**BIBLICAL PRINCIPLES FOR THE RETENTION OF OFFICERS IN THE SALVATION ARMY (SOUTHERN AFRICA): AN INVESTIGATION INTO THE REASONS WHY OFFICERS RESIGN, AND SOME IMPLICATIONS FOR THE TRAINING PROGRAMME AND CONTINUED DEVELOPMENT OF OFFICERS**

by

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This study was born from a sincere desire to make a contribution to sustainable ministry, and I wish to express my humble gratitude to Christ, my ultimate role model in servant leadership.

**MARIEKE W. VENTER**

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# SUMMARY

This study is an investigation into the sustainability of Salvation Army Officership as a lifelong career.

An empirical study based on questionnaires and interviews, was conducted to identify the pressure points, which are experienced by former and active Officers of the Salvation Army in Southern Africa. The top twelve pressure points were identified in both categories.

A Biblical survey was conducted to discover principles of leadership based on Old and New Testament leaders, as well as the leadership model of Jesus. This was followed by a literature study on Christian leadership, revealing some common tests for leadership and the problem of power in the context of the Church. The literature study also reveals the distinctive structure of Salvation Army leadership, and traces the process of how this came about.

Finally, the study proposes Biblical guidelines for prevention strategies and counselling for helping of Officers in the Salvation Army in Southern Africa to deal with each of the pressure points identified in the survey. It also outlines Biblical guidelines for spiritual formation as part of formal training of the Salvation Army Officer, mentorship as an ongoing tool of life, and stress management at different levels.

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# Chapter 1

# Introduction

## 1.1 Statement of the problem

### 1.1.1 <u>Background to the problem</u>

#### 1.1.1.1 Ministry: A divine role

Since the earliest days of the Church, its members have grappled with the concept of ministry. Through the ages Christians have fluctuated between the extremes of applying the term exclusively to ordained clergy, and applying it to any and all forms of service and activity within the Church. However, one thing is certain: ministry is the vehicle through which the Church must fulfil its mission. This mandate is clear from Eph 4:11,12:

> "It was He who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so **that the body of Christ may be built up…** attaining to the whole measure of the fullness of Christ" (NIV, my emphasis).

The Salvation Army, as an integral part of the evangelical Church, defines its mission as follows:

> "The mission of The Salvation Army is to preach the Gospel of Jesus Christ and meet human needs in His name without discrimination" (The Salvation Army Year Book 2004:1).

Or, in the popular words of General John Gowans, "To save souls, grow saints, and serve suffering humanity" (The Salvation Army Year Book 2004: 4).

Scripture puts into words to the dilemma which is faced by the Church, including The Salvation Army, in Romans 10:14. Speaking about lost multitudes, Paul asks:

> *"How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?"* (NIV).

William Booth, the Methodist preacher who founded The Salvation Army in 1865, was keenly aware of the world's deep need for God. In the early days of The Salvation Army young followers in the East End of London caught the

vision, and with minimal training set out to win the world for Jesus. In 1883 three young Officers arrived in Cape Town to "win Africa for Jesus" (Sandall 1950:287). The Salvation Army in Africa today is a phenomenal task force of evangelism and social upliftment.

Initially, Salvation Army Officers required little in training, equipping and remuneration. They embodied the sentiment of Peter Greig (founder of the 24/7 movement) in this poem entitled:  the vision:

> "…The vision is an army of young people.
> You see bones?
> I see an army.
>
> And they are free from materialism –
> they laugh at 9-5 little prisons,
> They could eat caviar on Monday and crusts on Tuesday.
> They wouldn't even notice.
> They know the meaning of the Matrix, the way the West has won.
>
> They are mobile like the wind; they belong to the nations,
> they need no passport.
> People write their addresses in pencil and wonder at their strange existence.
> They are free
> yet they are slaves of the hurting and dirty and dying" (2004:8).

In his lecture, "Thinking theologically about Officership", Commissioner Shaw Clifton identifies a number of steps, which progressively lead from before birth (referring to the divine mind of God in Jeremiah 1) through salvation and progressively increasing sainthood, to vocation (the root of this word meaning "voice", referring to the voice of God), obedience, submission, preparation, ordination, commissioning and appointing  (2005:1-4).

Indeed, the calling of an individual to full-time ministry (in Salvation Army terms, Officership) is undeniably a divine event or series of events. The worldwide Salvation Army has (as on 1 January 2003) 17 346 active Officers serving in Corps, social institutions, and administrative positions in 109 countries.  Of those, 239 serve in Southern Africa (The Salvation Army Year Book 2004:217).

Their service ranges from ministry in cities to work in rural areas, from preaching in well-furnished churches to community conversations in forgotten villages. Their ministry is spiritual, social, emotional, intellectual and physical.

Through the years, the calling has not changed. However, the world in which the calling is heard has seen much change.

## 1.1.1.2  Ministry:  A difficult road

Henri Nouwen in his book, *The wounded healer* (1979:xv), uses the following words to describe the present world:  "a dislocated world", "a rootless generation", "a hopeless man", and  "a convulsive generation". Ministry has always been a difficult task, and one that is intertwined with the environment in which it takes place.  However, in a world that is becoming increasingly sophisticated and at the same time increasingly filled with suffering, chaos and pain, the work of the ministry is both complicated and challenging.

One of the big challenges is the general lack of permanence or commitment in any sphere of life.  Who today still works for the same company for 40 years? Who remains in the same profession? Who still lives in the same house or even city or country, for any length of time? Even previously permanent institutions like marriage are becoming temporary arrangements. This changed perspective impacts on the person who feels called to full time ministry. Ministers question why they should serve in one organisation for their whole lives. In the Salvation Army, many Officers come into service later in life, whilst others move on before they have reached their peak.

The Church itself is also changing, becoming more sophisticated and demanding more from those it ordains as ministers (or Officers). Whetham and Whetham (2000:16) observe the following:

> "Churches expect their ministers to do the impossible. His primary calling is spiritual, says the layman, but the minister is judged on organisational rather than spiritual criteria. The minister is a social being but tends not to have meaningful relationships with church members… his ministry presents us with a case of structure punishment."

The Salvation Army has also opened many "alternatives" to Officership. More lay people are employed, mostly in administrative or specialised areas but also in evangelical and spiritual ministry. There are avenues of service that come with a time limit (one year or three years). Whilst these opportunities for ministry have many advantages, they also raise many questions. "Giving all" is not as popular as it used to be, and many prefer to "give some", or "give a little

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at a time". The question arises: Why should I go the hard way when there are easier ways to fulfil my calling?

### 1.1.2 <u>The problem observed</u>

#### 1.1.2.1 Sustainable ministry around the world

In a constantly changing world, the global situation pertaining to the concept of "lifelong ministry" seems almost bleak. Most Christian denominations report an alarming turnover of Pastors. Whetham and Whetham (2000:28) quote the following figures from John Mark ministries:

- Globally and interdenominationally, 1 out of 2 pastors leave the ministry before retirement.
- 40% of all former pastors are either not involved in the Church, or are not using their gifts in a meaningful way.
- 25% of senior pastors sometimes or often think of leaving the ministry.

#### 1.1.2.2 Sustainable ministry in The Salvation Army, Southern Africa

The Salvation Army in Southern Africa is no exception to what appears to be the rule.

A serious look into the current situation reveals that during the first half of 2005, on average one Officer has been lost per month. This is a trend that demands investigation, and corrective action.

An interesting quote by Rowland Croucher (2003:1) was found on the Internet:

> "The Presbyterians, Lutherans, Anglicans and Reformed Churches have a higher retention rate. Pentecostals have the highest turnover, followed by The Salvation Army."

#### 1.1.2.3 Statistical Reality

Whilst this study is confined to the last 6 years, it is important to glance back to the historical roots of the early beginnings of The Salvation Army in Southern Africa. Frederick Coutts (1975:146) provides us with this glance:

> "South Africa possessed more than four hundred Officers under Commissioner William Eadie, and the importance of the work among the indigenous peoples had been recognised in 1909 by the appointment of Brigadier Allister Smith to this responsibility."

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There are many legitimate geographical and historical reasons, which can be quoted to account for the decline in numbers since those early days. However, statistical reality reveals in cold figures that in 2006, only 239 officers are available to maintain the work of 329 congregations (Corps, societies and outposts), not counting social work and administrative leadership in Southern Africa (The Salvation Army Year Book 2006:224). The last decade has, therefore, seen a decline in the number of Officers, of more than 161 persons.

A basic review of figures as submitted annually by The Salvation Army, Southern Africa territory, to its International Headquarters in London, gives rise to some concern. The years under review are December 2000 – December 2005. The figures of resignations read as follows (The Salvation Army Year Book 2006):

| Year: | Resignations only: | Resignations and dismissals: |
|---|---|---|
| 2000 | 2 | 4 |
| 2001 | 6 | 9 |
| 2002 | 6 | 7 |
| 2003 | 6 | 8 |
| 2004 | 4 | 4 |
| 2005 | 6 | 6 |
| Total | 30 | 38 |

These figures are complicated by factors like the training of new Officers every two years, retirements, deaths and transfers into, and out of this Territory from, and to, other Territories. However, one comes to the clear conclusion that The Salvation Army in South Africa is losing Officers at an alarming rate.

At the same time, the organisation is reluctant to close down any of its work or programmes, whilst new programmes are continuously embarked upon. A realistic look into the future creates images of an Officer force that is thinly spread and overworked. Already many congregations are grouped together in clusters of 3-6 and placed under the supervision of one Officer or Officer couple. Ideas of training lay leadership existed, but could not be implemented because of lack of funds.

There could be many solutions to the problem, for instance, the closing down of smaller, less viable programmes, the training of lay people to work in

programmes, the employment of secular employees to fill positions, etc. However, for the purpose of this study, one thing will greatly contribute to a brighter future: the care of present Officers in order to prevent, or at least reduce, the number of resignations.

### 1.1.3  Summary of the problem

Looking at the world and its great problems, poverty and spiritual darkness, it is impossible to imagine that God no longer has a plan for The Salvation Army, which set out in 1865 in the slums of the East End of London, to save and serve suffering mankind. It is equally impossible to imagine that God no longer calls people to leave their secular employment to become Salvation Army Officers, or that he would call them for a short time only.

If it is true that there is still work for The Salvation Army, and that God still calls people to serve in its ranks, there should be ways, in which the organisation can stop the flow of losses: In training, pastoral care, material provision, provision of incentive, satisfaction and fulfilment, and possibly many other ways.

To sum up, there is a need to find ways to promote the retention of Salvation Army Officers in Southern Africa.

## 1.2  Aims of the Study

The first aim of this study is an attempt to investigate the present situation: the reasons and contributing factors to the loss of Salvation Army Officers in South Africa, through resignation, and to gain an understanding of what the Organisation could do to turn the tide (Chapter 2).

The second aim of this study is an attempt to present Biblical principles for ministry from a Salvation Army perspective (Chapter 3).

The third aim of this study is an attempt to make recommendations and proposals regarding a training and development programme for Salvation Army Officers in Southern Africa, which is designed to equip leaders for a lifetime of ministry (Chapter 4).

## 1.3 Definition of relevant concepts

1.3.1 <u>Salvation Army terminology</u> (The Salvation Army Year Book 2004:35,36)

- o Structure:
    - International Headquarters: The offices in which the business connected with the command of the worldwide Salvation Army is transacted.
    - Territorial Headquarters: The offices in which the business connected with the command of a territory (a country, part of a country or several countries combined) of The Salvation Army is transacted.
    - Divisional Headquarters: The offices in which the business of a division (a number of Corps and sometimes Social Centres grouped together) of The Salvation Army is transacted.
    - Corps: A Salvation Army unit established for the preaching of the gospel and service in the community.
    - Social Centre: A Salvation Army centre which serves the community, for example, children's homes, old age homes, rehabilitation centres, etc.
    - Appointment: The area of service, in which an Officer is appointed by The Salvation Army. This is not a mutual process, although some consultation is entered into between leadership and Officers. It is expected that the Officer will not refuse an appointment. The global mission, therefore, receives preference to the individual's mission or vision.
- o Personnel:
    - Officer: A Salvationist who has left secular concerns at God's call and has been trained, commissioned and ordained to service and leadership. An Officer is a recognised minister of religion.
    - Candidate: A Salvationist who applies to become an Officer in response to God's call.

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- - Corps Officer:  An Officer who has been appointed in charge of a Corps.
  - Social Officer:  An Officer who has been appointed in charge of a social centre.
  - Local Officer:  A soldier (lay member) appointed to a position of responsibility and authority in the Corps; carries out the duties of the appointment without being separated from regular employment or receiving remuneration from The Salvation Army.
- Other Salvation Army terminology:
  - College for Officer Training:  A training centre where full time students (Cadets) are trained for service as a Salvation Army Officer.
  - Commissioning:  The occasion at the completion of training, on which Cadets are ordained and publicly recognised as Officers.

## 1.3.2  General terminology

- Training: "Discipline, educate, instruct, teach, prepare" (Grandreams 1997:386), thus describing a process of equipping persons with the skills and knowledge required for the position to which they will be appointed.
- Mentoring: A relational experience in which one person empowers another person by a transfer of resources  (Clifton: lecture 2004:181).
- Clergy: "A minister of the Christian Church" (Grandreams 1997:37). As such, this person would be one, who is engaged in the occupation of, and has been ordained by the Christian Church for full time Christian ministry.  In this study, clergy may be referred to as pastors, Church leaders or ministers.
- Lay person: "A person who is not a member of the clergy; a non-specialist, someone who does not possess professional knowledge" (Grandreams 1997:120). In this study, a layperson will

be referred to as one, who performs certain aspects of service or ministry within the Church, as a part-time occupation.

## 1.4  Methodology of the study

This study will be conducted according to the Loyola Institute of Ministry (LIM) theological research model.

In Chapter 2 an attempt will be made to identify the factors that contribute towards the resignation of Salvation Army Officers. This will include a situation analysis: an empirical survey (quantitative field research) in which respondents (Salvation Army Officers) will give an indication of factors that contribute to the sustainability or non-sustainability of their ministry. Chapter 2 will also contain the outcomes of structured interviews conducted with former Salvation Army Officers (qualitative field research).

In Chapter 3 an attempt will be made to present a Biblical portrait of ministry in the church situation. This will include a literature study on ministry, in particular, the ministry of Salvation Army Officership.

Chapter 4 will involve the development of a basic outline for a training and mentorship programme based on the interpretation and combination of data gathered in chapters 2 and 3.  It will contain a comparison between the "world as it is" (present scenario) and the "world as it should be" (preferred scenario), and will include a look into the future, and recommendations for action.

## 1.5  Literature Review

In this study the following resources will be used extensively:

(1)    *South African Handbook on Mentoring,* TEASA (2004)*:* This publication is a collection of lectures and papers by various Church leaders.  It focuses on mentoring, leadership, relationships and contemporary Christian ministry.

(2)    Brain P (2004) *Going the Distance*, *How to stay fit for a lifetime of ministry:* Based on Biblical reflection and experience, this book deals with keeping fit mentally, physically, emotionally and spiritually for lifelong ministry. It deals with living together in mutual respect and Christian love, and stresses the importance of modelling God's love in friendships.

(3)     Clinton J R 1988. *The Making of a Leader – Recognizing the Lessons and Stages of Leadership Development.*  As an expert on leadership, Clinton provides excellent insights on the developmental stages of leadership, as well as the tests and challenges of leadership.

(4)     Collins G R 1988. *Christian Counselling - A Comprehensive Guide.*  This is a very useful counselling handbook containing basic and advanced counselling principles and skills.  The book addresses the issue of stress management in detail.

(5)     Dubrin A J 2004. *Leadership – Research, Practice, and Skills.*  This is a comprehensive, up-to-date guide on various aspects of leadership.

(6)     Nouwen H J M (1979) *The Wounded Healer*: This work is a study on ministry in contemporary society, with emphasis on the human aspect of ministry, and the changing spiritual needs of the world.

(7)     Satterlee A 2004. *Turning Points – How The Salvation Army found a Different Path.*  Allan Satterlee reveals the historical events and conditions leading to the current leadership structure of The Salvation Army.  He investigates the reasons why the movement has evolved differently from other Christian organisations in matters of policy and leadership.

(8)     Whetham P & L (2000) *Hard to be Holy*: This book is a study based on surveys (the authors' own and those of other Christian organisations) into aspects of Clergy's lives such as stress, burnout, and relationships.  It seeks to determine what makes clergy function well, and what contributes to burnout and other problems including sexual misconduct. The focus is on interpersonal relationships.

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# Chapter 2

## The present situation: An investigation into the pressure points experienced by Officers of the Salvation Army (Southern Africa) and the reasons why they resign

> "We shall not fail or falter; we shall not weaken or tire. Neither the sudden shock of battle nor the long-drawn trials of vigilance and exertion will wear us down. Give us the tools and we will finish the job" (Churchill 1941).

### 2.1 Introduction

In this chapter an attempt will be made to identify the factors that cause excessive stress (pressure points) and that possibly contribute towards the resignation of Salvation Army Officers. This will include a situation analysis: an empirical survey (quantitative field research) in which respondents (Salvation Army Officers) will give an indication of factors that contribute to the sustainability or non-sustainability of their ministry. This chapter will also contain the outcomes of structured interviews conducted with former Salvation Army Officers (a qualitative field research).

### 2.2 The purpose of the investigation

The purpose of this investigation is to determine, firstly, the main pressure points experienced by Salvation Army Officers in the Southern Africa Territory, secondly, the main pressure points experienced by active Officers, and, thirdly, to ascertain the correlation between the two. The following question was frequently asked during this study: To what extent are pressure points within the norm of ministry in the Salvation Army? At what point does a pressure point become a cause for resignation? What can be done (by the organisation and by the individual) to make Officership within The Salvation Army more sustainable?

As indicated in the population sample (see 2.4.1.1.) it was not possible to obtain the opinion of all Officers. Therefore, the results of this study are only tentative. However, they could serve as a guideline for further planning and action.

The field of stress within ministry has been widely researched of late. The following sources have been helpful:

- Whetham P & L 2000. *Hard to be Holy*: This book is a study based on surveys (the authors' own and those of other Christian organisations) into aspects of Clergy's lives such as stress, burnout, and relationships. It seeks to determine what makes clergy function well, and what contributes to burnout and other problems including sexual misconduct. The focus is on interpersonal relationships.

- Nouwen H J M 1979. *The Wounded Healer*: This work is a study on ministry in contemporary society, with emphasis on the human aspect of ministry, and the changing spiritual needs of the world.

- Buchanan D and Hendriks J 1995. *Meeting the Future*. A bundle of articles written by Sheena Duncan, Colin Bishop, Arnold Smit, Peter Gunning and others. This is relevant reading - South African, modern - and contains excellent insights on Church life and ministry in today's Southern Africa.

- Hartung B M n.d. *Churchworker Shortages Satisfactions and Stresses: A Collection of "pressure points" columns.* The Reporter Magazine. A study similar to this one, with helpful thoughts and insights.

- Willis K 2006 n.d. *Why some Pastors leave Churches.* Online article: John Mark Ministries. A Biblical perspective on the human aspect of resignations from ministry.

- Bouma G 1990. *Who Cares for the Carers?* Organisational constraints on providing Pastoral Care for Clergy. St Mark's Review. An article on ministers/pastors and relationships, containing some helpful and positive ideas for meeting the challenge of pastoral care for clergy.

## 2.3 Research methodology (Data collection techniques)

The following methods were used to collect data: Two questionnaires (one for active Officers and one for Former Officers) (See Appendices A and B), and a structured interview. The questionnaires were mostly distributed personally. Due to distance, some had to be distributed by post or via e-mail.

2.3.1  <u>Self-administered Questionnaire</u>

2.3.1.1  The development of the Questionnaire

The following format was used for the two separate questionnaires:

- Section A:  Former Officers

  The 30-item questionnaire, which was given to former Officers, was developed largely from personal experience as a Pastoral Care Officer in The Salvation Army, by listening to colleagues expressing burdens and frustrations.

- Section B: Active Officers.

  The same 30-item questionnaire was worded differently to be more appropriate for active Officers. Instead of "reasons for resignation", the term "pressure points" was used.

  The Questionnaire is composed of 30 items. The front page of the questionnaire explains the aim of the study, and requires information about the respondent.  There is a space for the respondent's name, followed by a note that respondents may remain anonymous if preferred. The other details are required for the purposes of the study. The first page of the study provides instructions on the completion of the questionnaire, and assures confidentiality. This is followed by a list of 30 possible pressure points/reasons for resignation, while the last two pages require a ranking in order of priority, of the 10 chosen items from the list.

2.3.1.2  The validation of the Questionnaire (A Pilot Study)

A pilot study can be defined as a trial run of the study, using questions and subjects similar to those in the final survey (Landman 1988: 75). It is similar to the planned investigation, but on a smaller scale (Strydom 2005: 211). Saslow 1982:87), on the other hand, defines a pilot study as:

> "A small-scale research project that is not expected to yield any final answers. Pilot studies are usually done to check out procedures that are to be incorporated into a more extensive study. The results of a pilot study can considerably improve the planning and increase the chances for success of a subsequent large-scale experiment."

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As a pilot study the questionnaire was given to the following people for validation and comment:  One Corps Officer, one Officer from the College for Officer Training, and one Territorial Headquarters Officer.

### 2.3.2  Semi-structured interviews/comments

In section A, former Officers were sent a copy of the questionnaire designed for "former Officers".  This questionnaire served as a guideline for the structured interview, which followed.  Eleven former Officers were interviewed in this way.

### 2.3.3  Analysis of questionnaires and interviews

The data collected from both sets of questionnaires, as well as the recorded interviews, were collated into percentages for comparison and comment.  The figures were translated into percentages of respondents (what percentage of respondents indicated that the pressure point was an issue in their lives and ministry).  Some of the additional comments on the questionnaires/interviews were noted for inclusion in the analysis, especially when these comments recurred frequently.

## 2.4  Description of the empirical survey

### 2.4.1  Procedure

2.4.1.1  Administration: Former Officers (Section A)

The questionnaire (See Appendix A) was distributed to former Officers by fax, e-mail or personal delivery, depending on location and practicality.  A week later a personal, structured interview was conducted.  These interviews were recorded on an audiocassette, with consent.  The previously completed questionnaire served as a guideline for the interview, giving opportunity for clarification, explanation and elaboration.

2.4.1.2  Administration: Active Officers (Section B)

Procedure of distribution:

The questionnaire (See Appendix B) was distributed in two ways:

> a.  At Officers' Meetings in the various Divisions.  An explanation was given verbally, and all Officers present were given a questionnaire, with the request to complete it and return it to the Training College.  In

some cases I was present, whereas in others I had to rely on the Divisional Commander or another Officer to explain the procedure.

b. Officers who are stationed at Territorial Headquarters were each given a copy in an envelope, with a covering letter outlining the purpose of the study, and a request to complete the questionnaire and return it (See Appendix C).

## 2.4.2 <u>Sampling method</u>

Bailey (1994: 83) defines a sample as a subset or portion of the total population. The sample is studied in an effort to understand the population from which it is drawn.

### 2.4.2.1 Research sample: Former Officers (Section A)

The Selection process:  A list of former Officers was compiled.  They all conformed to the following criteria:

- Resignations, not dismissals.
- Resignations over the last 10 years.

Of those who could be traced, 11 were contacted and all agreed to an interview.  They were sent a questionnaire, and asked to complete this prior to the interview.  The interviews were recorded on an audiocassette, with their consent.

### 2.4.2.2 Research Sample: Active Officers (Section B)

The Selection process:  All Officers in 5 divisions of the Southern Africa Territory, as well as Territorial Headquarters, were asked to complete the questionnaire, with the exception of cabinet members who might have found it difficult to be truly objective because of their leadership role and perceived expectation of loyalty.

## 2.4.3 <u>Sample size and response: Active Officers (Section B)</u>

Graziano and Raulin (1996:114) describe a sample as, "a subset of people drawn from a population." Sample size is the number of individuals or items in a sample. Samples are often called small if their size is less than 30 (Porkess 2005: 220).

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250 Questionnaires were distributed at various times during July – November 2005.  The questionnaires were returned by hand or by post, and were all collected by February 2006.  There was a 27% response.  Of the 67 questionnaires that were returned, 42 Questionnaires were completed correctly, and usable.  There were 15 that had been completed incorrectly or incompletely, and could not be used.

## 2.5    Presentation of the data (Results and analysis)

2.5.1    Biographical profile of respondents

The following graphs describe the target group with reference to gender, age groups, years of service within The Salvation Army, current area of service, and marital status.  Section A refers to former Officers interviewed, whilst Section B refers to active Officers who completed the questionnaire.

2.5.1.1 Gender

**SECTION A**

**Gender**
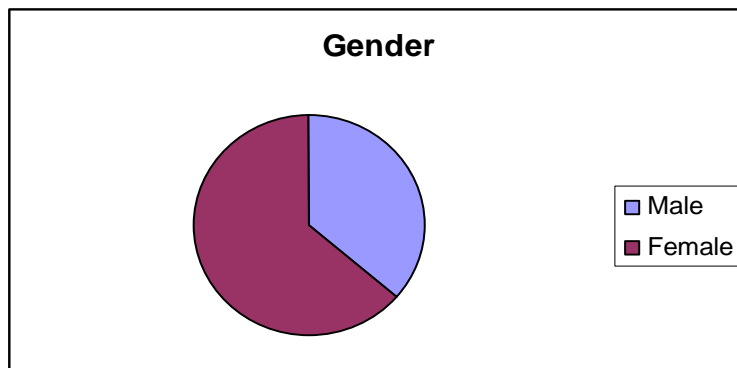


Section A:  An interesting phenomenon that became evident here was that there are a number of women who were forced to resign because of divorce or serious marriage problems. Whilst the former husbands have remained strangers to the Church and are largely hard to find, a number of the women were available for interviews, and are also interested in returning to ministry.

**SECTION B**

**Gender**
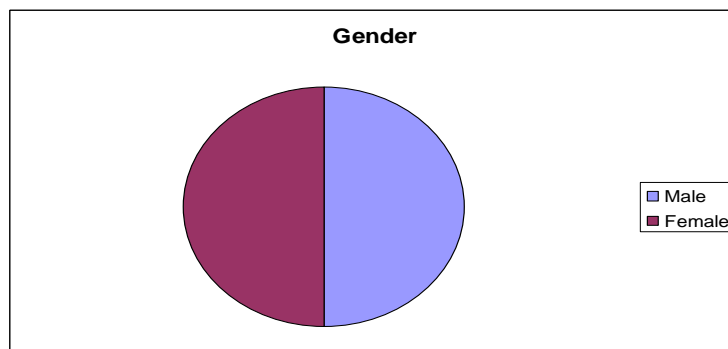


Section B:  Equal numbers of male and female respondents.

2.5.1.2   Age

**SECTION A**
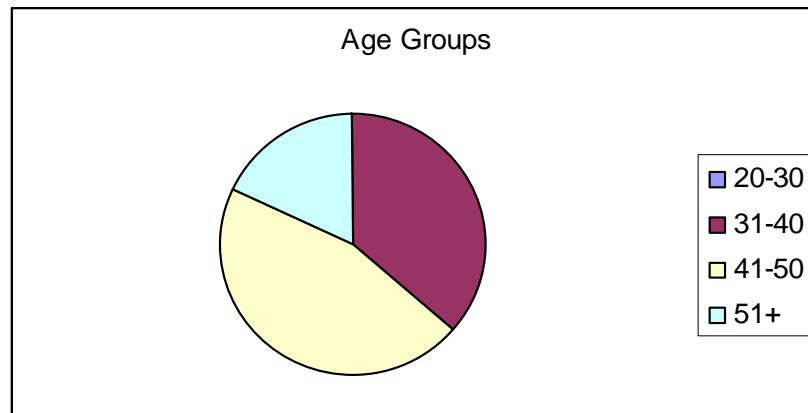


Section A:  Very few resignations under 30 because most people only enter the ministry somewhere between 25 and 30.  The high level of resignations between 31 and 50 are cause for concern.

**SECTION B**
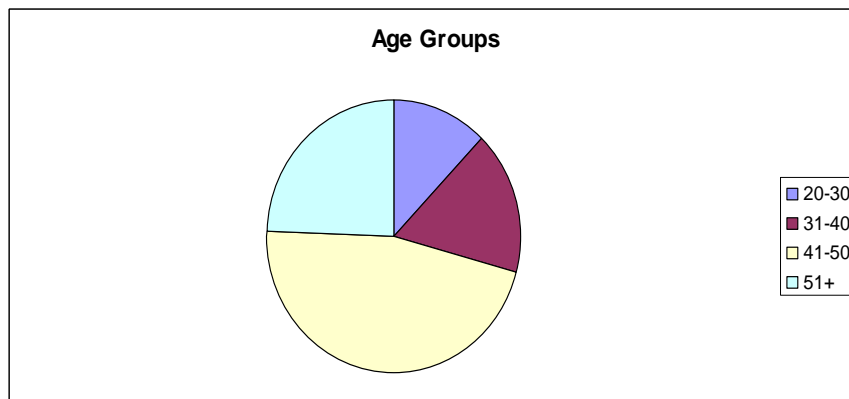


Section B:  This graph seems to reflect the age representations of active Officers in the Southern Africa territory.

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### 2.5.1.3  Period of service

**SECTION A**

**Years of Service**



0 - 5 yrs
6 - 10 yrs
11 - 15 yrs
16 - 20 yrs
20+ yrs
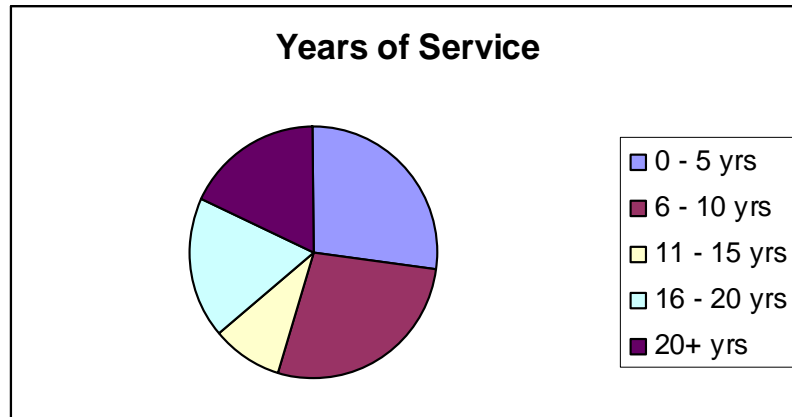
Section A:  More than half of the former Officers that were interviewed only served between 0 and 10 years.

**SECTION B**

*Years of service*



0 - 5 yrs
6 - 10 yrs
11 - 15 yrs
16 - 20 yrs
20+ yrs
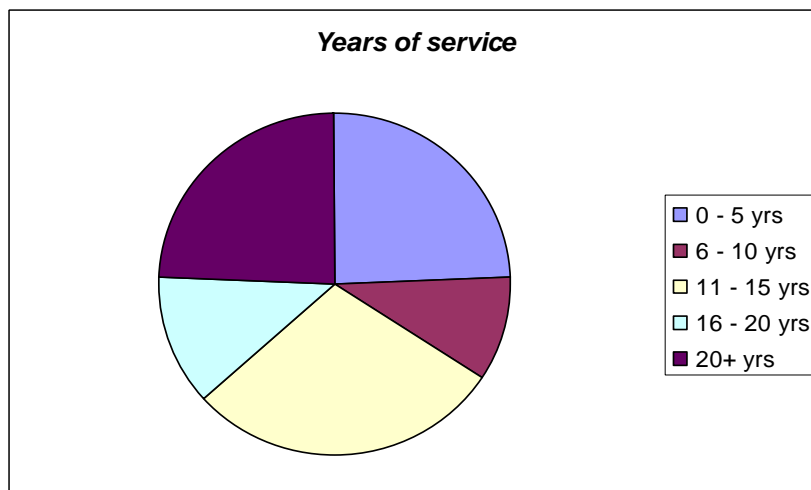
Section B:  A fairly evenly spread result.

28

## 2.5.1.4  Current area of service

**SECTION A**

### Serving at
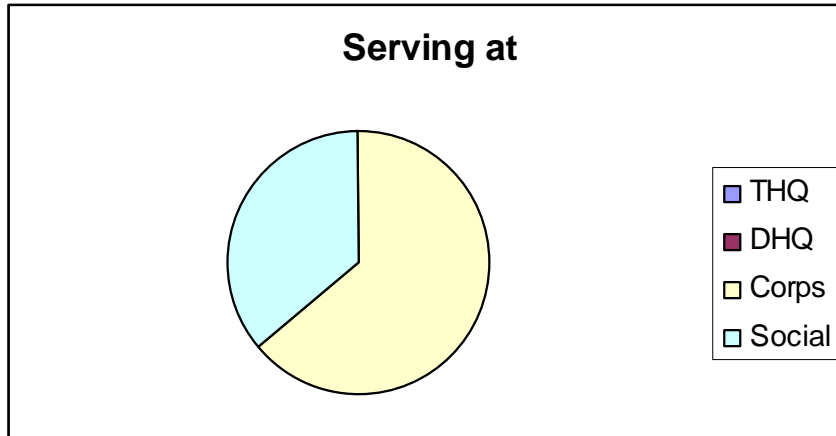


Section A:  Most Officer resignations happened from Corps appointments.  This is not surprising as most Officers are in such appointments.

**SECTION B**

### Serving at
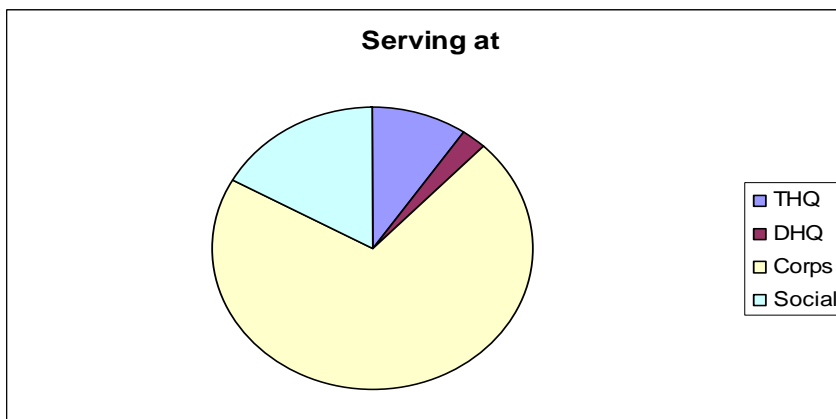


Section B:  Most Officer respondents currently serve in Corps appointments.

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2.5.1.5   Marital Status

**Current marital status**

| | |
|---|---|
| ■ | Married |
| ■ | Single |
| □ | Divorced |
| □ | Widowed |

Section A:  In the case of divorced respondents, it was exclusively women that were available for interviews.

**SECTION B**

**Marital status**

| | |
|---|---|
| ■ | Married |
| ■ | Single |
| □ | Divorced |
| □ | Widowed |
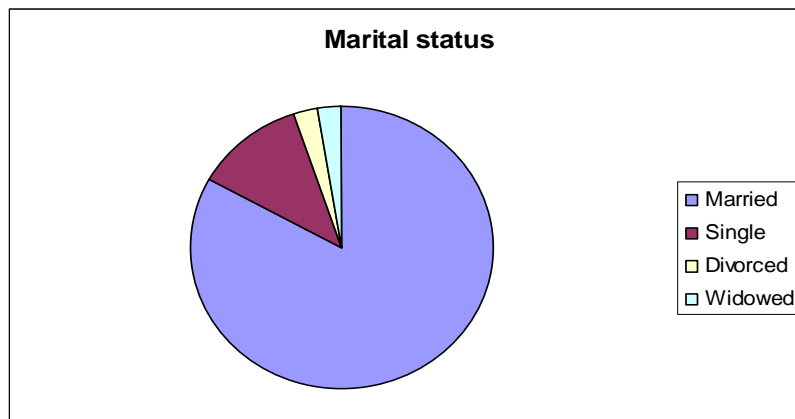
Section B:  This probably reflects the marital status of active Officers.

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## 2.5.2 <u>Rankings of pressure points experienced by Officers of the Salvation Army (Southern Africa) and reasons why they resign</u>

The following graphs illustrate the pressure points identified by former and active Officers.  Former Officers identified these as reasons for their resignations, whilst active Officers simply identified them as factors causing stress in their lives and ministry.

The number of respondents, who indicated issues as pressure points, was calculated into percentages. This was reflected as such, in order to facilitate comparison.

### 2.5.2.1  Interpersonal Issues

1   Conflict with people under my care and ministry
2   Conflict with those in authority
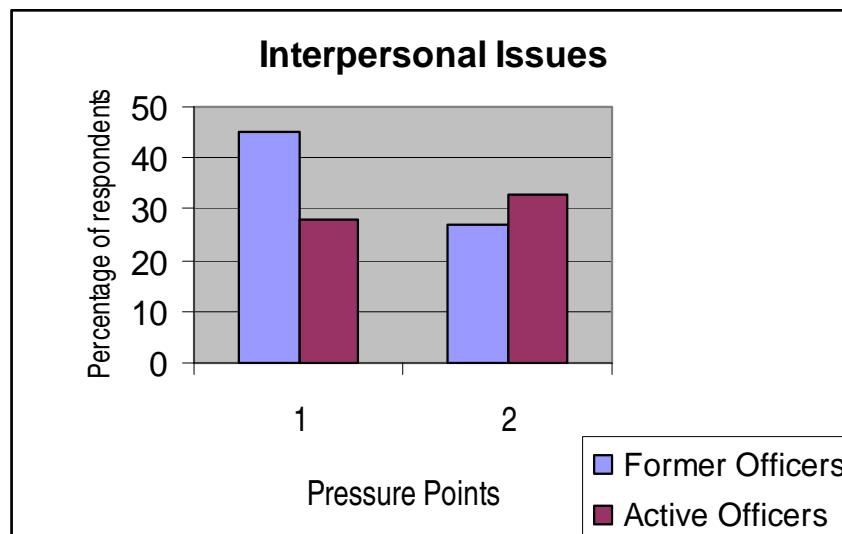


Figure 1

Figure 1 indicates conflict as a pressure point, both between the Officer and the people in his care and ministry, and between the Officer and leadership.  It is important to note that a higher percentage of former Officers identified conflict with the people under their care and ministry, while active Officers seem to experience more conflict between themselves and those in authority.

## 2.5.2.2    Organisational Issues

3       Disagreement on matters of Doctrine.

4       Disagreement on mission or methods.

5        My skills and gifts were/are not optimally utilized within the organization.

6       Lack of opportunities for growth and development.

7       I was/am disillusioned with the organization.

8       I was/am unhappy about my appointment.
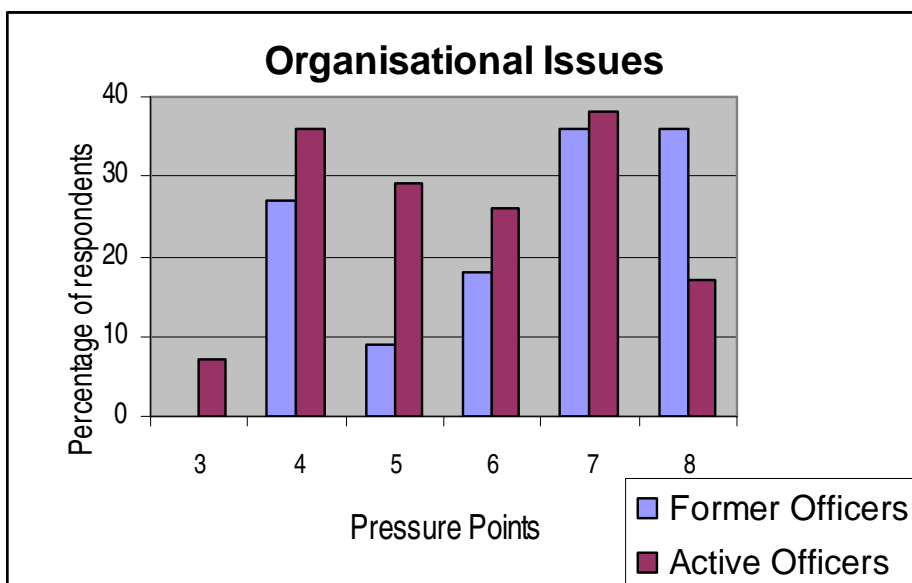


Figure 2

Figure 2 indicates a number of organizational issues that are identified as pressure points, or reasons for resignation.  The following points are noteworthy:

- A fairly high percentage of active Officers report frustration on matters of mission and/or method.
- Both active and former Officers report a fairly high percentage of disillusionment with the organization.
- A fairly high number of former Officers report unhappiness with appointments, as contributing factors in their decision to resign.

2.5.2.3    Support issues

9        I felt/feel misunderstood by leadership.

10       I felt/feel unheard by leadership/the organization.

11       I felt/feel unappreciated by leadership/the organization.

12       I felt/feel I could be more useful somewhere else.

13       I was hurt by someone in leadership.

14       Lack of financial security.

15       Lack of support from the organization during difficult times.

16       Lack of mentorship.

17       Lack of support from peers during difficult times.

18       Concern about security issues such as medical and pension

                    benefits.
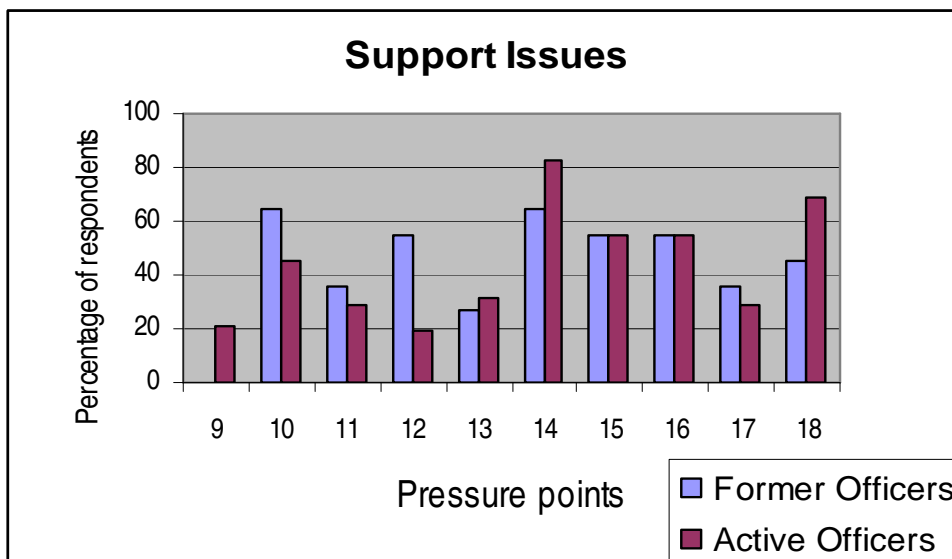


Figure 3

Figure 3 indicates that the main issues that were identified as pressure points
by both the active and former Officers, deal with support.  Whilst former Officers
report feeling unheard by the organization, and lack of financial security as
primary reasons for resignation, active Officers are mainly concerned about
financial security and issues such as medical and pension benefits.  Lack of
support during difficult times, and lack of mentorship are equal causes for
concern reported by active and former Officers.

### 2.5.2.4    Personal and family issues

19.     There were/are moral issues in my life, which made ministry difficult.
20.     Marital break-up.
21.     My spouse did not wish to be an Officer.
22.     Other opportunities have come along, offering me something I found lacking in Salvation Army Officership.
23.     I struggled/struggle to cope with the physical, emotional and mental demands of the work.
24.     Family pressure.
25.     I married/wish to marry someone who is not an Officer.
26.     Physical illness.
27.     The loss of a loved one (Grief).
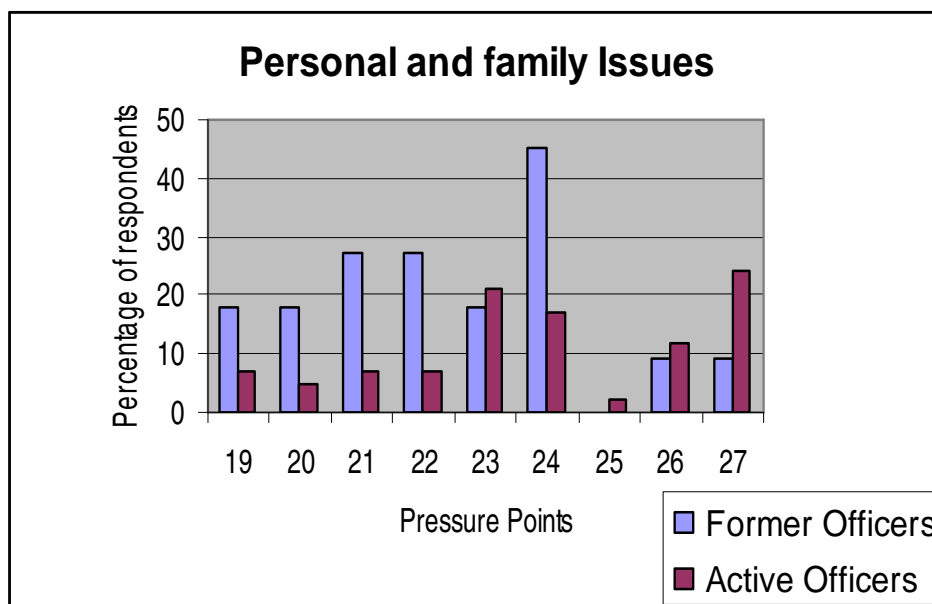


Figure 4

Figure 4 indicates that personal and family issues are relatively low on the scale of pressure points, ranking mostly below 30%.  Former Officers, however, do report a higher incidence of family pressure.

## 2.5.2.5   Spiritual and vocational issues:

28.   I felt/feel spiritually inadequate for the tasks required of me.
29.   I believe that I am not suited for the ministry.
30.   I believe I am not really called.
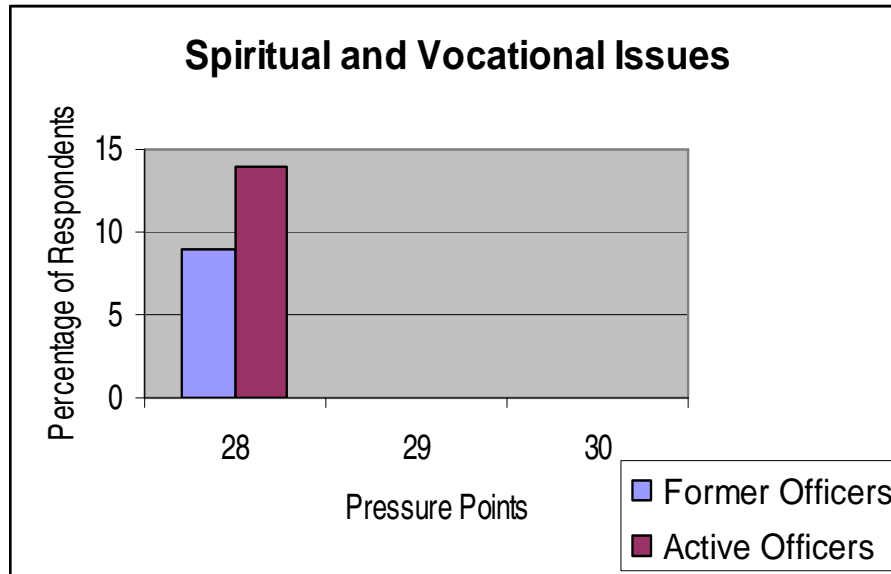


Figure 5

Figure 5 indicates that spiritual and vocational issues do not play a major role, and do not cause high levels of pressure in the life and ministry of either the active or former Officers.  A small percentage of active Officers admit to feeling spiritually inadequate for the task of ministry.

2.5.2.6    Summary:
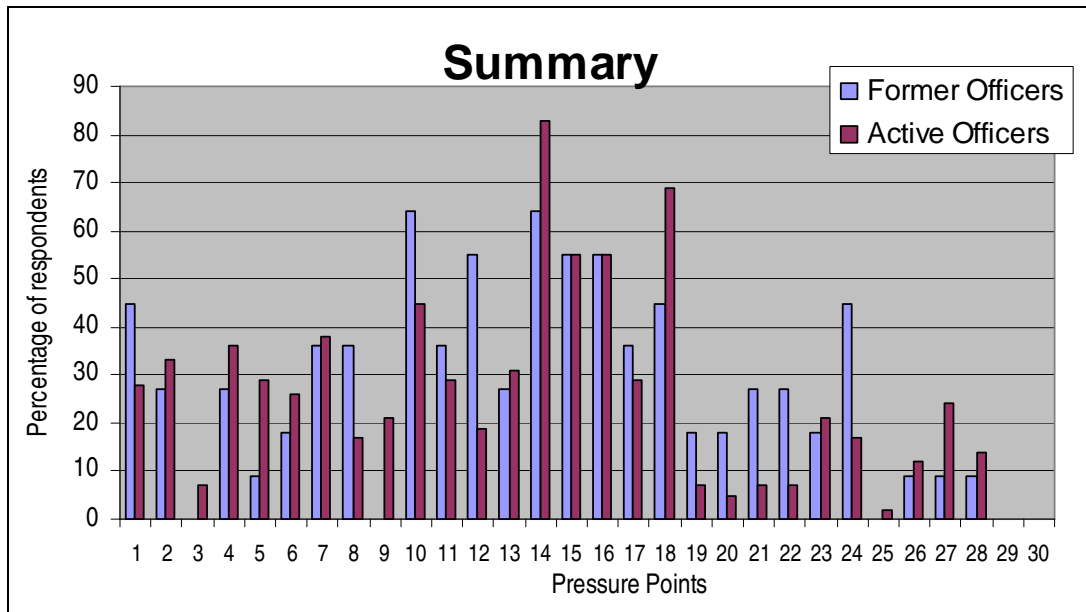


**Summary**

Figure 6

Figure 6 summarises all the above findings, and gives an overview.  This bar graph enables one to identify the top twelve most important pressure points reported by former and active Officers of The Salvation Army. These will be analysed in greater detail in the next section.

## 2.6 Ranking of the top twelve pressure points reported by Officers of The Salvation Army (Southern Africa).

### 2.6.1 Top 12 pressure points reported by former Officers as reasons for resignation

2.6.1.1 Rank order of top 12 pressure points

The following is a list of 12 pressure points in rank order, identified by former Officers:

No. 10  I felt unheard by leadership/the organisation (64%)

No 14  Lack of financial security (64%)

No 12  I felt I could be more useful somewhere else (55%)

No 15  Lack of support from the organisation during difficult times (55%)

No 16  Lack of mentorship (55%)

No 1  Conflict with people under my care and ministry (45%)

No 18  Concern about issues such as medical and pension benefits (45%)

No 24  Family pressure (45%)

No 7  I was disillusioned with the organisation (36%)

No 8  I was unhappy about an appointment (36%)

No 11  I felt unappreciated by leadership/the organisation (36%)

No 17  Lack of support from peers during difficult times (36%)

2.6.1.2 Themes and sub-themes

The following themes and sub-themes emerged from some of the responses from the interviews conducted amongst the former Officers:

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<u>No. 10 – I felt unheard by leadership/the organisation (64%)</u>

"Leadership did not hear us or consult us, or ask our opinion about our ministry."

"My suggestions and recommendations were not taken seriously."

"I reported my marriage problems to leadership but was told to ignore it, perhaps it would go away."


<u>No 14 – Lack of financial security (64%)</u>

"I could not meet my obligations on an Officer's allowance."

"Money was not always the main problem.  When we were unhappy, the 'hand to mouth' lifestyle became an issue."


<u>No 12 – I felt I could be more useful somewhere else (55%)</u>

"God called us into a new ministry."

"When I realised how hard it would be to be reaccepted as an Officer I took up responsibilities at another Church where I can fulfil my calling."

"My gifts and abilities were not used.  Perhaps I can use them elsewhere."


<u>No 15 – Lack of support from the organisation during difficult times (55%)</u>

"No one called when I resigned.  That was a very difficult time and I felt all alone."

"I was given little time to make my decision."


<u>No 16 – Lack of mentorship (55%)</u>

"I could not trust my peers.  There was a lot of gossip."

"There was no one I could turn to for help – no one I could trust."

"I did not know whom I could trust."


<u>No 1 – Conflict with people under my care and ministry (45%)</u>

"People were blaming me and talking behind my back."

"People are happy with the way things are.  They resist change.  I found that frustrating."

<u>No 18 – Concern about issues such as medical and pension benefits (45%)</u>

"Moving around often caused stress-related illnesses, which had to be left untreated because of a lack of finance."


<u>No 24 – Family pressure (45%)</u>

"I did not have a choice but to resign. I wish I could have resumed my service after my marriage broke up."

"We were never happy. The same problem came up time and again."

"I never wanted to resign. I was hoping that when I got divorced because of my spouse's unfaithfulness, I would be suspended for a while and then be allowed to resume my service."

"I made it clear that it was my spouse who wanted to resign, not me. I wish I could have continued being an Officer. I still feel called."

I wish there had been some structure in place that could have strengthened my marriage, like marriage enrichment."


<u>No 7 – I was disillusioned with the organisation (36%)</u>

"I was sent to fix a mess created by someone else who had been allowed to make the mess! Promises of support did not materialise."

"Promises initially pacified me but when they were not kept, they led to my disillusionment."

"After our resignation was tendered, no communication was made."

"The organisation is too old, too heavy. It cannot move swiftly or respond to human needs. It has become inward-looking."


<u>No 8 – I was unhappy about an appointment (36%)</u>

"My family was suffering and I didn't think anyone was listening to me."

"We asked to move because of difficult circumstances but were not heard."

"I was placed in an appointment where I hardly ever had the opportunity to exercise my gifts."

"My appointment was a burden I could not cope with."

No 11 – I felt unappreciated by leadership/the organisation (36%)

"No one seemed to notice the sacrifices I made."

"25 years of service apparently meant nothing at the end."

"No one thanked me for the years I did give; they only blamed me for not being willing to give more."

"People change their jobs all the time, even ministers.  Why am I judged so harshly?  I gave the best years of my life."


No 17 – Lack of support from peers during difficult times (36%)

"If my peers had been supportive I would not have felt so isolated and lonely."

"There was a lot of gossip which was hurtful to me."

"Everyone was too busy with their own lives to care about what was happening to us."

"Maybe they had too much to do and were caring for the poor… but I felt needy and poor too."

### 2.6.2  Top twelve pressure points reported by active Officers

### 2.6.2.1  Rank order of top twelve pressure points

The following is a list of 12 pressure points in rank order, identified by active Officers:

No 14    Lack of financial security (83%)

No 18    Concern about issues such as medical and pension benefits (69%)

No 15    Lack of support from the organisation during difficult times (55%)

No 16    Lack of mentorship (55%)

No 10    I feel unheard by leadership/the organisation (45%)

No 7     I am disillusioned with the organisation (38%)

No 4     Disagreement on mission and/or methods (36%)

No 2     Conflict with those in authority (33%)

No 13    I was hurt by someone in leadership (31%)

No 5     My skills/gifts are not optimally utilised within the organisation (29%)

No 11    I feel unappreciated by leadership/the organisation (29%)

No 17    Lack of support from peers during difficult times (29%)

### 2.6.2.2  Themes and sub-themes

The following themes and sub-themes emerged from the responses recorded on the questionnaires:

No 14 – Lack of financial security (83%)

"Not being an employee means that our allowances can be adjusted or not, and we have no voice."

"I believe this is why we have so few young people showing an interest in Officership."

"Life is becoming more difficult. This is causing stress in my life."

"This is a great burden. Sometimes I feel abused by the organisation."

"It would be nice to have a normal life so that we could get on with ministry instead of worrying about finance all the time."

"I am deeply in debt."

"Our children are often denied things their friends take for granted."

"Money is important when there is none."

"As a family man, I need more financial security."

"I took a step of faith when I became an Officer, but I also believe God wants me to live responsibly, which includes making provision for my future and my family."

No 18 – Concern about issues such as medical and pension benefits (69%)

"When I retire I will have nowhere to go, after serving many years in this organisation."

"I am afraid of the future. It affects my ministry."

"It drives me insane to see my spouse standing in a queue of homeless people to collect medication."

"I wonder if the pension fund will hold out until I retire."

No 15 – Lack of support from the organisation during difficult times (55%)

"Confidentiality is a problem. It is difficult to trust someone if you think they will tell someone else."

"Channels of communication are in place but are often not followed."

"Decisions are made without consultation, and imposed."

"No one visited or phoned when I was in a crisis. Maybe, everyone thought someone else would do it."

No 16 – Lack of mentorship (55%)

"There is lack of confidence in leadership with the result that there can be no effective mentorship within the organisation."

"Confidentiality is a problem – there are few people in the organisation that I trust."

"Until recently I didn't even know what it meant. It certainly would have enriched my life and ministry."

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No 10 – I feel unheard by leadership/the organisation (45%)

"They never reply to my requests, queries or suggestions."

"I wish we could have forums where our voice would be heard."

"The silence is deafening – no response to suggestions or questions."

"Consultation does not appear to be a high priority."

"There is no forum in which to raise issues. Correspondence is not readily answered or even acknowledged."


No 7 – I am disillusioned with the organisation (38%)

"It seems as if we have no direction, and we tend to just revert back to the way things were always done."

"I have serious concerns about being part of an organisation that does not seem to know where it is going."

"The organisation has too many good ideas that change with changing leadership, or are simply allowed to fade. We need to be driven by something other than personalities."

"I know there is immorality and corruption amongst some of my colleagues. It makes me angry that this is allowed to continue and I sometimes think I should resign because I don't want to be part of this."


No 4 – Disagreement on mission and/or methods (36%)

"Too legalistic, too much ceremony."

"We are viewed as an austere, traditional, British church."

"I don't see in leadership where saving souls is a priority."

"Our style is old fashioned, and military terms and ways are not attractive."


No 2 – Conflict with those in authority (33%)

"We need to relax our rank structures so that questioning authority does not seem threatening or disloyal."

"Leadership does not understand what is happening at grassroots level."

"Leadership does not understand me."

No 13 – I was hurt by someone in leadership (31%)

"I felt judged, and was not given an opportunity to tell my story."

"As a young officer I was falsely accused of dishonesty."

"People always tell me when I am wrong, but seldom encourage me when I do something good."

No 5 – My skills/gifts are not optimally utilised within the organisation (29%)

"We tend to discard peoples' gifting and expect all Officers to fit into any gaps."

"This especially applies to married women Officers.  Sometimes we are expected to just 'fit in' with our husbands' appointments."

"There are organisations that specialise in my gift mix – I am attracted to those organisations."

No 11 – I feel unappreciated by leadership/the organisation (29%)

"I wish I could be included in decision-making, especially where my life and ministry are concerned."

"I am just slotted in to meet needs regardless of my experience and gifts."

"I get the impression that I am always in trouble."

"While, I believe, those in charge really do care about our well being, the well being of the organisation takes priority and very often Officers feel that they are just a commodity, having to serve in positions where they feel unfulfilled and frustrated."

No 17 – Lack of support from peers during difficult times (29%)

"Sometimes I feel there is no one to talk to."

"I feel alone."

"When I really needed support, there was none."

"I was supported in a crisis, but need more everyday support and encouragement."

### 2.6.3 Comparison of pressure points of Former and Active Officers

The following table compares the above lists:

| Pressure Point | % Former | % Active |
|---|---|---|
| 1. Conflict with people under my care and ministry. | 45% | |
| 2. Conflict with those in authority. | | 33% |
| 4. Disagreement on mission or methods. | | 36% |
| 5. My gifts/skills are not optimally utilised within the organisation. | | 29% |
| 7. I am/was disillusioned with the organisation. | 36% | 38% |
| 8. I am/was unhappy about an appointment. | 36% | |
| 10. I feel/felt unheard by the leadership/ the organisation. | 64% | 45% |
| 11. I feel/felt unappreciated by leadership/ the organisation. | 36% | 29% |
| 12. I felt I could be more useful somewhere else. | 55% | |
| 13. I was hurt by someone in leadership. | | 31% |
| 14. Lack of financial security. | 64% | 83% |
| 15. Lack of support from the organisation during difficult times. | 55% | 55% |
| 16. Lack of mentorship. | 55% | 55% |
| 17. Lack of support from peers during difficult times. | 36% | 29% |
| 18. Concern about security issues such as medical and pension fund. | 45% | 69% |
| 24. Family pressure. | 45% | |

2.6.4  <u>Summary of the combined findings from the rankings of Former and Active Officers</u>

The following report combines: (1) the contributing factors to resignations by former Officers, as well as (2) the pressure points by active Officers, and thus consists of the common pressure points identified by both groups.  The responses did not seem to be specifically related to age, gender, marital status, years of service or area of service, but were spread fairly evenly throughout the categories.

- 83% of active Officers report that lack of financial security is a pressure point, which affects their life and ministry in a negative way. 64% of former Officers name this issue as one of the contributing factors to their decision to resign.

- 69% of active Officers experience excessive concern about security issues such as medical and pension benefits. 45% of former Officers rank this issue amongst their reasons for resignation.

- 55% of active Officers mention a lack of support from the organisation during difficult times, as a cause for concern.  55% of former Officers report this issue as a reason for resignation.

- Lack of mentorship is a pressure point reported by 55% of active Officers, whilst 55% of former Officers name this issue as having contributed to their resignation.

- 45% of active Officers report that they feel that they are unheard by the leadership/the organisation. 64% of former Officers experienced the same issue.

- 38% of active Officers report that they are disillusioned with the organisation.  36% of former Officers rank this issue amongst their reasons for resignation.

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- 29% of active Officers mention that they feel unappreciated by leadership and/or the organisation. This issue is reported as a contributing factor to resignation by 36% of former Officers.

- Lack of support from peers during difficult times, is expressed as a pressure point by 29% of active Officers. 36% of former Officers report this experience as contributing to their resignation.

- Conflict is a pressure point experienced by both former and active Officers. It is noteworthy that the main area of conflict for former Officers included mostly those under their care and ministry (45%) whilst active Officers report more conflict with leadership or those in authority (33%).

- The questionnaire was divided into five categories: Interpersonal issues, Organisational Issues, Support Issues, Personal and Family Issues, and Spiritual and Vocational issues. It was noted that seven Common pressure points were from the category, "support issues," one was from the "organisational issues" category, and two from the "interpersonal issues" category.

## 2.7 Key findings, conclusion, recommendations and further research

### 2.7.1 <u>Key findings</u>

The overwhelmingly recurring theme identified by both categories of respondents concern support issues. These are the issues that are experienced as causing stress in life and ministry, and they are also identified as contributing factors to eventual resignation.

### 2.7.2 <u>Conclusion</u>

Based on the above key findings, one cannot help but conclude that Salvation Army Officership would be more sustainable as a career option if Officers felt more supported by their peers, their leaders and their organisation.

### 2.7.3  Recommendations and further research

In Chapter 4 recommendations will be made regarding a training and mentorship programme for Salvation Army Officers in Southern Africa, which is designed to help Officers to handle the identified pressure points and to equip them for a lifetime of ministry.

There is a need for further research in the area of the identified pressure points, as well as in how these pressure points are experienced by church leaders from other denominations in Southern Africa.

The next chapter will contain a literature study on Biblical principles for ministry from a Salvation Army perspective.

# Chapter 3

## Biblical foundations of Leadership Development and Spiritual Formation: a Salvation Army perspective

*"… let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us"* (Hebrews 12:1, NIV).

### 3.1 Introduction

"The motto of the Salvation Army is 'Heart to God, hand to man'. Salvation Army Officers generally evidence much of the second, but not so much of the first," says Commissioner Lynette Pearce, the International Secretary for Personnel of The Salvation Army in her lecture on sustainable spirituality at the International College for Officers, London (2005).

The Salvation Army, raised up to be a dynamic, worldwide movement with a social conscience that exists to meet needs on all levels of humanity, is at the forefront of social relief, poverty alleviation and human welfare around the world. Its Officers are busy people, evangelically and socially active. Saving souls, growing saints, and serving suffering humanity is not a small task. The previous chapter reveals the pressure points experienced by Officers of The Salvation Army in Southern Africa and indicates their need to operate from a position of strength.

A position of strength, however, is not easily attained. Knowing that one is in the service of the King of Kings goes a long way. Spiritual disciplines and personal spiritual growth is vital. A network of supportive informal relationships makes a big difference. However, a position of strength can really only be achieved, when the individual feels safe and valued within the organization to which he or she is committed.

In order to understand the pressure points of the leadership within The Salvation Army, it will be necessary to return to the very basic concepts of calling, ministry and leadership. The aim of this chapter is to present a Biblical literature review of these concepts, specifically within the Salvation Army context. The methodology will take the form of a literature study.

The sequence of this chapter will be as follows:

- o A survey of the Biblical concept of ministry (As seen in the Old Testament, the early Church and the ministry model of Jesus).
- o Specific reference to the unique leadership model utilized by The Salvation Army.
- o This will be followed by a summary of common tests of leadership, also referred to as pressure points or challenges to be overcome. The work of various authors will be consulted on this issue.
- o Finally, this chapter will include some notes on two issues that, in the face of many seemingly non-negotiable factors, can be controlled and managed:
  - The importance of maintaining a healthy and growing spiritual experience.
  - The need for mentoring as a critical issue in sustainable Christian ministry.

## 3.2  Leadership and spiritual formation in the Bible

3.2.1  Leadership in the Old Testament

From the earliest chapters of the Old Testament, it has become evident that God calls and appoints certain individuals to lead others.  Part of the challenge of this leadership has always been to understand God's will for the people, and to communicate this to them in such a way that they would follow.  This leadership also often involved speaking on behalf of the people to God, or to human authorities.  It was often marked by succession and what would be termed "mentoring" in this day and age.  Some examples of Old Testament leadership are the following, as identified by Charles F Pfeiffer in the Wycliffe Bible Dictionary (Pfeiffer et al 1975:1022):

- Moses

  *"Now the Lord spoke to Moses… about the Israelites and Pharaoh king of Egypt, and he commanded them to bring the Israelites out of Egypt"* (Ex 3:13, NIV).

  *"They spoke to Pharaoh king of Egypt about bringing the Israelites out of Egypt"* (Ex 6:27, NIV)
  *"The Lord replied…. 'Now go, lead the people to the place I spoke of…'."* (Ex 32:33, 34, NIV).

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- Joshua

  *"So the Lord said to Moses: 'Take Joshua son of Nun, a man in whom is the Spirit, and lay your hand on him…'"* (Num 27:18, NIV). *"Then he (Eleazar) laid his hands on him and commissioned him, as the Lord instructed through Moses"* (Num 27:23, NIV).

  *"Now Joshua son of Nun was filled with the spirit of wisdom because Moses had laid his hands on him. So the Israelites listened to him and did what the Lord had commanded Moses"* (Deut 34:9, NIV).

  Joshua 1:1-9 contains a detailed description of the call and commission of Joshua, together with promised blessings as a consequence of obedience.

- David

  *"All Israel came together to David at Hebron and said: '… In the past, even when Saul was king, you were the one who led Israel… and the Lord God said to you, 'You will shepherd my people Israel, and you will become their ruler.'"… they anointed David king over Israel, as the Lord had promised though Samuel"* (I Chron 11:1-3, NIV).

- Jeremiah

  *"Now the word of the Lord came to me saying, 'Before I formed you in the womb I knew you, and before you were born I consecrated you: I appointed you a prophet to the nations"* (Jeremiah 1:4,5, NIV).

One of the characteristics of Old Testament leadership is that it was always leadership under God. God was the ultimate leader, to be obeyed by even the greatest human leaders. He was the ultimate Shepherd, to be followed by every human shepherd.

Leadership in the Old Testament was undertaken by people who were in a relationship with God, and they led as kings, priests, judges or prophets.

It is also apparent in the Old Testament that leadership does not happen in isolation. Leaders inspire followers, and they work in a team. George Barna (1997:28) comments as follows on the context of leadership in the Old Testament and New Testament:

> "The Bible is rather clear in demonstrating that leadership happens best when it occurs in the context of a gifted team of people supporting a leader who has been called and gifted by God

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for the purpose of leading.  Moses had Joshua, Aaron and Hur. Jesus had Peter, James and John…"

3.2.2   Leadership and spiritual formation in the New Testament

3.2.2.1   Leadership in the Gospels:  Servant Leadership

Jesus taught much about leadership, and whatever He taught, He modelled through his own example.  His personal leadership style will be discussed in section 3.3.2.  However, it is important to point out three aspects of His teaching on leadership: the place of ambition in leadership, spiritual greatness, and the lifestyle of leaders.

3.2.2.1.1  Ambition

The question of greatness arises in Mark 9 and 10, where a series of events provide the backdrop to some profound teaching on ambition and leadership.

- In Mark 9:35 one witnesses Jesus calling aside the twelve and giving them a message they would not understand right away: *"If anyone desires to be first, he shall be last of all and servant of all."*

  "The greater the leader, the greater the servant", is the lesson that John Maxwell (2002:1213) draws from this incident.  This was not easy to grasp within the context of the world in which Jesus and his disciples found themselves.  Both in the arena of politics and religion, greatness - in the sense of being served by many - was something to be pursued.

- Chapter 10:13-16 reveals a missed opportunity for His disciples to display the truth that Jesus had taught just a few verses earlier, when the disciples attempted to turn away parents wishing to bring their children to Jesus.  For the second time in a short period, Jesus used children as an object lesson for his teaching on ambition and true greatness: *"Let the little children come to me, and do not forbid them, for of such is the Kingdom of God."*

  Maxwell (2002:1213) explains the meaning of the above passages:

  "For Jesus, children presented the best example of the required attitude of servant leaders.  Children exhibit humility, wonder, honesty, innocence, trust, and dependence."

  Again, the message is not understood.

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- Following these incidents one reads about the Rich (and ambitious) Young Ruler (Mark 10:17-22), with Jesus taking the opportunity to differentiate between wealth and greatness.

- Having heard and witnessed Jesus' teaching, the disciples display the fact that they still have not understood in verses 35-45, where James and John approach Jesus with the request for special seating arrangements in the Kingdom. The discussion that follows ends with the words of Jesus: *"Even the Son of Man did not come to be served, but to serve, and to give his life a ransom for many"* (Mark 10:45).

Dietrich Bonhoefer writes about the danger of misguided ambition, and the possible abuse of power, which is always a risk in any fellowship, and which has the potential to destroy any fellowship. In his book "Life together" (1954:85), he comments on the above-mentioned passage of Scripture as follows:

> "Pastoral authority can be attained only by the servant of Jesus Christ who seeks no power of his own, who himself is a brother among brothers submitted to the authority of the Word."

It becomes evident from these and many similar passages, that Jesus is not taking issue with ambition, or a striving for greatness. Instead, it is the concept of true spiritual greatness that he wishes to explain and rectify. It would take much time and suffering before his followers would fully understand the heart of true greatness.

3.2.2.1.2  Spiritual greatness

In Luke 22:24-30, Jesus reveals some profound lessons about spiritual greatness. He does so whilst the clouds of his impending death are gathering, demonstrating once again his ability to place the needs of others above his own. His words about Himself – "*Yet I am among you as the One who serves*" (v 27b, NIV) – are in stark contrast with his words about his disciples – "*I bestow upon you a kingdom… that you may… sit on thrones judging the twelve tribes of Israel*" (v 29,30, NIV).

Warren Wiersbe (1992:199), in his commentary on this passage, describes greatness as follows:

> "In the Kingdom of God, greatness is measured by how many you serve, not how many serve you."

### 3.2.2.1.3  Lifestyle

In Luke 14:25-35 Jesus addresses the issue of commitment using the parables of family life, a builder, and a king going to war.  Maxwell (2002:1256) indicates what this passage teaches about commitment:

> "Jesus gave himself wholly to his cause and to his men. Consequently, He could ask them to do the same… Jesus' call for commitment both screened the uncommitted and attracted the committed."

Wiersbe (1992: 182) contrasts Jesus' call to salvation in the previous chapter, with the call to discipleship in this chapter, as follows:  There is no mention of "cannot" in His call for salvation (except where the real meaning is "will not") – He wishes everyone to accept the invitation.  However, when addressing discipleship, the phrase "cannot be my disciple" is repeated in verses 26, 27 and 33.

### 3.2.2.2   Leadership in Paul's epistles

### 3.2.2.2.1  Ruling and serving

The early Church soon found itself struggling against human elements of power, ambition, and the need for control.  In his letters, Paul gives clear directions on choosing and training godly leaders for the new churches that were starting rapidly.

The NIV Study Bible includes a chart of qualifications for elders and deacons, compiled from I Tim 3:1-8 and Titus 1.  Any spiritual leader today would do well to measure him or her-self against these qualities (2003:1803):

- Elders:  Self controlled, hospitable, able to teach, not violent but gentle, not quarrelsome, not a lover of money, not a recent convert, having a good reputation with others, not overbearing, not quick tempered, loving what is good, upright, holy, disciplined, above reproach, husband of one wife, temperate, respectable, not given to drunkenness, managing his family well, enjoying the obedience of his children, not pursuing dishonest gain, and keeping hold of the truth.

- Deacons: above reproach, husband of one wife, temperate, respectable, not given to drunkenness, managing his family well, enjoying the obedience of his children, not pursuing dishonest gain, keeping hold of the truth, sincere and tested.

### 3.2.2.2.2 The Word and prayer

Wherever the early church put down its roots, the Christians were surrounded by many religions and diverse teachings. The temptation to compromise, and to adopt false teaching as part of their doctrine, was common. Leaders were needed to give direction, and this was provided in Paul's letters.

I Tim 1:1-11 deals with false teaching and true doctrine. In vv 3-7 Paul explains the nature of the heresy (Gnosticism) that Timothy faced in Ephesus, continuing in vv 8-11 to explain the purpose of the law. He stresses the need for sound doctrine, and adherence to the true Gospel.

I Tim 2:1-8 focuses on prayer. Paul gives detailed instructions on prayer, providing a format for prayer, topics for prayer, the benefits of prayer and the reasons for prayer.

### 3.2.2.2.3 Lifestyle of leaders

Continuing to study Paul's first letter to Timothy, one finds much guidance on the lifestyle of leaders, specifically focusing on humility, perseverance and contentment. His words are as valid for the church today, as they were two centuries ago.

I Tim 1:12-20 deals with humility and perseverance: Interestingly, Paul presents himself as a model of humility, referring to himself as, "the worst of sinners" (v 16). He continues to encourage Timothy, as a leader, to endure, hold on to faith, and "fight the good fight" (v 18).

I Tim 6:6-10 covers the topic of contentment: Paul refers to "godliness with contentment" (v 6) as a requirement of Christian leadership. He recommends that Christian leaders should be content with whatever God gives them, and he reasons that a focus on money and material wealth will only lead to frustration and corruption.

### 3.2.3 <u>Biblical models of Leadership</u>

### 3.2.3.1 The leadership model of Nehemiah

J Oswald Sanders devotes a chapter in his book "Spiritual Leadership" to Nehemiah as one of the great leaders in the Old Testament (1967:163-166).  Analyzing the character and the methods of Nehemiah, Sanders comes to the conclusion that, "the methods he adopted were effective only because of the quality of his own character" (1967:163). His character was marked by the following:

- Prayerfulness (1:4, 6, 2:4, 4:4, 9, 5:19, 6:14, 13:14, 22,29.)
- Courage (6:11)
- Unselfishness (2:10, 1:4-6)
- Vision (2:8)
- Caution (2:11)
- The ability to make decisions (5:7)
- Empathy (4:10-14, 5:1-13)
- Realism (4:9)

In combination with these characteristics, Nehemiah employed the following methods:

- Raising morale (2:20, 8:10)
- Encouragement (2:18)
- Identifying and meeting challenges by decisive action (4:10-18)
- Listening to and knowing his people and their suffering (5:1-15)
- Leading with the authority of God's word (8:1-8, 9:3-5, 13:4-9
- Organising projects and people (2:11-16, 7:1-3, 3:1-32,7:2)
- Facing opposition without violent confrontation (4:9, 16, 20)

"The test of leadership is the achievement of its objective.  In Nehemiah's case, the record is clear:  *'So the wall was completed'* (6:15)" (Sanders 1967:166).

### 3.2.3.2   The leadership model of Jesus

"Jesus' leadership style called for discipleship that balances leading in authority and serving in humility", says Dr Sammy H Ghabrial in his article on Biblical Foundations of Leadership (South African Handbook on Mentoring 2004:105). Ralph Schubert (South African Handbook on Mentoring 2004:121-126) identifies four methods of leadership employed by Jesus:

- Jesus led through serving

There is a strange paradox in the ministry of Jesus, which would be of benefit to Christian leaders on all levels, commonly known as servant-leadership.  The incident which strikingly demonstrates this principle is found in Matthew 20:20-28 – the incident of the washing of the disciples' feet.  Though generally viewed by the disciples as inappropriate and embarrassing, this action by Jesus, surprisingly, does not detract from His authority.  In fact, His authority is enhanced by servanthood.

Jesus warns in word and deed against the tendency to rely on titles or position, or other status symbols.  However, servant-leadership is not an easy model to follow.  Speaking about the Church in Africa, Schubert (South African Handbook on Mentoring 2004:122) writes:

> "It is true that selfish leadership has raided and taken our Church and society captive.  Many leaders have actually used the saying 'where you work is where you eat' to justify their exploitation of their position to benefit themselves and their family."  He continues: "Leadership through service will only be possible in Africa when the motives and attitudes of the leaders are fundamentally changed."

Dr Ghabrial (South African Handbook on Mentoring 2004:105) adds to this concern as follows:

> "Absolute rule… among the churches in Egypt and many other African countries have contributed to the lack of a healthy leadership style."

Furthermore, referring to the servant leadership of Jesus, he writes:

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"In the new century, we need to see a style in which leaders lead in power and authority and yet serve with the attitude of a servant" (South African Handbook on Mentoring 2004:105).

The words of Jesus in Matthew 20:26, 28 (The Message) explain his leadership style:

*"It's not going to be that way with you. Whoever wants to be great must become a servant. Whoever wants to be first among you must be your slave. That is what the Son of Man has done: He came to serve, not be served--and then to give away his life in exchange for the many who are held hostage."*

- Jesus led by multiplication

Building a Church that would last as long as the planet was no small task. To accomplish His mission, Jesus chose the route of discipleship. He followed a process of modelling, accompanying, teaching, equipping, evaluating, and eventually passing on responsibility for the task at hand. Thus the process of multiplication was set to continue for many centuries to come.

Ghabrial (South African Handbook on Mentoring 2004:106) indicates the following about the process of multiplication:

"Jesus' main concern for his disciples was not to train them how to heal the sick or even how to preach the Gospel, but to develop their spiritual lives to be like him. He lived first what he taught."

In contrast, referring once again to the African situation, Schubert writes (South African Handbook on Mentoring 2004:123):

"The artisan sends his apprentice away when he himself is faced with a tricky problem to solve. The doctor sends his assistant on some errand at the start of the operation itself. This is to make sure that neither the apprentice nor the assistant doctor can prove more knowledgeable than their superiors."

Schubert describes the consequences of the misconception that a strong leader is someone who is in charge of every single decision:

"The unfortunate result of this is that others are denied the opportunity of taking responsibility. Consequently young leaders break away from the organization and set up their own church or sphere of Christian service" (South African Handbook on Mentoring 2004:123).

Laurie Beth Jones elaborates on this concept of granting authority, which was one of the principles of Jesus' ministry style. Jesus demonstrated this by sending his disciples out to act in His name, giving them authority over disease and demons. Jones indicates that leaders need to delegate authority to empower others (This requires a great deal of trust, and leaders are often afraid to trust their followers enough to empower them with authority):

> "Leaders must share information and the subsequent authority that goes with it. This way they can empower others to do the right thing in ways that will offer fulfilment … to grant authority is to leverage one's gifts" (Jones 1995:264).

- Jesus led by putting Himself alongside others

The disciples learned many of the lessons He designed for them, directly from Him as He lived among them. Many of His great sermons were directed to them in informal, familiar environments, such as the beatitudes in Matthew 5-7, and practical lessons such as faith (Matthew 14:25-32) and true worship (Luke 9:28-36) were learned by experience, with teacher and learner alongside one another.

Jesus understood the fact that all human beings have a great need for companionship. It was within the context of companionship that He did much of His teaching. Laurie Beth Jones (1995:219) points out that the last words of Jesus to the disciples illustrate His understanding of this need. Instead of summarising His mission or reminding them of the key points in his teaching, He assured them of His presence: "*I am with you always*" (Mt 28:20, NIV). Jones describes the effectiveness of this method of leadership:

> "Because ultimately they moved heaven and earth just to *be with him again*" (Jones 1995:221).

- Jesus led by personal example

Jesus did not spend very much time telling His disciples what to do or not to do. His life modelled His words, and the principles of holy living were caught from His example, rather than taught.

He taught by example, what it means to deny oneself (Luke 9:23), to take up one's cross and to show love for one another (John 13:34-35) and He modelled disciplines like giving, fasting and praying. His words in John 13:15

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(NIV) are self-explanatory: "*I have set you an example that you should do as I have done for you.*"

Jesus also showed that the only way to lead by example is to lead within the framework of a warm, open and honest relationship.  The disciples were permitted to see the "real" Jesus at all times.  They saw Him angry and sad, they saw Him in the depth of despair at Gethsemane, in the splendour of glory on the mount of transfiguration, and in complete loss of all human dignity on Calvary.

Referring to the fact that Jesus led by example, Schubert (South African Handbook on Mentoring 2004:125) ends his article with these words:

> "May the Church of Jesus Christ today in Africa find more and more of her leaders willing to set aside privileges, and rights, to set aside honours and titles, and able to live fearless, transparent, godly lives alongside the next generation of leaders."

## 3.3  Christian leadership in the 21<sup>st</sup> Century

Engstrom (1976:43) indicates the following about the structure of the early church:

> "It is interesting to note that Christ did not reveal a complete Church order, ready-made, when he gave the keys of the kingdom to Peter and the other apostles. The structure of the New Testament Church unfolded as the Church applied itself to its task through the leadership of committed men

Engstrom (1976:79) points out that today's organisations have a need for leadership to adjust to the life stage of the organisation.  He explains that during the initial stages of rapid growth and success, autocratic leadership can be very effective.

> "For example, the founder of a new Christian organization or the founding pastor of a church is often a figure with charisma who knows intuitively what needs to be done and how to do it.  Since the vision is his, he is best able to impart it to others without discussion" (Engstrom 1976:79).

However, Engstrom (1976:79) continues to explain that during seasons of slower growth and consolidation, it becomes important to make space for participatory leadership, with increased consultation and shared vision.

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Added to the changes that take place within organisations and church denominations as they move through the phases of existence, one also needs to consider the changes in the society in which these bodies exist, and the communities they endeavour to serve.

There is much debate in today's church about leadership and policy. Books on Christian leadership are plentiful, and seminars abound. Mostly, they call for change in the face of a changing society. Arnold Smit (Buchanan & Hendriks 1995:33) expresses this need for change as follows:

> "For the Church the game has changed. The "surface" of the playing field has become unpredictable. The "boundaries" that were well established over many years have not only moved, but also defy easy definitions… The old "heroes" who previously dominated the game seem to have lost their authority. The 'support' is surely declining. It is altogether a different game."

Smit continues to describe the changing South African situation, and the need for the church to adapt in order to remain relevant. He calls for the "baptized lay person" to become, and indeed to be invited to become, more active in church leadership and ministry. He points out two phenomena that need to be addressed and revised, calling them the "Omniscient Pastor" and the "Self Perpetuating Church Board".

About the pastor, he writes the following:

> "… one observes a development in which a dark side of spiritual leadership surfaces, namely when the pastor becomes the only 'key player' and 'captain' in the life of the congregation. This is the point at which a serious illness strikes: The omniscient pastor lives, works and leads as if he is to be everything in and for his congregation" (Buchanan & Hendriks 1995:38).

Three dangers seem imminent as a result: The need for the pastor to prove himself through busy-ness and authority, the pastor becoming vulnerable to the temptation of power, and the loss of vision of what ministry is really all about.

At the other end of the spectrum, the church board (or whatever the name may be that different denominations give to their governing body) seems to be in constant danger, in spite of measures taken to prevent this, of becoming a self-perpetuating centre of power that tends to focus on maintaining an infrastructure rather than facilitating Kingdom growth. When institutional

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interests dominate, when diversity is not tolerated, and when important moral and social issues are not being addressed, the board tends to become a body that "strives not to lead towards the future but rather to preserve the heritage" (Buchanan & Hendriks 1995:41).

### 3.4 Stages in Christian leadership in The Salvation Army: A Sacred Sequence

In his lecture "Thinking theologically about Officership", General Shaw Clifton identifies various stages in Christian leadership. The following phases are based on his lecture with this title, in which it is his aim to "think and speak theologically about becoming an Officer of The Salvation Army". The phases outline the various stages involved particularly, but not exclusively, in leadership in The Salvation Army (Clifton 2005:1-4).

Each step in the sequence below is summarised as follows: The step is identified, briefly clarified, after which the participant(s) in each phase (God, the believer, and the body of Christ) is/are identified:

#### 3.4.1  Before birth

*Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations*  (Jeremiah 1:5, NIV).

Here is the Biblical concept of divine calling and purpose.

The only participant in this first step is God Himself, actively designing, planning and creating.

#### 3.4.2  Salvation and Sainthood

The Biblical reference for this step is found in the varied titles given to believers in the New Testament:

- *"those sanctified and called to be holy"* (I Cor 1:2, NIV)
- *"Saints"* (II Cor 1:1, Eph 1:1, Phil 1:1, NIV)
- *"holy and faithful brothers"* (Col 1:2, NIV).

    This second step is identified as the experience of salvation, at which point the term "saint" seems to be conferred upon believers in the New Testament.

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The active participant in this step is God, while our faith (which itself is God-given), is the response.

### 3.4.3  Growing into holiness

*"May God himself …sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ"* (1 Thes 5:23, NIV).

This step describes the lifelong process of growing into holiness, gradually closing the gap, as it were, between *being given holy status* and *living holy lives.*  The process begins at conversion or salvation, and continues throughout the life of the Christian.

God achieves this with our seeking, and the encouragement of the body.

### 3.4.4  Vocation (referring to the voice of God)

*"Come, follow me… and I will make you fishers of men"*  (Mark 1:17, NIV).

At this point the believer becomes aware of the specific call of God for a specific task.  Various Old Testament personalities can be quoted, for example, Moses, Jonah, Isaiah, and Esther.  New Testament examples are the twelve disciples, Paul, Timothy and others.

This call is issued by God and the active participant is often in the context of the body.

### 3.4.5  Obedience

*"Here I am, send me"* (Isaiah 6:8, NIV).

Once aware of the call to ministry, whether specific or still vague, the individual responds with a positive willingness.

The active participant is the individual, prompted by the Holy Spirit, and encouraged by the body.

### 3.4.6  Testing

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*"They must first be tested; and then if there is nothing against them, let them serve as deacons."* (I Tim 3:10, NIV).
*"Test everything. Hold on to what is good"* (I Thes 5:21, NIV).

This first testing process refers, in Salvation Army terms, to the Candidates' process. It is an intensive process of application, interviews by leaders and formal assessment.

The primary participant is the body, under the guidance of the Holy Spirit. The believer is required to submit to this process. It is also a time for the believer to test his call and determine its validity. As part of this process the individual is required to sign certain undertakings regarding the absence of a legal relationship between the Salvation Army and its Officers.

The next step, which forms part of this process, is acceptance, which is also an act performed by the body.

### 3.4.7  Training

*"The things you heard me say… entrust to reliable men who will also be qualified to teach others"* (II Tim 2:2, NIV).

The process of training, in the Southern Africa Territory of The Salvation Army, currently takes two years of full time, residential training, although the possibility of flexible training in exceptional circumstances is being explored. This training occurs on both academic and practical levels. The aim is to develop the saint, encompassing the server, the shepherd, the seer and the steward. It is also a process of continued evaluation and testing.

This step is accomplished by the believer and the body, in co-operation under God.

### 3.4.8  Undertakings

*"If any of you has a dispute… dare he take it before the ungodly for judgement instead of before the saints?"* (I Cor 6:1, NIV).

This second round of undertakings (with increased insight) is required by The Salvation Army to clarify and establish the non-legal, covenant relationship between the organisation and its Officers. By law, neither party has any legal claim on the other.

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This step is undertaken by the believer, requested by the body.

### 3.4.9  Covenant

In a private ceremony, the believer, having been tested and trained, joins him/herself to a covenanted people. The covenant is signed in a prayerful attitude and contains the following wording:

> "Called by God to proclaim the Gospel of our Lord Jesus Christ as an Officer of The Salvation Army, I bind myself to Him in this solemn covenant:  To love and serve Him supremely all my days, to live to win souls and make their salvation the first purpose of my life, to care for the poor, feed the hungry, clothe the naked, love the unlovable, and befriend those who have no friends, to maintain the doctrines and principles of The Salvation Army, and by God's grace to prove myself a worthy officer.  Done in the strength of my Lord and Saviour, and in the presence of (the wording here may vary due to local circumstances) the Territorial Commander, Training College Officers and fellow Cadets."

This step is undertaken by the believer, in the power of God, witnessed by the body.

Following the covenant ceremony, which is usually held in private, there are public events containing the three final steps:  Ordination, Commissioning and Appointing.

### 3.4.10  Ordination

This is an Old Testament word referring to the ceremony of acceptance into the priesthood.

*"The priesthood is theirs by a lasting ordinance.  In this way you shall ordain Aaron and his sons"* (Ex 29:9, NIV).

It must be pointed out that this ordination is performed for the sake of the function and good order of the body, and is not a symbol of special grace.

This step is undertaken by the body, in the name of God, with the consent of the believer.

### 3.4.11 <u>Commissioning</u>

*GOD spoke to Moses: "You are about to die. So call Joshua. Meet me in the Tent of Meeting so that I can commission him." So Moses and Joshua went and stationed themselves in the Tent of* Meeting (Deut 31:14, The Message).

During this step, the individual, having been known during training as a Cadet, is granted the authority of Officership, and is given the rank of Captain.

This step is performed by the body, in the name of God, with the consent of the believer.

### 3.4.12 <u>Appointing</u>

*"Paul and Barnabas appointed elders for them in each Church and, with prayer and fasting, committed them to the Lord in whom they had put their trust"* (Acts 14:23, NIV).

The newly covenanted, ordained, commissioned Officers are assigned a specific and sacred task, which they will be expected to fulfil as part of the over-all mission of the Body, under the divine direction of God and in submission to spiritual leaders.

This final step is undertaken by the body, in the name of God, with the consent of the believer.

Having analysed the process of entry into Salvation Army Officership, it also becomes necessary to understand the context within which the Salvation Army Officer works and the system of which he or she becomes a part.

### 3.5 The Structure of The Salvation Army: A different Path

With many organizations becoming increasingly democratic in leadership style and structure, The Salvation Army retains, to a large degree, an autocratic style of management. Officers will testify that compared to a decade ago, there is more conversation and consultation with regards to appointments, methods and mission issues. However, by and large the military style of leadership has remained part of the organisation's functional identity. In 2005, global strategy and technology consulting firm Booz, Allen and Hamilton identified The Salvation Army as one of the world's ten most enduring institutions, along with

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Oxford University, The Olympic Games and the American Constitution, and part of its strength, according to the company, lies in its structure.

> "The Salvation Army has an unusual governance system. Organised along a series of distinctions around rank, it does not have the common flat chart that many nonprofits strive to achieve. Hierarchy and chain of command are part of the system that allows this organization to operate at a large scale and maintain some control across the organization" (Booz, Allen and Hamilton 2005:9).

### 3.5.1  Looking back

In his book, "Turning Points – How the Salvation Army found a Different Path" Allen Satterlee (2004), makes reference to ten historically significant events that shaped The Salvation Army into the organization it is today. Two of these events will be significant for this study: Turning point two, entitled "From conference to command", and turning point ten, entitled "Renewal".

The chapter "From conference to command" tells the story of the foundation of the authoritarian leadership style.  William Booth, who really had not intended to start a church, least of all an international movement, simply wished to reach out to the poor, marginalised and disadvantaged of his community, the city of London, and bring them into the existing church. When the church reacted in a less than favourable manner to the motley array of guests he brought in to their respectable chapels, he turned to the East London Special Services Committee for assistance. After working with this group for some time, Booth formed his own team of co-workers, and organised them along the lines of a democratic conference.

However, it appears that the process became laborious and cumbersome.

> "Members became absorbed in the process, vetoing each other, making, amending, passing and tabling motions, each member vying for the opportunity to plan the Mission to their desired end…
> The work was bogged down. Soul winning became an afterthought" (Satterlee 2004:14).

In 1878, thirteen years after the inception of the movement, it was officially decided that democracy would not work for the Mission. Too much time was spent around the conference table, too little amongst the needy and lost souls for whose spiritual benefit they existed.

"It was too slow and cumbersome. They were committed to obeying Booth anyway… the decision was unanimous for this change of leadership. The membership of record voted itself out of the right to ever vote again" (Satterlee 2004:15).

This is how it happened that, during an era when the rest of the world was turning towards democracy, The Salvation Army turned in an entirely different direction. There has been much criticism from within and from outside the organisation, with many describing the military style that spontaneously developed, as unbiblical and even inhuman. Booth and his followers, however, saw their mission as one of warfare against the evil forces of their time, and found the military style served them well, giving them liberty to focus on their real mission: winning the world for Jesus.

Today, the General of The Salvation Army does not hold unrestricted power, and his office is as accountable, if not more so, than any other position. The chain of command provides clarity of purpose and direction, keeps the organisation focused on its mission, and makes unity possible for a movement that serves in over one hundred countries. Dean Pallant, in his editorial to "Salvationist" magazine, writes the following with regards to the office of the General:

"The office of General has been a unifying point for Salvationists across the world… The Salvation Army will be greatly weakened if it loses its center of authority and becomes just a franchise that independent churches and social projects can adopt merely as a flag of convenience" (2006:3).

There are some weaknesses in the structure to which the organisation needs to be alert. One of the dangers is the development of managers rather than leaders. Another risk is the possibility of leadership feeling threatened by those who question or challenge policy or decisions, as well as the danger of isolation, which can have disastrous results. In this regard, ironically, Satterlee (2004:22) writes:

"It is doubtful that the Founder could work within the structure he created for others …Although the command structure can seem at one point a warm coat and the next a straightjacket, had the Army not experienced this early turning point, it might never have been more than another obscure mission that lived a brief life, a historical footnote of Victorian England".

### 3.5.2  Looking ahead

As an organization that serves humanity on many levels – spiritually, socially and physically, The Salvation Army must be constantly adapting to the changing needs of the world, and the countries, nations and peoples that it serves. Satterlee (2004:111-119) focuses on the need for constant adaptability in his chapter entitled, "Renewal".  He addresses the fact that just like human beings, organisations move through life stages, and The Salvation Army faces different challenges as a mature 141-year old movement than it did during its early, energetic, explosive beginnings. Satterlee explains:

> "… there are those who feel the old ship turns too slowly, but one of the Army's great strengths has been its ability to adapt but not abandon… The Salvation Army must continue its balance between adapting to new realities, while not abandoning its roots or too readily casting aside its traditions" (2004:113).

The report by Booz, Allen and Hamilton, to which earlier reference was made, mentions historical credibility as one of the strengths of the organisation. Many members of the public support its mission because of memories of services rendered in the past support during times of crisis such as war and disaster.  The presence of The Salvation Army vehicles at the site of the Twin Towers in 2001 was captured on television screens and will be remembered for some time, keeping credibility alive.

> "The powerful sense of legitimacy earned by the Army over the long haul is thus a key factor in explaining its success, and it will be a critical factor in driving the organisation's continued success and growth in the future" (Booz Allen and Hamilton 2005:10).

However, humanity does not have a long memory, and new challenges and needs will have to be met, new ways will have to be found, in order to remain an "enduring institution".

Amongst the new challenges to be faced, will always be the issue of developing leaders to meet the current need and "serve the present age". John Gowans, General of The Salvation Army from 1999 until 2003, writes the following in his autobiography in a chapter entitled "regrets" (2002:128):

> "I regret very much that I did not give the early identification and development of leaders more attention.  I am not thinking only about what we sometimes call top leadership, but leadership at every level… The latent leadership of the Army needs to be

recognised, liberated, developed and trained. The gift must have opportunity to grow, even if arrogance is a major danger among the gifted… The word 'leader' must always be associated with the word 'servant' in our vocabulary."

Referring to the many rapid changes in the world, with its demands for a response that is at the same time evangelical, humanitarian, and socially just, Satterlee (2004:113) writes:

"It will never be enough that William Booth responded to the lostness of the world unless the coming generation responds to the lostness of its world. His dedication, however wonderful it might be, is only a bit of nineteenth century history unless it serves as a beacon to the soul who chooses to live his life for the same great purpose."

Having briefly examined the issues of Salvation Army Officership and structure, the question may well be asked: What about the personal life of the Salvation Army Officer? Does he/she experience the same strains and stresses of other clergy and Christian workers? If so, how does he/she manage this stress?

## 3.6 Common tests of leadership/ministry

Rowland Croucher of John Mark Ministries (2003) in an article on Australian Pastors who resign indicates the following:

"My anecdotal research… is that 50% of all pastors accredited/ commissioned/ ordained to serve in a parish will move from that ministry before they retire. The figure may actually now be higher. The question was put in these terms: How many…? For Baptists, Churches of Christ, and other evangelical denominations the responses have almost always been: 'over 50%'. The Presbyterians, Lutherans, Anglicans and Reformed churches have a higher retention rate. Pentecostals have the highest turnover, followed by The Salvation Army…."

The following section will deal with stresses and strains experienced by leaders (Christian and secular). These include common tests, stumbling blocks, disqualifiers and pressure points. The question constantly borne in mind, and examined from different angles, is the following: What makes leaders want to leave the road of ministry, and seek a different route?

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### 3.6.1  The Call

It could be argued that the first test of leadership or ministry is encountered even before entry into ministry.  Colin Bishop asks the following questions about the call of God to a life of ministry (Buchanan & Hendriks 1995:60):

> "Is the call of God upon a leader merely a matter of Divine Protocol, or does it serve some further dynamic purpose in the whole scheme?  How long does God's call function in the life of the obedient leader?  Just as long as it takes to convince some mission society to accept the application, or the seminary to accept the prospective student of theology?  Does God intend His call to last a lifetime, and if so, what is the actual function of the call?"

Bishop identifies the following three lasting functions of the call of God, which leaders would be wise to adhere to throughout their ministry:

### 3.6.1.1  Motivation to endure

It has already been indicated in the previous chapters that ministry is not an easy road to travel.  In fact, it is a road strewn with challenges of all descriptions.  When in conversation with mature leaders who have been faithful despite many trials and obstacles, it becomes apparent that in many cases, their lasting sustenance was the certainty of the call of God upon their lives.  They testify that this was not a momentary call that ended at the onset of their ministry, but a continued call that is alive and dynamic.

### 3.6.1.2  Motivation to excel

Understanding the magnitude of the One who calls, and being assured of His continued presence, great love and absolute power, and having the assurance of victory at the end of the road, simply cannot leave room for half-hearted service, laziness or anything that is second best.

The continued call of God serves to inspire the Christian leader to give of his or her best, and not to settle for anything less than excellence, whether the task at hand is perceived as great or menial.

### 3.6.1.3  Motivation to serve God's agenda

Bishop explains the following regarding motivation in God's service: "The calling and gifts of the leader not only set that leader on a particular course, but also keeps the leader on course"  (Buchanan & Hendriks 1995:65).  God's specific and continued call will keep the leader from following his/her own agenda or building his/her own kingdom, inspiring him/her to serve the Lord as He desires without seeking personal gain, power, authority or status.

The call is, therefore, not only important at the beginning of ministry, but is a continued source of motivation for Christians in all areas of ministry. This is especially important during the time in which we live, marked by the following population trends:

### 3.6.2  <u>Population trends</u>

Brain (2004) identifies several trends typical of the third millennium, which impact on Churches, church life, and clergy life:

- Baby boomers are less inclined to denominational allegiance.
- Populations are increasingly mobile.  Churches are losing members.
- Society today holds a low view of Christianity, and is more open to other faiths than before.
- Competition between Churches and denominations in the same area.
- The emergence of "Super Churches" presents challenges to smaller congregations who may not be able to offer specialized ministries like children's and youth ministries.
- The attitude of the world has changed to "What can I get from this Church?" as opposed to "What can I give to this Church?"
- The "numbers game" causes much discouragement.

Having looked at population trends and how they affect Church leaders, it becomes necessary to turn to the clergy themselves, and some of the inner dynamics that play a role in their sustainability.  It is useful, rather than to isolate the Church into a separate category, to investigate the issues which satisfy or frustrate leaders in all spheres of life.

### 3.6.3  Dissatisfiers of leaders

Andrew J Dubrin identifies a list of seven "Satisfiers" and seven "Dissatisfiers" of leaders – whether they be spiritual leaders or leaders in any other area of life. They are as follows (Dubrin 2004:18-21):

| Satisfactions: | Dissatisfactions or Frustrations: |
|---|---|
| 1. A feeling of power and prestige | 1. Too much uncompensated overtime |
| 2. A chance to help others grow and develop | 2. Too many "headaches" |
| 3. High income | 3. Not enough authority to carry out responsibility |
| 4. Respect and status | 4. Loneliness |
| 5. Good opportunities for advancement | 5. Too many problems involving people |
| 6. A feeling of "being in on" things | 6. Too much organizational politics |
| 7. An opportunity to control money and resources | 7. The pursuit of conflicting goals |

Christian leaders might take comfort in the fact that they are not the only ones experiencing the frustrations mentioned above, but that these are as common in the business world and every other sphere of leadership.  Those in authority would do well to be familiar with these dynamics, and to be aware of how a small adjustment in organizational structure or practice might make a big difference to the sustainability of those who serve under their leadership.

Writing about clergy resignations, K. Willis (2006) states that although there are many varied reasons for resignations, one factor that seems to dominate and, in fact, embrace many of these reasons is a lack of healthy relationships.  Willis maintains that in an atmosphere where healthy relationships are maintained, challenges that come along will be resolved with more ease and less negative emotions.

The following secondary factors are amongst those that are mentioned as leading to clergy resignations (Willis 2006):

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- Unrealistic expectations

  "Unfulfilled expectations… are a major contributor to almost all conflicts, regardless of the number of people involved."  He continues:  "When our expectations are not met, almost all of us experience a range of negative reactions:  anger, frustration, disillusionment, withdrawal and blaming of others.

  Willis explains that in the case of clergy, ministry descriptions are often vague and open to interpretation.  There is a need for clearer understanding and communication of expectations.

  Eugene Peterson addresses the frustrations of unrealistic and unclear expectations in his book entitled "The Contemplative Pastor" (1993:54) as part of a chapter called "Between Sundays", as follows:

  "But after the sun goes down on Sunday, the clarity diffuses…. I don't know what I am doing half the time.  I am interrupted.  I am asked questions to which I have no answers.  I am put in situations for which I am not adequate… The vision of myself as pastor, so clear in Lord's Day worship, is now blurred and distorted as it is reflected back from the eyes of people who view me as pawn to their egos"

- Incompatibility between clergy and their appointments.

  Another contributing factor to poor relationships and often eventual resignation is the fact that there is seldom enough research done to determine the "match" between the leader and the people that comprise his/her field of ministry.  Whether the institution is one that operates on a calling system or on an appointing system, careful research needs to be entered into, to determine the likelihood of compatibility.

- Resistance to change.

  Leaders are often required to bring about change, in order for the Church to remain relevant in a changing world with changing needs. The challenge is that many congregations are resistant to change, and prefer to remain as they are, even if they are not growing.  Willis points out that healthy relationships will make change easier and more acceptable:

  "Real change is a consequence of changed thinking.  The process of change may be slow, but it will not happen at all unless the reasons why the change is needed are patiently worked through with those most impacted" (Willis 2006).

- Dysfunctional leadership.

  Dysfunctional leadership occurs when certain qualities and functions of leadership are absent. Three words in the New Testament describe the qualities and function of Christian leaders:

  - Example

  This term describes the leader as a model to follow. The concept is found in I Cor 4:14-17, Heb 13:7, I Thes 1:4-10.

  - Shepherd

  This term assumes that the leader knows the way, and can nourish and protect his/her flock along the way that they should walk. Examples are found in Acts 20:28 and Titus 1:7.

  - Servant

  This concept illustrates that Christian leadership is not about status or power, but is inspired by a heart that longs to contribute to the spiritual benefit of others, and to the glory of God. Examples are found in I Peter 5:2-4, II Cor 6:3, II Cor 4:5.

- Refusal to own and learn from mistakes.

  Although there are many external factors that weigh heavily upon the clergy's shoulders, adding stress and discouragement, there are also instances where resignations take place for no other reason than the fact that the individual erred in some area, and fails to recognise his/her mistake or to take responsibility.

  The same applies to congregations who find it difficult to keep a pastor, and who find that pastors tend to resign frequently from their midst. This phenomenon should be questioned, analysed and rectified, if possible.

- Poor self-image.

  It is important for the pastor to see himself/herself from God's perspective, and to have a clear, Biblical concept of him/herself in terms of his/her role and worth. Willis states the following about the self-image of clergy:

  "When a person has an inferiority complex, they react defensively to almost anything they think questions their status, role or value. When this happens there will be any of a number of reactions: Defensiveness, withdrawal, aggression, attacking or negating others, and the constant drive to prove oneself" (Willis 2006).

- Unwillingness to confront issues.

  Whereas the New Testament Church leaders were often required to, and were usually willing to, confront issues in godly ways, this is not generally something that today's clergy do well. Issues are often left unresolved and thus tend to become larger and increasingly difficult to deal with. Godly ways of confronting troublesome issues are found in the following Scripture passages: Acts 20:32, Acts 6, Gal 2, Matthew 18.

It becomes increasingly clear that the stress factors experienced by clergy are twofold: There are those factors that are caused by dynamics from the outside (the world, the organization, the lack of resources, inadequate training and many others) and there are those, which are caused by a deficiency within the individual him/herself. The following is a brief overview of factors within the individual, which may disqualify him/her from leadership:

### 3.6.4 Disqualifiers of leaders

There are always two sides to every issue, and this seems to be true in the case of ministry sustainability. There are certainly issues, which the organization can and should address, but there are also personal issues at play, many of which are very common in leadership and ministry.

Henry and Richard Blackaby, in their book "Spiritual leadership" identify a number of pitfalls that leaders commonly encounter. These pitfalls tend to "disqualify" leaders, and cause them to cease to be effective (Blackaby & Blackaby 2001:230-261).

> "Every year thousands of leaders shipwreck their careers, their organizations, and their families by making careless, foolish choices. The media parades a never-ending array of tarnished, discredited and humiliated leaders before an increasingly disillusioned society" (Blackaby & Blackaby 2001:230).

The following are some "disqualifiers," which can be identified:

### 3.6.4.1 Pride

Blackaby and Blackaby (2001:230) refer to pride as the leader's worst enemy, and one, which has caused the downfall of many great leaders. Pride in secular

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leaders is offensive, but pride in Christian leaders is even more so, because it causes the leader to take the credit not only for what others have accomplished, but also for what God has done. Pride has the tendency to rob the leader of his/her humility, and thus his/her ability to be a true servant leader.

> "Spiritual leaders are God's servants, but pride can cause them to act as if God were their servant, obligated to answer their selfish prayers and bless their grandiose schemes… they direct attention to themselves rather than to God" (Blackaby and Blackaby 2001:231).

Pride also tends to make leaders unteachable, self sufficient, vulnerable, and causes a loss of compassion.

## 3.6.4.2 Inadequate Interpersonal Relationships

Paul and Libby Whetham (2000) examine, amongst other issues, the tendency of Christian leaders to have poor interpersonal relationships. Reasons for this are many, including the frequency of moves, confusion between pastoral ministry and personal involvement, reluctance to make friends in the context of the congregation for fear of being accused of favouritism, unmet expectations, and many others. Whetham and Whetham (2000:29) identify the "missing ingredient" in the pastor's life as:

> "meaningful relationships in which people can intimately and reciprocally share their innermost thoughts, feelings, values and core beliefs, that uniquely make them who they are".

When the leader's basic needs for friendship and meaningful social interaction are not met, loneliness and fear of intimacy are not uncommon results.

Brain (2004:145) quotes the words of Mother Theresa on the same subject. When asked which was the worst disease she had encountered, the answer was: "It is not AIDS, leprosy or cancer, but loneliness."

Henri Nouwen also acknowledges the challenge of loneliness in his book "The wounded Healer" (1979:83) with these words:

> "We live in a society in which loneliness has become one of the most painful human wounds. This… has left many with a heightened anxiety and an intense search for the experience of unity and community."

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Nouwen speaks about two kinds of loneliness in the life of clergy: Personal loneliness and professional loneliness. About professional loneliness he writes that in addition to the loneliness that is increasingly experienced by all mankind, especially in the Western world, there is an added dimension to the loneliness experienced by clergy:

> "The minister is called to speak to the ultimate concerns of life: birth and death, unison and separation, love and hate… But he finds himself standing on the edges of events and only reluctantly admitted to the spot where the decisions are made" (1979:85).

### 3.6.4.3 Sexual sin

Blackaby and Blackaby (2001:237) indicate the destructive power of sexual sin amongst leaders:

> "The media have meticulously chronicled the spectacular downfalls of leaders who succumbed to sexual temptation. Sexual sin has the heinous power to destroy a career, a family, and a reputation, all in one blow."

According to Whetham and Whetham (2000:29), the impoverished nature of clergy relationships tends to affect the way they go about meeting personal needs. The extreme scenario of this phenomenon (and it must be stressed that this represents a small minority) is sexual misconduct.

Though it must be stressed that there is never an excuse for sexual misconduct, Whetham and Whetham (2000:42-48) identify various factors, which contribute to the occurrence of sexual sin amongst the ranks of clergy. These include the access pastors enjoy into peoples' homes and lives, the privacy and isolation of their own office settings, lack of training in interpersonal skills and lack of supervision.

Another factor, which plays a role in sexual misconduct, is the inequality of power in the relationships, in which the pastor finds him/herself. In a typical pastor-parishioner relationship, the parishioner shares intimately, whilst the pastor is not required to do so. In many cases, dependency can result, with the pastor gaining more power, and the parishioner becoming increasingly vulnerable. When one considers the fact that the pastor is likely to have difficulty with intimate relationships, the possibility of sexual sin increases. Often unreported and unchecked, it does great damage to the persons involved, and to the church as an institution.

Blackaby and Blackaby (2001:238-240) suggest five safeguards that spiritual leaders should employ to protect themselves against this temptation:

- Leaders make themselves accountable. They should find accountability partners whom they trust, and with whom they can be transparent.
- Leaders heed their own counsel. Sexual sin is not the result of lack of information. Most ministers who have fallen into this trap have often warned others against the dangers of sexual temptation.
- Leaders consider the consequences. They consider what would happen to their families, their ministry and to the name of Christianity, were they to engage in sexual sin.
- Leaders develop healthy habits. They need to take practical steps to protect themselves by not placing themselves in potentially compromising situations. If married, they should also invest time and energy in building their own marriage relationships.
- Leaders pray and ask others to pray for them. As with every other temptation, a strong personal relationship with God – including a deep dependence on Him - is needed.

An article entitled "When Superman slips" in Idea Magazine also stresses the importance of prevention of moral failure in pastors. The article starts with these words:

> "Perfect moral example, problem solver, hero of the faith, able administrator, perfect parent, caretaker. Are we placing unreasonable expectations on our Church leaders? How can we help before someone gets hurt?" (When Superman Slips 2000:21).

3.6.4.4  Domestic neglect

Although ministers' families are often looked upon as perfect examples of the Biblical model of family life, many ministry families are in fact identified as high-risk cases in the area of domestic neglect. Statistics lead us to believe that in the USA, clergy represent the third highest profession to divorce (Whetham and Whetham 2000).

Paul and Libby Whetham (2000: 48) point out that one of the reasons for this phenomenon is the "blurred lines" between the pastor's work and private life. The pastor's home is often on, or near, the Church property. His phone

numbers are readily available on the bulletin board and the church newsletter. Often, his "client" group is also his social group. His roles are vaguely defined, as opposed to the executive or the blue-collar worker, whose job description provides boundaries for his time and activities. Thus the minister is readily available at almost all times, and family members are often expected to understand, and "join the back of the queue", so to speak.

Another reason for domestic neglect, according to Whetham and Whetham (2000: 17), is the list of demands placed on the clergy's roles. The pastor, regardless of his age, years of ministry, and experience, is generally expected to take on the role of educator, evangelist, organizer, pastor, preacher, priest, scholar and social reformer. It is extremely difficult to fulfil all these roles in the congregation, as well as in the home.

Gary Rosberg explores the difficulty of finding the balance between work and domestic responsibilities. He writes the following in an article entitled "Career Pressures" (Wilkinson 1999:129):

> "Work isn't our problem. Our hearts are. And if we are trying to fill some clawing need in our hearts by excessive work, rather than investing in our relationships at home, then we all lose."

However hard the Christian leader may find it to balance his roles as pastor and as husband and father, Blackaby and Blackaby (2001:253) contend the following:

> "Wise leaders strive to preserve their families in the midst of the pressures on their professional lives. Most leaders love their families, but many fail to apply the same prioritizing skills they use at work when relating to the most important people in their lives."

Other disqualifiers listed by Blackaby and Blackaby (2001:241-260) include cynicism, greed, mental laziness, oversensitivity, spiritual lethargy, administrative carelessness, and prolonged position holding.

Dr J Robert Clinton (1988: 58-75), in his book "The making of a leader", views the challenges experienced by Christian leaders as tests of leadership. He maintains that every leader has to pass the following tests, and that these tests are directly linked to the stage of leadership in which the individual finds him/herself:

### 3.6.5 Tests of leadership

### 3.6.5.1 Integrity check

This is one of the earliest tests that leaders experience. Referring to Daniel 1:8-21 (Daniel's refusal to compromise in terms of diet), Clinton illustrates the fact that every leader will face a similar test at some stage in his/her early ministry. God uses this test to evaluate intentions and to shape character. Integrity checks include tests of convictions, faith, calling, steadfastness, allegiance, and honesty (1988:59,60).

### 3.6.5.2 Obedience check

Clinton uses Genesis 22 (Abraham and Isaac on Mt Moriah) to explain the test of obedience. This test, he writes, evaluates the leader's ability to reorganize, and to understand and obey God's voice. It includes learning about possessions and giving, and about putting God first in important choices. Issues of forgiveness and confession are also encompassed in this check (1988:63-72).

### 3.6.5.3 Word check

This test develops the ability to accept truth from God. It is used by God to build spiritual authority, which is the ability to pass on God's truth to others. It enables the leader to understand God's word, allowing Him to work it out in his/her life. According to Clinton, tests in this category are frequently combined with the above two checks. God's call to Samuel (I Samuel 3:1-10) is used to illustrate this check (1988:66-73).

### 3.6.5.4 Ministry task challenges

Clinton also identifies various events that typically occur during ministry, which can be seen as obstacles but which simultaneously provide opportunities for growth. Faithfulness is an important test during ministry. The following stages are associated with various ministry task challenges: Entry, training, relational learning, and discernment (1988:80ff).

### 3.6.6 A special note on power

Many clergy stumble somewhere during their ministry over the issue of power. Some forget the secret of servant-leadership and begin to think that others are

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there to serve them. Others engage in some kind of immoral, unethical or corrupt practice as a result of the abuse of power. Henri Nouwen (1990: 27) has the following theory about power:

> "What makes the temptation of power so seemingly irresistible? Maybe it is that power offers an easy substitute for the hard task of love. It seems easier to be God than to love God, easier to control people than to love people, easier to own life than to love life… The long and painful history of the church is the history of people ever and again being tempted to choose power over love, control over the cross, being a leader over being led."

Throughout literature, it is clear that whilst every human being experiences stress in some form or another, there are certain stresses that are unique to those in Christian leadership. The need for identifying and managing stress in ministry will be the next focus of this study.

## 3.7 Developing the spiritual life: The need for a programme of stress management

*"Above all else, guard your heart, for it is the wellspring of life"* (Prov 4:23).

Often taken for granted, the spiritual life of the Christian leader is not guaranteed to be a healthy one by virtue of his/her profession. Assuming that the pastor is always spiritually fit and well would be like assuming that the physician is always physically well, and that the dentist never has trouble with his teeth! Spiritual health, well-being and fitness must be taught and cultivated both during training and afterwards. Brain (2004:40) explains the nature of stress and the need for stress management:

> "Stress is personal wear and tear associated with earning our living, caring for our families, Christian ministry, studying for exams, grieving for a loved one and so on. Stress presents itself as tense muscles, increased blood pressure, disturbed digestion… guilt, feelings of helplessness and hopelessness, apathy, self pity, inefficiency, disorganization, indecisiveness, wishful thinking. The list goes on. But we don't just experience the stress of life, we also create it! So stress management needs to deal with these all too familiar reactions as well as ways to avoid creating unnecessary stress."

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### 3.7.1  Stress in ministry

The writer of the article *When Superman Slips* (2000:21) describes the effect of the downfall of a Christian leader:

> "News of the downfall of a Christian leader – be it a nationally known figure or your own vicar – leaves the Church in shock. Those close to the one in crisis often say they had no idea that things were going wrong.  Why is it that one day a leader is saying and doing the right things, apparently sincerely, and the next has fallen apart?"

### 3.7.1.1  Field Study on stress factors

The results of the interviews and questionnaires conducted in Chapter 2 can be narrowed down to nine pressure points mentioned as important by both former Officers and currently active Officers of The Salvation Army in Southern Africa. They are the following:

- Conflict (with those under one's care and ministry, and with those in authority).
- Disillusionment with the organization.
- Feeling unheard by the organization.
- Feeling unappreciated by the organization.
- Lack of financial security.
- Lack of support from the organization during difficult times.
- Lack of mentorship
- Lack of support from peers during difficult times.
- Concern about security issues such as medical and pension fund.

Peter Brain, in his book "Going the distance" (2004: 41ff), includes a chapter entitled "Stress and the demands of ministry". Interestingly, his list of factors leading to excessive stress in ministry contains all the above-mentioned stress factors.  When determining stress levels, he recommends that the following aspects be taken into consideration:

Nature of ministry

Work overload

Time pressures

People pressures

Interpersonal conflict

Roles in ministry

Role ambiguity

Role conflict

Internal versus external expectations

Under or over utilized in terms of career development

Relationship with spouse

Office politics

Staff relationships

Restrictions in creativity

Ability to delegate

### 3.7.1.2  An Alternative

The British Evangelist Christmas Evans was known to say:  "I'd rather burn out than rust out in the service of the Lord" (Brain 2004:12).  But, says James Berkeley (Brain 2004:12):

> "When I view the Burnt-outs… the glory fails to reach me.  I see pain and waste and unfinished service. Is there not a third alternative to either burning out or rusting out?"

Referring to Acts 20:24, he maintains the third alternative is found in the words:  "Finish the race" (Brain 2004:12):

There are many things that cannot easily be changed. Aspects such as leadership structures, Church polity, and methods of appointment are all fixed to a large extent. However, there are two aspects of sustainable ministry, which can, and should, be controlled, both by individuals and by the organization. They are the spiritual health of leaders, and their spiritual development through the process of mentoring.

### 3.7.2  Finishing the race (… courage to change the things I can)

Brain (2004: 4) describes the Christian life as a marathon, not a sprint.  The previous paragraphs have indicated the kind of stresses that are common in leadership, and specifically in the ministry. The question arises: Is it possible to jump the hurdles, go the distance, and reach the finish line victoriously?  I believe it is not only possible, but also very achievable.  Believers of a previous

generation often said: "God's hand will never lead me where his grace cannot keep me."

### 3.7.2.1  Spiritual formation: Running with endurance

*"Be still, and know that I am God"* (Psalm 46:10). In this regard, Stephen Poxon (2006:12) in his article entitled "Living by the river" writes the following:

> "If The Salvation Army is serious about getting back to basics then I can think of no finer starting point than to look at what we are as individuals long before we look at what we do (the latter will, of course, emerge as the fruit of the former).  We in the Army have tended, sometimes, to veer more towards doing than being."

The challenge that Stephen Poxon brings in his article is the need for a deeper spiritual foundation, "Living by the river", in order to continue ministering meaningfully to needy people around the world.  He quotes the following phrase:  "Nemo dat quod non habet", meaning, "You cannot give what you do not have" (2006:13).

Bill Hybels addresses this issue in his book 'Too Busy Not to Pray (1998:124):

> "I see pastors, elders and church board members operating at the same relentless pace as everyone else. Never a dull moment. Never a reflective moment either.  Frightened, I ask myself: Where does the still, small voice of God fit into our hectic lives? When do we allow Him to lead and guide and correct and affirm? And if this seldom or never happens, how can we lead truly authentic Christian lives?"

### 3.7.2.1.1  Formal spiritual formation during training

Experience has shown that once the officer enters through the doors of his/her first appointment, it may already be too late to begin learning healthy spiritual habits, the value of the spiritual disciplines, and the balance between giving and receiving. It is, therefore, vital that sufficient time and energy is invested into the issue of spiritual formation during the training years. More will be said about this in the next chapter.

### 3.7.2.1.2  Spiritual disciplines as a tool in the school of life

The spiritual disciplines do not hold equal attraction for all Christians, including Christian leaders. Whilst the Christian leader may be tempted to spend much

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time in evangelism, preaching, teaching, counselling and even administration, the spiritual disciplines will need to be an integral part of his/her life in order to make sustainable ministry possible. A special note is included here on solitude and meditation, as these are often neglected, through busy-ness or ignorance:

## Solitude

Whilst loneliness has been mentioned as a challenge earlier in this chapter, there is a way in which it can be turned into an agent for growth. In his deliberation about loneliness, Henri Nouwen (1979:86) describes the wound of loneliness not only as something painful, but also as something strangely beautiful, comparing it to the Grand Canyon. He describes loneliness as:

> "… a deep incision in the surface of our existence which has become an inexhaustible source of beauty and self-understanding… I would like to voice loudly and clearly what might seem unpopular and maybe even disturbing: The Christian way of life does not take away our loneliness; it protects and cherishes it as a precious gift."

He continues to explain that it is during times of loneliness, or solitude, that the Christian leader finds opportunities to find him/herself, and to enjoy uninterrupted time with God. Intentional periods of solitude from time to time, can help to keep the leader pure, focused and on track with God's agenda.

## Meditation

Tony Horsfall, in his book "Rhythms of Grace" (2004:36,37), challenges especially evangelical and charismatic Christians to a greater level of reflective spirituality. He is of the opinion that whilst the evangelical (and holiness) movements are good at leading people to Christ, they do not excel at helping people to develop a mature relationship with God, which requires a more contemplative lifestyle.

> "The contemplative tradition encourages us to find an intimate relationship with God through silence and reflection.  In this it takes its Biblical basis from Psalm 46:10… The implications of this verse are clear:  (1) we can know God, and (2) the best way to get to know him closely is to be still before him and silent in his presence…. It is about 'being' rather than 'doing', about resting in God's love and allowing our service to flow out of that place of acceptance" (Horsfall 2004:43).

As an evangelical, Horsfall writes about the obstacle that prevents many less contemplative Christians from finding intimacy with God, as

"the busy activism that characterizes us and is endemic within evangelical/charismatic spirituality" (2004:45).

### 3.7.2.1.3 Spiritual development through Sabbath observance, retreats and enrichment events

Most clergy find it impossible to use Sunday as a day of rest and reflection, and many have discovered the secret of observing a "Sabbath" on another day of the week. This, if used wisely, can add greatly to sustainable ministry.

In addition to the weekly Sabbath, the Christian leader also needs, from time to time, longer periods of time set aside for stillness, reflection and prayer. Sustainability in ministry will be much improved when busy-ness is balanced with periodic restful reflection.

"As well as daily times of stillness, we will need to be renewed through more leisurely periods of quiet. These are the stopovers, and can be achieved with careful forethought and determination…. Longer periods, the grinding halts, may be taken for retreat as well, realizing that such 'time away' is not a luxury but a necessity… they are not the extravagances of a selfish life, but the essentials for a balanced one" (Horsfall 2004:182).

### 3.7.2.1.4 Pastoring pastors (when, and before, the wheels come off)

A question frequently asked is: Who pastors the pastor? Pastoring pastors is a sensitive issue, and a complicated one. Yet any Church or organization, which makes provision for its clergy to receive pastoring on a regular basis, will know the joy of a healthy, strong team of workers who will accomplish the mission with energy. Many communities have established successful programmes for the support and counselling of pastors, involving different churches and organizations. It is often helpful to allow a pastor to be linked up with a counsellor from a different denomination for counselling of a confidential nature.

The author of the article, *When Superman Slips* (2000:23) indicates that, "Confiding in someone within the denomination can be a stumbling block for many leaders seeking help." The author describes an arrangement in the United Kingdom where a group of churches run a united pastoral counselling service for clergy as follows:

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> "Confidentiality is paramount. All arrangements are handled by an independent liaison officer, and there is no contact at all with the minister's denomination."

As with most painful situations, it will be recognized that prevention is better than cure. Persons in ministry would do well to be informed about stress and burnout. Although stress, as discovered, is a normal part of everyday life, and may even be a useful motivator for change and action, it is important for individuals to know themselves, and to recognize the first signs of that stress reaching levels that are detrimental to their health and ministry. Therefore, stress management needs to be part of the training curriculum for ministry, and of an on-going self-care and denominational pastoral care.

### 3.7.2.1.5  Stress Management.

Brain (2004:12) points out that:

> "Most ministers don't burn out because they forget they are ministers. They burn out because they forget they are people"

Gary Collins includes a chapter on anxiety in his book "Christian Counselling:  A comprehensive Guide", which contains very useful, Biblical principles for stress management. In this chapter (1988:79-91) he outlines a Biblical perspective of anxiety and stress, causes of anxiety (many of which address the issues that have been described about stress in ministry in Chapter one as well as this chapter), effects of anxiety as well as prevention of, and intervention into anxiety and stress situations.

The next chapter will contain recommendations with regards to stress management in ministry, specifically within The Salvation Army.

### 3.7.2.2  Mentoring:  Not running alone

In the face of hard-to-change structures, mentoring as an intentional process can bring hope, if it is taught well and internalized by Officers from the beginning of their ministry. It is a process that can greatly improve the sustainability of ministry within any Church or organization.

Perhaps the statement of the Creator in Gen 2:18 that it is "not good for the man to be alone" can be understood in a much wider context than simply

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that of marriage.  The author of the article, *When Superman Slips* (2000:23) recommends:

> "… a conscious move away from the lone leader to an accountable leader who can and must confide in trusted friends and colleagues",

Writing about creating accountability groups in which members are given permission to ask hard questions about money, sex, time away from the family etc, he says:

> "We're not one man bands… Jesus was a perfect man, and yet he still built a team of 12 disciples around himself" (When Superman Slips 2000:23).

### 3.7.2.2.1  Definition of mentoring

P Brain (2004:34) quotes John Mallison's definition of mentoring as follows:

> "A dynamic, intentional relationship of trust in which one person enables another to maximize the grace of God in their life and service"

Clinton (1988:248) refers to mentoring as:

> "a special kind of divine contact process item that refers to the process where a person with a serving, giving, encouraging attitude (the mentor) sees the leadership potential in a still-to-be developed person (the protégé) and is able to promote or otherwise significantly influence the protégé toward the realization of potential."

There are many opinions on the process of mentoring, and whereas some leaders teach that mentors should choose their protégés, others believe that protégés should initiate the process of mentoring. The important issue, in my opinion, is that mentoring has been taking place in the church and in society for many centuries. However, it appears that it is now moving from a haphazard, informal process to a more intentional tool for growth, development and sustainability.

### 3.7.2.2.2  Mentoring:  Taught or caught?

Mentoring is not a new concept in the world, but one that is being re-discovered at a time when mankind, becoming increasingly self sufficient and individualistic, has almost forgotten his need for others. The term, used in

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business and churches alike, may be fairly new, but the process of mentoring has been around since Old Testament days, when Moses served as a mentor to Joshua, and Elijah to Elisha. In the New Testament we see Barnabas mentoring Paul, and Paul mentoring Timothy.

### 3.7.2.2.3  Mentoring during training

Many aspects of training seem, and are in fact, artificial. The temporary and controlled environment of the training school or college makes it difficult to engage in real, in-depth mentoring relationships. In this regard the following questions arise:

- Should students be assigned mentors, or should they select them?
- Should mentors select their protégés, or the other way round?
- Should mentors during training be limited to members of the same organization or church?
- Should mentors during training be limited to trained clergy?
- How much time should be allocated during the weekly or monthly schedule, to mentoring?
- Who should be responsible for ensuring that students receive mentoring? The training school?  The mentor?  The student?
- How much control should there be from the training school?

Trial-and-error.

However artificial the training situation may be, the importance of introducing students of ministry to the process of mentoring, cannot be overstressed. Failing to instil in the students the need for this lifeline would be like failing to inform the athlete of the need for a healthy diet before a marathon.

### 3.7.2.2.4  Mentoring as a lifelong resource

Mentoring is effective when it takes place on three different levels:

- A receiving relationship with a more mature person.
- A sharing relationship with a peer.
- A giving relationship with a younger or less experienced person.

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## 3.8  Conclusion

This chapter has outlined the issue of leadership and spiritual formation as seen in the Old Testament, early Church, and in the life of Jesus and an Old Testament leader, Nehemiah.  Special attention was given to aspects of power, ambition and spiritual greatness.

The focus then shifted to leadership in the 21$^{st}$ century, followed by a study of leadership within The Salvation Army.  The unusual leadership structure of The Salvation Army was examined by looking at its origin and its function both in history and in the present age.

The next portion of this chapter focused on common tests and pressure points of leadership, and various Christian and secular authors were consulted to examine this subject.

Finally, the aspect of stress in ministry was discussed, including the findings of the surveys and questionnaires conducted in chapter 2. It was found that of the aspects, which emerged as pressure points, many could only be addressed by the organization. The next chapter will include some recommendations in this regard.

However, two specific issues can, and need to be addressed on various levels of leadership, not necessarily affecting the structure, methods or mission of the organization at all, but, in fact, enhancing these. These are the aspects of spiritual formation and mentoring.

Chapter four will deal with more practical aspects of spiritual formation, mentoring and Stress Management for Christian leaders, more specifically, for Salvation Army Officers.

# Chapter 4

## Biblical guidelines for equipping leaders for a lifetime of ministry: A programme for counselling, spiritual formation and mentorship for Salvation Army Officers in Southern Africa

"Hold Thou my feet, let there be no returning
Along the path which Thou hast bid me tread.
Train Thou my mind, I would be ever learning
The better way Thy fame to spread.
Keep thou my heart ablaze with holy burning,
That love for souls may ne'er be dead."
(R. Wiggins, Song Book of The Salvation Army 1986).

### 4.1  Introduction

This chapter will contain the development of a basic outline for a training and mentorship programme based on the interpretation and combination of data gathered in chapters 2 and 3.  It will also contain a comparison between the "world as it is" (present scenario) and the "world as it should be" (preferred scenario), and will include a look into the future and recommendations for action.

The sequence of this chapter will be as follows:

- Biblical guidelines for Prevention Strategies and Counselling relating to the top twelve pressure points identified in Chapter 2

- Spiritual formation: Biblical guidelines for spiritual formation as part of formal training of the Salvation Army Officer, and as an ongoing tool of life.

- Stress management: Biblical guidelines for managing stress on different levels:  Life stress, ministry stress, and stress in the life of a Salvation Army Officer.

- Conclusion: a summary of the recommendations that arise from this chapter.

**4.2  Biblical guidelines for prevention strategies and counselling**

This section will deal with an examination of the identified top twelve main pressure points identified in chapter 2, and Biblical guidelines for prevention strategies and counselling.

The following is a list of pressure points as identified in the survey (chapter 2).  Some of the pressure points are grouped together, as both the causing factors and the proposed ways of counselling or dealing with the pressure points are similar.  Under each heading, there will be, firstly, an explanation of the pressure point, and secondly, some guidelines with regards to prevention strategies or counselling of Officers who experience excessive stress as a result.

4.2.1   Finance

This paragraph deals with the pressure point, "Lack of financial security, and concern about issues such as medical and pension benefits." The research conducted in this study shows clearly the reality that Salvation Army Officers' living allowances, as well as other security issues, are greatly in need of revision.  Despair seems to be the most common response to the finance related questions in the survey.  In giving the following guidelines, I do not wish to minimise the severity of the problem.

From a counselling point of view, with sustainable ministry in mind, some basic principles should be taught during the training of Officers, and these principles should be refreshed from time to time, person to person, and possibly in retreat situations.

Collins (1988:525) correctly points out that:

"Books on counselling almost never mention money…. This is rarely discussed in the professional journals, even though individual tension, family conflict, interpersonal strife, anger, frustration, driving ambition, worry, anxiety, suicide and a host of other issues at times are all related directly or indirectly to the pursuit and management of money."

The following principles identified by Collins (1988:526-538) are useful in counselling situations, and it is recommended that these principles should preferably be taught before problems arise:

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- Acknowledge the problem and determine to solve it

As in all counselling situations, the present scenario should be examined and understood realistically. In the case of financial difficulties, two issues that should be specifically addressed are blame and worry.

Blame: Officers often blame the organisation for their financial difficulties. Whilst it is true that the organisation needs to (and admittedly, does) care about its covenanted workers, each individual should also be helped to acknowledge that it is his or her personal choice to work for eternal rewards rather than material gain. Blame does not solve the problem, and indeed tends to fan the flames of anger and disillusionment.

Worry: As Collins (1988:532) points out,

"Counselees need hope… While this may not eliminate worry, hope gives encouragement and can motivate counselees to take action and to work on their financial problems."

- Seek divine guidance.

"In the midst of our crises it is easy to be so distracted by circumstances that we take our eyes off God", says Collins (1988:532). He lists various Scriptures in which the believer is promised God's provision and is encouraged to ask for this. He includes Ps 50:10-12, Mt 6:25-34, Ps 55:22 and I Peter 5:7.

Salvation Army Officers have, through the years, relied on God's provision in every area of life. Many, if not all, testify to miracles in times of need. Whereas it is true that a reviewed allowance structure would help and is needed, God's children should never wish themselves to be in a position where they will no longer be dependent on Him.

- Teach Biblical principles of Finance.

There is often, amongst pastors, a reluctance to teach or preach about money. Perhaps this occurs because money is generally viewed as a very personal matter. Richard Foster addresses the issue as follows (1985:19):

"And yet Jesus spoke about money more frequently than any other subject except the kingdom of God. He gave an unusual amount of time and energy to the money question… For Jesus, giving was not a private matter."

Although Christians generally believe they know and understand what the Bible teaches about money, there is sometimes a need for some more in-depth study on the subject.

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Again, it is recommended that these principles be taught during training, and that they be continuously repeated in post-training situations:

Money and possessions should be viewed realistically.  Referring to Luke 12:16-21, Collins (1988; 525) points out that although money is needed to live, money must always be recognised as temporary (Prov. 23: 4,5), and as powerless to give happiness (Eccl 5:10).

Money and possessions are provided by God.  Collins (1988:526) once again refers to God's provision, and points out the following truth which is not popular in many Christian circles today:

> "Sometimes, however, He chooses to provide only the barest necessities.  Despite the views of many believers, there is no Biblical support for the idea that God consistently rewards faithful living and generous giving with affluence and abundance.  For reasons known only to Him, God sometimes permits hunger and financial hardships, even among His faithful followers.  Still He supplies what we need, even though He doesn't always give us what we want or think we need."

The founder of one of today's successful Churches, Bill Hybels, recalls the early days of his ministry when money was scarce.  He looks back on those days with gratitude, saying (2002:102):

> "In those days of scarcity I found God to be utterly, wonderfully, and consistently faithful, the ultimate promise keeper.  I don't think that conviction could have been forged in me in any other way. Scarcity can produce amazing spiritual fruit."

He continues (2002:104):

> "Nothing tests the mettle of church leaders and members more than the resource challenge.  So… leaders must willingly, courageously, and expectantly accept the resource challenge. We must allow the pressures of scarcity to teach us all we can learn about God, about our people, and about ourselves."

Resources should be wisely managed.  Collins (1988; 528-533) gives the following guidelines about this aspect of stewardship:

Resources should be gained honestly.

Resources (even small amounts) must be invested carefully.

Resources must be spent realistically, preferably without much debt.

Resources must be shared joyfully.

<u>Coveting is wrong</u>. It is forbidden in Ex 20:15,17. Collins (1988:533) points out the following:

> "To covet is to want something that we see others enjoying. It implies a dissatisfaction with the possessions and opportunities that God has given."

<u>Giving is right</u>. Biblical principles on giving need to become part of every Christian's nature. Richard Foster makes special mention of people who give up the potential of having money as part of their calling. This teaching may be especially appropriate for Salvation Army Officers, many of whom have given up successful careers, including comfortable financial situations, for a life of obedience which is not very well rewarded in monetary terms. Foster writes:

> "Some will be led, like Saint Francis of Assisi, to give away everything and embrace "Lady Poverty". That is not a command for all, but it is the word of the Lord for some, as Jesus' encounter with the rich young ruler testifies. We must not despise people called to this form of giving but rejoice with them in their growing freedom from the god mammon" (Foster 1985:35).

<u>Money management is right</u>. One might refer to the parable of the talents in Mt 25:14-29, and the fact that resources should be managed wisely regardless of the amount involved. The earliest Biblical example of stewardship is found in the story of Adam, and God's expectation of stewardship is implied in Genesis 1:28.

All the above Biblical principles must be thoroughly understood and studied, remembering that God's goodness cannot be bought or earned, and our service should be based on love, and not financial reward.

- Develop and follow a financial plan.

Hybels (2002:105) makes a point, which is to be recommended for all Christians. Addressing the topic of personal stewardship, he writes:

> "We need to explain that according to the Bible money is a good thing, while getting into excessive debt is a bad thing. We need to explain that Christ's followers are called to live within their means, to give a minimum of ten percent of their earnings back to God's work in their local Church, and to give sacrificially to the poor as the Spirit prompts them."

"Without a blueprint for money management, it is very difficult to control one's finances" (Collins 1988:533). Financial planning is something that is on

the curriculum of the Salvation Army Training College. However, it is recommended that the material that is taught be revised to include the following elements, and that these elements be part of on-going teaching and training:

Get the facts. An accurate insight into the individual's current financial situation is vital.

Establish goals. Goals need to be realistic, Biblically sound and in keeping with Kingdom values. It is often effective to start with broad, general goals, and then to develop more specific goals. These need to be committed to paper, and they need to involve not only the individual, but also relevant family members.

Set priorities. Decisions need to be made regarding what should be given urgent attention, and what can wait. Issues such as tithing and reducing debt should have priority. Needs and wants should be clearly distinguished.

Develop a budget. A realistic spending plan should be drawn up. Practical teaching and help might be necessary, and this could be an integral part of mentoring. This budget should be adhered to as strictly as possible, bearing in mind that needs might change and often have the habit of suddenly arising without warning. Collins (1988:535) gives a helpful diagram in which he explains the "10-70-20" plan. According to this plan, 10% of any individual's income constitutes the tithe and is non-negotiable, 70% should be spent on living expenses, and 20% is used to pay debts, until the debts, ideally, no longer exist. Then purchases can be made on a cash basis.

A financial plan might seem like an impossible goal for many Salvation Army Officers, as they feel their income is simply not sufficient. This may indeed be so. However, having a financial plan, especially if this plan is one that honours God, would help to make a little go a longer way.

The next issue that was indicated by the research conducted as causing stress in the life of the Salvation Army Officer, concerns support from peers and from the organisation during difficult times. This seems to be closely related to crisis management. It is something that should be addressed during training, and as continued learning.

### 4.2.2 <u>Support during difficult times</u>

This paragraph deals with the pressure point, "Lack of support from the organisation during difficult times, and lack of support from peers during difficult times."

Collins (1988:63) defines a crisis in terms of a "turning point," which indicates that life change will somehow result:

> "… a crisis is a turning point that cannot be avoided … the Chinese word for 'crisis' involves two characters. One means danger; the other means opportunity."

Like other people, Salvation Army Officers experience their share of crises and difficult times.  These may be personal in nature, or ministry related. The survey indicates a perceived lack of support from the organisation, and from peers, during these times.

This issue is closely linked with communication (par. 4.2.5), and mentoring (par. 4.2.9).  Questions, which might be asked, are the following:

- Did the organisation/leadership know about the crisis?  Are there channels of communication, which will relay the need for special support to relevant members of leadership?

- Were the individual's peers aware of the crisis?  Did the individual somehow think that making his or her needs known would be a sign of weakness or lack of faith?

- Are there issues of trust and confidentiality, which make the sharing of needs difficult?

Salvation Army Officers experience crises like any other human being, with a few differences:

Moving frequently, they do not always have solid support structures in their communities with which they feel comfortable, such as friends and extended family.

As Christian leaders they often feel they should be helpers, not requiring help.

Historically, they have been conditioned to maintain a distance between themselves and the members of their flock.

They might be afraid that should they trust someone in leadership with their inward feelings during a crisis; this would affect their prospects with regards to promotion, future appointments and ascent to leadership.

Some principles of crisis management follow:

"Crisis intervention is a way of providing immediate, temporary, emotional first aid to victims of … trauma. The intervener must react skilfully and quickly…" (Collins 1988:66).

It is often during crisis situations (whether situational, developmental or existential in nature) that decisions about resignation are made, or that thoughts of resignation are first entertained. Therefore it is vital that Officers feel supported and cared for during these vulnerable times. The author wishes to make the following recommendations with regards to crisis management:

The reinforcement of a solid mentoring programme (see section 4.2.9) would encourage a relationship of trust, which will be especially vital in times of crisis.

The pastoral care programme, which was initiated some years ago, needs to remain in place and be further developed. The pastoral care Officers should be continually trained and resourced in order to fulfil their function. Where needed, they should be available to intervene. Other persons in leadership would also find it useful to be familiar with the principles of crisis intervention, and applying these principles could make for increased sustainability in Officer service. According to Collins (1988:66), intervention should have the following goals in mind:

- To help the individual to deal with the crisis event and return to normal levels of functioning.
- To decrease fear, anxiety and insecurity during and after the crisis event.
- To equip the individual with crisis management skills for future crises.
- To enable the individual to learn some valuable, scriptural lessons from the situation, bringing about growth.

The following steps need to be taken in crisis situations, and all pastoral care Officers need to be taught this process of intervention:

- Make contact. Collins (1988:66) correctly points out that:

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"People in crises don't always come to a counsellor for help. Often we must go to others and show our warmth, understanding, and genuine interest."

- Reduce anxiety. A confident, peaceful manner will reduce the anxious emotions present in times of crisis. The skill of attending will make all the difference in a crisis situation. Reassuring facts, comforting Scriptures and honest but hopeful communication, are vital.

- Focus on issues. The individual might be completely overwhelmed by his or her situation, and would need an objective outsider to reveal the obvious but sometimes hidden needs for decisions and action.

- Evaluate resources. Where possible and appropriate, others with skills and abilities might be called upon to assist. Other resources like spiritual and personal resources should be identified.

- Plan intervention. After a basic evaluation of needs and resources, a specific, realistic, simple action plan should be decided upon. This plan should include some prioritisation.

- Encourage action. Taking action in a crisis situation is always difficult and risky. The individual might need encouragement to take necessary steps, and someone to help them assess the success of steps already taken, and possibly modify their future course of action.

- Instil hope. For the sake of recovery, there should always be a glimpse of realistic hope.

- "Hope", says Collins (1988:69), "brings relief from suffering because it is based on a belief that things will get better. Hope helps us avoid despair and releases energy to meet the crisis situation."
  Hope can be instilled by the correct use of Scripture, and by gently challenging self-defeating logic, which often enters into the mind of an individual in crisis.

- Follow-up. Crisis intervention, though vital, is by nature brief. Life returns to normal in many ways shortly after the crisis experience. However, there are often difficulties with re-adjustment to changed circumstances, and lessons to be learned in hindsight. There is great value in remembering special days like birthdays of loved ones who have

died, or the anniversary of a tragic event, and a simple phone call or visit would be very meaningful.

Where there is a perceived lack of support, added to financial difficulties and other frustrations, disillusionment frequently occurs.  The following section deals with this issue.


### 4.2.3   Disillusionment with the organisation

In this paragraph, the pressure point, "Disillusionment with the organisation" will be dealt with.

The Merriam-Webster Online Dictionary (2006) defines the word "disillusioned" as disappointed and dissatisfied.  "To disillusion" in the same dictionary, means "to free from illusion or to cause to lose naive faith and trust."

In response to the survey, Officers expressed frustration and disappointment with regard to commitments from leadership, which they perceive as not having been kept, such as, immorality and corruption, which they perceive as being tolerated amongst their ranks, as well as apparent inconsistencies within the organisation.

Another reason for Officers feeling disillusioned appears to be connected to a need for empowerment, being trusted to set their own goals and agendas, and to make decisions on method within their area of service.  John Maxwell comments on empowerment or the lack thereof, as follows (1998:118):

> "Only empowered people can reach their full potential.  When a leader can't or won't empower others, he creates barriers within the organisation that people cannot overcome.  If the barriers remain long enough, then the people give up, or they move to another organisation where they can maximise their potential."

The following steps are recommended in the context of the Salvation Army:

Leadership should take care to follow through in situations where they undertake to review or revisit a matter of policy.  Many policies have been "under review" for so long that the Officers are giving up hope, causing their disillusionment.

A "zero tolerance" position should be taken in word and deed, with regards to immorality and corruption.  Thorough investigations should be

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conducted into reports of such matters, and appropriate action consistently taken in cases of improper conduct.  The re-acceptance of Officers, who were previously dismissed on the grounds of immorality or corruption, should be challenged.

The concept of "whistle blowing" is common in business and politics, and sadly, needs attention amongst Church and organisational leadership as well. Dubrin (2004:182) writes the following about whistle blowing:

> "A whistleblower is an employee who discloses organisational wrongdoing to parties who can take action."

He names the well-known Enron scandal as an example, and continues:

> "Whistle blowers are often ostracised and humiliated by the companies they hope to improve… More than half the time, the pleas of whistle blowers are ignored.  So it is important for leaders at all levels to create a comfortable climate for legitimate whistleblowing. The leader needs the interpersonal skill to sort out the difference between a troublemaker and a true whistle blower. Careful investigation is required" (Dubrin 2004:182).

Officers need to be empowered.  This empowerment would include the following:

Organisational leadership on all levels would do well to trust, and show that they trust the people who work under their leadership.

More transparency and less secrecy, trusting people with knowledge and information, and allowing people to determine their own methods to achieve common goals, would empower individuals and increase sustainable ministry.

This leads directly to the next issue identified as a pressure point.


4.2.4  <u>Disagreement on mission and/or methods</u>

"Disagreement on mission and/or methods" is another pressure point needing attention.

Only one of the active Officers who participated in the survey, reported trouble with mission related issues.  However, many reported disagreement on matters of method.

The survey reveals a high level of frustration at methods that seem outdated in our modern world.  There is a perception that certain tasks are to be

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performed in certain ways because, "we have always done it like that" or because, "it worked twenty (or even two) years ago".

Dubrin (2004:202) has the following to say about methods and motivation:

> "Under ideal circumstances the leader… explains to the individual or group what needs to be done (sets a direction) and lets the people involved choose the method."

He quotes consultant Norman Bodek as saying:

> "What irks the people the most is to be told how to do something. Allowing people to determine the most efficient work technique is the essence of empowerment" (Dubrin 2004:202).

The recommendations of section 4.2.3 also apply to this issue. Allowing more freedom whilst supplying resources and advice, where needed, would create a sense of empowerment and satisfaction, as well as a greater sense of being valued and appreciated.

Another recommendation is that younger Officers, as well as lay people, be consulted in matters of method. Issues often concern the people of their own generation, and they might astound leadership with their insight and ability to think creatively. A balance should be achieved between the wisdom of experience, and the creativity of youth.

### 4.2.5  Conflict and Communication

Interestingly, a backward glance to chapter 2 would reveal that former Officers experienced more conflict with those under their care and ministry, whilst active Officers report a higher incidence of conflict with those in leadership. Perhaps this indicates that the former is less tolerant than the latter. One could argue that those under one's care and ministry are always around, whilst leadership is more remote and less frequently in touch.

Jim Van Yperen as quoted in Barna (1997:239) has an interesting view on conflict, calling it "the refining fire of leadership". He sees conflict as a necessary agent of change and of challenging flaws. He challenges the notion of Christians to associate conflict with either sin or power (1997:240), and points to incidents in Scripture where conflict can be seen to lead to positive change.

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Van Yperen suggests the following principles for the positive use of conflict (Barna 1997:243-258):

<u>Focus on patterns, not events</u>.  A leader needs to see the bigger picture, or in other words, to see the battle from God's point of view.  The leader will bear in mind the events before and after the conflict, and see the pattern of conflict.

<u>Confront power with truth, not power</u>.  Instinctively, conflict often becomes a power issue, which is often a fruitless exercise.  Both parties feel threatened, and accusations abound.  However, when matters are viewed in the light of God's truth, threats can be eliminated and mutual understanding can occur.

<u>Affirm truth in community</u>.  It is necessary to focus on the common good, as opposed to personal "rightness" in issues of conflict.

<u>Point to Christ, and get out of the way</u>.  The focus should also be on what Christ is saying in the situation, and not individual opinion.  This may involve admitting one's mistakes and working towards compromise.

<u>"What is it about me?"</u>  A leader should be willing to search himself or herself for possible causes of conflict, especially when the same kinds of conflict arise continuously in different situations.

<u>Eliminate blaming</u>.  Jesus addresses this issue clearly in Luke 6:42.  Van Yperen (Barna 1997:251) writes:

> "The goal of confrontation is always gentle restoration, always for health, never for harm.  Blame is man's way, not God's".

<u>Dig for the theological root.</u>  The theory behind this point is that theology determines structure, structure determines relationship, and relationship determines behaviour.  Therefore, in conflict situations, it would be vital to look behind the behaviour concerned, and find the fundamental theological beliefs behind the behaviour.

An added principle to this list comes from the writing of Anne Long (1990:35):

<u>Provide listening opportunities</u>

> "Listening is a footwashing ministry, in the first place to do with attitudes rather than skills…It will include times of … excitement, wonder and thanksgiving as we see what the apparent simplicity of being listened to can do for others."

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In order for conflict to be viewed more positively and used more constructively, the following recommendations are made:

The principles of conflict management should be taught at College level, and as part of on-going development.  There are many individuals and institutions in South Africa who specialise in conflict management.  Leaders on all levels need to be regularly up-dated in terms of their conflict management skills.

In a large organisation like The Salvation Army, communication on all levels is of the utmost importance. Messages need to be clearly and timeously sent, received, understood and, not least importantly, acknowledged. The survey conducted in this study reveals high levels of frustration amongst those interviewed, at communications – whether requests, queries or suggestions – that are not acknowledged.  The survey does not reveal levels of frustration experienced by leadership about the same issue, though it can be assumed that the same frustration is experienced.  Business protocol needs to be observed in both upward and downward channels of communication.

As an international organisation one cannot underestimate the influence of culture in communication.  People from different cultures working together in the organisation generally do not find it difficult to understand and subscribe to the common goal, but the process of achieving the goal is often complicated by misunderstandings.  All efforts should be made to overcome cultural barriers, and create an atmosphere of "common culture".


4.2.6   Feeling unheard/unappreciated

The next pressure points deal with the following issues: "I feel unheard by leadership/the organisation" and "I feel unappreciated by leadership/the organisation." These two pressure points cause the observer once again to return to the issue of communication.

The fact that many Officers *feel* unheard does not mean that they necessarily *are* unheard.  The problem might be on any of the levels of communication.  It is possible that Officers think they communicate clearly when, in fact, they do not.  It is also possible that messages are addressed to the wrong persons.  Or perhaps the message (whatever that message might

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be) is adequately sent, received and understood, but since acknowledgement of the message is lacking, the result is a frustrating perception of being unheard.

It is, therefore, recommended that a policy be adopted (and where this might already exist, that it be practised) of responding to all messages, whether written, e-mailed or verbal.  The issue is often not the content of the message, but the fact that the message was received, heard and understood.

The issue of feeling unappreciated is linked to financial issues as well as issues of communication and support.  In an organisation where remuneration is not an indication of worth, there should be other means to communicate appreciation.  Even the most humble Christian needs encouragement and recognition from time to time.  Jones (1995:279) refers to the example of Jesus, who expressed in John 17:6 that he recognised His disciples as the Father's gifts to Him.  She challenges leaders as follows:

> "Your staff members may or may not execute the plans that you have so brilliantly placed before them… However, you must never forget that these people are, most of all, someone's greatest gifts to you.  Enjoy them.  Cherish them.  Defend them.  Relish them."

Dubrin (2004:314) reinforces the principle of appreciation with the following words:

> "…Give encouragement and positive reinforcement by applauding good results. Some effective coaches shout in joy when an individual or team achieves outstanding results; others clap their hands in applause."

Occasional applause will not lead to harmful pride; it will simply help individuals to feel appreciated, and increase the sustainability and joy of their service.

The next issue possibly falls within the areas of communication and conflict, but will be addressed separately.

### 4.2.7  Hurt by someone in leadership

"Hurt by someone in leadership" is one of many of the pressure points relating to interpersonal relationships.  It would be safe to say that there is no organisation anywhere in the world, where issues of conflict and hurt do not play a role.  Much has been said about this issue under the heading of conflict (par. 4.2.5).

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The following factors could affect this issue in The Salvation Army environment:

- Autocratic leadership structure gives much power to leaders as individuals. This is not negotiable. However, it should be recognised as open to abuse.

- This structure could serve to disempower those who are expected to follow, especially if they feel unheard, disregarded or overruled. There should be structures in place, and all individuals should be made aware of these structures, whereby the individual may be given a fair hearing.

- Power - including the fact that power can be abused - is an important factor in the dynamics of church leadership anywhere. This topic has already been discussed in par. 3.6.6. There should be structures in place that could discourage the abuse of power. Recommended steps are the following: firstly, there should be accountability of leaders through honest mentorship, and, secondly, there should be open channels of communication.

- Lack of understanding of protocol, or avenues of recourse. As mentioned above, individuals should be made aware of their rights, and the means by which they might be heard. Officers should be made aware of correct and acceptable channels of communication; they should be taught basic communication ethics, and they should also be made aware of their right to a fair hearing.

The next issue to be discussed refers to skills and gifts.

### 4.2.8   Skills/gifts are not optimally utilised

The next pressure point deals with the issue, "Skills/gifts are not optimally utilised." In recent years, the Church, including The Salvation Army, has experienced a renewed interest in spiritual gifts. Many spiritual gift discovery courses have been made available and used on all levels, from leadership to Corps level. There was, however, a concern amongst the respondents to the survey that, although gift discovery is encouraged, gifts and abilities do not always seem to be recognised in making decisions with regards to appointments. Many also find that they do not have the freedom to exercise

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and develop their gifts and abilities within their ministry.  This issue is connected in many ways to the aspect of "method" in par. 4.2.4.

The often unspoken implication is that Officers are aware that there are other churches or organisations, who either specialise in their area of gifting or expertise, or who offer more freedom in method and expression.

At times Officers feel as if their specific gifts and abilities are not seen as important, and do not seem to be recognised or appreciated.

The answer may once again lie in the area of communication.  In our current situation, where The Salvation Army in Southern Africa has roughly twice as many worship centres (excluding social centres and Headquarters positions) as the number of Officers, it is completely understandable that in many cases, "square pegs will just have to fill round holes."  However, a simple explanation to the disgruntled Officer, explaining to the person why he or she has been placed in an appointment, where he or she does not seem to be a natural "fit", would in many cases help to increase understanding and a willingness to go the extra mile.  A greater degree of consultation, transparency and trusting people with information, as well as an open willingness to consider giftedness in appointments, would certainly help.

The next issue deals with a vital, and sometimes neglected, aspect of leadership.


## 4.2.9  Mentoring

Although the concept of mentoring has always been part of community life and specifically of life of the Church, it has recently received renewed interest, both in the secular and in the Christian world.  The concept of community is being re-discovered by theologians after years of focus on the individual.

The Salvation Army experiences a form of tension in the area of community. As an organisation that functions on military terms and expects the individual to put aside personal agendas and mission and be committed to the mission of the organisation, it has also been subject to the global (Western) tendency to be more individualistic.  Much power is vested in individual leaders.  There is awareness among Officers that some are "fast tracked" in terms of career, while others are not.  The question arises:  What is really more important:  Community or individuals?

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Mentoring could provide the bridge between the two, being a form of "community" reaching out to, nurturing, and sustaining the individual.

The responsibility is two-fold:  The organisation has the responsibility to teach, encourage and facilitate mentoring, whilst the individual should take responsibility for taking part in the process of mentorship as a tool for living.

The following is a basic model for the training and maintenance of sound mentoring principles:

## 4.2.9.1 Mentoring during formal training

<u>Teaching on mentoring</u>

Basic teaching should take place at three vital stages of training.  It should happen right at the beginning, enabling the student to understand the process, and make an informed decision in choosing a mentor.  Some more teaching should be repeated just before the out-training period (3 months or more in the second year of training, when students are sent out to experience practical ministry), in order to help them identify short-term mentors for that time.  Right before ordination there should be more teaching, to consolidate what has been learnt and to ensure that a lifelong habit has been created.

<u>Functions of mentoring</u>

The South African Handbook on mentoring (2005:219-212) quotes J Robert Clinton's nine mentor functions.  His teaching serves as a useful Biblical model for mentoring.  A summary in outline format follows:

- Mentor as discipler:
  Basic habits of the Christian walk
  Talking to God and listening to God
  Issues of giftedness
- Mentor as spiritual guide:
  Evaluation of spiritual depth and maturity
  Assistance in growth
- Mentor as coach:
  Developing skills, depending on the expertise of the mentor and needs of the protégé
- Mentor as counsellor:

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The gift of listening, combined with timely and good advice, providing perspective in times of need or uncertainty

- Mentor as Teacher:
  Relevant knowledge with regards to ministry and growth

- Mentor as sponsor:
  Providing protective guidance, and exposing the protégé to the necessary resources in order to reach his/her potential

- Mentor as contemporary model:
  Modelling life values in such a way that they will be understood and adopted by the protégé

- Mentor as historical model:
  A historical figure whose life as recorded, inspires values, growth and the motivation to finish well

- Mentor as divine contact:
  Timely guidance from God, using human channel

## Levels of mentoring

It is important to understand that mentoring, whether intentional or less structured, happens on three levels:

Firstly, mentoring takes place in a receiving relationship, where the protégé receives all or some of the above from a mentor or a number of mentors.

Another means by which mentoring takes place is in a sharing relationship, in which peers encourage one another and learn from one another.

Thirdly, and importantly, there should also be a giving relationship, in which someone else is identified, nourished and assisted to reach his or her potential.  This demonstrates how the process of mentoring continues.

## Selection of mentors during training

Leighton Ford, quoted by Barna (1997:141) uses the following model of mentor selection in his Arrow Programme:

"Each participant is asked after the first week either to pick a mentor of his own choosing or to link up with one we would

recommend. We have a list of potential mentors who have agreed to serve…"

The Salvation Army College for Officer Training, thus far, has offered a similar system of selection.  Cadets are given a list of mentors, from which they select their preference.  The list is compiled bearing in mind the following criteria:

- All the mentors have been Officers
- All have to be accessible in terms of distance
- All have agreed to serve as mentors, if selected
- Male Cadets have been asked to select male mentors, and vice versa.
- Some mentors have been part of College staff.

It might be beneficial to alter the first of the above criteria.  The question of whether mentors need to be Officers is open to discussion.  If other Christian leaders, whether lay or full time, could adequately fulfil the functions of a mentor as described in the previous section, this would, in fact, add another perspective and a different dimension to the mentoring relationship.  Ford in Barna (1997:141) addresses this issue as follows:

> "Mentors come in many shapes and sizes.  Some are retired. Some are still working full time. They are men and women. Some come from business backgrounds, others from the ministry, from the healing professions and some are homemakers. These mentors are expected to empower the … participant by sharing God-given resources with them."

The last criterion on the above list, "Some mentors have been part of College staff" might also need to be revised. There should be enough persons outside the College staff, whose names are on the list of possible mentors, to provide a mentor for each Cadet, as there could be times when Cadets might not feel comfortable sharing with College staff, for obvious reasons.

The following qualities are essential in mentoring (Barna 1997:142):

- Maturity
- Compassion
- Respect

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- Confidentiality
- Self disclosure
- A scholar of the word of God
- Discernment

"beginning" and "ending"

The only two structured elements of mentoring will be the beginning and ending of the process. The Cadet is expected to initiate contact with his/her mentor within two weeks of selection, and will be asked to report on whether this initial meeting has been conducted. Thereafter, the process will depend largely on the individuals involved, with occasional enquiries as to the success of the relationship at quarterly Spiritual Formation interviews.

The mentoring relationship will "officially" end at the end of the two-year residential training period. The Cadet will be advised towards the end of training, to reflect on this "ending", and conduct it with grace and gratitude. He/she might find it helpful to write down some thoughts on what has been learned and achieved during the mentoring relationship, and to share these thoughts with the mentor. The mentor is encouraged to do the same.

Although the relationship in terms of training may be ending, some mentoring relationships might continue. Difficulties of accessibility may be overcome by using the telephone, e-mail, or letter writing, or meaningful meetings at longer intervals could replace frequent ones.

Supervision of mentoring process

Whilst mentoring is often both informal and unstructured, some supervision will be needed during training to enable the habit of being mentored, to take hold adequately. This is the responsibility of the Director for Spiritual Formation.

Supervision takes the form of related questions asked during Spiritual Formation interviews, and active encouragement. As mentoring is a process that depends entirely on human relationships, one could expect that the process might not always run smoothly. Problems like incompatibility or unreliability might need to be handled by arranging for the replacement of one mentor with another, more suitable or compatible mentor. When mentors move away and become physically inaccessible, they need to be replaced in consultation with the Cadet.

<u>Evaluation of mentoring process</u>

The mentoring relationship during training could be rather artificial in nature. However, valuable lessons will be learnt, and a habit will be formed. Evaluation will be done by the student, by the mentor, and by the director for spiritual formation.

The student will be asked to comment, without revealing the content of conversations, on how successful the mentoring relationship is/has been. The mentor will then be asked for comment, again protecting confidentiality. The spiritual formation director will, during regular interviews, evaluate the success of the programme.

Hybels (2002:137) stresses the importance of learning good mentoring habits during training:

> "Whatever challenges our churches face in the years ahead, I hope we can face them with confidence, knowing that we were wise enough to invest in the next generation of leaders. There is nothing that seasoned leaders can do that can have more impact than that… We must identify emerging leaders, invest in them, give them Kingdom responsibilities, and coach them into effectiveness. Then we can each experience the thrill of watching them soar."

## 4.2.9.2   Mentoring as an ongoing tool for life

The real test of whether or not the habit of mentoring has been instilled, comes when the individual finds him/herself "out there" in ministry, away from the protective discipline of the College. Many denominations share the same challenge. Lance Stone, of the United Reformed Church's training college in Cambridge, UK, says in Idea magazine that:

> "… his fledgling ministers are encouraged to link up with senior ministers for support, and to find a spiritual director removed from their immediate situation. 'But these are things that tend to be dropped when people get more stressed'" (When Superman Slips 2000:22).

Mike Booker, of Ridley Hall, says in the same article (When Superman Slips 2000:22):

> "We do as much as people can respond to in initial training. But it's something people need to take forward and revisit as time goes on."

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How can mentoring become part of an organisation's culture?  The author recommends the following guidelines:

<u>At commissioning</u>

At times in the past, Cadets have, at Commissioning, been assigned a spiritual adviser in the area to which they have been appointed. This person is an Officer who would be expected to provide advice, nurturing and encouragement to the new Officer.  This would imply some form of mentoring.

It is understood that mentoring as an effective process, cannot be imposed or assigned. Therefore, one can assume that this "imposed" relationship might, or might not, result in a true mentoring relationship.  The value of the "appointment," therefore, serves simply to acknowledge the need for mentoring as an ongoing tool of ministry.  The new Officer might very soon find him or herself moving away from the original spiritual adviser, to other, more suitable mentors.  This could be seen as a natural part of leadership growth and development.

<u>Ongoing teaching and resources, etc</u>

The section on spiritual formation deals with issues such as retreats, etc. Retreats are good times for some sharing and teaching on mentoring.  In informal settings, the issue could be discussed by allowing delegates to share what others have meant to them, how they have received guidance from others, and how important relationships are to them.

Special seminars and teaching sessions could be held on different levels, ensuring that the idea of mentoring becomes a familiar one, and inspiring individuals to take part in the process of mentoring.

Leaders who are willing to share their mentoring experiences, and who are open about having mentors and needing mentors, would also inspire those who serve under their leadership, to develop the habit themselves.

Ford as quoted in Barna (1997:144) gives a simple paradigm for mentoring.  He calls it "Observe – Reflect – Act".

He encourages the protégé to observe his or her mentor and to see what God is doing through the life and ministry of that person.

The protégé then reflects carefully on what he or she has learnt, and compares it with Scripture. The protégés are encouraged to pray about what they have seen and experienced.

The next natural step would be to take action. Without becoming a copy of the mentor, the protégé may internalise some of the values that he or she has learnt, and emulate the example that has been set for them.

Evaluation on a regular basis

The regular "audit and inspection," which is conducted on all levels of Salvation Army service, is often an opportunity for leaders to get to know the people they lead, and the discovery of spiritual needs is part of this process. It would be useful to include a conversation about mentoring at this event. In this way, leaders would know whether mentoring is happening, and could encourage mentoring to be more intentional under their leadership.

Mentoring as a means of passing the baton

Whilst mentoring has great value in the sustainability of individual leaders, it also has value for the sustainability of the organisation. Being a mentor, and experiencing the sense of fulfilment this brings, often empowers leaders, when the time is right, to stand down and allow the next generation to take up leadership. Barna (1997:143) elaborates:

> "I am convinced that many senior leaders hold on to power because they do not know what they will do if they step aside and let go. One of the marks of maturity, though, should be turning from the power mode to the wisdom mode, remembering that 'grey hair' speaks of wisdom (Prov 16:31)."

When leaders remain useful, they will be more likely to be able to stand down without personal trauma. John Maxwell (1998:206) confirms this principle with the following statement:

> "Achievement comes to someone when he is able to do great things for himself. Success comes when he empowers followers to do great things *with* him. Significance comes when he develops leaders to do great things *for* him. But a legacy is created only when a person pus his organisation into the position to do great things *without* him".

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Maxwell adds the following thought (1998:209): "Your lasting value will be measured by succession". The most successful way to ensure succession is mentoring. It is often through mentoring that non-believers are led to become Christians. It is through mentoring that young Christians grow to maturity and take up leadership in the Church or Corps. It is through mentoring that people are enabled to respond to God's call for full-time service. It is through mentoring that Christian leaders attain the wisdom and strength needed to become denominational leaders.

Perhaps the best way of preventing some of the above-mentioned pressure points, and to ensure a more sustainable form of ministry, would be to broaden the focus of Salvation Army Officership to include not only the needs of the suffering world, but also the need for strong spirituality within those who are called to work amongst the suffering. The following section contains some basic guidelines for spiritual formation during training and as an ongoing tool of life.

## 4.3  Spiritual formation

### 4.3.1  Spiritual formation as part of formal training

The current aims and objectives of the Spiritual Formation curriculum of the Salvation Army College for Officer Training (Curriculum for Cadets) (2003) read as follows:

> "To enable Cadets to reflect on the personal characteristics essential for authentic Salvation Army ministry. To help Cadets towards an understanding of themselves as persons. To assist the Cadets in their ability to apply teachings and techniques from a broad range of spiritual writings, to enhance their own spiritual formation… This subject will provide an atmosphere in which spiritual growth can occur; assist the Cadets in developing a disciplined and effective devotional life; inspire and encourage the Cadets to enthrone Jesus Christ as Lord and to live constantly in the sovereignty and power of the Holy Spirit."

While most of these aims and objectives seem to focus on discipline, growth, ministry and knowledge, the aspect of self-care for sustainable ministry is implied rather than specifically stated. Simplifying the wording and adding a dimension of spiritual self-care, would re-phrase the aims as follows:

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- To lead the cadet to an understanding of him/herself as a spiritual being, created in the image of God.
- To lead the Cadet to an understanding of his/her place in the Christian community, including privileges and obligations.
- To enable the Cadet to grow spiritually through the spiritual disciplines.
- To help the Cadet understand Christian spirituality.
- To equip the Cadet with skills and habits of spiritual self-care.

The existing content, assessment strategy and learning outcomes are attached to this study (See Appendix D). In view of the identified pressure points in this study, it is the author's opinion that it would be advisable to add an 8th unit to the present content of the Spiritual Formation curriculum, which would include the following:

Unit 8: "Sustainable Ministry".
- Stresses of ministry.
- Signs of burnout in ministry.
- Spiritual self-care to prevent burnout.
- Mentoring and mutual care in ministry.

The added unit in summary form is found in Appendix E.

<u>Three learning outcomes</u>

The following three learning outcomes are recommended in this added unit:

The first learning outcome requires the students to be able to identify the signs and symptoms of burnout. The relevant material will be presented in the form of (fictional) case study discussions in small groups, as well as in formal lecture style.

The assessment criterion is based on feedback of small group discussions, and some written work on case studies.

The second learning outcome requires the students to display understanding of the principles of spiritual self-care. Prescribed reading will be given, and students will be required to submit a written assignment. The

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student's knowledge and understanding will also be assessed on the basis of participation in classroom discussion.

The third learning outcome requires the student to actively practise, and thus experience a mentoring relationship.  This outcome will be obtained by requiring the student to meet with a mentor at least twice a month during training.  He/she will be required to keep a journal of the meetings with the mentor, which will be discussed (the process, not specific content) with the spiritual formation director during interviews.

The current Spiritual Formation Programme consists of formal teaching, weekly assemblies on Monday mornings, led by the Training Principal and other staff members, and daily prayers at the start of each day, led by Cadets.

In addition, there is cell group participation, and Spiritual Days (10 Sundays during the 2 year period, set aside for the spiritual nourishment of the Cadets, conducted by the Training Principal and other organisational leaders), as well as days of reflection (10 Tuesdays set aside for spiritual reflection and growth, often involving leaving the College premises to spend a day at another location conducive to the "lesson" of the day, conducted by various leaders).

Mentoring is currently being taught by giving each Cadet an assigned mentor.

The issue of sustainable ministry would best be addressed in two ways:

- In the classroom, with prescribed reading as preparation, and
- In the form of a day of reflection, with a selected speaker who could speak from experience – perhaps someone, who has experienced burnout him/herself, and has overcome this challenge, having learnt new and more effective mechanisms of prevention.

The content of the course will be based on chapter 12 of "Courageous Leadership" by Bill Hybels (2002:225-246).


4.3.2  Spiritual formation as an ongoing tool for life

As mentioned before, the average Salvation Army Officer is, often by nature and certainly by organisational conditioning, prone to give much attention to the practical aspects of ministry.  Mottos such as "love with its sleeves rolled up", "Heart to God, hand to man", "where there is a need, there is The Salvation Army", "Soup, soap and salvation" are numerous, and the message seems to

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focus on "doing" rather than "being."  In the process, Officers could forget about "being" altogether, and it is frighteningly possible for ministry to become an issue of "doing" without "being".  Horsfall (2004:46) quotes Vincent de Paul's warning:

> "It is a trick of the Devil, which he employs to deceive good souls, to incite them to do more than they are able, in order that they may no longer be able to do anything."

Clinton in Barna (1997:165) has a very apt definition of spiritual formation:

> "Ministry essentially flows out of being. God is concerned with who we are as persons. God first works in us and then through us."

Tony Horsfall, an evangelical, who challenges the dangers mentioned above in his book "Rhythms of Grace", gives guidelines for deepening spiritual awareness in the midst of a busy schedule, quoting Joyce Huggett as saying:

> "The good news is that God can be found in the fast lane.  His presence and his love are as available to us when we are besieged by busy-ness as they are when we pull into a quiet lay-by to contemplate him"

The principles given by Horsfall (2004:174-176) for spiritual formation are recommended for teaching to Salvation Army Officers during retreats, seminars or other teaching opportunities.  They can be summarised as follows:

One should consider the level of one's desire for God.  The challenge is whether one is willing to make adjustments, and to re-prioritise daily activities in order to experience a renewed experience of God.

One should also thoroughly re-evaluate one's way of life.  This will include making time for stillness and solitude – daily, weekly, and preferably some extended time of retreat from time to time.

Some searching questions should be answered in connection with the use of time.  Some of the questions, which should be answered, are: Whose approval am I seeking?  What drives me?  Am I making the best use of my time?

One should also consider one's image of God, and the basis on which we relate to him.

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> "How do we think of God? Do we see him as an ever-demanding Employer, paying low wages and demanding long hours? Or is he some despotic Pharaoh, asking us to make bricks without straw and treating us like slaves? Is he a God who is never satisfied, never pleased with us, never smiling? Even mature Christians can live with distorted images of God" (Horsfall 2004:175).

The Biblical images of God as Shepherd, Saviour and Friend, need to be explored through recommended reading and study. One may assume that Officers know these teachings well, but the following principle is vital for the maintenance of spiritual health in a busy ministry (Horsfall 2004:176):

> "Even if I have failed and not lived up to my own best standards, I can still draw near. I don't have to earn my acceptance or achieve the right to be there… I come, not on the basis of my own goodness (I have none anyway), but on the basis of my position in Christ."

4.3.2.1    Spiritual Formation through providing resources

The Salvation Army makes provision for financial assistance in the purchase of books. At present, very few individuals make use of this opportunity to purchase spiritual resources. Officers should be encouraged to purchase books, which will stimulate their spiritual growth. It is also recommended that occasionally, a list of "recommended reading" be circulated.

Occasionally, Officers are given books. It would be very beneficial if each Officer were to receive one or two excellent, contemporary books on spiritual development per year. This literature could be read privately, but small study groups could also be encouraged, with room for discussion and challenging conversation.

A plethora of workshops, seminars and conferences are regularly held in all the major cities in South Africa. Attending these often serves the purpose of refreshing lagging spirits and reminding individuals that they are not alone in striving to build the kingdom of God. Valuable links with other denominations could be established, often resulting in successful networking. Officers need to be continually encouraged to attend, where possible, together with some members of leadership.

### 4.3.2.2 Spiritual Formation Modelled and encouraged by leadership

Although spiritual formation often takes place in private, through the practice of the spiritual disciplines, leaders are able to pass on healthy spiritual habits to others in the following ways:

Mentoring:  In a meaningful, intentional relationship, principles of spiritual growth can be shared and encouraged.  Obstacles can also be shared and overcome, and individuals will be inspired to attain higher levels of spiritual maturity.

Modelling:  Leaders display their spiritual maturity in their speech, conduct and handling of difficulties and conflict.  In this regard, John Maxwell writes the following in his chapter entitled "The Law of Influence" (1998:11):

> "The true measure of leadership is influence – nothing more, nothing less… Titles don't have much value when it comes to leading.  True leadership cannot be awarded, appointed or assigned.  It comes only from influence, and that can't be mandated.  It must be earned. The only thing a title can buy is a little time – either to increase your level of influence with others or to erase it."

In a military structure like that of The Salvation Army, orders will be obeyed, but more fruitful results would be gained if orders or instructions are accompanied by godly examples, congruent decision-making and transparent empowerment.

### 4.3.2.3 Spiritual formation through retreats

Retreats, though costly, are very meaningful in terms of spiritual growth, refreshing the mind and spirit.  Where possible, these should be held on a regular basis.  Rather than filling these opportunities with business-related content, the content should preferably be focused on spiritual growth and sustainability.  Some content possibilities are found in section 4.3.2.

### 4.3.2.4 Spiritual formation through acknowledgement of spiritual gifts

Salvation Army Officership is not limited to any one kind of ministry, but encompasses service on many levels, including pastoral ministry, social outreach, administration and other specialised ministries.  In order to place Officers where they will be both efficient and fulfilled (a vital ingredient for

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sustainability), it is important to know them and to know their capabilities and talents.  However, it is also important to know their spiritual gifts.  It is recommended that these should be recorded on Officers' career cards, and consulted when appointments are made.

It would be helpful to include spiritual gifting as a consideration, not only in the boardroom, when decisions are made, but also in consultation with the individual concerned.

## 4.4  Stress management

Collins (1988:78) describes the nature and scope of stress/anxiety in the context of today's society as follows:

> "Anxiety, stress, fear, phobia, tension – technically these words have different meanings but they are often used interchangeably to describe one of this century's most common problems.  Anxiety has been called the 'official emotion of our age', the basis of all neuroses, and the 'most pervasive psychological phenomenon of our time'.  It is as old as human existence, but the complexities and pace of modern life have alerted us to its presence and probably increased its influence."

Stress, for the purpose of this study, can be divided into the following categories, and will be discussed in the following order:  Life stress, ministry stress, and specific areas of stress within Salvation Army Officership.

### 4.4.1  Life stress

Normal anxiety is part of every person's life.  It usually arises when there is some kind of threat or situational danger, which may be real or perceived.  In fact, Collins (1988:78) believes that moderate anxiety or stress may even be beneficial.

> "Often it motivates, helps people avoid dangerous situations, and leads to increased efficiency."

Intense stress, however, has a negative effect on one's well being and functioning.

> "It can shorten one's attention span, make concentration difficult, cause forgetfulness, hinder performance skills, interfere with problem solving, block effective communication, arouse panic, and sometimes cause unpleasant physical symptoms such as

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paralysis, rapid heartbeat, or intense headaches" (Collins 1988:78).

Salvation Army Officers, being real people, who live in a real world, experience stress like any other person.

It is recommended that the following principles be taught carefully to all prospective and current Salvation Army Officers:

God, knowing his creation well, instituted a simple but enormously effective mechanism for His creatures to deal with the stress of daily living. In fact, He modelled the principle himself by performing the work of creation for six days, and resting the seventh.

## 4.4.1.1   The Sabbath

The following command is given early in the Old Testament (Exodus 20:8-11, NIV):

> *"Remember the Sabbath day by keeping it holy. Six days you shall labour and do all your work, but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work…. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy."*

Today's society, including the Church, has undergone many changes over the last decade. Shops are open on Sundays, many more people work on Sundays, and man has almost forgotten his need for a Sabbath rest. Many Salvation Army Officers, just like ministers in other churches, find that their hardest, most stressful day in the week is Sunday. Their public ministry is performed on Sunday, and their congregations demand their services for a great part, if not the whole of the day. For them, Sunday may be a holy day, but it is not one of rest. The nature of their work also often demands that they be "on duty" on Saturdays, as many functions and events are planned on that day.

For ministry to be sustainable, the Officer, especially the Corps Officer, has to live by God's command and create a Sabbath for him or herself, even if that Sabbath were to be on another day of the week. In this way he or she will still operate within the Creator's designed rhythm of labour and rest. More will be said about the Sabbath in section 4.4.2 under Ministry stress.

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### 4.4.1.2 Vacations

In addition to regular Sabbath days, all people, including Officers, need some extended time away from their duties. Furlough makes adequate provision for this. Furlough should preferably be time set aside for leisure, spending time with family, and recharging the spiritual batteries for continued, sustainable ministry.

A complication arises when Officers, due to financial restraints, are either obliged to stay at home (near the phone and their beloved but demanding congregation) or visit extended family, which, whilst enjoyable for a while, can become a stressful experience in itself. Officers from other territories benefit from times of much needed "homeland furlough," which is financially covered by the organisation. A small holiday grant for South African Officers was instituted some years ago, but was withdrawn the next year. The benefit of such a grant, if reinstated, would possibly reduce fees currently paid out to doctors, therapists and other means of stress management. It is recommended that, if at all possible, such a grant is considered once again.

### 4.4.1.3 Exercise and creative activity

Gordon MacDonald writes as follows in a chapter entitled, "Restoring your soul" (London 1996:25):

> "…I also realised we didn't play enough. There was too much work and not enough time for diversion. But we need to be away from work regularly; we need laughter and friendship. And we have to be proactive about finding time for play; it's not something that just happens. It's something to plan."

Wise planning of time is essential, in order that ideally, each day might have a portion of time set aside for physical exercise or creative activity, and that each week might have a day set aside for recreation, family activities and creativity. This will help to create balance and will increase sustainable ministry. It is recommended that these principles be promoted amongst Officers, and that vital questions be asked during regular, intentional conversations with Officers, regarding their physical fitness and recreation.

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### 4.4.2  Ministry stress

"When Superman slips" (author unknown) (2000) featured in Idea magazine, mentions several areas of stress that Christian leaders experience, in addition to the stress of everyday life in a busy world:

Of all the job descriptions in the world, the one laid upon Christian leaders is possibly the most daunting:

> *"Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I (Jesus) have commanded you"* (Mt 28:19,20, NIV).

Evangelical church leaders have an especially demanding task. Mike Booker, quoted in Idea magazine (When Superman Slips 2000:21) confirms this:

> "If you believe salvation is crucial, you really work hard at it. But if you think we're all going to get (to heaven) anyway, you may find it easier to take a day off and play golf."

Stress in ministry can be caused by expectations of oneself, expectations of others, loneliness and isolation, fear of failure, unresolved issues, and many other factors.

Harbaugh (1984:58) provides a model which he calls a (w)holistic model identifying the most common stress management strategies, and which is reproduced below:

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```
                        P
    Social activities   H        Jogging
                        Y        Exercise
    Social Support Systems S     Relaxation training
                        I        Time management
    Spectator sports &  C        Nutritional evaluation
    activities          A        Meditative disciplines
                        L

              S O C I A L       M E N T A L

    Marriage & family support  E   Psychological & vocational
    systems                    M   reassessment
    Personal support systems   O   Goal attainment &
    Pastoral support groups    T   management skills
    "Father confessors"        I   Continuing education
    Therapy                    O   Self-help reading
                               N   Goal setting
                               A
                               L
```

Harbaugh also has an interesting theory regarding stress. He contends that stress in itself, is not necessarily a negative state, and that it can be an instrument leading to wholeness in Christ. He writes (1984:61):

> "Stress reminds us of our limitations, and our limitations remind us of our mortality. An appropriate and adequate response to pastoral stress must recognise the existential questions that are raised, the human responsibility to use what God has given us, and the theological truth that in and of ourselves we can do nothing. When we have in this way moved *at* the spot we have already begun to move *from* the spot. Then, we are ready to address (w)holistically the problem of pastoral stress – not to save our life, but better to serve with the gift of our life, our body, mind, emotions, relations and commitments. With this discernment, we lift stress above the level of a problem and allow it to illuminate the truth of our life and the trustworthiness of our God."

Harbaugh writes further that he has found in his research amongst theological students, that two factors play a role in stress management: Firstly he found that those who view stress as a "problem" find it harder to handle situations than those who view stress as a challenge. Secondly, he discovered that those who are able to find the balance between the need for taking charge (responsibility) and for letting go (trusting God) are more adequately able to deal with stressful situations.

In addition to these principles of attitude and balance, the following principles are important in dealing with pastoral stress:

4.4.2.1 Pastor's Sabbath

Although the Sabbath has already been mentioned as a vital part of stress prevention and management, a special word needs to be said on the subject regarding Church leaders. Eugene Peterson addresses the issue of, "The Pastor's Sabbath" (London 1996:81-87). He writes the following:

> "It (the Sabbath) must be understood Biblically, not culturally. A wide spread misunderstanding of Sabbath trivialises it by designating it 'a day off'. 'A day off' is a bastard Sabbath… Sabbath means quit. Stop. Take a break…. The word itself has nothing devout or holy in it. It's a word about time, denoting our nonuse of it – what we usually call wasting time" (1996:81,82).

There is debate about what day should be the "Pastor's Sabbath". Some teach that Monday is not good because of fatigue after a busy Sunday; others (like Peterson) indicate that Monday Sabbaths work well for them. Individuals will differ on this issue, and it is not the day that is important, but the fact that it should be observed as a command of God, and as a means to sustainable ministry. Here follows a short description by Peterson, as he writes about his own "Monday Sabbath":

> "We made a lunch, put it in a day pack… and drove to a trailhead... or into the mountains. Before we began our hike, my wife read a Psalm and prayed… We walked leisurely, emptying ourselves, opening ourselves to what was there… It was a day set apart for solitude and silence, for 'not doing', for being there. It was the sanctification of time" (London 1996:86).

Salvation Army Officers have somehow, through the years, begun to place much value on the virtue of hard work. So much so, that there is an

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underlying belief that the one who works the hardest, with the least time off, must be a greater saint than all the others.

This belief should, for the sake of sustainable ministry, as well as for the spiritual health of its Officers, be challenged.  Teaching about Sabbath observance should take place both during, and after training.   It should be encouraged in mentoring, and modelled by leadership.

### 4.4.2.2    Peer Support.

Mentoring and improved interpersonal relationships have already received some attention in this study.  One of the ways to deal with stress and prevent burnout is to ask for peer support.  This does not come naturally to many pastors, who tend to feel that they should be giving, not receiving help and support.  However, those who have walked the road of burnout, urge us to avail ourselves of peer support regularly.

Writing about the people who can provide support, Sanford writes:

"These need to be people who aren't going to give a lot of unasked-for advice. They need to be people who aren't going to tell you that sin is the cause of what you're in, because you're already broken and you don't need a bunch of Job's comforters" (London 1996:11).

It is recommended that Salvation Army Officers be encouraged to find informal structures of support, including prayer partners, mentors, accountability partners, support groups and, not least, friends.  This will address a great and pressing need, and will not only help individuals deal with stress and refrain from inappropriate means of meeting needs, but will also ensure greater sustainability and a healthier and more effective Officer force.

### 4.4.3   Special times of stress within The Salvation Army

### 4.4.3.1  "Farewell orders"

Possibly the most stressful time in the life of the Salvation Army Officer occurs annually, when leadership has to make decisions about moving Officers from one appointment to another.  The nature of The Salvation Army, as an international organisation with personnel moving between countries, as well as retirements, resignations and deaths, often causes this to be an extensive

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process of moves.  Whilst Officers are consulted to a certain extent, they are expected to go where they are sent.  This is part of their covenant relationship with The Salvation Army.

However, individuals and families have needs, and often feel insecure about their future.  Many, in their responses to the survey in this study, indicated that a more open and transparent process would be helpful to them.  They would feel more appreciated if they were included more in discussions about their future.  They would also be more willing to take up "difficult" appointments or appointments that they might not like, if they knew why they were sent to those appointments.  If they were included in the process to a greater degree, they would feel less unheard and unappreciated.

### 4.4.3.2  Moving from one kind of ministry to another

It is usually necessary, at least a few times during the average Officer's career, to change from one kind of ministry to another.  Social Officers might be moved to Corps work, and vice versa.  Officers may be required to fulfil a specialised task with specific skills requirements.  These changes will certainly cause stress.  At times, the Officer is required not to disclose the nature of his or her future appointment, for extended periods of time.  This in itself causes increased stress levels.

The following two solutions are proposed:

- A more open and transparent process, in which people are consulted and may openly discuss issues with mentors, friends, colleagues, etc.

- Adequate training for different ministries, including succession training, where possible.  Where it is not possible to supply in-house training, it might be useful to provide training through outside institutions, such as courses or seminars.

### 4.4.3.3  Leadership changes

In an organisation like The Salvation Army, policy decisions and decisions of method and mission are made by a small group of leaders.  When these leaders are moved and replaced by others, it often happens that a plethora of policy changes follow.  Each leader has his or her own way of doing things, and

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the "front line Officers" find it stressful to continuously keep up with changing requirements according to changed leadership.

Officers are also concerned about the future of their organisation, and have their own opinions on whether leadership is "taking the Army" in the right direction.  Believing that they do not have a forum to express their concerns, they internalise the stress they experience, and symptoms of stress may occur.

Clear communication, acknowledging suggestions, queries and requests, creating forums for input into mission and methods, and creating an atmosphere of approachability would be possible ways of reducing the stress created by leadership changes.

## 4.5   Summary

This chapter has been an attempt to compare the "world as it is," as revealed by the initial research in chapter 2, with the "world as it should be."

Each of the identified pressure points of Salvation Army Officership, have been mentioned, and the following has been provided: specific guidelines to prevent excessive stress, as well as Biblical ways in which these pressure points might be dealt with when encountered.

In addition, this chapter contains some guidelines with regards to spiritual formation during training, and as part of continued development.  Lastly, there is an outline for a recommended stress management programme for use in the Salvation Army context.

The last chapter contains a comprehensive list of recommendations based on the findings of this study.

## 4.6   In conclusion

"The Church Christ is building, is His.

It does not belong to the members, they belong to Him.

It does not belong to the Officers, they belong to Him.

It does not belong to the Pastor, the Pastor belongs to Him.

It does not belong to the Hierarchy, the hierarchy belongs to Him.

Wherever the Church of Christ is, it belongs to Jesus Christ alone"

Richard Halverson (Brain 2004:215).

# Chapter 5

## Conclusion

In this final chapter an attempt will be made to combine the findings of the survey conducted, with the proposed recommendations, and to provide a summary of the entire study. This chapter will demonstrate that although pressure points abound within the area of full time ministry, especially in the context of the Salvation Army in Southern Africa, sustainable service is possible.

This chapter will also indicate how this study contributes towards a specific area in Practical Theology.

### 5.1   Summary of Research findings

The survey conducted in this study was two-fold.  Its first purpose was to determine which pressure points cause Salvation Army Officers in Southern Africa to resign, and, secondly, it sought to establish which pressure points are currently causing excessive stress in the lives of active Salvation Army Officers in this context.

An empirical survey was carried out to ascertain the perceptions of both former and active Salvation Army Officers in Southern Africa regarding the main pressure points that are responsible for resigning from the ministry. The following findings were established regarding the main pressure points:

- Lack of financial security is indicated as the highest pressure point experienced by active Officers, and is also named as a high contributing factor towards resignation.
- In the second place, active Officers report that they experience excessive concern about security issues such as medical and pension benefits.  It is also indicated as a factor in resignation.
- Both active, and former Officers mention a lack of support from the organisation during difficult times, as a cause for concern.
- Lack of mentorship is a pressure point reported by active, as well as former Officers.

- Active and former Officers report that they feel that they are unheard by the leadership/the organisation.
- Former and active Officers report disillusionment with the organisation as a pressure point.
- Former and active Officers mention that they feel unappreciated by leadership and/or the organisation.
- Lack of support from peers during difficult times, is expressed as a pressure point by former and active Officers.
- Conflict is a pressure point experienced by both former and active Officers. It is noteworthy that the main area of conflict for former Officers included mostly those under their care and ministry, whilst active Officers report more conflict with leadership or those in authority.

## 5.2  Strategies and recommendations

This study has been an attempt to ask, and find answers to the following questions:  Why do Officers resign? What pressure points cause Officers to consider resignation as an option?

The search for answers has been a journey through many issues, ranging from leadership structures, through interpersonal relationship issues, communication challenges, and physical, social and spiritual challenges.

There are many things that could be done on a personal level to improve the life and sustainable service of Officers.  However, there are also some steps that could be taken by leadership on various levels. Brain (2004:215) elaborates:

> "Clearly, … denominational leaders have an important part to play in the ongoing health of their front-line troops – local Church pastors and chaplains in specialised ministries."

The following section is a summary of the recommendations contained in this study:

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1. <u>Recommendations regarding financial issues</u>
   - Revise allowance scales and other financial benefits.
   - Teach Biblical principles of money management, including stewardship, budgeting and financial planning, both during training and as part of ongoing development.

2. <u>Recommendations regarding support issues</u>
   - Encourage the development of mentoring as a spontaneous yet intentional process, through teaching, providing resources and modelling.
   - Solidify, develop and utilise the existing Pastoral Care Programme.

3. <u>Recommendations regarding disillusionment</u>
   - Follow through any promises and undertakings made from leadership level, as speedily as possible.
   - Adopt a zero tolerance position on issues of immorality and corruption.
   - Move towards a system of more transparency and less secrecy on issues of appointments.

4. <u>Recommendations regarding Mission and Method</u>
   - Empowerment of Officers through trust displayed in allowing greater freedom in matters of method, whilst providing clear guidelines in matters of mission and corporate vision.
   - Promote consultation with younger Officers and lay people in matters of method.

5. <u>Recommendations regarding conflict and communication</u>
   - Teach principles of communication and conflict management.
   - Improve organisational communication on all levels, to ensure that every letter, e-mail and telephone call receives timeous attention and feedback.

6. <u>Recommendations regarding feeling unheard and/or unappreciated</u>
   - Acknowledge and respond to every communication received.
   - Increase levels of positive reinforcement and encouragement.

7. Recommendations regarding feeling hurt by leadership

- Detect and deal with the abuse of power.

- Teach principles of servant leadership.

- Empower individuals and inform them of their right to a fair hearing.

8. Recommendations regarding the use of skills and gifts

- Create open channels of communication regarding appointments.

- Record spiritual gifts on career cards and include these in discussions regarding appointments, not only in the boardroom but also in consultation with individuals.

9. Recommendations regarding mentoring

- Teach, encourage and facilitate mentoring, both during training and as part of ongoing development.

10. Recommendations regarding spiritual formation

- Amend the spiritual formation programme of the College for officer Training.

- Teach, encourage, resource and model spiritual formation principles as part of ongoing development.

11. Recommendations regarding stress management

- Teach stress management principles to future and current Officers.

- Life stress:
  - Teach Biblical principles about Sabbath, vacations, exercise and creative activity.
  - Provide resources where possible.

- Ministry stress:
  - Promote the Pastor's Sabbath
  - Encourage peer support.

- The Salvation Army – specific stress:
  - Increased inclusion of individuals in discussion about appointments.
  - Transparency about reasons for appointments.

- Provide adequate training for new ministry responsibilities, either within The Salvation Army through succession, or through external courses or seminars.

## 5.3  The contribution of the findings to Practical Theology

Although this study has been extremely localised and applies specifically to The Salvation Army as a denomination in the context of Southern Africa, the principles that have been discovered both in the literature study and the survey, serve to crystallise the fact that ministry, as a profession, involves some very specific challenges and pressure points.  It illustrates a clear case for all denominations, and, in fact, for the Christian Church as an institution, to be aware of these pressure points, and to do everything in its power to protect its front-line workers, and to ensure their sustainable service.

**Appendix A: Questionnaire**

**Questionnaire completed by Former Officers of The Salvation Army**

**Some reasons why people resign from Salvation Army Officership**

**(Including interviews)**

**Conducted by Marieke Venter in association with the**

**South African Theological Seminary (SATS)**


Name:…………………………………………………………..

Age:………………………………………………………………

Gender: ………………………………………………………..

Date of interview:………………………………………………...

Commissioned in (year):………………………………………….

Served as an Officer for (Period of service)………………………………

Last appointment: (THQ/ DHQ/ Social/Corps)…………………………..

Marital Status whilst serving as an Officer:………………………………

Current marital status:……………………………………………….

Current Church affiliation and involvement:…………………………..

…………………………………………………………………….

## Instructions

**Section 1:**

1. Select 10 out of the 35 reasons listed below, which, in your opinion, were the main factors, which led to your resignation from Salvation Army Officership. Please include any other reasons by filling in the blank spaces numbered 31–35. If you had only one main reason for resigning, please also indicate 9 other main reasons, which, in your opinion, are the most important reasons why people resign from Officership in the Salvation Army.

**Section 2:**

2. Once you have selected the 10 main reasons, please place them in order of importance (1-10) in the spaces provided in the Questionnaire on pages 4 and 5.

3. Briefly elaborate in the space provided, giving one or two sentences to describe your experience (relating to each reason for leaving).

4. Make a brief suggestion regarding a possible solution (Biblical and/or practical), that is, How could the problem be/have been solved?

**QUESTIONNAIRE ON THE MAIN REASONS (OR PERCEIVED MAIN REASONS) WHY PEOPLE RESIGN FROM THE OFFICERSHIP OF THE SALVATION ARMY**

**Section 1:**

**Interpersonal issues**

☐    1.    Conflict with people under my care and ministry

☐    2.    Conflict with those in authority.

**Organizational issues**

☐    3.    Disagreement on matters of Doctrine .

☐    4.    Disagreement on mission or methods.

☐    5.    My skills and gifts were not optimally utilized within the organization.

☐    6.    Lack of opportunities for growth and development.

☐    7.    I was/am disillusioned with the organization.

☐    8.    I was/am unhappy about an appointment.

**Support issues**

☐    9.    I felt misunderstood by leadership.

☐    10.    I felt unheard by leadership/the organization.

☐    11.    I felt unappreciated by leadership/the organization.

☐    12.    I felt I could be more useful somewhere else.

☐    13.    I was hurt by someone in leadership.

☐    14.    Lack of financial security.

☐    15.    Lack of support from the organization during difficult times.

☐    16.    Lack of mentorship.

☐    17.    Lack of support from peers during difficult times.

☐    18.    Concern about security issues such as medical and pension benefits.

**Personal and family issues**

☐     19.     There were moral issues, which forced me to resign.

☐     20.     Marital break-up.

☐     21.     One spouse wished to leave whilst the other wished to stay.

☐     22.     Other opportunities came along.

☐     23.     I could not cope with physical, emotional and mental demands of the work.

☐     24.     Family pressure.

☐     25.     I married someone who is not an Officer.

☐     26.     Physical illness

☐     27.     The loss of a loved one (Grief)

**Spiritual and vocational issues**

☐     28.     I felt spiritually inadequate for the tasks required of me.

☐     29.     I believe that I am not suited for the ministry.

☐     30.     I believe I am not really called.

**Other issues**

☐     31.     …………………………………………………………………

☐     32.     …………………………………………………………….…

☐     33.     …………………………………………………………………

☐     34.     …………………………………………………………………

☐     35.     …………………………………………………………………

**QUESTIONNAIRE ON THE MAIN REASONS (OR PERCEIVED MAIN REASONS) WHY PEOPLE RESIGN FROM THE OFFICERSHIP OF THE SALVATION ARMY**

**<u>Section 2</u>**

| Selected items (in order of importance) Brief description of reason | Reason Number (1-35) | Briefly explain and elaborate on the reason. | Possible solution to the particular problem. |
|---|---|---|---|
| 1. | | | |
| 2. | | | |
| 3. | | | |
| 4. | | | |
| 5. | | | |

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| | | | |
|---|---|---|---|
| 6. | | | |
| 7. | | | |
| 8. | | | |
| 9. | | | |
| 10. | | | |

## Appendix B: Questionnaire

## Questionnaire completed by Active Officers of The Salvation Army

## Some pressure points experienced by Salvation Army Officers

### Compiled by Marieke Venter in association with the
### South African Theological Seminary (SATS)
(as part of a theological research project)

Name: …………………………………..…………………………..
(You may remain anonymous if preferred.  However, please complete the other details below.  Thank you.)

Age:……………………………………………………………………….

Gender: …………………………………………………………………..

Date of completion of questionnaire…………………………………...

Commissioned in (year):……………………………………………….

Served as an Officer for (Period of service)……………………………

Current appointment: THQ/ DHQ/ Social/Corps (Please circle)

Marital Status:…………………………….…………………………

## Instructions

### Section 1

1. Select 10 out of the 35 items listed below, which most closely describe the main pressure points that you are currently experiencing as a Salvation Army Officer. Please include any other pressure points by filling in the blank spaces numbered 31–35. If you personally experience less than 10 pressure points, then please complete the number by adding pressure points, which you think are the most common for other Officers.

### Section 2

2. Once you have selected the 10 pressure points, please place them in order of importance (1-10) in the spaces provided in the Questionnaire on pages 4 and 5.

3. Briefly elaborate in the space provided, giving one or two sentences to describe your experience (relating to each pressure point).

4. Make a brief suggestion regarding a possible solution (Biblical and/or practical), that is, how can the problem be solved?

N.B.: Please note that the personal information that you supply in this questionnaire is for research purposes only and will be kept in strict confidence.

**QUESTIONNAIRE ON THE MAIN PRESSURE POINTS OR STRESS FACTORS (OR PERCEIVED MAIN PRESSURE POINTS) EXPERIENCED BY SALVATION ARMY OFFICERS IN THE SOUTHERN AFRICA TERRITORY.**

## Section 1

**Interpersonal issues**

☐    1.    Conflict with people under my care and ministry

☐    2.    Conflict with those in authority.

**Organizational issues**

☐    3.    Disagreement on matters of Doctrine.

☐    4.    Disagreement on mission or methods.

☐    5.    My skills and gifts are not optimally utilized within the organization.

☐    6.    Lack of opportunities for growth and development.

☐    7.    I am disillusioned with the organization.

☐    8.    I am unhappy about my appointment.

**Support issues**

☐    9.    I feel misunderstood by leadership.

☐    10.    I feel unheard by leadership/the organization.

☐    11.    I feel unappreciated by leadership/the organization.

☐    12.    I feel I could be more useful somewhere else.

☐    13.    I was hurt by someone in leadership.

☐    14.    Lack of financial security.

☐    15.    Lack of support from the organization during difficult times.

☐    16.    Lack of mentorship.

☐    17.    Lack of support from peers during difficult times.

☐ 18. Concern about security issues such as medical and pension benefits.

**Personal and family issues**

☐ 19. There are moral issues in my life, which make ministry difficult.

☐ 20. My marriage is not strong.

☐ 21. My spouse does not wish to be an Officer.

☐ 22. Other opportunities have come along, offering me something I find lacking in Salvation Army Officership.

☐ 23. I struggle to cope with the physical, emotional and mental demands of the work.

☐ 24. Family pressure.

☐ 25. I wish to marry someone who is not an Officer.

☐ 26. Physical illness

☐ 27. The loss of a loved one (Grief)

**Spiritual and vocational issues**

☐ 28. I feel spiritually inadequate for the tasks required of me.

☐ 29. I believe that I am not suited for the ministry.

☐ 30. I believe I am not really called.

**Other issues**

☐ 31. ………………………………………………………………

☐ 32. ………………………………………………………….….

☐ 33. ………………………………………………………………

☐ 34. ………………………………………………………………

☐ 35. ………………………………………………………………

**QUESTIONNAIRE ON THE MAIN PRESSURE POINTS OR STRESS FACTORS (OR PERCEIVED MAIN PRESSURE POINTS) EXPERIENCED BY SALVATION ARMY OFFICERS IN THE SOUTHERN AFRICA TERRITORY.**

**<u>Section 2</u>**

| Selected items (in order of importance) Brief description of pressure point | Pressure point Number (1-35) | Briefly explain and elaborate on the pressure point. | Possible solution to the particular problem. |
|---|---|---|---|
| 1. | | | |
| 2. | | | |
| 3. | | | |
| 4. | | | |
| 5. | | | |

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|---|---|---|---|
| 6. | | | |
| 7. | | | |
| 8. | | | |
| 9. | | | |
| 10. | | | |

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## Appendix C: Letter accompanying the Questionnaires

20 October 2005

Dear Colleagues

I am currently writing a thesis for my M.Th., and have chosen the subject of the sustainability of Officership as my topic.  It stands to reason that in order to write about Officership, I have to get real and honest input from Officers. I have compiles a questionnaire which I am enclosing with this letter.  I would be very grateful if you could complete this, and return it to me by placing it in my post, or in my box at the CFOT.

I have already distributed it to Officers in two Divisions, and intend to ask every Officer in five Divisions to complete one for me.

Just in case you were wondering:  No, you don't have to put your name on it, and the content will be 100% confidential.  The final figures (no names!) will be in my thesis, which will be presented to our leadership for their information and, if desired, action.

Thank you for helping me in this.  I hope that perhaps we will all be helped in some way, through this effort.

God bless,



Marieke Venter
Director for Personnel
CFOT.

**Appendix D: Existing curriculum for Spiritual Formation, CFOT**

The Salvation Army – College for Officer Training Curriculum (2003)

**Course Name:   SPIRITUALITY AND MINISTRY FORMATION**

**Teaching and Learning Time: 40 hours teaching and 40 hours learning**

## 1. COURSE AIMS AND OBJECTIVES.

To enable cadets to reflect on the personal characteristics essential for authentic Salvation Army Ministry.  To help cadets towards an understanding of themselves as persons. To assist the cadets ability to apply teachings and techniques from a broad range of spiritual writings, to enhance their own spiritual formation.   The Spiritual Development aspect of this subject will provide an atmosphere in which spiritual growth can occur; assist the cadets in developing a disciplined and effective devotional life; inspire and encourage the cadets to enthrone Jesus Christ as Lord and to live constantly in the sovereignty and power of the Holy Spirit.

## 2.  CONTENT.

### Unit 1 - Spiritual Formation

1.1   Introduction to Spiritual Formation; review of cadets past and present ministry experiences as a resource for ministry formation.
1.2   Defining spirituality
1.3   Spiritual formation
1.4   Myers-Briggs assessment/spirituality and personality
1.5   Identifying strengths, limitations and uniqueness; developing a personable style
1.6   Explore spiritual gifts

### Unit 2 - Introduction to Small Groups

2.1   Introduction to small groups
2.2   Six traditions of spirituality - contemplative; holiness; charismatic; social justice; evangelical; incarnational
2.3   Contemplative - prayer, silence, meditation, journal writing, direction
2.4   Holiness - history, theology, temptation
2.5   Charismatic - origins, modern expressions, fruits and gifts of the Spirit
2.6   Social justice - diaconal ministry, history, contemporary expressions
2.7   Evangelical - Scripture, witness
2.8   Incarnational - unifying the sacred and secular, removing the barriers

### Unit 3 - Bible Reading

3.1   Methods of devotional reading for spiritual development
3.2   Developing an effective habit of reading the Bible

### Unit 4 - Prayer

4.1     Developing effective prayer life
4.2     History and methods of prayer

### Unit 5 - Spiritual disciplines

5.1     Celebration of discipline
5.2     Patterns
5.3     Value
5.4     Dangers
5.5     Exploration of devotional classic writings
5.6     Salvation Army pattern of spirituality

### Unit 6 - Salvation Army Expression of Spirituality

6.1     Salvation Army expression of spirituality
6.2     Discussions of current publications of The Salvation Army

### Unit 7 - Call to Ministry

7.1     Personal prayer and ministry
7.2     Retreat Day
7.3     Reflection on Biblical passages relevant to ministry call, style and pastoral perspectives  e.g. Exodus 3:1 - 4:17; Isaiah 6; Ezekiel 1-3; Mark 10:35-45; Acts 20:17-35; Corinthians 4-5; Ephesians 4:1-16; 1 Timothy 3:1-7; 1 Peter 5:1-11
7.4     Brief overview of pastoral roles in Christian ministry
7.5     Vocation and guidance in the Christian life between the individual cadet and the corporate Christian community

### 3.  ASSESSMENT STRATEGY

Participation in a small group                                    20%
Written report on suitable for a presentation on unit 5        60%
Journal                                                          20%

### 4.  LEARNING OUTCOME DETAILS.

### Learning Outcome 1
Identify and incorporate new ideas and components of a disciplined spiritual life.

### Assessment criteria
1.1     Name at least three potential areas for development in own spiritual life.
1.2     Show evidence of these in your own personal devotional life.
1.3     Reflect in a group situation the process of developing a disciplined spiritual life.
1.4     Reflect on the development of own spiritual formation (with a mentor or staff member).

**Learning outcome 2**
Acknowledge own spiritual gifts and their place in the body of believers.

**Assessment criteria**

2.1    Participate in a Spiritual Gifts assessment.
2.2    Identify the personal spiritual gifts and their role in the body of believers.
2.3    Identify the spiritual gifts of others within the body of believers.

**Learning outcome 3**
Demonstrate the value and importance of personal spirituality to ministry.

**Assessment criteria**

3.1    Explain the pattern of prayer and its value in spiritual ministry.
3.2    Assess the personal value of spiritual discipline in ministry.
3.3    Reflect on personal experience of spiritual ministry.

**Learning outcome 4**
Classify and assess Christian spiritual disciplines.

**Assessment criteria**

4.1    Explain six traditions of spirituality and link these to the life of Jesus Christ.
4.2    Evaluate literature related to spirituality in the life of Salvation Army officers.
4.3    Assess this literature as it applies to your own personal spiritual disciplines.
4.4    Assess how spiritual disciplines lead to a balanced spirituality in ministry.

**Learning outcome 5**
Employ various patterns of prayer

**Assessment criteria**

5.1    Explain three patterns of prayer
5.2    Reflect on personal experience of a particular pattern.

**Learning outcome 6**
Practice the discipline of keeping a personal record of spiritual development.

**Assessment criteria**

6.1    Present an example of personal record keeping.
6.2    Reflection on the experience of recording spiritual development for at least one month.

## Learning outcome 7
Demonstrate an understanding of the nature of Christian ministry.

### Assessment criteria

7.1     Identify Biblical principles.
7.2     Apply principles to contemporary ministry.

## Learning outcome 8
Practice the disciplines of the preacher.

### Assessment criteria

8.1     Show desire and intention to maintain prayer and reading that will resource preaching.
8.2     Present a balanced teaching program covering a wide range of theological, pastoral and life behaviour themes.

## Learning outcome 9

Demonstrate personal character traits, which give credibility and impetus to the Christian leader.

### Assessment criteria

9.1     Evaluate the following traits to the Cadet=s personal Christian formation - integrity, faithfulness, compassion, humility, attitude, industry, patience, purpose, wisdom, encouragement, servanthood.
9.2     Identify character traits in cadet=s personal formation that can be developed.
9.3     Give specific examples of these traits portrayed in people of history and contemporary life.

**Appendix E: Suggested addition to existing Spiritual Formation curriculum**

Learning Outcome 1

Identify signs and symptoms of burnout.

Assessment criteria:

- Written work based on case studies.

- Feedback from small group discussion

Learning Outcome 2

Demonstrate an understanding of the principles of spiritual self-care

Assessment criteria:

- Prescribed reading followed by written assignment.

- Participate in class discussion.

Learning Outcome 3:

Practice the discipline of mentoring

Assessment Criteria:

- Meet with selected Mentor at least twice a month while in training.

- Keeping a journal during this time, which will be discussed (not specific content) with the director for Spiritual Formation during final Spiritual Formation interview.

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