit of ministry/faith expression (2)</li> <li>• Prayer time (2)</li> <li>• Seminary (2)</li> <li>• Church health</li> </ul> | <ul style="list-style-type: none"> <li>• Communicating a vision has been inspiring</li> <li>• Communication</li> <li>• Discipleship</li> <li>• Facilitate teaching</li> <li>• GoTo Meeting connection feature</li> <li>• Incubators</li> <li>• Knowing when to leave</li> <li>• Learning pods</li> <li>• Pastoral life</li> <li>• Pastor Credentialing Orientation</li> <li>• Prayer calendar</li> <li>• Theological leadership</li> <li>• Website for job postings</li> </ul> |
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Second, negative aspects related to denominational supports and resources are found in Table 12.6b. For the most part, the only major issue is the fact that 34 participants have either not used, are not aware of, not interested in using, hesitant to using them or are not sure how to use them.

Recommendation:

- Provide hands-on training to end-users about the types of resources available, especially the web resources, how to access them and utilize them.

Table 12.6b. Negative aspects of denominational supports and resources.

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| <ul style="list-style-type: none"> <li>• Haven't used any yet/unaware/hesitant to use/not interested/don't know how to use it (34)</li> <li>• Not/little help/ful (3)</li> <li>• Poor use of conflict management technique (2)</li> <li>• Few/not enough visits from Conference reps (2)</li> <li>• Being part of the denomination is more disappointment and stress than blessing</li> <li>• Feel distant and unknown by the denomination</li> <li>• Provincial and national leaders value church planting above all else</li> <li>• Growing disconnect with smaller, rural and urban rural churches</li> <li>• Little ongoing contact with other MB pastors</li> </ul> | <ul style="list-style-type: none"> <li>• No idea who makes first time donations online</li> <li>• Feel guilty at times when we don't, can't and just don't need to show up</li> <li>• My engagement with God experientially in prayer/worship is substantially outside of the MB camp and that is nurtured elsewhere.</li> <li>• Senior/retired pastors not included in mailing</li> <li>• Website issues vs. face2face</li> <li>• Guarded in what or how I share because of a shared history of conference staff</li> <li>• Zero support or appreciation for my ministry</li> <li>• Resources to be minimally helpful at best</li> </ul> |
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Third, participants provided suggestions for improvement or implementation of denominational supports and resources and are found in Table 12.6c. No major themes were identified, rather, there were a number of suggestions made by two or fewer participants for each theme.

Table 12.6c Future improvements or implementation of denominational supports and resources.

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| <ul style="list-style-type: none"> <li>• More regular checkup's on staff and health of pastors (2)</li> <li>• How can we approach/what is available at, the Provincial Office? (2)</li> </ul> | <ul style="list-style-type: none"> <li>• Provide each pastor and spouse with the means of spiritual direction</li> <li>• Face to face time with pastors is still worth investing in</li> </ul> |
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| <ul style="list-style-type: none"> <li>• Long distance education will be a great help</li> <li>• Get back to historical MB Values. Stop partnering with non-believing agencies</li> <li>• I look forward to experiencing coaching in L2L</li> <li>• I will need to pursue further help from the denominational office</li> <li>• More help with strategic planning for the church leadership team would be good</li> </ul> | <ul style="list-style-type: none"> <li>• More interpersonal interaction between denominational leaders pastors</li> <li>• More questions/coaching to gain better understanding about my context</li> <li>• Provide conflict resolution skills to us</li> <li>• Further PD or denominational worship resources</li> <li>• Reduce cost of pastors and spouses retreat</li> </ul> |
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In the 2006 study, the question was worded slightly differently requesting participants to provide suggestions of how the denomination could help pastors deal with the issues. As seen in Table 12.6d, the results demonstrate some overlap with the 2014 findings. A total of 13 themes reflect their suggestions with support from denomination staff (e.g., denomination minister) being the most frequent theme.

*Table 12.6d. How the provincial/national denominational staff can better support pastors (2006).*

*Support (23)*

- *Conference could help pastors learn more about boundaries & how to carry the weight of people's pain*
- *Conference support (substitute pastors)*
- *Emphasize the need for pastoral support to the congregations*
- *Encourage*
- *Encourage more delegation of specific areas of ministry*
- *Encourage psycho spiritual health and need to function from an internal locus*
- *Encourage your pastors!*
- *Help us know what to do and when to do it*
- *Help with men's issues*
- *Just be available to help*
- *Lot's of conflict resolution support needed*
- *Margin & healthy priorities – God, family, ministry*
- *One conference minister per province is very limiting, meeting 3-4 times a year*
- *Personal contacts*
- *Procedures for pastoral advocacy committee*
- *Provide better support for church boards, tools, development ideas etc.*
- *Provide coaches and opportunities for pastors to share confidentially about their lives and ministry*
- *Provide safe Spiritual Directors who do not report to the denomination*
- *Provincial ministers can work at connecting with pastors*
- *Supports in personal or church crisis*
- *To learn to be more compassionate to pastors of smaller congregations with no pastoral staff!*
- *Try to address ministry disqualifiers: moral/ethical failure*
- *We need conference ministers who will work with our boards and congregations to develop procedures that will protect pastors and their families from abuse and unrealistic expectation*

*Damage Control (8)*

- *Close the communication gap*
- *Conference ministers may be either too aloof or too unavailable*
- *Found conference staff to be reluctant to give concrete advice*
- *I don't look to conference staff for support*
- *I don't know what you can do*
- *I'm not sure the conference is in a position to deal with these*

- *Little expectation or belief the conference staff cares for unique and unusual pastoral situations*
- *Provincial/national denominational support is difficult because our congregations are very independent from the conference*

#### *Regional Networking Opportunities (7)*

- *Create more opportunities for regional connecting times – conferences are all about coffee time*
- *Encourage accountability partners*
- *Make sure there are accountability relationships and spiritual friendships*
- *Conference ministers to pull pastors together in clusters*
- *Help pastors recognize signs of burn-out and encourage churches to allow times of refreshment for pastors*
- *Set up “overseers” – one over every four or so churches – to build relationships with pastors*
- *Sometimes a go-between is needed between pastor and congregation to help them understand each other better*

#### *Seminary (5)*

- *Funding or sending personal, like students, to help in church plants, etc*
- *Providing Seminary courses at central locations*
- *Require seminary applicants to undergo psychological testing/counseling*
- *The emphasis is of our College and Seminary was on biblical, systematic and historical theology*
- *The emphasis was quite academic: understanding the principles of hermeneutics, the Greek and Hebrew texts, etc*

#### *Visits (5)*

- *Communication via phone calls*
- *Conference minister needs to become more involved – in my 1st interim pastured I had no visit*
- *I went through a major crisis and never had one visit*
- *Visits from the denominational leadership to connect and encourage were always welcome and meaningful*
- *Weekends away for under supported pastors*

#### *Pastoral Care (5) – workshops/seminars/retreat*

#### *Active Listening (4)*

- *By listening rather than coming with all kinds of programs*
- *But not more “meetings”*
- *Less pressure to attend unhelpful events*
- *Listen to them-give opportunity to share needs and take time for them and follow through with help*

#### *Professional Development (4)*

- *CAPPE training has much to offer in this area*
- *Have a system in place to support pastors to take leaves of absence, etc.*
- *Seminars by those who have done well*
- *Servant/leader training seminars*

#### *Develop resources (3)*

- *Handbook for elders boards – “How to take care of your pastor” – to instruct them about sabbaticals, the need for encouragement, etc.*
- *Lists of resource persons who could provide training in developing productive relations between lay leaders and pastors, could be helpful*
- *Training material from the conference which pastors could use to develop church boards and leaders,*

*Models (2)*

- *We have carried a house church model into the larger congregation, and have made it a democracy, which in the political world too in time devours itself*
- *We may have to rethink the bishops role as well as the democracy model*

*Denomination Agenda (2)*

- *Denomination could stop getting pastors to promote the denomination's agenda*
- *Have a denominational leader and perhaps a denomination that cares as much about pastors as they do about churches and denominational structures surviving*

*Conference Leadership (2)*

- *Minister gifted and available to invest time in building strong church leaders*
- *Put people in conference leadership because of gifting, not their connectedness to old boys network*

*Other*

- *Have a greater concern to help pastors*
  - *Let us know that you are aware of us and care about our ministry Make it safe for them to walk in light*
  - *Speak with the Chinese church boards*
  - *Take care of us so that we are better able to take care of you*
  - *The conference should encourage their congregations to hire pastors for full-time positions as much as possible, because we all know that even if they don't, they are just getting full-time work for a smaller price tag, and that's not fair to the pastors and their families*
  - *The denomination is losing credibility and effectiveness for local churches*
  - *They need to ask tough questions and be able to handle the answers*
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## **12.7 Characteristics of Congregations That Discern People for the Pastoral Role**

Participants were asked to identify the characteristics of congregations that help discern people for a pastoral role. A total of 153 provided responses yielded 71 different themes which could be placed into one of three categories: not applicable/did not understand the questions, for the church, and for the individual. Comments that focused on the church as seen in Table 12.7b, identified a church that provided a safe and supportive environment as well as opportunities for people to have chances to test their gifts, even with the risk of failing, but learning from these failures.

Recommendation:

- Training church leaders as well as those invested in the church to grow new pastors in developing safe and supportive environments that will allow people to test their gifting.

Table 12.7a. Characteristics of congregations that discern people for pastoral roles.

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- Don't understand the question (20)
  - N/A (6)
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Table 12.7b. Characteristics of congregations that discern people for pastoral roles – church based.

Church that...

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| <ul style="list-style-type: none"> <li>• Provide grace-filled/allows for making mistakes &amp; supportive/safe opportunities for people to test gifts (28)</li> <li>• Prays for leadership emergence (19)</li> <li>• Discern/testing the fruit together what God/Holy Spirit is saying (14)</li> <li>• Appreciation/celebration/empowering of, healthy relationship with pastoral ministry/leadership/vocation (13)</li> <li>• Invites, encourages, shoulder taps to lead (11)</li> <li>• Understand/recognize qualities/ characteristics in Timothy &amp; Titus (9)</li> <li>• Investment in the next generation; internship, apprenticeship opportunities for youth/young adults serving in leadership roles (8)</li> <li>• Character assessment vs. education, resume (7)</li> <li>• Equips/trains/develops all its people for their God given ministry/leadership (7)</li> <li>• Lived-out commitment to priesthood of all believers, young, women (7)</li> <li>• Pastor mentoring/systematic discipling them (7)</li> <li>• Leadership that has a clear sense of the candidacy process or asks for help (6)</li> <li>• Attentiveness to gifting within (5)</li> </ul> | <ul style="list-style-type: none"> <li>• Affirmation/supportive (5)</li> <li>• Clarity of church/larger church vision, ethos &amp; direction/future (5)</li> <li>• Healthy congregation working together under God (4)</li> <li>• Understand &amp; respect callings (4)</li> <li>• Risk-taking (3)</li> <li>• Constructive feedback (2)</li> <li>• Delegation/shared leadership practice (2)</li> <li>• Intergenerational worship (2)</li> <li>• Pastors/elders observing/watching (2)</li> <li>• Patient/waiting (2)</li> <li>• Articulating spiritual perceptions</li> <li>• Authentic</li> <li>• Compensation matches formal training and experience</li> <li>• Deacons</li> <li>• Intentional "Life groups"</li> <li>• Professional pursuit of applicant</li> <li>• Silence</li> <li>• Thorough</li> <li>• Tremendous if conference could help churches</li> </ul> |
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Comments that focused on the individual as seen in Table 12.7c, identified people with love or a heart for or relationship with people and having the courage and dependence to do God's will as the two top characteristics.

Recommendation:

- Continue relying on God to help in the discernment process (e.g., the discernment process of David for a new king for Israel).

Table 12.7c. Characteristics of congregations that discern people for pastoral roles – individual based.

Individual that is/has...

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| <ul style="list-style-type: none"> <li>• Loving/heart/relationship for/with people (14)</li> <li>• Courage, dependence to do God's will (12)</li> <li>• Mission focused/commitment (9)</li> <li>• Close walk with God/Jesus (8)</li> <li>• Leadership skills as per 1 Tim. 3 (6)</li> <li>• Communication, speaker, teaching skills (5)</li> <li>• Lifelong learner, teachable, asks questions (5)</li> <li>• Calling (5)</li> <li>• Experience (4)</li> <li>• Humility (4)</li> <li>• Openness (4)</li> <li>• Training, skill, competent, education (4)</li> </ul> | <ul style="list-style-type: none"> <li>• Wisdom - know real needs of congregation (4)</li> <li>• Collaborative, teamwork (3)</li> <li>• Commitment to God's Word (3)</li> <li>• Engaged, passionate, vibrant (3)</li> <li>• Spiritual maturity (3)</li> <li>• Careful, deliberate (2)</li> <li>• Caring (2)</li> <li>• Discerning (2)</li> <li>• Emotional maturity (2)</li> <li>• Faithful (2)</li> <li>• Innovative, insightful (2)</li> <li>• Personal integrity (2)</li> </ul> |
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| <ul style="list-style-type: none"> <li>• Self-starter, do things from scratch (2)</li> <li>• Strong sense of community (2)</li> <li>• Trust, honesty (3)</li> <li>• Willingness (2)</li> <li>• Accountable</li> <li>• Awareness of church culture and history within larger community/city</li> <li>• Compassion</li> </ul> | <ul style="list-style-type: none"> <li>• Ownership</li> <li>• Easy-going</li> <li>• Evangelistic</li> <li>• Faith is for others, not just themselves</li> <li>• Not interested in numbers only</li> <li>• Patient</li> <li>• Selfless</li> <li>• Vulnerable</li> </ul> |
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## 12.8 Pastoral Review Processes

Participants were asked to describe their experience with the pastoral review processes. This question yielded the most diverse set of responses. A total of 164 provided responses yielded 68 different themes which could be placed into one of five categories: positive experiences, negative experiences, suggestions, by whom, and how often. Table 12.8a focuses on the positive experiences. For the most part, 122 comments focused on positive experience as described by 18 positive words. In Table 12.8b, 45 comments were directed at negative experiences with 11 different descriptors used to define the experience. Note that what follows is the identification of inadequate tools, processes, or purposes. As seen in Table 12.8c, there are a number of suggestions, however, none that demonstrate high frequency in terms of response (not to indicate that these are not important). Table 12.8d identifies who should be administering these reviews, beginning with the most frequent: church elders or leaders, followed by the congregation, the lead pastor and lay people. Table 12.8e demonstrates how often the review process is done. Although the question did not specifically request this information, it is interesting that many participants were willing to share the fact that they had no review conducted, and those who had, for the most part, it was done rarely or inconsistently.

### Recommendation:

- That congregations, church leadership, denomination ministers, mentors, coaches and pastors be trained in effective pastoral review process to include the use of prayer coupled with authenticity, transparency, honesty, purposeful, thorough, expert and sound reviews that are done routinely and focus on the growth, health, and direction of both the pastor and the church (and church leaders).
- Those responsible in conducting the review processes need to be trained to do this in a consistent and thorough manner following due process and guided by a set of procedures.
- That the denominational office, create a set of procedures for the review process.
- That the denomination office under the direction of the denomination minister, provide guidance in the review process.

Table 12.8a. Positive experiences with the pastoral review process.

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| <ul style="list-style-type: none"> <li>• Good, great experience, easy, done well, favorable, informative, helpful, useful, beneficial, meaningful, valuable, insightful (66); positive experience (20); encouraging (15); affirming, uplifting, supportive, hopeful (11) [122]</li> <li>• Prayer/prayerful (11)</li> </ul> | <ul style="list-style-type: none"> <li>• Authentic/transparent/honest/purposeful/thorough/expertly/sound (8)</li> <li>• Regularly/routinely/ongoing (7)</li> <li>• Review of church health/sustainability/needs/direction (6)</li> <li>• Growth/improvement/revival in individuals/ministry (5)</li> <li>• Informal (4)</li> </ul> |
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| <ul style="list-style-type: none"> <li>• Discernment (3)</li> <li>• Humility with each other and before God (3)</li> <li>• Listening to God/Spirit (2)</li> <li>• Necessary (2)</li> <li>• Respectful/safe (2)</li> <li>• Self awareness (2)</li> </ul> | <ul style="list-style-type: none"> <li>• Accountability</li> <li>• Engaged</li> <li>• Fasting</li> <li>• Forgiving</li> <li>• “Try it” attitude</li> </ul> |
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Table 12.8b. Negative experiences with the pastoral review process.

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| <ul style="list-style-type: none"> <li>• Negative/brutal/tense/awkward/confrontational/hurtful/unproductive/destructive/poor/conflict, fear (45)</li> <li>• Inadequate/ineffective/poor/tools/process/purpose/questions /change each time (18)</li> <li>• Lack of clarity on outcomes that could guide improvement (12)</li> <li>• Blind-sided; congregant’s criticism unfounded (7)</li> <li>• Daunting/arduous/long/intensive/late task (7)</li> <li>• Gap between assessment/lines of accountability and job description (7)</li> </ul> | <ul style="list-style-type: none"> <li>• Biased/inaccurate/mistakes/inconsistent (6)</li> <li>• Confusing/unclear (3)</li> <li>• Surprised (3)</li> <li>• Challenging to get congregations to do them (2)</li> <li>• Missing spiritual maturity review (2)</li> <li>• Complex process</li> <li>• Hard to know how much people represent each view</li> <li>• Inevitably</li> <li>• Lack of connection to the provincial credentialing process</li> </ul> |
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Table 12.8c. Suggestions for the pastoral review process.

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| <ul style="list-style-type: none"> <li>• Open to change but also knowing what cannot be compromised (2)</li> <li>• Continual/ongoing conversation updating board throughout year is more helpful (2)</li> <li>• "Appreciative Way" excellent; used by Mennonite USA</li> <li>• Churches need better tools than "congregational surveys"</li> <li>• Clear and agreed-upon vision and values.</li> <li>• Committed to paper.</li> <li>• Level of willingness to be led</li> </ul> | <ul style="list-style-type: none"> <li>• Make a decision</li> <li>• Need standard pastoral review process from denomination</li> <li>• Needs to be iterative</li> <li>• No voting</li> <li>• Open space for frank conversation</li> <li>• People who specialize in HR and accessing their expertise are more helpful than general surveys.</li> </ul> |
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Table 12.8d. Who should conduct the pastoral review process.

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| <ul style="list-style-type: none"> <li>• Elder/board led (12)</li> <li>• Congregation involvement/vote (8)</li> <li>• Lead pastor (8)</li> <li>• Lay involvement (4)</li> <li>• 360 style face2face reviews (4)</li> <li>• Pastoral support/review committee (4)</li> <li>• I helped shaped/design the review (3)</li> <li>• Unqualified people/inadequate HR training (3)</li> </ul> | <ul style="list-style-type: none"> <li>• Deacons (2)</li> <li>• Mentor involvement (2)</li> <li>• Conducted by only one other person.</li> <li>• Mutual consultation</li> <li>• Visitation</li> <li>• Volunteers</li> </ul> |
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Table 12.8e. How often the pastoral review process has occurred by participants.

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| <ul style="list-style-type: none"> <li>• No experience/no review (26)</li> <li>• Rarely/infrequent/limited/sporadic, spotty (21)</li> <li>• Desire/had to ask to have review done (4)</li> </ul> | <ul style="list-style-type: none"> <li>• Annually (3)</li> <li>• Biannually (2)</li> </ul> |
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## 12.9 The Relationship Between the Hiring Process and Longevity in Ministry

Participants were requested to describe the relationship between the hiring process and longevity in ministry. A total of 152 provided responses yielded 35 themes. Prior to exploring these themes, note that a number of participants stated that they did not know, no comment, not sure or thought that there was little or no connection between the hiring process and longevity in ministry. As seen in Table 12.9a, the most responses fit into one of two themes: that longevity is in part due to good, thorough, sound, rigorous, detailed hiring or discernment or courtship, a process which is clearly articulated and understood by all parties involved. The second most responded to theme focused on mutual discernment/commitment, open/honest/truthful/transparent dialogue in which all parties (e.g., church/search committee and applicant) share their profiles which includes each other's strengths, weaknesses, spiritual health, and any previous issues. And the third theme, which supports the second, focused on clarity of documentation of job description, role, responsibilities, including any practical aspects of job with clearly communicated expectations on part of the pastor and the congregation. These findings are very similar to those found in the 2006 study (see Table 12.9b). Notice that the question asked was slightly different (Provide comments on the hiring and letting go process).

### Recommendations:

- That the hiring process include clearly articulated procedures that are conducted over a period of time and that these be created by the denominational office.
- That the hiring process encourage transparency in sharing of all stakeholders' (e.g., congregation, church leadership, and the candidate) profiles, including each other's strengths, weaknesses, spiritual health, and any previous issues.
- That the conference pastors provide guidance and be part of the hiring process.
- That all expectations are clearly articulated for what each stakeholder expects of each other: pastor, congregation, and church leadership. And that this be documented and reviewed often and changed as agreed upon by all.

Table 12.9a. The relationship between the hiring process and longevity in ministry.

<ul style="list-style-type: none"> <li>• Good/thorough/sound/detailed hiring/discernment/rigorous/courtship/clearly articulated process vice versa (45)</li> <li>• I don't know (11); No comment (7); Not sure (7); little to no connection (8) [33]</li> <li>• <u>Mutual</u> discernment/commitment open/honest/truthful/transparent dialogue/ (church/search committee and applicant), both parties share profiles: strength, weaknesses, spiritual health, previous issues (32)</li> <li>• Clarity/documentation of job description (4), role (4), responsibilities (5); practical aspects of job (2); clearly communicate expectations on part of pastor and congregation (15) [30]</li> <li>• Time investment/long vs. rushing (20)</li> <li>• Explore/strong sense of divine calling/spirit led; God's call vs. looking for a job or congregation's need to fill a position (16)</li> <li>• Clear direction/mandate/vision/values/culture of church ensures no misunderstanding or cross-purposes (15)</li> </ul>	<ul style="list-style-type: none"> <li>• Good fit/right person spiritually, relationally, ethos, skill set/gifts/character (vice versa) vs. voting based on candidate's qualifications only (11)</li> <li>• Healthy and trusting relationships with among leadership/elders/congregation and with candidate (9)</li> <li>• Due diligence on references (5)</li> <li>• Clear accountability of pastor and congregation (who each is accountable to) (5)</li> <li>• Congregation willingness to invest/support/care for pastor (5)</li> <li>• Developing leaders from within community (understand culture and vision) (5)</li> <li>• Mutual respect for each other (4)</li> <li>• Prayerfully (4)</li> <li>• Church dealt with/willing to deal with issues/conflict from previous leader/congregation (3)</li> <li>• Conference minister assisting church leadership teams and candidate (3)</li> </ul>
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| <ul style="list-style-type: none"> <li>• Discerning process of congregation that there is a need for pastoral position (3)</li> <li>• Growing in love for one another (3)</li> <li>• Interim/volunteer gives time to really get to know each other (3)</li> <li>• Affirmation through vote (2)</li> <li>• Candidate's capacity (willingness) to live out faith with others (2)</li> <li>• Congregation interested to get to know candidate vs. credentials (2)</li> <li>• HR person/training (2)</li> <li>• Identifying and articulating the needs of congregation (2)</li> </ul> | <ul style="list-style-type: none"> <li>• Strong/supportive church leadership (2)</li> <li>• Thorough orientation/transition (2)</li> <li>• Appointed not hired</li> <li>• Candidates know who they are</li> <li>• Clear authority</li> <li>• Congregants must sign their assessment forms</li> <li>• Constructive and encouraging feedback</li> <li>• First impressions and gut instincts</li> <li>• Overlap between outgoing pastor and incoming pastor</li> <li>• Spiritual nurture</li> <li>• Spouse included in process</li> </ul> |
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*Table 12.9b. Hiring and letting go process (2006).*

*General comments*

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| <ul style="list-style-type: none"> <li>• <i>Positive/satisfactory experience/adequate/excellent (27)</i></li> <li>• <i>Denominational/conference involvement/guidelines for both processes (6)</i></li> <li>• <i>It is okay/fine/fair (5)</i></li> </ul> | <ul style="list-style-type: none"> <li>• <i>Structure, standardization on entry and exit processes needed (3)</i></li> <li>• <i>Keep entire congregation informed (2)</i></li> <li>• <i>Tendency to hire based somewhat on a "congregational decision model" but to let go on an "executive corporate model"</i></li> </ul> |
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*Specific comments about the hiring process*

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| <ul style="list-style-type: none"> <li>• <i>Good, affirming, okay process (20)</i></li> <li>• <i>Godly guidance, prayer, biblically based (I Tim 3:1-16 Titus, II Tim 2:15) (20)</i></li> <li>• <i>Honest, Clarify roles and realistic expectations, support for pastor and spouse (17)</i></li> <li>• <i>Flawed; poor; too easy to get in; careless; church desperate; unethical and illegal practices; endless blind spots; chaotic; difficult; process weak as it regards theological coherence and integrity regarding our Confession of Faith/Polity (16)</i></li> <li>• <i>Better process; Avoid risky decisions; internship/probation period; more time is needed for interaction and discernment; don't rush; so each can get to know each other; numerous visits; discover giftedness (15)</i></li> <li>• <i>Pastor should "interview/research" congregation; better prepared about church; Honest, Clarify roles, expectations for church, picture of; politics of; understand the culture and personality; train them how to interview churches (15)</i></li> <li>• <i>Search committees need more training, preparation, experience, strong spiritually and gift of discernment knowing requirements/criteria of task, HR responsibilities and ability to discern whether a candidate truly possesses, spiritually,</i></li> </ul> | <ul style="list-style-type: none"> <li><i>psychologically ready, qualifications needed for ministry and avoid discrimination (15)</i></li> <li>• <i>Discerning/sense of call; group discernment; input from various levels (15)</i></li> <li>• <i>Hire/develop/discipleship from within; abilities in specific areas and character can be proven long before the thought of being hired enters the prospective pastor's mind, and personality clashes are less likely when hiring someone who is known; also allows for a sense of shared vision before formal leadership is given (13)</i></li> <li>• <i>Not positive/intimidating/stressful/too long/intense (12)</i></li> <li>• <i>In-depth, thorough questions (application process), comprehensive process (11)</i></li> <li>• <i>Too much emphasis on educational/corporate model, performance; success, selling self, popularity, managerial abilities vs. gifting/prayer (11)</i></li> <li>• <i>Prior to/throughout process Coordination between church/board, pastor or denominational leaders; guide them through the process of creating a profile, job description, sit with church board to provide "honest" feedback on fit; Conference pastors/leaders should be involved; offer to help</i></li> </ul> |
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- church, help suggest names, and help potential pastors find churches (10)
- More consistent process across churches; Congregation/church led = variety of processes in churches; standardized (9)
- Spiritual gift discovery; analysis/assessment made available, focus on weakness also (8)
- Adequate, honest, complete referrals and reference checks, including spouse (8)
- Not a senior pastor's decision (5); Give all staff a "voice" (3)
- A good fit/match must be encouraged by both (5)
- Candidating: negative; too quick; super-charged; immediate artificial intimacy (5)
- Churches need to discuss salaries (5)
- Clearly articulated vision (4)
- Personality, character, leadership, career suitability profiles (4)
- Eliminate vote of confidence; allows congregation to abdicate responsibility to support the pastor they have hired (2)
- Mentor young pastors (2)

### Specific comments about the "letting go" process

- Too harsh, too hurtful, terrible, pathetic, bad, poor, harsh, awful, Poorly done; Absolutely crazy, Absurd; Negative: Brutal; Bring them in, use them up and let them go; scars; Very damaging, Inconsiderate, irresponsible, inconsistent, impersonal; mess, like divorce, destructive, dishonest, Ridiculous, suffering; painful, divisive; offensive; disheartening; confusing; ostracizing; rejection; ungodly; scapegoating; abandonment; attacked; isolated; demonized; on pastors and their families; leaving town, friends (72)
- Prudent congregation/leadership and pastor to complete an exit interview/follow-up mediated by (more involvement of) Conference Minister/neighbouring churches to determine legitimacy of motivations, ethics and relational integrity; attempt to learn on the part of the church when an exit occurs; debriefing (23)
- Conference (need more authority) consulted/involved early, entire process (16)
- Churches/conference ill-prepared to deal with personnel issues/lack of training in "letting go"; Clearer expectations and guidelines; need training on how to do this more effectively and with grace and dignity; training on HR (13)
- Honest/open/candid communication (sabbatoged by hidden agendas) (11)
- Poor system of "letting go" (church = guilt; fear; secretive); Poor decisions; too cumbersome, challenging, difficult (9)
- Need to support/authentic care; Lovingly encourage, support and mentor our wounded; is awkward & scarce (8)
- Church accountability to conference; address wrong church commits; Honesty about (church's) failures, (e.g., governance) perpetuating unhealthy habits (7)
- Honest; Speak truth in agape; Reasons are not always reflective of situation (6)
- Disband/discontinue "non" confidence vote (6)
- "Delicate" process, but if pastor and congregation are really in touch with Spirit of God (praying for God's guidance and leading) then there should be an affirmation of calling to go elsewhere and a releasing blessing (5)
- "Minority" - power brokers of congregation/council initiate process – excluding congregation; ready to release pastor w/o regard to contract arrangements (5)
- Disparity among business, spiritual, educational and professional model; between covenantal (loyalty commitment) and contractual (employer/employee) relationship (5)
- Conflict resolution/management skills; Ensure church and the pastor are reconciled before entering into new relationships and timely manner (7)
- Greater sensitivity, kindness, Christlike, integrity Mt 18 (5)
- Leaving must be more cooperative, by mutual agreement, blessing each other (5)
- Process needs a lot of work, better organization, complete overhaul (4)
- Pastors need to know when/how to leave graciously/resign (4)
- Pastor accountability (2)

### *Comments about the interim process*

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- *Ways of measuring ongoing effectiveness by credible leaders; Mutual accountability, clear and fair process of evaluation where changes/limitations and improvements can be realized (12)*
  - *Conference leaders confront pastors in areas of weakness and support with remedial work to prevent the dismissal (2)*
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## **12.10 Reasons Why Pastors Leave Pastoral Ministry**

Participants were requested to state the reasons pastors leave pastoral ministry and to provide potential solutions to these reasons. A total of 170 participants provided responses that yielded 49 themes. As seen in Table 12.10a, the top five included burnout, unrealistic expectations, conflict, negative responses from the congregation and/or church leadership, and moral failure. These are fairly similar to the results found in the 2006 study (see Table 12.10e).

Participants provided solutions to these reasons which based on theme analysis, can be categorized into one of three subthemes: interview solutions, accountability solutions, and suggestions specifically surrounding the time of leaving. Interview solutions can be further subdivided for the candidate and for the church leadership team. Table 12.10b displays these solutions. During the interview and for the candidate, the most frequently cited solutions include clarity about the expectations of the church, patience with the candidating process, open communication, prayer about calling, and trust and developing trust with the church. For the church during the interview process, clarity on expectations of pastor with his/her adequate review, clarity on who the church is, authority and responsibility and support structure, and state clearly to candidate, patience with the candidating process, better discernment of candidate's motives, a committee with clear hiring procedure guidelines and implementing them, God's calling, open communication, and trust and developing trust with the candidate. Note a few of the shared themes across candidate and the church/church leadership.

For the accountability solutions, as found in Table 12.10c, these can also be further subdivided into two categories: for the church and church leadership and for the pastor. For the church and church leadership, the most frequent themes include supporting, caring for and affirming/encouraging pastor; relying on the Lord; building strong and supportive relationships between church leaders/board and pastor; good elder development in terms a process of care in place that elders are aware of and involved; accountability as critical to pastoral longevity; and open communication which includes church engagement and response. For the pastor, the most critical theme was self-care as identified by seven specific behaviours, followed by some form of accountability to a trusted person, a reliance on God, dealing with conflict early and with a support team, building strong supportive relationships with the church and church leadership, expecting criticism, pain, and stress as part of the growing pains of a pastor.

For suggestions during the time of the pastor's leaving, Table 12.10d demonstrates no major themes that are repeated for both church and church leadership. However, for the pastor, there are two repeated themes: for the pastor to move onto something new, and to find a safe place with supportive people and godly leaders.

Recommendation:

- Use the findings to help guide the pastor, the congregation, the church leadership, the denomination minister, mentors and coaches during the pastor’s leaving of a congregation.
- More attention needs to be focused on how to best reduce and/or eliminate many of these factors in order to take the initial steps in reducing attrition rates.
- Specific training directed at how congregations and church leadership can better support, encourage, and nurture their pastors should be a priority.
- Carefully planned professional and personal development workshops and resources for pastors as well as guidance from supporting mentors and spiritual coaches.
- Part of personal development should also include resources on family and marriage relationships.

Table 12.10a. Reasons pastors leave pastoral ministry.

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<ul style="list-style-type: none"> <li>• Burnout, weariness, exhaustion, fatigue (81); spiritual weariness, fatigue (6) [87]</li> <li>• Unrealistic expectations (64); overloaded, overworked (6) [70]</li> <li>• Conflict (23); relationship (6); church (18); leaders (22) [69]</li> <li>• No encouragement, affirmation, support, appreciation from leaders &amp; congregants (27); congregant criticism dissatisfaction (20); Abuse, hurt, undermining, “clergy killers” by congregation (11) [58]</li> <li>• Moral failure/disqualification (25); marital infidelity/issues (3); Sexual issues (3); Sin (5) [36]</li> <li>• Financial issues (26)</li> <li>• Lack of suitability of role/age/mantle lifted (24)</li> <li>• Family crisis, discontentment (22)</li> <li>• Discouragement, disappointment (15)</li> <li>• Pride, ego, entitlement (10); power (4); manipulation [15]</li> <li>• Anxiety, stress of work (11)</li> <li>• Apathy, boredom, complacency, stagnation, lack of passion (10)</li> <li>• Called elsewhere, God releases, calling, proper closure to a season (10)</li> <li>• Personal issues/integrity (9)</li> <li>• Lack of self-care, exercise, Sabbath keeping (9)</li> <li>• Faith crisis (8)</li> <li>• Loneliness, isolation (8)</li> <li>• Other, attractive, grass is greener vocational pursuits (8)</li> <li>• Loss of sense of calling (7)</li> <li>• Vision difference/confusion (7)</li> </ul>	<ul style="list-style-type: none"> <li>• Lack of trust/respect of/from the leadership/church (7)</li> <li>• Lack of effectiveness, tangible outcomes (7)</li> <li>• Congregant’s spiritual health, immaturity (6)</li> <li>• Spouse (6)</li> <li>• Disillusionment with the church (6)</li> <li>• Poor communication (5)</li> <li>• Authority issues, church not follow (5)</li> <li>• Lack of accountability (5)</li> <li>• Inability to deal with change (5)</li> <li>• Fear/insecurity/run from problems (4)</li> <li>• "Giving to others"; “yes” person (4)</li> <li>• Lack of commitment, confidence, courage to God's leading (4)</li> <li>• Personal health/mental issues (4)</li> <li>• Poor training/preparation (4)</li> <li>• Incongruent inner/outer life (3)</li> <li>• Lack of peer support (3)</li> <li>• Politics (3)</li> <li>• Relationship issues (3)</li> <li>• Wrong motivations (3)</li> <li>• Anger, cynicism (2)</li> <li>• Congregant attrition (2)</li> <li>• Lack of forgiveness (2)</li> <li>• Poor limits/boundaries (2)</li> <li>• Retirement (2)</li> <li>• Time demands (2)</li> <li>• Unprepared for real challenges in ministry (2)</li> <li>• "Big box mentality" conference encouraging numbers</li> <li>• Lack of "gap control"</li> <li>• Taking themselves too seriously</li> </ul>
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Table 12.10b. Interview solutions.

<u>Candidate</u>	
<ul style="list-style-type: none"> <li>• Clarity about expectations of the church (3)</li> <li>• Patience with the candidating process (3)</li> <li>• Open communication (2)</li> <li>• Prayer about calling (2)</li> <li>• Trust and developing trust with the church (2)</li> <li>• Acknowledge shortcomings</li> <li>• Ask many questions</li> </ul>	<ul style="list-style-type: none"> <li>• Authenticity</li> <li>• Be willing to learn</li> <li>• Clear philosophy and understanding of who they are/gifts, etc.</li> <li>• Cultural awareness</li> <li>• Humility</li> <li>• Secure in own life with God, nurturing their souls</li> </ul>
<u>Church and Church Leadership Team</u>	
<ul style="list-style-type: none"> <li>• Clarity on expectations of pastor with his/her adequate review (6)</li> <li>• Clarity on who the church is, authority and responsibility and support structure and state clearly to candidate (3)</li> <li>• Patience with the candidating process (3)</li> <li>• Better discernment of candidate's motives (2)</li> <li>• Committee have clear hiring procedure guidelines &amp; follow them (2)</li> <li>• God's calling (2)</li> <li>• Open communication (2)</li> </ul>	<ul style="list-style-type: none"> <li>• Trust and developing trust with the candidate (2)</li> <li>• Authenticity</li> <li>• Church deal with their own issues prior to new search</li> <li>• Clear discernment process for the church</li> <li>• Humility</li> <li>• Personality and leadership style problems can be hard to avoid</li> <li>• Spouse as part of interview - get a spousal reference</li> </ul>

Table 12.10c. Accountability solutions.

<u>For the Church and Church Leadership</u>	
<ul style="list-style-type: none"> <li>• Support, care affirm/encourage pastor (7)</li> <li>• Rely on Jesus/Lord (4)</li> <li>• Build relationships between church leaders/board and pastor (4)</li> <li>• Good elder development; process of care in place elders are aware of &amp; involved (3)</li> <li>• Accountable/absolutely key role to pastoral longevity (3)</li> <li>• Open communication: church engagement and response (2)</li> <li>• Church leadership to process</li> </ul>	<ul style="list-style-type: none"> <li>• Conference to provide church/pastor resources to prevent burnout</li> <li>• Forgiveness of pastor</li> <li>• Humility</li> <li>• Ongoing assessment</li> <li>• Repentance to pastor</li> <li>• Spouse support/empower to do ministry together or not be involved</li> <li>• Use resources</li> <li>• Value and process of delegation and leadership development</li> </ul>
<u>For the Pastor</u>	
<ul style="list-style-type: none"> <li>• Self-care (40) <ul style="list-style-type: none"> <li>○ Setting boundaries/limit expectations (18) <ul style="list-style-type: none"> <li>▪ Guard home life, family and personal time and convey to church</li> </ul> </li> <li>○ Appropriate health, sleep, exercise (8)</li> <li>○ Accountability for rest, time off, Sabbath, sabbaticals, life balance (7)</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>○ Attention to personal spiritual growth and nature of work (3)</li> <li>○ Journeying together with church (2)</li> <li>○ Deal with stress</li> <li>○ Seek professional counseling</li> <li>• Accountable/support to/from trusted friends, coaches, mentors, conf pastor, sounding board (12)</li> </ul>

- Relying on leading of Jesus/Lord/God (9)
- Conflict management early with support teams, approach with honesty, empathy, and understanding so that it can be worked through in the right way (8)
- Build relationships with church leaders/board (4)
- Expect/navigate hurt/criticism/stress and grow through it (4)
- Delegate (2)
- Develop/equipping other (lay) leaders (2)
- Open communication (2)
- Professional development (2)
- Spiritual discipline (2)
- Confess sins
- Forgiveness of congregation
- Humility
- Keep motives in check (focus on positive, uplifting)
- Practice what you preach
- Relentless pursuit of tools to help me live a sustainable life in ministry
- Reminder of moral failure can happen easily
- Repentance to congregation
- Seek to live a life of integrity as God enables.
- Take responsibility for failure, even when it's not yours, because it probably is yours if you think about it enough
- Understanding process of organizational change
- Use resources

Table 12.10d. Solutions specifically for the time of leaving.

<u>For the Church</u>	<u>For the Pastor</u>
<ul style="list-style-type: none"> <li>• Church provide compensation</li> <li>• Discernment if it is time to ask pastor to move on</li> <li>• Encourage conference to continue intercession when a pastor leaves</li> <li>• Grace and forgiveness</li> <li>• Have a grievance process for staff and congregants that is as much as possible an impartial one</li> <li>• Need to figure out better ways of leaving well</li> <li>• Time</li> </ul>	<ul style="list-style-type: none"> <li>• Appropriate for a pastor to move on to something new (2)</li> <li>• Find safe place and supportive people, godly leaders (2)</li> <li>• Discernment if it is time to see if it is time to move on</li> <li>• Grace and forgiveness</li> <li>• Leave church before issues occur</li> <li>• Time</li> </ul>

Table 12.10e. Reasons why pastors leave church ministry (2006).

<u>Congregational</u>	
<ul style="list-style-type: none"> <li>• <i>Unrealistic/high/ambiguous expectations by congregation (101)</i></li> <li>• <i>Lack of support (congregation, church board, team) (53)</i></li> <li>• <i>Pay/salary/finances (29)</i></li> <li>• <i>Carnality, "Clergy-killers", "Owners", difficult, nasty, domineering, hostile, manipulative congregants/leaders (26)</i></li> <li>• <i>Church politics, hidden agendas/don't understand (17)</i></li> <li>• <i>Church Demands (16)</i></li> <li>• <i>Overworked, long hours (16)</i></li> <li>• <i>Criticism/opposition from church, inability to handle personal attacks (15)</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>Abuse/Abusive churches and emotionally used; hurt (13)</i></li> <li>• <i>Church people/leaders professionals, not following, domineering, receptive to change, inflexible, selfish, non-committed (12)</i></li> <li>• <i>Dysfunctional, unhealthy churches/leaders (9)</i></li> <li>• <i>Lack of appreciation (9)</i></li> <li>• <i>Asked, forced, unlawful dismissal (4)</i></li> <li>• <i>Evaluations/reviews (4)</i></li> <li>• <i>Few volunteers (4)</i></li> <li>• <i>Lack of care from others (4)</i></li> <li>• <i>Serving/accountable to many masters (4)</i></li> </ul>



- *Leadership/team conflict (3)*
- *Building project (2)*
- *Deceived*

- *Too many restriction*

### Personal

- *Burnout (45)*
- *Inadequate conflict management skills (37)*
- *Stress, inability to cope with stress (31)*
- *Lack/weak sense of call (26)*
- *Discouragement (24)*
- *Feelings of inadequacy, lack of self-confidence, insignificance, not making a difference, insecurity, despair, Imposter syndrome (20)*
- *Blurred/unclear vision (18)*
- *Lack of spiritual direction, growth, intimacy, vitality (18)*
- *Moral/ethical/integrity issues, failure (15)*
- *Breakdown in relationships (14)*
- *Frustrations (14)*
- *Lack of people skills/relationships/listening skills, interpersonal (14)*
- *Lack of success/sense of failure (14)*
- *Not suitable, not gifted, just a job (14)*
- *Poor fit/placement/discernment process (13)*
- *Disillusionment (12)*
- *Exhaustion, tired, fatigue (12)*
- *Lack of self-differentiation, self-awareness; Living out of an inauthentic core (12)*
- *Lack of regular disciplined time/self-care (10)*
- *Self-defeating perception: view position as a job “professionalism” (9-5) vs. ministry (10)*
- *Lack of a spiritual and pastoral mentor/advocate/coaches/peers/fellowship (9)*
- *Self-sufficiency vs. God sufficiency (9)*
- *Arrogance/pride/ lack of humility (7)*
- *Bad experiences (7)*
- *False illusion of their capabilities (7)*
- *Inability to delegate tasks and develop leaders/team (7)*

- *Lack of encouragement (7)*
- *Loneliness/aloneness (6)*
- *Faulty perceptions of pressures, pitfalls role of pastoral ministries (6)*
- *Isolation (5)*
- *Lack of clear communication (5)*
- *Lack of commitment, dedication, conviction (5)*
- *Lack of professional/training and/or access to relevant training/resources (5)*
- *Lack of affirmation/invalidation of gifts (4)*
- *Depression (4)*
- *Carrying burdens of the church (4)*
- *Health (4)*
- *Inability to manage personal issues (4)*
- *Retirement/age (4)*
- *Attempting to accommodate everybody (3)*
- *Emotional pain (3)*
- *Lost their passion (3)*
- *Rejection/unaccepted (3)*
- *Boredom (2)*
- *Distrust of leadership (2)*
- *Gossip (2)*
- *Lack of accountability (2)*
- *Lack of being protected (2)*
- *Other interests pursued, more lucrative offers (2)*
- *Personality issues (2)*
- *Pushing agenda (2)*
- *Spiritual battle (2)*
- *Compromise*
- *Inability to confront*
- *Lack of boundaries*
- *Trained to teach vs. lead*
- *Unwillingness to learn or change*
- *Vulnerable*
- *Hebrews: “if they don’t work with joy, it is of no value to you”*

### Family

- *Family issues/lack of time with (16)*

- *Marriage/family pressures/struggles (9)*

## 12.11 Pastors Finishing Well During Times of Transition?

Participants were requested to identify what would help pastors to finish well during times of transition. First, five participants were unable or unsure about providing feedback. Second, a total of 146 participants provided responses that yielded 107 themes. These themes could be further grouped into one of four categories: for all, for the denomination, for the pastor, and for the church and church leadership.

As seen in Table 12.11a, the top three suggestions for all, receiving more than ten responses, included clarity in procedures and deliberate following of these during the transition, transparency about why a pastor is leaving, including any mistakes that the congregation and/or church leaders have made, and an obedience in following God through the process. Table 12.11b lists suggestions specifically directed toward the denomination. Although no themes scored above a frequency of ten, the highest included resources and training for pastors as well as providing a moderator or advisory role in during the transition. Table 12.11c displays suggestions directed toward the pastor. The two themes with the highest responses include coaching and/or wise counsel and support for the pastor. Each of these is defined in detail in Table 12.11c. Finally suggestions directed toward the church and church leadership are found in Table 12.11d. Here again, themes did not score above 10, however, the highest theme replicates the support directed toward the pastor as found in the previous table.

### Recommendations:

- Transitions for pastors requires all stakeholders to respond.
  - Clarity in procedures and deliberate following of these during the transition.
  - Transparency about why a pastor is leaving, including any mistakes that the congregation and/or church leaders have made.
  - An obedience in following God through the process.
- For the denomination.
  - Resources and training for pastors concerning transitions.
  - Provision of a moderator or advisory role in during the transition.
- For the pastor.
  - Coaching and/or wise counsel.
  - Support for the pastor.
- For the church and church leadership.
  - Providing support for the pastor.

Table 12.11a. Suggestions for all.

<ul style="list-style-type: none"> <li>• not sure ? (5)</li> <li>• Clearly defined transitioning deliberate process/plan guidelines and follow (33)               <ul style="list-style-type: none"> <li>• Clarity on roles, expectations, goals during transition period (5)</li> <li>• Financial award, severance (4)</li> <li>• Caring process (2)</li> <li>• Clarity on both parties (2)</li> <li>• Decision/process together with caring team-based leadership (3)</li> <li>• Humility on both parties (2)</li> <li>• Timing</li> <li>• Vision, mission that everyone can buy into</li> <li>• What needs to be address for future</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Authenticity/honesty/transparency/integrity, openness, unspoken assumptions and values on the part of everyone, about why a pastor is leaving, about mistakes a church/church leadership/pastor has made (19)</li> <li>• Identity, walk/obedience/communion to on God/sovereignty/calling/will (13)</li> <li>• Celebrate faithfulness and time together (8)</li> <li>• Communication-stakeholders need to be aware of constant change within church (7)</li> <li>• Education, training preparing for transitions (6)</li> <li>• Support and support systems (5)</li> <li>• Welcome it: realization and reminder that transitions are part of life and hard (5)</li> <li>• Accountability (4)</li> <li>• Prayer (4)</li> </ul>
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| <ul style="list-style-type: none"> <li>• Grace (2), reconciliation [3]</li> <li>• Trust developed over time (3)</li> <li>• Invest in relationships (3)</li> <li>• Growth for all involved (2)</li> <li>• Opening up vulnerabilities (2)</li> <li>• Dignity, respect (2)</li> <li>• Short transition times (2)</li> <li>• Putting the needs of others above our own (2)</li> <li>• Careful thought</li> <li>• Confidentiality is important</li> </ul> | <ul style="list-style-type: none"> <li>• Develop next generation of leaders/lay leaders.</li> <li>• Non-judgmental spirit</li> <li>• Patience</li> <li>• Discipline</li> <li>• Foster a picture of a preferred future together</li> <li>• Not leaving a job or profession he/she is leaving a community of people</li> <li>• Short term wins while transition</li> <li>• 1 Cor. 15:58 and James 5:16</li> </ul> |
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Table 12.11b. Suggestions for the denomination.

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| <ul style="list-style-type: none"> <li>• Resources/training for pastor: mentoring, bridge financing, conflict management (5)</li> <li>• Moderator role/advisory role (4)</li> <li>• Succession plan, preparing future pastor (3)</li> <li>• Exit interview (2)</li> <li>• Assist in resolving issues before the next hiring of a pastor (2)</li> <li>• Process of evaluation (needs and issues) of both church and pastor (2)</li> <li>• Pre-retirement conversations to express thanks and to learn from each other (2)</li> <li>• Direction/training on what healthy transitions look like (2)</li> <li>• Support for the pastor/congregation (2)</li> </ul> | <ul style="list-style-type: none"> <li>• Assistance and support for both congregation and pastor/pastor's family</li> <li>• Awareness of the pastor's struggles</li> <li>• Grace toward the pastor</li> <li>• Question needs to be 'How do we setup up and support pastors to stay, develop, grow and invest in ONE CHURCH for their entire time of ministry?</li> <li>• Recognition that faithfulness of pastors is just as important as church planting.</li> <li>• Speaking truth into pastor's life and counseling in finishing the race</li> <li>• Spiritual direction by conference</li> <li>• Write about past experiences, stories of leaders who transitioned and how they did it.</li> </ul> |
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Table 12.11c. Suggestions for the pastor.

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| <ul style="list-style-type: none"> <li>• Coaching/wise counsel (leaders who have transitioned well) for pastor (21); Mentor guidance (26); Pastor for pastor/spiritual mentor/director (5) [52]             <ul style="list-style-type: none"> <li>• Assistance in determining a next step</li> <li>• Assistance with placement in other ministries and churches (5)</li> </ul> </li> <li>• Support - general (11); Support from close friends/pastoral friends (12); Family/spouse support/protection (5); Support of elders/leaders (4); Supportive environment, belong to a local church/fellowship (3); Encouragement/support from congregation (7); Supportive spouse [43]</li> <li>• Never allow built-up resentments, personal agendas, to surface or sow unrest or to set church straight; don't divide congregation by pointing fingers at leaders, or other groups in church; Speak words of affirmation to the congregation regarding the abilities the leadership (9)</li> <li>• Generous financial guidance/planning/resources (8)</li> </ul> | <ul style="list-style-type: none"> <li>• Committed/deep relationship/love to health of church, relationships, their soul (7)</li> <li>• Sabbatical, break, vacation, rest, leave, career development (8)</li> <li>• Accept decision (5); release church's position to God [6]</li> <li>• Do the job well once you know you are leaving; build the church up for the next pastor; stay positive; reminder: still serving GOD'S church and are accountable to God (7)</li> <li>• Counseling/grief; pain management (5)</li> <li>• Encourage and bless the people on way out (5)</li> <li>• Mindful that church is still Bride of Christ/God can shepherd w/o pastor (5)</li> <li>• Humility (4)</li> <li>• Glorify God and gratitude to God for the good things that were accomplished (4)</li> <li>• Healthy spiritual disciplines (3)</li> </ul> |
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- Don't stay: can create temptations for members to hang on, complain about new pastor, etc. It also gives MORE freedom to new pastor (3)
- Leave when things are well, positive terms (3)
- Delegate and train laity (2)
- Personal growth (2)
- Longer time to say goodbye/transition (2)
- Hope (2)
- Personal integrity, clean slate (2)
- Renewal, plan 'rest of satisfaction' betw jobs (2)
- "Soft heart" to allow loving rebuke from group of solid elder team to identify weaknesses and strengths (2)
- Spiritual direction, discernment (2)
- Provide input for the next pastor
- Greater understanding of the social realities of the church in our context
- Be reminded of calling and the need for a long-term perspective
- Being understood
- Challenge
- Development of identity outside of ministry
- Dying in the pulpit mid-sentence or the rapture.
- Encouragement
- Job descriptions and "How To" binders are a good idea
- Pastoral development
- Peacefully
- Read: Taylor's book Leaving Church
- Security
- Self-reflection
- Standing up for the truth with humility

Table 12.11d. Suggestions for the church and church leadership.

- Support for the pastor (8)
- Affirming/support leaders by congregation (4)
- Gratitude, gifts, appreciation, celebration for pastor's faithfulness and impact (4)
- Empower congregational leaders giving leadership to transition (3)
- Coaching for congregations (2)
- Coaching for elders (2)
- Grief counseling/pain management (3)
- Healthy spiritual disciplines (2)
- Longer time to say goodbye/transition (2)
- Needs assessment of the congregation (2)
- Assist pastor to exit with grace
- Fortright amongst church leadership
- Having a clean slate.
- Healthy relationship with the church and church leadership
- Intentional community
- Leaders to care for the church during transition
- Required to process
- Right understanding of pastor's place in "the scheme of things"
- See their gifting
- Willingness to let pastor go

## 12.12 Pastoral Ministry Impact on Spouse and Children

Participants described how their role in ministry affected their spouse and children. First, six participants were unable to provide any responses as they were not married. Second, a total of 169 participants provided responses that yielded 72 themes which could be further classified into one of three categories: overall, for the spouse and for the children and/or family. Under overall impact (see Table 12.12a), 186 comments reflected a positive impact whereas 148 described a negative impact. As seen in Table 12.12b, the negative impact (e.g., scoring ten or higher) on the spouse included the church being viewed as a "mistress" whereby the spouse felt cheated with regards to spending time with his/her wife/husband. The positive impact included the spouse as partnering, sharing in the calling and being engaged in the spouse's ministry. In Table 12.12c, the negative impact on the pastor's children and family also focused on the time that the church takes away from their parent as well as a distrust of church and church leadership. The positive impact includes children and families becoming part of their parent's ministry and/or service, children becoming involved in ministry as a vocation, and the love of and service to the Lord.

Recommendations:

- Training of future and current pastors include an awareness and suggested ways of processing these common positive and negative impacts of the position on the spouse, children and family.
- Training for church and church leadership to be encouraged to support the pastor to assist in the positive impact that the role has on the pastor's spouse, children and family while equally being sensitive and reducing the negative impacts.
- Mentors, coaches, and conference pastors be particularly sensitive to the needs of the pastor's spouse, children and family so that more of the positive impacts of the pastoral role can be more fully realized.

Table 12.12a. Overall ministry impact on spouse, children and family.

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• Positive, blessing, benefitted, encouraged (186)	• N/A (6)
• Challenging, negative, conflict (148)	

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Table 12.12b. Ministry impact on spouse.

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<u>Negative (58)</u>	
• Church as mistress, cheated out of time (19)	• Spouse of a pastor is a FT job
• Challenge of single parent every Sunday (5)	• Spouse's career suffered
• Expectations of spouse's role/place (8)	• Suspicious" of leadership
• Detached, not involved in church/ministry (3)	• Too much home responsibilities
• Marriage issues (3)	
• Stress, hard times (3)	<u>Positive (46)</u>
• Finding friends (2)	• Partner, shares calling, engaged (24)
• Relationship with spouse (2)	• Supportive (9)
• Sharing/keeping confidentiality of ch. issues (2)	• Growth (4)
• Degree of business of church life	• Joy (3)
• Discouragement	• Brings meaning, purpose, life into marriage (2)
• Disillusionment	• Both more dependent upon God
• Drained my spouse	• Communication
• Forgiving person who hurts pastor	• Developed
• Living under the shadow of pastor	• Encouraging
• Spiritual attack	

Table 12.12c. Ministry impact on children and family.

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<u>Negative (75)</u>	
• Church takes time away from them (33)	• Fish bowl syndrome
• Distrustful of church/leadership (8)	• Impact on marriage affects children
• Stress (8)	• Lack of attention
• Church expectations being "perfect" (5)	• Reluctant to be "real" with people in the church
• Not following God (5)	• Spiritual attack
• Balance issues (2)	• Weight of having a pastor for a parent
• Do not worship together (2)	
• Struggle/frustration at times (2)	
• Suffered (2)	
• Financial stressors (2)	

Positive (81)

- Ministry is their ministry/service (15)
  - Become pastors/mission/lay workers (12)
  - Love and serve the Lord (10)
  - Love church family/people (8)
  - Congregation supportive (3)
  - Protective (3)
  - Meaning, purpose and life (3)
  - Scheduling makes family time easier (3)
  - Status/respect of being pastor's kids (3)
  - Connections to spiritual/community, support (2)
  - Brings us together, enriched family (2)
  - Character/spiritual development (2)
  - Gift/leadership development (2)
  - Grandchildren serving as pastors (2)
  - Growth opportunities/faith (2)
  - Encouraging
  - God's faithfulness
  - Great joy seeing lives transformed
  - Grow in our faith
  - Know how to struggle with things
  - Passion
  - People at church are their friends
  - Responsible
  - Sense of belonging
- 

*Table 12.12c. Ministry impact on spouse, children and family (2006).*

- *N/A (4)*
- *No major influence/effect (3)*
- *Not sure*
- *Not married (2)*

Spouse - Strengths (positive)

- *Supportive (19)*
- *Positive/good process (10)*
- *Involvement/opened ministry doors for spouse (10)*
- *Enjoyed/joy (7)*
- *Affirming/fulfilling (4)*
- *Benefited spouse (6)*
- *Share/partner ministry (5)*
- *Team (5)*
- *Encouraging (2)*
- *Helped issues in marriage (2)*
- *Created ways of time together*
- *Driven us closer to each other*
- *Has left me developing in wisdom and discernment*
- *Spiritual focus has helped spouse in analyzing non-Christian work environment*
- *Learning/growing experience*
- *Mentored by spouse*
- *Remained active*
- *Spouse greater commitment to church and deeper sense of its importance*
- *Strengthened by challenges that come with the job "We are in this together"*
- *Understanding*

Spouse - Challenges

- *Demands on time (13)*
- *Stressful/on marriage (11)*
- *Difficult/tired accept church criticism of pastor (8)*
- *Obligated to meet demands, expectations, pressure placed on spouse by church (7)*
- *Challenge to feel part of community, friendships uninvolved, loneliness (6)*
- *Anger, frustration, confusion, disappointed (5)*
- *Handles more home duties (3)*
- *Paying a price/tough (3)*
- *Wants out/No desire for me to get back into ministry (3)*
- *Suffered (2)*
- *Hard on my spouse (2)*
- *Big learning curve/learned to cope (2)*
- *Wounded/burned out (2)*
- *Putting church before spouse*
- *Felt unnecessarily responsible for well-being of church*
- *Health*
- *Lack of funds*

- *Not being a "good" pastor*
- *Worries*

#### Spouse - Advice

- *Church is a mistress – competes with spouse and children in terms of attention and time. Spouse's and children's pastor is their husband and father – creates role confusion. Unique opportunity for spouse and children to be intimately involved with pastoral ministry.*
- *I have always made my spouse and family a top priority*
- *It is who we are and we make adjustments. My wife and I talk regularly and honestly about stuff.*
- *My spouse has very clear boundaries with this church and she keeps them well and thereby is able to thrive as a boss, mom, SS teacher, and pastor's wife.*
- *The church has allowed my wife and children to be who they are. The biggest gift a church can ever give to a pastor and family.*

#### Children - Strengths (positive)

- *Good, valuable process (18)*
- *Influenced, equipped their current lay ministry, missionary involvement, attitude, serve (14)*
- *Actively involved, included, lifestyle in ministries (13)*
- *Good grounding/exposure/life training/individuality (7)*
- *Supportive, endorsed (7)*
- *Family team (5)*
- *Encouraging, joy (4)*
- *Babysitting, care, attention (3)*
- *Benefited, blessing (3)*
- *Drawn closer to Jesus (2)*
- *Fortunate parent pastors (2)*
- *Gained valuable friendship (2)*
- *Team/partners in ministry (2)*
- *No difficulty*
- *Role models*

#### Children - Challenges

- *Lack of time, attention, neglected (16)*
- *Spiritual disillusionment, alienated from church (8)*
- *Sacrifice, Suffered (2)*
- *Stressful (2)*
- *Difficult /negative (2)*
- *Emotional weight of every issue I deal with (2)*
- *Fish bowl*
- *Bear the secrets*
- *Guarded*
- *Dealt with struggles they might not have had otherwise*
- *Hear too much about politics*
- *Lack of emotional support*
- *Rebellious*
- *Vulnerable as PK's*

#### Children - Advice

- *Yes. Most of it has been positive as we have a healthy church that we genuinely like to be a part of. We constantly try to show our daughter that ministry is not "work" but it's church and it's a privilege to be a part of.*
- *We are involved in ministry because we want to be and based on the gifts God has given us to use. I hope my sons will learn that ministry must be genuine.*
- *Our ministry settings have not been "fishbowl" environments. We have not practiced religiosity at home. Faith walk is organic and natural, not contrived. Children have had to learn to make their faith their own, but have benefited from watching parents serve and love God and Church and those outside the faith.*
- *Kids are adults – very supportive & encouraging. I am very intentional in what I share about some of their frustrations. I tend to put a positive spin. I want them to have their own experience of church community.*

- *My children understand my job but find it frustrating at times. My spouse and I work hard at informing our children about the benefits of ministry - flexible work schedule, people praying for us, etc.*
- *I have always made my spouse and family a top priority as a result they have not suffered. They have good memories of their father in ministry.*
- *My wife and I secured "sponsors" (mentors) for 2 of our children during heavy stress times*
- *Children feel vulnerable as "pastor kids".*
- *My kids still love Christ and his church even though they have seen the worst stuff in church. We have always talked through all the stuff with them. They understand the nature of people.*
- *My family would see a dichotomy between the body of Christ and an institution. Institution is where dad works. The body is where you are fed.*
- *We have enjoyed healthy ministries so far and thus my spouse has been very involved and loves it and my children are growing up with ministry being a part of our lifestyle. Our Job as parents, I believe will be to adequately create some boundaries so that our family health continues to move forward.*

### Family - Strengths (positive)

- |  |   |
|--|---|
| • <i>Positively, significantly, favorably (43)</i> | • <i>Added purpose</i>                                    |
| • <i>Learning/growing life experience (7)</i>      | • <i>Appreciate church and role it plays in our lives</i> |
| • <i>Enriched/grown together spiritually (9)</i>   | • <i>Freeing</i>  |
| • <i>Supportive (4)</i>                            | • <i>Depth of maturity</i>                                |
| • <i>Ream/work/joint together (4)</i>              | • <i>Exciting experiences</i>                             |
| • <i>Flexible schedule (3)</i>                     | • <i>Felt supported</i>                                   |
| • <i>Benefited/blessed (3)</i>                     | • <i>Healthy balance</i>                                  |
| • <i>Accepted, enjoyed/joy (3)</i>                 | • <i>Involved</i>   |
| • <i>Higher expectations for all (2)</i>           | • <i>Opportunity</i>                                      |
| • <i>Commitment to ministry (2)</i>                | • <i>Responsibility</i>                                   |
| • <i>Relationships (2)</i>                         | • <i>Understanding</i>                                    |
| • <i>Family cooperation (2)</i>                    | • <i>Well-being</i>                                       |
| • <i>Added emphasis on prayer</i>                  |   |

### Family - Challenges

- |   |   |
|---|---|
| • <i>Hard, difficult, negative (14)</i>   | • <i>Struggle, suffered (5)</i>             |
| • <i>Time issues/rarely together (15)</i> | • <i>Financial issues (2)</i>               |
| • <i>Detrimental/devastating (2)</i>      | • <i>Lost it (faith)</i>                    |
| • <i>Emotional energy (2)</i>             | • <i>Moving</i>                             |
| • <i>Stressful, pressure (8)</i>          | • <i>Poor view of church and Conference</i> |
| • <i>Pre-determined expectations (6)</i>  |   |
| • <i>Neglect (5)</i>                      |   |

### Family - Advice

- *Perhaps pastors also need to be careful not to bring too much home, but that can be difficult to do when one feels isolated in their position.*
- *I recognized that my family in the circle of my calling and not outside it.*
- *We made our kids feel like other church attenders. I did not expect my spouse to be different than others in the church.*
- *Even though we moved from Manitoba to Saskatchewan to Ontario, to BC and back to Manitoba, the family was always very much consulted and listened to.*
- *Until I recognized that my family is in the circle of my calling and not outside it.*
- *That's hard to say but I believe greater generosity to the pastoral family re: vacations, encouragement and salaries would have been a positive.*



### 12.13 Influential Aspects of Education in Terms of Preparing for Pastoral Ministries

Participants described the most influential aspects of education in terms of preparing them for pastoral ministries. A total of 160 participants provided responses that yielded 59 themes which could be further classified into one of two categories: education as less desirable and education as influential. As seen in Table 12.13a, seven comments viewed formal education as less desirable. Table 12.13b lists a number of influential aspects of education. The top seven included experiential learning, theological grounding, inspiring professors with pastoral experience, biblical foundation, mentoring, internship, and Bible reading and study skills.

#### Recommendations:

- Training of pastors, both new and current, needs to include not only the theoretical grounding, but also the practical application of what is learned in authentic environments through apprenticeships, internships and field education.
- Training be done by teachers who are passionate about pastoral ministries and have and/or continue to be, victorious and faithful in this vocation.
- Training institutions geared at developing pastors, focus on the influential characteristics of education listed in Table 12.13b in strategically designing curriculum, providing learning environments that are authentic (internships), and hiring trained and experienced instructors.
- The national denominational office continue to provide opportunities for pastors to develop together to encourage networking and learning with and from each other under experienced facilitators, such as mentors and coaches.

Table 12.13a. Education as less desirable for pastoral ministry preparation.

- 
- No formal education (3)
  - Formal education no part/did not train me well in preparing for pastoral ministry (2)
  - Bible school and seminary have a place but fall far short of their potential (2)
- 

Table 12.13b. Influential aspects of education for pastoral ministry preparation.

- 
- |   |  |
|---|--|
| <ul style="list-style-type: none"> <li>• Experiential/practical/learning/application to ministry (46); community services (3); practical theology (6) [55]</li> <li>• Theological grounding, preparedness, training, background, acumen, astuteness, personal (49)</li> <li>• Authentic encouraging, caring, godly, humble, inspiring professors with pastoral experience (34)</li> <li>• Biblical foundation, integration, confidence, training (34)</li> <li>• Mentored (25); mentoring (6) [31]</li> <li>• Apprenticeship/internship/field education/ministry involvement (21); practicums (4) [25]</li> <li>• Bible reading/study tools (23)</li> <li>• Counseling (15); pastoral care (2); psychology [18]</li> <li>• Christian leadership development (16)</li> </ul> | <ul style="list-style-type: none"> <li>• Analytical reasoning, critical thinking skills, think outside box, problem solving (15)</li> <li>• Networking, connections with others, students, friends, peers going into ministry (13)</li> <li>• Spiritual discipline, development, training, formation (13)</li> <li>• Love of/life-long learning/ongoing education, teachable (12)</li> <li>• Preaching skills, homiletics (12)</li> <li>• Closer, follow, understanding God (10)</li> <li>• Personal awareness, insights, spiritual growth, character formation (9)</li> <li>• Heart, love, understanding for people/church (9)</li> <li>• Self-awareness/identity (character, limitation, development) (9)</li> <li>• Time/project management/prioritize (8)</li> <li>• Coaching (7)</li> </ul> |
|---|--|

- |   |  |
|---|--|
| <ul style="list-style-type: none"> <li>• Modeling by leaders to observe (7)</li> <li>• Resources on biblical topics (7)</li> <li>• Love to read (6)</li> <li>• Teaching (6)</li> <li>• Cross/multi cultural awareness (5)</li> <li>• Discerning capacities/gifts (5)</li> <li>• Discipleship (5)</li> <li>• Faith development (5)</li> <li>• Self-care, management (4)</li> <li>• How to evangelize (4)</li> <li>• Ability to communicate effectively (4)</li> <li>• Conflict resolution/management (4)</li> <li>• Relationships (4)</li> <li>• Hermeneutics, exegesis (4)</li> <li>• Mission/camp programs/trips (4)</li> <li>• Work experience before ministry (3)</li> <li>• Knowledge (3)</li> <li>• Skill development (3)</li> <li>• Biblical languages (3)</li> </ul> | <ul style="list-style-type: none"> <li>• Church history (3)</li> <li>• Confidence in leadership (3)</li> <li>• MB/Anabaptist theology, convictions, doctrine (3)</li> <li>• Passion for the Word of God, Gospel (3)</li> <li>• Discern God's calling (2)</li> <li>• Encouragement (2)</li> <li>• Competence in ministry (2)</li> <li>• Relational ministry experience (being an RA in dorms, missions trips) (2)</li> <li>• Open-minded, tolerance for diversity (2)</li> <li>• Sharpen ministry skills (2)</li> <li>• Circumstances that present opportunity</li> <li>• Different ways of prayer</li> <li>• Ecumenical school</li> <li>• Equipping</li> <li>• Great writers</li> <li>• Program dev. for youth ministry</li> <li>• Seminars on various ministries</li> </ul> |
|---|--|
- 

### 12.14 Concerns, Affirmations, and/or Questions About the Survey

For the final question, participants had an opportunity to express their concerns, affirmations and/or ask any questions concerning the survey. A total of 111 participants provided responses that yielded 11 themes that can be further categorized into positive or neutral comments and concerns about the survey. As seen in Table 12.14a, many had no concerns, a number were hopeful that the outcomes would have a positive influence on future supporting pastors, others were appreciative of the thoroughness of the questions, some are anticipating feedback, and a few appreciated the process as a reflective exercise. These findings replicate those found in the 2006 study (see Table 12.14c).

Table 12.14b displays a few concerns, mostly around some of the terminology used in the survey, the length of the survey and additional questions to consider for future research. Again, these findings are fairly similar to those found in the 2006 study (see Table 12.14c). One person did express his/her concern about the anonymity, which is easily addressed by having a third party researcher (Dr. Schönwetter) involved and by the ethical guidelines that the researcher is mandated to follow to ensure that there is no identification of data with specific individuals.

#### Recommendations:

- As with survey protocol, it will be important to reward participants with feedback about the outcomes.
- Future research should consider clarifying certain terminology.

Table 12.14a. Positive or neutral comments concerning the survey.

- |   |  |
|---|--|
| <ul style="list-style-type: none"> <li>• N/A, No, None, no concerns (39)</li> <li>• Hopeful that surveys provides insight and application in how we, as a denomination, can better support and equip our pastors/support hurt pastors (30)</li> </ul> | <ul style="list-style-type: none"> <li>○ Denomination leaders take time to ask and listen to answers to these questions</li> <li>○ Results shared with elders and church councils of our congregations.</li> </ul> |
|---|--|

- Good/great/detailed, comprehensive, thorough exercise/questions/survey to review my ministry situation (22)
- Feedback desired, differences since 2006 (10)
- Great reflective exercise (9)
- Hopeful to win the draw

Table 12.14b. Concerns about the survey.

- |   |  |
|---|--|
| <ul style="list-style-type: none"> <li>• Lack of clarity/vague, repetition, lack of fit, questions (22) <ul style="list-style-type: none"> <li>○ "Practice of Play", coach, cadre, mentoring</li> <li>○ Lay person in a small northern church, serve multiple churches</li> <li>○ My answers are a wee skewed since I transitioned days ago</li> </ul> </li> <li>• Length (22)</li> <li>• Additional questions to include (8) <ul style="list-style-type: none"> <li>○ Biblical teaching</li> <li>○ How much time is given to preparations etc.,</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>○ How much time per week is given to visitation, prayer, team mtgs.</li> <li>○ Related to our theology</li> <li>○ What extent we are being detracting by theological influences in our evangelical world.</li> <li>○ Social issues we face in day-to-day ministries are increasingly perplexing, divisive, and complicated.</li> <li>○ Areas where pastors need wisdom, direction, and input might be helpful.</li> <li>○ Leadership by surveys doesn't work well I think.</li> </ul> |
|---|--|

Table 12.14c. Comments participants have concerning the questionnaire (2006).

- None, N/A (13)

**Positive**

- Overdue/Pleased/Applaud/Appreciation/ for survey, excellent idea (44)
- Hopeful/best wishes that input is helpful for present/future conference/church leaders (28)
- Anticipating results (15)
- Pertinent/survey/research tool/extensive/thorough/comprehensive (13)
- Grateful for being included/given a "voice"/opportunity (11)
- Encouraging MB conferences (9)
- Personal reflection was helpful/thought provoking (5)
- Anticipating changes conferences will implement (4)

**Concerns**

- About specific question(s) vague/confusion/ambiguous/redundant (42)
- About how results will be interpreted/changes conference will take (16)
- Length/Time (11)
- About survey assumptions (5)
- Utility of the survey (4)
- Not applicable to person (3)
- More space to write responses (3)
- Confidentiality/image=reality (3)
- Too detailed
- Conference should have paid the postage
- Not good at surveys
- Hope results will be used and not just shelved

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