

THE LIVED EXPERIENCES OF BAPTIST MINISTERS

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ABSTRACT

The intent of this study is to utilize a phenomenological qualitative paradigm to explore the lived experience of the Baptist Ministers as full-time within the church. The conceptual framework was shaped by the following theories, namely: Rambo's (1993) dialectical and process-oriented stage model of religious conversion, the classic and contemporary research paradigms on conversion and transformation which focuses on dramatic religious conversion, John L. Holland's theory of vocational choice on career development, Carlyle's great man theory of leadership, and Maslach's (1976) burnout theory. Data were collected using face-to-face semi-structured interviews with four (4) pastors who are currently leading their respective congregations. Data collected included transcribed interviews, field notes, and observations. Data were hand-coded to find key concepts and themes. Five themes that emerged from the data were: transformation of a "prodigal son", God's provision and awareness of workload and responsibilities in pastoral work, dealings with ups and downs of pastoral work, leadership in the ministry, and receiving "manna" as eternal gift. The results of this study contributed to a better understanding of the factors that led to clergy stress and burnout. The results of this study may address a gap in literature and may result in positive social change for both the clergy and church congregants because the results can be used to come up with solutions on pastoral leadership issues and for stress and burnout.

Keywords: *Church, Conversion, Ministry, Pastor, Vocation*

INTRODUCTION

Background and Rationale

In the Bible, God does indeed call people—some people, at least—to particular work, and gives all people various kinds of guidance for their work. Although Scripture seldom actually uses the word “call” to describe God’s guidance to jobs, occupations, or tasks, these occurrences in the Bible do correspond to what we usually mean by a vocational “calling.” So, God does lead people to particular jobs, occupations, and types of work.

The concept of calling or vocation goes deeper than any one aspect of life, such as work. God calls people to become united with Him in every aspect of life. This can only occur as a response to Christ’s call to follow him. The calling to follow Christ lies at the root of every other calling. In the Bible, the word “call” is used most often to refer to God’s initiative to bring people to Christ and to participate in his redemptive work in the world (<https://www.theologyofwork.org/key-topics/vocation-overview-article>).

The familiar term “vocation,” whether used in religious or secular contexts, is rooted in the Latin *vocatio*, meaning a “call,” a “summons,” or an “invitation,” and is related to Latin-based words such as “voice” and “invoke.” The Greek word is *klesis* and is found in our words “cleric” and “ecclesiastical.” “Calling” is defined as a strong sense within the pastor or minister that his or her life was uniquely set apart for the work of the church. It comes with a strong conviction that a divine action has set them apart for a specific

purpose (Sparks & Livingstone, 2013). Vocation is not simply a job; rather, vocation involves the totality of a person. It requires that an individual's gifts, talents, motivations, and training, be activated for the tasks required by the calling.

The various manifestations of vocation as pastor are intended to be integrated into the whole of pastoral life. However, sometimes the spheres of calling are at odds with each other. Many protestant pastors are experiencing a crisis of identity and leadership. They do not have clarity about who they are or what their role requires. This lack of clarity harms both the pastors and their congregations (Burke, Stets, 2009). This problem is exacerbated when pastors discover that parish ministry is complex and multifaceted, and their training inadequate. The tasks and demands vary greatly day-to-day and week-to-week. One might find they have a strong identity in the pulpit, but that this does not translate well to the hospital room and is counterproductive in the boardroom (Rimmer, 2017). Pastors leave seminary without a secure identity, and ministry presses them in different directions. It is difficult to reconcile all of the roles that must be assumed. Pastors become weighed down by the task of developing, understanding, and switching among diverse identities and roles.

Objectives of the Study

The researcher intended to utilize a phenomenological qualitative paradigm to explore the actual lived experiences of the Baptist ministers as full-time pastors within the local church. Specifically, this study aims to answer the following questions:

1. What is the lived experience of the ministers while doing their ministry in the local churches?
2. How did their experience shape them to become better ministers?
3. What leadership management techniques did they learn from the experience?

The Theoretical Context

The primary theory for this study is the theory of conversion and spiritual transformation. Rambo's (1993) dialectical and process-oriented stage model of religious conversion is one of the most holistic by giving significant consideration to contextual, relational, emotional, and meaning-oriented dimensions of change. This model also highlights the roles of both relationships and the need for meaning as part of the "matrix of transformation" (Rambo, 1993, p. 107). The second theory for this study is the classic and contemporary research paradigms on conversion and transformation. The classic focuses on dramatic religious conversion of a passive subject transformed through an emotional process, most typically during adolescence (Hood, Hill, and Spilka (2009). The Apostle Paul's conversion on the road to Damascus was viewed as a prototypical conversion in its perceived suddenness and focus on the resolution of an internal crisis of individual sin and guilt (Shults & Sandage, 2006). The contemporary research paradigm suggests that conversion and transformation can be gradual as well as sudden, an insight that emerged as early as the second generation of conversion researchers (Shults & Sandage, 2006). The

third theory for this study is the theory of vocational choice on career development. This theory postulates that people project self-and world-of-work views onto occupational titles and make career decisions that satisfy their preferred personal orientations. The fourth theory for this study was Carlyle's great man theory of leadership. Maloş (2012) argued that the great man theory is basically the trait theory of leadership where leaders are born with or gifted from God with certain abilities to lead; a person has it or does not have it. And the last theory for this study was Maslach's (1976) burnout theory. Maslach and Jackson (1981) identified the critical components that create ongoing exhaustion and the loss of concern or interest in the job.

Scope and Limitation of the Study

This research was limited to the lived experiences of the four (4) full-time pastors of the Convention of Philippine Baptist Churches, 30 years of age and above, ordained or not ordained, who pastored as full-time ministers in a certain local church in no less than 5 years.

METHODOLOGY

Snowball sampling was used in this study where research participants recruit other participants for a test or study. It is used where potential participants are hard to find (<https://www.statisticshowto.datasciencecentral.com/snowball-sampling/>).

The study was qualitative and exploratory, because qualitative studies can be used to address questions where discovery is the emphasis (Patton, 2002). The participants of the study were chosen from the Baptist ministers. An interview guide and a voice recorder were used to obtain data from the participants. This study used the self-made questionnaire. The process of descriptive phenomenological data analysis and for qualitative data transcription created by Colaizzi was utilized (Morrow, n.d.). The researcher formulated thematic insights based on the results of the interview. Furthermore, the interviewer used cell phone to record the interview. He also used a pencil and pad for taking notes and impressions from the interview.

Procedure

The study utilized gatekeepers in order to gain access to subjects. According to Creswell (2007), gatekeepers are individuals that the researcher uses in order to gain access to a group or cultural site. The gatekeepers are Baptist pastors. For all intents and purposes, the gatekeeper's role was to simply locate, recruit, and distribute materials to individuals.

All four (4) pastors participated in a one (1) hour and a half minute semi-structured interview. These interviews took place face-to-face. Following the in-depth interviews, a brief 10-15 minute interview was conducted. The purpose of the follow-up interview was to explore whether the content drawn from the data is consistent with the lived experiences of the ministers.

Measures

Demographic Information. Four (4) pastors were identified and were scheduled for interviews. For easy retrieval of information, pastors were given assigned names (Matthew, Mark, Luke, John). All pastors interviewed were male as well as married except for one who's a widower. The ages range from 30 to 60 years old.

Interview Schedules. The study included the four ministers who are full-time pastors in a local congregation under the Convention of Philippine Baptist Churches, Inc. They were scheduled to be interviewed to determine their lived experience. Field notes were further used to help support the data taken during the interview.

RESULTS AND DISCUSSION

The following are the major themes that were developed out of the interview with the four ministers.

Table 1. The Final Thematic Map.

Theme 1: Transformation of a prodigal son	Theme 4. Leadership in the ministry
<ul style="list-style-type: none">• Awareness and practices of bad behavior<ul style="list-style-type: none">• Realization of a misled life• Awareness of having and doing bad behavior/actions• Awareness of the	<ul style="list-style-type: none">• Awareness of the nature of leadership<ul style="list-style-type: none">• Facilitative and flexible type of leadership• Delegation of responsibility• Servant hood type of leadership• Being a man of word and

<p>duration of bad behavior</p> <ul style="list-style-type: none"> • Realization and decision to end wrong doings/vices • Awareness of finding self • Recognizing one's conversion in faith • Awareness of receiving/accepting Jesus as Lord and Savior • Affirmation of conversion • Conversion in faith with the help from others • Awareness of the event and date of receiving Jesus Christ • Recognition of activities to strengthen conversion of faith • Awareness /recognition to serve God • Awareness of the affirmation to become a pastor 	<p>trustworthy</p> <ul style="list-style-type: none"> • Being a "father" to parishioners • Leadership by mentoring and example • Defining leadership as commitment • Dealing members with respect, love and encouragement • Being transparent in any church dealings and practices • Awareness of different leadership approaches • Planning, training, mobilizing, and equipping members for church work • Delegating and assigning work to parishioners • Providing members materials for learning and practice re church ministries
<p>Theme 2. God's provision and awareness of workload and responsibilities in pastoral work</p>	<p>Theme 5. Receiving "manna" as eternal gift</p>
<ul style="list-style-type: none"> • Recognition of resources provided by God <ul style="list-style-type: none"> • Awareness of using God-given talent as a source of vocation • Influence of "one's calling to serve God" while performing other 	<ul style="list-style-type: none"> • Benefits in the chosen vocation <ul style="list-style-type: none"> • Being loved by people • Avenues for personal growth and spirituality • Deep and intimate relationship with members • Avenues of exploring

<ul style="list-style-type: none"> duties • Having the motivation to share the Word of God • Awareness of workload and responsibilities • Recognition of the difficulty of work assignment and additional workload • Recognition of doctrinal deficiency • Recognition of the difficulty in meeting church's needs 	<ul style="list-style-type: none"> potentials and spiritual gifts • Rewards in the chosen vocation • Awareness of happiness and a feeling of joy • Fulfillment in vocation
<p>Theme 3. Dealings with ups and downs of pastoral work</p>	
<ul style="list-style-type: none"> • Stress triggers in the pastoral work <ul style="list-style-type: none"> • Presence of manipulative and opposing members that strained the church • Awareness of difficulty in dealing with different personalities, negative perceptions, and needs of the church • Awareness of the workload as laborious, exhausting and demanding • Recognizing the influence of rich members and power of money • Awareness of the lack of skills and understanding of church work 	

<ul style="list-style-type: none">• Recognizing the challenges of becoming a pastor• Coping strategies/ mechanisms• Prayer as key for successes in the ministry• Leaving the parish as an alternative	
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Transformation of a “Prodigal Son”

We all experience struggles. Perhaps the most important step in habit changing is to first accept oneself for who he/she is, flaws and all. Transformation is defined as a thorough or dramatic change in form or appearance. When we are being asked to undergo a transformation, we must let go of that which is no longer serving us in order to call in that which does. Transformation isn't analytical. It's natural and spiritual (Stark, n.d.).

The journey of transformation begins with an event in one's life sometimes referred to as “The Call.” This event occurs as if life, or our soul, is trying to reach out and grab one's attention. It can arrive subtly, as if something has been stalking us for some time in an attempt to get one to see it. Or it may come as a sudden event, unpredicted and possibly unwanted. In any case, the Call offers us an opportunity to lean into the unknown and to explore the unforeseen. It is a portal to adventure that lies ahead filled with opportunities for shedding our old growth, discovering aspects of one's life and of one's self, and the potential for a more fulfilling life yet to be lived (Marsden, 2016).

When one experiences, feels, or senses the sudden break in his/her own life's trajectories, he/she hears the Call. It's human nature that when the Call comes, one may at first refuse to heed it and step into the mystery and uncertainty that lies ahead (Marsden, 2016). As he/she refuses the opportunity, one tries his/her best to enrich and maintain his/her current life without taking on too much risk or uncertainty. And yet, somewhere inside of him/her knows something that he/she cannot become unaware of anymore. Marsden (2016) avers that the Call will relentlessly continue until it awakens something inside of oneself that leads him/her toward his/her first steps in the journey of transformation. As he/she heeds the Call, he/she steps over the threshold, marking his/her journey into the unknown. This threshold is both a movement into mystery and the movement of leaving home and the familiar surroundings of one's life.

Moreover, psychologists have typically defined "conversion" as a "radical transformation of the self" (Hood et al., 2009, p. 209) through a process (sudden or gradual) that is more discrete than maturation. One pastor said: *"I called that conversion because my mind changed all of a sudden, immediately. I just don't know why I felt that way."* Conversions are also understood as involving radical consequences in terms of concerns, values, identity, or actions. Pargament (2007) has suggested defining spirituality as a "search for the sacred" and "spiritual transformation" as a change in the place or character of, or pathways toward the sacred in a person's life.

By viewing one's ministry as a vocation/calling one's identity ceases to be couched within the confines of professional achievement. Rather, one's identity is

found in the One who has called him/her. Ministers are merely a person who has been called by God, and this orients what they do within the confines of a relationship (John 15:16). Their identity is not bound up in their job, but bound up in Christ (Goggin, n.d.).

God's Provision and Awareness of Workload and Responsibilities in Pastoral Work

Scripture tells us to make the pursuit of God the primary function of our lives. Matthew 6:33 says, "Seek first the kingdom of God and his righteousness, and all these things will be added to you." James 1:17 reminds us, "Every good gift and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change." Every truly good thing in our lives comes straight from the Father.

As Christians, pastors acknowledged that they are only stewards of the resources God gives them for serving the human community. Their vocations are one avenue for doing God's work in the world. They realized that stewardship is the cultivation of resources for God. One of the most important resources God has given us is our gifts, aptitudes, talents and abilities (Keller, 2018). This was acknowledged by one pastor when he said: "*One day I will enroll myself in the College of Theology, meaning I don't have passion anymore in teaching...everything about music I already had known ... I taught at the Elementary School but I still have the heart to enroll in the seminary.*" The pastor had no more passion to continue teaching though it is a gift but he would like to explore on utilizing other gifts bestowed to him like preaching and teaching God's word. This was affirmed by Martin Luther when he insisted that all forms

of work are God-honoring callings. To be a farmer, a craftsman or an artist was just as much a vocation, a calling from God, as to be a preacher (Keller, 2018).

We are all ministers (priests) to the human community on God's behalf. Work is taking the raw material of creation and developing it for the sake of others. This means we are God's ministers in our work not only when we are witnessing or talking directly about Jesus, but when we are simply doing our work. This means that every act of goodness, wisdom, justice and beauty-no matter who does it-is being enabled by God. It is a "gift," and therefore some form of grace, even though it is non-saving grace. What this means is that God gives all people (not just Christians) talents and abilities that will equip them for serving the human community through particular forms of work. One's vocation is a part of God's work in the world, and God gives him/her resources for serving the human community. These factors can help one identify his/her calling (Keller, 2018). "We are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do" (Ephesians 2:10).

God provides for pastors' needs. This was the true to life experience of one interviewee (Matthew) when he confessed, "*I was encouraged to pioneer a church...visit their homes to pray for them, the one who supports me, the one who gives me food in that place is a Roman Catholic.*" God has no needs, or if he does, he has the power to meet them all on his own. Acknowledging God's provision warns us not to fall into hubris. Without him, our work is nothing. We cannot bring ourselves to life. We cannot even provide for our own maintenance. We need God's continuing provision of air, water, earth, sunshine, and the miraculous growth of

living things for food for our bodies and minds. On the other hand, acknowledging God's provision gives us confidence in our work. We do not have to depend on our own ability or on the vagaries of circumstance to meet our need. God's power makes our work fruitful.

Dealing with Ups and Downs of Pastoral Work

Pastoral ministry has never been easy. It requires engagement with challenging situations and people, involves a wide range of tasks and responsibilities, and is carried out in a very broken world. As Craig Barnes (n.d.) puts it, "Only within the last two generations have the clergy been forced to bear an additional burden that is far from light-confusion about what it means to be the pastor." Moreover, pastoral ministry certainly has its peaks and valleys, but overall, most pastors are very satisfied with their vocation and feel energized and supported in their work. They particularly love preaching and teaching-a task most feel they are good at-but are regularly frustrated with the lack of commitment among their parishioners.

Not all pastors are stressed and burned out, but many are. The impact of this stress and burnout among clergy is experienced in many ways. Stress and burnout will have an impact on pastoral creativity, memory, passion, and relationships. In addition, all areas of a pastor's work are affected by the stress-response process.

Stress is prevalent among pastors interviewed. Studies report growing levels of stress and burnout among ministers and their families as they deal with intrusive demands, overwhelming responsibilities,

financial strain and other issues (Kayler, n.d.). As mentioned by one pastor who was interviewed saying, *“Actually, stress and burnout come all along in the ministry. And there is a need for you to manage yourself. Before I have that feeling, but for now I can manage it because, for example, I learned that a problem in the church must not be brought at home.”* Jacob (n.d.) states that Clergy Center in Davidson, North Carolina works with 65 to 100 clergy every year, many of whom are burned out or considering a transition to another career. The emotional struggles of pastors have a negative impact on the churches they lead.

Time demands are the most commonly reported work-related stressor for the pastors as it is always the case. Support systems were also expressed by the interviewees. Participants discussed support in terms of clergy support groups, teamwork among pastors, support from other clergy in dealing with church health issues. Their comments indicated that they would like to develop or receive much more support in these areas. Interestingly, they made little mention of support from family and friends.

A final concern that emerged from the interview was that of preparation and training for ministry. One pastor (interviewee) believed that seminary had not prepared them adequately for the realities of life as a pastor. They expressed desires for ongoing training in practical ministry areas such as leadership and conflict resolution. Gary McIntosh and Robert Edmondson (1998) cite inadequate training as one of the major sources of stress for today’s pastors. They argue that seminaries exist not only to train pastors for contemporary ministry but also to preserve and propagate the doctrines of the

faith. Further, they point out that with the rate of change in today's world, a seminary education that focused primarily on practical ministry methods would quickly become obsolete. This was affirmed by one pastor when he said that, "*We always give priority to the practical and not to the biblical.*" However, McIntosh and Edmondson do recommend that seminaries update their curricula to include subjects that are more practical. Seminary should strike a balance between biblical and theological studies and practical ministry.

Leadership in the Ministry

Leadership is an important facet whether you are running a kitchen, an organization, or a country. It comes with its own set of responsibilities and challenges as each one of us has a distinct style of leadership and managing things. It is confusing to gauge what leadership style should be implemented when, where, and how. If you know your personality type and have a clarity the kind of leadership that resonates with you the most, it won't be that difficult. Despite the fact that "there is little doubt that leadership in general and pastoral leadership in particular is a major factor in the church growth process" (Rainer, 1993, p. 185). In his article concerning leadership and administration courses in theological seminary, Frank (2006) said that few seminaries even offer leadership courses, and they certainly do not make them a central theme in their educational packages. Cohall and Cooper (2010) stated: "Formal schooling and practical preparation for nontraditional leadership roles of clergy in seminaries have not kept up with the changing roles of parish ministers. Today, the individual pastor is not only a spiritual leader, but is also called on to play a complex role, especially in an urban context. Pastors often fail-or

can quickly burn out-because of inadequate preparation for leadership and administration within and beyond the parish context" (p. 28). Clearly, times are changing, but pastoral education has not caught up with the demands for leadership education. *In the interview of pastors, the following were expressed as their style of leadership.*

The coaching-mentoring leader. The coaching style works best when the leader wants to help teammates build lasting personal strengths that make them more successful overall. It is least effective when teammates are defiant and unwilling to change or learn, or if the leader lacks proficiency. In this leadership style, leaders are more like coaches/mentors/ teachers which involve coaching or supervising team members. It is a relatively modern leadership style that is being employed more often by many organizations.

Facilitative type of leadership. The interviewee expressed that he only facilitates or guides his parishioners especially in decision-making and other plans for the church. The interviewee said: "I stick to what is called facilitative type of leadership because I used to have a prepared plan for the whole year calendar of the church. So I stick to those plans approved by the members."

Laissez-faire leadership style. In such a leadership style, leaders delegate the responsibility to team members and let them work on their own with minimum or no interference. Laissez-faire leadership style gives the maximum scope for innovation and flexibility (<https://blog.proofhub.com/>). This type of leadership was utilized by one pastor when the officers of the

church were so insistent in making the final say to whatever plans they would have to make, although these plans were not included in their approved strategic planning session as approved by the congregation. As one interviewee narrates, "Sometimes if your emotions are touched this style turns into what we call "laissez faire" for you feel that you are not being supported by the church, so I submit to their decision."

Receiving "Manna" as Eternal Gift

In whatever God, by his providence, leads pastors into for their day-to-day job, he calls them to do their work "not by way of eye-service, as people-pleasers, but with sincerity of heart, fearing the Lord" (Col. 3:22). Paul said: "Whatever you do, work heartily, as for the Lord and not for men, knowing that from the Lord you will receive the inheritance as your reward."

God wants pastors to want to do the work. He wants pastors who happily give of themselves in this emotionally taxing work, "not reluctantly or under compulsion (2 Cor. 9:7). God loves a cheerful pastor. God wants men who want to do the work, not men who do it simply out of a sense of duty. As one interviewee said, "*Well, our churches these days have many members but as to my experience there is no such thing as a "sweet church" as the one you had pioneered and there I felt "joy" that you see and know that you really are a father to them that when you talk to them you don't have fear that they will say something bad against you.*" There is joy in the journey, but even more joy as we set our sights not on what is temporal, but on that, which is eternal (Maurer, n.d.). Everyone is "called" to work, as long as we recognize that in this sense "called" really

means “created” and “commanded” to work. Frederick Buechner writes: “The place God calls you to is where your deep gladness and the world’s deep hunger meet” (<https://www.theologyofwork.org/key-topics/vocation-overview-article>).

CONCLUSIONS, IMPLICATIONS AND RECOMMENDATIONS

Conclusions

The experience of the pastors started with a conversion that is *miraculous, life-transforming process*-a process that is impossible without the direct, active intervention, participation and power of God. Contrary to what many thinks, conversion is not just a one-time event; instead, it is a *process*.

Pastors’ experiences made them become better ministers of God. As stated in the conversation, the experience contributed to their spiritual and personal growth as a person. Not all of these experiences are good, but with the help of God and support of their loved ones they have become more productive in their ministry. Varied experiences gave them a different perspective in their growth as a pastor and enhance their vision. These helped them as well expand the territory of their work by gaining strategies and techniques on how to resolve conflicts encountered. These also led them to become more sensitive to the needs of their parishioners and becoming more zealous in serving God and people. They became dependent on God to uphold and hold them in different challenges that beset them.

Although hearing God's voice and following His call into full-time ministry carries with it challenges, risks, difficulties, consolations and joy were felt by pastors to be their perpetual rewards and benefits. Indeed, *pastors had gleaned leadership techniques like being a coach and a mentor and had learned to be more flexible in their decisions and facilitative in reaching goals and targets with the support of their parishioners.*

Polity Implications

Based on the findings of the study, the state as well as the Philippine Baptist Churches and the Baptist Ministers' Association must be committed to protecting the health, safety and welfare of its pastors and employees. They should recognize that workplace stress is a health and safety issue and acknowledge the importance of identifying and reducing workplace stressors. This policy will apply to everyone, especially to ministers. Moreover, the Baptist churches and its pastors have a responsibility to identify and manage work related stress by working in partnership. The Management and Safety Work Regulations (1999) imposes a duty on employee to make a suitable and sufficient risk assessment. (*The Management of Health and Safety at Work Regulations 1999*, from <http://www.legislation.gov.uk/ukSI/1999/3242/regulation/3/made>)

Recommendations

In what follows are some recommendations that arise from the major findings of this study.

Time Demands. Rather than try to meet every expectation placed upon them, pastors must define ministry for themselves based on prayer, study of Scripture, and consultation with church doctrine and church leaders. Having defined ministry according to biblical priorities, they must then communicate these priorities to the congregation. One of these priorities should be the equipping of the laity or church leaders for ministry.

Church Health Issues. A pastor in an unhealthy church situation must develop self-differentiation and then stay in touch with the congregation. The pastor must define himself or herself in terms of values, beliefs, and goals and stay connected to the congregation. In this way, the pastor becomes a non-anxious presence in the church's emotional system. The pastor must seek help from God through spiritual disciplines and from others through support system practices.

Spiritual Disciplines. Spiritual disciplines must be a priority in the pastor's schedule. Jesus says, "Apart from me you can do nothing" (John 15:5). Through practices such as prayer and reflection on Scripture the pastor accesses the power of the Holy Spirit to overcome stress. Further, the strength, comfort, guidance, and power of the Holy Spirit are essential for real ministry.

Support System Practices. Pastors must seek out support. They must take the time, make the effort, take the risks, and involve themselves in support systems. Support systems, such as the Board of Deacons, are important for the social support that pastors desperately need. They are also important because they help pastors stay faithful to the other stress-relieving practices.

Ongoing Training. Pastors must become lifelong learners. This concern should be looked into by the Pastors' Placement, Theological Education and Ministerial Concerns Office partnered by the Seminary or Bible School.

Implications for Future Research

Findings of the study revealed that there is a need for more research as to the pastoral leadership and its related issues which would include concerns on leadership styles and techniques as well as stress and burnout. Moreover, future studies like this will be administered to bigger bodies of religious faiths with significant leadership issues and the like.

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