

DIFFERENCES IN MARITAL QUALITY BETWEEN
FULL-TIME AND BIVOCATIONAL PASTORS
IN THE
CHURCH OF THE NAZARENE

by

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B.S., Mount Vernon Nazarene College, 1978

M. Div., Nazarene Theological Seminary, 1981

M.S., Kansas State University, 1997

AN ABSTRACT OF A DISSERTATION

submitted in partial fulfillment of the requirements for the degree

DOCTOR OF PHILOSOPHY

Department of Family Studies
College of Human Ecology

KANSAS STATE UNIVERSITY
Manhattan, Kansas

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Abstract

The purpose of this study was to determine if there was a difference in marital quality between full-time and bivocational pastors and their spouses in the Church of the Nazarene. While the denomination is a world-wide organization this study only considered clergy couples in the United States of America. The denomination has seventy-five districts in the United States. Originally, ten districts were randomly selected, however, due to a low response rate; five additional districts were purposely selected based on the availability of email addresses for the pastors.

A mailing was sent to senior pastors and their spouses from the original ten districts. E-mails were sent to senior pastors and their spouses from all fifteen districts. A link was included in the e-mail that directed the individual to the K-State On-line Survey System. From the mail and the e-mail there were one hundred and ninety-nine responses.

The survey included the following instruments: the Clergy Family Life Inventory, the Ministry Demand Inventory (Impact and Times), the Kansas Marital Satisfaction Scale, and the Reduced Sound Marital House. Qualitative questions were also asked according to the individuals' position (i.e. Full-time Pastor, Full-time Pastor's Spouse, Bivocational Pastor, Bivocational Pastor's Spouse).

There were six propositions developed for this study, these were: demands of the ministry have a negative effect on marital quality; intrusive congregational expectations have a negative effect on marital quality; the pastor's own expectations for his/her work with the church will have an effect on his/her marital quality; financial stress will have an adverse effect on marital quality; marital quality is adversely affected when the spouse

works outside of the home in order to meet the family budget; and, accepting the influence of his/her spouse has a positive affect on marital quality. Only the last proposition was confirmed.

The findings suggest that there is no difference in marital quality between full-time and bivocational clergy couples. However, the reader must also consider the phenomena of social desirability in the context of this research.

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Approved by:

Major Professor
Anthony P. Jurich

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Dedication

To the pastors and their spouses who are on the front lines of the church. From the small rural church to the large urban church your daily task to bring the Gospel to a lost and dying world must not be overlooked. May God bless your marriage and your ministry.

Soli Deo Gloria!

CHAPTER 1 - Statement of the Problem

Background

The Church of the Nazarene was founded as a denomination in 1908. Since its inception the denomination has depended on pastors to be at the front of building the local churches. The pastor, according to the Manual (2005) of the denomination, is a God-called profession. In other words, it is not an individual's decision to become a pastor, it is his or her answer to a heart felt call from God. Pastors, who in the denomination may be male or female, come from all walks of life. Their backgrounds are as varied as any other profession. Some have entered the pastoral ministry after being involved in a secular profession while others have felt called early in life and have, in essence, spent their whole life in service to the church.

While pastors in the Church of the Nazarene serve in a variety of settings, this research will only consider those pastors who are involved in pastoral ministry. It is also important to understand that the churches within the denomination are in a variety of settings with a wide range of membership. The denomination has over 21,000 ordained elders and licensed ministers. The majority of these men and women serve at the local church level. The majority of the churches are staffed by only one pastor. The larger a given church is, in terms of membership, the more likely it will be to have a senior pastor as well as staff pastor who are responsible for a given area of ministry, e.g. the youth pastor.

Regardless of the size of the church, all pastors have a variety of demands that they must strive to meet. The majority of churches within the denomination have a Sunday morning and a Sunday evening service for which the pastor must usually prepare a sermon. Many churches have a Wednesday evening service and the pastor is expected to have something prepared for that service as well. This could be a short devotional or a bible study. There is also the possibility that a pastor will also have a Sunday school lesson to prepare as well. These are four different events that a pastor may have to prepare for every week. This writer's professor of preaching once said that a pastor should spend an hour in preparation for every minute he expects to be in the pulpit. This time does not include visiting the sick, calling of visitors and members, or counseling people who have come to him/her for help.

While most of the time a pastor is able to plan out his/her day, there are unplanned events that do occur in the life of the church. When a parishioner is rushed to the hospital the pastor usually receives a phone call and is expected to go to the emergency room to be with the family. A death in a family requires more time that was not planned in the pastor's week. These events, and others like them, take the pastor away from his/her family and can be an added source of stress on his/her marriage.

A full-time pastor must find a balance between spending time with her/his family and his/her work with the church. There is no time card to punch. Nor is there anyone who will hold the pastor accountable for how he/she uses his/her time on a daily basis. This is compounded for a bivocational pastor. This pastor,

like his/her full-time counterpart, has all the responsibilities of being the pastor of a local church plus maintaining employment at a secular job. A bivocational pastor must find a way to divide his/her time in three different directions. His/her work for the church, his/her secular work, and spending time with his/her spouse and family. When emergencies, like those mentioned above, come into the life of a bivocational pastor, he/she is under additional stress to meet the needs and the expectations of the family affected by the emergency, his/her family, as well as the expectations of his/her secular employer.

Both full-time and bivocational pastor have to learn how to manage their time. Regardless of how they are employed by the church, they both must be able to meet the expectations of the local congregation. There are also expectations from the district and national leadership of the church. Pastors, like other professional occupations, have the expectation to earn a number of continuing education credits each year. There are district functions that he/she is expected to attend, for example, the annual district assembly. Pastors may also be elected or appointed to membership on a district board. Again, his/her attendance will be required at those board meetings.

Pastors in the Church of the Nazarene have faced hardships throughout the history of the denomination. London and Wiseman (2003) considers the issues that pastors face. These issues include, but are not limited to: perceived competition between the spouse and the church; expectations of the congregation (i.e. for church growth) that do not correspond with the reality of the community demographics; the often held belief that the pastor can do everything.

There is also an underlying belief that some pastors resist being accountable to the church. London and Wiseman report that the average attendance of a local church is 90. Therefore not only do many pastors receive pressure from their own congregation to 'be like Rev. Megachurch's church', often they simply give up. However, the author's do not specifically focus on marital issues. Nor do they consider issues that may be faced by bivocational pastors.

A bivocational pastor is a person who works full-time at a secular job as well as pastors a local church. During the course of this study each pastor will be asked to identify whether or not he/she is in a full-time or a bivocational setting.

This research will consider the issue of marital quality of both full-time and bivocational pastors to determine if there is any difference between the two.

The International Headquarters of the Church of the Nazarene, located in Kansas City, Missouri, does not track which pastors are involved in bivocational ministry. In fact, the District Minutes of the individual districts of the denomination do not identify which pastors are involved in a bivocational setting. The denomination's headquarters does track when a pastor moves from one church to another. For example, during the nine months of October 2006 to July 2007 – 294 pastors moved from one pastoral setting to another. These settings include moving from a student to a pastoral setting, or, most usually, moving from one pastorate to another (data retrieved from www.nazarene.org on June 10, 2007). Again, it is not known how many of these pastoral settings are bivocational in nature. During the course of this research pastors will be asked to identify their church setting as either full-time or bivocational.

What is important to understand is that the current normal expectation in the denomination, at least in the United States, is for a pastor to be responsible for two services on Sunday and a mid-week service, normally on a Wednesday evening. Additionally, pastors are often called on to conduct weddings, funerals, and crisis ministries. Even though weddings are normally scheduled in advanced, there is additional time that a pastor uses in an already busy schedule. Unscheduled events, such as funerals and crisis ministries are not scheduled and do interrupt the normal work flow of a pastor and his or her family.

Intent and Relevance of Study

The intent of this study is to determine if there is a difference in marital quality between full-time and bivocational pastors. The sample will be collected from the Church of the Nazarene. The statistical data available from the denominational headquarters does not indicate how many pastors are bivocational. Published minutes of annual district assemblies do not identify bivocational pastors. Therefore each pastor who responds to this research will be asked to identify him/herself as either a full-time pastor or a bivocational pastor.

A pastor and his/her spouse face a number of issues, regardless of whether they are involved in a full-time position or a bivocational position. It would appear that a bivocational pastor would have more economic pressure than his/her full-time counterpart. There may also be pressure from his/her congregation to spend more time in his/her pastoral ministry without providing a reasonable salary for the amount of time spent not only in the pulpit, but also in

being involved in other aspects of the work of the church. This includes, but is not limited to, hospital visitation, calling at the home of a shut-in parishioner, being involved in community activities, teaching a Sunday school class, etc.

Definitions

Local church – an organized that has been formally recognized by the denomination. Local churches vary in membership size; however, the organizational makeup is basically the same regardless of the membership size of the church. This organization consists of: the pastor; the church board (whose size varies according to the number of members of the local church); the Sunday school superintendent; the missions' president; and the president of the Nazarene Youth International organization for the local church. The previous three individuals are ex-officio members of the church board.

Full-time pastor – A full-time pastor is a person who has been elected by the body of believers in a particular church to serve as their pastor. He or she is expected to spend 40 or more hours per week in the service of the church. These hours will be utilized in a variety of ways. Calling on the sick and shut-in; calling on the members of, as well as visitors to the church; having sermons, bible studies, Sunday school lessons, and devotionals ready at the appropriate times. He/she also serves as the chairperson of the Church Board as well as other ad hoc committees that may arise.

Bivocational pastor – A bivocational pastor has the same duties and responsibilities as a full-time pastor. However, he/she also has a secular job which supports his/her ministry. While there is no set amount of time that a

bivocational pastor has to work in either the church or the secular setting, the responsibility to visit the sick, care for the dying, and minister to the members and visitors of the church carries the same weight as a full-time pastor.

District Superintendent – The District Superintendent is an elder in the church who has been elected by the District Assembly. He/she has the supervisory responsibility over the growth of the church on his/her assigned district.

District Assembly – This is an annual meeting of lay leaders from each church as well as the pastors. The assembly votes on various resolutions brought to the delegates that concern the district and elect district officers, such as the District Superintendent, Missions President, Sunday school chairman, district secretary, district treasurer, etc.

Research Questions

The main question is to determine if there is a difference in marital quality of full-time and bivocational pastors. To this end a number of propositions will be explored.

1. Demands of the ministry have a negative effect on marital quality.

There is no doubt that the stress that an individual experiences from his or her job has an affect on other areas of life. Jobs that require interaction with the public often have a higher amount of stress associated with them (Jackson and Maslach, 1982). Stress in the lives of police officers and company executives are examples of job related stress that affects that family (Jackson and Maslach, 1982). A pastor may experience a high level of job related stress that, in turn, affects his/her family life.

2. Intrusive congregational expectations have a negative effect on marital quality.

Finding a balance between church and home life is often difficult. This is compounded when people from the pastor's congregation make unreasonable demands upon the pastor and his/her family. Instruments developed by Blanton (1995) (Clergy Family Life Inventory) and Lee (1999) (Ministry Demand Inventory) considers the amount of impact the congregation has upon that pastor and his/her family. It is not that congregations set out to make their pastor's life difficult but that, for the most part, individuals do not stop to consider that their own request, combined with the requests of other members of the church, may have a significant impact on the life of the one person they believe they can always turn to in time of need.

3. The pastor's own expectations for his/her accomplishments with the church will have an effect on his/her marital quality.

As the cartoon character Pogo once said "We have met the enemy, and he is us!" Pastor's, and sometimes their spouses, often place unreasonable demands on themselves. Those who allow other's to control his/her schedule, mainly because he/she does not follow a schedule, find frustration when Saturday night comes around and he/she still has to finish his/her Sunday morning sermon.

4. Financial stress will have an adverse affect on marital quality.

Man and women do not get in the ministry because they believe they can get rich. Unfortunately some have found that it is very difficult to survive financially on the salary of a pastor. Bivocational pastors choose to become bivocational

because he/she knows that the church that he/she is going to serve cannot afford to pay him/her a living wage. Spouses will often work to provide the income that the pastor (husband/wife) is not receiving from the church.

5. Marital quality is adversely affected when the spouse works outside of the home in order to meet the family budget.

When a spouse works to help meet the budget it is possible that a number of adverse affects may become evident. The people in the congregation may be embarrassed to admit that they don't pay their pastor enough. The spouse may resent the congregation for not paying a decent salary. It is reasonable to assume then that an underlying current of resentment could exist between the congregation and the pastor's spouse. This, in turn, may raise the level of stress on the pastor who invites people to come to his/her church in an attempt to show the present members of the church how hard he/she is working.

6. Accepting the influence of his/her spouse has a positive affect on marital quality.

Clergy couples, in fact any couple, that takes the time to really listen to each other seems to have a better marital relationship. More importantly is the ability to accept not just the encouragement, but also the constructive criticism from one's spouse. The influence of one's spouse can never be underestimated.

Background of the Researcher

The researcher is an ordained minister in the Church of the Nazarene. He has over twenty-five years of pastoral experience which includes sixteen years as an Active Duty Army Chaplain. One of his duty assignments was as a Family

Life Chaplain. In that assignment he provided counseling to a large number of soldier's and their family members. His association with other chaplains also helped him to develop an interest in the marital quality of pastors. During his years in the Army he was often out of contact with the leaders of the denomination as well as other pastors in the denomination. As a retired chaplain he is now able to focus his research to his denomination with a goal of being able to understand if there is a difference in marital quality between the bivocational and full-time pastor.

CHAPTER 2 - Review of the Literature

The writer considered several sources in searching for literature in this area of study. However, it was discovered that there is a dearth of literature covering recent studies in this area.

Throughout this literature review, this writer will refer to two fictional pastoral families that represent a compilation of pastoral families, not any specific person or persons.

Pastor John May, age 35, is a full-time pastor of an urban church. He has been married to Mary, age 33, for 10 years. They have two children: Peter, age 9, and Jim, age 7. Pastor May is a graduate of his denominational seminary. Mary is employed as an office assistant and is involved in the ministry of the local church by teaching a Sunday school class and playing the piano for worship services.

Pastor George March, age 36, is a bivocational pastor of a rural church. He has been married to Julie, age 35, for 15 years. They have three children: Cheryl, age 14, Ed, age 12, and William, age 9. Pastor March has completed the educational requirements for ordination through the denomination's home study course. His secular job is at a local hardware store. Julie works as a secretary for a local business to help supplement their income.

It is important to remind the reader that the major difference between Pastors March and May is that Pastor March is a bivocational pastor. The responsibilities of pastoring a church remain essentially the same. While the size

of the church may vary, as well as the different ministries offered by the individual churches, the basic responsibilities of the pastor are the same. The Manual of the Church of the Nazarene (Blevins, Lewis, Moore, Samples, and Stone, (Eds.), 2005) establishes the duties of a pastor. These are, in part, to preach the Word, to administer the sacraments, to care for the people, to comfort those who mourn, and to give leadership to the evangelism, education, devotion, and expansion programs of the local church (Blevins, et al, 2005, p. 185).

Theories of Stress

Both pastors are faced with stress that is associated with their work for the church. One model that will help the reader understand this phenomenon is the Double ABC-X model (McCubbin & Patterson, 1983). The Double ABC-X model is an extension of Hill's (1949) original ABC-X model of family stress. The key concepts in Hill's model include: the stressor or trigger event (A), the family's resources at the time of the crisis event (B), and the family's perceptions of the event (C), which jointly determine adaptation (X). Thus, if the stressor (A) is great enough, the resources (B) are low enough, and the family perception of the event (C) define the situation as being dire, a crisis (X) is likely to occur. McCubbin and Patterson's model (see figure 2-1 on the next page) expanded Hill's stressors dimension with the addition of the concept of the pile-up of demands, which acknowledges that other life stressors and strains affect the family, prior to and following a crisis-producing event. The pile-up of demands (aA), which has considerable utility in the current study, is defined as the cumulative effect, over time, of pre- and post-crisis stressors and strains that family members face when

they are attempting to cope with a major life crisis (Lavee, McCubbin, & Patterson, 1985). The family adaptive resources factor, (bB) includes the existing family strengths at the time of the crisis, as well as the expanded

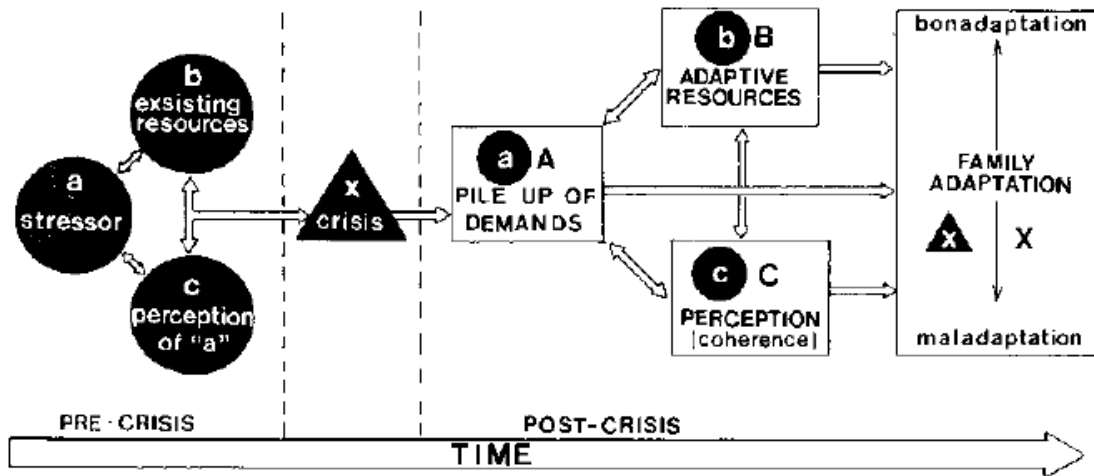


Figure 2-1 Double ABC-X Model (Lavee, et al, 1985, p. 812)

resources developed in response to the stressor event. These also include personal characteristics of family members (e.g., knowledge or skills), characteristics of the family system (e.g., adaptability, cohesion, and communication), and social support. Collectively, these resources enable the family to make the necessary adaptive changes to meet and/or minimize the demands associated with the crisis event. The perception and coherence factor (cC) refers to the family's general orientation to the circumstances and "reflects a sense of acceptance and understanding of the situation, (and functions as) a framework within which definition of the situation is made and within which perceptions are judged" (Lavee, et al., 1985, p. 813). Family adaptation (the xX factor) is "the outcome of the family's processes in response to the crisis and the

pile-up of demands" (p. 813). Manifestations of adaptation include individual family members' physical, psychological, and social well-being. This adaptation may range from "bonadaptation", or in which the family adapts successfully to the situation, to "maladaptation", in which the family adapts unsuccessfully to the situation, thereby adding to the family's subsequent pile-up.

Lee and Iverson-Gilbert (2003) considered the perceptions of 312 protestant clergy in regards to stress upon them and their families using Hill's ABC-X model. While their study did not directly address the issue of the clergy person's marriage, it did consider how his or her ministry affects the members of his or her family. The author's found that the more demanding a congregation was on its pastor, the "lower the pastor's well-being and life satisfaction" (Lee and Iverson-Gilbert (2003), p. 255). However, the data was limited in that no data was collected from congregations or family members.

It is important to understand that both the May and March families deal with a number of issues that have an impact on their marital relationship. These issues include, but are not limited to, expectations, competition, time, boundaries, isolation, and family support. Two other related issues that may be present are job satisfaction and spousal employment.

Occupational Stress

An issue that encompasses all of the above is the concept of stress. Being in the ministry is not unlike being employed in other occupations that have high amounts of stress that may affect the family. These occupations include,

but are not limited to, corporate executives and police officers. Maynard, Maynard, McCubbin & Shao (1980) looked specifically at the wives of police officers and their ability to cope with the stressors of taking care of the household. There was some indication that there is an ongoing process whereby the wives of police officers must pace themselves throughout their lives. For example; police officers work a variety of shifts and, in many departments, an officer must change from one shift to another on a regular basis. He or she may work the 'day shift' for three months and then be switched to a 'swing shift' for the next three months. This officer's spouse must learn how to adapt to the change in shifts on a regular basis. There will be some stress associated with the change of shift to which the spouse will often have to adjust. Police officers also do not work a standard five-day week. They may work Sunday through Wednesday, have Thursday and Friday off, and then go back to work on a Saturday. Some of the additional stressors that could come into play are the times when the officer is scheduled to have a day off but, because of a court case, must be at work by being present in the courtroom to give his testimony. The expressed belief was that, at times, the police department placed "inordinate demands on family life" (Maynard, Maynard, McCubbin & Shao (1980), p. 500). Again, the responsibility to be present for a court case, regardless of the day of the week, can become an "inordinate demand" on the officer's spouse. Therefore, this must be balanced by providing families with "positive coping mechanisms" (p. 500). The police officers with whom this writer has worked have indicated that, on several occasions, the leadership in their department tried to

work with them in order that they could have some extra time off, in an attempt to compensate for the extra time that they spent away from their family. Likewise, the demands of ministry often place “inordinate demands” upon the minister and his or her family, without the necessary resources to meet those demands. It is not unheard of for a parishioner, like Mrs. Jones, to expect the pastor to drop whatever he or she is doing and respond to her request to help out “this poor widow”. Whatever that request may be, most pastors are not equipped to take care of every single need that comes up. This writer, in one pastorate, received a request to replace a broken water heater because she could not afford a plumber to do so. Fortunately, I knew a gentleman who knew how to replace the water heater and I was able to assist him. Otherwise, my stress would have increased considerably because I could not help one of my parishioners in need. Pastors do receive a variety of requests from parishioners. Some are similar to the situation just mentioned. Many, however, are for financial assistance. These requests place a tremendous burden on a pastor because some people believe that the church should always help them in every financial bind in which they find themselves. However, a pastor, in most cases, does not control the money of the church. Therefore, he may feel pressure to reach into his own finances to help out in this situation. This, again, may very well raise his or her stress, because of the attempt to meet these inordinate demands.

Jackson & Maslach (1982), in their study of the human service industry, included physicians, lawyers, and police officers, did not include members of the clergy. However, there are some important similarities among

their occupations. For example, the authors did mention that human service workers' contact with "other people's problems often leads to emotional exhaustion" (p. 64). Ministers have similar contacts with the problems of their parishioners. These also may lead to emotional exhaustion. In considering the question of the impact of this type of job upon the home, the authors carefully pointed out that coping techniques, such as separating oneself from one's job, cannot be utilized:

Those in the helping professions often find that such separation cannot be maintained...and reactions to their jobs begin to permeate all aspects of their lives (p. 65).

This is often true for ministers. For example, when Pastor May was faced with a funeral of a parishioner and an impending divorce of another parishioner in the same week, he had to respond to both. During this time of stress, he had to maintain the outward appearance of being calm and in control, regardless of the emotional turmoil he might be having. Meanwhile, the only outlet for his stress was in the confines of his home. As a consequence, the spouse of this pastor may find his or her stress level increasing. To whom can he or she turn for relief? Normally, there is no one available to be an outlet for him or her. This will lead to an increase in marital stress. This can result in a continuation of a buildup of stressors between the pastor and spouse and, possibly, exhaust their adaptive resources resulting, as discussed above, in maladaptation between the pastor and his/her spouse.

Both pastors have to deal with expectations. These expectations may be from themselves or from other people, such as their spouses, members of

their congregations, and district and denominational leadership. Hart (1984) addressed the issue of the “emotional hazards” (p. 133) faced by ministers’ families. Often the minister’s family is far from their family of origin, leaving only each other to help to navigate the hazards. This is true because the work of the minister and his family are “closely intertwined” (p. 133). In many instances, especially in smaller churches, there is an expectation that the spouse will be involved in a major way in the work of the church. One question that has been asked of pastoral candidates in the past was “What does your wife do?”, with the implication being what does she do in the church, not just to support the prospective pastor’s ministry, but, and often more importantly for church board members, what place will she fill in the church so that we won’t have to. Hart stated that the “family is constantly on display” (p. 133). Everything that they do, especially their behavior, is expected to be better than the lay people of the church.

Expectations by the Congregation

Herin (1981) considered some of the traditional expectations of both the clergy person and his or her spouse. She found that the expectation of a clergy spouse was significant in regards to issues that concern clergy marriages. Some of these issues included the amount of time the clergy husband spent dealing with other people. That often kept him from his involvement in the home. Many requests from parishioners are also emotionally draining, further draining the minister of energy he or she could have expended on his or her own family. Clark, Nye, and Gecas (1978) reflected the findings of other studies of police,

politicians, executives, and ministers. They reported that wives were dissatisfied with their husbands who worked long hours without helping them at home. This often happens in clergy households. However, full-time pastors can also be caught up in long work hours in their efforts to meet the expectation of members of their congregation. This is especially significant for bivocational pastors such as Pastor March. For example, suppose that Pastor March works thirty hours a week at his secular job. He still has to prepare his sermons for Sunday. This writer has heard, on more than one occasion, that, in order to be effective in the pulpit, a pastor needs to spend one hour studying and preparing for a sermon for every minute he expects to preach. Therefore, even if Pastor March was only planning on a fifteen minute sermon, he would need to have fifteen hours in his study preparing to his sermon. This does not include time spent visiting parishioners or in other duties around the church and/or the district. Therefore, it is understandable that a spouse may become frustrated when her husband/pastor has little time and energy for her.

Competition for the Pastor's Time

Closely associated to the concept of expectations is the consideration of competition between the church and the pastor's home. Olsen and Grosch (1991) considered the issue of competition between the church and the family. They found three factors that lead to a clergy person's burning out in the ministry. These are 1) a personality that needs or "craves" appreciation, 2) the "demands and pressures of congregational life", and 3) the "developmental needs of the clergy's own family" (p. 297). In a later study (Grosch and Olsen (2000)), they

took the position that the clergyman's work at the church can become, in essence, a second family. The clergyman's family often resents this second family and the amount of time that he or she takes to meet the needs of the second family. There is the feeling that they, not the congregation, are relegated to second place in the life of the clergyman. While this study did not look at clergy husband/wife relationships, there are implications that the clergy person's job does affect his or her marriage. This occurs when the clergy person becomes so involved in the life of the church that he or she neglects those in his/her own family. In the case of Pastor March, not only must he deal with the church, he must also deal with the demands of his secular job. This again becomes an issue with which he and his wife must learn to deal on a continual basis. He must find a way not only to balance his time between his church work and his secular work; but he must also determine how he will make time for his spouse and children.

It would not be unusual for either the Mays or the Marches to have the feeling that their family is in competition with the church. Olson and Grosch's (1991) study certainly indicated that these two competing systems exist for the clergy person. The clergy person often finds him or herself being pulled between the home and the church. The phone call, just as dinner is being served, from a parishioner who needs to talk can be especially frustrating for the spouse. This is especially true when the phone call is from a person who is very much aware of the daily routine of the parsonage family. These phone calls raise the spouse's frustration level, as well as the pastor's. Supper is perhaps the one

meal in the day that the family can sit down and enjoy some time together.

When Mrs. Jones makes it a habit to call during the supper hour, she places both the pastor and his or her spouse in a 'no-win' situation. If he doesn't answer the phone, he will upset Mrs. Jones, who may very well complain to other members of the church. If he does answer the phone, he will upset his wife because she has grown tired of the constant suppertime interruptions from Mrs. Jones.

The clergyperson, at some point, must make a decision between his/her home and the church. Certainly, true emergencies are understood by the spouse. However, fortunately, true emergencies are not common occurrences. This certainly is dependent upon the size of the church, the larger the church, the more one could expect to have to respond to emergencies. Non-emergency phone calls are the ones that most tend to frustrate both the pastor and his/her spouse. It is not unheard of for one particular parishioner to always be the one who calls that pastor because he heard that someone in the church did not like the hymns that were sung last Sunday. It may seem like an emergency to this member of the congregation, yet most ministers and spouses would not consider this to be an emergency. Aside from the issue of the intrusiveness of the people in the congregation, Olson and Grosch's study did not directly address the specific issue of clergy marriages. London and Wiseman (2003), however, address this issue by reflecting on risk factors for clergy marriages. One of those factors is that "80 percent of pastors say they have insufficient time with [their] spouse" (p. 86). Unfortunately, the work by London and Wiseman was an attempt not to detail the research completed on pastors' families, but to provide a

source of help and understanding for pastors such as Pastor May and March. While their work was meant to be an encouragement to a pastor and his/her family, pastors, who are in the 80% bracket with insufficient time, do not have the time to read another book. Therefore, it is unlikely that London and Wiseman's work is reaching those who need it the most.

Pierce and Dunham (1992) in their study of police work considered the effect of police officers working 12-hour days, four days a week. While Pastor May does not, as a rule, have a '40 hour work week' schedule, most of the time he is 'on-call' 24/7. While he may take a scheduled day off each week, this still leaves him with a minimum of a 40 hour week, not including Sunday morning and evening services or Wednesday nights. This busy schedule may relegate "family time" to second place, behind pastoral duties. Pastor March, on the other hand, may not have the opportunity to take a regular day off, due to his secular work, and he still has the same type of responsibilities as Pastor May. However, the duties must be fulfilled during the hours most workers would claim as their leisure time. Therefore, Pastor March must be more intentional in making time for his wife and family and not just expect free time to happen.

There are also other evenings during the week that both Pastor May and March may find themselves occupied with the work of the church (e.g., board meeting). While weddings are more easily scheduled into the 'work week', funerals and other emergencies, where the pastor's presence is expected, certainly are not, which add to the stress of these pastors' lives. Many pastors find it very difficult to keep "regular hours". Regardless of what takes place

during the week, Sunday morning will come whether the pastor is ready or not. Depending on the individual church, the pastor may be responsible for not only the Sunday morning sermon, he or she may also have to prepare a Sunday school lesson, decide what songs are going to be sung during the worship service, and choose what announcements need to be emphasized on that particular Sunday. Additionally, the majority of Nazarene churches also have a Sunday evening service and, again, the expectation exists that the pastor will have a different sermon prepared for that service as well. In conclusion, both of these pastors must determine not only when to make time for their families, they must be intentional about how their families will have top priority in their lives. However, the pastoral duties may work contrary to those intentions.

London and Allen (1986) indicated that clergy spend around 54 hours a week in their profession, 23 hours a week with their families, and 15 hours a week with his or her spouse. Many spouses would object to this breakdown in hours as being too professionally oriented. While this study may exemplify the typical full-time pastor such as Pastor May, it does not account for the additional hours that Pastor March, as a bivocational pastor, puts into his secular employment. The emphasis is on the priority of the clergyman's profession. A parallel can be made to a corporate executive's role that places his occupation above all other roles. The disparity here is that most corporate executives, unlike bivocational pastors, do not have another job that places a high demand on his or her time as well. This study, while conducted within the United Methodist denomination, implied that "younger clergy are less willing than older clergy to

sacrifice...the quality of their marriage in the service of the church” (p. 206).

Conversations with retired pastors that this writer has had over the years confirm that Nazarene pastors often had this idea. Many felt an obligation to give everything to the church with the belief that God would honor their sacrifice. It is not easy for a spouse to argue against this logic. It is also important to state that the spouses of these ministers held to the same belief. Although the polity of the Church of the Nazarene differs from the United Methodist Church, certain parallels may be drawn from the study that applies not only to the Church of the Nazarene but to other denominations as well.

It is especially important to understand that, for both Pastors May and March and their spouses, the work of the church is never completed. Sunday arrives every week and, between Sundays, the pastor is on call to his or her congregation. While Sunday for the parishioner is a day of rest, for the pastor it is a primary day of work. The pastor must have a sermon ready every week. For some pastors, depending upon the denomination, there is an expectation for a Sunday morning and Sunday evening sermons. While those, who have been in the pastorate for a few years, have a supply of sermons upon which they can fall back, there is still a necessity to take time to review his or her notes and update them as necessary.

Isolation

It would be easy to understand that some pastors, like Pastor May and especially Pastor March, tend to feel isolated. Blackbird and Wright's (1985) study, although limited due to the small number of congregations surveyed,

discussed the “pedestal effect” (p. 274) in that pastors feel “boxed in” (p. 275) by the expectations of the members of their congregations. Some parishioners, for example, will make every effort to sing the praises of their pastor to all who will listen. While their intentions are well-meaning, the praise also places an extra burden on the pastor. If the parishioners exclaim how grateful they are that their pastor visits the sick any time of the day, then the pastor could begin to feel pressure to always be ready to meet this expectation, regardless of what is taking place in his personal or family life. Additionally, because the pastor is the head of the local church, he must always be ready to make a decision about the work of the church without letting friendships enter into the picture. These decisions could encompass a number of different areas, ranging from what curriculum to purchase for the children’s department to which speaker to invite for special services. For instance, Mr. Jones, who teaches the fifth grade boys Sunday school class, comes to the pastor and wants to order some curriculum that does not hold to the theological teachings of the church. The pastor must be able to explain why they cannot order that particular curriculum and, while doing so, not alienate Mr. Jones. Pastors often do not feel free to develop friendships within the body of their church. As stated above, there are circumstances that arise in which a pastor must make the hard decision concerning issues in the church. He or she must be able to have a clear mind and not allow personal feelings to come into the decision-making process. Because of these concerns, some of which are taught in different ministerial settings, the pastor then finds that he or she, has few people to whom he or she can turn to just for the sake of

friendship. This can leave the pastor with a feeling of isolation when he/she has no one to turn to turn who can really understand what he/she is going through.

Hart's (1964) study of depression in ministers also discussed the pedestal effect. He stated that "the minister's family is usually put on a pedestal too" (p. 121). Many parishioners will go to the pastor's spouse with some of the problems simply because she the pastor's wife. They hold to the concept that the pastor's wife is a "saint" and, therefore, she can do no wrong. The children of a pastor are also treated differently than the children of a parishioner. When they are introduced to someone, the introduction is "this is the pastor's son, Jim"; while a parishioner's son's introduction is "this is Jim". Furthermore, there is often an expectation placed upon pastor's children to always behave properly and never "act out". This may rob the pastor's children of their childhood. While it may not be the intent of the parishioners to cause this isolation, the pastor's spouse and, certainly, his children often feel isolated from people of their own age. This leaves the spouse and their children in the same position of the pastor/spouse/ parent. To whom do they turn for friendship? Again, they are left with a sense of isolation.

Boundaries

While each of the above areas is important, an area that has much broader impact on a pastor's marriage is that "of boundaries". Nichols and Schwartz (1995) define boundaries as "invisible barriers that surround individuals and subsystems, regulating the amount of contact with others" (p. 239). Many times, boundary violates are not intentional for a person who is in need. He or

she will reach out to the one he/she believes will help. For people who have been associated with a church, the pastor becomes the one to whom they reach out. True emergencies are not the issue. At issue are the times when people call, just because they feel that they have the right to do so. Little regard is given to the time of day or what the pastor may be doing. For many pastors, it is difficult to tell a parishioner “no” because he is preparing his sermon or, even more significantly, he is spending time with his spouse and family. Hill, Darling, and Raimondi (2003), in their study of boundary related stress, point out that the high expectations of the congregation continued to have a stressful impact on clergy spouses and their children. Parishioners will approach their pastor anywhere they seem him, ask him a question, and expect an immediate answer. One Kansas State Judge once told this writer that he called these “immediate answers” a “curbstone opinion”. In other words, the answer had not been researched or thought out but merely off the top of his head. Coping with boundary-related stress is vital to not only a successful ministry but also, and more importantly, to the health of the couple’s relationship. Only a few ministers reported that they found “someone outside their congregation, with whom they could unburden themselves” (Hill, Darling, and Raimondi, (2003), p. 160). Pastors May and March are expected to keep everything that is said to them during counseling in strict confidence. However, one must keep in mind that often parishioners will mention to their pastor something that, even if not spoken in a counseling situation, carries an understanding of confidentiality. Consequently, a pastor must assume the emotional burden of carrying the

parishioner's secret pain. This is very emotionally draining for them as well. In addition, the pastor carries an additional burden of trying to determine what is confidential and what is just merely conversational in nature. Additionally, as the spiritual leader of a congregation, pastors often believe that they must maintain certain decorum in that he does not show any emotional weakness. Part of the problem with this is that, while a pastor is expected to carry, or at least to help carry, the burdens of others, he cannot allow others to see his weakness. The expectation is that, as the spiritual head of the congregation, he must always present an image of spiritual and emotional strength. To 'unburden themselves' to someone within the congregation could be viewed as either a sign of weakness or as a ploy to maintain a superior position, both of which may become destructive to his/her relationship with the congregation. Therefore, the minister often turns to his or her spouse to unburden himself/herself. If Pastor March, for example, consistently unburdens himself with Mary, she may begin to resent not only those who turn to her husband/pastor for help but also may begin to resent having to "bear his burden" because she has no one to whom she can turn.

It is interesting to note that most of the respondents in Hill's study found that "parsonages were a disadvantage and potentially created additional stress" (Hill, Darling, and Raimondi (293), p. 161) in relationship to boundaries. While the authors did not elaborate on this potential stressor, it is not unheard of for members of the congregation to hold the belief that the parsonage is their property and that they should be able to walk in whenever they please. Therefore, Mary or Julie may feel additional stress that the parsonage always be

'presentable' any time of the day. In addition, both the ministers and their wives may feel that they have no space which they can call their own. Another disadvantage is that the pastor does not accrue any equity in a parsonage and, when it comes time to retire, may not be in a position to buy his or her own home.

Frame & Shehan (1994), in their study of United Methodist clergy, take the position that "ambiguous work boundaries" (p. 197) play a large part in stress for the clergy person and his/her family. For pastors of small churches, such as Pastor March, the study is often in the parsonage instead of in the church. That kind of situation adds to the difficulty of knowing where or how to draw a line between being at home or being at work.

Morris and Blanton's (1994) study of six denominations concluded that church members often intrude on the family boundaries of the pastor. Some of the intrusiveness was reported as coming from people in the congregation who wanted to guarantee that their clergy family was an "exemplary model[s] of family life" (Morris and Blanton, (1994), p. 193). This proved to be an unrealistic expectation that did not leave any room for the minister or his or her family to be human and have human flaws. These intrusions were "negatively related to marital satisfaction" (p. 193). This gave rise to confusion in a clergy family as to who is part of the family system. The intrusions also present "both a psychological and/or physical encroachment on marital privacy and autonomy" (p. 193) Hart's (1964) comments that the "family is constantly on display (p. 133) coincided with Morris and Blanton's conclusion. Even when the family goes down to McDonald's for some "family time", someone from the congregation may

approach them or, more specifically, approach the pastor, with a question or comment about something taking place at the church. The expectation, from the parishioner, is that the family will sit back and give him/her whatever time he/she desires to talk with the pastor, and, of course, the children are always expected to be on their best behavior.

Westman and Etzion's (1995) study of military officers and their spouses considered the effects of stress crossing over the boundary from one spouse to the other. They argued that there is a bi-directional effect of stress between the husband and wife and concluded that "occupational stress is more than a work problem: it seems to be a family problem as well" (p. 179). This becomes obvious when a pastor is caught up in the 'work of the church' and neglects the 'work of the family'. As church work begins to consume more time, the clergy person has less time to spend with his/her family. If the spouse begins to resent this disparity in time, his/her stress level rises and the conflict between church and home continues to escalate. This causes even more stress. Pond and Green (1983) also studied the phenomena of work to home spillover. However, even though they determined support for this hypothesis, it was not as strong as other findings. They did find some evidence for husbands that a correlation existed between the job and home. However, no evidence was discovered to support any spill-over for the wives. While exceptions were pointed out, as far as the occupation in which the wives worked, most of the wives worked as secretaries or in sales. The present author would expect the

“work to home spillover” to be greater if the wives had more decision-making responsibilities or professional obligations in their work life.

Greenhaus and Beutell (1985) pointed out that role conflict is one problem that may happen in any marital dyad, due to pressure between two roles that are incompatible with each other. The incompatibility exists when roles expectations come in conflict with each other. It is my hypothesis that this will be more likely to occur in the families of ministers. For example, Pastor March may have a regularly scheduled meeting time that coincides with his anniversary. The role conflict, in this case, is in the attempt Pastor March makes to reconcile the conflict in the schedule and still meet the expectations, real or imaged, of both the church and his wife. The conflict comes between his role as a pastor and his role as a husband. This may be a greater issue for bivocational pastors. Bivocational pastors could be faced with three different conflicting roles: that is the role of a husband/wife, the role of a pastor, and the role of an employee. This produces an “interrole conflict” (p. 77) when pressures from two roles, for a full-time pastor, in this case between work and family, and three roles for the bivocational pastor (pastor, family, and an additional job) are incompatible. The authors indicated that the more hours a husband puts into his job, including the time commuting to and from work, the more work-family conflict escalates for the wife. For the bivocational pastor, his secular job will bring pressure that may create additional conflict with his duties at the church and at home. This study, even though conducted before Burley’s (1995), supports Burley’s findings and is supported by Booth’s (1979) conclusions. While both Pastor May and March

have difficulties at times with conflict between the church and home, both pastors and their spouses have had to deal with the conflict between church/work and home. Those who are successful have found a way that is satisfactory to all involved.

Crouter's study (1984) noted both negative and positive spillover from the family to work. When life at home is going well, the employee tends to have a better attitude at work. Likewise, when there are problems at home, either with the spouse or with the children, the job is affected as well. Barnett's (1994) study, unlike Crouter's, considered only full-time employed white women. The author found "little separation between home and work" (p. 655). It is important to understand, however, that Barnett's study did not conduct any research concerning the husband's response to the home-to-work issue. If an issue at home affects the work performance of the wife, then it is necessary and important to determine if the same is true for the husband. Although it is logical that this would be the case, the failure to make this determination does not give a fair and complete understanding, to the dynamics of the relationship between a husband and wife and how it is affected by their 'outside of the home' job. The ability of clergy couples to reconcile any differences between work and home can be attributed, in part, to their coping and negotiation skills and to the commitment they have made to each other, as well as to their desire to serve the congregation.

Residential Mobility

Moving to a new congregation and a new residence is another area of stress that presents itself often in the life of a minister and his/her family. Frame and Shehan (1994) stated that the wives involved in their study reported a lack of support, at least following a move, because their husbands “are preoccupied with career transitions” (p. 201). The pastor husband is often caught in the rush to meet “his people” while his wife, such as Mary May or Julie March, are left with finding out where the grocery stores is located. Unfortunately, the wife is often left with the feeling from her husband that is it her job to take care of the home, while he makes sure that the church is running smoothly. It is possible that the pastor’s spouse may become frustrated with the seeming lack of support or understanding of his/her spouse. This attitude could develop into a belief that he/she cares more about the church than she/he does for our children or for his/her spouse. Blanton’s (1992) study mentions the number of frequent moves by clergy families. The “decisions about mobility are often external to the family and cannot be refused” (p. 320). If the spouse is employed, even if only part time, she/he may resent that fact that “once again I’m going to have to find another job to support us”. Their children must deal with the change in schools, losing friends and trying to make new friends. Further, the spouse and the children may begin to resent the church and, concurrently, the members of the church, because of having to make another move. This certainly is dependent upon the polity of the particular denomination involved in the study. Ordained clergy in the Church of the Nazarene are called for a minimum of a two year period and, after the initial two years, their call may be extended an additional

four years (Blevins, Lewis, Moore, Samples, & Stone, (Eds.), (2005) Manual, Church of the Nazarene, 2005-2009, p. 72). Both the May's and the March's have made pastoral moves, which is common for Nazarene pastors. A pastoral move is an area of stress that is important to understand when dealing with clergy couples. Not only must the pastor and his family deal with leaving one congregation, they must also begin to work with a new group of people who will present another set of unique circumstances as well as problems. While the pastor may have a set of sermons to get started in this new pastorate, he or she still must deal with a new group of people, such as the church board, who may have already decided the direction they want their church to take, regardless of what the new pastor has in his mind. They also may have some preconceived ideas of their own expectations for the pastor's spouse without knowing what way his or her spouse wants to be involved in the life of the church.

Glick (1993), while he did not study clergy moves specifically, indicated that most "long distance moves are for economic reasons" (p. 37). This is normally not the case for Nazarene clergymen and women like the Mays and the Marches. Certainly, for executives and others in the secular world, a move may be made for economic reasons. There is a significant difference between executives and clergyperson. A clergyperson, at least in the Nazarene denomination, for the most part, moves because he or she believes that a move is God's will for him/her at that moment in time. The difference is that an executive will move to a new location if he/she believes that a move will benefit him/her and his/her family. A clergyperson moves when he/she believes that a

move is God's will and not for economic reasons. The movement of Nazarene clergy is dependent upon a number of factors. The availability of churches and how the district superintendent believes a given clergy person will 'fit' in that church are two of these factors. The final decision to move, however, is always up to the clergy person involved. He or she may withdraw his or her name at anytime during the process. Under the definition by McDuff & Mueller (2000), the Nazarene church is essentially a blend of the "open" and "closed system" of the occupational labor market. When a Nazarene church is looking for a pastor, the church board meets with the district superintendent who will present a slate of names for consideration. This is the "closed" part of the system. The board then has the opportunity, and the right, to decline this list and ask for more names or request an interview with those on the list. The district superintendent then contacts the prospective pastor who then has a right to agree to be interviewed or decline. This is the "open" part of the system. McDuff & Mueller also stated that "[I]t is popularly believed that ministers are unique in that they initially made and continue to make their job decisions almost entirely on the basis of divine calling" (p. 96). This is the position of the Church of the Nazarene. It has been this writer's experience that the "open" system, at least at the beginning of a pastoral assignment, helped both the pastor and his or her family as well as the congregation.

Ammons, Nelson, and Wodarski's (1982) study of corporate families found that corporate executive wives experienced more difficulty making adjustments, following a move than did their husbands. One explanation to this

phenomenon could very well be found in that the husband/executive is focused on his new job and is making new friends and acquaintances; while his wife is often left to get the home organized and has not yet made new friends for mutual support and encouragement. The husband/ executive has an advantage of not being confined to the house or having to make the house a home. His wife is left with the tasks of finding the grocery store, setting up the house, taking care of the kids, and getting the children enrolled in school without her husband's help. These differences could possibly lead to some tension between the couple, due to a failure to recognize and appreciate the difficult circumstances that each of the face, he in the office and she at home. While no studies were found that considered the question of clergy spouses, it is important to remind the reader the position of clergy spouses is not unlike that of the spouse of a corporate executive. The pastor/ husband is out of the house, meeting new people in the community, while his wife is, again, left at home with the expectation that she will get the home organized and have a cheerful smile when people from the church drop by just to say "Hi". In most cases, a parishioner stopping by is a welcome relief from the chore of setting up the household. There are cases, however, when the parishioner appears to be "inspecting the house". This may leave the spouse under a microscope and feeling unappreciated for the work she does if her pastor/husband does not overtly support her. While both Mrs. May and March work outside of the home, they also have to make adjustments following a move. Not only will they have the usual stressors associated with moving, they also have gone through some grieving from leaving friends at the old pastorate

and leaving friends and associates at the old job. Finding a new job, along with trying to get their new home organized, as well as having that cheerful smile, may add to the stress that both of these wives must cope. What makes it even more difficult for a pastor's family is often a lack of understanding from parishioners who often believe that their pastor and his/her family should not have any problems making any adjustments to their new home. When problems do surface, there is a question in the mind of the pastor and his/her spouse as to whether or not they should have accepted this position. There may also be a question in the minds of the parishioners concerning whether they should have issued a "call" to this particular pastor.

Other Stressors

Neither Mary May nor Julie March, are exempt from stressors from outside sources. The study by Richmond, Raymond, and Rogers' (1985) concurred with others by stating, "[S]pouses of clergy...have high expectations placed upon them by congregations, by [other] clergy spouses, and by the religious establishment itself" (p. 83). Some of these expectations include that the spouse will not be paid for the church work that she/he accomplishes. This, according to Richmond, Rayburn, and Rogers, leads to frustration on the part of the spouse due to a "lack of appreciation" (p. 83). The spouse may also develop some anger at the members of the congregation. Concurrently, this could cause tensions between the pastor and his/her spouse. This is also in line with Morris and Blanton's (1994) study that indicated that intrusiveness from members of the congregation adversely affects their marital satisfaction. Additionally, it is

confirmed again that, in many cases, the clergy spouses are often “expected to serve as unpaid assistant pastors” (p. 193). An example of this would be that Mary May is active in the work of the church, perhaps as a way of supporting her husband. Consequently, additional marital stress is added to the burden of stressors already present between the congregation and their pastor, as well as between the congregation and the pastor’s spouse.

In the study by Pavalko and Elder (1993) of a number of professional fields, they found that unpaid involvement in their husband’s work was “most common among clergy wives” (p. 557). The authors did state that clergy wives identify more strongly than do wives of other self-employed spouses with their husband’s career. This is often because the pastor’s spouse is seen every Sunday in church, the pastor’s place of employment, while, only on rare occasions, is an executive’s wife seen on a weekly basis at the company.

The authors grouped small-business owners, physicians, and clergy spouses as individuals who “likely adopt a supportive role” (Pavalko and Elder (1993), p. 562). Being identified as a clergy wife, according to the authors, is “distinct from...being a ‘good wife and mother’” (p. 557). Often, instead of being introduced as Mrs. Jones, people introduce her as “our pastor’s wife”. The church’s expectation becomes that the pastor’s spouse will always be available to help, even though the church does not compensate her for the work that she does in assisting her husband/pastor in fulfilling the expectations of the church. This brings additional pressure on the spouse. Deciding what takes priority, the church or her children, results in a conflict whether either she disappoints the

people of the church or her children. In either case she finds herself in a “no-win” situation. Focusing on her children brings additional pressure on her husband to do all the work of the church. Focusing on the church will cause some self-doubt as to her devotion to her children.

Burke and Weir (1976) reported “higher marital happiness when the wife is in the labor market out of choice than when she is employed out of economic necessity...” (p. 280). This is important in understanding the possibility of additional marital stress with the May’s family, considering that many bivocational pastors’ spouses, such as Julie May, as well as the pastor who is employed in a second occupation, are employed out of economic necessity. Consequently, it is possible that the marital quality of the May’s dyad has additional stressors due to Julie May’s employment. They also found that husbands have greater stress in adjusting to a two-career family. This may be partially due to a husband’s desire to provide for the financial needs of his family. Their research showed that husbands of working wives were less content and tended to experience greater stress than those husbands whose wives do not work outside of the home. A part of the explanation for this is that the “husband loses part of his active support system” (p. 285) when their wives work. Smith (1985) found that whether the wife was employed or not had little bearing on marital adjustment. This article considered twenty-seven studies using the cumulation method of research. While the author does not dispute that cases did exist where the employment of the wife caused some dissatisfaction in that

marriage, he stated that “for most spouses” (p. 489) the fact that the wife was employed had little effect on the marriage.

Booth’s (1979) study also indicated that a wife, who is employed, does not have much effect on marital discord. In fact, he concluded that a “wife’s employment has beneficial effects on the husband” (p. 448). Booth explained this by stating that his research showed that husbands were under less stress when their wives are employed. However, he also stated that, at least in situations where a strain existed in the marital relations, a wife getting employment will not necessarily benefit the marriage. Even though, Booth still contended that the husband was happier when his wife was employed. Burley’s (1995) study, however, found the opposite effect to be true. His study found that the distribution of household work had a lot to do with how the spouses view the fairness in their relationship. He attributed higher marital satisfaction to role expectations. For those couples who felt that the division of household labor was divided equitably, their marital satisfaction was higher. For example, when the husband is at work all day and his wife is at home, he may have the expectation that she will do the majority of the housework. This expectation may not change when the wife is working and, as pointed out by Burley, it may lead to lower marital satisfaction. Burley focused on gender and work-family conflict in that the husband often becomes more involved in his job and may tend to ignore some of his wife’s expectations at home. Consequently, the wife has more dissatisfaction and their marital quality is lowered. He did note, however, that the subjects of this study were psychologists and/or their spouses. Even so, there was no

finding of even an indirect effect on marital adjustment. How each person in a couple conceptualizes the division of household labor may underlie how each one views fairness in the household. Whether this is generalizable to clergymen or women and their spouses such as the May's or the March's, has not been determined. In fact, Burley even admits that "the type of population studied precludes generalization of these findings to all career-involved couples" (p. 494).

Another important factor, especially for bivocational pastors, was shown that, in cases where the wife is employed, additional stressors are brought upon the family. While the authors did not identify any specific stressor, it is not difficult to understand that these stressors may include the number of children in the family, the ages of the children, as well as the number of hours that the wife must work versus the cost of childcare, if needed. When pre-school children are present in the family, the balance between the costs of childcare versus the amount of income earned by the spouse must be considered. However, once the children are in school on a daily basis, especially during the grade school years, the hours per day that the spouse works becomes a factor that also must be taken into consideration. Although these additional stressors are not specifically isolated to the reduction in the family's income, following a pastoral move, it may be difficult for the wife to find another place of employment, which reduces the amount of family income, thereby raising the stress level for both pastor and spouse. Even if the pastor has received a higher salary at the new pastorate, it is not likely that the increase of the pastor's salary will offset the loss of the spouse's income. The authors, utilizing the Double ABCX model, found

that wives had more demands placed on them, thereby increasing their stress level. These demands, as mentioned earlier, include setting up housekeeping, finding the grocery stores, helping the children in making their own adjustments to the new location. The stress of daily life in the parsonage can be doubled by the additional elements present in a change in pastorates. These demands, as mentioned above, are not any different from the executive's wife who is experience some stress following a corporate move. Helping the children make the necessary adjustments, locating the local stores and services, and establishing the new home are stressors present in families, regardless what profession the wage earner spouse is employed. This certainly coincides with the question of whether or not the clergy wife has any support system following a move. The author does state that the clergy person has a "built-support system that is provided by the church's denominational structure" (Booth (1979), p. 203), as opposed to the wife who may not have found any support within or outside of the church. There are many benefits provided by churches that help pastoral families during a pastoral change. The fact that most churches provide a parsonage or a parsonage allowance is a positive benefit to the pastor and his/her family. Conversely, the parsonage is not a benefit when members of the congregation hold the belief that only they can make decisions about such items as what color the bathroom walls should be or how often the grass should be mowed. It is not unusual for a parishioner to drive by the parsonage and complain about how trashed it looks because the "pastor's children" left their toys laying out in the yard. Perhaps the greatest benefit to having a parsonage

available is found in the fact that, because a pastor usually does not spend a great number of years in the same location, they, the pastor's and his/her family, are not left with the additional stressors of being forced to sell their home because they are moving to a new location. It must also be understood, however, that a pastor who does not own his/her own home probably will not have the necessary funds to buy a home when it comes time to retire.

Leaving the Pastorate

While the study by Crow, Houseal, and Jones (2002) determined an annual attrition rate of Nazarene clergy at "slightly less than 3%" (p. 51), what is not known is the rationale used by ministers who chose to leave the pastorate. Nor is it known what affect, if any, leaving pastorate had upon their marriages. In a personal conversation with Ken Crow (March 24, 2006) he stated that this study was conducted with pastors only in the United States who took their first assignment in the 1980's. The latest data from the office of the General Secretary of the denomination shows that there were 4,408 clergy in the United States and Canada as of September 2005. The reported 3% attrition rate would equal 132 clergy people.

It is of interest, however, that the attrition rate reported above is slightly lower than the attrition rate of new teachers. Crow, Houseal, and Jones (2002), quote an American Association of State Colleges and Universities (AASCU) report that 30% of new teachers leave the profession "in their first five years of teaching" (Crow, Houseal, and Jones (2002), p. 51). When one considers the amount of time, and money, a person uses just in the educational process alone

in preparing to become a minister, then the impact of leaving the ministry is much more significant. It is possible for an individual to spend seven or more years, in college and seminary, to meet the educational requirements for ordination. This is a large investment in time, energy, money, and commitment. If this individual followed the traditional 'ordination track' in the educational process, then he/she may not have the necessary skills that can be easily transferred to employment outside of the ministry. It is also necessary to consider the impact leaving this profession has upon a spouse and the pastor's family. There is a certain amount of prestige in being in the 'pastor's family'. There is also the matter of "being called" to one's profession. Teachers may feel "called to teaching". However, ministers feel specifically "called to the ministry by God". This would indicate a commitment at the core of the minister's being. Leaving the ministry may, to many ministers, represent a significant sense of failure on an existential level. Therefore, fewer ministers may leave the occupations than other professionals such as teachers. The reason behind the decision for leaving the pastorate is significant in understanding this impact. Without knowing any of the reasons that a person leaves either the ministry or teaching, it is difficult to make a comparison. However, it is understandable that leaving either profession, especially after a number of years in preparation, will have a major impact on the family of the individual.

Job satisfaction in the ministry is an important issue. The research by Crow, Housel, and Jones (2002), while not specifically stating why pastors have left the ministry, stated that certainly one aspect that must be considered is

whether or not those who have left the ministry had any job satisfaction while in the ministry. Mueller and McDuff (2004) studied job satisfaction in the ministry when the pastor and the congregation were mismatched. The authors argued that differences exist between a pastor and the congregation that affect his/her job satisfaction. For this study, a mismatch was only considered when a difference in theological outlook, either liberal or conservative, existed between the pastor and the congregation. While the Church of the Nazarene is considered a conservative denomination, the possibility does exist that a mismatch may occur. For example, some areas of the country are much more conservative than others, even within a given denomination. It is possible for a pastor to move from one area of the country that tends to be more conservative than the area he/she is moving to. This may lead to a mismatch. Mueller and McDuff's found that 40% of the clergy involved in their study were "more liberal than their congregations" (p. 268). In cases where a mismatch was present, the authors found that the clergy often quit, leaving the congregation to search for another pastor. Certainly, there must be more to clergy job satisfaction than a mismatch between the pastor and congregation. However, this writer has not found any studies beyond Mueller and McDuff that specifically address this issue. It may be that denominations have not kept contact with former pastors to determine if any common reasons exist for men and women to choose to leave the pastoral ministry. It is probable that denominational leaders are too involved in trying to keep the clergy that they have to take the time to ascertain why 'Pastor Smith' left the pastorate. Consider that, in the United States alone,

between January and July 2006, district superintendents dealt with 199 pastoral changes (retrieved July 20, 2006 from www.nazarene.org). The reason for these changes is noted only as from one location to another, for example: Pastor Smith from pastor, Goodtown, My State, to pastor, BetterCity, Your State. Therefore, the data, as to why these pastoral changes were requested, remains limited.

According to McMillian (2002), one third of small church pastors have a second job. Brushwyler's (1992) study gave some understanding of the strain a bivocational pastor, such as Pastor March, may experience. He reported that there is an underlying assumption that pastors become bivocational because they do not have the skills needed to succeed at a regular pastorate. His study countered that notion. Of those surveyed, 96% were college graduates and 20% held doctoral degrees. Still over two-thirds of those who responded indicated that they were intentional in deciding to be involved in a bivocational ministry. However, nearly half of those surveyed indicated that being in a bivocational situation had a negative effect on their family life. Certainly, the stress of having to have two jobs in order to meet the financial needs of his family places a tremendous burden on the shoulders of pastors like Pastor March. Those who intentionally decided to become a bivocational pastor did so out of their commitment to the people of the church and not out of any selfish desire. Therefore, it seems apparent that, even with the additional stressors with which a bivocational pastor must deal, he/she must have a deeply held conviction/belief that he/she is following God's will for him/her at this point of his/her life.

When dealing with pastors and their spouses it is important that their individual faith not be ignored. Schumm, Bollman, & Jurich (1982) argued, “[R]eligiosity and marital adjustment should not be automatically dismissed as mere artifacts of marriage conventionalization” (p. 240). While limits do exist, in regards to marital conventionalization, this may be an important factor when considering the marital relationship of couples such as the Marches or Mays. It is important to consider that clergy couples tend to have a deeply held belief that they are answering a call from God. This ‘call’ has been, for many, the driving force behind becoming a pastor in the first place. Therefore, clergy couples often hold the belief that God will help them when they have marital difficulties, because they are working together to build His kingdom. The question then becomes whether or not the faith of the Marches or the Mays affects their marital quality. Hatch, James, & Schumm (1986) stated “religiosity might affect specific intervening variables...” (p. 544). These variables were identified as “commitment, appreciation, communication, effectiveness, and time spent together” (p. 544). However, they also stated that the effect of spiritual intimacy is indirect, even though it does have a modest, positive effect on the family. Again, there is an expectation that clergy couples will have a stronger faith, which, in turn, will give them a stronger marital bond. This gives strength to an ongoing argument, at least in some circles, that the more ‘religious’ that a couple seems to be has a positive affect on their marriage. This positive effect, even though it is indirect, can be seen in that the couple has common religious beliefs which gives them a common bond (p. 542). It is important that clergy couples

are unified in the way they practice their faith, not only as an example to members of their congregation, but also to give them a base upon which they can both stand in unity. This unified front also serves as an example to the parishioners who struggle with their own faith as well as their marriage. Consequently, the stakes in the marital satisfaction of a clergy person and his or her spouse are quite high, not only for the couple but for the church also.

An area that has received little attention is that of female clergy. Since 1907 the Church of the Nazarene has ordained female clergy. This is not the case in every denomination and it is important to understand and consider the implications of female clergy for this study. Bock's study (1967) indicated the clergywomen were not considered professional and that women tended to use this profession as an occupational outlet. This particular study emphasized that women clergy were older than and not as educated as their male counterparts were. They also tended to be marginalized in that many churches would not accept a female as a pastor, thereby leaving them in lower paying, less predominant congregations. The study also pointed out that, in many cases clergy women were married to a clergy man or were single. Consequently, clergy women may find themselves under more stress and, if married, find a lower level of marital satisfaction when compared to their male counterparts.

McDuff's (2001) study determined that female clergy tended to stay at entry level positions. However, this study also revealed that female clergy were highly satisfied with the conditions of their pastorate. This finding was consistent with the results of other studies that consider women in other occupations who

worked at jobs at the same level as their male counterparts for less pay. McDuff called this the “gender paradox” (p. 1). If this study is generalizable, then it is probable that female clergy in the Nazarene denomination “receive lower pay, serve less desirable churches, and have fewer opportunities for advancement” (p. 14). However, this writer has not discovered any evidence, at least in the Nazarene denomination, that this is true. The Nazarene denomination does not have a pay scale, per se, that determines how much a pastor should receive. Each church has the right to determine the salary and benefits for its pastor, as well as determining when and how much any pay raise should be considered and or granted. However, McDuff also stated that female clergy are “significantly more satisfied with their jobs than male clergy in comparable positions” (p.14). While McDuff does not explain why female clergy are more satisfied, it is possible that female clergy are not as ‘driven’ to get a bigger church as their male counterparts. Their ‘satisfaction’ may be found in the spiritual growth they see in the members of their congregation, not necessarily in the numerical growth of the church itself.

In conclusion, the reader is reminded that Pastor May and Pastor March have similarities in that they are both senior pastors of their local church. As mentioned above, their responsibilities to the congregation include weekly services, visitation, board meetings and the like. The main difference is that Pastor March also has responsibilities of a secular job. This review of the literature has demonstrated the varied aspects of the stress that these two pastors, and others like them, face on a daily basis.

CHAPTER 3 - Method

The intent of this study is to determine what differences, if any, exist between full-time pastors and bivocational pastors in terms of their marital quality. Pastors, especially bivocational pastors, often find themselves in a time crunch trying to complete their daily and weekly goals. The researcher will use a series of instruments, described below, that the respondents will be able to complete in about 20 to 25 minutes. This will allow sufficient time for the respondents to consider the questions' being asked without feeling that they must invest a great deal of time in the survey.

Sample Selection

The population selected for this study consists of clergy persons and their spouses in the Church of the Nazarene. The Church of the Nazarene is an international denomination. In the United States the denomination is divided into 73 districts. The size of each district is determined by the number of churches, as well as by geographic considerations. For example, the state of Ohio is comprised of five districts, while the state of Iowa is a district, in and of itself. Each district is lead by a District Superintendent who is an ordained elder and is elected by the district assembly.

For this study, this researcher wrote the name of each district in the United States on slips of paper. These slips were placed in a bag and five individuals, randomly selected, were asked to pick out two slips of paper. This method was

used to select ten districts. These districts selected were: Alabama North, Central Florida, Iowa, Kentucky, Louisiana, Michigan, New England, Northeast Oklahoma, Northern Michigan, and Southwest Oklahoma. The chart below shows the number of churches on each district reported by the denominations headquarters in 2005.

Table 3-1 Selected Districts

District	Number of Churches	District	Number of Churches
Alabama North	70	Michigan	82
Central Florida	109	New England	105
Iowa	70	Northeast Oklahoma	107
Kentucky	75	Northern Michigan	35
Louisiana	46	Southwest Oklahoma	76

While not every clergy person is married, there is a potential of 1,550 respondents in this study. The churches on these districts vary in size. For example, the largest church, in terms of average morning worship attendance, is the Lakeland Highland Park Church of the Nazarene on the Central Florida district with 1,192 reported in 2005. Conversely, the Vivian Church of the Nazarene in the Louisiana District has an average attendance of 112 and is considered the fifth largest church on that district. The largest church of this denomination, in terms of average attendance is the Olathe College church in Olathe, Kansas, with a weekly average attendance of 2,759.

While the size of any given church certainly will have an effect on the salary that a pastor may receive, it is not know if this variable has any specific

bearing on the marital quality of a pastor and his or her spouse. The size may also be directly related to whether or not a pastor is bivocational. While the status of a pastor, that of full-time or bivocational, is known at the district level, the church headquarters in Kansas City does not track how many pastors are bivocational. The General Secretary's office at the denomination's headquarters does track a number of categories (e.g., full-time, part time, chaplaincy, missionary), but has not made a provision for a pastor to identify him/her self as bivocational. However, these categories are only tracked for pastoral staff, not senior pastors. Senior pastors have a written report to the district in which may identify themselves as a bivocational pastor but that information is not passed on to the denomination's headquarters. This researcher will ask, as a part of the demographic questions presented on the Kansas State On-line Survey System, each pastor to identify whether or not he or she is a bivocational pastor and each spouse to identify whether he or she is married to a full-time or a bivocational pastor.

Instruments

The following instruments will be made available to respondents, either through the U.S. Postal Service or the Kansas State University On-line Survey System. While the preferred method is with the On-line survey system, it is possible that some of the respondents will not have a computer available. Therefore, the U.S. mail will serve as the means to provide the instruments to those particular respondents. These instruments are: Ministry Demands Inventory (Lee, 1999), the Clergy Family Life Inventory (Blanton, Morris, and

Yarbrough, 1995), the Kansas Marital Satisfaction Scale (Schumm, Bollman, Jurich, 1997), selected questions from Gottman's Sound Relationship House (1999), and a series of qualitative questions. The contents of each of the above instruments, and the qualitative questions, are listed in Appendices G, D, J, and K.

The Ministry Demand Inventory (MDI) (Lee, 1999) is an instrument that has met with good success when working with clergy families. This instrument will be used to assess job satisfaction and stress. The MDI was developed specifically for use with clergy families. Each of the seventeen questions in this instrument considers the impact of a given situation. The respondent is also asked to indicate how often, in the last six months, that particular incident has occurred. The responses are based on a 7 point Likert scale, ranging from 0 to 6 for the frequency that incident has occurred in the last six months, and a 4 point scale, ranging from 0 to 3 for the significance of the impact of that incident (0 – “no impact”, 3 – “significant impact”). This inventory is divided into four sections; 1) personal criticism (four questions), 2) presumptive expectations (six questions), 3) boundary ambiguity (five questions), and 4) family criticism (two questions). The Cronbach's alpha, which is a measure of the reliability of the instrument, for the two subscales were .8183 and .8167. This indicates a high reliability for this instrument.

Blanton, Morris, and Yarbrough (1995) constructed the Clergy Family Life Inventory (CFLI) to assess the stress levels in clergy families. This 28 item questionnaire uses a 4 point Likert scale (1 – “creates no stress for our family” to

4 – “creates severe stress for our family”). Within this instrument there are five sub-scales. Morris and Blanton (1997) report a Chronbach’s alpha for the instrument as .95. The alpha from the sub-scales range from a low of .73 to .88. This certainly indicates a high degree of reliability for the instrument.

The five sections of this instrument are 1) intrusiveness/ expectations (eleven questions), 2) compensation (seven questions), 3) time demands (three questions), 4) mobility (four questions), and 5) social support (three questions). This instrument was used with married clergy from six denominations, not including the Church of the Nazarene. The married clergy from these denominations were randomly selected. The Cronbach’s alphas ranged from .72 to .87 on the five subscales. This indicates that this instrument’s reliability is considered to be very good.

The Kansas Marital Satisfaction Scale (KMSS) was developed in 1977 (Schumm, Bollman, Jurich, 1997). This instrument will be used to assess the marital satisfaction of the respondents. The KMSS is a three question instrument that asks the respondent to answer each question on a seven point Likert scale. The responses range from “extremely dissatisfied” to “extremely satisfied”. The KMSS has good internal consistency, as evidenced by several studies reflected in this article. The range for internal consistency was from a low Cronbach’s alpha of .84 to a high alpha of .97. Again, these numbers indicate a high amount of reliability. Concurrent validity with a number of other instruments, such as Spanier’s Dyadic Adjustment Scale (Schumm, Bollman, Jurich, 1997) ranged from .50 to .91. The scale has been used in many studies including no less than

20 dissertations. This is a quick and useful tool which gives the therapist how the respondents view their marital satisfaction.

In a separate study by Schumm, Paff-Bergen, Hatch, Obiorah, Copeland, Meens, and Bugaighis (1986), the validity of the KMSS was again demonstrated. This study considered the KMSS concurrent and discriminate validity along with the Dyadic Adjustment Scale (DAS) and the Quality Marital Index (QMI) and continued to confirm the use of the KMSS as a valid measure of marital satisfaction. The correlations among these three scales were shown as follows: KMSS – 0.93; QMI – 0.91, and DAS – 0.83. These correlations were considered significant with a $p < .001$. The Cronbach's alpha for the KMSS was 0.93, which, as mentioned above, is an indication of the high reliability of the instrument.

Gottman's (2005) gives the reliability and validity of a number of his scales, based on his theory developed in 1999. For the purposes of this study, only three of these scales were used. These are "fondness and admiration", "accepting influence", and "effective repair attempts". His research gave reports of the Cronbach's alpha, which is a coefficient of reliability, for both the husband and the wife. For "fondness and admiration" the alpha for the husband was .67 and the wife was .81. Most researchers would accept these scores as reliable even though the husband's .67 would be considered to be near the low point of acceptability in terms of internal consistency. The question over "accepting influence" the alpha for the husband was .55 and the wife was .43. Therefore, the reliability of these questions is considered relatively low. In considering the

“effective repair attempts” the husband’s alpha was .55 and the wife’s was .43. Again, the reliability of these scores must be considered relatively low.

While Gottman (2005) did not indicate the specific validity for these instruments, he did report how the instruments correlated with two other measures. First, the SPAFF (Specific Affects Coding System (Gottman, Coan, Carrere, & Swanson, 1998)), second, the Buehlman Oral History Coding (OHI) (Buehlman, Gottman, Katz, 1992). The following correlations with the Buehlman Oral History Coding were found: fondness and admiration: husband = .38 ($p < .001$); wife = .48 ($p < .001$) (Gottman, 2005). Gottman (2005) also reports correlations with the Specific Affects Coding System for the following variables: accepting influence: husband = -.25 ($p < .01$), wife = .21 ($p < .01$); and effective repair attempts husband = -.15 ($p < .01$), wife = -.37 ($p < .001$).

Using the Reduced Sound Relationship House Scales (Gottman, 2005) will still give the researcher enough information to determine how the respondents compare to each other, e.g. how the full-time pastors and spouses compare to bivocational pastors and spouses on the same questions.

There are a number of qualitative questions that the respondents will be asked to answer. The number of questions per respondent is based on how they have identified themselves, (e.g., full-time or bivocational pastor (six questions), or spouse of a full-time or bivocational pastor (four questions)). These questions, listed in Appendix A, will enable the respondents to be specific about their particular situation and how it affects their own marital satisfaction.

It is anticipated that the respondents will not need more than thirty minutes to forty-five minutes to respond to the above instruments and to answer the qualitative questions.

Administration

A letter will be sent to each of the selected district superintendents, requesting a listing of available email addresses for all of their senior pastors. For those pastors who may not have an email address, their mailing address will be used to send them a paper copy of the instruments for both the pastor and his or her spouse. A cover letter, which will be requested from the Board of General Superintendent's, will be included, either in the email or the mailed letter, that will ask the pastor's, and their spouses, to cooperate in this study.

The Kansas State University On-line Survey System will be set up to restrict access to those respondents for which a particular instrument is designed. For example, the Ministry Demands Inventory is not intended for spouses. Therefore, a spouse of a clergy person will not have access to this instrument. A few of the qualitative questions are intended only for either the clergy person or his or her spouse. Again the system will only permit the respondent to view those questions that are intended for him or her to answer.

For those respondents who have email addresses, once the initial email is sent giving the information about the study, a subsequent email will be sent from the Kansas State On-line Survey System that will notify the prospective respondents of their logon and password which will allow him or her access to the survey. The system will be left open for responses for approximately three

weeks. This will give sufficient time for respondents to have access to the system and, give the impression that their answers are important. Two weeks following the email notification of the survey logon and password, a follow-up email will be sent to all on the initial mailing list requesting that, if they have not already responded, to please take a few minutes and do so.

For those potential respondents who do not have email addresses a letter will be sent to them with the same information. However, they will receive two packets of instruments, one for the pastor and the other for his or her spouse. Along with the instruments, an addressed and stamped return envelope will also be enclosed for them to return the completed instruments. Again, approximately two weeks after the initial mailing, the respondents will receive a post card asking them to return the instruments if they have not already done so.

Evaluation

Once the instruments have been received, either via mail or through the On-line Survey System, the quantitative results will be analyzed using the software Statistical Package for the Social Sciences (SPSS).

The researcher will conduct an item analysis of the descriptive data to determine what, if any, correlations exist. An analysis of variance (ANOVA) will also be conducted of the variables identified by each of the hypotheses identified in chapter one. Further, each scale will be tested for a Cronbach's alpha.

The overarching question is to determine if a difference exist in the marital quality/satisfaction of full-time and bivocational pastors' and their spouses. It will be important to consider a number of independent variables in

this study. These include, length of marriage, number of years in the ministry (either full-time or bivocational), the employment reason(s) of the spouse, and the number of children living at home.

It is important to understand the variables that may be present during the course of this research. The main independent variable under considerations is certainly whether the pastor is a full-time or a bivocational pastor. Other variables include the length of time the pastor has served in the pastorate, the length of his/her marriage, his/her educational background (the denomination offers a small variety of educational paths toward ordination), the amount of influence the congregation (either positive or negative) has upon the pastor and his/her family, and how the couple relates to one another. These variables and the qualitative questions will provide for a richer interpretation of the results of the quantitative questions.

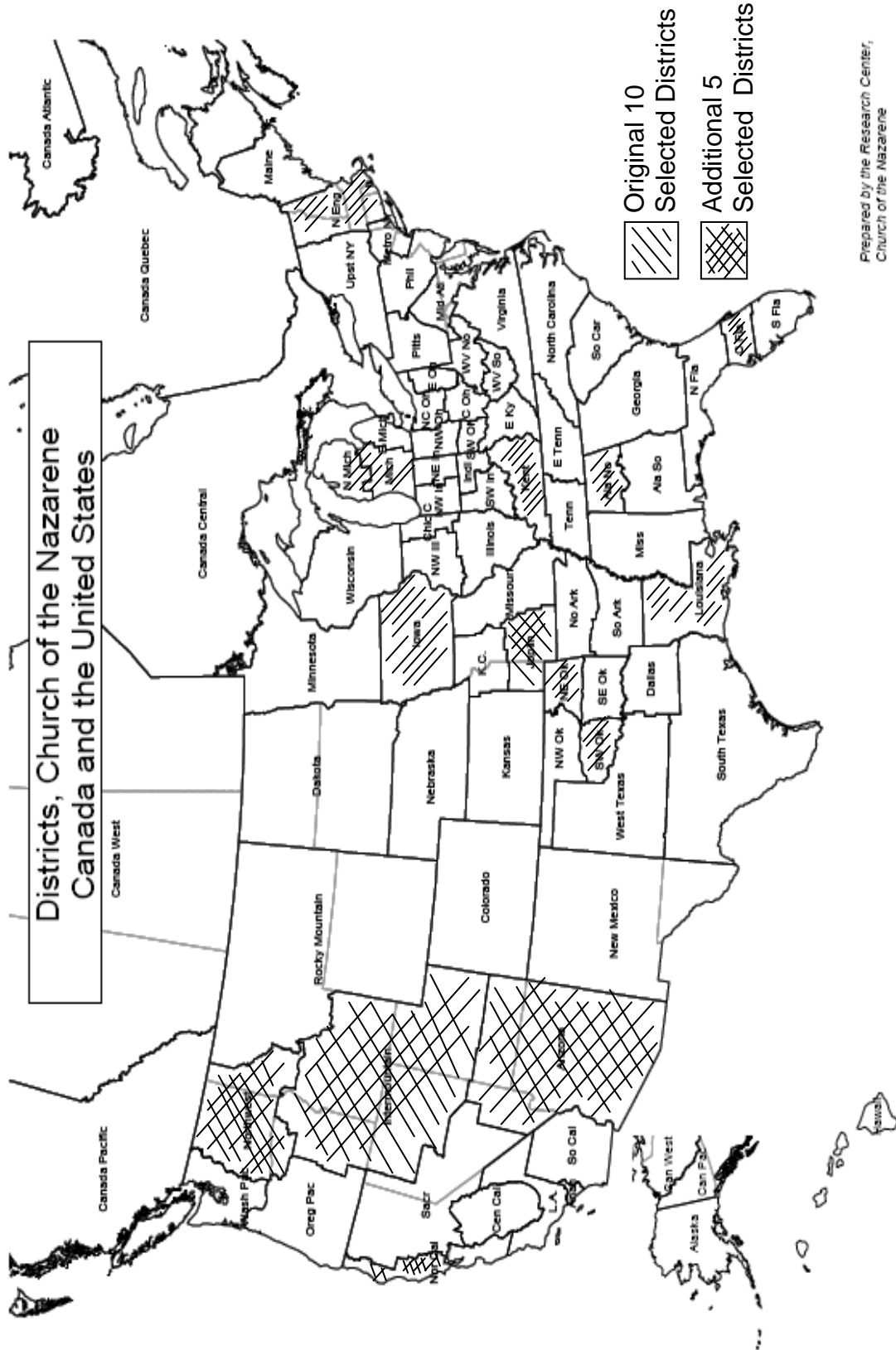
The qualitative results will be analyzed using ANsWR software. This analysis will consider the responses to the set of questions asked according to the way the respondent has identified him or herself (full-time pastor, bivocational pastor, spouse of a full-time pastor, or spouse of a bivocational pastor). The researcher will look for common statements by the respondents, coding these statements in order to see the impact across the number of respondents.

CHAPTER 4 - Results

This chapter presents an overview of the responses to the survey that was made available to pastors and spouses in the selected districts. Due to a low response from the original ten districts, only 35 responses, an additional 5 districts were chosen by the researcher. These districts were selected, based on location and the availability of e-mail addresses. Figure 4-1, on the next page, displays the original ten districts with diagonal lines and the five additional districts with cross hatched lines. Because the original districts were mostly east of the Mississippi (Alabama North, Central Florida, Iowa, Kentucky, Louisiana, Michigan, New England, Northeast Oklahoma, Northern Michigan, and Southwest Oklahoma), the researcher purposely selected districts located west of the Mississippi. These districts were: Arizona, Intermountain, Joplin, Northern California, and the Northwest District.

While 198 individuals responded to this study, not all of them completed all of the instruments. All of the responses were grouped according to their position (i.e., (1) full-time pastor; (2) bivocational pastor; (3) full-time pastor's spouse; and (4) bivocational pastor's spouse). It should be noted that, in every category, individuals completed the survey while his or her spouse may not have completed the survey. Couples were matched according to a code word that was a part of the demographic questions.

Figure 4-1 All selected districts



Prepared by the Research Center,
Church of the Nazarene

Because of this low response rate the researcher matched the bivocational couples with full-time couples of similar sized churches. This yielded 20 matched pair subjects, five from each position. None of the results from these couples were significant, therefore, the results of the matched couples was not reported.

Demographics

188 surveys were completed on-line and 10 were returned through the mail. Of these 198 completed surveys, only 5 bivocational couples and 25 full-time couples completed the surveys. Table 4-1 shows the gender breakdown.

Table 4-1 Gender by Position

Position	Male		Female		Total
Full-time Pastor	98	92.5%	8	7.5%	106
Bivocational Pastor	46	88.5%	6	11.5%	52
Full-time Pastors Spouses	1	3.6%	27	96.4%	28
Bivocational Pastors Spouse	0		12	100%	12
Total	145	73.2%	53	26.8%	198

As can be see from Table 4-2 the vast majority of pastors were male. The highest percentage of pastors were full-time and there was only one male spouse. The highest percentage of spouses were full-time pastors' spouses. These factors were considered in the discussion of the demographics of the study.

Table 4-2, on the next page, detailed the demographic data (means and ranges) for all submitted surveys. Appendix B showed the demographic questions. The remainder of the 138 surveys were completed either by individual

Table 4-2 Comparison of Demographic Data -- all submissions

Position n=198	Full-Time Pastor n=106	Bivocational Pastor n=52	Full-Time Pastor's Spouse n=28	Bivocational Pastor's Spouse n=12
Average Years Married	6.72	5.71	11	7.01
Range	1 – 40	2 - 8	1 – 40	3 - 8
Standard Deviation	6.58	1.68	11.49	1.57
Mean Number of Children	3.7	3.8	3.4	3.8
Average Years in Pastorate	5.17	3.4	9.5	4.5
Range	1 – 39	1 - 8	1 – 39	1 - 8
Standard Deviation	6.21	2.00	10.98	2.153
Average Number of Churches	2.85	2.35	3.2	2.6
Range	1 – 8	1 – 6	1 – 8	1 - 6
Standards Deviation	1.71	1.47	1.96	1.8
Average Length of Time per Church	5.86	5.67	6.32	5.23
Range	1 – 23	1 – 16	2.5 – 24	1.5 - 24
Mean	6.14	5.84	6.52	9.05
Average People Attending Morning Worship	141.25	38.14	142	52.89
Range	15 – 878	8 – 125	15 – 875	17.5 - 130
Mean	141.25	37.84	142.08	50.92
High School	45	22	13	4
% High School	25.3	27.8	35.1	33.3
College	51	21	11	6
% College	28.6	26.6	39.3	50.0
Seminary	34	5	0	0
% Seminary	19.1	6.3	0	0
Bible College	22	17	1	1
% Bible College	12.4	21.5	2.7	8.3
Graduate School (not Seminary)	21	12	8	1
% Graduate School (not Seminary)	11.8	15.2	21.6	8.3
Doctoral	5	2	1	0

% Doctoral	2.8	2.5	2.7	0
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ministers, but not by their spouses (n=128), or by minister's spouses (n=10) but not their minister spouse. There was a noticeable difference between the number of clergy respondents and the number of spouse respondents. A part of the explanation for this difference may have been simply by the neglect of the clergy person's not giving his/her spouse either the mailed survey or not telling him/her of the on-line survey. Another possibility may have been a lack of interest on the part of the spouse. There were many reasons unknown to this researcher for the lack of responses from couples.

There were some variations in the averages between the spouses. This was attributed, for the most part, to the difference in the number of individuals who responded to the study but whose spouses did not respond. However, there were several similarities that were noted in this table. For example, the mean number of children ranged between 3.4 to 3.8. The average number of churches served (as the senior pastor) was between 2.35 to 3.2. While the table displayed a difference between the responses of pastor's and spouses, the reader is reminded that there were only twenty-nine couples who responded to the survey. Of these twenty-nine couples, only five couples were involved in bivocational ministry. This caused the difference in the averages and the seeming disparity between the answers of pastors and spouses. If the reader only considered the information of the full-time and bivocational pastors, the major difference is in the average morning worship attendance. The average number of people who attended morning worship services for full-time pastors' was 141.25, with a range of 15 to 878 people, while the average number of people who attended morning

worship services for bivocational pastors' was 38.14 with a range of 8 to 125 people. Another area of difference was noted in the responses by full-time pastor's spouses to the question concerning the average years in the pastorate. Full-time spouses responded with an average of 9.5 which exceeded the responses of full-time pastors by 4.33. For the same question bivocational pastor's spouses answered with an average of 4.5 versus the bivocational pastors' answer of 3.4, a difference of 1.1. The range for full-time pastor's and spouses was 1 to 39 years and for bivocational pastors was 1 to 8 years. Overall, with the exceptions of average morning worship attendance and average years in the pastorate, the groups of respondents had very similar data.

Table 4-1 also depicted the highest level of education for pastors and spouses, as reported by the respondents. The education of pastors has always been a priority in the Church of the Nazarene. While higher education is encouraged, it is not a requirement in the denomination. It should be understood that some pastors entered the ministry later in life. The denomination does provide for a home study course for pastors who, for a variety of reasons, do not attend college or seminary. In the last few years, the home study course evolved in many districts, to a group of licensed pastors' joining together at different times throughout a year with an instructor who taught that particular course. The requirements for ordination were the same, regardless of how an individual met them. These requirements were published in the Manual of the Church of the Nazarene (Blevins, Lewis, Moore, Samples, and Stone, (Eds.), 2005).

It should be noted that not all of the respondents answered this question about education and some indicated more than one highest level of education (both Bible College and College were marked or both Seminary and Graduate School). The researcher did not attempt to differentiate these because it is not uncommon for an individual to obtain both a Seminary and Graduate School degree. It is of interest that, at least according to the percentages, more bivocational pastors and bivocational pastor's spouses went to Bible College. More full-time pastors and full-time pastor's spouses went to a graduate school. While the number of spouses with graduate school degrees was small, it was not uncommon for the spouse to work full-time while his/her husband/wife attends Seminary or Bible College. This may have accounted for the differences noted but may not be the only reason. Another reason may have been that those who attend the Bible College are often older than students in seminary and may have come out of an already established career. Therefore, it is possible that he/she had children at home which added to the necessity of his/her spouse's working outside of the home to support the family while he/she attended the Bible College. A slightly higher percentage of bivocational pastors completed graduate school (not seminary). However, when considering the percentage of full-time pastors that completed seminary, combined with the completion of graduate school, this study shows a 9.4% difference between full-time and bivocational pastors with more full-time pastors had a higher level of education, primarily due to a higher number who had completed seminary. The percentage difference in doctoral degrees was essentially not important.

Another factor that may have an impact on marital quality is whether or not a spouse worked outside of the home and, more importantly, the reason he or she worked outside the home. Table 4-3, on the next page, showed the breakdown of the answers given by all the respondents. It was understood that both full-time and bivocational pastors answered for their spouses, while the full-time pastors' spouses and bivocational pastors' spouses answered for

Table 4-3 Reasons a spouse works outside the home – all submissions

	To make household budget		Own Career		Does not work outside the home	
		%		%		%
Full Time Pastor	63	52.5	31	25.8	26	21.7
Bivocational Pastor	24	41.4	11	19.0	23	39.6
Full Time Pastor's Spouse	14	43.8	13	40.6	5	15.6
Bivocational Pastor's Spouse	9	75	3	25	0	0

themselves. The majority (75%) of bivocational pastors' spouses indicated that he/she worked to "make household budget". Of the full-time pastors, 52.5% responded that his/her spouse worked "to make the household budget". However, 40.6% of full-time pastors' spouses indicated that they worked for his/her own career, while only 25% of the bivocational spouses marked for his/her own career. It was of interest that 39.6% of bivocational pastors indicated that his/her spouse did not "work outside the home" and none of the bivocational pastors' spouses indicated that he/she did not "work outside the home". It should

be noted that that, in each position except for the bivocational pastors' spouse, there were more answers given than participants. Table 4-4, on the next page, showed the difference between the number of responses given to this question versus the number of participants in the survey. This indicated that some of the participants answered this question in more than one category. These indications were most likely between the columns of "to make the household budget" and "own career".

Table 4-4 Differences between responses given and number of participants

	Total responses to the question	Total Participants
Full-time Pastor	120	106
Bivocational Pastor	58	52
Full-time Pastors' Spouse	32	28
Bivocational Pastors' Spouse	12	12

Instruments

While most of the respondents completed all of the instruments, a few did not answer all of the questions and/or did not respond to the qualitative questions. Table 4-5, on the next page, showed the response rate for each instrument by position. The majority of the respondents answered the instruments. The highest response was from full-time pastors' spouses to the Clergy Family Life Inventory at 96.4%. The lowest response was from bivocational pastors' spouse to both the Kansas Marital Satisfaction Scale and the Reduced Sound Marital House at 83.3%. However, the response rate was only slightly lower among each position when one considered each instrument by position. The response rate to the qualitative questions, however, was much

lower across each position. The reader should note that, in the qualitative questions, some of the clergy persons also answered for their spouse.

Table 4-5 Response Rate per Instrument by Position

Instrument/ Position	Full-time Pastor n=106	Bivocational Pastor n=52	Full-time Pastors Spouse n=28	Bivocational Pastors Spouse n=12	Total n=198
Ministry Demand Inventory	93 87.7%	47 90.4%	26 92.9%	12 100%	178 89.9%
Clergy Family Life Inventory	96 90.6%	47 90.4%	27 96.4%	12 100%	182 91.9%
Kansas Marital Satisfaction Scale	92 86.8%	47 90.4%	26 92.9%	10 83.3%	175 88.4%
Reduced Sound Marital House	92 86.8%	47 90.4%	26 92.9%	10 83.3%	175 88.4%
Qualitative Questions	26 24.5%	15 28.8%	2 7.1%	4 33.3%	47 23.7%

Table 4-6 details the correlation of the instruments. An analysis of all

Table 4-6 Correlation of instruments

	CFLI	RSMH	KMSS	MDI Impact	MDI Times
CFLI	1.000				
RSMH	.619*	1.000			
KMSS	.459*	.674*	1.000		
MDI Impact	.845*	.588*	.428*	1.00	
MDI Times	.717*	.498	.408	.744*	1.000

*Significance beyond .001 level

of the instruments demonstrated that most instruments were positively correlated with each other.

With the exception of the Ministry Demand Inventory – Times (MDI-T), were the correlations with the Reduced Sound Marital House (RSMH) and the

Kansas Marital Satisfaction Scale (KMSS) were not important. All of the instruments had significant correlations with each other. The highest correlation was between the Ministry Demand Inventory – Impact (MDI-I) and the Clergy Family Life Inventory (CFLI) which was .845. The lowest correlation was between the MDI-I and the KMSS which was .428.

The researcher used the Statistical Program for the Social Sciences (SPSS, 2003) to conduct a Least Standard Difference, a Duncan, and a Scheffe, for these four instruments. No significance was found with the Duncan and the Scheffe for any of the instruments. The results of the Duncan and Scheffe were displayed in Appendix C for each instrument.

Clergy Family Life Inventory

The Clergy Family Life Inventory (CFLI) (Blanton, 1995) consisted of 28 questions answer on a four-point scale (1-4). See Appendix D for the whole instrument. The possible answers were: 1) creates no stress for our family; 2) creates mild stress for our family; 3) creates moderate stress for our family; and 4) creates severe stress for our family. In the following questions, no one responded with more than a 2 which indicated that, at least for that particular item, only mild stress was created in their family. These questions were: “Our family is expected by our congregation to be a ‘model family’”; “Our congregation’s expectations for our children are unrealistically high”; and “Our family lives in a ‘fishbowl’”. It was of interest that, in the majority of cases where couples did respond, they were in agreement or within one number of each other.

The mean for all questions of the CFLI by respective position for the respondents may be found in Table 4-7, while Appendix E gives the mean per question by

Table 4-7 CFLI Mean for all questions by position

Position	Mean	N	Standard Deviation
Full time Pastor	1.95	96	.610
Bivocational Pastor	1.97	47	.661
Full time Pastor's Spouse	1.92	27	.493
Bivocational Pastor's Spouse	2.01	12	.709
Total	1.96	182	.610

position. While the mean by position did not vary more than 0.2 between positions, it is important to consider that range per question was between 1 and 4. It was noted that bivocational pastors' spouses felt the most stress while the lowest stress was felt by full-time pastors' spouses. Overall, the respondents felt that at least mild stress was present for the family. Full-time pastors and bivocational pastors were between the means of the spouses. The highest mean for any of the questions was by bivocational pastor's spouses for question 15 – "Our family's financial situation requires more than the salary received from the church". Full time pastors' spouses responded with the lowest mean for question 8 – "Our congregation feels our marriage should be a role model for them to look to in shaping their own marital relationships". While there was no question at least that some respondents did answer by indicating either moderate (3) or severe (4) stress to their families, most answered with none (1) or mild (2) stress to the family.

It was noted that, when an analysis was conducted using a one way ANOVA, and a Least Standard Difference, no significance was found for this

instrument. These were displayed in tables 4-8, below, and 4-9 on the next page. The t-test was displayed in Appendix F.

Table 4-8 Clergy Family Life Inventory – One-way ANOVA

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	.087	3	.029	.076	.973
Within Groups	67.360	178	.378		
Total	67.447	181			

Table 4-10, on page 74, gave the range of responses to question that concerned any financial stress that a respondent felt he/she experienced. The lowest overall (1.36) answer was “a member raised questions about how you or your family spends money”. This question was from the Ministry Demand Inventory to be discussed later. The highest overall (2.81) was “I am concerned about the level of retirement benefits we will have in the later years”. Six of the eight items on finances was higher than 2, indicating at least some financial stress on the majority of financial items.

Table 4-9 Clergy Family Life Inventory – Least Standard Difference

(I) position	(J) position	Mean Difference (I-J)	Std. Error	Sig.
Full-time pastor	Bivocational Pastor	-.015	.1010	.891
	Full-time Pastors' Spouse	.0331	.134	.805
	Bivocational Pastors' Spouse	-.063	.188	.737
Bivocational Pastor	Full-time pastor	.015	.110	.891
	Full-time Pastors' Spouse	.0481	.149	.746
	Bivocational Pastors' Spouse	-.048	.199	.808
Full-time Pastors' Spouse	Full-time pastor	-.0331	.134	.805
	Bivocational Pastor	-.048	.149	.746
	Bivocational Pastors' Spouse	-.097	.213	.652
Bivocational Pastors' Spouse	Full-time pastor	.063	.188	.737
	Bivocational Pastor	.0484	.199	.808
	Full-time Pastors' Spouse	.097	.213	.652

Table 4-10 Answers to questions on financial stress – all submissions

	Full-time Pastor	Full-time Pastors spouse	Bivocational Pastor	Bivocational Pastors Spouse	Overall
Unexpected financial demands create havoc for our family.	2.23	2.36	2.5	2.17	2.31
It is difficult to make it through each month without worrying whether or not our financial resources will be adequate for our needs.	1.98	2.04	2.15	1.92	2.02
Our family's inability to save money on a regular basis is a worry for me.	2.22	2.26	2.27	2.42	2.26
Our family's financial situation requires more than the salary received from the church.	2.34	2.56	2.42	2.67	2.44
Clergy salaries in our organization simply do not provide a strong enough financial base for our family.	2.29	2.53	2.50	2.50	2.40
It is difficult to provide the same standard of living for our children as most of their peers have.	1.89	2.04	1.88	1.83	1.93
I am concerned about the level of retirement benefits we will have in the later years.	2.89	2.62	2.77	2.92	2.81
A member raised questions about how you or your family spends money.	1.4	1.28	1.3	1.42	1.36

Ministry Demand Inventory

The Ministry Demand Inventory (Lee, 1995) considered both the impact and the number of times a given incident occurred in the life of a pastor. The respondent was asked to respond to the number of times (selecting between 0 and 6+) an incident occurred during the previous six months. The impact was based on a scale of 0 to 3, with 0 indicating “no impact” and 3 indicating the “highest amount of impact”. In order to properly calculate the averages of the scores, one point was added to the responses (e.g. a 0 became 1, 1 became 2, etc.). Table 4-11 displays the mean score for each position. Appendix G contains the specific questions of this inventory.

Table 4-11 Mean Impact of Ministry Demands by position

Position	Mean	N	Standard Deviation
Full time Pastor	1.93	94	.575
Bivocational Pastor	1.75	47	.588
Full time Pastor’s Spouse	1.66	27	.497
Bivocational Pastor’s Spouse	1.87	11	.730
Total	1.84	179	.582

The average total response equaled 1.84 on a three-point impact scale, with a range of 1.0 to 2.82. Again, the majority of the answers was in the 1, no impact, to 2, mild impact, range. The table in Appendix H showed the average scale response by position by question.

This researcher also ran a one-way ANOVA with a Least Standard Difference statistical analysis. Table 4-12, on the next page, displayed the one-way ANOVA for the MDI-Impact. Here no significance was found.

Table 4-12 Ministry Demand Inventory-Impact – One-way ANOVA

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1.960	3	.653	1.962	.121
Within Groups	58.584	176	.333		
Total	60.544	179			

Table 4-13 displayed the results of the Least Standard Difference which displayed that there was some significance between full-time pastors and full-

Table 4-13 Ministry Demand Inventory – Impact -- Least Standard Difference

(I) Q3: What is your position?	(J) Q3: What is your position?	Mean Difference	Std. Error	Sig.
Full time Pastor	Bivocational Pastor	.172	.103	.096
	Full time pastors' spouse	.270(*)	.126	.033
	Bivocational Pastors' Spouse	.104	.177	.559
Bivocational Pastor	Full time Pastor	-.172	.103	.096
	Full time pastors' spouse	.098	.139	.483
	Bivocational Pastors' Spouse	-.069	.187	.713
Full time pastors' spouse	Full time Pastor	-.270(*)	.124	.033
	Bivocational Pastor	-.098	.139	.483
	Bivocational Pastors' Spouse	-.167	.200	.406
Bivocational Pastors' Spouse	Full time Pastor	-.104	.177	.559
	Bivocational Pastor	.069	.187	.713
	Full time pastors' spouse	.167	.200	.406

* The mean difference is significant at the .05 level.

time pastors' spouses. This indicated that there was a greater impact reported by the full-time spouses than the full-time pastors. A t-test was conducted, between the two types of pastors, for both the MDI-Impact and the MDI-Times which was displayed in Appendix F.

The second part of the MDI considered the number of times in the past six months that a particular ministerial demand incident occurred. The mean by position was displayed in Table 4-14. The range of answers for this part of the instrument was 0 to 6+. In order to obtain the mean the number assigned to the indicated answer was increased by one. For example, if the respondent

Table 4-14 Mean Number of Times Ministry Demand Occurred

Q3: What is your position?	Mean	N	Standard Deviation
Full time Pastor	2.53	93	.901
Bivocational Pastor	2.20	47	.943
Full time Pastor's Spouse	2.31	26	.815
Bivocational Pastor's Spouse	2.55	11	.852
Total	2.41	177	.902

answered 0 then his/her response was given a score of 1, a response of 1 received a 2, etc through 6+ received a 7. Therefore, the averages indicated above indicated that these events occurred between 1 and 2 times in the past six months. Appendix H displayed the mean per question. No significance was found when an one-way ANOVA, which was shown in Table 4-15, on the next page, was run. However, there was significance found when the LSD displayed in Table 4-16, on the next page, was compiled. This indicated that full-time

pastors were impacted more by the demands of ministry than their bivocational counterparts.

Table 4-15 MDI-Times One-way ANOVA

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	3.762	3	1.254	1.559	.201
Within Groups	141.601	176	.805		
Total	145.363	179			

Table 4-16 MDI-Times LSD

(I) position	(J) position	Mean Difference (I-J)	Std. Error	Sig.
Full-time Pastor	Bivocational Pastor	.337(*)	.160	.037
	Full-time Pastor's Spouse	.193	.196	.327
	Bivocational Pastor's Spouse	.054	.275	.843
Bivocational Pastor	Full-time Pastor	-.337(*)	.160	.037
	Full-time Pastor's Spouse	-.145	.217	.505
	Bivocational Pastor's Spouse	-.283	.290	.331
Full-time Pastor's Spouse	Full-time Pastor	-.193	.196	.327
	Bivocational Pastor	.145	.217	.505
	Bivocational Pastor's Spouse	-.138	.311	.658
Bivocational Pastor's Spouse	Full-time Pastor	-.054	.275	.843
	Bivocational Pastor	.283	.290	.331
	Full-time Pastor's Spouse	.138	.311	.658

* The mean difference is significant at the .05 level.

Kansas Marital Satisfaction Scale

The Kansas Marital Satisfaction Scale (KMSS) (Schumm, Bollman, Jurich, 1997) was a three question instrument with seven possible responses ranging from 1, “extremely dissatisfied”, to 7, “extremely satisfied”. The items of this scale are in Appendix J. The instrument considered how an individual perceives his/her own satisfaction in his/her marital relationship. The main fact in these next two tables is that everyone was happy and the bivocational spouses was more satisfied on everything than anyone else. Table 4-17 showed the average for each position for all of the questions. This table showed that, for the most part, these individuals were very satisfied with their marriage. Only 177

Table 4-17 KMSS - Average for each position for all questions – all submissions

Position	Mean	N	Std. Deviation
Full Time Pastor	6.05	93	1.427
Bivocational Pastor	6.09	47	1.485
Full time Pastor’s Spouse	6.04	27	1.594
Bivocational Pastor’s Spouse	6.73	10	.378
Total	6.09	177	1.431

individuals responded to this portion of the survey.

Table 4-18 showed that bivocational spouses were significantly more satisfied than full-time spouses.

Table 4-18 All spouses – Kansas Marital Satisfaction Scale – t test

Position	F	Sig.	t	df	Sig. (2-tailed)
Full-time Spouses	2.884	.099	-1.410	34	0.168
Bivocational Spouses			-2.167	30.905	0.038

Table 4-19 displayed the One-Way ANOVA for the KMSS. There was no significance found for the KMSS.

Table 4-19 Kansas Marital Satisfaction Scale – One-Way ANOVA

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	4.610	3	1.537	.742	.528
Within Groups	354.161	171	2.071		
Total	358.771	174			

Table 4-20 displayed the Least Significant Difference for the KMSS.

Again, there was no significance found for the KMSS.

Table 4-20 KMSS – LSD

(I) position	(J) position	Mean Difference (I-J)	Std. Error	Sig.
Full-time Pastor	Bivocational Pastor	-.0489	.258	.850
	Full-time Pastor's Spouse	.0362	.320	.910
	Bivocational Pastor's Spouse	-.697	.479	.148
Bivocational Pastor	Full-time Pastor	.0489	.258	.850
	Full-time Pastor's Spouse	.085	.352	.809
	Bivocational Pastor's Spouse	-.648	.501	.198
Full-time Pastor's Spouse	Full-time Pastor	-.036	.320	.910
	Bivocational Pastor	-.085	.352	.809
	Bivocational Pastor's Spouse	-.733	.536	.173
Bivocational Pastor's Spouse	Full-time Pastor	.697	.479	.148
	Bivocational Pastor	.648	.501	.198
	Full-time Pastor's Spouse	.733	.536	.173

Reduced Sound Marital House

The Reduced Sound Marital House (Gottman, 1999) was based on the Sound Marital House inventory, using selected questions from each portion of the inventory. These questions were shown in Appendix K. Scoring is on a true (1) false (0) basis, with the exception of question seven which received a “-1 for a true response”. Summing each answer by respondent gave a possible score from 0 (all false) to 14 (all true). Table 4-21 showed the average and range of total scores by respondent. It should be noted that only 175 of the 198

Table 4-21 Range of responses to Reduced Sound Marital House

Position	Total Submitted	Low	High	Average
Full-time Pastor	92	2	14	12.01
Bivocational Pastor	47	5	14	11.94
Full-time Pastor’s Spouse	26	8	14	12.58
Bivocational Pastor’s Spouse	9	10	14	12.20
Overall	175	2	14	12.09

respondents answered this part of the survey. Of those 175, not everyone answered every question. Because not every question was answered, the range was from a low of 2 to a high of 14. The averages per respondent were in Appendix L, while the averages per question were in Appendix M. While the range spread from 2 to 14, the important factor was the averages. While the spread was of interest, overall only nineteen individuals gave less than ten true answers, this was a total of 10.86% of the respondents who answered this portion of the survey. It was apparent that the majority of questions received a positive response. The average ranged from 11.94 for bivocational pastors,

indicated positive marital skew, to 12.58 for full-time pastor's spouses, indicated even more positive skew, which was a difference of 0.64.

Table 4-22 displayed the ANOVA for all the questions and Table 4-23 displayed the LSD. There was no significance found in either table. The t-test

Table 4-22 Reduced Sound Marital House – ANOVA

	Sum of Squares	df	Mean Squares	F	Sig.
Between Groups	.108	3	.036	1.856	.139
Within Groups	3.365	173	.019		
Total	3.474	176			

Table 4-23 Reduced Sound Marital House – LSD

(I) Q3: What is your position?	(J) Q3: What is your position?	Mean Difference (I-J)	Std. Error	Sig.
Full-time pastor	Bivocational Pastor	.022	.025	.369
	Full-time Pastor's Spouse	.048	.030	.116
	Bivocational Pastor's Spouse	.091	.046	.052
Bivocational Pastor	Full-time Pastor	-.022	.025	.369
	Full-time Pastor's Spouse	.026	.034	.447
	Bivocational Pastor's Spouse	.068	.049	.162
Full-time Pastor's Spouse	Full-time Pastor	-.048	.030	.116
	Bivocational Pastor	-.026	0.34	.447
	Bivocational Pastor's Spouse	.043	.052	.411
Bivocational Pastor's Spouse	Full-time Pastor	-.091	.046	.052
	Bivocational Pastor	-.068	.049	.162
	Full-time Pastor's Spouse	-.043	.052	.411

was found in Appendix N.

Table 4-24 displayed the averages of the respondents to questions that

Table 4-24 All submitted – influence of spouse

	Full-time Pastor	Full-time Pastors Spouse	Bivocational Pastor	Bivocational Pastors Spouse	Overall
I generally want my spouse to feel influential in this marriage.	1.01	1.02	1	1	1.01
I can listen to my partner, but only up to a point. (Reversed score)	1.29	1.38	1.36	1.33	1.34
My partner has a lot of basis common sense.	1.05	1	1.04	1.1	1.04
I don't reject my spouse's opinions out of hand.	1.07	1.04	1	1	1.05
We are pretty good listeners even when we have different positions on things.	1.11	1.12	1.08	1.09	1.4

reflected how they saw the influence of his/her spouse in their marriages. The lower numbers indicated that the majority indicated that he/she answered in the affirmative to that particular question. For example, the majority of the respondents in each category responded in the affirmative to the question “I generally want my spouse to feel influential in this marriage”. All of the bivocational pastors and bivocational pastors’ spouses answered “True” to this

question, while the majority of full-time pastors and full-time pastor’s spouses answered “True”.

The question “I can listen to my partner, but only up to a point” received more “False” responses, which was a more appropriate response if the respondent was meaning that he/she was always open to listening to his/her spouse. This particular question was reversed scored when totaling the five questions to obtain a total scale score for the influence of the spouse. Table 4-25 displayed the results of the “influence of spouse scale” with the responses

Table 4-25 LSD – “I can listen to my spouse, but only up to a point”

Position	Position?	Mean Difference	Std. Error	Sig.
Full-time Pastor	Bivocational Pastor	.073	.084	.389
	Full-time Pastors Spouse	.003	.108	.979
	Bivocational Pastors Spouse	.311(*)	.156	.048
Bivocational Pastor	Full-time Pastor	-.073	.084	.389
	Full-time Pastors Spouse	-.070	.118	.552
	Bivocational Pastors Spouse	.238	.163	.146
Full-time Pastors Spouse	Full-time Pastor	-.003	.108	.979
	Bivocational Pastor	.070	.118	.552
	Bivocational Pastors Spouse	.308	.176	.082
Bivocational Pastors Spouse	Full-time Pastor	-.311(*)	.156	.048
	Bivocational Pastor	-.238	.163	.146
	Full-time Pastors Spouse	-.308	.176	.082

*The mean difference is significant at the .05 level

to this question reversed scored, (i.e., a true response would have equaled “2” and a false response equaled “1”). Most pastors and spouses really wanted their spouse to talk with them and, more importantly, they were willing to listen.

However, the LSD for this instrument, displayed in Table 4-25, did show significance in the mean difference between full-time pastors and bivocational pastors’ spouses. The reader is reminded that this question is reversed scored, therefore, this indicated that bivocational spouses were better equipped in dealing with problems in the marriage than full-time pastors.

Qualitative Questions

Each respondent was asked a series of qualitative questions according to their position (e.g. full-time pastor, bivocational pastors, full-time pastor’s spouse, or bivocational pastor’s spouse). These questions were listed in Appendix A. Five questions were for all pastors, one question was added for each full-time pastor to give his or her viewpoint towards bivocational ministry. Bivocational pastors were also asked to give their viewpoint towards full-time ministry. Three questions were given for all spouses to answer. Also, as with the full-time and bivocational pastors, one question was asked for full-time pastor spouses to give their viewpoint of bivocational spouses and bivocational pastor spouses were asked to give their viewpoint of full-time pastor’s spouses. All respondents were asked to respond to three additional questions. A list of all of the qualitative questions were listed in Appendix A.

Due to the low number of responses, this researcher read through each response and compiled the number of times that a given word was used by different respondents. These responses were then put into tables (Table 4-26 through 4-40) in order to show common themes in the responses by position.

It was noted that many chose not to respond to any of these questions. Therefore, to attempt to run a statistical analysis of these responses would not give an accurate description. The first question was asked of both full-time and bivocational pastors. This question was “How do you support your spouse?” Table 4-26 showed the common answers from the respondents to this question. The most common answer from full-time pastors was “encouragement”. For

Table 4-26 All pastors – How do you support your spouse?

	Full-time Pastor	Bivocational Pastor
	%	%
Encourage	41	18
Household Help	28	21
Time Together	25	12
Listen	22	18
Pray	18	15
Love	9	26
Communicate	4	6
Respect	4	3
Finances	3	12

example, Pastor John stated, “I encourage her with complements and personal attention“, while Pastor Jim, a bivocational pastor stated “I encourage her work in the church, appreciate her support for me and our ministry and let her know daily that I love her“.

The second question for all pastors was “how does your spouse support you?” Table 4-27, on the next page, gave the breakdown of the most common

responses to this question. It is of interest that encouragement was also mentioned here. One full-time pastor stated; “She encourages me and reminds me that I really do make a difference in the lives of the people we come in contact with”.

Table 4-27 All pastors – How does your spouse support you?

	Full time Pastor	Bivocational Pastor
	%	%
Encouragement	8.9	5.7
Listen	5.1	5.7
Prays	5.1	5.7
Love	2.5	11.4
Household chores	1.3	5.7

The next word or phrase was tied between “listen” and “prays” for full-time pastors. Here one full-time pastor stated, “She listens and when I ask for it she gives advice. She supports me in public, and prays for me constantly“. For bivocational pastors “love” was the most common response. One bivocational pastor said “Love, good words and active with me in all areas of ministry“. The next question asked of all pastors was “What in your married life is the greatest strength of your relationship with your spouse?” Table 4-28, on the next page, shows the common responses to this question. “Commitment”, “communication”, and “love” were the most common phrases used by full-time pastors, while “communication”, “love”, and “faith“ were used by bivocational pastors. While “love” and “communication” was not defined by the respondents, it was certainly noted that these concepts were important to them. One full-time pastor simply stated “Unconditional love”.

Table 4-28 All pastors – What in your married life is the greatest strength of your relationship with your spouse?

	Full time Pastor	Bivocational Pastor
	%	%
Communication	16.5	11.4
Love	16.5	11.4
Commitment	12.7	8.6
Faith	8.9	11.4
Time	7.6	2.9
Respect	5.1	0.0
Humor	3.8	8.6
Prayer	3.8	5.7
Encouragement	2.5	5.7
Trust	2.5	5.7
Honest	2.5	2.9
Friendship	2.5	0.0

Table 4-29 displayed the common answers to the question “How has your

Table 4-29 All pastors – How has your work as a pastor affected the quality your marriage?

	Full time Pastor	Bivocational Pastor
	%	%
Enhanced	30.4	28.6
Negative	13.9	2.6
Higher stress	11.4	8.6
Time together	10.1	5.7
No change	7.6	25.7
Church demands	3.8	2.6
Stronger	2.5	0.0
Hurt	2.5	0.0
Positive	1.3	2.6
Strain	1.3	5.7
Common goals	0.0	5.7

work as a pastor affected the quality of your marriage?” By far the most common answer was “enhanced” by both the full time and bivocational pastors. It should

be noted that 13.9% of the full-time pastors and 2.8% of the bivocational pastors indicated that being a pastor has had a 'negative effect' on his/her marriage. In addition, 11.4% of full-time pastors and 8.6% of bivocational pastors stated that they had "higher stress". This may be taken to also have had a negative affect on their marriages. Of full-time pastors, 2.5% indicated that the pastorate has "hurt his/her marriage". Almost 1.3% of full-time pastors and 5.5% of bivocational pastors wrote that being in the ministry had "put a strain on their marriage". This gave a total of comments from individuals who stated that, in some way, being in the ministry had been detrimental to his/her marriage. The comments on "church demands" could have also been placed in that number. However, those comments did not state how the 'demands' affected the quality of their marriage. One pastor wrote "At times it has because of the different demands that are placed on me". Bivocational pastors indicated that 25.7% of them felt that there was "no change" in how their work as a pastor has affected the quality of their marriage. However, only 7.6% of full-time pastors indicated "no change". This indicated that their work as a pastor had a far greater impact on their marriage than bivocational pastors.

The positive comments from these pastors should not be ignored. One pastor stated "It has challenged it but, in the end, our marriage is stronger". Statements from several other pastors were similar.

The pastor's life was not immune from stress as an issue. All pastors were asked to respond to this statement: "Describe what you believe is the most stressful situation you have found between you and your spouse." Table 4-30,

on the next page, shows the top comments discovered by the researcher for this question. Full-time pastors stated that “financial issues” was the most stressful,

Table 4-30 All pastors – Describe what you believe is the most stressful situation you have found between you and your spouse.

	Full time Pastor	Bivocational Pastor
	%	%
Finances	18.7	21.9
Church Problems	12	6.3
Time Commitments	8	21.9
Children	8	9.4
Intimacy	8	6.3
Personal disagreements	4	3.1

followed by “church problems”. Bivocational pastors stated equally that “financial issues” and “time commitments” was the most stressful. Given the fact that bivocational pastors work at two jobs, it should be of no surprise that “time commitments” was a response. Certainly, for a large number of full-time and bivocational pastors, finances could be a problem. The amount of salary that a congregation was able to afford is, at least for most churches, directly proportional to the size of the congregation.

Table 4-31, on the next page, showed the common responses to the question asked of full-time pastors – “what are the stressors that you have experienced that you believe your bivocational colleagues do not experience?” From the full-time pastors’ perspectives, there was two responses that stood out. The first response was “time demands”. Pastor Frank stated “Demands on your

Table 4-31 Full-Time Pastor – What are the stressors that you have experienced that you believe your bivocational colleagues do not experience?

	Full time Pastors
	%
Time Demands	10.5
Greater Expectations	7.9
Lower expectations for bivocational pastors	5.3
Laypeople Understanding	3.9
Stress higher for bivocational pastors	3.9
Financial stress	3.9
Pressure Demands	2.6
Less stress for bivocational pastors	2.6
More of Everything	2.6
None	2.6

time—it’s a 24 hour job most of the time“. This statement echoed the general remarks of the other full-time pastors who responded to the question. The second highest response was “greater expectations.” Pastor Sam said “Higher expectations of our time; from the congregation and denomination“. The implication was that full-time pastors had more issues, that they must deal with that demand more of their time, and they also had greater expectations from their congregations than bivocational pastors experienced.

Bivocational pastors were asked to answer the same question from their own perspective. Their common answers were shown in Table 4-32. The

Table 4-32 Bivocational Pastors – What are the stressors that you have experienced that you believe your full-time colleagues do not experience?

	Bivocational Pastor
	%
Time demands	76.9
Financial	7.73

overwhelming answer from bivocational pastors was “time demands.” Pastor Bob stated “There are times when the demands of my job cause me to feel some guilt about slighting my duties at my church. Likewise there are times that I know I’m not giving all I should to the secular work because of distractions of ministry“. Other bivocational pastors answered in the same manner, they had to meet the expectation of their secular employer, as well as the members of the church. Their viewpoint is that full-time pastors only had to meet the expectation of the members of the church.

Full-time and bivocational pastor’s spouses were also asked a series of questions in an attempt to gain an understanding of their perspective of how their spouse’s involvement in the ministry affected their marriage. Table 4-33 gave the perspective to the question “how do you support your spouse?” The most

Table 4-33 All Spouses - How do you support your spouse?

	Full time Pastor’s Spouse	Bivocational Pastor’s Spouse
	%	%
Pray	52	25
Encourage	40	50
Listen	28	62.5
Financially	16	0.0
Time together	12	37.5
Communicating	12	12.5

common response was “pray” for the full-time spouses and “listen” from bivocational spouses. Some of these spouses simply said “I pray for him/her”,

while others, like Mrs. Smith stated “I try to encourage him, lift him up in prayer, love him“.

All respondents were asked the following question – “what in your married life is the greatest strength of your relationship with your spouse?” Table 4-34

displayed the common answers to this question. The most common answer

Table 4-34 All spouses - What in your married life is the greatest strength of your relationship with your spouse?

	Full time Pastor	Bivocational Pastor	Full time Spouse	Bivocational Spouse
	%	%	%	%
Love	27.6	30.8	12.5	37.5
Communication	24.1	11.5	20.2	12.5
Trust	13.8	15.4	4.2	0.0
Commitment	6.9	11.5	16.7	25.0
Humor	3.4	3.8	8.3	12.5

from the pastors and bivocational spouses was “love” as the greatest strength.

Full-time spouses indicated that “communication” was the greatest strength.

“Communication” was the second most common answer from the full-time spouses. Some of these respondents used one word answers, e.g. “love”, while others, such as Pastor Frank who stated “Camaraderie“.

Full-time spouses was asked a question similar to the one asked their pastor spouse which was, “what are the stressors that you have experienced that you believe your bivocational pastor spouse colleagues do not experience?”

Table 4-35, on the next page, showed the common answers given by full-time spouses who chose to respond to this question. A large percentage of full-time spouses, 82.6%, gave a small variety of answers, the most common were “not

Table 4-35 Full-Time spouses – What are the stressors that you have experienced that you believe your bivocational pastor spouse colleagues do not experience?

	Full time Pastor's Spouse
	%
Not sure	26.3
None	26.3
Finances	26.3
Expectations	21.0
Time	21.0
More Stressors	10.5

sure”, “none”, and “finances”. Mrs. Paul stated “Carrying the primary weight of the family budget is probably the biggest difference“. The second most common answers was “expectations” and “time”. Mrs. Fred said “Time that my husband puts into the job—on call 24 hours a day“.

In addition, 66.7% of bivocational spouses answered the same question from their perspective. Their answers were shown in Table 4-36. The most common stressors for these spouses was “time”. Mrs. Brad stated “We struggle for time together when we are not exhausted.”

Table 4-36 Bivocational Spouses – What are the stressors that you have experienced that you believe your full-time pastor spouse colleagues do not experience?

	Bivocational Pastor's Spouse
Loneliness	2
Time	11
Finances	2

All spouses were asked “how does your spouse support you?” Table 4-37 showed that “household chores” was the most common answer given by the spouses of full-time pastors, while “love” was given the most by bivocational pastors’ spouses. Again how these spouses defined “love” can only be understood using a basic understanding of the word, which may have included total commitment and understanding. “Encouragement” was the second

Table 4-37 All Spouses - How does your spouse support you?

	Full time Pastor’s Spouse	Bivocational Pastor’s Spouse
	%	%
Household chores	32.0	25.0
Encouragement	20.0	0.0
Emotionally	12.5	0.0
Listen	12.5	0.0
Love	12.5	62.5
Financially	8.3	0.0
Respects me	8.3	0.0
Prays	4.0	12.5

most common answer from full-time pastor’s spouses. Again, the meaning of encouragement was up to the respondent. “Household chores” was the second choice for bivocational pastor’s spouses. This could have meant anything from shopping for groceries to taking care of the laundry. No guidance was given to the respondents as to how to reply to this question.

Table 4-38, on the next page, showed the common answers to the question “how do you support your spouse?” “Pray” or “prayer” was given as the highest response by full-time spouses, while “listen” was the highest response from bivocational spouses. The next response by full-time spouses was

Table 4-38 All spouses – How do you support your spouse?

	Full time Pastor's Spouse	Bivocational Pastor's Spouse
	%	%
Pray	52	10
Encourage	40.0	50.0
Listen	28.0	62.5
Financially	16.0	0.0
Time together	12.0	37.5
Communicating	12.0	12.5

“encourage”, this was closely followed by “listen”. “Encourage” was the second highest response by bivocational spouses. Taking the top three responses from full-time spouses, along with the top three responses from the bivocational spouse, it can be stated that these forms of “support” and “communication” were very important parts in the marital relationship of ministerial couples.

Table 4-39 showed the tabulated responses to the question “What has

Table 4-39 All – What has been the most difficult aspect of being in the parsonage and how has that affected, either positively or negatively, your marriage?

	Full time Pastor	Bivocational Pastor	Full time Pastor's Spouse	Bivocational Pastor's Spouse
	%	%	%	%
Dealing with people	26.2	10.3	18.2	37.5
Financial	16.9	12.8	13.6	25
Lack of time together	13.8	12.8	13.6	12.5
Church leadership attacks (district)	6.2	2.6	4.5	0.0
Expectations	6.2	2.6	9.1	0.0
Friends [lack of]	6.2	2.6	4.5	0.0
Fishbowl / glasshouse	4.6	0.0	4.5	0.0
Lack of district support	1.5	2.6	0.0	0.0
Moving	1.5	7.7	0.0	12.5

been the most difficult aspect of being in the parsonage and how has that affected, either positively or negatively, your marriage?” This was asked of all respondents. Consequently, 21.5% of all respondents stated that “dealing with people” was the most difficult aspect of being in the parsonage. “Financial issues” received comments from 16.2% of the respondents. The number of responses was not surprising, due to the fact that pastors, due to the nature of their job, must deal with people in a variety of scenarios, many of which were not of a positive nature. It is also important to note that “lack of time together” also received a high number of responses. While this appeared to be true for all pastors and spouses, this may have been more so for bivocational pastors because of the demands of two jobs. The reader is reminded of the difference in the number of full-time and bivocational respondents was a major reason for the difference in the number of responses to this question. For example, considering the percentage of the combined answers of full-time pastors and full-time spouses, which was 30.83%, and comparing that to the percentage of the combined answers of bivocational pastors and bivocational spouses, which was 32.54%, the difference was 1.71, which was small. Individuals involved in bivocational ministry indicated that financial concerns presented an impact on their marriage.

“Moving” for any family can be a major stressor. Ministerial families are often faced with moving. Therefore, respondents to this study were asked the following question: “What would you do differently the next time you have a pastoral move?” Table 4-40, on the next page, showed the compiled responses

from all who responded to the question. The most common response was “nothing”. Some of the respondents indicated that they did not plan on moving again, while 76.4% chose not to respond to this question.

Table 4-40 All submissions – What would you do differently the next time you have a pastoral move?

	Full time pastor	Bivocational Pastor	Full time Pastor’s Spouse	Bivocational Pastor’s Spouse
Nothing	7.2	24.1	10.5	12.5
Expectations written out by leaders	4.7	3.4	0.0	0.0
Don’t know	3.1	3.4	0.0	0.0
Use professional movers	3.1	0.0	5.5	0.0

The respondents were given an opportunity to state what question they would have liked to be asked. The most common answer from the respondents was “nothing or none”.

CHAPTER 5 - Discussion

Summary of the Study

This study considered the impact of ministry in the Church of the Nazarene on the marriage of full-time pastors and their spouses, as compared to bivocational pastors and their spouses. A total of 198 individuals took part in this study. Of this number, 106 were full-time pastors, 52 were bivocational pastors, 28 were full-time pastor's spouses, and 12 were bivocational pastor's spouses. These individuals were from fifteen different districts of the denomination located across the United States of America, see Figure 4-1. The researcher used five different instruments as well as a number of qualitative questions. These instruments were: the Ministry Demand Inventory – Impact (MDI-I); the Ministry Demand Inventory – Times (MDI-T), Appendix G; the Clergy Family Life Inventory (CFLI), Appendix D; the Kansas Marital Satisfaction Scale (KMSS), Appendix J; and the Reduced Sound Marital House (RSMH), Appendix K. The means and the standard deviation were calculated for each instrument. A one-way ANOVA, Least Standard Difference (LSD), Steffe, and Duncan were also calculated for each instrument. The additional subjective questions were also analyzed. The results were presented with an explanation for the results of each instrument. The overwhelming results showed that there were very few differences between full-time, compared with bivocational pastors, as well as few differences between full-time pastors' spouses, compared with bivocational pastors' spouses. When pastors were compared with spouses (e.g. full-time pastors and full-time pastors' spouses) the results were the same. Very few

differences existed. The researcher thought that there would be more differences than those that were found. These individuals were much more similar than different which was exemplified by the non-significant results of this study.

There were some minor exceptions found in the instruments used. In fact, only three significant differences were found. The first was between full-time pastors and full-time pastors' spouses in the Ministry Demand Inventory – Impact. Here it was found that ministry demands had more of an impact on marriage, according to the pastors' spouses, than full-time pastors indicated. In the Ministry Demand Inventory – Times it was found in the Least Standard Difference Test between full-time and bivocational pastors. This indicated that full-time pastors were affected more by the demands of ministry than bivocational pastors. When t-test were compiled between full-time pastors' spouses and bivocational pastors' spouses, it was found that the bivocational pastors' spouses were more happy with their marriage than full-time pastors' spouses.

When the quantitative questions were considered it was found that full-time pastors' spouses were the least satisfied with their marriage. It appeared that the duties of the full-time pastor had more of a negative impact of the marriage. Full-time pastors' spouses were significantly less satisfied than bivocational pastors' spouses. The findings were not significant when compared with full-time pastors or bivocational pastors. Therefore if any impact was felt between these four groups, full-time pastors' spouses were most likely to be negatively impacted. Bivocational pastors' spouses were the most satisfied with their marriage.

Propositions

Four of the six propositions were not confirmed, one was partially confirmed, and one was confirmed. These findings were based upon the responses to both the qualitative and the quantitative responses of the respondents.

Proposition One: Demands of the ministry have a negative effect on marital quality. Responses given to the Kansas Marital Satisfaction Scale (KMSS) overwhelmingly demonstrated that this was false. Of the 175 individuals who responded to this instrument only ten gave a '1' or a '2' as an answer which would indicate marital dissatisfaction. The overall average of all respondents to all three questions equaled 6.08, which indicated that there were very satisfied with their marriages.

It was possible that the respondents, who gave dissatisfied answers, did so in error. The researcher compared these answers with the answers given in the qualitative section and no individual, who indicated a negative answer in the KMSS results, indicated any dissatisfaction in their qualitative answers. In no case did any identified couples both responded with a dissatisfied answer. Three couples gave opposite responses. For example, one pastor answered with all 1's, while his/her spouse answered with all 7's. Again, in the qualitative answers for these couples, there was no indication of dissatisfaction with his or her marital relationship. This may have been a simple issue of not paying attention where they marked their answer or they did not understand the instructions for that particular part of the survey. Consequently, these already high positive evaluations of their marital satisfaction may be even more positive. This made

any measurement of the effect of demands of ministry upon marital satisfaction impossible to discern.

When the question of impact from the Ministry Demand Inventory (MDI) is considered (MDI-I) the highest average of any question for all respondents was only 2.3 out of a maximum possible average of 4. Of the seventeen questions in this inventory only three received an average score over 2.0. Of these three questions two of them dealt with interruptions of family plans and/or time.

The responses given to the questions of the Ministry Demand Inventory (MDI) in terms of impact had a correlation when correlated with the Kansas Marital Satisfaction Scale (KMSS). However the MDI (Times) did not. Therefore proposition one was partially confirmed.

Proposition Two: Intrusive congregational expectations have a negative effect on marital quality. This researcher believed that, of all the propositions, this would have had the highest amount of agreement from the respondents. The reverse was found to be true. The responses to both the Ministry Demand Inventory and the Clergy Family Life Index conclusively demonstrated that this proposition is not confirmed.

One hundred and seventy-eight individuals responded to the Ministry Demand Inventory. The average response equaled 1.82 with a range of 1.0 to 3.78. This indicated that the respondents typically found “no” to “low impact”.

The Clergy Family Life Inventory results for all positions had an average of 1.95 with a range of 1.0 to 3.5. This indicated “no” to “mild stress”. Only a

limited number of individuals in the total sample indicated even moderate stress and no one indicated severe stress.

When the researcher considered the results of the CFLI with KMSS, it was seen that the respondents' responses to these two instruments significantly correlated with each other ($r = .45$). The high averages with the KMSS did correspond with the high averages on the CLFI. Those who indicated low stress also indicated high satisfaction with his/her marriage. Therefore, while there may have been some intrusive congregational expectations which had a significant impact on the clergy couples marital satisfaction. However, these seemed to be uniform regardless whether the clergy couple was full-time or bivocational.

Proposition Three: The pastor's own expectations for his/her work with the church will have an effect on his/her marital quality. The Clergy Family Life Inventory also indicated that this proposition was not confirmed. The average score and range for both all of the respondents and the selected respondents was indicated in proposition two. Again, the respondents indicated "no" to "mild stress". These pastors and spouses did not find that the demands of their churches had any negative effect on their marriage. The question with the highest average response from all the respondents was "[Y]ou were asked to perform some ministry task at the last minute". This average score was 2.21 which was still in the low range. The question with the highest average response from the selected respondents was "[T]ime with your family was interrupted by a phone call". Again the score for this question was in the low range with an average response of 2.4.

While a pastor or a pastor's spouse may have their own expectations for his or her work in the church, those expectations did not necessarily have a negative effect on his or her marital quality. Therefore, this proposition was not confirmed.

Proposition Four: Financial stress will have an adverse affect on marital quality. Financial stress was one area that the researcher believed would place a high amount of stress on clergy marriages. The Clergy Family Life Index had six questions that directly addressed the issue of finances. It appeared, however, that financial stress did not place any high stress on those involved in this study. Even though the range of salaries reported was very wide, anywhere from \$295.00 a month to \$7,000.00 a month for full-time pastors and \$0.00 to \$2,420.00 for bivocational pastors, not one individual indicated that their salary created any marital stress. Answers to the questions from the Clergy Family Life Inventory (CFLI) that ask about financial matters supported the conclusion that this proposition was not confirmed. These questions were: 1) Unexpected financial demands create havoc on our family; 2) It is difficult to make it through each month without worrying whether or not our financial resources will be adequate for our needs; 3) Our family's inability to save money on a regular basis is a worry for me; 4) Our family's financial situation requires more than the salary received from the church; 5) Clergy salaries in our organization simply do not provide a strong enough financial base for our family; 6) It is difficult to provide the same standard of living for our children as most of the peers have; and 7) I am concerned about the level of retirement benefits we will have in the later years. The responses on the CFLI range from 1 – Creates no stress for our

family to 4 – creates severe stress for our family. The answers indicated that, overall, financial issues create only mild stress to the pastoral family. For all the respondents, only two questions indicated moderate to severe stress. The first question concerns the family's financial situation that requires more than the pastor's salary from the church and the second question concerns retirement benefits. While several districts have provided a way for pastor's to invest their money for retirement, there was no retirement pension from the denomination. Ministers and spouses were dependent upon, for the most part, Social Security for their retirement income.

While finances can be a problem for any family, certainly clergy families have dealt with financial situations in a variety of ways (many have told of food being dropped off at the parsonage unexpectedly). However, in and of itself, finances did not appear to place a significant negative impact on clergy marriages. Therefore, this proposition was not confirmed.

Proposition Five: Marital quality is adversely affected when the spouse works outside of the home in order to meet the family budget.

This proposition follows the concept discussed in proposition four. Only in the qualitative answers were any answers given that could be associated with this proposition. When it is recalled that a large majority of spouses worked outside of the home to either make the household budget or in his/her own career, it is important to understand that a high percentage of respondents indicated that his/her spouse worked outside the home "to make household budget" (see table 4-2). When the question "what are the stressors that you

have experienced that you believe your bivocational/full-time pastor spouse colleagues do not experience [?]" was answered, "finances" received the highest percentage of answers from full-time spouses while "time" received the highest answers from bivocational spouses. When the reader considers that 55.5% of all respondents indicated that his/her spouse worked outside the home in order to make the household budget, one could have concluded that this proposition was confirmed. However, while that percentage is a majority, only a few indicated in their qualitative answers that working outside of the home had affected their marriage. The stressors that may have affected marital quality were more in the area of time than in finances. This researcher did not find any pattern in the responses to the qualitative questions that indicated any adverse affect on marital quality because the spouse worked outside of the home. Therefore, this proposition in not confirmed.

Proposition Six: Accepting the influence of his/her spouse has a positive affect on marital quality.

Influence from one's spouse was seen as an important issue in the course of this research. The researcher compared the responses received for the Kansas Marital Satisfaction Scale (KMSS) and the questions that directly concerned the influence of one's spouse in the Reduced Sound Marital House (RSMH). Because the RSMH was a true/false instrument, it was important to consider the averages of all the respondents to each question. The overwhelming majority of responses to every question was "true". The only exception was to one question which was reversed scored. The most important

question was “I generally want my spouses to feel influential in this marriage”. The overall average to this question was 1.01 which indicated that the majority of respondent answered “true” to this question. When the KMSS and the RSMH questions on influence were compared, it was important that the majority of respondents believed that they were satisfied with their relationship and they also wanted their spouse to feel that they did have influence in the marriage. No significant analysis was run with both instruments. Bivocational pastors and bivocational spouses all answered this in the affirmative, while the vast majority of full-time pastors and full-time spouses also answered in the affirmative. The comparison of responses of the KMSS and the RSMH instruments showed a modest degree of accepting influence from one’s spouse. Therefore, this proposition is tentatively confirmed.

Limitations

There were a number of limitations to this research. These limitations included 1) social desirability; 2) small sample size; 3) lack of addresses; and 4) limited range of answers. While there may have been other limitations, these were the most important in terms of the effects that were seen in the results of this study.

Social Desirability

Certainly there is the possibility that many of the respondents skewed their answers to place themselves in a better light. This phenomenon of social desirability is described as “to the tendency of subjects to attribute to themselves

statements which are desirable and reject those which are undesirable” (Edwards, 1957, p. 108). It is reasonable to assume that some of the pastors and spouses who responded to this survey, did have a tendency to attempt to make their relationship appear better than what it actually was. There is, however, no way of knowing if this actually occurred with any of the respondents in this study. However, when one considers the overwhelming number of positive responses it is possible to believe that the phenomenon of social desirability was at work. It is not so much that individuals enter into the field of ministry with a grandiose concept of self but that, given time, he/she could begin to want to make an impression on others that he/she really is this great pastor.

It was possible that the participants responded in this way, even unconsciously, in order to at least to have given the possibility that their marriages were better than they actually were. The answers to all of the instruments, especially the Kansas Marital Satisfaction Scale, tended to have answers on the high end of the scale.

Questions from Marlowe-Crowne Social Desirability Scale (Crowne, Marlowe, 1960) may be of some use for future research in order to understand this phenomenon. A partial correlation could be used, controlling for the effect of the social desirability on the relationships of other variables.

Methodological Flaw

This, perhaps, was the largest flaw in this research project. There was no way to predict who was most likely to respond or how they are likely to perceive a project that involves his or her spouse. Even though a letter of support from the

denomination's headquarters was included, see Appendix O, in both the mailing and in the emails, this letter may have added to an individual's reluctance to contribute to the research. The guarantee of anonymity did not appear to diminish any possible suspicion of collaboration with district and/or general church involvement. Some pastors did not want the district or general church to know any more about his/her personal life than what was already known. The idea existed that district superintendents would talk with one another about his/her pastors and several pastors only wanted the 'good' information to be known. If a pastor and/or a spouse believed that personal information would get to the general church or, more importantly, to the district office, then he/she would not divulge any negative information. Not only did this limit the number of participants but is also may have raised serious issues of social desirability in the answers that were given.

Small Sample Size

The researcher mailed out over 200 surveys which, had they been returned, would have resulted in over 400 responses. However, a significant number were not returned, either due to insufficient addresses or the forwarding orders' being expired. Twenty-three envelopes were returned to the researcher for these reasons. The addresses were obtained from either the various districts' web sites or directly from the district offices. While some of the district offices cooperated and supplied either mailing addresses and/or email address not all district offices did so for a variety of reasons. Some offices had a policy of not releasing email addresses, while, in other offices, the office personnel were not

at liberty to release the email addresses without the permission of the district superintendent, who was not available. Even when the researcher made the decision to expand the research base to fifteen districts and choosing districts which supplied email addresses on their respective web sites, the returns were not significantly increased.

In addition to these institutional barriers, it is important to understand that a pastor's time is limited. As a pastor of a local church, he/she has numerous responsibilities, not the least of which is one to two sermons a week, plus a mid-week service in which he/she may have some teaching responsibilities. He/she may also have a Sunday school class to prepare for as well. A normal week may include fulfilling a variety of responsibilities such as: visiting those in the hospital, calling on members of the church; and meetings of different organizations of the local church and/or the district. There is always the possibility of other responsibilities that are not easy to anticipate, such as an emergency in one of the families of the church or the death of a member of the church. These emergencies bring their own set of time. Lack of time could very well be one of the primary reasons that the number of responses to this study was so low. For some, it is possible that their lack of response was simply a matter of priorities. A spouse's time commitments to home and work, which may be compounded by children at home and in school, may simply have made the time to respond difficult. Bivocational pastors may have found that the demands on their time from their secular work, the church, and home simply did not give them the luxury of answering this survey.

Some may have refused to be involved in this project because of a lack of trust. They may have had questions about the relationship of the researcher and the district or national church leaders. For example, they may have questioned “What is going to be done with the findings” or, more significantly, “Will my responses get back to the district superintendent?” These and other questions, as well as the time factors mentioned above, may have been contributing factors to the lack of response to this research project.

Lack of Answers

The other limitation associated with the mail/emailing of the request included the fact that separate mailing and/or email addresses were not available for the spouses. The lack of email addresses perhaps was the most limiting factor in receiving returns from spouses. While the request specifically requested that both the pastor and the spouse respond, only twenty-two full-time spouses and five bivocational spouses actually did so. For some prospective respondents who did not respond, it could have been a matter concerning the issue of his/her privacy.

Type of Answers

There were some differences in answers which may have been a reflection of the position of that particular respondent. For example, full-time pastors’ spouses were more likely to answer “pray” to the question “How do you support your spouse?” Bivocational pastors’ spouses on the other hand answered “listen” to the same question. This may have been out of a concept that time together with his/her spouse was more precious because of the amount of time

that the pastor/spouse is out of the home doing either work for his/her secular employer or the church. The full-time pastors' spouse may have taken more time listening for granted if the church was more intrusive, thus he/she would pray more for his/her spouse.

Range of Answers

Another limitation was in the lack of a range of answers in the Reduced Sound Marital House instrument. It would have been better had a five-point Likert scale been used, instead of a "Yes/No" answer. This limited the range of answers and, therefore, the ability of the instrument to yield results. Therefore, this did limit the researcher in having a better understanding of how the pastors and spouses viewed their marital relationship.

Implications

Future Research

Due to the methodological flaws in this research any future researchers should consider making some of the following changes. More information should be given to the prospective participants that would inform them that no personal data would be given to the church. Also, the participants should know that their names, and any identifying data, would be removed from that data when it is received by the researcher. A social desirability scale should also be used. While this may not prevent a repetition of high scores, this scale may enable the researcher to compensate in some way. There may be a way to adjust an individual's scores, based upon the answers given on a social desirability scale.

Some may have consistently high scores which may give a positive skew which the research could adjust, based on a social desirability scale that may give a truer picture of a given situation.

While future researchers may consider different instruments this researcher recommended that the Kansas Marital Satisfaction Scale be retained. Also, if the Reduced Sound Marital House were retained, it should be made into a five-point scaled questionnaire. Both of these instruments had good validity and reliability associated with them. The Ministry Demand Inventory, both scales, could be dropped with no loss of important information.

Any future research may also need to be aware that accurate research may not be able to be done through the church. Had this researcher used an independent, reputable company, such as Barna Research, this may have provided a level of credibility without the fear that expressing negative feelings or attitudes would, in some way, find their way back to church officials. This may have encouraged more pastors and spouse to respond.

In the area of qualitative questions it may have been more revealing to have scaled questions instead of open-ended questions. Questions, such as "what are the reasons for your spouse working" could have a number of responses. These responses could be nominal choice items or a check list from which the respondent could choose his/her response. These responses could have ranged from "for household expenses" to "for own career". It is possible that this researcher asked the wrong questions or that the many that the questions, that were presented, caused some ambiguity to the respondents. Some respondents

did answer for themselves as well as for his/her spouse. These responses did not give a true picture of the pastor's relationship with his or her spouse nor did they give the researcher a true picture of their relationship with their spouse.

The impact of ministerial duties also needs to be considered. Both full-time and bivocational pastors have similar Sunday duties, regardless of the size of his/her congregation. The differences in expectation that a congregation has for a pastor may influence the amount of time the pastor spends involved in the work of the church. More time spent at church work would decrease the amount of time available with one's spouse and family. This may be truer for the bivocational pastor whose family time is also restricted, due to his/her secular job responsibilities.

One area that was not considered in this project, at which future researchers may want to look, is how to account for faith based responses. This is considerably different from the concept of social desirability. Individuals involved in the ministry believe that they are doing what their God has called them to do. In doing so there is a basis of belief that God will provide for their needs, both emotional and physical. With this in mind it is probable that individuals of faith may respond to surveys, such as the one in this project, with a mindset that "I (we) are fine because we are doing what God has called us to do". With that mindset, they may have a tendency to answer and scaled inventory, such as the KMSS, at the higher end of the scale, regardless of their feelings of stress or dissatisfaction. This is not to say that they ignored or down played problems between themselves and their spouses but that their

perspective is significantly different from individuals from a non-faith based perspective. The problem then becomes one of attempting to design an instrument that can account for, in some way, the effect of an individual's faith upon instruments, such as the ones used in this research. This would require considerable pretesting of instruments that are not yet available to us as researchers.

Certainly more research is needed. A concerted effort to include a wider range of clergy couples may produce a more definitive result than this research has shown. In fact, an on-going effort is needed to look at how clergy couples are viewed by their parishioners, denominational leaders, and themselves.

Implications for the Church

It was evident that full-time pastors and spouses, as well as bivocational pastors and spouses have similar stressors. The key may have been that they had a close relationship between spouses. In order to keep their relationships strong they needed the church to do more for the spouses on a more universal scale. The possibility existed that the general church could send out, to the districts, marriage check-ups or quizzes five times a year. The district superintendents could have placed these in mailings or e-mails to the pastors and spouses of the district. These 'quizzes' could have had a number of questions. Individual pastors and their spouses would then have been able to score their own quiz based on the scale included in the mailing. A page of helpful hints could have been included in the mailing, as well as names and

contact numbers of some therapists in the area who were willing to work with pastors and spouses. One example of such a quiz could have been one with questions on the types of stressors that full-time and bivocational pastors and spouses faced on a daily/weekly basis. Another possible approach was short articles on such topics as what ministers need to know about their spouses and vice versa. Another help could be articles on family life education and marital support for minister and spouses. More training from the general church on topics such as stress on marriages in the ministry in the denomination's Seminary, Bible College, colleges and universities, as well as various workshops presented at the district level could also help ministerial couples.

This study showed a tendency of strong marriages and little stress within the ranks of the clergy, both full-time and bivocational. However, the church cannot be complacent. There are still couples whose marriages ended up in divorce and pastors who are no longer in the ministry. Unfortunately, clergy marriages were not immune from the same pressures that other marriages face. It is possible that the stress of being "on display", or "living in a fish bowl" may have had a stronger affect on clergy marriages than non-clergy marriages. Some of the questions from the Clergy Family Life Inventory indicated that this might be a possibility. While the denomination provided a toll-free line to members of the clergy and their spouses for counseling help, it is not known if any individuals took advantage of this resource. Pastors and/or spouses, who used this source, receive a guarantee of confidentiality and the source did not collect any data regarding how many pastors/spouses used these services.

However, considering the social desirability possibilities in this study, ministerial couples might be reluctant to use a service within the church. Anonymity must be guaranteed. Counseling, if needed beyond the initial phone call, was provided by independent contractors retained by that particular company. For example, Focus on the Family, Inc., was one source that was utilized to provide the initial point of contact for pastors and spouses. However, some pastors and/or spouses may still not have had any trust the 'system', because of confidentiality issues, and would not utilize the resource. The leadership of the denomination has made an attempt at assuring pastors and spouses that they understood the importance of providing help to them and that it would not place their ministry in the local church in jeopardy. The agreement between Focus on the Family and the denomination was one that included a no report clause. Focus on the Family did not report any contacts to the general headquarters. This in and of itself, did not necessarily eliminate any paranoia about how the hierarchy of the church was viewed by pastors and spouses. Some may have elected to go to a counseling agency away from their city and not let the district leadership, or leaders of their local church know that they were in any kind of counseling. If district leadership overtly supports clergy's seeking out counseling when needed, then pastors and spouses may be more likely to seek out the help. The stigma of seeing a counselor could then become a sign of strength in that clergy couples did not have to be the strongest, best marriage on the block, but one of unwavering commitment to each other. While there was some stigma attached to a ministerial couple's being seen by a counselor, this may have been

overcome with the district leadership's making affirmation versus condemnation that the couple did the right thing.

Helping the leaders in the local church understand the pressures that their clergy families regularly face would be a possible benefit. More communication between the denomination's headquarters and the district superintendent to the leadership of the local churches, concerning the marital health of the local churches pastoral couple, would help them understand this issue.

The majority of clergy marriages in the Church of the Nazarene appear to be in good shape. However, the denomination, at every level, needs to be up front about the stress in marriage. An on-going attempt to educate pastors, their spouses, and local church boards is imperative. Pastor appreciation month, held each October, is one way that the church universally is trying to help local congregations understand the needs of the pastor and his/her family. Not all churches have the money to lavish on their pastor and family. It is, however, the small gifts that really show appreciation. Providing child care one evening a month to allow the pastoral couple some time just for themselves, washing the car, mowing the lawn – small, but important acts of love that carries with them a lot of love that money does not always convey.

Implications for Practice

Marriage and family therapist need to understand that ministers and their spouses do not have many others to whom they can talk. There may be a reluctance to talk with minister and/or spouse from another denomination with a concern that may get back to leadership in the denomination. There is the

possibility of the feeling of loneliness and isolation. This may be especially trying for pastors and spouses in small cities and towns. When times are tough, there may be the perception that they have no one to whom they can turn within the local area. This is unlike other professions who experience periods of high stress, for example, police officers, who are not ashamed to gather together, during tough times, for support because, “no one else understands”. Without a doubt pastors and spouses will hold on to their vertical relationship with God but this does not always replace the need for a horizontal relationship. The therapist must be, for the pastor and his/her spouse, the one individual to whom they can turn to for help. It is imperative that the therapist connect with both the pastor and the spouse. If he/she does not do this he/she may simply be seen as another professional who just doesn't understand what the spouse is going through.

Pastors, both full-time and bivocational are not unlike a CEO of a corporation. The pastorate is a high-profile occupation. When a pastor is seen as being successful, the church is seen as being successful. The expectations for a pastor, his/her own, as well as those of the congregation, are high. Depending on the situation in which the pastor works, e.g., pastor of a small or large church, the expectations may change. The smaller the church, the greater the expectations may be. The pastor of a small church may be expected to not only have his sermon every Sunday but to teach a Sunday school class, lead the congregation in worship (lead the singing, etc.), and be ready to provide counseling to a parishioner in need.

With that in mind, clergy marriages are high profile marriages. Whether they are full-time or bivocational pastors did not make any difference according to the outcome of this study. Because of this high profile these marriages may be seen as three different types of couples. First, those who have the strength and ability to work out their issues at home without involving any outside assistance. Second, those couples who need a little help and find that help through sources that are readily available (books, tapes, and videos) from a variety of places such as the local bookstores, TV, and the internet. Finally, there are those who need the help of a trained therapist. Some need only a safe place to talk through their issue; others need a therapist to guide them through to a safe and satisfying resolution to whatever the issue may be.

Marriage and family therapists who understand the pressures of the pastorate are better equipped to help a ministerial couple. It may be possible to gain an understanding of the 'pressure' through professional development seminars that focus specifically on clergy marriages. Such a seminar would certainly be a good prelude to conducting therapy with clergy couples. While this study has determined that there are few differences between full-time and bivocational pastors and spouses, that does not mean that their marriages are without issues. Ministers and their mates, even those who are having some marital difficulties, do not have to be a threat to the well-being of the church. Instead, the church should gather around its pastoral couple and lift them up, not only in prayer, but through a tangible, heart-felt show of support.

It is also important for a marriage and family therapist to understand the doctrine of the denomination concerning “sanctification”. Sanctification concerns the belief that some may have the thought that a sanctified individual would not have marital problems and, therefore, a pastor and/or his/her spouse who has marital problems must also have had spiritual problems. The theology of the Church of the Nazarene does consider sanctification, as a cleansing of original sin, as an important principal but it does not teach that a sanctified individual would be free of problems, such as having a marital issue. Certainly misunderstandings and unintended consequences of a given behavior have caused marital discord. The therapist would be careful to help a clergy couple differentiate between misunderstandings, etc., and committing a deliberate act that harms their relationship.

Narrative therapy (Nichols & Epston, 1990) has been found useful when a therapist is not aware of clients’ cultural differences. A therapist may choose to take approach like this when he/she is not familiar with a given population. To many therapists, who are not familiar with the pressures of being a pastor narrative therapy may be very useful for the therapist’s taking a one down-position and allowing the pastor clients to teach the therapist about the idiosyncrasy of his or her lifestyle and a pastorate marriage. Approaches, like a cognitive behavioral approach, such as Reality Therapy, may help to give ministerial marriages specific cognitive structures or behavioral patterns to practice, in order to help them achieve small, practical successes which are meaningful to their specific situation (White & Epston, 1990). Therapists must

bridge the gap between the structures and the dynamics of typical couples, upon which their therapy is based, and those of pastoral couples, with their unique set of experiences.

Conclusion

There are many pressures in the ministry that marriage and family therapist may not understand. It is important to know that these pressures can, and do, affect not only one's ministry but, more importantly to the therapist, the marriage and family of a given pastoral couple. Because the ministry, in the Church of the Nazarene, is a calling, when a pastor and/or a spouse are having some difficulty in his or her marriage sometimes that individual or couple tend to think that there is something wrong with him or herself, rather than being a variation on a theme experienced by typical couples.

Therefore, this area of study needs to be expanded. Often churches believe that, when there is a problem with the pastor and his/her job or with his/her family, that some sort of personal flaw exists with that individual. Some congregations have a belief that their pastor and his/her family needs to portray a sense of 'the perfect family' and be 'the example' for the church and the community. This leaves little room for personal growth for the pastor or for his/her spouse. Too often, clergy families are put on a pedestal and not allowed to have interpersonal problems within the marriage and/or the family.

This research has barely scratched the surface of a giant iceberg that exists in understand clergy marriages. The researcher has helped the minister and his/her spouse to normalize the stress that they both have experienced as well

as the affect that stress has had on the family. This has helped them understand the dynamics involved in a stressful occupation. There are many things that the church, a minister, and his/her family do not want to examine or just cannot see, because they are mired in the middle of the whole equation of how the church and the minister, his/her spouse, and family coexist in harmony. A future researcher can help the minister normalize the stress and the affect it has on his/her family and begin to understand the dynamics involved in the stressful occupation of ministry in a local church. This research is just the beginning of seeing a truer picture of clergy couples, both full-time and bivocational, in the Church of the Nazarene.

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Appendix A - Qualitative Questions

For all Pastors

1. How do you support your spouse?
2. How has your work as a pastor affected the quality of your marriage?
3. What has been the most difficult aspect of being in the pastorate and how has that affected, either positively or negatively, your marriage?
4. How does your spouse support you?
5. What in your married life is the greatest strength of your relationship with your spouse?

For Full-time Pastors only

What are the stressors that you have experienced that you believe your bivocational colleagues do not experience?

For Bivocational Pastors only

What are the stressors that you have experienced that you believe you full-time pastor colleagues do not experience?

For all spouses

1. How do you support your spouse?
2. What in your married life is the greatest strength of your relationship with your spouse?
3. What has been the most difficult aspect of being in the pastorate and how has that affected, either positively or negatively, your marriage?
4. How does your spouse support you?

For Full-time pastor's spouses only

What are the stressors that you have experienced that you believe your bivocational pastor spouse colleagues do not experience?

For Bivocational pastor's spouses only

What are the stressors that you have experienced that you believe you full-time pastor spouse colleagues do not experience?

Appendix B - Demographic Questions

Please select or fill in the appropriate information for each area.

Marital Status

- Single
- Married
- Widow
- Divorced
- Remarried

Gender

- Male
- Female

Position

- Full-time Pastor
- Bivocational
- Spouse of Full-time Pastor
- Spouse of Bivocational Pastor

- Number of Years married

- Number of Years in the Pastorate

- Number of churches where you have been the pastor

- Average length of stay in pastoral setting

- Number of years in the current pastorate

Education (check all that apply)

- High school
- College degree
- Seminary degree
- Bible College degree
- Graduate school (not seminary)
- Doctoral Degree
- Home study course graduate

- AM worship average attendance

- Number of children

Full-time pastor

_____ Average pastoral salary

Bivocational pastor – average salary

_____ From your church

_____ From your secular position

_____ Do you have a Parsonage

or

_____ Receive a housing allowance

Reason spouse works outside the Home:

_____ To make household budget

_____ Own career

_____ Spouse does not work outside of the home

_____ Spouse average hours worked per week

_____ Spouse's annual income

_____ Household gross income

Do you participate in:

_____ District retirement plan

_____ Other retirement plan

Do you have Health benefits

_____ From the District

_____ From your spouse's Employment

_____ Other

_____ Put a 'code word' that both you and your spouse agree on – this will be used to match your answers with those of your spouse.

Appendix C - All Instruments – Duncan, Scheffe

Kansas Marital Satisfaction Scale

Scheffe

(I) position	(J) position	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
1 – Full time Pastor	2	-.049	.258	.998	-.777	.680
	3	.036	.320	1.000	-.866	.939
	4	-.697	.479	.550	-2.050	.656
2 – Bivocational Pastor	1	.049	.258	.998	-.680	.777
	3	.085	.352	.996	-.908	1.078
	4	-.648	.501	.644	-2.063	.767
3 – Full time Pastor's Spouse	1	-.036	.320	1.000	-.939	.866
	2	-.085	.352	.996	-1.078	.908
	4	-.733	.536	.600	-2.245	.779
4 Bivocational Pastor's Spouse	1	.697	.479	.550	-.656	2.050
	2	.648	.501	.644	-.767	2.063
	3	.733	.536	.600	-.779	2.245

Average

Scheffe

position	N	Subset for alpha = .05
		1
3 – Full time Pastor's Spouse	26	6.000
1 – Full time Pastor	92	6.036
2 – Bivocational Pastor	47	6.085
4 – Bivocational Pastor's Spouse	10	6.733
Sig.		.388

Means for groups in homogeneous subsets are displayed.

a Uses Harmonic Mean Sample Size = 23.446.

b The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

DUNCAN

	Position	N	Subset for alpha = .05
			1
Duncan(a,b)	Full-time Pastor's Spouse	26	6.000
	Full-time Pastor	92	6.036
	Bivocational Pastor	47	6.085
	Bivocational Pastor's Spouse	10	6.733
	Sig.		.114

Means for groups in homogeneous subsets are displayed.

a Uses Harmonic Mean Sample Size = 23.446.

b The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Clergy Family Life Inventory

Dependent Variable: V30

Scheffe

(I) position	(J) position	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
1 – Full time Pastor	2	-.015	.110	.999	-.324	.294
	3	.033	.134	.996	-.345	.411
	4	-.063	.188	.990	-.595	.468
2 – Bivocational Pastor	1	.015	.110	.999	-.294	.324
	3	.048	.149	.991	-.371	.467
	4	-.048	.199	.996	-.610	.513
3 – Full time Pastor's Spouse	1	-.033	.134	.996	-.411	.345
	2	-.048	.149	.991	-.467	.371
	4	-.097	.213	.977	-.699	.505
4 – Bivocational Pastor's Spouse	1	.063	.188	.990	-.468	.595
	2	.048	.199	.996	-.513	.610
	3	.097	.213	.977	-.506	.699

Scheffe

position	N	Subset for alpha = .05
		1
3 – Full time Pastor’s Spouse	27	1.92
1 – Full time Pastor	96	1.95
2 – Bivocational Pastor	47	1.97
4 – Bivocational Pastor’s Spouse	12	2.01
Sig.		.955

Means for groups in homogeneous subsets are displayed.

a Uses Harmonic Mean Sample Size = 26.305.

b The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Duncan

	position	N	Subset for alpha = .05
			1
Duncan(a,b)	Full Time Pastor’s Spouse	27	1.918
	Full Time Pastor	96	1.951
	Bivocational Pastor	47	1.966
	Bivocational Pastor’s Spouse	12	2.015
	Sig.		.611

Means for groups in homogeneous subsets are displayed.

a Uses Harmonic Mean Sample Size = 26.305.

b The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Ministry Demand Inventory

Scheffe

(I) Q3: What is your position?	(J) Q3: What is your position?	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
1 – Full time pastor	2	.172	.103	.426	-.119	.463
	3	.270	.126	.207	-.085	.626
	4	.104	.177	.952	-.396	.603
2 – Bivocational Pastor	1	-.172	.103	.426	-.463	.119
	3	.098	.140	.920	-.295	.491
	4	-.069	.187	.987	-.596	.458
3 – Full time Pastor's Spouse	1	-.270	.126	.207	-.626	.085
	2	-.098	.139	.920	-.491	.295
	4	-.167	.200	.874	-.732	.398
4 – Bivocational Pastor's Spouse	1	-.104	.177	.952	-.603	.396
	2	.069	.187	.987	-.458	.596
	3	.167	.200	.874	-.398	.732

Scheffe

Q3: What is your position?	N	Subset for alpha = .05
		1
3 – Full time Pastor's Spouse	27	1.657
2 – Bivocational Pastor	47	1.755
4 – Bivocational Pastor's Spouse	12	1.824
1- Full time Pastor	94	1.927
Sig.		.412

Means for groups in homogeneous subsets are displayed.

a Uses Harmonic Mean Sample Size = 26.266.

b The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Duncan

	Q3: What is your position?	N	Subset for alpha = .05
			1
Duncan(a,b)	Full Time Pastor's Spouse	27	1.657
	Bivocational Pastor	47	1.755
	Bivocational Pastor's Spouse	12	1.824
	Full Time Pastor	94	1.927
	Sig.		.124

Means for groups in homogeneous subsets are displayed.

a Uses Harmonic Mean Sample Size = 26.266.

b The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Reduced Sound Marital House

Scheffe

(I) position	(J) position	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
1 – Full time Pastor	2	.022	.025	.862	-.050	.093
	3	.046	.031	.543	-.042	.135
	4	.093	.047	.273	-.040	.226
2 – Bivocational Pastor	1	-.022	.025	.862	-.093	.050
	3	.024	.035	.921	-.073	.122
	4	.071	.049	.552	-.068	.210
3 – Full time Pastor's Spouse	1	-.0460	.031	.543	-.135	.045
	2	-.024	.035	.921	-.122	.073
	4	.047	.053	.848	-.101	.196
4 – Bivocational Pastor's Spouse	1	-.093	.047	.273	-.226	.0396
	2	-.071	.049	.552	-.210	.068
	3	-.047	.053	.848	-.196	.101

Scheffe

position	N	Subset for alpha = .05
		1
Bivocational Pastor's Spouse	10	1.074
Full time Pastor's Spouse	26	1.121
Bivocational Pastor	47	1.146
Full time Pastor	92	1.168
Sig.		.168

Means for groups in homogeneous subsets are displayed.

a Uses Harmonic Mean Sample Size = 23.446.

b The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Duncan

	Q3: What is your position?	N	Subset for alpha = .05
			1
Duncan(a,b)	Bivocational Pastor	47	11.94
	Full Time Pastor	92	12.01
	Bivocational Pastor's Spouse	10	12.20
	Full Time Pastor's Spouse	26	12.58
	Sig.		.393

Means for groups in homogeneous subsets are displayed.

a Uses Harmonic Mean Sample Size = 23.446.

b The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Appendix D - Clergy Family Life Inventory

	Creates no stress for our family	Creates mild stress for our family	Creates moderat e stress for our family	Creates severe stress for our family
Our family is expected by our congregation to be a "model family."				
Our congregation expects the needs of our family to be secondary to their needs.				
My spouse is expected to participate in most every church event even though our members are not always expected to participate.				
Our family does not have enough privacy.				
Our congregation's expectations for our children are unrealistically high.				
Congregation members have a right to know what goes on in our family.				
Our family resents congregational influences.				
Our congregation feels our marriage should be a role model for them to look to in shaping their own marital relationships.				
Our congregation does not accept our family's expressions of frustration and dissatisfaction.				
I feel we are caught in a tug-of-war between "church" and "family."				
Our family lives in a "fishbowl."				
Unexpected financial demands create havoc for our family.				
It is difficult to make it through each month without worrying whether or not our financial resources will be adequate for our needs.				
Our family's inability to save money on a regular basis is a worry for me.				
Our family's financial situation requires more than the salary received from the church.				
Clergy salaries in our organization simply do not provide a strong enough financial base for our family.				

It is difficult to provide the same standard of living for our children as most of the peers have.				
I am concerned about the level of retirement benefits we will have in the later years.				
There are not enough relationships in our lives where we feel we can be ourselves.				
I have very few people I can confide in about the really important matters in my life.				
There are too few relationships in my life that make me feel "emotionally connected" with others.				
Our family is upset when faced with the possibility of moving.				
Our children have difficulty adjusting to new people and new situations when we move.				
It is difficult to balance church and family considerations in making decisions about changes positions.				
The moves our family has made have created financial concerns for us.				
The free time most families have during the week are times when congregational demands interfere with our family's time together.				
We find it difficult to establish times for our marital relationship without having interruptions related to the needs of our congregation.				
We find it difficult to establish times for our marital relationship without having interruptions related to the needs of our children.				

Appendix E - Clergy Family Life Inventory

Mean per Question by Position

Position	Our family is expected by our congregation to be a "model family."	Our congregation expects the needs of our family to be secondary to their needs.	My spouse is expected to participate in most every church event even though our members are not always expected to participate.	Our family does not have enough privacy.
Full-time Pastor	1.94	1.81	2.12	1.72
Bivocational Pastor	2	1.9	2.34	1.66
Full-time Pastor's Spouse	1.78	1.63	2.19	1.48
Bivocational Pastor's Spouse	1.83	1.92	2.67	2.08

	Our congregation's expectations for our children are unrealistically high.	Congregation members have a right to know what goes on in our family.	Our family resents congregational influences.
Full-time Pastor	1.37	1.63	1.61
Bivocational Pastor	1.64	1.7	1.53
Full-time Pastor's Spouse	1.48	1.7	1.54
Bivocational Pastor's Spouse	1.58	2	1.75

	Our congregation feels our marriage should be a role model for them to look to in shaping their own marital relationships.	Our congregation does not accept our family's expressions of frustration and dissatisfaction.	I feel we are caught in a tug-of-war between "church" and "family."	Our family lives in a "fishbowl."
Full-time Pastor	1.67	1.52	1.79	1.7
Bivocational Pastor	1.63	1.64	1.8	1.63
Full-time Pastor's Spouse	1.41	1.44	1.65	1.63
Bivocational Pastor's Spouse	1.67	1.67	1.83	2.08

	Unexpected financial demands create havoc for our family.	It is difficult to make it through each month without worrying whether or not our financial resources will be adequate for our needs.	Our family's inability to save money on a regular basis is a worry for me.	Our family's financial situation requires more than the salary received from the church.
Full-time pastor	2.23	1.98	2.22	2.34
Bivocational Pastor	2.36	2.04	2.56	2.56
Full-time Pastor's Spouse	2.56	2.15	2.3	2.44
Bivocational Pastor's Spouse	2.17	1.92	2.42	2.67

	Clergy salaries in our organization simply do not provide a strong enough financial base for our family.	It is difficult to provide the same standard of living for our children as most of the peers have.	I am concerned about the level of retirement benefits we will have in the later years.	There are not enough relationships in our lives where we feel we can be ourselves.
Full-time pastor	2.29	1.9	2.9	2.17
Bivocational Pastor	2.53	2.04	2.62	2.09
Full-time Pastor's Spouse	2.48	1.88	2.81	1.89
Bivocational Pastor's Spouse	2.5	1.83	2.92	1.92

	I have very few people I can confide in about the really important matters in my life.	There are too few relationships in my life that make me feel "emotionally connected" with others.	Our family is upset when faced with the possibility of moving.	Our children have difficulty adjusting to new people and new situations when we move.
Full-time pastor	2.19	2.03	2.1	1.67
Bivocational Pastor	2.34	2.02	1.89	1.55
Full-time Pastor's Spouse	2.15	1.96	2.3	1.52
Bivocational Pastor's Spouse	1.83	2	1.92	1.56

	It is difficult to balance church and family considerations in making decisions about changes positions.	The moves our family has made have created financial concerns for us.	The free time most families have during the week are times when congregational demands interfere with our family's time together.	We find it difficult to establish times for our marital relationship without having interruptions related to the needs of our congregation.
Full-time pastor	1.97	2.03	1.97	1.91
Bivocational Pastor	1.96	1.91	1.96	1.85
Full-time Pastor's Spouse	1.81	2.22	1.88	1.78
Bivocational Pastor's Spouse	1.67	2	2.25	2

	We find it difficult to establish times for our marital relationship without having interruptions related to the needs of our children.
Full-time pastor	1.8
Bivocational Pastor	1.73
Full-time Pastor's Spouse	1.81
Bivocational Pastor's Spouse	1.75

Appendix F - Ministry Demand Inventory

t-test

Full-time Pastor

Ministry Demand Inventory – Impact

	Test Value = 0					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Avg	32.737	94	.000	1.923	1.806	2.040

Ministry Demand Inventory – Times

	Test Value = 0					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Avg	27.334	93	.000	2.537	2.353	2.722

Bivocational Pastor

Ministry Demand Inventory – Impact

	Test Value = 0					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Avg	20.467	46	.000	1.754	1.582	1.927

Bivocational Pastor

Ministry Demand Inventory – Times

	Test Value = 0					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Avg	20.467	46	.000	1.754	1.582	1.927

Full-time Pastor's Spouse

Ministry Demand Inventory – Impact

	Test Value = 0					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Avg	17.867	27	.000	1.650	1.460	1.839

Ministry Demand Inventory – Times

	Test Value = 0					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Avg	14.840	26	.000	2.345	2.020	2.670

Bivocational Pastor's Spouse
 Ministry Demand Inventory – Impact

	Test Value = 0					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Avg	8.882	11	.000	1.823	1.371	2.275

Ministry Demand Inventory – Times

	Test Value = 0					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Avg	10.200	11	.000	2.483	1.947	3.019

Appendix G - Ministry Demand Inventory

How many times in the last 6 months?								Ministry Demand Inventory				How much of an impact?			
0	1	2	3	4	5	6+					0	1	2	3	
							Your sleep was interrupted by a phone call from a member.								
							You were asked to perform some ministry task at the last minute.								
							A ministry decision was made that affected you or your family, but you were not consulted.								
							Time you expected to spend alone was interrupted by a phone call from a member.								
							You felt your privacy invaded by a member.								
							Personal or family plans were interrupted by a personal crisis in the live of a member.								
							You were criticized face-to-face by a member.								
							A member raised questions about how you or your family spend money.								
							A member voiced doubts to you directly about your faith.								
							You were criticized personally by someone in a leadership role in the congregation.								
							Personal or family plans were cancelled because of an emergency at the church.								
							A member complained to you about someone in your family.								
							Ministry responsibilities were added without enough regard to your workload.								
							A member came by your home unannounced.								
							A member questioned your devotion to the ministry.								
							Time with your family was interrupted by a phone call.								
							You were approached by a member in a public place, outside the church.								

Appendix H - Ministry Demand Inventory – Impact Mean per Question by Position

Position	Your sleep was interrupted by a phone call from a member.	You were asked to perform some ministry at the last minute.	A ministry decision was made that affected you or your family, but you were not consulted.	Time you expected to spend alone was interrupted by a phone call from a member.
Full-time Pastor	1.94	2.32	1.86	2.32
Bivocational Pastor	1.83	2.26	1.70	2.00
Full-time Pastor's Spouse	1.78	1.81	1.67	2.11
Bivocational Pastor's Spouse	2.08	2.17	1.5	2.17
Position	You felt your privacy invaded by a member.	Personal or family plans were interrupted by a personal crisis in the life of a member.	You were criticized face-to-face by a member.	A member raised questions about how you or your family spends money.
Full-time Pastor	1.98	2.23	2.20	1.40
Bivocational Pastor	1.72	2.00	1.83	1.28
Full-time Pastor's Spouse	1.85	1.93	1.73	1.30
Bivocational Pastor's Spouse	1.75	2.25	1.92	1.42

Position	A member voiced doubts to you directly about your faith.	You were criticized personally by someone in a leadership role in the congregation.	Personal or family plans were cancelled because of an emergency at the church.	A member complained to you about someone in your family.
Full-time Pastor	1.35	2.07	1.96	1.63
Bivocational Pastor	1.19	1.64	1.77	1.60
Full-time Pastor's Spouse	1.15	1.52	1.70	1.59
Bivocational Pastor's Spouse	1.17	1.75	2.25	1.58

Position	Ministry responsibilities were added without enough regard to your workload.	A member came by your home unannounced.	A member questioned your devotion to the ministry.	Time with your family was interrupted by a phone call.	You were approached by a member in a public place, outside of the church.
Full-time Pastor	1.91	1.93	1.29	2.44	1.90
Bivocational Pastor	1.94	1.85	1.36	2.19	1.68
Full-time Pastor's Spouse	1.56	1.52	1.27	2.30	1.44
Bivocational Pastor's Spouse	2.33	1.75	1.08	2.25	1.58
	1.94	1.76	1.25	2.30	1.65

Appendix I - Ministry Demand Inventory – Times Mean per Question

Position		Your sleep was interrupted by a phone call from a member.	You were asked to perform some ministry task at the last minute.	A ministry decision was made that affected you or your family, but you were not consulted .	Time you expected to spend alone was interrupted by a phone call from a member.	You felt your privacy invaded by a member .
Full-time Pastor	Mean	2.77	3.26	1.74	4.07	2.28
	N	91	93	92	94	93
Bivocational Pastor	Mean	2.89	2.96	1.83	3.15	1.89
	N	47	47	47	47	47
Full-time Pastor's Spouse	Mean	3.11	3.30	1.96	4.52	2.56
	N	27	27	27	27	27
Bivocational Pastor's Spouse	Mean	3.50	3.25	1.36	3.75	1.91
	N	12	12	11	12	11
Total	Mean	2.90	3.18	1.77	3.88	2.20
	N	177	179	177	180	178

Position		Personal or family plans were interrupted by a personal crisis in the life of a member.	You were criticized face-to-face by a member .	A member raised questions about how you or your family spend money.	A member voiced doubts to you directly about your faith.	You were criticized personally by someone in a leadership role in the congregation .
Full-time Pastor	Mean	3.05	2.09	1.26	1.20	2.11
	N	94	89	89	88	90
Bivocational Pastor	Mean	2.39	1.68	1.21	1.16	1.53
	N	46	47	47	45	47
Full-time Pastor's Spouse	Mean	2.59	1.44	1.11	1.00	1.37
	N	27	27	27	27	27
Bivocational Pastor's Spouse	Mean	2.75	1.50	1.18	1.00	1.45
	N	12	12	11	11	11
Total	Mean	2.79	1.84	1.22	1.15	1.80
	N	179	175	174	171	175

Position		Personal or family plans were cancelled because of an emergency at the church.	A member complained to you about someone in your family.	Ministry responsibilities were added without enough regard to your workload.	A member came by your home unannounced.	A member questioned your devotion to the ministry.
Full-time Pastor	Mean	2.32	1.50	2.23	3.10	1.19
	N	94	90	92	94	88
Bivocational Pastor	Mean	1.85	1.43	2.30	2.85	1.27
	N	47	46	47	47	45
Full-time Pastor's Spouse	Mean	1.81	1.26	1.70	2.93	1.08
	N	26	27	27	27	26
Bivocational Pastor's Spouse	Mean	2.82	1.18	2.18	3.17	1.00
	N	11	11	11	12	11
Total	Mean	2.15	1.43	2.16	3.01	1.18
	N	178	174	177	180	170

Position		Time with your family was interrupted by a phone call.	You were approached by a member in a public place, outside the church.
Full-time Pastor	Mean	4.69	3.94
	N	94	93
Bivocational Pastor	Mean	3.79	3.04
	N	47	45
Full-time Pastor's Spouse	Mean	5.04	3.04
	N	27	27
Bivocational Pastor's Spouse	Mean	4.75	3.92
	N	12	12
Total	Mean	4.51	3.57
	N	180	177

Appendix J - Kansas Marital Satisfaction Scale

	Extremely dissatisfied	Very dissatisfied	Somewhat dissatisfied	Mixed or uncertain	Somewhat satisfied	Very satisfied	Extremely satisfied
How satisfied are you with your marriage?							
How satisfied are you with your relationship with your husband/wife?							
How satisfied are you with your husband/wife as a spouse?							

Appendix K - Reduced Sound Marital House

Answer the following questions as true or false.

- _____ 1. My partner really respects me.
- _____ 2. I feel loved and cared for in this relationship.
- _____ 3. Romance is definitely still part of our relationship.
- _____ 4. When I come into a room, my partner is glad to see me.
- _____ 5. My partner appreciates the things that I do in this marriage.
- _____ 6. I generally want my spouse to feel influential in this marriage.
- _____ 7. I can listen to my partner, but only up to a point.
- _____ 8. My partner has a lot of basic common sense.
- _____ 9. I don't reject my spouse's opinions out of hand.
- _____ 10. My partner is basically a great help as a problem solver.
- _____ 11. We are good at taking breaks when we need them.
- _____ 12. We can maintain a sense of humor.
- _____ 13. We are pretty good listeners even when we have different positions on things.
- _____ 14. If things get heated, we can usually pull out of it and change things.
- _____ 15. My spouse is good at soothing me when I get upset.

Appendix L - Reduced Sound Marital House
Mean per Respondent per Question

What is your position?		My partner really respects me.	I feel loved and cared for in this relationship.	Romance is definitely still part of our relationship .	When I come into a room, my partner is glad to see me.	My partner appreciates the things that I do in this marriage.
Full-time Pastor	Mean	1.07	1.05	1.14	1.08	1.11
	N	92	93	93	93	93
Bivocational Pastor	Mean	1.02	1.04	1.21	1.02	1.06
	N	47	47	47	47	47
Full-time Pastor's Spouse	Mean	1.00	1.04	1.19	1.04	1.00
	N	27	27	27	26	27
Bivocational Pastor's Spouse	Mean	1.00	1.00	1.00	1.00	1.00
	N	10	10	10	10	9

What is your position?		I generally want my spouse to feel influential in this marriage.	I can listen to my partner, but only up to a point.	My partner has a lot of basic common sense.	I don't reject my spouses opinions out of hand.	My partner is basically a great help as a problem solver.
Full-time Pastor	Mean	1.01	1.71	1.05	1.07	1.10
	N	93	91	92	91	93
Bivocational Pastor	Mean	1.02	1.64	1.00	1.04	1.07
	N	47	47	46	46	46
Full-time Pastor's Spouse	Mean	1.00	1.62	1.04	1.00	1.04
	N	27	26	27	26	27
Bivocational Pastor's Spouse	Mean	1.00	1.67	1.10	1.00	1.00
	N	10	9	10	9	10

What is your position?		We are good at taking breaks when we need them.	We can maintain a sense of humor.	We are pretty good listeners even when we have different positions on things.	If things get heated, we can usually pull out of it and change things.	My spouse is good at soothing me when I get upset.
Full-time Pastor	Mean	1.48	1.08	1.13	1.11	1.23
	N	93	92	93	92	93
Bivocational Pastor	Mean	1.40	1.09	1.15	1.09	1.22
	N	45	46	47	44	46
Full-time Pastor's Spouse	Mean	1.44	1.07	1.00	1.04	1.19
	N	27	27	27	27	27
Bivocational Pastor's Spouse	Mean	1.33	1.00	1.00	1.00	1.00
	N	9	10	10	10	9

Appendix M - Reduced Sound Marital House Average per Question

My partner really respects me.	1.02
I feel loved and cared for in this relationship.	1.03
Romance is definitely still part of our relationship.	1.14
When I come into a room, my partner is glad to see me.	1.04
My partner appreciates the things that I do in this marriage.	1.04
I generally want my spouse to feel influential in this marriage.	1.01
I can listen to my partner, but only up to a point.	1.66
My partner has a lot of basic common sense.	1.05
I don't reject my spouse's opinions out of hand.	1.03
My partner is basically a great help as a problem solver.	1.05
We are good at taking breaks when we need them.	1.41
We can maintain a sense of humor.	1.06
We are pretty good listeners even when we have different positions on things.	1.14
If things get heated, we can usually pull out of it and change things.	1.06
My spouse is good at soothing me when I get upset.	1.16

Appendix N - Reduced Sound Marital House t-test – by Position

Full-time Pastor

	Test Value = 0					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Avg	70.578	92	.000	1.159	1.127	1.192

Bivocational Pastor

	Test Value = 0					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Avg	65.051	46	.000	1.137	1.10	1.17

Full-time Pastor's Spouse

	Test Value = 0					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Avg	49.828	26	.000	1.1116	1.066	1.157

Bivocational Pastor's Spouse

	Test Value = 0					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Avg	47.825	9	.000	1.069	1.018	1.119

Appendix O - Letter from General Superintendent Porter



September 11, 2007

Dear Survey Participant:

Greetings in the majestic name of our liberating Lord.

I am writing on behalf of Everett C. Hayes who is preparing a research project for his dissertation.

The subject matter could greatly help our understanding of some of the pressures pastoral families face. I would appreciate your cooperation in this important project.

Blessings and grace,

Jerry D. Porter

JDP:sh

Appendix P - Statement of Informed Consent

KANSAS STATE UNIVERSITY INFORMED CONSENT

PROJECT TITLE: Differences in Marital Quality between Full-time and Bivocational Pastors and their Spouses.

APPROVAL DATE OF PROJECT: 12/4/07

EXPIRATION DATE OF PROJECT: 12/3/08

PRINCIPAL INVESTIGATOR: CO-INVESTIGATOR(S): Dr. Anthony Jurich
Everett C. Hayes, M. Div., M.S.

CONTACT AND PHONE FOR ANY PROBLEMS/QUESTIONS: 785-532-1488
785-238-3018

IRB CHAIR CONTACT/PHONE INFORMATION: Rick Scheidt, Chair, Copmmittee on Research
Involving Human Subjects, 1 Fairchild Hall, Kansas
State University, Manhattan, KS 66506, 785-432-
3224

PURPOSE OF THE RESEARCH: The purpose of this study is to see if there are any difference in marital
quality between full-time and bivocational pastors.

PROCEDURES OR METHODS TO BE USED: Participants will be asked to complete a questionnaire.

**ALTERNATIVE PROCEDURES OR TREATMENTS, IF ANY, THAT MIGHT BE ADVANTAGEOUS TO
SUBJECT:**

None.

LENGTH OF STUDY: It will take approximately thirty minutes to one hour to complete the questionnaire.

RISKS ANTICIPATED: There are no anticipated risks associated with participating in this study,

BENEFITS ANTICIPATED: You may benefit from your reflections about your marital quality as it has
been affected by your time in the parsonage.

**EXTENT OF
CONFIDENTIALITY:** The questionnaires have a code number for tracking purposes, however, your
name nor location will be associated with the data in any published report. All
identification will be removed when the data is transcribed. Only the data will be
maintained for possible further research, all other material will be destroyed.

IS COMPENSATION OR MEDICAL TREATMENT AVAILABLE IF INJURY OCCURS: No injuries are
anticipated, however, if you would like to receive some marital counseling, you are encouraged to contact the
American Association for Marriage and Family Therapy (see their web site at <http://www.aamft.org>) or call
(703) 838-9808

TERMS OF PARTICIPATION: I understand this project is research, and that my participation is
completely voluntary. I also understand that if I decide to participate in this study, I may withdraw my
consent at any time, and stop participating at any time without explanation, penalty, or loss of benefits, or
academic standing to which I may otherwise be entitled.

I verify that my signature below indicates that I have read and understand this consent form, and willingly
agree to participate in this study under the terms described, and that my signature acknowledges that I have
received a signed and dated copy of this consent form.

Participant Name: _____

Participant Signature: _____ **Date:** _____

Witness to Signature: (project staff) _____ **Date:** _____