

An investigation into the causes and cures of pastoral burnout within the Church of the Nazarene in the Western Cape District

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Chapter One: The Research Proposal

1.1 Title

An investigation into the causes and cures of pastoral burnout within the Church of the Nazarene in the Western Cape District.

1.2 Aim of the Research

The broad aim of this research project is to establish the root causes of pastoral burnout amongst pastors in the Church of the Nazarene in the Western Cape. This study will seek to determine whether there is pastoral burnout amongst the pastors and to offer corrective measures. The corrective measures may include creating awareness of pastoral burnout amongst the pastors and the hierarchy of the Church of the Nazarene in the Western Cape, suggestions of healthy living, strengthening of support structures to prevent pastors exiting the ministry, and reinforcing matrimonial and family ties and stable financial well-being. Any aspect of a pastor's life that may cause burnout must be identified and remedied, failing which it may be devastating, not only to the pastor and his family, but also to the congregation.

1.3 Key Words

Burnout, Calling, Emotional fatigue Recreation, Family, Finances, Healthcare, Lifestyle, Ministry, Socialize

1.4 Glossary Terms

Pastoral burnout: This is sometimes referred to as emotional exhaustion or a melt-down amongst pastors when they are unable to cope with stress and anxiety caused by un-holistic lifestyles and severe challenges and agendas.

Church of the Nazarene: A global Christian denomination in the Wesleyan-Arminian theological tradition with historical roots in the John Wesley's

Methodist revival and the American holiness movement of the late 19th century.

District: An organizational entity in the Church of the Nazarene, referring to a group of congregations in geographical proximity with connectional interest and authority exercised by an annual meeting known as the District Assembly.

District Superintendent: An ordained minister elected by the District Assembly to serve in the role of overseer for the ministers and congregations of the connection.

Pastor: Within the Church of the Nazarene, a pastor has to have commenced with prescribed academic requirements and have some practical experience to serve as a pastor. The pastor is annually screened by the District credentialing authority and sanctioned by the District Assembly to be licensed as a pastor.

1.5 Practical Theology

Browning (1995:7) establishes a remarkable combination between more theoretical theological concerns and the exercise of ministry and challenges those who have given up on the application of theology to re-think their stance. It also bids theologians to leave their purely academic dialogue and make a more meaningful contribution to congregational ministry.

In academic circles, Browning is considered to be a giant in practical theology, as he campaigns for fundamental practical theology. He is not asking for new methods of doing practical theology, but rather for new ways of doing ministry; He advocates a new approach that is thoroughly applied from beginning to end. A new approach is required that encompasses its objectives, its goals and a new method of doing practical theology. This is all essential, while also maintaining the theological component.

Browning (1995:7) articulates his goals as: “The view of theology I have outlined should not be seen as simply a subspecialty called practical theology. On the contrary, it is my proposed model for theology as such. I will be claiming that Christian theology should be seen as practical through and through and its very heart. Historical, systematic, practical theology (in the more specific sense of the term) should be seen as subspecialties of the larger more encompassing discipline called fundamental practical theology”.

Browning (1995:7) argues that practical theology should firstly center on Pastoral ministry, secondly, around aspects of everyday life in the church and finally, it should pivot around aspects of life of the church in the world. Practical theology should also auger around aspects of religious or moral life in the world and lastly, it should revolve around aspects that human beings experience spiritually.

In the light of this description, it is a safe assumption of the researcher that pastoral burnout fits within the realm of a practical theological field of study. The researcher, with more than thirty years (30) of exposure to the local church experience, is in agreement with Browning and those who have a similar stance, that unless the church at large centers on practical theology, it will lose its mission or calling. It will cease to be the salt and light of this world (Matthew 5:13-16). A thrust is required on the practical aspects of pastoral ministry, instead of the academic emphasis, which is by no means less important.

1.6 Literature Review

1.6.1 Introduction

The aim of this section will be to provide a cursory overview of what the global academic community has written concerning the causes and cures of clergy burnout. From an avalanche of resources available concerning pastoral burnout, selective sections which deal with various areas of the pastor’s life were carefully taken. Literature was used from world renowned professional pastoral counselors, Christian psychologists, experienced senior retired

pastors, dissertations of doctoral students, authors specializing in pastoral care and counseling, experienced researchers in the field of burnout and registered health professionals to demonstrate the causes and effects of pastoral burnout. The literature chosen deals with the various aspects of the clerical life, such as family, marriage, finance, ministry, health and the congregation that may cause burnout.

A number of frameworks or definitions of burnout clearly indicate the complexity of what burnout is within the discipline of pastoral care and beyond. Diverse definitions such as that of Maslach and Sanford will be analyzed. Maslach (2003:15) describes burnout as “a syndrome of emotional exhaustion, depersonalization, and reduced personal accomplishment that can occur among the individual who do ‘people work’ of some kind”.

Sanford (1982:5-15) approaches burnout from a ministerial perspective and explains that the ministering person faces nine special difficulties. The first is that the responsibility of the ministering person is never finished. Secondly, he points out that the person in ministry cannot always tell if their work is bearing any results. The third point he makes is that the work of the pastor is repetitive. He goes on to explain that the ministering person constantly deals with people’s expectations; they must work with the same people year in and year out. The sixth aspect he indicates is that the pastor works with people in need. He further discusses that there is a great drain on the energy of the ministering person and continues that persons in ministry must function a great deal of the time on their “persona”.

Selby (2015:10), founder of Centre for Pastoral Effectiveness, mentions that many things can raise the anxiety level of the average pastor. It is noted that pastors are always overworked and underpaid. Pastors’ schedules are wrecked by the sudden death of a congregant and unexpected illnesses in the church family. Although preaching can be satisfying, its preparation can elevate the stress levels of the pastor. He says: “Churches are anxious places. We become anxious when we are not growing, or we become anxious when we are growing” (2015:10).

Furthermore, Selby (2015:10) admits that in his own ministry there were times when he felt alone and wondered if God cared. He notes that he felt anxious and questioned if there was any truth out there and if God really cared whether he grew or not. Calling is not restricted to occupation, but it is all activity in our daily life (*vita active*). The spiritual life of pastors includes both a meditative secluded lifestyle and active participation within the community (Smith 2007:26). Within the ministerial formation and praxis of pastors, the understanding of their calling is fundamental.

The views of the above mentioned authors concerning the causes of burnout will be compared and scrutinized in this study. The complexity of burnout as a pastoral issue amongst pastors will further be analyzed. The outcome will then be compared with the data formulated from the results of the assessments to establish the ministry patterns of the Church of the Nazarene causing burnout. Finally, some suggestions to cure burnout will be made.

Voydanoff and Taylor explore the possibility that economic factors can also cause burnout. Voydanoff (1987:38) touches on various aspects that are related to the earner, supporter of their family and their relationship with their spouse and children. This includes the pastoral couple and their families. Voydanoff (1987:38) discusses the economic well-being of families, which includes the pastor's family. She says that families are economic units who have the responsibility of sustaining themselves. Family members such as the pastor's family usually do this by entering a worker-earner role through which they use their skills in production of goods and services in return for earnings for their families. Taylor (1989:59) discusses the pastor and their finances. He raises an important issue that could also lead to one of the reasons why pastors suffer burnout.

This research will investigate the possible link between the economic factors and burnout within the context of the Nazarene church. I will establish if there is a link between the literature that I will consult, the data of the survey that I will conduct and family stresses. This study will investigate whether there is a

direct link between pastoral burnout and the extent to which pastors manage their personal finances. Daniels (1981:68-74) says that it is mainly the bright and more stable men who are leaving the ministry because of feelings of inadequacy and failure.

Taylor (1989:59) is of the opinion that the signs and symptoms that accompany burnout include psychometric disorders such as headaches, gastro-intestinal disorders, and feelings of isolation, depression and a loss of self-esteem. Also associated with burnout are marital discord, family conflict and increased risk taking. He further says that from research on burnout, scholars in the arena of social psychology have made a few recommendations on steps that can be implemented at organizational, individual, and training stages to avoid burnout.

Weinstein (2011:1) declares that pastors normally burn out within the first five years of ministry. She is of the opinion that burnout is emotional exhaustion and recommends the following to prevent burnout: Pastors need to make time for rest and relaxation. She says that pastors should never put ministry before their family; their spouse and children. Pastors need to make time to participate in some regular form of exercise in order to keep physically fit. Spiritual discipline is another point mentioned by Weinstein (2011:1). While Weinstein's view of the causes and cures of burnout is important for this study, the views of Nees will also be considered. Nees (2013:2-3) is of the opinion that there are a number of myths and misconceptions about clergy burnout that should be re-examined in accordance to the research of this subject. Nees (2013:2-3) makes the following five suggestions on how congregations could help to prevent this phenomenon: Firstly, a pastor should be motivated to take time off; one day per week and a yearly vacation away from the congregation. Secondly, they should be allowed a paid multi-week sabbatical every few years. Thirdly, the congregation should pay attention to signs of exhaustion. Positive feedback should be given about self-induced stressful behavioral patterns. Finally, differences of opinion should not become personal attacks

1.7 Research Question/Problem

What is the root causes of pastoral burnout amongst the pastors within the Church of the Nazarene in the Western Cape? Do pastors in the Church of the Nazarene within the Western Cape live un-holistic, unhealthy and unbalanced lifestyles and suffer from pastoral burnout? What gives rise to pastoral burnout and how can it be cured?

1.8 Background to Research Question/Problem

This research project is credible as it deals with a social phenomenon that is current, given the extent of the pressure that clergy and other professionals have to work under. As an experienced pastor in the Church of the Nazarene, the following are some of my observations and concerns regarding why this research project is viable: Firstly, it appears that many members of the clergy are unhealthy and have developed chronic health conditions. Secondly, many pastors are currently supported in many forms: these include spouses and immediate families and close friends. This support is totally inadequate for the local pastor to operate optimally and puts strain on all parties. Thirdly, pastors are exiting the ministry and church faster than they are replaced. When there is an epidemic, hospitals should not be demolished; likewise, when general ethical standards in society are dropping, then the ones offering spiritual guidance is needed more than ever. Finally, many pastors sacrifice the harmony of matrimony, family life and finance on the proverbial altar of success. In the Church of the Nazarene, pastors not only play the role of a spiritual guide, but they also become part of each and every family and assist them every step of the way as they interact with them. This role includes being with them from the birth of a child, through the teen years into the youth development stage, to young adults in marriage, to seniors as pensioners and finally, as they go on to glory with joy.

1.9 Overview of the Church of the Nazarene

The Church of the Nazarene is classified as a Protestant Church with an evangelical orientation. Its polity is mixed as it contains elements of Congregationalist, Presbyterian and Episcopal polities. Its Associations are

Christian Holiness Partnership, National Association of Evangelicals, World Methodist Council and Global Wesleyan Alliance. Its region is global. The founders include Phineas Breese, Hiram F Reynolds, William Howard Hoople, Mary Lee Cage, Robert Lee Harris, J B Chapman, and C W Ruth, to name just a few. It has its origin at Pilot Point, Texas, United States of America, established on October 13, 1908. Fifteen Holiness denominations merged with the Church of the Nazarene between 1907 and 1988. The Church of the Nazarene separated from Pentecost-Pilgrim Church (1917), Bible Missionary Church (1955), Holiness Church of the Nazarene (1958) and Church of the Bible Covenant (1967). It has 29 395 congregations (2014) and in 2014 its membership stood at 2 295 106. The Church of the Nazarene supports 53 undergraduate and graduate educational institutions in 35 countries on six continents around the world with an enrolment of 50 390 in 2013.

In the Western Cape Peninsula, the Church of the Nazarene has been in existence for +/- 52 years. In 2014 it had more than 6 000 full members, several thousand associate members, and is served by +/- 40 (2014) pastors and one District Superintendent. People most susceptible to the Gospel of Jesus are from the middle and lower income groups; hence the congregations are dotted around the Cape Flats. The Church of the Nazarene has also established congregations in the Boland areas of Paarl, Wellington, Worcester, Montague, and Atlantis near the West Coast, as well as to the East in Sir Lowry's Pass Village and in Dysveldorp, Oudtshoorn.

1.10 Delimitation of Study

The researcher will not engage in the debate of pastoral burnout within the regional or the global Church of the Nazarene, but will focus on causes to burnout of pastors in the Church of the Nazarene within the Western Cape District. Particular focus will be given to various facets pertaining to the pastor's life. How burnout affects the pastor's family, finances, ministry, lifestyle, congregation and ultimately, health, will be central to this mini-thesis.

1.11 Research Methodology

The empirical research method was used in this research project, although the literature review was also considered as a significant step in the methodology. Insights and knowledge were gained by direct and indirect observations or experiences of participating members of the clergy within demarcated regions and areas. The empirical evidence, also known as the data (the record of observations and experiences), were then analyzed both qualitatively and quantitatively. The results will be shared with the clergy in presentation form.

For the purpose of this mini-thesis, pastors serving the Church of the Nazarene within the Western Cape were requested to complete a questionnaire. This questionnaire (Appendix C), specifically designed by the researcher, served as the fundamental data gathering tool for this study. It was envisaged that eighty percent of the local pastors will participate in the survey. To adhere to the Ethical Requirements (Appendix D), participants were also requested to complete and sign a consent form and the content was explained to each participating pastor. Data was gathered from at least eighty percent of the pastors serving the Church of the Nazarene within the Western Cape. The data was collected and analyzed, after which the results will be shared with participating pastors in presentation form.

Once the data was gathered, I was in the position to indicate the following: Firstly, what the respondents' understanding of pastoral burnout is and whether they recognized its symptoms? Secondly, if their current supports structure is causing burnout. Thirdly, what percentage of pastors needs to review their health conditions and lifestyle as recognized causes of burnout? Fourthly, it was established whether their finances, family life and marriage are causing pastoral burnout. Finally, if there are other issues not mentioned that is causing burnout. The discoveries and findings of the data are the zenith of this research project. Finally, I will make some suggestions to deal with the root causes of burnout.

1.12 Chapter outline of mini-thesis

1.12.1 Introduction

Here the researcher will introduce the topic. A brief motivation of the subject matter will be offered to entice interest. The researcher's passion and motivation for the topic will be a feature of this section.

1.12.2 Theoretical framework/Literature review

At this juncture, the academic or scholastic community's writings will be highlighted pertaining to the subject matter. In particular, the works dealing with the pastor's lifestyle, family, finance, congregation, health, ministry, and their call by God will be focused on.

1.12.3 Research design and methodology

This section will deal with the design structure of the mini-thesis and include a description of what technique were used to acquire qualitative data. The legal and ethical requirements will also be mentioned here.

1.12.4 Research findings and analysis

The discoveries and scrutiny of the acquired data will be dealt with under this section of the mini-thesis. The data will be closely examined and will flow into the conclusion and recommendation. The empirical evidences, also known as the data, will be the zenith of this research project.

1.12.5 Conclusion and recommendations

How the outcome will be put to practice will be the prominent feature of this segment of this research project. Whether continuous research concerning the topic is required will also be considered in this section. Finally, this mini-thesis will be brought to a closure by offering recommendations to counter burnout amongst pastors.

1.12.6 Dissemination of Research

The pastors of the Church of the Nazarene in the Western Cape District meet for prayer and urgent business every Thursday morning in Cape Town. A recommendation was made to the District Superintendent to allow the outcome of this mini-thesis to be shared with the pastors during the weekly meetings in an informative presentation format. The primary objective of such information sharing sessions would be to create awareness of pastoral burnout and its causes, its cures, and to encourage them to implement holistic, balanced and healthier lifestyles. The direct beneficiaries of the results of this mini-thesis will be pastors in the Church of the Nazarene in the Western Cape District. The researcher will treat the participants' information as confidential and will not divulge it to anyone.



Chapter Two: Literature Review

There is a corpus of literature that deals with the causes of stress amongst ordained persons within the church. This study deals specifically with the causes of stress amongst the pastors of the Nazarene church within the Western Cape. This literature review will take the form of a deductive approach in order to focus on the specific topic under research. The literature of Luecke, Southard, and Nees, who approaches the cases of stress from the perspective of the local congregation, will be followed by that of Taylor and Selby, who investigates the role of personal finances and health in the stress related symptoms.

Luecke and Southard (1986:26-27) suggest that pastoral burnout is assumed to be the result of the loss of challenge and that there are three functions pastors can choose from to build a local congregation. Their theories are as follows:

Firstly, the pastor is symbolically referred to as a carpenter who gives attention to hands-on functions and does the actual building task themselves. Secondly, the authors refer to the pastor as a contractor who handles particular functions, but depends on others such as lay-leaders and members. Thirdly, a pastor could model their ministry on an architect, not superseding God's place as eventual church planter. The first two models of ministry places all the responsibilities on one person and is prone to excessive stress. The third model of ministry has a greater component of delegation and can result in less stressful situations.

Nees (2013:2-3), on the other hand, has the following theory of the subject matter and offers suggestions as to how congregations could help prevent pastoral burnout:

Firstly, a pastor should be motivated to take time off; one day per week and a yearly vacation away from the congregation. Secondly, they should be allowed by the congregation to a paid multi-week sabbatical every few years.

Thirdly, the congregation should pay attention to the signs of exhaustion and positive feedback should be given about self-induced stressful behavioral patterns. Finally, he says that difference of opinion should not become personal attacks.

A number of shortcomings and inadequacies are not addressed by the authors. These include the habitual contact with the pastor during unreasonable hours and the unreasonable demands by the congregation to excel in ministry such as pastoral care, homiletics and liturgical ministry.

Taylor highlights several features of the pastor's personal and church finances. Taylor (1989:59) debates the pastor and their finances. He raises an important issue that could also lead to reasons why pastors burn out. He asserts that not only do fundamentals for achievement consist of healthy family interaction, such as a balanced lifestyle, but also an unblemished business conduct. Negligence around church money or in the management of private credit accounts can result in doubt and suspicion, which in the end will blemish the reputation of the pastor. Taylor (1989:59) further uses the biblical example of Paul's ministry of stewardship to illustrate the importance of managing commodities. In the task of raising money for the church in Jerusalem, Paul was twice as careful to guard himself from the slightest breath of disgrace by appointing someone else to take care and handle the church funds.

The analysis of a pastor's capacity to manage church finances is directly related to the extent that they manage personal finance. Applying to Paul's question to the family, but used in the concept of "finances", the point is made: "If anyone does not know how to manage his own family or finances, how can he take care of God's church?" (1 Timothy 3:5). Taylor (1989:59) says that pastors who go from church to church, leaves accounts unpaid and does not take notice of collection letters that follow them, is a disgrace to the ministry. They bring every other pastor, Christian church, and even Christ himself into embarrassment. They exhibit a fatal shortage in both honesty and competence.

The abovementioned views of Taylor pertaining to the finances of the local pastor fail to answer the following relevant questions that could also possibly trigger pastoral burnout:

Short term: 1) Is the pastor's current lifestyle maintained by their monthly income? 2) Is the pastor's current debt burden manageable? 3) Is the pastor's personal income tax affairs in order?

Medium Term: 1) Is the pastor's motor vehicle financial obligations manageable? 2) Is the pastor contributing towards health insurance? 3) Has the pastor made provision for an educational fund for children?

Long Term: 1) Has the pastor adequate disability and life insurance? 2) Does the pastor contribute towards a reputable pension fund? 3) Has the pastor made provision for housing in their retirement plan? In other words, if the pastor has a mortgage bond, will it be debt free well before they retire?

In my opinion, these questions are not addressed by Taylor pertaining to the local pastor's finances, which are crucial and if not considered, left to spiral out of control or are not provided for, could eventually lead to pastoral burnout.

Selby (2015) focuses on various aspects of the pastor's health and lifestyle. As founder of Centre for Pastoral Effectiveness, Selby (2015:10) mentions that many things can raise the anxiety level of the average pastor and disturb their way of life. It is noted that pastors are always overworked and underpaid. Pastors' schedules are wrecked by a sudden death of a congregant and the unexpected illness in the church family. Excessive levels of ministry could cause their immune system to weaken. Although preaching can be satisfying, its preparation can elevate the stress levels of the pastor. Several aspects of ministry can cause emotional distress, depression, anxiety, and poor health. The Centre for Pastoral Effectiveness was started because Selby was tired of seeing many good pastors leaving the ministry because of burnout. Selby

(2015:10) admits that in his own ministry there were times he felt alone and wondered if God cared. “I felt anxious and thought am I really worth it? Does God really care whether we grow?” These were some of the many questions that Selby (2015:10) required answers to. While battling with these questions and figuring out how to overcome his own anxiety and unbalanced lifestyle, he began a serious study of Family Systems Theory. This directed his path to think about how to engage with people and take possession of his own ministry and health.



Chapter Three: Methodology

The empirical research method was used in this research project. This method of research relies on the practical experience of participants on a survey, rather than theories of pastoral burnout. In this case, the pastors' practical experience of pastoral burnout is the focus rather than the various theories of pastoral burnout. In other words, insights and knowledge were gained by direct and indirect observations or practical experiences of participating members of the clergy within the demarcated region or area. The practical experiences of participating pastors were therefore used as data compared to a theoretical approach. The empirical evidence, also known as the empirical data (Addendum F: The record of observations and practical experiences), was analyzed both qualitatively and quantitatively. Qualitatively relates to the standard of the data collected, while quantitatively relates to the size or number of pastors who actually participated in the survey. The District Superintendent of the Church of the Nazarene gave the researcher consent to use the pastors in this research project (Addendum B).

From the literature review used, authors Luecke and Southard (1986:26-27) suggest that pastoral burnout is assumed to be the result of a loss of a challenge and suggest stress-free methods for how to build a local congregation. While Taylor (1989:59) debates the pastor and their personal and church finances, Selby (2015:10) discusses the various aspects of the pastor's health and lifestyle. Maslach (2003:15) describes burnout as "a syndrome of emotional exhaustion, depersonalization, and reduced personal accomplishment that can occur among the individual who do 'people work' of some kind". Weinstein (2011:1) declares that pastors normally burn out within the first five years of ministry. She is of the opinion that burnout is emotional exhaustion and recommends that to prevent burnout, pastors need to make time for rest and relaxation. Sanford (1982:5-15) approaches burnout from a ministerial perspective and explains that the ministering person faces quite a few unique challenges. Voydanoff and Taylor further explore the possibility that economic factors can cause burnout.

Voydanoff (1987:38) touches on various aspects that are related to the earner, supporter of their family and their relationship with their spouse and children. This includes the pastoral couple and their families. Voydanoff (1987:38) discusses the economic well-being of families, which includes the pastor's family.

A questionnaire (Addendum C) was purposely structured to inquire whether pastors understood burnout, if they were able to recognize its signs and symptoms, and about various aspects of the pastors' life. These include their health and lifestyle, whether they have a current support structure, what structures sustain them in ministry, their finances and family life, which include their marriage. The questionnaire also inquired about any other issues not previously mentioned that could possibly cause pastoral burnout and finally, participating pastors had to declare how long they had been in ministry as a pastor, expressed in number of years.

During a general meeting held on Saturday, 5 December 2015 with the pastors of the Church of the Nazarene in the Western Cape District and their wives, the researcher was afforded the opportunity to promote this research project. Those present, including the District leadership, all supported the project with enthusiasm and pledged their full backing. For the purpose of this mini-thesis, pastors serving the Church of the Nazarene within the Western Cape District were requested to complete an approved questionnaire. This questionnaire (Appendix C), specifically designed by the researcher, formed the fundamental data gathering tool for this study.

It was mentioned to the meeting that once this research project is completed, the findings, recommendations and conclusion will be made available in presentation form to the local pastors. Arrangements will be made to present the outcome of this research project to pastors during their quarterly meetings, with a view to share the highlights of causes and cures of pastoral burnout. Fifty percent of the original consent forms (Addendum E) were completed on Saturday 5 December 2015 and the balance between 5 and 22

December 2015 during personal interviews that was conducted after hours at various venues. Electronic Consent Forms were certified by a commissioner of oaths.

To adhere to the Ethical Requirements of this study (Appendix D), participants were also requested to complete and sign a consent form. The content was also explained to each participating pastor. As a minister of religion, the researcher also explained to the meeting that he is aware that he is in a position of responsibility and trust. I realized that I have the power to influence people. Therefore, it was my promise to them that, while carrying out this research, I would observe the highest possible ethical standards. I undertook to maintain the highest integrity at all times regarding data gathering. I assured the meeting that I would only report on information that is in the public domain and within the law.

I furthermore gave the meeting the guarantee that I would avoid plagiarism and would fully acknowledge the work of others to which I have referred to in my research project. I would report my findings honestly and truthfully. I further consider the research project worthwhile and of benefit to my denominational colleagues and leaders. Covert data gathering would not be a feature of my research project. While acknowledging the rights of all those participating in the research, I also would retain the right to report, provided that I have complied with all the ethical protocol outlined in the University of the Western Cape, Research Policy, Section 9: Research Ethical Policy, in particular the Code of Conduct for Research.

Although it was originally envisaged to have seventy percent of the local pastors participate in the survey, eighty-four percent managed to participate. This makes the result legitimate and can be seen as a fair presentation of the status quo with regard to pastoral burnout amongst pastors in the Western Cape District, Church of the Nazarene.

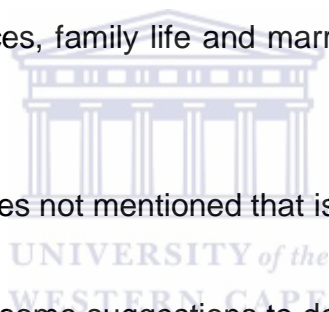
The ages of the participating pastors were as follows: fifteen are less than thirty years old, fourteen are between thirty and forty years of age, while two

are between forty and fifty years old and seven are older than fifty years of age. Seven of the thirty eight pastors who participated in the survey were female (eighteen percent) and thirty one were male (eighty two percent)

From the data collected, I envisaged to indicate the following:

- The pastors' understanding of pastoral burnout and whether they recognized its signs and symptoms
- If their current support structures were causes of burnout
- What percentage of pastors needed to review their health conditions and lifestyle as recognized causes of burnout
- Whether their finances, family life and marriage were causing pastoral burnout
- There are other issues not mentioned that is causing burnout

Finally, I will be able make some suggestions to deal with the root causes and cures of burnout.



Chapter Four: Findings and Analyses

4.1 Introduction

The findings of the empirical data portray a clear picture of the root causes of pastoral burnout amongst pastors within the Church of the Nazarene in the Western Cape District. It not only conveys a clear message to local Church of the Nazarene pastors in the Western Cape, but also a message to middle and top level church leaders concerning pastoral burnout. This is the first research conducted on this topic in the history of the Nazarene Church in the Western Cape. The findings and conclusion, together with the recommendations, could therefore be utilized as a tool and a resource. This could be implemented as measures and structures in order to minimize and avoid pastoral burnout amongst pastors within the Western Cape District of the Church of the Nazarene.

Of the forty six (46) pastors with the Church of the Nazarene serving within the Western Cape District, thirty eight (38) participated in the survey and completed the Questionnaire (Addendum C) and Consent Form (Addendum E). This implies that eighty four percent (84%) of the pastors participated in the research project, which validates the results as legitimate, authentic and creditable.

4.2 Findings

The data of this research project is the pinnacle and is of a groundbreaking nature. The data is unpacked in the following sequence:

- It is based on the list of the approved questionnaire
- The completed questionnaires were grouped in Group A (zero – ten years in ministry); Group B (eleven to twenty years in ministry); Group C (twenty one to thirty years in ministry); and Group D (more than thirty years in ministry). A detailed analysis is provided,

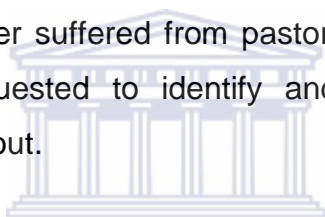
together with a table of the empirical data and a graphic picture is included of each group

- A combination of the Groups includes a table and graphic picture scenario
- A cursory overview is provided with explanatory notes

The evaluation of the empirical data was assessed according to the various groups per question. The questionnaires were grouped according to years' experience as a pastor, were numbered accordingly and entered on an Excel data spreadsheet to provide a consolidated empirical data base.

4.2.1 The questions pastors had to reflect on

The questionnaire commenced with the inquiry to determine whether the pastors understood the meaning of pastoral burnout. It also probed whether any of the pastors had ever suffered from pastoral burnout. If the response was yes, they were requested to identify and stipulate the signs and symptoms of pastoral burnout.



In the light of the pastors' understanding and experience of pastoral burnout, they were requested to provide information to identify possible causes of pastoral burnout, regarding the following spheres of their life:

4.2.1.1 Health and Lifestyle

Were their health and lifestyle possibly causing burnout? If this was the case, they were requested to provide information concerning the condition of their health and lifestyle.

4.2.1.2 Current Support Structures

Here the questionnaire enquired whether the pastors' immediate, extended family and personal acquaintances were draining their energy, thus possibly causing burnout.

4.2.1.3 Ministry

The pastors were also questioned about what current structures sustained them in ministry.

4.2.1.4 Finances

At this juncture the questionnaire enquired about the pastors' financial position and whether this was possibly contributing towards pastoral burnout. Finances were divided into short term (current debt, cash flow etc.), medium term (3-5 years, personal loans, vehicle finance etc.) and long term (6 years and longer, pension, life insurance, mortgage bonds etc.) categories.

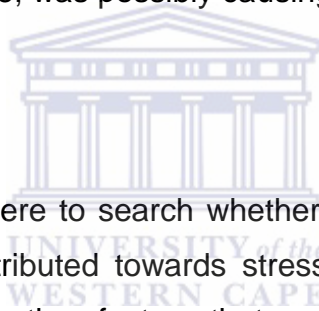
4.2.1.5 Family Life

At this point, the questionnaire was structured to probe whether their family life, which includes marriage, was possibly causing burnout.

4.2.1.6 Other Issues

The question was posed here to search whether any other issues that were not mentioned above contributed towards stress and burnout. Contributors were free to mention any other factors that could possibly cause pastoral burnout.

Pastors also had to state for how long they have been in ministry as a pastor, stipulating the number of years.



Groups	A	B	C	D	Total
Years in Ministry	0-10 years	11- 20 years	21-30 years	More than 30 years	
Number of Participants	15	14	2	7	38
Percentages	39%	37%	5%	19%	100%
Total Assigned District Pastors:					45
Number of Participating Pastors %:					84%

Table depicting the collective executive summary of the groups, years experienced in ministry, number of participating pastors and percentages accordingly.

From the table above, it is noted that fifteen (thirty nine percent) are within the zero to ten year experienced bracket. Those with eleven to twenty year experience account for fourteen (thirty seven percent) of pastors who participated in the survey. Only two (five percent) pastors are within the twenty one to thirty year experience bracket. Those with more than thirty years' experience accounted for seven pastors (nineteen percent) who took part in the survey. This can be regarded as an advantage, as those with less years of experience could learn from those with more years' experience and so create a health balance and synergy.

A more detailed analysis of the empirical data of the various groups now follows:

4.3 Data analysis of groupings

4.3.1 Group A: (Years in Ministry as a Pastor: 1-10 Years)

By the responses of this group of fifteen participants, it can confidently be said that they all have a fair understanding of pastoral burnout and only six (twenty nine percent) of them have experienced pastoral burnout. They were able to recognize its signs and symptoms. Amongst the signs and symptoms mentioned by the participants were lack of enthusiasm, feelings of fatigue, constant tiredness and feelings of being over-committed.

Regarding Health and Lifestyle issues, four of this group of fifteen (twenty seven percent) pastors have experienced burnout. The participants declared that they had a poor and unbalanced diet and lacked physicality. In other words, they did not follow a regular exercise program, nor did they enjoy daily nutritious meals. These were the main contributors towards them being unhealthy and having a lifestyle that did not promote well-being.

4.3.1.1 Family Life includes Marriage

One hundred percent of the pastors' do not have the effects of burnout. Four of this group of fifteen (twenty seven present) pastors experience burnout by their short term financial arrangements, while three (eighty percent) suffer from their medium term financial affairs. Two pastors (thirteen percent) suffer from long term respective financial affairs. *These findings are noteworthy. This implies that they are living within their means and that their financial affairs are under control.* Cash-flow and current debt is the main short term cause of burnout as mentioned by the participants, while in the medium term the main contributor towards pastoral burnout is personal loans. In the long term, two (thirteen percent) participants indicated that they had no life insurance and have no pension fund; this is causing them to burn out.

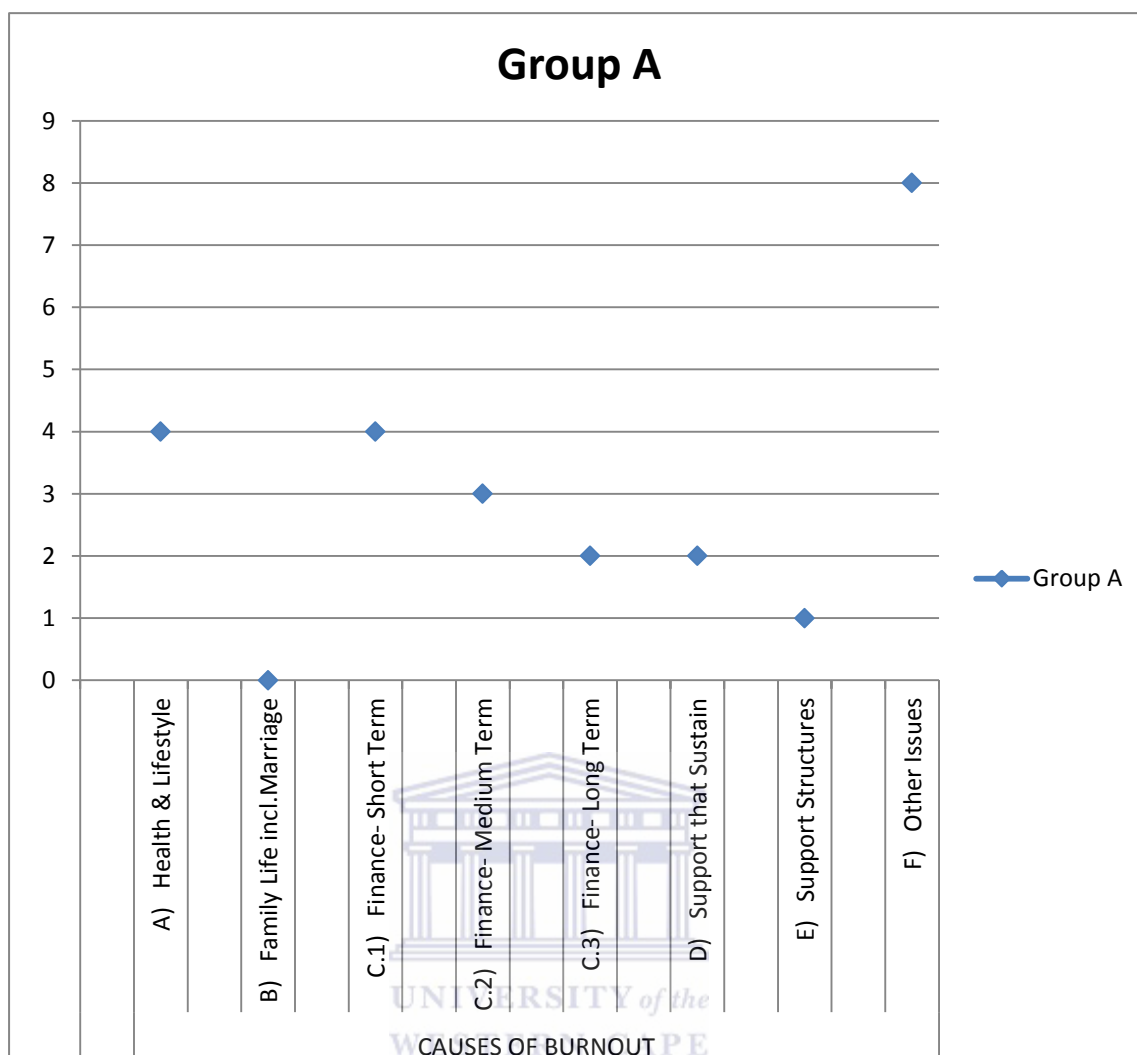
Ten in this group of fifteen (sixty seven percent) pastors are “sustained” by amongst others, family, their congregation, friends, parents, prayer partners, a network of caring friends, and relationships with colleagues, support groups, personal spiritual formation and spouses. Two pastors in this group (thirteen percent) have no sustainable structures in place.

One in this group of fifteen (seven percent) pastors' current support structure does contribute towards burnout. The chief contributor that caused burnout is the extended family.

Eight in this group of fifteen (fifty three percent) pastors suffer burnout caused by "other issues" not mentioned in the questionnaire. These major factors are church structures, lack of support from senior pastors, church policies and unrealistic church expectations.

CAUSES OF BURNOUT		Group A
A) Health & Lifestyle		4
B) Family Life includes Marriage		0
C.1) Finance- Short Term		4
C.2) Finance- Medium Term		3
C.3) Finance- Long Term		2
D) Support that Sustain		2
E) Support Structures		1
F) Other Issues		8

Table showing Group A- Causes of Burnout



Graphic view showing Group A - Causes of Burnout

The above table and graphic view at a glance represents an interpretation of Group A as reflected by the participating responses of pastors.

4.3.2 Group B: (Years in Ministry as a Pastor: 11-20 Years)

By the responses of this group of fourteen, it can be said that they also have a fair understanding of pastoral burnout and one hundred percent were able to recognize its signs and symptoms. This indicates that they are aware of pastoral burnout and able to put or have measures in place that may avoid burnout.

Referring to health and lifestyle issues, in this group of fourteen, six (fifty percent) pastors have experienced burnout. The prime reasons provided by those who responded are lack of exercise, poor diet and unbalanced lifestyles. In other words, they did not follow a regular exercise program or enjoyed daily nutritious meals. These were the main contributors towards them being unhealthy and having a lifestyle that did not promote well-being.

Concerning family life, which includes marriage, fourteen out of the fourteen (one hundred percent) pastors do not have the effects of pastoral burnout. .

Four (twenty nine percent) pastors in this group of fourteen pastors experience burnout by their short term financial arrangements, while six (forty three percent) in the medium term and six (forty three percent) in the long term negatively impacts burnout. The main contributors that cause short term burnout were costs related to teenagers being at university, while the medium term causes are vehicle finance and in the long term mortgage bonds and lack of adequate pension provision and life insurance.

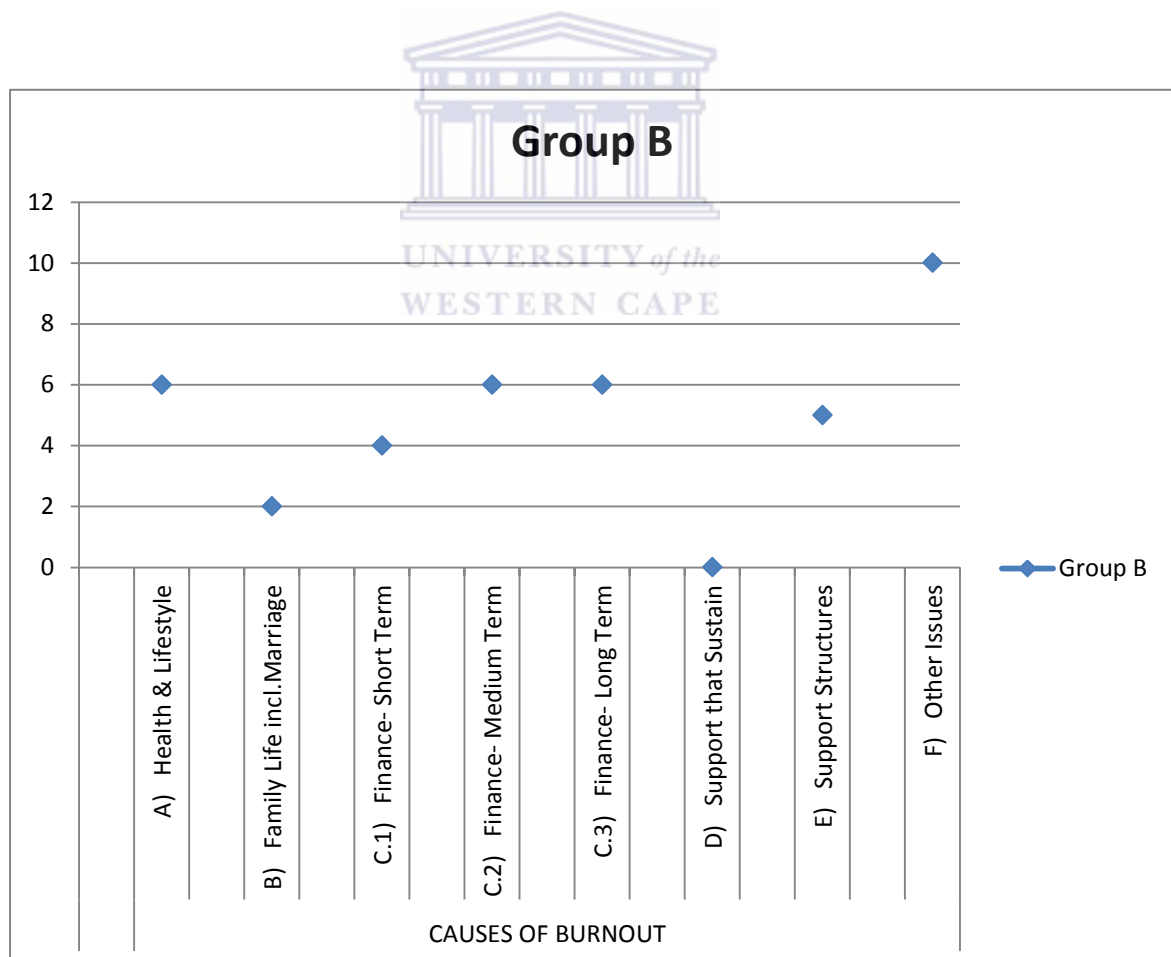
This entire group of fourteen (one hundred percent) of pastors are sustained by family, their congregations, friends, believers, mentors, personal spiritual formation and spouses. This implies that they have structures in place that sustain them in ministry.

For four (thirty six percent) of the pastors, current support structures cause pastoral burnout. The main contributors are their extended families. It should be noted that it is not the pastor's immediate family causing the pastoral burnout, but their extended family.

Ten (seventy one percent) pastors in this group of fourteen suffer burnout caused by "other issues" not mentioned in the questionnaire. The major factors are church structures, lack of support from senior pastors, church policies, unrealistic church expectation, re-call of the pastor and the budget system. Church processes could be followed to raise awareness of issues causing burnout.

CAUSES OF BURNOUT	Group B
A) Health & Lifestyle	6
B) Family Life includes Marriage	2
C.1) Finance- Short Term	4
C.2) Finance- Medium Term	6
C.3) Finance- Long Term	6
D) Support that Sustain	0
E) Support Structures	5
F) Other Issues	10

Table showing Group B- Causes of Burnout



A graphic view of Group B

4.3.3 Group C: (Years in Ministry as a Pastor: 21-30 Years)

By the responses of this group of two, it can be confidently said that they all have a fair understanding of pastoral burnout and that not a single pastor have experienced pastoral burnout. They are all able to recognize its signs and symptoms. This implies that they are cautious and aware of what causes pastoral burnout and have measures in place to evade this modern day disease.

Regarding health and lifestyle, not one of these pastors experienced burnout.

Concerning family life, which includes marriage, none of fourteen (one hundred percent) pastors have the effects of pastoral burnout. *This finding is praiseworthy.*

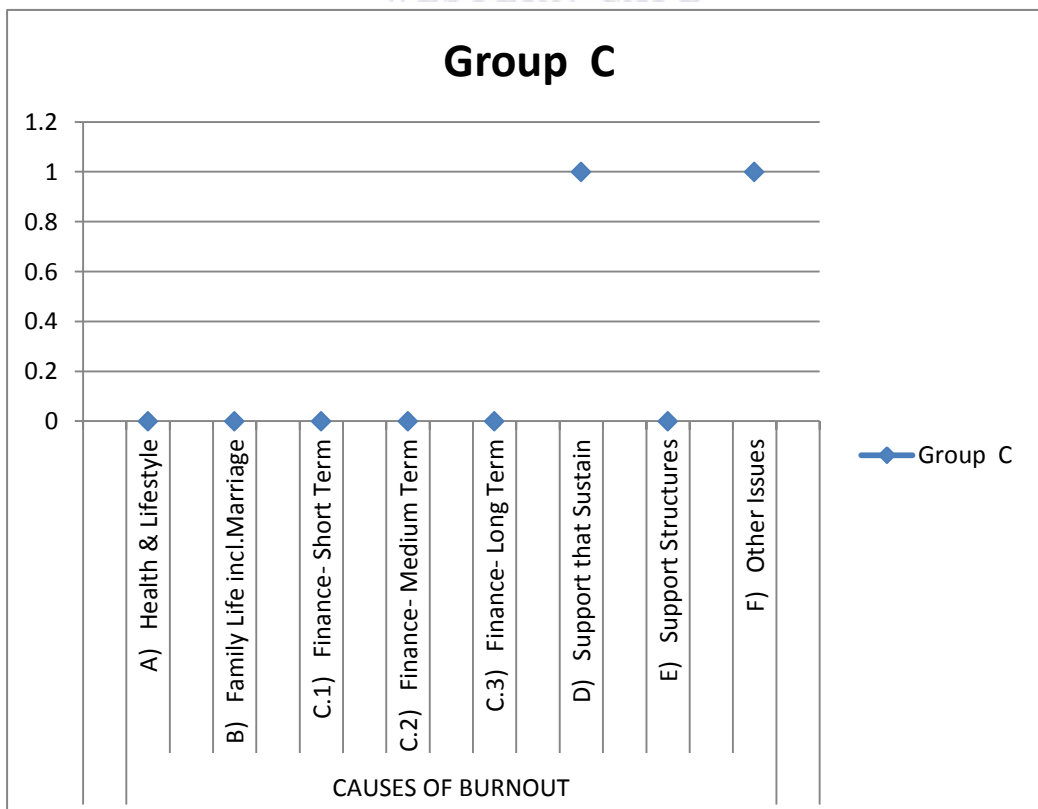
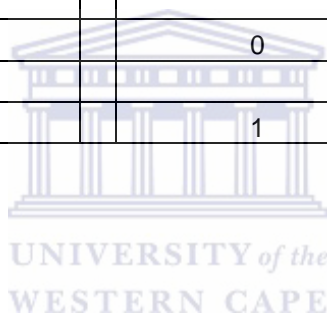
None of these pastors experience burnout caused by their short term, medium term or long term financial arrangements. This indicates that in the short, medium and long term these pastors' financial affairs are under control, as it does not cause pastoral burnout.

One pastor in this group of two (fifty percent) are sustained by family, their congregation, friends and spouses, while the other one (fifty percent) have no support at all.

None of these pastors' current support structures cause pastoral burnout. It is encouraging to know that these pastors have implemented measures to counter pastoral burnout from their current support structures.

One (fifty percent) pastor in this group of two suffers from pastoral burnout caused by "other issues" not mentioned above such as church structures, many critics and autocratic church leadership all contribute towards pastoral burnout.

CAUSES OF BURNOUT	Group C
A) Health & Lifestyle	0
B) Family Life incl. Marriage	0
C.1) Finance- Short Term	0
C.2) Finance- Medium Term	0
C.3) Finance- Long Term	0
D) Support that Sustain	1
E) Support Structures	0
F) Other Issues	1



4.3.4 Group D: (Years in Ministry as a Pastor: 31 and more years)

By the responses of this group of seven, it can be safely mentioned that pastors have a fair understanding of Pastoral burnout and four (fifty seven percent) were able to recognize its signs and symptoms.

Regarding health and lifestyle issues, four in the group of seven pastors (fifty seven percent) are negatively affected by pastoral burnout. These are the senior pastors and they indicated that they have health and lifestyle issues but were not specific with detail for undisclosed reasons.

With regard to family life, which includes marriage, one of the group of seven pastors (fourteen percent) does not have the effects of burnout.

In this next section, none of the pastors experience burnout caused by their short term financial arrangements. One (fourteen percent) pastor in this group is negatively affected by their medium term and one (fourteen percent) in the long term. The detail of the medium term financial affairs of the pastor that causes burnout as well as the long term were not disclosed.

Five of the group of seven (seventy one percent) pastors are sustained by family, their congregations and personal spiritual formation. Those with no sustainable support structures should be counseled and shown the benefits of having these structures in place.

Concerning current support structures, three of the pastors in a group of seven (forty three percent) suffer burnout. They were once again not specific. Two (twenty nine percent) of the pastors from this group of seven have no support structure and is thus affected by burnout.

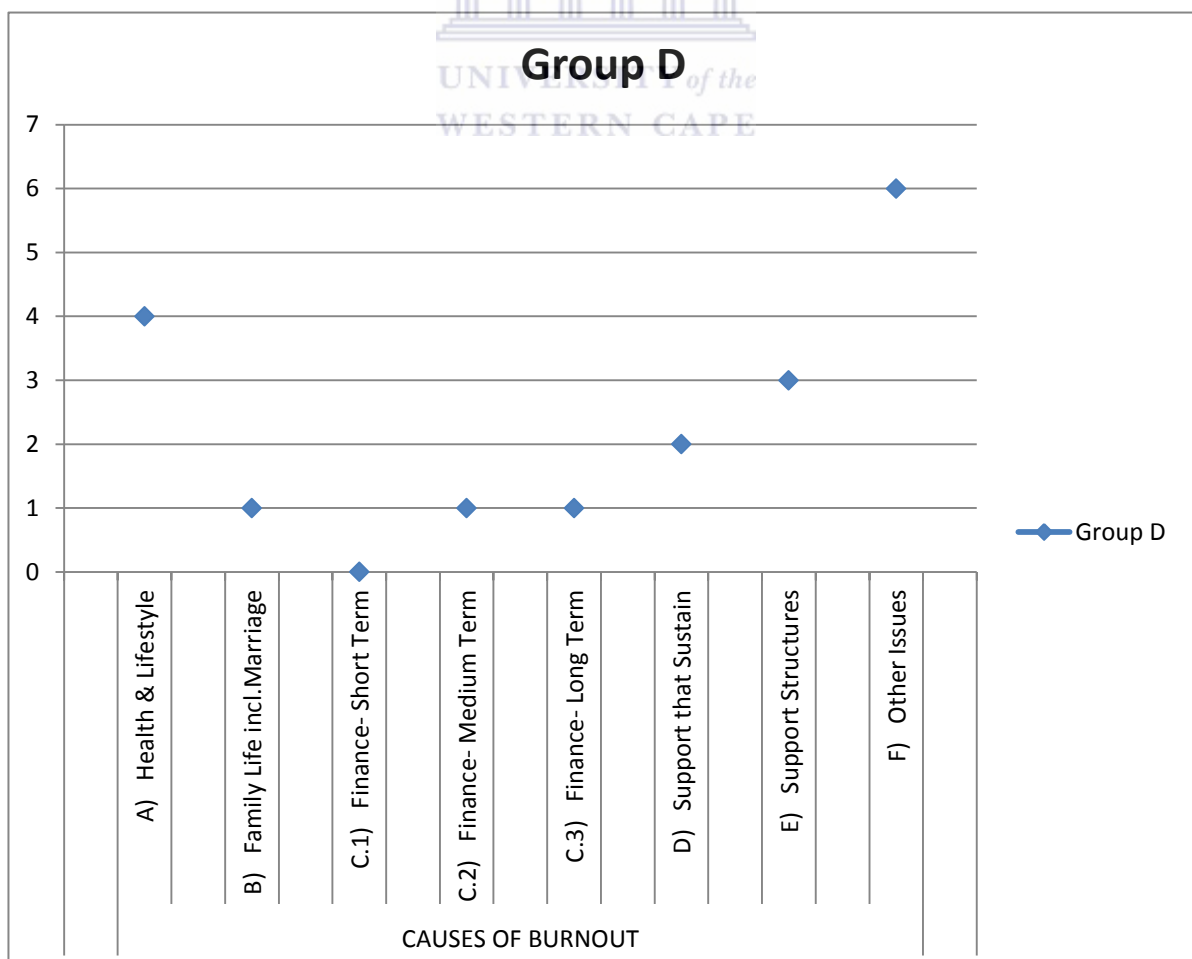
It is a concern that six (eighty six percent) of pastors in this group of seven suffer burnout caused by “other issues” not mentioned above.

These major factors causing burnout are church structures, lack of support from senior pastors, church policies, unrealistic church expectation, and lack

of communication from senior church leadership; re-call of the pastor and the budget system. To rectify or correct these concerns church processes must be followed.

CAUSES OF BURNOUT	Group D
A) Health & Lifestyle	4
B) Family Life incl. Marriage	1
C.1) Finance- Short Term	0
C.2) Finance- Medium Term	1
C.3) Finance- Long Term	1
D) Support that Sustain	2
E) Support Structures	3
F) Other Issues	6

Table showing Group D- Causes of Burnout



Graphic view showing Group D- Causes of Burnout

Noteworthy observations on average amongst the various groups with explanatory comments are provided:

4.4 Understanding Pastoral Burnout

The empirical data reveals that all thirty eight pastors who completed the questionnaire, in other words one hundred percent of pastors, have a reasonable understanding of pastoral burnout. This is a positive statistic. It is on this foundation that the empirical data hinges.

4.4.1 Recognizing Pastoral Burnout Symptoms

Twenty three of the thirty eight (eighty eight percent) of pastors who contributed towards this research project were able to recognize the signs and symptoms of pastoral burnout. This is a positive statistic. It implies that twelve percent, fifteen of the thirty eight pastors have not experienced pastoral burnout, which can be regarded as a positive statistic. The majority of them are in the zero to ten year experience pastoral exposure bracket.

4.4.2 Causes of Pastoral burnout

4.4.2.1 Health and Lifestyle

On average amongst the groups, negative health and lifestyle issues contribute toward eleven of the thirty eight participants. The main areas of concern are poor diet, lack of exercise unbalanced lifestyles. This implies that pastors are not eating nutritional meals, making poor food choices, are not physical. They in all probability do not have a hobby, are over-worked and do not factor in time for relaxation. It is possible that these pastors have the messianic mentality of ministry. In other words, they could have the opinion that the ministry is dependent on them alone. With the correct counseling, coupled with the willingness by the pastor to improve, all these issues could be reversed.

Pastors must realize that good health is an asset we all desire to have. All would like to enjoy good health and few realize that looking after our bodies is a long term investment. Pastors and community leaders ought to promote a good healthy lifestyle but also encourage their people to prepare healthy meals. Many sicknesses and chronic diseases (such as heart diseases, high blood pressure, cancer, obesity, and some types of diabetes) are associated with the food people consume. Therefore, it is of paramount importance to take in the correct food types in the diet and to leave out and omit those which can harm the body and be detrimental to our health. A mixture of what people eat, lifestyle and exercise is the cornerstone of a healthy body. To be in good physical shape, one's lifestyle should include abstaining from smoking, and drinking alcohol should be limited. If one is healthy, it shows by physical and emotional wellbeing, vitality and energy.

4.4.2.2 Family Life (including Marriage)

It is significant that in this category only three of the thirty eight (eight percent) participants are affected by burnout caused by family life, which includes marriage. This is an overall positive statistic and implies that there a threefold harmony relationship between the pastor, their spouse and ministry, which is commendable. A minority of three out of a group of thirty eight pastors require adjustments between the three elements mentioned above.

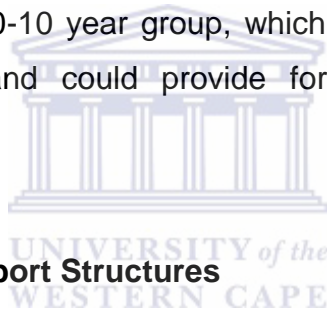
4.4.2.3 Finance

Short Term: The average in this category shows that eight of the thirty eight (twenty one percent) participants suffer from pastoral burnout caused by their short term financial arrangements. The main contributors to this statistic are month to month cash flow problems and to a lesser extent, current debt was mentioned by those who responded. This implies that pastors need to pay close attention to their discipline in the realm of monthly spending and should prepare and maintain a budget. Advice with regard to current debt should be acquired. Debt attracting the highest interest rates should be settled first.

Medium Term: It is important to observe that on average in this sector, ten of the thirty eight (twenty six percent) participants reported pastoral burnout caused by their medium term financial activities.

The major contributors to burnout in this category are vehicle finance and to a lesser degree, children's university cost and personal loans. With motivation and advice this is not insurmountable and could be remedied with the assistance of a financial advisor.

Long Term: This segment on average reflect that nine of the thirty eight (twenty four percent) who participated are experiencing pastoral burnout caused by their long term financial arrangements. The main culprit cited is the mortgage bond on fixed property. Two mentioned the fact that they have no life insurance and pension fund are causing stress at this stage of their lives. These two are within the 0-10 year group, which means that they could still rectify this abnormality and could provide for their retirement and life insurance.



4.4.2.4 Sustained by Support Structures

It is with interest that on average in this section nineteen of the thirty eight (fifty percent) are sustained by the pastors' current support structure. These structures include the pastor's spouses, congregations, partners, family, support groups, believers and personal spiritual formation. This is noteworthy and implies that the pastor is not alone in ministry. Fourteen percent, or five of the thirty eight pastors, however, do not have any support in ministry, but they do have sustainable support structures to help carry the ministerial load. This is sad and implies that the pastor does ministry by themselves, with no support structures in place. If corrective measures are implemented this sad statistic could easily be reversed.

4.4.2.5 Current Support Structures

It is observed that on average in this category, nine of the thirty eight or twenty four percent of pastors are feeling the effects of pastoral burnout caused by their current support structures. The major contributor here is that

their extended family is causing the pastor to burn out. This proves that the pastor is a person to all people and that it is extremely difficult for them to say no and simply assist those in need of their services. These pastors need to be appropriately advised to rectify this situation.

4.4.2.6 Other Issues not mentioned above

It is interesting to note that twenty five of the thirty eight (sixty six percent) participants are affected by church structures, neglect or lack of support from senior pastors, lack of planning, and church policies, which include the budget system and the re-call of pastoral relates. This is an area of great concern and needs to be addressed. This is a negative statistic and is causing the worse pastoral burnout.

(Corrective measures are suggested in the recommendations in the following chapter)

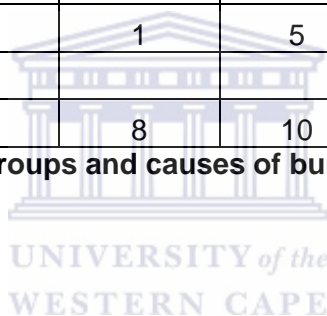
The above is an accurate executive summary of the combined groups of causes of pastoral burnout in graphic format.

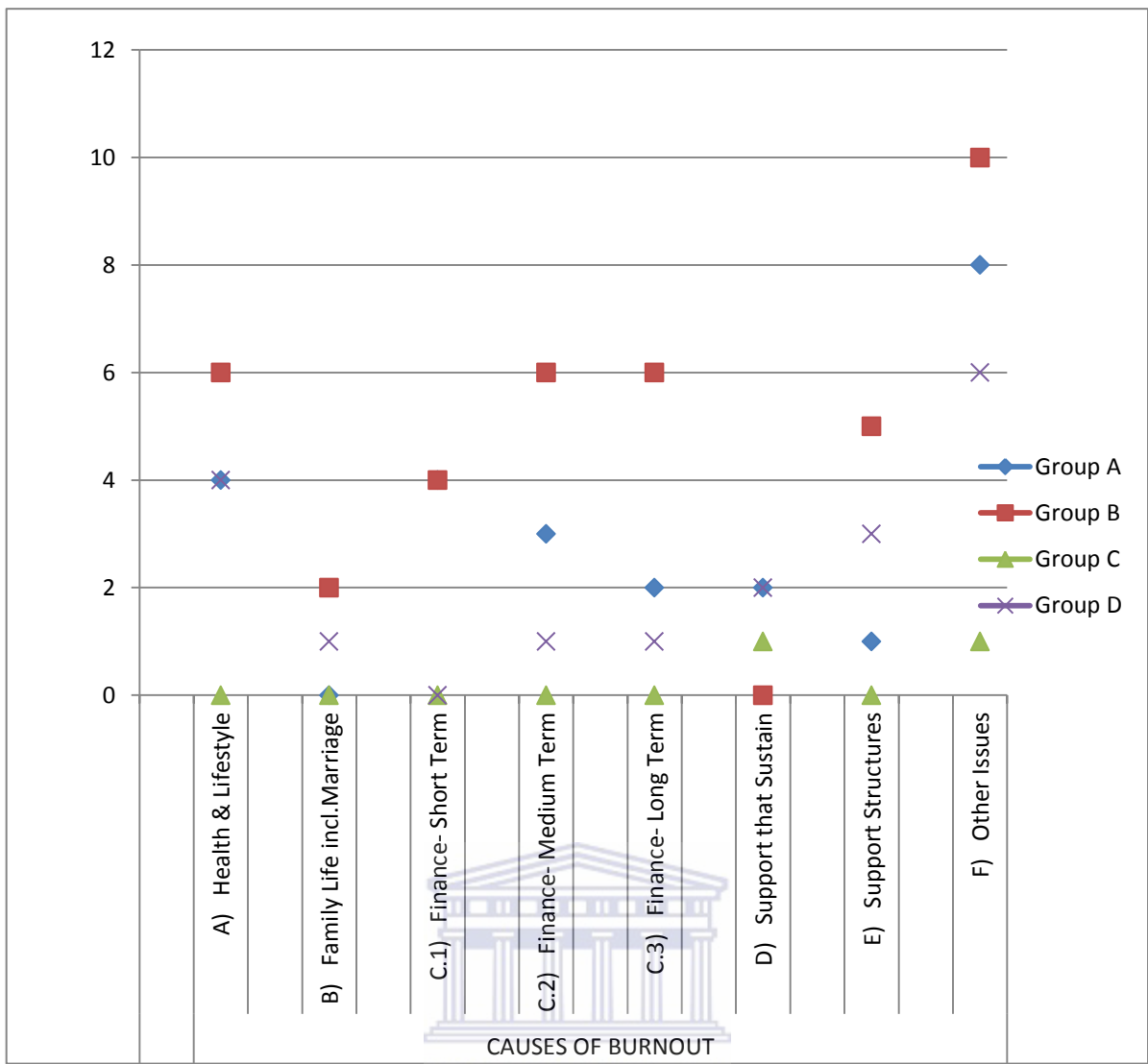


Combined Groups with possible Causes of Pastoral Burnout

CAUSES OF BURNOUT	Group A	Group B	Group C	Group D		totals
A) Health & Lifestyle	4	6	0	4		14
B) Family Life including Marriage	0	2	0	1		3
C.1) Finance- Short Term	4	4	0	0		8
C.2) Finance- Medium Term	3	6	0	1		10
C.3) Finance- Long Term	2	6	0	1		9
D) Support that Sustain	2	0	1	2		5
E) Support Structures	1	5	0	3		9
F) Other Issues	8	10	1	6		25

Table showing combined Groups and causes of burnout.





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Graphic view showing Groups and causes of burnout

Chapter Five: Recommendations

5.1 Introduction

The outline of this chapter consists of recommendations as per the questionnaire. The mini-thesis is also brought to a conclusion. With regard to the pastors' understanding and recognizing the signs and symptoms of pastoral burnout, pastors can only benefit if they continue to read modern resources concerning this topic. This will empower them to be informed and acquainted with new information and techniques on how to deal with this modern day monster called pastoral burnout.

5.2 Recommendations

The researcher has read the relevant appropriate literature and wrestled with this topic extensively for a prolonged period. With the analysis of the empirical data in mind, realistic recommendations are offered to prevent and cure pastoral burnout according to the approved questionnaire. These recommendations are also supported by additional useful suggestions to further assist the pastor with this modern day disease in the life of the contemporary pastors, called pastoral burnout.

5.2.1 Health

Pastors are encouraged to have annual comprehensive medical examinations to detect early warning signs of any medical deficiencies. They are to cultivate a good habit and enjoy three balanced meals per day. Breakfast must not be skipped, as this will kick-start the metabolism and prepare for the day. Also, they would do well not to consume any food after 20h00, so as to avoid indigestion and heartburn. Eight to ten glasses of water must be consumed daily. Wise food choices need to be made, especially during meetings. Many dieticians recommend that if three balanced meals are eaten, snacking is not required. The consumption of excessive sugary food such as cake and acidic cold-drinks should be avoided. The secret is to maintain a healthy and balanced diet; one should eat enough from the different food groups. If one

eats a variety of foods, in moderate quantities, this would lay the foundation of a healthy diet. If some foods are omitted, certain nutrients are never consumed, whilst too much of the other is gained. As all people are different, no set rule can be set, but the following basic guideline will be useful: It is best to limit the amount of alcoholic beverages and foods that contain a high level of fats, oils, sugar and salt. The excessive consumption of these could lead to different health problems. One should rather try to fill one's diet with fruit, vegetables, grains and cereal products. These foods contain a lot of fiber and lesser quantities of fat, sugar and salt. Foods such as milk, cheese, eggs, lean meats, poultry and fish should be eaten in moderation as they contain high levels of fat, sugar and salt. Many pastors are passionate about food and this should encourage them to become educated about food dynamics. The knowledge can then be relayed to their people accordingly.

A low carbohydrate, low sugar intake is recommended by most dieticians. If the pastor is under weight, additional kilograms would help to build a strong body. If the pastor is over-weight or obese, however, it would be advisable to shed the excess kilograms. This is recommended to correspond to his/her Body Mass Index (BMI). The body is the temple where God dwells; it should be taken care of at all times. Any chronic medication which has been prescribed by a qualified medical practitioner should be administered accordingly; failing could result in further health complications. A pastor should enjoy an optimum health level at all times so that they can fulfill their calling and ministry. The service that the pastor provides their congregation, family, and community is vital and should not be hampered by poor health.

5.2.2 Lifestyle

Pastors are encouraged to live a balanced lifestyle. Upon consultation with a medical practitioner, a regular exercise program should be followed for an optimum health level and would improve circulation of oxygen in the blood stream. A pedometer could be acquired to monitor and track the number of steps a pastor takes per day and to set and maintain realistic goals. The number of steps could be increased gradually.

Adequate sleep cannot be overemphasized, as the body is replenished during relaxation and sleep. Many people wake up in the morning after a good night's rest ready to take on the world. People who routinely sleep for fewer than six hours per night have a higher risk of dying sooner than those people of a similar age that sleep seven to eight hours per night. People who sleep less than the required seven to eight hours are likely to increase their risk of catching a cold because of a lower immune system. During deep sleep, the brain goes through the day's activity in a process vital to memory formation. Studies have shown that people who sleep fewer than six hours per night for two weeks score far worse on memory recall tests than those who have slept eight hours. Tired pastors cannot perform their duties effectively.

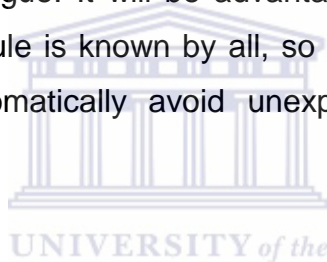
A pastor would do extremely well if they could engage in an extra mural activity such as a hobby of their choice outside of the ministry. This will be a great way to stay active and relax at the same time. The hobby must be enjoyable and relaxing. Hobbies such as gardening, journal writing, self-defense classes, tracking their family tree, fishing or engaging in do-it-yourself projects actually decreases stress levels. By engaging actively in hobbies one gets the mind off other stress such as work. It will help one to stay active and will allow an escape mentally. Activities that stimulate the mind prevent the battle against loss of memory; therefore, hobbies such reading, writing and crossword puzzles will assist the mind in staying sharp. Engaging in hobbies and staying active will also assist against depression. Hobbies can create a sense of accomplishment, especially when a project is completed. It occupies one's time and motivates the mind, allowing no time to feel down about oneself. Irrespective of what hobby is pursued, the main idea is that it must be enjoyable and it should not cause additional stress or strain on your life. Finding a way to relax that keeps one active will assist with both physical and mental health.

The Bible speaks constantly about rest. The theme of rest is repeated throughout Scripture and is first mentioned during the creation. God set a standard for humankind during creation; after He created the world He rested (Genesis 2:2-3). God continued this theme in Exodus 20:8-11, when He

introduced the Ten Commandments. One of the Commandments allows for rest on the Sabbath. This rest was not only for human beings, but also animals required rest and even the land needed resting.

5.2.3 Family and Acquaintances

If a pastor is not careful, their immediate and extended family and acquaintances could continually drain their energy levels. They could very easily become totally dependent on the pastor, resulting in the limitation of the pastor's time to do their work and have time for themselves. In many cases, the pastor's immediate and extended family and personal acquaintances expects much of them. This could deplete the pastor's energy and leave them fatigued. A critical balance is needed to bring about equilibrium in their relationships with all parties; failure will result in the pastor being constantly in a state of burnout and fatigue. It will be advantageous to the pastor if their routine, program or schedule is known by all, so that they are aware of their availability. This will automatically avoid unexpected disruptions to their planned routine.



5.2.4 Ministry (current structures that sustain the pastors in ministry)

Pastors should be constantly improving and strengthening the current support structures that sustain them in ministry. After all, their ministry hinges on these support structures and should not be neglected. These structures should include, but not be limited to, prayer groups, social media, colleagues, an accountability partner, prayer partner, a senior mentor, to name just a few. A further element that will sustain a pastor is if they remain spiritually sharp. A pastor will operate optimally if they are at the cutting edge of education and spiritual formation. How could they lead others who are spiritually higher than they are? To remain close to the heart of God, the pastor cannot afford to neglect their daily personal devotions and Bible reading, attend appropriate short courses and seminars, read appropriate material/resources and have times of prayer and fasting.

Pastors should set themselves simple, non-stressful, but realistic goals. Large tasks should be broken up into small ones and they need to set priorities. It is best for the pastor to tackle the most stressful task during the mornings if possible, when their energy levels are still high. They should do what they are able to do and not become weary if they fail to do whatever was not done. A pastor who feels the effects of burnout and/or depression would do well to join a support group. It would be liberating to go somewhere to be amongst people who understand and no one judges one another. It may be the first time people truly understand what the depressed and emotionally drained pastors are experiencing, as well as a great place to get helpful advice.

Pastors would do well for themselves if they cultivate the habit of keeping a journal of how they feel. It would help to put things into perspective. They should further honor and acknowledge small achievements each day. Keeping a detailed daily journal, a pastor would easily have a cursory overview of each day that can be summarized weekly and monthly to track what was accomplished. Rather than isolate themselves, they should surround themselves with positive people and let them support the pastor through difficult times. A pastor should not make major decisions in a rush, but wait a while until they have thought matters through.

5.2.5 Finances

5.2.5.1 Short term (current debt, cash flow etc.)

Short term debt should be controlled. A monthly financial budget is an excellent tool provided that can assist with the prevention of compulsive or emotional spending.

5.2.5.2 Medium term (3-5 years): Personal loans, vehicle finance etc.)

The maintenance of personal loans and vehicle finance payments is of paramount importance. If a pastor cannot take care of their personal finances, how will they be able to manage the church's finances? A pastor's credit record should be second to none. Pastors should make adequate provision

for the spiralling educational cost of children in primary, secondary, as well as tertiary levels of their development.

The following are warning signs of credit trouble:

- a) Being dependent on unpredictable and inconsistent income such as overtime to pay accounts or by looking for extra income by selling goods to pay debts
- b) Expense exceeds income
- c) Using borrowed money from family and friends to pay monthly accounts
- d) Store cards, credit cards and other cards are repeatedly near its limits
- e) Credit agreements are difficult to maintain
- f) Monthly accounts are regularly in arrears
- g) Savings are used to pay monthly accounts and debt
- h) Using credit to pay credit

The following are proactive steps that should be taken when in financial difficulty:

- a) Contacting credit providers to make payment arrangements or re-schedule or consolidate outstanding credit
- b) All unnecessary accounts should be closed
- c) Limit the use of credit to the essential only - stop increasing debt
- d) Pay off the accounts (debt) that attracts the most interest or/and those that are almost settled
- e) Keep record of the flow of funds to and from current banking accounts; use a cellular phone application to view transactions
- f) Reduce spending on any luxury items and identify over expenditure
- g) Once an account is settled, use those funds to increase the payment on another account
- h) Any hobby can be used to generate extra funds

- i) Sell items or goods no longer required
- j) Apply for an annual credit report by the National Credit Bureau to receive a free credit check
- k) Review insurance policies for cheaper options and save the extra funds to offset debt.
- l) Review insurance policies annually for depreciating assets to ensure low premium.

Pastors' credit rating should be unblemished as they are stewards of what God has entrusted them with.

5.2.5.3 Long term (6 years and longer): Pension, Life Insurance, Mortgage Bonds etc.

It calls for a pastor to be financially disciplined from an early stage to commence with making adequate provision towards their retirement. It can be understood and is well known that to enjoy maximum benefits from an investment is to contribute towards it for many years. A member of clergy will do well to appoint and consult an accredited personal financial advisor to guide them regarding short term, medium and long term financial affairs. A pastor should make sure that their last will and testament is in order and filed safely.

5.2.7 Family Life

5.2.7.1 Marriage

A pastor should be at the forefront in maintaining a Godly healthy relationship with their spouse. Even if the marriage is sound and do not cause burnout, constant communication within the bounds of marriage is absolutely essential for surviving matrimony. Daily times of prayer between the pastor and their spouse would certainly avoid any build-up of tension. Pastors should not allow their children to come between their marriages. An occasional visit to the theatre, beach or restaurant will do a busy pastor and their spouse good where they can be in a different environment to relax and where they could enjoy a different setting. This will only strengthen the bounds of marriage.

As in the case of many professions, more especially those in the public domain, ministry presents exceptional opportunities and scenarios. Learning how to deal with difficult situations can help clergy families deal effectively with these unique challenges. It is unfortunate that many families of clergy are lured to blame all their difficulties on the nature of ministry or the denomination, overlooking that they are all only human and are like any other families. Like any couple with a family, the clergy couple and their families all need support for healing the emotional baggage they drag into their marriage. They need to all deal with both projected and unpredicted life events that stimulate change and development. The emotional health and the interpersonal skills that the pastor and their spouses carry into the marriage govern how they react to the specific burdens they come across in ministry. Those who “need to be needed” will more likely try to live in the shadow of others and fail to set healthy parameters.

Marriage and family life are considered by some as sacred vocations, perhaps no less important than the call to serve a church. Effective ministry to and with the families of clergy help them become more aware of their own needs and motivations, improve their communication skills both within the family and with others, and encourages them to take time for self-renewal and family care. Clergy families who seek to maintain balance in their lives and those who want to support them will find it helpful to contact a Families South Africa (FAMSA) Christian counselor. Contact details – telephone 021 447 7951, facsimile 021 447071, physical address 9 Bowden Road Observatory Cape Town, Western Cape.

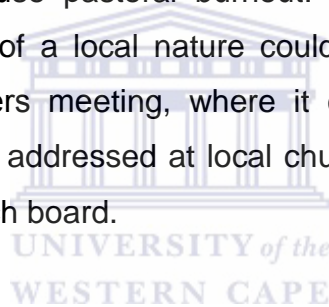
5.2.7.2 Family Life

A pastor should not neglect the time they spend with their family. Quality time spent with the children, grandchildren and extended family is never wasted time. After an extended season of ministry, a pastor should schedule a long weekend to enjoy with their family. Success should be sacrificed on the altar of marriage and family life. The congregation should also be aware of the time that a pastor spends time out with their family and should only try to make contact with the pastor for absolute emergencies. Lastly, it is proven by the

combined executive summary that pastors of the Church of the Nazarene within the Western Cape District are passionate about marriage, as this is not contributing towards pastor burnout. If a pastor spends all their economic life in ministry without maintaining a good healthy relationship with their family, when they leave the manse of ministry or last congregation, it is their family that they have to turn to. Without strong family ties, they will be left with memories of ministry, a library of books and a hollow meaningless retirement.

5.2.8 “Other Issues”: What other causes are you aware of that cause burnout (church structures & policies, leadership etc.)

A pastor should address pressing issues head-on in a Godly manner with the church leadership by confronting the principles involved and not personalities. It is always best to follow church processes to re-dress church policies and church structures that cause pastoral burnout. Lack of support by senior pastors and other issues of a local nature could be an agenda during the pastors' quarterly preachers meeting, where it could be discussed. Other frustrating issues could be addressed at local church level between the local pastor and their local church board.



5.2.8.1 Additional recommendations

All pastors and their immediate family members should have denominational twenty-four (24) hour access to a Toll-Free helplines. They could alternatively use South African Depression and Anxiety Group (SADAG) Toll-Free helpline 0800 70 80 90 or Short Message Service (SMS): 31393 or Website www.sadag.org (<http://www.sadag.org>) or Facebook: The South African Depression and Anxiety Group (<https://facebook.com/TheSADAG>) or Twitter: @The SADAG (<https://twitter.com/TheSADAG>) if they require assistance. Further information, statistics, interviews with experts or case studies can be obtained by contacting Meryl or Cassey by dialing 011 234 4837 or a Portable Document Format (PDF) version file of the Mental Health Fact Sheets 2014 could be downloaded. Christian counselors within close proximity to the Cape Flats are also available from the Association of Christian Counsellors

Association of South Africa by calling Kathy Meissner 083 375 1450 or Jacqui de Lange 082 428 6852, both situated in the Western Cape Province.

Pastors should also have access to professional Pastoral Care and Counseling, which should include the following: Listening, comforting, encouraging, practical help, and praying. Pastoral care might involve sustaining others through prolonged difficulty or immediate need. It enables the pastor to take a journey to healing and wholeness. It considers the process of reconciliation with God, self and others. Furthermore, it offers guidance and celebrates life with other people. The methodology of pastoral care might be offered informally by a pastoral care team or network by church leadership. It may also be offered informally by individuals, small groups, through a particular ministry, through outreach projects, or in other settings.

A pastor who is not involved with continuous education will not remain at the cutting edge of their ministry. It is imperative that pastors remain sharp and grow from an educational perspective. All pastors should register to do short courses or re-fresher courses online without having to attend classes if this is preferred. Fatigue or burnout is a state of feeling very tired, weary or sleepy, resulting from insufficient sleep, prolonged mental or physical work, and lack of energy. This could lead to poor judgment, reduced decision-making, reduced ability to plan, poor communication, inability to handle stress, and failure to respond when needed.

The signs and symptoms of fatigue or burnout are feeling cramped or fidgety while driving your vehicle, wandering off the road, increased errors and loss of concentration, constant yawning and heavy eyelids, and feeling restless and impatient.

Fatigue or burnout can be combated by pastors optimizing their work schedules; by designing work schedules to match their changing workload, pastors need to get at least eight hours sleep per night and should not skip breakfast. A healthy breakfast will kick-start their metabolism and prepares them for the day. Regular moderate exercise of thirty (30) minutes daily

improves oxygen circulation and boost energy levels. Pastors should avoid sleeping pills unless prescribed by a medical practitioner for a specific reason. Sleeping pills only serve as a quick fix and do not help in the long term.

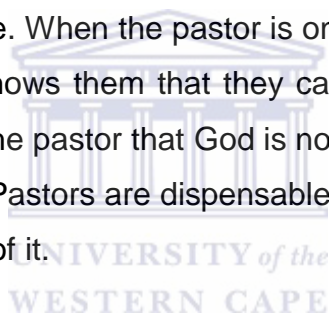
I am convinced by my research that if the Church of the Nazarene invests in its human capital, they will contribute towards the development of their pastors, who in turn will become more effective in the ministry. Mental illness poses a real challenge to the South Africa health authorities and the church at large could also play a meaningful role by organizing support groups and offer counseling.

I am further influenced by research into huge international companies who realize that taking care of their employees' well-being by implementing staff wellness programs. Having said this, many denominations, including the Church of the Nazarene, could use corporate companies as their benchmark to enhance the pastoral working conditions.

A few stress management plans for a happier and healthier lifestyle should be devised and be implemented by the church. Pastors should learn to know themselves and diagnose negative stress. They should also think positively and have a positive attitude. They should have wholesome nutrients, correct supplementation, and moderate exercise. Pastors should manage their time, plan and organize their lifestyles. They should be tolerant, flexible and adaptable. Pastors should make provision for enthusiasm, have a sense of humor and have wisdom. Pen-ultimately, pastors should also not neglect their own spiritual nourishment and growth and should commune with nature.

Not only should pastors be encouraged to enjoy a sabbatical after a seven year stint at a church as allowed by the church structure, but a pastor should also have annual and quarterly sabbaticals so that their energy levels can be refreshed. In the secular realm, every employee works a forty hour week and enjoys two days off from work per week as per the Labor Act and Basic Conditions of Service Act. Why should this arrangement not apply to the pastor?

Everybody benefits when pastors take their full quota of annual leave after completing a twelve month service period. The pastor is the first who benefits when they take their full quota of annual leave; the pastor never gets a break during the regular routine as they are constantly on call. While on vacation, the pastor has time to breathe and be away from the madness. The vacation provides for rest and rejuvenation. Tired, exhausted, distracted, mentally and emotionally spent pastors are of no use to their people and the community they serve. The pastors' family is the second benefactor when they take their full quota of annual leave. During the vacation, the pastor's time is not shared with their congregation and/or community. Vacation means a period of time is allocated to spend with their family and not the church. If the full quota is not taken, the pastor's family is robbed of their only time to enjoy fellowship with one another. Lastly, the congregation also benefits when the pastor takes their full quota annual leave. When the pastor is on leave, others are forced to step into their post; this shows them that they can do without a pastor for a short while. It also shows the pastor that God is not utterly dependent on them for the church to function. Pastors are dispensable and require consistent jolts of humility to remind them of it.



Each pastor should have a Personal Development Plan (PDP) to document a process of self-analysis, personal reflection and honest appraisal of their strengths and weaknesses. This should enable the pastor to evaluate the value of their leadership, the management training that they have received, and to consider future leadership development. The first stage is that of Personal Analysis designed to analyze strengths and weaknesses. The pastor will draw heavily on their career and outcomes of the courses attended. The second stage is that of setting new clearly defined goals, which are measurable. Lastly, the pastor has to set Personal Objectives. In other words, what the pastor hopes to achieve needs to be documented.

The following allowances should be part of the pastor's remuneration package: Quarterly book allowance, housing allowance in lieu of living for free on the church's property, car allowance and contributions towards a medical

aid should not be optional. The pastor's salary should be in line with their experience and qualifications.

Pastors should also have annual access to an accredited professional financial advisor to have their financial affairs attended to. Advice with regard to cash-flow, short term, medium term and long term financial arrangements would be helpful. Professional advice on pension or provident funds, life insurance, investment and medical aid could greatly assist the pastor.

5.2.8.2 Pastor Performance Review

The purpose of the Pastor Performance Review is to provide an opportunity for reflection, valuation and discussion of the overall work of the pastor. The performance review must be designed to be used in an open, two-way communication format highlighting achievements and strengths, as well as under-utilized capabilities and opportunities for development. The spirit of the review is intended to be prayerful, supportive, and enlightening. The review should be carried out in an awareness of its spiritual context. In the Church of the Nazarene, it is the responsibility of the local church board to attend to the local pastor's remuneration package and its annual review. Review does not necessarily mean increase. If this is not included in the relationship with the local church, it will create uncertainty and pastors will not be aware of how their progress will be evaluated and if their remuneration package would be reviewed fairly. This uncertainty could contribute towards stress, depression and eventual pastoral burnout.

If, on a scale of 1-10, a pastor of a local congregation is a number 8, while they have to work with local church leadership, who are all a number 5 and below on the same scale, this gap could lead to additional strain. Likewise, on this same scale if the local pastor is a number 6, while their church leadership are all rated 8 and upward on the same scale, this disparity could make for manipulation and frustration, which could give rise to unnecessary stress and may eventually lead to depression in one or more of the other parties.

5.2.8.3 Employment Contract

The Department of Labor of the Republic of South Africa via the Basic Guide to Employment Act (reference according to the constitution) requires employers to give workers (including pastors) certain details of their employment in writing. The basic Conditions of Employment Act (reference according to the constitution) applies to all employers and workers and regulates leave, working hours, employment contracts, deduction, pay slips and termination. It says that at the start of employment, written particulars in a written document must be given to workers detailing the following information: Firstly, the employers and the worker details (employer's full name, employer's address, worker's full names, together with the workers occupation, or brief description of the work). Secondly, the employment details (place/s of work, date of employment and working hours and days of work). Thirdly, payment details (salary or wages or rate and method of calculation of wages, rate of overtime, any other cash payments, any payments in kind and their values, frequency of payment and any deductions). Fourthly, the worker's leave details including leave type and number of days in each type (any leave to which the worker is entitled and what leave could be converted to cash). Fifthly, notice or contract period details must be stipulated (period of notice for termination or contract period). As a South African citizen, the above is applicable to the pastor as well and if not in place, could also contribute towards stress and eventual burnout.

5.2.8.4 Continued Pastoral Relations (also known as Pastoral Re-call)

After the initial three year period of a Nazarene pastor at the local church, the District Superintendent will meet with the local church board to discuss the continual pastoral re-call. If the pastor receives a two thirds majority, therefore a favorable vote from the local church board, the pastor will continue to serve that congregation for a further two years. If not, the decision of whether they should continue will be decided at the duly called congregational/members meeting. If they receive a favorable vote, they may continue. If not, their services are discontinued within a month. If they receive a favorable vote from the church board and the members, they may continue indefinitely until the church board decides otherwise. Many pastors regard this re-call procedure

as stressful and contributing towards pastoral burnout. Against this backdrop pastors are recommended to maintain good relationship with their church board and do their work to continue with their assignment.

5.2.8.5 Budget System

The budget system was mentioned earlier as a cause of burnout amongst pastors. It has the following dynamics: The financial affairs of each local church within the Church of the Nazarene are overseen by the current local pastor as the president or leader, together the current local church board. Finance in the local church of the Nazarene is raised via its members' tithes and offering. This is a biblical principle and the only means with which the local church raises a financial income. It is regarded as the duty of the pastor, together with the church board to encourage the church members to be faithful contributors or givers of their tithes and offerings. If members withhold their tithes and offerings, it restricts the smooth financial functioning of the local church. From this local church income, the local church expenses should first be met.

The pastor and local church board meet monthly to discuss the affairs of the local church of which finance is an agenda item. A percentage of the local church income must be paid monthly to the District, who manages the District Office. This percentage is based on the total income, raised for all-purposes of the local church of the previous year. Failing to meet this District financial obligation restricts the functioning of the District Office and is regarded as a negative and an indication of rebellion by the District leadership.

Over and above the tithes and offering, the local church rises to meet local church expenses and District financial obligations, the missions auxiliary of the church is an equally important arm. It is regarded as the duty of the local pastor, together with local church missions' board, to encourage the local church members to contribute financially towards missions.

Each month there is a particular emphasis concerning missions. An offering to taken up during the month according to the emphasis and these funds are

paid to the District, who forward such to the Regional Office and eventually onto the General Church Office. These funds are used around the world for the advancement of the Church of the Nazarene's missionary program. The Church of the Nazarene takes its task of "making Christ-like disciples in the nations" as a very serious mission and currently has a presence in more than one hundred and fifty nine (159) world areas ("Fast Facts about Nazarene Missions" <http://nmi.nazarene.org.10149/story.html>). The Church of the Nazarene places a high emphasis on educating its members with regard to Christian Stewardship, which includes the giving of tithes and offering. Giving towards world evangelism is also regarded as a mission. This is coupled with the weekly prayer and fasting emphasis of the local church. The local pastor must be passionate about growing the local church, both numerically and financially, to be regarded as successful. The maintenance of the status quo is therefore not good enough. It remains the local pastors' duty and responsibility, together with the local church boards, to encourage its members to be faithful in the area of Christian Stewardship by contributing financially and bringing others into the fold. These "others" will require education with regard to Christian Stewardship, which includes giving of tithes and offering, as mentioned earlier. To say the task of the local pastor is huge is an understatement; a task that cannot be performed without the help of Almighty God.

From the afore-mentioned overview, the enormous responsibility that is vested in the local pastors and church boards to manage the financial affairs of the church well can be seen. When the local church stagnates in growth, spiritually, numerically and financially, it affects the church on the level of the District, which in turn affects the church globally; accordingly, it has a domino effect. As a detailed financial report is presented to the members of a local church at its annual general meeting, a similar report is presented to the members of the annual District Assembly. It is therefore "public" knowledge of who does well financially and who does not. What must also immediately be understood is that in a difficult local economic climate or period, when unemployment increases, high interest rates and lack of financial discipline can all affect the financial functioning of the church. It could now be

understood why pastors cite meeting District and Missions financial obligations as increasing the pressure and causes pastoral burnout.

Additional research is required outside the sphere of this project. A major portion of the recommendations on offer could be implemented without much effort. It is recognized that certain sections of the recommendations would require further research to make implementation possible as it falls outside the ambit or sphere of this research project. The implementation of these is complex, as church structure and policies are impacted. What would also be helpful is if a pastor could be evaluated as an individual in respect of pastoral burnout and be advised with regard to causes and cures of burnout. This re-evaluation could be undertaken every six months to assess and monitor the pastors with regard to pastoral burnout. Such research or exercise falls outside the ambit or sphere of this research project.

A pastor needs to remember that healing takes time. Pastoral burnout and depression is not the pastor's fault and it is not something that they can overcome with willpower alone. Treatment is necessary for pastoral burnout and depression, just like for any other illness. A pastor should not stop treatment if they feel that it is not immediately effective. Medical practitioners say that it can take two to four weeks for anti-depressants to have an effect on symptoms and up to eight to twelve weeks to achieve their full effect. The same applies for talk-based therapy.

Chapter Six: Conclusion

6.1 Researcher's Personal Life Enriched

This research project has not only enriched the life of the researcher, but has also broadened his understanding of the phenomenon called pastoral burnout, also known as the modern day disease. It is the expressed expectation that the researcher, a futurist, is optimistic that every pastor will take the time and make the effort to evaluate his/ her own situation. In other words, it is the anticipation that pastors will place themselves under the spotlight and honestly evaluate his/her own situation with regard to pastoral burnout.

6.2 Hope for Western Cape Nazarene Pastors

In the light of the findings of this study, pastors should implement the necessary simple steps to avoid pastoral burnout at all costs. Pastoral burnout could not only ruin his/her life, but also the life of his/her family and ministry to which God has called him/her. It is further the hope of the researcher that this research project would awaken ideas or create awareness amongst pastors, middle and senior church leaders that pastoral burnout is a reality. If one considers that the worst pastoral burnout amongst pastors within the Church of the Nazarene Western Cape District is caused by lack of support by senior church leadership and lack of support by senior pastors, church structures and policies, there is a need for concern. When all of this is taken into account and thoroughly thought through, then much work is required and more research is necessary to explore and investigate the recommendations that are essential to rectify the situation. The researcher is influenced by the outcome of this research and is of the opinion that the Church of the Nazarene cannot ignore the fact that pastoral burnout is an occupational disease and cannot be treated casually. It cannot be treated as if it does not exist. If the middle and top level church leaders do not implement the measures to avoid or reduce the implications of pastoral burnout, more pastors could be crippled by this modern day phenomenon. This would have a negative effect of current and future church growth here in the Western Cape.

The outcome of this research project would be justified in its execution, creating optimism amongst church leaders.

6.3 Mini Thesis Objectives Achieved

The original objectives and goals of this research project have been accomplished fully. The empirical data has highlighted the areas of concern with regard to pastoral burnout. The recommendations regarding the cures and prevention of this modern day reality were offered as mentioned in the research title. With the insights gathered from this study, peace of mind and acknowledgement, this research project is now finally closed.



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Appendix A: Information Sheet

Thesis title: An investigation into the causes of pastoral burnout within the Church of the Nazarene in the Western Cape.

Student name: Rev. Charles Prinsloo **Student no.:** 3103139

Supervisor: Dr. John Klaasen **Department:** Religion and Theology

Abstract:

It has become noticeable in modern society that pastors are living unhealthy and unbalanced lifestyles, which have a negative effect on their health. This is avoidable and can be reversed. For the purpose of this mini thesis, obtaining relative data would require pastors to complete a questionnaire. The information will be analyzed to determine the causes of pastoral burnout amongst pastors. Having determined to what extent pastors are experiencing burnout, corrective measures would be suggested to avoid and reverse pastoral burnout.

My experience of many years in the Church of the Nazarene, have seen how pastors are expected to work under trying circumstances. They juggle many responsibilities, with no room for failure. These responsibilities include keeping a watchful eye on local church attendance, finances and its auditing, promoting missions program, carrying the administration, doing visitation and rubbing shoulders with contemporary youth and children. Not to neglect sermon preparation and presentation, the management of church buildings and facilities, teaching Bible study classes and providing membership training. All of this is in addition to carrying out the mandatory church rituals such as serving Communion, baptizing members and dedicating babies. The pastor's energy is sometimes so drained by his work that without realizing it, he neglects his family and marriage. Unless the contemporary pastor called by God is able to manage his time effectively, he will soon experience pastoral burnout. (Word count: 220)

Appendix B: Letter to Rev Patrick Paulse

Attention: Rev Patrick Paulse: District Superintendent, Church of the Nazarene- Western Cape.

Dear Sir

As you are already aware, I am currently pursuing a course of study leading to a Master's Degree in Theology from the University of the Western Cape. With this in mind, I now wish to seek your consent to participate in some research.

I would be grateful for this permission and for your support by you completing a questionnaire as the primary data collection method. This data will be analyzed to determine causes and symptoms of pastoral burnout amongst pastors. Recommendations to avoid and reverse pastoral burnout will be offered.

I guarantee total confidentiality of information and will adhere to the ethical protocol outlined in the University of the Western Cape, Research Policy, Section 9: Research Ethical Policy, in particular Code of Conduct for Research. I will only report information that is in the public domain and within the law. I will not reveal anything of a personal or compromising nature. If I intend to use information that is in any way sensitive I will seek the written permission from you before using it. There will also be total confidentiality of all names and information. **Rev Charles Robert Prinsloo**

To whom it may concern

Rev Charles Robert Prinsloo has the consent of Rev Patrick Paulse: District Superintendent, Church of the Nazarene- Western Cape, to carry out this research project amongst the pastors as described above.

Signed:
Rev Patrick Paulse Date

Appendix C: Possible Questions connected to the background of the research question

- 1) What is your understanding of pastoral burnout?**
- 2) Have you ever suffered from pastoral burnout? If yes, what were your symptoms?**

In view of your understanding and experience of pastoral burnout, please provide information to identify possible causes of pastoral burnout, regarding the following areas of your life:

- 3.1) Health (Are your health and lifestyle possible causes of burnout? If yes, what is the condition of your health and lifestyle?)**

Health:

Lifestyle:

- 3.2) Current Support: (Are your immediate and extended family and personal acquaintances possibly causing burnout? If yes, describe your experience.)**

- 3.3) Ministry: (What current structures sustain you in ministry?)**

- 3.4) Finances: (What area of your financial situation is possibly causing burnout?)**

Short term: (Current debt, cash flow etc.)

Medium term: (3-5 years, Personal loans, vehicle finance etc.)

Long term: (6 years and longer, Pension, life insurance, mortgage bonds etc.)

- 3.5) Family Life: (Is your marriage and family life possibly causing burnout? If yes, describe your marriage and family life)**

Marriage:

Family Life:

3.6) “Other Issues”: What other causes are you aware of that causes burnout: (Church structures & policies, leadership etc.)

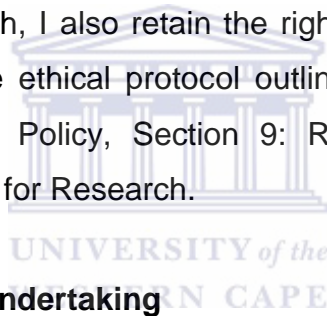
How long have you been in ministry as a pastor? years



Appendix D: Statement of Ethics

As a minister of religion, I am aware that I am in a position of responsibility and trust. I realize that I have the power to influence people. Therefore, it is my promise that, while carrying out this research, I will observe the highest possible ethical standards. I will maintain the highest integrity at all times regarding data gathering. I will only report information that is in the public domain and within the law.

I will avoid plagiarism and will fully acknowledge the work of others to which I have referred to in my research project. I will report my findings honestly and truthfully. I consider the research project worthwhile and of benefit to my denominational colleagues and leaders. Covert data gathering will not be a feature of my research project. While acknowledging the rights of all those participating in the research, I also retain the right to report, provided that I have complied with all the ethical protocol outlined in the University of the Western Cape, Research Policy, Section 9: Research Ethical Policy, in particular Code of Conduct for Research.



Research Ethics Policy Undertaking

I, Rev Charles Robert Prinsloo, hereby acknowledge that I am familiar with the provisions of the University of the Western Cape Code of Conduct for Research and undertake to comply with its requirements.

.....

Signature

Student Number: 3103139

.....

Date



Appendix E: Consent Form

Title: An investigation into the causes of pastoral burnout in the Church of the Nazarene within the Western Cape District.

Researcher: Rev. Charles Prinsloo, **Postal Address:** P O Box 10071 BELHAR 7507

Contact Details: 083 979 6740, (home) 021 952 8535 prinslch@eskom.co.za

Please initial box

1. I confirm that I have read and understand the information sheet explaining the above research project and I have had the opportunity to ask questions about the project.
2. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason and without there being any negative consequences. In addition, should I not wish to answer any particular question or questions, I am free to decline. (If I wish to withdraw I may contact the lead research at anytime)
3. I understand my responses and personal data will be kept strictly confidential. I give permission for members of the research team to have access to my anonymised responses. I understand that my name will not be linked with the research materials, and I will not be identified or identifiable in the reports or publications that result for the research.
4. As a participant of the discussion, I will not discuss or divulge information shared by others in the group or the researcher outside of this group.
5. I agree for the data collected from me to be used in future research.
6. I agree for to take part in the above research project.

Name of Participant

Date

Signature

Lead Researcher

Date

Signature

(To be signed and dated in presence of the participant)

Copies: All participants will receive a copy of the signed and dated version of the consent form and information sheet for themselves. A copy of this will be filed and kept in a secure location for research purposes only.

Researcher:

Supervisor:

HOD:

Addendum F: Empirical Data Sheets

EMPIRICAL DATA SHEET- ANNEXURE: F

PASTORAL BURNOUT - SUMMARY OF RESEARCH FINDINGS FROM QUESTIONNAIRE

FINAL 21/1/2016

Groups	A	B	C	D	Total
Years in Ministry	0-10 years	11- 20 years	21-30 years	More than 30 years	
Number of Participants	15	14	2	7	38
Percentages	39%	37%	5%	18%	100%

Total Assigned Pastors on District: 45

Number of Participating Pastors as a %: 84%

Least experienced pastors

Fair amount of experienced pastors

Combined Groups A + B + C = 81 %

Group D, pastors nearing retirement.

Question: One	Group A	Group B	Group C	Group D
Understanding of P/Burnout				
1	A1- Has basic Understanding of Pastoral B/out	B1- Has basic Understanding of Pastoral B/out	C1- Clear u/standing of P/Burnout	D1- Clear u/standing of P/Burnout
2	A2 ditto (same as above)	B2 ditto (same as above)	C2 ditto (same as above)	D2 ditto
3	A3	B3		D3
4	A4	B4		D4
5	A5	B5		D5
6	A6	B6		D6
7	A7	B7		D7
8	A8	B8		
9	A9	B9		
10	A10	B10		
11	A11	B11		
12	A12	B12		
13	A13	B13		
14	A14	B14		
15	A15			
Causes Pastoral Burnout	15/15	14/14	2/2	7/7
Percentage	100.00%	100%	100%	100%
100% or 38/38 average of all groups understand pastoral burnout				Data Sheet Page: 2



Question: Two Recognised symptoms of P/B	Group A	Group B	Group C	Group D
1 A1- Has not experienced P/Burnout.		B1- Yes, recognised symptoms	C1- Yes, recognised symptoms	D1- No do not recognise symptoms
2 A2- Has not experienced P/Burnout.		B2- Yes, recognised symptoms	C2- Yes, recognised symptoms	D2- No do not recognise symptoms
3 A3- Yes, Lacked enthusiasm		B3- Yes, recognised symptoms		D3- Yes recognise symptoms
4 A4- Has not experienced P/Burnout.		B4- No do not recognise symptoms		D4- Yes recognise symptoms
5 A5- Has not experienced P/Burnout.		B5- Yes, recognised symptoms		D5- Yes recognise symptoms
6 A6- Has not experienced P/Burnout.		B6- Yes, recognised symptoms		D6- No do not recognise symptoms
7 A7- Yes felt fatigue and stressed		B7- No, do not recognise symptoms		D7- yes recognise symptoms
8 A8- Has not experienced P/Burnout.		B8- Yes, recognised symptoms		
9 A9- Yes, felt hopeless and unworthy		B9- No do not recognise symptoms		
10 A10- Has not experienced P/Burnout.		B10- Yes, recognised symptoms		
11 A11- Has not experienced P/Burnout.		B11- Yes, recognised symptoms		
12 A12- Yes, felt tiredness and fatigue		B12- Yes, recognised symptoms		
13 A13- Has not experienced P/Burnout.		B13- Yes, recognised symptoms		
14 A14- Yes, felt tiredness and fatigue		B14- Yes, recognised symptoms		
15 A15- Yes, felt over- committed				
Causes Pastoral Burnout	6/15	11/14	2/2	4/7
Percentage	29%	79%	100%	57%
66% or 23/38 average of groups recognise symptoms of pastoral burnout				Data Sheet Page :3

	Group A		Group B		Group C		Group D	
Question: Three Health and Lifestyle	Health	Lifestyle	Health	Lifestyle	Health	Lifestyle	Health	Lifestyle
	1 A1- not cause P/Burnout. Yes = lack exercise		B1- Yes	Yes	C1 No	No	D1-No health issues.	balanced lifestyle
	2 A2- Not cause P/Burnout. No-not cause burnout		B2 Yes	Yes	C2 No	No	D2 Yes has health and lifestyle issues	
	3 A3- Not cause P/Burnout. No-not cause burnout		B3 No	Yes			D3 Yes has health and lifestyle issues	
	4 A4- Not cause P/Burnout. No-not cause burnout		B4 No	No			D4-No health issues.	balanced lifestyle
	5 A5-Yes poor diet & not physical. No not cause		B5- Yes	Yes			D5- Yes has health and lifestyle issues	
	6 A6- Yes poor diet .. Yes - Family cause burnout		B6- Yes	Yes			D6-No health issues.	balanced lifestyle
	7 A7- Yes- not healthy. Yes Family demands cause		B7 - Yes	Yes			D7, Yes has health and lifestyle issues	
	8 A8- Not cause P/Burnout. No-not cause burnout		B8- No	Yes				
	9 A9- Not cause burnout. Yes- Work too much		B9 No	No				
	10 A10- Not cause Burnout. No-not cause burnout		B10 No	No				
	11 A11- Not cause Burnout. No-not cause burnout		B11- Yes	Yes				
	12 A12- Not cause Burnout. No-not cause burnout		B12- No	No				
	13 A13- Not cause Burnout. No-not cause burnout		B13 No	No				
	14 A14- Not cause Burnout. No-not cause burnout		B14 - No /Good health	No/ balanced				
	15 A15Yes over-commitment.No- not cause burnout							
Causes Pastoral Burnout	4/15		6/14		0/2		4/7	
Percentage	27%		50%		0%		57%	
33% or 14/38 Average of all groups are affected by health and lifestyle issues								Data Sheet Page :4

Question: Four	Group A	Group B	Group C	Group D
Family Life- include Marriage				
1 A1- No		B1- No	C1 - No	D1- No
2 A2- No		B2- No	C2- No	D2- No
3 A3- No		B3- No		D3- No
4 A4- No		B4- No		D4- No
5 A5- No		B5- Yes, family life		D5- No
6 A6- No		B6- Yes, family		D6- No
7 A7- No		B7- No		D7- YES, no comment
8 A8- No		B8- No		
9 A9- No		B9- No		
10 A10- No		B10- No		
11 A11- No		B11- No		
12 A12- No		B12- No		
13 A13- No		B13- No		
14 A14- No		B14- No		
15 A15- No				
Causes Pastoral Burnout	0/15	2/14	0/2	1/7
Percentage	0%	14%	0%	14%
7% or 3/38 Average of all groups are affected by family life- including marriage				Data Sheet Page :5

Question: Five (a) Short Term		Group A	Group B	Group C	Group D
3.4	Finances				
	1	A1- No	B1- No	C1- No	D1- No
	2	A2- YES Cashflow	B2- Yes, teenagers/varsity cost	C2- No	D2-No
	3	A3- Yes - cashflow	B3-No		D3-NO
	4	A4- No	B4-No		D4- No
	5	A5- No	B5-Yes, cashflow		D5-No
	6	A6- No	B6-Yes, cashflow		D6-No
	7	A7- No	B7-No		D7-No
	8	A8- No	B8-No		
	9	A9- No	B9- No		
	10	A10- Yes, current short term debt	B10-No		
	11	A11- Yes, credit card	B11-Yes, current debt & cashflow		
	12	A12- No	B12-No		
	13	A13- No	B13-No		
	14	A14- No	B14-No		
	15	A15- No			
Causes Pastoral Burnout		4/15	4/14	0/2	0/7
Percentage		27%	29%	0%	0%
14% or 8/38 average of all groups are affected by short term finance					Data Sheet Page :6

Question: Five (b) Medium Term Finances	Group A	Group B	Group C	Group D
1 A1- No		B1- Yes, school fees/ teenagers	C1 - No	D1- No
2 A2- No		B2- Yes, school fees/teenagers entertainment	C2 - No	D2- No
3 A3- No		B3- Yes, Vehicle finance		D3- No
4 A4- No		B4- No		D4- No
5 A5- No		B5- Yes, vehicle finance		D5- No
6 A6- No		B6- Yes, Vehicle finance		D6- No
7 A7- Yes. Loans		B7- No		D7- YES, did not specify
8 A8- No		B8- No		
9 A9- No		B9- No		
10 A10- Yes Personal loans		B10- Yes , varsity fees and other costs		
11 A11- Yes, personal loans		B11- No		
12 A12- No		B12- No		
13 A13- No		B13- No		
14 A14- No		B14- No		
15 A15- No				
Causes Pastoral Burnout	3/15	6/14	0/2	1/7
Percentage	20%	43%	0%	14%
19% or 10 out of 38 average of all groups are affected by medium term financial arrangements				Data Sheet page:7

Question: Five (c) Long Term Finances	Group A	Group B	Group C	Group D
1	A1- No	B1- Yes, loan on Vehicke	C1 - No	D1- No
2	A2- Yes, no pension fund & Life Insurance	B2- Yes, Bond	C2- No	D2- No
3	A3-No	B3- Yes, Bond		D3- No
4	A4-No	B4-No		D4- No
5	A5-NO	B5-Yes, bond & lack of Pension		D5- No
6	A6-No	B6- Yes, Bond and lack of Pension		D6- No
7	A7-No	B7-No		D7- YES, no comment
8	A8- No	B8-No		
9	A9-No	B9-No		
10	A10-No	B10-No		
11	A11- Yes, no property & No Life Insurance	B11-Yes, No pension, No pension & No Life Insure		
12	A12- No	B12- No		
13	A13- No	B13-No		
14	A14- No	B14-No		
15	A15- No			
Causes Pastoral Burnout	2/15	6/14	0/2	1/7
Percentage	13%	43%	0%	14%
18% or 9/38 Average of all groups are affected by long term financial concerns				Data Sheet page:8

Question: 6	Group A	Group B	Group C	Group D
3.3 Sustained by current structures				
1	A1- Family/ congregation/parents	B1- Spouse	C1- Family/Extended & Immediate believers	D1- No support
2	A2-Spoues/Congreg/Prayer Partners	B2-Church Board & Family	C2- No response	D2-Prayer/The word/Spouse
3	A3- Network caring friends	B3-Church Board /Spouse		D3-Family and Believers
4	B4- No Comment	B4- Family /Friends		D4- Family/Believers & Colleagues
5	A5- No comment	B5-Family		D5-Prayesr/God's word & Spouse
6	A6-Spouse/Congreg/Friends/Family	B6-Believers		D6-None
7	A7- Spouse/Family /Friends	B7 God/ Believers		D7-Pers Spirit Formation/Spouse/Friends
8	A8-Spouse/Family/ Relationship with colleagues	B8-Family		
9	A9-Spoues/Family/Support Group	B9- Spirit/Self Supporting		
10	A10- Spouse/Family/Faith in God/Bible	B10- Mentor		
11	A11- Spouse/Family/Faith in God/Bible	B11- Calling of God		
12	A12- Spouse/Family /Friends	B12- Family and Friends		
13	A13-Prayer and Fasting	B13- Personal Spiritual Formation		
14	A14- Spouse/Family /Friends/Spiritual Formation	B14- Prayer Group		
15	A15- Personal Spiritual formation & Seminars			
Support Available	10/15	11/14	1/2	5/7
Percentage	66.67%	79%	50%	71%
67% or 27/38 Average of all groups have support available				
No Support	2/15	14/14	1/2	2/7
Percentage	13%	100%	50%	29%
48% or 19/38 average of all groups have no support				

Question: 7	Group A	Group B	Group C	Group D
3.2 Current Support Rendered(CS)				
1 A1- Do not cause Pastoral B/out		B1- Yes, extended family do cause burnout	C1 - No SC do not cause burnout	D1- No SC do not cause burnout
2 A2- Do not cause Pastoral B/out		B1- Yes, extended family do cause burnout	C2 No, SC do not cause burnout	D2- No SC do not cause burnout
3 A3- Do not cause Pastoral B/out		B3- CS do not cause burnout		D3- Yes SC do cause burnout
4 A4- Do not cause Pastoral B/out		B4- CS do not cause burnout		D4- No SC do not cause burnout
5 A5- Do not cause Pastoral B/out		B5- Yes, extended family do cause burnout		D5- Yes SC do cause burnout
6 A6- Do not cause Pastoral B/out		B6- Yes, extended family do cause burnout		D6- No SC do not cause burnout.
7 A7- Do not cause Pastoral B/out		B7- Cs do not cause burnout		D7- Yes SC do cause burnout
8 A8- Do not cause Pastoral B/out		B8- CS do not cause burnout		
9 A9- Do not cause Pastoral B/out		B9- CS do not cause burnout		
10 A10- Do not cause Pastoral B/out		B10- CS do not cause burnout		
11 A11- Extended family do cause Pastoral B/out-		B11- CS do not cause burnout		
12 A12- Do not cause Pastoral B/out		B 2- Yes, extended family do cause burnout		
13 A13- Do not cause Pastoral B/out		B13-Cs do not cause burnout		
14 A14- Do not cause Pastoral B/out		B14-CS do not cause burnout		
15 A15- Do not cause Pastoral B/out				
Causes Pastoral Burnout	1/15	5/14	0/2	3/7
Percentage	7%	36%	0%	43%
21% or 9/38 Average of all groups are affected by current support rendered				Data Sheet page: 10

Question : 9	Group A	Group B	Group C	Group D
3.6 Other Issues not mentioned above :				
1 A1- None		B1-Ch Leadership, lack of time	C1 No response	D1- None
2 A2-Church Structures		B2-Ministerial support, Ch Leadership	C2- Autocratic Ch leadership, ch structures	D2-Money chasing pastors, Godly Ch Leadership
3 A3- Ch Struct, Community expectation, bi-vocation		B3-Ch Structures	policies, too many critics, preach without	no spirit dept in church Leadership
4 A4-None		B4-None	motivation	D3-Lack true Ch L, & no communication
5 A5- None		B5-Cold leadership, Ch Structure /Policies		D4-Lack support from Ch leadership
6 A6- None		B6-Ch Community, Cultural expectation		D5-No true Ch Leaders, Carnel pastors
7 A7- Feels neglected by church senior leadership		B7-Pastoral duties, inactive believers		D6- Church demands
8 A8-lack of ch planning, Policies, Congregation		B8-None		D7- Voting and Church Structures
9 A9-Ch l/ship, unrealistic ch expect Gender equality		B9- None		
10 A10-Budget system, lack suppo ch Lead, New age,		B10-Church governance, Pastoral Re-call.		
11 A11-None		B11-Budget system, lack support ch leadership		
12 A12-Personal issues with ch L, lack support older P		B12-lack support by senior pastors,		
13 A13- None		B13- Policies, Re-call, Ch Struct Poor L Autonom		
14 A14- not to extent of burnout		B14- None		
15 A15-Ch struct, lack support by ch leadership				
Causes Pastoral Burnout	8/15	10/14	1/2	6/7
Percentage	53%	71%	50%	86%
65% or 25/38 average of all groups are negatively impacted by other issues not mentioned in the questionnaire				Data Sheet page: 11