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NAME OF AUTHOR:

Tracy Alvin Peter Moore

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ST. STEPHEN'S COLLEGE

CLERGY AND BETRAYAL RELATED STRESS

by

Tracy Alvin Peter Moore

A thesis submitted to the Faculty of St. Stephen's College
in partial fulfillment of the requirements for the degree of

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I dedicate this thesis to Nancy, my wife, for her love, support, patience, and advice.

ABSTRACT

The purpose of this study was to reflect on betrayal as experienced by clergy, to discover how they deal with the stress in an effort to find something to help clergy through this kind of crisis in their ministry. As much as 25 % of ministers are forced out of, or fired from, a ministry position during their career. This suggests that betrayal is common. For this study, ten co-researchers were interviewed. Their answers were summarized and common themes were discovered. A literature review also uncovered some themes common for stress in the workplace. The main factors causing stress in ministry can be divided into two categories: work factors and personal factors. Betrayal is a special case of work factors which affect different people according to their personalities or personal factors. Burnout which comes from this stress is a wearing down of values, dignity, spirit and will. Among the factors which seem to be significant to the incidence of betrayal for clergy are: high or conflicting expectations, high idealism among clergy, idolization and simultaneous criticism of clergy by members of the congregations, lack of support for clergy, and personality types vulnerable to betrayal. The impact of betrayal for the co-researchers was found primarily in anger and doubts. Coping with, and healing from, betrayal came for the co-researchers through a combination of practices and philosophies.

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INTRODUCTION

The Need

When I was in Seminary, I met many other students who were preparing for full-time ministry. Of those who entered full-time paid work in a church congregation, many, I heard, served only a short time before they left their position for secular work.

After I graduated, when I was serving in full-time ministry, I met many other pastors who expressed having difficulty with members of their congregations. One has now been out of ministry for over ten years. Another minister who had over 20 years of ministry experience was out of church work for over two years before returning to ministry after a conflict forced him out of one church position. Two more pastors of my acquaintance have taken extended sick leave from their church position for stress related reasons.

My own congregational ministry experience included conflict with members of the governing board who were angry with me only because another member was angry, church members who criticized me to the District Superintendent behind my back, and church members who vowed revenge because the furniture in the sanctuary was moved around or because their son's extramarital affair had been made public. As one gets to know more and more people in ministry better and better, it becomes apparent that difficult times at the hands of members of the faith community are more common than the seminaries would lead one to believe.

It is my perception that there is a high percentage of people who are trained for pastoral ministry who serve in professional ministry roles for only a very short time. Some clergy discover that they are unsuited to the work, but others experience the stress

and anxiety of the workplace and drop out. As a result, there are constantly high numbers of congregations without pastors. Given this, I see that there is a need within the Christian community to equip the clergy for longer ministry. This equipping must include preparation for stress and for healing from burnout. This equipping must also include an understanding of betrayal as it relates to them as people and to their work as clergy.

I have observed that some of the very difficult stress which occurs in the ministry workplace centres around betrayal. At times when I discuss stress, burnout, and betrayal among military chaplains or other clergy, I hear agreement that it is the stress experienced through betrayal that is hardest for a minister to overcome. Since a minister is so deeply involved in interpersonal relationships, the minister is susceptible to being let down or betrayed by those who are most trusted. This may be a significant source of burnout for clergy, and a cause of clergy leaving ministry.

Given this background, I perceived a need to look at the experience of clergy who have lived through betrayal in their lives. If anything can be discovered from the essence of the experience of these co-researchers, it could be a benefit to others who will share in the same difficulties and walk similar paths to recovery.

Through a process of reflection on important issues within psychology and within the world of ministry during the time spent in the course work for the Master of Arts in Pastoral Psychology and Counselling, I needed to resolve a direction for thesis research. The topic of betrayal of clergy surfaced for me repeatedly and it seemed to me that exploring the problem of betrayal among clergy would provide a useful contribution.

Of particular significance in this discernment process was the reading of Beth Hedva's book *Betrayal, Trust, and Forgiveness* (2001). As I discussed this book with colleagues, I heard many people resonate with the emotions of being betrayed. People betrayed by a family member can achieve wholeness. This wholeness should also be within reach for clergy betrayed by someone in the faith community.

This Project

The resulting project entitled *Clergy and Betrayal Related Stress*, then, has as its purpose to reflect upon betrayal as experienced by clergy to discover the knowledge or way of being which sustained them in ministry in spite of betrayal and the stress that betrayal brings.

The Question this project seeks to answer is: How do clergy deal with betrayal related stress? Supplementary to this is the Sub-Question: What are the meaning, structure, and essence of the experience of dealing with betrayal related stress for clergy and how do clergy overcome the effects of betrayal?

For the purposes of this project, betrayal means the experience of a break of trust or of a break in an unexpressed social contract between the clergy member and a person of close relationship. The betrayal embodies a sort of perceived treachery or disloyalty or a failure of another to act in a way expected by the betrayed. A social contract may be as simple as an expectation that a person will not repeat what they are told in confidence, or an expectation that a trusted church leader will not become involved in a moral failing.

Clergy means persons in religious ministry, in church or chaplaincy context. Some of the co-researchers were not ordained, but much of their work and experience were the same as that of ordained clergy. The co-researchers have been drawn from

persons involved in military chaplaincy who minister out of a Christian faith, but that which is discovered may be applicable for other faith groups and for other ministries.

This choice of narrowing the group from which to draw co-researchers was made based on two considerations. First, it was necessary to narrow the scope of the research. Second, Canadian military chaplains work in an often competitive environment in which betrayal and stress are common.

To discover means to name possible tools of defence so that consumers of this thesis or any derivative article can use those tools to take action to reduce stress and the effects of stress and to protect themselves against burnout. It is expected that those who have persisted through the stress of betrayal will be able to articulate some source of strength, energy, or defence.

Knowledge means information and methodology aimed at informing the actions of the people involved in ministry. This knowledge again refers to tools for defence.

Way of being means more than information and methodology. It means philosophy or attitude which might support perseverance in ministry as well as one's strength in one's personal life. It is possible that a person might have knowledge or a way of being or both which sustains them.

Sustained means gaining the strength to persevere. This includes the strength to recover from burnout. There is a high rate of dissatisfaction and drop-out in church employment. Other areas of employment experience this too, but ministry is a vocation, serving God and others. It is more significant to the church that those who have gifts to minister can continue to minister. Sustain, then, is to have the strength and perseverance to continue.

Ministry means professional employment, including those who work in secular employment to support their own ministry, in the service of the church. This may apply to full- or part-time work of teaching faith related topics, preaching, evangelism, administration of church related programs, and providing to others a sense of the presence of the holy.

Stress factors means items defined by the individual as sources of anxiety in the life of the person.

My Bracketing Statement

As the researcher in this project, I have some preconceptions which have lead me to this topic for research but which also may interfere with the process of the research. In particular, my experience in ministry has given me my own understanding of what ministry is like and of the pressures ministers experience.

1. Ministry

I attended seminary through the University of Winnipeg and lived in residence at Canadian Nazarene College. My classmates were from a broad range of denominations but the largest number were from the Church of the Nazarene. These included Master of Divinity students and undergraduate students preparing for vocation in ministry. Following graduation, I served as Pastor for two years in a small-town church on the Manitoba prairies, then as Assistant Pastor in a medium sized church in a small Ontario city. After this time, I felt God's leading to join the military as a chaplain. I have served in two geographical locations as a chaplain for a total of eleven years.

I understand ministry to involve academic study, teaching, and sensitive leadership or management of others. Ministry also involves stacking chairs, fixing

equipment and driving children to church programs. The pastor is a professional who is asked to be jack-of-all-trades. The pressures on a minister are to keep everyone content, to tread lightly, to maintain a personal holiness without making others feel guilty, to lead without letting anyone feel like they are being led and to maintain a model family.

2. Burnout

I have heard reports of fellow students who graduated with the Master of Divinity degree but never entered full-time paid ministry. I have heard of others who served as pastor for a short period and then moved to secular work. Pastors with whom I have served in the same districts have left ministry following confrontations with members of their congregations. Some of these have not as yet returned to the work of pastor; some have returned to ministry in another congregation.

I understand some of the pressures on these ministers to have been expectations of self and expectations the pastor holds of others. Some clergy were unsuited for the work, but all would have survived longer, and perhaps learned how to be effective ministers, if there had been more support for them and less emotional drain placed upon them. I see betrayal as being from congregational leaders, from active or marginal members of the congregation, from fellow clergy, and from denominational leaders.

3. My Beliefs

There is no doubt that clergy experience stress. I believe that much of this stress is from long hours and high demands. I believe that much of this kind of stress can be relieved by even a short rest.

There is no doubt, also, that some of the stress placed upon clergy comes from confrontations with members of their faith community. It is my belief that this kind of

stress is harder to overcome because it is experienced inside a minister's comfort zone. Pastors I have known who did not return to ministry after burnout, experienced the burnout after a confrontation with a member of their congregation. I see these confrontations as betrayals by those close to them. I believe that these crises are sometimes deepened by a perceived or real betrayal by a denominational leader or a ministry supervisor.

The impact of betrayal, I believe, is different on a person than the impact of other stress, especially for a member of the clergy. A minister, or any member of a faith community, receives at least some of their support from that faith community. When a betrayal comes from someone in that faith community, the support mechanisms are removed. A minister is deeply involved in interpersonal relationships and is susceptible to being let down or betrayed by those he or she trusted. I believe this may be a highly significant source of burnout for clergy. The professional minister is often robbed of the opportunity for justice or closure because they can be removed from their position even when they are not at fault. Further, when they leave their position, they leave their church family and often have to relocate geographically.

I believe also that the stress of betrayal is more difficult to overcome because it hits closer to home. I myself felt unfairly criticized by those I expected to support me. The minister may feel a loss of basic security as their whole world falls apart. In another way, a minister feels the betrayal close to home when the betrayer is a solid member of the faith community who has a moral failing, for example. In this case, the betrayal is in the breaking of an implicit social contract. I believe that the breaking of this trust also undermines the minister's sense of support.

4. Assumptions

I hypothesized that most people experience some form of betrayal. The grounds upon which I base this hypothesis are my own experience of being let-down by others and conversations I have had with individuals who report similar feelings. Thus, I hypothesized that there is a high percentage of clergy who have felt betrayed or let-down by someone they trusted. I hypothesized, further, that some clergy do deal with betrayal related stress and to a large extent recover from it. Since this is my basis of understanding, I hypothesized that some clergy will have a knowledge or understanding of what brought them through the experience.

5. Expectations

I expected to find that a felt betrayal causes the greatest stress for clergy. I expected to find that many ministers have their own stress reducing and stress coping strategies, and that they even push these strategies on others. I expected to find that the experience of betrayal would have stretched these strategies or caused the ministers to have found new strategies or ways of being.

I expected that military chaplains in particular would have some unique and some typical stresses and experiences of betrayal. I expected that the experience of betrayal and the experience of surviving the stress related to this betrayal would be similar to the experience of other clergy serving in congregational ministry.

I expected that this research would uncover stories both of betrayal and of recovery from betrayal.

My emotional attachment to the question may involve a feeling of being betrayed by those who forced other ministers to leave ministry. I expect that part of my

involvement in this question is my own fear of being pushed out of ministry. I identify with those who were betrayed and denied their calling. I feel a sense of outrage on behalf of others, such as an associate pastor who was forced out of ministry because he was not supportive of the senior pastor who was involved in an inappropriate extra-marital relationship.

Perhaps also as result of a perceived betrayal by the military, I entered into the MAPPCC program to find my own healing. Passed over for promotion, perhaps I am critical of others to improve my self-esteem. A healthy response would have been to focus on what God had called me to. If God wanted something, He would do it.

Previous Focus

It appears that much focus has been given to the stressful work of clergy. There is always more work than time to accomplish it. There are conflicting demands from different groups within the congregation. There are also traits within each minister which lead them to ministry, but which could also lead them toward emotional exhaustion.

A great deal of material has been written on the topic of ministry pressures. Much of the material uncovered in the literature review which will follow focuses on this run-of-the-mill workplace pressure. Very little material acknowledges the existence of betrayal. Some literature seems to address these kinds of stresses, but the label of betrayal is not used. As a result, the literature review does not contain much material on betrayal as the source of stress.

There is also a great deal of information on the consequences of stress and on what should be done about it. Although this information was not originally tied to the stress of, or reaction to betrayal, it is still helpful in the sense that it deals with stress in

general. Some of the recovery from the stress of betrayal will parallel the recovery from stress caused by any source. Also, as one co-researcher experienced, coping with stress in general allows the person to cope with the stress of betrayal better.

CHAPTER ONE

LITERATURE REVIEW 1: MINISTRY STRESS IN GENERAL

In the literature review, the researcher searched books and journal articles on the topic of workplace stress and burnout as well as betrayal and clergy ministry. Attention was given to material on the effects of stressful situations on a person, overcoming the reactions to stress, and recovery from stress or burnout. Causes of stress and stress reducing and stress coping strategies were noted with a view to providing a preliminary understanding of how people in general are affected by stress and of how people overcome these effects.

In addition to articles or books that came to the researcher in the course of other work, a search was made under Google Scholar and PubMed for the combinations “clergy” & “betrayal”, “clergy” & “burnout”, and “clergy” & “stress”. These uncovered articles and texts mostly dealing with clergy betrayal of others, usually of a sexual nature. Other articles which were uncovered were Spanish Civil War or World War II betrayals. A few related to betrayal and stress or burnout of clergy. Many of these related to the stressful workload clergy carry. These are referenced in the Literature Review. It appears that the researcher has achieved saturation on this as the material tends to repeat itself, and nothing significant is uncovered with further search.

A search was also made for books on the topics of stress or betrayal at the University of Alberta and University of Saskatchewan libraries. This search uncovered some material on workplace stress in general and some dated material on clergy stress. Information from these sources has been integrated into the Literature Review. Also, a search was made of what was currently available through book store chains. The

material currently available largely repeats what was found in the literature reviewed in Chapter 3 (Methodology).

The Problem

The literature review confirms that the church appears to be losing many pastors after relatively brief careers in full-time ministry. Some, possibly, were not fit for ministry in the first place, others may have been discouraged by the hostile environment (Barna, 1993).

One study found that 25 percent of ministers surveyed had been forced out or fired at least once (Wilson & Hoffmann, 2007). Further, one report revealed that Southern Baptist Churches in the United States dismissed 1302 clergy in just one year: 2005 (Prucey, 2008).

Betrayal

Narrowing these statistics to the area of betrayal, specifically, there are still significant numbers of clergy affected. Miller (2002) reports that it is fairly common for church leaders to be betrayed. Clergy find betrayal at the hands of people they had grown close to more devastating than a betrayal from difficult people. In addition, it appears that the available reports stop short of naming the source of the problem to be betrayal. At one time in the 1980s, Southern Baptists were firing their ministers at a rate of eighty-eight per month (Fred McGehee, "Coping with Forced Termination," *The Quarterly Review*, 46, no. 3, (April- June, 1986), 32-39, in Hagerman, 2000).

“Being betrayed is so profoundly painful few pastors can talk about it – yet if they do open up, they can't stop talking about what happened to them” (Miller, 2002, p.

1). Burnout is from a wearing down of values, dignity, spirit and will. (Uniting Church, 2007).

Main Focus of Literature

In spite of the admission from some quarters that betrayal is happening and that it is having significant personal impact for the clergy involved and significant organizational impact for the denominations that are running short of pastors and ministers, the issue of clergy betrayal is largely unaddressed. In his report to the Chaplain General of the Canadian Forces, Byrne (1999) wrote that many of the chaplains he interviewed made reference to “pain or setback of one kind or another during their ministry...” (Byrne, 1999, p. 1) However, when the Canadian Forces developed a Care for the Caregivers program it was to help participants deal with the stress of military missions: combat-related trauma, vicarious traumatization (Zimmerman, 2000). Nothing was said about the drain on the caregiver caused by betrayal or interpersonal conflict.

There is a great deal of literature that has focused on clergy stress, burnout, care, and support. The American-based Alban Institute for example, is providing training, educational resources and programs, published documents and books, consulting services and seminars to address these areas for churches, denominations and clergy (Hagerman, 2000).

Causes of Stress

1. Stress in workplace in general

Barling et al (2005) address work stress in a general sense. They highlight a number of areas which they see as contributing to stress. A number of these relate to the organization within which a person works: Organizational role, organizational justice,

organizational politics, and leadership. Other stresses in the workplace are a result of external factors such as: economic stressors, technology, or terrorism. There are also sources of stress in the way the work place is run: work schedules, physical work environment, and workplace safety. Because of a stressful atmosphere in the workplace, there might be added stresses from work-family conflicts, workplace aggression, harassment, and discrimination. Stresses specific to an individual in the workplace would have to do with how they respond to the other stresses or how much the harassment, aggression and discrimination is directed toward them (Barling et al, 2005).

Cotton et al (2003) also highlight changes in society as a stressor which impacts all.

From a journalist's perspective, some major sources of stress are: having a job that carries responsibility but lacks control, having a job with high expectations but low resources in terms of staff and budget, and being forced to implement decisions one does not agree with. In addition, long hours serve to exacerbate any stress from other sources (Kalter, 1999).

Often the best and brightest, the most dedicated, ambitious, idealistic and self-motivated are affected. On top of this, it is difficult for these kinds of people to slow down when the stress mounts because they bring a sense of mission to their work (Kalter, 1999).

Also prone to stress reactions are those who work with difficult situations such as journalists reporting on painful and chaotic situations without having the freedom to express their own reactions. This is particularly true for those reporting on traumatic events. In the case of journalists, those who are most likely to suffer trauma symptoms

are those who have covered fatal car accidents. Journalists are required to continue in a professional manner in the midst of the trauma they are reporting (Kalter, 1999).

Hagerman (2000) lists three significant categories of stress in the life of a person. These categories are: physical, societal, and psychological. Physical stress can be caused by excessive exertion, illness, or sedentary life-style which leaves a person less able to handle the pressures of societal and psychological stresses. Social stresses for clergy are unique to that grouping but the range of psychological problems of our age that may affect anyone, do include the minister: anxiety, guilt, insecurity, fear of rejection, fear of failure, fear of disappointing people, vulnerability, feeling powerless, fear of confrontation, feelings of being inadequate, fear of being hurt, problems of aging and the fear of death (Hagerman, 2000).

Holmes and Rahe (1967) listed events which require readjustment, changes in life which are stressful. Their research does not question the impact of betrayal on the life of a person, but some of the life events they did review are changes which could be connected to betrayal. These changes are: being fired at work, trouble with the boss, changes in residence, changes in church activities, and changes in social activities.

2. *Ministry stress*

There is also literature which recognizes the specific stresses of being a pastor or clergy (London, 2003) and literature which addresses the depth of stress on clergy (Grosch & Olsen, 2000). George Barna (1997) provides statistical data on pastors and emerging trends. This data indicates that clergy feel the stress and that the stress of ministry impacts their lives, families, and ministries. The greatest incidence of reporting on stress indicates that there is a high level of occupational stress due to excessive

demands on time, finances, and boundaries. Many factors have been reported, but the single most significant item seems to be the gap between expectations and reality – the congregation's but more often the minister's. Pastors are often idealistic people (Rediger, 1982). These stresses are often deepened by the typical clergy's idealism and own high expectations (Cotton et al, 2003). Nevertheless, it is also reported that job variables lead to burnout more so than do personal variables (Fick, 1990).

It may be that the personal variables impact how significantly the job variables will impact the person. Grosch and Olsen (2000) report research which suggests that systemic issues and personal issues are responsible for the response clergy have to stress. Some ministers are more susceptible to having adverse reactions to the same kind of stressful situations.

Grounded in self-psychology, Grosch and Olsen (2000) understand that a person with a weak sense of self or weak self-esteem is more open to burnout as they seek appreciation. One major reason people become helpers is to find satisfaction for their desire to be appreciated. Others in the helping professions who might be at risk are those with narcissistic tendencies, those with unmet dependency, and those who are seeking to avoid the sin of selfishness with overdoing selflessness (Grosch & Olsen, 2000).

From Systems theory, Grosch and Olsen (2000) see that people who are fused or cut off from family of origin will likely react in the work environment in similar ways. Also, at a time of pressure or stress, old family-of-origin patterns return– patterns like overfunctioning, or avoidance of conflict. As anxiety increases, the responses are exaggerated. As the person works harder, validation from one part of life increases but the shortfall in another area also increases (Grosch & Olsen, 2000).

Specific examples of personal variables may be seen in the following. A person of idealism, commitment, and compassion more easily gives in to disillusionment and despair. A person's early expectations of being effective and appreciated are not met, and this leads to discouragement, burnout, and despair. People who are most likely to suffer under stress are people of high idealism, people with type-A personality, people who are narcissistic, or people who are perfectionists (Grosch & Olsen, 2000).

In addition to this, clergy are prone to a god-complex. They are people who speak for God, in some ways and from the perspective of some people. They are also people who are called by God to ministry. The clergyperson is God's anointed minister. On top of this, they are often a parent figure, called, "Father" by others. The minister, then, works to realize this image for the parishioners and for self (Grosch & Olsen, 2000). The concept of the work of minister being a calling also makes the employment more than just a job (Fick, 1990). Playing God will help grow a ministry and people will love the minister, but only until the minister disappoints the members of the congregation with their imperfect humanity. This sets up the clergy for a fall because of the unreasonable expectations from the congregation and the unreasonable expectations of self (Wilson & Hoffmann, 2007). This is a prime example of expectations driving behaviour for the clergy and for the parishioner.

a. Job Variables

The minister must care for difficult people. Much of the literature recognizes the role that difficult people play in a clergy member's stress (Wicai, 2001, for example). Having to work with the same people on an ongoing basis is one item that stresses clergy toward burnout (Sanford, 1982). Also, there are unique demands and pressures on the

minister to care for and love those who are the most difficult to serve (London, 2003). While clergy should be prepared to deal with difficult people, it is not enough just to be prepared. This is still a drain on emotional energy.

Every day, 75 percent of churches are hindered because of conflict between the pastor and people or among the church members (Hagermann, 2000). Other research reports that one reason for the clergy shortage is conflict between people of the congregation. Fighting and sick congregations, church conflicts, difficult or critical people, and congregations where a few members dominated the vast majority subject the minister to a great deal of stress (Wind & Rendle, 2001, and Uniting Church, 2007). The clergyperson's conflict with members is also a concern (Fick, 1990, and Muse, 2007). Forty percent of clergy have a serious conflict with a church member at least once a month (Wilson & Hoffmann, 2007). These conflicts with members and between members are responsible for half of the departures from ministry according to one survey (Cotton et al, 2003).

Dual relationships with members of the congregation are problematic for clergy. The clergy is a spiritual overseer for members of the congregation. The clergy also interacts with members of the congregation socially, and may even receive social support from members of the congregation. The clergy may be in a position to chastise a member who has become a friend or discipline a member who finances much of the clergy's salary (Bleiberg & Skufca, 2005).

A special problem that stresses clergy toward burnout is the drain on energy ministering to people in need (Sanford, 1982). In particular, working in a ministry with inherent setbacks such as working with the dying can be stressful and draining of energy

(Oswald, 1982). Compassion fatigue rises as time spent with victims of trauma increases (Taylor et al, 2006), and vicarious traumatization increases the risk of burnout (Wicks & Rodgeron, 1998).

Clergy are often living in isolation. Seventy percent do not have someone they consider a close friend (Wilson & Hoffmann, 2007). Clergy live hurried and busy lives and are surrounded by people and activity. Nevertheless, there is isolation and fragmentation of life for many. From one perspective, there is isolation in four different ways: geographically, professionally, socially, and spiritually (Hagerman, 2000).

Geographically, a minister can be isolated because of relocation for employment. Also, when a minister takes a new job, the minister must leave behind a whole network of acquaintances (Hagerman, 2000).

Professionally, there is an isolation that is felt because of the situational limitations of the office. The minister is separate or set apart. Some clergy find it difficult to separate their identity as a person from their identity as a member of the clergy (Hagerman, 2000). The minister who wears a clerical collar even while tenting with the family is an example of this loss of a sense of identity.

Apart from superficial relationships, the minister is isolated socially from the people of the faith community – part of the group but not a friend of any. When there is a problem, pastors and families often have to bear their pain or difficulties in isolation (Hagerman, 2000). Many articles identify this isolation in different terms. Clergy sometimes feel isolated and underappreciated (Jenkins, 2002). Ministers suffer from a lack of support, and from loneliness (Uniting Church, 2007). They lack friendships, and maintain low levels of intimacy with others (Cotton et al, 2003). They minister to others

in spite of a lack of support (Fick, 1990) and a lack of affirmation which contribute to burnout (Rediger, 1982).

Hagerman's (2000) fourth type of isolation is spiritual, but spiritual drain and weakened relationship with God are identified by many others (Cotton et al, 2003, for example). Some clergy report that their relationship with Christ is not being deepened by their work in the church. They often have irregular spiritual disciplines (Uniting Church, 2007). Some experience spiritual difficulties even while they minister to the spiritual needs of others (Fick, 1990). This disconnection is also seen in a loss of the sense of calling or of God's presence which is a common stressor for ministers (Uniting Church, 2007).

Aside from stress from social isolation, there is a social stress which clergy may feel from the declining importance and influence of the church in society. With this decline, there is also a decline in the pastor's prestige and authority in the community. Ministers are still called upon for official prayers, blessings, and invocations at a reduced number of public and private functions but they are left out of decision making and goal setting. Their values and priorities are ignored or ridiculed. This may be stressful for those clergy who identify closely with their professional role. The widening gap between what the minister wants the church to be and what it is, brings additional social stress for the clergy. (Hagerman, 2000)

Another source of stress for the minister is inexperience or lack of training. Statistically, burnout happens more often in first few years of ministry (Fick, 1990, and Uniting Church, 2007). In particular, there are areas in which a minister might feel less

prepared by their training. The increasing demands of administration without training, for example, is a source of stress (Uniting Church, 2007).

b. Personal Variables

i. Expectations. A major source of stress which overlaps between job factors and personal factors is expectations. In fact, Wiseman (2003) reported that unclear and unrealistic expectations were the first of four ways churches contribute to clergy burnout. When a minister moves to a new church, he or she should have goals and a detailed job description. Many pastors, however, operate in a vacuum (Wiseman, 2003). Even when the expectations are clear, there is a great deal of role pressure which contributes to burnout (Rediger, 1982).

Internal contracts or personal notions of fairness can contribute to stress and burnout when these, often unexpressed, expectations are not met. The gulf between expectations and reality is the source of the stress (Rediger, 1982). Clergy deal constantly with people's grossly unreasonable expectations of pastors (Sanford, 1982, and Wind & Rendle, 2001). The pressure on clergy to produce results has increased significantly (Peck, 1994), and there is increased need for the minister to produce in areas of leadership and multiple responsibilities not traditionally the task of clergy (Hagerman, 2000). There is also expectation that the minister will be holy and unerring. Even some ministers expect that all their parishioners will be happy with their ministry (Cotton et al, 2003). Expectations are high across the board: expectations placed on the minister and upon the clergy family, expectations from the congregation, the minister, the denomination, as well as perceived expectations from God (Cotton et al, 2003).

Even the expectations within a failure can be damaging to the individual. A person who makes a mistake must be able to accept the mistake for what it is, without internalizing the failure. People often believe that *they are mistakes* rather than accept that they made a mistake. This adds to the pressure of stress (Wicks, 1995 – italics added).

Expectations are high, but there are also sometimes conflicting demands which make matters worse (Muse, 2007). The minister is harassed by multiple and sometimes conflicting, endless demands on time and resources (Jenkins, 2002). As a result, a common stressor for ministers is ambiguity, and lack of direction (Uniting Church, 2007, and Cotton et al, 2003). The requirement to conform to conflicting expectations, then, is a great source of stress (Fick, 1990).

A special case of expectations placed on clergy being a source of stress is the quantity and types of work demands (Fick, 1990). Although in some ways the work is repetitive (Sanford, 1982), there is often a heavy load or a caseload of difficult clients (Fick, 1990) and a lack of time to accomplish it. As a result, many work long hours which reduces resistance to stress reactions. Conversely, there are others with not enough to do (Uniting Church, 2007).

In the instance of too much to do, there is a fast pace and high intensity (Rediger, 1982). There is seemingly endless work, and unmet needs. The stress of knowing that some things will never be accomplished or that some people will never be cared for by the minister is difficult for the minister to face (Fick, 1990). The never finished job can be a problem that stresses clergy toward burnout (Sanford, 1982).

Even for those who meet the schedule demands and get the work done, there is a stress in not being able to tell if one's work is having any results. Some may become exhausted by failure when there are no results (Sanford, 1982).

Along with high expectations and long hours comes the pressure to not take regular time off. Often there is a lack of balance between work and the rest of life (Uniting Church, 2007). Another aspect to the workload of the minister is the requirement to do much of the work with one's best public face forward. There are few opportunities to rest from the public eye during the course of the work (Sanford, 1982). This public and people-oriented role also makes the minister extremely vulnerable to more anxieties (Hagerman, 2000).

ii. Double binds. Double binds can also be a factor contributing to burnout (Rediger, 1982). Double messages are the second of four ways churches contribute to clergy burnout according to the previously reported author. The minister is told they are not the boss, but when things go wrong, they are to blame (Wiseman, 2003).

iii. Idolization and criticism. The third of the four ways referenced above is through a contradiction: idolization and criticism. High expectations are regularly taken to an extreme of idealization. The stress of this phenomenon of idolization is increased by the harsh criticism which serves to pull the minister off the pedestal the congregation members put him or her on in the first place (Wiseman, 2003).

iv. Lack of support. The fourth of four ways churches contribute to clergy burnout is removal of resources and support. The minister becomes even more stressed and stretched in doing the work of ministry when the resources to do the job or to care for his or her family are not provided. Wiseman (2003) gives one example of a minister who

was sick for several weeks and was informed that he would not be paid for those weeks because he had not been able to fill the pulpit (Wiseman, 2003).

While much of the current literature focuses on the workload of the clergy (Jenkins, 2002; Lehr, 2005), the root cause of burnout reported by one source is “living beyond your limits” (Rediger, 1982, p. 11). This sums up the problems clergy have in working to meet the conflicting demands, high expectations, and heavy load of work without the time or resources to accomplish it. Clergy are working under the burden of dangerously impossible schedules (Peck, 1994) and are working beyond their limits.

While the minister works harder and harder to achieve results, they are faced with a lack of congregational ownership or buy-in. The laypeople often do not do their share of the ministry, at least from the perspective of the clergy. Often there is a challenge in finding volunteers which adds more work and stress to the minister’s schedule (Uniting Church, 2007). As the people come to church for personal affirmation instead of solid spiritual food, the clergy are stressed toward burnout (Sanford, 1982).

v. *Congregational variables.* Other congregation-based problems are mismatch of pastors and congregations (Wind & Rendle, 2001), difficult or rural placements, or multiple charge ministry. Also, some congregations are questionably viable and this is an added source of stress. The clergy feels responsible for results in a situation which cannot support the work or any future growth (Uniting Church, 2007).

vi. *Denominational variables.* Denominational leadership can also be a source of stress for the minister. Dealing with the organization and the hierarchy takes time and energy from the minister’s schedule and resources (Uniting Church, 2007). A lack of support from denominational officials, or worse, conflict with denominational leadership

is experienced by about a quarter of clergy. In the case of clergy in associate positions, the felt lack of support or conflict can be with the senior pastor or with another person on the same church staff (Muse, 2007).

vii. Family Support. Poor support for clergy spouses and children contributes to the shortage of clergy still employed in ministry (Wind & Rendle, 2001). Apart from the absence of support, there are stresses which weigh the clergy family down. Family boundaries are pushed by the work of ministry (Cotton et al, 2003) and the church demands conflict with family needs (Muse, 2007). The minister often feels pressure to have a well-behaved family, even beyond reasonable expectations (Fick, 1990). The family is called upon to make many sacrifices, including living on low clergy income (Wind & Rendle, 2001) and relocation at the discretion of the employer. As a result of low income, there are financial pressures, problems, and demands facing clergy which are a source of stress (Uniting Church, 2007, Cotton et al, 2003, and Fick, 1990).

Relocation is frequent for some ministers and when the employment changes, the family must move. Perhaps as a result of the stress put on the families and the marriage relationship, there are high levels of marital dissatisfaction reported by clergy. According to Cotton et al (2003), clergy are the third highest of the professions to seek divorce in the United States. The clergy marriage is already strained by everyday ministry even before a crisis hits. (Cotton et al, 2003). As a consequence of failed relationships, reaction to stress is hampered. The incidence of compassion fatigue is higher for divorced clergy than for married (Taylor, et al, 2006).

viii. Personality. Purely personal factors contributing to stress are also present for many clergy. These differ, of course, from one person to another, but some are more

common for those who respond to a call into ministry. Clergy tend, for example, to be people oriented and to experience situations or handle tasks with intensity. It is the intensity of the feelings not just the stressful situation itself that lead to stress and its consequences (Rediger, 1982). Clergy tend to be extremely other-oriented and dependent on external affirmation (Cotton et al, 2003). Being in a helping profession, clergy take care of the needs of others, often letting their own level of resources drop (Byrne, 1999).

Sometimes clergy carry energy draining personal habits which also increase the stress in their lives. Some are disorganized, have lifestyle issues such as being a loner (Rediger, 1982), or have poor work habits (Uniting Church, 2007). For some, a source of stress is their personal emotional struggles or feelings of personal inadequacy (Fick, 1990). Some feel they have something to prove and work in ministry with this extra burden (Rediger, 1982)

Personal perspective on the world also affects how clergy face the stress of the workplace. One's attitude, or how one sees the external world can provide a factor contributing to burnout (Rediger, 1982). Leadership style is another factor. The minister who has a philosophy of doing it all themselves is vulnerable to burnout (Wilson & Hoffman, 2007).

Under adverse conditions most clergy will burn out, but those who are most susceptible are those with certain personality types or personal needs. Typical high-risk ministers are task-oriented, idealistic, over-committed, and over-dedicated. Sometimes this is shown in type-A personalities or workaholics. These ministers have a high need to take charge. They feel a need to perform and have difficulty saying no to protect

personal boundaries. They attempt to please everyone or have a high need for approval. At the same time, they feel false guilt, and avoid conflict, or at least feel discouraged by the conflicts. Further, high-risk people are in poor health and have a low tolerance for dissonance in the parish., (Uniting Church, 2007, and Oswald, 1982). Those with a “messiah complex” in which they tell themselves that they have to do everything or it won’t be done correctly are also most prone to feel the affects of stress. These clergy are often too busy feeding others to be fed themselves (Meier et al., 1993).

Demographically speaking, those who are under 40, who have young children at home, who have less formal training or skills, who are in middle of ministry (six to twenty years), who are in poor health are most likely to have adverse reactions to the stress of the workplace (Uniting Church, 2007). Women also are more likely to suffer under stress (Cotton et al, 2003, and Uniting Church, 2007). Whether or not there is more stress on female clergy, or if they respond differently to the stress is not known. It is reported that compassion fatigue rates are higher for women than for men (Taylor, et al, 2006). Also, it is reported that religious upbringing, or being raised in the church, seems to be associated with being lonelier than others. The research suggests that these people are less emotionally stable (Cotton et al, 2003).

CHAPTER TWO

LITERATURE REVIEW 2: THE SOURCES AND STRESSES OF BETRAYAL

According to an article by William May about betrayal, betrayal is a different problem in America from other societies in our world. In America, founded on equalitarian principles, betrayal is more troubling as a sin directed typically against one's friends. In some societies, the public order, or commerce, is separated from the private order, friendship. In these societies, people are more protected from conflicts involving betrayal (May, 1967). Clergy commonly have dual relationships with members of the congregation including the ruling board.

Sources of Betrayal

The pain of betrayal seems to be inherent in the meaning of the act. Betrayal is the case where a person who knows another's heart, character, and longings ignores that and chooses to act as if that person is a dangerous enemy. Betrayal is a twisting of the truth: it calls evil good. It takes a person's value and essence and turns it into something dark, a spiritual fault or psychological weakness (Miller, 2002), though the betrayer may be convinced he is doing right. Dante imagines those guilty of treason in the innermost circle of hell (May, 1967). Betrayal is a personal and twisted attack on another.

Betrayal is also a part of more traumatic attacks. Assault from a trusted other has great impact on a victim. The betrayal aspect of that type of assault increases the impact, and the symptoms of stress reaction are worse for the victim of assault by a trusted person as for assault by a stranger (Tang, 2009).

It is the handing over of a victim to an enemy. The victim has given his trust and made himself vulnerable in the hands of the other (May, 1967). May also speaks of the

evil of a host betraying a guest. In a society, a host gives an implicit promise of safety under his roof along with his hospitality (May, 1967). This explains the offer of Lot to the crowd that they take and abuse his daughters rather than his guests. (See Genesis 19:8)

Betrayal is also the abandonment of another. Betrayal can be the leaving of one to the control of another, but it does not have to include an active handing-over to evil. It can be a leaving for evil (May, 1967). Peter denied Jesus, but all of the disciples left Jesus to fend for himself. All are guilty of some betrayal.

For clergy in particular, there are many examples of pain at the hands of those close to the clergy. Military chaplains shared “experiences of personal disappointments, disillusionment and alleged injustices” in one study on the state of the organization (Byrne, 1999, p. 4). Bad behavior of members of the congregation is the leading cause of clergy burnout, according to research reported by Hillary Wicai (2001). Hagerman (2000) points out that the church is supposed to be community, but it injures members of the community it should be sheltering. The betrayal by another in the community is parallel to the betrayal by a host, the betrayal of trust. Clergy are the only professionals with a built-in community that goes with their job. This can be an asset for ministry, but it is also likely to be a liability because of the dual roles inherent in being community member and leader, and because of the possibility of conflicts with members (Hagerman, 2000). There is definitely a mixed blessing in friendships. The intimacy of friendship inspires a certain amount of personal loyalty, but it also makes two people more vulnerable to each other (May, 1967).

Platt and Hall (2005) suggest that a community that is betrayed is predisposed to that betrayal. The suggestion is that a pattern of pathology in a community is built up by conscious or unconscious behavior over a period of time. Extrapolating this to the betrayal of clergy, it is possible that personal issues around power, fear, honesty, and self-esteem create a climate that makes possible the conscious or unconscious attraction of the betrayal. People who fit this description are unquestioning of others and vulnerable to betrayal (Platt & Hall, 2005).

Beth Hedva (2001) addressed the topic of betrayal in great depth. She provides description of betrayal and a model for healing through recovery from the betrayal. Hedva's treatment of betrayal indicates that there are different betrayals depending on the relationship the betrayed has with the betrayer. There is betrayal of mother, father, beloved, body, self, society, and the planet (Hedva, 2001). The minister's relationship with members of the congregation, or with the congregation itself, may be more complicated than these categories. The minister is friend and parent, disciplinarian and caregiver, dependant and teacher. In these relationships, the wound of betrayal must be different to heal.

Symptoms

Different material identifies signs and symptoms of reaction to stress or burnout in different ways. One gives signs in a chronological order; another identifies symptoms broken down into categories. In either way of looking at stress reaction, the same kinds of things come to the fore. The signs and symptoms are in some ways, especially emotionally, similar to those of physical abuse, emotional abuse, grief and loss (Platt & Hall, 2005).

Lloyd Rediger (1982) lists early signs as increased irritability, intensification of efforts. Later signs are sporadic effort, hostility and cynicism. Advanced indications are insomnia, overreacting, not eating, missed appointments, rehearsing problems, waning creativity, loss of tolerance for criticism or advice (Rediger, 1982).

Physical signs of stress in pastors include change in diet (Kalter, 1999), change in sleep patterns, low energy, weight change, motor difficulties, headaches, stomach problems, loss of sexual drives, somatic complaints (Rediger, 1982), gastro-intestinal complaints, minor illnesses (virus), major illness (heart attack) (Fick, 1990), and hypertension (Kalter, 1999)

Emotional signs are apathy, one-track mind, loss of creativity, irritability, worrying, loss of sense of humour, complaints of loneliness, loss of interest in diversionary activities, excessive crying, inability to concentrate, hopelessness (Rediger, 1982), disillusionment (Peck, 1994), alcoholism, hyperarousal, loss of focus, feeling moody, feeling victimized (Kalter, 1999), and feelings of fear, failure, shame or abandonment. The top emotional identifiers in one study were anger, depression, resentment, shock, embarrassment, loss of calling (Prucey, 2008). The loss of calling, or a questioning of their call to ministry, leads the clergy toward lower self-worth and to lower family well-being (Muse, 2007).

Spiritually, there is a direct connection between a minister's experiences of betrayal, or feelings of disappointment and disenchantment, and their loss of faith (Warren, 2002). Spiritual symptoms also include changes in moral behavior, changes in stated theology, loss of prayer and meditation, become morally judgmental, loss of faith in God, in the church, or in self; one-track preaching/teaching, loss of joy and

celebration/perfunctory performance of clergy role (Rediger, 1982). In brief, if the joy of being connected to God is broken, it could be a sign that life is out of control, expectations are destroying the person, or the spiritual centre is numb (Peck, 1994).

One study looked at the signs and symptoms as part of a burnout cycle. The cycle starts with physical exhaustion, abuse of the body, strain on relationships. The next step in the cycle is helplessness, hopelessness, trapped feeling, and quiet despair. After this, there develops a resentment toward the parish or clients, and a use of sarcasm. On the heels of this is a feeling of guilt or shame for the previous feelings of resentment. Finally the minister rededicates self to try harder. This is a cycle because trying harder leads to physical exhaustion, not to a resolution of the stress (Uniting Church, 2007).

One part of the reaction to stress that has been dealt with at some length by Andrew Lester (2003) is anger. There are times when anger is an appropriate response to situations. One should be angry with injustice, for example. There are times, however, when the outcome of the anger has been harmful. Silence, verbal abuse, violence, bitterness, jealousy, hostility, or vengeance are examples of harmful or unhealthy responses to stress-related anger. Anger as a symptom, however, does not have to be destructive (Lester, 2003). Healthy responses to stress anger will be discussed in the next section.

As stated above, the symptoms of stress can be similar to those for grief and loss. Elisabeth Kübler-Ross (1974) identified stages a person experiences in response to grief or loss. These stages are denial, anger, bargaining, depression, and acceptance (Kübler-Ross, 1974). In some ways these stages reflect the signs and symptoms listed above.

Responses to Stress

The key literature in the area of stress offers a broad range of solutions for overcoming stress and burnout, from using the wisdom of one's body (Kabat-Zinn, 1990) to cognitive behaviour therapy (Edelman, 2007). However, since prevention is more powerful than cure, some protective values will be offered first. Good physical health, positive friendships, high quality marriage and family life, a strong sense of calling to ministry and low financial problems seem to offer clergy some protection from the effects of stress in their lives (Muse, 2007).

Although sometimes destructive, anger can have a positive role in the response to situations which cause stress. Anger can be an agent of hope as it generates courage and an expectation that something can be done about the injustice. Anger can motivate to action. This action can be an act of defence or survival, or it can be an act of resistance. The experience of anger in action can even aid in recovery of self after victimization. In addition to this, knowledge or awareness of what caused the anger can point out what is wrong in a situation or in self. The source of the anger tells a person what is important. Anger reveals a person's priorities and can lead to self-understanding. In response to the learning gained from the anger, the person should then respond appropriately, letting love and compassion direct the response. The angry person can avoid self-righteousness and can work to rebuild the relationship (Lester, 2003).

1. Prevention of Stress Reaction

Robert Wicks (1986) points out that there are a number of things we must do to prevent loss of effectiveness. In general terms, these things can be stated as better awareness of oneself, psychologically and spiritually. To allow for personal growth, we

must accept our limits and accept the truth of who we are as unique people. To survive failure, we must accept it without pain and embarrassment. The higher a person's goals, the greater the chance of falling short of one or more of the goals. A person needs an understanding of hope in the context of failure. A person need not experience self-punishment in the shame of failure. Failure can be a way to deeper knowledge if the person moves toward hope and forgiveness. To work toward self-awareness, a person needs to spend time in self-reflection. People need to see themselves through compassionate eyes, seeing their faults and failures with love for self. From all of this, people can gain clarity. This clarity can aid a person to sound and authentic action. Clarity helps people to be aware of motivations so they can do critical thinking about themselves. The perspective this offers is to appreciate life as a gift, and take failure as a help in life. In interactions with others, this perspective can help us enjoy God's presence as revealed in others (Wicks, 1986)

Oswald (1982) suggests that, to maintain health, a person needs to alternate between being dependent on things inside of self and on things outside of self. The outside activities a person might be skipping: worship as a total participant, clergy support groups with a real level of truth, family and spouse support, denominational support, therapy, continuing education, retreats, spiritual director/spiritual friend, and friendships. Often denominational support is not effective, and in any case, it is not within the sphere of influence of the clergy. Also, clergy often do not do well in friendships (Oswald, 1982).

Richardson (2005) focuses on how a person can continue to minister to others while at the same time being available to one's own family. According to Richardson, an

important key to managing stress is differentiation of self in accordance with Bowen family systems theory. The author's premise is that those who look at their unresolved emotional attachments, attempting to understand how they fit into the family system, and working on modifying how they function will be more effective church leaders.

Richardson reports that if clergy do not work on family of origin attachment issues, they will likely cause difficulties in their ministry. The more differentiated a person is, the less stress and anxiety-based reactions they will have over other people's problems, actions, or shortcomings. (Richardson, 2005).

In other literature, it is suggested that ministers find a healthy way to maintain a sense of self and of self-worth. Church members cannot provide that for the minister, and ministers who seek their sense of self from church members leave themselves open to betrayal (Grosch and Olsen, 2000). What seems to protect or insulate people working in activism circles is having a "sustaining support system" such as family and diversionary interests (Rediger, 1982, p. 14).

Reducing stress from sources that can be managed can help protect against giving in to stress from sources which cannot be controlled. Eliminating financial or other life stresses, delegating, learning to see the external expectations as someone else's problem can all help in this regard. For internal stressors, a person needs to know themselves, their strengths and weaknesses (Meier et al., 1993). Social support decreases job stress and burnout, especially when the support is a supervisor or co-worker. In the case of clergy, this often means support from the church board (Fick, 1990).

Employers can help reduce the incidence of stress reaction to trauma by offering stress debriefing to their employees. At least one newsgathering organization does this

for their journalists who have been involved in reporting on traumatic events (Kalter, 1999).

2. Recovery from Stress Reaction

As a component of recovery from a stress reaction, a person should seek self-understanding (Wicks & Rodgerson, 1998) then seek to restore any areas of brokenness in self, such as a moral failing or sin. This involves confession, repentance, reconciliation, restitution, accountability and a renewing of the mind (Wilson & Hoffmann, 2007). Beyond this, it is not helpful to question how the betrayal could have happened or to consider how much the betrayal cost the ministry or the reputation of Christians in the community (Miller, 2002).

One body of research suggests that the standard advice does not work in helping clergy overcome stress because clergy have difficulty applying it to themselves (Grosch & Olsen, 2000). The standard or obvious advice is simply to maintain a nutritious diet, sleep, recreation including hobbies and time for family and friends outside of the job (Kalter, 1999).

Ways to facilitate recovery which overlap with what to do to guard against burnout include: learning to say no, taking time off when possible (take a full lunch break and get away from the office desk, doing something to take your mind off work), eat a healthy lunch, pray (prayers offer hope and a sense that you are not alone), listen to appropriate music during appropriate times, maintain a sense of humour, develop a support system not a group of friends who all complain together, exercise, find a hobby, and meditate throughout the work day (Moore, 2004).

Wilson and Hoffmann (2007) and Hagerman (2000) also offer some foundational practices which prevent ministry failure. They can be established from the beginning of ministry or after a burnout, but the greatest benefit comes with early implementation. Maintaining intimacy with God, with spouse, in community and in real and honest relationships is important for providing strength of support. Being sure of one's calling and being grounded in it is also important, as well as having a clear sense of what a person is called to. It is important to have realistic expectations that the minister is not called to everything. General stress management practices are helpful. The clergy needs positive outlets for the stress, not inappropriate drugs, entertainment, work practices or emotional outbursts. As has been stated, a person needs to know when to say "No" to things that cross established boundaries (Wilson & Hoffmann, 2007). To a certain degree, the person must be assertive and communicate clearly with the employer (Kalter, 1999). Recreation that is purposeful and regenerating will help the minister to continue to pursue the calling. Relating well with people and using good leadership skills will also minimize stress and facilitate coping with difficult parts of ministry (Wilson & Hoffmann, 2007).

In addition to these suggestions, there are other ideas for clergy who are attempting to achieve balance. A support system outside of the immediate family is important. A minister needs to make use of support from ministers of other denominations, other professionals, hobby or special interest groups, health clubs, friends from previous congregations or seminary, continuing education, parents of their children's friends, and neighbours (Hagerman, 2000). The intent of these relationships is interdependency rather than co-dependency (Lehr, 2006).

Clergy need to build a personal identity by proactively developing different areas of their person. Wicks and Rodgeron (1998) suggest that clergy develop friendships in life with people they can trust, specifically with people from different roles in life. Clergy need to clarify the expectations placed upon them from different groups within the church. Clergy should not try to pastor their own family, but they should develop and maintain good communications within the family. Clergy need to be careful of their schedule. Long hours of work leave little time for the other things which are helpful in reducing the impact of stress in life such as exercise and supportive relationships (Blackmon, 1990). Fick (1990) suggests that group coping strategies are more effective than individual ones.

To come back from a stress reaction, a person must lower their expectations of self. They need to learn that all they need to do is their best and let it go. This is not a sell out. It is how to survive in a stressful environment (Kalter, 1999). Further, humility in ministry is important for the right perspective in recovery from stress. Clergy need to see their ministry as God's work. God will accomplish the work. The minister only has to be faithful to work and not be responsible for the results (Wilson & Hoffmann, 2007).

Gilmartin (2002) lists four things traumatized persons do to survive emotionally. First, they are aggressive about their personal time management. They do not let the job overcome the rest of their lives. Second, they make time for physical fitness. Exercise short circuits the swing of emotions between on- and off-duty. Third, they control their finances. Reducing stress in some areas of life increases coping in areas where stress cannot be avoided. Consumerism can be a threat to financial stability, and spending can be a maladaptive behaviour to provide the person with a "high" when off-duty. Fourth,

they have multiple roles in life. A person should not be defined by a single role. Multiple roles allow a person to be in control of part of their life when there is no way to control their work life (Gilmartin, 2002).

Through all of this, it is also important to take advantage of professional help (Kalter, 1999). People can seek mental health assistance, a spiritual counselor, or couples retreats for example (Prucey, 2008).

Wicks (1986 and 1991) reports that spiritual strength is an aid for the difficult times in life. Intimacy with God is a resource for times of problems. Wicks also states that to maintain a life of spirituality, a person needs “a sense of availability to self, others and God.” (1986, p.1) In addition, spiritual maturity, balance in life, and personal holiness are areas in life that can help with the recovery from stress. These are also areas which can be helped through spiritual exercises (Lehr, 2006). The greatest part of the response to stress can be found in spirituality, according to Peck (1994). A person should seek the Kingdom of God within and outside. The inner journey, the search for personal truth, and a personal response to God are what will return clergy to health (Peck, 1994). Nurses, for example, who self-describe as deeply religious and who pray more often, reported being less burnt out in one report (Fick, 1990). Faith can fight despair and cynicism as well as guard against crises of self-esteem. People can know that they are loved deeply by God even when they are angry with God (Wicks, 1991).

It may be a tempting response to turn away from the church in the midst of a betrayal, especially in response to a betrayal from within the community of believers. We are reminded that many of the great people of the faith are considered great because they suffered through one or more betrayals and did not turn back from the call on their

lives. They did not permit the actions of the other to stop them. They focused on God and learned how to turn the trial into something useful for God (Miller, 2002).

Instead of leaving the church or losing faith, a person may make use of positive religious coping to insulate from stress and its consequences or to provide an appropriate coping mechanism for dealing with stress. Religious coping, in this context, is faith in God and turning towards God. Strategies include prayer, corporate worship, connecting with the faith community, seeking God's guidance, strength and/or support. Religious coping also contributes to favourable mental health and lower emotional distress. The article notes that this is not necessarily true for those involved in ministry (Uniting Church, 2007). In fact, ministry involvement can negatively impact a person's emotional and spiritual health (Wicks, 1991).

For spiritual exercises, one needs quality spiritual resources (Muse, 2007). Prayer, the reading of scripture, practice of the daily offices, meditation, personal retreats, consulting with a mentor, and fasting are all positive exercises which can pay dividends for the recovery from stress. Social action, doing selfless things or acts of love for others outside of the context of the primary ministry is also touted as beneficial (Oswald, 1982, and Wicks & Rodgerson, 1998). Even non-clergy recognize that keeping the Sabbath can be a real help. For the minister who works on the Lord's Day, rest is still important. Rest for the sake of spiritual renewal can be practiced on another day of the week, but rest is necessary. Another suggestion from a non-church source is to keep a journal to help identify one's own feelings: for example, what provokes anger and how it is most effectively controlled (Kalter, 1999).

Even following these suggestions for renewing spiritual strength after betrayal, it is expected that the process could take longer than 18 months (Miller, 2002). Removal from a stressful environment will contribute to recovery, but that recovery will still take time (Rediger, 1982).

Even given these ideas for spiritual strength, clergy may not be as successful as they could be in recovering from a stress reaction. Pastors report that they believe in the value of prayer and Bible study, but relatively few are involved in regular study and prayer (Jinkins, 2002). In addition, denominational representatives usually do not provide direct support to the pastors when pastors are dismissed from their positions. This is another example of how the recommended solutions are not applicable for some (Prucey, 2008). Also, the minister might teach the importance of community but the minister often ministers alone. As a result, the clergy's spiritual strength is low and recovery is slowed (Peck, 1994).

For best healing of the injury of betrayal, public acknowledgement of the betrayal, the actions of the betrayer, and the effects that those actions have had upon the minister and the community is important. Healing begins with the revelation of the truth. The minister should not simply resign the position and call it God calling to a new position (Platt & Hall, 2005, and Miller, 2002).

Finally, it is important to note that radical decisions in the midst of the stress crisis may be mistakes. The person who is under a weight of stress should avoid decisions with long term consequences (Kalter, 1999).

Model of Healing

Hedva (2001) describes betrayal as quite common, “a universal rite of passage” (Hedva, 2001, p. 1), in fact. She depicts betrayal as shattering, but also as a potential for growth. Betrayal comes with feelings of isolation, alienation, rejection, and loneliness. It is a shock. It can be the beginning of something new.

Hedva writes from a mystical tradition when she states that there is a spiritual nature to the psychological journey from betrayal to trust. She calls the reader to “trust in your Self, your inner source of wisdom, healing, and love – a higher power within the psyche” (Hedva, 2001, p.1). A reader can understand the inner source of wisdom, healing, and love to be Self or God, according to their tradition and perception.

Hedva calls the betrayed person to seek growth and an increased capacity for trust. A foundation of the process from betrayal to trust and growth is the belief “that there is a faithful companion who follows us through life.” (Hedva, 2001, p. 4)

The way to healing from betrayal begins with viewing betrayal as a sacred event that has the potential to bring a personal spiritual awakening, to move us into a deeper spiritual truth. Hedva compares this journey to initiation rites. It is a rite of passage to something better. It is made up of five stages she says a person needs to recognize and act upon: separation, purification, symbolic death, new knowledge and rebirth.

1. Separation

The betrayed always experiences separation, isolation, or rejection. Sometimes the individual chooses to separate, but other times the isolation is imposed by the community, or the situation. Hedva’s healing process calls the individual to make the choice to separate from the everyday routine and create a sacred space in life to aid in the

process. This separation can give the person time to examine the experience. The person needs to take a step back from ordinary life to be able to go on this journey of transformation.

2. *Purification*

In this phase of the healing journey, the individual needs to bring the negative or dysfunctional thoughts, feelings, and patterns to the surface. At this point, the betrayed still feels overwhelmed by the events and unprepared to deal with the emotional ordeal, but the process calls for a confrontation and releasing of the things which come to the surface: patterns, roles, identities, attachments, and emotions. Acting on these feelings or roles harms relationship, trust, and growth.

Questioning at this point is not helpful. Why is this happening? How could you do this to me? What is wrong with me that this has happened? These questions perpetuate the existential problem and leave too much room for blame, and self-blame. The key is not to answer these questions but to purify the old ways of being and acting. In this process there are five emotional ordeals to navigate. Typically, we face five emotions after betrayal which need to be healed: resentment, denial, cynicism, self-betrayal, and paranoia. We need to work through them in a constructive way.

a. Resentment. The betrayed experiences an obsession with the betrayer and with a desire for revenge. Some allow the pain to fester, continuing to be angry about the injustice, instead of confronting the betrayer. Typical of this ordeal are thoughts like “How could they do this?” “I don’t deserve this.” This is the way of vengeance. The way to healing is to choose a different way than trying to hurt the other. The way to

address this ordeal is to shift attention from the betrayer to focus on self: needs, value, truth, and growth.

b. Denial. The betrayed typically focuses only on the negative side of the betrayer. The betrayed denies that there is any good in the enemy: there is no redeeming quality. The bitterness and resignation carried in the betrayed's shadow are projected on the betrayer. In the midst of this ordeal, the betrayed thinks black-and-white thoughts. The betrayed believes that the betrayer deserves our punishment. The way to deal with this ordeal is to let go of the rationalizations and the thoughts of punishment, and to see both the good and the bad – the strengths and weaknesses – in the other person.

c. Cynicism. This reflects an over-generalized projection of the negative traits of the one onto all others perceived to be like the betrayer. “Cynicism distorts perception and corrupts our values.” (Hedva, 2001, p. 11) This type of thinking leads to stereotyping and prejudice. The test at this stage is to catch this generalizing and stop it.

d. Self-betrayal. Self-betrayal or self-rejection entails an abandonment of personal ideals, values, or goals. Faith in self is compromised by cynicism and the betrayed begins to have thoughts such as “I’ll never try that again.” “I’ll never trust again.” Or “I am not capable of accomplishing that.” The way to deal with this is to discover one’s own unique gifts, talents, and resources. This leads to discovery, or re-discovery, of a sense of purpose in life.

e. Paranoia. If the previous phase is successfully resolved, the betrayed person may not experience paranoia to a significant extent. This phase is about expectation of future betrayal. Out of fear, the betrayed turns to control and manipulation, working out contracts with others before allowing any interaction. At this point, the betrayed is

unable to trust, or unable to accept one slip in a relationship. At this stage the way to deal with the situation involves learning how to distinguish fear from truth. In this way, the person is freed to be themselves.

3. Symbolic Death

After purification, the person lets go of the old or dies to the old ways of being that do not fit the new understanding. In the symbolic death, one must realize and leave behind internal and external reservations that are in the way of growth. Innocence or naïveté dies in this death, but trust grows. Betrayal is a testing of trust. Trust's value is only seen when one knows that there are risks. Naïve trust is not trust at all but lack of sight. Real trust develops not in the betrayer but in something deeper. Hedva references Kübler-Ross' (1974) stages of mourning and expresses a similarity between those stages and these steps from betrayal to trust. Kübler-Ross' final stage is acceptance, and acceptance of the symbolic death is a powerful change agent.

4. New Knowledge

This is an insight into an understanding of what the journey has been, and of why they went through the process the way they did. The value in this is to find meaning or purpose in the whole.

5. Rebirth

The space between death and birth is a place for the divine to work. The creative birth process is where the whole of the process is integrated into the person. The betrayed takes the spiritual learning and relates it to their new role. Self-realization and new knowledge plants a seed for a new way of being. Insight or new awareness leads to new knowledge. Then there is an internal conflict between the old and the new – tension,

self-doubt, and discomfort – as the integration takes place. Finally there is the birth of a new self who is at ease with the new way of being.

Theological Reflection

1. Understanding Betrayal

In current usage, the term moral injury has been connected to betrayal. Betrayal is a moral issue about which the church and scriptural texts have something to say. Understanding of, as well as healing from the consequences of, betrayal can be gained through looking at the betrayal through the filter of scriptural betrayals, especially the betrayal of Jesus by Judas. Aside from the example of Jesus and Judas, we also see that David was betrayed by Absalom and Paul was betrayed by Demas and Alexander. These examples can reveal to the reader a perspective and a response to the betrayal (Platt & Hall, 2005).

2. Hope

Donald Capps (1995) points to hope as the factor that “sustains life even where confidence is wounded and trust impaired.” (p. 30) Since confidence and trust are two of the things lost in a betrayal, the resource of hope is very important to recovery. Capps (1995) lists three threats to hope and three supports or allies for hope.

The three threats to hope are despair, apathy, and shame.

Viktor Frankl could endure a great deal of hardship because he found meaning in life. Despair blocks meaning because it limits the future by communicating that what is wanted will not happen. Despair can also come from feeling that time has been wasted. Despair is then directed at others as disgust, and at self as depression.

Second, apathy saps meaning from life because of a lack of desire. There is no hope if there is no caring about what happens or what will happen. This is the case when hopes are unattainable or non-existent.

Third, shame comes when hopes are dashed and the person is humiliated in the failure. Because of this, the strength to hope for something else is reduced. When a person feels foolish for not knowing they could not succeed, they are shamed into hopelessness (Capps, 1995).

The three supports for hope are trust, patience, and modesty.

First, we can hope for the future because we trust in continuity. We know that a particular result comes from a particular action. We trust that people will act according to established patterns. Hope is damaged when we find that we cannot trust the outcomes we used to count on. We trust teachers to care for our children, for example. If a different outcome happens, then trust is lost.

Second, patience keeps hope alive. Patience endures until the object of the hope can be realized. Patience is also perseverance in working the task until the object of the hope is fulfilled. Patience is working to bring it about while waiting for it to happen.

Third, modesty allows the person to let go of a failed hope. Instead of shame, a modest or humble person can let go without injury to self or loss of self. The person who hopes without belief that the thing must happen leaves room for other eventualities without risking self (Capps, 1995).

Trust is exercised only when there is a possibility of a failure: fear gives an occasion for trust. Frustration tests patience but gives occasion for it to be revealed. Failure gives opportunity for modesty to show (Capps, 1995).

3. *Healing*

A theology of self care begins with re-evaluation of the call to ministry. It should not be a call to be a parish priest or to serve people, but a call to serve God. Salvation has been accomplished. It is not the clergy's job. Next, the doctrine of rest should be examined. Jesus went away from the crowds to be alone and to pray. In addition He emptied Himself for others, but He also took time for self-care. Clergy need to be reminded that the fourth commandment is for us to rest. Even those who are engaged in God's work need to care for the temple of the Holy Spirit (Oswald, 1982). The body needs rest.

Prayer is a key to recovery. By betraying another, a person hands over his neighbor into the power of the enemy. In prayer a person hands his neighbor or his enemy over into the hands of God. When someone prays for his enemy, he cannot then go and betray him (May, 1967).

Deficiencies in the Literature

1. *Stress*

Some literature addresses stress in the workplace or stress in ministry, but does not attribute any of the stress to betrayal (Platt & Hall, 2005 for example). In much of the current literature, the focus is on ways in which clergy betray their congregations rather than on the way congregations betray their clergy (Platt & Hall, 2005 and many other articles). Various articles touch on some aspect of stress in the workplace, but leave out some area in which this research is interested. Sanford (1982) addresses expectations but not the clergy's expectations of others. He does not see betrayal as present at all

(Sanford, 1982). Others also seem to be ignoring betrayal as a source of stress in ministry (Fick, 1990).

Barling et al (2005) look at harassment, discrimination and aggression in the workplace but not betrayal. Betrayal seems to be different from harassment, discrimination and aggression because betrayal always involves a breaking of trust. Hagerman (2000) covers a great deal of material about conflict, but not betrayal. Jinkins (2002) reports the major frustration for clergy is spending energy on conflicts with members of the congregation and with other staff, apathy and despair in congregation, misinformation in community, former ministers in the congregation, but not betrayal by any of these. Wilson and Hoffmann (2007) address discouragement from lack of accomplishment or progress, or removal from ministry for a moral failing, even the stress of working with others, but not betrayal (Wilson & Hoffmann, 2007).

Sugden and Wiersbe (1993) address dealing with difficult people, but the questions they address ignore this kind of problem. They write about odd people, time-wasters, chronic critics, powerful people, people who leave the church, cliques, people with unorthodox views but not the critics and powerful people who betray (Sugden & Wiersbe, 1993).

Lehr (2006) addresses some specific issues around clergy burnout, but not betrayal. The author looks at codependence and personalities more than anything else. Personality issues which are covered are the clergy person's own guilt, perfectionism, or legalism. Lehr (2006) also looks at how those traits lead toward self-imposed stress (Lehr, 2006).

Meier et al (1993) write about stress, both internal and external. The main focus of this is that there is too much to do; there are confrontations to be made (difficult for people who find it hard to fire the secretary or speak the truth to an erring parishioner); there is pressure to entertain the congregation; there is the stress of people shopping around, or leaving the congregation for a different one; there is insecurity about keeping the job, power struggles, question about decisions; and there is unresolved interpersonal conflict. Even this last source of stress is dealt with only in so far as to say a pastor needs to resolve the interpersonal conflicts (Meier et al., 1993).

London and Wiseman, in widely popular books, talk mostly about the pastor's family, time and money when they talk about risks. Ministry is risky work, so the pastor must guard the parts that are at risk. They address recovery from stress and burnout but do not address causes beyond what is usually attributed to ministry: demanding work, long hours, and draining interpersonal interactions. Both books talk about recovery, healing, margins, sexual addictions, and personal holiness (London & Wiseman, 1993, and London & Wiseman, 2003).

2. Forced Exits

Some literature does describe being forced out of a ministry position, but not related to anything in particular. In fact, in this literature the dismissal could be for the clergy's betrayal of a member of the congregation as much as for anything the clergy could feel betrayed over. In one example he gives of a pastor forced out, the pastor did tell his story of betrayal and forced exit (Prucey, 2008). Hagerman (2000) did address breakdowns, burnouts, forced exits (Hagerman, 2000). Prucey (2008) also focused on forced exits but these were not described as betrayals of the clergy.

3. *Betrayal*

Brown and Freyd (2008) do propose that betrayal can be trauma. They cite recent research which suggests betrayal can have long lasting harm. “High betrayal participants had poorer health and social functioning and poorer mental health than other abused participants” (Brown & Freyd, 2008, p. 12). They suggest that some events which are low in fear or terror but high in social betrayal might still be traumatic (Brown & Freyd, 2008). Still, they appear to be writing about sexual and emotional abuse not just broken social contract in general. Tang also dealt with betrayal in relation only to assault. She also examines the role gender and ethnicity play in this type of betrayal (Tang, 2009).

Betrayal is addressed from one more area in the current literature. From a corporate world viewpoint, betrayal in the workplace is bad for productivity. Reina and Reina (1999) look at this problem. They write about the pain of betrayal and the loss of morale and profits. Their aim, though, is to show the way to creating a high-trust work environment. They spend little time on the description of the betrayal and the recovery (Reina & Reina, 2006).

CHAPTER THREE

METHODOLOGY

This was a qualitative research project. The intention was to study the event of betrayal and the experience of living through the betrayal. The qualitative approach seemed appropriate to this type of study. Further, I chose to use the phenomenological method which examines the event and experience from the point of view of the participant. This research studied the lived experience of individuals who have been betrayed.

Phenomenological research is well suited to this research (Van Manen, 1990).

1. Phase One

The researcher invited ten co-researchers to reflect on their experience of betrayal in ministry contexts. People were asked to participate if they had experienced what they would term betrayal, and if they believed that they had, at least in some small measure, overcome the stress of the betrayal. People were invited to participate as co-researchers from out of the population of Canadian military chaplains. This sample provided a group of co-researchers who had similar experiences and backgrounds as far as chaplaincy is concerned. They also came from diverse denominational groups with diverse ministry experiences.

Once these co-researchers had opportunity to reflect on their experiences and on their involvement in this research, this researcher interviewed each co-researcher individually. The intent was to interview volunteers until the data has reached a saturation point or until all ten were interviewed. The saturation point came at about the same time as the ten interviews were finished. The last of the interviews seemed to

provide no further new information which would benefit the reflection on the experience of being betrayed in the context of ministry.

The interviews focused attention on the perceived effects of the betrayal on the co-researcher, the understanding the person had of the experience of betrayal, the meaning of the experience for the person, and the experience the person had of overcoming. The researcher then reflected on the reported experiences and looked for the essence of the experience of betrayal and overcoming.

2. Phase Two

From the interviews and from the essential themes, a description of the experience of betrayal and of its meaning, and of the process of overcoming was discovered and articulated.

3. Phase Three

The summary of each individual interview and the summary of the combined themes were sent to each of the co-researchers for their further reflection and comment. It was anticipated that a co-researcher might provide validation feedback by their comments on the collected research. The comments received did not address the accuracy of the information or the validity, but were a reflection on how the journey toward recovery continued since the interview to that time. One can assume from this that the co-researchers found the summaries to be accurate.

4. Validation Procedures

Validation was inherent in the application of the phenomenological procedures of intentionality and bracketing. Intentionality refers to “the intentional act of attaching ourselves to the world” (Van Manen, 1990, p. 5). The researcher must be more fully a

part of the world to research the world. This also refers to a caring act. The researcher cares about the world and desires to really know the object of the research (Van Manen, 1990). Bracketing means suspending pre-existing beliefs about the world in order to study the world as it truly is (Van Manen, 1990). By the exercise of care with the co-researchers and with their experiences, and by suspending belief as much as possible, the researcher attempts to ensure validity.

In addition, co-researchers received a copy of the interview text applicable to them, to verify that the content gathered was reflective of their understanding. They also received a copy of the findings to verify that the summaries accurately reflected their experience. The co-researchers did not make any corrections to the summaries, and that can be taken as validation of the accuracy of the interview summaries and of the summary of themes.

5. Ethical Considerations

Co-researchers were exposed to some level of risk as they participated in this research. Revisiting and reflecting on their experience of betrayal could have brought a level of discomfort with which a co-researcher would require assistance. Co-researchers were chosen from a population who could all access the Canadian Forces Member Assistance Program for therapeutic intervention. Prior to and following the interview, each co-researcher was informed of the process for accessing therapy through this means. The researcher also contacted each co-researcher within five days of the interview to inquire into their state of mind and being.

I believe that the co-researchers recognized that I was not part of the problem. I am not part of the team with whom they work, nor am I part of the organization or

hierarchy. I suspect that some of the co-researchers were to the point where they did not care if the hierarchy heard their story or not. However, the consent form assured the co-researchers that their personal details would not be revealed.

Information about the betrayal itself was not included in the transcription of the interviews and is not included in the documentation of the thesis. Because of the possibility of the situation identifying the participants, only the reactions to the betrayal, and the meanings of the situation are being revealed. Individuals were invited to participate in the research and received a letter, Appendix A, providing disclosure of the information required for informed consent and providing assurances of the confidentiality. Furthermore, a consent form, Appendix B was used to reiterate the information to be disclosed, and was signed by each co-researcher prior to the interview.

CHAPTER FOUR

THE TEN INTERVIEWS

Ten co-researchers volunteered to be interviewed for this research. The interview was semi-structured using the questions at Appendix A as a guide. Each of the co-researchers was a person involved in full-time ministry as chaplain or as parish minister. Two were female, the rest male. Each of the participants has been assigned an alias for reference purposes.

This chapter provides a general description of the information communicated to the researcher during the interviews.

1. Andy

Andy stated that his initial response to the betrayal was a feeling of being let down and of being lied to. He felt he was treated unjustly in a series of unfair situations. He expressed this in these terms: a social contract had been broken and he was “hung out to dry”. In the midst of this situation, past outrages were triggered. Initially, he was wound-up, agitated, short-tempered, and distant or distracted. Other feelings he expressed in the interview were anger, rage, shock, disbelief, and disgust. “This is crazy,” he had said to himself at the time. He went from a time of feeling powerless and a time of questioning to a time of anger, outrage, and obsession with the betrayals. In later times, he felt empowered and able to work in spite of the injustices. Physically, according to Andy, the situation caused an increase in his blood pressure. Even at the time of the interview, each question seemed to bring to mind another remembrance of the negative experiences or another piece of betrayal. The interview was full of anecdotes of

injustice. Andy seemed to be still living very close to the betrayal, even though a couple of years had passed since the betrayal.

Response. Andy sought assistance from a few sources which he stated were not helpful for him. He expressed that he did not find a medical doctor helpful. Also, he felt that a psychiatrist he consulted could not understand his situation. His personal response was to question for himself if he should give in or fight. He decided to not give in, that he would stand firm and not “sell his soul” for the sake of peace. In fact, taking steps on his own to fight back brought him relief. In addition, he threw himself into his work and focused on ministry to others. He did eventually gain support from a few people who were outside of ministry. Feeling that he was not alone, feeling that others understood the problems with the organization, helped. Andy went through a process of mediation. He felt that eventually the truth did come out and that he was vindicated. In the end, feeling heard was a large part of the process of recovery. Spiritually, Andy made use of a spiritual retreat, a journalling workshop and the services of a spiritual director to assist in his recovery. These he found helpful. Reading the Psalms was particularly helpful in this process.

Cost. Early in the process of coping with this betrayal, Andy compromised his values as he responded to the situation. He acted in ways which he would not have chosen had he been stronger. In this, the situation has cost him some regrets. Andy states that his loss of trust lingers. He is distrustful, jaded, guarded, and suspicious. In addition, he feels he has a loss of respect for others.

Gain. Andy expressed that through the process, he gained a sense of empowerment. He stated this in terms of feeling he had a bullet-proof freedom to

minister to others. He felt that he had broken through to the mobilised part of the experience. Also, he believes that this experience has provided something he can put to use in his ministry to others.

Perspective. Andy's perspective on the betrayal was that it was abuse, that it was unjust, and that dealing with it was a misuse of his time and energy. The perspective he gained from working through the situation was that God really was with him. Seeing his support from God so clearly, he had a sense of empowerment.

Meaning. This experience of betrayal led Andy to ask himself, "What am I going to be about?" The search for an answer to this question led him to focus on ministry to people. For him, the meaning in the situation was found in surrender to God. This surrender led him to freedom. He felt that he had done the right thing, even though he had to pay the price or "bear his cross". In the end, he still served God and ministered to people in need. He expressed that this was the worst stress he had experienced, and that it was the hardest to shed because of the injustice inherent in the situation. It was hard to see the injustice and not want to continue to address it.

2. Bobby

Bobby's initial response to the betrayal was disbelief and anger. His integrity was compromised by the betrayer and the complaint was not addressed. As a result, he questioned his own place in ministry and asked himself, "What am I doing here?" He started to have doubts about his abilities and about his ministry. He became hyper-cautious, second guessing himself. At the same time, he over-compensated in an attempt to prove himself. He experienced a loss of ability to trust. He began to avoid some situations; he became emotional but also withdrawn and introspective. He also expressed

that he had feelings of hopelessness. He dwelt on secondary worries about his career and about what others thought about him. Physically, he developed a stress rash and he suffered a lack of sleep. At one point, he missed ten days of work for health reasons.

Response. In response to the betrayal, Bobby withdrew to a small support group. Because he became withdrawn and mistrustful of others, his support from others became limited. His recovery from this betrayal cannot be separated from his departure from the ministry location. He moved to a different area before being able to work through the situation. Beyond this separation by distance, the recovery required time for him to process the situation until he was able to forgive. In processing the information, he realized that the person had no more control over his life; he decided to move along.

In addition to time and a break from the betrayal, Bobby made use of a spiritual director and journaling to deal with and talk through, in particular, the feelings of anger. He realized that the anger was hurting himself. He tried to learn not to be hateful and angry as he related to other people. Finally, the sacrament of reconciliation was significant for him in his recovery. He felt guilt and remorse for his own actions and needed to separate that guilt from the false guilt which came from the actions of the other.

Cost. At the time of the interview, Bobby was still feeling mistrustful of others. He continued to be more guarded in his dealings with others, and more jaded in life. This betrayal also cost him the ability to be open with a wider range of people.

Gain. Bobby did express that he had gained a considerable amount through the process of recovering from this betrayal. He gained the ability to pray for the others and to forgive. He felt that he had been liberated in the process of recovery. He became free

from anger and the weight of the circumstances. In this, he built a personal resolve not to do the same to others. He also expressed that he had gained valuable life experience. Although this could be seen as a loss of naïveté, he saw it as something he had gained.

Perspective. Bobby experienced a new perception of God's grace as he recovered from this betrayal. He realized that he was as imperfect as others were, and that he was capable of betraying another. In his humility, he realized that it was God's grace that kept him from the same actions. His desire was to know how to recognize these things in himself and avoid the mistakes.

Meaning. The meaning of the situation for Bobby was that he needed to be careful with how he gave away his trust. He realized that he could not just freely trust everything anyone said. On the other side of the coin, he learned for himself that he wanted to treat others with respect. He stated that the stress of this betrayal was not the worst stress to carry, but that it was hard to shed because it dealt with issues of personality, self-image, and integrity. He stated that when someone diminishes a person's self-image, they are forced "to cower to that diminishment" until they realize that it is not their problem but the problem of the other.

3. *Chuck*

Chuck initially experienced frustration and anger, not believing what was happening. He fought the situation, battling the betrayal. He felt that he was simply marking time in his work. He wanted to quit the ministry and began to disengage from his work. His work was affected, also, in that he had less energy and less desire for the work he was doing. Much of his energy was diverted to revenge or to correcting the injustice of the situation. He experienced self-blame but also lost trust in those who did

not support him through the problems. Home life became difficult in the midst of the stress.

Since Chuck moved from the ministry he had been in following the betrayal, all of his support structure that did not collapse in the betrayal was lost. He left behind the people he worked with as well as his spiritual director. His only remaining support was his wife. In the midst of the stress, he began to experience what were later diagnosed as migraine headaches with an increased frequency. Also, he reported that his blood pressure rose. Years later, Chuck still has migraine headaches more frequently than he used to.

Response. In responding to the stress of the betrayal, Chuck tried to understand or to figure out why this was happening. He tried to rationalise for himself how people could be doing what they were doing. His recovery came after he left this work and began a different ministry. He estimated that it took about two years away from the place of the betrayal for his recovery to take place. The separation and the passage of time allowed him to feel that he had dealt with the betrayal and his feelings about it. He did not find support from his colleagues because of his relocation. He made use of different Scripture passages to help in being able to get perspective on the situation. As different passages came to him as part of his regular daily readings, he found biblical examples of people who faced betrayal. He found support in these examples, from the Psalms or the story of David, for instance.

Cost. Through this process, Chuck has become more cynical and less naïve. He has lost some of his trust for others. He also expressed that memories are still triggered

for him as reminders come to him from the past. He retains a vulnerability in this area. He stated that the old situation can “boomerang back every once in a while.”

Gain. Chuck gained a set of more realistic, and lower, expectations of others. He gained an intent to take things less seriously. He also gained a sense of vocation separate from his employment or career. His new perspective on success allows him to focus on doing ministry without caring about how his career is progressing.

Perspective. Chuck got to the point of being able to decide that the past was not what he wanted to be about. He realized that this was not his problem, that he was not the one in the wrong in this situation. What happened to him was wrong. He also realized that these kinds of things are going to happen. This is in the nature of humans. Lay people often act as if their clergy are perfect, and place them on a pedestal. Chuck realized that he was doing something similar with his colleagues. He did not expect them to be imperfect and sinful. He realized that they were human. This perspective helped to resolve some of his struggles.

Meaning. In this situation, unrealistic expectations had amplified the betrayal. One does not expect people in ministry to do things like this, so the betrayal is more complete. Out of this situation, Chuck sees that this was a valuable experience for him. It helped him to define who he is as a minister. It prepared him for the ministry to which he moved next and prepared him to work under the conditions in which he next found himself working. Chuck stated that this was the worst stress he had experienced, especially since his family had a new child during that time. He expressed that it was harder to deal with because it was so unexpected. Resolution was difficult, also. It required him leaving the situation altogether.

4. *Danny*

Danny initially experienced shock, anger and frustration as he experienced this betrayal. He also felt disappointment and some denial. The disappointment and disbelief came from seeing that a caring organization was not living up to its claims. The gulf between expectations and reality was a big part of the problem in getting over the betrayal. Danny's performance at work declined to about 20 percent capacity, according to his estimate. His work dropped to a bare minimum and he lost the ability to concentrate. He experienced a sense of mistrust for others. His spirituality was also affected. His daily disciplines suffered and he felt less connected to community. As a result, his ministry was hurt. He felt a tendency toward depression, and he described some signs and symptoms of depression such as isolation, insulation even from family, spending time alone, going to bed early, and loss of interest in activities. He felt tired all the time and lacked energy. Overall, he described the betrayal as traumatic. He expressed that it "put me back about five years" in terms of his ability to fulfil his ministry goals.

Response. Danny expressed that he thought that a previous positive ministry experience provided an anchor for him in the midst of this negative experience. In spite of this, he required a change of ministry location and a further year to feel he was recovering from the betrayal. He went back to an academic environment and immersed himself in that different setting. He started personal therapy and also began to see a spiritual director again. He formed a peer support group of people with similar experiences. He attributed establishing good communications within the family with helping with this recovery. Finally, he learned some strategies to fight against burnout in

general. He feels that as he is involved in sustainable ministry, he will be more resistant to this kind of stress in particular.

Cost. Danny expressed that he thought that he had now regained most of the things lost in the betrayal. He did experience a time when he had little or no peace of mind, self-esteem or sense of competency.

Gain. He felt that he has gained a good perspective for ministry and for life. He has learned that the institution is human even if the mandate from God to minister to others is not. He had learned that it is Okay to make mistakes.

Perspective. Danny expressed that he had gained a perspective that had given organization to his world. He articulated this as a three-point philosophy: Life is not fair; evil is real; and God is great. This experience changed how he viewed what he does and who he is. He reworked his pastoral and personal identity. These are now grounded in belief in Jesus Christ and in the grace of that relationship. He defines who he is and what he is called to do by God, and for God, external to any ordination or the calling of the institutional church,

Meaning. The meaning Danny found in this situation was the opportunity to understand who he is. With the perspective he has gained and the experience he has received, he feels he is better able to minister to others. Danny expressed that this stress was the worst but not the hardest to overcome. He admitted that it was extremely difficult, as it took two years after leaving before things turned around.

5. *Ellen*

Ellen's initial overriding reaction to the betrayal was anger. She confronted the other person because she needed to know why this had happened. She did not, however,

get any response. She felt she was dismissed. This created more anger and hurt. She felt stunned. She felt a sense of disbelief that the betrayers were Christians. She had difficulty accepting that this could be happening to her, caused by the actions of Christians. Further, she felt helpless, but she also felt she could not remain passive. She also experienced resentment and bitterness toward the organization for allowing the betrayal.

Through the process, she remained focused on work. She stated that she was clear in distinguishing her ministry to others from how she interacted with the organization. In fact she seemed to take pains during the interview to communicate that her work did not suffer. She lost trust for the people she worked with and for, and was defensive. This caused a perception that she did not work well with others. While providing ministry to others, her interior life was crying out to be free from anger. She felt that the situation was eating her up. At home she was unhappy and felt weighed down spiritually. The environment at home was negative and the conversations were not uplifting. She was concerned that the stress would cause her to lash out at people at home. In spite of all of this, her physical health was not affected because of an emphasis on physical fitness at the time.

Response. She realized that the first step was to get over the anger. She also recognized that the way to move ahead was to forgive. Because the anger was eating her up, and because the fact she was holding onto it was giving these people power over her, she knew that she needed to be free from the anger. She recognized that she could not let go, that she could not forgive on her own. Prayer was helpful for her. She talked things out with God in her prayer life. One exercise she found useful was the third week of the

Spiritual Exercises of St Ignatius of Loyola. These are reflections on the passion of Christ. The part of Week Three which Ellen references is Jesus' preparations for Betrayal. She went to confession. She made particular use of her annual directed silent retreat. She also talked through the issues with her spiritual director. In spite of the retreats and spiritual exercises, every time she had to deal with the organization, the negative feelings were still festering. On one retreat, she found value in being directed to sculpt something out of clay. A breakthrough for her was coming to accept the way things were: this had happened to her; and she cannot forgive. It took her three years to ride out the process until she came to the place of grieving. She accepted that she could not forgive these people, and it was Okay. She was open to allow God to work through the situation and allow grace in her life.

Cost. The cost to her was a great deal of pain and hurt. The desolation and dark struggle that took place was also a cost to her family. She referred to the cost to Christ at the time of his betrayal—insults and humiliation—as similar to the costs she experienced. In terms of interaction with others, she had lost the ability to work well with others who are ministry peers and supervisors.

Gain. Ellen expressed that she had gained understanding from this experience. In her perspective, the experience enhanced her ability to understand others in counselling relationships, to understand what others were going through. She feels that she is more accepting of others and of the human condition, more aware that others will let her down. She also expressed that this situation was a real contributor to her maturity and growth in faith and in her spiritual life.

Perspective. Ellen gained the perspective that this whole experience was a gift to her. Her image is that of Ezekiel and the stony heart. Her heart had turned to stone towards other clergy, but she heard God saying, “I will turn your stony hearts into hearts of flesh.” This is where she found the life, the liberation, and the freedom.

Meaning. For Ellen, this was an opportunity for growth, an opportunity to enter more deeply into her humanity and poverty. She intends to be always moving toward freedom and toward being able to let go. At the same time, she developed a better appreciation for who she is as a person. She sees herself as a sinful, but loved child of God, in need of forgiveness. She is now a fuller person. She lives with the hope that she is a better minister to others as a result of this experience. This betrayal was heavier for her because it was committed by a person working in ministry.

6. *Frank*

A strong feeling of disbelief was Frank’s initial response to the sense of betrayal. He could not believe that his colleagues were doing this to him. He became angry but also experienced feelings of self-righteousness and self-doubt. He believed that he had done nothing wrong, but he still had to second guess himself, and go back and review everything he had done leading up to the problem. He expressed that he felt a strong lack of trust for his colleagues. He even stated that he has a strong sense of suspicion. At the same time, he experienced a great deal of support and affirmation from his congregation and from his staff. His work was probably not significantly affected, but he did feel a deep sense of fatigue. At home, his wife primarily felt the stress. Because their security was being threatened, she felt a great deal of insecurity. When she became angry toward the church, he became defensive on behalf of the church. Since he could not help her

through this time, outside counsel was arranged for her. This process took several years to work itself out.

Response. About three years after the event, the congregation acted on his behalf and initiated some reconciliation and restoration of relationships. They put together a worship service for reconciliation which culminated in communion. The resolution came as a result of the actions of the congregation and the response of the regional church governing body, but after the three years, Frank was ready. During those three years, Frank coped with the stress and the situation of the betrayal by focusing his attention outside of the area of the ministry where his betrayers were working. He also gained solace from his own sermon preparation. He found that the weekly texts often spoke spiritually to him, and in this way he addressed his own spiritual needs. Texts of particular significance to him were those dealing with the leadership of Moses. Frank also talked the situation through with a trusted clergy who was outside the larger organization.

Cost. The self-doubt and the rift in relationship have been resolved for the most part. The continued loss in this situation has been in his wife's relationship with the church at large. She became angry toward the organization and this has not healed entirely.

Gain. Frank felt he had gained an understanding of how important reconciliation and rightness in relationship are in a person's whole set of human relationships. Through reconciliation, he has grown to trust some of his colleagues again. He learned to apologise more easily. He recognized the need for humility in his own life.

Perspective. Frank found that God spoke to him very strongly through the words and the caring of the congregation. The perspective gained was one of seeing that God worked through God's people.

Meaning. According to Frank, this was one of the most difficult as well as one of the best periods of his ministry. One part of the church questioned his competency and skill; they caused him to question his understanding of the church and of what the church should do and be. The other part of the church supported and affirmed him, and placed their trust in him and in his abilities and gifts. This time brought some of the best experiences he has had in ministry. This was also a genuine learning experience. It was an experience not to be desired, but a helpful one. The meaning for Frank is in the ongoing need for reconciliation and restoration of relationships. Frank stated that he now always considers the potential brokenness in family relationships when he ministers to families at a time of death. Frank described this as the greatest or worst stress in his life. It has also been the most difficult to resolve for him, since it has gone on the longest.

7. *Glen*

Glen's reaction to betrayal was one of shock and disbelief. He questioned how God's people could go against what he thought of as God's work. He felt that, not only had he been betrayed, but the ministry was being betrayed also. This led to feelings of loss and a disappointment over the waste of time and ministry effort it had caused. The emotional and psychological energy spent to address and cope with the betrayal added to the amount of the loss. Glen felt that he had only one life to dedicate to ministry and the people were putting roadblocks in the way of progress. His perspective was that they were undermining this ministry. This caused hurt, anger, and sleepless nights. In

addition, he wondered, “Where is Jesus in this?” He never questioned God’s goodness, but he did question other people’s faith, if they were able to act in such unchristian ways.

Glen expressed that he recognized that he was becoming paranoid. He was concerned about what people were saying about him. He feels that this pattern of paranoia has persisted in his ministry. His effectiveness in ministry was cut dramatically as he responded to the problem. His moods suffered. He did not always respond well to people to whom he was supposed to minister. He was almost in despair and stopped taking any initiative in the ministry. His personal life was affected mainly through his wife. She felt that the betrayal was also an attack on her. Their finances suffered as they used their resources to relieve stress or take opportunities to get away. At the same time, because of his wife’s feelings of guilt, they did not take enough time away to unwind. They ate out more often, and Glen gained weight as he ate as a response to the stress. He also did not sleep well at this time.

Response. Glen wonders if he has ever resolved the negative impacts of the betrayals in his life. He remains cynical and paranoid. He has negative anticipation of future ministry as he continues to work with and for people who he feels are less effective at ministry. Nevertheless, to get on top of these negative thoughts, he went to God in prayer. He asked God for direction on what God wanted for him. Through prayer and through the input of wise counsellors, he has discovered perspective that has helped him. In particular, he has learned that the battle is not his to fight, and that the Lord will take care of him no matter what. Looking back on previous difficult times also helped. Glen can rehearse what has happened in the past and realize how God brought him through it all before. Glen has also started to gather a group of people for prayer support. These are

not people who are peers in ministry, but people who will pray for him and for his ministry.

Cost. The pattern of paranoia that began as a response to the betrayal has continued. After years of feeling betrayed, Glen states that he is no longer shocked by betrayal from parishioners. He has grown cynical. Glen's pattern of being unable to relax has also continued.

Gain. While Glen has lost his innocence, he sees this as just one side of gaining wisdom. He also feels he has gained the strength to stand up to what is wrong. He has learned to exert himself on issues where boundaries come into play.

Perspective. Glen commented that Jesus did not minister in a loving, embracing environment. Even Jesus' own community did not receive him. Also, Jesus was betrayed by a friend and crucified. Realising that Jesus went through a lot of difficulties provides some strength to Glen. Glen also has the perspective that when he turns things over to God and trusts God to provide, he feels an immense sense of peace, a sense that he need not fight the battle anymore. Also, knowing that things could be worse has been a helpful perspective for Glen. He reminds himself that he could be back in a position with the same kinds of problems but at a lower salary.

Meaning. In each of the incidents upon which Glen reflected, he saw that God took care of him when he remembered to give the situation over to God, to ask God for direction, and to follow the direction. The direction was usually to humble himself, and as he did, God brought resolution to the situation. Part of the meaning he took from his experiences was that when God took care of something, God took complete care of it. Problems arose for Glen when he tried to take things into his own hands again.

Betrayal has also affected Glen's theology of the church. People assume that Christians are already perfect people. He has seen that all people, inside and outside of the church, are profoundly imperfect. The church, he said, is "a hospital for sinners not so much a hotel for saints." Glen loves ministry but acknowledges that he is getting old and broken. He does not think that betrayal has been the worst stress he has carried but did state that it has been the longest lasting.

8. Herbert

Herbert expressed that his initial response to the betrayal was shock, disbelief and anger. His shock and disbelief stemmed from his expectation that people ministering in a Christian setting would act a certain way. Now that this expectation was broken he experienced disappointment. It broke his heart that this had happened. He felt pushed into his shell. He felt lost and shattered. If he could not find sanctuary in that place of ministry, where could he find it? He did not feel he should talk about the situation at home because he did not want his family to be disillusioned about the church. In the beginning of his reaction to the betrayal, Herbert just wanted to walk away and not go to work or go back to ministry. He was tired everyday. As Herbert had expressed, he was reluctant to go to work, but once he was at work, he just threw himself into the ministry because that was his work to do. He also expressed that ministry was a way for him to say thank-you. People had helped him along the way without staying around long enough to be thanked.

Physically, he felt stomach cramps; he felt dizzy; he had difficulty sleeping. He stayed up at night thinking. This wore him down to the point he was having headaches, blurred vision, and bloodshot eyes. Each time he saw certain people, he was reminded of

everything they had done to him, and he would be torn down for the day. He constantly looked over his shoulder and was careful about what he said publicly.

Response. As he began to deal with the feelings brought on by the betrayal, Herbert learned to live with the pain. He transferred his energies and attention to his ministry and focused on his work. Counselling others became a healing process for his own wounds. His clients did not know they were helping him, but they were exchanging aid. He also received support from others who had been through their own difficulties and were nursing their own pain. He talked about his issues with people at work—people who were not part of the betraying organization. He feels that they were a help to him.

Home was not much support for him because he chose not to share the crisis with his family members. Nevertheless, the betrayal destabilised the home by disrupting the routine. The family had made sacrifices for the ministry and there was no return for the sacrifices. Herbert's wife also became angry at the organization. He came to the decision that he had to learn to live with it, or get out of this ministry. He realized he had to stay for the present, so he learned tricks to get around things. In spite of that, he stated that he would not compromise his own values to go on.

He also expressed that he has developed very low expectations. He views the ability to see his family or to eat well as extra blessings or “icing on the cake” for him in his life. He does not expect anyone in particular to help him. He expects God to provide help unexpectedly. This way he is not disappointed by anyone.

He has also learned not to ask a peer for assistance because of his expectation that it will backfire. At the steady state where Herbert feels he has completed his healing, he focuses on his ministry and goes home at the end of the day. He sees his home as his

sanctuary, and he avoids interaction with other clergy when he can. He avoids socializing and tries to minimise working together with others in ministry. When he leaves work, he leaves it all behind, and has strict boundaries. In the end, he has learned to say that these things do not matter. He has learned to live with it all.

Cost. This experience has shaken his faith in fellow ministers. He has difficulty interacting with others and does not function well in a team environment. He feels he cannot just jump in and be a part of a team without developing trust first.

Gain. Herbert has gained experience that he uses in his counselling relationships. He uses who he has become to minister to others in their distress. He feels that this has enriched his ministry.

Perspective. Herbert's overall perspective seems to be one of being careful. He expresses an attitude of vigilance about where to place his trust and where to be vulnerable.

Meaning. Herbert expressed that the meaning of this situation for him has been one of hope. It makes him look forward to tomorrow. He has hope to challenge the challengers. He rests in the knowledge that there will be a tomorrow to beat the betrayer. He expresses that this has been the greatest stress he has experienced. He expressed that it was painful and pervasive. He likened it to a toothache in that it is a pain one cannot put their finger on.

9. Ilene

Ilene expressed that she feels little betrayals as often as three times a week. Some of the betrayals cause her to shut down, if even briefly. Each betrayal causes her to treat that individual differently. She stated that her treatment of people in general was not

affected, but she could not trust that particular person again. Her initial response to a major betrayal was anger and hurt. She felt that the act of the other was unprofessional. She felt let down because she believed that people in ministry were supposed to be more caring. Because she had placed her trust in a person, the anger and the hurt were amplified. She described it as horrible and gut-wrenching because of the trust built with a person which is suddenly gone. She was devastated. She felt defeated. She was made to feel less than adequate. She also felt a certain level of humiliation in cases where the betrayal was public in some way. In the context of her current ministry, betrayal has impacted how she deals with others. She has lower expectations of her colleagues. In her personal life, her time spent with her husband was impacted by betrayal. She would talk out the issue with her husband, and this would consume their family time.

Response. Some of what has helped her to respond to the stress of betrayal has been to bounce the issues off her husband. Between the two of them, they have tried to find ways to solve the situations, figure out what happened, or figure out why it hurt so much. She also found it helpful to verbally express her frustration and anger, as long as it was with someone she could trust. This expression helped her get the anger out. Then it is no longer hers. She realizes that there are situations which could be win-win rather than win-lose, and she works toward this. It has also been helpful to confront the person and tell them that they have hurt her and that she did not want it to continue. For her this is a little bit of regaining herself.

Her perspective is that sometimes it is not worth the energy to keep on consuming herself with it. She looks to Jesus as an example of taking time for self-care. Jesus went away to pray about things. This is what she said she drew most upon at these times.

Ilene has learned to realize that not everyone is as caring as she is. She does not expect as much out of people. She has learned that recovery takes time. She stated that if one is busy and unable to give the recovery the time it needs, the stress is prolonged. In addition, if the betrayer continues to bring up the issue, then the stress is prolonged.

Cost. Ilene felt that through betrayal she has lost her naïveté. At times, she regrets not being as innocent as she once was.

Gain. Ilene has lost naïveté but she feels she has gained hope. She feels she is possibly a bit more realistic now. Also she has gained some maturity through the experience of betrayal and recovery. She described the situation as devastating the first time she saw that people of God could do these kinds of things. She grew up in a loving home and experienced church as a loving environment. She now recognizes that she must have been sheltered by her parents from the reality of the world. Through this she has gained an appreciation for that nurture and caring.

Perspective. Her perspective has been that Jesus also had to deal with His betrayals. At the end of her own reflection on the betrayal and the recovery, she knows she needs to accept that everyone is different. The way different people deal with things is different from one person to the next. God loves us all, in all of our differences.

Meaning. It felt good to her to know that she was not always defeated all the time. As she recovered from the betrayal, there was a certain amount of positivity and a certain sense of control over the lack of control. There is a sense of control once a person realizes that they can confront the other person, too. She did not feel that this was the greatest stress, but stated that it was difficult to shed. Even after the stress was gone, there remained distrust or lower expectations of that person.

10. *Jeff*

Jeff initially felt hurt and disappointment after the betrayal. He felt that he had been promised something and it did not happen. He was disappointed and angry that an establishment that stood for things like justice could be so unjust. This caused him to question his participation in the organization and with the individual most involved. As a result of the betrayal, there was a great deal of uncertainty and apprehension about the future. He struggled with discouragement and with a loss of his sense of calling. Because his employment was gone, the personal life of his family was affected. The family had to live with parents; they were financially stressed with no income. Their interpersonal relationships were stretched but those relationships have become stronger because of this trial. Jeff lost sleep over the betrayal and experienced anxiety.

Response. In response to the betrayal, Jeff had to start over and rebuild his arrangements, his expectations, and his goals. The main contribution to his rebuilding was time. Eventually he began another employment and he moved on. Even after he began that new employment, the rebuilding was gradual. His faith was rebuilt when he found a strong leader who personified the characteristics the betrayer had not. This person was a strong leader with a strong faith who provided the support and caring that was missing in the betrayer.

It was also helpful for his coping with the stress that he had good communication with his wife and with other family and friends. The support of family and friends and other clergy who were not a part of the betrayal was a benefit until he moved to a new place of ministry. In addition, he used prayer as a means of coping. He maintained faith that God would not send him in a direction for no good reason.

Cost. This experience cost Jeff his naïveté and his faith in people. He has a more cautious view of leadership and is less willing to trust everything a person says. The betrayal caused him to think negatively about one individual in particular. It also opened him up to negative patterns of thinking which included hatred.

Gain. Jeff gained a deeper faith and a deeper reliance on God through this process. It deepened his faith to see that God does influence what happens. The experience opened Jeff to possibilities outside his comfort zone. It redefined for Jeff what was possible, and increased his willingness to reach out into the unknown and embrace it. The situation forced him to grow, and to deal with disappointment, discouragement, and negativity. It strengthened his sense of calling and of adventure. He learned that what God sees and what he sees are different.

Perspective. Jeff's perspective on God is that God has Jeff's best interests in mind. Jeff accepts that he cannot always see it; but he knows that God is bigger than him and cares about him and knows what is best for him. God is always someone he can turn to.

Meaning. As Jeff looked back, he saw that the betrayal has turned into a positive thing. It groomed Jeff for the future; it forced him to grow beyond his boundaries. The experience taught a lesson that Jeff realizes he needed to learn. He needed to learn not to put too much faith in people but to be more open to what God has to say about things. He learned to be able to see how God works in all kinds of different ways, not just in positive ways. This was not the greatest stress with which Jeff has had to cope.

Summary

Ten co-researchers were interviewed. Many of the comments were repetitive from one participant to another. As the themes began to repeat, it appeared that the research had reached the point where no significant new information would come from further interviews. The specific experiences of the co-researchers were unique, but the betrayal brought common suffering to the people and resulted in similar patterns of coping.

CHAPTER FIVE

THEMES

After the interviews, I transcribed them and then spent the next six months reflecting on them and looking for trends and patterns. Some themes became apparent. These themes are examined by category in this chapter. See Figure 1 (p. 90) for a summary of the discoveries.

1. Meaning of Betrayal

The most poignant illustration of the meaning of betrayal for the co-researchers was that of a broken contract. Different co-researchers used different words to describe what seems to be approximately the same sense that an expectation was not met, or something fundamentally unjust took place. These were experienced in different ways.

One felt lied to.

One had been promised something which never happened.

One talked about feeling “hung out to dry”.

One expressed that they had done nothing wrong.

Another expressed that they were treated unjustly.

One person felt his integrity was compromised.

Of particular note was the expectation that a caring organization, or a Christian organization, Christians, people in ministry, or professionals should act in a caring or professional manner. The gulf between expectations and the outcome seemed to have lead to the feeling of betrayal. They had been let down.

Beyond this, one co-researcher expressed this sentiment in terms of a betrayal of the ministry. The unspoken contract not to harm the ministry was broken.

Also, part of the broken contract seems to be the consequential waste of emotional and psychological energy to cope with this instead of doing ministry. Some co-researchers talked in a significant way about regrets over the waste.

2. Emotions

The one emotion which was felt the most was anger. Each of the co-researchers expressed that they felt angry as a result of what they experienced. This anger was expressed sometimes in interactions with others –being short-tempered, or just not being as effective in interacting with others. Other expressions of emotion which were closely tied to anger were hurt, resentment, and bitterness.

A feeling of disappointment was expressed by most of the participants. This goes hand-in-hand with the expressed feeling of the broken promise or the broken contract.

Disbelief was also a very common feeling among the people. They used words like “shock” or “stunned.” One expressed that he was in a state of denial.

Some persons experienced responses that were especially concerning. One stated that he felt obsessed with the betrayals. One said she felt that dwelling on the situation was eating her up. Another did not express this idea explicitly, but expressed it only in the way the pain of the past experiences was shared. One co-researcher stated that he was depressed following the betrayal. One other person seemed to indicate signs and symptoms suggestive of depression. Another person, usually extroverted, avoided situations and became withdrawn and introspective.

3. Impact

The major impact on the co-researchers, beyond the emotional response, seems to be a general sense of doubt. This sense found expression in the form of self-blame at

times. Another expression of this was seen in the person second guessing his work and reviewing all he had done in the past. Beyond this, several people were left with questions. They asked themselves.

Why?

How this could happen?

How could people interfere in this good ministry?

Where can one find sanctuary if not here?

a. Doubts. Some of the people expressed that the betrayal led them to be full of doubts. They doubted their own abilities, their own ministry. They became over cautious or over-compensated for the doubts with increased time at work. One expressed that she was made to feel less than adequate by the situation. They started questioning themselves, asking if they were to blame. They questioned their place in their ministry or their participation in the organization.

b. Avoidance. An impact which could be related to doubt is avoidance. Perhaps as a result of self doubt and lowered self-esteem, the people tried to avoid, or wanted to avoid situations, people, or simply the work environment. One person described his avoidance in terms of signs of depression. He did not want to interact with others or even get up in the morning.

4. Recovery

Some people were more philosophical than others as they looked at their recovery from the affects of the betrayal. They talked about truth that was helpful for them. Others were more practical. They described practices that they found helpful. Some, in fact, felt that they could not remain passive. They felt they needed to address the

injustices. They felt this as strongly as others felt the need to renew their spiritual practices.

5. Practices that helped

One participant expressed that he thought that a previous positive ministry experience provided an anchor for him in the midst of this negative experience. Others felt that taking steps on their own to fight back against the betrayal brought them relief. Some threw themselves into their work and focused on ministry to others, transferring their energies and attention to their ministry. For one person, this meant focusing his attention outside the area of the ministry where his betrayers were working. For another person, counselling others became a healing process. His clients did not know they were helping him, but they were, as this person put it, “exchanging aid”. This person said that he focuses on his ministry and goes home at the end of the day. He sees his home as his sanctuary, and avoids interaction with other clergy when he can.

One participant learned some strategies to fight against burnout in general. He felt that as he was involved in sustainable ministry, he would be more able to cope with this kind of stress. One started personal therapy which also helped in this. One person went back to an academic environment and immersed himself in that different environment as part of his recovery.

One co-researcher tried to understand or to figure out why this was happening. He tried to rationalise for himself how people could be doing what they were doing. He felt this was helpful to his peace of mind.

Spiritually, there were a variety of practices which were found to be helpful. Many co-researchers mentioned the use of a spiritual director to help in the process of

recovery from the betrayal. One person made use of a spiritual director and journaling to deal with and talk through, in particular, the feelings of anger.

Many mentioned prayer as an important help. In various ways, the co-researchers expressed how they talked things out in prayer, how they went to God in prayer, or how they asked God for direction on what God wanted for them.

Many also stated that a process of reconciliation was helpful to them: the sacrament of reconciliation, confession, or a corporate worship service of reconciliation. One person who made use of the sacrament of reconciliation felt guilt and remorse for his own actions and needed to separate that guilt from the false guilt for the actions of the other. Another recognized that she could not let go, that she could not forgive on her own. She went to confession. She and her confessor put together a worship service for reconciliation which culminated in communion.

The use of Scripture was mentioned by several of the people. Different people found different passages helpful. The Psalms, the story of David, the story of Moses, the life of or the Passion of Jesus were all found to be helpful to some. One person expressed that he made use of different Scripture passages to get perspective on the situation. Some people looked intentionally for Scripture passages, but one in particular found that different passages came to him as part of the regular daily readings. In these readings, he found biblical examples of people who had also faced betrayal, and he found support in these examples. He also gained solace from his own sermon preparation. He found that the weekly texts often spoke spiritually to him, and in this way he addressed his own spiritual needs.

A few of the co-researchers made use of a spiritual retreat, or a journalling workshop. One person spoke of an annual eight-day silent retreat with a director. On one retreat, she found value in being directed to sculpt something out of clay. Another exercise this same person found useful was the third week of the Spiritual Exercises of St Ignatius of Loyola. These are reflections on the passion of Christ. The part of Week Three which she found remarkable was that which deals with Jesus' preparations for Betrayal.

In response to the betrayal, some of the participants' support groups became small. One person in particular became withdrawn and mistrustful of others. Because of this, his support became limited. Some co-researchers talked about their issues with people at work, people who were not part of the betraying organization. The support of family and friends and other clergy who were not a part of the betrayal was a benefit for those who did not move to a new place of ministry or for others before they moved to a new ministry. One co-researcher spoke of support gained from a few others who were outside of ministry. For some, the feeling of not being alone, or the feeling that others understood the problems with the organization, reduced the impact of the betrayal.

One participant talked the situation through with a trusted clergy who was outside the larger organization. Another discovered helpful perspective through the input of wise counsellors. Yet another received support from others who had been through their own difficulties and were nursing their own pain. Still another stated that she found it helpful to verbally express her frustration and anger with someone she could trust. Family members were also helpful in this. One spoke of bouncing the issues off her husband.

Another described good communication with his wife, with other family members, and with friends, as a great help in coping with the stress.

One person formed a peer support group of people with similar experiences. Another started to gather a group of people for prayer support. This group was formed from people who are not peers in ministry, but people who will pray for him and for his ministry.

Over half of the co-researchers indicated that time was necessary for the recovery. Most of those took time away from the situation. One participant stated that the main contribution to his rebuilding was time. For at least one person, the recovery from the betrayal cannot be separated from his departure from the ministry location. He moved to a different area before being able to work through the situation. The recovery required time for him to process the situation until he was able to forgive. One co-researcher's recovery came only after he left that work and began a different ministry. He estimated that it took about two years away from the place of the betrayal for his recovery to take place. Another person required a change of ministry location and a further year to feel he was recovering from the betrayal. One more person said it took her three years to ride out the process until she came to the place of grieving. For another person, it was about three years after the betrayal event that the congregation acted on his behalf and initiated some reconciliation and restoration of relationships.

Recovery took time. One participant stated that if one is busy and unable to give the recovery the time it needs, the stress is prolonged. In addition, if the betrayer continues to bring up the issue, then the stress is prolonged. For one co-researcher whose

employment was impacted by the betrayal, the rebuilding was gradual, even after another employment eventually came up and he moved on.

In the end, feeling heard was a large part of the process of recovery. This took different forms for different of the people. One co-researcher went through a process of mediation. He felt that the truth did come out and that he was vindicated. In one case, the congregation acted on the clergy's behalf and initiated some reconciliation and restoration of relationships. Some found it helpful to confront the person and tell the person that they have hurt them and did not want it to continue.

6. Practices that did not help

One participant sought assistance from a few sources which were not helpful for him. He expressed that he did not find a medical doctor helpful. Also, he felt that a psychiatrist he consulted could not understand his situation. In a different case, one co-researcher did not find support from his colleagues. This may have been because he separated from that ministry.

7. Philosophies.

One co-researcher questioned for himself if he should give in or fight. He decided to stand firm and not "sell his soul" for the sake of peace. Another participant tried to rationalise for himself how people could be doing what they were doing.

One person needed to process the information to the point where he realized that the person had no more control over his life. Then, he decided to move along. A couple of the co-researchers realized that the anger was hurting themselves. One realized that the first step was to get over the anger. She also recognized that the way to move ahead was to forgive. Because this was eating her up and because she was giving these people

power over her, she knew that she needed to be able to forgive to be free from it. She recognized that she could not let go, that she could not forgive on her own. A breakthrough for her was coming to accept the way things were: this has happened to her and she cannot forgive. She accepted that she could not forgive these people, and it was Okay. She was open to allowing God to work through the situation and allow grace to flow. One participant tried to learn not to be hateful and angry as he saw these things in other people.

One participant learned that the battle was not his to fight, and that the Lord would take care of him no matter what. Looking back on previous difficult times also helped. He rehearsed what had happened in the past and realized how God brought him through it all before. One person also maintained faith that God would not send him in a certain direction for no purpose.

One of the co-researchers came to the decision that he had to learn to live with the betrayal and the disappointment, or get out of this ministry. His perspective is that many things he has in life are extra blessings or “icing on the cake”. His baseline expectations are low. If he can see his family or eat well, then he feels he has more than enough. He does not expect anyone in particular to help him. He expects God to provide help unexpectedly. This way he is not disappointed by anyone. He has also learned to not ask another peer for assistance because of his expectation that it will backfire.

One participant realized that there are situations which could be win-win rather than win-lose. She found that it is helpful to confront the person and tell them that they are causing hurt and not to continue. For her this means regaining herself, at least to some extent. Her perspective is that sometimes it is not worth the energy to keep on

consuming yourself with it. She has learned to see that not everyone is as caring as she is. She does not expect as much out of people as a result of this process.

8. *Loss*

Loss of one kind or another was expressed by a number of the co-researchers, even outside of any question related to cost. Participants gave expression to this loss in terms of discouragement, defeat, devastation, shatteredness, hopelessness, powerlessness, and helplessness. They were experiencing loss of trust, innocence, and security.

All of the people spoke about a loss of trust for others that followed the betrayal experience. For trust to be lost, there had to have been an expectation of trustworthiness previously. More than one commented that the situation had caused them to have lower expectations of others. Other expressions of this kind of loss were evident in statements that the co-researchers felt jaded, cynical, suspicious, or guarded in dealings with others. Some of this was commonly expressed in terms that the person felt they had lost their innocence and less commonly that they were no longer shocked by what people did.

Further, one felt he has lost respect for others. Another felt a loss of ability to work well with others. There were more widespread feelings of loss of relationship which could be tied to this loss of trust. Two of the co-researchers expressed that their spouses' relationship with the organization suffered. Others realized that their relationships with co-workers or with another person were damaged. One person commented that his connection to the faith community suffered. In all of these, the common factor seems to have been trust.

9. Gain

The experience was not entirely negative for the co-researchers. The co-researchers mainly gained perspective, but also experienced other gains.

The co-researchers commonly expressed that they believed that their ability to minister to others was improved by the experience. They expressed, alternately, that the wisdom, experience, maturity, or understanding of what others were going through, helped them to be present with others. This was expressed explicitly by one co-researcher for his ministry of counselling.

A second commonly expressed gain was in the area which could be described as love for others. This was expressed in different ways.

One learned to pray for and forgive others.

One learned to apologize more easily.

One resolved to treat others better.

One became more accepting of others.

Freedom, or empowerment, was also a common theme. Some of the co-researchers felt that they had been freed to minister to others without old constraints. One expressed that a renewed sense of vocation came out of this experience. Another found the strength to stand up for what he felt was right.

10. Perspective

New perspective, or a different way of looking at things, was another common benefit to the painful process. Several of the co-researchers expressed that their new perspective included more realistic expectations of others. One came to a renewed realization that everyone is different and that some people will do things others might

consider unacceptable. One expressed this new perspective in a fatalistic sentiment – that because of human nature, these things are going to happen. One participant commented that lay people often act as if their clergy are perfect, and place them on a pedestal. He realized that he was doing something similar with his colleagues. He had not expected them to be imperfect and sinful. He realized that they were human. This perspective helped to resolve some of his struggles.

New expectations for self were also an outcome of the betrayal and recovery process. One person decided to take things less seriously. One saw that the process redefined what was possible. One used the situation to look at what he wanted his life to be about. A couple of the co-researchers learned humility through the process.

A new, or renewed, expectation of God was a third kind of new perspective. Again, several of the co-researchers received a strengthening in their understanding of God. For one, faith and reliance on God was deepened. Another became more grounded in his faith. A few realized anew that God was with them, that God had their best interests in mind, or that God could and did handle their situations. Another co-researcher's perspective on God became that God has his best interests in mind. He accepted that he could not always see it; but he knows that God is bigger than himself and cares and knows what is best. God is always someone he can turn to. A different participant stated that it was a three-part truth: Life is not fair; evil is real; and God is great. Another co-researcher also gained the perspective that when he turned things over to God and trusted God to provide, he felt an immense sense of peace, a sense that he need not fight the battle anymore.

A couple of people also experienced a deeper sense of God's grace. They saw that God forgave their imperfections—that God renewed their hearts. One of the participants expressed that her heart had turned to stone towards other clergy, but she heard God saying, "I will turn your stony hearts into hearts of flesh." This is where she found the life, the liberation, and the freedom.

11. Meaning of the Experience

The experience of betrayal and recovery was a learning experience for those who participated in this research. There were various lessons learned, and each was different according to the individual and the uniqueness of the situations.

Several of the co-researchers expressed that this had been a positive experience. Some expressed that trials are a gift. One experienced the best times of ministry during the experience of betrayal and the time that followed. Many saw that these experiences were opportunity for growth. They were a call to examine self, to ask, or to discover, who they were and what they will be about in their life.

This was also a time to focus on ministry for some of the participants. For a person called to ministry, the time of trial was not the time to leave behind their calling. It was a time to remember and reaffirm the call to ministry and a time to serve.

For one co-researcher, the experience was about surrender to the will of God. It was also about doing the right thing, perhaps in obedience to God, even if the right thing carried a price tag.

12. Severity of Stress

It was not universally agreed that the stress of betrayal was the greatest stress or the most difficult to carry, but some of the comments by the participants gave some

indication of how significant they thought it was. For one co-researcher, the stress was hard to shed because of the injustice inherent in the situation. It was hard to see the injustice and not want to continue to address it. For another, it was hard because the betrayal dealt with issues of personality, self-image, and integrity. This co-researcher stated that when someone diminishes a person's self-image, they are forced "to cower to that diminishment" until they realize that it is not their problem but the problem of the other. Yet another participant expressed that the betrayal was painful and pervasive. He likened it to a toothache in that it is a pain you cannot put your finger on. Since the pain was everywhere, the stress of betrayal was greater.

The betrayal is unexpected in ministry. One does not expect people in ministry to do things like this, so the betrayal is more complete. Chuck expressed that it was harder to deal with because it was so unexpected. Ellen expressed that the betrayal was heavier because it was committed by a person working in ministry.

Resolution was sometimes difficult, also, because the betrayal itself required that the person leave the situation altogether. The length of time required for resolution also points to the severity of the stress.

Figure 1: Matrix of Discoveries

Theme	Discovery
Meaning of Betrayal	Broken contract
Emotions	Anger, Disbelief
Impact	Self-doubt, Questioning, Avoidance
Recovery	Address the injustice. Take steps. Use peer support. Allow passage of time.
Spiritual Practices	Spiritual direction, Retreats, Journalling, Prayer, Scripture, Confession, Reconciliation, Worship
Philosophies	Anger must be released. It was God's fight.
Loss	Innocence, Trust, Security
Gain	Perspective, increased ability to minister
Perspective	Everyone is different, Realistic expectations, Renewed sense of God's grace
Meaning of Experience	Learning, A Gift

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

The purpose of this study was to reflect upon betrayal as experienced by clergy, in an effort to find a way to help clergy through this kind of crisis in their ministry.

I believe that this study illustrates the significance of stress in the practice of ministry. The study also illustrates the significance of betrayal experiences in the stress experienced by ministering persons. Although some of the 25 % of ministers forced out of, or fired from, a ministry position were forced out or fired for their own failings, some firings were rooted in betrayal. My own experience and the experience of many of the people with whom I have spoken suggested that betrayal is common.

The question was: How do ministering persons deal with the stress? What is the meaning, structure, and essence of the experience? It is my belief that the preceding chapters have addressed these areas.

Conclusions

1. Stress

The literature review uncovered a number of factors which were present in the experiences of the co-researchers. For example, the interviews with the co-researchers reinforced the concept of there being three categories of stress in life: physical, societal, and psychological.

The literature did not adequately address the presence of betrayal in ministry stress, but the areas of stress which were addressed in the literature did echo the kinds of stress created by betrayal in ministry. The co-researchers did express excessive or conflicting demands and high expectations in their stories of betrayal. Other job

variables such as conflicts with members of the church, and lack of support were also part of the betrayal stories.

Further, the personal variables which were reported in the literature review as contributing to a stress reaction may have been a part of the betrayal stories. Most of the personal variables were not explored in the interviews with the co-researchers, but innocence, idealism and naiveté were noticed in some of the stories.

2. Betrayal

The literature described betrayal as a twisting of the truth. Broken hospitality is a useful illustration for betrayal: the promise of safety in the close relationship is broken. This was not specifically addressed in this research, but the research did give a sense of a brokenness and a loss of safety. For the co-researchers, betrayal came in the form of disloyalty, broken promises, and even persecution. It was a felt experience, defined subjectively by the one betrayed. Universally, though, betrayal was experienced as painful and it had a lasting impact on the betrayed.

This research did not support the notion that betrayal is the greatest stress experienced by clergy, but it was expressed as the greatest for many of the participants.

3. Community

As a component of betrayal, the closeness and trust of the relationship is significant to the severity of the impact of the betrayal. In this, the community nature of the clergy's workplace brings a mixed blessing. Community is a great support to the clergy, but the built-in community is part of the closeness which leaves the person open to betrayal. Community is also part of the problem after the betrayal. Once betrayal has happened, often as a function of the betrayal, community is lost to the clergy. The clergy

is an outsider who has only recently arrived, whereas the other members of the community have lived in the community for, potentially, generations. The minister is the transient one, and is not supported as strongly as the others. Whoever is in the wrong, the minister is more expendable. The minister could be cut off by the rest of the community as an outsider.

When job-loss accompanies the betrayal, the betrayed minister loses community and must move, or at least leave the worshipping community. At times, this also includes a move out of the church-provided accommodation. This adds to the impact of betrayal, and to the difficulty clergy have in overcoming the betrayal.

4. Theological Understanding

Some aspects of the betrayal experience are informed by reflection on theological matters. The clergy's understanding of the call to ministry is grounded in biblical understanding. The ideas of rejection and persecution can be examined in Scripture. Examples of biblical persons who experienced betrayal can be helpful to clergy in the midst of their own betrayal journey.

The belief of clergy that they are called to ministry by God makes ministry more than just a job for them. It is an imperative. Being betrayed in that ministry carries more of an impact because it is an attack on the person and on the will of God. The sense of calling also contributes to a god-complex. The minister with this complex is more prone to betrayal because of the complex.

Samuel was called by God to the ministry of prophet. When he felt rejected by the people because they asked for a king, he felt betrayed. He saw this as a rejection of himself. Upon reflection, clergy could learn something from Samuel's process. Samuel

recovered from the betrayal after hearing again from God. God's message to Samuel was, "...it is not you they have rejected, but they have rejected me as their king." (1 Samuel 8:7) God's message to each clergy could be the same, "They have rejected me. I call you to continue to be faithful."

The life of Job is an account of senseless loss and pain, and the thought process which followed. In the midst of betrayal, the betrayed ministering persons feel the pain and may question God as Job questioned God (Job 26-31). It may be helpful to some to see, as Job eventually did, that God's purposes are greater than we can understand and that God blesses those who are faithful in spite of hardship.

The Story of the Prodigal Son (Luke 15:11-32) is a story of betrayal of the Father and of the older brother. The Father remained open to forgive in spite of the great insult and pain inflicted. The brother was not willing to forgive the betrayal and that hurt the relationship and the older brother's enjoyment of life. The betrayed clergy can see that the Prodigal Father is an illustration of God who welcomes repentant believers with open arms. God's example helps a betrayed person to find the strength to forgive and restore the relationship. Reflection on this biblical story can be a healing experience for clergy who have been betrayed.

Jesus was betrayed by Judas and denied by Peter. Jesus took special measures to make sure the relationship was restored with Peter and that Peter was able to serve God as an apostle. Jesus' example of how to receive betrayal may be too perfect to attain, but reflection on Jesus' betrayal can be helpful to clergy. The restoration of Peter can be an example of how clergy can respond to those who betray but seek to heal the relationship.

When looking to Scripture for thoughts and feelings on rejection, persecution, and betrayal, the co-researchers expressed that the Psalms were very helpful along with passages describing the life of David. Sentiments found in the Psalms include the questioning of God as to how long the difficulties would last and the lamenting over unjust persecution. The Psalms also include encouragement that the Lord sees the difficulties of those who look to God. Even in the valley of the shadow of death, there is encouragement that God is with the faithful. These passages are seen as helpful in the process of recovery from betrayal.

5. Stages of Grief

One co-researcher expressed she needed to come to a place of grieving before more healing was possible for her. This comment highlighted the presence of grief and loss in the betrayal experience for some people. In addition, there were a few indicators which seemed to suggest that processing through a betrayal looked somewhat like the process for grief and loss. The experiences of the co-researchers were not documented with these steps in mind, but the steps of denial (“I was stunned”), anger (the most commonly felt emotion), bargaining (trying to understand how this could have happened), and depression (avoidance and isolation) were expressed in the interviews. Acceptance, the last stage in loss recovery could certainly be a way of expressing the new equilibrium the co-researchers reached after their experiences. They were changed, and they could no longer be as trusting as they once were, but they could return to fulfilling ministry.

6. Time Heals

Time was one thing which helped in healing for the co-researchers. Many of the co-researchers expressed that recovery takes time. The literature review supported this notion. Hedva (2001) in particular stated that time is required. She also noted that the time should be used constructively. It appeared, however, that the co-researchers did not approach their healing with any considered plan. The experience of the co-researchers indicates that a separation from the betrayal, the source of the stress and burnout, may be necessary. Separation is certainly helpful.

7. Spiritual Practices

The co-researchers found several spiritual practices to be helpful. Some found that working with a spiritual director, a spiritual retreat, or both, were helpful for their recovery. Journalling and prayer with or without spiritual retreats or other external direction were also identified as being beneficial. Similarly, reading of Scripture and meditation upon some of the passages were seen as helpful.

In addition to these expected responses, some of the co-researchers stated that they made good use of sacraments and other classical components of church life to assist in their journey. Even for people who had been on the receiving end of another's sinful action, there was considerable support for the use of confession and even the sacrament of reconciliation. Some of the co-researchers recognized that, no matter what someone else had done to them, there were some things they needed to make right between themselves and God. Also, corporate worship was expressed as a helpful spiritual exercise. Personal devotion and worship were important, but the act of gathering with others of the faith community was a blessing on the journey.

8. *Philosophies*

Philosophies which the participants found useful to their coping varied from co-researcher to co-researcher. One made the decision to stand firm, not compromising on his values or concept of what he felt was right. For him it was a matter of keeping his values. Another came to the decision that the betrayer would not be allowed to control his life. Both of these philosophies put the betrayed in a position of trying to control his part of the situation.

Another co-researcher took the position that God would take care of the situation. This participant surrendered to the higher power. This also, philosophically, took the power out of the hands of the betrayer.

Forgiveness was a common concept in the minds of the co-researchers. To forgive also took some of the power out of the betrayal. Those participants, who recognized that the anger and lack of forgiveness were hurting the betrayed, recognized that forgiveness freed them from some of the ill effects of the betrayal and empowered them.

One philosophy which may have been neutral in its benefit to the betrayed was to learn to live with it. Some participants expressed that they had learned to not expect anything from others. The philosophy was that if they did not expect much, they would not be disappointed. While having realistic expectations is a healthy thing, the literature review indicates that the cynicism of low or negative expectations may be a sign that healing has not been completed.

9. Anger

The literature search found some helpful information on constructive use of anger. Many of the co-researchers expressed that they felt angry at one point during their journey. Some expressed that they were stuck in a phase of anger. Occasionally, the interviews with the co-researchers brought to light a constructive outcome from the experience of anger. One co-researcher expressed being motivated to not act the same in the future. Another expressed wanting to address the injustice. These were positive times, but a conscious philosophy of channeling anger into healthy responses may have helped all of the co-researchers to leave behind bitterness. A spiritual director or therapist who knew the importance for healing of unconditional regard (love) and had an awareness of the source of the anger could have directed a participant to greater resolution.

10. Hope

Hopelessness was another feeling commonly expressed by the co-researchers. Feelings of discouragement and shame were associated with the feelings of hopelessness. The co-researchers experienced the threats to hope described by Capps (1995). Their journeys to recovery could have been informed by trust, patience, and modesty, but it seems that the hardest of the three to hold would have been trust. The betrayals significantly impacted the capacity to trust. Trust might have enabled them to survive the loss of hope, but loss of trust seems to be a major victim in the betrayals. Nevertheless, patience and modesty seem to be valuable to the recovery process of those who were able to access them.

11. Meaning, Structure, and Essence of Betrayal

Overall, the experience of betrayal and recovery was a learning experience for the co-researchers. The trials were sometimes regarded as a gift because of the benefits the whole journey brought. In one case, the gift was in the form of the most fulfilling ministry of the co-researcher's career. There were opportunities for self-examination and for growth. It can be a time to move closer to God, to surrender to the will of God. The journey was also about doing the right thing, perhaps in obedience to God, even if the right thing carried a price.

a. Betrayal. From the co-researchers, betrayal is the breaking of a contract. It involves unmet expectations, broken promises, something basically unjust, or a desertion. The gap between expectations and reality lead to feelings of being let down. There was a consequential waste of emotional and psychological energy, a waste of work time spent on dealing with the effects of the betrayal. It was a diversion from something more productive. Intimacy is a key element in betrayal. Without intimacy, there is no betrayal. Without trust, there can be no broken trust. The pain of the betrayal is proportional to the intimacy in the relationship.

b. Emotions. The literature review and the interviews indicate that betrayal is an emotion-provoking experience. It elicits mostly anger, disappointment, and disbelief which require time and usually a conscious process to resolve.

c. Loss. Loss was a key element in the experience of betrayal, and that was explicitly expressed by a number of the co-researchers. Betrayal resulted in lasting, but not necessarily permanent, damage for the betrayed. Some of the loss was injury to the soul: lower expectations of others; jaded, cynical, suspicious, or guarded personality; and

loss of respect for others or ability to work well with others. The betrayed commonly experienced a sense of doubt, and sense of self-doubt in abilities, ministry, and calling. A common secondary impact was a tendency toward avoidance and overcompensation. The co-researchers also gave expression to loss in terms of discouragement, defeat, devastation, shatteredness, hopelessness, powerlessness, and helplessness. They experienced loss of trust, innocence, and security.

d. Gain. The experience of betrayal was not entirely negative. People gained perspective, wisdom, experience, maturity, or an understanding of what others could be going through. They also gained some more concrete things such as a greater ability to minister to others. Others expressed that they gained a greater love for others, freedom, empowerment, or a renewed sense of calling through the process. Betrayal is also about perspective. A different way of looking at things was a common element of the journey for the participants. Commonly, the new perspective they gained included a change in expectations to something more realistic, or new perspectives on expectations for self, or of God. Less positive perspectives, such as fatalism, were also gained by some co-researchers.

Recommendations

1. Incomplete Healing

I think that some of the co-researchers had not progressed as far in the healing journey as they might have. Some were “stuck” in depression (Kübler-Ross’ stages of grief), or at the point of purification (Hedva’s model of recovery from betrayal). Some seemed to have moved from naiveté to cynicism and paranoia instead of to wisdom or a balanced perspective. One maintained an attitude of vigilance which did not seem to fit

with healing. Some of the co-researchers tried to find answers to the unanswerable questions. They became stuck on why people would do these kinds of things, or they struggled with the question of the harm to the ministry caused by the betrayal.

The model of recovery from betrayal presented by Hedva, in particular, indicates that there were signs that real healing had not taken place for some of the co-researchers. Comments like “I’ll never trust a supervisor again” indicate that the co-researcher had not worked through to the point of recognizing that there is good and bad in all people. On the other hand, a positive sign that some had worked their way through to healing is seen in the reaffirmation of the co-researcher’s call to ministry. Hedva’s model invites the recovering person to find purpose and the experience of calling to ministry is just that.

Some of the co-researchers took pains to express that the ministry did not suffer as a result of their stress reaction. It was my impression that their sense of self-esteem wanted to believe that there was no impact on their ministry. Alternatively, the co-researchers feared the consequences of admitting that their performance was less than it could have been. When a person is betrayed and their work or their personhood is called into question, there must be some impact. There has to be a lowering of a person’s effectiveness in the midst of these kinds of attacks. Yet, some of the co-researchers could not openly admit to, and accept, this.

2. Further Study

In the research of Holmes and Rahe (1967) we see a list of things they considered to be contributing factors toward life stress. Betrayal was not included in their list for research, but the outcomes of betrayal can be seen in some of the life changes they do include. Changes in churches, moving, and being fired are all stressful events which

could be connected to a betrayal in the context of clergy employment. For further study on the topic of betrayal, I would repeat the work of Holmes and Rahe, including more events in the list of stressful life-events. I would add the events of betrayal and breach of trust.

For further study, it would be enlightening to add questions to the interviews to solicit answers reflective of the stages of grief. None of the questions in this research were phrased to evaluate the co-researcher's progress from anger to bargaining, for example. Another study could ask victims of betrayal questions to see if the experience of betrayal is similar to the experience of grief and loss in this way.

Similarly, future study could examine whether any of the co-researchers had experienced guidance for the journey from betrayal to recovery. None of the co-researchers in this study expressed that they made use of any healing model. Questions to victims of betrayal could draw out more of how they naturally progressed through to healing. The researcher might discover that some people would naturally pass through the steps described by Hedva. On the other hand, the researcher might discover that a guided journey would be vastly more effective.

This present study has reported some comments by the co-researchers which touch on the area of hope, including despair, apathy, shame, and trust. A different study could connect the experiences of betrayal to the experience of re-capturing hope as expressed by Capps (1995).

Further study could also examine the personality traits of participants. As the literature review found, there are job variables and personal variables which contribute to stress and the reaction to stress in the workplace. Examination of personality could

uncover which personal variables impact a person's vulnerability to betrayal and a person's resiliency to overcome the effects of the betrayal.

Finally, this research dealt solely with people who were still in full-time ministry, even if not the same ministry they were in at the time of the betrayal. Another research project might interview people who are no longer in ministry. This kind of research would include those who, potentially, were less successful in recovery. This could, conceivably, discover differences between those who had success in recovery, success in staying in ministry, and those who did not.

3. Suggestions

Aside from the knowledge or perspective gained for individuals that might be possible from this research, there are some more directive suggestions. According to the literature, denominations do not seem to be recognizing betrayal or implementing programmatic responses to the phenomenon of betrayal in churches. I suggest that denominations and the hierarchy of the church implement support structures to minimize the effects of betrayals in their churches and to aid in the healing of their clergy. It would also be significant if denominations could begin educational programs to reduce the incidence of betrayal.

This research supports the principle that people should not make major decisions when they are in the midst of a crisis. People change ministries or quit without something to go to, or leave ministry entirely because they are angry in the midst of the pain. I have seen far too many people who are suffering a response to traumatic stress make a quick decision to leave. They change jobs or locations thinking it will improve everything without realizing that they need to process things before they move, or they

take the problem with them. The process of healing takes time and sometimes distance, but the healing benefits of community are also important.

The Researcher's Journey

Before beginning this process, I had seen and heard of people who did not last or who were treated poorly in ministry. I have always been distressed by this. Perhaps, in a way, I have felt betrayed by the congregations which have done this to other clergy. While I conducted this research, I found more examples of betrayal and injustice, and this has added to my own feelings of betrayal. Through the interviews, I re-experienced some of the betrayal.

My journey from vicarious betrayal to forgiveness and health has been aided by the journeys of the co-researchers and by the models of healing found in the literature review. This research has been a difficult walk through the pain of others, but it has also been a balm to my soul as I absorbed the lessons learned by the co-researchers. I have also been encouraged and healed by recognition of the things I need to do to achieve forgiveness and wholeness.

Summary

I believe that the co-researchers were largely honest with me during this process. In as much as they could be honest with themselves, they shared openly with me. This is not total transparency since I expect that there were points where they did not know what they felt. There were probably points where they told themselves that they were hurt less than they really were. Denial of the pain probably also included denial of the impact the betrayal had on them.

For my part, I have taken on a part of their experiences. In this, I have suffered a minor vicarious trauma. I find myself disliking the people who betrayed my co-researchers. I know more than I should about some people and I need to continue to apply a model of recovery from betrayal for my own betrayal. The betrayer is an imperfect person and God loves and cares for us all.

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APPENDIX B: INFORMATION LETTER FOR CO-RESEARCHERS

Date

Dear _____,

Thank you for agreeing to participate as a co-researcher with me in my study of Betrayal Related Stress for Clergy. I appreciate the time and contribution you are offering to help me achieve the goals of this study. It is important to me that you have the opportunity to contemplate and discuss your participation in this research before we begin. We will make this the first item of the agenda for our interview, but also feel free to contact me before or after to talk about this.

The purpose of the research is primarily to satisfy the thesis requirements for the MA (Pastoral Psychology and Counselling) at St Stephen's College. Secondly, the research purpose is to discover for clergy the knowledge they need to apply to be sustained in ministry in spite of betrayal and the stress that betrayal brings. Your participation will consist of one interview of approximately 60 minutes. During this time, I will ask you to reflect on how you have dealt with betrayal related stress. Specifically, I will ask you to reflect on the meaning, structure and essence of the experience of the betrayal. I will also ask about your experience of how you overcame the stress of the betrayal.

A transcript of the information from our interview will be provided to you before the next phase of the research is begun. You will also be provided a copy of the observations and conclusions for your comment and revision before the findings are submitted. In addition, you will be contacted for consent prior to any secondary use of these findings. Please be assured that no identifying information about you personally will be communicated through the thesis or any secondary use.

Should your participation in this research cause you any distress, I would direct you to the services of the Canadian Forces Member Assistance Program. They will provide you with confidential, arms-length therapeutic assistance. Beyond this, you may contact me or St. Stephen's College (780-439-7311) if you have concerns about the manner in which the study is being conducted.

I want you to know that you are free to withdraw from participation before we begin, and also free to withdraw along with any material that has been gathered at any time in this process. As we agreed (reference conversation of invitation), our interview will occur at (time) via telephone (or in person at location specified). If you need to call and leave a message for me prior to that date, my telephone number is 780-973-1492 and my voice mail is accessible only by me.

I look forward to talking with you on (date).

Sincerely,
Tracy Moore

APPENDIX C: CO-RESEARCHER CONSENT FORM

I hereby consent to be a participant/co-researcher in a research study that focuses on Betrayal Related Stress for Clergy being conducted by Tracy Moore as a component of the M.A. (Pastoral Psychology and Counselling) degree program of St. Stephen's College, Edmonton. The results of the study will be used to inform clergy and others about the knowledge clergy need to apply to be sustained in ministry in spite of betrayal and the stress that betrayal brings.

I understand that my involvement in the study will consist of participation in an interview and a follow-up review of the study's findings and that this study is not expected to involve risks of harm any greater than those ordinarily encountered in daily life.

I understand that my participation in this study will be coded in such a way that my identity will not be directly associated with the final data produced. All information provided by me will be held in confidence and secured in a locked file cabinet controlled only by Tracy Moore. All interview material, including tapes, will be destroyed once the thesis has been approved. Any information gathered from me will only be made public in the form of a thesis submitted to St. Stephen's College.

I can contact the principal researcher Tracy Moore by telephoning (780) 973-1492 and can contact St. Stephen's College at 780-439-7311. I understand that this research project is supervised by Dr. John Carr, sessional faculty at St. Stephen's College

I have been provided with a copy of an Information Letter for Co-Researchers specific to this research. I voluntarily agree to participate in the research study, with the understanding that I may refuse to answer any question and that I may withdraw from the study at any point.

Signature _____

Witness _____

Place and Date _____

APPENDIX D: INTERVIEW QUESTIONS

1. What was your initial response to the sense of betrayal?
2. What kinds of feelings were stirred for you?
3. How was your work affected? / What did that do to your ability to work?
4. How was your personal life affected?
5. How was your health affected?
6. How would you describe that experience of betrayal?
7. When was it that you felt that you were getting on top of those negative impacts?
8. To what do you attribute that turnaround?
9. What did you do that helped with that turnaround? / Were there any tools, knowledge, information, or spiritual perspective that helped?
10. How did your support structure change?
11. How would you describe the experience of turning things around?
12. What have you gained from the experience?
13. What has this cost you?
14. Was this the worst stress you have had to carry? The most severe? The hardest to shed?
15. In the end, what is the meaning of the experience for you?