PASTORS WITH STAYING POWER:
IDENTIFYING PSYCHOLOGICAL AND RELATIONAL
DESCRIPTORS OF LONG TENURE PASTORS

by

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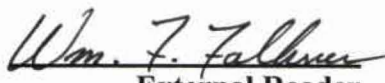Upon the recommendation of an oral examination committee, this thesis-project by
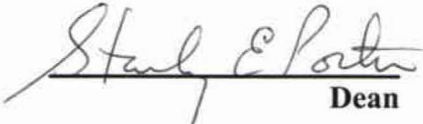
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ABSTRACT

This research is a descriptive study of current long tenure pastors in a sampling of Canadian churches practising a congregational form of governance. The purpose of the study was to determine if there are common psychological and relational characteristics possessed by long tenure pastors, and secondly, if there are common factors considered important by those pastors in the achievement of their long tenures. The value of the research lies in the potential application of strengths or other features found in these experienced pastors for facilitating healthier tenures that do not end in unplanned resignations or forced terminations. Thought concerning long tenures, their desirability and the difficulty in achieving long tenure was explored. Theological and biblical bases were identified for appreciating a commitment to sustained relationship in ministry tenures, as determined through an examination of personhood, community and suffering.

The sample population of fifty-one current long tenure pastors completed four qualitative questions and a Taylor-Johnson Temperament Analysis through an online website. Responses from the study sample indicated a strong emphasis from pastors on the quality and care of relationships. As a group, the pastors displayed good personal and interpersonal adjustment. Their level of personal composure was excellent. Levels of enthusiasm, emotional

expressiveness, and compassion were good. Fair-minded thinking, personal confidence, tolerance for others and good self-discipline yielded strong scores. Destructive relating styles were absent from this group. On an individual basis, both pastors with sound adjustment, and some with less sound adjustment demonstrated characteristics intent on maintaining relationships.

The long tenure pastors in this study presented an awareness of the importance of relationships in their ministry. They articulated a commitment to sustained relationships in their responses. They demonstrated that commitment in their distinguished track record of long and consistently increasing lengths of tenure. Finally, they evidenced personal qualities favourable to establishing and maintaining relationships.

The research may be important in forming a fresh perspective on relationships and conflict in ministry, and for considering a greater emphasis on relational values in ministerial education and practice.

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All scripture quotations, unless otherwise noted, are taken from the New Living

Translation, Wheaton, Illinois: Tyndale House Publishers, 1996.

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I gratefully thank my wife Kathleen who, with much kindness, let me shape my words against the backdrop of her patient listening ear.

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CHAPTER 1

INTRODUCTION

Statement of the Problem

This doctoral study is an investigation of specific characteristics of long tenure church

pastors. There is much discussion around the topic of ministry tenure – healthy goals in a

ministry tenure, characteristics of healthy tenures, ideal length of tenure, contributions from the

pastor, from the congregation and from other groups toward healthy tenures, steps to be taken to

ensure healthy tenures, breakdowns in tenures, etc.

It is my purpose to provide descriptive knowledge of the pastors who have achieved

longer terms of ministry in leadership positions. These long tenure pastors will be examined in

an effort to detect and describe key common features they may possess. The examination will

focus on describing the characteristics of long tenures as perceived by the pastors themselves,

and on describing certain features of the long tenure pastors – personal and interpersonal

characteristics of a psychological nature.

The study is offered as an investment in deepening our understanding and appreciation

for the many factors which may contribute to a successful ministry. Long term church tenure is

considered a reasonable place to find expression of Christian maturity. This study is a descriptive search for pastoral characteristics reflecting wholeness and maturity. Findings from this study may be helpful for ministers and churches intent on maximizing the benefits of any church tenure, long or short. Indeed, the factors leading to rich ministry relationships are so many that, when blessed with a successful ministry, we are often at a loss as to know how we arrived.

The problem addressed in this study is our lack of knowledge concerning what common characteristics are shared by long tenure pastors.

Background

One of the ministry challenges giving rise to this research is the issue of tenure length. Considering the large undertaking it is to prepare and place a minister in a church congregation, the average tenure for pastors in one location is surprisingly short. Thom Rainer, dean of the Billy Graham School of Missions, states the average tenure for all churches in the United States in 1999 stood at three years.[1] He also reports that the average term for Southern Baptist pastors in the U.S. is just over two years.[2] A study by the Nazarene Church Growth Research Center in 1995 reports the average tenure for Nazarene pastors in Canada and the U.S. is three years and three months.[3] Richard Brown, in his book "Restoring The Vow of Stability: The Keys to Pastoral Longevity" reports similar statistics for pastoral tenures in the following denominations: the American Lutheran Church averaged 4 years; the Baptist General Conference averaged 4.56

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[1] Thom Rainer, *High Expectations: The Remarkable Secret for Keeping People in Your Church* (Nashville: Broadman and Holman Publishers, 1999), 13.
[2] Ibid, p. 13.
[3] Kenneth E. Crow, "The Corps of Pastors of the Church of the Nazarene." Academic paper delivered at the Annual Meeting of the Association of Nazarene Sociologists and Researchers, 1996.

years; The Evangelical Free Church of America averaged 4.74 years, and the Christian and

Missionary Alliance in the United States averaged 4.5 years.[4] Brian Brglez reports an average of

4.21 years for the Canadian Midwest District of the Christian and Missionary Alliance Church.[5]

What is the cause of premature resignations and terminations? The reasons are not

always clear. In a clergy study conducted for the Lutheran Church–Missouri Synod, pastors

remarked that they faced "an overwhelming list of problems," punctuating their explanations

with phrases like "the joy is gone" and "I can't take [it] any more."[6] Some of the problems they

faced were poor treatment of clergy, issues of wives and family, and difficulty in receiving

assistance or support.[7] The wives of those pastors reported that key problems were personal,

financial, and family issues, stress, burnout, criticism, lack of respect for clergy, conflicted

congregations and churches too small to support a pastor.[8]

A shortage of clergy may itself be a factor in the premature termination of tenures. The

Presbyterian Church (U.S.A.) reports that thirty-three percent of their congregations did not have

an installed pastor in 1998.[9] The number is on the rise, up from twenty-eight percent in 1990. If

this trend represents, as suggested in the report, a shortage of available pastors, tenures may be

affected by pastors who move on prematurely to avoid conflict, to find advancement, or to

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[4] Richard Brown, *Restoring The Vow of Stability: The Keys to Pastoral Longevity* (Camp Hill, PA.: Christian Publications, 1993), 28.

[5] Brian J. Brglez, "An Examination of the Merits of a Long-Term Pastoral Position" (Doctor of Ministry dissertation, Providence Theological Seminary, 1999), 13.

[6] Alan C. Klaas and Cheryl D. Klaas, "Clergy Shortage Study," (Mission Growth Studies: Smithville, MO., November 1999), 17.

[7] Ibid., 19.

[8] Ibid., 21.

[9] Keith M. Wulff, "Ten Numbers I Think Are Important" (Comparative Statistics - 1998, Research Services, Presbyterian Church USA), 1.

receive a salary that gives relief from financial pressures. The opportunity to move could be harder to resist when the pastor knows there are other congregations immediately available.

Some denominations, such as the United Methodist Church, have historically chosen short tenures deliberately. Following in the tradition of John Wesley, "We have found by long and consistent experience that a frequent exchange of preachers is best."[10] In keeping with that tradition, approximately "one-third of active clergy [in the United Methodist Church] receive new appointments in a given year."[11]

On the other hand, there is a strong interest from many denominations in promoting longer tenures, with the conviction that "long-term pastorates tend to lead to healthier congregations.[12] The current study will not try to answer the question of whether short or long tenures have the better design. This study will attempt to explain some of the mystery around *unwanted short tenures* and *unwanted terminations/resignations*. Specifically, my thesis seeks to contribute to the identification of characteristics and practices of pastors who have ministered beyond a short tenure. The intention is to look for characteristics of long tenured pastors that may enable or promote successful tenures, long or short. The study may also inform those pastors, churches and seminaries who are pursuing longer terms of leadership.

The cause of unplanned resignations or terminations is the subject of much debate. Brooks Faulkner, senior ministry specialist with LeaderCare, puts forward the reasons he has observed for ministers leaving their churches: scandal, hopelessness, monotony, conflict, the

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[10] N.B. Harmon, *Encyclopedia of World Methodism*, Vol. I, 1242.
[11] "Pastoral Appointments," (Strategic Planning & Resources, General Board of Pensions and Health Benefits, United Methodist Church, 2001).
[12] Glenn E. Ludwig, *In It For The Long Haul: Building Effective Long-Term Pastorates* (Bethesda, MD.: The Alban Institute, 2002), 16.

"P.O.W. syndrome" (feeling trapped), hidden agendas, and lack of prophetic licence.[13] He also identifies reasons he has seen for churches dismissing their pastors: conflict within the congregation, not growing as fast as neighbouring churches, spiritual stagnation, lacking a sense of progress, relational problems with "key" people, and the pastor lacking a pleasant relational presence.[14]

Studies reviewed by LeaderCare have identified the top five reasons for forced terminations in Southern Baptist churches.[15] LeaderCare found that the *issue of control* (who runs the church) was the top reason. Following in order of frequency were: poor people skills on the part of the pastor, the church's resistance to change, too strong of a pastoral leadership style, and a church already in conflict when the pastor arrived. These five reasons stand as the top causes of premature closures of ministry. Every one of them involves relationship issues. The findings suggest that the way in which relationships and relational conflict are handled is a critical issue in forced terminations.

It is worth considering whether church leaders are giving enough attention to dealing with conflict. David Edling states that "most pastors have little training in conflict management," and as a result "face the temptation to resort to unbiblical responses to conflict (escape or attack)."[16] Attitudes within the church seem to prevent a fair examination of how conflict disrupts healthy living and relating. Roy W. Pneuman observes that "churches have

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[13] Brooks R. Faulkner, "Leaving: Why Ministers Leave the Ministry" An address to the Advisory group for Life Cycle Institute on Why Ministers Leave the Ministry, Catholic University of America. Washington, D.C., January 2001, unpublished.

[14] Brooks R. Faulkner, *Forced Termination: Redemptive Options for Ministers and Churches.* (Nashville: Broadman Press, 1986), 33-42.

[15] Lonnie Wilkey, "Number of Forced Terminations of Pastors Declines." (Baptist and Reflector, Tennessee Baptist Convention. October 14, 1998).

[16] David V. Edling, "Counseling the Church in Conflict", *NACBA LEDGER* vol 20, no. 1 (Spring 2001): 6.

developed a terrible set of norms for handling conflict. People seem to believe that conflict is evil and that it shouldn't happen in the church. As a result a norm develops which in effect says, 'Even if conflict is there, we won't recognize it.'"[17] Of course, both pastors and church congregations need to share responsibility for this attitude. In either case, the result is a systemic predisposition that leads to handling conflict poorly, an observation supported by LeaderCare's examination of terminations.

The Significance of Conflicts in Ministry

Another challenge giving rise to this study is the problem of conflicts. Conflicts can be considered a close-up view on the broader issue of how people relate. Relational skills and the core convictions surrounding the *sustaining* of relationships are what determines if perseverance and continuity of relationships will be offered for the working out of difficulties in ministry contexts. The current study will seek to determine if long tenure pastors possess common characteristics that are advantageous for sustaining relationships.

The real significance of resignations and terminations may be their statement on the perceived unimportance of sustaining relationship in our culture. Rather than finding ways to work things out (or at least to investigate patiently), churches and pastors seem to rely heavily on the solution of starting over with someone new. It is possible that, in our independent, corporate-style mindset, we have accepted the idea that long-term relationships are expendable, in the context of being free to pursue other preferred objectives.

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[17] Roy W. Pneuman, "Nine Common Sources of Conflict in Congregations," in *Conflict Management in Congregations*, ed. David B. Lott (The Alban Institute, 2001), 51.

Unfortunately, when all the results of re-positioning pastors are tabulated, this "freedom" comes with a high cost to church congregations, and to the clergy families themselves. Researchers Morris and Blanton noted that relocating ("mobility") negatively influenced clergy expressiveness.[18] Relocating also negatively influenced clergy wives in their perception of who controls their family's functioning, in a more permissive family atmosphere, and in more conflict.[19] Their findings support the conclusion of Anderson and Stark that greater relocation frequency contributes to increased family strain and lower family functioning competence.[20]

Author and editor Marsha Wiggins Frame found that for clergy and their spouses, coping resources were a significant predictor of well-being.[21] For Frame this means that when clergy families relocate, the severance of emotional ties and the need to establish new friendships results in a lower level of well-being for the minister's family.

A major concern, in my opinion, is not the conflict which may precipitate short tenures, but rather, the willingness to sever relationships as a solution to problems, despite the knowledge that this may set back both the church and the minister's family. If pastors and churches want to reduce the number of unwanted resignations or terminations, they will have to deal with the "*it's broken – I need another one*" attitude.

How do they go about it? In particular, how do long-tenured pastors and their churches overcome the pressures to terminate relationship as a way to avoid problems? How do they

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[18] Michael L. Morris and Priscilla Blanton, "Predictors of Family Functioning Among Clergy and Spouses: Influences of Social Context and Perceptions of Work-Related Stressors," *Journal of Child and Family Studies*, vol. 7, no. 1, (1998): 36.

[19] Ibid., 36, 38.

[20] C. Anderson and C. Stark, "Psychosocial Problems of Job Relocation: Preventive Roles in Industry," *Social Work* 33, (1988): 38-41.

[21] Marsha Wiggins Frame, "Relocation and Well-Being in United Methodist Clergy and Their Spouses: What Pastoral Counselors Need to Know," *Pastoral Psychology*, vol. 46 no. 6 (1998): 415-431.

successfully survive the dangers and pitfalls around them to achieve these longer terms of leadership? What do they possess or what do they do that could account for their staying power? Examining both sides of this question (both pastor and church) would be ideal. The current study applies the question specifically to the pastor. Examining church characteristics and dynamics could comprise a separate study. This thesis pursues the possibility that there are characteristics or qualities common to long-tenured pastors which facilitate their extended terms of service. By knowing what those qualities are, other pastors, churches and seminaries could benefit from their strengths.

Research Structure

The study will have both qualitative and quantitative components. Qualitatively, four questions will be posed to long-tenure pastors, aimed at identifying (in the opinion of the pastor) the most important contributing factors to long tenure, as well as articulating the most difficult challenges that were overcome during that tenure. Quantitatively, each subject will complete the Taylor-Johnson Temperament Analysis (T-JTA), a psychological testing tool able to evaluate a variety of personal and interpersonal factors. Responses from these T-JTA profiles will be examined for commonality, and for conformity to established norms. Results from administering this test are intended to discover if experienced pastors share common characteristics or patterns which may shed light on their ability to attain longer terms of leadership.

Tenure as an Indicator

A word is in order regarding the issue of tenure itself. The choice of longer tenures in ministry as a measure is not an indiscriminate endorsement of long tenures. There are, in fact,

numerous arguments to be expressed in favour of either short-term or long-term tenures for pastors.

Rev. Glenn E Ludwig articulates reasons for both. Shorter tenures are preferred as a means to prevent the church from going stale, people getting too comfortable, people losing their sense of mission, "coasting" by pastors, pastors losing prophetic power, or pastors becoming too powerful.[22] And there are other logistical considerations not addressed by Ludwig where shorter tenures are mutually preferred by both church and pastor. Short tenures can be advantageous for fitting in with known limitations, such as the age of the pastor, or the acceptance of an interim pastor for a limited time while the church re-evaluates vision and direction.

On the other hand, Ludwig identifies the desirability of longer tenures for making possible greater in-depth relationships, greater stability and continuity in the life and programs of the church, greater personal and spiritual growth for church and clergy, and greater knowledge and participation by pastors in the life of the community at large.[23]

The goal of this thesis is not to advocate one length of tenure over another in any specific instance. There is, however, an expressed need to decrease the number of pastoral terminations and resignations that do not occur with a sense of agreement and godly purpose. Long tenure has been chosen as an indicator of mutual success between the pastor and the church, because it suggests a significant ability to resolve conflicts and deal with relational difficulties over time.

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[22] Glenn E. Ludwig, *In It For The Long Haul: Building Effective Long-Term Pastorates* (Bethesda, MD: The Alban Institute, 2002), 8-11.
[23] Ibid., 15-17.

How shall long-term tenures be defined? Ludwig chooses seven years or more. He does this on the basis of observed change in the dynamics of church life. Something occurs, he says, between five and seven years that increases the cooperative trust between pastor and congregation. For this study, seven years is also a fitting measure because it represents a significant increase over the average tenure. Seven years is more than double the average tenure stated by Thom Rainer. Short tenures, then, will be understood to be less than five years, based on Ludwig's observation regarding levels of trust.

Research Hypothesis

The topic under scrutiny is what psychological and relational factors in pastors may be instrumental in the achievement of longer tenures in ministry – that is, in tenures *not prematurely terminated by either the pastor or the church*. Conflicts and relational difficulties are implicated in all of the top five reasons for forced terminations, as cited earlier in the LeaderCare studies. There are many more reasons, and knowing exactly which ones were at play in specific terminations or resignations can be difficult to isolate. Conflicts or lack of relational skills are only two of many. Longer tenures suggest that the ability to *overcome* relational deficits and/or conflicts is present. Longer tenures suggest that the minister is capable of managing people and conflict. This study seeks to discover whether there are in fact specific characteristics of long-tenured pastors that enable them to deal well with conflict, relationships and other ministry challenges.

The proposed hypotheses are as follows:

Quantitatively

There are psychological and relational characteristics common to long tenure pastors.

Psychological and relational strength are requirements for handling relational problems. Pastors who demonstrate their commitment to relationship through long tenure can be expected to have some similar characteristics in these areas. The T-JTA will be administered to long tenure pastors to determine if there are characteristics suggesting an ability to sustain relationships through times of conflict.

Qualitatively

There are common factors considered important by pastors in the achievement of long tenures.

Whereas the author has an hypothesis as to what key ingredients assist longer tenures, the pastors themselves will have the opportunity to identify the factors they deem most important.

This thesis undertakes to contribute to the identification of characteristics and practices of pastors who have achieved longevity in their leadership positions. The thesis will also contribute to seminary institutions a *method* of assessing and encouraging those attitudes and practices which promote longer periods of service.

Many qualities could be considered for review, such as leadership skills, conflict management training, age, past ministry experience, personal health, spiritual maturity, etc. But

this thesis is particularly focused on the psychological and relational aspects of what may distinguish long-serving pastors.

Definitions

For the purposes of this study, the terms shown below will be defined in the following ways:

Long tenure: Long tenures will be seven years or longer in one church setting.

Forced Termination: A decision by the governing body employing the pastor to unilaterally end the pastor's contract of service, or to deny support or cooperation in such a way as to force the pastor to leave.

Relational: An attitude or stance expressing interest in, and respect for another person, with a willingness to care for one another that may pre-empt personal preference or need.

Limitations

As acknowledged, many different factors are possible in pastoral resignations and forced terminations. The intent is not to identify specific causes of those concluded relationships, premature or otherwise. Rather, the intent is to discover if there are certain common features in pastors who have achieved a long-term relationship with their church. The study will not identify these features as the *cause* of their longer tenures. It may, however, be able to confirm that they are contributing factors *in* those longer tenures, while also identifying areas and issues meriting further research.

It is also acknowledged that, while long term leadership tenures are a reasonable place to find expressions of wholeness and maturity, long tenures do not guarantee that maturity exists in those tenures, or in those pastors.

In summary, the discovery of common characteristics among long tenure pastors could be useful for informing Christian leadership in any endeavour to provide longer terms of service, or to deal more effectively with conflict.

CHAPTER 2

LITERATURE REVIEW

Literature in three areas were reviewed for the current study.

Survey research on pastoral tenure will show numerous areas of distress on the pastor and

the pastor's family, including emotional distress and interpersonal conflict. It is important to

understand whether pastors in lengthy terms of leadership will exhibit features that are helpful in

avoiding or reducing distress. Alternatively, if long tenure pastors do reflect similar high levels

of distress, do the pastors also show common patterns for how those distresses are managed?

Secondly, a review of conflict and the way conflict is handled in ministry will reveal that

responses to conflicts often generate increased scrutiny of skills and responsibilities, but do not

generate an appeal to covenantal relationship. This contradicts the recommendations found in

professional and Christian conflict resolution procedures, where conflict resolution is clearly

shown to be committed to maintaining existing relationships.

Finally, research on pastoral transitions is examined, highlighting the complexities

involved in a successful pastoral ministry being followed with a subsequent successful ministry.

Aside from the obvious advantage of longer tenures reducing the total number of stressful

transitions, other factors are considered which demonstrate the importance of maintaining healthy relationships throughout ministry.

In 1967, Charles Truax and Robert Carkhuff [24] conducted a study which measured the effectiveness of counselling therapy through establishing a relationship with the client as opposed to counselling therapy that emphasized skills and technique. What emerged was that the nature of the relationship was actually *more effective* in helping clients than the techniques and skills of experienced therapists. The impact of those findings, and others that continue to support it,[25] have revolutionized the nature of the therapeutic process in clinical counselling. Twenty-five years of practice and research have identified the relational qualities of empathy, warmth and genuineness as incontrovertibly essential for effecting change in the lives of clients.

Of interest is whether these findings from the field of counselling are transferable to Christian ministry; that is, whether the quality of pastoral relationships are critical to successful pastorates. Investigation of long tenured pastors' psychological and relational qualities may provide key insight into their ability to achieve longer records of service.

The need for greater understanding of the personal and interpersonal well-being of pastors and the subsequent impact on lives and ministry is evident from an examination of

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[24] Truax, C. B. and R.R. Carkhuff, *Toward Effective Counseling and Psychotherapy: Training and Practice* (Chicago: Aldine, 1967).

[25] C. H. Patterson, "Empathy, Warmth, and Genuineness in Psychotherapy: A Review of Reviews," in *Understanding Psychotherapy: Fifty Years of Client-Centered Theory and Practice,* (PCCS Books, 2000); Paul Wilkins, "Unconditional Positive Regard Reconsidered," *British Journal of Guidance and Counselling,* vol 28 no 1 (February 2000): 23-36; Sanet Burger, "The Interview as Therapeutic Technique: A Training Model." (Doctoral Thesis, University of South Africa, 1998); Eva-Maria Biermann-Tatjen, "Incongruence and Psychopathology," in *Person-centred Therapy: A European Perspective*, ed. Brian Thorne and Elke Lambers (London, England: Sage Publications Ltd., 1998): 119-130.

survey research. According to a 1991 survey of U.S. pastors by the Fuller Institute of Church Growth,[26] the following characteristics were observed:

- 80% of pastors believed that pastoral ministry affected their families negatively.

- 33% said that being in ministry was an outright hazard to their family.

- 75% reported a significant stress-related crisis at least once in their ministry.

- 50% felt unable to meet the needs of the job.

- 90% felt they were inadequately trained to cope with ministry demands.

- 70% say they have a lower self-esteem than when they entered the ministry.

- 40% reported a serious conflict with a parishioner at least once a month.

- 37% confessed inappropriate sexual behaviour with someone in the church.

- 70% do not have someone they consider a close friend.

Two additional discoveries come from personal research by H.B. London, director of Focus on the Family. His survey of 5,000 pastors indicated:

- 40% said they have considered leaving the pastorate in the last three months.[27]

- More than half of the pastors' wives were severely depressed.[28]

Clearly, the evidence suggests that the ability of pastors to attain relational and personal stability is strained. These findings also suggest the paramount importance of seminaries and denominational leadership attending to these issues.

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[26] H.B. London and Neil B. Wiseman, *Pastors At Risk: Help for Pastors, Hope for the Church*, (Wheaton, Illinois: Victor Books, 1993), 22.

[27] Ibid., 25.

[28] Ibid., 27.

Henry Webb, director of the Pastor/Staff Leadership Department, LifeWay Christian Resources, through discussion with experienced leaders, has identified six critical components for the good ministry health of pastors.[29] They are:

- Intimate relationship with God

- Physically healthy

- Emotionally healthy

- Lives with integrity

- Healthy relationship with family

- Financially responsible

Three of these six points ("relationship with God," "emotionally healthy," and "healthy relationship with family") support the contention that psychological/relational health is a key factor in successful ministry.

Wes Roberts, Founder and COO of Leadership Design Group, concurred with a number of denominational leaders in the United States[30] who said that the four biggest issues they saw facing a pastor today are:

- loneliness

- inadequacy

- family strains

- financial issues

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[29] Mitch Martin, "The Pastor: Putting It All Together," seminar presentation, LifeWay pastoral conference, Southern Baptist Convention office, Fresno, California, November 24, 2003.
[30] At the "Current Thoughts and Trends" leadership conference, Glen Erie Conference Centre, Colorado Springs, Colorado, March 18-21, 1996.

Again, three of these four points are integrally connected to the issue of relationship, particularly, the sustaining of healthy, balanced relationships. In the list of factors offered by Roberts, challenges that require sound relational and psychological health were again seen as key to the success of pastoral ministry.

Awareness of the importance of these factors as part of effective ministry is not new. An earlier study done by Rev. Lawrence Beech, PhD of York University examined the relationship between styles of authority and effectiveness in counselling.[31] His findings indicated that pastoral counsellors' styles of authority changed from more restrictive to more permissive as a result of care and counselling training, and that the effectiveness of counselling was increased through this more relationally-oriented shift. It may be expected that the findings are transferable to pastoral ministry in general. A strongly relational style may be advantageous for increasing ministry tenure, with accompanying opportunities for imparting greater spiritual growth to church members.

The Rev. J. Lennart Cedarleaf has contributed some thought on the relative importance of skills versus relational style in ministry.[32] He spoke of a need for spiritual leaders to be honest and vulnerable about their own need for care. Furthermore, the openness to receive care from others ought not to be restricted to professional "superhealers". He states, "I am convinced that if we got over a few of our hangups about our ministry to each other, we could (his italics) minister to each other. It is not perfection or status or training that heals. It is open communication between people and a willingness to hang in that starts the flow of the healing

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[31] Lawrence A. Beech, "Supervision in Pastoral Care and Counselling: A Prerequisite for Effective Ministry," *Journal of Pastoral Care*, Vol 24 No 4 (1970): 233-239.

[32] Rev. J. Lennart Cedarleaf, "Pastoral Care of Pastors," *Journal of Pastoral Care*, vol 27 no 1 (1973): 30-34.

spring."[33]   He included a poignant example of how he as a teacher stepped outside the boundaries of leadership protocol and shared with a student his own personal confusion, anger and weakness. The result was an enriching experience for the student and the application of healing grace for himself. In Cedarleaf's opinion, religious leadership has succumbed to a need to always appear professionally competent, thereby becoming invulnerable (and unavailable) on the personal relationship level.   I hear in the words of Cedarleaf a conclusion similar to Truax and Carkhuff, that the nature of the relationship was more instrumental in facilitating spiritual and emotional health than professional expertise.

Conflict resolution has received a great deal of church attention recently, in the hope of reducing the high number of personal and organizational breakups in churches today. Various forms of arbitration, alternative dispute resolution, mediation and negotiation are undertaken in an effort to resolve staff and congregational disagreements. The focus on these structures for resolving conflicts may have resulted in less emphasis on restoring the relationships involved in the conflict.

Actually, if the formal conflict resolution process is examined, a commitment to relationship is one of the first steps exercised in pursuing a successful resolution.

For example, a summary of the process used by Ken Sande[34] is:

1. Prepare

2. Affirm relationships

3. Understand interests

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[33] Ibid., 33.

[34] Ken Sande, *The Peacemaker: A Biblical Guide to Resolving Personal Conflict* (Grand Rapids, MI: Baker Books, 2004), 228-245.

4. Search for creative solutions

5. Evaluate options objectively and reasonably

Charles McCollough's process[35] is similar. Summarized, it goes as follows:

1. Set up a hospitable format, with a facilitator and respectful procedures

2. Express the problem with the participation of both parties

3. Attack the problem

4. Settle on a resolving agreement

Both of these processes begin with a recognition of relationship. The processes recognize the legitimacy of both parties to exist in the context of the other. What emerges is that underlying the quest for conflict resolution is a valuing of relationship. Donald Bossart emphasizes this focus in his book "Creative Conflict in Religious Education and Church Administration". He quotes Blaine F. Hartford of the Niagara Institute of Behavioral Science, who says "a problem is not *the* problem, but the real problem is the state of the individuals and the resulting relationship between persons."[36]

It can be seen that the conflict resolution process is integrally connected to the greater purpose of achieving healthy relationship. Studying pastors who have achieved seven or more years ministry with their church may yield informative data on how *they* see conflict and how they have responded to conflict.

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[35] Charles R. McCollough, *Resolving Conflict with Justice and Peace* (Philadelphia: The Pilgrim Press, 1991), 157-176.

[36] Donald E. Bossart, *Creative Conflict in Religious Education and Church Administration* (Birmingham: Religious Education Press, 1980), 9.

There are some indications that the "power preference" may be shifting. Ronald Fisher observes that over the last thirty years, conflict resolution on the international scene has moved away from *peace through strength* toward *peace through cooperation.*[37] This pattern is also found in a contemporary South African application of Ubuntu theology by Archbishop Desmond Tutu. Ubuntu is a theology of community, of universal connectedness of all human beings. Desmond Tutu applied Ubuntu theology in the goals of the South African Truth and Reconciliation Commission (TRC). The TRC, facing a conflict anchored in years of violence and atrocities, chose to pursue conflict resolution not through justice or some "balancing of wrongs" but through *voluntary disclosure of wrongs and offered forgiveness* leading to reconciled relationship. The emphasis of the TRC on forgiveness and restored relationship has been a promising approach in an extremely hostile environment. Rwanda is now attempting the same restorative approach as it deals with its recent horrific genocide.

This emphasis serves to remind pastors and churches that relationships are not held hostage by hurts too big to handle. Problems such as conflicts or power imbalances do not necessarily require the termination of relationships. On the contrary, a re-forging of relationships can be seen as the answer to the problem, and may in fact be a better expression of Christian love which overcomes strife, wrongs or differences.

Jeff Pounders conducted a research project in 1991 on church conflict and forced termination in the Arkansas Baptist State Convention.[38] Pounders analyzed forced termination of pastors through five indexes he developed from the data - covert conflict, public conflict,

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[37] Ronald J. Fisher, *Interactive Conflict Resolution* (Syracuse, New York: Syracuse University Press, 1997), 8-9, 187.
[38] Jeff Pounders, "Forced Termination Processes and Pastors: A Delphi Survey of How Termination Happens in the ABSC" (D.Min. diss, Ouachita Baptist University, 1992).

disabled pastor, passive congregation and staff conflict. The study was successful in identifying

some features of conflict as the *source* of conflict, and identifying other features as

manifestations of conflict in process. But the research did not examine how the conflicts were

affected by the psychological characteristics of the participants, or their relational style. This is a

gap that the current study seeks to address.

Marc Mafucci has studied pastoral transitions within the North American Baptist

Conference.[39] Mafucci argues on the basis of his findings that "the tenure of a pastor is directly

related to the ability of that pastor to find a right fit in the ministry."[40] "Ministry fit" is referred

to as a location which "allows the pastor to utilize his spiritual gifts, natural talents, learned

skills, temperament and leadership style as he serves the Lord and the church."[41] Mafucci

further argues that the pastor's thorough understanding of himself and the transition process is

required to achieve a right fit. To that end, Mafucci developed a procedure manual for the

purpose of enabling pastors to find that right fit.

Mafucci identifies eight separate phases to the transition process:

1. Disengagement

2. New connections

3. Candidating

4. Exit

5. Interim

6. Arrival

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[39] Marc A. Maffucci, "The Process and Pitfalls of Pastoral Transition: A Study of the Pastoral Transitions Within the North American Baptist Conference" (D.Min. diss., Western Seminary, Portland, Oregon, 1999).
[40] Ibid., xiv.
[41] Ibid., xiv.

7. Entrance

8. Establishment

Each of the phases is treated to a discussion, with a view to identifying perceived ideals for that part of the process. The disengagement phase is most relevant to the current study. The author lists six issues for consideration – pastoral disenchantment, ministry identity, creative energy, disenchantment of the church, church membership sensing change, and career path issues. Remarkably, only one of the six issues (disenchantment of the church) contains a direct caution against termination or resignation as a way to handle the problem. This inclination to search for better responses to the problem is *not* applied to the other six issues, suggesting a fairly high tolerance for termination/resignation as an accepted solution to those issues.

Overall, Mafucci's approach to this phase, and in fact throughout his thesis, suggests that the pastor's decision to stay or leave is a product of the totalling up of individual "right fit" categories. What he does not account for is the very real – in fact, very common – experience of pastors, where on a frequent basis they face various "poor fit" circumstances. Whatever the pastor's experience or skillset, he/she will not always be operating out of known strengths. Churches and their leaders are dynamic. Expecting that the pastor-church relationship must remain within the confines of known strengths is unrealistic. Pastors and churches are all about growing. Growing involves changes that take us beyond what we are good at, and presents opportunities to become good at new things. But this can only happen if there is a willingness to work with people who are not yet excellent at some things. Certainly pastors and churches should aim for the best fit possible. Mafucci's work is excellent in educating pastors to be aware of much that is involved in leaving or joining a church. However, it lacks the dimension of allowing for people (including pastors) to, at least in some measure, grow into maturity or work

together to achieve maturity. Lacking is a flexibility to overcome "fit" problems, whether they be skills, gifts, leadership style, etc. Mafucci's "right fit" thinking is overemphasized to the detriment of relational commitment.

Mafucci has wonderful analytical skills, and he has poured them into a useful framework for the logical evaluation of many individual issues. His "Manual to Assist in Pastoral Transition"[42] provides superb direction for many pastors who do not find methodical analysis, evaluation and decision-making easy tasks. The manual raises an interesting point – Mafucci himself is working to supply pastors with leadership and management skills necessary to the ministry, to help them function in an area where they may find themselves weak or inadequate. How then does this support his argument that transition should be based on procuring the right fit? It really does not. He is actually supporting my own point that, although an assessment of what is needed should by all means be known and addressed, the discovery of weak spots or "missing pieces" should be guarded against as an early impetus for leaving.

The same tendency toward focusing on functional issues in failed pastorates can be observed in Clarence Kopp's study of involuntary terminations in the Church of the United Brethren in Christ.[43] Kopp defines involuntary termination as "situations in which a pastor senses the pressure to resign, or his/her resignation is requested by others within the congregation or by a stationing committee of a denomination."[44] The intention of Kopp is to examine the reasons, dynamics and conflicts involved in forced terminations. He looks at many

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[42] Maffucci, "The Process and Pitfalls of Pastoral Transition: A Study of the Pastoral Transitions Within the North American Baptist Conference," 141-198.

[43] Clarence A. Kopp Jr., "Not Wanted: A Study of Some Forced Terminations in Situations Other Than Moral Failures in Churches Where the Pastor is Assigned" (D.Min. diss., Trinity Evangelical Divinity School, Deerfield, Illinois, 1990).

[44] Ibid., 1.

factors occurring in the categories of tenure, pastoral competencies, personal integrity, family issues and expectations. Again, the emerging perspective centres around an assessment of individual skills and activities that make or break successful tenure, such as roles and expectations, gifts, salary, devotional life, sermon preparation, vision planning, healthy scheduling, scriptural procedures for conflict, etc.[45] The inclination is to see problems as performance issues, as is illustrated by Kopp's focus on professional incompetence and interpersonal incompetence. This is not Kopp's final focus; however, it is a typical example of how problem analysis frequently becomes a tallying of objectified parts, and solutions are sought through more thorough handling or balancing of these objective parts. Underlying causes are not well addressed. Kopp's response to the problem of unwanted terminations is to promote increased competence through a thirty-three item list of fair expectations for pastors, (e.g., pastors can expect to receive consultation concerning spiritual gifts, agreement on ministry expectations, an opportunity to develop conflict resolution skills through outside training, the creation and maintenance of a personal support group), a thirty-seven item list of fair expectations from the congregation (e.g., the pastor will model a holy lifestyle, will respect the gifts of the members, will preach Bible-based sermons, will lead without being a dictator), and a twenty-seven item list of recommendations for church elders (e.g., elders will pray much about the appointment of a pastor, will examine all applicants thoroughly and carefully, will speak the truth in love, will listen to and understand the needs of the congregation).[46] Relationship, with its shared purpose of bearing the image of Christ, has a weak presence in Kopp's study. The acknowledgement that problems are on some level a relationship problem never comes. Kopp's

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[45] Ibid., 62-65.
[46] Clarence A. Kopp Jr., "Not Wanted: A Study of Some Forced Terminations in Situations Other Than Moral Failures in Churches Where the Pastor is Assigned," 62-73.

focus, while including a number of relational aspects of church ministry, is strongly directed at managing problems and improving process rather than relating to persons.

Richard Wilson, a Nazarene pastor, has researched some of the characteristics of long-tenure pastorates.[47] Curious about slowing church growth in his own second decade of leadership, Wilson sought to identify how the pastor/parishioner relationship changes over time, how the benefits of long-term leadership may strengthen or erode over time, and how potential hindrances incumbent within long-term leadership may be ameliorated. Wilson conducted congregational surveys, focus groups, reflection groups and pastoral interviews within the Church of the Nazarene, focusing particularly on changes to be found after ten years of leadership.

A major conclusion Wilson made was that second decade pastorates have far greater potential to know people deeply and to effect a lasting spiritual impact on those people.[48] This opportunity, he says, comes as a result of continued investment in goal-sharing and goal realization in a climate of stability.

A second conclusion led Wilson to coin the phrase "piggyback trust."[49] His assessment of long-tenured pastorates was that newcomers entering the congregation observed strong trust bonds between pastor and parishioner, and on the basis of that trust relationship offered the pastor their own personal trust, even though they had actually only known the pastor a short time. Wilson does not articulate further, but the advantage is clear – shorter tenures that do not

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[47] Richard A. Wilson, "The Changing Perceptions and Dynamics During the Second Decade of Pastoral Tenure" (D.Min. diss., Nazarene Theological Seminary, Kansas City, Missouri, 2001).
[48] Ibid., 123.
[49] Ibid., 125.

develop trusting relationships may not develop this transferable trust, and those churches will be operating on a lower level of total trust.

To Wilson, the greatest discovery emerging from his thesis was the effect of the *Gap Theory*. Wilson credits William Hobgood with the first explanation of this phenomenon in 1982, with references to it in other subsequent works. Hobgood explains the Gap Theory thus: "When a pastorate has reached ten years or longer, it will be true that, while <u>one-to-one</u> trust between the pastor and the individual parishioners in the congregational community will be sound and seem to be growing sounder, <u>corporate</u> trust, that of the pastor and 'the people' as a whole for one another, will begin to decline, unless preventive dynamics are taking place."[50] The church identifies the pastor as a leader whom they initially believe will lead them well in areas of corporate vision, mission and overall spiritual health. Personal trust is a function of personal involvement and must grow over time, with the pastor sharing ever more deeply in the evolving life cycles of his parishioners.

Wilson suggests that, while the immediate trust challenge for the pastor seems to fall in the area of personal trust, it is the later deteriorating corporate trust that may more accurately predict trouble. Wilson contends that both types of trust need to be kept high. This may be difficult as the perspective of the congregation changes through the years. Whereas the pastor was once deemed an appropriately fitted leader for the church as it existed at one point in time, needs and vision change, creating room for doubt that the pastor is still a good fit. Wilson states "The people's personal trust in their pastor to assist them in dealing with the personal issues of

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[50] William Chris Hobgood, "The Long-Tenured Pastorate: A Study in Ways to Build Trust" (D.Min. diss., Lancaster Theological Seminary, 1982), 1.

their individual lives continues to rise as long as s/he is in that office, but their trust in him/her as the corporate leader who can solve the church's problems and make it thrive begins to wane."[51]

Growing personal trust may actually hinder corporate trust. Wilson notes that "...personal trust and affection over time can begin to cloud the corporate issues with which the congregation must deal...Changes are avoided for fear of hurting particular people. People are reluctant to share negative feelings with their beloved pastor."[52]

Wilson identifies other factors that hinder corporate trust. One factor is that in longer tenures the pastor is likely to address mid-life crisis, with all of the fears and uncertainties that come with that experience. Such midlife turmoil increases the difficulty of providing confident focused leadership that is still sensitive to the needs and challenges of others.

Wilson's consideration of personal and corporate trust is enlightening. The corporate trust he describes may be equated with the point made by Marc Mafucci and Clarence Kopp, that is, that corporate trust rests on the congregation's perception that the pastor's skills and functional "fit" for future ministry is high.

The study undertaken here does not attempt to assess corporate trust. The functional fit or skills assessment of pastors is not the focus. However, the personal trust described by Wilson does correlate with relational values and a commitment to deepening relationships.

Of interest in the current study will be any indication of the relative value of these two types of trust. The reasoning for needing both high personal trust and high corporate trust is

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[51] Richard A. Wilson, "The Changing Perceptions and Dynamics During the Second Decade of Pastoral Tenure," 35.

[52] Ibid., p. 39.

common enough. Successful tenures would seem to require both confidence in the person and confidence in the person's skillset. Major shortcomings on either point would challenge the continuation of any ministry. It is possible, however, that an examination of pastoral characteristics will give insight into the relative strengths of these two ministry needs. Will long tenure pastors evidence more concern for relational issues or for skills issues? This study may provide insight.

Whichever of these two components (relationship versus skillset) receives a greater emphasis may also represent the experienced pastor's opinion as to which is the more critical factor. Research in this modest study may shed light on whether the convictions of the counselling community translate well into the church community – that is, whether relationship is more effective than skills in bringing about healthy change.

One area that Wilson suggests for further study is the relationship of the long term pastor and depression. Wilson notes that Paul Aita found all of the long term pastors who were the focus of his case studies had some degree of depression.[53] Remembering H.B. London's finding (page 16) that the wives of pastors also suffer a high rate of depression, we are reminded of the need to investigate depression in ministry more thoroughly. Depression will be addressed in my study. The Taylor-Johnson employs a Depressive scale which will give an indication of the current level of discouragement faced by participating pastors.

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[53] Paul D. Aita, "Hanging in There: A Critical Study of Pastors Who Have Served Congregations from Seven to Fourteen Year's Duration in the American Baptist Churches of the Northwest" D.Min. diss., San Francisco Theological Seminary, 1990, cited in Richard A. Wilson, "The Changing Perceptions and Dynamics During the Second Decade of Pastoral Tenure", 127.

Wilson makes mention of several other works that examine long-tenure pastorates. Mark H. Moore, in his doctoral thesis, has attempted to identify a number of characteristics of long-tenure pastorates.[54] One relationship reviewed was that of long tenure and church growth. Moore surveyed one hundred thirty-seven North American pastors who have served the Church of the Nazarene for twenty years or more in one church. One observation was that seventy-eight percent of these churches grew during the pastor's tenure.[55] Other observations were that seventy-eight percent of respondents led churches whose worship attendance averaged one hundred forty-nine or less, and that forty-two percent of pastors in the survey lived in small towns.

Several possibilities arise from these statistics. Growth in seventy-eight percent of long-tenured churches suggests that long tenures may be associated with church growth. Testimonials abound in support of this conviction. C. Peter Wagner in his book *Your Church Can Grow* states that pastors of growing churches are usually characterized by their longevity of ministry.[56] Rick Warren says "A long pastorate does not guarantee a church will grow, but changing pastors every few years guarantees a church won't grow" and "the longevity of the leadership is a critical factor for the health and growth of the church family."[57] Thom Rainer declares from his survey work that "longer than average tenure" is a characteristic of pastors in growing churches,[58] but Richard Wilson points out there are others who question a causal relationship. Wilson cites C. Kirk Hadaway who states that "little research has been used to back up the

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[54] Mark H. Moore, "The Dynamics of the Long Term Pastorate" (Master's Thesis, Olivet Nazarene University, 1996).

[55] Ibid., 35.

[56] Cited in R. Dwayne Connor, *Called to Stay: Keys to a Longer Pastorate in a Southern Baptist Church*, (Nashville: Convention Press, 1987), 5.

[57] Rick Warren, *The Purpose Driven Church*, (Grand Rapids, MI: Zondervan Publishing House, 1995), 31.

[58] Thom Rainer, *High Expectations: The Remarkable Secret for Keeping People in Your Church*, 67.

notion that pastoral leadership is *the* key determinant of church growth"[59] Wilson concurs with Hadaway that it is difficult to know whether growing churches cause long tenures or long tenures cause growth. It is easy to envision how a church that is growing would keep a pastor engaged. It would seem unusual for a pastor to leave a church that is thriving under his or her leadership.

Douglas Tilley has also done research that is related to the question of tenure.[60] He examined why pastors in the Presbyterian Church in America (PCA) change from one pastorate to another. He first lists fourteen reasons why pastors change pastorates, and then seeks to confirm those reasons through personal interviews with PCA pastors. The fourteen reasons which set a basis for exploration have been gathered from various sources by Tilley, and include writings from such figures as Elmer Towns, Calvin Ratz, George Barna, Gordon MacDonald, John Bisagno, Stuart Briscoe, Win Arn, Lyle Schaller, Louis McBurney, H.B. London and others. Those reasons are:

1. Changing circumstances

2. Church growth struggles

3. Calling

4. Pastor no longer needed

5. The pastor's personal growth

6. Exhaustion/burnout

7. Sense of failure

8. Family Issues

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[59] C. Kirk Hadaway, *Church growth Principles: Separating Fact from Fiction* (Nashville: Broadman Press, 1991), 74, cited in Richard A. Wilson, "The Changing Perceptions and Dynamics During the Second Decade of Pastoral Tenure," 31.

[60] Douglas Tilley, "What Are The Factors That Lead Pastors to Change Pastorates?" (D.Min. diss., Covenant Theological Seminary, St. Louis, Missouri, 2003).

9. Financial matters

10. Conflict

11. A mismatch between pastor and congregation

12. Discouragement, frustration and/or depression

13. Trouble over expectations

14. Restlessness

Tilley also gives consideration to the question of when *should* a pastor leave, recognizing that many of the above reasons become legitimate factors in making that decision. Tilley points out one additional factor to be considered for when a pastor should leave that was not on the list of gathered reasons – that factor was *age*.

Tilley finds Ed Bratcher insightful as to reasons that the pastor should *not* use to leave a church. Ed Bratcher recommends not leaving because of:[61]

- Major conflict

- Depression

- Criticism

- A church in deep debt

- A larger church's interest in the pastor

Now the complexity of the situation emerges. Bratcher's five reasons for *not* leaving are also found on the list of why pastors say they *do* leave. Does this represent a breakdown of leadership or good judgment when a pastor leaves for one of Bratcher's *don't go* reasons? Or is

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[61] Ed Bratcher, "Seeing God's Call in a Church's Call" in *Mastering Transitions, Mastering Ministry*; (Portland, Oregon: Multnomah, 1991), 16-24, cited in Douglas Tilley, "What Are The Factors That Lead Pastors to Change Pastorates?" 63.

the decision to leave a pastorate more complex, requiring us to move beyond the various reasons into the motives behind those reasons?

Tilley goes on to consider ten reasons offered by pastor Don Bubna to *not* resign a pastorate:[62]

1. "I need to grow in the demands I am facing"

2. "I refuse to be guided by my emotions"

3. "My family needs love and stability"

4. "Building people takes time"

5. "I want our missionaries to have a sense of permanence in their home church"

6. "A longer ministry better serves the church and community"

7. "The support of elders comes gradually"

8. "Our people have been generous with me"

9. "I must not avoid confession and forgiveness"

10. "I can trust God and not panic"

This list is remarkable. It is not characterized by personal need, preferences, skills assessment, "right-fit thinking" or hardships. It is characterized by relationship, and by how investing in relationship (or sticking it out in a relationship) accomplishes growth and maturity in people. There is a more obvious element of risk-taking with reference to the laying aside of personal desires. Bubna has described well a readiness to relinquish personal choices if those choices interfere with the development of wholeness in others. He is not merely describing self-

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[62] Donald Bubna, "Ten Reasons Not to Resign" Leadership 4 (Fall 1983), 74-90, cited in Douglas Tilley, "What Are The Factors That Lead Pastors to Change Pastorates?" 64.

sacrifice as a quality of service – he is applying that self-sacrifice to the larger goal of committed interdependence. The ideas of appreciating others through devotion, maturing others in Christ and growing in Christ *together* are clear and strong.

Through an interview process Tilley seeks to assess the validity of these statements and recommendations for pastoral change. His findings generated a high correlation to the original list of fourteen reasons above. Specifically, his identified reasons for pastoral change were:[63]

1. Finances (salary)

2. Conflict (church elders with pastor, or with each other)

3. The pastor's family (care of wives, children)

4. A mismatch between the pastor and the congregation

5. Vision differences

6. Expectations (different or unrealistic)

7. The pastoral search process

8. Loss of a close supportive friend

9. Sense of failure (no progress)

10. Mismatch of gifts

11. No more challenge

12. Not needed any more

Tilley's results confirm a myriad of reasons and combinations of reasons for pastors leaving a pastorate. The interplay possible between fourteen different considerations for such a decision (and the list is by no means exhaustive) virtually buries any possibility of determining a

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[63] Douglas Tilley, "What Are The Factors That Lead Pastors to Change Pastorates?" 96-166.

simple means to a healthy decision. However, Tilley's commentary does question the thoroughness, that is the *breadth* of consideration undertaken to make the decision for pastoral change. What appeared to emerge from Tilley's interviews was first of all a lack of "ministry hermeneutic" (my words) on the part of the pastors in collating and prioritizing the different issues inherent in such a major change of ministry. The reasons given for change did not appear well connected to other larger issues. Secondly, the "triggering event" for change seemed to be a personal emotional crisis of some sort for the pastor. Donald Bubna is but one of many who would advise against making major decisions when emotional intensity is high. Yet many pastors do exactly that. ("I felt like I had no choice. I left with great sadness on my heart. I was broken, and to some extent, angry. I also felt hopeless..." – Pastor Josh)[64]

The tendency for pastors seems to be to carry a number of unresolved issues until such time as a crisis takes matters apparently beyond the control of the pastor. The situation is not unlike airline disasters, which seldom occur as the result of a single major problem. Almost invariably, airplane crashes are the result of a growing number of smaller problems, which accumulate and worsen to the point of unmanageability. Even these smaller problems are not the "cause" – rather, it is the *decision to carry on* in a normal fashion while accumulating unchecked problems that is the cause. This should be understood as a *systemic* problem. Perhaps we could learn from the Federal Aviation Agency, which has put countless millions of hours and dollars into unravelling the multi-dimensional dynamics that comprise aviation industry failures. To quote from one of their flight standards bulletins, "The cause of most accidents/incidents is *systemic weaknesses*. Systemic weakness can lead to safety risks and, if left unchecked, to

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[64] Quoting Pastor Josh, in Douglas Tilley, "What Are The Factors That Lead Pastors to Change Pastorates?" 105.

adverse results." [65] What kills people is not *the problem*; what kills people is operating in a system that *does not handle problems when they arrive.*

This is precisely the same kind of problem that Tilley has identified in his research. Each pastor Tilley interviewed related numerous distresses which were deemed *not* to be the reason for departing (i.e. finances, conflict, etc.) However, nearly all of those problems were ongoing stresses. The accumulation of stresses becomes a *systemic* problem when they are accepted by the pastor as part of the ongoing workload, but not expected to interfere significantly with ministry outcomes, when in fact they do. The pastor simply carries those unresolved problems forward day after day, until the problems *do* become big enough to evoke a change of pastorate.

The *system* in play here is one of performance and expectation, as opposed to relationship or covenant. In the performance and expectation system, the pastor carries an accumulation of unresolved problems because he or she is required to achieve an expected level of success, and tends to keep difficulties or failures private. The emphasis on performance rather than relationships tends to interfere with the sharing of problems, with the working together to overcome problems, and with mutual personal growth.

There is an expectation from this study that pastors who have successfully reached longer tenures may evidence a strong relational style of ministry because of the strength imparted by that style for overcoming difficulties and promoting spiritual growth.

Certainly there will always be situations where one single problem is reason enough for change. But from reading many accounts of ended pastorates I get the sense that many pastors

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[65] Bulletin No. HBAW 98-21, "Monitoring Operators During Periods of Growth or Major Change," *Joint Flight Standards Handbook Bulletin for Airworthiness and Air Transportation* (December, 1998), 40.

continue through ministry carrying accumulations of problems until the combined weight of many troubles wears them out. One of the telltale signs that this is so comes through my experience in counselling clergy. From the pastor's perspective, there is often a lack of clarity as to why he needed to go. When an emotionally or spiritually fatigued pastor sits down to determine if his situation warranted a change, he may be hard pressed to identify a sufficiently disruptive cause. This can be perplexing, leading to self-doubt over a "selfish" decision, or to guilt that he left without the agreement of others that he should, or even to profound inadequacy that he could not overcome a "simple" problem.

The point is that stresses and conflicts seem to be "put off" or endured for the sake of maintaining a particular level of ministry activities. The implied expectation seems to be "keep the ministry wheels turning," giving rise to the systemic problem (noted above) of tolerating unresolved problems for the sake of continuing the pursuit for results. This raises some questions about how realistic are the expectations on pastors to carry ongoing emotional burdens from day to day, and the (often self-imposed) expectation to keep those burdens private.

It would appear that successful management of the many different challenges and problems pastors face could be facilitated by a different approach. Instead of attempting to address or ignore stresses on an individual basis, pastors could more thoroughly pursue a unifying theme or perspective in their decision-making. Tilley reports that most of the pastors interviewed attributed their decision for leaving to only a few factors, with some stating there was only one significant factor.[66] What is missing is an overarching perspective that expects problems and deals with them as they occur. What then is the overarching perspective? We

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[66] Douglas Tilley, "What Are The Factors That Lead Pastors to Change Pastorates?" 168.

could say, *a commitment to facing and dealing with conflict as a normal part of ministry.* But is this big enough? Likely not. Our perspective is missing something if it does not include *a commitment to grow and mature one another in relationship, using every opportunity, including disagreements and conflict.*

Tilley realizes that the problem of unhealthy pastorate changes deserves a more thorough examination and response – one that begins in seminary. He questions the *depth* of preparation for the pastor in handling this certain-to-be-faced decision of when to leave a pastorate. He sees seminary as a critical place to address the underlying issues of leading, casting vision, persevering and character development. He laments,

> We train pastors how to answer ordination questions, but do we train them in character? We teach them how to seek out a pastorate, but do we teach them how to evaluate their troubles once they get to their church so they can respond to them? Do we teach them how to discern when factors in their ministry say it is time to leave, and when they say 'Hang in there' because God is hanging on to them? We teach them how to lead people to the Prince of Peace, but do we train them to be at peace with all men, even Session members...We teach pastors the need to preach repentance but do we challenge them to repent of their own immaturity and insensitivity toward others?[67]

The current study intends to contribute to seminary training by providing specific insight from the lives of long-term pastors. Examining the psychological and relational characteristics of experienced successful leaders, as well as studying their own comments regarding long tenures, could provide opportunity for seminary students to more carefully consider the condition of their own psychological health or relational skills *before* entering ministry. This study is undertaken in the hope that such consideration would serve future pastors and churches well.

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[67] Ibid., 177-178.

In another study, Richard Danielson looked at factors relating to successful transitions from long-term pastors to new incoming pastors.[68] His definition of a successful transition was a pastoral succession characterized by respect for the new leader and a minimum of destructive conflict.[69] He examined the transitions from the three perspectives of the outgoing pastor, the incoming pastor and the congregation.

Danielson found that issues of character were identified affecting each player in the transitions. "The character issues served to make or break the situations and were key factors leading to success or failure."[70] One such character issue was *ego strength*. Successful transitions occurred when the departing pastor (predecessor) was able to step away from his former leadership role. Some difficult transitions occurred when predecessors found themselves unable to cease their pastoring and continued to interfere in the dynamics of the church. Danielson says "a one-size-fits-all approach" to identifying the correct process of transition does not work. The main ingredient to successful transitions was not how the predecessor remained involved or where he went, but rather whether he continued to have a negative or positive influence in the life of his former congregation. This is what Danielson relates to character, and is what is being explored more thoroughly in this thesis.

The congregations were found to contribute to successful transitions in several ways. Churches who did not suffer from "boundary ambiguity" (e.g. "What is the role of the retired pastor?")[71] were quicker to build a trust relationship with the new pastor (successor). Secondly,

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[68] Richard A. Danielson, "Beating the Odds: Successfully Following a Long-Term Pastor" (D.Min. diss., Asbury Theological Seminary, Wilmore, Kentucky, 2001).

[69] Ibid., 6.

[70] Ibid., 89.

[71] Ibid., 94.

those churches who openly grieved the loss of a beloved pastor were similarly more ready to embrace the successor. And thirdly, churches who expressed their feelings about the transition openly and honestly were less mired in conflict.

Danielson understands these congregational characteristics as "a sort of collective maturity" that identifies the church as also possessing healthy character.[72] The "maturity to say good-bye, maintain unity and embrace new leadership" connects with the relational maturity I am seeking to identify in my own study. Danielson has to some degree identified the need for such maturity in congregations as an important part of church life and relationships. My study will focus more specifically on the pastor.

In his research, Danielson found most authors focused on leadership *function* (e.g., competence, performance, creativity, knowledge and hard work).[73] Many authors recommended against change in the early months of a pastorate, out of respect for a church that may have all the change they can handle in receiving a new pastor. Danielson's finding challenge that view; he states that "the common wisdom on making change cannot be universally applied. Some of the most successful transitions studied involved radical changes from the start."[74] Danielson again sees the key issues as related to character, not function.

The qualities of character Danielson refers to are ego strength, love, self-awareness, understanding, and persistence. By ego strength, he is referring to that "strong sense of self that allows one to act with confidence and not be unduly influenced by others or by situations beyond

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[72] Ibid., 94.
[73] Ibid., 95.
[74] Ibid., 95.

one's control."[75]   Danielson saw ego strength as critical for stemming the tide of changing

opinions and holding true to relational commitments even when others did not appear accepting.

"People respond to love,"[76] Danielson continues. "There is no substitute for love."[77]

Danielson observed that a lack of self-awareness appeared to cause the repetition of

unhealthy patterns, such as broken communication. Self-awareness was key for realizing one's

assets and liabilities, thus affording an opportunity to always be in touch with challenges and

needs. Without it, "pastors failed to see the relationship between their actions and the response

of the congregation."[78]

Danielson identified in his study the need to understand people, their church culture and

the life-cycle of the church for building an effective ministry after a transition. He saw

persistence bring rewarding and fruitful ministry to pastors, even though they lacked some

knowledge or control.

Danielson has seen the importance of character and relational qualities in successful

pastorates. He is convinced they have more to do with success than formulas, function or

circumstance. Indeed, his research appears to identify character issues as the common thread for

determining successful pastorates/transitions.

His measurement of character issues, however, could be improved. Neither Tilley nor

Danielson used objective measures of character qualities. Looking at pastors' character through

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[75] Ibid., 96.
[76] Ibid., 97.
[77] Ibid., 96.
[78] Ibid., 97.

the Taylor-Johnson Temperament Analysis contributes to a more thorough understanding of what is involved in the expression of character because of its standardized measurement approach. Character can be defined as the aggregate of traits or distinctive qualities that distinguish a person.[79] Danielson and Tilley are using the term (as also used in this thesis) to refer particularly to qualities of excellence. The T-JTA measures various different traits, providing a collective profile of nine distinguishing characteristics, with established norms for evaluating a person's individual traits. A detailed explanation of the traits will be offered in the section on Research Instruments.

The bulk of evidence in the literature review supports the contention that pastoral ministry is a demanding and complex work. The evidence identifies factors essential to ministry that rely heavily on relational values, both for effective ministry and for conflict resolution. Yet a commitment to relationship itself is not advanced. When it comes to dealing with problems or future ministry planning, the existing literature points to an emphasis on skills matching and administrative procedures for success. These are truly needed considerations. But there is a gap in the literature concerning the role of relationship in addressing difficulties in the church, and concerning the degree to which existing senior pastors understand and employ a relational emphasis in their ministries. The research undertaken here will address those issues.

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[79] Merriam-Webster Collegiate Dictionary, Merriam-Webster, Inc.; 10th edition (1998).

CHAPTER 3

THEOLOGICAL AND BIBLICAL FOUNDATION

There are many theological/biblical perspectives that connect with the issues of ministry, ministry tenure, and termination. Sin, the fallen-ness of humanity, redemption, grace, and reconciliation are but a few of the many relevant themes that shed light on the topic of ministry and tenure. By now it will be apparent that my interest in tenures and terminations is shaped by a growing curiosity about how church practices concerning relationships compare with the character and importance of relationships as found in scripture. I want to investigate whether there may be an adjustment needed in the manner in which pastors, churches and denominational leaders determine closure of pastorates, an interest which results from my understanding of who God is, who we are, and what God is up to. It is my contention that increasing our commitment to (or at least our desire for) sustained relationships in ministry has strong theological and biblical support. I want to bring forward three areas in particular that have major contributions to this perspective on ministry tenure: a) personhood, b) identifying with community, and c) suffering and transformation.

Personhood

What is a person? The question has been before us for longer than recorded history. Older philosophical and theological determinations are being challenged afresh. Science and medicine are today increasing the pressure for an answer, and in their urgency are participating in the discussion with vigour, if not balance. Indeed, there is extreme pressure from the medical community to define personhood for informing decisions in the areas of stem-cell research, organ donation, and dementia to name a few. For our purpose, an understanding of personhood informs our ability to discern direction for clergy tenure, as we attempt to develop wholeness in the people to whom we minister. Clear indication that this development of wholeness is a focus of ministry, and that ministry at its very core is about relatedness can be found in John 17:20-23:

> I am praying not only for these disciples but also for all who will ever believe in me because of their testimony. My prayer for all of them is that they will be one, just as you and I are one, Father--that just as you are in me and I am in you, so they will be in us, and the world will believe you sent me. I have given them the glory you gave me, so that they may be one, as we are – I in them and you in me, all being perfected into one. Then the world will know that you sent me and will understand that you love them as much as you love me.

Here Jesus articulates his intent for oneness between himself and his heavenly father, and between us, himself and his father, with a view to enabling yet more people to participate in this same inter-relatedness. Looking at the nature of personhood will enable us to form a cohesive base from which to understand Jesus' comments and make decisions in ministry that support his intent.

A Long-standing Discussion

Philosopher and priest Kevin Doran[80] credits Boethius with the first formal attempt at a definition of personhood - "*persona est individua substantia rationalis naturæ*", contained in Thomas Aquinas'writings (1964/66, 1æ, 29) where he declares that a person has individual substance and a rational nature. Aquinas also made it clear that he understood the nature of a person to be both physical and spiritual. "Not every particular substance is a hypostasis or person, but rather, that which has the full nature of the species. Thus a hand or foot cannot be called a hypostasis or person. Nor likewise can the soul as it is part of human nature."[81] Aquinas has provided useful insight into the understanding of personhood in that he recognizes the soul of a human as existing but not equal to the nature of a human; it is only a part.

Unfortunately, with the arrival of empiricism, the recognition of the human soul as part of a person disappeared into thin air. Physician and philosopher John Locke and David Hume of the Scottish Enlightenment led the way to defining personhood as immediate experience or consciousness. "Locke believed that consciousness constituted personal identity; Hume said there was no such thing as personal identity, only a 'train of consciousness'."[82] This is perhaps the most prevalent view in the ethics and operations of medicine today. Princeton University bioethicist Peter Singer offers a related description of what constitutes personhood:

> When I think of myself as the person I now am, I realize that *I did not come into existence until some time after my birth*. [italics mine] At birth I had no sense of the future, and no experience which I can now remember as 'mine.' It is the beginning of the life of the

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[80] Kevin Doran, *What Is a Person: The Concept and the Implications For Ethics* (Lewiston, N.Y.: The Edwin Mellen Press, 1989), 30, 32.

[81] Thomas Aquinas, *Summa Theologica*, 1964-66, 1æ, 75, 4 ad 2.

[82] Kevin Doran, *What Is a Person: The Concept and the Implications For Ethics,* 30,32.

person, rather than of the physical organism, that is crucial so far as the right to life is concerned.[83]

Singer has given an understanding of personhood that is devoid of any connectedness to others, in fact devoid of connectedness to a previous "non-personal" version of himself.

This isolated sense of self may play a key role in the freedom churches or pastors visualize for themselves in ending relationships. The more individual our sense of ourselves, the less our feelings of responsibility toward others. Existing relationships and commitments can be re-contextualized or re-negotiated according to our desire to find new situations.

Incompleteness as Normative

Harvard philosopher Charles Hartshorne has expressed a view of personhood that he describes thus: "literally partial identity, and therefore partial non-identity; moreover, the non-identity refers to the complete reality [of a human life span], and the identity but a constituent [a stage of life, or a spacio-temporal state of being]."[84] Hartshorne does not see personhood in terms of fully completed beings. This completeness of development he says does not exist. Hartshorne's model is centred on movement from incomplete toward complete. What makes this view in essence holistic is *movement*.

The implication for ministry and tenure decisions is that expectations of ministry fit or pastoral skillsets may be too strict. Assessing a ministry fit between church and pastor must of course consider the existing needs and whether the pastor brings appropriate strengths and resources to those needs. But neither people nor their circumstances are static. Once an

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[83] H. Kuhse and P. Singer, *Should the Baby Live?* (Oxford: Oxford University Press, 1985), 133.
[84] Charles Hartshorne, "Personal Identity from A to Z," *Process Studies* 2:3, (1972): 210.

assessment and commitment between church and pastor has been made, it is important to realize movement will continue to occur. Movement which results in godly maturity is of course the goal, but other changes will also occur. Pastor and church member alike will face unexpected challenges. Significant adjustment to those "movements" should be possible within the context of a continuing tenure. Individual "snapshots" of the ministry relationship at any given moment may identify needs which have been overlooked by the pastor (or others), or which the pastor struggles to embrace. Rather than seeing these snapshots as a reason for resignation or termination, existing ministry fit problems can be embraced as part of a greater understanding of how growth and maturity occur in the life of a church.

Hartshorne's understanding of process and movement is a perspective shared by theologian Jürgen Moltmann, whose writing reminds us that persons are always in a state of becoming. Hartshorne's concept of personhood invalidates the more popular scientific view because the incompleteness that science uses to disqualify personhood is *inherent* in what makes a person. A person is always incomplete. The criteria of awareness, functioning body parts, behavioural capabilities, sentience, etc. cannot therefore be used to exempt personhood.

The relevance for clergy is that their own incompleteness as persons ought to be an expected part of ministry. Giving the pastor (and the congregation as well) the opportunity to grow *through* shortcomings or conflicts should be a regular feature of how churches develop.

Observed Personhood

Michael Tooley, philosophy professor at the University of Colorado, lists fifteen elements in consideration of the constitution of a person, and works them into four major groupings: having a non-momentary interest, rationality, agency and self-consciousness. [85] His resulting conclusion is that a person is an entity which, while not necessarily self-conscious in the strict sense, has and exercises relevantly the concept of a continuing mental substance."[86] One of the problems being grappled with here is the normally capable but currently non-functioning condition of some part of a person. Empiricism has led to attempts at definition that rely on functioning, and sometimes only *observed* functioning, for individuals to qualify as persons. Such definitions leave a gaping hole wherein we find "non-persons" suffering from a myriad of ailments, ranging from autism to dementia.

It is not uncommon for many pastors and churches to also hold this functionally-based perspective towards ministry and tenure. If the church is not observed to be functioning normally, a "death" may be declared, releasing parties to break up and move on.

Prevalent definitions of personhood are largely *substantial* or *natural*. In that way, they have not changed since Boethius' definition of a person as 'individual substance of a rational nature.' The age of rationalism has served to entrench and narrow the range of thought around personhood, as has the fading in the last several centuries of trinitarian doctrine. Fading with it was the Trinity's emphasis on relationship. Anthropologists and sociologists have struggled to maintain a relational aspect near the core of discussion. Some definitions, however, still have a

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[85] Ibid., 105-157.
[86] Ibid., 157.

strong relational or social core, such as that given at the Frankfurt Institute: "Human life is essentially, and not merely accidentally, social life." [87]

Ontological Personhood

Contemporary Greek theologian John Zizioulas may have an answer to this quandary. Metropolitan of Pergamon and professor of theology at the University of Thessaloniki, Zizioulas has, in his work *On Being a Person: Towards An Ontology of Personhood* [88] laid out a premise for the relational aspect of humans being absolutely central to personhood. Zizioulas notes a distinction between Greek philosophy and Hebrew/Christian thought. Ancient Greek philosophy saw the world, including humans, as simply *being*, rather than caused. Hebrew thought and Christian tradition see humans as caused – the world and people have been caused by a particular being. There is not a primal existence of nature; there is a primal existence of *Someone,* a Person. Zizioulas sees this *particularity* of humans as needing to be expressed through a direct relationship for it to be constitutive of personhood, otherwise it would default to a non-unique characteristic of substance and give up its position as ontologically primary. Zizioulas asks us to examine the Trinity and observe the 'always in direct relationship' between the Father, Son and Holy Spirit. They are always actively relating, never separated or absent. In their being they are always present with one another; they cannot exist without being in direct relationship; being *is*

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[87] Frankfurt Institute for Social Research, *Aspects of Sociology*, (London: Heinemann, 1956), 40.

[88] John D. Zizioulas, "On Being a Person: Towards An Ontology of Personhood," in *Persons Divine and Human*, ed. Christoph Schwöbel and Colin E. Gunton (Edinburgh: T & T Clark Ltd., 1991), 33-46.

relating. Relationship is introduced into the substance of their persons. As theologian Colin Gunton has put it, "God is a communion of persons inseparably related."[89]

How does this apply to human persons? How does a person become complete? Humans acquire personal identity and ontological particularity only by basing their being in the Father-Son relationship in which nature is not primary to the particular being. The acquisition of this personhood is only completely realized in sonship with Christ through a 'new birth.' At this point, it would be fair to ask the question "Are only followers of Christ persons?" No, both believers and non-believers are persons. Both groups are *incomplete* persons. Prior to completion in Christ, incomplete personhood operates ontologically from nature, our biological birth not being sufficient to realize full personhood. Believers have taken an additional step towards completed personhood, which Zizioulas says can only happen in Christ, and which he also says will not occur completely in this world. That additional step is both forward and backward – forward to a more complete realization of personhood, yet backward in the sense that their personhood is now based on their fully activated relationship with God, which itself is based on the pre-existing eternal relationship between Father and Son.

In Adam, humanity was given the opportunity to be fully complete persons. Through our choice for spiritual autonomy each of us has defaulted on a full relationship with God and thereby, the fullness of personhood. We are left with a being that by design requires relationship to fully exist, and a longing to realize that fullness. The design or *definitiveness* of personhood requires relationship. Without it we are broken persons. This is not to say we are not persons.

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[89] Colin E. Gunton, "Trinity, Ontology and Anthropology: Towards a Renewal of the Doctrine of the Imago Dei", in *Persons Divine and Human*, ed. Christoph Schwöbel and Colin E. Gunton (Edinburgh: T & T Clark Ltd., 1991), 58.

Personhood is primary, brokenness is descriptive. We are not lumps of pseudo-personal brokenness. We are persons rendered incomplete, yet moving toward completeness. If we realized *how* incomplete our personhood is without eternal completion in Christ, we might well refer to ourselves as *embryonic*.

The importance of Zizioulas' argument is that it recognizes relationship as the central construct of personhood. He has redirected the path that many have followed who took unjust license with Boethius' affirmation of person as individual substance. The ensuing individualistic nature/essence emphasis of personhood seriously compromised the relational aspect. Prior to the work of Zizioulas, relationship was still being freely referred to as the *application* of personhood. It remained separate from what was considered the essence of personhood, even in professional Christian circles. Christian psychologist Dr. Lawrence Crabb comes the closest to Zizioulas' position when he places the *longing* for relationship into the definition of a person, but he does not include relatedness itself.[90] Zizioulas' viewpoint is anchored in reflection on the Trinity. He states the Trinity discloses that "otherness is *constitutive* of unity, and not consequent upon it. God is not first one and then three, but simultaneously One and Three."[91] It follows then that "otherness is inconceivable apart from relationship. Father, Son and Spirit are names indicating relationship. No Person of the Trinity can be different unless He is related. Communion does

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[90] Lawrence J. Crabb, *Understanding People: Deep Longings for Relationship* (Grand Rapids, Michigan: Zondervan Publishing House, 1987), 96. Crabb says that a person is one who longs deeply, thinks, chooses and feels.

[91] John Zizioulas, "Communion and Otherness" *St. Vladimir's Theological Quarterly* 38, no. 4, (1994): 353.

not threaten otherness; rather, it generates it.[92] And again, "...relating is not consequent upon being but is being itself."[93]

The significance for the church of this relational understanding of personhood is that we, who are pledged to lead people into wholeness in Christ, must necessarily embrace the centrality of relationship and unbroken connectedness as one of the most holy and meaningful priorities of how we live. Decisions of termination or resignation in ministry must be bathed in this critical core value.

Persons In the Becoming

German theologian Jürgen Moltmann is not completely comfortable with a definition of personhood that excludes *substance*. However, he acknowledges that lowering relationship to the position of simply manifesting the person without inherently being part of the person is to say that the relationship would only express the difference between persons, not their communion.[94] Relationship is essential to personhood. Moltmann combines substantial existence with relationship by recalling Richard of St. Victor's definition of a person as one *existing*, meaning existence in light of another.[95] This "existence means a deepening of the concept of relation: every divine Person exists in the light of the other and in the other."[96] To this, Moltmann adds an emphasis from Hegel, whereby "the person only comes to himself by expressing and

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[92] Ibid., 353.
[93] John Zizioulas, "On Being a Person: Towards An Ontology of Personhood" in *Persons Divine and Human*, ed. Christoph Schwöbel and Colin E. Gunton (Edinburgh: T & T Clark Ltd., 1991), 46.
[94] Jürgen Moltmann, *The Trinity and The Kingdom of God: The Doctrine of God*. Transl. Margaret Kohl (London: SCM Press, 1991), 172.
[95] Ibid., 173.
[96] Ibid., 173.

expending himself in others."[97] Thus, Moltmann's concept of personhood is constituted by substance, by relation and by movement toward each other, or change in the relation. Moltmann's third criterion astutely emphasizes that a person is someone *becoming*. Here again is the movement from incomplete toward complete, remarked on earlier by Hartshorne. In essence, a full understanding of personhood must include a relationship of eschatological proportions. That a person is someone *in the becoming*, and someone *in communion*, or in relationship with another, are the vital elements missing from our popular sense of personhood.

The concept of personhood presented here seeks the big picture, looking to the Holy Trinity for the most reliable and foundational insights into persons. Somehow we need to rise above our cultural tendencies to recruit, isolate or compartmentalize what constitutes a person. Arresting and reversing the movement from wholeness to partial-ness is critical to instilling a deeper realization that God has designed us for connectedness. With regard to pastoral tenure, preaching oneness and continuity of relationship with Christ from the pulpit, and following it with ministry terminations based on a conflict or "loss of fit" seems a contradiction of purpose. Continuity of relationships deserves a more sacred place in our decision-making concerning ministry tenure.

Identifying With Community

The importance of identifying with one's community, including the maintaining of that connectedness in difficult times can be seen in the Exodus narrative. The Exodus is the history of a people who find their beginning in the delivering act of God. Their beginning is an

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[97] Ibid., 174.

objective historical occurrence. It has significance for Christians who also owe their beginning to an objective historical intervention of God through Jesus Christ. The Exodus is relevant to this study because of its message of belonging, and the implications of that belonging as it relates to enduring suffering and conflict.

The book of Exodus is the description of God's response to the oppression of a people. God's deliverance of Israel both set them free from a *particular* suffering, and set them free to move forward through *new* sufferings as they walked with God in a deepening relationship.

Carl Armerding[98] calls the Exodus the Old Testament foundation of liberation. Latin American theologians Gustavo Gutiérrez[99] and José Miranda[100] also mark Exodus as the pivotal point for liberation theology. But let us not forget that, although Gutiérrez and Miranda focus on a call for universal liberation from both oppression and suffering, we need to take note that God's delivering Israel from Egyptian oppression does not end their suffering. For the Israelites and for us today there needs to be a commitment to move forward through sufferings together, rather than allowing sufferings or disagreements to quickly result in a parting of ways between church and clergy.

Building on that observation, it is my contention that the exodus event is meant to provide a framework for humanity to understand the intentions of God in relationship and the characteristics of such a relationship. As God acts in history he is *writing a story* which he purposed to write from beyond history. That story is a story of connectedness. The Holy

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[98] Carl E. Armerding, ed., *Evangelicals & Liberation* (Phillipsburg, New Jersey: Presbyterian and Reformed Publishing Co., 1979, 43, 58.

[99] Gustavo Gutiérrez, *A Theology of Liberation* (Maryknoll: Orbis Books, 1973).

[100] José Miranda, *Marx and the Bible* (Maryknoll: Orbis Books, 1974).

Scriptures have a unique part to play in that story, revealing the motives, beginnings and development of God's involvement with humanity. There is a larger framework than the exodus for these truths. Yet the exodus and its tradition have a distinctive role in providing Israel, and indeed all humanity with a sense of identity and destiny, with a sense of purpose and belonging.

The exodus event and tradition should also shape how the church exemplifies God's intention for lasting relationship; a relationship that endures hardship, misunderstanding, and disappointments. It was no accident that God chose a previously helpless one (Moses) to be his "deliverer". God's plan for deliverance was enacted through a person - in this case, one who was vulnerable, a fugitive and lacking in confidence. The fallibility of the deliverer God chose is striking. This is not a feature limited to Moses' past. Even in his new commission, Moses continued to stumble. He gave an inaccurate representation of the message God instructed him to deliver. (Exodus 5:1-3) A short time later he also suffered apparent setback ...those whom he wished to deliver suffered even more (Ex. 5:22-23). Both Moses' execution of his duties and his expectations of results suffered.

These characteristics, or others like them, are familiar talk in church board meetings where the pastor or elders wonder if the time has come to part ways. Mistakes and shortcomings may become the basis of decision-making without reference to relational or covenantal purposes or stated commitments to work through problems. God's answer to Moses' difficulties was to confirm the covenant and look forward. He did not react or terminate Moses' leadership. He just moved ahead. (Ex. 6:6-8)

God's covenant with Israel had *survivability*. (Ex. 32:1-33:17) It had a "no-fail" guarantee from one party. The covenant was sustained by the glory and the saving initiative of

God. It was his grace that saved an undeserving and helpless people and it was his power and perseverance that kept it intact. The covenant was also robust enough to withstand failures from the other party; if Israel was unfaithful to the covenant, it was not abandoned. Repentance and reconciliation moved it forward again.

The role that pastors and churches have together is one of liberating through Jesus Christ. The Exodus narrative reminds us that our liberation involves new hardships and sacrifices given in the cause of moving forward as a community. It involves the forbearance of others' failures. It involves patience while suffering continues and deliverance tarries. It involves celebrating past deliverance, even as we await a new deliverance.

Many scriptural passages outside the book of Exodus reveal the Exodus event as an important ongoing factor in shaping the way we live and relate. Let me refer to a few:

Psalm 74 – An Appeal

This enduring, covenantal sense of relationship continues to be evidenced throughout scripture. For example, in Psalm 74 there is a desperate appeal for deliverance. The people of Israel are suffering at the hands of another people. Devastation by these people is interpreted as God's rejection. The appeal is for God to remember his people whom he chose to purchase for himself, and to remember the covenant which he made with Israel. The basis of their request is not their own deservedness; it is for God to plead his own case and to protect his own interests. "Look what these people are doing to your own name" (vs. 18) and deliver again. The petition has its roots in God's historical first deliverance and his stated ownership of Israel. Their past history with God is expected to have a bearing on the shape of their future.

Clergy and churches could benefit from this strong sense of covenant – a covenant to minister together beyond expected good results; a covenant to be faithful in serving each other for a long period of time.

Psalm 77 – A Cry for Deliverance

In Psalm 77, the writer expresses exquisitely the pain and confusion of an abandoned soul, and within this psalm lies the key to personal deliverance - remembering the story of God in his life. It begins with deep personal distress (vss. 1-6), which is actually worsened when God is brought into the picture. (vs. 3) Presumably God is the one who resolves such distress, but in fact he now seems to be implicated in the cause of it. The author is grieved that when the evidence is assessed, the conclusion is "God has left us."(vss. 7-10) This is a psalm of depression and despair. The author is left to reminisce about his great, now departed God. (vss. 11-12) This remembering flows out of one man's despairing heart who does not want to turn his back on this vital but apparently dysfunctional relationship. In the face of hopelessness, pleasant memories soothe his wounds. And then a remarkable thing happens. His remembrance of God begins to minister to his crushed spirit. He is inspired by the greatness of God and God's deliverance of his people. (vss. 13-15) He remembers that even in the midst of frightening chaos (vss. 16-19), God was present. He could not be seen but he was there. This powerful realization results in a bold turnabout statement that God *has* faithfully led his people, despite the fact that again, he is not currently visible. (vs. 20) The author feels no need to put a finishing touch to this recounting of God's history with his people. God is there even when it looks like God is not. He is there because he has committed himself to being there. It is the steadying truth and hope for the author's current distress.

Depression has already been identified as a seriously crippling factor in pastoral ministry. What a blessing it would be if more churches *and* pastors could find the spiritual buoyancy that emerges in the latter half of this psalm. Too many times that buoyancy is not found, because one party or the other reacted to someone's despairing thoughts, believing they ought not to be tolerated.

Psalm 78 – A Commemoration of God's Deliverance

The stated reason for this commemoration is to preserve God's testimony of faithfulness to future generations (vss. 3-4) so that they would not forget either the works of God or the stubbornness of their own fathers. (vss. 7-8) This is accomplished with great honesty about Israel's frequent and flagrant failures of faithfulness. (vs.40: "How often they rebelled against him in the wilderness." See also vss. 11, 22, 32, 36, 56, 57) This commemoration is detailed, containing seventy-two verses that chronicle specific events beginning with Israel's history as slaves in Egypt. (vss. 12-13) The repeated pattern is:

- God is faithful even when Israel is not.
- Israel groans; God hears and delivers.
- Israel is forgetful, then unfaithful, then groaning again in suffering.

Suffering is often the result of God's anger, which is yet never allowed to interfere with his unilateral commitment to be eternally faithful in his covenant. The church and the pastor do well to offer each other grace, while remembering that suffering and continued faithful service occur simultaneously as we follow Christ.

Psalm 81 – God's Lament

God grieves over Israel's lack of obedience since her deliverance in Egypt. (vss. 8,13) He also remembers how well he treated her despite her obedience. (vss. 7, 10, 14, 16) Two truths are verified again. God will provide consequences for poor behaviour but poor behaviour will not end the relationship. I grieve for the times when pastors are treated badly by their church family. I have received many of those pastors into my counselling office. I hope I have been a compassionate and strengthening brother for them in trying times.

Yet the implication from this passage is for pastors to cultivate a calm and loving response for those occasions where they face unfairness or disrespect. Pastors should *not* be expected to simply absorb harsh or unfair treatment, but with cheerfulness and wisdom, invite the transgressors to pursue resolution and restored relationship together.

Isaiah 43:1-7 – A Declaration

These first seven verses of Isaiah 43 again bear the mark of deliverance. In this case, the deliverance from Egypt is presented as a purchase by God. Here is a connection to Exodus 19:5 - Israel is God's treasure. He will protect his purchase in perilous conditions. (vs. 2) Isaiah's comments detail God's valuation of his treasure. (vs. 3) Israel is worth many lives and God is willing to pay the price. His treasure is precious. (vs. 4) And he will faithfully recover his treasure even when it appears to have been lost. (vss. 5-7)

Ownership is the striking emphasis in this passage. The exodus was an event of God's choosing for God's personal purpose. He chose to write a piece of history that pleased him but included others. And his three-fold motive is fascinating. Israel was a purchase of interest not

only because God loved her, but also because Israel was seen to be precious and honourable. The first motive (because he loves them) stems from the character of God, that is, from his substance. The other two motives (because they are precious and honoured) emanate from the substance of his purchase. There is some inherent value and attractiveness God sees in them. This is an exciting statement of intrinsic worth. It is a statement that lends clarity to the issue of God's commitment to his people. His commitment here is not based on the people's performance. Performance does not determine the existence of this relationship, nor the identity of the possession. The result has consequences for how we value one another, and how much we will "pay" for a relationship. Will pastors and churches value each other enough to endure some shortcomings or "poor results" in program goals? Do they see something precious in each other that causes them to work through hard times for the sake of maturing together?

Jeremiah 2 – An Accounting

Here God contends with Israel over their conduct. He places the discussion in the context of the special relationship he established with them. (vss. 1-3) Earlier I alluded to ministry "snapshots" and how they might be used inappropriately to bring closure to tenure because of various problems. In Jeremiah 2, God also selects various snapshots of Israel's behaviour, using each one to bring to light a major relational incongruence. But in this case, it becomes an appeal for reconciliation or spiritual growth. It is as if he is saying with pointed emotional intensity, "Look at this situation...it does not make sense. Let's get back on track."

In view of God's care of Israel and their initial loving response, it does not make sense that they would say God treats them unfairly (vs. 5) or that they would fall on hard times and not notice that their Provider was no longer in their midst. (vs. 6). It does not make sense that God

would furnish for them an outstanding land of fruitfulness which they would then contaminate through their carelessness. (vs. 7) It does not make sense that Israel would exchange their God for inferior comforts when no other nation would dream of doing such a thing. (vss. 10-11) It does not make sense that Israel would act like they were still enslaved after having been set gloriously free. (vss. 14-19) It does not make sense that after all God has done for them, they would refuse to obey (vs. 21) or that they would lie through their teeth (vs. 23) or ask a rock to be their Creator (vs.27) or totally forget the one with whom they were passionately in love. (vs. 32)

In Jeremiah chapter two, God is making his own narrative appeal. He contends with Israel on the basis of their historical relationship and challenges them to respond sensibly. He is saying, "Look at the story we have been writing together - let's choose to write that story again." Although they share a covenant, at no time does he appeal to them to honour a covenantal responsibility. That covenant was unilaterally binding on God. His approach is rather, "How can you resist such an offer? How can you turn your back on such a special relationship with all its precious experiences? How can that possibly make sense?" I know pastors who have made such an appeal to their congregations – "Look what we could do together…can we deal with what does not make sense, and move forward?" It was beautiful to see. I would love to see more. The research undertaken here will examine long tenure pastors for responses or characteristics that may support this attitude expressed in Jeremiah 2 – an attitude bent toward using problems as stepping stones to maturity and ongoing ministry together.

Hosea 11 – An Impassioned Response

The chapter begins with an immediate reference to the defining moment in God's beginnings with Israel - he called them out of Egypt as his son. (vs. 1) There is an inference here that God's relationship with Israel extends back beyond their deliverance from Pharaoh. Verse one states that when Israel was a youth God loved him, and *then* he moved to deliver him from Egypt. Even when Israel's identity as a people was not clearly defined, God did not suffer any ambiguity as to the relationship he wanted with them.

And then God continued to deliver them from various "growing pains". (vs. 3 - "I taught Ephraim to walk") He is in anguish over their disappointing attitude and behaviour, and more anguish over what will befall them because of it. (vss. 5-7) Yet, in spite of their pathetic efforts and deceitful ways (vs. 12) God finds that he cannot abandon them. (vss. 8-9)

Hosea 11 is an emotional correlative to the more rational (reasoning) discourse found in Jeremiah 2. The incredulity of Israel's twisted logic in Jeremiah is now surpassed by Hosea's portrayal of God's gut-wrenching, disappointing suffering.

Hosea 11 clearly stands as a bridge between the changing role of the sufferer in the relationship between God and his people. God's deliverance of Israel is a response to *their* suffering. (Ex. 19:5) Now in the aftermath of Israel's poor conduct *God* is the one suffering. It is the first of two stages of divine suffering. This suffering is one of present relationship - Israel is currently disappointing and hard to live with. The second stage will be God's suffering (through Christ) to accomplish deliverance once and for all. It is a fundamental change from how God delivered Israel, where his suffering was not an active feature. The way in which God suffers demonstrates how he shares in the identity of his people at the deepest level.

A greater willingness to suffer and to give openly to one another in love may have a great impact on pastoral tenure. If terminations result from an overburden of problems, it would seem that problems have the ability to overwhelm God's previous leading. In other words, mounting problems change the pastor's (or the church's) mind as to what was God's will. To some measured degree, this is appropriate. However, in Hosea 11 God is seen to base his dealings with us on something other than problems (His commitment to relationship). This passage is a reminder to keep problems and their consequent suffering from overruling previous decisions to engage in ministry and relationship. Pastors and churches must be careful that, after putting their hand to the plow, hardship does not cause them to look back and second-guess their decision.

Matthew 2:13-23 – A Heritage Shared

This passage provides a window into God's big picture. "Out of Egypt I called My Son" (vs. 15) is a direct quote of Hosea 11:1 as it refers to God's deliverance of Israel. Now that same phrase explicitly applies to Jesus Christ. In escaping to Egypt from Herod and returning to Israel, Jesus is in this context the delivered one. He will become the deliverer. The role of the deliverer has reversed, not unlike how the role of the *sufferer* changed in God's relationship with Israel. Add to that the realization that the roles of sufferer and deliverer that were experienced by God with Israel are again being combined in one person (Jesus) and the parallels become rich. The identification of Jesus with his Father, and the manner in which God has himself been a deliverer and a sufferer is deep. That would seem to be enough to make the point that God is again arranging deliverance with remarkable personal involvement. But God further deepens the connection by having Jesus physically involved in a personal pilgrimage that takes him through a sojourn in Egypt, and by the deliverance being marked by a sickening retaliation, the slaying of

all male children two years old and under. The history being shared here is uncommonly similar. The two histories of Israel and New Testament believers are being drawn together into one story.

It is the mark of an enduring relationship when roles can be interchanged for a time; that is, when the minister can accept ministry and the church can accept challenge. This kind of give and take is one of the enriching aspects of a loving bond. The relationship has enough depth to allow flexibility of roles, and the people have enough interest in one another to give what is needed rather than "give what is my job." Pastor and church member alike see beyond the allocation of immediate responsibilities to the common goal of developing Christlikeness in one another.

Romans 8:18-25 – Suffering Looks Different Now

In this passage the exodus experience is refreshed and re-contextualized. Through the work of author Sylvia Keesmaat[101] we can see how the pattern of God's deliverance continues in a similar vein to what Israel experienced. While the exodus is not mentioned directly in these verses, Keesmaat devotes careful attention to how sonship is central to the relationship we have with God, and how suffering is experienced in the relationship. Keesmaat highlights how the role of the sufferer changes (from Israel to Christ). I want to point out how the role of the actual suffering changes. It begins in Exodus 3:7 with Israel experiencing "uncriticised" suffering. That is, there is no connection between their suffering and their behaviour. After God delivers and covenants with Israel, suffering often comes as the result of disobedience. (Deuteronomy 28:1, 15) In Romans, suffering can now be seen as Christ's method of freeing his children

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[101] Sylvia C. Keesmaat, *Paul and His Story: (Re)interpreting the Exodus Tradition* (Guildford, Surrey: Sheffield Academic Press, 1999).

(Romans 5:8, 21, 6:4). Finally, suffering becomes our appropriation of and identification with the sonship made available to us. (Romans 8:15-18) Our suffering as believers allows us the deepest possible participation with the heart of God. Christ's suffering accomplished the greatest miracle. That he would allow us to share suffering with him brings us into a new "holy of holies". Concerning ministry tenure, might God prefer that we stay and suffer with the people we came to love, instead of leaving and suffering apart from them?

1 Peter 2:9-10 – The Great Connection

Peter makes the point plain. New Testament believers share the same story as Israel. Without claiming to transfer every ordinance or promise made to Israel, Peter's comments make it abundantly clear that believers today are a legitimate part of God's story with Israel. (The apostle Paul in Roman 9-11 goes into detail as to exactly how the two stories merge historically.) They have been given the same designation (vs. 9 - a people for God's own possession), the same purpose (vs.9 - "that you may proclaim the excellencies of Him who has called you out of darkness into His marvellous light") and share the same beginning (vs. 10 - you once were not a people, but now you are the people of God")

God's story slowly unfolds. He has created people for relationship with him, he has heard their suffering and responded, he has unilaterally covenanted an eternal future with them and he suffers their treatment of him in the ongoing relationship. The story goes on (in the New Testament) to reveal God's expansion of that relationship and his ultimate commitment to purchase with his own son's blood a future for his cherished relationship with humanity.

Covenantal commitment was a major aspect of what Peter said is our story. For pastoral tenures today, covenant relationship could be a stronger emphasis; it could be the emphasis that

holds pastors and churches together through more of their struggles, searching for solutions and ways to grow without resorting to tenure terminations.

Relevance of the Exodus For Ministry

How should the Exodus narrative impact current ministry? Donald K. McKim says "narrative becomes the decisive image for understanding and interpreting faith," and again, that narrative theologians "contend that the most potent and vital religious, theological and biblical insights are *transmitted through* narrative structures."[102] (italics mine) The point of the Exodus narrative is to reveal the realities of God and humanity through the history of God's acts, and through the history of humanity *in context with God*.

Context (or story) offers people a place in which to live and make personal connection. Stories help people see the place in which they stand, and help them see a different place in which they may want to stand. John C. Hoffman[103] says "[People's] problems arise from their mode of interpreting reality, which either distorts their experience or unnecessarily limits their options in responding to their situation." He quotes John Grinder and Richard Bandler[104] who say, "The difficulty is in their representation of the world and not in the world itself."

The power of narrative is recognized in counselling therapy. Many psychologists and counsellors honour the usefulness of narrative in therapy but do it great injustice by compartmentalizing it or by shrinking it to an arbitrarily chosen localized context which seems

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[102] Donald K. McKim, *The Bible in Theology and Preaching* (Eugene, Oregon: Wipf and Stock Publishers, 1999), 125.

[103] John C. Hoffman, *Law, Freedom, and Story: The Role of Narrative in Therapy, Society and Faith* (Waterloo: Wilfrid Laurier University Press, 1986), 40, 125.

[104] John Grinder and Richard Bandler, *The Structure of Magic*, vol. 2 (Palo Alto: Science and Behavior Books, 1976), 3.

adequate to accomplish their temporal goals. Many pastors and churches are committing the same miscalculation when they prematurely terminate relationships in the name of a poor fit or interpersonal conflict. They suffer from an apparent lack of connectedness between their personal story and God's meta-story, and seem to lack the desire to commemorate and sustain existing relationships. They do not believe that they have a common purpose and identity strong enough to survive conflict. They do not seem to have the same conviction as when they began, that God wanted them to write more history *with that particular group*. Pastors and churches often prefer to define a new story, with new characters.

Some pastoral terminations or resignations may be the result of either the church or the pastor choosing to switch to a more personally amicable story. They are still wanting to work within the story of God's redemption, but do not feel constrained to complete the immediate story to which they had previously committed. Those churches and pastors seem to have lost interest in a commitment to helping others complete *their* story with God. They tend to think of their stories as more individual than communal, and prefer to exercise their own personal choices for the completing of their lives. They do not see themselves as being completed through a commitment to a specific group of people for a long time. They keep their life purposes sheltered by *options to go elsewhere* to complete their own story with God.

With the exodus story, God has afforded us a magnificent opportunity to see how we are to be related to him. He was visibly and unquestionably the most dominant relationship Israel had, and through that example we can see clearly how we find both our personal and relational identity in him. We can see that God's intent is toward unifying personal and corporate histories, not separating or ending them. God is someone who makes personal enduring commitments to people (individually and corporately) that may be *enhanced* by obedience but are not *terminated*

by it's absence. (affected, yes; terminated, no) That is abundantly clear from his dealings with Moses as his spokesperson, and from his covenant with Israel. We too ought to be given to the strongest reflection possible of this central characteristic of God. One way to do that would be through a more enduring *membering* with church and community.

A fundamental obstacle to people being helped is their profound lack of trust. Many of them have never experienced a relationship that could be said to possess trust. To invite them to cultivate a relationship with someone (God) who will not default on his commitment is one of the most valuable contributions a pastor can make. For people to know that they can be in a relationship that will survive their own failures and inadequacies is powerful.

A further word about the pastor. In the exodus narrative it was noted earlier that God chose to enact his plan of deliverance through Moses - someone who felt very unsure and in several ways did a less than exceptional job. God's narrative is encouraging in that He found no difficulty accomplishing deliverance through tenuous "middle management." God's desire to deliver is hardy, not held back by flawed representation. God grants us the double privilege of not only being able to communicate his desires to those he loves, but also to do that communicating without suffering the fear of ruining his plan. This is not an excuse to accept low standards. But it is a different perspective than those expressed by Kopp, Wilson and Danielson. The key to longer successful tenures in ministry may not be found in a "better fit" or more precise management so much as it is found in the passion to pursue *together* a resolution of conflicts and problems, with the knowledge that such passionate commitment includes "space and grace" for less than perfect functioning.

Suffering And Transformation

Suffering is a wholeness-threatening experience. It involves the threat to one's sense of intactness, or essential completeness. Remaining intact through suffering does not infer remaining unharmed or unchanged. It means, rather, that through the injuries and changes, there will still exist an ultimate *unbrokenness* of personhood. It means that in the midst of severe loss the core of identity and purpose are maintained. This is the challenge brought on by suffering, to preserve identity and meaning to life – neither of which can be sacrificed if intactness is to be maintained. The challenge is unique to each person, arising from various losses – the loss (or *threat* of loss) of a loved one, a job, a limb, an opportunity, an expectation, etc. More properly stated, those are the experiences that *trigger* suffering.

As was discussed in the section on personhood, personal meaningfulness depends on some interaction between self and other – there must exist a relationship to someone, especially in the spiritual sense. The value of life is anchored in some sense of relationship to other-ness.

Suffering threatens those meaningful relationships, because suffering interferes with the expected expressions or accomplishments of those relationships. If, on the other hand, there is a surviving *meaningful relationship* in the midst of suffering, then intactness of personhood can be sustained. It is the apparent meaninglessness of suffering that will finally destroy a person's sense of wholeness.

Suffering is a topic of immense proportion. The theological significance of suffering in this thesis is its role in the experience of the *transformation* which may proceed from suffering. Insights on suffering will be specifically applied to how we ought to face the hardships (finances, expectations, conflict, burnout, etc.) found in church situations leading to terminated pastorates.

Transformation and Mastery

In one sense, transformation must and will occur out of every suffering – the challenge of losing essential completeness effects a change on everyone who undergoes suffering. The transformation may be positive and transcendent or it may be negative, disintegrating, and personally ruinous. In either case, persons' lives are transformed from something they once were to something different. For the purpose of this thesis, discussion of transformation will refer to that positive and transcendent experience to which we are called by God.

A second distinction is necessary. The term transformation may be applied to either the *person* or the *suffering experience* itself. Deborah A. Barrett is helpful on distinguishing between the two types of transformation. A transformation of the *experience of suffering* focuses on changing the meaning of suffering, not the meaning of life. Barrett quotes Jeffrey A. Watson, who says "One may make meaning of suffering in various ways; it can be done by "seeing it as God's way of correcting one's personal wrong-doing, by seeing it as an opportunity to present a positive role-model for others, by seeing it as a natural part of human destiny, or by seeing it as a way to benefit others."[105] In these viewpoints, I observe that suffering is being re-defined to fit an existing belief structure, after the preferred priority of averting suffering has failed. None of these viewpoints involves a transformation of the *person*.

There is a fundamental difference of perspective at work here, and it has a prodigious impact on whether suffering will effect a transcendent transformation. The person that chooses

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[105] J.E. Watson, "Suffering and the Quest for Meaning," in R. deBellis, E. Marcus, A.H. Kutscher, C.S. Torres, V. Barrett, and M. Siegel, Eds., *Suffering: Psychological and social aspects in loss, grief and care*, New York: The Haworth Press, 1986, pp. 175-188. Quoted in Deborah A. Barrett, "Through the Forbidden: Journeys of suffering and transformation" (Ph.D. diss., Pacifica Graduate Institute, Carpinteria, California, 1996), 41.

to apply a (new) meaning to suffering has applied their sense of identity in a masterful way over the experience of suffering. The structure defining that individual's sense of personhood has not been abrogated by the suffering. In fact, a suffering has been averted or resolved through *containing* the suffering. This is a different type of transformation. Strictly speaking, it is not one that affects the person; it is one that the person exerts on their suffering in an attempt to remain unthreatened. If this transformation is sought, it will effectively forestall any transformation of personhood. This is the kind of transformation that sometimes occurs in pastoral resignations and terminations. It involves a preference for walking away from conflict and suffering, as opposed to attempting an outcome that sustains the relationship and matures the participants.

It was this transformation of suffering that was attempted by Job's friends. In the Book of Job, these friends sought to transform Job's suffering into God's judgment, thereby releasing Job (and them) from Job's bewildering, unresolved state. Job was implored to acknowledge his wrong, so God could be finished with punishing him.

> Stop quarrelling with God! If you agree with him, you will have
> peace at last, and things will go well for you. Listen to his
> instructions, and store them in your heart. If you return to the
> Almighty and clean up your life, you will be restored.[106]

Of course, it was for a "good cause." The friends' transforming work would allow Job to remain intact as a person – a guilty person, but intact nonetheless. Job's original known identity would be preserved. He would be known as an upstanding citizen who was subject to the same judgment as all other people, and who was therefore being punished by God for some private sin.

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[106] Job 22:21-23, NLT.

The meaning of life to Job could thus also be preserved – he would be yet another example of how God blesses obedience and punishes unrighteousness. He would be to the glory of God's righteousness.

The friends' thinking is later exposed as being in error. That is to say, whatever right thinking they possessed was contextually mis-applied. Job was not guilty, and God was not punishing. Their advice to Job serves as an excellent example of how people recruit strategies according to their known system to overcome suffering, thereby maintaining their sense of mastery in life. It is this preference of *mastery* over *transformation* that may be contributing to unwanted terminations in ministry. That preference, if it is exercised, tends to distort the experience of suffering, and the pastor and/or the church may remain personally unchallenged by suffering's true message. If, through this kind of strategizing, the griefs and perplexities of life can be contained within a person's original life-meaning framework, the threat to personal identity (or to programs and values that represent identities), wholeness will not be catastrophic. Suffering's transforming work is thwarted virtually before it has taken hold.

Transformation and Brokenness

I submit that we ought to be more interested in transformation than mastery. To do that requires that we face head-on the brokenness of our meaning structures, whatever they may be. At some point, when there is no longer any way to avoid the reality of suffering (e.g., failures, conflicts or disappointments), or to categorize the suffering in a way that does not acknowledge failure, suffering can begin its transforming work.

How does transformation of a person occur? It must be a transformation that is borne, not of mastery, but of apparent ruin. And then we must move from ruin to rebirth. For pastors

and churches this transformation entails learning to be better instead of simply moving away from our suffering. Transformation *is* a movement of its own – a boundary crossing from our known framework to God's lesser known framework. It includes the necessity of faith in God as a requirement for movement. It also includes crossing boundaries to enter into others' suffering with them. This is in fact what God has accomplished for us in Christ. He, with Christ, has crossed the boundary between us and entered into our lives, including our suffering. And finally, it includes making space in relationships for failure and suffering to do its transforming work, without ending those relationships.

Catherine De Hueck Doherty says, "Suffering is the kiss of Christ. The Crucified God, the God who is in love with men, leads men in His footsteps, inevitably, and they experience what He experienced."[107] She is acknowledging that transformation through suffering has been assured as *possible* and *approved* through the work of Christ. *Possible*, because he took on suffering in the most threatening of circumstances and was triumphant (his own identity and purpose hanging in the balance); *approved*, because he has demonstrated that suffering is a path that actualizes one's complete identity and enables more complete connected-ness in relationship to others.

Transformation and Transcendence

Dr. Eric J. Cassell is the author of the classic work *The Nature of Suffering and the Goals of Medicine*. He combines *meaning* and *transcendence* together as the process of overcoming

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[107] Flavian Dougherty, *The Meaning of Human Suffering* (New York: Human Sciences Press, 1982), 343.

suffering. Meaning contains the challenge of not being confined by suffering's apparent limiting effects, while transcendence is seen as a person's *recovery from* suffering[108]

> It is as if an inner force is withdrawn from one manifestation of person and redirected to another....the parts of the person are assembled in a new manner allowing renewed expression in different dimensions.... Transcendence locates the person in a far larger landscape. The sufferer is not isolated by pain but is brought closer to a transpersonal source of meaning and to the human community that shares that meaning... in its transpersonal dimension it is deeply spiritual.[109]

The ability to find a shared meaning (a transpersonal or community meaning) is critical to a person's transformation. Realizing how one's suffering could enhance his or her community becomes a source of meaning. Transformation is dependent upon the "approved" corporate meaning of suffering to bring peace into one's individual circumstance. Cassell's thinking is somewhat shaped by Western desires to master the experience of suffering. His phrase *recovery from suffering* reveals his perspective that suffering is to be kept at a distance. Certainly this is a reasonable desire. But if recovery depends on escaping *from* suffering, recovery will be rare indeed. Barrett has a superior perspective, in that the newly acquired personal growth and freedom that is part of transformation actually becomes integrated with suffering. There is no distance necessary from suffering for transformation to have her perfect work. Barrett refers to suffering as a Lover whom we come to appreciate. Suffering holds us and loves us, and we honour her.[110]

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[108] Eric J. Cassell, *The Nature of Suffering and the Goals of Medicine* (New York: Oxford University Press, 1991), 44.

[109] Ibid., 45.

[110] Deborah A. Barrett, "Suffering and the process of transformation." *Journal of Pastoral Care*, vol 53 no 4 (Winter 1999), 471.

My observation is also that transformation does not require separation from suffering. Transformation necessitates *transcendence* above suffering *while it may yet exist.* Transformation occurs as a larger connection is sensed – a connection with respect to both ourselves and God. In the brokenness of the old order, we recognize a new order emerging. We become receptive in a new way and acknowledge the change as coming from God. Part of the change is accepting that the control we fought for in the past is not possible in this new structure. Meaning to life and control of life no longer need to be inseparably linked – they develop a more distant liaison. Job comes to this realization in his passionate discussion with God:

> Then Job replied to the LORD: "I know that you can do anything,
> and no one can stop you. You ask, 'Who is this that questions my
> wisdom with such ignorance?' It is I. And I was talking about
> things I did not understand, things far too wonderful for me." [111]

Job's understanding and control have been re-contextualized in the light of what he has learned about God; but rather than experiencing a loss of meaning to his life, it has been solidified. This re-contextualization, as it might occur in ministry, would allow the church and clergy to exercise a greater willingness for working through conflict and preserving relationship.

Transformation and Reorientation

For suffering to be transforming, a reorientation needs to occur. One of the glowing treasures residing in the Book of Job is that there is truth we have not yet fathomed, of which God is the keeper. Job's (and our) challenge is to recognize a depth in God's ways that surpasses our own meaning framework, and base our identity and meaning on *his* framework, not ours.

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[111] Job 42:1-3, NLT.

Viktor E. Frankl[112] in his well-known *logotherapy*, identifies the human ability to find meaning in life that will allow the reorientation so critical to moving through suffering and finding a transformed experience and purpose beyond suffering. But there is a key feature to Frankl's thinking. Frankl does not propose *making* meaning in his book. He emphasizes *finding* meaning. The difference is critical. Arbitrary choosing of meanings is a psychological game. Making up a meaning may seem to be a successful coping mechanism but it is not based on embracing a new reality, and cannot facilitate true transformation through suffering. *Finding* meaning is not a search for a strategy; it is a search for truth, conducted at the most requisite level. Unfortunately, others who have used Frankl to build the concept of *meaning making* have misunderstood the author. To Frankl, meaning never needs to be made, but rather needs to be found. Frankl's core message is that life is never without meaning; we can be sure that it is there to be found for the searching. His words seem to echo the prophet Jeremiah:

> "If you look for me in earnest, you will find me when you seek me.
> I will be found by you," says the Lord. [113]

If you will just do the searching I, and my meaning will be found, God assures us.

The search for meaning must include all aspects of personhood, as that is what is threatened by suffering. The search must include the questions that challenge us in ministry, "Where is God in suffering?", "What is God up to in my life?" and "How can God's desire be expressed in response to this conflict?" This is the beginning of transformation. Transformation requires that we reign in our agenda for pursuing control, and hold lightly in an open hand our version of justice. We need to go searching outside of our meaning structure. These are

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[112] Viktor E. Frankl, *Man's Search for Meaning: An Introduction to Logotherapy* (Boston: Beacon Press, 1992).

[113] Jeremiah 29:13-14, NLT.

foundational principles which must be honoured when the pastor or the church considers

termination.

Transformation and Design

Gaze for a moment at the bigger picture surrounding suffering. What *is* God up to? If

God is who he is represented to be, that is, an all-powerful, loving being, how can there be so

much suffering? Did it catch him by surprise? Has it escaped his control? How can suffering

possibly find a sensible place within a framework of divine love? De Gruchy puts it well –

> No other problem has been so perplexing for believers, or such a
> stumbling-block to those who would believe. Suffering is especially
> a problem for the person who believes, or who wants to believe in
> God. Yet, paradoxically, the problem can only be handled from the
> perspective of faith.[114]

There is entirely too much suffering and conflict for God to have overlooked its

anguishing impact on humanity. If God has a commitment to the wholeness and completion of

persons, suffering must have an integral part in that story. We can be sure it has not escaped

God's attention. Suffering is primarily an experience of brokenness. It is a brokenness of

personhood, of personal intactness. It is a brokenness of our non-negotiable life expectations, of

essential *musts*. It is a brokenness between self and other-than-self.

In another sense, suffering is the *revealer* of brokenness, and transformation is the

restorer of wholeness. Suffering brings us into contact with the truth of our limitations to be

independently self-fulfilling. Jeremiah reminds us of God's perspective on our own capability:

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[114] John De Gruchy, "Standing by God in His Hour of Grieving: Human Suffering, Theological Reflection, and Christian Solidarity." The C.B. Powell Public Lectures, C.B. Powell Bible Centre, University of South Africa (October 22, 1985).

The heavens are shocked at such a thing and shrink back in horror and dismay," says the LORD. "For my people have done two evil things: They have forsaken me – the fountain of living water. And they have dug for themselves cracked cisterns that can hold no water at all![115]

Our attempts to design and exercise a successful framework for living do not "hold water".

How should these things inform attitudes toward leadership and tenure? Let's start conservatively. If God is not persuaded that suffering or conflict is to be avoided at all costs, should we not also be wary of giving it too much sway in making decisions? God is up to something that holds greater importance than avoiding hurts or maintaining "smooth functioning." That something is the transformation of human hearts. Continue a step further. Without necessarily claiming suffering as the tool of choice for God to enact transformation in people (which may raise questions beyond the scope of this thesis), God at least finds suffering in many different forms useful for transformation. Could thinking concerning tenures also have a large measure of this same attitude? When troubles or conflict arise, where is the anticipation that God is about to do a wonderful work? Could more persistence be applied in an effort to find it?

Suffering is undoubtedly the most powerful experience for realizing that we cannot ensure even the most basic essence of life – ensuring a worthwhile meaning or an enduring identity . This is the ambassadorial role of suffering, and it heralds the ensuing invitation to be transformed.

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[115] Jeremiah 2:12-13, NLT.

Transformation and Relational Wholeness

Transformation leads toward *connected-ness*. Discovering new longings for connected-ness is a revelation imparted by transformation. That there is an answer and a fulfilling to those longings seems all the more incredible. The discovery that there is something bigger of which to be a part is a blessing of enormous magnitude. Much energy can be expended in the search to find worth and purpose according to old meaning structures. If circumstances do not fit those structures, and connected-ness is not sought, the choices become the adopting of another *controllable* structure, or anaesthetizing the pain of failed meanings.

God himself agonizes over the disparity between his framework for life and our own, over the lack of connected-ness. The prophet Hosea speaks for God:

> When Israel was a child, I loved him as a son, and I called my son
> out of Egypt. But the more I called to him, the more he rebelled,
> offering sacrifices to the images of Baal and burning incense to
> idols. It was I who taught Israel how to walk, leading him along by
> the hand. But he doesn't know or even care that it was I who took
> care of him. I led Israel along with my ropes of kindness and love. I
> lifted the yoke from his neck, and I myself stooped to feed him. [116]

God laments his people's choice to "go it alone" outside of a relationship with him. And yet, he cannot turn his back and withdraw. He continues to offer his framework for life, and searches his own heart for what he can give to enable that relationship again.

> Oh, how can I give you up, Israel? How can I let you go? How can I
> destroy you like Admah and Zeboiim? My heart is torn within me,
> and my compassion overflows. No, I will not punish you as much as
> my burning anger tells me to. I will not completely destroy Israel,

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[116] Hosea 11:1-4, NLT.

> for I am God and not a mere mortal. I am the Holy One living
> among you, and I will not come to destroy. [117]

God's insistence on finding a way to draw us back into his meaning structure led him to suffer *change* ("my heart is changed within me") in his work to restore from brokenness, ultimately offering himself through the transformational work of Jesus Christ.

Suffering does not have the capacity to ruin or hurry God's plans. He works closely and comfortably with suffering - in the big picture it is a familiar part of his landscape. If there is one item on everyone's list as they pursue problem resolution, it is that they want the hurts to stop. But representing God as one who will rescue before troubles occur is a grave error. Or even to give in to the belief that troubles must be avoided for ministry to be successful is a mistake of equal magnitude.

God has given suffering a place of conspicuous prominence. It is the focus of his expression of love. It is the declaration of his invitation to be made whole. Why should suffering be required for an introduction to connected-ness with God? I do not have the answer. I can only observe God's actions, in that he willingly shared personal participation in the experience of suffering and of being changed. It was a supreme act of identification, not just Christ's death on the cross but also his Father's suffering with him the brokenness of relationship between them. It was, on another level, the gift on our behalf that satisfied the Father's need for justice. How this need can be explained in the light of God allowing so many others' tragic sufferings, I do not know. The answer lies buried deep in the mystery of theodicy.

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[117] Hosea 11:8-9, NLT.

For us though, suffering and conflict call us to notice our threatened meaning and disconnected-ness; they are not experiences that need to be avoided so much as they are a call to invest in transformation and unity.

Transformation and Ministry

How should these thoughts on transformation through suffering inform ministry? First, in any situation, suffering ought always to be assessed for "permeability." As a function of advocacy, the pastor needs to assess whether the suffering is penetrable – that is, if some action is possible to ameliorate the suffering or to solve the conflict. It is not unusual for people to prematurely consign themselves to suffering because they thought relief was unavailable.

If the suffering is indeed unavoidable, clergy need to realize that suffering is an experience that convincingly promises the "end of the world." It is an "if-then" statement of the first order. Indeed, this is frequently how they experience the situation themselves. "If what this suffering tells me is true, then nothing else matters – I am finished here." The need for a transformative mindset cannot be underestimated. Hope can be found in the knowledge that God's transforming power is not stifled by conflict.

Those who suffer (both in the clergy and the church) deserve to be respected in their fear, anger or frustration at being broken. More keenly than at any other time, sufferers deserve our patient care. Only take care to remember – the struggle to prevail against suffering works against transformation. It is a necessary struggle. But after suffering has won, and we have surrendered to the "death of meaninglessness" or the "death of failure," transformation can truly spring forward.

Suffering threatens our sense of completeness as persons. Yet it encourages movement toward deeper completeness, both within self and between self and others. Much effort is expended to avoid suffering. For many of us, that distancing from suffering is our first reaction and our highest priority in life. However, suffering is perhaps the most effective catalyst for transforming persons. Transformation requires a release of our efforts to force suffering into existing structures of meaning. For pastors it involves embracing the tension over different expectations and patiently searching out God's plan for transformation. God's love, passionately given in a personal relationship, completes us. Suffering pleads with us to look for it. Patient endurance in conflict enables us to embrace it. Transformation is the fruit.

Suffering has a unique role to play in the transformation of the saints. It is a role which is largely being denied whenever clergy and churches handle relationship problems and church conflicts by terminating tenures. Transformation is what the church is all about. Our goal is for all of us to be transformed into the image of His Son. However, efforts at transformation are all too often suspended, while conflicts are controlled or avoided. Transformation that grows out of persevering toward resolution could be included in many more church vision and mission statements.

Each of these three perspectives on tenure (personhood, identifying with community, suffering), presents a message that argues for the pursuit of sustained relationship as the better means of attaining the maturing work of God in our lives. In my introduction I touched on several Christian leaders who are convinced longer tenures provide superior results in leading people to maturity. My point is not exactly the same – I am saying here that a desire in tenures for continuity and for overcoming are often key elements in the heart and purpose of God. Those are characteristics of relationship that God himself possesses, and longs for from us. I realize

that the values I have remarked on are probably found in greater proliferation in longer tenures of pastoral ministry. But I also recognize that there are terminations of tenure that are justified or are beyond people's control. The actual length of tenures is not the critical point of my argument. The same desire for being in enduring relationships and for being overcomers (of conflict, strife, tragedy, skills challenges, etc.) can exist in short tenures as well. God designed us and called us to be persons in abiding relationships, to be in community that persists against hardships, and to be moved toward fuller, not weakened, relationships through suffering. These truths should be reflected in our attitudes toward clergy tenure.

CHAPTER 4

METHODOLOGY

Design

Research incorporated both quantitative and qualitative analysis.

Quantitative hypothesis

There are psychological and relational characteristics common to long tenure pastors.

Qualitative hypothesis

There are common factors considered important by pastors in the achievement of long tenures.

The quantitative component is the first step in determining to what degree common personal characteristics may be part of the successful achievement of long tenures of pastoral leadership. Common characteristics, if they can be verified, may provide the basis for further investigation as to their role and importance in the achievement of those longer tenures. The study presented here is a non-causal hypothesis.

If long-tenured pastors have psychological and relational commonalities, any method of objectively distinguishing those specific attributes must of course have the recognized capacity to assess psychological and relational factors. The Taylor-Johnson Temperament Analysis (T-JTA) has been chosen to do this work, and is an instrument well-fitted to such assessment.

The identified pastoral characteristics may be instrumental in alerting church administrations and seminaries as to the potential value of teaching specific personal strengths in their training of pastors. The study may also show that the T-JTA is an expedient and insightful instrument for assessment of key personal characteristics relevant to pastoral work

Secondly, through qualitative analysis, the study will seek to identify common factors to which pastors themselves attribute their long tenures. The more open scope of qualitative analysis may reveal correlations not found in the quantitative analysis. The qualitative portion may afford insight into how or why different elements of tenure are considered important. This part of the study allows pastors to exercise their personal judgment as to the relative importance and interconnectedness of those different factors. As such, it provides a weighted assessment of factors relating to tenure – the respondents are free to say what *they* consider to be most important, and in so doing are choosing the *categories* of response they consider most important. Again, the information gathered may inform Christian leadership regarding the healthy development of pastors, and for fostering tenures that reach maturity.

Sample Population

<u>Sample Description</u>

A sample population was invited to participate in the study according to the following criteria:

- Subjects were currently serving as the sole or senior pastor of their church.

- Subjects had tenures or seven or more years in that ministry role.

- Subjects' tenure was a current tenure in their present location.

- Subjects were pastors in denominations practising similar forms of a congregational style government.

"Sole or senior pastor" is a criterion that focuses the study at the point of "maximum responsibility." Decision-making by the senior pastor must take into account all of what is occurring in the church, while decision-making by associate or assistant pastors may not. In addition, associate or assistant pastors must of necessity make tenure decisions that relate specifically to issues between themselves and the senior pastor, and they may not be acting or making decisions in a way that reflects the larger picture of life in their church. Sole or senior pastors were chosen as a means of controlling out this secondary decision-making level that may not reflect the overall situation of the church.

"Seven years" is a term of service identified by Glenn Ludwig as a significant transition point. It is a term that exceeds the three-year calculation of Thom Rainer for average length of tenure by more than one hundred percent, providing a statistically definitive qualification of the term "long tenure."

"Current tenure" was a measure chosen to ensure the most current comparison possible between long tenure and test results. This provides several advantages. Firstly, studying pastors who are currently in long tenures assures more a more valid connection between the pastors' actual personal characteristics and their responses in testing: that is, there is greater certainty that the pastor responding to research questions is the *same* pastor who achieved the long tenure. A pastor whose long tenure is ten years old may test differently now than when he or she was in their long tenure. Secondly, the most up-to-date assessment of these pastors may provide more useful feedback for churches and seminaries, and for the evaluation of current training programs they offer.

Sample Recruitment

A small sample population was recruited for research, in keeping with the limited scope and the discovery emphasis chosen for this Doctor of Ministry thesis. Definitive conclusions are not being sought from this study. Rather, it is hoped that this research may point the way for larger studies in their further investigation of pastoral or other contributions to healthy tenures.

Fifty-one valid responses were received from five Canadian denominations: Baptist Convention of Ontario and Quebec, Canadian Convention of Southern Baptists, Christian and Missionary Alliance Church of Canada (Midwest and Western districts), Evangelical Free Church of Canada, and North American Baptist Conference (Alberta Baptist Association). These denominations were invited to participate in the hope of realizing information most relevant to ministry in a Canadian setting. A second reason for inviting these five denominations is because they all practice a similar form of Congregational government. The decision to remain within one style of church government was made to minimize discrepancies between

different practices in appointing or terminating pastoral leadership. Other forms of church government (e.g., Episcopalian or Presbyterian) may provide an equally informative study. Denominations practising Congregational government were chosen for this study because the decision-making process (to continue or end tenure) in this group rests most directly with either the pastor or the congregation, and excludes other church governing bodies in the formal decision-making. It is an opportunity to focus on the pastor-parish relationship that has been implicated in previously noted research as the "area of challenge," and as the breeding ground for premature terminations and resignations.

All pastors that participated in the study were male. Almost certainly this statistic is a reflection of the combined ministerial populations of the denominations involved in the study. The number of female senior or sole pastors in four of the five participating denominations is known to be very low or nil. Another consideration is that a selection bias may have been introduced with the decision to conduct the testing on the internet – one gender may be more reluctant to participate in interviewing or testing procedures in this way.

Other characteristics possessed by the sample population are shown in Tables 1 through 6 below:

TABLE 1

SAMPLE POPULATION BY AGE GROUPING
n (%)

Age group	Pastors
26-35	2 (3.9)
36-45	16 (31.4)
46-55	24 (47.1)
56-65	9 (17.6)

The greater majority of pastors (78.5%) in this study fell into either the 36-45 or 46-55 year old age range. It is possible for pastors in the 26-35 age range to complete a seven year leadership tenure by age thirty-five, but young pastors who have worked their way through school may *not* have had the opportunity to qualify for this study with seven years in uninterrupted leadership before age thirty-five. Additionally, taking an associate pastor position or a shorter term position to gain experience further lessens the opportunity to have seven years as the sole or senior pastor before age thirty-six.

The drop in numbers from twenty-four pastors in the 46-55 age range to nine in the 56-65 age range is interesting. One explanation for the change may be the issue of retirement. A survey of about 3100 retired and non-retired Anglican clergy in Canada indicated that clergy themselves thought the ideal retirement range was sixty to sixty-four years of age.[118] Other possibilities may be health-related or stress-related issues, conflict, leadership advancement, or strategic team-building where pastors may prefer to shift their ministry to non-senior leadership

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[118] "Survey shows clergy want to retire early." *Anglican Journal* vol 121 Issue 5 (Toronto: May 1995): 3.

positions while remaining in the same church. The noted drop from the 46-55 age range to the 56-65 age range is not explained by the study, and could be a topic for further research.

TABLE 2

SAMPLE POPULATION BY MARITAL STATUS
n (%)

Marital status	Pastors
Single	3 (5.9)
Married	48 (94.1)

Overwhelmingly, the participants in this study were married. Again, this may simply reflect the existing make-up of the sample population. It may indicate a preference in congregations for senior pastors to be married, as part of the expectations placed on ministers in senior leadership. The current study is not able to provide insight into the reasons for this statistic. Because of the low number of single pastors (three), no significant correlations can be noted between the single pastors and the six demographic categories monitored in this study sample.

TABLE 3

**SAMPLE POPULATION BY
NUMBER OF PREVIOUS TENURES**
n (%)

Number of tenures	Pastors
0	5 (9.8)
1	9 (17.6)
2	21 (41.2)
3	13 (25.5)
4	0 (0)
5	3 (5.9)

By a significant margin, most pastors in this study had served in two previous tenures. The number of pastors with fewer or with more tenures drops off sharply. There were no other discernible patterns for the largest group of pastors having two previous tenures, or for the three pastors having five previous tenures. These figures might suggest that for most pastors, it takes a couple of tenures to get well situated. Additionally, the drop to zero for pastors having four previous tenures is noteworthy. The drop to zero, coupled with the low number of pastors with five previous tenures suggest there may be some sort of limit in pastors' minds as to how many tenures they are willing to undertake. Pastors' opinions as to how many tenures would be acceptable or optimal in the life of a minister was not explored in this study, and is a topic left for further research.

Nearly ten percent of the study group reported that their current tenure (of a minimum seven-year length) was their first tenure. This statistic helps to dispel notions that first term pastors will not last or cannot give senior leadership. These "no previous tenure" pastors were in

the 36-45 age range, the 46-55 age range and the 56-65 age range. They were in a mix of urban and rural churches, and spread evenly over various church sizes.

Previous tenures by location

For those pastors having three previous tenures, most (ten of thirteen) were in urban churches, and all three of the largest churches (over 400) in the study were led by pastors with three previous tenures. Although more than half of the pastors ministered in smaller churches, the findings suggest that larger churches do want leaders who come with multiple experiences of previous pastoring.

Table 4 shows a fairly strong theological training background for the research group. Twenty-eight (54.9%) of the fifty-one pastors had seminary degrees, and a further thirteen (25.5%) had theological college degrees, for a total of forty-one (80.4%) pastors with theological degrees. Six pastors (11.8%) had non-theological degrees.

TABLE 4

SAMPLE POPULATION BY EDUCATION
n (%)

Educational degrees	Pastors
No degree	4 (7.8)
College degree only	4 (7.8)
Theological college degree only	11 (21.6)
Both College and Theological College degrees	2 (3.9)
University graduate degree	2 (3.9)
Seminary graduate degree	22 (43.1)
Both university and seminary grad. degrees	6 (11.8)

Table 5 shows the distribution of the sample population according to church size. Pastors from churches of 76-150 were in greatest number. The number of pastors diminishes from that point as church size increases.

TABLE 5

SAMPLE POPULATION BY CHURCH SIZE
n (%)

Church size*	Pastors
Less than 75	14 (27.5)
76-150	18 (35.3)
151-250	9 (17.6)
251-400	6 (11.8)
Over 400	4 (7.8)

* As determined by congregational attendance in the church's main worship service

Table 6 shows the distribution of participants according to church location, either urban or rural.

TABLE 6

SAMPLE POPULATION BY CHURCH LOCATION
n (%)

Church location	Pastors
Urban	33 (64.7)
Rural	18 (35.3)

Recruitment Process

The sample population was recruited through personally contacting the general director or the regional director of the five denominations named. Each director was asked to write a

letter of invitation to pastors under their leadership who met the criteria for the study. The pastors were invited to participate voluntarily and anonymously through a website designed specifically for this research by Psychological Publications Inc. in Simi Valley, California.

Each letter of invitation was accompanied by a letter of information and consent from Don McNaughton. The letter from the researcher contained instructions for logging on anonymously (through the use of a code), and for completing the study. Both letters were approved by the McMaster University Research Ethics Board, as part of a more complete examination and discussion of the research process with the researcher to ensure privacy, confidentiality and informed, voluntary consent. Appendix 1 contains the letter used by denominational directors. Appendix 2 contains the letter of information and consent from the researcher. All correspondence between the denominational directors and their respective pastors was conducted through email.

Data Collection

A link to the research page was set up on the internet home page of Psychological Publications Inc. (www.tjta.com) Upon accessing the research page, respondents were asked to provide the following demographic information:

- Age range (26-35, 36-45, 46-55, 56-65, over 65)
- Gender
- Education (check all that apply: no degree, college degree, theological college degree, graduate university degree, graduate seminary degree.)
- Length of all previous tenures of pastor, from earliest to latest
  (for example: 2, 5, 1, 12)

- Size of church as determined by regular Sunday morning attendance
  (under 75, 76-150, 151-250, over 250)
- Urban or rural location

These variables represent other possibilities distinct from psychological and relational characteristics of pastors, which may also contribute to the achieving of longer tenures. The variables will be examined for high correlations to longer tenure.

There was no request on the website for other contact information, including email address. Appendix 3 shows the website layout and content for the online data collection.

Following demographic information, participants answered four qualitative questions, described below under Research Instrumentation. Finally, participants completed the Taylor-Johnson Temperament Analysis, also described in the Research Instrumentation section, beginning on page 100.

The results of the online testing were collected and tabulated by Psychological Publications Inc. and forwarded to the researcher for statistical and qualitative analysis. Statistical analysis of the quantitative data was handled by Dr. Peter F. Ehlers, Director of Statistical Consulting and Research (StatCaR), University of Calgary. Dr. Ehlers is also chair of the Department of Mathematics and Statistics at the University of Calgary.

Research Instrumentation

Qualitative testing

Four questions comprised the qualitative portion of the study. The questions asked of each pastor were as follows:

1)   What do you think has contributed most to your long length of tenure as a pastor?

2)   What has been the most difficult *single problem* that you have had to overcome in your tenure?

3)   What has been the most serious *ongoing threat* in your ministry that you had to overcome in order to sustain a long tenure?

4)   As time passed, what changes have you made (if any) that you believe increased your length of tenure?

Each of these questions sought to let the pastor determine the most important factors in reaching long tenure. Their advantage is twofold: first, they allowed a more specific focus on the issue of tenure than is afforded through psychological testing. Second, the questions were shaped in such a way as to allow open and unstructured opportunity for each pastor to say what they considered most relevant. Issues of conflict or relationship were not expressly articulated in these questions. If conflict and/or relationship issues were indeed seen as important to long tenure, their answers may reflect that perspective. If other issues were seen to be more important, the questions did not preclude those responses.

Question one is the most open query, enabling pastors to bring their own mindset to bear, without qualification. The question allowed for inspirational, spiritual, emotional and relational, as well as structural or practical responses. It represents the simplest, most direct effort to identify a perceived connection to lengthy pastorates.

Question two allows pastors to relate specific issues, events or persons that posed severe problems or threatened to end their ministry.

Question three may enable the identification of *systemic* problems in contradistinction to individual problems. It would be an advantage to distinguish between the two, and to document causes beyond obvious functional problems. Unquestionably, past research into tenures and terminations has focused extensively on the objective (functional) nature of ministry problems. (e.g. burnout, depression, mismatched skills, finances, expectations, etc.) Without this third question, examinations of what contributes to or interferes with long tenures may still not identify systemic problems.

Question four concerns *adjustment*: that is, the ability to adjust or change when dealing with threats or problems. The question sought to provide insight into the kinds of changes pastors of longer tenure are prepared to enact. The changes may be external in nature: for example, they may be administrative or organizational changes. The changes may be internal, focused on personal behaviours. Or the changes may be relational or spiritual. The question deliberately avoided identifying categories of change. Responses may reveal in part what categories carry the greatest awareness and import in the minds of pastors, an observation which itself may be enlightening as to what pastors value in ministry.

Qualitative Method

Qualitative responses were recorded on the website designed for this study and forwarded electronically to the researcher. Each set of pastor responses was recorded with their corresponding demographic data. The exact responses to the four questions were entered into a table for examination, in the manner shown below:

TABLE 7

**EXAMPLE OF LAYOUT FOR
PROCESSING QUALITATIVE RESPONSES**

Respondent	Question 1 What do you think has contributed most to your long length of tenure as a pastor?	Question 2 What has been the most difficult single problem that you have had to overcome in your tenure?	Question 3 What has been the most serious ongoing threat in your ministry that you had to overcome in order to sustain a long tenure?	Question 4 As time passed, what changes have you made (if any) that you believe increased your length of tenure?
750036	The ability to be connected to all people, including the difficult ones. Visitation is a key.	A conflict with an elder that led to him leaving the church.	Probably communication misunderstandings.	Giving people opportunity to vent.
750038	I had a clear vision and call to this location, with committed elder support to that vision.	Overcoming the division in the church over vision.	The financial challenge facing the church from previous decisions.	Clarification of roles and the development of a management team.

The responses were read one by one, first by respondent, then by question. The content in each of the four questions was categorized by assigning key words to each response from every pastor. The key words reflect in the most direct way possible the substance of each response.

For example, Question One for respondent 750036 above was assigned the key words *strong relationships*, as representing the substance of that pastor's answer. The response in Question Two was given the key word *conflict*, corresponding to the given answer "A conflict with an elder that led to him leaving the church."

Question One for respondent 750038 was assigned the key words *commitment to call*, reflecting the content of that response. Question Three was assigned the key words *financial pressure for the church*. Care was exercised to assign key words that reflected actual content, and that did not seek to fit predetermined categories or involve interpretive comment.

The responses were then grouped according to themes that emerged. The themes constitute the major significant findings of the qualitative section of the study.

Themes were also analyzed according to demographic information. It was important to consider whether the characteristics of the sample population showed patterns that connected strongly to specific environments (i.e., age, education, etc.) The significance would be that the characteristics of pastors might reflect the pastors' circumstances more than the individual qualities of the person.

Quantitative testing

The Taylor-Johnson Temperament Analysis (T-JTA) was chosen as the quantitative research instrument. The T-JTA measures nine common personality traits for the assessment of individual adjustment. The particular traits selected were chosen by the authors of the T-JTA because those traits are considered important components of personal adjustment and

significantly influence interpersonal relationships. The test, therefore, provides a good basis for evaluating relationship issues for pastors, including conflict.

1)   General Description of the Taylor-Johnson Temperament Analysis[119]

The T-JTA Question Booklet contains 180 questions which are divided equally among the nine traits. Sample questions are listed in Appendix 4. Answer sheets provide for one of three possible responses to each item: "+," "MID," or " – ". A Plus (+) response means "decidedly yes" or "mostly yes"; a MID response means "undecided" or "I do not know"; and a Minus (–) response means "decidedly no" or "mostly no." Responses are weighted: plus responses receive a value of 2, Mid responses a value of 1, and minus responses a value of 0. The "+MID –" format, unique to the T-JTA, is employed to avoid an absolute yes-no or true-false limitation. Score results are plotted on either a T-JTA Shaded (percentile) Profile or T-JTA Sten (standard score) Profile. Shaded (percentile) Profiles were used for the current study.

Shaded Profiles are used for plotting test results which have been converted to percentile scores, to provide a graphic representation of the respondent's score. Four shaded zones (dark, lighter, lightest, white) serve as a guide to evaluating the plotted scores. A clinical value for each of the four shaded zones is given at the bottom of the Regular Shaded Profile. The values are "Excellent," "Acceptable," "Improvement desirable," and "Improvement needed." As the shaded zones become progressively lighter, poorer adjustment is indicated. An example of a Shaded Profile is shown in

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[119] This information about the T-JTA can be found in Robert M. Taylor and Lucille P. Morrison's "Taylor-Johnson Temperament Analysis Manual," 2002 revision, Los Angeles: Psychological Publications Inc., 1-2, 33-36.

Appendix 5. The four shaded zones represent the consensus of clinical judgment and experience of a group of psychologists who used the original JTA for many years and who, from 1963-1966, worked experimentally with the T-JTA in their classes and private practices.

Percentile norm tables are used to convert trait raw scores to percentile scores. The first edition of the T-JTA in 1967 provided norms for General Population Males (N=1054), General Population Females (N=1220), College Student Male (N=753), and College Student Female (N=1081). In 1973, norms for High-School Males, ages 15-19 (N=1399) and High-School Females, ages 15-19 (N=1008).

The 1984 revision of the T-JTA Manual contained updated norms for General Population Males (N=2316), General Population Females (N=1626), College Student Males (N=1644), College Student Females (N=2282), and expanded norms for Secondary Males ages 13-18 (N=5045), and Secondary Females ages 13-18 (N=5026).

In the 2002 norm tables update[120], more age-specific norm categories were tabulated: Adolescent Males, ages 13-17 (N=198), Adolescent Females, ages 13-17 (N=351), Young Adult Males, ages 18-25 (N=3763), Young Adult Females, ages 18-25 (N=4653), General Adult Males, ages 26-54 (N=9284), General Adult Females, ages 26-54 (N=8316), Senior Adult Males, ages 55 and above (N=445), and Senior Adult Females, ages 55 and above (N=329). These latest norms are based on over 27,000 respondents.

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[120] Robert M. Taylor and Lucile P. Morrison, *Taylor-Johnson Temperament Analysis Manual* (Thousand Oaks, CA: Psychological Publications Inc., 2002), Appendix A.

The nine T-JTA bi-polar trait scales are:

- Nervous vs. Composed

- Depressive vs. Light-hearted

- Active-Social vs. Quiet

- Expressive-Responsive vs. Inhibited

- Sympathetic vs. Indifferent

- Subjective vs. Objective

- Dominant vs. Submissive

- Hostile vs. Tolerant

- Self-Disciplined vs. Impulsive

The T-JTA enjoys wide acceptance in premarital, marital and family counselling settings, and in other situations where evaluation of interpersonal relationships is sought. The T-JTA has demonstrated the ability to assess emotional distress that leads to behavioural disturbances. It has been used extensively in the military for the early identification and preventive counselling of individuals who frequently have problems because of an inability to cope with stress factors.[121] The 1971 research article by Chaplain James C. Berbiglia, "The AWOL Syndrome: A study in the early identification of potential AWOLs by the use of the Taylor-Johnson Temperament Analysis, leading to the development of a preventive program" has led to a number of programs dealing with the reduction of AWOL offenses, stockade disturbances, and drug and alcohol abuse.[122] "Since the publication of *The AWOL Syndrome,* the T-JTA has been implemented in all

[121] Taylor, Robert M. and W. Lee Morrison, *1996 Taylor-Johnson Temperament Analysis Handbook* (Thousand Oaks, CA: Psychological Publications Inc., 2002), 145.
[122] Ibid., 145.

branches of the military, with significant results." [123] Lieutenant Commander Mike

Franklin of the United States Marine Corps confirms that the T-JTA continues to be used

throughout the military with confidence and effectiveness.[124]

It is hoped that the success of the T-JTA as a predictive instrument and a

preventative tool for the U.S. military could also be applied to other high-stress

vocations, in this case, pastoral ministry.

2)   Understanding and Interpreting the Nine T-JTA Bipolar Personality Traits[125]

In a popular sense, personality is often perceived and evaluated in terms of its

social-stimulus value, or the way in which an individual "comes across" socially. For

example, when someone says, "He has a great personality," the implication is that the

individual possesses characteristics conducive to good interpersonal relationships.

Sometimes, personality is described by focusing on some outstanding trait – the

impression the person makes on others, as in, "He has an aggressive personality." These

views, however, tend to oversimplify, because they fail to take into consideration the

many-faceted structure of personality. A more complete definition would necessarily

include biological, cultural, social, and environmental influences.

Combinations of these internal and external factors produces certain habitual

modes of thought, feelings, and behaviour, i.e. personality traits. There are certain

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[123] Ibid., 145.

[124] Lieutenant Commander Mike Franklin, U.S. Marine Corps, Cherry Point, North Carolina, phone interview by Don McNaughton, 15 January 2002.

[125] This information about the T-JTA Bipolar Personality Traits can be found in the section "The Meaning and Interpretation of the Nine T-JTA Bipolar Personality Traits," in the *Taylor-Johnson Temperament Analysis Handbook* (Thousand Oaks, CA: Psychological Publications Inc., 2002), 37.

personality traits, for example, those measured by the T-JTA, which are comprised of behaviours or characteristics possessed by many individuals alike, thus permitting us to make comparisons between individuals.

While personality is measurable, personality test results represent only a general measure of an individual's adjustment at a given point in time. Since personality is dynamic, rather than static, successive testing may reflect personal growth and change.

Although *character* is a component of personality, it is not measured by the T-JTA, as use of this descriptive term implies a code of behaviour by which an individual's acts are judged.

3)   Description of Traits[126]

   a.   Trait A: Nervous vs. Composed

This category measures nervousness, whether induced by internal or external stimuli; or whether experienced internally or manifested in external signs and symptoms. The items on this scale measure the degree to which the individual is readily disturbed by trying circumstances and governed by fear and apprehension; the degree to which he or she internalizes stress, and the extent to which internal pressures interfere with his or her functioning and effectiveness; the degree to which he or she is dependent upon food, drugs, or medication to reduce tension; and such overt manifestations of nervousness as restlessness and excitability.

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[126] Descriptions of traits are taken from "The Meaning and Interpretation of the Nine T-JTA Bipolar Personality Traits," *Taylor-Johnson Temperament Analysis Handbook* (Thousand Oaks, CA: Psychological Publications Inc., 2002), 37-42.

A high score on Nervous indicates tension and apprehension. A high degree of nervousness may be a temporary problem - the result of some immediate, stressful circumstance - or on the other hand, a persistent or chronic state.

A high Nervous score suggests unresolved conflict and associated anxiety. Since the Depressive score also reflects certain components of anxiety, high Nervous scores are often accompanied by an elevated Depressive score.

The combination of the Nervous and Depressive scores serves as a "barometer" of "emotional pressure." High scores on both Nervous and Depressive suggest the presence of anxiety; and low scores on Nervous and Depressive suggest the relative absence of conflict and anxiety.

Individuals seeking counselling assistance, who are under stress either about themselves or their personal circumstances, frequently score high on the Nervous and Depressive scales. Composed, the trait opposite of Nervous, is characterized by a calm, relaxed, and tranquil disposition and approach to life circumstances.

b.   Trait B: Depressive vs. Light-hearted

Depressive is characterized by feelings of sadness, unhappiness, and despair. The depressed individual is frequently pessimistic, discouraged, or dejected.

Depression affects one's sense of well-being and lowers personal, social, scholastic, and vocational functioning and effectiveness. It may be a transient state, related to a traumatic event or personal crisis; or it may be a more persistent condition.

Overt manifestations of depression are highly variable, but when an extremely high Depressive score is accompanied by a very low Self-disciplined/Impulsive score, caution is indicated. Medical or psychiatric evaluation may be advisable or necessary, especially when the history reveals self-destructive tendencies, or when there is a pervasive sense of hopelessness.

An analysis of the responses to the questions on this scale can shed light on the nature and seriousness of the testee's depression. For example, Question #180 asks whether the respondent suffers from periods of depression which may last for several days or more without apparent reason. A "+" response would suggest the possibility of mood swings. It also suggests a lack of self-understanding or self-awareness, leading to the conclusion that the testee is unable to recognize and deal with the precipitating causes of his or her depression. A "+" response to Questions #94 and #127 suggests feelings of isolation and rejection. A "+" response to Question #139 indicates that respondent has at some time considered suicide as a solution to his or her problems.

Light-hearted, the opposite of Depressive, is characterized by a happy, cheerful, optimistic attitude or disposition.

c.   Trait C: Active-Social vs. Quiet

This scale consists of ten items which measure activity level; and ten items which measure social participation. The "active" questions relate to feelings of energy and vitality, and an enjoyment of a wide variety of interests. The "social" questions relate to a preference for interpersonal involvement as opposed to solitary pursuits.

Active-Social is a major component of extraversion, and a high score usually indicates that the respondent likes to take an active, participating role with others.

Quiet, the trait opposite of Active-Social, is characterized by a preference for an inactive, restful, quiet life. The "quiet" individual cares little for participation in social events or activities and would rather be alone or with one or two others than with a group.

A Quiet score in the "improvement needed" range of the T-JTA Shaded Profile may indicate that the individual is withdrawn as a defence against being hurt or rejected by others. A lowered score on this scale, in combination with lowered scores on Expressive-Responsive/Inhibited and Dominant/Submissive, suggests the existence of deeper, underlying problems which should be explored further.

d.   Trait D: Expressive-Responsive vs. Inhibited

The questions on this scale are designed to measure the degree to which the testee is able to openly demonstrate feelings of warmth and affection, and the degree to which he or she is able to respond to feelings of warmth and affection by others. The questions on this scale relate to the ability to be friendly and cordial; to be talkative and to express oneself with animation and enthusiasm; and to express tenderness, sympathy, or pleasure to another person.

Inhibited, the opposite of Expressive-Responsive, is characterized by the inability to express tender feelings, and the tendency to be reserved, restrained, emotionally cautious, or even emotionally repressed – especially in close relationships.

Like Active-Social, Expressive-Responsive is a component of extroversion. However, while the Active-Social scale indicates the level of social involvement, Expressive-Responsive includes the expression of emotion on an interpersonal or intimate basis.

The Expressive-Responsive scale is concerned with the overt expression of emotion and should be examined in conjunction with the Sympathetic scale, which measures inner-feeling capacity. The combination of a high score on Sympathetic and a low score on Expressive-Responsive/Inhibited is fairly common and suggests emotional blocking, or the inability to demonstrate the depth of feelings which actually exists. Although less typical, the somewhat incongruous combination of a low Sympathetic/Indifferent score and a high Expressive-Responsive suggests that although the individual appears to be warm and caring, he or she is actually lacking in empathy and compassion.

e. Trait E: Sympathetic vs. Indifferent

The Sympathetic scale measures the individual's level of compassion, or feeling-capacity for others. A high score suggests social consciousness, or an interest in, and sense of concern for, those who may be less fortunate or helpless. The high scorer evidences a desire to help those in need and is sought out by others in times of trouble or adversity.

In contrast to the Expressive-Responsive scale, which measures the ability to overtly express feelings of empathy and warmth, Sympathetic measures inner-feeling capacity and has important implications for marriage and family relationships.

Items which are relevant to interpersonal relationships concern the ability to put oneself in another person's place; recognition of another person's need for encouragement, support, and help; the ability to listen sympathetically; consideration for family members who may be ill or in trouble; the ability to be tender with children; concern for the elderly; an interest in the problems of young people; the inclination to be forgiving; and the willingness to apologize.

The opposite of Sympathetic, Indifferent, is characterized by insensitivity toward others, a lack of sympathetic interest in others, and a lack of caring. A very low score on this scale suggests a tendency to be thoughtless, inconsiderate, slow to recognize the needs and feelings of family and friends, an inability to put oneself in another person's place or to sense that person's pain or suffering, and a lack of empathy. When a low score on this scale (Indifferent) is accompanied by high Dominant and Hostile scores, there may be a tendency not only to be domineering, but also to disregard the feelings of others.

The Sympathetic/Indifferent scale might also be considered in conjunction with the Active-Social/Quiet and Expressive-Responsive/Inhibited scales. The combined scores on these three scales form an impression of overall social effectiveness.... When the scores on these scales are in the "excellent" or "acceptable" ranges of the T-JTA Shaded Profiles, particularly in combination with "excellent" or "acceptable" scores on Hostile/Tolerant and Subjective/Objective, they suggest that the testee is likely to be effective in occupations which involve working with or helping other people.

f.   Trait F: Subjective vs. Objective

This scale measures the degree to which the individual's ability to think and react clearly and logically is influenced by emotionality. Some of the Subjective items are concerned with neurotic sensitivity; others relate to the ability to be objective and to judge reality situations accurately.

Specific items are concerned with the tendency to be overly sensitive, self-conscious, and easily embarrassed; to misjudge the motives and behaviour of others, to be suspicious, and to hold grudges; to be overly self-absorbed, and to daydream. Thus, a high Subjective score suggests that inner feelings are interfering with the ability to be logical in dealing with people or solving problems.

A very high score would also suggest that the individual is so preoccupied with self that his or her personal functioning has been impaired. Adjustment within the family, in social situations, and at school or on the job will be negatively affected. He or she is likely to be on guard with people, and to "project" or imagine what others are thinking, expecting the worst.

An elevated Subjective score is frequently accompanied by elevated Nervous and Depressive scores. When the scores on these three scales are very high, high anxiety and more intense emotional problems are suggested.

When a high Subjective score is accompanied by a high Dominant score, the individual's expectations and demands on others may be based more on emotion than on

reason. Thus, he or she may be perceived by family and associates as inconsiderate or unfair.

In contrast, a score in the Objective range suggests that the individual is able to reason without emotional bias or distortion. Highly objective persons are frequently factually oriented. Those individuals who also have strong interpersonal skills are likely to be effective in a position of management or leadership.

Objective score can suggest a tendency to be overly analytical and ponderous, which might conceivably interfere with feeling-capacity and spontaneity and thereby have a negative effect on interpersonal relationships. However, the counsellor is normally more concerned with a high Subjective score, indicating a person who is governed by emotions.

Because this scale can provide indications of serious problems, the counsellor should examine responses to the questions in this category which have been weighted 1 or 2. Such a response analysis may provide insight into important aspects of the individual's mental processes and emotional functioning.

g.   Trait G: Dominant vs. Submissive

The Dominant scale is essentially a measure of confidence, self-assuredness, assertiveness, self-sufficiency, self-motivation, initiative, competitiveness, and the ability to assume a leadership role. A high score on Dominant is a positive indication of ego-strength and feelings of self-worth or self-esteem.

In contrast, Submissive measures the degree to which the respondent is passive, compliant, and dependent.

A score in the Submissive range suggests a poor self-image. (However, in certain regions or communities, a Submissive score may represent deeply ingrained, cultural conditioning). Individuals seeking counselling assistance for a lack of self-confidence or feelings of inadequacy frequently score in the low-Submissive-range on this scale. A very high Dominant score suggests an individual who is overly dominant or domineering and who is likely to arouse resentment and alienate others. In order to understand its implications, the Dominant score should be considered in conjunction with the overall test results. For example, when an elevated Dominant score is accompanied by a high Hostile score, this suggests such confidence and forcefulness as to justify the expression of any hostile or angry feelings that may be present. However, when a high Dominant score is counterbalanced by a high Sympathetic and a low Hostile/Tolerant score, respect for others and appropriate assertiveness is implied.

h.   Trait H: Hostile vs. Tolerant

Some of the items on this scale are concerned with overt manifestations of hostility, including the tendency to be critical, impatient, argumentative, sarcastic, overbearing, undiplomatic, disrespectful, and readily angered. Other items relate to attitudes of prejudice or disrespect, which may or may not be openly expressed. When the score on Hostile is high, it suggests a great store of anger which may be expressed toward others directly or indirectly, in the form of procrastination, stubbornness, impatience, criticalness, complaining, sarcasm, or argumentativeness. Anger, projected

outward in this manner, is said to be "extrapunitive." When a high Hostile score is accompanied by a high Dominant score, the implication is that the individual expresses hostility extrapunitively.

When a high Hostile score is accompanied by the "Anxiety Pattern" - high scores on Nervous, Depressive, and Subjective - this frequently implies that the individual tends to turn his or her anger inward upon self. Anger turned inward in this manner is said to be "intrapunitive."

In contrast, a score in the Tolerant range suggests the disinclination to complain or criticize, patience and tolerance, freedom from racial and religious prejudice, and respect for others.

i.   Trait I: Self-disciplined vs. Impulsive

The questions in this category are concerned with such characteristics of self-discipline as neatness, orderliness, organization, methodical-ness, deliberateness, the inclination to set goals and to follow through, and tenacity. A high score on Self-disciplined also suggests an individual with good self-control, who thinks before acting, and is able to delay immediate satisfaction or gratification in the interest of achieving more important future goals.

While a high Self-disciplined score is an indicator of emotional maturity, a very high score suggests rigidity, a lack of flexibility and adaptability, and a lack of spontaneity. An extremely high score suggests a perfectionistic tendency and an inclination to make unrealistic demands of others as well as of self.

In contrast, a score in the Impulsive direction suggests an individual who is disorderly and disorganized, lacks self-control, is unable to plan or to follow through, takes chances, is easily tempted, makes hasty decisions without regard for the possible consequences of his or her acts, and vacillates and is changeable. He or she is likely to be perceived by others as irresponsible and unreliable.

An extremely low Impulsive score portends a poor prognosis for counselling, as the highly impulsive individual may have difficulty remaining committed to a plan or goal. An examination of the responses on this scale weighted 0 or 1 will provide a more specific understanding of the nature of the respondent's impulsivity and its effects on his or her personal and interpersonal adjustment.

4)   The T-JTA Attitude Scale[127]

The Attitude Scale is composed of selected T-JTA items and is intended to show how the respondent's attitude toward his or her problems, or toward life in general, may have influenced the way he or she answered the questions. The Attitude Score will fall into one of three ranges; HIGH, NEUTRAL, or LOW. Neutral scores suggest that the respondent answered the questions in a frank, open and straightforward manner. High scores suggest a conscious or unconscious defensive test-taking attitude: the higher the score, the greater the degree of defensiveness. The respondent may not have been able or willing to see or rate self objectively. Low scores suggest an inclination to answer in a self-depreciating manner.

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[127] This information about the T-JTA Attitude Scale can be found in the *Taylor-Johnson Temperament Analysis Manual* (Thousand Oaks, CA: Psychological Publications Inc., 2002), 16-17.

The Attitude Score does not invalidate the test; it does, however, offer an opportunity for further insight into the respondent's T-JTA profile. A high Attitude Score and scores falling in the "Excellent" range may mean that the individual has an awareness of what good adjustment should be and is trying to appear that way, or may actually be indicative of superior adjustment. Conversely, a "poor" profile with a low Attitude Scale score may indicate a need to appear poorly adjusted, or may actually be indicative of poor adjustment. Counsellors who make use of self-report inventories such as the T-JTA find a respondent's tendencies to be defensive or self-critical useful information. Since an inclination to either exaggerate or downplay some situations may affect the outcome of test results, it is helpful to have some means of measuring the amount and direction of exaggeration, as well as the degree to which such bias may have influenced or distorted the scores obtained.

The T-JTA has a substantial volume of test reliability and validity data, including measurements of stability and consistency, construct validity comparisons with the Sixteen Personality Factor Questionnaire (16PF) and the Minnesota Multiphasic Personality Inventory (MMPI), and assessments of T-JTA Attitude Scale reliability and validity. Details of these reliability and validity data are contained in Appendix 6 and are published in Robert M Taylor and Lucille P. Morrison's "Taylor-Johnson Temperament Analysis Manual," 2002 revision, Los Angeles: Psychological Publications Inc. p. 28.

Quantitative Method

The T-JTA Question Booklet of 180 questions was administered online, following the completion of the four qualitative questions. T-JTA testing can be administered and scored by

hand using templates, computer scored by the counsellor administering the test, (with T-JTA Computer Scoring Software), or computer scored through the website of Psychological Publications Inc (PPI). Scoring for the pastors in this study was accomplished with computer scoring through the website of PPI.

The process of scoring involves first the tabulation of raw scores for each T-JTA scale. Raw scores were comprised of the "plus," "mid" and "minus" responses to the 180 questions. Plus responses were assigned a value of 2 and mid responses were assigned a value of 1. Minus responses received a value of 0. Figure 1 on page 117 shows a sample Taylor-Johnson Temperament Analysis answer sheet, where the three possible choices of plus, mid and minus can be observed for each answer. The website for this research study employed a similar layout, which can be seen in Appendix 3.

The raw scores for the research subjects were then converted to percentile scores which are used for final presentation and interpretation. The conversion from raw scores to percentile scores was done for each individual according to norm tables. Raw scores for each scale can range from 0 to 40, with the maximum score of 40 representing "yes" (or "plus") responses to all the questions pertaining to that scale. (There are twenty questions for each scale.) The conversion from raw score to percentile score applies various weightings from 1 to 99 for each of the nine scales. Each percentile scale has a different level of sensitivity to the raw score values, and each norm table may also incorporate different sensitivities according to age and gender.

Figure 1: Sample Taylor-Johnson Temperament Analysis Answer Sheet
Reproduced by permission of Psychological Publications Inc.

Raw attitude scores were converted to a "sten score" (a scale of 1 to 10) using a separate attitude scale conversion chart (Figure 2 below). Again, the appropriate chart is selected for the age and gender of the respondent. Figure 2 shows the attitude scale conversion chart for both males and females in the general adult category.

2002 T-JTA® ATTITUDE SCALE STEN NORMS

General Adult - Male
N = 9284
Mean Age = 35.20
Std. Dev. of Ages = 7.30
TABLE A-33

Attitude Raw Score	Sten	Range
33+	10	H I G H
31 - 32	9	
30	8	
28 - 29	7	N E U T R A L
26 - 27	6	
24 - 25	5	
22 - 23	4	
20 - 21	3	L O W
16 - 19	2	
0 - 15	1	
25.35	Mean	
6.37	Std. Dev.	

General Adult - Female
N = 8316
Mean Age = 34.79
Std. Dev. of Ages = 7.24
TABLE A-34

Attitude Raw Score	Sten	Range
33+	10	H I G H
31 - 32	9	
30	8	
28 - 29	7	N E U T R A L
26 - 27	6	
24 - 25	5	
22 - 23	4	
20 - 21	3	L O W
16 - 19	2	
0 - 15	1	
25.42	Mean	
6.32	Std. Dev.	

A-21

Figure 2: Attitude Scale Conversion Chart
Reproduced by permission of Psychological Publications Inc.

Consulting the attitude scale chart, a respondent with an attitude raw score of 26 corresponds to a Sten score of 6. This is the converted Attitude Score.

Percentile scores and attitude sten scores were then plotted for each subject and transferred to a T-JTA shaded profile. The shaded profile shows scores that are graded as Excellent, Acceptable, Improvement Desirable or Improvement Needed. Figure 3 below shows a shaded profile, with a hypothetical very well-adjusted subject scoring in the excellent range of all scales.

The researcher and Dr. Peter F. Ehlers, Director of Statistical Consulting and Research (StatCaR), University of Calgary consulted over statistical analysis of both the raw scores and percentile scores.

The graphical T-JTA Shaded Profiles were further examined by the researcher for common characteristics and patterns.

Significant statistical correlations were identified by the researcher and Dr. Peter Ehlers of StatCaR. The results are given in Chapter 5, along with the statistical correlations in the section *Qualitative Analysis*.

Code PR

TAYLOR–JOHNSON TEMPERAMENT ANALYSIS® PROFILE
Profile Revision of 1984

Name **Hypothetical Subject**   Age **40**   Sex **M**   Date **Jan 22/04**

School_____ Grade____ Degree____ Major_____ Occupation_____ Counselor_____

Single **X** Years Married____ Years Divorced____ Years Widowed__ Children: M____ Ages_____ F____ Ages_____

Answers made by (SELF) and/or husband, wife, father, mother, son, daughter, boyfriend, girlfriend or _____ of the person described.

Norm(s): GA	A	B	C	D	E	F	G	H	I	Attitude (Sten) Score: 5
Mids	0	1	1	1	0	0	0	0	1	Total Mids: 4
Raw score	2	1	33	37	36	4	28	2	29	Raw score
Percentile	11	14	74	84	81	24	68	13	63	Percentile
TRAIT	Nervous	Depressive	Active-Social	Expressive-Responsive	Sympathetic	Subjective	Dominant	Hostile	Self-disciplined	TRAIT

| TRAIT OPPOSITE | Composed | Light-hearted | Quiet | Inhibited | Indifferent | Objective | Submissive | Tolerant | Impulsive | TRAIT OPPOSITE |

Excellent   Acceptable   Improvement desirable   Improvement needed

DEFINITIONS

TRAITS

Nervous — Tense, high-strung, apprehensive.
Depressive — Pessimistic, discouraged, dejected.
Active-Social — Energetic, enthusiastic, socially involved.
Expressive-Responsive — Spontaneous, affectionate, demonstrative.
Sympathetic — Kind, understanding, compassionate.
Subjective — Emotional, illogical, self-absorbed.
Dominant — Confident, assertive, competitive.
Hostile — Critical, argumentative, punitive.
Self-disciplined — Controlled, methodical, persevering.

OPPOSITES

Composed — Calm, relaxed, tranquil.
Light-hearted — Happy, cheerful, optimistic.
Quiet — Socially inactive, lethargic, withdrawn.
Inhibited — Restrained, unresponsive, repressed.
Indifferent — Unsympathetic, insensitive, unfeeling.
Objective — Fair-minded, reasonable, logical.
Submissive — Passive, compliant, dependent.
Tolerant — Accepting, patient, humane.
Impulsive — Uncontrolled, disorganized, changeable.

Note: Important decisions should not be made on the basis of this profile without confirmation of these results by other means.

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Figure 3: A Very Well-Adjusted T-JTA Profile

Limitations

The study will not attempt to examine psychological and relational characteristics of pastors beyond a sampling of approximately fifty pastors in Canadian churches utilizing a Congregational style of church governance. The sample size is small, with limited ability to represent a diverse population of pastoral leaders across the country.

The study will not attempt to define causal factors for resignations or terminations from pastoral ministry. Isolating the many different factors which contribute to long tenures, or alternately, to prematurely terminated tenures, is a formidable task. Brooks Faulkner has identified over thirty different causes;[128] Clarence Kopp in his dissertation points to thirty-three preventative measures for pastors and thirty-seven for congregations.[129]

The study undertaken here is a descriptive study, to provide insight into the personal characteristics of long-tenured pastors. It is based on a non-causal hypothesis, and attempts only to investigate potential correlations between personal characteristics and length of tenure. From this study it may be possible to ascertain whether there is sufficient merit in looking further into these correlations as causal factors.

The study will not examine the role or responsibilities of the church congregation in promoting or terminating pastoral tenure. Although the responsibility and influence of the

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[128] Brooks R. Faulkner, senior manager, LeaderCare Section, Pastor-Staff Leadership Department, LifeWay Christian Resources, Nashville, Tennessee, phone interview by Don McNaughton, 4 September, 2003. Brooks Faulkner has over thirty-five years experience counselling pastors.
[129] Clarence A. Kopp Jr., "Not Wanted: A Study of Some Forced Terminations in Situations Other Than Moral Failures in Churches Where the Pastor is Assigned," 89-95.

church congregation on the matter of tenure is duly recognized, factors brought to bear on tenure

by the actions or attitudes of the church congregation will not be studied.

CHAPTER 5

RESEARCH FINDINGS AND ANALYSIS

While demographic information is not intended to be the focus of this study, there are several interesting correlations evident in the demographic data which provide valuable contributions to the hypotheses being investigated. Those correlations are considered briefly here.

Table 8 below illustrates the average lengths of service for the sample population.

TABLE 8

AVERAGE LENGTH OF TOTAL SERVICE
BY AGE
n = years

Age group*	Average length of total service**
36-45	12.9
46-55	16.5
56-65	23.6

* The 26-35 age group (2 pastors) was not included

** Average length of service is calculated prior to the pastors' current tenure.

The averages are calculated on total years of service prior to their current tenure. The 26-35 age group was not included because of the very low number of subjects in that group.

The figures show an increasing number of years in ministry as age increases, which would be expected if the pastors are staying within their chosen career. The numbers suggest that these pastors are pursuing a call for their lives, with the more senior pastors continuing to remain within their profession.

Table 9 shows the average number of years in ministry for the sample group as a whole, and the averages from each age group. The total number of years in ministry (previous to current tenures) for this group of fifty-one pastors was 794, and the average length of previous tenures for all fifty-one pastors was 7.56 years.

TABLE 9

AVERAGE LENGTH OF INDIVIDUAL TENURES
ACCORDING TO AGE

Age group	Average length of individual past tenures n = years
All ages (entire group)	7.56
36-45	7.1
46-55	8.1
56-65	8.5

There is an increase over time in the average length of tenure among these long-tenured pastors. Again, the 26-35 age group was not included because there were only two subjects in that group.

The trend in this table does not necessarily follow naturally. The figures seems to be saying something not only about these pastors' commitment to long relationships with their current churches, but also about either their desire or their ability to have even longer relationships with subsequent churches. The increase of tenure length may suggest that these pastors have a growing (or at least continuing) appreciation for deeply rooted relationships. Thirteen of the studied pastors (25.5%) never experienced a tenure shorter than seven years. The number grows to twenty-two (43.1%) for pastors who never experienced a tenure shorter than five years.

Other studies have investigated the different reasons why pastors stay and why pastors leave. What is noticeable here is that these pastors, who have qualified themselves for this study with a modestly long (and still ongoing) tenure in their current church, are demonstrating that longer tenures are a consistent pattern in their ministry, and that their tenures tend to become even longer over time. The data are certainly showing the interest of the pastors in longer term relationships. Beyond that, however, the pastors' relational capacities and effectiveness are also being demonstrated. Their longer tenures may well be a by-product of their ability to work well with their staff and parishioners.

TABLE 10

TENURE TRENDS OF SAMPLE POPULATION
n (%)

Trend	Number of pastors
Increasing trend	26 (70.3)
Decreasing trend	1 (2.7)
Mixed tenures	1 (2.7)
Equal tenures	9 (24.3)

There were thirty-seven pastors in the sample with two or more previous tenures, represented in Table 10. Of those pastors, twenty-six (70.3%) recorded tenures which showed an increasing trend. That is, they showed tenure lengths which, as they progressed, were equal to or greater than the previous tenure length. (And only two of these twenty-six pastors had some equal tenures, meaning that the strength of this characteristic rests clearly on the *increasing* nature and not the *equal* nature of the tenures.) In stark contrast, only one of the thirty-seven pastors recorded a decreasing trend. (Tenures which were equal to or less than the previous tenure.) One pastor recorded constant tenure (two tenures of nine years each). Nine pastors recorded a mixed trend of increasing and decreasing tenures.

The finding on tenure trends may be the most significant characteristic to be found in the demographic data. These trends suggest strongly that pastors who are successfully engaged in a long tenure tend to repeat that experience and even strengthen it with increasing lengths of term. This finding is highly significant in that it directs our attention to the characteristics of the pastors themselves, rather than to the variable contexts in which they have worked. Indeed, this

group of increasing-trend pastors includes nearly all of the variables documented in the study. Age-wise, every group was represented except the one pastor over 65. Educationally, every group was represented except the two pastors with no degree. Regarding church size, every group was represented, and regarding church location, fifteen were from urban churches and eleven were from rural churches.

The trends identified here point strongly to the relational desires and abilities of this group of long tenure pastors. They demonstrate a preference for continuing relationship. This feature of their ministries will be further explored in the data.

TABLE 11

AVERAGE LENGTH OF INDIVIDUAL TENURES
ACCORDING TO LOCATION
n = years

Church Location	Average length of individual past tenures
Urban	7.43
Rural	7.59

Interestingly, average tenures for pastors in this study showed virtually no difference between those currently in either urban or rural locations. Urban located pastors represented 513 years of service over 69 tenures, resulting in a 7.43 year average tenure. Rural located pastors represented 281 years of service over 37 tenures, giving a 7.59 year average.

This is a different finding than that of Brian Brglez in his thesis on pastoral longevity in the Christian and Missionary Alliance Church of Canada. Brglez, who states that Alliance rural

churches are predominantly known for their short pastoral tenures, found that only 16.3% of rural pastors stayed in place for five to nine years, as opposed to the urban average of 33.7%.[130] The study of pastors here did not detect such a difference. However, because tenure location was not tracked in previous tenures, it is not known whether pastors tended to remain either rural or urban, or shifted from one setting to the other.

Table 12 shows the average length of past tenures for college and seminary trained pastors.

TABLE 12

AVERAGE LENGTH OF INDIVIDUAL TENURES
ACCORDING TO EDUCATION
n = years

Degree held	Average length of individual past tenures
Theological college	6.63
Seminary	8.85

There will be some correlation expected between the previously noted shorter averages for younger pastors and the shorter averages for college trained pastors. That is to say, if tenure averages increase with age, then an increase would also be expected for seminary trained pastors who tend naturally to be older. However, the comparison points out a stronger differentiation than the age category breakdown, amounting to a 33.5% increase in tenure length for seminary graduates over theological college graduates.

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[130] Brian J. Brglez, "An Examination of the Merits of a Long-Term Pastoral Position" (D.Min. diss., Providence Theological Seminary, 1999), 29.

Qualitative Analysis

Answers to the four qualitative questions were studied and grouped according to themes that emerged. An attempt was made to incorporate multiple answers in several cases where the answers were clearly and separately articulated. In other instances the answer given was "Nil" or "None." For those reasons the responses to each of the four questions do not always add up to fifty-one, the number of respondents in the study.

Question One

1.   For Question One ("What do you think has contributed most to your long length of tenure as a pastor?") the following answers were returned:

a.   Twenty-two pastors mentioned some aspect of relationship. (loving relationships, building relationships, relationship skills, genuine loving concern for one another, support from others, etc.) Some of the answers given are shown below.

"Building relationships with people."

"The people in the congregation love me and my wife. We love them in return."

"An ability to love those who don't always show love."

"Embracing the pain of relational sin and disharmony, instead of running from the pain."

"Ability to understand and work with people."

"Keeping good staff and Board relationships."

"Genuine loving concern for one another."

"A desire to grow with the church."

"The members of the congregation being so loving and supportive of my family."

"A very supportive church and family."

"Being able to respect others despite strong differences in opinion and practice."

"The ability to be connected to all people, including the difficult ones."

"We have made friends within the church family, my wife and children are treated well."

"Positive relationship with our governing board. I have cultivated a relationship with each of the men as friends."

"I work at maintaining relationships."

"A forgiving spirit."

"My efforts at keeping unity and peace."

"Love for the people [and a] realistic view of people as people. They have faults just like me."

b. Seventeen pastors mentioned some aspect of being called, including a sense of being called to remain in that ministry. (strong sense of call, committed to the call, deep conviction of call, call to a vision, commitment to a vision, etc.) A number of these responses are quoted below:

"Conviction of pastoral calling."

"I do not easily give up. I seek to stay tuned to what God wants. Whenever I feel like moving on I ask God His desire for me. He keeps telling me my work here is not finished."

"Sense of call to this church."

"Commitment to God's call, both to the pastorate as a profession and to the particular church I am pastoring."

"A clear call from God."

"My commitment to fulfill God's call in my life has kept me in this pastoral ministry."

"I had a clear vision and call to this location, with committed

elder support to that vision."

"A clear sense of call and passion to serve."

"A mindset and expectation that I would be there for the long term."

"To be able to see a goal and carry it through."

"A strong sense of call to what I am doing."

"A deep conviction of my call as a pastor and that God has not given me permission to leave this assignment."

c.   Eight pastors identified rewarding experiences or rewarding results in ministry.

"Many new people came to Christ."

"The success of the youth and children's ministries."

"Church growth."

"Good church growth."

"Seeing positive results – increasing attendance with corresponding increase in giving."

"The many blessings I have received from personally studying the word; seeing my wife and children following the Lord."

"Results – seeing new people come to the faith."

"Successes."

d.   Three pastors mentioned some aspect of personal or spiritual maturity, including

"relationship with God". Other responses were categorized as "committed to

problem-solving" (2), "determination" (2), "flexibility" (1), "faith" (1), "common

goals" (1), and "secular leadership experience" (1)

The two categories of *relationships* and *commitment/call* are outstanding in their strength

and clarity. Both groups of answers have a large significance in this study.

It is a major question being explored in this study, how the valuing of relationships intersects with the issue of healthy tenures. A large portion of the pastors studied here have said that investing in relationships in some form has been a key factor in their increasing tenure. Some of the respondents have been very intentional in their focus on relationships. Others have become aware of just how vital good relationships have been in their ministry. Still others are identifying the importance of receiving support from others. All of these responses are reflecting either the importance placed on relationships, or the ability of the pastors themselves to excel in relationships.

Having a strong call to ministry has a different significance. A strong call gives the pastor patience and/or determination to persevere in difficult situations. Conflict or other difficulties are not taken immediately as clues for the pastor to consider resignation. The response, for example, "I do not easily give up. I seek to stay tuned to what God wants" reveals a mindset that is aware of a bigger perspective than current comfort or harmony with others' wishes. It is a different emphasis than the one described earlier by Marc Mafucci or Clarence Kopp. Commitment and call to ministry, specifically, to ministry in a particular church, evidences a willingness to tackle "poor fit" situations with a view to seeing what can be done to solve them. Strong call pastors may be more likely to search for solutions to difficulties that allow for a continuation of their existing call. Their willingness to persevere may also contribute to greater growth, or may foster an expectation for growth. These pastors' sense of commitment may give them a desire to grapple with opposition and stay the course. There may or may not be an accompanying commitment to relationship as one of the reasons for staying on, but there is, nonetheless, a desire to *overcome* trouble to continue ministering where they were called.

There are several correlations evident between Question One and the demographic characteristics of the study sample. Pastors with seminary degrees seemed particularly attuned to relationship issues. While 54.9% of the total respondents had seminary degrees, the percentage of seminary graduate respondents climbs to 86.6% for those identifying relationship issues as the key contributor to their tenures. The statistic suggests that the importance of maintaining good relationships may be connected to the seminary experiences of pastors.

Concerning the strong call-oriented answers, several more observations can be made. Of the 13 strong call-oriented answers, 8, or 61.5% of those respondents, also had graduate seminary degrees. (Two had college only, three had theological college only) It is possible that seminary training is generating or strengthening the sense of call to ministry; or it may be that many of those who fall under a strong conviction toward ministry find their way to seminary.

Ten (76.9%) of the strong call-oriented answers came from the 46-55 year old category. (One was in the 26-35 range, none were in the 36-45 range, two were in the 56-65 range.) Or to say it differently, 92.3% of the strong call-oriented answers were 46 or older. The older pastors definitely show more prominently in this "being called" category. One possible understanding of this statistic is that a sense of call takes time to develop. Another possibility is that these 46 and older pastors are long term ministers precisely *because* their strong sense of call has kept them in their pastorates for seven years or longer.

Although not the focus of this study, these demographic observations may create interest for further research into the role seminary training plays in longer pastoral leadership tenures.

Question Two

2. For Question Two ("What has been the most difficult single problem that you have had to overcome in your tenure?"), the following answers were returned:

a. Twenty-two pastors mentioned some kind of conflict. Thirteen of the conflicts could be identified as between the pastor and (some part of) the church congregation; nine were between the pastor and leadership or staff. Following are descriptions of problems overcome:

> "Minimizing the extreme elements in a congregation so that they don't tear themselves apart."

> "How to deal with immorality within the congregation. The Deacons wanted to [censored]...I insisted that we needed to [censored]"

> "Having to deal with [censored], who constantly saw the worst-case scenario in people and ministries."

> "A difficult conflict with an associate pastor and the departure of some of the congregation."

> "The struggle of holding two factions together within the church who hold opposite methodologies."

> "Those who wish to control the church, the "power-brokers" who can with their words stop good things from happening, or who will undo outside the business meetings decisions made by the church body."

> "Dealing with staffing issues."

> "Disgruntled individuals [who] wanted me out."

> "A conflict with an elder that led to him leaving the church."

> "Overcoming the division in the church over vision."

> "I experienced a power play by some board members which caught me off guard. They felt that their pastor's authority needed to be curbed."

"Dealing with church conflict."

"Having to choose between people staying in the church and doing what is right."

"Dealing with a significant leader on our staff who developed a determination to lead the church in a different direction."

"Those in the church who cause division in the body through gossip, negative mind-set and opposition to the church's mission and growth."

"Disloyalty of key leaders."

b.   Eleven responses had to do with expectations.

- Seven of those eleven responses identified some form of personal expectation

    as the most difficult problem. Examples were:

    "Not seeing the fruit that I had hoped for."

    "To persevere in periods when the church is not growing in numbers."

    "I am a perfectionist and push myself to outdo my previous year's performance. I end up making things harder than they should be for myself and for my family."

- Four pastors reported the difficulty was in not meeting others' expectations.

    Examples were:

    "Realizing that I could not meet everyone's expectations and accepting that."

    "The senior pastor left, causing a change in my role. This became confusing to some of the congregation."

    "The mistaken notion that an effective pastoral ministry is about five years' duration."

c.   Five pastors said the most difficult problem in their tenure was some kind of

personal difficulty, such as:

"Burn-out."

"My personal inadequacies in leadership."

"The discouragement that comes with the choice of a family/individual to leave our fellowship that I am sure that God has placed in our midst."

    d.   Other responses included:

- Financial or physical crisis,

    "We faced a serious financial crisis and we came within one vote of selling our building. If we had done so, we probably would have disbanded soon afterward."

    "A devastating church fire."

- Dealing with change,

    "My changing role as the church has grown."

    "The transition of leaders. Moving from leaders with generations of family involvement in the church but with little or no personal relationship with Christ to leaders with strong evangelical convictions."

    "Transitioning from one to two different worship services – one traditional and one contemporary in music and style."

- Maintaining trust,

    "Initially it was the mistrust of pastors."

    "Having my personal integrity challenged."

- Maintaining relationship,

    "A relational and emotional vacuum resulting from the highly mobile lifestyle of people in the church."

- Maintaining vision,

    "Keeping fresh – keeping the vision alive."

Conflict issues stand out dramatically in the responses to Question Two. Conflicts are inherently a relationship problem, whether they involve worship styles, disciplinary action, disgruntled parishioners, warring factions or leadership disagreements. Again, relationship as a

focal point is emerging in the research. The research is suggesting that relational dynamics may both sustain long tenures, and at the same time be their biggest challenge.

Relationship matters continue to filter through all of the observed categories of response in Question Two, whether they be conflict, expectations, personal difficulties, change, trust or vision.

<div align="center">Question Three</div>

3.   For Question Three ("What has been the most serious ongoing threat in your ministry that you had to overcome in order to sustain a long tenure?") the following answers were returned -

a.   There were twenty responses identifying some manner of personal or interpersonal difficulty. The most common of those difficulties had to do with:

- Relationships,

     "The damaging effects of gossip and slander."

     "Dynamics within my home."

     "A struggle with my lack of giftedness (or interest) in the 'people' side of ministry."

     "I struggle to believe that I am really making a difference in people's lives."

     "Interpersonal relationships that have led to some disappointments."

- Discouragement,

     "Members who did not want to bother trying to continue as a church. I had to overcome my own discouragement and anxiety about the future."

"Discouragement."

- Loss of personal motivation,

  "A willingness to continue to learn and grow along with our congregation. I have also seen that as a pastor I have to be willing to put in the time and effort to see our ministry grow and not just coast as I get older."

  "The repetition of always working with the same small group of people. Repetition can lead to a dangerous mix of boredom, overconfidence or apathy."

- Emotional distress,

  "The fear of failure, and the pain of loneliness."

  "I am particularly sensitive about ministry and I tend to overreact."

  "tiredness ... burn out."

  "The ongoing grind of ministry."

Relationship again holds a high profile throughout the responses in this category, either directly, or indirectly through the subheadings of discouragement, motivation and distress. Discouragement about the lack of connectedness to others, the desire to come through in a responsible way for others, and the fear of losing relationship or significance in those relationships are evident in the pastors' answers.

b. There were thirteen responses to Question Three identifying conflict as the most serious ongoing threat to ministry. The conflicts described were in relationship to the church in general (10), with leadership/staff (2), and with self, that being a problem of conflict avoidance (1). Some responses involving conflict were:

  "Dealing with one family who tried to undermine everything I did in very subtle ways."

  "My theological position."

"Twice I have had a church want to renegotiate my call without my active participation."

"A conflict with an associate pastor."

"Breakdown of communication between the 'old guard' and those wanting change."

"Getting entangled in conflicts between people and families."

"Probably communication misunderstandings."

"So-called 'worship wars'."

"Power blocks."

"I want people to like me, and I have a very difficult time with confrontation."

c.   Five responses named physical or financial crisis as the ongoing threat. Four of the five were church crises, one was a personal crisis.

d.   Other ongoing threats identified in Question Three included:

- Maintaining vision,

    "Maintaining vision for the ministry instead of settling for past gains and accomplishments."

    "The renewal of vision, the idea of continually having forward momentum."

- Maintaining trust,

    "Some people's perceptions that there was a hidden agenda."

Question Three has some responses that do not connect directly with relational issues or dynamics (dealing with change, emotional distress, financial or physical crisis). The greater majority of responses, however, still do hinge on relational involvement.

The observation has already been made that a conflict is *ipso facto* a relationship matter. Conflicts and their relational implications have no less visibility in Question Three than in

Questions One and Two. It was important to leave room in Question Three for respondents to see single problems (Question Two) differently from ongoing threats (Question Three). A distinction was made in the literature review between specific conflicts and ongoing systemic problems as two separate types of problems, each with their own characteristics. Relationships have been implicated in both scenarios. According to the data in these responses, pastors see that difficulty with relationships can lead to a one-time event that results in resignation or termination, and it can also become the ongoing disappointing, wearing distress that leads the pastor (or the church) to the same point of decision.

Question Four

4.   For Question Four ("As time passed, what changes have you made (if any) that you believe increased your length of tenure?") the answers fell largely into three categories:

- Six responses identified a higher focus directly on *changes in relationship*.

  The responses are shown below:

  > "I have [put roots down]. That makes it a lot harder to consider leaving. I have also grown closer to many in the congregation."

  > "Recognizing and committing myself to strong relationships within the church. Developing leadership that recognizes the importance of relationships. And having a support system outside the church."

  > "Staying fresh with culture and young adults.

  > Continued visiting with middle aged leaders and seniors."

  > "I have learned to make "small talk"…Adjusting my balance between task and people needs."

  > "Keeping strong personal relationships with elders and others leaders."

> "My dedication in loving God and loving my people. To spend much time with God and build a good relationship with my people."

- Twenty-two responses identified improvements in *relational skills* or *personal virtues* that enhance relationships, such as patience, grace, love, respect, humility, a forgiving spirit, communication, flexibility, ability to adjust, etc. Some of the responses are shown below:

> "Learning to love even those who are not supportive of your ministry.-repaying anger with love."

> "focused on loving the people who form the core of the church."

> "Letting go of hurts as soon as possible and looking for the good in people."

> "Learned to be patient and await God's timing."

> "I have had to adjust to the level of trust the congregation has given me and hold that trust sacred."

> "Giving people opportunity to vent."

> "I had to deal with some of my own personality issues, in the areas of gentleness and maturity."

> "Asking God to give me a sensitive and loving heart for people in spite of the hurtful situations we encounter."

> "I sought help from others with more experience than me. I accepted their ideas until they were my ideas."

> "Saying 'I was wrong'."

> "Seeking to respond more positively to people and situations."

> "Increased communication with people... visiting and sharing with them one on one; valuing and validating their concerns while sharing my pastoral vision with them."

> "Rolled with the flow; a recognition that the best pastorates (the most effective and satisfying) are often long-term."

"I have committed myself to listening carefully to the church's perception of who they are in the process of becoming. Does their sense of calling match mine? How can I assist them in serving the Lord?"

- Nine responses identified a higher focus on *leadership development*. Some of

the responses are as follows:

"To invest in people to enhance the ministry here."

"Sought to get away from a conflict style of management, and move toward a team approach."

"Clarification of roles and the development of a management team."

"As the church has grown, I have had to change my leadership style in order to continue to lead effectively. If I had not grown personally, I would have limited my effectiveness."

"Continually working through my role as lead pastor. What do I need to do, what can others do, where do I need to place my focus and attention."

"More delegating."

"I have moved from a individualistic CEO approach to leadership to become a part of a leadership team."

Other responses in addition to these three themes were:

"Better process skill development.."

"Doing some continuing education has helped me."

"Continuing education - both formal & informal."

"Outside income."

"The biggest one is to accept that my salary is not guaranteed but that I increasingly need to trust my Lord for His supply."

"Learned to trust the Lord more and commit people to Him rather than getting all exercised about it."

Not all of the Question Four responses are direct investments in relationship. Some in the leadership development category should be considered more functional in nature. However, the relational intent remains powerful, through direct statements about relationship, through concentrating on relational skills or virtues, or through investing in the development of others.

Qualitative Summary

The qualitative research began with the question "What do you think has contributed most to your long length of tenure as a pastor?" The responses for the most part evidenced relationship (22), strong call to ministry (17), and rewarding experiences (8). Question Two asked "What has been the most difficult single problem that you have had to overcome in your tenure?" Responses identified conflict (22) and expectations (11) as the leading problems. Question Three asked "What has been the most serious ongoing threat in your ministry that you had to overcome in order to sustain a long tenure?" Pastors named personal or interpersonal difficulty (20) and conflict (13) as the major ongoing problems. Question Four asked "As time passed, what changes have you made (if any) that you believe increased your length of tenure?" Responses were relational skills or personal virtues (22), leadership development (9), and changes in relationships (6).

Close examination has identified relationship or relational dynamics as prominent within the responses of all four questions. A strong sense of call was another prominent contributor to long tenures. The association between strong call and the ability to sustain relationship in the face of conflict is important. Investing in relationship and commitment to a call work well together. They both provide endurance in hardship; both create a desire to get *through* challenges instead of seeing challenges as a reason to seek new situations.

The reasons for termination or resignation have been discussed earlier. The importance of healthy relationships was identified in some (not all) of the assessments of failed or prematurely ended tenures. However, the approach to managing tenures and avoiding terminations and resignations was observed to be largely functional, not relational. That is, there was an emphasis on managing skillsets and competence, not on sustaining relationships. Responses from these long tenured pastors have pointed away from that functional or skillset emphasis, and toward a personal and relational emphasis as the key to maintaining their ministries. The "relational growth" reasons offered by Don Bubna (p. 29) for staying in a ministry are finding support from this study group. There is a willingness to build relationships over time, and to seek stability, commitment and permanence while dealing with problems.

Quantitative Analysis

The Taylor-Johnson Temperament Analysis (T-JTA) comprised the quantitative portion of the current study. Quantitative analysis was completed by the researcher consulting with Dr. Peter F. Ehlers, Director of Statistical Consulting and Research (StatCaR), University of Calgary. The quantitative results are based on responses from the same sample population (n = 51). The responses were assessed in accordance with T-JTA established norms for age and gender.

Gender

All respondents in the T-JTA profile analysis were males.

Age profile

The age profile consists of four age groups: 26 – 35, 36 – 45, 46 – 55, and 56 – 65 years with corresponding counts of 2, 16, 24, and 9. For T-JTA analysis the two subjects in the 26-35 group, after being scored in their norm-appropriate tables, were combined with the 36-45 group in all analyses.

Marital status

Only three respondents were not married. The single respondents were not found to differ significantly in their responses on any of the scales. They were therefore grouped with the married respondents, and no distinction of marital status is made in the analysis.

Church size

The church size profile consists of five categories: under 75, 76-150, 151-250, 251-400, and over 400. The size of church was determined according to average attendance in the church's main worship service(s). There were fourteen pastors from churches under 75, eighteen pastors from churches 76-150, nine pastors from churches 151-250, six pastors from churches 251-400, and 4 pastors from churches over 400.

Urban / Rural churches

There are 33 urban and 18 rural churches represented in the sample.

Education

For purposes of the T-JTA analysis, the highest degree obtained is used to characterize the education level. There are 4 subjects with no degree, 17 subjects with a college degree (regular or theological) and 30 subjects with a graduate degree (university or seminary).

Determining T-JTA Scores

Figure 4 shows the T-JTA profile with the scores plotted for respondent number 750005. Note again that the ideal range of scores corresponds to the darkest shading, and that the ideal range of scores moves up and down across the nine basic scales A to I. Depending on the individual scale, an ideal score may be a high or a low score. This respondent presents a profile showing scores in a number of different shaded zones. Some of the demographic data for this subject is withheld to protect anonymity.

TAYLOR–JOHNSON TEMPERAMENT ANALYSIS® PROFILE
Profile Revision of 1984

Name __750005__   Age____ Sex _M_ Date _Sept. 2004_

School_____ Grade____ Degree____ Major_____ Occupation_____ Counselor_____

Single____ Years Married____ Years Divorced____ Years Widowed____ Children: M____ Ages_____ F____ Ages_____

Answers made by (SELF) and/or husband, wife, father, mother, son, daughter, boyfriend, girlfriend or _____ of the person described.

Norm(s): GA	A	B	C	D	E	F	G	H	I	Attitude (Sten) Score: 7
Mids	0	2	2	0	0	0	2	0	0	Total Mids: 6
Raw score	0	6	24	36	30	6	28	4	34	Raw score
Percentile	4	60	33	81	46	37	68	25	87	Percentile
TRAIT	Nervous	Depressive	Active-Social	Expressive-Responsive	Sympathetic	Subjective	Dominant	Hostile	Self-disciplined	TRAIT

| TRAIT OPPOSITE | Composed | Light-hearted | Quiet | Inhibited | Indifferent | Objective | Submissive | Tolerant | Impulsive | TRAIT OPPOSITE |

Excellent   Acceptable   Improvement desirable   Improvement needed

DEFINITIONS

TRAITS

Nervous — Tense, high-strung, apprehensive.
Depressive — Pessimistic, discouraged, dejected.
Active-Social — Energetic, enthusiastic, socially involved.
Expressive-Responsive — Spontaneous, affectionate, demonstrative.
Sympathetic — Kind, understanding, compassionate.
Subjective — Emotional, illogical, self-absorbed.
Dominant — Confident, assertive, competitive.
Hostile — Critical, argumentative, punitive.
Self-disciplined — Controlled, methodical, persevering.

OPPOSITES

Composed — Calm, relaxed, tranquil.
Light-hearted — Happy, cheerful, optimistic.
Quiet — Socially inactive, lethargic, withdrawn.
Inhibited — Restrained, unresponsive, repressed.
Indifferent — Unsympathetic, insensitive, unfeeling.
Objective — Fair-minded, reasonable, logical.
Submissive — Passive, compliant, dependent.
Tolerant — Accepting, patient, humane.
Impulsive — Uncontrolled, disorganized, changeable.

Note: Important decisions should not be made on the basis of this profile without confirmation of these results by other means.

Figure 4: Respondent 750005

The individual scale characteristics of respondent 750005 are shown below in Table 13.

TABLE 13

RESPONSE CATEGORIES BY SCALE
FOR RESPONDENT 750005

	Scale	Response category
A	Nervous	Excellent
B	Depressive	Improvement Desirable
C	Active-Social	Improvement Desirable
D	Expressive-Responsive	Excellent
E	Sympathetic	Improvement Desirable
F	Subjective	Acceptable
G	Dominant	Excellent
H	Hostile	Excellent
I	Self-disciplined	Acceptable

For this subject, the A scale (Nervous) is in the Excellent range, indicating a very low

level of apprehension or tension. The B scale (Depressive) is elevated to the point where some

significant level of discouragement has occurred. There will likely have been some personal loss

or losses related to important goals or experiences. The C scale (Active-Social) is just into the

Improvement Desirable range, indicating a moderately low level of energy or interested

involvement with life and people. Reasons for possible fatigue could be investigated with this

person, as well as possible reasons for being cautious about interacting with others. The D scale

(Expressive-Responsive) shows excellent ability and interest in sharing feeling and thoughts with

others. The E scale (Sympathetic) is in the Improvement Desirable range, showing a cautious or

reserved approach to compassion and caring. The F scale (Subjective) is strongly placed in the Acceptable range. This person thinks objectively with a minimum of emotional distortion, and with only modest concern for how others may think of him. The G scale (Dominant) is an Excellent score, showing a good level of confidence and assertiveness, fitting for leadership responsibilities. Scale H (Hostile) is also an Excellent score, which indicates an accepting attitude toward others, even when those others have not acted in the most fair or responsible way. There will be a patience and willingness to continue to work with difficult people. The I scale is an Acceptable score, on the strong side of self-discipline. This person is very organized and methodical, perhaps with some tendency to be controlling.

The subject shown is typical of many profiles. Scores may vary from Excellent to Improvement Needed over the nine scales, and the scores provide confirmation for various strengths in a person's living or relating, while offering excellent feedback for areas that could benefit from attention. The profiles generated by different persons are a representation of preferences they have, for how they want their lives to work or how they want to relate to others. The dark shading is an indication of where healthy living will generally be found. Each person, however, chooses their own position, based on how they hope to make life work well.

In this case, respondent 750005 evidences a profile showing fairly good adjustment. He has several areas where improvement is considered to be desired, and none where change is considered needed. It would be expected that this person, while showing room for some improved personal and interpersonal characteristics, is functioning well and enjoying healthy interaction with others.

As the results of each individual profile are studied, the T-JTA data are being put to work looking for common positive strengths that may shed light on factors contributing to long tenures.

Overall responses

The overall breakdown of subject responses on all scales (percentile scores) is shown in Figure 5, and Tables 14 and 15.
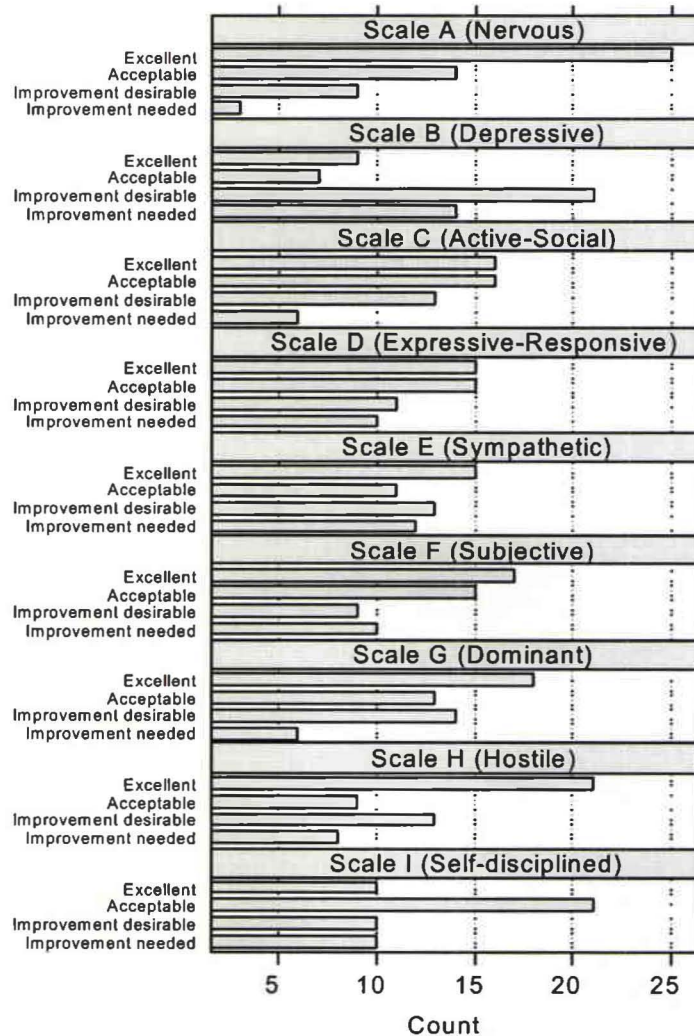
Figure 5: Overall Breakdown of Subject Responses

Notice in Figure 5 above the strong trend of Excellent and Acceptable scores to outnumber Improvement Desirable and Improvement Needed scores. The one exception is Scale B (Depressive).

Table 14 shows the exact breakdown for each scale into the four categories of response according to percentile scores.

TABLE 14

NUMBER OF PASTORS IN EACH CATEGORY OF RESPONSE

Scale		Excellent	Acceptable	Improvement Desirable	Improvement Needed
A	Nervous	25	14	9	3
B	Depressive	9	7	21	14
C	Active-Social	16	16	13	6
D	Expressive-Responsive	15	15	11	10
E	Sympathetic	15	11	13	12
F	Subjective	17	15	9	10
G	Dominant	18	13	14	6
H	Hostile	21	9	13	8
I	Self-disciplined	10	21	10	10

Table 15 is the same as Table 14, but with added "percent of group" columns:

TABLE 15

**NUMBER OF PASTORS AND PERCENTAGE OF PASTORS
IN EACH CATEGORY OF RESPONSE**

Scale	Excellent		Acceptable		Improvement Desirable		Improvement Needed	
	Count	Percent	Count	Percent	Count	Percent	Count	Percent
A Nervous	25	49.0	14	27.5	9	17.6	3	5.9
B Depressive	9	17.6	7	13.7	21	41.2	14	27.5
C Active-Social	16	31.4	16	31.4	13	25.5	6	11.8
D Expressive-Responsive	15	29.4	15	29.4	11	21.6	10	19.6
E Sympathetic	15	29.4	11	21.6	13	25.5	12	23.5
F Subjective	17	33.3	15	29.4	9	17.6	10	19.6
G Dominant	18	35.3	13	25.5	14	27.5	6	11.8
H Hostile	21	41.2	9	17.6	13	25.5	8	15.7
I Self-disciplined	10	19.6	21	41.2	10	19.6	10	19.6

As the profiles are examined for strengths, the first immediate observation from Tables 14 and 15 is that scale A (Nervous) had the greatest number of Excellent scores from all the different scales. Twenty five pastors (49.0%) scored in this range, indicating a high degree of composure and tranquility. Combining the Excellent and Acceptable ranges yields a total of 39 pastors, or 76.5% of the test group.

Scale H (Hostile) has the next strongest bias toward the Excellent range. Tolerance/patience was a strong feature of the study group. Twenty-one pastors (41.2%) scored

in the Excellent range. Thirty pastors (58.8%) scored in the Excellent and Acceptable combined ranges.

The significance of Tables 14 and 15 is that they show, as a group, the particular strengths of these long tenure pastors, which are found firstly in their composure, and secondly in their tolerance.

Scale B (Depressive) had the lowest number of scores in the Excellent range, and in fact had the highest number of scores in both the Improvement Desirable and Improvement Needed ranges. The scores support observations noted earlier by H.B. London (page 16) and Paul Aita (page 29), that there exists a high frequency of depression among pastors. Apparently, even experienced and successful pastors are, according to this study, not free from dealing with a high level of discouragement. There are several connections to be made between depression and the relational characteristics of the sample population, which will be articulated in the conclusion of this study.

Table 16 shows the characteristics of the study sample when Excellent and Acceptable scores are combined. A number of scales have good combined Excellent and Acceptable scores. They are scale C (Active-Social) with 32 pastors, scale D (Expressive-Responsive) with 30 pastors, scale F (Subjective) with 32 pastors, scale G (Dominant) with 31 pastors, and scale I (Self-disciplined) with 31 pastors. Energy, expressiveness, objectivity, confidence and discipline are found respectively on these scales. Table 16 shows that the study sample does not simply possess individuals with a few isolated excellent scores. There is a relatively high volume of excellent and acceptable scores over a majority of scales, indicating there is significant depth of good adjustment in the sample population.

TABLE 16

**NUMBER OF PASTORS AND PERCENTAGE OF PASTORS
IN "EXCELLENT + ACCEPTABLE" RANGES**

Scale		Excellent + Acceptable	
		Count	Percent
A	Nervous	39	76.5
B	Depressive	16	31.3
C	Active-Social	32	62.8
D	Expressive-Responsive	30	58.8
E	Sympathetic	26	51.0
F	Subjective	32	62.7
G	Dominant	31	60.8
H	Hostile	30	58.8
I	Self-disciplined	31	60.8

Use of means and medians to summarize raw scores

Tables 17 and 18 compare the use of **mean** raw scores and **median** raw scores for assessing average percentile scores. **Mean** scores are the mathematical *average* of all scores on a scale, determined by adding up all the participants' values on a scale and dividing by the number of participants. **Median** scores are the *midpoint* or *centre* of the participants' scores. Both mean and median are ways to summarize values.

Table 17 shows the **mean** raw scores and the corresponding **mean** percentile scores for each of the nine basic T-JTA scales. Mean raw scores can vary between 0 and 40, the maximum raw score possible for each of the scales. Percentile scores, which are used for plotting and interpretation, can vary between 1 and 99.

TABLE 17

**MEAN RAW SCORES WITH CORRESPONDING
MEAN PERCENTILE SCORES**

Scale		Mean raw score	Standard Deviation of raw scores	Percentile score of the mean
A	Nervous	6.6	5.6	35
B	Depressive	7.4	6.8	63
C	Active-Social	27.5	7.2	51
D	Expressive-Responsive	30.6	7.8	46
E	Sympathetic	30.0	6.3	46
F	Subjective	9.0	6.8	53
G	Dominant	24.6	5.3	48
H	Hostile	7.7	6.3	48
I	Self-disciplined	25.7	7.6	51

The **standard deviation** is also shown in Table 17 for each scale. Standard deviation is a way to describe how loosely or tightly grouped around the mean a set of data is. If the standard deviation was zero, all the scores would be the same; that is, the scores would all be perfectly grouped at the mean. The standard deviations in Table 17 indicate considerable variability in responses; in other words, the answers are not tightly grouped. In this instance, the standard deviation is saying that the respondents' answers do not tend to cluster around one particular

value – they are spread out to some degree along the scale. This feature is reasonably consistent across all nine scales. The lack of "clustered" values underscores the individuality found in the study sample. On any single scale there can be significant differences between respondents. There is no cookie-cutter profile generated by the group.

Table 18 below shows the **median** raw scores and the corresponding **median** percentile scores. Standard deviation is not plotted for median scores.

TABLE 18

**MEDIAN RAW SCORES WITH CORRESPONDING
MEDIAN PERCENTILE SCORE**

Scale		Median raw score	Percentile score of the median
A	Nervous	5	24
B	Depressive	5	50
C	Active-Social	28	51
D	Expressive-Responsive	33	58
E	Sympathetic	32	61
F	Subjective	6	37
G	Dominant	25	48
H	Hostile	6	37
I	Self-disciplined	26	51

The percentile score of the median and the percentile score of the mean are in reasonable agreement, given the degree of variability indicated by the standard deviation (listed in Table 17). The general agreement between median and mean can be illustrated with a graphical comparison of the mean and median percentile score profiles, shown in Figure 6 below. All

fifty-one profiles are shown with gray lines. The median scores are shown with a dotted line and mean scores are shown with a solid line.
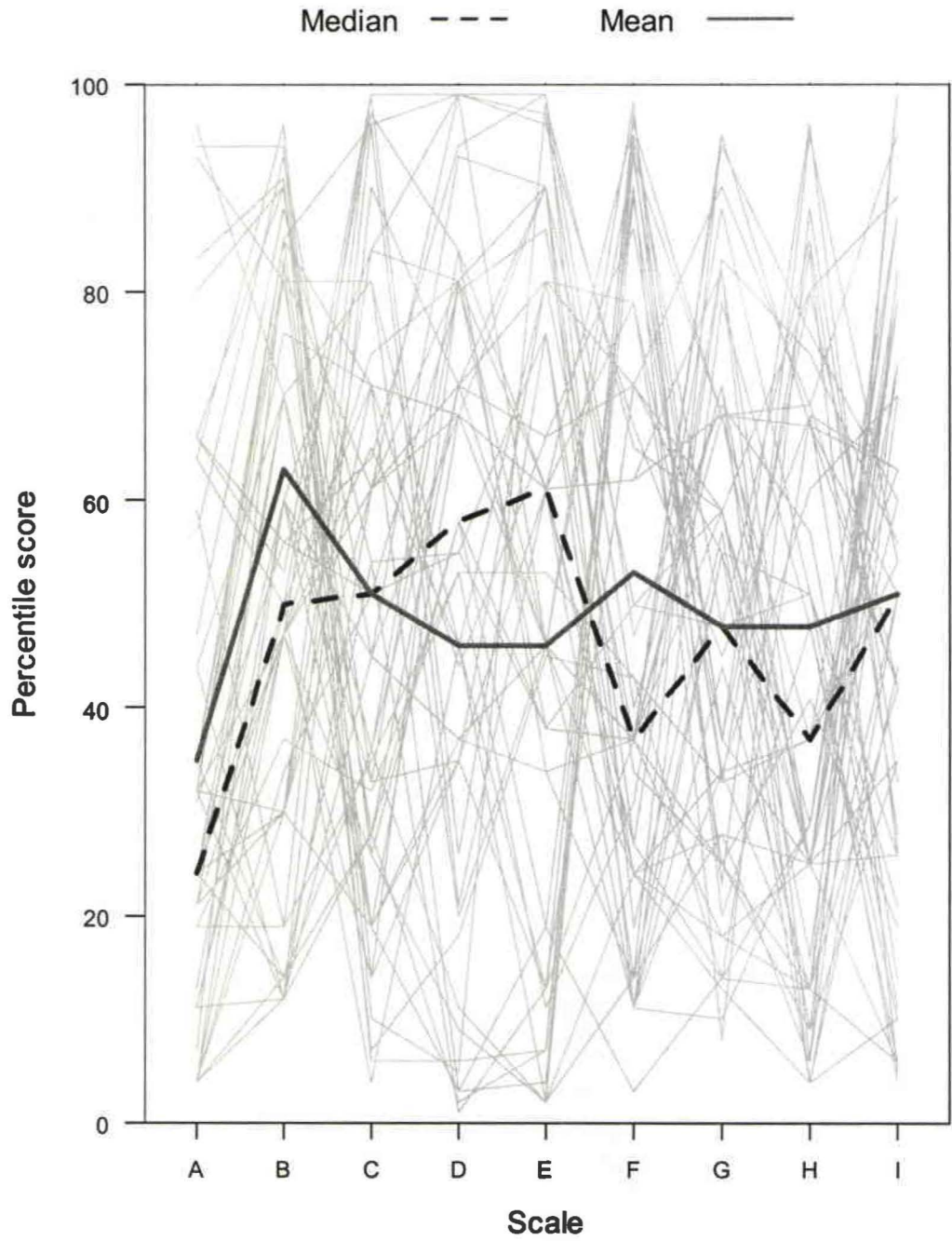

Figure 6: T-JTA Median and Mean Percentile Score Profiles

The **median** score (middle values) profile reflects three major features. First, the low scores on the A scale (Nervous) indicate the study sample was highly composed. These pastors possess a markedly calm and tranquil disposition. They are not governed by fear or apprehension. The low score suggests freedom from conflict or a relaxed posture in how they deal with conflict. They are not upset by trying circumstances.

Second, the higher score on the B scale (Depressive) indicates a notable level of discouragement or depression existed within the study sample. These long tenure pastors are dealing with some feelings of sadness about their situations. Their discouragement or depression may be a current, transient experience or it may be a more long term condition. The level of this composite score is a moderately elevated score. For an individual, this score would normally indicate discouragement that is not experienced as a severe crisis, but would be strong enough to interfere in some noticeable way with work or relationships. Keep in mind that individual scores for the study group ranged from the 12th to the 96th percentile.

Third, the composite percentile scores for the study sample correspond well to the general T-JTA pattern of preferred scores that demonstrate good adjustment. Referring back to Figure 3 on page 120, it can be seen how the preferred range of scores (identified by the dark shading) moves up and down across the various scales. The same movement up and down is seen in the median, and to a lesser degree, the mean scores for the study sample as shown in Figure 6 above. The pattern is a general indication of good adjustment and will be explored in more detail.

The **mean** score (averaged values) also demonstrates clearly the very composed scores on scale A and the higher depressive scores on scale B. However, the mean score for the group does not reflect the similarity to Excellent scores as clearly as the median score. This is due to

some extreme scores, which distort the mean for the group. The median, which is not affected by extreme scores, is therefore a better method of representing the group's composite profile. The median is used in all further analysis. The histograms in Figure 7 show the distribution of scores for each scale.

HISTOGRAMS OF RAW SCORES

Figure 7: Raw Score Distribution for T-JTA Scales A-I
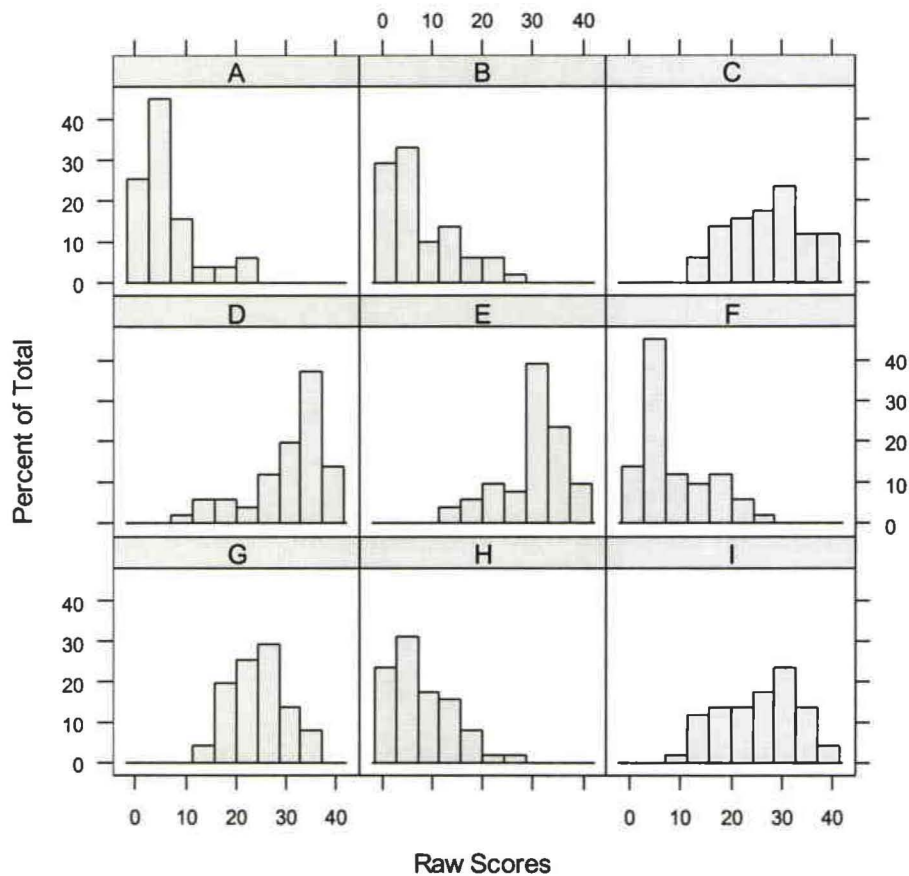
The histograms are another way to illustrate the movement of scores up and down the various scales. The tendency of the respondents to migrate towards the Excellent range for each scale can be noted. For instance, on scale A the Excellent range is associated with low scores, and responses are heaviest in those areas. On scale D the Excellent range is associated with high

scores, and the response trend is similarly weighted in that direction (to the right). Scale G is a good example of an Excellent range that occurs in the centre of the scale, and responses have a bell curve shape that corresponds to that scale's area for excellent scores. Scale H has an Excellent range near the low end of the scale (to the left), and respondents' answers are weighted near the low end. Scale I has an Excellent range near the high end of the scale, and respondents' scores again move toward that Excellent position.

Another way to identify the features of the combined profile for the study sample is by noting the group's response category for each scale (Excellent, Acceptable, Improvement Desirable, Improvement Needed). Table 19 shows the percentile score of the median with the associated response category.

TABLE 19

MEDIAN PERCENTILE SCORES WITH CORRESPONDING RESPONSE CATEGORY

Scale		Percentile score of the median	Response category
A	Nervous	24	Excellent
B	Depressive	50	Improvement desirable
C	Active-Social	51	Acceptable
D	Expressive-Responsive	58	Acceptable
E	Sympathetic	61	Acceptable
F	Subjective	37	Acceptable
G	Dominant	48	Acceptable
H	Hostile	37	Acceptable
I	Self-disciplined	51	Acceptable

The important information here is the consistently good adjustment shown across all the scales, with the exception of Scale A (which actually shows excellent adjustment), and Scale B (which indicates improvement should be sought).

For a greater understanding of the characteristics found in the composite profile of long tenure pastors, consider composite profiles for two other groups. Profiles for NFL linebackers and NFL officials were determined as part of a previous study, and are used by Psychological Publications in their training materials.[131]

Figure 8 shows the profile of NFL linebackers. Note that as a group, these men show high scores on the A (Nervous), B (Depressive), F (Subjective), G (Dominant) and H (Hostile) scales, and a low score on the E (Sympathetic) scale. These linebackers tended to be high-strung or apprehensive (scale A – Nervous), prone to discouragement (scale B – Depressive), unsympathetic (scale E – Sympathetic), emotional or self-absorbed (scale F – Subjective), assertive and competitive (scale G – Dominant) and critical, argumentative or vengeful (scale H - Hostile). The profile reflects both the demands of their work and the effects of those demands. The profile is a commentary by this group of linebackers on how they believe they need to act personally and interpersonally to make their lives work well.

They "need" to be aggressive, for example, to be successful. They also "need" to be high-strung or apprehensive, if they want the ability to act quickly or make instant adjustments. Nervousness is not a pleasant experience but it does perform a useful function under specific conditions. Of course there is a cost to recruiting nervousness in this way, with regard to
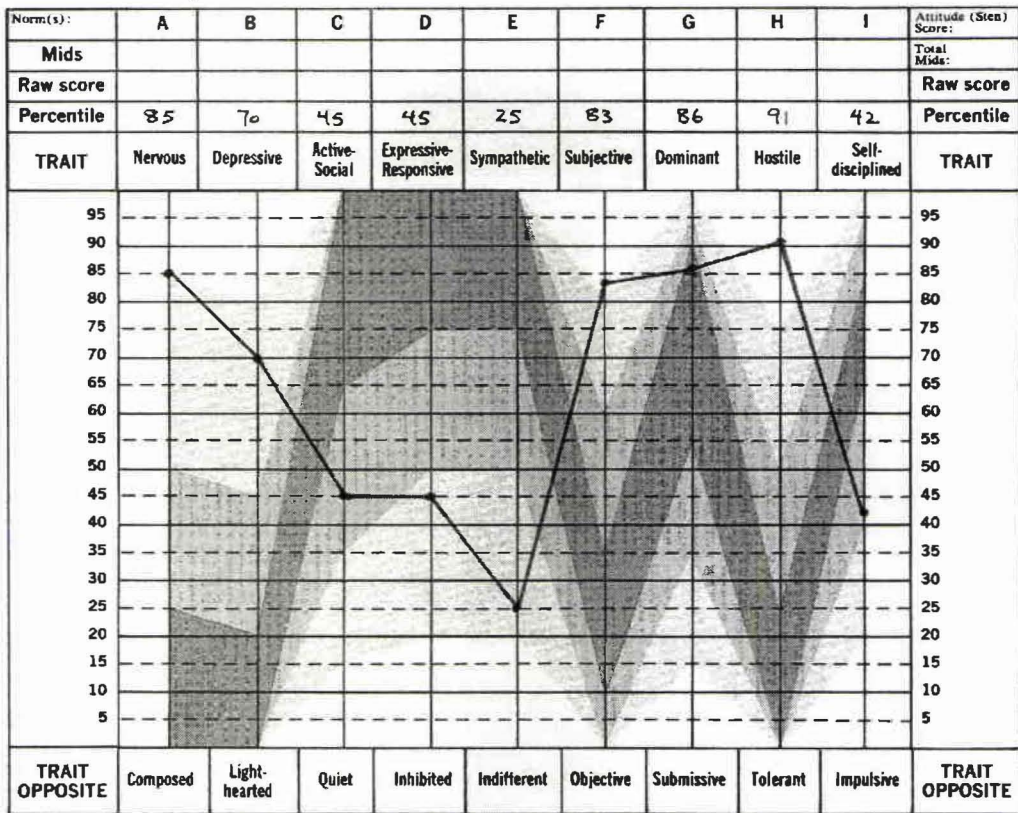
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[131] Found on page 8 of H. Norman Wright's "T-JTA Training Instructions" in Training Package ATP, Psychological Publications Inc.

personal or interpersonal discomfort. These linebackers are either choosing nervousness for what it can do for them, or they are accepting it as a consequence of how they pursue their goals.

Code PI

TAYLOR–JOHNSON TEMPERAMENT ANALYSIS® PROFILE
Profile Revision of 1984

Name _NFL LINEBACKERS_ _____ Age_____ Sex_____ Date_____

School_____ Grade____Degree____Major_____ Occupation_____ Counselor_____

Single____ Years Married____ Years Divorced____ Years Widowed____ Children: M____Ages_____ F____Ages_____

Answers made by: SELF $\frac{and}{or}$ husband, wife, father, mother, son, daughter, boyfriend, girlfriend or_____ of the person described.

Norm(s):	A	B	C	D	E	F	G	H	I	Attitude (Sten) Score:
Mids										Total Mids:
Raw score										Raw score
Percentile	85	70	45	45	25	83	86	91	42	Percentile
TRAIT	Nervous	Depressive	Active-Social	Expressive-Responsive	Sympathetic	Subjective	Dominant	Hostile	Self-disciplined	TRAIT

| TRAIT OPPOSITE | Composed | Light-hearted | Quiet | Inhibited | Indifferent | Objective | Submissive | Tolerant | Impulsive | TRAIT OPPOSITE |

Excellent   Acceptable   Improvement desirable   Improvement needed

DEFINITIONS

TRAITS

Nervous -- Tense, high-strung, apprehensive.
Depressive — Pessimistic, discouraged, dejected.
Active-Social — Energetic, enthusiastic, socially involved.
Expressive-Responsive — Spontaneous, affectionate, demonstrative.
Sympathetic — Kind, understanding, compassionate.
Subjective — Emotional, illogical, self-absorbed.
Dominant — Confident, assertive, competitive.
Hostile — Critical, argumentative, punitive.
Self-disciplined — Controlled, methodical, persevering.

OPPOSITES

Composed — Calm, relaxed, tranquil.
Light-hearted — Happy, cheerful, optimistic.
Quiet — Socially inactive, lethargic, withdrawn.
Inhibited — Restrained, unresponsive, repressed.
Indifferent — Unsympathetic, insensitive, unfeeling.
Objective — Fair-minded, reasonable, logical.
Submissive — Passive, compliant, dependent.
Tolerant — Accepting, patient, humane.
Impulsive — Uncontrolled, disorganized, changeable.

Note: Important decisions should not be made on the basis of this profile without confirmation of these results by other means.
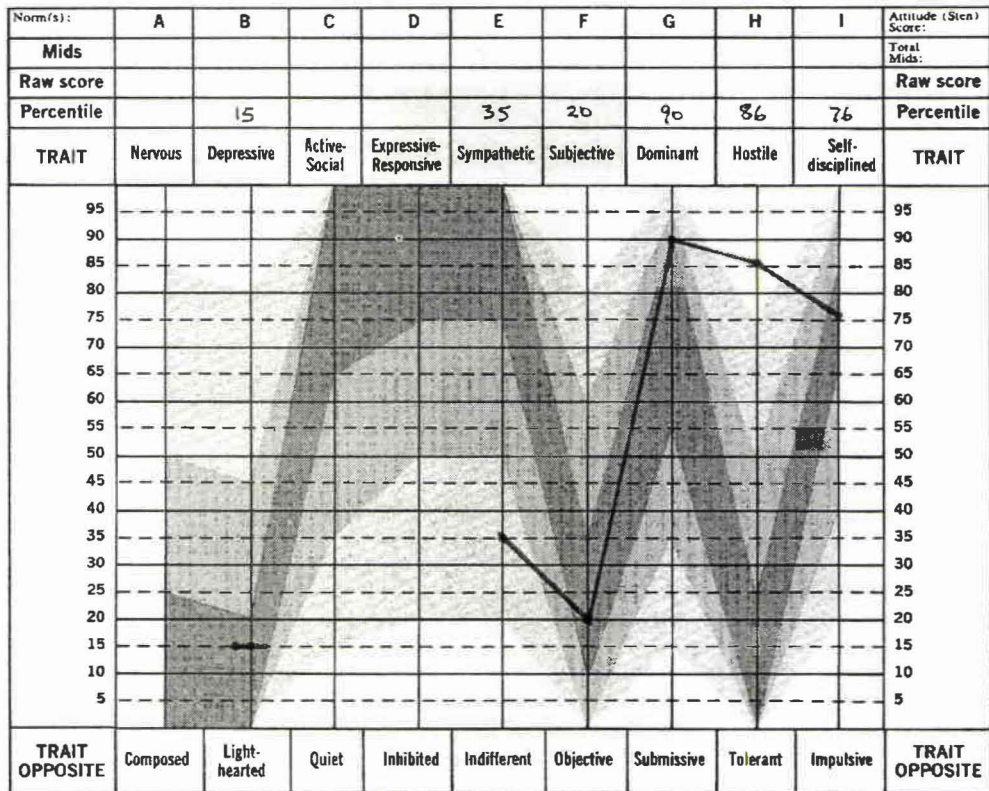
Figure 8: NFL Linebackers

Contrast the linebackers with the profile of NFL officials (Figure 9).

Code PI

TAYLOR–JOHNSON TEMPERAMENT ANALYSIS® PROFILE
Profile Revision of 1984

Name **NFL OFFICIALS** _____ Age_____ Sex_____ Date_____

School_____ Grade____Degree____Major_____ Occupation_____ Counselor_____

Single____ Years Married____ Years Divorced____ Years Widowed____ Children: M____Ages____ F____Ages____

Answers made by: SELF $\frac{and}{or}$ husband, wife, father, mother, son, daughter, boyfriend, girlfriend or_____ of the person described.

Norm(s):	A	B	C	D	E	F	G	H	I	Attitude (Sten) Score:
Mids										Total Mids:
Raw score										Raw score
Percentile		15			35	20	90	86	76	Percentile
TRAIT	Nervous	Depressive	Active-Social	Expressive-Responsive	Sympathetic	Subjective	Dominant	Hostile	Self-disciplined	TRAIT

| TRAIT OPPOSITE | Composed | Light-hearted | Quiet | Inhibited | Indifferent | Objective | Submissive | Tolerant | Impulsive | TRAIT OPPOSITE |

Excellent Acceptable Improvement desirable Improvement needed

DEFINITIONS

TRAITS

Nervous — Tense, high-strung, apprehensive.
Depressive — Pessimistic, discouraged, dejected.
Active-Social — Energetic, enthusiastic, socially involved.
Expressive-Responsive — Spontaneous, affectionate, demonstrative.
Sympathetic — Kind, understanding, compassionate.
Subjective — Emotional, illogical, self-absorbed.
Dominant — Confident, assertive, competitive.
Hostile — Critical, argumentative, punitive.
Self-disciplined — Controlled, methodical, persevering.

OPPOSITES

Composed — Calm, relaxed, tranquil.
Light-hearted — Happy, cheerful, optimistic.
Quiet — Socially inactive, lethargic, withdrawn.
Inhibited — Restrained, unresponsive, repressed.
Indifferent — Unsympathetic, insensitive, unfeeling.
Objective — Fair-minded, reasonable, logical.
Submissive — Passive, compliant, dependent.
Tolerant — Accepting, patient, humane.
Impulsive — Uncontrolled, disorganized, changeable.

Note: Important decisions should not be made on the basis of this profile without confirmation of these results by other means.

Figure 9: NFL Officials (scales A, C, D not available)

Interestingly, these NFL officials also display high scores on scales G (Dominant) and H (Hostile), and a low score on scale E (Sympathetic). However, the officials in the study were not emotional or self-absorbed (scale F, Subjective), and they evidenced a high degree of optimism in contrast to the linebackers' tendency to discouragement (scale B, Depressive). While linebackers can enjoy, or at least, plan to enjoy a payoff for their hard work through the thrill of victory, officials have a more thankless job. When everything gets handled exactly right, their work is only just good enough. Officials have the demanding task of doing a tough job aggressively without losing control of that aggression (scale I, Self-discipline), and without the promise of heroic recognition. They must do their work methodically and consistently, yet anonymously. Their ability to function with selfless and persistent optimism (illustrated by their Excellent score on the Depressive scale) is remarkable.

Consider the composite profile of the long tenure pastors in Figure 10. Now the pastors' profile can be appreciated for its strengths. Both the profiles for NFL linebackers and NFL officials contained composite scores registering in the Improvement Needed range. The profile for long tenure pastors did not. As mentioned previously, scale A (Nervous) shows an Excellent score. All other scores are in the Acceptable range, with the exception of scale B (Depressive) showing modestly into the Improvement Desired range. On the whole, the sample population shows to be very balanced, and not skewed toward any extremes. Note that scales F, G and H record scores that are very close to the Excellent ranges – "Acceptable" in these cases are very affirming scores.

As a group, these long tenure pastors present themselves as interested and available for relationships. They show interest in connecting with others (scale C, Active-Social). They connect meaningfully with those others by sharing important thoughts and feelings (scale D,

Expressive-Responsive). They express kindness and compassion (scale E, Sympathetic). They

think objectively, without being overly emotional or overly concerned about themselves (scale F,

Subjective). In their leadership, they are not overly aggressive or dominant (scale G, Dominant).

Figure 10: Long Tenure Pastors

They have a good measure of tolerance (scale H, Hostile), which is a remarkable feat for sole or senior pastors. The expectations of others for responsible, equitable leadership can easily bring out a demanding spirit. In this profile, demanding-ness is not observed. Through all of the expectations and pressures, these long tenure pastors remain, as a group, organized (scale I, Self-disciplined) and singularly composed (scale A, Nervous), two more features that tend to make people approachable and comfortable to be with.

Effect of Age

Although demographic analysis is not the focus of this research, investigating demographic correlations to T-JTA profiles presents an opportunity for further insight. Following are tables showing scores for the three age groups: 26 – 45, 46 – 55, and 56 – 65.

TABLE 20

AGE CORRELATIONS FOR THE 26-45 AGE GROUP
(Percentiles taken from the General Adult Norms)

Scale	Mean raw score	SD of raw scores	Median raw score	Percentile score of the median	Response category
A Nervous	5.8	4.2	6	32	Acceptable
B Depressive	5.6	5.9	3.5	41	Acceptable
C Active-Social	29.4	4.8	30	61	Acceptable
D Expressive-Responsive	30.7	7.8	34	68	Acceptable
E Sympathetic	29.9	6.2	32	61	Acceptable
F Subjective	8.2	5.8	6	37	Acceptable
G Dominant	25.7	5.0	25.5	52	Acceptable
H Hostile	6.8	5.4	5.5	33	Acceptable
I Self-disciplined	26.2	7.4	24.5	43	Acceptable

All scores for the 26-45 age group produced a percentile of the mean score that fell in the Acceptable range. Scores for the 46-55 age group did not all fall in the Acceptable range, as shown in Table 21.

TABLE 21

AGE CORRELATIONS FOR THE 46-55 AGE GROUP
(Percentiles taken from the General Adult Norms)

Scale	Mean raw score	SD of raw scores	Median raw score	Percentile score of the median	Response category
A Nervous	7.0	6.8	5	24	Excellent
B Depressive	8.5	7.0	6	60	Improvement desirable
C Active-Social	26.6	7.8	26	42	Acceptable
D Expressive-Responsive	30.4	7.5	32	55	Acceptable
E Sympathetic	29.9	5.4	30	46	Improvement desirable
F Subjective	9.8	7.9	6	37	Acceptable
G Dominant	24.2	5.9	25.5	52	Acceptable
H Hostile	7.7	6.6	5	29	Acceptable
I Self-disciplined	25.7	8.3	28.5	62	Acceptable

Two scores for this group fell in the Improvement Desirable range on the T-JTA profile. Scale B (Depressive) has been identified previously as the scale showing the greatest distress for the group under study. This is helpful in identifying further characteristics about the nature of depression in the study sample. Table 21 above shows that the 46-55 age group is significantly more prone to depression (percentile score 60) than the 26-45 group (percentile score 41).

Table 22 below shows that the 56-65 group (Scale B - Depressive, percentile 56) is also more prone to depression than the 26-45 group.

TABLE 22

AGE CORRELATIONS FOR THE 56-65 AGE GROUP
(Percentiles taken from the Senior Adult Norms)

Scale	Mean raw score	SD of raw scores	Median raw score	Percentile score of the median	Response category
A Nervous	7.0	5.2	9	59	Improvement desirable
B Depressive	7.7	8.1	5	56	Improvement desirable
C Active-Social	26.1	9.4	25	35	Acceptable
D Expressive-Responsive	30.8	9.1	32	53	Acceptable
E Sympathetic	30.6	9.3	32	53	Acceptable
F Subjective	8.6	6.1	6	43	Acceptable
G Dominant	23.4	4.3	22	33	Improvement desirable
H Hostile	9.4	7.6	11	68	Improvement desirable
I Self-disciplined	24.7	7.0	28	54	Acceptable

These tables also provide some evidence that, compared to younger subjects, older subjects, perhaps surprisingly, do not obtain as strong a score on several scales. They are less composed (scale A), more depressive (scale B), less inclined to be confident (scale G) and less tolerant (scale H).

Possible reasons for this trend are worth investigating. In a review of past empirical research on pastors, Todd W. Hall cites Warner and Carter (1984), who found that "pastors

experienced significantly more loneliness than those in non-pastoral roles" and that the "loneliness is caused by both burnout and diminished marital adjustment, both of which are fuelled by the extent of the demands of the pastorate."[132] And I would add, both of which are problems that, left unaddressed, tend to worsen over time. Those are but two possibilities for why strong psychological and relational characteristics may weaken in later ministry. If there is a link here, the implication may be that older pastors do not receive the same support as younger pastors, by virtue of their experience and the associated lack of perceived need.

Another possibility is that the less favourable features of the older age groups is connected to the "strong commitment to a call" characteristic identified in Question One of the qualitative research. If 92% of the strong call-oriented answers came from pastors 46 and older, the possibility exists that strong-call motivated pastors are enduring in their tenures, not because of relational strengths, but because of their determination. More research in the area of emotional well-being according to age groups would help to illuminate the trend noted here.

Effect of Denominational Group

Table 23 shows the median raw scores for the different denominational groups. The denominations are not identified, so as to further protect the anonymity of research subjects. Note the strong similarity in values from left to right, for each of the T-JTA scales. The median scores do not differ by denominational group, except perhaps for scales A and F. However, the small sample sizes of groups A and F make any observed differences statistically insignificant.

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[132] Todd W. Hall, "The Personal Functioning of Pastors: A Review of Empirical Research With Implications For the Care of Pastors," *Journal of Psychology and Theology*, 1997, vol. 25, no. 2, 242.

TABLE 23

**DENOMINATIONAL CORRELATIONS
TO MEDIAN RAW SCORES**

Scale	Denominational group					
	A	B	C	D	E	F
	n = 2	n = 7	n = 19	n = 10	n = 10	n = 3
A Nervous	1	6	6	5	4.5	10
B Depressive	5.5	5	8	4.5	3.5	4
C Active-Social	18	24	29	29	27.5	40
D Expressive-Responsive	33.5	28	33	33	34.5	40
E Sympathetic	22.5	34	30	34	31	38
F Subjective	4.5	6	6	5.5	7	10
G Dominant	31.5	21	25	24.5	25.5	27
H Hostile	8	7	5	3.5	6.5	11
I Self-disciplined	31.5	28	24	27	27	32

Effect of Location

Location of subjects' churches is not a significant factor in determining scale responses.

Table 24 shows that median raw score responses do not differ significantly between rural and

urban locations.

TABLE 24

LOCATION CORRELATIONS
TO MEDIAN RAW SCORES

Scale	Urban n = 33	Rural n = 18
A Nervous	5	6
B Depressive	5	5.5
C Active-Social	28	26.5
D Expressive-Responsive	34	30.5
E Sympathetic	32	29.5
F Subjective	6	7.5
G Dominant	25	24
H Hostile	4	7
I Self-disciplined	26	27

Effect of Size of Church

There is no evidence that size of church is a significant contributor to determining scale

responses. Table 25 shows the median raw scores for the various church size categories. Notice

the general consistency from left to right for each scale, indicating no significant differences

between church sizes.

TABLE 25

CHURCH SIZE CORRELATIONS TO MEDIAN RAW SCORES

Scale	Under 75	76 – 150	151 – 250	251 – 400	Over 400
	n = 14	n = 18	n = 9	n = 6	n = 4
A Nervous	5	6	6	2	5.5
B Depressive	8	3	8	2.5	6.5
C Active-Social	25.5	28.5	24	28.5	29.5
D Expressive-Responsive	29.5	34	34	33.5	34
E Sympathetic	29.5	33	30	31	30
F Subjective	10	5	12	5	8
G Dominant	21	25.5	27	21.5	30
H Hostile	7.5	5.5	13	2	8
I Self-disciplined	26.5	28.5	24	22	27.5

Effect of Education

As the following table of median raw scores shows, the subjects' level of education did not influence their scale responses.

TABLE 26

EDUCATION CORRELATIONS TO MEDIAN RAW SCORES

Scale	No degree	College	Graduate
	N = 4	n = 17	n = 30
A Nervous	4	7	5
B Depressive	3.5	5	5
C Active-Social	29	27	28.5
D Expressive-Responsive	33.5	33	32.5
E Sympathetic	29.5	30	32
F Subjective	6	7	6
G Dominant	26	23	25.5
H Hostile	10.5	7	5
I Self-disciplined	22	23	29

Effect of Number and Length of Tenures

There is no significant effect on median raw scores due to either **number** or **mean length** of tenures.

Demographic Correlations

Age was the only area where significant demographic correlations were noted. No significant correlations were found in education, denominational group, church size or church location. The suggested significance is that the pastors *themselves* account for the characteristics displayed in their profiles, and that their circumstances may account for very little. It is the pastors' choices of how they choose to relate, how important relating to others is, and the pastors' confidence that they have worthy substance to relate *with*, that shapes most of their profile.

Attitude scores

Attitude scores of the pastors had a significant impact on profiles. Attitude scores are rated low, neutral or high. The differences in the profiles of the three groups reveals additional insight into the prominence given to relationships by this sampling of long tenure pastors.

Recall that high attitude scores indicate a possible desire to demonstrate strengths. The respondents may be optimistic in their answers. Their desire to do well on the profile may improve the scores to a modest degree. Or their optimism may simply indicate genuine good adjustment, and not affect the scores at all. Low attitude scores may, on the other hand, indicate a desire for sympathy, or a desire to communicate an urgent sense of need. Low scores may

reflect a deep concern about oneself or a desire to impress others with the seriousness of one's problems.

In either case, high or low attitude scores do not invalidate any profiles. They merely suggest the possibility that the respondent is expressing a sense of empowerment (high scores) or vulnerability (low scores) that needs to be considered in the interpretation of their profile. The greatest value of the Attitude Score is its ability to discern the respondent's perspective, along with the respondent's profile. Together the two elements constitute a more precise understanding of the respondent.

The Attitude Scores of the sample population are shown in Table 24.

TABLE 27

DISTRIBUTION OF ATTITUDE SCORES

Attitude score	1	2	3	4	5	6	7	8	9	10
Number of Respondents	2	3	3	8	2	5	8	2	7	11

Attitude Scores were tallied according to the three categories used for attitude assessment - low, neutral and high. Eight subjects had a low attitude score (1-3), twenty-three subjects had a neutral score (4-7), and twenty subjects had a high attitude score (8 – 10).

Table 28 provides, for each T-JTA scale, the **mean** and **standard deviation** of the percentile scores for subjects with low, neutral and high attitude scores. Table 28 shows, regarding variability (Standard Deviation), the three attitude score groups are roughly equally variable on most scales.

TABLE 28

**MEAN PERCENTILE AND STANDARD DEVIATION FOR
LOW, NEUTRAL AND HIGH ATTITUDE SCORES**

Scale	Mean percentile score			SD of percentile scores		
	Low	Neutral	High	Low	Neutral	High
A Nervous	59.8	37	21.6	21.8	27.7	14.3
B Depressive	90.2	61.8	31.1	4.1	18.1	18
C Active-Social	33.8	53.5	54.5	30.3	27.3	28.6
D Expressive- Responsive	20.4	57.5	64.6	27.3	27.7	26.6
E Sympathetic	38.4	54.3	55.5	33.7	29.4	30
F Subjective	88.2	54.8	24.8	11.1	25.3	13
G Dominant	37	54	46.9	20.4	28.6	23.3
H Hostile	71.8	50.5	21.3	23.8	23.2	17.6
I Self-disciplined	33.4	44.6	63.8	28.6	27.7	25.3

While the Standard Deviation is quite consistent across the scales, it is also fairly high because of some widely varying responses. Therefore, the median will again be used as more representative of the features in the sample group.

Table 29 gives the percentile scores of the median according to attitude score groupings. Remember that for scales A (Nervous) and B (Depressive), lower scores are better. Note that on scale A, the median percentile score shows the low attitude score respondents as having a median percentile score of 60.5 (the least favourable). The neutral attitude score respondents scored 32, and the high attitude score respondents scored 22.5.

TABLE 29

**PERCENTILE SCORES OF THE MEDIAN
FOR LOW, NEUTRAL AND HIGH ATTITUDE SCORES**

Scale	Median percentile score		
	Low	Neutral	High
A Nervous	60.5	32	22.5
B Depressive	90.5	60	30
C Active-Social	22.5	61	49.5
D Expressive- Responsive	7.5	68	68
E Sympathetic	32.5	61	57
F Subjective	92	50	24
G Dominant	35	55	49.5
H Hostile	82	51	14.5
I Self-disciplined	30.5	42	71.5

There is a progressive reduction in percentile scores from low to high attitude score respondents, indicating a corresponding progressive improvement in adjustment.

Scale B shows the same progressive movement from a higher (less favourable) percentile score to a lower (more favourable) percentile score, with the high attitude score respondents receiving the more favourable score.

Other scales show this same pattern of low attitude scores respondents moving toward less favourable positions on the scales. Although the variability is considerable, there is some indication that low attitude scores are associated with high percentile scores on scales A (Nervous), B (Depressive), F (Subjective) and H (Hostile), and with low percentile scores on scales C (Active-Social) and D (Expressive-Responsive). In other words, low attitude scores in this study were associated with apprehension, depression, self-concern and emotionality,

hostility, being withdrawn, and emotional inhibition. The pastor profiles having a low attitude

score presented a common pattern of moving away from the Excellent range on these six basic

scales.

The inter-relatedness of these low attitude scores are highlighted in the following graphs.
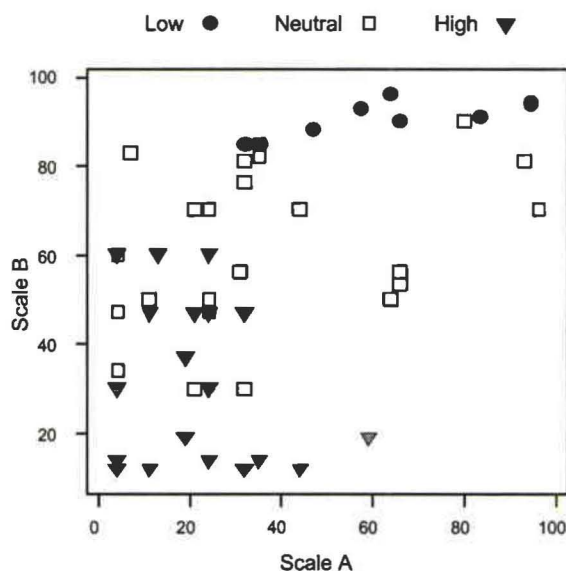

Figure 11: Attitude Score Comparison - Scales A & B

The dot plot in Figure 11 shows a paired comparison between the two T-JTA scales A

and B. All fifty-one scores appear on the plot. Respondents with low attitude scores of 1-3 are

shown with solid dots; respondents with neutral attitude scores of 4-7 are shown with squares;

respondents with attitude scores of 8-10 are shown with triangles. It can be seen that low attitude

scores are grouped fairly tightly in the upper right corner of the chart, while the high attitude

scores tend to remain in the lower left. What this means is that all the low attitude score

respondents who were apprehensive (high score on scale A, Nervous) were also discouraged or

depressed (high score on scale B, Depressive).

In Figure 12 below the association is between scales C (Active-Social) and D (Expressive-Responsive). In this case, most low attitude score respondents appear in the lower left of the chart. The placement of the dots shows that if low attitude score respondents placed low on the Active-Social scale, they usually placed low on Expressive-Responsive. Quiet, withdrawn subjects were therefore also emotionally inhibited, for the low attitude score group.

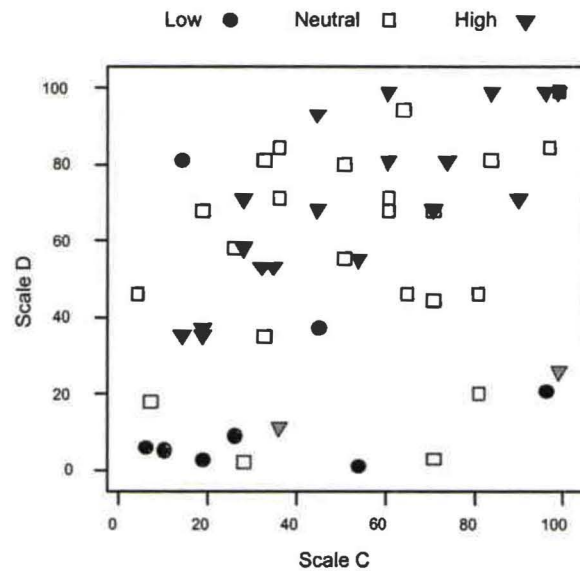
Figure 12: Attitude Score Comparison - Scales C & D

In Figure 13 below, low attitude scores are associated with high percentile scores on both scales F and H above, while high attitude scores are associated with low scores on scales F and H. Figure 13 tells us, then, that respondents with high Subjective scores also tended to have high Hostility scores, for low attitude score respondents.
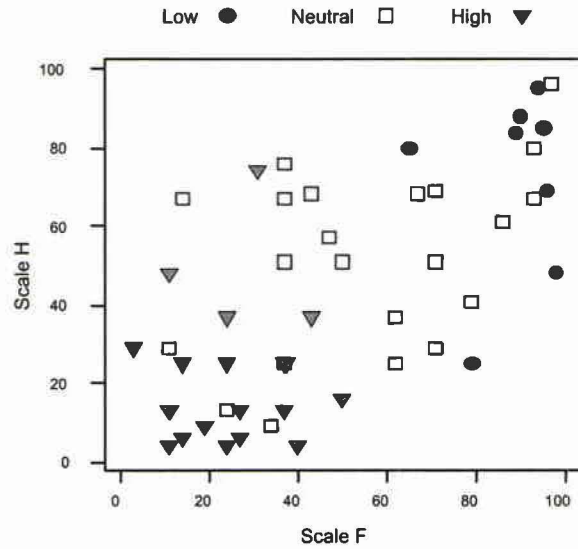
Figure 13: Attitude Score Comparison - Scales F & H

Figure 14 below shows the strong relationship between high F (Subjective) scores and high B (Depressive) scores, for the low attitude score respondents. If the respondents scored high in emotionally-affected or self-absorbed thinking (F), they also scored high in depression or discouragement. High attitude score respondents showed the opposite tendency – low scores on scale F are associated with low scores on scale B.
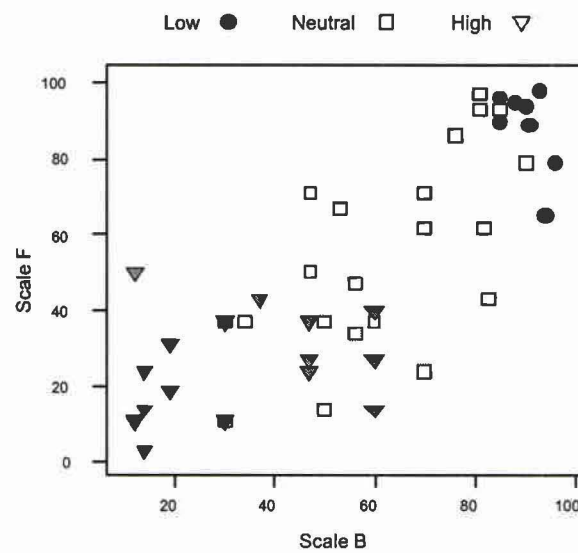
Figure 14: Attitude Score Comparison - Scales B & F

These dot-plot comparisons encouraged a further examination of the overall profiles of each attitude score group, in an attempt to understand the complete picture behind these inter-related scale correlations. When the nine basic scale scores (A through I) are profiled according to low, neutral and high attitude scores, the results are quite distinctive. Figure 15 again shows
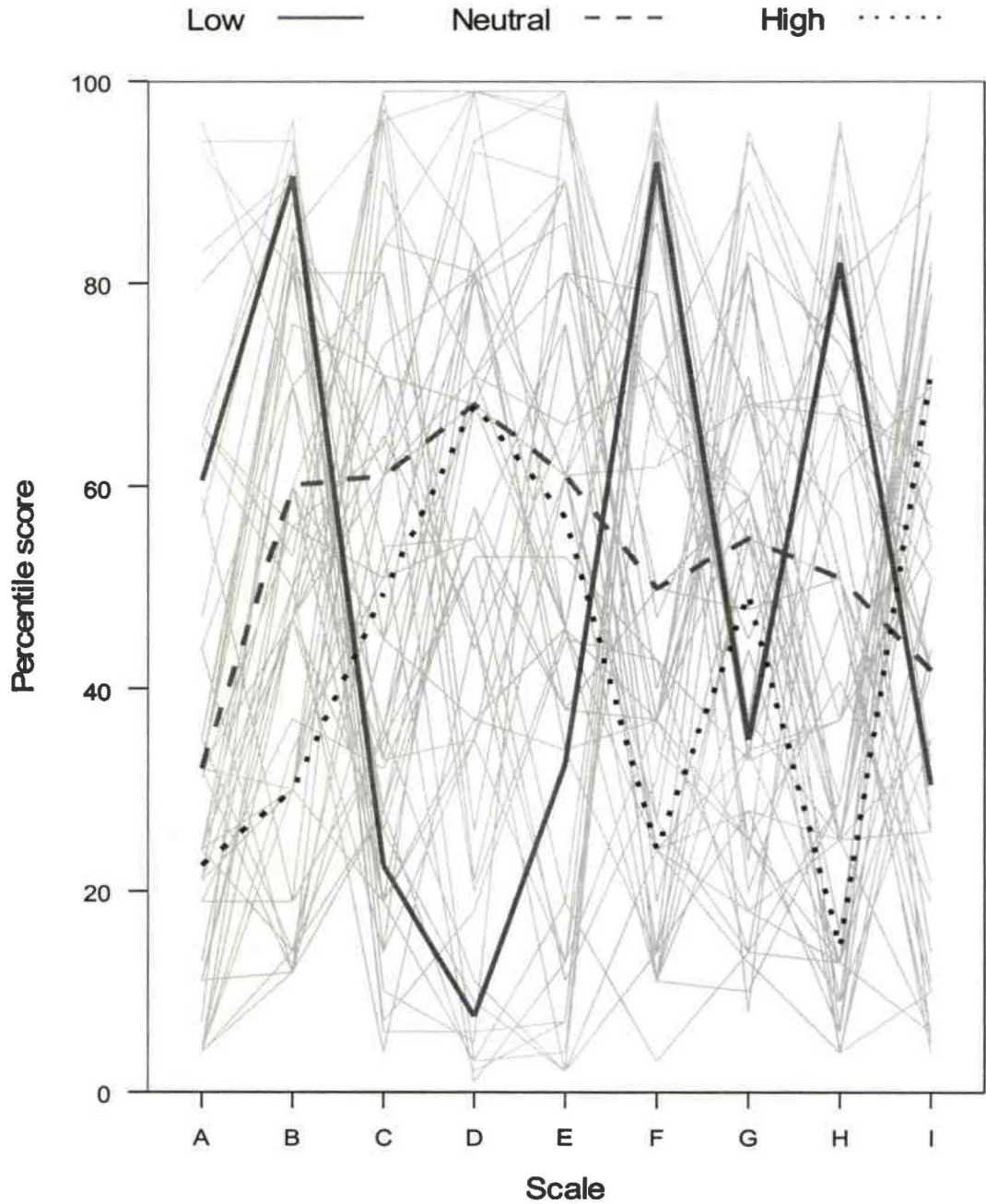
Figure 15: Median Percentile Scores for Low, Neutral and High Attitude Scores

all fifty-one profiles in grey, and the median scores for low, neutral and high attitude score

respondents. The chart shows strong differences in personal and interpersonal adjustment

according to the attitude score. Compare in Figure 16 below the profile patterns of each of the

three attitude score groups with the "very well-adjusted" profile on the right, originally shown in

Figure 2.
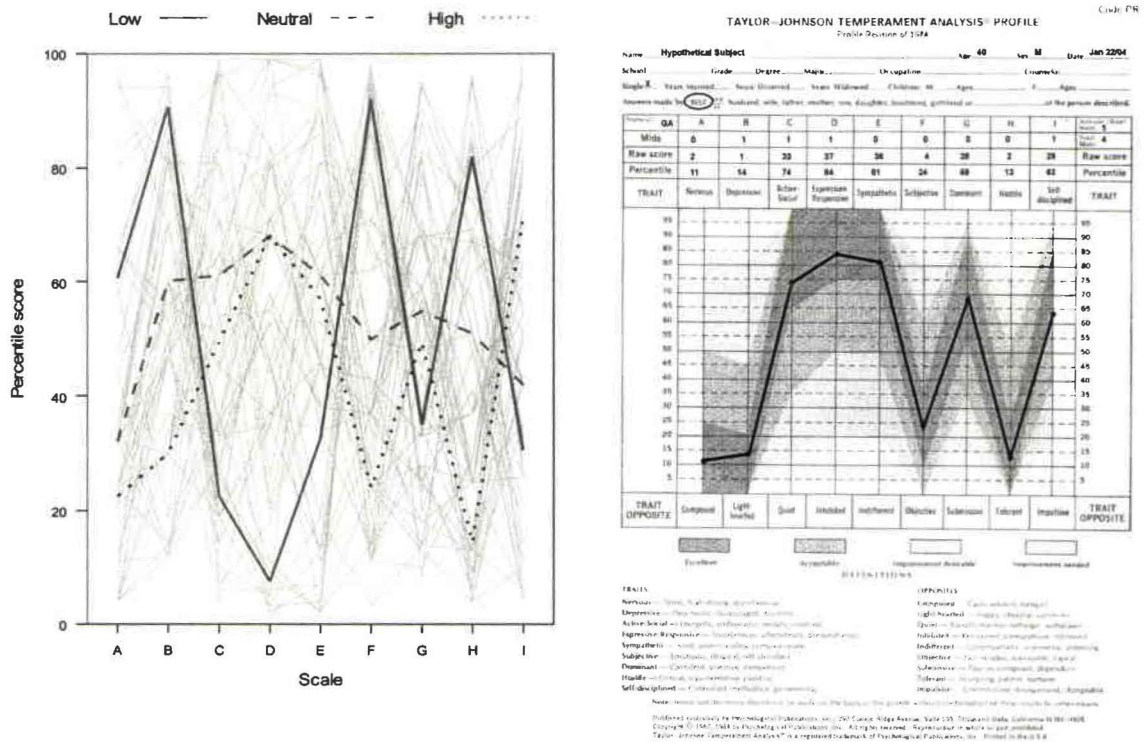
Figure 16: Comparison of Attitude Score Profiles With Ideal Profile

High attitude score pastors (dotted line) have a strong profile, indicating good overall

adjustment. The pattern follows the ideal profile to the right very closely. The neutral attitude

score pastors (dashed line) have a more modest but still good looking adjustment on all scales

except B (Depressive). The low attitude score pastors (solid line) show markedly poorer

adjustment on nearly all scales. Their scores are generally moving away from the preferred dark shading on all scales.

The chart reflects the findings of the individual dot-plots, demonstrating the linkage between scores. The most outstanding linkages confirm a specific constellation of scores. Those low attitude scale respondents who scored highly discouraged (scale B) also scored highly emotional/self-absorbed (scale F), highly hostile (scale H) and strongly inhibited emotionally (low scale D). The scores are interpreted below more precisely according to response category shading, to determine specific characteristics scale by scale. Table 30 shows the percentile scores and response categories for all pastors with neutral attitude scores.

TABLE 30

MEDIAN PERCENTILE SCORES AND RESPONSE CATEGORIES
FOR NEUTRAL ATTITUDE SCORES

Scale		Percentile Score	Response Category
A	Nervous	32	Acceptable
B	Depressive	60	Improvement Desirable
C	Active-Social	61	Acceptable
D	Expressive- Responsive	68	Acceptable
E	Sympathetic	61	Acceptable
F	Subjective	50	Acceptable
G	Dominant	55	Excellent
H	Hostile	51	Acceptable
I	Self-disciplined	42	Acceptable

The neutral attitude scores show good adjustment, except for scale B (Depressive). Scale G (Dominant) was Excellent.

Table 31 shows the percentile scores and corresponding response categories for all pastors with high attitude scores.

TABLE 31

MEDIAN PERCENTILE SCORES AND RESPONSE CATEGORIES FOR HIGH ATTITUDE SCORES

Scale		Percentile Score	Response Category
A	Nervous	22.5	Excellent
B	Depressive	30	Acceptable
C	Active-Social	49.5	Acceptable
D	Expressive- Responsive	68	Acceptable
E	Sympathetic	57	Acceptable
F	Subjective	24	Excellent
G	Dominant	49.5	Acceptable
H	Hostile	14.5	Excellent
I	Self-disciplined	71.5	Excellent

Four scales showed improvement – (A (Depressive), F (Subjective), H (Hostile), and I (Self-Discipline). These respondents presented as more optimistic, less emotionally self-absorbed, less angry or less disturbed by injustices, and more methodical. Scale G (Dominant) showed a marginal drop in confidence or assertiveness, although it is still in the Acceptable range. As a group, these high attitude score pastors also demonstrate good adjustment.

Table 32 shows the percentile scores and corresponding response categories for all pastors with low attitude scores.

TABLE 32
MEDIAN PERCENTILE SCORES AND RESPONSE CATEGORIES
FOR LOW ATTITUDE SCORES

Scale		Percentile Score	Response Category
A	Nervous	60.5	Improvement Desirable
B	Depressive	90.5	Improvement Needed
C	Active-Social	22.5	Acceptable
D	Expressive- Responsive	7.5	Improvement Needed
E	Sympathetic	32.5	Improvement Desirable
F	Subjective	92	Improvement Needed
G	Dominant	35	Acceptable
H	Hostile	82	Improvement Needed
I	Self-disciplined	30.5	Improvement Desirable

Pastors with low attitude scores showed less favourable scores in eight of the nine scales, compared to pastors with neutral attitude scores. Improvement was indicated as either desirable or needed in seven of the nine trait categories. The finding demonstrates that respondents with low attitude scores were feeling consistently distressed in the majority of scales. The implication is that if these pastors feel distressed in more than one or two areas, they are likely to have a general feeling of dissatisfaction or vulnerability about themselves (hence the low attitude score).

Figures 17 to 19 help visualize how the response categories change for the low, neutral and high attitude score groups.

TAYLOR–JOHNSON TEMPERAMENT ANALYSIS® PROFILE
Profile Revision of 1984

Name **LONG TENURE PASTORS WITH LOW STEN SCORES (1-3)** Age_____ Sex_____ Date_____

School_____ Grade_____ Degree_____ Major_____ Occupation_____ Counselor_____

Single_____ Years Married_____ Years Divorced_____ Years Widowed_____ Children: M_____ Ages_____ F_____ Ages_____

Answers made by: SELF and/or husband, wife, father, mother, son, daughter, boyfriend, girlfriend or_____ of the person described.

Norm(s):	A	B	C	D	E	F	G	H	I	Attitude (Sten) Score:
Mids										Total Mids:
Raw score										Raw score
Percentile	61	91	23	8	33	92	35	82	31	Percentile
TRAIT	Nervous	Depressive	Active-Social	Expressive-Responsive	Sympathetic	Subjective	Dominant	Hostile	Self-disciplined	TRAIT

| TRAIT OPPOSITE | Composed | Light-hearted | Quiet | Inhibited | Indifferent | Objective | Submissive | Tolerant | Impulsive | TRAIT OPPOSITE |

Excellent   Acceptable   Improvement desirable   Improvement needed

DEFINITIONS

TRAITS

Nervous — Tense, high-strung, apprehensive.
Depressive — Pessimistic, discouraged, dejected.
Active-Social — Energetic, enthusiastic, socially involved.
Expressive-Responsive — Spontaneous, affectionate, demonstrative.
Sympathetic — Kind, understanding, compassionate.
Subjective — Emotional, illogical, self-absorbed.
Dominant — Confident, assertive, competitive.
Hostile — Critical, argumentative, punitive.
Self-disciplined — Controlled, methodical, persevering.

OPPOSITES

Composed — Calm, relaxed, tranquil.
Light-hearted — Happy, cheerful, optimistic.
Quiet — Socially inactive, lethargic, withdrawn.
Inhibited — Restrained, unresponsive, repressed.
Indifferent — Unsympathetic, insensitive, unfeeling.
Objective — Fair-minded, reasonable, logical.
Submissive — Passive, compliant, dependent.
Tolerant — Accepting, patient, humane.
Impulsive — Uncontrolled, disorganized, changeable

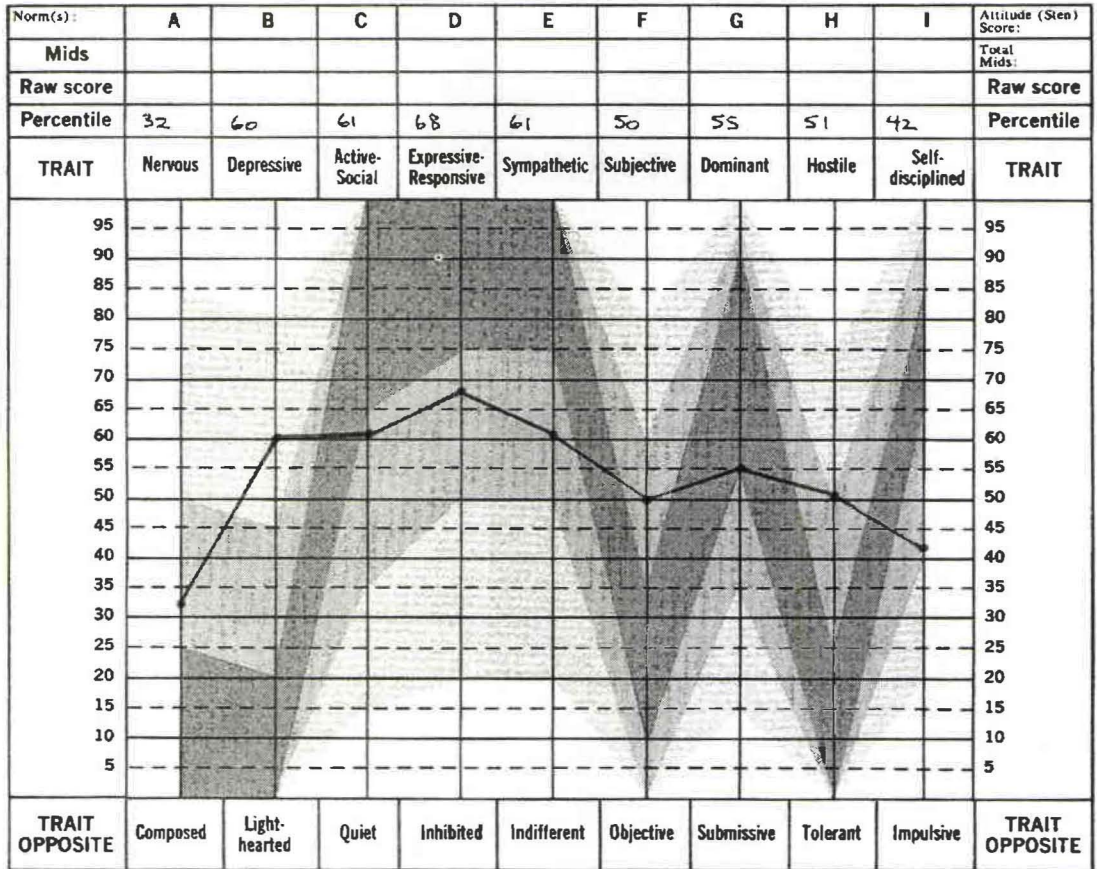Note: Important decisions should not be made on the basis of this profile without confirmation of these results by other means.

Figure 17: Pastors With Low Attitude Scores

Code PI

TAYLOR–JOHNSON TEMPERAMENT ANALYSIS® PROFILE
Profile Revision of 1984

Name **23 LONG TENURE PASTORS WITH NEUTRAL STEN SCORES (4-7)** Age_____ Sex_____ Date_____

School_____ Grade_____Degree_____Major_____ Occupation_____ Counselor_____

Single_____ Years Married_____ Years Divorced_____ Years Widowed_____ Children: M_____Ages_____ F_____Ages_____

Answers made by: SELF $\frac{and}{or}$ husband, wife, father, mother, son, daughter, boyfriend, girlfriend or_____of the person described.

Norm(s):	A	B	C	D	E	F	G	H	I	Attitude (Sten) Score:
Mids										Total Mids:
Raw score										**Raw score**
Percentile	32	60	61	68	61	50	55	51	42	**Percentile**
TRAIT	Nervous	Depressive	Active-Social	Expressive-Responsive	Sympathetic	Subjective	Dominant	Hostile	Self-disciplined	**TRAIT**

| **TRAIT OPPOSITE** | Composed | Light-hearted | Quiet | Inhibited | Indifferent | Objective | Submissive | Tolerant | Impulsive | **TRAIT OPPOSITE** |

Excellent   Acceptable   Improvement desirable   Improvement needed
DEFINITIONS

TRAITS

Nervous — Tense, high-strung, apprehensive.
Depressive — Pessimistic, discouraged, dejected.
Active-Social — Energetic, enthusiastic, socially involved.
Expressive-Responsive — Spontaneous, affectionate, demonstrative.
Sympathetic — Kind, understanding, compassionate.
Subjective — Emotional, illogical, self-absorbed.
Dominant — Confident, assertive, competitive.
Hostile — Critical, argumentative, punitive.
Self-disciplined — Controlled, methodical, persevering.

OPPOSITES

Composed — Calm, relaxed, tranquil.
Light-hearted — Happy, cheerful, optimistic.
Quiet — Socially inactive, lethargic, withdrawn.
Inhibited — Restrained, unresponsive, repressed.
Indifferent — Unsympathetic, insensitive, unfeeling.
Objective — Fair-minded, reasonable, logical.
Submissive — Passive, compliant, dependent.
Tolerant — Accepting, patient, humane.
Impulsive — Uncontrolled, disorganized, changeable.

Note: Important decisions should not be made on the basis of this profile without confirmation of these results by other means.
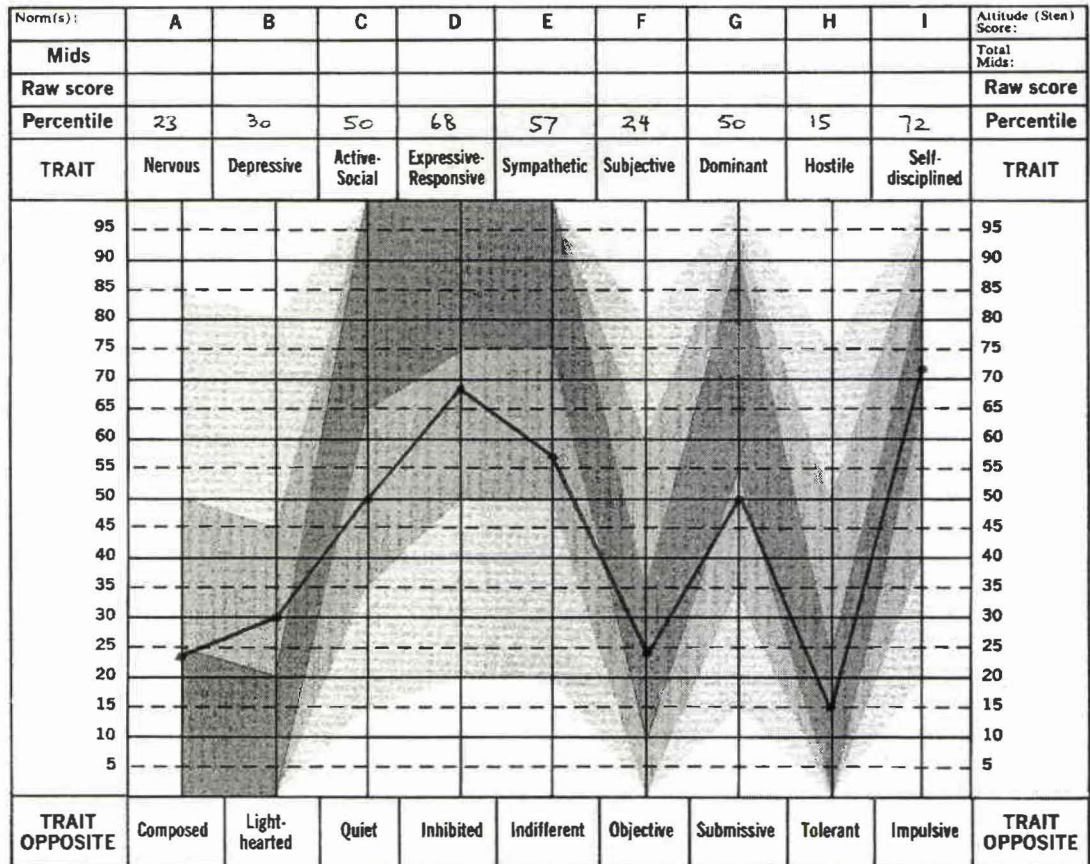
Figure 18: Pastors With Neutral Attitude Scores

Code PI

TAYLOR–JOHNSON TEMPERAMENT ANALYSIS® PROFILE
Profile Revision of 1984

Name __20 LONG TENURE PASTORS WITH HIGH STEN SCORES (8-10)__ Age_____ Sex_____ Date_____

School_____ Grade____ Degree____ Major_____ Occupation_____ Counselor_____

Single____ Years Married____ Years Divorced____ Years Widowed____ Children: M____ Ages_____ F____ Ages_____

Answers made by: SELF $\frac{and}{or}$ husband, wife, father, mother, son, daughter, boyfriend, girlfriend or_____ of the person described.

Norm(s):	A	B	C	D	E	F	G	H	I	Attitude (Sten) Score:
Mids										Total Mids:
Raw score										Raw score
Percentile	23	30	50	68	57	24	50	15	72	Percentile
TRAIT	Nervous	Depressive	Active-Social	Expressive-Responsive	Sympathetic	Subjective	Dominant	Hostile	Self-disciplined	TRAIT

| TRAIT OPPOSITE | Composed | Light-hearted | Quiet | Inhibited | Indifferent | Objective | Submissive | Tolerant | Impulsive | TRAIT OPPOSITE |

| Excellent | Acceptable | Improvement desirable | Improvement needed |

DEFINITIONS

TRAITS

Nervous — Tense, high-strung, apprehensive.
Depressive — Pessimistic, discouraged, dejected.
Active-Social — Energetic, enthusiastic, socially involved.
Expressive-Responsive — Spontaneous, affectionate, demonstrative.
Sympathetic — Kind, understanding, compassionate.
Subjective — Emotional, illogical, self-absorbed.
Dominant — Confident, assertive, competitive.
Hostile — Critical, argumentative, punitive.
Self-disciplined — Controlled, methodical, persevering.

OPPOSITES

Composed — Calm, relaxed, tranquil.
Light-hearted — Happy, cheerful, optimistic.
Quiet — Socially inactive, lethargic, withdrawn.
Inhibited — Restrained, unresponsive, repressed.
Indifferent — Unsympathetic, insensitive, unfeeling.
Objective — Fair-minded, reasonable, logical.
Submissive — Passive, compliant, dependent.
Tolerant — Accepting, patient, humane.
Impulsive — Uncontrolled, disorganized, changeable.

Note: Important decisions should not be made on the basis of this profile without confirmation of these results by other means.

Figure 19: Pastors With High Attitude Scores

The marked difference between the low attitude score subjects and the other subjects is immediately apparent from the shaded profiles. The eight subjects with low attitude scores account for many of the distressed scores in the whole of the research population. The implication is that, for this particular study, low attitude scores exert a pervasive influence on overall functioning and relating. Such an outcome is not necessarily the case in psychological testing.[133] T-JTA profiles demonstrating various levels of poor adjustment do not rely on the presence of a low attitude score.

What can be realized from these observations concerning attitude scores? As a group, the study sample was found to possess a good level of overall adjustment. Their profiles identify qualities that are important in the desire and ability to engage in healthy relationships.

Within the sample, the high and neutral attitude score respondents confirm and even strengthen those observations. However, a minority of respondents evidencing a low attitude score exhibited very different characteristics on the nine basic scales. Is there anything that can be gleaned from their profiles? Yes! There are specific characteristics of their distinct profile that reveal additional information about the relational nature of the group.

The low attitude score pastors are feeling significantly more distress in four areas: depression (scale B), emotional inhibition (scale D), emotional self-concern (scale F), and hostility (scale H). These are the four areas where scores fell in the "Improvement Needed" range. It is of major importance to note that the *manner* in which these pastors deal with their distress shows a desire to protect relationships. Rather than using the means at their disposal as

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[133] An examination of T-JTA profiles on record at McNaughton and Associates Counselling Inc. will verify that low attitude scores can occur with many excellent scores on scales A to I, and conversely, that basic scale scores needing improvement can occur with neutral or high attitude scores.

leaders (i.e. power and control), these men have chosen *not* to be controlling or competitive in how they deal with unfairnesses. (Notice the low G, Dominant score.) They have also chosen to protect others from their own strong feelings of hostility by *not* expressing their thoughts and feelings. (Notice the low D, Expressive-Responsive score.) Their involvement (scale C, Active-Social) and their compassion (scale E, Sympathetic), while impacted by their situation, remains higher than their expression of emotion and thought. The net effect of absorbing distress in this way leaves the pastor with higher apprehension (scale A, Nervous) and higher depression (scale B, Depressive), two results that are neither pleasant nor wise. But it is clear from their profiles that the distressed pastors would rather absorb the trouble themselves than impact someone else with it. Their desire to maintain relationships, even at their own emotional and psychological expense, is evident.

In terms of ministry assessment or personal help for pastors, the attitude scale of the T-JTA may be distinguishing itself as a particularly useful element. Although the possibility exists that percentile scores may contain some "over-valuation" from low or high attitude score respondents, the tables make a meaningful distinction. Regardless of their success in achieving long tenure, eight of the subjects definitely *feel* distressed and not positive or confident. They may *not* be perceived that way by others. The T-JTA as a testing tool was able to spot these distressed subjects. The T-JTA Attitude Scale can be a vital component of assessing, preparing or sustaining pastors.

For the purposes of this current research, there are yet more implications associated with the characteristics of the low attitude score respondents. Understanding those implications will be better served by continued discussion of scale correlations.

Percentile scale correlations

In addition to showing that low attitude scores are strongly associated with high percentile scores on scales A (Nervous), B (Depressive), F (Subjective) and H (Hostile), there is considerable correlation between the percentile scores on some scales for the entire population sample.

Correlations between scales

The pairwise (Pearson) correlation tool is a calculation used to identify relationships between variables. For the **raw scores** of the sample population, the pairwise (Pearson) correlation coefficients between the 9 scales are given in the following Table 33.

TABLE 33

**PAIRWISE (PEARSON) CORRELATION
COEFFICIENTS FOR RAW SCORES**

	A	B	C	D	E	F	G	H
B	0.56							
C	-0.20	-0.35						
D	-0.39	**-0.59**	0.38					
E	-0.10	-0.20	0.34	0.58				
F	0.49	**0.78**	-0.05	-0.64	-0.29			
G	0.06	-0.18	0.19	0.23	0.07	-0.08		
H	0.51	0.55	-0.18	-0.74	-0.52	0.68	0.09	
I	-0.34	-0.35	0.13	0.02	0.05	-0.33	0.10	-0.16

The two strongest correlations are BD and BF. BD (-0.59) is a strong negative correlation. A high B (Depressive) score correlates with a low D (Expressive-Responsive) score. Respondents in this study with high depressive scores tended to also restrain their expressions of feelings and thoughts. BF (0.78) is a strong positive correlation. Respondents with high

depressive scores also tended to be more emotional or self-absorbed. If respondents had low depressive scores, they also tended to be less emotional or less self-absorbed.

For the **percentile scores**, the pairwise (Pearson) correlation coefficients are below:

TABLE 34

**PAIRWISE (PEARSON) CORRELATION COEFFICIENTS FOR PERCENTILE SCORES**

	A	B	C	D	E	F	G	H
B	0.49							
C	-0.18	-0.23						
D	-0.28	-0.49	0.40					
E	-0.08	-0.15	0.32	0.55				
F	0.56	**0.80**	-0.07	-0.53	-0.22			
G	0.03	-0.12	0.24	0.25	0.10	-0.05		
H	0.54	0.53	-0.12	-0.63	-0.46	0.66	0.15	
I	-0.42	-0.37	0.12	-0.04	0.10	-0.36	0.10	-0.22

Table 34 confirms the particularly high positive correlation between scales B and F (0.80). This means that if scale B is high, scale F is correspondingly high; if scale B is low, scale F is correspondingly low. Scale B is further correlated positively with scale H and negatively with scale D. The BF correlation shows that depressive scores frequently combine with similar hostility scores. The negative BD correlation shows that high depressive scores frequently combine with low energy or low social involvement.

Scale A is correlated positively with scales B, F, and H. Other notable correlations are for scale D (positively with E, negatively with F and H) and the positive correlation between F and H. These are patterns which emerge within the study group, showing how they tend to repeat various combinations as a strategy for dealing with life.

Table 34 shows, for example, that the correlation between scale A scores and scale F scores is positive and of magnitude 0.56 on a scale from 0.0 to 1.0. Such a correlation is not negligible, but it is not considered high. The correlation between B and F is 0.80 (also positive) and that is considered reasonably high. The correlation between D and H is − 0.63, that is, negative and of magnitude 0.63. The correlation between A and G (0.03) is essentially zero; in other words, these two scales are uncorrelated.

Positive correlation indicates that a person who scores high on one of the pair of scales tends to also score high on the other scale. As well, a person who scores low on one scale tends to also score low on the other scale. In other words, high scores go with high scores and low scores go with low scores. Negative correlation is just the opposite: high scores on one scale tend to be associated with low scores on the other scale. Correlation values are always between -1.0 and +1.0. Perfect correlation is indicated by either +1.0 or -1.0, meaning that the score on one scale perfectly predicts the score on the other scale. Below are several examples of plots illustrating these different degrees of correlation. (The data are hypothetical.) The examples facilitate an understanding of how direct an association exists between variables.
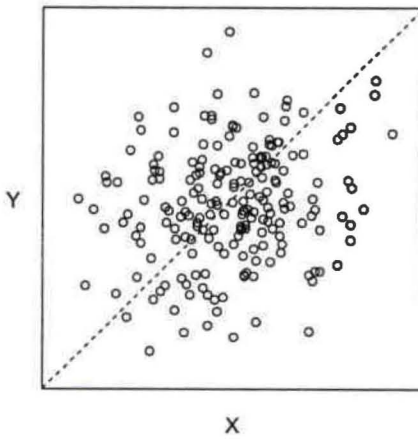

Correlation: 0.9 or 90%
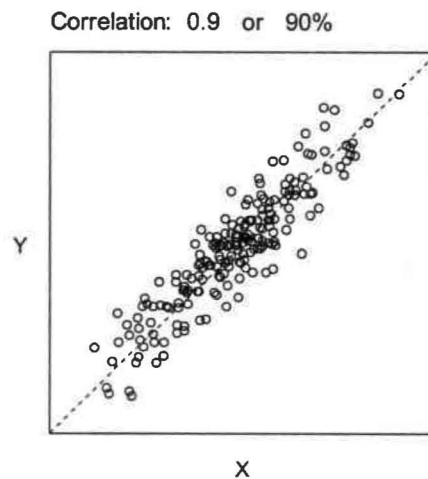
Correlation: 0.7 or 70%
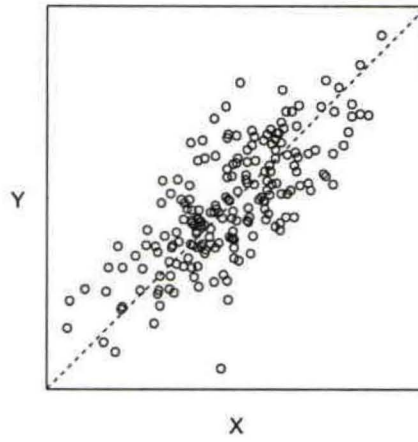
Correlation: 0.5 or 50%
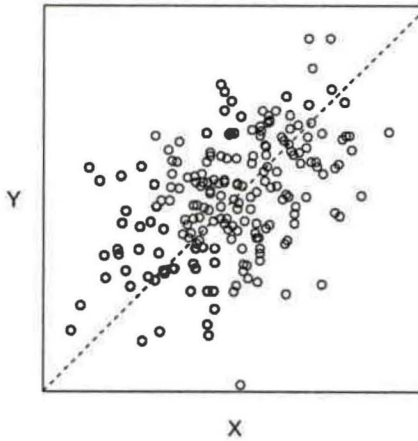
Correlation: 0.2 or 20%

It can be seen that a correlation of .70 or above represents a strong relationship between variables. Even a correlation of .50 begins to display a meaningful predictive relationship. The pairwise (Pearson) correlations noted above between the different T-JTA scales indicate that, given the score on one scale, the respondent will place himself predictably on another scale. There were eight pairs of scales in this study with correlations greater than .50 or -.50.

The pairwise (Pearson) correlations found in the data denote the presence of various *trait patterns.* Significant trait patterns are identified in the Taylor-Johnson Temperament Analysis Manual[134] For example, when a high score on scale B occurs with high scores on scales A and F (a positive correlation), an A*nxiety Trait Pattern* exists. The Anxiety Pattern is usually associated with a conscious or unconscious fear of failure in some area of life. When a high score on scale F occurs with a high score on scale H, a *Hostile-Dominant Trait Pattern* exists. This trait pattern has a destructive effect on relationships. When a high score on scale F occurs with low scores (negative correlations) on scales C, D, and G, a *Withdrawal Trait Pattern* exists. The Withdrawal Pattern describes a person who tends to be self-conscious, shy and inhibited.

None of the research subjects possessed these particular trait patterns, which is itself another compliment to the psychological profile of the group. The patterns that did occur in the sample population were the *Socially Effective Trait Pattern* (high C, D, E, low H), the *Emotionally Repressed Trait Pattern* (low D, E), and the *Repressed Anger Trait Pattern* (high B, H, low D).

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[134] Robert M. Taylor and Lucile P. Morrison, *Taylor-Johnson Temperament Analysis Manual* (Thousand Oaks, CA: Psychological Publications Inc., 2002), 13-15.

The Socially Effective Trait Pattern indicates an open, outgoing individual who enjoys helping others and who is likely to be successful in social situations. The pattern reveals an exceptionally strong focus on having successful relationships. Three pastors showed this trait pattern, and another eight were very close to the pattern. Figure 20 shows the Socially Effective Trait Pattern for respondent 750014.
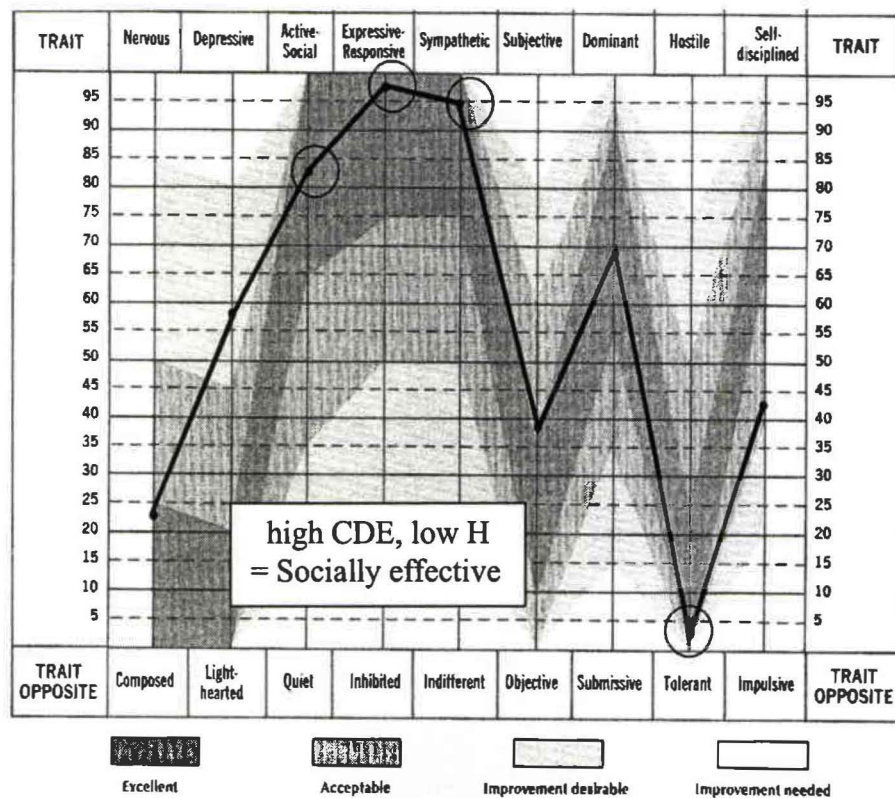
Figure 20: Socially Effective Trait Pattern

Figure 21 below shows the Emotionally Repressed Trait Pattern for respondent 750050. The Emotionally Repressed Trait Pattern indicates low scores on both Sympathetic and Expressive/Responsive scales, indicating a more complete form of emotional withdrawal. These persons tend not to allow inner feelings either to exist or to find expression. Eight pastors showed an Emotionally Repressed trait pattern. One pastor showed an Emotionally Inhibited

Trait Pattern (Low D, high E), which indicates warm inner feelings toward others but difficulty

in sharing those feelings.
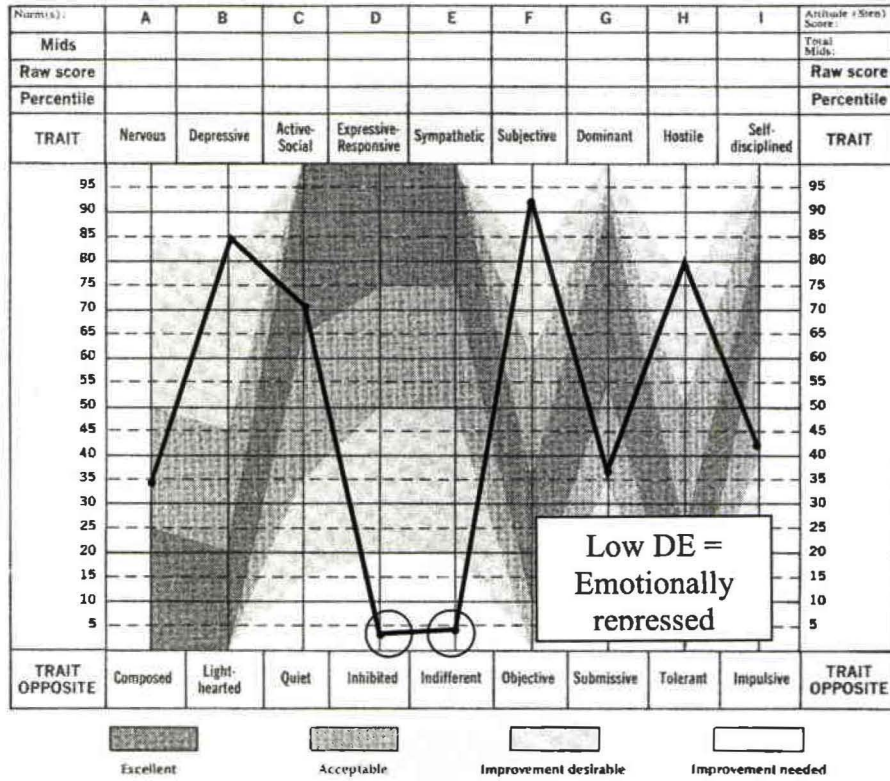
Figure 21: Emotionally Repressed Trait Pattern

Most of the pastors exhibiting the Emotionally Repressed Trait Pattern also showed a

Repressed Anger Trait Pattern. This trait pattern is not included in the Taylor-Johnson

Temperament Analysis Manual; it was developed later by H. Norman Wright, who has worked

extensively with the T-JTA and produces training materials for Psychological Publications.

Figure 22 below shows the profile again for respondent 750050, depicting the Repressed Anger
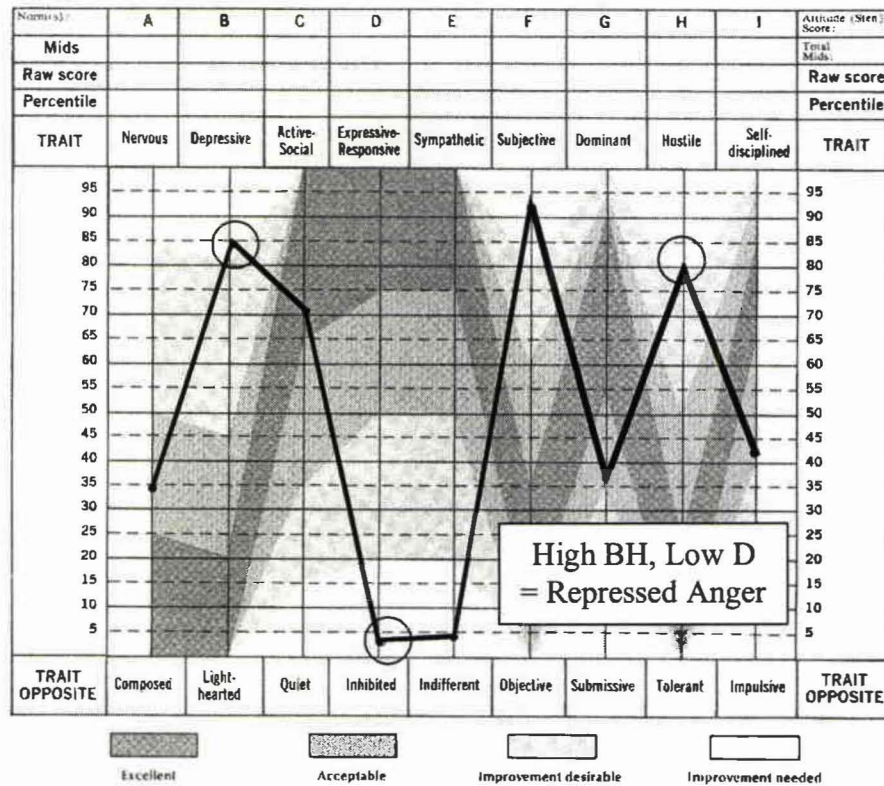
Trait Pattern.

Figure 22: Repressed Anger Trait Pattern

The significance of the Emotionally Repressed and the Repressed Anger Trait Patterns is that they accentuate a non-confrontational approach to problems. The pastors experiencing feelings of anger and hostility are choosing not to increase the pressure on others for more justice or control to alleviate the problem. Rather than become more powerful through a high G-H-I combination (Dominant-Hostile-Self-discipline), they are working hard to continue fitting in with others (high scale F, Subjective), and are choosing to absorb a great deal of tension within themselves (high B, Depressive and low D, Expressive-Responsive). The result places more emotional distress on the individual and is not being recommended as a response to difficulties.

The patterns merely reflect again the desire of the pastors studied here to continue in ministry without devastating others.

Review of Findings

In this chapter, an examination of the demographic data revealed that this group of long tenure pastors tend to repeat their experience of long tenures in successive churches. The minimum seven-year tenure required for entry into this study was actually exceeded by an overall average tenure of 7.56 years for the entire group in all of their previous tenures. The most outstanding distinguishing demographic characteristic was that, by a ratio of 26:1, pastors with increasing lengths of tenures outnumbered pastors with decreasing lengths of tenures.

Qualitative findings identified a strong focus on relationships and relational dynamics. The responses contained many comments on the importance placed on relationships, or the intentions of the pastors to excel in relationships. The prominence given to conflicts and their potential relational consequences added more weight to the deep-seated relationship-mindedness found in this study group. Even leadership responses reflected that mindset. Personal leadership development does not necessarily include a strong emphasis on developing others or developing better relationships. But the responses in this study did.

Qualitative research also found that commitment to a call or vision was a less common but still striking response to the question of what contributes most to long tenures. The finding is complementary to the relational characteristics by virtue of the pastors' willingness to continue in ministry while working with challenges. High levels of commitment indirectly instill a similar desire to sustain relationships and resolve conflicts.

Quantitative research found that the study sample as a group possessed a profile indicative of good personal and interpersonal adjustment. Accentuated interest in pursuing healthy relationships was duly noted, along with the generally rich presentation of relational skills that support that interest.

The Taylor-Johnson Temperament Analysis described several specific strengths that were characteristic of the study group. The pastors who participated in this study demonstrated an exceptional level of composure, and very strong scores in fair-mindedness (F, Subjective), confidence (G, Dominant) and tolerance (H, Hostility). The T-JTA also identified that the greatest difficulty faced by the group was with discouragement or depression.

Eight low attitude score respondents returned generally poorer adjustment in their profiles. Eight is a significant number, representing 15.7% of the study sample. On the one hand, it is not unexpected that the study would reveal some maladjustment. However, the profiles found in these eight pastors have some characteristics that remain consistent with the group as a whole. The low attitude score group continues to demonstrate an affinity for relationship – in this case, a desire to avoid wounding relationships or an increase in conflict.

The presence of trait patterns was identified in the study sample. Scores following the Socially Effective Trait Pattern were detected, and confirm superior relational ability for about eleven participants. Scores forming either an Emotionally Inhibited or a Repressed Anger Trait Pattern were also detected in about seven pastors. Those two patterns hinder good personal and interpersonal adjustment and are not a preferred outcome. Yet the same observation regarding the low attitude score respondents applies again – the style of the emotionally inhibited or repressed anger subject is a style that seeks to avoid hurting others.

Both as an entire group, and with internal subsets of data, the T-JTA reveals the sample population to possess profiles which achieve or pursue healthy relationships. Those with good personal and interpersonal adjustment evidence features that reflect a strongly relational style of interaction. Those with poorer adjustment display features that also reflect an effort to maintain relationship, specifically that reflect a desire to insulate others from the negative effects of their difficult circumstances.

CHAPTER 6

IMPLICATIONS AND CONCLUSIONS

From the outset of this thesis, my interest has been captured by the disappointing high frequency of unwanted or unplanned tenure terminations. The heartache of wounded lives and the bewildering mess of broken plans continue to defy the best intentions of many godly, accomplished ministers. I continue to come face to face with deeply anguished pastors and their spouses in my counselling office, struggling to know what went wrong, battling to regain their passion for maturing others in Christ.

It has been tempting to join the growing army of investigators who seek to identify and ameliorate the causes of premature resignations and forced terminations in pastoral ministry. Faced with so many inter-related causes (Brooks Faulkner says he has identified over thirty; several shorter lists have been included in this work), it seemed more productive to examine what features long tenured pastors might possess that could inform our efforts to increase the number of successfully completed and amicably ended pastorates. If you want to know how to get somewhere, why not ask someone who has been there?

The focus in this thesis has been on the pastor directly; that is, what characteristics the pastor may possess personally that may contribute to long tenure. With reference to the goals of

this study, it is acknowledged that longer tenures do not necessarily equal healthier tenures. Long tenures are simply a reasonable place to discover strengths for successful ministry. Furthermore, long tenures are a stated preference by some denominations, and a component promoted by many Christian leaders for what will constitute a healthy tenure. For these reasons, long tenure has been utilized as a window into ministry.

It is also acknowledged that not all pastors with long tenures exhibit exemplary personal and interpersonal characteristics. However, there *is* a consistent pattern through all of the pastor profiles in the current study, including the well and the less-well adjusted pastors, that may be instrumental in their ability to attain long periods of service in one setting.

Demographic Implications

Demographic analysis was not a major focus of this study. Information on age, education, history, location and church size were provided for descriptive reasons. However, examination of the demographic data revealed two interesting features. First, the pastors in this research group were consistent long-termers. Their current seven year tenure (which was not included in the calculations) was, on average, part of a consistent trend of repeated long tenures, which continued to get longer rather than shorter. These research subjects demonstrated an overwhelming pattern of increasing tenures over decreasing tenures. The implication is that these pastors experience long tenures because they choose to, and because they have the personal commitment and ability to follow through on that desire.

Secondly, very little effect was exerted on the outcome of long tenure by the various demographic categories. The demographic data tends to support the suggestion that the choices

of the pastors concerning relationships, rather than their circumstances, may account for their long tenures.

Qualitative Conclusions

According to the findings in this study, there *are* common factors considered important by pastors in the achievement of long tenures. Long tenure pastors commonly see the sustaining power of good relationships as a key factor to their longevity, and as a group, they focus great effort on contributing personal virtues to those relationships. Their strong sense of call contributes to their desire and ability to be overcomers of conflict. They are aware of conflict, and they have a response to conflict that is relational in its style.

Question One revealed that valuing and sustaining relationship is the most outstanding common factor. Both in terms of their own emphasis and awareness, and in terms of the support they received from significant others, being in relationship was what pastors said made the difference more than any other factor. It can be concluded that relationships and relationship issues deserve to be at the centre of discussion when tenures or terminations are the topic. Seminaries and denominations should assess themselves for how much direction or support is offered for building and sustaining healthy relationships. Perhaps an effective means to encouraging relationship abilities and high relational interest for pastors would be through a greater emphasis on personal formation.

Another key contributor to the longevity of the pastor was, in their judgment, being strongly committed or feeling strongly called by God to their ministry. I did not anticipate that the interest in weathering storms in ministry would *not* come directly from a strong relational emphasis. Rather than showing only the strong relationship orientation as the means by which

pastors see themselves resolving conflicts and achieving longer tenures, the data are showing two streams which are simultaneously effective in persevering through conflict and reaching longer tenures. The two streams of relationship and commitment to a call actually reinforce each other – the complementary nature of relationship and commitment to call has been previously described. Maintaining relationships enables further pursuit of a call; commitment to a call renews interest in resolving differences and saving partnerships. Facilitating clarity of a call to ministry becomes similarly important for church leadership and seminaries as a complement to relationship-building. I hope that the information presented here may persuade church leadership to seek greater confirmation of calling with the pastor being commissioned, in order that the pastor comes to his or her congregation with a clear commitment to that assembly. I am aware of the emphasis often placed on the pastor to bring a clear and strong vision to a new charge. This is considered a vital source of energy for overcoming future difficulties expected in ministry. But without a similar strong call to building relationships, the vision can become the cause of strife as much as the power to overcome it.

Question Two in the qualitative section offers further confirmation of the importance placed on overcoming problems to maintain relationships. The most difficult single problem faced in ministry was either conflict (the overwhelming response) or problems meeting expectations. The identification of conflict as the major answer to this question reinforces the need for pastors to be able to handle conflict well. And these pastors do, in two ways. Whether through relationship strengths or a strong commitment to call, thirty-nine of fifty-one pastors had at least one, if not both, of these two perspectives that creates a willingness to face conflict, and to pursue getting beyond it without curtailing ministry. Here is one explanation of why these pastors may have survived conflict. It is that God has called us to be persons in abiding

relationships that persist against hardships, and press forward to goals beyond the conflict. The subjects in this study are indicating that they see worthy objectives beyond conflict.

Question Three asked for the most serious ongoing threat that was overcome in ministry. Conflict again rated high but was surpassed by various personal and interpersonal difficulties. The implication is that pastors saw the ongoing threat to their tenure as internal, not external. Their tenures were not seen as the product of fair winds or favourable treatment. Just as I observed the overwhelming trend toward increasing tenure lengths as an indicator of positive, internal leadership qualities, so the pastors tended to see themselves as able to achieve long tenure. The pastors in this study are stepping forward and taking responsibility for treating people in a way that allows relationships to thrive and tenures to continue.

Applying such an attitude at the seminary level could yield great dividends for future pastorates. Problems need not be feared as the greatest difficulty. The real difficulty may have more to do with what we bring to the problem – that is, our commitment to relationship and our willingness to work through problems.

Question Four produced three types of responses concerning changes that pastors believed increased their tenure – changes in relationship, changes in relational skills/personal virtues, and increased emphasis on leadership development. Question Four is clearly the outworking of concerns in Questions Two and Three. If conflicts and challenges to relationships are what threatens to terminate tenure, investing in relationships is the response. Question Four brought many responses indicating a personal commitment to bring better quality to church relationships.

The implication to be drawn from these qualitative responses is to re-assess our relative investments in skills versus relationship for preparing and sustaining pastors. To lessen our commitment to competence is a frightening thought. It may also be an unnecessary one – building skills and building relationships are not mutually exclusive. We *can* increase one without lessening the other. Whatever our response to competence, the pastors in this study have told us that, in terms of maintaining an ongoing tenure, they were not focused on better skills management or program change. The message as to how these pastors believe they have maintained tenure is clearly people-centred. The focus of the pastors was not on maintaining a precise "good fit" ministry; the focus was on how they handle "poor fit" moments or "poor fit" people, and continue on. Moreover, this research group saw themselves as able to personally effect the changes that lead to longer tenure. And they are making an investment in how they can offer better care or quality of relationship. The response of this group to conflict is to face those times with a commitment to personal change. The high number of comments about improving personal virtues suggests that these pastors have valued (or have been aware of) significant personal transformation. In my theological foundation section, I described the transformative purpose of suffering, and how that purpose requires us to work *in* the suffering, and *with* the suffering. The long tenure pastors here are giving a similar message. Transformation is occurring in these pastors as they allow challenges to re-shape them with greater grace, patience, love and humility.

Quantitative Conclusions

According to this study, there are positive psychological and relational characteristics common to long tenured pastors. The most obvious characteristic evident from the Taylor-

Johnson Temperament Analysis is the respondents' high level of composure and tranquility. This group possessed an admirable level of calmness and ability to recover composure quickly after trying circumstances. Something very special is occurring when pastors have many challenges which are discouraging, yet they face the future with a calm spirit. My opinion is that it is connected to the very tangible hopefulness generated by their faith. Regardless of how painful or disappointing yesterday was, today is another day to live well. A powerful spirit of renewal is at work in these pastors.

As the most outstanding feature of their common profile, their freedom from worry or apprehension would be worthy of further investigation. There are so many discouragements and challenges in ministry that, were it not for this amazing quality of believing tomorrow holds a blessing, there may be few of them who would want to carry on.

In an overall perspective, the personal and interpersonal adjustment of the study group was sound. There were no common tendencies to be worrisome, withdrawn, uncaring, self-absorbed, controlling, hostile, rigid or lacking in method. Despite past discouragements, they have the ability to face the future calmly. They are decidedly relational in their personal and interpersonal style. As a group, these pastors evidenced balance in the psychological and relational categories tested. Analysis of both individual T-JTA response categories and the median profile of T-JTA percentile scores support this conclusion. Their profile has major significance for how it suggests a strong link between pastors' psychological health and their longevity in ministry. Again, personal development that fosters emotional, psychological and relational health may deserve stronger emphasis in preparing pastors for ministry.

Several features were discovered through T-JTA testing that were not particularly positive, yet they still shed light on the study group's attitude toward relationships.

The T-JTA identified individuals within the study group experiencing higher levels of personal distress. The T-JTA Attitude Score was an effective indicator for spotting those higher levels of distress. This feature of the T-JTA should be noted for its ability to uncover maladjustment beyond the immediate indications of the percentile score profiles.

The conclusion to be drawn from the Attitude Score findings is that these pastors, although in distress, still persevere – some of these pastors are obviously struggling and they are at least seven years into an ongoing commitment with their church. Their experience suggests that, while they are in the process of suffering, they are willing to continue and to be transformed. They are open to and desirous of personal change, an attitude substantiated by their many references to personal improvement listed in Question Four of the qualitative section.

The Emotionally Repressed/Repressed Anger trait patterns were an intriguing finding. They also reflect an intent to sustain relationships by avoiding angry domination. In my counselling practice, whether it be with the general population or with pastors, I have noted that a particular trait pattern is quite destructive to relationships – it is the Hostile-Dominant trait pattern. People who have both high dominance (more than just high confidence) and high hostility almost invariably have a poor record with long-term relationships of any kind. *None* of these respondents had that trait pattern. That is to say, if some had dominant characteristics, they did not have hostility issues; conversely if they had anger or hostility characteristics, they did not have dominance issues. However, if persons have hostility issues and they do not take charge

(i.e. dominate) to eliminate the causative issues of injustice behind their hostility, they are left to deal with their injustices in some other way.

What is being shown in this study is that some pastors deal with injustice through suppressing or repressing any emotions that would threaten relationships. Even in their difficult moments, they choose a non-destructive path. The result, unfortunately, may be the internalizing of past injustices (as well as other losses), which may explain the prevalence of depression or strong discouragement within the test group. Finding depression is not a surprise, given that other articles, surveys and theses have remarked on the problem. This study serves to corroborate the high level of depression amongst pastors, and underscores the urgency for giving appropriate attention to the problem. The information here may be revealing the need for pastors to have more options available to them for dealing with real or perceived injustices.

More study into the nature, cause and effects of depression in ministry is merited. One particular feature presented for future analysis pertains to those pastors sensing a commitment to a vision or call. The data revealed that the 46-55 age group was the most prone to depression. The 46 and older participants also represented ninety-two percent of those sensing a strong call. Knowing if and how those two pieces of data may be connected would be useful for combating depression.

The non-destructive style of handling stresses seen in this study may identify a feature of ministry that explains both some of the success of pastors in their long tenures and some of the discouragement or stress that tends to accumulate. The successes come, in part, because of the deep commitment of pastors to those in their care and those with whom they work. The pastors prefer to be tolerant and respectful, even with those who may not deserve it, in the hope of future

resolution. Their rich resource of strong personal composure enables this endeavour. The pastors' commitment to a future hope of resolution does not *have* to result in depression or discouragement but if one of the strategies for dealing with the unfairness of a conflict is to keep emotions private, the unfairnesses and disappointments begin to collect as discouraging "unfinished business" – hence, the growing distress of unresolved problems. In case I have piqued some reader's curiosity as to "how should we then live,"[135] the answer lies in the choice to *not* inhibit your emotional self in the process of respecting someone else. The challenge is to live congruently and to invite the other party to join you in the godly endeavour of ministering to each other. We face the task of sorting out what suffering is "approved" or requested by God, and what suffering is not. Pastors, like any of us, choose some kinds of suffering (for example, carrying concealed burdens indefinitely) that seem to make life more manageable but in the end exact a devastating toll. In our readiness to suffer for Christ, we do not need to be reckless with our pain.

Final Summary

The findings of this research suggest that long tenure pastors agree with J. Lennart Cedarleaf – neither skills nor education are considered the most critical component of an ongoing successful ministry. Rather, it is the nature of the relationship between people and the willingness to persist in that personal relationship that is critical.

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[135] A reference to Francis Schaeffer's *How Should We Then Live? The Rise and Decline of Western Thought and Culture*, Wheaton, Ill.: Crossway Books, 1976. Schaeffer was adept at describing dilemmas in Christian living.

The pastors' expressed opinion that relational conflict was the greatest challenge to ongoing ministry provides a useful context for assessing the relative impact of skills versus relationship in ministry. There is no evidence to suggest that the pastors in this study suffered a lack of interest in good skills or a good ministry fit. But skills competence was *not* commonly named as a major contributor to continued tenure, *nor* were the lack of skills or a deteriorating good ministry fit commonly seen as great threats to tenure.

The responses of pastors in the current study support the relational emphasis found in the professional descriptions for handling conflict given by Ken Sande and Charles McCollough. Responses suggest that pastors kept relationships in primary focus while being very aware of conflict. These pastors stand in contradistinction to Roy Pneuman's observation that pastors and churches deliberately avoid recognizing conflict. The willingness to recognize that conflict is a serious challenge and give it the attention it deserves may well be the reason these tenures have endured. David Edling's observation that pastors often deal with conflict through escape or attack is also not supported in this group. Although awareness of conflict was high, the pastors' ongoing tenures are ample testimony that they are not trying to escape. Neither are these pastors attacking, as can be seen in the complete absence of the T-JTA Hostile-Dominant Trait Pattern.

The findings from this study are not identified as exclusive or causal. But they are what shows up when pastors disclose their psychological attributes and share their thoughts concerning ministry tenure. Further investigation into the characteristics of long tenure pastors could be pursued with a larger population. Future study may also want to explore details of the relationship between tenure and conflict management/resolution, or between tenure and personal difficulties in ministry.

For tenures to be given an opportunity to reach maturity, this small study directs us to consider a deliberate and focused emphasis on relationship. The possibility has been raised that many pastoral resignations and terminations may result from decision-making priorities that do not value sustained relationships. Interestingly, this study has found that long tenure pastors do value sustained relationships. They say so with their tenure track record. They confirm it with a high degree of relational awareness, interest and ability. Their comments reveal a sense of priority for maintaining relationships if possible, as God's means for maturing us as individuals and as a community. Their comments suggest that if tenures are inappropriately short, or are ended in dispute or failure, we are failing to lay hold of that maturing process. This study did not query pastors on what kind of conflict management or conflict resolution training they may have received. Nor did it investigate the specific processes these pastors may have been followed in the course of dealing with conflict. What this research highlights is that these long tenure pastors have adopted a stance that resists conflict's tendency to end relationships. The mechanics of how the pastors engaged people experiencing conflict will remain for further study. We must, however, weigh carefully the cost of relinquishing long-term relational commitment in pursuit of a better fit, a new start, a greater distance from problems, or an end to suffering. And we do well to heed the example presented here for seeing the sustaining of relationships as perhaps the most effective way to avoid unwanted ministry terminations.

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Appendix 1

Letter of Invitation from Denominational Director

Dear Pastor,

I am writing to invite your participation in a study undertaken by Don McNaughton in Calgary, Alberta as part of his doctoral studies at McMaster University.

Don is conducting a study of long-tenured pastors. The research is important for understanding the psychological and relational characteristics of leaders with long tenures. He will be seeking to identify common strengths of pastors that may play a part in enabling longer terms of service.

You were chosen for this study because you are something of an expert in the field of pastors with "staying power"! Your length of tenure suggests that you have the ability to successfully deal with conflicts and relational challenges that are part of pastoral ministry. These are important skills in maintaining the health of church families. Your participation will bring light to the challenge of facilitating more robust pastoral leadership in our conference.

Don McNaughton has provided you with instructions for completing a questionnaire online at a specified website. The web page is set up exclusively for this study and will allow you to maintain anonymity. It will take about thirty-five minutes to complete the questions as directed.

I am looking forward to the helpful insight that could result from this study. Your participation is entirely voluntary and anonymous. You may choose not to participate or withdraw from completing the questionnaire at any time without consequence. Let me assure you that I, or the denomination, will not know whether you choose or decline to participate. When completed, Mr. McNaughton will make the findings of the study available to you through this office.

In Christ,

Rev./Dr. _____

Director

Appendix 2

Letter of Information and Consent from Researcher

Dear Pastor,

I am requesting your participation in this study seeking important characteristics of pastors who have successfully established longer tenures of leadership. The study researches the possibility of common psychological and relational features of long-tenured pastors. It is important for identifying some of the reasons that could explain how leaders are able to resolve conflicts and sustain relationships throughout the course of their leadership. The study may be helpful in assisting other pastors and churches achieve longer and healthier leadership tenures.

If you choose to participate, the process is as follows:

1. Go to the website WWW.TJTA.COM. On the left-hand side of the page, click on "McNaughton Research Study."
2. The next page will request an **Account Number**. Enter this number: **29944A**. Then click on "Go To Research Page".
3. You will be presented with a **Tracking number**. Write this number down – you will need to enter it twice in coming pages to preserve your anonymity. Click on "Continue to Research Page" again.
4. Enter the Account number above. Enter your Tracking number. Complete the Preliminary Questions.
5. Read the instructions for the Taylor-Johnson Temperament Analysis (T-JTA.).
6. Answer the T-JTA questions, then click on "Submit Answers." You are done! Thank you for your gracious participation.

If you encounter any difficulties at the website, you may contact Psychological Publications for assistance at 1-800-345-8378.

The initial four questions of this study will ask you to reflect on what you think has contributed to your long tenure in your community, including the difficult problems you encountered and how you overcame them.

The Taylor-Johnson Temperament Analysis (T-JTA) is a series of quick-response answers. (Typical examples are: "Do you like to speak in public?" and "Do you like to have plenty to do?") The entire process will take about forty-five minutes. The T-JTA is a widely used tool for personal and interpersonal assessment. It was originally published in 1966, undergoing revisions in 1984 and 1996, and has continued to be statistically strengthened. The T-JTA is owned by Psychological Publications Inc. (PPI), who also operate the website used for this research. PPI was established in 1966 in conjunction with the first publication of the T-JTA. They have shown themselves to be a reputable firm, trustworthy in their long record of handling professional studies and personal data. They are listed in the Buros Manual of Mental Measurements. Further information of PPI's privacy policy and security can be found on their website at www.tjta.com. Look for the Privacy Policy link on the home page.

You will have complete anonymity, so you can be straightforward in your responses. The website has been set up so as not to require identifying personal information. There is neither compensation or personal benefit for completing the questionnaire, nor penalty for declining to participate. Thank you for understanding the importance of data collection through voluntary anonymous participation. By participating in the on-line survey, you are signifying that you have read and understood this letter of information and are giving your free and informed consent to participate.

Research findings will be made available to the regional director of your denomination, where you may also access the findings when the study is complete.

Sincerely,

Don McNaughton MA CCC DMin (Cand.)

This project has been reviewed and has received ethics clearance through the McMaster Research Ethics Board (MREB). Participants with concerns or questions about their involvement in the study may contact:

McMaster Research Ethics Board Secretariat
Telephone: 905-525-9140, ext. 23142
c/o Office of Research Services
E-mail: srebsec@mcmaster.ca

OR

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OR

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Appendix 3

Website layout used for online research.
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Taylor-Johnson Temperament Analysis®   PPI

RESPONDENT INFORMATION

Please Enter Research Study Account Number: [   ]

Please Enter Your Tracking Number: [   ]

1. Gender: ◯ Male   ◯ Female

---

2. Marital Status: ◉ Single   ◯ Married   ◯ Engaged   ◯ Divorced   ◯ Separated

---

3. Age:
◯ 26-35
◯ 36-45
◯ 46-55
◯ 56-65
◯ Over 65

4. Education: (Check all that apply)
☐ No Degree
☐ College Degree
☐ Theological college degree
☐ Graduate university degree
☐ Graduate seminary degree

---

5. Lengths of previous full-time pastoral tenures (in years), from earliest to latest:

Example: [1][5][2][8]

[ ][ ][ ][ ][ ][ ]

6. Size of current church, as determined by regular Sunday morning attendance:
◯ Under 75
◯ 76-150
◯ 151-250
◯ 251-400
◯ Over 400

---

7. Do you consider your church to be in an urban or rural location?
◯ Urban   ◯ Rural

PRELIMINARY QUESTIONS

Question 1: What do you think has contributed most to your long length of tenure as a pastor?

Question 2: What has been the most difficult single problem that you have had to overcome in your tenure?

Question 3: What has been the most serious ongoing threat in your ministry that you had to overcome in order to sustain a long tenure?

Question 4: As time passed, what changes have you made (if any) that you believe increased your length of tenure?

Do not start the T-JTA Questions section until you have read all of these instructions.

1. **Please answer every question,** even if you feel uncertain about the answer. Do not think too long about any one question.

2. **The blank space ...** in each question applies to yourself, unless you are describing another person. As you read each question, insert mentally the appropriate name in the ... indicated.

3.

Plus (+) means "decidedly yes" or "mostly so."

Mid means "undecided."

Minus (-) means "decidedly no" or mostly not so."

4. **Decide how each question applies** to you or to the person you are describing. Answer the questions about another as you see that person, not as you think they would answer the question. Record your decision by clicking on the appropriate circle which best indicates your answer. If you change your answer be sure to do so before you hit the submit button.

5. **Try to give a definite plus (+) or minus (-) response.** Avoid **Mid** responses when possible.

T-JTA® QUESTIONS

Mark your answers by clicking in the circle for each question.

(+) Means "Yes" or "Mostly Yes"	Mid Means "Undecided"	(–) Means "No" or "Mostly No"

Please answer every question.

	1.	Is...by nature a forgiving person?
	2.	Does...take an active part in community affairs or group activities?
	3.	Is...relatively calm when others are upset or emotionally disturbed?
	4.	Can...put himself or herself sympathetically in another person's place?
	5.	Does...have a marked influence on the thinking of family or associates?

...et cetera to question 180.

Appendix 4

Sample Taylor-Johnson Temperament Analysis questions
(Regular Edition Question Booklet)

Reproduced by permission of Psychological Publications Inc.

1) Is ... by nature a forgiving person?

2) Does ... take an active part in community affairs or group activities?

3) Is ... relatively calm when others are upset or emotionally disturbed?

4) Can ... put himself or herself sympathetically in another person's place?

5) Does ... have a marked influence on the thinking of family or associates?

11) Does ... make many unrealistic plans for the future, which later have to be abandoned?

12) Does ... feel compassion for people who are weak and insecure?

13) Does ... enjoy belonging to clubs or social groups?

14) Does ... seek to keep peace at any price?

15) Is ... easily bothered by noise and confusion?

90) Does ... think it unnecessary to apologize after hurting someone's feelings?

91) Is ... able to express affection without embarrassment?

92) Is ... apt to make thoughtless, unfeeling remarks?

93) Is ... thought of as a warm-hearted, out-going person?

94) Does ... often feel left out or unwanted?

Appendix 5

T-JTA Profile, reproduced by permission of Psychological Publications Inc.

Code PR

TAYLOR–JOHNSON TEMPERAMENT ANALYSIS® PROFILE
Profile Revision of 1984

Name_____ Age_____ Sex_____ Date_____

School_____ Grade____ Degree____ Major_____ . Occupation_____ Counselor_____

Single____ Years Married____ Years Divorced____ Years Widowed____ Children: M____Ages_____ F____Ages_____

Answers made by: SELF $\frac{and}{or}$ husband, wife, father, mother, son, daughter, boyfriend, girlfriend or_____of the person described.

Norm(s):	A	B	C	D	E	F	G	H	I	Attitude (Sten) Score:
Mids										Total Mids:
Raw score										Raw score
Percentile										Percentile
TRAIT	Nervous	Depressive	Active-Social	Expressive-Responsive	Sympathetic	Subjective	Dominant	Hostile	Self-disciplined	TRAIT

(Profile chart with percentile scale from 5 to 95 on both left and right sides)

| TRAIT OPPOSITE | Composed | Light-hearted | Quiet | Inhibited | Indifferent | Objective | Submissive | Tolerant | Impulsive | TRAIT OPPOSITE |

Excellent   Acceptable   Improvement desirable   Improvement needed

DEFINITIONS

TRAITS

Nervous — Tense, high-strung, apprehensive.
Depressive — Pessimistic, discouraged, dejected.
Active-Social — Energetic, enthusiastic, socially involved.
Expressive-Responsive — Spontaneous, affectionate, demonstrative.
Sympathetic — Kind, understanding, compassionate.
Subjective — Emotional, illogical, self-absorbed.
Dominant — Confident, assertive, competitive.
Hostile — Critical, argumentative, punitive.
Self-disciplined — Controlled, methodical, persevering.

OPPOSITES

Composed — Calm, relaxed, tranquil.
Light-hearted — Happy, cheerful, optimistic.
Quiet — Socially inactive, lethargic, withdrawn.
Inhibited — Restrained, unresponsive, repressed.
Indifferent — Unsympathetic, insensitive, unfeeling.
Objective — Fair-minded, reasonable, logical.
Submissive — Passive, compliant, dependent.
Tolerant — Accepting, patient, humane.
Impulsive — Uncontrolled, disorganized, changeable.

Note: Important decisions should not be made on the basis of this profile without confirmation of these results by other means.

Appendix 6

T-JTA Test Reliability[136]

The reliability of the nine scale scores on the T-JTA has been estimated with test-retest correlation coefficients, with split-half correlations, and with Hoyt's analysis of variance.

a.   Stability

Estimates of stability were computed twice. The first estimate was based on the scores of a group of 81 subjects retested after a two-week interval. The analysis is presented in Table I.

TABLE I
Reliability for a Two-Week Interval
(N=81)

Scale	Pretest Mean	Pretest S.D.	Posttest Mean	Posttest S.D.	Correlation
A	12.16	6.997	10.89	7.836	.82
B	9.58	7.986	8.42	8.404	.85
C	29.09	6.449	30.25	7.293	.79
D	27.79	5.705	29.32	6.180	.83
E	32.57	4.995	33.28	5.353	.71
F	12.15	7.059	11.01	7.511	.75
G	23.25	6.880	23.27	7.319	.84
H	9.78	6.682	8.81	7.636	.79
I	23.78	8.874	23.62	9.197	.87

---

[136] This reliability information can be found in Robert M Taylor and Lucille P. Morrison's "Taylor-Johnson Temperament Analysis Manual," 2002 revision, Los Angeles: Psychological Publications Inc., pp. 19-21.

The second estimate of stability involved a group of 50 subjects retested after from one to three weeks. (See Table II.) Note that the correlations with age are consistent and insignificant.

TABLE II
Reliability of Raw Scores Over a One to Three-Week Interval
(N=50)

Scale	Pretest		Posttest			Correlations Pretest With Age	Posttest With Age
	Mean	S.D.	Mean	S.D.	Retest		
A Nervous	12.2	7.55	11.6	8.22	.88	-.21	-.27
B Depressive	10.3	8.21	10.6	9.33	.90	-.12	-.15
C Active-Social	28.2	7.41	29.2	7.82	.88	-.20	-.11
D Expressive-Responsive	27.5	6.36	28.2	7.04	.89	-.05	-.03
E Sympathetic	32.7	4.92	33.2	6.37	.74	-.05	.12
F Subjective	13.1	7.58	12.0	8.13	.79	-.17	-.21
G Dominant	21.6	7.24	21.2	7.68	.89	.13	.13
H Hostile	9.8	7.26	9.0	7.57	.84	-.04	-.16
I Self-Disciplined	23.1	8.35	22.9	9.52	.87	.19	.21
Age	22.8	4.95					

The second estimate of stability was also computed using the Sten scores of the group of 50 persons. The results are given in Table III. The generally lower coefficients reflect the reduced range of the Sten scale (a reduction from 41 points to 10 points).

TABLE III
Reliability of Sten Scores Over a One to Three-Week Interval
(N=50)

Scale	Pretest Mean	Pretest S.D.	Posttest Mean	Posttest S.D.	Retest	Correlations Pretest With Age	Posttest With Age
A Nervous	5.7	2.06	5.4	2.26	.88	-.25	-.32
B Depressive	5.5	2.12	5.5	2.26	.86	-.09	-.15
C Active-Social	5.9	2.42	6.3	2.63	.87	-.19	-.11
D Expressive-Responsive	5.3	1.81	5.7	2.40	.64	.00	-.03
E Sympathetic	5.8	2.00	6.2	2.38	.62	-.07	.09
F Subjective	5.7	1.99	5.4	2.24	.78	-.19	-.21
G Dominant	5.3	2.07	5.3	2.24	.88	.07	.09
H Hostile	5.3	1.92	5.0	2.12	.80	-.05	-.14
I Self-Disciplined	5.3	2.04	5.3	2.31	.86	.16	.15
Total Mid	5.3	1.93	5.5	1.96	.73	.15	-.05
Age	22.8	4.95	--	--			

b.   Consistency

The internal consistency of the nine scales was estimated by split-half and analysis of variance techniques. Table IV presents the split-half reliability coefficients computed for a group of 1138 persons included in the norming group. There were 477 males and 661 females in the group. The average age was 32.6 with a standard deviation of 12.06.

TABLE IV
Split-Half Reliability Coefficients
(N=1138)

Scale	First Half Mean	First Half S.D.	Second Half Mean	Second Half S.D.	Spearman-Brown Corrected Correlation	Guttman's Estimated Minimum
A	5.569	3.9078	5.316	4.0144	.80	.80
B	5.578	4.4782	3.358	3.8365	.86	.86
C	14.116	4.2425	13.440	3.3266	.77	.76
D	15.265	3.7249	13.250	3.3886	.74	.74
E	15.026	3.0315	17.030	3.0620	.71	.71
F	5.980	3.6684	5.296	3.9073	.75	.75
G	10.979	3.7532	11.692	4.1635	.76	.76
H	5.055	4.0530	4.901	3.5328	.79	.78
I	13.871	4.2812	10.926	4.5540	.82	.82

Based on the formula by Louis Guttman in "A Basis for Analyzing Test-Retest Reliability," Psychometrika, 10:255-82, 1945. The correlations represent "lower bounds" for the reliability coefficient.

The male group and the female group were analyzed separately. The results are presented in Table V.

TABLE V
Split-Half Reliabilities for Sexes Separately
(N = 1138)

	Males (N = 477)					Females (N=661)				
	First Half Mean	S.D.	Second Half Mean	S.D.	Corrected Correlation	First Half Mean	S.D.	Second Half Mean	S.D.	Corrected Correlation
A	5.2	4.3	3.1	3.7	.85	5.8	4.6	3.6	3.9	.87
B	5.2	3.9	5.2	3.9	.90	5.8	3.9	5.4	4.1	.79
C	13.6	4.4	13.3	3.5	.81	14.4	4.1	13.5	3.2	.74
D	14.7	3.9	13.0	3.5	.77	15.7	3.5	13.4	3.3	.72
E	14.1	3.1	16.2	3.3	.73	15.6	2.8	17.6	2.7	.65
F	5.7	3.5	4.9	3.8	.71	6.1	3.8	5.6	4.0	.77
G	12.0	3.5	13.0	3.7	.72	10.3	3.8	10.7	4.2	.76
H	5.6	4.2	5.2	3.7	.82	4.6	3.9	4.6	3.4	.75
I	13.7	4.4	10.8	4.6	.82	14.0	4.2	11.0	4.6	.83

The analysis of variance approach to estimation of reliability yielded the results presented in Tables VI and VII. The subjects were selected from [a group of] more than 1900. The 1900 were stratified by sex and age. A total of one hundred men and one hundred women were selected at random. The median age for the men was 39.2 with a mean age of 40.1 and a standard deviation of 10.29. For the women, the median age was 39.8 with a mean and standard deviation of 40.3 and 10.19.

Table VI presents the reliability coefficients for a subsample of 200 men and women.

TABLE VI
Reliability Estimated by Analysis of Variance
(N = 200)

	Scale	Mean	S.D.	Coefficients
A	Nervous	11.16	8.382	.85
B	Depressive	10.72	9.549	.90
C	Active-Social	26.12	7.732	.79
D	Expressive-Responsive	29.90	8.352	.86
E	Sympathetic	31.85	6.196	.77
F	Subjective	10.56	7.497	.82
G	Dominant	22.92	7.411	.76
H	Hostile	10.03	7.610	.82
I	Self-Disciplined	24.96	8.387	.82

Table VII presents the reliability estimates for the 200 men and women separately. In the table also are the results of tests of significance for the differences between the means of the two sexes.

TABLE VII

Reliability Estimated by ANOVA for Males and Females and Differences Between the Sexes (N = 200)

		Men (N=100)			Women (N=100)				
Scale	Name	Mean	S.D.	Reliability Coefficients	Mean	S.D.	Reliability Coefficients	Z for difference between Means	Level of Confidence
A	Nervous	9.84	7.606	.82	12.48	8.936	.86	2.25	98%
B	Depressive	9.56	9.556	.91	11.87	9.449	.89	1.72	95%
C	Active-Social	25.37	8.542	.83	26.86	6.790	.73	1.37	83%*
D	Expressive-Responsive	27.96	9.141	.88	31.83	7.008	.82	3.36	99%
E	Sympathetic	30.71	6.886	.80	32.98	5.211	.71	2.63	99%
F	Subjective	9.97	7.237	.81	11.15	7.740	.82	1.11	86%
G	Dominant	23.61	7.771	.79	22.23	7.003	.73	1.32	90%
H	Hostile	9.42	7.267	.81	10.64	7.927	.83	1.13	74%*
I	Self-Disciplined	25.83	8.439	.83	24.09	8.287	.81	1.47	93%

* Those levels marked with the asterisk are for two-tailed hypotheses,
whereas the other figures are for one-tailed hypotheses.

Table VIII presents the various reliability coefficients for ready comparison of data from Tables I-VII.

TABLE VIII

Summary of Reliabilities from Tables I-VII

	Stability		Consistency					
			Split-Half			Analysis of Variance		
Scale	2 Weeks	1-3 Weeks	Men	Women	Combined	Men	Women	Combined
A	.82	.88	.80	.79	.80	.82	.86	.85
B	.85	.90	.85	.87	.86	.91	.89	.90
C	.79	.88	.81	.74	.71	.83	.73	.79
D	.83	.89	.77	.72	.74	.88	.82	.86
E	.71	.74	.73	.65	.71	.80	.71	.77
F	.75	.79	.71	.77	.75	.81	.82	.82
G	.84	.89	.72	.76	.76	.79	.73	.76
H	.79	.84	.82	.75	.79	.81	.93	.82
I	.87	.87	.82	.83	.82	.83	.81	.82

4) T-JTA Test Validity[137]

   a. Empirical Validity

The ideal method of determining a test's validity, or the extent to which a test measures what it purports to measure, is to compare the obtained results with certain pure measures of the variables involved. This method, however, poses a problem in the evaluation of most personality traits, since such "pure" criteria are not available. It was therefore necessary to use other means of assessing the validity of the T-JTA scales.

Empirical validity of the T-JTA was first determined by using professional clinical ratings as substitutes for pure criterion measures. Psychologists were asked to rate clients who were under their care. They were asked to select only those individuals whose personality dynamics were thoroughly familiar to them. The T-JTA was subsequently administered to these individuals, and their scores were then compared with the psychologists' ratings. In most cases the predictions were closely duplicated by the test results; in others there were only slight variations on a few traits.

Another validating procedure was to compare "self-rated" test results with "other-rated" (Criss-Cross) test results. Significant positive correlations were found in all cases, except those involving severe marital discord, where several correlations were negative due to antagonistic feelings.

A study completed by W. Lee Morrison, Assistant Director of Research at Clarion State College, provided substantial support for the placement of the shaded zones on the T-JTA Shaded Profile. The following is a statement of his findings:

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[137] This validity information can be found in Robert M Taylor and Lucille P. Morrison's "Taylor-Johnson Temperament Analysis Manual," 2002 revision, Los Angeles: Psychological Publications Inc., pp. 21-26.

The Department of Public Instruction, Commonwealth of Pennsylvania, has been conducting an on-going study of desirable "terminal behaviors" i.e. end results of teacher training, for the graduates of the State's teacher training programs.* In connection with this study, Dr. William J. Page, Director of Student Teaching, Clarion State College, Clarion, Pennsylvania, requested that the cooperating elementary teachers in the area be polled concerning the personality characteristics of the "ideal" young teacher. T-JTA Question Booklets and Answer Sheets were mailed during the month of May, 1967, to 112 cooperating elementary teacher supervisors in western Pennsylvania. They were asked to "answer the questions for the 'ideal' young teacher." The first 80 returns were used to derive a Composite Profile of the Ideal Young Teacher (Figure 1). There were 72 female and 8 male Supervisors with a mean age of 42.50 years (S.D. =11.09), all of whom specified that they were answering the questions for a female teacher. The statistical data below gives the mean raw scores and standard deviations for the nine T-JTA categories; and. Figure 1 shows the Profile based on Female College Student Norms.

"Ideal Young Teacher":
Mean Raw Scores and Standard Deviations for the Nine T-JTA Categories

Trait	A	B	C	D	E	F	G	H	I
Mean	3.56	2.49	33.93	33.88	35.25	2.99	27.43	3.64	32.91
S.D.	3.94	3.00	5.02	3.78	2.55	3.01	5.35	3.22	5.84

b. Construct Validity

Construct Validity was estimated by correlating the T-JTA with other personality tests; and the correlations can be cited as evidence that it measures the same general areas of behavior as the other tests. (However, the overall correlations with any one test should be moderate, since high correlations would indicate unnecessary duplication.[138]) The tests

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[138] Anne Anastasi, *Psychological Testing*, second ed., New York: The Macmillan Company, 1965, p. 146.

selected for comparison with the T-JTA were the Sixteen Personality Factor Questionnaire (16PF) and the Minnesota Multiphasic Personality Inventory (MMPI).

16PF Study: The 16PF is a multidimensional set of sixteen questionnaire scales measuring primary personality factors. In order to compare the 16 traits measured by the16PF with the 9 traits measured by the T-JTA, 45 undergraduate males and 84 females (N =129) responded to both instruments. Table X gives the inter-correlations between the two sets of results.

TABLE X
Correlations Between the T-JTA and the 16PF Variables
N = 129

T-JTA Variable	16PF Variable															
	A	B	C	E	F	G	H	I	L	M	N	O	Q1	Q2	Q3	Q4
A Nervous	.04	-.13	-.53	-.05	-.10	.09	-.21	.00	.37	-.02	-.15	.59	-.14	.00	-.21	.57
B Depressive	-.14	.05	-.54	-.06	-.29	.00	-.46	.06	.29	.13	-.09	.70	-.15	.21	-.18	.55
C Active-Social	.32	-.02	.21	.12	.42	.21	.60	-.12	-.06	-.12	.02	-.23	.07	-.48	.23	.01
D Expressive-Responsive	.29	-.04	.37	.04	.36	.19	.62	.06	-.18	.06	.15	-.28	.14	-.35	.11	-16
E Sympathetic	.12	.02	.10	-.31	-.14	.18	.06	.34	-.14	-.05	.04	.16	-.11	-.25	.05	-.02
F Subjective	-.17	-.10	-.43	-.19	-.14	-.02	-.39	.05	.31	-.04	-.18	.59	-.33	.16	-.38	.53
G Dominant	.08	-09	.10	.60	.33	-.05	.46	-.37	.11	.12	-.04	-.38	.26	-.02	.20	-.04
H Hostile	-.01	-.17	-.24	.51	.25	-.20	.13	-.26	.37	.13	-.04	.13	.03	.11	-.07	.32
I Self-Disciplined	.24	.15	.08	.05	-.14	.26	.17	-.01	-.07	-.18	.11	-.13	.02	-.12	.58	-.05

*Significance .05 level = .17; for 125 degrees of freedom .01 level = .23.

T-JTA Trait A, Nervous, is associated with 16PF factors C-Emotionally unstable, L-Suspicious, O-Apprehensive, and Q4-Tense. T-JTA Trait B, Depressive, is associated with C-Emotionally unstable, H-Shy, O-Apprehensive, and Q4Tense. T-JTA Trait C, Active-Social, is associated with A-Outgoing, F-Happy-go-lucky, H-Venturesome, and Q2-Group-dependent. T-JTA Trait D, Expressive-Responsive, is associated with C-Emotionally stable, F-Happy-go-lucky, H-Venturesome, and Q2-Group-dependent. T-JTA Trait E, Sympathetic, is associated

with E-Accommodating, and I-Tender-minded. T-JTA Trait F, Subjective, is associated with C-Emotionally unstable, H-Threat-sensitive, L-Suspicious, O-Apprehensive, Q1-Conservative, Q3-Undisciplined, and Q4-Frustrated. T-JTA Trait G, Dominant, is associated with E-Assertive, H-Venturesome, I-Tough-minded, and O-Self-assured. T-JTA Trait H, Hostile, is associated E-Assertive, L-Suspicious, and Q4-Tense. T-JTA Trait I, Self-disciplined, is associated with Q3-Controlled. The matrix of inter-correlations was factor analyzed using the principle component solution with the Varimax rotation. Table X-a gives the salient factor loadings.

TABLE X-a
Salient Factor Loadings for T-JTA and 16PF Variables

Factor	T-JTA									16PF							
	A	B	C	D	E	F	G	H	I	C	E	F	H	I	O	Q3	Q4
I. General Anxiety	.84	.83				.70				-.66					.81		.79
II. Extraversion			.78	.79			.51					.60	.74				
III. Dominant-Aggressive							.50	.74			.57			-.45			
IV. Self-Control									.87							.78	

The findings of this study show that the T-JTA concurs in a manner to be expected with the 16PF.

MMPI Study: A study was also made comparing the T-JTA and the MMPI. Although the MMPI was designed to measure abnormalities in personality, its scales have also been shown to have meaning within the normal range of behavior.[139]

Two hundred subjects were asked to complete both the T-JTA and the MMPI. The majority of the subjects were college students enrolled in a lower division Sociology course in Marriage. The remainder were vocational counsellees. All subjects were living in Los Angeles and sur-

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[139] W. Grant Dahlstrom and George Schlager Welsh. *An MMPI Handbook*. Minneapolis: University of Minneapolis Press, 1960, p. 3.

rounding communities. The age range was 17 to 39; and the mean age was 20.0 years with a

standard deviation of 3.34 years.

Table XI presents the means, standard deviations, and correlations between the variables of

the T-JTA and the MMPI. The correlations were calculated by using the T-JTA raw scores and

MMPI raw scores not corrected for K. Significant correlations are indicated: in general, the

directions of the correlations conform to the descriptions of the traits being measured.

TABLE XI
Correlations Between the T-JTA and the MMPI Variables
N=200

T-JTA									MMPI							
Variable	Mean	S.D.	L	F	K	Hs	D	Hy	Pd	Mf	Pa	Pt	Sc	Ma	Si
A Nervous	11.33	7.24	-.20**	.38**	-.44**	.53**	.45**	.16*	.40**	.15*	.16*	.63**	.50**	.28**	.38**
B Depressive	8.4	7.13	-.26**	.46**	-.48**	.44**	.54**	.01	.42**	.16*	.31**	.66**	.59**	.17*	.51**
C Active-Social	27.5	7.11	.03	-.28**	.09	-.10	-.23**	.07	-.14*	-.03	-.13	-.23**	-.22**	.18*	-.53**
D Expressive	31.0	5.77	.11	-.35**	.25**	-.19**	-.34**	.12	-.23**	-.03	-.18*	-.35**	-.35**	.04	-.56**
E Sympathetic	32.2	4.88	.20**	-.11	.11	-.05	.02	.08	-.08	.25**	.08	-.04	-.15*	-.07	-.14*
F Subjective	11.1	6.34	-.28**	.38**	-.53**	.34**	.41**	-.11	.24**	.23**	.20**	.58**	.52**	.19**	.52**
G Dominant	20.0	6.49	.03	-.16*	.09	-.11	-.26**	.04	.01	-.17*	-.07	-.25**	-.18*	.16*	-.50**
H Hostile	9.1	6.06	-.31**	.30**	-.41**	.25**	.22**	-.03	.31**	.02	.06	.36**	.38**	.20**	.23**
I Self-Disciplined	22.6	7.51	.22**	-.29**	.24**	-.25**	-.17*	.01	-.20**	-.17*	-.09	-.32**	-.31**	-.24**	-.17*
Mean			3.0	3.8	15.9	4.7	19.8	22.1	15.7	34.6	9.9	12.2	10.9	16.9	24.4
Standard Deviation			1.94	2.75	4.32	3.63	4.53	4.27	4.21	6.65	2.49	7.41	6.95	4.43	8.38

*Correlation significant at .05 level.   **Correlation significant at .01 level.

It might be noted that the comments relative to the differences in responses of men and

women in the Manual, in the section on Reliability, are supported by the data from the MMPI

study. Since women received a high average score on certain T-JTA scales, a positive

correlation would be expected between their scores on these scales and the MMPI Mf scale.

This expectation was confirmed for scales A, B, E, and F. Where men averaged higher scores on

the T-JTA scales, a negative correlation with the Mf scale would be expected; this expectation was confirmed for scales G and I.

The scales comprising the T-JTA Anxiety Pattern (high scores on Nervous, Depressive, Subjective, and often, Hostile) showed high correlations with several MMPI scales: Hs (Hypochondriasis), D (Depression), Pd (Psychopathic Deviate), Pt (Psychasthenia), and Sc (Schizophrenia). As was expected, the scales comprising the T-JTA Withdrawal Pattern (low scores on Active-Social, Expressive-Responsive, Dominant, and a high score on Subjective) correlated significantly with the MMPI Si (Social I.E.) scale, which aims to measure the tendency to withdraw from social contact.

The correlations in Table XI were subjected to a Principal Components Factor Analysis. The results indicated that the Sympathetic scale and the Self-Disciplined scale each stands as a relatively unique measure, loading its own factor in a rotated matrix: the Sympathetic scale loaded its factor .82; the Self-Disciplined scale loaded its factor .83. The Anxiety Pattern was found as a factor loading T-JTA Nervous .46, Depressive .38, Subjective .30; and MMPI F .64, K - .72, Hs .47, D .38, Pd .52, Pt .74, Sc .79, and Ma .70. However, the Anxiety Pattern was also found as a factor loading T-JTA Nervous .55, Depressive .60, Subjective .75, and Hostile .81, indicating that Hostile is sometimes part of the pattern. The Withdrawal Pattern was found as a factor loading T-JTA Active-Social (Quiet) .82, Expressive-Responsive (Inhibited) .70, Dominant (Submissive) .81, and MMPI Si - .72.

The above findings further substantiate the constructs underlying not only the individual T-JTA scales, but also the T-JTA trait patterns.

5) T-JTA Attitude Scale Reliability and Validity

The first step in the development of the T-JTA Attitude Scale was to select the K Scale from the Minnesota Multiphasic Personality Inventory (MMPI) as the criterion. The MMPI K Scale is designed to estimate the direction and the degree of bias on that instrument due to test-taking attitude.[140] A high K score suggests false "good" scores resulting from personal defensiveness, and a low K score indicates false "bad" scores resulting from a tendency to exaggerate personal defects and troubles.[141]

The T-JTA and the MMPI K Scale were administered to 657 individuals (See Table XIV below). There were 289 men and 368 women. The subjects ranged in age from 15 to 81 years, with a mean age of 41 and a standard deviation of 15.78. An analysis of the K scores for the 657 subjects produced a mean K score of 59.7 with a standard deviation of 8.62. The individual K score for each of the subjects was correlated with his or her response to each of the 180 T-JTA questions. These correlations were used as the basis for selecting 57 items for further examination. The 18 best predictors were then chosen by a multiple regression analysis. The 18 items were drawn from eight of the T-JTA scales.

To determine the reliability (internal consistency) of the T-JTA Attitude Scale, the T-JTA was administered to 1,215 subjects (585 men and 630 women) with a mean age of 42.5 years and a standard deviation of 7.49. Reliability was .83, computed by analysis of variance. These same 1,215 subjects were administered the MMPI K Scale; and the correlation of Attitude Scale Scores and K scores was .72. The mean of the Attitude Scores was 25.5 with a standard

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[140] P.E. Meehl, & S.R. Hathaway, "The K factor as a suppressor variable in the Minnesota Multiphasic Personality Inventory." *Journal of Applied Psychology, 30* (1946), pp. 525-564.

[141] W. Grant Dahlstrom and George Schlager Welsh. *An MMPI Handbook.* Minneapolis: University of Minneapolis Press, 1960, pp. 50-51.

deviation of 7.48; and the mean of the K scores was 59.7 with a standard deviation of 8.74. The

correlation with age was .37for the Attitude Scores, and .24 for the K scores.

The functions of the MMPI K Scale and the T-JTA Attitude Scale are in many ways

similar, in that both purport to measure defensiveness against psychological weakness at the

high end of the scale, and self-deprecation at the low end of the scale. Table XV indicates the

average K score corresponding to each T-JTA Attitude Scale Sten Score.

TABLE XV

Table of Mean K Scores Predicted from T-JTA Attitude Scores
N=1215   Mean=59.71

Sten	Mean K Score
10	69.41
9	68.50
8	67.06
7	64.82
6	62.80
5	58.26
4	54.40
3	50.82
2	46.53
1	46.74

A further validity study on the T-JTA Attitude Scale was reported in 1968 by Clinton E.

Phillips, PhD., Director of Counseling, American Institute of Family Relations[142] (See Research

Supplement No. 2, "A Validation Study of the Attitude Scale on the T-JTA" included in the

Manual preceding page 47). The results of this study indicate a "high correlation; marked

relationship" between the scores of 105 subjects on the T-JTA Attitude Scale and the MMPI K

Scale.

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[142] See Research Supplement No. 2, "A Validation Study of the Attitude Scale on the T-JTA", in Robert M. Taylor and Lucille P. Morrison's "Taylor-Johnson Temperament Analysis Manual," 2002 revision, Los Angeles: Psychological Publications Inc., p. 41.