

**The Robe With No Seams:
Boundaries and Ministry**

**A Thesis
Submitted to the Faculty of
McMaster Divinity College**

**In Partial Fulfilment
of the Requirements for the Degree
Doctor of Ministry**

**McMaster University
Hamilton, Ontario**

**by
William J. Chapman
April, 2004**

Doctor of Ministry

McMASTER UNIVERSITY

Hamilton, Ontario

TITLE: The Robe with No Seams:
Boundaries and Ministry

AUTHOR: William Chapman

SUPERVISOR: Dr. Richard Vosburgh

NUMBER OF PAGES: 142



McMASTER DIVINITY COLLEGE

Upon the recommendation of an oral examination committee and vote of the faculty, this thesis-project by

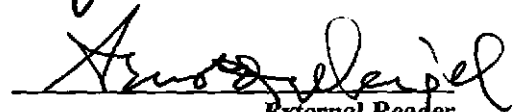
William Chapman

is hereby accepted in partial fulfilment of the requirements for the degree of

Doctor of Ministry


First Reader and Advisor


Second Reader


External Reader


Dean

Date: April 19, 2004

ABSTRACT

The Robe With No Seams: Boundaries and Ministry

With more and more couples entering ministry, and at a later stage in life, there are increasing numbers of Dual Career Clergy in the churches. How do these couples manage to work together, live together, and socialize together? What are the stresses and strains that affect their relationships, and how do they build and maintain personal and professional boundaries to keep themselves healthy?

This study was developed to explore the processes and dynamics involved in negotiating boundaries in the lives of Dual Career Clergy. Dual Career Clergy (DCC) are defined within this study as those clergy couples of which one member of the couple is an ordained, full-time leader in Christian ministry, and the other partner is either in ministry or another profession outside the home.

The focus of the research was to identify the boundary creation and maintenance processes of clergy couples. There was little in the literature on the dynamics of boundary development, and so this foundational research on boundary issues was initiated.

The project used a qualitative research process to review the input from interviews with eleven (11) DCC and to identify the factors that were instrumental in their boundary negotiation. This process identified five factors as being the primary elements of boundary definition: perceived values, roles, loci of activity,

personality, and life stage. These sub-factors were operant in a negotiation process under the influence of “external expectations and pressures” and “internal expectations and pressures.” The external demands -- coming at the DCC from their church or community -- and the internal demands were those coming either out of their interpersonal relationship or from each of them individually. It was in this “sphere of interaction” or “negotiation” that boundaries appear to be developed.

The findings will be helpful to those involved in boundary research, the training and equipping of clergy, clergy support programs and those working with couples in dual, husband–wife, career programs in other fields.

Table of Contents

Abstract	ii
Table of Contents	iv
Glossary of Terms Used	vii
Acknowledgments	ix
Preface	xi
Chapter One	
Introduction	1
An Introduction to the Project	1
Area of Research Interest	2
Need for the Study	5
Chapter Two	
Literature Review and Definitions	7
Literature Review	7
What Does a Boundary Look Like	19
Theological Framework	28
Work, Rest and Play	30
The Family	36
Gender and Role in the Church	39
The Church	42
Transition and Change	47
Summary	55

Chapter Three	
Design and Methodology	56
Research Objectives	56
Research Design	57
Sample Selection Criteria	58
Sample Recruitment	59
Sample Description	60
Interview Guide	62
Interview Process	62
Interview Transcription	64
Data Analysis	65
Research Ethics	69
Chapter Four	
Research Findings	72
Summary of Findings	73
Identifying the Subset Factors	74
Life Stage	75
Personality	79
Perceived Values	86
Loci of Activity	92
Roles	98
Additional Insights	102
Chapter Five	
Conclusions	106

Appendices	119
Appendix One: A Protocol for an In Depth Semi Structured Interview With Dual Career Clergy.	119
Appendix Two: Ethics Approval Form	124
Appendix Three: Contact Letter	134
References	137

GLOSSARY OF TERMS USED

Boundary	The perceived dividing line between what is me and what is not me. Boundaries may be internal to self, partitioning spheres of influence, or external, separating me from the world around me.
Boundary Issues	Those activities or demands that cause the development, or re-evaluation of, a boundary.
Boundary Network	A concept that boundaries are not single lines but “webs” of interconnecting boundary lines.
Coding	The Alpha/Numeric system used to identify the Dual Career Clergy so that their identity would not be revealed.
Church:	The church universal and eternal. Used to denote those who are the “ekklesia” or “called forth” from the world.
church	The local assembly(ies) of believers who gather for worship, discipleship and service.
DCC	<p>DCC (OP) Dual Career Clergy with one partner who is in professional ministry while the other member of the family has his/her own career outside the home but not in ministry,</p> <p>DCC (DM) Dual Career Clergy in which both partners are in professional ministry but in different ministries;</p> <p>DCC (SM) Dual Career Clergy to describe couples who are both in professional ministry, in the same ministry, and the same location of ministry.</p>
Qualitative Research	Research that focuses on the experiences, interpretations, impressions or perceived motivations of an individual or individuals, and that seeks to describe how those people view things.

Sabbath	The intentional time taken to focus on our relationship with God.
Stress	The human response to internal or external expectations or demands that exceed their perceived capacity to respond as they deem appropriate.
Stressors	The elements that cause stress.
Theology	Our study of God, the implications of His existence on humanity and humanity's response to Him.
Wesleyan Quadrilateral	A tool developed from the work of John Wesley, for the discernment of God's will and for spiritually sensitive decision making. It establishes the primacy of scripture as the dominant tool for making decisions and adds Church tradition, reason and personal experience as supplemental sources of insight.

ACKNOWLEDGEMENTS

A work of this type is never undertaken in isolation. Although there are times that the research isolates you, and the writing process even more so, I have nevertheless known that I have been surrounded by a number of people whose love, care and guidance have been essential to my well being and to the successful completion of this project.

Through all the hard and slow times, my family has been a constant source of encouragement, humour, grace and affirmation. My wife Sharon has provided not only her love, and her wisdom, but has also covered my functions at the church to permit me time away to complete this project. Beth and Stephen, Paul and Andrea, our children and their spouses, have sacrificed time and family events to permit me the space I have needed to complete all that follows. To them I owe a great debt of thanks and appreciation. A final word of family thanks goes to my parents and my wife's parents, for believing that I really would, someday, get this finished.

My Thesis advisor, Dr. Richard Vosburgh has not only gone the proverbial mile, he has gone several. From meeting weekly during the writing period, to travelling to the cottage where I hid away to write so that he could review and walk through the completed chapters, he has been a constant source of Godly guidance. Not only did he advise me professionally, but he gave of himself in

Christian love, and for that I am deeply grateful.

Dr. Janet Clark, my faculty advisor, provided not only wise counsel during the writing process, but also grace and insight during our conversations about the research, and I am so pleased that I had the opportunity to work with her as my faculty contact and second reader.

I also wish to express a word of thanks to some very special and helpful people. Thanks to Janice Woodcock who transcribed the audio tapes, and Lisa Onbelet who did a marvellous job of helping copy edit the final draft. Recognition also needs to be given to Dr. Sebastian Fazzari, a psychologist working with the Niagara Catholic Separate School Board, and Dr. Dana Sawchuk, Wilfrid Laurier University, for their granting me very helpful interviews in the areas of boundary studies. In addition, the members of the church family at First Baptist Church Guelph, deserve a word of thanks for their concern, prayers and support.

My final words of gratitude and admiration go to the Dual Career Clergy who I was given the privilege of interviewing. Without exception, they were hospitable, welcoming, gracious and open, honest and vulnerable during our time together. Their love of Christ and the Church, their sacrificial giving in ministry, and their commitment to God's work was a blessing and an inspiration, and I felt privileged to work with them.

PREFACE

The author of this thesis has been involved in a leadership capacity in Christian ministry since 1972. The leadership role commenced, with his wife, in the context of being in a dual leadership role as house parents/directors of a group home for aboriginal youth in Thunder Bay, Ontario. During the year of our involvement in the residence, the leadership and management functions were shared equally under the supervision of a board of directors. In a very real sense, our ministry was an “interdependent” model, in which decision making and power were shared. During this year, we defined and established relational and functional boundaries that enabled us to work closely with one another for extended periods of time in what could have been a competitive and psychologically crowded environment.

In the three years that followed, our pattern of leadership and style of relationship changed. I went to seminary and became the Pastor of an inner city church in Philadelphia, and my wife took some courses, worked at the seminary to augment our income, and became a volunteer leader at the church. Although our personal relationship remained “interdependent” in style, our professional and work lives became very “independent” of one another. This pattern worked well for us during the three years of seminary, and we built and established new boundaries that allowed for more openness, less forced intimacy and sharing, and

greater independence.

This was followed by another season of transition. After completing the seminary training, we moved back to Ontario, to Stoney Creek, where I was the Pastor for eight years. During this period of our lives, I was focused on ministry at the church and my wife re--focused her life around the care of our two children, who were born at that time. Again, a relational style change was demanded. With the primary responsibility for child care falling on her shoulders, and with the corresponding necessity of being "housebound," our relationship modified to my wife being "dependent" on me for social stimulation, and intellectual and spiritual nurture. Again, this necessitated shifting and remodeling our interpersonal and professional boundaries. It was a difficult and demanding time for both of us. With the time demands placed on a solo pastor, an internal expectation of working hard, and with the external demands of a growing church, there was incredible stress. Since my wife was feeling the stress of cabin fever, loss of external roles, intellectual and personal development strangulation, and the pain of having an absentee husband, new boundaries had to be written and prioritized again.

Then change brought about a third lifestyle transition: this time a move to Whitby, Ontario where our understanding of ministry and church community underwent another drastic transformation. I was no longer a pastor. After eleven years of understanding my roles, knowing the routines and having established

functional and relational boundaries, life changed again. I had been called to become Principal of our denominational lay leadership training centre. At the same time, since both of our children were now in school, my wife went to seminary to complete her masters degree and re-establish herself academically and professionally. Again, we had transitioned into a new style of relationship. We still had children at home, but we were no longer needed in the same way. With my wife at seminary, many of her social, intellectual and spiritual needs were being met, and I was no longer needed in the same way. Eventually, my wife's training and education led her into hospital chaplaincy and professional ministry. We had come to the point in our relationship where we were both independent. New boundaries had to be created; new patterns of relating developed, and new agreements about housekeeping, chores, child supervision, parenting and being a "couple" had to come into existence. Much of what had been learned and had come to be expected went by the wayside and life was full of dissonance and change. Gradually, over the next twelve years, these boundaries became the new "norm," and life established new rhythms and new patterns.

After twelve years at the college change came again: a move back to pastoral ministry, an empty nest with both our children at university-- followed by each one's marriage--and a team ministry my wife and I began, co-pastoring the same church. It became one of the most challenging and difficult transitions we

have ever made. What do our boundaries look like now? Are we back to interdependence after all these years of independence? Who is to lead? What does it look like to go home and take your co-worker with you? How do you get a day off when your boss/co-worker goes with you? Is it home when you talk “shop” at breakfast, lunch and dinner? How do you define work? What do you do with an enmeshed relationship where everything overlaps? What do boundaries look like? How are they made and how are they maintained in such an enmeshed world?

The rationale for this study then, comes from two directions. The first is personal. *Personal experience and personal life transitions have left me searching for answers to some of the issues around healthy boundary definition for my own life.* The second rationale is professional. As a pastor who has worked with training and student development, and as a pastor who has served on the executive staff of our denomination, I am aware of the necessity of healthy boundary choices, or the cost of the absence of them within our clergy leaders. So what can we learn to help clergy couples develop and maintain healthy boundaries?

CHAPTER ONE

AN INTRODUCTION TO THE PROJECT

Jim Davies, in his article “Sleeping Partners,” indicates that as the process of industrial and professional downsizing continues in the marketplace, an increasing number of couples are exploring and actually entering into the arena of mixing marriage and employment. Although he claims that it is a worthwhile and profitable endeavour, there are some rules and relationship patterns that he claims have to be followed.¹ Frances Cook, of Sanders and Sidney, an outplacement and career management consultancy firm, agrees and adds that fully one quarter of their professional clients, who were deemed “redundant,” explore that option with about fifteen per cent of these professionals actually trying it.²

Mixing marriage with business is not for everyone. One woman at a scientific research facility, who got a copy of Cook’s proposal for his article about dual-same-employment-career couples said, “If I had to work with my husband, there’s no doubt I would take a meat cleaver to him.”³ What does this kind response, and the underlying attitude it reveals, have to say to those clergy couples who enter into the dual roles of marriage and ministry together?

¹ J. Davies, “Sleeping Partners: Couples Who Work and Live Together” *Management Today*, Oct 1998, 112.

² *ibid.*, 113.

³ *ibid.*, 114.

AREA OF RESEARCH INTEREST

Since the early 1970's, the number of couples entering the Christian ministry, in its various forms, as professionally trained staff has been increasing.⁴ This is the result of a number of factors: the number of older students entering seminary and bible college who meet there and marry; the number of "second career" students who together enter the colleges with their spouses as students; and the increased number of women entering the colleges. The increasing number of evangelical churches who will accept female ministers has also opened the door to couples in ministry together.⁵

A further factor in the rising number of clergy couples working together has been the increase in the number of multi--staff churches. Historically, an evangelical church would not tend to look at multi--staffing until the congregation exceeded three hundred actively involved members. With the decline in the numbers of volunteers in the church and the increasing complexity of the ministry, those churches with the financial resources to do so will now consider hiring a second staff person, at between one hundred and fifty and two hundred active participants, and an additional staff person with each added one hundred

⁴ R. L. Detrick and M. C. Detrick, "Marriages of Two Clergy-Persons," *Pastoral Psychology*, Vol 30(3), Spring 1982, 171.

⁵ W. L. Mitchell, "Potentials and Problems Unique to Clergy Couples in Ministry" (M.Th Diss., Waterloo, ON: Waterloo Lutheran Seminary, Wilfrid Laurier University, 1994), 2.

congregants.⁶ The number of churches available for Dual Career Clergy in a joint ministry has, therefore, also increased.

In light of the growing numbers of spouses involved in a ministry together, this research will examine some of the “boundary issues” that occur with these Dual Career Clergy couples (DCC). The term Clergy Couple (CC) has traditionally been understood as “those couples where at least one partner is a professionally trained and accredited minister working in full time Christian ministry and the other partner has a recognized career that employs them beyond the home.” The term Dual Career Clergy has been used to identify those clergy couples where both partners are professionally trained and accredited ministers working in full time Christian ministry.

This research will use the term Dual Career Clergy to include both DCC and CC and it will divide these DCC into three subsets to discover whether they face different boundary issues because of the way in which their work/family/social interactions are structured.⁷ These three subsets are

- DCC (OP) Dual Career Clergy with one partner who is in professional ministry while the other member of the family has his/her own career

⁶ Conversation with Area Ministers of the Baptist Convention of Ontario and Quebec over a number of months.

⁷ B. E. Ashforth, “All In A Day’s Work: Boundaries and Micro Role Transitions,” *Academy of Management Review*, July 2000, 4.

outside the home but not in ministry;

- DCC (DM) Dual Career Clergy in which both partners are in professional ministry but in different ministries;
- DCC (SM) Dual Career Clergy to describe couples who are both in professional ministry, in the same ministry, and the same location of ministry.

The research attempts to discover and illuminate the shape and complexities of boundaries that surround the interrelationships of the couples and to see how these boundaries are negotiated and sustained. In addition, the research attempts to identify commonalities and differences in boundary creation between the three subsets of DCC couples. Ashforth implies that the interactions within these subsets will vary because of the ways in which the “micro role” patterns work.⁸ By “micro-role” he means the multiplicity of “sub-roles” that one enters into within a larger “macro role.” For example, within the role of “father” there will be micro roles such as home taxi driver, coach, disciplinarian, encourager, tutor and so on.

Discussions in a study group of young couples around “boundary issues” also surfaced two other dimensions: inter-personal expectations and personal values, which may also impact the shape of these relationships.

⁸ *ibid.*, 21.

NEED FOR THE STUDY

As the number of dual-clergy couples increases,^{9 10} there needs to be a raised awareness of the boundary issues that affect their lives, and the resultant life and ministry shaping that occurs. There also needs to be a process of training and equipping to understand the unique issues of their ministry, and a program of ongoing support and encouragement to enable them to manage the unique issues and combinations of issues they will face. Ultimately such research can be beneficial not only to the couples themselves but also to their denominational pastoral care departments and the seminaries and colleges that equip them. Other “dual career” marriages among doctors, lawyers, farm couples and small shop owners--who may share some of the same realities of time commitment, working styles, flexibility of leadership and the intensity of interaction-- may also find helpful insights from the research.

Another dimension of need that drives the study is the dearth of research available. In spite of the number of other dual career couples--operating everything from corner stores to family businesses and farms--there is surprisingly little research in parallel fields.

⁹ Detrick and Detrick, 171.

¹⁰ S.E.Gorman “Clergy Couple Co-Pastors: A Partnership of Marriage, Spiritual Gifts and Ministry.” Doctor of Ministry diss.,(San Francisco: San Francisco Theological Seminary), 1994.

During this research inquiry, only a handful of articles on entrepreneurs and business leaders was found,^{11 12} along with one article on dual medical couples,¹³ and one on dual legal couples.¹⁴ This in spite of the statistics from the IRS in the USA that there are more than 800,000 dual employment-couple small businesses in that country.¹⁵ Considering the size of these employment groups, the value of their services rendered, and the cost of their dis-functioning, it had been anticipated at the outset of this inquiry that there would have been several research studies available.

¹¹ D. A. Whetten and K. S. Cameron, *Developing Management Skills*. Old Tappan, NJ: Prentice Hall, 2002.

¹² J. Bodner,, “Partners in More Ways Than One,” *Kiplinger’s Personal Finance Magazine*, 52, 1998. 11.

¹³ Davis.

¹⁴ Bodner.

¹⁵ Whetten, and Cameron, 112.

CHAPTER TWO

LITERATURE REVIEW

Preliminary research for literature on DCC issues revealed that clergy couples are an understudied group, despite their impact on culture and in spite of the fact that there are approximately 500,000 clergy in North America serving about 142 million parishioners.¹⁶ In their research, Morris and Blanton identified nine studies between 1977 and 1994 that dealt with clergy families. Current reading has identified only seven additional articles or dissertations on dual-clergy couples that date from 1994-2001.

The Moffatt dissertation raises the question, “How does the intensity of the professional relationship impact upon the personal relationship of the clergy couple in team ministry?”¹⁷ Six couples in the Moffatt dissertation, were interviewed by a clergy couple using a semi-structured interview that explored themes of power and control, competition, conflict, gender and boundary setting. Moffatt’s thesis is that DCC (SM) face unusual stresses because of their unique “double relationship,”: namely that of combining work and calling, faith and family in one seamless whole.

¹⁶ M. L. Morris and P.W. Blanton, “The Influence of Work Related Stressors on Clergy Husbands and Their Wives,” *Family Relations*, 1994, 189.

¹⁷ R.D. Moffatt, “Clergy Couples and the Double Relationship: Issues at the Heart of Clergy Couple Ministry”(D.Min. diss., St. Stephens College, 1997).

Moffat's methodology was to have the DCC (SM) tell their stories, both the good and the bad, the joyous and the sorrowful, and to allow their stories to guide the reader "toward a theology in process, that will not so much answer questions as identify issues held in paradox."¹⁸ Moffat's research used a semi-structured research questionnaire of twelve items, each with several sub-questions. He then used a qualitative analysis process to arrive at his observations and summaries. The open-ended questions focussed on the themes introduced above.

Moffat's findings focussed on the implications of being unable to separate work from home, and the personal relationship from the professional. The church was seen as "permeating everything," and this became a significant point of stress. Although in theory, and in spiritual practice, the presence of "Christ" permeating everything is both ideal and desirable, when "church" becomes the work of the institution and the people of the congregation are involved in home, work and recreation, then the permeation becomes both stressful and destructive.¹⁹ Moffat's examination of power and powerlessness found that it was usually the female partner who experienced being disadvantaged and/or devalued either by contract or practice. The same portion of the research indicated that the men had a "built in

¹⁸ *ibid.*, 5.

¹⁹ *ibid.*, 32.

advantage,”²⁰ because historically men were preferred as the “pastor.” In addition, the men who wanted gender equality with their wives felt stressed because the cause of the gender bias was beyond their ability to resolve. The clergy couples reported that hiring practice, pay scales, authority, office size and location, and role expectations all contributed to the feeling of gender bias and role devaluing.²¹

These concerns raise the issue of the church’s theological reflection on the role and place of women in leadership and the biblical rationale for it, which must be addressed since it is foundational to the role of DCC. There are several possible approaches to this position but the dominant two²² are the “equalitarian” view, which sees no gender-based separation of a role, but rather a role determined by “giftedness and call,” and the “complimentarian” view, which sees men and women holding separate church leadership positions based on “authority” and gender defined positions.²³ Most of the couples, who were interviewed by Moffatt, held to the “equalitarian” view.

While Moffatt identified several significant DCC issues (double

²⁰ *ibid.*, 33.

²¹ *ibid.*, 35.

²² Marilyn B. Smith, *Giftedness or Gender*. (Manilla, Phillippines: Commission on Women’s Concerns of the World Evangelical Fellowship), 2000.

²³ *ibid.*, 31.

relationships, conflict, gender issues, power and control, competition and boundaries), he did not bring clarity to determining the shape of the boundary issues, nor did he bring clarity to the conceptual concerns that arise in defining the value processes that create or determine what a “boundary” is. The current research project will attempt to probe these areas to help bring insight to this specific area of concern.

The Gorman dissertation examined the intertwined nature of the marriage relationship, spiritual gifts, personality type (using MBTI) and co-ministry. Gorman used the Jungian theories of anima/animus and shadow to explore the relationships between DCC (SM), their marriage relationships, and their churches. His hypothesis is that most DCC (SM) need to examine, even more so than any other clergy couples, the areas of giftedness and self before strong pastorates will result.²⁴ Issues, particularly around competition and conflict, will create tensions and stress that can tear a ministry or marriage apart.²⁵

The process Gorman used was a series of structured interviews, with five DCC (SM) using two sequential questionnaires and subjecting the results to “a paradigm of discernment” to create a “covenant making”²⁶ analysis. By this

²⁴ Gorman, 10.

²⁵ *ibid.*, 15.

²⁶ *ibid.*, 221.

analysis, Gorman was referring to the human need for a committed relationship as the foundation for trust and risk taking. He believes that when this covenant is in place, it permits a new model of working together to emerge. Following the analysis, a follow up interview was established to permit dialogue and conversation regarding any confusing and/or ambiguous results.

Gorman's conclusion is that DCC (SM) exist at the nexus of a partnership. This partnership is composed of the relationship between "God and the individual in conversion, between a man and a woman in marriage, in the developing partnership between God and ministers in the use of the temperament and spiritual gifts, and in the partnership of the koinonia, the caring fellowship of the church however organized it might be."²⁷ In reviewing the questionnaires and the evaluations of the participants, Gorman identified lack of time together as a couple and as a family, lack of time for oneself, and financial constraints as the three dominant stressors affecting these partnerships.²⁸

One of the limitations of the Gorman thesis is that his analysis was based solely on interviews with the five DCC(SM) couples. This means that there are no inputs for DCC (DM) or (NM) to see if these issues are unique to "same ministry" couples, or common to all clergy couples and indeed to all married couples.

²⁷ *ibid.*, 12.

²⁸ *ibid.*, 226.

Although the Gorman dissertation identified stressors that affect DCC (SM), the process he used of Jungian analysis and personality type review using the MBTI, is not transferable to the type of research this dissertation contemplates since this study will not be using Jungian analysis to explore the personality types of the DCC as much as their roles, values and interactions.

Dr. Janet Goodwin of Atlantic Baptist University is currently doing research in a cross Canada study on clergy leadership, church management and MBTI, and her results will undoubtedly show helpful linkages to the Gorman study.

The Mitchell dissertation used qualitative “content analysis” to examine Dual Career Clergy couples around the positive and negative outcomes of dual career ministry. Mitchell identified the five following issues that he believed impacted the functioning and relationships, both personal and professional, of the dual clergy couples:

- boundaries/roles (not differentiated),
- time,
- social support,
- identity and
- vocational affirmation.

His findings confirmed that the single greatest factor negatively affecting dual clergy couples (91%) was boundary /role conflict, while the same issue was

perceived as the second lowest factor for positive influence (35%), ahead only of time management concerns (20%) in the limited positive impact.²⁹ Although Mitchell identified boundary issues as being “stressful” he did not extend his research into the area of what the DCC meant by the words “boundary issues” or “stressful.” Beyond counting the frequency with which the term was used, he did not attempt to create a definition for it. Suitable follow-up to this research would be to attempt to define what “boundary issue elements” are, and to examine the role issues around boundaries, and the transitions that precipitate boundary confusion and create anxiety and stress.

Additional items that addressed the Dual Career Clergy focussed on the temptation for the couples to be “married” to the church,³⁰ and yet the necessity for DCC to be able to maintain their separate identities.³¹ Another commonly raised concern in the research articles was that of:

- role (function)
- gender and
- the imbalance in recognition and authority between the male and female

²⁹ Mitchell, 39.

³⁰ *ibid.*, 42.

³¹ C. Lee and J. Balswick *Life in a Glass House*, (Grand Rapids: Zondervan, 1989), quoted in Morris and Blanton, 189.

partners in the DCC ³².

Rallings and Prato also raise the concern of marital and relational competition as a major focus within DCC, especially that which is unrecognized and which creates “waves of discontent.” ³³

One of the most helpful articles, in terms of identifying boundary items and values, was that by Morris and Blanton entitled, “The Influence of Work-Related Stressors on Clergy Husbands and Their Wives.”³⁴ The thesis of this report is that there are five stressors that affect clergy couples. These are

- mobility pressures (physical, social emotional pressures of clergy geographical moves),
- finances (chronically low pay for professional level services [top 10% of the population in education, 325th of 432 occupations in salary]),
- congregational expectations and time demands (twenty four hours a day, seven days a week on call),
- family boundary intrusions (lack of privacy, congregational entertaining in the home, social expectations of the spouse and children)

³² Gorman,12.

³³ E. M. Rallings and D. J. Prato *Two Clergy Marriages: A Special Case of Dual Careers* (Lanham: University Press of America, 1984), 24.

³⁴ Morris and Blanton, 43.

- social support (loss of “friendships” due to social life and work being synonymous, and geographical separation from extended family).

*Morris and Blanton believe that these have a negative affect on marital satisfaction, parenting satisfaction, and “global life” (a holistic measure of quality of life) satisfaction.*³⁵

To test these hypotheses, they surveyed 1321 DCC(OP) from six denominations in the United States, selected by a random sample method from lists supplied by the denominations. Five standardized tests measuring the impact of the independent variables were used (the Kansas Marital Satisfaction Scale, Clergy Family Life Inventory, Edmond’s Marital Conventionalization Scale, Parent Satisfaction Scale and the Life Satisfaction Scale) with each couple to determine their satisfaction levels in the three areas. Their findings indicated that the clergy couples were indeed responding negatively to the identified stressors that impacted their lives.

Their research has opened a rich door for further study. Although they identified “boundary issues” as a significant cause of stress in the areas of “congregation intrusion into family life,” they did not identify what the families defined as boundary intrusions nor identify ways to research them.³⁶ Nor did their

³⁵ *ibid.*, 190.

³⁶ *ibid.*, 193.

research delve into identification of what constituted a “boundary,” the ways of shaping boundaries, or attempt a definition of the roles and /or values that define them.

The Academy of Management Review, July 2000, carried an excellent article by Blake Ashforth entitled, “All in A Days’s Work: Boundaries and Micro Role Transitions,” that provides a valuable base and point of analysis in the area of role identification and boundary creation. Ashforth’s research is probably the most helpful for the line of study this inquiry wishes to pursue. He identifies “role transition” as “boundary crossing”³⁷ and identifies three major domains of everyday life where role transitions occur:

- within the work site, which he terms “work-work,” and which identifies the transitions around subordinate, peer and superordinate roles;
- work-home, which rises from the issues around commuting, family intrusions at work, work intrusions at home, role expectations and behavioural expectations;
- work-third place (which refer to the person’s place or activity of choice outside of work/home, such as church, school, recreational commitments, social involvements, etc.). In third place, role expectations, values, and peer patterns of interaction occur and at the same time boundaries/roles are

³⁷Ashforth, 4.

identified and boundary stress occurs.³⁸

Ashforth argues that boundary roles are for the most part stable; people vary in the number of roles they carry; they vary in the degree to which they prefer segmentation vs integration of roles; and they prefer to minimize the frequency and difficulty of role transitions or “boundary crossings.”³⁹

Ashforth’s research opens several doors for further research. He states, “What role attributes are most central to the sense that roles are segmented or integrated ...is role contrast associated with inflexible and impermeable boundaries,... how do individuals minimize interruptions and cope with them when they do occur,... and how do transition dynamics affect critical outcomes related to work, home and third-place attitudes and values.”⁴⁰ What Ashforth has identified are three intra-locale boundary packages and three inter-locale packages. In each “package” there are role transition opportunities that create stress and transition difficulties.

The accumulated research points to several conclusions. The first is that although each of the authors identifies “boundary issues” as a critical component of DCC life, none of the authors, with the exception of Ashforth, defines what a

³⁸ *ibid.*, 11.

³⁹ *ibid.*, 6.

⁴⁰ *ibid.*, 21.

boundary is, how it was created, what the sub-factors are that led to the negotiation of the boundary or how the boundaries are maintained or altered. The authors have identified, by naming positive and negative life responses, several items that could be sub factors in boundary creation. These named items include expectations, family stage and life style concerns, and mobility/social support concerns,⁴¹ gender issues, power and control, and the double relationship,⁴² identity issues, giftedness, finances and time,⁴³ and vocation, roles, identity, social support, and time.⁴⁴ In addition to identifying a “boundary” as a role transition, Ashforth has offered additional insight to the field of boundary development with his concept of the “life triad” of activity focussed around work, home and third place.⁴⁵

What remains to be identified are the factors that enter into the decision making matrix that generates a functional boundary and clearer insights into if and how the “enmeshed” lives of DCC affect that boundary making process.

⁴¹ Morris and Blanton.

⁴² Moffatt.

⁴³ Gorman.

⁴⁴ Mitchell.

⁴⁵ Ashforth, 4.

WHAT DOES A BOUNDARY LOOK LIKE?

In the physical and political realm, boundaries are relatively easy to see and define. There may be a fence around the yard to clearly define where the property stops and the neighbour's starts; there may be a hedge, a garden or some other form of physical reference to indicate what is yours and what is not. Often, particularly in high traffic and high-value areas, property boundaries may be studded with "No Trespassing" and "Do Not Enter" signs. In very special circumstances, there may even be guards patrolling the "boundary" to ensure that the unwanted are kept out. In political environments, there are similar structures. When one crosses the "boundary" between two countries there are customs inspections, control officers, fencing, rules and regulations requiring certification before crossing and implications for the violation of the "rules."

Yet even in the physical and political arenas, the clarity of "boundaries" and the interpretation of boundaries may become clouded. Fence line disputes, tree branches on "my side" of the fence, "windfall" laws about fruit and the right to pick, "air and sight line" rights, all point to concerns that mar the apparent simplicity of physical boundaries. Politically, there are real cases where houses have been built directly on international boundary lines. To which country do they belong, who collects the taxes, and who gathers the garbage? Politically we have town, municipal/regional, provincial and federal boundaries. Who has jurisdiction

in the different decision making scenarios? Where does one jurisdiction begin and another end?

If the physical and political boundary issues appear simple, yet are revealed to be much more complex, then the true complexities of inter-personal boundaries become much more obvious. What defines inter-personal boundaries? What permits role clarity, and when does a person know that their boundaries have been crossed or that they have crossed one of yours?

Dr. Sebastian Fazzari, a psychologist who works with the Niagara Catholic District School Board, has described a boundary as the process of defining "what I am and what I am not."⁴⁶ He believes that all boundaries--be they hard physical boundaries such as rivers or mountains, human erected physical boundaries such as fences between properties, a weather boundary between high and low pressure ridges--work on defining what is "me" and what is a "not me" either in the physical realm or relational one. From his perspective, boundaries are used to first define an element or identity, and then to differentiate values within the element or identity.

Physical boundaries are determined by sensory input and are easier to observe and define than social boundaries. Social boundaries are often the creation

⁴⁶ Fazzari, Dr. Sebastian, Counselor, Niagara Catholic Separate School Board. Welland Ontario, November 2003, interviewed by the author.

of culture, personality and context and as such are incredibly difficult to define and differentiate.

In the first decades of the 1800's, the structure of the family farm or small family business meant that interpersonal boundaries were relatively easy to observe. People lived in communities where personalities and personality types were observed and understood, where occupations and expectations were clear. As a consequence, interpersonal boundaries were both culturally and contextually understood. By the late 1800's, with the growth of industrialization and the increasing size of towns and cities, some of those values were no longer quite as clearly understood. The boundaries changed. Instead of going to work on a family farm or family store, families were now decentralized with one part of the family, usually the male, involved in industrial or factory work, while the spouse was at home with the children. Boundaries were now spatial as well as functional and community/cultural.

Since the advance of the technological society and the service industries beginning in the 1950's, change has come again. In this new era, husband and wife, are away from home for work and the children's education is carried on away from home. Work is often times done in a different geographical and cultural environment than the home, and home is has become simply a place we go to sleep, a bedroom suburb. With the growth of these bedroom suburbs, the location

of cultural bonding, family networks, educational networks, and health-care networks are often not the same places where we spend the eight to twelve hours a day in our employment. Boundaries have become much more difficult to define and to differentiate because the meanings, names and thought patterns which helped us understand and develop boundaries are no longer shared and comprehended.

In this divergent culture, with few if any consistent foundations, non-sensory boundaries seem to have become focussed around three major structural components. The first component for defining non-sensory boundaries is "physical elements." These are not the same physical elements as in our previous understanding of a physical border or fence line. Instead, physical elements include the location of work, location of home, specific clothing, living "symbols" -- such as uniforms, badges, hats -- and physical symbols -- such as housing size, the place and type of recreational activity we are involved in, and the vehicle that we drive from home to work. All of these physical elements identify boundaries that separate us from one another and help define who we are.

The second set of identifiers for boundaries is the psychological/emotional parameters. Under this heading, such things as personality type, "gut feelings," personal makeup of material from one's family of origin (values, beliefs), and one's personal experiences, all begin to help define where and how we create a

boundary.

The third set of elements that makes or defines boundaries is functional parameters. Functional parameters occur when we create specific things that help us separate out the “who I am” at home, at work, and at leisure. Such things as days off, time for oneself, recreational friendship clusters, roles, educational endeavours, and social activities, all help define this particular boundary and establish identity.

In addition to these three core items that establish what a boundary looks like, there are other items that have to be defined or understood. The first additional item for a differentiation of boundaries is whether or not the boundary is permeable, semi permeable, or impermeable.⁴⁷ A permeable boundary allows energy, activities and roles, including micro-roles, to go back and forth in both directions. For example, an individual can allow his/her work and work micro-roles to come home, and thus the children may see that persons work model, or the individual’s children, may be allowed to come to work. That would be a permeable boundary in both directions. An impermeable boundary does not allow transactions between any two of the three major life triad points--work, home or recreation. In practice, that means one does not call the doctor for their child from work, one does not take work home, and if a person is on their day off, they do not

⁴⁷ Ashforth, 4.

go into work, nor are they "on call".

A semi-permeable boundary--either semi-permeable to selected elements of life or to every life element--is the third variation that exists. A semi-permeable boundary allows some things to move from one identity world to one of the other identity worlds at some point in time. The determination as to what is allowed to penetrate the boundary depends on priorities, context, and timing among other things. For example, a child in a family's home is sick; to permit the child to phone work for help would be acceptable with a semi-permeable boundary, but not acceptable if the normal boundary is impermeable. If the child can call from home but the parent would not normally call the child at home, this would be "one directional semi permeability." Another example of a semi-permeable boundary would be that of having a defined day at home but being on the pager. Because our priority for employment or overtime pay permits our working at home, a one direction semi-permeable boundary allows for us to be on-call, or to be paged at home, but does not encourage us to call into work to see how things are going or to see if they need us.

Boundaries, then, are composed of and identified by a complex mixture of physical, psychological/emotional and functional elements that are either permeable, impermeable or semi-permeable. Adding to the difficulty of identifying the determinants of boundaries is the reality that cultural and individual lifestyle

issues cause the boundary definitions to change as time progresses. What would be accepted without a boundary transition at one stage in life will not be accepted at another life stage. Boundaries, then become difficult to define because they are not only inherently personal but also because they are in constant redefinition and transition.

Sociologist Herbert Blumer's theory of "symbolic interactionism"⁴⁸ provides concepts that enhance and expand our understanding of boundaries. Blumer followed the teachings of George Herbert Mead, and expounded on the primacy of direct empirical observation in methodology and the centrality of the definition of the situation.⁴⁹ The three core principles established by Blumer as the foundation for symbolic interactionism are meaning, language or naming, and thought. These core principles lead to conclusions about the creation of a person's self and socialization into larger communities.

The first core principle of "meaning"⁵⁰ states that humans act toward people and things based upon the meanings or symbols they have assigned to them.

⁴⁸ C.D. Harris, "Symbolic Interactionism as Defined by Herbert Blumer." *The Society for More Creative Speech*. (1996); available from <http://www.thepoint.net/-usul/text/blumer.html>; Internet. Accessed . . . 11 October 2003.

⁴⁹ *ibid.*, 1.

⁵⁰ G. Griffin, *A First Look At Communication Theory*, (New York: McGraw-Hill, 1997), 32.

If one of the “symbols” or values given to an individual is “trust,” then that individual would be allowed to baby-sit the children. If it is distrust, then the individual would not be allowed close to the members of the family. Symbolic interactionism holds the principal of meaning as central in human behaviour.

The second core principal is "language." Language gives humans the means by which to negotiate meaning through symbols. Mead's influence on Blumer becomes apparent here because Mead believed that naming assigned meaning, thus naming was the basis for human society and the extent of knowledge. It is by engaging in speech acts with others--symbolic interaction--that humans come to identify meaning, or naming, and develop discourse. Such concepts as work, home, recreation, friends are defined, and once defined, become ways of building and sustaining boundaries that frame our value systems and priorities.

The third core principal is that of "thought." Thought modifies each individual's interpretation of symbols. Thought, based on language, is a mental conversation or dialogue that requires role taking or imagining different points of view. If one has a value or symbol, such as the “Protestant work ethic,” which has been formative and possibly a driving value in one’s work habits, then sharing, reflection, prioritizing and other “thought” processes permit redefinition and rationalization patterns to appear and modify the work ethic. This process of thought requires the naming and deliberate shifting of boundaries that may have

been put in place subconsciously and never reviewed.

When Blumer's concepts of meaning, naming and thought are applied to the core discoveries identifying what a boundary is and boundary issues are, we begin to find that Blumer's conceptualization allows us to look at the innate meaning that a person gives to a boundary. Part of the difficulty of boundary definition arises because within each person's meaning system each symbolic interaction is so unique that it is almost like a fingerprint. For each person, the reality of his/her fingerprint is different from another and that differentiation is equally true with the naming of a boundary. The "naming" involves the person's sense of identity and background history, and it is how he/she sees and perceives a boundary that makes it real to her or him. Two people can be in the same semi-permeable boundary environment of being at work and have children sick at home, and yet, because of the family of origin history, personal experience as children, the psychological and relational sensitivity of their boss, the work environment, and a variety of other factors, that definition of a healthy boundary and their interaction with it will shift.

A boundary occurs when an event produces a sense of meanings that are then named, and an identity is given to the "meanings." In naming the processes of that event, a structure is created that allows individuals to identify themselves, and their own sense of being with the event. Once they are involved in the event, they give it definition. When that definition occurs, they have created a boundary.

Previous research and personal experiences have revealed some of the fundamental building blocks of understanding boundaries. Boundaries are created out of an interaction among physical, psychological/emotional and functional factors that have been structured around a person's life events. These life experiences have caused the person to assign meanings and values to certain behaviours or life activities. When these life events or activities are encountered the person, in an internal dialogue, creates a "boundary" to safeguard his or her identity and to establish patterns of acceptable behaviour. What is not clear from the research to date, and what remains muddled in personal experience, is what these life experience factors are and how the dialogue or negotiation takes place to establish the boundaries.

Theological Framework

Practical observation, as well as research carried out by Ashforth,⁵¹ indicate that most Canadian couples work out of "three place" functional life triads. The elements that are present in these "triads" are home/family, work, and "third place" priorities. The third place priorities are any event or place which is a major consumer/provider of emotional, physical or spiritual energy. This might be a cottage, church, a recreational activity, a sport or hobby option, or a commitment to a political or social concern.

⁵¹ Ashforth 2.

For many Dual Career Clergy, the third place priority becomes “Church,” and since it is also their place of work, then effectively work and church shrink to a single function, and the DCC have a work/church lifestyle. In severe cases, where work/church become “all consuming” in a negative sense, the DCC lose flexibility and balance, and they have only a “single” or “mono” point focus for their lives as individuals and as a couple.

To work in the context of the church and with the time commitment and life issues that DCC face--especially in light of a dual-or mono-point focus--it is imperative to be able to have an awareness of some of the theological bases that undergird a healthy Christian life style. Since many, if not all of these DCC, build their personal identity and their work focus around theological principles, it is important to understand them.

There are several theological themes that underscore the social and functional life patterns of DCC . In addition, the interaction of theological positions at both the macro- life transition level, such as a geographical move, the birth of a child, or the completion of a series of studies, and the micro-life transition level, which are often frequent, recurring and may involve role transitions, staff changes, or other more specific changes,⁵² create sensitivities that affect the development and sustenance of boundaries. The theological reflections that need to be made include,

⁵² *ibid.*, 2.

but are not limited to, theological and biblical reflection on

- work and rest or play,
- the family,
- gender and roles in church life,
- the church, and
- change or transition.

Work, Rest and Play

There are three scriptural concepts that assist in building a healthy understanding of rest and play in the midst of work and business. The protestant work ethic, which has dominated our perception of the proper balance between work and play, has been a clear and focal part of our operant theology for several hundred years. The teachings of both Luther and Calvin led to a theological view that developed norms of work being

*“ . . . a service to God, . . . a calling, that could be developed to achieve a maximum of profit, . . . that required a reinvestment back into the business for the future, and that allowed changes of profession, and associated success in one’s work with the likelihood of being one of God’s elect.”*⁵³

The Franciscan Order of the Catholic Church understands work to be “. . .

⁵³ Roger B. Hill, “Historical Context of the Work Ethic,” *History of Work Ethic*, (1996), 4. accessed March 26 2004, available from [Http:// www.coe.uga.edu /~rhil/workethic/history.htm](http://www.coe.uga.edu/~rhil/workethic/history.htm).

a gift and to work is a grace. Daily work is not only the means of a livelihood, but the opportunity to serve God and neighbor as well as a means to develop one's personality."⁵⁴

If this is a definition that resonates with DCC, then their difficulty is separating out the priorities and mission from the busyness and the job. The boundary issues in that process of discernment are further frustrated by the misunderstandings around the old protestant work ethic. Tied to materialism, the protestant work ethic has morphed from a well developed theological base, to an unhealthy and un-biblical but strongly articulated and culturally accepted dogma of "work hard, get your rewards and be successful."⁵⁵ Since clergy live in a culture dominated by financial and economic values, defined and evaluated by both "busyness" and "success"-- however these terms may be understood-- there is an attempt to conform to the socialized norms and define ministerial success in terms of being busy and working hard and long. If our self-evaluation has lost its theological and spiritual roots, then "work" becomes "the job" with no grace, redemption or spiritual value, and the ability to balance home life, recreation and "job" is impaired.

As will be shown in the research findings, one of the difficulties for DCC

⁵⁴ Ed Zablocki, "A Theology of Work for Changing Times," *Article 21 of the Secular Franciscan Rule and Constitutions*, (1996), 24. accessed March 2004, available from [Http://www.catholic.net/rcc/Periodicals/Homiletic/april96/htm](http://www.catholic.net/rcc/Periodicals/Homiletic/april96/htm).

⁵⁵ Hill, 6.

has been their inability to differentiate between work as a job, and their call as a vocation. If everything is of God, is it work? If a minister has been called, gifted, and equipped by God, what is work? What is the difference between call, work and a job? Is a visit with a parishioner, a time of spiritual renewal, or is it an obligatory function of church life, and part of the job, or work? If a parishioner is a friend, does a visit with him or her constitute work, or recreation? How DCC sort out this particular conundrum will affect their view and creation of boundaries around what they perceive as work and third place activities.

If DCC have lost the theological yardstick, how does a minister “measure success”? Is it by the size of the church, by numerical growth, by budget factors? When do ministers know if anything they have done has produced any fruit? The answer often is that they do not. The answer for many clergy may be to live with the uncertainty and ambiguity of being faithful and not ever knowing if they are successful. With few churches having effective evaluation and review programs operational in their repertoire of clergy resources, it is often left to the clergy to arrive at some subjective measure of evaluating their ministry, and these are limited to the measure of time-and place-focused events. When that occurs, the research done by Mitchell,⁵⁶ and Morris and Blanton,⁵⁷ indicate that the average

⁵⁶ Mitchell.

⁵⁷ Morris and Blanton.

measure is that of “busyness and over-commitment.”⁵⁸

One way to address these concerns is to identify and develop the theological insights to help clergy couples establish a broader more biblically informed frame of reference to limit the conceptual attack from culture. Over against the self-identification of success in terms of economics or busyness are the biblical constructs of service, faithfulness to our calling, use of gifts, and the presence of Christ in all we do.

An additional safeguard for healthy boundary development is a theology of rest and recreation built around the concepts of Sabbath Day, the Sabbath Year and the Year of Jubilee. In Exodus 20:8 ff, Leviticus 23:39 ff, Leviticus 25:3 ff, and Leviticus 25:11, we are given God’s word on “resting” from work and taking time for refreshment and renewal.

“Remember the sabbath day, and keep it holy. Six days you shall labor and do all your work. But the seventh day is a sabbath to the LORD your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. For in six days the LORD made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the LORD blessed the sabbath day and consecrated it. (Ex. 20:8-11)”⁵⁹

⁵⁸ *ibid.*, 190.

⁵⁹ All scripture references, unless otherwise noted, are taken from the NRSV. Copyright 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America.

“So beginning with the fifteenth day of the seventh month, after you have gathered the crops of the land, celebrate the festival to the LORD for seven days; the first day is a day of rest, and the eighth day also is a day of rest” (Lev. 23:39)

Six years you shall sow your field, and six years you shall prune your vineyard, and gather in their yield; but in the seventh year there shall be a sabbath of complete rest for the land, a sabbath for the LORD: you shall not sow your field or prune your vineyard. You shall not reap the after growth of your harvest or gather the grapes of your unpruned vine: it shall be a year of complete rest for the land. You may eat what the land yields during its sabbath--you, your male and female slaves, your hired and your bound laborers who live with you; for your livestock also, and for the wild animals in your land all its yield shall be for food. You shall count off seven weeks of years, seven times seven years, so that the period of seven weeks of years gives forty-nine years. (Lev. 25: 3-8)

That fiftieth year shall be a jubilee for you: you shall not sow, or reap the after growth, or harvest the unpruned vines. For it is a jubilee; it shall be holy to you: you shall eat only what the field itself produces. In this year of jubilee you shall return, every one of you, to your property. (Lev. 25:11-13)

In addition, the scriptures speak of our delight in the Lord, in His creation, and the glory of His handiwork. Where do we allow ourselves to be blessed in the delightful things of God? Where is there time to play? Where is there time to party, to celebrate and to have fun? Scripture is full of opportunities given by God for our happiness, our joy and our delight. As clergy, it is imperative to keep these teachings of rest and play in balance with our emphasis on work.

Seven days you shall keep the festival for the LORD your God at the place that the LORD will choose; for the LORD your God will bless you in all your produce and in all your undertakings, and you shall surely celebrate. (Dt. 16:15)

Then he said to them, "Go your way, eat the fat and drink sweet wine and send portions of them to those for whom nothing is prepared, for this day is holy to our LORD; and do not be grieved, for the joy of the LORD is your strength." (Nehemiah 8:10)

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding. When the wine gave out, the mother of Jesus said to him, 'They have no wine.' And Jesus said to her, 'Woman, what concern is that to you and to me? My hour has not yet come.' His mother said to the servants, 'Do whatever he tells you.' Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, 'Fill the jars with water.' And they filled them up to the brim. He said to them, 'Now draw some out, and take it to the chief steward.' So they took it. When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom and said to him, 'Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now.' (John 2:1-10)

The premise of Scripture is that the Lord wants us, as a minimum, to have a day of rest each week, and extended periods of rest away from work as a job, for renewal. Part of the difficulty with this is that our language does not allow us to differentiate between work as vocation or a calling from God, work as servanthood and work as a job. With this inability to articulate the differences, clergy are often caught in not knowing how to separate out priorities. The implications of this are that the failure to maintain a distinction between home and work, or work and a third place, threatens our ability to rest, be delighted, and be restored. Not only is this harmful to our bodies and spirits, it is also displeasing to God. When

clergy allow work, as a job, to become “all consuming,”⁶⁰ and when they allow their lives to shrink to a “mono” focal point, then they have walked away from a healthy spirituality and accepted a very secular lifestyle pattern of busyness and false priorities.

The Family

Biblically centred Christians are proud of their work ethic and have often exclaimed that the proper order of priority of time claims on our lives should be God, the family, and work, in that order.⁶¹ ⁶² One of the difficulties that DCC encounter is maintaining the “proper” order when God and “the church” are seen as being functionally the same. The demands that a congregation can put on clergy team are unending, and the “call” of someone in need often transcends a day off, a family event, or even a vacation. How do DCC learn to live a “theology of the family” when the members of the church are the ones who establish the priorities of the local church, operate its boards and committees and pay the DCC salaries?

The biblical mandate seems fairly clear to understand yet very difficult to follow.

⁶⁰ D. Kieren and B. Munro., “The Support Gap For Dual Clergy Couples,” *Pastoral Psychology* 37, (1989): 168.

⁶¹ Hill.

⁶² Zablocki.

He must manage his own household well, keeping his children submissive and respectful in every way or if someone does not know how to manage his own household, how can he take care of God's church? (1Tim.3:4,5)

If a widow has children or grandchildren, they should first learn their religious duty to their own family and make some repayment to their parents; for this is pleasing in God's sight. (1Tim.5:4)

And whoever does not provide for relatives, and especially for family members, has denied the faith and is worse than an unbeliever. (1Tim.5:8)

The Biblical references to family, family dynamics, and related family prioritization are few and, in many cases, culturally conditioned. Injunctions to dedicate children to the Lord, food and dress codes, and specific religious behaviours do not help in establishing the boundary priorities we struggle with in our present culture, yet behind these injunctions there are helpful guiding principles. The scriptures enjoin us to raise up children with a respect for us as parents and for others:

Children, obey your parents in the Lord, for this is right. 'Honor your father and mother' —this is the first commandment with a promise: 'so that it may be well with you and you may live long on the earth.' And, fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord. (Eph.6:1-4)

It also commands us to attend to the careful nurturing of the physical, mental and emotional/spiritual well being of our children,⁶³ and assumes that we will spend sufficient time to develop a healthy relationship to accomplish it all. The additional

⁶³ Genesis 18:19, Deuteronomy 6:1, 2, 7-9, Matthew 19: 13,14, Ephesians 6:4.

responsibility engendered by a Christian parent is that of spiritual nurture. We are, as part of our calling,⁶⁴ to raise our children in the Lord, and to do all we can to ensure that they have the foundational understanding of faith, and our support, to make their own decisions to follow Christ. Our provision, and care for them, is not to be as focussed on material possessions and the provision of things, as it is to be focussed on relationships and the practice of the presence of God. When we, as parents, build healthy relationships with Christ, with ourselves and our spouses, we help our children build healthy self-images, and they, too, develop into healthy followers of Christ. When clergy couples are developing healthy boundaries, they need to keep these guiding principles in mind and in practice.

In addition, the scriptures also teach us to “love one another,”⁶⁵ and to “submit to one another.”⁶⁶ When these injunctions are directed to our relationships as husbands and wives, and when the priority of our “oneness” is maintained so that we reverence each other, take time for each other and enjoy one another, then the foundation for the nurture of our families is in place. When clergy couples fail to develop healthy boundaries between self-need, ego and personal desires, or when they allow others to set unhealthy boundaries, thinking

⁶⁴ Deuteronomy 4: 9,10.

⁶⁵ 1 John 3:11.

⁶⁶ Ephesians 5:21.

that these demands are from God, not his people, it is possible that the DCC will suffer, and so may their families and their ministry. The issue for clergy, here, is to be able to answer the question, “What creates a healthy and functional balance between work, home, and recreation, for our family life?”

Gender and Role in the Church

One of the most divisive and painful elements in theological discussion in the past twenty years has been the turmoil around the role and place of women in church leadership. Although the main line denominations, and those with a more liberal or tolerant biblical view, have accepted and encouraged women to occupy the pulpit and assume the senior leadership positions, the more fundamentalist and conservative churches have held onto the view that women may only hold subordinate roles and must not have authority over men. These two schools of thought have been summarized as the “egalitarian” view, which holds that all positions are open to male and females alike, and the “complimentarian” school, which believes that men and women have gifts that complement one another, but women are not called or gifted for some specific positions, particularly those that hold or exercise power.⁶⁷ Both positions claim extensive biblical support for their viewpoint, and the complimentarian view also claims a great deal of church tradition as well. The difficulty for both positions, and the church tradition, is the

⁶⁷ Smith.

hermeneutic used. When the complimentary authors quote scripture they tend to take a literal interpretation, and use the texts in isolation from context or cultural considerations.⁶⁸

A sample of the usual quotations used by the complimentary position are:

... for God is a God not of disorder but of peace. As in all the churches of the saints, women should be silent in the churches. For they are not permitted to speak, but should be subordinate, as the law also says. If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church. (1Co.14:33-35)

Let a woman learn in silence with full submission. I permit no woman to teach or to have authority over a man she is to keep silent. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet she will be saved through childbearing, provided they continue in faith and love and holiness, with modesty. (1Tim. 2:11-15)

The egalitarian authors, likewise, use a number of scripture passages from which they develop their position. They are more diligent about trying to fit their position into overall context and attempt to do their interpretation around cultural analysis as well. The four primary insights they use as a base for their position deal with gender equality at creation, the biblical view of giftedness, the biblical call to service for all believers, and the overall acceptance in scripture of women in leadership. A sample of their scriptural support includes such passages as:

⁶⁸ *ibid.*

Then God said, 'Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.' So God created humankind in his image, in the image of God he created them; male and female he created them. (Gen. 1:26,27)

... for in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise. (Gal. 3:26-29)

Any man who prays or prophesies with something on his head disgraces his head, but any woman who prays or prophesies with her head unveiled disgraces her head—it is one and the same thing as having her head shaved. (1Cor. 11:4,5)

When DCC attempt to work together in a congregation or ministry where even a sizable minority of people hold to the complimentary view, then the female member of the team is limited in what she may feel free to do; may be ostracized, may be treated as “second class,” and the fabric of the couple's relationship and the function of the team may be strained.⁶⁹

Although the churches, and the members that make them up, have the right of expression and personal views, there needs to be a consensus of theology within a congregation or ministry that encourages and sustains either a single woman in ministry, or a husband and wife in a team ministry. To invite a female to

⁶⁹ Moffat, 34.

do ministry and then to shackle her with active opposition, passive resistance or to treat her as second class clergy is neither functionally effective, nor Christ-like. Other research in the area of clergy couples (Moffat ⁷⁰, Mitchell ⁷¹) indicates that this is one of the most consistent and most damaging issues that females and couples in ministry together face.

The Church

Where does church stop and the Kingdom of God begin? When is the Church institutional and when and where is it divine? The ability to discern between these two polarities is essential for the development and maintenance of healthy functional boundaries for anyone in ministry, but especially for Dual Clergy Couples. If everything is holy and every request, issue, concern and hurt is “Kingdom business,” then the DCC feel they must respond to every such request as though they were responding directly to God. It does not imply that they must always do what is asked.

What then is the Church? The Church, universal and eternal, is the body of those who have followed Christ and his teaching down through time, and across geographical space. The local expression of the Church is the body of believers in Christ who gather together in local assemblies or communities, which we call a

⁷⁰ *ibid.*

⁷¹ Mitchell.

church, for worship, sharing, equipping and service. Some of the roles assigned to the members of this body are identified in Ephesians. It is not the role of the Pastor to do all the tasks of the church: in fact it only becomes a maturing church when every member does its part:

The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people's trickery, by their craftiness in deceitful scheming. But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love. (Eph. 4:11-16)

The people who make up these assemblies live in two worlds simultaneously. They live partially in the Kingdom of God by faith, and partially in the kingdom of this world by experience. The reality of the tensions and responses to living in this tension is the history and story of the people of faith recorded in scripture. A theological rationale that recognizes the fallen nature of the membership of the Church, the need for forgiveness and grace, the process of sanctification and the role of the Holy Spirit in the healing, moving, guiding and directing of His people, is critical.

As Romans teaches about each of us,

For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me. So I find it to be a law that when I want to do what is good, evil lies close at hand. For I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will rescue me from this body of death? Thanks be to God through Jesus Christ our Lord! So then, with my mind I am a slave to the law of God, but with my flesh I am a slave to the law of sin. (Ro. 7:18-25)

With this insight clearly held in mind, the DCC can begin to discern the sometimes sinful motivations of individual members of the congregation and discern how best to respond.

Dual Career Clergy, who minister to the same community of faith, are not only captivated and captured by the struggles of the folk who dwell in these two worlds, but are also themselves caught in the same dynamic. When Dual Career Clergy then attempt to define and live within boundary constraints that separate the two worlds, as well as delineate boundaries that help separate work, home and church, then the opportunities for confusion and boundary tension are tremendous. It is in this sphere of being part of a local body of believers, living in that community as both leader and participant, being both a disciple and discipler, a caregiver and a recipient of care, that DCC find themselves. What are the proper interpersonal relationships? When are they legitimate? How can they be both? What are the boundaries of doing too much in the community, and for the

community, as opposed to being part of the community? What are the roles of DCC and laity, and is there, or should there even be such a distinction as clergy and laity? The Acts of the Apostles, chapter 6, suggests that the distinction between clergy and laity is probably more differentiated today than it should be, and that some of the work and leadership given to the clergy, should be retained by the laity. Whether the congregants who have accepted the lighter load, and the clergy who find “identity” in the busyness, would accept such a change, is difficult to ascertain. Whether the DCC and the congregants are prepared to follow scripture is always a question, nevertheless, the scripture is clear about teaching the separation of labour and the delegation of responsibilities.

Therefore, friends, select from among yourselves seven men of good standing, full of the Spirit and of wisdom, whom we may appoint to this task, while we, for our part, will devote ourselves to prayer and to serving the word.’ What they said pleased the whole community, and they chose Stephen, a man full of faith and the Holy Spirit, together with Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte of Antioch. They had these men stand before the apostles, who prayed and laid their hands on them. The word of God continued to spread; the number of the disciples increased greatly in Jerusalem, and a great many of the priests became obedient to the faith. Stephen, full of grace and power, did great wonders and signs among the people. (Acts 6:3-8)

In addition, 1 Corinthians 12 indicates that the church is made up of people who have been assigned different tasks, and been given different spiritual gifts, by the Spirit, to complete those tasks. The task of pastoral ministry is simply one of the many tasks required in and by the church Yet, in our current church culture, this

ministerial task has been elevated to a position of authority and pre-eminence. Since this pre-eminent position has been created, the work of the clergy has intertwined around all of the other roles and tasks, and become distinct from the roles of other members of the church and their lives. Some of this is probably good and even necessary because of the functional realities of our culture, but it has added to and deepened the problems our DCC face. Osborn states that in the eighteenth century there were four primary “roles” that clergy were expected to fulfill in their churches. By the late nineteenth century that had expanded to eight and by the end of the twentieth century the roles had expanded to twelve.⁷² His conclusion was that by the early decades of the twenty-first century our local churches would have a “wish list” of clergy functions that would expand to as much as eighteen different roles, that would see the pastor “burdened with diverse, even contradictory expectations.”⁷³ He goes on to say that,

*“the problem with ministry today is the problem of great expectations joined to hopeless confusion over basic definition. No clear consensus prevails . . . as to what a minister is or ought to be. The question lies deeper than frustration over priorities: it arises from perplexity as to essential identity.”*⁷⁴

This then is part of the chaotic world of the twenty-first century Church,

⁷² Ronald E. Osborn, *Creative Disarray: Models of Ministry in a Changing America*. (St Louis, Missouri: Chalice Press, 1991), 5-9.

⁷³ *ibid.*, vii.

⁷⁴ *ibid.*, 5.

and the world in which DCC must create and define personal and ministerial boundaries.

Transition and Change

For our culture, change is rapid and constant. Computers are obsolete before they are taken from the store. Cars are “out of date” as soon as the model year is finished. Clothing , hair styles, all of our physical possessions, have a finite “shelf life,” and then they will change. For better or for worse, change will come, and each person will be in a time of transition. Those who are defined as DCC encounter, and must respond to, the changes that affect their lives, their ministries, and the culture that they, and their congregants, must live within. Within these changes they will have to define, and make operational, boundaries for their personal and ministerial roles.

Three kinds of change stand out for the DCC in this regard. They are life stage, or life cycle changes, church or professionally based change, and cultural change and transformation.

It will be seen from the research that there appear to be three primary stages to the life cycle that most DCC go through. In the early stage DCC are focussed on one other and the building of home and career. The second stage finds it's priority in the nurture and development of the children, and the third stage occurs when the children are gone from the home, and the DCC need to redefine and re-

establish priorities.

If the DCC do not establish sound biblical and theological values and insights prior to the transitions and changes between each stage, it is likely that they will miss out on the opportunities that each stage has for ministry, and personal life excellence. Instead they may get caught into a dysfunctional pattern of complaint about what has changed and the unfairness of the new life stage demands. Similarly when they reach the “empty-nest” stage , there may be an attempt to revert to old patterns of ministry or family life, without reflecting on what personal or professional changes need to be made.

Biblically the mandate to recognize the changing demands of life stage is evident. In the second chapter of the Gospel of Luke, Jesus parents were challenged by the behaviour of Jesus who had not accompanied them on the journey home, and when confronted in the temple, on his disappearance, he replied, “Why were you searching for me? Didn’t you know I had to be in my father’s house?”⁷⁵ The expected place and response of a child had been challenged by a new awakening. As will be shown in the research it appears that one of the greatest difficulties for DCC is the integration of their life practices with their theological understandings and affirmations. The DCC, because of nature of the connectedness of their marriages and ministry, need to build a healthy theology

⁷⁵ Luke 2:49.

that identifies the life stages, and affirms and empowers them, and the church, to see the face of God in both the joyful and painful elements of life cycle changes. This theological formulation lies beyond the scope of this paper, but it is recognized as an essential work that needs to be done. When this theology has been appropriated, then some of the fear, distress and confusion, associated with change will be managed more adequately.

The second set of changes and transitions confronting DCC lies within their leadership of the local church and because of changes within the structures of the church and denominations. The tension here is to know what change and transitions are helpful, healthy and biblically sound, and which ones are short term trends or biblically false.

In Joshua 1, the author recognizes the death of Moses as a pivotal event in the life of Israel: after more than forty years of significant and Godly leadership, he is gone. The Lord then spoke to the people of Israel and said,

"My servant Moses is dead. Now proceed to cross the Jordan, you and all this people, into the land that I am giving to them, to the Israelites. Every place that the sole of your foot will tread upon I have given to you, as I promised to Moses. From the wilderness and the Lebanon as far as the great river, the river Euphrates, all the land of the Hittites, to the Great Sea in the west shall be your territory. No one shall be able to stand against you all the days of your life. As I was with Moses, so I will be with you; I will not fail you or forsake you. Be strong and courageous; for you shall put this people in possession of the land that I swore to their ancestors to give them. Only be strong and very courageous, being careful to act in accordance with all the law that my servant Moses commanded you; do not turn from it to the right hand or to the left, so that you may be successful

wherever you go. This book of the law shall not depart out of your mouth; you shall meditate on it day and night, so that you may be careful to act in accordance with all that is written in it. For then you shall make your way prosperous, and then you shall be successful. I hereby command you: Be strong and courageous; do not be frightened or dismayed, for the LORD your God is with you wherever you go." Then Joshua commanded the officers of the people, "Pass through the camp, and command the people: 'Prepare your provisions; for in three days you are to cross over the Jordan, to go in to take possession of the land that the LORD your God gives you to possess.' (Joshua 1:2-11)

After forty years of consistency, tradition and faithful leadership, the people of Israel were confronted with a major leadership change. In addition, the people were to pack up their belongings, with a three day notice of a major geographical move, and be ready to enter a hostile and dangerous land. In the middle of these changes, the people of Israel were commanded to do three things. They were commanded to remain faithful to their belief in Scripture, they were not to turn to the right or to the left of it, and they were also to meditate on it day and night, it was to be their constant and unchanging guide as to the will and leading of God. They were also called to place, and commanded to maintain their faith in God, the God who would never leave nor forsake them, and they were to be obedient and to follow God where he would lead them. Then He would lead them in ways that would define what "successful" was. All of this as their response to a change of leadership.

As DCC face the challenges of church and denominational change and transition, it is important that their theological and biblical roots provide them with

the same focus that it did for Joshua and his people. Whether the leadership is changing, the location of ministry is undergoing a change, or the denomination is struggling, the call of God on the DCC is to a commitment to the authority of scripture, the faithful exercise of their spiritual gifts, a faithful personal commitment to Him, and a willingness to obey and follow Him. The difficulty, of course, is compounded by their need to discern between competing philosophies, such as subjectivism and secularism, and beliefs such as contemporary humanism and new age religions. Without the right interpretation, and application, of such classic discernment tools as the Wesleyan Quadrilateral, they will be in great disarray

The third area of change and transition that DCC will have to develop and focus a theology for, is the area of cultural change. Several of the changes within our culture have forced the church toward a return to biblical awareness and responsiveness. The demand for accountability in moral and ethical behaviour, the acceptance of multi-cultural and multi-racial harmony, and values around tolerance and peace initiatives, are examples of how culture has nudged a lagging church into re-examining it's practices and views. This has had, and will continue to have, a positive affect on the theological and spiritual growth and development of the church. With their additional levels of investment, and with so much of their identity tied to ministry, it will also put additional stress on DCC, as they attempt to

develop their own theology of the larger cultural issues, and attempt to lead their congregations through them.

As was noted in the section on Gender and Role in the Church, some of these issues, such as the equality of women in leadership and gender equality in general, have profound impacts on the DCC, and how they are perceived by their congregants. This element of cultural change has become more polarized by the number of women in training for ministry, the number of women pastors and the very existence of DCC, in ministry. As congregations go from a far more paternalistic, male dominated leadership model, to egalitarian models, we would expect issues to arise within the church, and the denominations, around the role of women. Issues around the traditional levels of involvement and leadership within the church, energy to expend on ministry, commitment to traditional women's ministries and a host of other concerns are being raised. We would also expect confusion and misunderstandings around the micro-roles that DCC play, particularly among the DCC who are called to the same location of ministry service.

Another face of cultural change surfaces around alternative, culturally acceptable lifestyles.⁷⁶ The churches, and particularly the DCC, are being challenged to relate to a wider variety of people, while maintaining both a

⁷⁶ J. R. Middleton and B. J. Walsh, *Truth is Stranger Than It Used To Be*. (Downers Grove, Illinois: Inter Varsity Press, 1995), 69-79.

biblical/theological world view, and their own personal and family life. With both wife and husband perceiving the need to confront the theological and cultural issues, with both responsive and responsible to their congregations to help guide and direct the members with insight and biblical wisdom, and with both caught between theological correctness and pastoral care, the stress can become intense. The issues around same gender marriages, same gender child rearing, multiple parenting, and blended families, to name only a sampling of issues, will challenge all ministers, as well as the DCC to be solidly grounded, to have wise insights, and to provide Godly advice and leadership. Failure to do so may find DCC overwhelmed with the demands, complexity, and lack of boundaries for their ministries. When the biblical and theological grounding is not present to define what is truly Christ like, when gaps and confusion are present, then churches and leaders will default to secular models and patterns. When that occurs churches find themselves in disarray and on a journey to spiritual decay.

When Peter began to work with the Gentiles, he was challenged with a radical cultural and theological change. In the book of Acts is recorded the story of Peter, and his temptation to eat food that, for him, had been ritually unclean.

About noon the next day, as they were on their journey and approaching the city, Peter went up on the roof to pray. He became hungry and wanted something to eat; and while it was being prepared, he fell into a trance. He saw the heaven opened and something like a large sheet coming down, being lowered to the ground by its four corners. In it were all kinds of four-footed creatures and reptiles and birds of the air. Then he heard a voice

saying, 'Get up, Peter; kill and eat.' But Peter said, 'By no means, Lord; for I have never eaten anything that is profane or unclean.' The voice said to him again, a second time, 'What God has made clean, you must not call profane.' (Acts 10:9-15)

The challenge for Peter, was to recognize that what he had considered a foundational and unchangeable truth had to change. The challenging questions for the DCC and the church leaders of today are the same as they were for Peter: what is truth, what is teaching dictated by culture, what should remain and what should be removed, from our churches, as no longer being of benefit for our worship of God? The critical concern for both DCC and the Church, is discernment. It is imperative that sound theological, biblical, and church tradition guidelines be put in place to ensure that any changes truly conform to the desire and will of God. Recent events in the Western Church seem to show a greater conformity to cultural norms and attitudes than to biblical truth. Again, the question that needs to be asked prior to the adoption of any and every change is: "Where is God in this?"

Although some of the issues raised will be transitory, and some will be dysfunctional and short lived, some will undoubtedly prove to be long term, and some may be beneficial to both the Church and the DCC.

The specific theological answers to these pressing issues is beyond the scope of this paper. However it will be interesting to observe the results of the interviews to see if, in establishing boundaries, the DCC reflect the impact of these issues around change, if they have theological foundations to respond to them, and

if their theological training helps in the establishment of effective and healthy boundaries.

Summary

The theological reflection in this paper has focussed on five primary areas of interest. These have been;

- work, rest, and play,
- the family,
- *gender and roles*,
- the church, and
- change and transition.

These were identified for reflection because the literature review, the initial discussions with DCC, including the research interview field test, and discussions with a study group on boundary issues, all surfaced conversations that pointed toward gaps in the theological foundations of clergy and laity alike. Concerns were expressed around these specific issues, and the lack of effective theoretical or operant theologies to respond to them, leaving clergy and laity vulnerable to cultural pressures, stress, poor theology and weak ministry practice. Although this paper does not have the scope, nor the expertise, to resolve the concerns raised, it has attempted to articulate the concerns and address, at least initially, some possible responses.

CHAPTER THREE

DESIGN AND METHODOLOGY

Research Objectives

The aim of this study is to achieve two things. The first is to explore the nature of the boundary issues that affect Dual Career Clergy. The second is to examine the responses among the three subsets of Dual Career Clergy participants to attempt to identify any patterns of similarity and difference in their creation and management of boundaries.

The desired long term outcome of this work will be an increased awareness of how boundaries are created and maintained among clergy couples and the complex boundary issues faced by the dual clergy couples. It is hoped that this information will assist the clergy training institutions, and denominational support personnel, in addressing these concerns with the clergy and clergy couples in preparation and training for ministry. In addition, it is hoped that the DCC couples, who participated in this study, will receive insights and tools that will permit them to better manage the boundary issues affecting their marriages and their ministries. It is also hoped that some of the gaps in the literature about boundary development, and boundary management, will be addressed. Finally the research may be helpful in non-clergy dual employment situations where other professionals who work together may discover ways to respond better to the stresses and strains of the dual

role of partnership in work and relationship.

Research Design

The methodology used for this research was qualitative in nature. Although the original research discussions envisioned a quantitative questionnaire, the literature review identified the reality that the foundational work to support a quantitative process did not exist. The core data defining what boundaries were, how they were created, how they were maintained, and how they were used, was not available. The previous research had indicated that DCC had boundary issues,⁷⁷ and that there were role concerns and boundary problems causing DCC stress,⁷⁸ but other than using these terms the previous research went no further to define boundaries or to discern how boundaries were created or maintained.

The benefit of using the qualitative research methodology was that it permitted those being interviewed the opportunity to establish the foundational parameters defining their personal boundaries, as they experienced and developed them. One of the primary concerns for this research project was to engage in a process of discovery that did not limit or predetermine what constituted the range of possible responses. The questionnaire developed (see Appendix One) utilized

⁷⁷ Mitchell.

⁷⁸ Morris and Blanton.

the insight of previous research, primarily Ashforth,⁷⁹ Morris and Blanton,⁸⁰ and Mitchell,⁸¹ in it's design construction. The research was conducted by using a semi-structured interview questionnaire. This was chosen because it allowed for the maximum amount of respondent flexibility within a question grid that permitted the core questions to focus the interview around the concepts that were to be examined. Since the literature review had revealed very little in the dynamics of boundary creation, it seemed most appropriate to use the qualitative research methodology. In addition, this research model allowed the author to listen for what was present within the lives of the interviewees, and to allow them to share their lives and boundary issues, in as natural a way as possible. The qualitative research process also permitted the discoveries to point to areas where further qualitative and quantitative research would provide greater depth and detail.

The Sample

Selection Criteria

The DCC to be interviewed were selected on the basis of five variables.

These were:

⁷⁹ Ashforth.

⁸⁰ Morris and Blanton.

⁸¹ Mitchell.

- (1) Area of Ministry: twelve couples were selected, four each from DCC (same ministry), DCC (different ministries) and DCC (one partner in another profession)
- (2) Denomination: the couples were selected from a spectrum of the denominations that permitted women in ordained ministry (Anglican, United, Presbyterian, Salvation Army, and Baptist)
- (3) Stage in Profession: the couples represented a spectrum from newly ordained to near retirement and from first ministry to seasoned veterans
- (4) Stage in Life Cycle: the couples were chosen, as evenly as possible, from *families with children at home and pre-child or empty nest families*
- (5) Geographical Distribution: the couples represented as wide a rural/urban/suburban spread as was possible.

The five variables selected were established to minimize, as much as possible, the impact of specific socio-cultural variables within a relatively small interview sample.

Sample Recruitment

An announcement / covering letter of design and intent was sent to the Protestant denominations, with churches in Southern Ontario, that permit women to be trained and ordained into ministry. This letter explained the research purpose and methodology, and asked them to release the names of Dual Career Clergy

(particularly DM and SM) currently in Ministry. The names of clergy are normally public documents available for anyone moving to a geographical area and the only assistance requested was the identification of those that are Dual Career Clergy. The denominations were not informed of those who chose to participate. The second step was to send a letter of invitation, or to contact by phone, those whose names were received. The names of those willing to participate created the three interview groups and a "reserve" group to interview, if additional or replacement candidates were required. The interviews were conducted at a time and place requested by the participants. There was no relationship of power or authority between the researcher and any potential participant. Persons with whom the researcher was acquainted were allowed to participate in the project only if their denomination released their names and if they personally agreed.

Sample Description

The twelve DCC interviewed represent a diversity of denominations, ages, experience, and geographical backgrounds. In addition, the representation between the twelve, in terms of the three primary categories, DCC (SM) DCC (DM) and DCC (OP) was evenly balanced. Because of a technical failure one audio tape was not usable but the hand written accompanying notes indicated that there was little additional benefit in having a follow-up interview, so that material was not included.

Within the interview group there were three United Church clergy couples, three Convention Baptist, two Anglican, two Presbyterians, and one Salvation Army. Of these eleven DCC, four were DCC (SM), four were DCC (DM) and three were DCC (OP). This represents nineteen clergy and three other professions. The lost audio tape was the fourth DCC (OP).

The interviews included representatives from rural ministry (two clergy), suburban ministries (six clergy), urban ministries (six clergy), and special ministries (chaplaincy and administrative/teaching) (four clergy), and other professions (three). Those in the "Other Professions" category include a social worker, a university professor, and health services administrator. The geographical spread of the interviews was centred in South Central Ontario, and included the cities of Hamilton, Brantford, Guelph, Kitchener-Waterloo, and two rural communities within that zone.

The stage in life spectrum, years of ministry experience, and children present in the home, was also reasonably scattered to generate as much diversity as possible within a fairly small sample.

Age by Decade	Number of Couples	Approximate Years of Ministry (total not just current)	Status of Children at Home (does not include students away at school)
20	1	2 yrs	pre children
30	2 (the lost tape DCC fit here)	1- 10 yrs 1- 8 yrs	two -with children
40	5	1-15 yrs , 1-18 yrs 1-20 yrs, 1-5 yrs 1- 24 yrs	four with children one post children
50	2	1-25yrs 1- 15 yrs	one with children one post children
60	1	1-14 yrs	post children

The Interview Guide

The questionnaire was field tested with two DCC before it was finalized. (see Appendix One) The questions were designed to be as open-ended as possible, within the expectations of the material discovered in the literature review. The assumptions formed from that research indicated that the likely factors affecting boundary decision making were loci of activities (work, home third place), expectations, and roles. The questions were designed to probe these areas, initiate discussion, and to permit the DCC to broaden their sharing to areas of significance to them.

Interview Process

Each of the twelve DCC couples selected for interviews were interviewed

as a couple. The option of interviewing the couples as individuals was eliminated for two reasons, one practical and the other theoretical. The practical difficulties in the travel and interview schedules with twenty-four people precluded individual interviews. Theoretically it was also believed that by observing the couples' interactions, allowing them to verbally reflect and respond to each other, allowing them to "remember and reminisce," and allowing their support or frustrations with each to surface, the quality of the interview results would be enhanced.

Each interview took between an hour and a half and two hours and resulted in between fifteen and twenty-five pages of raw transcript materials. At the beginning of each interview, the purpose of the study was given and the ethical review check list was read and signed by both husband and wife.⁸² This was followed by an initial time of open sharing where the factual information about family, geographic origin, numbers of children, length of time spent in the ministry, training, background and experiences in ministry were accumulated and recorded on data sheets. This was done to minimize the time on the tape recorder as well as to allow the researcher to gather certain quantitative data to be held as fixed variables for the research.

The interviews were taped, with the permission of the interviewees, and personal, hand-written notes were taken by the author to capture expressions of

⁸² See Appendix Two.

emphasis, non-verbal interchanges, insights and re-focus questions as the interviews progressed. Without exception, the interviewees expressed appreciation for the process and identified personal learnings and insights from the questions and their opportunity to reflect on boundary issues in their ministries. In several cases, the DCC extended invitations to stay for meals following the formal process and the discussions would continue around boundaries, boundary formation and ministry, for several additional hours.

Interview Transcription

The interview tapes were transcribed by a specialist who had no connection with the research program nor knowledge of those being interviewed. The transcribed interviews were then coded so that personal names, children's names, church identifiers (other than denominational identifiers) and city names were altered to protect the identity of the interviewees. The interviews were coded so that the DCC were numbered from 1-11 with the first interview DCC being H1, husband one, and the wife being W1. The designations do not reflect who is in ministry or who is in another profession. As children entered the conversation or the interview, or as their name was raised, they were coded as C, with the interview number, followed by their gender, then their appearance number in the process. For example the third child discussed or mentioned, in interview four, who was a male, would be coded C4(m)c.. This was to allow replacement in the

interview documentation with a privacy code to replace their names, which may have, inadvertently, revealed their parents' identity.

Of the twelve sets of interviews, data from eleven was transcribed into raw data on computer discs and stored. The twelfth interview tape was faulty and the data could not be recovered. The handwritten notes that were taken during that particular interview did not reveal anything significantly different in content to the other interviews, and so it was not re-done nor replaced by an additional interview.

The original "raw" data was then destroyed and the coded tape data was furnished to the author. This was done to keep the analysis of the data as objective as possible. This material, when reformatted to a smaller print size and single spaced, resulted in two hundred and twelve pages of interview transcript. All handwritten notes were coded in file folders with the same code numbers and the field notes were shredded.

Data Analysis

When the raw data had been transcribed onto computer discs the data analysis began. The data analysis actually occurred over three iterations.

The initial conceptualization of the research project, and the literature review, revealed what were thought to be valid assumptions about what factors constituted the significant elements that made up boundary development. In addition, after reading the first couple of interviews, there seemed to be enough

information to create an initial data analysis grid.

Data Analysis Grid One

Content	Interview # Type DCC (SM) (DM) (OP)	Child at home
Concepts of Home		
Concepts of Work		
Concepts of Third Place		
Identifies Roles		
Identifies Role Transitions		
Defines Boundaries		
Identifies Boundary Styles		
Identifies Boundary Impact		

The working theory was that these eight data streams represented the critical boundary definition factors. To test this assumption, data from the raw data sheets was sorted into the grid squares. It was discovered that the data did not fit the analysis grid due to either insufficient data to complete the grids, or additional materials that had no place in the analysis grid. Re-reading the first five interviews for the third time and examining the amount of data that “fit” the analysis grid

versus the amount that was “left out” and did not have a “category,” made it apparent that the initial grid and the assumptions behind it were inadequate.

A second data collection grid was then established. This one, created and used during the data input from interviews six through nine, identified a broader spectrum of inputs, and identified more generalized factors that were appearing in the data. The following data analysis grid reflects the new operating assumptions that were applied.

Data Analysis Grid Two

Life Stage	
Personality	
Perceived Values	
Loci of Activity	
Roles	

As the incoming data was read and assigned to this grid, and as the raw data from interviews one through five was reassigned, it again became apparent that although the assumptions behind the design of this grid were more accurate, there were still conflicting pieces of information that could not be assigned. There were statements that, although they were similar in content, were reflecting polarized

views, some from within the individual and /or couple, and some from their view of congregational or ministry demands. In light of this new insight, revealed by the early analysis, a third grid was designed and all the raw data from interviews one through nine, was again sifted and assigned to the new grid. The material from the final two interviews was then read and assigned to the new analysis grid as well.

Data Analysis Grid Three

External Pressures and Expectations on the Clergy Person or Couple	Boundary Negotiation Zone Sphere of Interaction	Internal Pressures and Expectations of the Individual Clergy Person or Couple
Life Stage Factors	↔	Life Stage Factors
Personality Factors	↔	Personality Factors
Perceived Values	↔	Perceived Values
Loci of Activity	↔	Loci of Activity
Roles	↔	Roles

By the time the eleven sets of data had been transcribed, and the raw data read, it had become apparent that the development of boundaries was more complex, and in some ways more interlocking, than earlier believed. The final data analysis grid allowed for the recording of the five primary inputs from grid two, but now under an umbrella of internalized versus externalized expectations and pressures. This grid allowed for the assignment of the greatest amount of raw data, minimized the unused statements and allowed for the identification of the data within the theoretical confines of the research carried out by Ashforth,⁸³ Blumer,⁸⁴ Mitchell,⁸⁵ and Morris and Blanton.⁸⁶

Research Ethics

Since this research involved participation of human subjects, there were ethical restraints that had to be considered. Each of the subjects was informed of the purpose of the research in the letter of invitation to participate, or in a personal phone call prior to the interview.⁸⁷ Additionally, as the interview commenced, each couple was walked through an introduction to the process, and given an

⁸³ Ashforth.

⁸⁴ Harris.

⁸⁵ Mitchell.

⁸⁶ Morris and Blanton.

⁸⁷ See Appendix Three.

opportunity to withdraw. The introduction consisted of a time of self-introduction for both the interviewer and those being interviewed. This time was essential to permit the development of a relationship that would allow sharing to occur and for both parties to relax so that the process would have less tension and strain.

Secondly, there was an introduction to the research theme, an explanation of the purpose of the research, an explanation of the qualitative process, and an in-depth, semi-structured interview--subject later to content analysis-- that would be used.

The third element was the request for the interviewer to be given permission to do two things necessary for retention of information. The first was permission to use a tape recorder, and the second was to take notes. Information on the confidentiality and security of information gathered, as well as the final distribution of the report and its format to maintain confidentiality, and how the final summaries and research were to be stored, was also shared.

The final element in the introductory section was a “walk through” of the concepts that would be used, to give permission for each participant to prepare for, or be able to “pass” on, any questions they felt they did not want to answer. In this section, we talked about the personal data, about their family structure, and an overview of the “three places” of life concept. The focus at this stage was to assure the interviewees that the control of the process was, and would be left in, their hands.

At this time they signed the permission and release forms and their confidentiality was reaffirmed.⁸⁸

⁸⁸ See Appendix Two.

CHAPTER FOUR

RESEARCH FINDINGS

Interviews of eleven (11) couples, husbands and wives together, produced insights that have reformed the conceptualization of the development and maintenance of pastoral boundaries. Personal experience and conversations with other clergy indicated that ministerial boundaries were different from professional boundaries, but the degree of differentiation became clearer during the interviews.

Ministry may be a unique profession in terms of the kinds of enmeshment of relationships it expects from its practitioners. While most caring professions and professionals can and must maintain professional distance from their clients/patients, clergy not only live with, share with, pray with, worship with, socialize with, but also befriend the people they counsel, guide, direct and teach. While this behavior is perceived as being highly valued, it tends to be expected by the majority of congregants. In addition, at one moment in time the parishioner is a counselee, the next a fellow disciple and equal worshiper, and the next the chair of a board or a committee member responsible for the pastor's salary or tenure. As the research will show, "enmeshed" does not seem to be a strong enough term to describe the layers of often overlapping and sometimes mutually contradictory roles that clergy are expected to live within.

Within this web of roles, based in the concept of “living in community,” clergy must establish boundaries -- boundaries that make sense of their world and boundaries that bring structure, order, and safety to their lives. In a general way, the boundaries that clergy create are the result of a series of complex and ongoing negotiations between two forces (internal and external demands) operant within the lives of the clergy. These forces are not unique to clergy, although the relational patterns of being part of a community as well as a pastoral leader within it, contribute to making the negotiations difficult. In addition, the interlocking subsets of factors that are included within each dimension of these two “negotiating” forces, make the definition and establishment of boundaries very difficult.

Summary of Findings

The key research finding is that pastoral boundaries appear to be established through a complex negotiation among five subsets of factors and between two fields of pressures and expectations, those that are external and those that are internal. For the purposes of this study, external forces are understood as those pressures and expectations perceived as arising from outside the clergy couple reporting the pressures. Internal forces are those that are understood by the couple as coming from one or both adult members in the DCC family. These two negotiating forces interconnect and overlap in spheres of influence, and where this

occurs, it seems that boundaries are negotiated. The two negotiating fields are also extremely subjective in nature. We will attempt to examine what causes one to feel or sense something as producing an externalized pressure or expectation. We will also attempt to identify the variables that create the internal forces that motivate, guide and even drive couples to build certain boundaries that guide how they behave.

In addition, these negotiations appear to be based around a personal choice system influenced by the five subset factors: life stage, personality, perceived values, loci of activity, and roles. When boundaries are being established, their flexibility and permeability also seem to be established by the same subsets. Further difficulty in identifying and comprehending the boundary development arises in that the subsets are subjective, are seldom -- if ever -- clearly articulated, and seem to change over time.

The following sections will discuss the relationships among these subset factors and the negotiation field or sphere of interaction between them.

Identifying the Subset Factors

The five subset factors that we will examine are life stage, personality, perceived values, loci of activity, and roles. An early realization from the research was that these sub-factors overlap. Personality and roles, values and perceived values, and loci of activity-- the inter-connectivity seems present and evident

within the interviews. Because of this, some of the interview quotations are used twice. One use will be a primary position, and the other use will be secondary. They will be identified as primary and secondary uses in the documentation.

There were numerous examples of multiple responses from the DCC that said the same thing, using different examples and specific language, but reiterating the same core insight. That has resulted in a selective, yet representative sampling, of the interview data being presented. Where possible, the total number of responses for a given subset discovery will be identified at the beginning of the discussion for each subset factor .

Life Stage

The boundary patterns developed and maintained by clergy seem to be impacted by the life stage of the families. From the nine couples (fifteen interview comments) who made life stage comments, the following patterns were observed.

First, when couples are in their early careers, or if there are no children in the home, their focus is almost exclusively work related. There are few, if any, boundary markers identified except to report a focus on work. Regardless of their status as DCC Same Ministry (DCCSM) , DCC Different Ministry (DCCDM) or DCC Other Profession (DCCOP) all the couples reported the same pattern of work being the overwhelming, all-consuming focus of their lives.

Q. *What was your life like in terms of work, was it just work or was it*

family as well?

(W1)⁸⁹ . . . *work consumed us.*

(H4) *Well, prior to children, we used to work ludicrous hours.*

(W4) *Well we were young and keen then as well.*

(H4) *There was nothing else that we wanted to do, so we used to work just mega hours. And it wasn't a problem. There wasn't any sense of having a life to be invaded.*

(H9) *I think the very first third [of my working life] was driven by work, totally. It would be getting up at six in the morning and leaving and coming back at twelve-thirty at night. So for the first years of our ministry, that's what I did everyday.*

Once children appear, the focus changes, and there is a territorial boundary established around activities, meals and events that provides a "home" focus.

(W2) *And so we're learning--like yesterday, when C2(m)a, was having a really fussy time and the phone rang a couple of times and he said, "Mommy don't answer it, talk to them later." And so I didn't. I thought obviously he's feeling like a boundary is out of place here. So our children are learning to say, "no".*

(W4) *I think the other partnership that's in our house in respect to the people is the children. The children are members of the household as well. I think our household starts to become more closed because our oldest child started demonstrating that he was not okay with having people wandering through his house all the time.*

(W6) *I purposely sought out a job that would be clear in what I would be*

⁸⁹ Coding: Bracketed figures at the beginning of each statement identify the clergy couple interview number. An H designates Husband; W, Wife, and C, child, regardless of age if they are living at home. For a child a lower case (m) or (f) denotes the child's gender and the lower case a, b, c, . . . indicates their appearance in the interview, either in person or in order of discussion during the interview.

doing and my hours so that I could have that definition between work and home. Knowing what type of a job H6 has, and that his hours are different, and all the time . . . I have to set up my schedule so that C6a(m) can be in a regular daycare situation.

(W9) [a pastor with thirty years of ministry experience] *If I broke it [my ministry] into thirds, the first segment would have been all work, very little family. I didn't enter into parenthood easily because I was very much ministry oriented, and when my children first came into the picture, they were very much an imposition for me, and a very real sacrifice against doing the work of ministry. In the middle third, the two probably balanced out. In the last third, the family was predominant over ministry. My greatest fulfillment came from relationship with my family and that became, in a sense, the biggest part of my ministry. While the other part of my ministry was there, the family was definitely the one—if anyone was responsible for anything, my children had to be first. I couldn't neglect them to other people.*

(W10). *Now see, home interrupts with my work because C10(m)a, will get up like he did today and he'll saunter into the office and he'll stand there, like stunned, and I go "Mm hmm?" Because I'm maybe right in the middle of writing. But you know what, the thing is though, is that I allow it to happen because if I didn't, when else do I see him in the day? You know what I mean? So, yeah, on the one hand it is annoying, but if I do not have that time where I connect with C10(m)a, in some regards through those little moments of whatever, I won't see him. So it's really important that I do. Because he then is gone by four in the afternoon, and then he's not back until ten at night. So, if I don't, then I don't connect with him. . . Or C10(f)b, will come in and we'll chat. But if I want to count that as my morning break or whatever you want to call it, I want to make that connection with her in the day as an ongoing connection. Because if not, we maybe connect once a week and I don't keep up on all the day-to-day stuff, so I find that important.*

The strong boundary around home gradually fades as the children age, and move away, and one of two patterns emerge. Either the clergy couples revert to the

old pattern of work, work, and more work, or a commitment to friends and recreational activities emerges that allows the couples to spend time with each other at home or in “third place” activities.

(W1) (Post Children in home) *In terms of our recreation, that was a big problem because there wasn't a whole lot outside of church. So church kind of tended to consume us.*

Q. *Could you ever get away?*

(H1) *I will say one place— the cottage—was a place where we truly did get away. . . . When we were at the cottage, we tended to not talk about church at all.*

(W7) *I think that it's really important—and this is one of the things that I was thinking about, is that different factors keep changing the way that you do things, and what the boundaries are. And that's been true for us . . . So it keeps changing.*

(W9) *He had to learn how to play.*

(H9) *It wasn't a question of learning how to play. It was a question of taking time to play.*

Q *Prioritizing?*

(H9) *Yeah—really taking the time to play. I mean I could have golfed and curled twenty-five years ago, but I didn't take time.*

(W11) (post children at home) *So I think we do both have blurring of boundaries as far as our work, but it's partly the nature of what we do, and it's also partly our nature in what we find works for us. I can't stop reading, and I can't stop being preoccupied with what I need to be thinking about at the church. And because I love what I'm doing, most of the time I don't mind. But it does tend to mean, suddenly, that I've put in X number of hours at the church—probably X times too many hours—then carry it on more at home. I'm at home, yeah, but I'm still doing church work, darn it!!*

(H11) (post children at home) *Maybe people don't plan well enough for taking holidays, or maybe they're bored when they take holidays. Maybe*

they feel that conscientious about it. In other words, they feel as though they're maybe doing something more worthwhile by working rather than taking holidays. W11's probably like that. She feels that if she's working, she's doing something worthwhile. If she's taking a holiday, she feels guilt. She's guilty. Period.

As can be observed from the selected interview portions, the DCC identified the presence or absence of children in the home as being one of the significant factors determining their boundary development variables. In the life stage prior to children, they were uniform in a career-work focus, but the advent of children made both husbands and wives far more careful in boundary development and maintenance. The post-children life stage was less clear, and other boundary factors appear to have a significant say at this stage.

Personality

The second subset of the forces that appear to have a “boundary impact” on the DCC interviewed was that of personality. Some of the concerns with working with this particular sub-factor as a boundary determinant lies in the breadth of the topic covered under its heading, ambiguity of meanings and insights around the identification of “personality” factors, the degree of overlap between “personality” and other sub-factor elements, and the subjectivity inherent in a self-identity statement. Nevertheless, all eleven of the couples used statements that attributed their boundary establishment to factors related to how their personalities

responded to either internalized or externalized stress and expectations. This would seem to affirm the research done by Dr. Sebastian Fazzari wherein he states, “boundaries are ultimately put in place because they define the difference between what is me and what is not me.”⁹⁰

The most common identifiers named by the couples focused around the Myers-Briggs typology. Many of those interviewed had done the MBTI profile and were comfortable in using the Introvert/Extrovert concepts. They stated that their ministry tensions and stresses occurred when one partner was an extrovert and the other an introvert, and the roles and expectations pushed them into areas of discomfort with groups of people, or in the exercise of hospitality and spending time with people.

The interviews draw attention to themes that support the idea that introverts seem to be much more effective at identifying their needs for personal space, privacy, personal time, and were much clearer at setting boundaries of time and personal access to meet these needs. Although one respondent, who is an introvert, said she “didn’t know how to do boundaries,” her other comments during the interview, and her husband’s response to this comment indicated that she “does” boundaries very well:

(W9) For instance, tomorrow I’ll probably be working from nine until

⁹⁰ Fazzari.

eleven at night. But that's okay because I can give permission for that. I can say, okay, I know that there's a need. I can address this. It's only a one-day thing, plus I want some in lieu hours later on for another function anyway, so I don't mind giving you these hours now because I know I can get more hours back later. And I know that work can stay there. I can stay here. I can count on certain times.

The insights gleaned from the statements of the six people who claimed to be extroverts points, in a generalized way, to them being less able to identify personal needs, more prone to “overinvest” in work and people, have more porosity in their boundaries, and be much more desirous of “flexibility” in their environment.

Q. [Extrovert][During a private dinner in a restaurant a church member intruded asking H1 for help with a problem teenager, causing H1 to reflect on other intrusions.] *How did you react when people do things like that?*

(H1) *It really varies. It depends on just what we're in the middle of or how I'm feeling on that particular day. So, I don't always resent it. There are certainly times when I do, but sometimes I welcome it. It depends on where I am.*

Q. *Your own head space?*

(H1) *Yep.*

(W1) *I think he's more toward the extrovert than I am. I'm really very, very introverted. That's one of the, you know, big differences between us that sometimes can be problematic.*

(W2) *One of the most helpful things for us at seminary was at the beginning of our second year – it might even have been our first year, the Dean of students there had us go through the Myers-Briggs. The very first one is introvert/extrovert. We had only been married about a year at the time, and I remember her explaining to the group that the introvert processes, everything internally, and the extrovert processes, everything externally, and all of a sudden a light went off for both of us. We realized*

for the last year (H2) was constantly talking, and I was having these emotional ups and downs because he'd say something and I think, "Okay, that's the decision. And my mind would be mentally working all the implications of that decision, because in that year we had worked through leaving Christian ministry and going to seminary. So, there had been a lot of decisions in that time. And so it was so good for me to just verbalize, "Oh, so when you're saying these things, those aren't final decisions. You're just thinking them through." And then, of course, for me to say, "Now, I'm an introverted thinker, so I just give you the bottom line." Because I would often wonder why, when I said, "the bottom line," he didn't respond. And that's because he'd be thinking, "Well, that's just one more piece of the puzzle." So, those kinds of things are very helpful for us. Just to look back over the last year of our married life and say, "Okay, so this is how we've been talking, and how we can learn." So now, if he's having one of these up and down, up and down, up and down things, I'll just say, "Okay, when you're finished, let me know, and then I will allow my mind to go through all the implications. In the mean time, I will just say, "Mm hmm, mm hmm, mm hmm, until you're done!"

The personality types, introvert and extrovert, have a boundary issue around how they make decisions. The one "thought out loud," while the other internalized and then pronounced a decision. Their decision making styles produced stress and tension until they understood how each other functioned. They then created process boundaries to provide a frame of understanding for each other, and developed ways of working together.

(H3) I'm a very early riser and I need my morning time for devotions and prayer and journaling. I need that time every morning. The more difficult times, when C3(m)a, would be up really early or be sick and I would miss that. And W3 said, "Well, it will just be different when he comes along," and I said, "I have to have that. You wouldn't want to live with me without it." . . . I have a T.F. (Myers Briggs Thinker/Feeler rating) that's fairly close, and the F is not off the scale. So I can also distance myself. I can literally just stop thinking about something, and I don't carry it home.

People say to me, "If I tell you something, it's going to be burdening," and I tell them, "No, it won't be! I think they don't believe it, but most of the time it isn't. I think I'm very attentive and present, but I also don't carry a lot of stuff.

(W3) He's an ENFP I'm an ENTJ, so I'm the planner.

(W4) We've talked about it [his wanting people around as an extrovert] a lot. We had times when we're not in step around it. H4's much more gregarious. I remember one time, a bunch of tree-planting students came through the church. Well, H4 invited them all back for lunch, and I almost had a fit because I've got three toddlers.

(W9) He loves going, [to weddings] and he is an extrovert and loves going to the reception. And I'm there saying, unless I really know the family, and want to celebrate with them . . . We've got them married. I've done the obligation. They don't need me there. I need to put time in at home. I don't want to be there. And he's, "But I need to be there!" And so I go kicking and screaming, saying, "I'm just wasting my time. I'm not having a good time. I really resent being here."

The other self-identification statements that proved to be insightful were terms that carried a strong "emotional loading." Where these were accompanied by emphatic physical gestures, slapping the table, hands raised in emptiness or frustration, facial grimaces, etcetera, they were noted in the handwritten notes and matched with the accompanying audio tapes. The emotionally loaded terms pointed toward areas of stress, pain or joy, and excitement in the lives of the clergy couples, and in their sharing about the pain or joy, they tended to reveal elements of both the boundaries they were creating, as well as some of the personality elements of their lives that developed the needs for the boundaries. For those DCC who were sensitive, gentle, caring, there was a "painful reflectivity" that appeared

when they remembered how church expectations and confrontations had caught them. For other DCC who were more assertive, confident, and confrontational, the response was often more combative and belligerent.

This was perhaps the most subjective element among the subset factors in the interpretation of the interview data. Personality and emotional loading, and values/beliefs, and emotional loading, overlap strongly at this point. Are these emotional loading factors the result of personality or of perceived values?

Although the author was tempted to identify them under the subset category of values, they represent a response to value challenges, an emotional response believed to be based on personality factors, and so they were placed here as a personality subset.

Although ten of the eleven DCC interviewed (seventeen individual responses) had comments that carried strong “emotional loading” factors, for brevity, only those that make the point most clearly have been recorded here.

(W1) *[About getting her husband organized and structured] I've tried, but it's a lost cause. He's a last minute slob. And I use that in the kindest sense. And I have to be ready way ahead, and plan ahead, and everything's got to be ready.*

(H2) *I think, that the more freedom he [denominational supervisor] gives us, and the more space he can create for us, the better we do. I really feel like he's been doing that. And we needed that because we were getting strangled and just, you know, you can't function.*

(W5) *Yes. I think at home my response . . . is to take it out on the other members of the family. But I don't do that at work. I think in the other two places, my response is to ask for help, to talk it out with people, so people at work know. And my extended family and friends certainly are the people I go to, and I usually talk about it. That doesn't mean that it necessarily gets rid of it.*

(H5) *You have distinct days off. Whereas I think for me, partly out of a character flaw—not so much the church's fault—but I tend to be more a grazer when it comes to work. I'll work hard when I'm visiting and that, but when I'm doing work as my own solitary work, I tend to graze at it and so it's not always as easy for me to get a complete, solid day off, where you don't think about church much; you don't worry about it.*

(W7) *We're both leaders. And leaders like to lead. And leaders don't always like to lead in the same direction. And if you're serving in one setting with two leaders, trying to lead in different directions, the very best that you can hope to do is split the church. Or, split yourselves.*

(W8) *When I am feeling like I'm behind or whatever, I tend to shut down. And so then it just starts to affect things around. I'm not doing something that I said I would do. Or, I'm irritable. At some level it just shows up. It may not be immediate, but at some point it affects our relationship.*

(H8) *With W8, the job is first more so, whereas it isn't for me.*

(H8) *So, if W8 is swamped at work in stuff, that will take priority. Life accommodates our work more than work accommodates our life.*

(W9) *I don't think we ever successfully could differentiate. I don't know. For me, I could not. I could not just go home and forget about the rest. Because when you got home, then there's still the next meeting, or the next worship to get ready for, or whatever. So there was no down time, so probably a growing sense of frustration, alienation, depression, a whole bunch of those things—aggravation, feeling that there is no life outside of what we have at work.*

(W11) (Primary use of this quote) *I'm partly my own worst enemy too—I have this feeling that I'm indispensable, that I need to do this, that I must do this. It's something that is expected of me--strong sense of duty. I have*

a hard time giving myself permission to let go and to take the time to rest. It's a sort of a driven-ness because I love what I do, but I think I'm unreasonable sometimes in the expectations that I make of myself.

The above interview selections seem to point to two primary findings. The first is that the basic personality characteristics identified as introversion and extroversion, have a significant impact on the kinds of boundaries we build, how they are developed, and where and when, they are implemented. The second finding is that there is a secondary series of personality factors such as assertiveness, gentleness, caring, sensitivity . . . identified as “emotional loadings” that also impact the formation of the DCC as to what constitutes appropriate boundary development. It is in this much less defined area of personality that the couples most consistently disagreed and showed stress. It appears that their personality needs were sufficiently different that they resulted in different levels of permeability in the boundaries created, and different positioning of the boundary locations.

Perceived Values

The third subset of the negotiating forces was revealed by language that reflected the personal beliefs and priority dimensions of the clergy couples. The couples had identified things that were perceived as being of significant value for them. In their being able to “name” perceived values, and in being able to assign

“meanings” to these values, the research and teaching of Herbert Blumer⁹¹ in the field of “symbolic interactionism” showed its assistance in the work of boundary definition. In Blumer’s research, the core focus is on the use of language to give people the ability to select and define “symbols” that they can then name. By choosing and naming these symbols, we assign meaning to things, people and their interactions. This process seems to carry over particularly in this sub-factor area of boundary negotiation.

What are the meanings and values of the events that we are involved in, and how do we establish priorities and boundaries around and between them? Some of these “named” items were expected, such as homes, cottages, family and friends, but others were not. In this particular subset, value descriptive words such as, “we like,” “value,” “appreciate,” “protect,” “necessary,” “essential,” “require,” “determined,” “committed,” “passionate about,” “priority,” “we need,” . . . and so on, point toward areas of life that the individual or couple were prepared to name as valuable and to put boundaries around to enhance, protect and safeguard them. Some of these safeguards were around children and family time, and they have already been identified under “stage in life,” but others were around spiritual times, types of role involvements and personal space.

(H2) I like the spontaneous type things that are fun. And to some extent,

⁹¹ Harris.

some of the things we do I enjoy because you can be spontaneous and they're fun . . . But

with all the other things in our lives, it was just enough to make us stop and think, do we really want to do this? And to take some time to pray, and think through, and realize, you know what, now with the life of the church, it's just one more thing too many. And so we're learning to say no.

(H3) I think, too, the priority of friends and family are pretty big. You don't want to get sucked into a world of just nothing but church. We really try hard to foster and nurture relationships, and now the challenge becomes, when we're a little farther away from some of those folks, how do we choose to relate it?

(H7) W7 is a person who says 'yes' a lot, and takes upon herself a lot of discomfort and disorganization in order to accommodate people. And the older I get, the more determined I am to build my own space and be about running my ministry instead of it running me.

(W7) One of the things that I think has been helpful to us, and H7 has really been quite determined about this, and I think it has been a good thing, is that he has really wanted to maintain a day that really is a day off. And I am committed to that too, but I would at times want to make exceptions—that would be where the fuzzy boundary would come in. But I think that really has been a good thing.

(W11) I have this feeling that I'm indispensable, that I need to do this, that I must do this. It's something that is expected of me—strong sense of duty. I have a hard time giving myself permission to let go and to take the time to rest. It's a sort of a driven-ness because I love what I do, but I think I'm unreasonable sometimes in the expectations that I make of myself. It's going to be an interesting exercise to see if I can give myself permission to slow down when I retire. I hope I don't crash.

(W11) (secondary use of this quote) *So I think we do both have blurring of boundaries as far as our work, but it's partly the nature of what we do, and it's also partly our nature in what we find works for us. H11 can't stop reading and I can't stop being preoccupied with what I need to be thinking about at the church. And because I love what I'm doing most of the time I don't mind. But it does tend to mean suddenly that I've put in X number of hours at the church—probably X times too many hours—then carry it on more at home. I'm at home, yeah, but I'm still doing church work, darn it!!*

It would appear that some of these perceived values were formed by underlying theological or philosophical systems, that helped build clarity in the establishment of the boundaries. A priority to the biblical commands to practice hospitality, to love one another, to be intentional about family--a number of these themes wove their way through the interviews, as is seen below.

(H2) *They [boundaries] help protect us from being more than just having somebody else set our agenda, but being run by other people and basically responding to whatever is the correct need. And it does allow us to plan things that are not immediate or urgent and work on those things as well. So, without boundaries, I think it's difficult to do anything that's outside of the immediate or the urgent. And so there was a temptation to work and work and work and work, and we needed to give each other permission: it's okay to play, it's okay to stop work.*

(H2) *Yes it is, because ministry is your life. You're supposed to be salt and light and if that's who you are, then you're ministering all the time. But no, because we have this idea that ministry is something we do.*

(H3) *I mean that "first things first," that becomes our solid center, then it allows us lots of flexibility around that, but we are really clear about how things have to relate to that in our lives. W3 and I would maybe talk about*

where we put energy, how we use our energy, what gives us energy, what doesn't give us energy. So we sort of set up some of the things that needed to work for us and our family. But I think the core unspoken one, at least for W3 and I, was a sense of Christian hospitality for someone in need.

(H4) You know you realize that there's a ton of ministry that you can do, but actually you can only manage a third of a ton, so two thirds of a ton doesn't happen. And you just get used to it. And you realize that the third that you do, well you could be doing the other third or the third, third and it would all be all right. You become somewhat detached from that sense of urgent, boiling necessity that the Kingdom of Heaven actually needs me to arrive next week, at nine o'clock on Tuesday morning! The truth is, the years will roll to and fro and within thirty years of my death, I'll probably become completely forgotten and that will be fine. But you know that sense that we could give ourselves wholly, then come back. So much of our inherent model of ministry is the celibate priest, where you give yourself totally to it. And the problem comes when you're trying to give yourself totally to ministry, and you're trying to give yourself to a person you're married to, and you're trying to give yourself to children that you have.

The following quotations, from the interviews, seem to point to an area of negotiation, where the internalized demands and expectations, around specific perceived values of the DCC, intersect those of the congregation. When there are competing demands, finite amounts of time, and differing priorities, then stress and tension create the ground for boundary development.

(W5) So I recognize how precious that time is, and more and more recognize how this our first days of our marriage are so precious for H5 and I. Everything's precious, that's the problem. The work is precious too!

(W7) H7 and I had discussed early on in our ministry that it was very

important for us not to be in competition with each other and not to have any sense of that in the way that we presented or interacted with people so that in some cases, and this would just be an example, there would be some people who might really affirm H7's style of preaching. Other people might really affirm my style of preaching or something else we did in ministry. And when that would happen the other person would really take pleasure in that because that was part of the gifts that each of us have been given and that we were sharing together as a couple. But we could not allow there to be any kind of a competitive sort of thing set up. And this has been something we have really had to work with, too, is that, generally speaking, often if people came and asked something of us, I would often be inclined to say 'yes,' and H7 would not necessarily—I couldn't say he would be inclined to say no—but sometimes . . .

(H9) I probably would have addressed it [priorities] slightly different for me. I would have said, the difference between ministry and a job is whether I feel passionate about it or whether I'm doing it to provide income. And sometimes I think you can do both; it's always probably both. But I would say that I'm more driven by passion in my previous twenty-six years and now I'm exploring to determine to what degree this is going to be driven by passion as opposed to anything else. If it's driven by passion, you feel this enjoyment, the things you're really passionate about—passion would be the answer for me.

(W9) That would still be true for me too. I guess that applies because I feel very passionate about what I am doing. I think I've rediscovered passion that I felt years ago, that I haven't felt for a long time.

The subset of factors, called perceived values, draws forth four insights about how DCC create boundaries. The boundaries were developed around people and places, spirituality and faith issues, theological values and expectations, and pressures, that were both internal and external. Each of these four, individually and in interaction with one another, helped the DCC to create a negotiating place were

boundary issues could be named and prioritized.

Loci of Activity

The fourth subset of factors that interlock and help mold the development of boundaries are the “loci of activity” factors. As Ashforth in his research identified, the three major loci of activity for North Americans are home, work and third place, where third place is any activity or place that gives or takes physical, emotional or spiritual energy.⁹² The clergy couples all identified three primary issues around the loci of activities.

The first issue identified is concerned with transitions between these three activities: home, work and third place. Again, since all eleven DCC addressed this subset, examples will follow.

Q. So, how do you define where home is, when home is where work is, and work is where church is, and when its all become, as you said, one big lump?

(H2) It's really hard. Because there are some times when we wish that we didn't work in the house because that's I think when the children are here, that's when the boundaries are really hurting, because it's keeping the church, the phone, and everything out. Like last night, I was reading to C2 (m)a, to put him to bed, and the phone rang and it was one of our church families. . .what do you say to C2(m)a and to the church member?

(H2) The minuses are that there are things that have to get done, that get done on Saturday night. Like, the bulletins, or Power Point, or a sermon, yeah. And the minus is that those things get pushed off because you can't do them when you're overlapping boundaries, and the time you spend

⁹² Ashforth.

working on them may sometimes get interrupted.

(W2). Yeah. But the plus was that H2 needed to take a day off and he was just able to coincide it with a skiing trip from the school. So he was able to supervise the kids, and in some ways that's doing ministry, being with the kids and their friends, and yet have a blast going skiing

(W3) . . . as opposed to being home with their family time. So, we are fairly intentional about doing that, I mean, technically H3 gets two days off a week. But, we at least try to keep one day totally free where there's no going into work. It's not just church, it's also social. So the boundaries between social interaction, and religion/faith roles, and work boundaries gets confused, I mean that's the same at any church, you know. These people are in many ways becoming friends at some level. We're invited over to their homes for social events or whatever. So it's obscure. . . So is it a social visit or is it a pastoral care?

(H4) Most people in work go to an office, go to a factory, go to somewhere, and then they come home. And that's their definition of a boundary, one's physical location. I think for us certainly physical locations—house not being a place of parish work. Though I still do an awful lot of work from here, the written work.

(W4) But it's by appointment of people. It's not folks showing up.

(H4) The door is shut. Nobody walks in through that door. You ring the doorbell. Anybody who walks in—and some people have—will get a pretty frosty response from me. I make it quite clear that it's not appropriate. So there's that physical thing. There's the clothing thing. I think there is a time thing as well. Monday is the day off. So there are time definitions of boundaries as well. . .

(W4) I find that working at the University compared to parish work is much easier to compartmentalize because I get on my bike or in the car, I go to an office and at the end of the day I close the door. There's very little overlap into family life; the students don't know where I live, I'm not going to have to show them it all as you do in the parishioner's role. So I really appreciate the compartmentalization of that compared to doing it the other way [in the pastorate] for years.

(H6) I intentionally did that when I moved to X. I intentionally kept everything at the church—even all my books were at the Church. I didn't want anything at home. I can't really work on anything. I'd have to go to the church to get the stuff to work on. And I thought it really needed to be a priority, to keep the two places separate so that when we had C6 (m)a, I didn't have to think about, well I'm just going to work on a little project here, but no I'll have to wait until tomorrow to do that or something.

(H7) People in the church wanted to have us around for supper on Friday, you know. It's all that kind of stuff. But every time you say 'yes,' that's another day gone. Every time there's a wedding rehearsal, it's another day gone. Every day there's a crisis in hospital, it's another day gone. And the end of the year rolls around and you count maybe thirty of the fifty days you actually spent together. . . I think the boundaries get confused in pastoral ministry. The boundary between home and church is a fuzzy boundary. And if you're not comfortable with that you probably shouldn't be in pastoral ministry. I think pastoral ministry too, if you're both leadership people, is going to be goldfish bowl kind of stuff where everybody is looking at you.

The second concern was the issue of the overwhelming dominance of work, to the extent that both family life and third place activity was lost or perceived as impeded.

Q. What activities and events are priorities for the two of you outside of family and work?

(W1) You mean there's supposed to be some?

(H1) I would say, we have a cottage and certainly that is the place to get away-- both recreation and projects and that sort of thing. In terms of our recreation, that was a big problem because there wasn't a whole lot outside of church. So it [work] kind of tended to consume us.

(H7) I'm trying to find a third place. I think right now in the setting that we are now, I find that, that third place is the church and that there's a lot of my time and focus and focus with our children, too, is invested there.

And then I have no third area. I keep trying to get off with that because I see that as an area where I can be myself. I can do something very different. I want to write fiction. It's taken me four or five years to understand that. I don't really want to write bible studies. I don't want to write the sermons. I do that all the time now. I want to write fiction. I want to just let my mind go and see what kinds of stories are behind there.

(H8) *It's hard to separate because we do stuff together, right. How do you separate out . . . Like yesterday, we took kids to camp as part of W8's job but that was our time together. That was my free time.*

(W8) *And then also we got there and there were people from your church that we were talking to, so it kind of became ministry.*

(H8) *And a lot of the times my free time, when I'm not doing ministry, W8 is doing ministry at X . . . So on Sunday nights my day is done in the morning. But I usually go in the afternoon and spend until eight or some nights we don't get home until 11 o'clock from X on a Sunday night. Those are rare. We're usually eight or nine o'clock on average. And that's just what we do.*

(W10) *Now with the kids, their schedules being like this, gone in the evenings, here's home, I think when we sit down for supper we talk about their lives. We tend to want to know more of what's happening with them, wouldn't you say that? And when we're with them, the focus tends to be more with them. I mean they know what's going on in our lives but not to the extent that we share about what we talk about with each other. For me, a boundary for work and home is kind of permeable. It moves back and forth and I flow with it. And I don't seem to be bothered by that. I'm bothered more by my head not being able to stop thinking about it (work) all the time.*

The third “loci of activity” issue is focused on the overlapping expectations that the DCC and the participants of the ministry face within the three loci of activity. How, for example, do clergy and congregants address, and put boundaries around what is acceptable in the clergy home when a congregant visits? How

about in a public place? And even in church? How do the DCC themselves deal with, and put boundaries around, their own competing expectations and needs?

Again, some of the thirteen responses have been left out for brevity.

(H1) *Well, I think certainly to have some space that is truly their own, where really church and conversation about church is nonexistent, you need to be as disciplined and committed about that as with other things.*

(W1) . . . *and I think, there are a lot of calls that come, as you know, to your home that could just as well wait until the day you're working, not your day off. They could go to the office answering machine. They don't have to come to this one hoping that you'll pick up the phone.*

(W6) *But be confident in that what you're doing is good enough. Because the expectations are so high, it would be easy for you to say, I'm not doing enough. I have to do more. I haven't visited this person, or I haven't done this, even though you're sick in bed or something. Be confident that what you're doing is the best you can do, and that there are only a certain number of hours in a day and in a week. You have to balance all those demands and accept that this is what I can get done and get it done well.*

(H8) (Secondary use of this quote) *It's hard to separate because we do stuff together, right. How do you separate out . . . Like yesterday, we took kids to camp as part of W8's job but that was our time together. That was my free time.*

(W8) *And then also we got there and there were people from your church that we were talking to, so it kind of became ministry.*

(H8) *And a lot of the times my free time, when I'm not doing ministry, W8 is doing ministry at X. So on Sundays my day is done in the morning. But I usually go in the to W8's work in the afternoon and spend until eight or some nights we don't get home until 11 o'clock on a Sunday night. And that's just what we do.*

Q. (W8) *How about you?*

(W8) *Probably not to the same degree but I think it still is the same as H8, I'm at his church on Sunday mornings or I don't feel right. Yeah, and I think that some of the ways that we work together, too, like ministerial stuff.*

or if he's working on something or we're working on it together and you know, am I working on this as a colleague or as your wife? I think it's just that the lines are blurred.

(W11) (Secondary use of this quote) So I think we do both have blurring of boundaries as far as our work, but it's partly the nature of what we do, and it's also partly our nature in what we find works for us. H11 can't stop reading, and I can't stop being preoccupied with what I need to be thinking about at the church. And because I love what I'm doing, most of the time, I don't mind. But it does tend to mean, suddenly, that I've put in X number of hours at the church – probably X times too many hours – then carry it on more at home. I'm at home, yeah, but I'm still doing church work, darn it!!

So these three issues--transitions between loci of activity, the dominance of work, and the difficulty of juggling internal and external expectations--seem to be the three primary drives determining the establishment of boundaries between the three loci of activity. They were also identified as the reason the DCC had difficulty in building, defining, and maintaining these boundaries.

An additional insight was that the couples who did not have children at home expressed even greater difficulty in building and maintaining boundaries between work and home than those who did. Those couples with children at home were aware of the problems of transitions and juggling and commented on the difficulties inherent in a relationally focused work environment, but for the most part, they were more effective in establishing and maintaining boundaries between work and home.

Roles

The final subset factor that seems to be operant in the development of boundaries is that of roles. In analyzing the interview data shared by the eleven couples, it became apparent that, from their perspective, the tensions between the internalized and externalized pressures and expectations around roles, at home and at work, helped create the field of negotiation where boundaries are created and where boundary definition is essential. Roles are relatively simple to identify and define at the macro-level (engineer, minister, accountant, mother, father, etc.), but much more difficult to clarify at the micro-level (minister becomes pastor, and preacher, and counselor, and teacher, and fund raiser, and encourager, and board member, and committee chair, etc.). Church congregation members often agree on what the major role functions are, but they tend to disagree on the makeup and prioritization of the micro-roles.

It seems to be at the micro-role transition level that the most difficult boundary negotiations occur. This, again, is most obvious when the micro-role transitions occur in an area of uncertainty. This uncertainty is sometimes created by the DCC having certain internal micro-role expectations and priorities, and the congregants, from the outside authority position, having different ones. When the issue of conformity to multiple micro-role expectations and job descriptions is added, it makes boundary confusion even more evident.

This theme is illustrated in the following interview excerpts.

(Q) What does it mean to have a boundary, and how would you apply it to your roles and transitions?

(H1) Well, to me it's first of all distinguishing between your own identity and the identity and roles that you may want to fulfill. It's easy to get lost in the roles especially when there's as much projection that happens in pastoral ministry. So, that's more an internal kind of thing-- "That's a role; this is really me"-- the difference between the private self and the public persona.

Q Is it difficult to discern boundaries between your roles?

(H2) It's easier to multitask within one area than it is across boundaries. It's not necessarily one micro-role, it's just that there are so many. It's the volume. . . . But I think it's the vast number of them which is difficult. It's a juggling thing, and sometimes, I am not a multi-task person because I can't talk and chew gum and walk at the same time. I can only do one of those three at a time. And yet you have to be multi-tasked in some things, so I am weak. Some things I can multi-task in more ministry related work, but between ministry and family and community, it's hard to multi-task across those. It's easier to multi-task within, like, yeah, that's probably it. It's easier to multi-task within one area than it is across roles.

(H3) It's not just church; it's also social. So the boundaries between social interaction and religion/faith roles become confused; I mean that's the same at any church, you know. These people are in many ways becoming friends at some level. We're invited over to their homes for social events or whatever. So it's role confusion and transition.

(W3) So is it a social visit or is it a pastoral care?

(H3) Yeah. But that comes with the territory, and I would say that would be one of the boundary areas. I think it becomes a little trickier when it's your day off. An older man has invited us out-very nice--out for dinner and for a little excursion. Is that our day off? What is that? It doesn't feel to me in this particular situation like a friendship, as much as a pastoral, honoring of a pastoral relationship, I would say. I know it's very generous. Those are always tensions that I think you just live with in ministry; and how do you manage those?

(H4) *For me, I don't wear clergy clothes anymore, but what I wear now is ordinary clothes, and I wear a cross. And that's a good one for me because once you have the cross off, I'm not a minister anymore, and when I put it on, I am. And it used to be that when I wore a clerical collar I was on, and when I wasn't, I was off. And that was really an important thing for me to help me think when I am one or the other. But there's something about that, I think, clothing or some sort of insignia to yourself of when you're on and when you're off. Some symbol of uniform really matters. That's a good boundary divider for me when I've got clay on my hands [pottery is a third place activity].*

(H6) *And so much of our role is all intermingled. We'll say stuff like, "I'm not a social worker." I'm not a whatever—all these different professions. But so often we're pulled into these things, and either we're not capable of really dealing with some of these things, but we're pulled into them anyway, or the depth of emotion and the depth of different areas that you're pulled into, it just skews all your boundaries.*

(W10) *For me, a boundary for work and home is kind of permeable. It moves back and forth, and I flow with it. And I don't seem to be bothered by that. I'm bothered more by my head, not being able to stop thinking about it all the time.*

(H11) *Well, they're pretty confused because when you're at work, there are problems to deal with, or things to think about, and you don't stop thinking about them. It's not that they don't occur. And when you're at home, there are always problems at work that come to mind, and you think about, so there's kind of a crisscross there of . . . I'm not sure if boundary is . . . well, if you called it a confused boundary, I guess that would be all right.*

Confusing the issue even further were those role expectations raised by others around gender. The clergy couples interviewed were all egalitarian in theology and when confronted by church member practices and beliefs that were complimentary and critical, they became dispirited and found that their ability to

maintain healthy boundaries was put under stress. They felt betrayed and abandoned. These responses conformed to those identified by Morris and Blanton⁹³, and Moffatt⁹⁴.

(H1) . . . and really a lack of trust in us as ministers. So, that was the issue because in that, you see, it's like a dysfunctional family, where they try to play one parent off the other. And if they don't get it from me, well then they'll shut the door, and they go to W1 or go around W1 and go to me. There were certainly some, too, who were malicious and I think that even though we were called as a quote 'team' . . .

(W1) We were called as Co-pastors, on an equal footing. It wasn't, you know, a team. H1 was doing his role and whatever I was doing was not acceptable to anybody, or to very few.

Q. Was that destructive for you?

(W1). I sort of watched H1 grow in their eyes and their response, and that didn't happen for me. Well, I took it because of a lot of things in my background. I was pre-programmed, I guess, to take it as a judgment on who I am and what my abilities are. And you know what you would do when your work suffers, like, you don't do your best. My head wasn't working, which was finally why I had to quit! It was more than the pain of it, it was your head wasn't functioning, even to write a sermon.

(W2) We ministered to them. And especially the one couple that we did help to put them back together, they feel like we are both gifted in ministry. But then they dropped out because they feel like I shouldn't be a pastor. And so that hurts, when they're saying, "Yes, you're a good pastor, you helped put us back together, but we don't think you should be in that position because you're female. And so that's really hard . . . and I said, "Well, I know the church isn't ready for it. I don't even know if society is ready for it." Because the thing is, I look at the church and there's this complimentary hierarchical thing going on.

⁹³ Morris and Blanton.

⁹⁴ Moffatt.

(H7) And I was resentful of the church, too, because they all want two for one. Even in our first pastorate, the home mission board was eager to have us there so they had someone ready to go, and then by the grace of God I heard it worked out well. But when we went in there, it was a salary and a half for two people. There wasn't anybody in our pastorate who was going to work in a two for one job. But it was one and a half salaries for us.

Again, the research by Ashforth⁹⁵ is helpful in conceptualizing these micro-role transitions, and this research affirms the insights he developed: that people tend to develop boundaries on a spectrum from segmentation (thick boundaries) to integration (thin boundaries)--what we have termed permeability--depending on their willingness and ability to pay the emotional and psychological costs involved in boundary crossing. As their inability or unwillingness to pay these costs increases, the boundary thickness increases, and either resistance or resignation, occurs. It appears that it is in this sphere of interaction and negotiation, between the internal and external expectations, that the boundaries are defined and created.

Additional Insights

There are two other findings of this research that are not specifically identified within the five subset units. In fact, these two seem to affirm the inter-relationships and overlaps of the five subsets, in that the results come from an aggregate of the learnings. The first of these broad spectrum findings is that there is a profound difference between boundaries as researched here, and the concept

⁹⁵ Ashforth.

of boundaries as discussed and defined when the authors are referring to specific prescribed behaviour.

Prescribed, professional boundaries are structured specifically around a particular loci of activity and clearly defined roles, which are then to be internalized as values. These are assumed to be either values to the organization or the individual. The difficulty for DCC is that the loci of activity parameters do not fit. The clergy are not confined to an office, and they are still expected to make house calls. They live and work within the concept of “community.” In addition, they are expected to carry multiple macro and micro-roles (many that are at cross purposes), and are expected to be both friendly with, and friends of, their congregants. For a Christian physician or clinical counselor, the environment is starkly different. With set office hours, support staff, an “arms length” clientele and controlled environment, these professionals can develop and live within a defined professional boundary. Prescribed boundaries are a necessary subset of at least three of the five subset factors (*values, roles, personality*) that clergy use to determine their own boundary system, and need to be identified as such. Although the prescribed values that apply to “professional” behavior are transferable, the process of inculcating and applying them, will be radically different than that used for counsellors or medical staff.

The second broad finding is that there appears to be a “weighting” factor within the subset factors that establish boundaries. Although many of the DCC had similar values-roles, personalities, life stage and activity factors, their responses to the same stimuli resulted in different choices. For example, for some of the couples who were post- child, the same factors produced a return to “excessive busyness,” and with others, it resulted in the ability to blend work and third place activities and events. For other couples, facing the choice of both couples working in ministry, or one “opting out” to take a nine-to-five job to be home for the children, the choice was simple. Take the nine-to-five job for the sake of the child. For other couples in a similar stage in life, and with similar values and personality factors, the decision was for the complexity and time demands of ministry. Again, what are the weighting factors that skew decision making and boundary setting one way or the other? Further study needs to take place to identify what this weighting system is and how it functions.

Additionally, there appears to be weighting factors within the couples inter-personal dynamics, which need to be examined in terms of how priority decisions are made. It would appear that some of the boundaries are accommodation boundaries that have been established over time by the couples to smooth out their inter-personal conflicts, and are not necessarily created in response to the immediate stimuli of the event or environment. What are the factors operant in this

process? How are they determined? Do they change over time? What values and personality subsets determine the weighting? Are the weighting factors the same when the DCC are together and different when they are apart? These and other weighting factor concerns would make an excellent follow up study.

CHAPTER FIVE

CONCLUSION

This research project attempted to discover and illuminate the shape and complexities of boundaries that surround the interrelationships of Dual Career Clergy couples, and attempted to see how these boundaries are fabricated and sustained. Further, the research examined commonalities and differences in boundary creation, between the three subsets of DCC couples (DCC(SM) same ministry, DCC(DM) different ministries and DCC (OP) other professions, where one spouse works outside of Christian ministry. Ashforth's work implies that the interactions within these three spousal configurations will vary because of the ways in which the "micro-role" patterns work.⁹⁶ By micro-role, he refers to the multiplicity of sub-roles that one enters into within a larger macro role. For example, within the role of "father," there will be micro-roles such as home taxi driver, coach, disciplinarian, encourager, tutor and so on. Discussions, in a study group of young couples around boundary issues, surfaced two other dimensions; inter-personal expectations, and personal values, that may also impact the shape of these relationships. As the number of Dual Career Clergy couples increases^{97 98}

⁹⁶ Ashforth.

⁹⁷ Detrick and Detrick.

⁹⁸ Gorman.

there needs to be a raised awareness of the boundary issues that affect the lives of DCC, the resultant life and ministry shaping that occurs, a process of training and equipping to understand the unique issues of their ministry, and a program of ongoing support and encouragement to enable them to manage the unique issues, and combinations of issues, they will face. Ultimately, such research can be beneficial not only to the couples themselves, but also to their denominational pastoral care departments and the seminaries and colleges that equip them. Other “dual career” couples, among doctors, lawyers, farm couples and small shop owners, who may share some of the same realities of time commitment, working styles, flexibility of leadership and the intensity of interaction, may also find helpful insights from the research.

Another dimension of need that drove this study, is the dearth of research available. In spite of the number of other dual career couples, operating everything from corner stores to family businesses and farms, there is surprisingly little research on DCC or couples in parallel employment fields. There was only one article in the abstracts reviewed on dual medical couples,⁹⁹ one on dual-legal-couples,¹⁰⁰ and only a handful of articles on entrepreneurs and business leaders

⁹⁹ B.J. Tesch, et al. “Women Physicians in Dual- Physician Relationships Compared with Those in Other Dual Career Relationships.” *Academic Medicine*, 67, (1992).

¹⁰⁰ J. Brienza. “Loving Partnerships; Keeping it Together at Home and in the Office.” *Trial* 31, (1995). 14.

who work together in the same field .¹⁰¹ ¹⁰² This despite the statistics from the IRS in the USA, that there are more than 800,000 dual employment- couple small businesses in that country.¹⁰³ In light of the size of these employment groups, the value of their services rendered, and the cost of their dis-functioning, it had been anticipated that there would have been several research studies available.

The research was carried out using a qualitative research methodology. There were twelve DCC couples interviewed, four from each of the three DCC ministry patterns. The couples were interviewed individually, as a couple, using a semi-structured questionnaire to allow the couples to share and reminisce as freely as possible around the areas of research interest. The interviews were tape recorded, and the raw data transcribed into computer files. The computer files were then reviewed and subjected to an initial analysis process. From the results of the interpretation of the first analysis grid, a second review grid was developed. Again, after reviewing the data from the second grid, a final grid was designed which produced the research findings.

The research indicated that there are five primary subsets of factors, operating under two fields of stress, that create a “negotiation” zone, or “sphere of

¹⁰¹ Davis.113.

¹⁰² Bodner.

¹⁰³ Whetten and Cameron.

interaction,” within which boundaries are developed and initiated. The following graphic summarizes these subset factors and the two coordinating fields.

Data Analysis Grid Three

External Pressures and Expectations on the Clergy Person or Couple	Boundary Negotiation Zone or Sphere of Interaction	Internal Pressures and Expectations of the Individual Clergy Person or Couple
Life Stage Factors	↔	Life Stage Factors
Personality Factors	↔	Personality Factors
Perceived Values	↔	Perceived Values
Loci of Activity	↔	Loci of Activity
Roles	↔	Roles

The core research discovery is that, for DCC, boundaries appear to be established through a complex negotiation among the five subsets of factors and between the two fields of pressure and expectations: those that are externally imposed and those that are internal. For the purposes of this study, external forces were understood as those pressures and expectations perceived as arising from beyond the couple reporting the pressures, and internal forces are those that are understood, by the couple, as coming from one or both adult members in the DCC

family. These two negotiating forces interconnect and overlap in spheres of influence, and where this occurs, it seems that boundaries are created.

The two negotiating fields are also extremely subjective in nature. In addition, these negotiations appear to be based around a personal choice and weighting system. When boundaries are being established, their flexibility and permeability, also seem to be established by the same factors. Further difficulty in identifying, and comprehending, the boundary development arises in that the subsets are subjective, are seldom, if ever, clearly articulated and seem to change over time.

The five subset factors yielded fascinating glimpses that point toward, but don't totally reveal, some of the processes of boundary development. The life stage factor illuminated the powerful role that children in the home play in building and strengthening boundaries. What was equally fascinating was to identify that the learning around home boundaries, maintaining time for each other, separating work from home, and others, became permanent for some of the DCC, but was lost for others, due to external pressures once the children left home.

The second subset factor was personality. Despite the ambiguity of this term and its subjectivity, it seems that where the DCC are positioned on the introversion and extroversion spectrum, as well as their ability to handle emotional loads within their personality style, were the dominant boundary influence factors in this subset.

There seems to be four interlocking primary elements of impact, within the perceived values subset, that were instrumental in the DCC boundary work. These were the loci of activity (where they at home, at work or in “third place” activity), their spiritual value system, their theological interpretation of priorities, and the stress level of competing demands.

When the fourth subset, a deeper review of the three “loci of activities” was examined, it pointed toward three dominant boundary development elements. These were the process of transition between loci, the overwhelming demands of ministry, and overlapping and competing expectations. Some of these were internally generated pressures and some external.

The final subset of factors-roles-revealed that the DCC faced their greatest stress and boundary demands around micro-role transitions, micro-role expectations, (both internal and external pressures) and gender role expectations.

As can be seen from this very brief review and summary, the first thing that becomes obvious is the complexity of the boundary development process.

Although all DCC couples had boundaries, and although boundaries are essential for personal and professional ministry health, the factors that work together to initiate, build, and sustain boundaries is complex. This research has provided an initial overview of the elements that go into the identification of some of these initiating triggers and their impact. The second is the degree of inter-

connectedness among the factors. Not only do the factors inter-connect, but the individual elements within the factors overlap. Location of activities, values, micro-roles, transition issues, expectations . . . surface in different forms in each of the subsets of factors. The inter-connectedness and overlaps indicate that boundary making decisions are likely more influenced by this constellation of elements and issues-- a constellation that they do not intentionally or consciously unpack into its constituent elements-- than by any intentional or explicitly rational process.

Although individual decisions may appear to be the product of deliberative thought, the overall development of boundaries is probably more “reflexive” and “responsive” than reasoned. The author suspects, but cannot prove, that it is this level of inter-connectivity and overlap that builds strong and healthy, and sometimes very strong and unhealthy, personal boundaries. When one element or subset of factors is being challenged or questioned, the ties to surrounding subsets permits a sharing of strength and assurance. In light of this, we should probably speak more accurately of “boundary networks” than “boundaries” as though they exist in deliberate isolation. Our common language usage of the term “you crossed my boundary” implies a perception of boundaries as discreet and sharp edged individual lines. The reality may be more of a spider web of concentric lines, making up a boundary network. Each portion of the web or network may offer different degrees of permeability and stiffness until the final personal identity lines

are reached where immense strength and resistance are encountered. In Dr. Fazzari's term, the ultimate me and not me boundary. This would make a fascinating, though difficult to research, additional study topic.

There are five further conclusions that may be drawn from the research carried out for this project. The first conclusion that can be drawn is that the study of boundary development and boundary determinants is in its academic infancy. The literature review revealed very little in the way of other research being carried out in the study of boundary definition or boundary development, other than "professional boundaries" work, which is a different application. Although the insights gained from the twelve DCC interviewed are rich in their insights and profitable in the learning gleaned from them, they represent a small fraction of the DCC available in Ontario, and an even smaller fraction of the DCC across Canada. An assumption that the insights would hold in a larger sample would need to be tested, and the belief that they would hold true over any length of time, would also need to be put to a longitudinal study that would take greater resources than those available to this researcher.

Nevertheless, the study has shown valuable initial results. The identification of the five subsets of factors--life stage, personality, perceived values, loci of activity, and roles--all working within the context of internal and external pressures and expectations, creating a negotiation zone or sphere of interaction

where boundaries are created) is also helpful. It is helpful in that it gives us terminology to understand the dynamics that lie behind the development and maintenance of our boundaries. It is helpful in that it allows us to examine the elements that are part of the “negotiation,” so we can comprehend the dynamics we find ourselves in and can support others through.

The second conclusion is that there appears to be a weighting factor at work within the factors. In this study, the factors and elements within them were deemed to be value neutral in regards to each other. There was no attempt to determine if “perceived values” were given more significance in decision making than “role” or “personality.” How this weighting is determined, how it is agreed upon within the DCC, and how the subsequent boundaries are created, modified and maintained would be a major study in its own right. An additional study is needed to determine if the boundary definitions adjust when the couples are together and when they are reporting separately. Are they the same? Do they merge over time? Do the DCC have “together” boundaries and “independent” boundaries? How do these work out in terms of DCC(SM) when they are working together, and conflict around their work and around home boundaries? This also suggests that research in which the couples are interviewed separately, as well as together, may yield interesting results.

The third conclusion that can be drawn from the research is that it is premature to attempt to identify differences between the DCC(SM) , DCC(DM) and DCC(OP) in terms of how they determine and define boundaries. With a limited sample size of twelve couples, with little external research in terms of definitions on boundary establishment and maintenance, and with the complexity of enmeshed ministries so evident in the interviews, it was a significant achievement to identify similarities and get initial insights into how boundaries are developed. The only difference that was readily observable was that of the greater ability of DCC(OP) with children at home, to establish boundaries around their home loci of activity, in order to preserve their priority time with their children. With that exception, all of the other boundary data showed little differentiation. Even in the first two data grid analysis programs, where the search was specifically designed to find that differentiation, it simply was not observable. Does that mean it does not exist? Not necessarily. The size of the sample selection, geographic limitations (South Central Ontario), and the questionnaire design, may all have limited or biased the data gathering and blocked relevant material. Further research is needed to answer these questions.

Personal experience and anecdotal comments from other DCC still seem to point to a greater degree of boundary tension, as the ambiguity between and within the five subset factors deepens. The example of DCC (SM) with no children at

home would indicate that the ambiguity of boundaries between work/home would create a life focused almost entirely on ministry, rather than Ashcroft's three pole norm. It would seem, that for DCC in this ambiguous environment at least, that boundary establishment and maintenance would be more difficult. Again, refined questionnaires, larger samples, and the ability to build on this existing research may provide answers to this question.

The fourth conclusion identified by the research is that there needs to be a greater integration of theology and practice in ministry. Although the DCC are more biblically literate and theologically trained than the vast majority of the lay persons within their congregations, nevertheless, there was clear evidence that the clergy have become captive to the values, and beliefs of their culture. As the interviews unfolded, it became apparent that the DCC had difficulty articulating a theology of work and rest, could not verbalize or come to grips with the difference between "God's work" and "church work," and some were caught into the very materialistic "success" values towards church life that the Gospel challenges us to be counter-cultural about. Our "operant" theology differs very little from that of the culture we are in, and the interviews seem to point to the reality that the role of clergy seems, often, to be no more than blessing culture and providing rights of passage. Although theology was not one of the boundary items identified in the interviews, the feedback around internal and external values, the insights around

role priorities and transitions, and the emotional and stress discussions around “work” in the loci of activity section, when combined, resulted in the creation of a view around the “boundary” between the world’s beliefs and those of the Church and scripture. A very important future study could look at the development of theological training, personal faith beliefs, and the creation of operant boundaries.

The final conclusion that will be drawn from the research is that there needs to be a greater awareness, in both the clergy training centres and among the denominational judicatory, of the stress, strain, and pain among the DCC. Without exception every single clergy couple talked about the cost of doing ministry in our current culture. Whether they were “old timers” with thirty years of ministry, or fresh from seminary, the comments were surprisingly similar. They did not have the training or support to make good boundary decisions in the high complexity, high demand, high expectation world of the 21st century Church. What they had been trained for, what they had experience with, was not working in the local church, and they often they did not know where to turn. Their conversations indicated that, like all ministers, the socially sanctioned moral changes, economic and resource support issues, declining denominational and local church support, systemic loss of volunteers, aging congregations, and numerous other transitions have left them overwhelmed and in despair. What will be put in place to provide

the “symbols” and “language” that Blumer¹⁰⁴ describes, and the insights necessary to make and sustain healthy personal and ministry boundaries in the midst of these transitions? Is ministry a profession around which professional boundaries can be placed, or is it a life-style, a calling, which requires a different discernment as to what boundaries are and are not appropriate? These questions, of course, fall far beyond the bounds of this research mandate, but this research has discovered enough to at least raise the issues.

Having spent the quality time with these twenty-four dedicated and faithful women and men, I am excited and blessed by the quality and character of the couples God has called into His service. The opportunity to observe their integrity, vulnerability, commitment, and dedication made this research a delight. My hope is that the findings will help those Dual Career Clergy who follow in their footsteps.

¹⁰⁴ Harris.

Appendix One

Protocol for An in Depth Semi Structured Interview With Dual Career Clergy

The Dual Career Clergy couples selected for this study will have been identified by their denomination office and asked by a recruitment letter, or phone call, if they wish to participate. The focus of the research is to examine boundary issues among three different types of Dual Career Clergy couples, those where one partner is working in a field other than a ministry, those where both partners are in a ministry but different places of ministry, and those where the partners are in the same ministry. The purpose of the study is to determine if those clergy couples, who work in areas of greater proximity and with higher levels of role overlap, have any greater degree of perceived boundary issues that produce greater stress and strain on their relationship than those whose roles are more separated.

For those couples whose names are received, a contact letter will be sent out describing the research, its goals and processes and giving them the opportunity to commit to the study. A phone and e-mail address for them to contact will be included. If they decide to participate, then a phone call to arrange a two-hour

interview will be made. Again, the opportunity to continue or withdraw will be offered and the interviewees will be made aware that the freedom to withdraw from the research is available to them at all times.

The interview will be broken into three elements: an introductory stage, the actual questions and then a time for words of appreciation and closure.

Unit One: Introductory Stage:

The first section will include a time of self-introduction for both the interviewer and those being interviewed. This time is essential to permit the development of a relationship that will allow sharing to occur, and for both parties to relax so that the process will have less tension and strain.

Secondly, there will be an introduction to the research theme, an explanation of the purpose of the research, and an explanation of the qualitative process (an in depth semi- structured interview, subjected later to content analysis) that will be used.

The third element is the request for the interviewer to be given permission to do two things necessary for retention of information. The first is permission to use a tape recorder, and the second is to take notes. Information on the confidentiality and security of information gathered, as well as the final distribution of the report and its format to maintain confidentiality, and how the final summaries and research will be stored, will also be shared.

The final element in the introductory section will be a “walk through” of the concepts that will be used, to give permission for each participant to prepare for or be able to “pass” on any questions they feel they do not want to answer. In this section, we will talk about the personal data concerning their family structure, and an overview of the “three places” of life concept. The focus at this stage is to assure the interviewees that the control of the process is theirs and will be left in their hands.

Unit Two: Initiating Questions

A Current stage in life and focus of identification of core roles.

- (1) *Tell me about yourselves.*
- (2) *Share with me a bit about your family.*
- (3) *Talk about your current place of ministry and/or employment.*
- (4) *What activities and events are priorities for you outside of family and work/church?*

B Looking for dominant role images and edges

- (1) *What roles do you enjoy the most and the least?*
- (2) *What do you see as your most significant roles in the areas of family, work/church and your “third priority” endeavors?*

- (3) *How do you respond to the pressures and stresses of your roles and those of your spouse? How do you react to your partners response?*

C Listening for “overlaps” in roles and “micro-role “ transitions

- (1) *Do you ever have occasions where you find your work, family, third place roles overlap? Are there times when your roles as an individual and as a couple overlap with these three? Can you think of examples? How does that affect you as an individual? As a couple? How do you feel when this occurs?*
- (2) *In which of the three “priority” areas (home, work, third place) do you experience the greatest or most frequent “overlap?” Can you discern why this happens?*

D Trying to determine the weight and degree of impact from the overlaps and transitions.

- (1) *What does the term “boundary” mean to you? How would you apply it to your roles and transitions between roles?*
- (2) *How do these boundaries affect your ability to function in your three areas of priority (work, home, third place)?*

- (3) *How do they affect your reactions /responses to work, family and third priority involvements?*

Unit Three: Appreciation and Closure

The final act of the interview will be to allow the interviewees to ask any questions they may have following the process. There will be opportunity given for reflection on any answers shared and a final opportunity to withdraw from the process.

There will then be an opportunity for closure before the session ends. This is open ended to allow the participants to disengage from the interview process and relationship with the interviewer in a way they deem appropriate.

Appendix Two

Ethics Board Application

McMaster University Research Ethics Board (MREB)

c/o Office of Research Services, MREB Secretariat, GH 306-K, x 23142, e-mail:
srebsec@mcmaster.ca

APPLICATION TO INVOLVE HUMAN PARTICIPANTS IN RESEARCH

(Please complete, print and sign, and submit form in **quadruplicate** to the MREB Secretariat office and/or submit by **Email** and later submit a signed page one)

DATE: October 21 2002	Application Status: New <input checked="" type="checkbox"/> Addendum <input type="checkbox"/> Renewal <input type="checkbox"/> REB #
-----------------------	--

TITLE OF RESEARCH PROJECT: The Robe With No Seams; Boundaries and Ministry				
	NAME	DEPT & ADDRESS	PHONE/ EXT	E - MAIL
Faculty Investigator ¹				
Faculty Co-investigator(s)				
Faculty Supervisor(s) ²				
	R.E. Vosburgh	McMaster Divinity	519 821 5651	dvosburg@uoguelph.ca
Student Investigator(s)	W. Chapman	67 Wimbledon Rd	519 824 8796	chapman@sentex.net
		255 Woolwich St	519 824 8230	

¹ Faculty Investigator Assurance

I certify that the information provided in this application is complete and correct.

I understand that as principal Faculty Investigator, I have ultimate responsibility for the conduct of the study, the ethics performance of the project and the protection of the rights and welfare of human participants.

I agree to comply with the Tri-Council Policy Statement and all McMaster University policies and procedures, governing the protection of human participants in research, including, but not limited to, the following:

- performing the project by qualified and appropriately trained personnel in accordance with REB protocol,
- implementing no changes to the REB approved protocol or consent form/statement without notification to the REB of the proposed changes and their subsequent approval of the REB
- promptly reporting significant adverse effects to the REB within five (5) working days of occurrence and
- submitting, at minimum, a progress report annually or in accordance with the terms of certification.

Signature of Faculty Investigator: _____ Date: _____

² Faculty Supervisor Assurance

I certify that the student(s) or guest investigator(s) conducting the research is/are knowledgeable about the regulations and policies governing research with human participants and has/have sufficient training and experience to conduct this study in accordance with the approved protocol. I agree:

- to meet with the investigator(s) on a regular basis to monitor the research progress;
- to be available, should problems arise during the course of the research, to supervise the investigator(s) in solving such problems;
- to ensure that the investigator will promptly report significant adverse effects to the REB within five (5) working days of occurrence;
- if I am unavailable, as when on sabbatical leave, vacation or absent longer than one month, I will arrange for an alternate faculty supervisor to assume my responsibility during my absence, and I will advise the REB in writing of such arrangements and
- submitting, at minimum, a progress report annually or in accordance with the terms of certification.

Signature of Faculty Supervisor: _____ Date: _____

Signature of Graduate or Admin Investigator: _____ Date: _____

A. 1. Level of Project

- | | | |
|--|---|-------------------------------------|
| <input type="checkbox"/> Faculty Research/Hospital | <input type="checkbox"/> Undergraduate | <input type="checkbox"/> Masters |
| <input type="checkbox"/> Ph.D. | <input type="checkbox"/> Post Doctoral | <input type="checkbox"/> Internship |
| <input type="checkbox"/> Administration | <input checked="" type="checkbox"/> Other | Doctor of Ministry |

2. Funding Status

- Is this project currently funded? Yes No
- If NO, is funding to be sought? Yes No

Period of funding: FROM: (m) _____ (d) _____ (y) _____ TO: (m) _____ (d) _____ (y) _____

3. Details of Funding (Funded or Applied for)

Agency

- | | | |
|--|---|--|
| <input type="checkbox"/> CIHR (formerly MRC) | <input type="checkbox"/> NHRDP | <input type="checkbox"/> COETF |
| <input type="checkbox"/> NSERC | <input type="checkbox"/> OMHF | <input type="checkbox"/> CDA |
| <input type="checkbox"/> SSHRC | <input type="checkbox"/> Heart and Stroke | <input type="checkbox"/> Alzheimer's Society |
| <input type="checkbox"/> Other (specify) _____ | | |

Has this application been submitted to another institutional REB? Yes No
If yes, provide the name of the board, date and decision. Attach a copy of the approval.

(Please refer to the Ethics in Human Research webpage, (<http://www.mcmaster.ca/ors/ethics/mainmenu.htm>) and the Guidelines and Procedures (<http://mcmaster.ca/ors/ethics/guidelines.htm>) prior to completion of form. If additional SPACE is required, continue on the last of the form, or APPEND)

B. SUMMARY OF PROPOSED RESEARCH

1. Describe the purpose and background rationale for the proposed project, as well as the hypothesis(es)/research questions to be examined.

In light of the growing numbers of couples involved in ministry together, my research will examine some of the personal and professional boundary issues that occur with these Dual Career Clergy couples (DCC). I propose to explore the areas of role transitions, micro role transitions and perceived personal space concerns in order to gather insight into the issues that affect couples who live and work together in varying levels of intensity. Dual Career Couples are defined here as "those couples where at least one partner is a professionally trained and recognized minister working in full time Christian Ministry and the other partner is either in ministry or has a professional career that employs them beyond the home."

The DCC can be divided into three subsets who may face different boundary issues and in varying intensities. These three subsets are;
DCC (OP) Dual Career Clergy where one partner is in a profession other than ministry
DCC (DM) Dual Career Clergy where they are in a professional ministry but in different ministries
DCC (SM) Dual Career Clergy where that couple are both in the same ministry

2. Methodology/Procedures

(YES / NO)

Do any of the procedures involve invasion of the body (e.g. touching, contact, attachment to instruments, withdrawal of specimens)?

Does the study involve the administration of prescribed or proscribed drugs?

Describe, sequentially and in detail, all procedures in which the research participants will be involved (e.g. paper and pencil tasks, interviews, surveys, questionnaires, physical assessments, physiological tests, doses and methods of administration of drugs, time requirements, etc). Attach a copy of any questionnaires or test instruments.

The interviewees will be asked to participate in a two (2) hour in depth semi - structured interview, as a couple, at a time and place convenient to the couple.

This time will allow the researcher to carry out an unstructured interview to explore some of the implications of Dual Career Clergy role transitions and couple and family stress.

They will be asked to describe their family structure and style of operation. Questions will also be asked about work, home and "third place" and the role transitions that occur between home, work and "third place" priorities where "third place" refers to social, recreational or spiritual involvements that the family has selected as their free time priority. The final series of questions will focus on boundary issues and values.

With their permission the interview will be tape recorded and the interviewer will also keep notes of the conversation for the sake of later review.

(The interview guide is attached.)

3. Cite your experience with this kind of research.

I will be conducting all of the interviews myself and although I have limited experience in research interviewing I have extended experience in other areas.

Introductory level course in Research Methodology

Although this is my first major research project of this kind, I have years of experience in interviewing in the following areas.

Pastoral Relations, counselling and Pastoral Care as a senior Pastor in three churches.

Twelve years as Principal of the Baptist Leadership Education Centre doing staff, faculty and student interviews for courses, hiring and human relations functions.

Three years as Vice President of Canadian Baptist Ministries with responsibility for human resources and executive staff interviews and support.

4. Participants Involved in the Study

Describe in detail the sample to be recruited including the number of participants, gender, age range, any special characteristic and institutional affiliation or where located.

I will interview each couple individually. The couples will form three subgroups depending upon what type of ministry they are involved in.

One group will be from Dual Clergy Couples, (SM) (Couples working in the Same Ministry) a second group will be formed from the DCC (DM) (Couples who are both involved in Christian Ministry but in Different Ministries) and the final group will be from the DCC (OP) (Where one spouse is in Christian Ministry and the other is working outside the home in an other professional career position).

Ideally each of these groups would be composed of from five (5) to eight (8) couples representing as broad a spectrum of denominations, ages and ministry backgrounds as possible. I recognize that the number of persons involved in the research is small and the program is exploratory so my desire is to make the sample as heterogeneous as possible.

5. Recruitment Process

Describe how and from what sources the participants will be recruited. Indicate where the study will take place. Describe any possible relationship between investigator(s) and participant(s) (e.g. instructor - student; manager - employee).

Attach a copy of any poster(s), advertisement(s) or letter(s) to be used for recruitment.

I will send an announcement / covering letter of design and intent to the Protestant denominations that permit women to be trained and ordained into ministry. This letter will explain the research purpose and methodology and ask to receive the names of Dual Career Clergy (particularly DM and SM) currently in Ministry. The names of clergy are normally public documents available for anyone moving to a geographical area and the only assistance I will receive is the identification of those that are Dual Career Clergy. The Denominations will not be informed of those who choose to participate. The second step will be to send a letter of invitation to those whose names are released. From those willing to participate I will create the three interview groups and a "reserve" group if additional or replacement candidates are required. The interviews will take place at a time and place requested by the participants. There is no relationship of power or authority between the researcher and any potential participant. Persons with whom the researcher is acquainted may apply to participate in the project if their denomination releases their names and if they agree. No pressure will be used to either gain their name nor to approach them directly to participate beyond the normal letter of invitation.

6. Compensation of Participants

(YES / NO)

Will participants receive compensation for participation?

Financial

In-Kind

Other (Specify) _____

If yes, please provide details. If participant(s) choose to withdraw, how will you deal with compensation?

7. Feedback to Participants

Whenever possible, upon completion of the study, participants should be informed of the results. Describe below the arrangements for provision of this feedback.

The results of the interviews will be made available to all the participants as will the thesis findings. This will be accomplished by mailing each couple a copy of the summary of the thesis.

C. POTENTIAL BENEFITS FROM THE STUDY

Discuss any potential direct benefits to participants from their involvement in the project. Comment on the (potential) benefits to (the scientific community)/society that would justify involvement of participants in this study.

The desired outcome of this research will be an increased awareness, on the part of the seminaries and denominations, of the issues faced by the dual clergy couples.

In addition, I believe the couples themselves will receive insights that will permit them to better manage the boundary issues affecting their marriages and their ministries.

The research may be helpful in non clergy dual employment situations where other professionals who work together, may be enabled to better understand some aspects of the dual roles in their work and relationship.

D. POTENTIAL RISKS OF THE STUDY

(YES / NO)

- | | | |
|---|-------------------------------------|-------------------------------------|
| a) Do you see any chance that participants might be harmed in any way? | <input type="checkbox"/> | <input checked="" type="checkbox"/> |
| b) Do you deceive them in any way? | <input type="checkbox"/> | <input checked="" type="checkbox"/> |
| c) Are there any physical risks? | <input type="checkbox"/> | <input checked="" type="checkbox"/> |
| d) Are there any psychological risks? (Might a participant feel demeaned, embarrassed, worried or upset?) | <input checked="" type="checkbox"/> | <input type="checkbox"/> |
| e) Are there any social risks? (Possible loss of status, privacy, and/or reputation?) | <input type="checkbox"/> | <input checked="" type="checkbox"/> |

1. Describe the known and anticipated risks of the proposed research, specifying the particular risk(s) associated with each procedure or task. Consider, physical, psychological, emotional and social risks.

Potential risks for the participants lie in the areas of self reflection, self discovery and marital self disclosure. There may be issues around relational stress and disagreement that have been ignored or unseen by the couple that, in being surfaced through the interview process, cause them either stress or embarrassment.

2. Describe how the potential risks to the participants will be minimized.

A pre-discussion of the concepts around boundaries and roles, freedom for the participants to "pass" on questions, confidentiality processes and the nature of the semi-structured questionnaire should minimize the emotional risks.

All of these couples are currently involved in professional careers or ministry and are involved in intense inter-personal sharing roles. These factors should tend to mitigate against any severe disruptions.

The areas of discussion and the focus of the research will be known before consent is given. Freedom to refuse to answer a question or to withdraw from participation will be clearly stated as will their right to ask for the tape recorder to be turned off.

E. INFORMATION AND CONSENT PROCESS (Before completing this section refer to "Instructions for Preparation of Information/Consent Letter > <http://www.mcmaster.ca/ors/ethics/mainmenu.htm>)

1. Attach a copy of a Letter of Information describing the procedures and a separate Consent Form. If written consent will not/cannot be obtained or is considered inadvisable, justify this and outline the process to be used to otherwise fully inform participants.
2. Are participants competent to consent? If not, describe the process to be used to obtain permission of parent or guardian. Attach a copy of an information-permission letter to be used. (YES / NO)

3. Withdrawal from Study (YES / NO)

Do participants have the right to withdraw at any time during and after the research project?

Are participants to be informed of this right?

Describe the process to be used to inform participants of their withdrawal right.

For those couples who are invited to be involved there will be an information letter sent out describing the research, its goals and processes and giving them the opportunity to continue with the study or withdraw. A phone and email address for them to contact will be included. If their decision is to continue then a phone call to arrange a two hour interview will be made. Again the opportunity to continue or withdraw will be offered and the interviewees will be made aware that the freedom to withdraw at their will is available to them at all times. This freedom is also spelled out in their participation consent form.

Both partners will be asked to read and sign the consent form individually.

F. CONFIDENTIALITY

(YES / NO)

Will the data be treated as confidential?

1. Describe the procedures to be used to ensure anonymity of participants and confidentiality of data both during the conduct of the research and in the release of its findings. Explain how written records, video/audio tapes and questionnaires will be secured, and provide details of their final disposal.

The interviews will be tape recorded and discussion notes will be taken by the interviewer. The tape records will be transcribed by a bonded court reporter and during the transcription all personal names and potential identifying data will be translated into a coded identifier known only to the interviewer. Once the tapes have been transcribed and edited by the interviewer for accuracy and consistency with the notes taken, the tapes will be destroyed. They will not be stored, shared or given to any other researcher or agency.

All material will be kept in a password protected area on the computer and the only persons having access will be the transcriber and the researcher.

Any material that appears in the thesis will be identified either by the coded identifier or in terms of generalized trends and patterns that do not identify any specific individuals or couples.

G. DECEPTION

(YES / NO)

Will deception be used in this study?

If yes, please describe and justify the need for deception. Explain the debriefing procedures to be used, and attach a copy of the written debriefing.

H. REB REVIEW OF ONGOING RESEARCH (Minimum Requirement: Annual Report)

Please propose a continuing review process (beyond the annual report) you deem to be appropriate for this research project/program.

Use the remainder of this page and an additional page if more space is required to complete any sections of the form, using appropriate headings.

C:\MyFiles\DMin\Thesis Bound Draft Copy\Bound Copy Appendix Two.wpd

Email to MREB Secretary: srebsec@mcmaster.ca

Revised 05/09/01

Appendix Three

First Baptist Church, Guelph

255 Woolwich Street
Guelph ON, N1H 3V8
(519) 824 8230
fbcg@on.aibn.net

Dear Brother and Sister in Ministry,

My name is Bill Chapman and I am part of the pastoral team at First Baptist Church, Guelph. I am also a Doctor of Ministry candidate at McMaster Divinity College, McMaster University. I am in the midst of a research study on Dual Career Clergy couples and your denomination has agreed to send this letter of invitation to you to ask if you would be willing to participate in the research study.

The focus of the study is to examine some of the “boundary issues” that occur with these Dual Career Clergy couples (DCC) where a dual clergy couple is defined here as “those couples where at least one partner is a professionally trained and recognized minister working in full time Christian ministry and the other partner has a professional career that employs them beyond the home”. I propose to explore the areas of role transitions, micro- role transitions and perceived "boundary issues", to gather insights into the boundary concerns that affect couples who live and work together in varying levels of intensity.

If you volunteer to participate in this study, I would ask you to do the following; You will be asked to participate in a two (2) hour interview at a time

and place convenient to yourself and your spouse. This time will allow the researcher to carry out a semi structured interview to explore some of the implications of boundary issues and explore role and micro role transitions.

The results of these interviews (12-15 couples from several church denominations) will provide the research data for the Doctor of Ministry thesis.

The results of the interviews, in a summary form, will be made available to you as will the thesis findings.

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by law. The interviews will be tape recorded and discussion notes will be taken by the interviewer. The tape records will be transcribed by a professional transcriber and during the transcription all personal names and potential identifying data will be translated into a coded identifier known only to the interviewer. Once the data has been recorded the tapes will be destroyed. They will not be stored, shared or given to any other researcher or agency. The data itself will be kept in a password protected area of the computer.

Any material that appears in the thesis will be identified either by the coded identifier or in terms of generalized trends and patterns that do not identify any specific individuals or couples. You can choose whether to be in this study or not. If you volunteer to be in this study, you may withdraw at any time without

consequences of any kind. You may exercise the option of removing your data from the study. You may also refuse to answer any questions you don't want to answer and still remain in the study.

This study has been reviewed and received ethics clearance through the McMaster Research Ethics Board (MREB). If you have questions regarding your rights as a research participant, contact:

MREB Secretariat
McMaster University
1280 Main Street W., GH-306
Hamilton, ON L8S 4L9

Telephone: 905-525-9140, ext. 23142
E-mail: srebsec@mcmaster.ca
Fax: 905-540-8019

If you and your spouse would like additional information before you are willing to participate feel free to contact me at the above church address, phone number or e-mail address. If you believe you have sufficient information and would like to participate please fill in the following permission form and return it in the self addressed envelope enclosed. You will be contacted as quickly as possible to establish a time and place for your interview.

Thank you in advance for your willingness to be involved in this research process.

W. J. (Bill) Chapman

Pastor

REFERENCES

- Ashforth, B.E., "All in a Days Work: Boundaries and Micro-Role Transitions." *Academy of Management Review* (July 2000): 1-33.
- Barnett, R.C. et al., "Gender and Relationship Between Job Experiences and Psychological Distress: A Study of Men and Women In Dual Earner Couples." *Journal of Personality and Social Psychology* 64 (1993): 794-806.
- Barton, S. "Impatient for Justice, Five Reasons Why the Church of England Should Ordain Women." *Theology* 92, no. 749 (1997) 403-409.
- Bodner, Janet, "Partners in More Ways Than One." *Kiplinger's Personal Finance Magazine*, 52, no. 11 (Nov 1998): 53-56.
- Bostrom, Kathleen, "Effective Clergy Couples." *The Christian Ministry*, (May-June 1997): 29-31.
- Bruce, Frederick F. *Commentary on Galatians: New International Greek Testament Commentary*. Grand Rapids, MI: Eerdmans, 1971.
- Buttrick, G.A. and J.S. Exell. *Galatians-Colossians: The Pulpit Commentary*. Grand Rapids, MI: Eerdmans, 1950.
- Cloud, Henry and John Townsend. *Boundaries*. Grand Rapids, MI: Zondervan Publishing, 1992.
- Davies, Jim. "Sleeping Partners: Couples Who Work and Live Together." *Management Today* (Oct 1998): 112-114.
- Detrick, Ralph L. and Mary Cline Detrick. "Marriages of Two Clergy-Persons." *Pastoral Psychology* 30, no.3 (Spr. 1982): 170-178.
- Dimock, Hedley G. *Group Leadership and Group Development*. San Diego: University Associates Inc., 1987.
- Donnelon, Anne. *Team Talk*. Boston: Harvard Business School Press, 1987.

- Evans, M. J. *Women in the Bible*. Downers Grove, Ill.: IVP, 1983.
- Fisher, Kimball. *Leading Self Directed Work Teams*. New York: McGraw-Hill, 1993.
- Fisher, Joel and Kevin Corcoran. *Measures for Clinical Practice: Volume One, Couples Family and Children*. New York: MacMillan Free Press, 1994.
- _____. *Measures for Clinical Practice: Volume Two, Adults*. New York: MacMillan Free Press, 1994.
- Freedman, D., "Woman a Power Equal to Man" *Biblical Archaeology Review* 9, no. 1, (January-February 1983): 58.
- Gaebelein-Hull, G. *Equal to Serve*. Old Tappan: Revell, 1987.
- Gorman, Stephen E. *Clergy Couple Co-Pastors. A Partnership of Marriage, Spiritual Gifts and Ministry*, Doctor of Ministry Diss., San Francisco, San Francisco Theological Seminary, 1994
- Grenz, S.J., and D. M. Kjesbo. *Women in the Church*. Downers Grove: Inter Varsity Press, 1995.
- Hall, T.W., T. C. Tisdale and B. F. Brokaw. *Assessment of Religious Dimensions in Christian Clients: A Review of Selected Instruments for Research and Clinical Use*. La Mirada, CA: Biola University, 1991.
- Hardill, I. et al., "Who Decides What? Decision Making in Dual-Career Households." *Work, Employment and Society* , 11, no.2, (1997): 313-325.
- Kassian, M. A. *The Feminist Gospel*. Wheaton: Crossway Books, 1992.
- Kidner, D. *Genesis; An Introduction and Commentary: Tyndale Old Testament Commentary*. Downers Grove: Inter Varsity Press, 1978.
- Kieren, D., and B. Munro, "The Support Gap For Dual Clergy Couples." *Pastoral Psychology* Vol 37 (1989): 165-170.

- King, M.E. *An Investigation of the Relationship Between Intimacy and Marital Satisfaction Among Dual-Career Clergy Marriages*, Ed.D Diss., Auburn: Auburn University, 1998.
- Mace, D. and Vera Mace. *What's Happening to Clergy Marriages*. New York: Abingdon, 1983.
- Mickelsen, A. "The Egalitarian View." In *Women In Ministry, Four Views*. (ed. B. Clouse, and R. Clouse, Downers Grove: Inter Varsity Press, 1989.)
- Middleton, J. R. and B. J. Walsh. *Truth is Stranger Than It Used To Be*. Downers Grove: Inter Varsity Press. 1995.
- Mitchell, W. L. *Potentials and Problems Unique to Clergy Couples in Ministry*. Waterloo, ON: Waterloo Lutheran Seminary, Wilfrid Laurier University, 1994.
- Moen, Phyllis and Stephen Sweet. "*Two Careers, One Employer. Couples Working for the Same Corporation*," Ithaca, NY: Cornell University, 2001.
- Moffatt, R. D. *Clergy Couples and the Double Relationship: Issues at the Heart of Clergy Couple Ministry*. Edmonton, St. Stephens College, 1997.
- Morris, M.L. and P.W. Blanton, "The Influence of Work-Related Stressors on Clergy Husbands and Their Wives." *Family Relations* 43 (1994): 189-195.
- Mouw, R. *New Alignments*, quoted in Price, R. M. *Beyond Born Again; Towards Evangelical Maturity*, Internet Infidels, 1997.
- Osborn, Ronald E. *Creative Disarray: Models of Ministry in a Changing America*. St. Louis, Missouri: Chalice Press, 1991
- Parker, Glenn M. *Team Players and Teamwork*. San Francisco: Jossey-Bass Publishers, 1990.
- Pettitt, J.F. "Factors Affecting Marital Satisfaction In Clergy Families In the Church Of the Nazarene." Ph. D. diss., Kansas State University, 1998.
- Quick, Thomas L. *Successful Team Building*. New York: Amacon, 1992.

- Ramm, Bernard. *Protestant Biblical Interpretation*. Grand Rapids: Baker Book House, 1977.
- Rallings, E.M., and D. J. Prato. *Two Clergy Marriages: A Special Case of Dual Careers*. Lanham: University Press of America, 1984.
- Randall, R. *The Eternal Triangle: Pastor, Spouse and Congregation*. Minneapolis: Fortress Press, 1992.
- Rohde, Nancy and John Rohde. "An Adventure in Co-Ministry: Conflict and Affirmation," *The Christian Ministry* (Sept-Oct 1990): 16-17.
- Rosenzweig, M. L. "A Helper Equal To Him," *Judaica* 139 (1986): 277-280.
- Schwartzberg, N.S. and R.S. Dytell. "The Importance Of Work Stress and Family Stress for Psychological Well-Being," *Journal of Occupational Health Psychology* 1(2) (1996): 211-223.
- Shonk, James H. *Team Based Organizations*. Homewood, Ill: Irwin, 1992.
- Shula, Don and Ken Blanchard. *Everyone's A Coach*. Grand Rapids: Zondervan Publishing House and Harper Collins Publishers, 1995.
- Skinner, J. *Genesis; International Critical Commentary*. Edinburgh, Scotland: T. and T. Clark, 1910.
- Smith, Marilyn B. *Giftedness or Gender*. Manilla, Phillippines: Commission on Women's Concerns of the World Evangelical Fellowship, 2000.
- Speiser, E. A. *Genesis, The Anchor Bible Commentary*. Garden City, NY: Doubleday and Company, 1964.
- Spence, H. D., and J. S. Exell, *Galatians-Colossians; The Pulpit Commentary*. Grand Rapids, MI: Eerdmans, 1950.
- Stanfield, J. B., "Couples Coping With Dual Careers: A Description of Flexible and Rigid Coping Styles." *The Social Science Journal* 35(1) (1998): 53-64.

- Tesch, B. J., et al. "Women Physicians in Dual-Physician Relationships Compared With Those in Other Dual Career-Relationships." *Academic Medicine* 67 (1992): 542-544.
- Tolbert, Pamela S. *Gender, Family, and Career in the Era of Boundarylessness: Determinants and Effects of Intra-and-Interorganizational Mobility*, Ithaca NY: Cornell University. 2001.
- Tucker, R. A. *Women in the Maze*. Downers Grove, Ill: Inter Varsity Press, 1992.
- Tucker, R. A., and W. Liefeld. *Daughters of the Church*. Grand Rapids, MI: Academie-Zondervan, 1987.
- Whetten, D.A., and Cameron K. S. *Developing Management Skills*. Old Tappan: Prentice Hall, 2002.
- Willmore, Eva "Should Our Churches Ordain Women? Yes," *Ministry* 58, no. 3 (March 1985). 179.

INTERVIEWS

- Area Ministers, Interview by the Author. The Baptist Convention of Ontario and Quebec, has five executive staff who work with clergy and local churches in a defined region or area. Conversations over the past two years on church growth, church renewal and church staffing produced these comments.
- Fazzari, Sebastian, Ph.D., Union Institute, Cincinnati Ohio, Counselor, Niagara Catholic Separate School Board. An interview by the Author, November 2003, in Welland Ontario. A two hour interview on his area of research, Boundary Conflicts and Family Life
- Sawchuk, Dana, Ph.D., Faculty of Sociology, Wilfrid Laurier University, Waterloo, Ontario. An interview by the author, November 2003, in Guelph Ontario. An hour and a half interview on her area of research, the Sociology of Religion, specifically focused around her research in Clergy and Professional Boundaries.

INTERNET RESOURCES

- C.D. Harris. "Symbolic Interactionism as Defined by Herbert Blumer." *The Society for More Creative Speech*. (1996): available from <http://www.thepoint.net/~usul/text/blumer.html>; Internet. Accessed . . . 11 October 2003.
- Roger B. Hill. "Historical Context of the Work Ethic." *History of Work Ethic*, (1996): available from <http://www.coe.uga.edu/~rhill/workethic/history.htm>; Internet. Accessed . . . 26 March 2004.
- J. R. Middleton. "Inter Varsity Press Author Interview." *Online Christian Resources*. Downers Grove, Ill: Inter Varsity Press, (1998): Available from <http://www.gospelcom.net/ivp>; Internet. Accessed . . . 22 Sept 2003,
- Len Wilson. "The Wired Church," *Technologies for Worship Magazine Online*. (July/Aug 2000): Available from http://www.tfwm.com/twm/articles/broadcast/0700_Wilson.html ; Internet. Accessed . . . 11 March 2004.
- Ed Zablocki. "A Theology of Work for Changing Times." *Article 21 of the Secular Franciscan Rule and Constitutions*. (1996): Available from <http://www.catholic.net/rcc/Periodicals/Homiletic/april96/htm>; Internet. Accessed . . . 7 March 2004.