A Psychosocial Support System For Seventh-Day Adventist Pastors In West Indonesia

Edison Pandjaitan

Andrews University

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ABSTRACT

A PSYCHOSOCIAL SUPPORT SYSTEM FOR SEVENTH-DAY ADVENTIST PASTORS IN WEST INDONESIA

by

Edison Pandjaitan

Adviser: Jerry Moon
Title: A PSYCHOSOCIAL SUPPORT SYSTEM FOR SEVENTH-DAY ADVENTIST PASTORS IN WEST INDONESIA

Name of researcher: Edison Pandjaitan

Name and degree of faculty adviser: Jerry Moon, Ph.D.

Date completed:

Problem

The adjustment that many SDA Indonesian pastors go through in the early years of their ministry and the feeling on the part of some ministers that they lack essential psychosocial support suggest the importance of designing a systematic support system. Therefore the dissertation addresses the following questions: (1) How do SDA pastors in the West Indonesia Union indicate their need of a support system? (2) What resources are available to meet the needs of Indonesian pastors? (3) What can the minister, the local church, and the hiring organization do to strengthen this support system?
Method

The project is descriptive-prescriptive. Primary research focuses on a questionnaire and its findings. The study also reports a survey of literature dealing with systematic support systems. The literature survey includes theological reflections from Scripture and the writings of Ellen G. White, as well as psychosocial principles and practices drawn from a variety of other sources.

Results

The questionnaire indicates that 90 percent of respondents found human relationships to be helpful in a general way. But one-fourth felt they had no one they were comfortable confiding in regarding specific problems. Less than half had meaningful experiences with mentors or conference administrators. A majority of the pastors desired an expansion of support resources in the areas of mentoring (79 percent), support groups (60 percent), sabbaticals (73 percent), continuing education (83 percent), the ministerial director acting more as an advocate (63 percent), and deeper relationships with lay members (93 percent).

Conclusion

Several aspects of psychosocial support can be implemented with little financial outlay, such as enhancing the role and skills of ministerial directors, and forming district support groups for clergy and clergy families. Other support resources require more substantial funding and would need to be implemented as funds became available.
Andrews University
Seventh-day Adventist Theological Seminary

A PSYCHOSOCIAL SUPPORT SYSTEM FOR SEVENTH-DAY ADVENTIST PASTORS IN WEST INDONESIA

A Dissertation
Presented in Partial Fulfillment of the Requirements for the Degree Doctor of Ministry

by
Edison Pandjaitan
January 1999
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Edison Pandjaitan

APPROVAL BY THE COMMITTEE:

Adviser, Jerry Moon

James J. North, Jr.

Douglas R. Kilcher

Director of D.Min. Program Ricardo Norton

Dean, SDA Theological Seminary Werner K. Vyhmeister

March 29, 1999 Date approved
To Vinenda, Edvin, and Wilson

with love
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INTRODUCTION

Purpose of the Dissertation

The purpose of this study is to propose a psychosocial support system potentially applicable to local pastors of the Seventh-day Adventist Church in West Indonesia Union based upon an evaluation of the needs.¹

Justification

1. The adjustment that I went through in the ministry and the minimal support that was given to me at that time suggested the importance of a systematic support system.

2. Preliminary investigation of the current literature as well as in a study conducted by Dr. Benjamin Schoun for the North American Division of the Seventh-day Adventist Church² indicated a strong need of an adequate support system for ministers.

3. The Seventh-day Adventist Church has spent considerable time and money designing evangelistic methodologies but has tended to overlook the implementation of a theologically-mandated mission to its workers, and that is to “love one another with

¹The phrase “psychosocial support system” refers to the network of various resources that helps a person to relate positively to his or her life and career.

brotherly affection; outdo one another in showing honor. Never flag in zeal, be aglow with the Spirit, serve the Lord (Rom 12:10-11).

4. This project may enable the local pastors of our churches in West Indonesia Union to have a healthier, happier, and more effective approach to their ministry. In turn, satisfied pastors will improve the quality of the church and increase its effectiveness in her mission to the world.

Limitations

1. Theological implications of the concept of support will be based upon the nature of human kind, God’s plan of ministry for His servants, and biblical experiences that suggest support between God’s workers.

2. An investigation of current literature will be made to isolate the psycho-social dynamics unique to the ministry to discover similar situations in human development that also affect pastors. The concept of that kind of support will be presented.

3. An evaluation of the needs of pastors, their feelings about various kinds of support units, and the effectiveness of the current support system will be done by survey questionnaire.

4. Selected individuals and institutions who have done work in support systems will be contacted to discover and evaluate their experiences.

5. The last chapter will present my constructive design for a possible support system in consideration of the coming research.
Expectations

1. The ultimate goal of this project is to increase the quality of life and work for every local pastor in West Indonesia Union.

2. This project may provide a suggestive plan to follow and serves as a recommendation for an intentional support system to be considered by all the local missions in West Indonesia Union.

3. It is hoped this project will increase the self-awareness among individual pastors of the dynamics operating in their own lives and enable them to take precautionary measures to prevent problems and crises.

4. The project will be of great benefit to myself as the researcher to enrich my personal ministry and enable me to effectively facilitate the strengthening of ministers.

5. The intentional support given to the pastors will improve the quality of the church and may increase its growth.

Definitions

Adventist or SDA is an abbreviation for Seventh-day Adventist.

Conference denotes a segment of church organization that is financially self-sustaining within the Seventh-day Adventist Church. It includes all the SDA churches in a region.

Gotong royong is an Indonesian word meaning “to work together.”

Pastor is defined as a full-time minister of a local church.

Mission denotes a segment of church organization that is the same as a
conference except that it is not yet financially self-sustaining.

Psychosocial support system is defined as the caring network of various professional and natural resources, both internal (psycho) and external (social), that enables a pastor to adequately and positively relate to his or her environment.

Union Conference or Mission denotes a segment of church organization composed of local conferences and/or missions within a designated area.
CHAPTER ONE

A THEOLOGICAL STUDY OF THE CONCEPT OF SUPPORT

This chapter considers a number of elements presented in Scripture on the concept of support. These elements include the human nature, biblical examples that suggest support among gospel workers, and Ellen G. White's counsel on the importance of support.

The Human Nature and Support

The first consideration is a theological study of the concept of support as the very nature of human kind, who, though created sinless, are now imperfect and prone to sin.

Human Kind in Perfection

The very nature of human kind, as seen in Scripture, implies the need of support. The biblical creation story reveals the intention of God to provide a bonding relationship for mankind as a support system by saying, "It is not good that man should be alone; I will make a helper fit for him" (Gen 2:18). Claus Westermann wrote: "The

1 All biblical references use the Revised Standard Version unless otherwise noted.
Creator considers the-being-alone quite negatively; it is not good."1 Furthermore, he reiterated this by saying, "All human community is centered around the community of man and woman."2 Along a similar line of thought, Carl F. Keil and Friedrich Delitzsch note, "Human beings cannot fulfill their destiny in any other way than in mutual assistance. The man or woman is created by God in such a way that he or she needs the help of a partner; hence mutual help is an essential part of human existence."3 Thus God saw Adam's need, the first and innocent man, for a human companion to support him in fulfilling the divine task to replenish the earth and have dominion over it (Gen 1:28).

Larry Graham suggests that the pattern of interrelationships among the members of the Trinity has set the ground and model for human relationships.4 The New Testament clearly shows the divine dynamics of communion and mutual support during the incarnation of Jesus Christ. On three different occasions, the Father's voice is heard on earth to confirm the divine origin of Jesus Christ and His ministry (Matt 3:16-17; 17:5; John 12:28). The Gospel of John is rather explicit concerning Jesus' relationship and dependency with the Father. Jesus confirms the Father's love for Him who has also given "all things into His hand" (John 3:35). Both Jesus and the Father are actively involved in

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2Ibid.

3Ibid.

the salvation of mankind (John 5:17). Jesus claimed that His role model was His Father and, therefore, His priority was to do His Father’s will (John 5:19). That is how the Son honors His Father (John 5:23). Jesus has full confidence in the continual presence of His Father (John 16:32), and commits His life completely to the Father till the end (Luke 23:46). Furthermore, Jesus described the role of the Holy Spirit within the interrelationship of the Trinity (John 15:26). The Third Person of the Godhead was actively involved in the life and work of the Savior right from the inception of Jesus in Mary’s womb (Matt 1:20), through His childhood (Luke 1:80), and into His adult life. Here the Spirit of God was made manifest at the baptism of Jesus and came in the form of a dove (Matt 3:16). The same Spirit led Jesus into the wilderness to commune with the Father for the next forty days (Matt 4:1). At the beginning of His ministry, Jesus confirmed the presence of the Spirit within Him (Luke 4:18). Jesus, the God-Man, can testify to the power of the Holy Spirit both in His life and personal ministry (Matt 12:28).

The above descriptions are very significant when one accepts the biblical truth that humans or people were made in the image of God (Gen 1:26). As Graham says, “The essential nature of the human being as a creature in the image of God consists of the will to communion, the will to belong.”1 Thus Graham concludes that friendship is a basic expression which characterizes man or woman created in the image of God.

The book of Genesis recorded the efforts made by God to walk and commune with humans (Gen 2:15; 3:8-9). God set aside the Sabbath, one day out of every seven-day cycle, as a special time for communion between God and His creatures on earth (Gen

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1Ibid., 116.
It is the ultimate desire of God to dwell with human beings. Though sin separated humans from their Creator, the desire of God to be present in the life of man or woman is still clearly manifested in the objective of building the temple for God in the wilderness, and later in Canaan, as well as in the purpose of the incarnation of Jesus Christ in the New Testament. Heavenly angels have a desire to participate in establishing a stronger communion and support between God and human beings. Thus, it is the purpose of God that all intelligent beings in the universe are created for communion between God and His children and with each other among the created beings.

**Human Kind in Imperfection**

Scripture records that all men and women have sinned (Rom 3:23; 5:12). The end result of sin is death (Rom 6:23). But the grace of God has withheld the immediate effect of the penalty of sin. However, God’s grace does not prevent the weakening of man’s or woman’s ability to obey God completely, and thus relationships with man and woman are broken. In addition, the human physical condition continues to degenerate which brings about numerous physical and mental diseases, social ills and conflicts, a deteriorating environment, and spiritual decline.

As long as humans continue to live in an imperfect world, the struggle between good and evil, both in the physical world as well as in the social and spiritual realm, will continue. Conflicts and frustrations will not go away but will continue to plague the life and work of mankind. Jesus Himself told His disciples, “The spirit indeed is willing, but the flesh is weak” (Matt 26:41). Solomon, the wise man, confirms that man’s “days are full of pain, and his work is a vexation; even in the night his mind does
not rest” (Eccl. 2:23).

Christians are not immune to the trials and conflicts of life. John the
Revelator indicates that Satan is waging a war against God’s own people (Rev 12:17). He
is attacking every soul with temptations (Rev 12:12; Eph 6:10-12), though God has
promised that He will not let anyone be tempted beyond their strength (1 Cor 10:13). For
this reason Christians are vulnerable to being “lonely,” “dismayed,” “afflicted,”
“perplexed,” “persecuted,” and “struck down,” by the enemies (Ps 25:16; Dan 4:19; 2 Cor
4:8-10). By the same token, the Lord has promised help for Christians and has said they
will never be left alone (Matt 28:20). From a theological point of view, the nature of
mankind indicates the necessity of help and companionship.

Biblical Examples That Suggest Support between Gospel Workers

Among the many possible examples of biblical characters who needed and
made use of support systems are three preeminent for their leadership exploits--Moses
from the Old Testament, and Paul and Jesus from the New Testament.

Moses

When God called Moses to deliver His people Israel from bondage in Egypt,
Moses was overwhelmed with the responsibilities that rested on his shoulders (Exod:
3:13). Among the assurances God gave him was the assurance of His presence “I will go
with you” (Exod 3:12). It meant God and Moses would always go together in bringing
Israel to the Promised Land. George Rawlinson puts it thus: “The conviction that he is
with us, and that we speak for him, makes the meekest bold, the weakest strong.”¹ Truly, the first and most essential component of a minister’s support is the assurance that God is His constant Companion.²

In the case of Moses, for example, God provides a companion who will act as a spokesman and interpreter, as well as a mentor, in the person of Moses’ elder brother, Aaron (Exod 4:10-16). Aaron was called by God to be the high priest. Later their sister, Miriam the prophetess, joined the team ministry especially in the area of congregational and church music (Exod 15:20, 21). As the needs arose for an effective administration and leadership in carrying out the heavy burdens of ministering to the various needs of the people of Israel in the wilderness, the Lord sent Jethro, Moses’ father-in-law, to provide wisdom and counsel regarding delegating responsibilities to others (Exod 18:13-26). As a result, rulers over tens, fifties, hundreds, and thousands were chosen to lead and judge the people of Israel at all times. These rulers became Moses’ assistants in his ministry of leading Israel to the land of Canaan. By following the counsel of Jethro, Moses was prevented from having to experience burnout in his ministry and thus could continue as an effective leader for God over the people of Israel as well as being father-husband to his family. In addition, God provided able leaders such as Joshua and Caleb who became his


²Kenneth K. Killinski and Jerry C. Wofford, Organization and Leadership in the Local Church (Grand Rapids, MI: Zondervan, 1973), 81-82, describe the nature of the human need in seven categories: physiological, security and maintenance, order, personal interaction, achievement, personal enhancement, and group achievement.
right hand men in the area of military skills and tactics (Exod 17:10) The mentoring\(^1\) of Joshua by Moses provided Joshua the opportunity to gain rich experience in leadership and administration as well as total dependency upon God for help and strength years before God chose Joshua to bring Israel into the land of Canaan.

The Bible has little information concerning the support system that Moses received from his wife and children except in the caring of his father-in-law, Jethro, who brought Zipporah and their children to be united with Moses (Exod 18:2-7). Jethro was aware that “It is not good for man to be alone.” Jethro knew that family is a vital element of support in the life and ministry of a pastor. Scripture also records that Moses was “a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated” (Deut 34:7). Moses’ life and ministry showed what can happen when God’s Word is taken seriously. His example of delegating responsibilities to qualified associates is an example that most pastors could profitably adopt for their own ministry.

Paul

The twelve disciples were taught by Jesus to spread the gospel going out two-by-two rather than going out alone (Luke 10:1). The book of Acts portrays the importance of using the mentoring system where a seasoned leader becomes a mentor to another person as in the case of Paul who was mentored by Barnabas (Acts 9:26-30). The Scriptures refers to this dynamic duo as “Barnabas and Saul (Paul)” or “Paul and Barnabas” (Acts 13:2, 7, 43, 46, 50). Later when a dispute arose between the two,

\(^{1}\)Mentoring means one’s commitment to influencing another person by the example of his or her life. See Ron Lee Davis, *Mentoring: The Strategy of the Master* (Nashville: Thomas Nelson, 1991), 18-19.
Barnabas took his nephew, John Mark, as his pupil, and became a mentor to him (Acts 15:36-39). Paul took Silas as his student (Acts 15:40). This mentoring system provides another aspect of the support system that a minister can have in a local church by inviting an older and younger worker to work together more closely for greater results.

Next, Paul introduced a team ministry in which more than one hundred individual names such as Symeon “who was called Niger,” Lucius of Cyrene, Manaen, Titus, Timothy, Aquila, Pricilla, Luke, Erastus, and many others were associated with the apostle in the Acts and the Pauline letters. As a result of this team ministry, Paul was able to preach the gospel in a very extensive manner throughout the Gentile world of Asia Minor and part of Europe within a short time. Men like Erastus (Acts 19:22) and Tychicus (Eph 6:21), for example, were given independent tasks in Macedonia, while Barnabas and Mark focused their work around the island of Cyprus and part of Asia Minor. Epaphras, a close collaborator of Paul, founded the church at Colossae, while Timothy became an authorized representative of the apostle to the churches in Thessalonica, Corinth, and Philippi. These personal envoys of Paul served the needs of the churches by providing written as well as oral messages in the absence of the apostle. Thus the heavy burdens carried by the apostle were greatly reduced as he continued to carry the gospel into new territories. Any pastor may enhance his or her ministry by creating and nurturing a team ministry in his local parish following the example of Paul.

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2Holmberg, 58-60.
The West Indonesia Union has many local churches. This means the local pastor in the Union is responsible for several churches. In such a situation, the idea of using this team ministry should be considered seriously if the pastor’s ministry is to be efficient and effective.

Another aspect of ministry that Paul used was writing letters to the many churches that he and his co-workers had established. The fast growth of the church demanded communication. Paul realized his limitations. He could not always be present in the churches, nor could he even frequently visit the many churches that were scattered over a vast geographical area, especially so when problems and crises arose in a particular church. No one knows exactly how many letters Paul wrote during his ministry, but Scripture records fourteen of them addressed to churches such as the churches in Rome, Corinth, Ephesus, Galatia, Philippi, and Thessalonica, as well as a number of individuals.¹ Ministers that shepherd a number of churches in remote areas may adapt the method used by Paul by sending letters to churches that are separated by bodies of water and great distances.

Paul wrote in 1 Cor 16:17 and 1 Cor 1:11 that he had received visits from Stephanas, Fortunatus, Achaicus, and Chloe’s household. All reported the various problems that the church in Corinth faced. These personal visitors from the Corinthian church provided a better picture of the seriousness of the problems that were taking

place, so as soon as he was able, Paul gave appropriate answers in his first letter to the Corinthians. Following Paul’s example, local churches can authorize certain individuals such as the elders of a church or the head deacon to regularly inform their pastor regarding any developments or problems that may arise in the church. This would help reduce and minimize any problems that could become more serious in the future. In this way, the ministry of the pastor can be greatly enhanced. In short, Paul recognized the importance of a support system through a mentoring approach, team ministry, sending personal representatives to the various churches, writing letters to them from time to time, and receiving communications from individuals and leaders of the established church.

Jesus Christ

There is no better example than what Christ showed during His ministry on earth. As Jesus trained His disciples in preparation for the evangelization of the world, He established a support group to meet their needs and those of the newly established Christian Church. Christ in His human nature had a great need and desire to be in the company of loyal friends on whom He could rely for human support in His ministry. At the same time, He brought a sense of fulfillment and fellowship to those who longed for His presence and help. To meet these needs, first of all, Christ selected twelve disciples of humble origins, men who had little or no education, unpolished personalities, and low economic status; most of them were fishermen. Yet Jesus saw the great potential in each one of them because they were men of simple, sincere, and energetic hearts who were willing to be taught and molded by the Master Teacher and Savior of the world. A. B. Bruce notes Christ’s criteria for choosing His disciples: “Learning, rank, wealth,
refinement, freely given up to His service, He would not have despised; but He preferred
devoted men who had none of these advantages to undevoted men who had them all.”

Christ took care of the daily needs of His twelve disciples as part of the support system He established to meet the physical needs of His team. For example, when Peter’s mother-in-law got sick with a high fever, Jesus came and healed her (Matt 8:14-17). On another occasion, Jesus and the disciples were hungry as they were traveling around Samaria; Christ immediately sent His disciples to the nearby village to buy food (John 4:8). Since the work of Christ is gracious by nature, any good works done for the benefit of others either in terms of healing or miracles are freely given. Recipients expressed their gratitude in terms of moral and material support that enhanced the provisions of the team for the continual work of Christ and His followers. When the disciples were in danger of being drowned in the turbulent storm of Galilee, Christ took care of their safety by calming the storm (Matt 8:23-27). During the height of the crisis when Jesus was about to be captured and arraigned by the Roman soldiers, Jesus protected His disciples with a special request that His disciples not be harmed (John 18:8). Christ affirmed the importance of working together as a team. Each of the twelve disciples had a role and responsibility to make the team work. Though Scripture does not provide detailed information concerning all their jobs, we do know that Judas Iscariot acted as the team’s treasurer (John 12:6). The Twelve truly worked together under the

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leadership of Christ, supporting one another in their physical as well as spiritual needs (Matt 10:1-4; Mark 3:13-19, and Luke 6:12-16).

Within this team, Scripture indicates that Christ had an inner core of three men, namely, Peter, James, and John, from whom, in His critical moments, He received strength and support (Matt 17:1-13; 26:36-46; and Mark 5:35-43). Outside the circle of Twelve, Christ had a bigger team composed of seventy disciples who became part of the support system of the newly established Church (Luke 10:1-24).

The next thing Christ did was to provide practical elements of Christian living. He taught His followers how to pray (Matt 6:5-15), fast (Matt 6:16-18), give alms (Matt 6:1-4), and treat an enemy (Matt 5:38-42). He taught many other basic tenets of Christianity by personal example. Christ used very simple and effective means in His teaching method. He encouraged His followers to use their senses as He taught them the elements of truth from Scripture and the book of nature through the use of simple stories and parables. He allowed them to observe many miracles of healing and wonders that brought changes into the lives of many during His earthly ministry.1 At times Jesus gently rebuked them for their lack of faith in Him (Matt 16:8; Luke 8:25), but He constantly assured them of His ever-present help in times of need (Matt 14:27; 28:20). When the Twelve and the seventy disciples had been taught and trained, He sent them two by two to the towns and villages around Palestine sharing the good news, performing miracles, and doing good works (Luke 9:1-6; 10:1-24).

Upon their return, Christ invited these tired laborers to a secluded place to

1Bruce, 41-2.
regain their strength by resting a while (Mark 6:30, 31). The Lord of the harvest knew the physical as well as the spiritual needs of His hard-working ministers. In this, Christ affirmed the importance of rest to any of His gospel workers. The concept of sabbatical rest which is currently being implemented for local pastors by a number of denominations around North America may have originated from this incident in Christ’s ministry. Therefore, one may conclude that Jesus, in His role as a Teacher, Mentor, and Shepherd to His disciples, set up a support system for them, showing how they, in turn, could become mentors to others.

Ellen G. White’s Counsels on the Importance of Support

Seventh-day Adventists believe that Ellen G. White was endowed with the prophetic gift. Local pastors throughout the West Indonesia Union express faith in her gift. Ellen G. White says a lot about how a local minister ought to improve the quality of life and service that can be rendered to God. Therefore, it is appropriate to investigate her writings to discover what methods she taught for enhancing the life and work of a minister. What she says may relate to the importance of a support system.

Divine-Human Partnership

So far we have noted that the need for a support system is indicated in basic

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1 According to the Seventh-day Adventist Encyclopedia, 1966 ed., s.v. “White, Ellen Gould (Harmon),” Mrs. White lived from 1827 to 1915. An extensive biography of Ellen G. White has been written by Arthur L. White, Ellen G. White, 6 vols. (Hagerstown, MD: Review and Herald, 1985-90). She is noted as a co-founder of the Seventh-day Adventist Church as well as a lecturer and counselor to it. She is a prolific writer whose literary output exceeded 100,000 pages. The SDA denomination believes that her writings contain special insight and authority.
human nature. The weakness of sin has created a greater need for external help and support for every individual, and that need is no less for those who have accepted the call to ministry. The question arises as to where one can confidently go for help. Many ministers believe that God alone can assist them in doing His work. One of the things Ellen White strongly emphasizes is the need to place one’s complete confidence in Jesus Christ, the great Burden-bearer, whose invitation to receive rest from Him still stands today (Matt 11:28-30). She points out, “Our strength lies in taking our burdens to the great Burden Bearer.” She strongly believes that dependance upon human flesh and wisdom leads only to failure and the death of one’s faith. She reiterates the importance of a partnership between human workers and the divine agencies by saying: “If we depend on merely human wisdom to guide us, we shall find ourselves on the losing side. But if all will learn to depend upon God for themselves, many dangers that assail the one who stands at the head of the work will be averted.”

Her reason for saying this is that humans are doing a divine work that requires divine help if human beings are to succeed in working for God. She claims God’s promise by saying that “man works because God works in him; all the efficiency

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2Ibid., 485.


4Ibid., 486, 498.

and power is of God.”¹ She believes the means to secure this power is through personal and united pleading with God through prayer. She affirms that purity of life, self-denial, benevolence, diligence, and perseverance are the traits of character that a minister must develop.² These are the conditions of partnership with God.³ Often, the rewards will be the removal and lessening of perplexities and a smoother path for His workers.⁴ It is clear from Ellen White’s writings that a human-divine partnership is a prerequisite to success for any minister who works for God in any form of labor.

Partnership between Gospel Workers

Scripture clearly expresses God’s infinite wisdom. He said,

This is My commandment, that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends. You are My friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from My Father I have made known to you (John 15:12-15).

Again Jesus emphasized the importance of this partnership between Gospel workers, “This I command you, to love one another” (John 15:17). The idea of living and working alone is not God’s ideal for His gospel workers either. Every pastor is a minister not only to the Church as a whole but to every worker of the gospel by sharing with one to another the benefits of God’s goodness (1 Pet 2:9-10). Ellen White expresses a similar thought by


³Ibid.

saying: "We give evidence of being the friends of Christ when we manifest implicit 
obedience to His will. It is no evidence to say, and do not; but in doing, in obeying, is the 
evidence." This is God's design in enhancing His work on earth by providing a support 
system for His workers. Thus, any minister who contemplates doing God's work alone 
without giving consideration to the human assistance made available by God to his or her 
ministry is going against the divine plan. Ellen White says:

The Lord has not qualified any one of us to bear the burden of the work 
alone. He has associated together men of different minds, that they may counsel 
with and assist one another. In this way the deficiency in the experience and 
abilities of one is supplied by the experience and abilities of another. She believes "God has so ordered matters that no man is absolutely independent of his 
fellow men." She also strongly affirms the workers' mutual dependance:

He who talks of independence, and shuts himself up to himself, is not filling the 
position that God designed he should. We are all children of God, mutually 
dependent upon one another for happiness.

We are all woven together in the great web of humanity, and whatever we 
can do to benefit and uplift others will reflect in blessing upon ourselves. The law 
of mutual dependence runs through all classes of society.

Benjamin Schoun has a similar thought. He says that the help that comes 
from co-workers is not merely human assistance, but "it is a divine help coming through

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1Ellen G. White, Testimonies to the Church, 691.
2Ellen G. White, Testimonies to Ministers and Gospel Workers, 499-500.
3Ibid., 496.
Ellen White’s reason behind this mutual dependance is that every minister is God’s worker working for the same cause in which relationships between workers cannot be ignored if one is to maintain a relationship with God. Each worker must sustain the other worker in the cause of God. The deep distress and exhaustion a minister gets into is partly due to carrying a heavy load of ministerial responsibilities that may bring negative consequences such as brain fatigue, loss of self-control, health injuries, and, at times, premature death. For that reason a minister needs to be connected to various sources of help within the framework of a support system. The question that one needs to ask is, How does Ellen White sees the various elements connected together within the support system that God has ordained for His workers?

**Spirit of Unity and Harmony**

First of all, she sees as important the “spirit of unity and harmony” that must be present in the hearts of all of God’s workers. She writes, “Among all God’s workers there should be a spirit of unity and harmony. . . . In our several callings there is to be a mutual dependence on one another for assistance.” She reiterates that all God’s laborers

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1. Schoun, 81.
4. Ibid.
must be in harmony with the truth and with fellow-workers. This harmony is seen in terms of close cooperation among ministers where they can take counsel together to consider various suggestions that may help improve methods of labor. Besides, ministers must take time to pray together as they share their special burdens with each other, helping and encouraging one another, thus binding their hearts and souls together in the Lord. Ellen White also believed that each minister must be sensitive to the needs of fellow workers by sharing hope, sympathy, and courage as well as lifting up one another through personal prayers. She points to the biblical role model of Moses, whose associates, Aaron and Hur (Exod 17:8-13), enabled him to perform his ministerial duties well:

Happy the minister who has a faithful Aaron and Hur to strengthen his hands when they become weary and to hold them up by faith and prayer. Such a support is a powerful aid to the servant of Christ in his work and will often make the cause of truth to triumph gloriously.

She strongly affirms every minister’s call to one another by saying, “Regard yourselves as missionaries, first of all, among your fellow workers.” Then, she adds that every minister must make an effort to work closely with the ministers of other denominations and pray

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1Ibid., 490.
2Ibid., 495.
6Ibid.
for one another in shepherding God’s flock.¹

Mentoring Young Ministers

Second, Ellen White strongly affirms the importance of younger ministers being trained by older, more experienced ministers. She writes:

In gaining a preparation for the ministry, young men should be associated with older ministers. Those who have gained an experience in active service are to take young, inexperienced workers with them into the harvest-field, teaching them how to labor successfully for the conversion of souls.²

She also points out that this mentoring approach has a solid biblical foundation as seen in the life and ministry of the apostle Paul.

The apostle Paul saw the importance of training younger workers. . . . Paul made it a part of his work to educate young men for the gospel ministry. This feature of Paul’s work teaches an important lesson to ministers today. Experienced laborers do a noble work when, instead of trying to carry all the burdens themselves, they train younger men, and place burdens on their shoulders.³

Following this line of thought, she recommends that every older minister be a mentor and educator to a young worker, and thus share the experience and the burden of the work.⁴ She also encourages conference leaders to educate their ministers in how to carry out ministerial duties that may help solve or reduce difficulties and factions in the local churches.⁵ Likewise, she cautions conference leaders to avoid dictatorship in God’s

¹Ibid, 6:78.


³Ellen G. White, Gospel Workers, 102.

⁴Ibid., 101-2.

⁵Ibid., 419.
work.¹

Continuing Education

Third, Ellen White promotes continuing education throughout the minister's lifetime. She writes, "A minister should never think that he has learned enough, and may now relax his efforts. His education should continue throughout his lifetime; every day he should be learning, and putting to use the knowledge gained."² She believes there is room for continual improvement in the quality and the life of a minister even in old age.³ She seems to suggest that continuing education is a divine duty that every pastor must follow.⁴ Consequently, she cautions every minister of the danger of ceasing to be a student which may cause one to teach the gospel improperly.⁵ This implies that every gospel worker must continue to read books, attend seminars, and, whenever possible, take classes in the pastoral continuing education or other graduate courses with the goal to make one's ministry more efficient and productive. However, continuing education is less likely to happen without the assistance of the hiring organization. It involves financial help and frequently the pastor has to leave his church for an extended period of time to pursue the program. Ellen White counsels the church leaders:

¹Ibid., 491.
²Ibid., 94.
³Ellen G. White, "Diligence a Necessary Qualification in the Minister," Review and Herald, April 6, 1886.
It is by education and practice that persons are to be qualified to meet any emergency which may arise, and wise planning is needed to place each one in his proper sphere, that he may obtain an experience which will fit him to bear responsibility.¹

Thus by providing a continuing-education program for the ministers will greatly influence the effectiveness and growth of the pastors.

Crisis Support

There is a firm belief that taking the preventive approach is more important than the curative approach when dealing with a crisis situation in human life which includes the life and work of a minister. Ellen White affirms: “The distinction between prevention and cure has not been made sufficiently important. Teach the people that it is better to know how to keep well than how to cure disease.”² She was aware of some pitfalls that could lead to a personal crisis. For example, a person who ignores the needs of his or her body for a sufficient rest will suffer over-exhaustion, which will in turn lead to a crisis.

The servants of Christ are not to treat their health indifferently. Let no one labor to the point of exhaustion, thereby disqualifying himself for future effort. Do not try to crowd into one day the work of two. . . .

Intemperance in eating and drinking, intemperance in labor, intemperance in almost everything, exists on every hand. Those who make great exertions to accomplish just so much in a given time, and continue to labor when their judgment tells them they ought to rest, are never gainers. They are expending force that they will need at a future time. When the energy which they have so recklessly used is called for, they fail for lack of it. Physical strength is gone, and mental power is unavailable. Their time of need has come, and their resources are exhausted.³

¹Ellen G. White, Testimonies for the Church, 5:724.
²Ellen G. White, Medical Ministry, 221.
³Ellen G. White, Gospel Workers, 244.
She portrays a very gloomy picture for workers who neglected their physical rest so they fall into a personal crisis.

There is need that God’s chosen workmen should listen to the command to go apart and rest awhile. Many valuable lives have been sacrificed because of disregard of this command. There are those who might be with us today, to help forward the cause both at home and in foreign lands, had they but realized before it was too late that they were in need of rest.¹

Ellen White also believed that the pressure of overwork could lead to the negligence of personal spirituality.

It is not wise to be always under the strain of work and excitement, even in ministering to men’s spiritual needs; for in this way personal piety is neglected, and the powers of mind and soul and body are overtaxed.²

So a person who overuses the powers of his body, mind, and soul will come to a crisis and be surrounded by the feeling of emptiness. For a few, it may lead to doubt in the power of God and unbelief.³ This warrants the need for crisis support among gospel workers.

One should consider Ellen White’s suggestions in building and strengthening the existing support systems around the life and the ministry of the pastor in preparation for facing or averting future crises. First, every minister must be a person of faith and prayer. Ellen White confirms that these important elements must be present in the life of a pastor.

The greatest victories gained for the cause of God are not the result of labored argument, ample facilities, wide influence, or abundance of means; they are gained in the audience chamber with God, when with earnest, agonizing faith men lay hold upon the mighty arm of power.

True faith and true prayer—how strong they are! They are as two arms by

¹Ibid., 245.
²Ibid., 243.
³Ibid., 261.
which the human suppliant lays hold upon the power of Infinite Love.  

Every minister must be aware that gospel work is a divine task that requires divine power in cooperation with human effort to accomplish its goal. Ellen White notes: "God alone can ripen the harvest. But man's cooperation is required. God's work for us demands the action of our mind, the exercise of our faith." This suggests the importance of faith and prayer in the personal life of a minister because God is the source of power, strength, and comfort at all times. God hears and answers prayers (Ps 65:2). He is the greatest Counselor that one can have (Isa 9:6). On the whole, Ellen White suggests that every minister who wants to succeed in the work of God must follow the example of Enoch who was able to tap into this vital divine support resource:

> While engaged in our daily work, we should lift the soul to heaven in prayer. These silent petitions rise like incense before the throne of grace, and the enemy is baffled. The Christian whose heart is thus stayed upon God cannot be overcome. No evil arts can destroy his peace. All the promises of God's word, all the power of divine grace, all the resources of Jehovah, are pledged to secure his deliverance. It was thus that Enoch walked with God. And God was with him, a present help in every time of need.

Thus God is the ultimate pillar in a crisis support system.

Second, the dedicated spouse of a minister who labors, travels, and prays with him or her is the most important human companion in his or her ministry. A

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1Ibid., 259.


minister’s spouse tends to have the best knowledge of his or her spouse’s needs because he or she is also affected by all the joys and perplexities. It is easier for a minister to face the problems of life and work together with his or her spouse than for him or her to do it alone. Thus the spouse becomes a source of help and encouragement in facing difficulties and crisis through the assistance of his or her advice and prayer life.\(^1\) Spouse support will greatly influence the success or the failure of the partner’s ministry. It is from this perspective that a minister’s spouse becomes a vital instrument in a minister’s crisis support system. However, if the pastor places too much reliance on the spouse as the only or almost only means of support in the ministry, the pastor can cause his or her spouse to break down. Therefore a note of caution must be taken into consideration that spouses may or may not be capable of being a support partner for the minister.

Third, the companionship of an experienced mentor in the life and work of a pastor is crucial in helping him or her deal with critical problems in one’s life. A mentor may be able to detect early burnout symptoms, marital crisis, and other issues in the life of a pastor. This mentor may extend help and encouragement in confronting conflicts or crisis in one’s life as well as providing adequate counseling and prayer. Ellen White confirms the importance of a mentor’s role in helping young ministers.

We must manifest confidence in our young men. They should be pioneers in every enterprise involving toil and sacrifice, while the overtaxed servants of Christ should be cherished as counselors, to encourage and bless those who strike the heaviest blows for God. Providence thrust these experienced fathers into trying, responsible positions at an early age, when neither physical nor intellectual powers were fully developed. The magnitude of the trust committed to them aroused their energies, and their active labor in the work aided both physical and mental

\(^1\)Ellen G. White, *Testimonies for the Church*, 2:568.
Hence, the presence of a mentor contributes immensely to an adequate support system in handling many problems before they turn into crises that the minister may have to face.

Finally, the company of a group of workers or ministers who meets occasionally for the purpose of presenting various ministerial issues and problems, seeking solutions based on the experiences of the other workers, and spending a great deal of time on their knees in prayer will enhance and strengthen the lives and work of local pastors. In addition, it is in the interest of every minister that each pastor be of assistance to another by taking time personally to visit, counsel one another, and pray for one another for the advancement of God’s work. Ellen White strongly supports the idea that each worker be a part of a support system for the ministry of the other workers. She writes:

God desires us to encourage those whose hands are weak, to grasp more firmly the hand of Christ, and to work hopefully. Every hand should be outstretched to help the hand that is doing something for the Master. The time may come when the hands that have upheld the feeble hands of another may, in turn, be upheld by the hands to whom they ministered.

She believes that ministers must continue to unite in their labors by continuing to provide counsel and cooperation among themselves to sustain the spirit and the morale of each worker. It is only then that ministers are adequately equipped with a solid support system to meet various challenges and crises in their sacred calling.

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2Ibid., 496.
3Ellen G. White, *Testimony to Ministers*, 496.
Conclusion

The concept of support is clearly indicated throughout Scripture as seen in the very nature of humankind. This was indicated in the biblical characters as seen in the lives of Moses and Paul who demonstrated the need of support systems and made effective use of them. Furthermore, Jesus Christ, the God-Man, showed the importance of a support system during His ministry on earth. Ellen White also acknowledges the pastors’ need for a support system and proposes a number of suggestions both to the ministers and administrators as to how these needs can be fulfilled. There is no doubt that as long as humans continue to work for God in this world, it is imperative that they work within the framework of a support system that continues to enhance their lives and work as ministers.
CHAPTER TWO

THE PSYCHOSOCIAL NEED FOR A SUPPORT SYSTEM

All pastors are human, and being human means each will undergo various stages of development and be exposed to various ups and downs in his or her life. Each person has different personal characteristics with different kinds of leanings to meet various type of needs. Thus each individual is vulnerable to frustrations, poor performance, and perhaps a burnout or a breakdown. This vulnerability somehow affects the physical, mental, or spiritual health of the individual. Many sources are available to aid human growth and development. The first segment of this chapter discusses the general vulnerability of a human pastor in order that one may have a better grasp of what goes on in the life and work of a minister. The second segment deals with the transitions and crises that happen when expectations are unmet. The last segment considers the concept of a support system.

Pastoral Vulnerability

Generally, a pastor is vulnerable in a number of the areas that greatly affect

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one's life and career. This study focuses on three problematic areas: the pastoral pedestal, the problem of isolation, the imprecise job description and pastoral pressure and goal-oriented ministry.

The Pastoral Pedestal

The pastoral pedestal derives from a mystique surrounding the "call" of God. The impact of being "set apart" by the church through the ordination ministry, the position of being a co-shepherd with God, raises a person's responsibility above ordinary human beings.\(^1\) The congregation, in general, tends to think that their minister is a man of God who is expected to be closer to God than most of the members. Ministers are expected to be "experts in the God-people relationship," meaning to say, a pastor must know the mind of God as the result of deep study of His Word and living close to Him on a daily basis.\(^2\)

A pastor is assumed to have high moral standards as well as other qualities such as maturity, emotional stability, and self-confidence. He is expected to be self-motivated and to have the capacity to be creative.\(^3\) He is also perceived to be endowed with many abilities and keen insights on issues and problems of life. A minister's job, then, is viewed to have a wider spectrum of responsibilities. He is considered the father to the fatherless, a loving companion to the lonely, a peace-maker to those in conflict, a counselor to the one who is about to make a very important decision in his or her life, a provider to the

\(^1\)Schoun, 30.


\(^3\)Ibid., xiv.
poorest members, a comforter to those in sorrow, a teacher to the ignorant, in addition to being a preacher, an evangelist, an administrator, not to mention being a husband and a father in his own family. So church members tend to have high expectations for their pastor as a resourceful person as well as one who is always there for them when he is needed for any type of need. Oscar Eggers observes:

Among the things that parishioners especially hope are for their minister to be doubt-free, tension-free, untroubled by the familial, the interpersonal, and the social problems of our time. Perceived public expectations perhaps include that he shall be a personal Rock of Gibraltar, on whom parishioners, family members, friends, and acquaintances may depend and look to for support.¹

Thus a minister is perceived to have many of these characteristics early in his or her ministry.

From the minister's own perspective, he or she may unconsciously project the idea that it is not good to be too close to his or her parishioners. A very close relationship between the pastor and the church members may jeopardize his or her authority and respect in the church. Thus, maintaining one's distance from the rest of the members may prevent the spread of any of the pastor's personal weaknesses or family problems. This buffer zone provides a security that keeps his or her people away from his or her personal struggles and crises.² A minister seems to enjoy this pedestal approach for it enhances his or her ability and authority to bring together individuals or groups in conflict and still be able to maintain neutrality.


The pastoral pedestal appears to have some value, but the high standards that it requires tends to lead to some inherent problems. First, there is the continual pressure to live closer to perfection, yet the minister is fully aware that being human means having weaknesses, frustrations, and failures in one's life. McBurney and McCashland observe: "Part of the problem lies in the nature of the call to the ministry, a call to exemplary conduct as well as unselfish service."¹ The continual tension between idealism and reality often leads to a denial of one's limitations and may compel a minister to wear a facade till he or she is confronted with a crisis that exposes his or her true self and identity. Living in discrepancy may produce feelings of inadequacy and a poor self-image. Pressure coming from the pastoral pedestal affects the family members, too. The preacher's children are often judged by a higher standard and the children strongly resent this type of pressure. The minister's spouse is expected to be very kind and gentle, gracious in hospitality, eager to help, living like a saint beside his or her partner. The prominence of a pastor's position tends to focus more closely on the life of the pastor and his or her immediate family whether they like it or not. Thus any failure shown by the minister or any member of his or her family immediately invites critical scrutiny and judgment from the church family.²

This pedestal approach frequently separates the congregation from the minister who is inclined to isolate and create loneliness within himself or herself.³ There

²Schoun, 31.
³For further study, see Dennis Lee Doyle, "Annual Study Leave as a Means of Reducing Pastoral Dysfunction" (D.Min. dissertation, The Southern Baptist
is little room for any opportunity for a minister to express his or her doubts, anxieties, frustrations, and perplexities openly to the members of the church. The minister is hesitant to be vulnerable to his or her congregation for fear that it may infringe upon his or her self-respect, thus reducing his or her authority. Frequently, those who are in the leadership positions are not approached for a closer friendship, nor do leaders usually make deliberate efforts to create this type of relationship with his or her subordinates. The higher the position one holds in an organization, the lesser are one’s chances to develop informal relationships with one’s constituents. The distancing of self from others seems to offer an element of security. Bratcher observes that ministers are not immune to the element of pride. He writes:

The paradox is that although the Bible teaches that pride and the desire to be like God are the sources of man’s tragic fall, it is precisely at this point that we as ministers most often succumb. The serpent which entices us to believe that we can be like God is often a member of the pastor search committee, saying, “You are just the person we are looking for. You have all the qualifications that we need to solve all of our problems.” And like Adam and Eve, we eat this enticing fruit and die–die to our humanity and become less than human.

At times members of the congregation are prone to believe that they are not capable of


1Eggers, 19.

2Graham, 11.

meeting the needs of the pastors and their families due to this pedestal notion and that any help must come from the hierarchy in the organization or a divine source. Thus, the care of local pastors and their families by the congregation is prevented in many places.

The pastoral pedestal creates another difficulty—that the spouse and children who must deal with the “hard-to-live-with” pastor at home who acts like an angel to the congregation. The family thus has a conflict with respecting and supporting their parent and spouse in public when they do so only under caution at home. A problem related to the pastoral pedestal is that of ministerial isolation.

The Problem of Isolation

A minister, in general, is prone to feel he or she is living in isolation and loneliness because of the high expectations that the hiring organization has placed upon his or her shoulder, as well as high anticipation that comes from the congregation. This problem of isolation varies from place to place and from one individual to another. The geographical location where a minister lives and works and the accessibility of modern transportation and communication may make a difference when confronting the problem of isolation. Pastors who live in towns and big cities may not feel the pinch of separation and loneliness as much as those who live in remote areas in the country.

The problem of isolation is greatly experienced by pastors who live in the under-developed and developing countries where communication is difficult due to the lack of roads, modern transportation, the telephone, and other electronic conveniences. Frequently, the only means of transportation is by boat or walking. The situation is made
more acute when a pastor has to take care of five to ten churches that are far apart. In such a location, communication between the pastor and his or her local church leaders and members is hampered. When a church member is seriously ill, is going through some kind of crisis, or dies, it is some time before the pastor can attend to the needs of his or her parishioners. At times, the pastor and his or her congregations feel powerless to create a bond between them. Likewise, communication between the conference office and the local pastor is very limited. Mail may take a couple of weeks to reach its destination. Isolated workers may receive promotional papers sent from time to time by the various departments of the conference, but hardly even do they receive any professional papers to enrich their lives and ministry. A number of pastors who live in the interior are seldom visited by the conference leaders, and their lack of contact makes them feel left alone and neglected.

The feeling of isolation is intensified when pastors cannot afford to subscribe to any church magazines that deal with their profession, e.g., Ministry. A few of these workers do not have the means to purchase books to enhance their skills, and some local missions cannot afford to subsidize the cost of books that their local pastors need. Likewise, a number of the local missions and the union are not able to provide pastors with professional magazines due to limited financial resources. What is available is a ministerial retreat that is conducted once every one or two years depending upon the financial condition of the conference or mission. A great number of these workers may be given the privilege of attending extension schools during the summer, but not all have the opportunity or the ability to go for higher studies. All the above factors tend to promote
the feeling of isolation on the part of the ministers.

Some pastors may feel the pain of isolation because of their attitude toward other ministers from another denomination. A number of pastors do not feel comfortable bonding with other ministers of other denominations. They fear compromises might take place in their own personal religious convictions which may lead to a change of religion and lifestyle. Some may feel their own church is superior to the others, while others feel timid because of their perception that their own denomination is not considered as one within the mainstream of the evangelical churches. These fears are understandable.¹

Every minister needs to be reminded that each of them is a member of the community of faith regardless of their denominational background. Staples comments: “It is striking that the five most highly ranked ministerial characteristics relate to personal commitment and faith, and center in the minister as a person in interrelationship with others.”² Thus the minister who is truly a member of the community of faith will go beyond the boundaries of denominations to foster the kind of bonding between clergies of different churches in

¹A number of Christian leaders such as Anthony A. Hoekema, The Four Major Cults (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1963); John R. Gerstner, The Theology of the Major Sects, 4th ed. rev. (Grand Rapids: Baker Book House, 1960); J.K. Van Baalen and Jan Karel, Chaos of the Cults (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1962); and others have taken the position that Adventism is in fact a cult system; whereas, Walter Martin, The Kingdom of the Cults, rev. ed. (Minneapolis: Bethany House Publishers, 1985); Donald Grey Barnhouse and E. Schuyler English have concluded the opposite.

sharing their burdens and seeking divine guidance for solutions as a means of maximizing their potential as well as minimizing the problem of isolation.

Another reason for worsening isolation comes from within the minister himself or his immediate family. This problem is especially that of male ministers. Not too many men have real friends, according to leading psychologists and therapists in the United States.1 Robbins notes that

most males, including Christian males, view other men as allies at best and enemies at worst. Getting ahead and staying on top dominate our thought and conversation. The emphasis is on doing, producing, and having; far in the distance are wives, children, and friendships.2

Elliot Engel confirms that vulnerability is not considered a healthy element of male relationships. There is the fear that someone may use the revealed weakness for harsh judgment, exploitation, and the stigma of failure.3 George Barna made a study on the primary joys of pastoring a church. In it he discovered that building and maintaining meaningful relationships with others is an activity that pastors in North America enjoyed the least (4%).4 One pastor lamented, “On the surface it looks like I have dozens of friends, but the truth is, I’m the loneliest man in town.”5 A spouse who does not seem to understand the burdens and work that a minister carries on his shoulders tends to push him

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2Ibid.
3Ibid.
5Ibid., 26.
further into the isolation of a heavy workload. The way preachers' children behave in and outside the home has a further impact upon the loneliness of the minister. All these factors increase the feeling of aloneness in meeting pastoral problems. This often leads to discouragement.

The Imprecise Job Description

Another minister's dilemma is the lack of specific job descriptions outlined by conferences for their local pastors. Frequently, the pastors have to figure out on their own what needs to be done in the congregation to meet the expectations of the parishioners, and at the same time reach the goals of the hiring organization. Often the priorities of the conference may not go hand-in-hand with the priorities of the local church.

For example, every year various departments in the conference promote their programs in the local churches. Each department director assumes the local pastor will be actively involved in promoting their program. In addition, a pastor is expected by the conference to have an increase of membership and annual church income.

On the other hand, congregations in large cities today have an increasing demand on their clergy to function as specialists in the area of preaching, teaching, counseling, managerial tasks, and organization. However, many pastors feel they are ill-equipped to carry out these hopes and expectations. It appears the type of instruction and training pastors receive in the seminary is not geared towards preparing young pastors for the ministry in a practical way. Each denomination has taken for granted that the seminary knows the actual needs of the local churches, and therefore, assumes the seminary knows
the type of training and preparation needed by young pastors. Since the seminary is not aware of any specific job descriptions for the ministers provided by the hiring organization, the seminary is left on their own to help prepare young workers for the church. Due to the absence of precise job descriptions, the ministers are caught between two priorities: the priorities of the local church and those of the conference. Samuel W. Blizzard, a noted sociologist and theologian, confirmed the predicament of many ministers:

The theology they hold and the seminary instruction they received place the roles they perform in the parish in one priority order. But they actually spend most of their time doing these things they feel are least important. Denominational goals and programs and local parish needs determine the use of their time. But these activities bring the least satisfaction. Hence the various offices of the ministry are normatively in one order of priority, and functionally in another order of priority. Therefore there is much ambivalence about those offices.¹

Furthermore, he wrote:

It is perfectly apparent how largely the social roles of Protestant parish ministers are conditioned and defined by the requests of parishioners, the denominational program and the culture of the community. It is not nearly so clear at the parish level, however, how much a minister’s religious ideology or normative orientation has to do with what he actually does as a minister. Furthermore, there appear to be basic ambiguities in the church structure itself. The minister is urged to spend much time organizing and administering programs. The national church body is at the same time failing to give him an adequate theological understanding of these office. That is the minister’s dilemma.²

Thus the lack of precise job descriptions is possibly related to a pressured and goal-oriented ministry that is not of the pastors’ own accord.

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²Ibid., 510.
Another aspect of pastoral vulnerability is the pressure of goal-oriented ministry. Human beings in general are driven by pressure to produce results, though some may have more pressures than others. Those who are involved in the leadership of the church have targets and goals to be accomplished periodically. The pressure may come from the employing organization to spur progress on the part of the work of the pastor such as the number of newly baptized members, the increase of tithes and offerings, and various church activities to be completed during the fiscal year. George Barna indicates that "most senior pastors expect their congregations to grow numerically during the coming year." Every minister is aware that the organization will evaluate its local pastors' performance based on the regular reports sent to the conference office. These statistical figures determine the increase of one's salary for the year (for those who have not yet reached the maximum level), consideration for possible promotion, and for some, whether or not a particular pastor should stay in the big city church or be transferred to a remote area or vice versa. This annual evaluation by conference administration affects not only the pastor, but his or her family, too. The lack of pastoral job descriptions may blur a fair and proper evaluation of the pastor's annual performance. Therefore, some ministers and conference administrators tend to be more concerned with the statistical figures of their accomplishments rather than the pastor's total commitment to Christ and to baptize only individuals who are fully convinced of all the teachings of the church. Other pastors may be hesitant to implement redemptive discipline in the church for fear that it may

Ibid., 99.
decrease the membership of the church or bring a negative impact upon the financial condition of the congregation.

Meanwhile, the local church has high expectations for its pastor. A pastor is expected to preach well-prepared sermons, visit his or her members from time to time, give Bible studies, conduct youth rallies and evangelistic meetings, lead in revival meetings, perform weddings and funerals, preside at church board meetings and sometimes school board meetings, attend to the sick, be an effective fund-raiser, and so forth. At the same time, the church expects the pastor's family to be a role model for the church family. In like manner, the pastor's family members expect a chunk of time from him or her to meet their personal needs. Thus pressures keep building from various angles and not everybody has the same capacity to face these challenges.

Sometimes the pressure originates from within the pastor himself or herself. Many set high goals and objectives in the early years of their ministry as a response to God's call. A few are quite ambitious to move up the professional ladder. This is typical of young pastors who earnestly desire to accomplish their objectives within a short time. They seem to be always on the go, like a meter that keeps running. The church under his or her leadership may feel the pressure of having to run new programs outlined by the pastor. Often his or her family members have to cope with the stress that builds up in the family in order to meet the pastor's personal goal. This goal-oriented pressure causes the pastor to fill every moment with work, causing severe stress, sometimes resulting in
emotional exhaustion.  

**Stressors Unique to a Pastor**

Pastoral dreams are vulnerable to wear and tear. When these dreams wear out because a person is under constant pressure of pastoral work, the ministry often degenerates into an endless routine. The excitement of working for God is diminished and ministerial activities become empty. The pastor's feeling seems to join Solomon's pain, "Vanity of vanities, says the Preacher, vanity of vanities! All is vanity" (Eccl 1:2).

Human beings, in general, have to go through serious adjustments and changes in life. Some are able to go through them with little effort. Others have a difficult time dealing with them and may possibly be led into trauma and crises. From this perspective the pastor needs to be aware of the pitfalls of transitions and crises in one's life and develop some kind of mechanism to cope with the situation when it comes.

**Life Transitions**

Daniel J. Levinson, one of the foremost authorities on the theory of adult development, suggests that there are two transitions that an adult has to experience in  


life.¹ The first is when a person reaches mid-life around the ages of forty to forty-five. Those who are in the early forties are within the most treacherous and perplexing years. Levinson points out in his study that about 80 percent have a moderate to severe crisis within their mid-life transition.² For this reason, this period of life is often known as “the mid-life crises.”³ During this interval some pastors may have reached their major lifework, while others are still struggling to fulfill their dreams. It becomes a critical period for one who begins to sense dissatisfaction or frustration in his or her career achievements or from an unfulfilled relationship with the spouse.

Frequently, this point in time is when a pastor becomes aware of the shortness of life and is confronted with the dilemma as to what he or she must do with his or her life and career in the coming years. Consequently, a pastor may feel that his or her work is no longer challenging enough or may realize that his or her work is only a routine and feels pressed to make changes before it is too late. This is the time when one begins to re-evaluate one’s goals based upon past accomplishments and the search for new

¹Other literature points to three critical points in the minister’s career: the first three to five years after college or seminary graduation, the mid-career transition, and pre-retirement. See Douglas R. Kilcher, “Pastoral Morale and Motivation: The Relationship of Selected Attitudes and Variables to Job Satisfaction with a View to Increasing Ministerial Effectiveness” (D.Min. dissertation, Fuller Theological Seminary, 1986), 99.

²Levinson, The Seasons of a Man’s Life, 87, 199.

possibilities and make adjustments and modifications on the present structures to make room for a new structure.\textsuperscript{1} The transition can be an opportunity for positive growth if one is willing to make positive changes and adjustments. Those who make a positive effort during this transition period could find themselves much closer to their ministerial dreams.

On the other hand, there are those who may come to the conclusion that their present condition will not bring much change no matter what effort they may make. Those individuals are prone to be resigned to the status quo. Finally, a few are driven to disillusionment, cynicism, and paralysis in their ministry. This kind of situation brings negative results on the pastor as his or her effectiveness in ministerial work continues to degenerate and shows up in unproductive results for the employing organization and the church being served. As a result a few may be asked to leave the pastoral work.

The latter adult transition is around the ages of sixty to sixty-five, known as the late adulthood transition.\textsuperscript{2} This is the period when the sunset years are drawing near; a time when one begins to realize the ministerial career is coming to an end and approaching retirement age is approaching. Most likely, by this time, the children have their own homes established, which creates the empty-nest syndrome. It is important at this point that the individual accept the retirement stage graciously. This transition of adult development makes one vulnerable to psychosocial dysfunctions; thus, any coping resources available will certainly make a difference in the life and work of the minister.

\textsuperscript{1} Levinson, The Seasons of a Man's Life, 53.

\textsuperscript{2} Ibid.
Stresses and Crises

There are to me challenges that one has to encounter during the normal developmental stages that arise from uncontrolled circumstances to which a minister is vulnerable. The effect from these challenges of life is stress. Stress is a part of life, and humans need it in order to survive. However, a negative way of handling stress can be debilitating to one’s effectiveness in pastoral work. Cecil R. Paul points out that a major source of stress in the minister is the neglect to face one’s “limitations, needs, and life tasks.”¹ He further notes: “The minister faces the stress of physical overextension and the intense emotional investment of caring for others, and because of this the incidence of physical burn-outs in the middle years of the ministry is not that uncommon.”²

John Gleason has a list of forty-three potential stressors for the minister. Among them are: (1) numerous pastoral activities, (2) perfectionism, (3) procrastination, (4) role conflicts, (5) church conflicts, (6) need to prove self a hard worker, (7) no tangible results of work, (7) no pastor-confessor, (8) pathology of parishioners, (9) inferiority feelings, (10) unresolved tension from previous failure to master stressors, (11) loneliness or isolation, (12) prolonged anger, (13) fear of failure, and (14) a lingering doubt concerning one’s calling to the ministry.³ Others may experience a heightened form


²Ibid.

of stress that derives from the death of one’s loved ones, divorces, accidents, and terminal diseases within the family. The negative result of this type of stress is called “distress.”

The continual presence of distress will produce crises. At such times, the individual has to make a decision to avert these crises by making a change or adjustment.

When a person ignores the danger signals, it may result in severe health consequences. Clergy may also suffer burnout. John Sanford and others point out a number of factors that may cause burnout in the life of clergy.

1. A perception that the work of the church is never done.
2. The church or the organization does not give a clear picture of the expectations and the tasks that one is supposed to accomplish.
3. A ministry that tends to be repetitive.
4. A minister must work with the same church or people year after year.
5. An idea that the church is a haven and refuge for people in great need, yet it is a place of great difficulty for pastors who attempt to meet those needs.
6. The continual use of a persona, a psychological mask put over one’s real inner feelings when one must relate to others.
7. An exhaustion of failures.
8. A person’s ministry which seems under valued by the church and the surrounding culture.
9. Poor time management.
10. The lack of a sympathetic support from the pastor’s spouse.

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Charles L. Rassieur suggests several ways to pass through the crises created by the above factors: have a heart attack, leave the ministry for good out of sheer exhaustion, have an affair that will force the pastor to abandon his or her career, have a breakdown in one's family relationships due to the disruptive behavior of one or more of the children at home, or regain and reaffirm one's personal strength that may redirect a person's energy toward the original goals set prior to the crises. According to his observation many have chosen the last option as the best way to care for themselves and share their experiences with others as to how much they have enjoyed and continued to grow in their ministry since then. On the other hand, a number of individuals who have lived highly stressful lives do not get sick. Different individuals have different reactions to their different backgrounds and circumstances. Benjamin Schoun writes, "The social resources available to a person are a significant factor in protecting people from the ill-effects of stress." 

Thus, despite the vulnerability of a minister when facing obstacles and difficulties of life which may lead to stress, distress, and crises, he or she need not be overcome by hardships. Ministers can handle these life events in a constructive manner by using a variety of resources available from various support systems.


2Ibid.

3In his book Why Do Christians Break Down? (Minneapolis: Augsburg Publishing House, 1973), 112-3, William A. Miller observes five different attitudes and behaviors that are similar among those who are having a mental break-down.

4Schoun, 15.
Theoretical Description of an Adequate Support System

Providing an adequate support system helps prevent or reduce the intensity of stress and crises in the ministry. Available and reliable support can enable a pastor to handle problems and difficulties effectively. It is essential here to define the meaning of support system in the context of the life and ministry of the pastor. Next, the benefits and applications of the support system are outlined.

Support System Definitions

Human beings are social creatures who are bound to one another by a variety of ties. No man can live fully alone without having some interaction and relationship with others. S. Smith, an English doctor, built an experimental isolation machine where one could get away from everyone else for an hour or more. He discovered that many people could not stand isolation for more than five hours. The experiment showed that isolation produces misery in the form of a loss of concentration followed by anxiety or feelings of panic.1 Gerald Caplan, a psychiatrist, confirms the social needs of every human being:

People have a variety of specific needs that demand satisfaction through enduring interpersonal relationships, such as for love and affection, for intimacy that provides the freedom to express feelings easily and unself-consciously, for validation of personal identity and worth, for satisfaction of nurturance and dependency, for help with tasks, and for support in handling emotion and controlling impulses.2

Every minister has similar needs, including a thirst and a desire for friendship and


relationship to validate one's personal self-esteem and identity. Harold C. Warlick, Jr., writes: "Strict individualism is not the product of genuine Christian expression, and our world needs its proper focus on the corporate nature of Christianity."\(^1\) The epidemiologist John C. Cassel agrees that individuals need feedback from their surroundings to indicate approval or disapproval regarding actions and behaviors and anticipated consequences.\(^2\) The absence of this feedback inhibits the receiving of signals, which weakens a person's ability to anticipate the friendliness or hostility of one's environment. Caplan points out:

He is consequently never able to feel safe and valued, and his autonomic nervous system and hormonal mechanisms are continually in a state of emergency arousal, so that the resulting physiological depletion and fatigue increase his susceptibility to a wide range of physical and mental disorders.\(^3\)

When a person is hit by a crisis, the capacity of the individual to deal with it is dependant upon the inner strength gained from the "quality of the emotional support and task-oriented assistance provided by the social network within which that individual grapples with the crisis event."\(^4\) The philosopher Sir Geoffrey Vickers verifies the importance of the availability of the social support system.

The major threat at every level is the lack of what I have called an appreciation system sufficiently widely shared to mediate communication, sufficiently apt to guide action and sufficiently acceptable to make personal experience bearable. The major need of collective existence at the moment is to

\(^{1}\)Warlick, 43.

\(^{2}\)Sir Geoffrey Vickers, quoted in Caplan, 1.

\(^{3}\)Ibid., 1-2.

\(^{4}\)Ibid., 4.
generate such a system.¹

Social support enhances an individual’s strength to cope with a crisis as one makes an adaptation or changes towards positive growth. David Fontana and Glynis Breakwell sum it up thus: “Even the worst crisis can be overcome through the power of the human spirit and with the guidance and support of others.”²

What is the nature of a support system? Gerald Caplan describes it as social aggregates that provide individuals with opportunities for feedback about themselves and for validations of their expectations about others, which may offset deficiencies in these communications within the larger community context.³

This system is basically social support in nature. In the occupational setting it is seen as “interaction between two or more people with focuses on work-related concerns and provides emotional support and encouragement, useful information and ideas, and/or constructive feedback and social comparison.”⁴ This support may be enduring or short-term in nature where individuals may develop a set of relationships with one or more significant others or groups when dealing with general or specific issues of life. It provides special assistance as needed. Caplan observes: “Support system implies an enduring pattern of continuous or intermittent ties that play a significant part in

¹Ibid., 2.
³David Fontana and Blynis Breakwell, quoted in Caplan, 4-5.
maintaining the psychological and physical integrity of the individual over time.”

These support systems may operate in two ways. One, they may collect and store information about various facts in the outside world and offer assistance and guidance to avoid pitfalls and dangers in one’s path of life. Second, they may act as a refuge or island of stability where the individual can find rest and recuperation in between the distress and crises that one may confront. These supportive groups are located within the community, at home, at work, in the church, at recreational sites, and different places to buttress individuals against the negative impact of the stressors of life. The functions of social support are listening, technical appreciation, technical challenge, emotional support, emotional challenge, and sharing social reality. This is how an individual can find fulfillment in one’s basic social needs.

The phrase psychosocial support system is defined by Benjamin Schoun as the “network of various resources that a person might draw upon from both himself (psycho) and from people around him (social) which could help him relate positively to his life and career.” The resources that a person uses to confront issues of life may be called coping mechanisms. These may include developing positive attitudes, constructive personal criticism, making bold decisions in a critical matter, managing time, maintaining regular

1 Caplan, 7.

2 Ibid., 6.


4 Schoun, 51.
physical exercise, spending more time with the family, and many other important matters. The degree of recovery from traumatic events depends upon the social support system to which people have access.

The social resources of the support system may include a spontaneous support system based on natural or developed relationships such as family and friends. This system is rather disorganized but it has been shown that extended kinship networks are made stronger by powerful bonds of mutual obligation. However, its community-based feedback tends to be insufficient. Therefore, it has a greater need for an individual-oriented system to fill the gap. Other social resources of the support system may be organized locally and intentionality. These include clubs and associations which are often manned by professionals who may have urban technology at their disposal. The best known supports are the marital and family group with definite rules that legislate the mutual obligations among the members. Religious denominations have broader organized support systems run on a regular basis. They have the capacity to reach out to more people in the community. They are organized around the local church neighborhood with the intention of helping each other in predictable and unpredictable crises. These organized social groups are significantly reinforced by a meaningful value system and have definite guidelines for positive living. Some of the main pillars of these social groups include trust in God with a continual prayer life, simple living, good health practices, and

1 Caplan, 7.
2 Ibid., 8-9.
3 Ibid., 25.
the fellowship of believers whose priority is open communication with a willing heart for
the purpose of healing. These support groups are available not only to those who are
facing crises but also to those who are not in a crisis situation, to those who prefer to be
on the preventive side against any future possibility. Thus every minister in every local
church is strongly advised to be part of the support groups that are available in their
community. This is in accordance with the nature and mission of the church.

Benefits of Support Systems

When local pastors have access to an adequate support system, they will most
likely be able to cope with their vocational frustrations, identity crises, loneliness, and
other traumatic events. The pastors themselves will have nurturing environments around
them and their families for a more productive life and ministry in the assigned church.
There will be positive development in the preparation and delivery of the pastor’s
sermons, in the nurturing of the congregation, and in the effective planning and
implementation of the church activities for outreach purposes. Roy M. Oswald affirms:
"As I reflect on these times of support and non-support, it becomes clear to me that the
effectiveness of my ministry is directly proportional to the quality of support I am feeling
at any given moment."

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Church-growth studies reveal that the growth of the church is greatly dependent upon a longer pastorate and a constructive attitude shown by the pastor.\textsuperscript{1} The positive results are steady growth of membership, closer bonding between fellow church members, fewer dropouts, better interpersonal relationships between the pastor and the congregation, and a healthier financial outlook for the church.

But will these benefits cost extra money for the local church as well as for the organization? There is no easy answer to this question. It depends upon the kind of needs that each church and conference must meet. Many support resources can be made available with almost no cost, such as the groups of family and friends. The very nature of the work of the pastor indicates that he or she holds a very important position within the structure of the church. The ministry of the pastor has great influence upon the various aspects of the life of the church and its activities. An effective pastor brings a lot of savings in terms of greater church growth, fewer backsliders, a longer pastoral ministry, better finances, and other benefits. The hiring organization is benefitted by competent pastors who nurture and develop strong churches, increase the financial standing of the conference, and foster a substantial increase in membership. Thus the cost of maintaining support systems is overshadowed by the benefits they bring upon the church and the organization.\textsuperscript{2} As a whole, the local parish, the pastor and his or her family, and the


organization all reap abundant benefits by keeping support systems in place around the community of faith.

Applications of Support Systems

For many years ministers have been crying out for help and asking, "Who will minister to the needs of pastors today?" Roy Oswald expresses a similar view. He says that the "majority of clergy function with little or no pastoral care for themselves or their families." The community of believers from the local church up to the higher organization all need to address this important issue of answering the pleas of many pastors today. Indications are strong that available support groups are critical to the well-being of the pastors, the churches, and the organization.2

The needs may vary from place to place depending upon the economic condition of the believers, the cultural norms of the society where the pastor and his or her family live, and the political climate of the country. There is no standard norm in terms of the numbers and the kind of support groups that must be made available to the local pastors. However, the leadership of the local church, the organization, as well as the pastors and their peers must have strong desires and make serious efforts to achieve the desired objectives. The church leadership on the local level may not know the actual needs of their pastor until they sit down together and study them specifically. An

1Oswald, 99.

appointed committee can present recommendations to the church board, and then the church may develop a support system that the church is prepared to carry out. Similar efforts should be made by the conference leadership in order to encourage pastors to make them more effective. On the other hand, pastors should not have a wait-and-see attitude. They need to create a support system among themselves where issues relating to their life and professions could be discussed and suggestions and solutions could be sought within their group, perhaps with the assistance of professional people.

A list of support systems is proposed here to give a picture of what an adequate support system might look like from the eyes of the pastors, the local church, and the hiring organization.

1. The training of lay leaders once a year by a trained ministerial director of the conference on the mission of the church, the implementation of church planning and activities, and provide better understanding of the life of a pastor and his or her family.

2. The creation of a personal support group of two or three individuals by the church board who will visit, pray, and provide affirmation for the pastor and his or her family from time to time. On the other hand, churches are to be encouraged by the conference to affirm and show appreciation for their pastoral couple.

3. The development of a mentoring system among ministers. This is especially critical for the young and inexperienced pastors who have just graduated from college or the seminary and are in great need of practical guidance and assistance in shepherding a church. This work can be performed effectively by trained, more experienced, older ministers. Effective and caring retired ministers are highly
recommended to become mentors because they do not pose a threat to the career of the active pastors nor are they threatened by a rising young intern. The conference may offer financial assistance to workers who help train and minister to the needs of younger pastors.

4. The formation of support groups especially for clergy and spouses. Having marital and family-support groups also could be considered. Such meetings could be held once a month or once a quarter. Their main intention would be to brainstorm issues to be shared within the group and suggestions as to how to cope with specific problems. Professional speakers may be invited to conduct seminars and workshops on particular subjects needed by the group.

5. An annual ministerial retreat for pastors and their spouses. Professional lecturers and speakers could bring a sense of renewal of mission and purpose in the pastors' careers as well as a time for recreation and rest.

6. Recognition by conference officials and appreciation shown for the pastors' work is an important factor in increasing their morale. This practice should be done on a regular basis.

7. The exploration of possibilities to provide sabbaticals (time off) to the pastors for the purpose of refreshing them. This time off should provide them with periods to study, write, and do research. It should be done outside the home church area, and accommodations and travel should be paid by the conference and the local church. This is in addition to the annual vacation for the pastor and his family. The sabbaticals may have to be provided once every three to five years depending upon the financial
standing of the conference.

8. The improvement of seminary education and refresher courses. Certain courses should be required of the spouses (or spouse-to-be) to help them in the areas of practical, spiritual, and human relations.

9. Strong promotion by the conference in the interest of continuing education. All pastors can be benefitted by some further education. Financial assistance provided by the conference to meet pastors’ needs would be ideal.

10. Facilitate the pastors’ desires to secure professional books and journals. The hiring organization should try to subsidize professional publications that would enhance pastors’ skills in the ministry.

11. Further study be given to possibilities of providing special care for pastors in crisis. Both pastors and their families need support and care, especially in cases of pastor burnout. To meet this need, the conference may provide a policy of counseling with blind-billing.

These ten items suggest a broad scenario as to what kind of support systems may be adequate to meet the needs of local pastors. A number of the resources suggested can be provided with almost no cost. Ultimately, the church and the organization have to decide what kind of support systems are suitable and can be provided to their ministers.

Jud, Mills, and Burch sum up this thought:

Pastors alone cannot solve the trouble in the church system relative to church professionals. They cannot pull themselves up by their bootstraps. Seminaries cannot solve it alone. Judicatories and church executives cannot solve it alone. If the problems are really going to be addressed and some solutions found, every part of the system must work together in problem-solving. This means that national and
judicatory leaders, seminary policy-makers, and the most creative leaders of the local church must address the problems together and work out solutions. In this crisis of identity the church has a right to expect guidance from its leaders, and unilateral approaches will never be able to cope with the massive problems with any degree of effectiveness.¹

How these needs are being addressed outside of North America, particularly in the West Indonesia Union, is the subject of chapter 3.

CHAPTER THREE

THE CURRENT STATE OF SUPPORT SYSTEMS

IN WEST INDONESIA UNION

Chapter 1 deals with the theological validity and existence of support systems found throughout the Scriptures as part of God's design to meet the needs of human beings. Chapter 2 outlines various reasons why a minister might need a support system. Chapter 3 now focuses specifically on the Seventh-day Adventist ministry in the West Indonesia Union to assess whether a support system is functioning adequately or whether a positive need can be demonstrated to strengthen the current support system. In addition, chapter 3 investigates the attitude of pastors toward various support resources. A questionnaire was used to accomplish this goal.

The Questionnaire

To learn the attitudes of pastors concerning support resources, a questionnaire titled "The Support System of Local Church Pastors" was sent to all who, at the time of the survey, were ministering to the local churches throughout the Union. Pastors who were holding responsibilities in various institutions and administrative positions were not included in the study except for those administrators who were also pastoring a church. Presidents and the ministerial directors of the eight conferences and
missions assisted by providing names and addresses of current pastors and by distributing
some of the questionnaires. Of the 233 pastors ministering to 444 churches throughout
the Union, 71 percent (or 165) of the pastors returned the questionnaire. A number were
leaving the country, others were in the process of transferring to other locations, a few
deceased, and the rest did not respond for unknown reasons. Thus the information for this
study is based upon the 165 questionnaires completed by the pastors and, in addition, to
some interviews and letters.

The questionnaire has eighty-three variables of information built around a
number of objectives. The objectives include the evaluation of fifteen subject areas:

1. General attitude toward human support
2. Personal coping methods
3. Relatives as sources of social support
4. Mentors
5. Peer pastors

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1West Indonesia Union Mission has five missions consisting of North
Sumatera Mission, Central Sumatera Mission, South Sumatera Mission, Nusa Tenggara
Mission, and Kalimantan Mission. In addition, the union has three conferences: Jakarta
Conference, West Java Conference, and East Java Conference. In SDA parlance,
“mission” denotes a segment of church organization that is not yet financially self-
sustaining. When a mission becomes financially self-sustaining, it becomes a conference. I
use the term “mission” rather than “conference” throughout this chapter because missions
outnumber conferences in that particular region of the Seventh-day Adventist Church.

2Seventh-day Adventist Yearbook (Washington, DC: Review and Herald
Pub. Assn., 1991), 135. See also Buku Petunjuk Gereja Masehi Advent Hari Ketujuh Uni
Indonesia Bagian Barat (Bandung, Indonesia: Percetakan Advent Indonesia, 1991), 4-43.

3The questionnaire and the data retrieved are provided in Appendix A.
6. Support groups
7. Sabbaticals
8. Continuing education
9. General relationship with conference leadership
10. Conference presidents
11. Conference ministerial secretary/director
12. Conference advocate concept
13. Church members
14. Professional counselors
15. Non-SDAs.

Some of these areas are more briefly touched on than others because the main focus of this study centers on the availability of resources that the mission could provide as well as the effective usage of these resources by the pastors.

The support system has to do with human relationships described as: (1) a general social relationship with a person, (2) a deep, confiding relationship, or (3) an unspecified level of relationship. Within the above categories, I investigated the following types of information: (1) Is the support resource available to the pastor? (2) Has the individual pastor used it? (3) In the pastor's opinion, how effective is it? (4) What dynamics influence the effectiveness and use of the support resource? (5) How interested is the pastor in utilizing the support resource? For each question, respondents were to choose one number from a bipolar scale ranging from one to five. At times a zero value
was used to indicate an exception.1

Presentation of the Findings

The results of the questionnaire are reported as follows: In the written description only the combined percentages of the contrasting options are noted. That is to say, the sum of the percentages of numbers 1 and 2 in one direction are centered, as are numbers 4 and 5 in the other direction. The middle response is omitted from the written descriptions, but it is shown in the tables to give a better picture of the totality of the responses. The zero responses are mentioned only when they are significant.

First, the overall results from the 165 respondents are summarized. Each of the fifteen subject areas covered in the questionnaire is reviewed.

General Attitude toward Human Support

In response to Question 3, “How helpful would it be to have supportive relationships with human beings?”, 90 percent felt that human relationships are very helpful; only 1 percent did not. It is important to remember that this opinion on support was applied in a general way to the concept of social relationships. However, when it was applied to a particular relationship, feelings varied depending upon individual circumstances. Specific percentages of the complete list are shown in table 1.

In Question 4, “To what degree do the following factors keep you from seeking help from human beings regarding sensitive problems?” the pastors were asked to

1The complete questionnaire, as well as table 8 indicating which objectives were accomplished in each question, is provided in Appendix A.
evaluate from a list of factors those that might keep them from seeking help for more sensitive personal problems. Their answer was not that “fear of wrong advice,” “concern of reputation,” or “cannot trust others,” “no one to go to,” “the privacy of a person is threatened,” or “job security” kept them from seeking help in time of need. All the factors except number B had two or even three times as many pastors indicating that this factor would not hinder them from getting help as compared to those who felt this factor would definitely hinder them from seeking help. The two exceptions—items that had a greater percentage in the other direction—were “should depend on God” and “believe we should solve our sensitive problems by ourselves.” Sixty-six percent felt they should be primarily dependant upon God, instead of searching human help, while 28 percent felt their dependence on God would not keep them from seeking human help. Forty-four percent strongly believed that sensitive personal problems should be solved by the individuals, but 32 percent indicated they would seek outside help. There seems to be a close relationship between the feeling of dependence on God as a source of help which caused them to feel reluctance to seek human help in solving their own sensitive problems.

However, a sharp contrast is evident to the response given to Question 2, “How effective do you find personal Bible study, meditation, and prayer in coping with personal problems and frustration in your ministry?” It is heartening to know that 96 percent believed this resource is “very effective.” A no to Question 2 means Bible study, prayer, and fasting failed to solve the problem. However, loss of faith in the power of Bible study and prayer to solve personal problems does not really mean loss of faith in God as seen in the life of Job (Job 7:11-20; 9:16-19; 9:32-10:2; 13:15).
TABLE 1
FACTORS THAT KEEP ONE FROM SEEKING HELP FROM HUMAN BEINGS REGARDING SENSITIVE PROBLEMS (in Percentages)

<table>
<thead>
<tr>
<th>Question 4</th>
<th>Does Not Keep Me from Seeking Help</th>
<th>Neutral Position</th>
<th>Definitely Keeps Me from Seeking Help</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Fear of wrong advice</td>
<td>47</td>
<td>37</td>
<td>16</td>
</tr>
<tr>
<td>B. Can't trust others</td>
<td>47</td>
<td>39</td>
<td>14</td>
</tr>
<tr>
<td>C. Might affect my reputation</td>
<td>57</td>
<td>25</td>
<td>18</td>
</tr>
<tr>
<td>D. Should depend on God</td>
<td>28</td>
<td>6</td>
<td>66</td>
</tr>
<tr>
<td>E. No one to go to</td>
<td>45</td>
<td>36</td>
<td>19</td>
</tr>
<tr>
<td>F. I am a private individual</td>
<td>48</td>
<td>29</td>
<td>23</td>
</tr>
<tr>
<td>G. Might affect my job security</td>
<td>42</td>
<td>37</td>
<td>21</td>
</tr>
<tr>
<td>H. Believe we should solve our sensitive problems by ourselves</td>
<td>32</td>
<td>24</td>
<td>44</td>
</tr>
<tr>
<td>I. It wouldn't really help.</td>
<td>44</td>
<td>33</td>
<td>23</td>
</tr>
</tbody>
</table>
Regarding the item "no one to go to," 45 percent definitely do have someone to go to with their support needs. However 19 percent feel they have no one to go to for personal needs. The responses indicate that almost half of the pastors feel that human help is available when it is needed, though some feel that they have no one to go to when they are reaching out for help. This confirms the assertion made in chapter 2 regarding the minister’s feelings of loneliness. Those hindered by the other factors, although smaller in number, are still a significant number and worthy of consideration.

The survey provided an opportunity for additional comments and suggestions. A number expressed some frustrations in their pastoral work, while others expressed the hope that some kind of initiatives would be made by the organization to meet their personal needs. A wide variety of concerns were expressed. Quite a few reported the feeling of distress against unfair treatment or pressure coming from one or more of the administrative leaders. For this reason, one 38-year-old pastor expressed the desire for fellowship among ministers as well as a close working relationship with the leaders in the organization. Many hoped there could be more sympathetic hearing, understanding, and encouragement on the part of the leadership of the church toward all pastors, who constantly face challenges at the front line. Some of them desired that the relationship between the leaders and their pastors would be more of a father-and-son relationship and not a purely business type of relationship. They wanted to be treated fairly and kindly just as Jesus did to the twelve disciples. Others reflected their feeling of inadequacy to minister to the complex needs of the local church due to their lack of opportunity for upgrading or continuing ministerial education. These are some of the
pressures and stressors of life that pastors face today. They would welcome some kind of relief and support from the hiring organization and, possibly, from the local church.

Personal Coping Methods

A number of personal coping methods are available to individuals dealing with personal problems. This survey measured only two of them: the spiritual and the time-management resources. One that is crucial in the life of a minister is the spiritual resource that provides strength and wisdom based upon one’s relationship with God. Question 2 addressed the effectiveness of personal Bible study, meditation, and prayer in coping with ministerial problems and frustrations. As has been noted above, 96 percent gave a reassuring positive response towards its effectiveness. This is expected from the ministers. It may be the pastors’ main and most reliable resource of help though one may not be able to measure it in a concrete way. Nevertheless, sometimes a spiritual person encounters difficulties with the immediate human problems.

Question 1, “To what degree has a time management program ever been helpful to you in reducing frustrations?” addresses the issue of time management. Time management is another coping method that has been offered to ministers in the Union. Many times ministers are burdened with conference/mission administrative work in addition to their pastoral duties. Often they are being pressured with deadlines. To meet this need, time-management seminars and numerous books have been made available to all pastors. Those who are serious about getting help can purchase them. Question 1 addresses the usage of the time-management program. I discovered that only 4 percent have never seriously considered trying a time-management program. It is reassuring to
note that 75 percent of the pastors have made use of the program and been benefitted from it. Only 7 percent indicated that the program was "not helpful." As a whole, anyone who is willing to make some kind of effort towards this goal reaps the benefits of the time-management program. Many have testified to the success of this program.

Relatives as Sources of Social Support

The supportive relationships provided by relatives other than the pastor's spouse were also addressed by the questionnaire. Fifty-five percent of the pastors experience some kind of support from their relatives, while 10 percent of the ministers feel they "had no one." Perhaps they have no relatives living close to them, or none at all. Finally, 13 percent felt that relatives were not a source of help when it was needed. No clear reason was given as to why some pastors were not able to receive family support. Perhaps family conflicts, different ways of thinking, lack of trust, living far away from extended family, or other factors may be the cause for the absence of support.

Mentors

The use of the term "mentor" is fairly new to most of the pastors in the West Indonesia Union. It is for that reason that I have avoided the term "mentor" in the questionnaire. Instead, the concept of an experienced or older minister who would give guidance and nurture to the younger minister was presented. As shown in Table 2, 67 percent of the ministers had a "very helpful" nurturing experience and 64 percent reported

---

1 At the time of the preparation of the questionnaire, questions on the importance of the spouse as a source of support to the ministers were not included. I overlooked that point and the idea occurred after the data had been collected.
they were “now” receiving guidance from their mentors. In like manner, the response
given to question 25A, “How often within the last year have you had meaningful sharing
time with an older, experienced minister?” 41 percent felt they had meaningful sharing
times with older ministers within the past year; 51 percent indicated they had some, and 8
percent had no meaningful sharing times with an older minister in the past year. On the
other hand, 24 percent showed that the presence of the mentors was not helpful to them,
and 26 percent felt they were not “now” receiving any helpful guidance. Finally, 11
percent said they had “no interest” in receiving guidance from an older minister. Possibly
some older pastors may feel the presence of the younger worker as a threat to his or her
career, or the younger minister may not sense the importance of having a mentor early in
one’s ministry or, to preserve his or her own independence, prefers to do things alone.
Possibly the mentor may sense a lack of understanding and cooperation on the part of the
younger minister, or the younger minister may feel that the mentor is imposing his ideas
and agenda and thus the offer of help was not readily accepted. Finally, for unknown
reasons, 9 percent reported they had no mentors who would nurture and guide them in
their early career. Perhaps no mentoring support was made available to some of the
pastors when they started their ministry, or the older and experienced ministers may not
have known how to develop and implement a mentoring relationship.

When the pastors were asked in Question 8, “How much do you nurture
younger men in the ministry?” 46 percent responded that they had been mentoring
younger ministers on a regular basis. Another 34 percent reported mentoring
### TABLE 2
MENTOR RELATIONSHIP

<table>
<thead>
<tr>
<th>Question</th>
<th>None</th>
<th>Not Helpful</th>
<th>Very Helpful</th>
</tr>
</thead>
<tbody>
<tr>
<td>6. A nurturing relationship from an experienced minister in early ministry</td>
<td>9%</td>
<td>24%</td>
<td>67%</td>
</tr>
<tr>
<td>7. Receive guidance from an older, experienced minister now</td>
<td>10</td>
<td>26</td>
<td>64</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Number of meaningful sharing times last year</th>
<th>None</th>
<th>Sometimes</th>
<th>Regularly</th>
</tr>
</thead>
<tbody>
<tr>
<td>8. Nurture younger men in ministry</td>
<td>20%</td>
<td>34%</td>
<td>46%</td>
</tr>
</tbody>
</table>

| Number of meaningful sharing times last year                                          | 0    | 1         | 2-3        | 4-6     | 6+      |
| 25A. With an older, experienced minister                                             | 8%   | 15%       | 36%        | 27%     | 14%     |

<table>
<thead>
<tr>
<th>Interest in having an older, experienced minister to consult</th>
<th>No Interest</th>
<th>Some Interest</th>
<th>Much Interest</th>
</tr>
</thead>
<tbody>
<tr>
<td>26A.</td>
<td>11%</td>
<td>10%</td>
<td>79%</td>
</tr>
</tbody>
</table>
occasionally. The remaining 20 percent were not involved in a mentoring experience. A number of these ministers also had no contact with their college teachers after leaving school. It seems many of the younger pastors wished they could have had this nurturing program made available to them early in their career, as indicated in the data where 79 percent have great interest in consulting older and experienced ministers. Only 11 percent were not interested in the area of consultation with older workers. For some reason, they did not see the need for it. The desire for this type of resource indicates it may need to be expanded, especially to younger ministers.

Pastoral Peers

Sharing sensitive personal problems with a fellow pastor is addressed by Question 9, "To what degree do you have a fellow pastor with whom you feel free to share sensitive personal problems?" Sixty-seven percent felt the resource was effective in solving some of their personal difficulties. But in response to Question 10, "How much do you feel a sense of competition among the pastors in your conference/mission?" apparently only 34 percent found the friendship of their peers was really helpful and the other 39 percent felt it was unhelpful. Based upon the responses given to Question 25B, "How often within the last year have you had meaningful sharing time with a fellow pastor of a neighboring district?" they clearly indicated that of all the possible support relationships, fellow pastors of neighboring districts were in sixth place in terms of the frequency of meaningful contacts within the last year. Yet when asked, "To what degree are you interested in using more opportunities to work with and fellowship together with fellow pastors?" a high 76 percent expressed their desire (Question 26B). In like manner,
when the pastors were asked, “To what degree are you interested in using more opportunities for professional consultation among ministers on specialized ministry problems?” 58 percent indicated their enthusiasm and approval (Question 26C). It seems some pastors are not inhibited to ask for help by sharing their sensitive personal problems with their peers, even though these peers are sometimes perceived as competitors.

Support Groups

When asked, “How much involvement have you had with a regular support group among ministers either among SDAs or interfaith?” 55 percent indicated that they were involved in a minister support group for the purpose of fellowship, learning, and support of one another (Question 11). Again when asked, “To what degree are you interested in using a regular peer support group?” almost 60 percent expressed their interest in joining a minister support group (Question 26D). Among those who are regularly involved in such a group, none indicated the frequency of their meeting such as monthly or yearly session. On the other hand, about 15 percent said that they were not involved in a minister support group. This is a concern because 18 percent reported that they were not very interested in it. Perhaps these pastors prefer non-involvement due to time constriction, skepticism on the effectiveness of the support groups, or other personal reasons.

Sabbaticals and Continuing Education

Having sabbaticals and continuing education are neither identical nor even closely related, but since their treatment in the questionnaire was brief, both are discussed
Currently, the opportunity for local pastors to have sabbaticals in West Indonesia Union is nil. The privilege is extended only to the teachers who hold doctorates and are presently working in the educational institution. When the pastors were presented with the possibility of sabbatical, 76 percent expressed their eagerness to have one as opposed to 2 percent who have no desire for it (Question 26E). When asked about their interest toward using a continuing-education experience, 73 percent expressed a positive desire (Question 26F). But a significant number (83 percent) expressed the importance of time off for continuing education as a strengthening tool and a refreshing break for the pastors' ministry (Question 12). Some of the pastors felt that they were deprived of this opportunity, either due to a lack of funding or to an unknown reason within the organizational structure which hampered the growth of their ministry. However, they felt that the organization should intensify its efforts to make this resource of support available to all local pastors.

Conference/Mission Leadership

The conference or mission leadership is composed of a president, a secretary, a treasurer, and departmental leaders. Among the departmental leaders is a ministerial director who works closely with all the ministers in the field. This study inquires into the effectiveness of conference leadership, particularly that of the conference president and the ministerial director who play a vital role in the dynamics that provide a functioning support resource for their ministers. The reason for this inquiry is that much of the supportive resources can be initiated by the leadership in the organization.
The relationships that exist between the pastors and the mission leadership vary from person to person. Some enjoy a positive relationship, others have an unsatisfactory one. The organization plays an important role in providing an adequate source of support to their workers. However, some ministers feel that the hiring organization is not providing adequate support for them. In Question 13A, 73 percent said they were treated professionally; 11 percent felt they were not treated professionally. When the respondents were asked about pressure from the mission leadership, 34 percent reported a "very great pressure" to carry out their ministerial duties, while 36 percent feel no pressure at all (Question 13B). Meanwhile, 31 percent sense that their careers as ministers are seriously threatened if they do not comply with the baptismal and financial expectations of the conference/mission. Yet 46 percent do not believe their career is in danger at all (Question 13C). For a complete list of percentages see table 3.

The pastors provide their perceptions toward the mission presidents on five items (table 4). On the issue of friendship, more than half of the pastors (60 percent) indicate having positive perceptions toward the presidents as opposed to 15 percent who feel they have tense and obligatory relationships (Question 17A). It is heartening to know that many of the ministers believe that their leaders are open to a deeper friendship with their fellow workers. Similarly, 65 percent of the pastors think the presidents are almost always accessible to give time when it is needed as opposed to 15 percent of pastors who feel their presidents are inaccessible (Question 17D). In addition, 55 percent think that serious consideration would be given by the presidents when the pastors have something to say (Question 17C). This source of support coming from the presidents is truly
TABLE 3

PERCEPTIONS OF THE CONFERENCE LEADERSHIP

<table>
<thead>
<tr>
<th>Question 13 Item</th>
<th>Percentage Responding</th>
<th>Item</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Not treated professionally.</td>
<td>11</td>
<td>73 Treated professionally</td>
</tr>
<tr>
<td>B. No pressure</td>
<td>36</td>
<td>34 Very great pressure</td>
</tr>
<tr>
<td>C. Not threatened at all</td>
<td>46</td>
<td>31 Feel very seriously threatened</td>
</tr>
</tbody>
</table>

Note: A = 16%; B = 30%; and C = 23% marked the middle choice.

TABLE 4

PERCEPTIONS OF THE CONFERENCE PRESIDENT

<table>
<thead>
<tr>
<th>Question 17 Item</th>
<th>Percentage Responding</th>
<th>Item</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. A tense, obligatory relationship with him</td>
<td>15</td>
<td>60 A very close friendship with him</td>
</tr>
<tr>
<td>B. Will think less of those who go to him with a problem</td>
<td>43</td>
<td>33 Will not think less of those who go to him with a problem</td>
</tr>
<tr>
<td>C. Ignores what I say</td>
<td>18</td>
<td>55 Seriously considers what I say</td>
</tr>
<tr>
<td>D. Not accessible time-wise</td>
<td>15</td>
<td>65 Always accessible time-wise</td>
</tr>
<tr>
<td>E. More interested in the organization</td>
<td>35</td>
<td>33 More interested in my personal welfare</td>
</tr>
</tbody>
</table>

Note: A: 25; B: 24; C: 27; D: 20; and E: 32% marked the middle choice.
However, there is a down-side to this evaluation. Forty-three percent believe their president thinks less of pastors who share problems with him, while 33 percent think otherwise (Question 17B). Moreover, 35 percent feel their president are more interested in the organization than in the personal welfare of the pastors (Question 17E). The rest of the respondents were not sure of their leaders’ emphasis. Therefore, they seem to have difficulty in presenting their true feelings (see table 4 for a complete list of the pastors’ perceptions toward the mission or conference presidents). As a whole, presidents of the missions and conferences could be more sensitive to the needs of the pastors, as has been noted elsewhere.

Perceptions toward the ministerial director are shown in table 5. In comparison with the mission or conference president, the ministerial director receives a slightly lower rating from the pastors in terms of the number who perceive their friendship these leaders are more interested in the organization than in the personal welfare of the with him as “close.” For example, 60 percent of the pastors gave positive approval toward the presidents’ friendship, but only 54 percent feel that way toward the ministerial director (Question 18). Also, the presidents were given a 65 percent approval on the availability of time given to the pastors; ministerial directors were given 57 percent (Question 18C). However, there is strong support for the ministerial directors if we look further into the other items of the pastors’ perceptions. The ministerial directors received a 67 percent positive approval as very approachable and understanding toward their fellow ministers (Question 18D). Another positive thing about the ministerial director is in the area of confidentiality about the conversations that transpire between the pastors and
### Table 5

**Perceptions of the Ministerial Secretary/Director**

<table>
<thead>
<tr>
<th>Question 18 Item</th>
<th>Percentage Responding</th>
<th>Item</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. A tense, obligatory relationship with him</td>
<td>18 54</td>
<td>A very close friendship with him</td>
</tr>
<tr>
<td>B. Does mostly administrative functions</td>
<td>26 29</td>
<td>Does mostly pastor's pastor functions</td>
</tr>
<tr>
<td>C. Not accessible time-wise</td>
<td>14 57</td>
<td>Always accessible time-wise</td>
</tr>
<tr>
<td>D. Not approachable or understanding</td>
<td>11 67</td>
<td>Very approachable and understanding</td>
</tr>
<tr>
<td>E. Does not keep personal conversations confidential</td>
<td>15 65</td>
<td>Keeps personal conversations confidential</td>
</tr>
<tr>
<td>F. Would not stand by pastors in differences with the administration</td>
<td>18 39</td>
<td>Definitely would stand by pastors in differences with the administration</td>
</tr>
</tbody>
</table>

*Note:* A = 28%; B = 45%; C = 28%; D = 22%; E = 20%; and F = 43% marked the middle choice.
him or her. Sixty-five percent express their confidence in the ministerial director's determination to keep personal conversations confidential. Only 15 percent tend to have difficulty in trusting him or her (Question 18E). Though many consider him or her to be very approachable and generally able to keep confidentiality, his or her role to the ministers is perceived as administrative and not as a pastor's pastor. This is clear as only 29 percent approve the performance of the ministerial director's function as the pastor's pastor (Question 18B). Others believe he or she is doing mostly administrative functions. Besides this, the ministerial director was not given a very high mark concerning his or her defense of the ministers whenever differences might occur with the administration (Question 18F). Only 39 percent believe the ministerial director would definitely stand by the local pastor when issues arise with the administration. Another 18 percent think the ministerial director would not defend the pastor. A possible reason is that the pastors see the position of the ministerial director as more connected to the administration than to the ministers in the field. Therefore, the ministerial director's loyalty to the pastors remains subordinate to his or her loyalty to the hiring organization.

Six percent reported that in the year previous to this study, they had no meaningful sharing time with their ministerial director, 11 percent had only one such time, and 30 percent had two to three meaningful times of sharing with the ministerial director (Question 25E). On a higher level, twice as many pastors had no meaningful sharing time with the president throughout the year (Question 25D). So Question 14 asked, "How reluctant are you to go to one of your conference administrators for support in sensitive personal problems knowing that he or she has influence over your placement and career
reputation?" The answer was that 27 percent were very reluctant as opposed to 42 percent who are not. When asked in Question 15, "How much of an advantage is it to seek support in sensitive personal problems from him because he has official power that could help you?" 19 percent feel there was no advantage, while 58 percent note a significant advantage. Question 16 asked, "To what degree do you believe conference administrators are able to keep their roles of placement, supervision, and discipline distinct from a supportive role in order to be effective counselors?" Twelve percent believe they are not able to keep sensitive information obtained in one role from influencing decisions in the other role. On the other hand, 62 percent believe that these officers can keep confidential information in their proper place. The other 26 percent feel these administrative officers may sway in either direction. There appears to be a growing confidence in the role of the presidents and the ministerial directors as they continue to extend their friendship to the ministers, though much more could be done, as indicated by those who are reluctant to turn to the administrators for help.

An item suggested in Question 25G, "To what degree are you interested in using a person designated by the conference/mission to be an advocate for pastor's needs?" received 56 percent, indicating interest in the assistance of a pastor’s advocate, as 22 percent indicating the opposite. An advocate may help the ministers in the form of counseling, facilitating peer support groups, providing resource help, or referring pastors to other resources. This idea came from one item in the conclusions of the Institute of Church Ministry. It reads:

There is a real need to appoint counselors who have no administrative functions but who have a deep understanding of pastoral ministry to work with pastors and their
wives in the solution of personal and professional problems.¹

The question concerning the use of an advocate was included in the questionnaire to learn what responses the pastors in West Indonesia Union would make about the possibility of having an advocate in each mission or conference so the idea could be presented to the leaders of the organization for consideration. Fifty-six percent are very interested in the idea of an advocate in the conference (Question 26G). And who would serve best for the position? (Question 19). Table 6 shows the possibilities suggested and how the pastors rate them. Normally, ministers want someone without ties to administration. The results here present a different picture. Of the various possibilities given, the highest choice was the ministerial director. He or she is considered best suited for the job by 63 percent, followed by the president and a professional counselor tied with 55 percent, and an authorized church pastor with 43 percent. A totally new position with no administrative role was at the bottom of the list. No clear reason is given for their preference, but perhaps the cultural dynamics come into the picture. It is a belief and a cultural norm in Indonesia that a person who holds a high position in the administration is considered an authority in the area of his or her responsibility. Therefore a leader is considered the best person to look to for help and advice. Sharing one’s intimate personal problems with someone in authority indicates a considerable amount of trust being given to the wisdom of the officer, as well as showing a high regard for the position and the person holding the office. By following the leader’s instruction closely, the possibility for future promotion is greater. However, the risk remains, on the part of the subordinate, to be protective of that

¹Dudley, Cummings, and Clark, 23.
TABLE 6
PERSON TO BE THE PASTOR’S ADVOCATE

<table>
<thead>
<tr>
<th>Question 19 Person</th>
<th>Poorest Suited</th>
<th>Best Suited</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. The mission president</td>
<td>22 %</td>
<td>55 %</td>
</tr>
<tr>
<td>B. The ministerial secretary</td>
<td>12</td>
<td>63</td>
</tr>
<tr>
<td>C. A totally new position in the mission office without administrative roles</td>
<td>40</td>
<td>28</td>
</tr>
<tr>
<td>D. An authorized church pastor</td>
<td>28</td>
<td>43</td>
</tr>
<tr>
<td>E. A professional counselor</td>
<td>15</td>
<td>55</td>
</tr>
</tbody>
</table>

Note: A = 23%; B = 25%; C = 32%; D = 29%; and E = 30% marked the middle choice.

particular leader and thus not be able to evaluate the leadership and his or her responsibilities in an objective manner. Thus some bright spots as well as challenges remain to provide a program of support that meets the need of the ministers.

Church Members

The relationship between the pastor and lay members can be very positive if there is a correct understanding of the humanity and the needs of the pastors. Problems and difficulties could be minimized if there were a better understanding and care between the pew and the pulpit. Based upon this study, the ministers of the West Indonesia Union
have a higher number of meaningful sharing times with supportive church members in their parishes than with any other individuals. In the year previous to this study, 64 percent had four or more sharing times with parishioners (Question 25F). Likewise, 84 percent rated those relationships as very helpful (Question 20). When asked about the degree of interest the ministers have toward developing a deeper friendship with church members, 93 percent were very much in favor of the idea (Question 26H). This figure shows a healthy tendency of relationships that exist between the pastor and the lay members where resources of help and care can be mutually supportive.

Professional Counselors

Almost 80 percent of the respondents make little or no use of professional counselors for their personal needs (Questions 21 and 25J). Almost half of the ministers report that the high cost is the primary cause for their reluctance to seek help. Also they believe they have never had a problem needing such attention. Some do not know of a good counselor who was accessible to them. At the bottom of the list of reasons for not going to a counselor, the remaining respondents claim they could not take time off. Based upon the study of the previous year, 68 percent made very little use of professional counselors (Question 25J). One fifth of the respondents are fully convinced nothing would deter them from seeking professional help if the need arises. About one third were not sure whether or not they would seek some type of help when confronted with obstacles and difficulties (see table 7 for a complete list of the percentages of each item).

1Current policy does not provide any financial assistance for the Indonesian pastors to go to a counselor. Medical policy could be applied for severe cases.
### REASONS FOR RELUCTANCE TO SEEK HELP FROM A PROFESSIONAL COUNSELOR

<table>
<thead>
<tr>
<th>Questions</th>
<th>Definitely Keeps Me from Seeking Help</th>
<th>Neutral Position</th>
<th>Does Not Keep Me from Seeking Help</th>
</tr>
</thead>
<tbody>
<tr>
<td>22A. Never had a problem needing such attention</td>
<td>42%</td>
<td>35%</td>
<td>23%</td>
</tr>
<tr>
<td>22B. It was too expensive</td>
<td>46</td>
<td>37</td>
<td>17</td>
</tr>
<tr>
<td>22C. Didn’t know a good accessible counselor</td>
<td>44</td>
<td>38</td>
<td>18</td>
</tr>
<tr>
<td>22D. Feared someone would find out about counseling session</td>
<td>38</td>
<td>45</td>
<td>17</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Questions</th>
<th>Never</th>
<th>Sometimes</th>
<th>Very Often</th>
</tr>
</thead>
<tbody>
<tr>
<td>21. Used professional counselor’s expertise for personal needs</td>
<td>30</td>
<td>62</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>0</td>
<td>1-3</td>
<td>4-6</td>
</tr>
<tr>
<td>25J. Frequency of meaningful sharing times last year with professional counselor</td>
<td>42</td>
<td>43</td>
<td>7</td>
</tr>
</tbody>
</table>
Evidently, less interest in the use of this resource is due to financial difficulty and the belief on the part of some that there is no need for that type of support resource at present.

Non-Seventh-day Adventists

Usually a greater openness and understanding exists among members of one’s own church family to share the aches and pains of human life. However, there is also a possibility for such understanding where a supportive relationship has been developed with a lay member or peer pastor or a group of ministers of other denominations. This study finds 28 percent of the West Indonesia Union pastors had a very helpful relationship with one or more non-Seventh-day Adventist ministers (Question 23A). In addition, 30 percent felt that their relationships with non-Seventh-day Adventist lay persons were very helpful too (Question 23B). Looking at the study of the previous year, about 12 percent had more than four shared, meaningful experiences with non-Seventh-day Adventist pastors and slightly higher with lay persons (Questions 25H and 25I).

Summary

Reviewing the basic questions presented at the beginning of this chapter, I found several support resources available to the pastor. Each mission and conference in the West Indonesia Union has a ministerial secretary whose friendship and helping hands towards the ministers is reportedly meeting the support needs of about 50 percent of the pastors. Almost two-thirds of pastors feel the presidents are very helpful and accommodating in terms of meeting their needs. About one-third were not sure, and a small number felt neglected by the administrators as a resource of support in their pastoral
work. Every minister has the privilege of attending workers' meeting annually where workshops and seminars are conducted to enhance the skills and knowledge of the pastors. Some wish that similar meetings could be made available two or three times a year. The presence of mentors, especially to the younger ministers, was considered very helpful by many, but one-third of the pastors felt they received almost no support from this resource.

The opportunity for upgrading or continuing education is very limited, depending upon the financial condition of the mission or the conference. A number of the pastors who work outside of the island of Java report less opportunity compared to those residing in Java. Many of the ministers have a book subsidy, but in the remote islands and poor areas, only the administrators have access to it. Professional journals or magazines for ministers are rarely available due to the high cost of a subscription. An internship program is made available to every ministerial graduate coming from the Seventh-day Adventist colleges in the country.

However, there is no resource in the area of securing the help of a professional counselor or counseling program. Pastoral clubs or similar types of support systems are almost non-existent. Though a great interest is exhibited in the use of sabbaticals, such a program is not obtainable within the financial resources of the organization. So far, almost no local church has initiated a prayer and visiting support group for ministers and their families. As a whole, there is limited fulfillment of all the elements of a good support system for the pastors.
A pastor may initiate a self-improvement program such as time management and support from family, but this has its limitations. The main responsibility for support is still in the hands of the denominational leaders who have the greatest resources for providing effective support elements in their territory. Given the financial constraints in Indonesia, such support resources are mostly personal, provided in the form of time availability, genuine caring, empathy, and integrity in all aspects of leadership and administration. The results of this chapter demonstrate the interest in and the need for better support for effective pastoral ministry.
CHAPTER FOUR

A REVIEW OF SUPPORT UNITS DESIGNED

AND ATTEMPTED BY OTHERS

The first part of this chapter looks into basic principles of business management found among selected industries and organizations in North America as well as in Japan and Europe, principles that can be implemented in pastoral support systems. The next focus is on the various non-denominational Christian resources available in North America, such as continuing education, personal growth resources, ministers’ support groups, and counseling centers, including practices in other denominations as well as SDA attempts in North America. Attention also focuses upon non-SDA denominations in Indonesia, and then, on SDA resources in the West Indonesia Union.

Methods Used in Business Management

This study briefly focuses on business management because “it is the success story of this century. It has performed within its own spheres. . . . And it has performed despite world wars, depressions, and dictatorships.”¹ Some principles in business management can be utilized in other organizations for effective results.

In this high-tech environment with big business industries booming around

the world, the relationship between the workers and the company is critical to the success or failure of the business enterprise. Industries and organizations tend to seek a high margin of profits at the expense of their workers' welfare and happiness. Ford Motor Company under the leadership of its founder Henry Ford was reported to be near collapse when authoritarian management and strict discipline were strongly emphasized and the other elements of human need were overlooked. However the company was able to recover from its crisis when changes were made in its management concepts. The Sears Company went through a similar experience and was on the verge of bankruptcy when its owner sold the company to Julius Rosenwald (1862-1932), the "father" of Sears and Roebuck. He made such changes in management as the systematic development of merchandise sources, the invention of the mail-order catalog, and the start of the policy "satisfaction guaranteed or your money back." Most important, however, was his development of a productive human organization where the maximum authority and full responsibility for the results were given to the management people. Rosenwald also gave every employee an ownership stake in the company through the distribution of profits.

Peter Drucker, an authority in the area of management, is well-known for promoting the philosophy that seeks to deal with the social needs of the employee. He points out that

the citizen of today in every developed country is typically an employee. He works for one of the institutions. He looks to them for his livelihood. He looks to

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2Ibid., 50.
them for his opportunities. He looks to them for access to status and function in society, as well as for personal fulfillment and achievement.¹

Drucker believes that companies and organizations must consider their workers’ human needs and motivations as a whole.

In hiring a worker one always hires the whole man. It is evident in the IBM story that one cannot “hire a hand;” its owner always comes with it. Indeed, there are few relations which so completely embrace a man’s entire person as his relation to his work.

No matter what kind of work men do, whether they are skilled or unskilled, production workers or salaried clerks, professionals or rank-and-file, they are basically alike . . . they are always human beings with human needs and motivations.²

Drucker also argues that a human being must not be treated like a machine.

He differentiates between a machine and a human being, in the following way:

Machines work best if they do only one task, if they do it repetitively, and if they do the simplest possible task. . . . Machines work best if run at the same speed, the same rhythm, and with a minimum of moving parts.

The human being is engineered quite differently. For any one task and any one operation the human being is ill-suited. He lacks strength. He lacks stamina. He gets fatigued. Altogether he is a very poorly designed machine too. The human being excels, however, in coordination. He excels in relating perception to action. He works best if the entire human being, muscles, senses, and mind, is engaged by the work. . . .

The human being works best at a configuration of operations rather than at a single operation. But also—and this may be even more important—the human being is singularly ill-equipped to work at an unvarying speed and a standard rhythm. He works best if capable of varying both speed and rhythm fairly frequently.³

Therefore a human worker ought to be treated as a whole being if optimal productivity is to be achieved.

¹Drucker, Management: Tasks, 4.
²Drucker, Practice of Management, 262, 255.
³Drucker, Management: Tasks, 183-4.
A number of business organizations such as Marks & Spencer and IBM have put into practice these guiding principles. For example, the retail chain store of Marks & Spencer found throughout Great Britain put much time and effort into the study of various methods of management that would be productive for the company. Among the many objectives Marks & Spencer set for the company, a lot of attention was given to the area of social responsibilities. The company introduced “staff manageresses” into its stores to look after the needs of the employees. The staff manageresses were to take care of personal problems and ensure employees proper treatment with intelligence and compassion. Thus these staff manageresses became the “people conscience” of the company.¹

On the other hand, the IBM corporation has allowed each worker to work out his or her expectations with the supervisor instead of having them imposed from above. This leads to a straight salary instead of pay incentives. The placement of workers focuses on the workers’ best performance abilities. A continual training program improves the skill of each worker. Each new worker is provided with an orientation program that allows the individual to know about the various departments related to his or her job and how that job fits into the whole. A worker also is given the opportunity to make suggestions on product designs and effective work methods. The results of this policy indicate an increase in worker output and bring satisfaction to the IBM workers. Competition that endangers job security is greatly reduced when each worker is treated

¹Ibid., 98.
according to his or her best talents.¹

Other human needs such as occupational health, safety, employee development, compensation, managerial development, career planning and counseling, and equal employment opportunity are provided by various industries and organizations. Many companies offer preventive health programs such as health screening and stress-reduction programs to meet their workers' needs.² Others may include in their personnel policies personal counseling for marital conflict, financial problems, or other crises workers may experience.³

Finally, it is also worth noting how these principles of management are being applied in companies and organizations throughout Japan and have contributed to make Japan the second largest economy in the world. The Japanese industrial engineer does not organize the worker's job. Once the worker has reached the point of understanding the whole job, the industrial engineer turns the actual design of the overall job to the work group and continues as an "assistant" to the work group. This team approach of management calls for a continuous training of employees, including the top managers. Both workers and supervisors work together as a team. Leland Bradford notes that


workers who work as a team can grow in a safe environment.\textsuperscript{1}

Japan also has a continual learning process within its industries and organizations. The objective is continual self-improvement. This enables a person to do the present task with a continuously wider vision, an increase in competence, and continuously rising demands on self.\textsuperscript{2} Drucker observes:

\begin{quote}
Continuous training gives every worker a knowledge of his own performance, of his own standards, and at the same time of the activity of his fellow workers on his level. It creates a habit of looking at “our work.” It creates a community of working and workers.\textsuperscript{3}
\end{quote}

This type of program creates receptivity for change and innovation that are more productive. Meanwhile, the guarantee of lifetime employment reinforces loyalty and dedication of its workers to the organization.\textsuperscript{4} Thus, the fear of being out of a job is greatly minimized in the Japanese system. Competition among workers also is reduced. Other benefits may vary from one company to another. For example, some companies provide housing allowances; others build workers’ housing. Educational allowances may be included in the company policies. Others seem to take care of the widow and orphaned children of a deceased employee. However, if the widow is well-to-do, or has a rich immediate relative, the company feels no need to be concerned regarding the deceased’s

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\footnotesize\textsuperscript{2}Drucker, The Practice of Management, 247-8.
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\footnotesize\textsuperscript{3}Ibid.
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\begin{flushright}
\footnotesize\textsuperscript{4}The current economic crisis in Japan has made it almost impossible for any company or corporation to maintain lifetime employment for its workers.
\end{flushright}
family's welfare. The increasing attention given by the management toward the needs of its workers seems to engender greater commitment and higher productivity as the outcomes.

Another approach is used by the Jewel Tea Company in the United States in developing talented young executives. Its philosophy is that each executive has the responsibility of assisting the people down the line to be successful. The executive becomes the first assistant to the trainee by teaching, listening, and helping the trainee till he or she succeeds. A great deal of latitude is allowed for these trainees to take risks and utilize their own ideas to bring growth to the company. This program encourages the development of skills for potential young executives.

The above descriptions give a sampling of resources as used in the business world that can be applied to situations in ministry. Karl Albrecht, an organizational-development consultant, summarizes the value of these resources:

Throughout all the discussion in this book we have seen that there are really three bottom lines--the financial one, the social one, and the human one. We also know that they are inseparably linked. In the organization, what detracts from the economic bottom line eventually detracts from the human bottom line. Without an economically viable organization, there can be no jobs, no managers, and no social climate. And what detracts from the human bottom line eventually detracts from the economic bottom line. Without the human pay-off in money, job satisfaction, personal fulfillment, respect for human values and human rights, and opportunities for individual growth, the economic bottom line becomes harder and harder to maintain. The price for inhuman use of human beings must be paid sooner or later,

1Ibid., 249-53.
and I believe it is always paid in actual dollars and cents.\textsuperscript{1}

As the leaders in the organization pay more attention to the needs of their workers, there will be an increase of productivity in terms of quantity as well as quality.

\textbf{Non-Denominational Pastoral Resources}

A number of resources are available to ministers, independent of their denomination, to use in their ministry. This study focuses on two specific support units that have been most helpful to ministers in North America.

\textbf{Continuing Education and Personal-Growth Resources}

Continuing education has been found to be one of the best avenues for personal support. Dennis Doyle writes, “A pastor who is engaged in a program of continuing education is not as likely to leave the parish ministry as one who is not involved in such an endeavor.”\textsuperscript{2} Often ministers have to leave their families and home churches in order to attend seminars or classes to pursue their continuing education. A number of ministers pursue higher degrees such as Master of Divinity or even the Doctor of Ministry designed for practicing pastors. Others may obtain their education through correspondence courses provided by various religious educational institutions.

However, one simple way a minister can enhance his personal growth is through reading professional books and magazines. Today many new and informative publications are available which cover a wide variety of topics that are practical and that

\textsuperscript{1}Albrecht, 310-11.

\textsuperscript{2}Doyle, 40-51.
cover timely aspects of ministry. Access to any seminary library is certainly very helpful to any pastor who wants to make use of it. Tape-club ministries, religious-book clubs, and ministerial colleague groups are resources that offer support a minister can use for his or her own personal growth.

For those who want to pursue a deeper learning experience, a number of specialized centers such as the Pastoral Institute of Washington in Seattle and the Interpreter's House at Lake Junaluska, North Carolina, offer programs and resources for pastors. Also, the Institute for Advanced Pastoral Studies, Bloomfield Hills, Michigan, provides ten-day sessions where experienced pastors can study, share experiences, and be of support to one another.¹

A different approach for continuing education is provided by the Alban Institute. This agency is involved in doing field research, conducting training workshops, providing consultations, and preparing publications. This agency comes to pastors, churches, or denominations to offer its expertise for the needs of various groups in the church. The scope of its activities includes clergy-lay relationships, theological education for church leadership, young-adult ministry, ministry of the laity, dynamics of congregational life, new directions in ministry, and the beginning and ending of pastorates.² Both the minister and his parish may be benefitted by this agency whose goal


is to help improve the quality of life and ministry of the pastor and his or her congregation.

Minister Support Groups

Ministers’ support groups are of great importance to the ministers as has been indicated in chapter 3. Duane Meyer, a minister of the Iowa Conference of the United Church of Christ, initiated and facilitated support groups among ministers in the early 1970s. These groups were organized by the pastors themselves, and were often inter-denominational. Meyer’s role was helping to develop support groups for ministers. Frequently he sat with them until the group could function on its own. He provided a supporting rationale for this type of resource and gave a detailed description and method of how ministers could start their own support group.

Cecil G. Osborne also introduced an organization called Yokefellows, Inc. in 1975. Its objective was to form a deeper, more satisfying Christian fellowship, like that of the early Christians, which would lead to deeper spiritual growth. The small group aspect was its primary asset, but it also offered other support resources such as counseling and various seminars for better living. Though the target group was the general population, Osborne applied the principles in the formation of the ministers’ support groups.¹

Margaret M. Sawin started Family Clustering, Inc., in 1970, an organization that promotes small groups around family units. This program was designed to meet the

needs of the entire family of the minister, working together with other ministers’ families. This support unit is called a “cluster” which hopes to provide mutual support, to develop skills to facilitate the minister’s family life, and also to strengthen the minister’s bonding and beliefs. Thus support groups are made available not only to the ministers themselves, but to all the members of the immediate family.

Counseling Centers

Most ministers provide counseling towards members of their congregations. This may include marital, personal conflict, and spiritual problems. At times, some ministers feel inadequate to handle certain problems and feel the need for skill training in the area of counseling. Even the minister himself may need counseling assistance to deal with his own personal problems. Today career-development centers and counseling services provide training and assistance to meet the needs of the ministers.

For instance, the Northeast Career Center in Princeton, New Jersey, offers a program that is centered on the personal initiative of the client. The basic staff in this center includes a career counselor, a consulting clinical psychologist, a consulting physician, and an administrative secretary or assistant. The program includes taking interest and personality inventories, biographical questionnaires, capability analyses, and complete physical examination. This is followed with direct counseling, and analyzing achievements, strengths, abilities, values, interests, and skills. Finally, the individual pastor discusses his or her plans and goals under the supervision of the counselors. The spouse

\[^{1}\text{Margaret M. Sawin, “Congregations and Families: Building Support Systems through Family Clusters,” Action Information, June 1980, 5-6.}\]
may choose to join in the program. Follow-up sessions ensue as the individual starts implementing his or her plans to reach targeted goals. This program costs money and any financial assistance rendered by the hiring denomination is of great help to the pastors who need this kind of resource support.

In addition, specialized counseling is available for pastors and their families. An example of this is found in Marble, Colorado, at the Marble Retreat. It was started by Louis McBurney, and provides psychotherapy for pastors, church workers, and their families. Another counseling organization is called Agape Counseling Associates, Inc., a non-denominational ministry. It was founded by seven volunteer counselors and a few clients that came to Agape for help in their pursuit of wholeness. Agape was started by the Brighton Community Church, and offers various programs such as counseling, interpersonal relationship, and others, including support groups for pastors. A list of counseling service centers can be obtained from the International Association of Counseling Services, Inc.

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2McBurney, 24.


4International Association of Counseling Services, Inc., Two Skyline Pl., Suite 400, 5203 Leesburg Pike, Falls Church, VA 22041.
Practices in Non-SDA Denominations in North America

Generally, sources of support are limited by denominations to their own workers. Due to the numerous resources available within various denominations, I have selected only a few of the most important denominations with specific resources.

In 1971 the Southern Baptist Convention voted to establish a counseling ministry to help meet the needs of their pastors, other church workers, and their families.\(^1\) Soon a number of services were provided including vocational guidance, a pastor-staff support service, a counseling and referral service, and a ministry-research service. A number of Baptist state conventions provide crisis intervention, pastoral retreats for preventive purposes, seminars, and workshops.\(^2\) In addition, the Director of Missions takes the responsibility of being the pastor’s pastor, who visits the local pastors and their families from time to time, counseling and assisting them in various capacities. The denomination also promotes the formation of support groups for pastors.\(^3\)

The United Presbyterians have a strong program for their ministers in the area of career development. All ministers are strongly urged to visit the career development center three times during the course of their ministry: (1) at the beginning when leaving the seminary, (2) at mid-life when re-evaluation takes place, and (3) at the time of


\(^{2}\)Douglas Melton Dickens, “Pastoral Care of Ministers in the Southern Baptist Convention” (Th.D. dissertation, Southwestern Baptist Theological Seminary, 1978), 268.

retirement. A Young Pastors Seminar is available to those who are going through a critical stage early in their ministry. In the third year of their ministry, young Presbyterian pastors are invited to a retreat to be among their own co-graduates for a number of days. They think, study, and live together to discuss and pray together about their ministerial experiences, including their hopes and goals, successes and failures. During this retreat these young ministers are assisted by several resource persons who are experts in counseling, group work, and ministry. This retreat, open to spouses, is repeated during the fourth and fifth years of their ministry. This kind of exercise provides a deeply meaningful experience for these young pastors of the Presbyterian Church.

The United Methodist Church performs a slightly different program for its young pastors. A group of five to eight young pastors, who have been working for the church between three and five years and have lived within close proximity, is organized as a cluster group for the purpose of personal and professional development. This group meets once or twice a month with their selected senior pastor called a “pastoral associate.” The group selects their pastoral associate. The role of this pastoral associate is to be an enabler and working model for the group, not a teacher or supervisor. These pastoral associates meet every six weeks for training sessions to keep themselves in line with their role. They attend three seminars that are conducted at the beginning, in the middle, and at


the end of the two-year program.¹

The Reformed Church in America conducts a periodic inquiry of each individual pastor's needs, including the need of his or her family. Each local pastor is given the freedom to choose his or her own source of pastoral care, though this is closely watched by his or her hiring organization. The denomination subsidizes the cost of obtaining professional counseling when needed by the pastor or members of his or her family. He or she may choose any available minister to be his or her own pastor. Limited financial assistance is also provided for the need of continuing education.²

The Lutheran synods in America maintain a network of counselors for their ministers. The Wisconsin Evangelical Lutheran Synod has a pastor's pastor for its local ministers. He or she is chosen by fellow ministers. He or she visits each pastor regularly, especially when one is sick, and provides assistance to any new pastor who is adjusting to the place. Financial help is also being extended for those who want to pursue continuing education. Each pastor is given two weeks every year for the purpose of obtaining continuing education. The denomination conducts a series of seven workshops for pastors and their spouses on a regular basis. Frequently these workshops provide guidance and


information as to how pastors can develop their own support system.\textsuperscript{1}

Other churches provide similar programs and assistance to their pastors. However, for unknown reasons, not all denominations are interested or involved along this line. Needless to say, this study reveals a number of examples that illustrate the on-going programs by various denominations in maintaining a support system for ministers.

**SDA Practices in North America**

After learning what several denominations do regarding their interest and methods of creating a support system for their pastors, this study now focuses on the attempts made by the SDA Church in North America.

Benjamin Schoun has conducted an extensive survey of the resources available in the SDA local conferences of the North American Division.\textsuperscript{2} In order to update his findings, fifty-eight letters were written to each of the local conferences requesting descriptions of their current policies and practices in support of their ministers. No follow-up letters were sent beyond the twenty-eight responses that came as a result of fax and post. No tabulation of information is included in this study for the main purpose is to know the various support resources available in various conferences. This study reports present practices and shows the various possible ideas used to assist their pastors.

When it comes to a focus on professional counseling, only the British Columbia and Oklahoma Conferences have staffs of individuals who are competent to

\textsuperscript{1}Schoun, 139-140.

\textsuperscript{2}Ibid., 143-152.
conduct specialized training in counseling. The workers within these conferences receive these services free. The Northern New England Conference has arranged for one pastor to take Clinical Pastoral Education (CPE) training. In addition, a list of Adventist and other Christian professional counselors is available to the pastors for possible referral. At least twenty conferences in the North American Division have made arrangements with the Ministry Care Line, conducted at Kettering Medical Center in Ohio, for psychiatric counseling. Among them are the Ohio, Michigan, Kentucky-Tennessee, and Iowa-Missouri Conferences. Dr. Bob Peach directs this program. The Oregon Conference has made a number of psychologists and psychiatrists available to pastors and their immediate families for various needs, especially in the area of marriage counseling. The attending physician does not submit the names of the pastors to the conference for the first three visits. The reason for the three-visit limit is that most psychiatrists feel that many problems can be treated in three visits. Beyond that, the leaders of the conference should be made aware of any serious problems the pastor may have. The bills for the actual cost of the counseling fees are sent to the conference on a quarterly basis, and it is called the "Blind Billing Program." After the third visit, the regular medical policy of the conference is

1Charles Brown, Ministerial Secretary, British Columbia Conference of SDAs, to author, 14 October 1998.

2Benjamin D. Schoun, President, Northern New England Conference of the SDAs, to author, 12 October 1998.

3Raj Attiken, Ministerial Secretary, Ohio Conference of SDAs, to author, 5 October 1998; Loren M.K. Nelson, Ministerial Secretary, Michigan Conference of SDAs, to author, 7 October 1998; Richard R. Hallock, President, Kentucky-Tennessee Conference of SDAs, to author, 5 October 1998; and Walter E. Brown, Secretary, Iowa-Missouri Conference of SDAs, to author, 7 October 1998.
applied to pay the expenses (75 percent by the conference, 25 percent by the pastor).¹

The Pennsylvania Conference extends financial assistance to any pastor who may need professional counseling; the regular medical policy of the conference is applied in each case.² However, a number of conferences still do not provide any professional counseling. The pastors themselves have to pay any counseling fees.

Most conferences have a ministerial director, but many do not function as a pastor to the pastors. Rather, their role is seen by the pastors as more on the administrative side.³ The Washington Conference has stated in its policy that the ministerial director is the pastor for the local pastors.⁴ The ministerial director of Kansas-Nebraska Conference is supposed to visit the pastors in their own districts at least once every three months. The Northern New England Conference has a retired conference president who is willing to be an associate ministerial director on a part-time basis to visit and minister to the pastors.⁵ The majority of ministerial directors visit their pastors whenever their schedule permits or when certain needs arise. Needs may mean helping to deal with plans, progress reports, evaluation, and other items that need promotion in the

¹Don Livesay, Secretary, Oregon Conference of SDAs, to author, 14 October 1998.

²Ray Hartwell, Ministerial Secretary, Pennsylvania Conference of SDAs, to author, 8 October 1998.

³This was noted in the results of the questionnaire reported in chapter 3.

⁴Ron Friedman, Ministerial Secretary, Washington Conference of SDAs, to author, 7 October 1998.

⁵Schoun, to author, 12 October 1998.
churches. Pastors perceive these visits as usually concerned more with the work and expectations of the organization than with aid to the individual pastors.

All the conferences have one or two general workers’ meetings each year where all pastors gather together. Expenses are paid by the conference. Some conferences have smaller regional workers’ meetings, too. The Michigan Conference has a monthly district-superintendent meeting. Pastors are encouraged to attend these meetings according to their designated district. The activity includes pertinent discussion on the pastor’s work, making important decisions that may benefit the district pastors, praying, and socializing. Each pastor and spouse is given a $100.00 allowance per year to attend these meetings. The district superintendents are required to attend a monthly meeting with the Conference Executive Committee. The purpose of this meeting is to update the conference leaders with the progress and challenges that pastors have and to transmit the views and decisions of the leadership back to the pastors in their respective districts.¹ The Ohio Conference has regional ministerium meetings where pastors meet periodically for personal and professional enrichment.² The Northern New England Conference conducts conference-sponsored pastors’ meetings about four times per year. Beginning in the fall of 1998, arrangements have been made to have these regional meetings move toward pastoral support groups which could meet between the four conference-sponsored meetings. There would be no conference involvement in directing

¹Nelson, to author, 7 October 1998.
²Attiken, to author, 5 October 1998.
these regional meetings, but mileage would be paid to the pastors to attend.\textsuperscript{1} Smaller meetings are held in the Montana Conference where papers are presented that deal with issues of ministry to be discussed by the pastors.\textsuperscript{2} In the Washington Conference, four to six voluntary meetings are conducted where a group of pastors meet together and discuss their chosen topics.\textsuperscript{3} The Texas Conference is divided into ten districts. The district pastors meet together to discuss topics of interest, followed by social activities.\textsuperscript{4} Periodically, meetings led by each departmental director of the British Columbia Conference are held in different geographical areas.\textsuperscript{5} The Southern California Conference has a professional and social meeting among its unordained workers two or three times a year.\textsuperscript{6} Southeastern California Conference has occasional support meetings to meet the needs of interns.\textsuperscript{7}

A few conferences have groups of clergy being organized by the pastors themselves as a resource for support. Alberta, Upper Columbia, and Ohio conferences

\begin{itemize}
\item \textsuperscript{1} Schoun, to author, 12 October 1998.
\item \textsuperscript{2} Perry A. Parks, Ministerial Secretary, Montana Conference of SDAs, to author, 20 October 1998.
\item \textsuperscript{3} Friedman, to author, 7 October 1998.
\item \textsuperscript{4} Leighton Holley, Secretary, Texas Conference of SDAs, to author, 8 October 1998.
\item \textsuperscript{5} Brown, to author, 14 October 1998.
\item \textsuperscript{6} John Todorovich, Ministerial Secretary, Southern California Conference of SDAs, to author, 19 October 1998.
\item \textsuperscript{7} Mic Thurber, Ministerial Secretary, Southeastern California Conference of SDAs, to author, 7 October 1998.
\end{itemize}
encourage their pastors to be involved in the pastor-to-peer group.\(^1\) Pastors in the Oregon and Pennsylvania conferences have their monthly regional meetings for a devotion, discussion, fellowship, and lunch together.\(^2\) Southern California and British Columbia conferences have ministerial fellowships throughout the region where participation is on a voluntary basis.\(^3\)

The idea of sabbaticals as a resource is almost non-existent unless one is tied to a specific continuing-education program. The Texas Conference seems to offer sabbaticals to their pastors, but there is no indication that it is included in the policy book nor are any guidelines provided for them.\(^4\) A few conferences might grant a short sabbatical in cases of exceptional need.

Many conference leaders tend to think that continuing education is an opportunity for the pastors to obtain higher degrees. As a result, continuing education is treated by some conferences as a reward for hard-working and productive pastors. The goals that such pastors are expected to achieve may be the number of newly baptized members or an increase in tithes and offerings.\(^5\)

\(^1\)Bill Spangler, Alberta Conference of SDAs, to author, 4 November 1998; Gerald Haeger, Ministerial Secretary, Upper Columbia Conference of SDAs, to author, 16 October 1998; and Attiken, to author, 5 October 1998.


\(^3\)Todorovich, to author, 19 October 1998; and Brown, to author, 14 October 1998.

\(^4\)Holley, to author, 8 October 1998.

\(^5\)Wayne Gayton, Ministerial Secretary, Texico Conference of SDAs, to author, 8 October 1998.
In other conferences, a liberal policy toward continuing education is maintained. The pastors in the Ohio Conference who have completed a minimum of four years in their present church district are eligible for four weeks time-off for a study tour or personal enrichment activity. This program does not affect their vacation time. A stipend of $600.00 is provided to each pastor, and another $600.00 is extended to the spouse who also participates in the chosen activity. Those who participate are advised to inform their church(es) and board(s) of their plans to participate in this tenure-related study tour/enrichment activity. In addition, the conference sends its pastors to a variety of continuing education programs such as seminars on church growth, institutes of evangelism, Clinical Pastoral Education, and Doctor of Ministry opportunities. The Southeastern California Conference encourages pastors to attend seminars for at least twenty contact hours each year. Limited financial assistance is also granted. Those who contemplate pursuing graduate-degree programs may have 50 percent of their tuition paid by the conference. The Iowa-Missouri Conference has a provision for each worker to spend five days a year in self-enrichment and personal growth. Upgrading programs are handled on a case-by-case basis. The Central California Conference pays pastors 75 percent of the cost to attend annual seven-day seminars sponsored by the conference.

Most conferences have an internship program for young pastors where they are placed under the supervision of an older, more experienced pastor. A few conferences

1 Attiken, to author, 5 October 1998.

2 Thurber, to author, 7 October 1998.

3 Brown, to author, 7 October 1998.
have special retreats for their interns. The New York Conference promotes a mentor relationship with each new minister, something which is not available in most conferences. This is a strong program in building the relationship between the mentoring pastor, the intern pastor, the church congregation, and the conference administration during the internship.¹

Other general means of support to pastors include Ministry subscriptions and the tape-of-the-month club memberships sponsored by the General Conference Ministerial Association. The Northern New England Conference subsidizes the cost of an internet service provider so that each pastor can be on E-mail.² Some conferences are trying different approaches, but there is much room for improvement.

Resources in Indonesia

Now we turn our attention to the types of resources available to pastors in the Seventh-day Adventist Church of the West Indonesia Union, noting the possibilities of tapping into the resources of other organizations and churches to meet the needs and desires considered in chapter 3. A survey of the current resources available in the non-SDA denominations in Indonesia will be followed by a survey of resources presently available in the West Indonesia Union.

²Schoun, to author, 12 October 1998.
Eleven letters of inquiry were sent to various non-SDA denominations requesting information on the resources of support available to their local pastors. A follow-up letter was sent at least once if there was no response to the first letter. Ten letters of responses were received. The collected information is not tabulated. Instead, I merely report the present practices to show the various possibilities used to help local pastors.

Few of the churches in Indonesia provide any professional counseling for their pastors and families. Gereja Protestan Indonesia appears to be the only organization that provides professional counseling, though no specifics are given as to the type of counseling that is available or the amount of expenses one has to pay or who pays the expenses.¹ The lack of professional expertise and the high cost of providing the services are probably the main reasons for the absence of this source of support. When a pastor or any members of his or her immediate family face a crisis, the individual is usually referred to a physician or psychiatrist. The bills are treated as medical expenses which frequently are paid by the hiring organization though policies may vary from one denomination to another.²

Many churches have no ministerial secretaries because they do not belong to

¹H. Jonathans, secretary, Gereja Protestant di Indonesia, to author, 6 October 1998.

²Y. Purbo Tamtomo, secretary, Keuskupan Agung Katolik Indonesia, to author, 16 September 1998; Suhandoko, secretary, Gereja Bethel Indonesia, to author, 9 October 1998.
any particular church organization. They are independent churches that have the full right and authority to select their own pastors. The local church provides the salary and the benefits of the pastor based upon the financial capability of the church.\(^1\) Where there are ministerial directors, they may meet with the pastors between one to four times annually. Bethany Church in Jakarta has a regular monthly ministers’ meeting.\(^2\) The function of the ministerial director is more administrative rather than as a pastor of the pastors. His or her role is more visible during workers’ meeting which are conducted one to four times a year. The agenda includes the presentation of reports and progress, an evaluation of the church’s program, and seminars, as well as making plans for church activities. A number of these churches have meetings between clergies who discuss various issues pertaining to ministerial work. The meeting is held once every quarter.\(^3\)

Pastors’ clubs have been organized in a number of churches by the ministers themselves. Almost all of the clubs meet once a month. The agenda of the meeting includes discussions on issues concerning pastoral care, delivery of sermons, and other related topics.\(^4\)

Continuing-education programs are encouraged but not mandated by the local churches. Larger congregations can provide substantial financial support towards

\(^{1}\)Budi, secretary, Gereja Kristen Indonesia, to author, 7 October 1998.

\(^{2}\)Gereja Betany DKI, to author, 30 September 1998.

\(^{3}\)S. Sihombing, Secretary, Gereja Punguan Kristen Batak, to author, 12 October 1998; Budi, to author, 7 October 1998.

this goal; but the smaller churches may not have any means to provide this source of support.\textsuperscript{1} Sabbaticals in many churches are considered part of continuing education. Most churches do not have sabbaticals for pastors, except for Gereja Kristen Indonesia, Gereja Punguan Kristen Batak, and the Roman Catholic Church. The length of the time is three months, but the information received does not indicate how many years' services are needed to be eligible for the sabbatical program.\textsuperscript{2} The ministers frequently are provided with local religious subscriptions and book subsidies for the pastors' personal growth and enrichment.

On the whole, the pastors in non-SDA denominations are provided with limited resources of support which vary from one church to another depending upon the financial standing of the local church.

Resources in the West Indonesia Union of SDAs

So far no one in the West Indonesian Union missions and conferences has received enough specialized training in professional counseling to be competent to provide assistance and counseling for the pastors. Not one among the eight missions and conferences has the facility to provide this type of support to their workers. The hiring organization may feel that the need for this kind of service is not urgent. Probably few pastors if any have ever requested the organization to make a counseling service available to the pastors. The information gained in chapter 3 concerning the need for professional

\textsuperscript{1}Guntur, secretary, Gereja Baptis, to author, 12 October 1998.

\textsuperscript{2}Sihombing, to author, 12 Oktober 1998; Tamtomo, to author, 16 September 1998.
counselors shows that almost 80 percent of the respondents had made little or no use of professional counseling. Cultural dynamics may influence the thinking process of an Asian mind where personal or family problems must not go outside the house or the family boundaries of the individual concerned. To the Asian, sharing sensitive problems with others may indicate that one is no longer in control of oneself. This could jeopardize his or her or the family reputation in addition to one’s career. Also, the high cost of such service would greatly influence a pastor’s reluctance to seek help. Only when a person is experiencing a severe problem or a crisis would one seek the help of a psychologist or psychiatrist and then it would be treated as a medical need. Financial assistance definitely is provided by the mission or the conference.1

All of the missions and conferences have a ministerial director. However, many pastors feel the role of the ministerial director is more of an administrative function than as a pastor’s pastor.2 The Union secretary reports that the ministerial director of each mission and conference meets with each of their pastors individually at least twice a year.3 Based upon the reports of the mission or conference leaders, the ministerial secretary meets with the pastors one to three times a year.4 Limited travel budgets inhibit

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1Bremen H. Pandjaitan, secretary, West Indonesia Union Mission of the Seventh-day Adventist Church, to author, 12 September 1998.

2This was reported in chapter 3 dealing with the results of the questionnaire’s findings.

3Pandjaitan, to author, 12 September 1998.

4Jonias L. Sahetapy, secretary, Java Conference of the Seventh-day Adventist Church, to author, 12 September 1998.
the ability of the ministerial director to function as a pastor's pastor. Also, in five of the eight conferences and missions the ministerial director has other executive or departmental responsibilities. Two of them are presidents, and one is the director. As a result, most visits with the pastors take place when a specific need demands it. Usually these visits take place in the mission or conference office rather than in the homes of the pastors. Most of these visits have to do with the programs and promotions prepared by the conference for the churches. They cover plans for evangelistic meetings, progress reports, evaluations, and other programs rather than personal help to the pastors.

All the missions and the conferences have one or two general workers' meetings each year. When these pastors meet together as a group with the leaders of the organization, the guest speakers almost always come from the union, the division, and sometimes from the General Conference of the Seventh-day Adventist Church. The Jakarta and West conferences are the only ones that have a scheduled monthly workers' meeting where all pastors are expected to attend prior to accepting their pay check from the treasurer's office. These are the times of fellowship and the delivery of important


2Ringo-ringo, pastor, Pulomas Church of the SDAs, to author, 7 September 1998; Wendel Mandolang, pastor, Pondok Kopi Church of the SDAs, to author, 7 September 1998; Harley Napitupulu, pastor, Kayu Putih Church of the SDAs, to author, 7 September 1998; and Justus Sitorus, pastor, Bendungan Hilir Church of the SDAs, to author, 7 September 1998.
announcements to the churches.¹

Peer pastor groups organized by the pastors themselves are not yet available, though the job description of a ministerial secretary does state that responsibility.² Team ministry among the ministers may be called for by the mission or the conference for the purpose of preparing baptismal candidates, making visitations, and caring for other matters related to a city-wide evangelistic meeting with a special guest speaker coming from the union, division, or the General Conference of the Seventh-day Adventist Church. The team is invited to help with the special programs of the organization; these are not gatherings for the purpose of nurture and growth.

A number of the mission or conference leaders tend to think that continuing education is a degree program that is geared toward securing a higher degree in the seminary or the graduate school. However, the objective of continuing education should be for professional growth based upon a specific need of the pastor.³ Taking certain courses or accumulating credits toward certain certifications such as marriage and family, obtained from a seminary or any other organizations, should provide training in the desired skills. The continuing education that is available in the United States and other industrialized countries is not widely available to Indonesian ministers due to its poor

¹Sahetapy, to author, 2 September 1998; and Alex Halomoan Marbun, secretary, West Java Conference of the SDAs, to author, 13 September 1998.

²"Job Description of the Ministerial Secretary" Policy Book of the West Indonesian Union Mission of SDA (Bandung: Percetakan Advent Indonesia).

economic conditions and the lack of professionals. Seminars and workshops are conducted during workers’ meeting for all pastors, but they hardly offer any training toward certification of a specific skill. Presently an upgrading program towards obtaining degrees is available to many pastors through extension schools or summer school programs at Indonesian Adventist University (UNAI), or the Adventist University of Klabat (UNKLAB), or by going abroad to Philippine Adventist University or Adventist Institute of Higher Studies (AIHS) located in the Philippines. One or two of the missions cannot afford to provide this upgrading program for all of their pastors because available funding is so limited. Occasionally, the individual minister is able to pay his or her own expenses.

Sabbatical programs are not generally considered upgrading programs or as continuing-education programs. A sabbatical is mainly for the purpose of refreshing the pastor, providing some time for research in preaching and teaching, or, perhaps, writing a book. Though a sabbatical program is desired by many pastors, as noted by the results of the questionnaire in chapter 3, this program is not available in any mission or conference throughout West Indonesia Union.

Conferences and missions throughout West Indonesia Union provide an internship program to meet the needs of young pastors who have just graduated from the seminaries. Two years is the length of the internship program. Experienced pastors are employed as supervisors to help train these young ministers. However, occasionally these
Interns feel they were not prepared to handle some critical issues and problems when they are left alone to pastor the churches.\(^1\)

Bremen H. Pandjaitan, the ministerial director of the West Indonesia Union, launched a magazine for professional growth called *Gembala* (Shepherd) in 1986 for the ministers. It is free and available to Seventh-day Adventist ministers only. It is published every three months. Part of the content is taken from *Ministry* with special permission. In 1991, Naomi Hendriks, then shepherdess leader for the West Indonesia Union, initiated the publication of *Shepherdess International*, a free magazine for the ministers' spouses.\(^2\) Recently these complimentary subscriptions have been suspended due to the financial crisis that has hit the country as well as the West Indonesia Union Mission. The conferences and missions still provide limited book subsidies for the pastors.

What has been presented in this study indicates there is much room for improvement in the area of a professional support system. Chapter 5 presents a constructive design for a support system potentially applicable for West Indonesia Union.

\(^1\)Budi, to author, 7 October 1998; Suhandoko, to author, 9 October 1998; and Tamtomo, to author, 16 September 1998.

CHAPTER FIVE

A CONSTRUCTIVE DESIGN FOR A PROPOSED SUPPORT SYSTEM
FOR THE SEVENTH-DAY ADVENTIST CHURCH
IN THE WEST INDONESIA UNION

The responsibility for a support system lies with the pastor, his family, the local church, and the hiring organization. The psychosocial support units presented in this chapter focus upon prevention rather than cure and normal rather than pathological needs of pastors. This study covers support resources that include a personal coping mechanism, the use of a mentor, the pastor’s spouse, the role of an advocate, support groups, continuing education, congregational education, and the minimizing of human pressure1 and competition in the ministry. The guiding principle behind this proposal implies that these recommended solutions, to be a reality in one’s life and ministry, must come through one’s sense of need and urgency to make deliberate choices towards achieving personal growth and enrichment. This may involve a change of lifestyle, the deliberate choosing of roles, and a purposeful education. This chapter offers a constructive design for a proposed system for the Seventh-day Adventist Church in the West Indonesia Union.

1In a conflict between good and evil, leaders cannot avoid spiritual pressures.
Personal Coping Mechanisms

Each pastor lives within his or her own self-environment which is never comparable to another’s self-environment. Each individual is unique and has different needs. Hence, each person must develop his or her own support system appropriate to one’s own specific needs. Spiritual strength in the life of a minister is significant in developing a strong personal coping mechanism. Since a human is an indivisible person, one’s spiritual strength will affect the mental as well as the physical aspects which are closely interrelated and interdependent with the other. Spiritual development is important because the main work and life of a pastor has to do with the spiritual well-being of his or her parishioners. The spiritual maturity of the pastor greatly influences the spiritual enrichment of his or her congregation.

Spiritual Strength

To obtain spiritual strength, one has to develop a growing relationship with God. This involves time. Many pastors tend to feel they have no excess time, especially for their own personal needs, because of their busy schedules. Abraham Heschel notes:

To gain control of the world of space is certainly one of our tasks. The danger begins when in gaining power in the realm of space we forfeit all aspirations in the realm of time. There is a realm of time where the goal is not to have but to be, not

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to own but to give, not to control but to share, not to subdue but to be in accord. Life goes wrong when the control of space, the acquisition of things of space, becomes our sole concern.¹

Busy doing good things at the expense of one's spiritual needs is the road that leads to spiritual deprivation and emptiness. John Ortberg observes that "the great danger is not that we will renounce our faith. It is that we will become so rushed and preoccupied that we will settle for a mediocre version of it."² Eugene Peterson cautioned his fellow pastors that

the word busy is the symptom not of commitment but of betrayal. It is not devotion but defection. The adjective busy set as a modifier to pastor should sound to our ears like adulterous to characterize a wife, or embezzling to describe a banker. It is an outrageous scandal, a blasphemous affront. Hilary of Tours diagnosed our pastoral business as "irreligiosa solicitudo pro Deo," a blasphemous anxiety to do God's work for him.³

The answer to this dilemma is that a pastor must set aside a regular time for personal Bible study and prayer on a regular basis. These are some of the elements of conversation with God. Jesus was aware of this problem, and for that reason He offers a remedy to meet human needs by extending an invitation to come to Him to obtain rest (Matt 11:28-30). This heavenly rest rejuvenates a person to perform daily tasks and experience a spiritual renewal. Meditation is a spiritual exercise that helps free the mind from the cares of this life, and helps one to contemplate the goodness, mercy, and the love of God. The more one focuses on God, the less one can focus on self. This is how


personal faith can be cultivated as one continues to walk daily with God. Anyone who takes time to feed his or her soul with the Word of God will continue to experience growth and deep spiritual strength. Fasting and prayer help a person to see his or her great need of God and to plead with Him for grace and mercy. Journaling one's daily experiences with God is a spiritual discipline that benefits many pastors. For example, recording information gathered from the Word of God during one's personal meditation helps strengthen the reader's heart in times of joy and sorrow, and also in preparing Bible studies. The study of God's Word, prayer, fasting, and journaling are the main spiritual activities of God's servants as they journey together with God. Ellen White points out:

If the rush of work is allowed to drive us from our purpose of seeking the Lord daily, we shall make the greatest mistakes; we shall incur losses, for the Lord is not with us; we have closed the door so that He cannot find access to our souls. But if we pray even when our hands are employed, the Savior's ear is open to hear our petitions. If we are determined not to be separated from the Source of our strength, Jesus will be just as determined to be at our right hand to help us, that we may not be put to shame before our enemies. The grace of Christ can accomplish for us that which all our efforts will fail to do.

Thus, a pastor must give first priority to his or her spiritual fulfillment despite other pressing duties.

The mighty power of God is the ultimate support resource for pastors. It was


previously pointed out that God provided divine help and strength to all gospel workers such as Moses and Paul in the Scriptures. This help has been extended ever since for the good of humankind. However, this divine power can be secured only through a close relationship with God. Intimate fellowship with God gives meaning, direction, and structure to all the other aspects of the life of the human being. A relationship with God that transcends relationships with humanity can satisfy all the various needs of the human being, including those of a pastor. Kenneth Johnson believes that the experience of an encounter with God enhances the fulfillment of the individual’s potentialities and the development of all relationships toward maturity.

Some ministers set aside a day outside their regular day of worship to immerse themselves in a personal spiritual oasis. This idea may be new to some pastors in the West Indonesia Union, but many have experienced the benefits of spending a day alone with God. This is recommended to be done once a week. A person may develop a different format to suit his or her need. John Ortberg, a pastor at Willow Creek Community Church in South Barrington, Illinois, suggests a plan of how a pastor may spend a day alone with God.

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1 See chapter 1.


Spend a few minutes getting ready the night before. Tell God you want to devote the day with Him, and ask Him to bless the day. Then, let Him know of your burdens and your needs. These may be needs of healing and forgiveness, or a conviction for an apathetic heart, or a renewed sense of mission. Here is an example of a format for spending a day with God.

8:00-9:00 - Prepare your mind and heart either by taking a walk in nature or talking to God in prayer, or do whatever helps you set aside concerns over other tasks. Let your family know of this important appointment with God. Make all the necessary arrangements prior to the day so your morning can be in silence from the time you first wake up.

9:00-11:00 - Read and meditate on a Scripture, taking time to stop and reflect when God seems to be speaking to you through a text.

11:00-noon - Write down your responses to what you have read. Speak to God about these. Communicate with praises, thanksgiving, and adoration.

Noon-1:00 - Lunch and walk, reflecting on the morning experience.

1:00-2:00 - Rest or take a nap.

2:00-3:00 - Think about goals that emerge from the day.

3:00-4:00 - Write down these goals and any other thoughts in a journal. You may want to do this in the form of a letter to God.¹

¹Ibid.
Mental and Social Strength

Psychological strength is seen when one experiences warm, stable, and fulfilled interpersonal relationships.¹ Personal fulfillment is reflected in one’s dealing with others. Changes in attitudes and actions help bring about positive results. Effective support resources enable a person to change his or her attitudes toward one’s own situation and make adjustments in one’s way of acting in or relating to the situation. Often these changes can be effected by the individual who is determined to achieve his or her goals. A suggested list of items for consideration to help boost one’s mental strength as part of building up one’s support system may be as follows.

First, a person who has a strong spiritual life is most likely to have high mental strength. Thus, one needs to develop personal spiritual strength as has been described above. For example, a person who spends adequate time with God in the Word and puts it into practice will have experience growth in mind, soul, and strength of principle.² This time with God also increases the powers of comprehension and better insight.³ Having a spiritual strength develops a fortified mind within the individual so that the person knows that he or she is a son or daughter of God; there is nothing to fear in this life. Subsequently time with God produces a positive outlook towards life in spite of drawbacks. The individual will have high self-esteem and also a high regard for others. This is the intent of the second commandment, “You shall love your neighbor as yourself”

¹Johnson, 213.
²White, Mind, Character, and Personality, 1.89.
³Ibid., 98.
(Matt 22:39). Thus a positive concept of self helps in the development of a better social outlook and interrelationships with others.

Second, identifying your own personality type helps to discover one’s own personal strengths and weaknesses. Subsequently, this discovery enables one to seek help in areas that are weak. On the other hand, knowing the personality types of those around you, by observing the way they behave and act, helps you to appreciate the uniqueness and value of each individual so you can get along with them and work more effectively in a harmonious, productive environment.\(^1\)

Third, by developing good reading habits with good reading matter provides you with information toward self-improvement. Today’s trend is to discover new ideas and innovations through good reading materials. Libraries and bookstores are filled with books on self-improvement methods and management.\(^2\) Dr. Mason Gross, president of Rutgers University and chairman of the National Book Committee, told a library group that “books give us the tools with which to think, to resist the dehumanization of language and the remaking of words in propaganda.”\(^3\) Numerous books are available to help pastors work through many of the issues and difficulties that confront them. For example,


\(^{2}\)One must be cautious with self-improvement books and other materials that may be leaning toward New Age and spiritualistic philosophy, etc. As a precaution one must know the background of the authors, read the introduction of the books with care, and give a quick glance at the pages for any unbiblical thoughts and philosophy. Another suggestion is to look for any Christian book reviews that deal with a particular subject.

\(^{3}\)Tan, 1120.
a book entitled *Help Yourself* is a guide to self-counseling.\(^1\) This book helps a person to examine his or her attitudes toward issues in his or her own life and to deal with them in his or her own way. *Anger* is a book that helps ministers address the problem of anger and how to deal with this misunderstood emotion.\(^2\) *The Dance of Anger* is a careful and compassionate exploration of women's anger which provides an insightful and prescriptive guide to turn anger into a constructive force for reshaping one's life.\(^3\) *When the People Say No* is a book that helps pastors adjust their attitudes toward rejection and frustration that often come around.\(^4\) *Clergy in the Cross Fire* provides a better understanding and methods for dealing with role conflicts.\(^5\) *Personality Type and Religious Leadership* is a book that helps in assigning responsibilities, resolving conflicts, designing work teams, and diagnosing projects.\(^6\) *The 7 Habits of Highly Effective People* is an eye-opening book to explore oneself and one's impact on others.\(^7\) It was written for those who are involved in business management. However, ministers can gather important principles on improving

\(^{1}\)John Lembo, *Help Yourself* (Niles, IL: Argue Communications, 1974).


\(^{5}\)Donald Smith, *Clergy in the Cross Fire*.


their management skills and effectiveness.

Other books deal with self-esteem,1 the stages of a minister’s career,2 and how to manage stress in the ministry.3 There are books on time management,4 the management of pastoral ministry,5 and suggested solutions to problems and challenges in the ministry.6 The ministers in the West Indonesia Union may use their book allowances to purchase the needed books for self-improvement.

A continuing-education program needs the assistance of the hiring organization and the cooperation of the local church for the program to succeed. However, a person may initiate his or her own learning activity by attending preaching workshops in a nearby seminary and retreats, e.g., marriage, conducted by various groups or organizations. Colleges and seminaries, hospitals, counseling centers, and mental-


health centers provide resources that a minister can tap. In addition, being active in tape-club ministry, religious book clubs, and ministerial colleague groups promotes the pastor’s personal growth.

Ministers need to be honest with themselves. When a person is in doubt of his or her career as a pastor, he or she does not have to feel embarrassed or ashamed for leaving the ministry in order to feel free to leave. When a person returns (which is not easy at times), he or she can work more effectively than if he or she feels imprisoned. Other ministers need to get their priorities straight if progress is to be made in their career.

Physical Strength and Exercise

A minister’s active and useful ministry, as well as spiritual growth, depends largely upon the care and treatment that a person gives to his or her own body. A number of the early SDA pioneers were not careful caretakers of their own bodies. For example, James White was partially paralyzed by a severe stroke at the age of 44. His death at age 60 was largely caused by malaria with a background of years of overwork. John Nevins

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2Schoun, 157.

Andrews contracted tuberculosis and died at the age of 54.⁴ Today we continue to have casualties among young ministers whose life and active services are shortened due to ill health.

Scripture teaches every believer to care for his or her body as belonging to God (1 Cor 6:19, 20). It regards the treatment of the human body with great importance (Rom 12:1a). God desires every person to enjoy health and prosperity. Above all believers, the pastor has a solemn duty to keep his or her body holy to God.² However, this is often not what happens. John A. T. Robertson, a British theologian, observed that a number of pastors give the impression that they have dedicated their souls to God, but have never thought of doing the same with their bodies.³ It is surprising that among the many books published for pastors, very few authors emphasize the importance of the pastor’s personal health. Many take it for granted that pastors should know this information early in his or her life. But ministers need to be reminded of the essentials of life for effective ministry. Scriptures are filled with divine reminders regarding a person’s responsibilities to self, others, and God. Though not every pastor has perfect health, it is the responsibility of the keeper of the body to keep it as healthy and as useful as possible.

To accomplish this objective, Ellen White listed eight natural remedies to help

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a person cope with stress and the challenges of health. They are the use of pure air, sunlight, temperance, rest, exercise, proper diet, the use of water, and trust in divine power.¹ Many pastors are aware of the importance of these natural remedies of health which are both preventive and curative, but implementing them poses the difficulty. It is important to remember that obeying the laws of health is as important as obeying God's moral law.² Today's society is more health-oriented than ever before. Therefore, ministers must not be lagging behind this trend in society. They should take the important steps in improving personal practices toward achieving optimum physical health. The scope of this study does not allow further elaboration of these principles of health. Numerous books on this subject are available in many bookstores and libraries. Health professionals have affirmed the importance of these elements of health.³ These resources of health help a person to be physically fit and to have a positive attitude. For example, ministers should also often do outdoor work as part of exercise such as brisk walking, jogging, swimming, gardening, etc. Others may have creative activities such as hobbies, travel, camping, hiking, and other types of recreation which help them perform their ministry better. Ellen White writes about the value of physical labor and exercise to

¹Ellen G. White, The Ministry of Healing, 127.

²Ibid., 283.

³For further study, see Aileen Ludington and Hans Diehl, Dynamic Living (Hagerstown, MD: Review and Herald Pub. Assn., 1995); Hans Diehl, To Your Health (Loma Linda, CA: Lifestyle Medicine Institute, 1987); F. Matmanghelidj, Your Body's Many Cries for Water (Falls Church, VA: Global Health Solutions, 1992); James B. Maas, Power Sleep (New York: Villard Books, 1998); and LarryDossey, Prayer Is Good Medicine (San Francisco: Harper Collins Publishers, 1996); Ellen G. White, Counsels on Diet and Foods; idem, The Ministry of Healing; and idem, Counsels on Health.
counter-balance the sedentary ministerial lifestyle:

   Action is a law of our being. Every organ of the body has its appointed work, upon the performance of which its development and strength depend. The normal action of all the organs give strength and vigor, while the tendency of disuse is toward decay and death . . .

   Inactivity is a fruitful cause of disease. Exercise quickens and equalizes the circulation of the blood, but in idleness the blood does not circulate freely, and the changes in it, so necessary to life and health, do not take place."¹

Aileen Ludington and Hans Diehl affirm the importance of physical exercise by saying, “A sedentary lifestyle is a direct route to an earlier death. Inactivity kills us—literally.”²

Literature, workshops, seminars, and classes can aid the pastor in learning how to preserve physical health. Each needs to ascertain the best type of physical program for his or her own needs.

This study cannot deal with many other specific personal resources that have been successfully tried by others, and which also may meet the pastor’s needs. However, one cannot with impunity ignore the importance of social resources. We consider here a study into a variety of social supports.

   The Spouse as a Support Unit

Many research studies on the support of ministers have indicated that the spouse of the minister is the most important support person. Husband and wife are partners in a team. So when a church calls a pastor, it does not merely call the pastor. The call includes the spouse who may work in the background. A pastor’s spouse must first


²Ludington and Diehl, 162.
be in agreement with and supportive of his or her spouse's selection of the ministry as a life's career. This is crucial to making the performance of ministry effective. Should there be any degree of hesitancy on the part of the spouse, a counselor's advice should be sought to work out their differences to forestall a crisis at a later time. If those differences persist, they may become devastating to their relationship and debilitating to the pastor's work. If that happens, it may advisable for the couple to leave the ministry and pursue other careers. It was noted in chapter 3 that the morale of SDA pastors is closely connected to the support of their spouses.

In general, the family performs a number of important supporting functions. For example, the family serves as a receiver and disseminator of information. It functions as a feedback guidance system where information about the pastor's experiences is interpreted based upon the family values.¹ In addition, the family serves as a source of physical and moral strength to the pastor in times of stress and crisis. But the critical role is held by the pastor's spouse as a source of support. One study has shown that clergy spouses tend to be more aware of problems in the family and in the congregation than the pastors themselves. Also men seem to be more inclined to deny problems than are women.² A woman who understands her role as a support person to her pastor-husband is truly a precious gift of God to her husband. The reverse is also true. Thus, the attitude and actions of the minister's spouse greatly influence the success or failure of the one

¹Schoun, 159-60.
²Hulme, Brekke, and Behrens, 65.
serving in pastoral ministry.¹

At this point, I would like to address the husband/wife relationship in the more typical pastoral team where the husband is the one hired to be pastor. I would caution every minister against putting on the spouse too much of the burden for support. A balance must be maintained if reciprocity of support is to take place between husband and wife.

Here the wife of the minister has a multi-faceted role in providing an adequate support system for her husband. Her first and most important role is to be a wife to her husband. It is of utmost importance that the wife keep herself attractive in appearance and desirable to her husband. Her attractiveness will help prevent her spouse from looking into “greener pastures.” He will be proud to be around the wife who is presentable at all times. It will help to keep her husband from being trapped by women who fantasize an intimate relationship with their pastor, whom they perceive as a kind, understanding, and loving person. Some suggest that the minister’s wife should take at least thirty minutes each day to foster good grooming, proper hair care, appropriate choice of clothing, judicious use of makeup, diet control, and other activities that will make her husband look forward to coming home.²

Second, the wife is to be a helper to her husband. Though both husband and wife work as partners in life, the pastor tends to spend more time outside the home due to


²Ibid., 74-5.
the nature of his work. In this case the wife will spend more time caring for the needs of
the home. The pastor husband can be at greater ease when his wife can manage the needs
at home, especially those of their children. On the other hand, a husband must lend a
helping hand when he is at home if he wants his wife to remain strong, healthy, and
attractive. The pastor whose wife is employed outside the home should expect to prioritize
his schedule to regularly cooperate with his wife in the household chores and in caring for
their children on a 50-50 basis. Pastors should go the extra mile in order to make their
spouses feel fulfilled and happy. If capable, the pastor’s wife could extend her support to
her husband by being his personal secretary, handling his personal correspondence,
answering telephone calls, and typing his sermons. Frequently, she may assist her husband
by hosting their visitors with warm hospitality.

Third, the pastor’s wife should be a helper to the local church. Indonesian
congregations tend to expect the pastor’s wife to be a “Jill of all trades.” If she has a
number of talents, she may choose to develop especially those abilities which will serve to
best complement her husband’s ministry. Consequently, the husband has an obligation to
help his wife to discover and develop her God-given abilities. Occasionally, a church may
ask the pastor’s wife to take a responsibility that is not suited to her. If no one else is
willing to do the job, the pastor’s wife may choose to serve as a model to others by
demonstrating her willingness to do the task according to her best ability. However, once
she has done the job for a year and still feels unsuited for it, she should graciously decline

1Alfonso Valenzuela, “The Minister’s Personal and Family Life” (D.Min.
dissertation, Fuller Theological Seminary, 1989), 117.
repeating the job. She should train someone else to replace her during her time in office. She would serve best to do one job well, than to accept a number of responsibilities and serve with mediocre performances.

Fourth, the pastor's wife is a helper to herself. Ellen White points out that a wife who helps herself is truly helping her minister-husband. A pastor's wife has an obligation to herself to do everything possible to keep herself inwardly attractive. She has a priority to spend daily time with God through the study of His Word and in prayer. Being a wife and a mother are not easy tasks, but with the grace of God, she will be provided with strength and energy to accomplish her duties both inside and outside the home. She must care for her own physical health. She may find that magazines, newspapers, radio programs, cassette tapes, and other sources of information will also stimulate her spiritual and intellectual needs. This will enable her to discuss subjects other than gossip and household matters. She needs to cultivate the art of being her husband's best lover by being sensitive to his physical and emotional needs. Finally, a pastor's wife should seek a good friend who likes and supports her in both bad and good times, but she should remember that a wife's best friend should be her husband.

Personal support resources developed by the pastor and his or her spouse may not be adequate in themselves to meet all the challenges and work of the pastoral ministry. Conferences and missions have an important role to take action to provide an

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1Ellen G. White, Testimonies for the Church, 2:568.
3Anderson, 75.
adequate support system for ministers' spouses. These resources may include professional
counseling, marriage retreats, ministers' spouse retreats (aside from women's ministry
retreats), family occasions, and perhaps a pastor for ministers' families.

In his study on the importance of a support system specifically for ministers'
spouses in North America, John Watts suggested the following elements be included in
this support system: personal coping mechanisms, spouses, friends, family, continuing
education, employment, support groups, church members, conference leaders, conference
advocate, and professional counselors.1 Such a support system could be tailored to meet
the needs of the ministers' wives in West Indonesia Union. A number of published
materials are available to deal with the situation of the minister's spouse.2 Conferences
and missions, congregations, and pastors must pay more attention to the needs of
ministers' spouses if they are to be effective in helping their minister-partners. On the
other hand, the pastor should be careful not to use his or her spouse as a dumping-canal
for frustrations and negative thoughts.

Mentor Ministry

One of the best descriptions on the functions of a mentor is given by Daniel


Levinson. He says:

A good mentor is an admixture of good father and good friend. A “good enough” mentor is a transitional figure who invites and welcomes a young man into the adult world. He serves as guide, teacher, and sponsor. He represents skill, knowledge, virtue, accomplishment—the superior qualities a young man hopes someday to acquire. He gives his blessing to the novice and his Dream. And yet, with all this superiority, he conveys the promise that in time they will be peers. The protege has the hope that soon he will be able to join or even surpass his mentor in the work they both value.¹

Mentoring ministry is particularly useful to younger pastors who have just graduated from colleges and seminaries and who lack field experience. Mentoring is also productive to the church and the organization because it has the effect of enlarging the pool of future leaders.² Consequently, conference and mission leaders of the Indonesian SDA Church need to encourage this program as part of the support system. The role of the conference or mission is to approve time for mentor and trainee to spend together. Limited mileage and telephone reimbursements could be authorized to make this mentoring ministry possible.

Older and more experienced pastors should be given the task of providing a training program to ministerial interns and younger pastors to prepare future leaders for the church.³ According to the studies conducted by George Barna, seminary professors

¹Levinson, The Seasons of a Man’s Life, 333-4.

²Harold L. Longenecker, Growing Leaders by Design (Grand Rapids: Kregel Resources, 1995), 151.

who have outstanding academic credentials are not recommended to become mentors.\footnote{Barna, 147.} Preferably, this task should go to the well-seasoned pastors who may have a teaching position on a part-time basis but are spending the bulk of their time in active ministry.\footnote{Harold Longenecker, 154.} At the present time, the availability of professional pastors in the West Indonesia Union who are willing and able to do such a job with dual responsibilities in the educational institution and in the field is rather remote. The best option now is to have retired ministers as mentors for the younger pastors. Retired ministers are less threatening than other possible support people. They feel little competition among them, no stigma is attached to seeing them, and most likely they can maintain greater privacy than active workers.\footnote{Paul Meier, Frank Minirth, David Congo, Brian Newman, Richard Meier, and Allen Doran, \textit{What They Didn't Teach You in Seminary} (Nashville: Thomas Nelson Publishers, 1993), 205.}

Pastors must be allowed to choose their own mentors from among selected experienced pastors. Interns or associates may choose their senior pastor/supervisor, or a retired minister. Ministerial interns or younger pastors may make a request to the conference if they are interested in a mentor ministry. After sessions of prayer the pastor makes a list of individuals for whom he or she has great respect and admiration. Then, the pastor makes an appointment to meet with the selected persons individually, asking questions, and getting to know them. If a positive rapport seems to be developing, the young pastor asks the chosen person to be his or her mentor. For maximum benefit, both the young pastor and the mentor must be willing to be vulnerable, revealing strengths and
weaknesses, future goals, ideas, and experiences. Both the mentor and the mentoree will recognize that this relationship will change in time to that of colleagues in ministry.

One characteristic of a good mentoring pastor is the habit of accompanying mentorees as much as possible. Usually they are "quick to empower others, to appoint task forces, and to turn people loose." Generally, "they know the importance of getting agreement on the basics and having clearly understood guidelines, but they are not constantly second guessing their subordinates or checking out paper towel supplies. They focus on mentoring."

Conferences and missions should encourage older pastors to be available as mentors. Retired ministers are some of the most useful mentors currently available. They are strongly recommended by younger and older pastors around the West Indonesia Union to be recruited by the conferences and missions for the benefit of the younger pastors. Preferably these retired ministers should be active pastors in local churches in order to give practical training and mentoring experience to the interns and young pastors. The hiring organization should set up a list of retired pastors with their telephones and addresses and make the list available to local pastors. Only pastors who feel comfortable with their work and achievements and who do not feel threatened by the potential of younger pastors should be allowed to mentor, and only on a voluntary basis. Both the mentor and the mentoree must feel comfortable with each other. Older pastors must be willing to share their skills and experiences with younger pastors.

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1Harold Longenecker, 154.

2Ibid.
Mentoring also can be achieved through a person's writing. Reading books about the struggles of other pastors and how they managed to pull through is another option. Young pastors who avail themselves with those opportunities will develop ministerial skills and gain experiences that will make them better pastors and leaders in the church.

The Role of a Conference/Mission Advocate

Generally, the ministerial director is considered the liaison officer between the administration and the local pastors. He or she is expected to provide progress reports and other information regarding the pastors serving in the conference/mission based upon his or her communication with them and regular reports sent in by the pastors. At times, the career of a pastor is affected by the decisions taken by the administrative committee in which the ministerial director's opinion regarding him or her is taken into consideration. Understandably, a number of the pastors perceive the role of the ministerial director as more on the administrative side than on theirs. Many think that a ministerial director is an extension of the president, one to whom pastors are responsible for executing conference programs and achieving conference goals. This is especially true when the ministerial director is also the conference/mission president. Some ministers, therefore, have a lingering doubt as to the sincerity and commitment of the ministerial director toward the needs of the pastors.

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1See chapter 3.

2Presently, three of the eight conferences and missions in West Indonesia Union have a president who is also their ministerial secretary. See chapter 3.
More than half of the ministers indicated their interest in having a pastors' advocate in each conference and mission throughout the West Indonesia Union. Perhaps a number of them are asking themselves what the actual role of an advocate for the pastors is. Donald Houts, an advocate for pastors in the United Methodist denomination, describes the role of the ministers' advocate:

In working with the United Methodist structure, it seems clear to me that my power must be informal and indirect, based upon the trust of both hierarchy and fledgling pastor. I cannot enter into decisions that have to do with termination, admission, or discipline—except where confidentiality, client initiative, and administrative authority are treated with respect.

By no means can the minister to ministers skirt responsible relationship between self, the judicatory authorities, boards that admit candidates into membership, committees that relate to continuing education programs, and other ecclesiastical committees and agency staff persons. At the same time, it seems imperative that this person not be appointed as a regular member of any ongoing administrative or program committees; rather, he/she should be free to attend them when requested or even occasionally to request an opportunity to appear before them in the service of common goals.

It is imperative that a pastor of the pastors or an advocate of the pastors have the trust of both hierarchy and pastors. For that reason, the advocate should not be appointed as member of an administrative committee of the conference or mission or be included in the program committee, except when advice is requested. The advocate's power must be informal and indirect. In addition, this support person should not be involved in the process of termination, admission, or discipline of pastors. This advocate must be

1See chapter 3.


3Ibid., 193.
approachable, understanding, able to keep confidentialities, and have the willingness to help others without reserve.

The responsibilities of an advocate may include regular visits to the pastor and his or her family; conducting workshops, seminars, and other meetings to strengthen the pastors and their families; providing continuing education programs; establishing support systems for the pastors and their spouses; and giving assistance through counseling or referring them to professionals. Thus, an advocate teaches, counsels, prays with, and enables them to function effectively. He or she becomes the spiritual leader of all the pastors throughout the conference or mission, and the coordinator of support resources for the local pastors.

In practice, not one conference or mission in the West Indonesia Union has a support person holding the responsibility of an advocate as described above. Based on their job description, the present ministerial directors do part of the responsibilities of an advocate but do not fully function as a pastor’s pastor. Because they are members of the administrative committees, full advocacy is very difficult. The choice seems to be either to change the job description of the ministerial director, or to create a new position, or to appoint one of the local pastors to take the role of an advocate. Creating the new position of pastor’s pastor would add another salary, which conferences and missions cannot afford. The use of a local pastor in the role of an advocate would be a tremendous responsibility. A church pastor who would function as an advocate and still be associated with a church would do an injustice to both responsibilities. The work of a pastor’s advocate is a full-time job.
Another possible approach would be to make an adjustment in the job description of the ministerial director. Part of the change would include the removal of his or her administrative duties, which can be transferred to the secretary of the conference/mission. It may take some time to remove the pastors’ past impressions regarding the role of the ministerial director, but as concrete changes are seen by the pastors, the image and role of the ministerial director will improve. I suggest that the position of the ministerial director be renamed “pastors’ advocate.” Ultimately, the personal characteristics of the ministerial director might determine the success of the new role function.

Of all the options available, the most pragmatic approach would be the use of a retired pastor for such advocacy. The retired pastor’s salary is paid (sustentation) and the responsibility of the hiring organization is to provide travel allowance. Moreover, the retired pastor has no administrative responsibilities, and thus can devote fully to mentoring younger pastors.

Support Groups

The development and establishment of support groups among pastors has proven to be useful and effective in providing support resources for pastors. This was noted in chapter 4 regarding the current practice among pastors in the North American Division of SDAs, and in other denominations.¹

The benefits of having support groups may include the development of new

¹See chapter 4.
friendships, greater bonding among peers, and the strengthening of one's spiritual life through group study, prayer, and fasting. Support groups can be the place to discuss issues; to awaken one towards his or her responsibilities; and to provide personal encouragement, practical help, continuing education, and reaffirmation of commitment to God and fellowmen. However, a support group can succeed only when the participants have attitudes characterized by openness, acceptance, trust, listening, and involvement. Furthermore a proper structure must be in place. Someone must understand the principles of group building and cohesiveness. This person may at times remind the members of the importance of prioritizing essential elements over secondary matters.

Support groups may be formed as local colleague groups, district superintendent groups, or a local church support groups.

Local Colleague Group

The purpose of organizing a local colleague group is to help each other toward better self-understanding and to function more effectively at the inter-personal level. This group exists because the members want to cultivate closer collegial relations for a better ministry. The involvement of the conference/mission is not needed, though the prospective leader of the colleague group needs to be trained by someone qualified in these kinds of dynamics, before initiating the establishment of the group. The following guidelines should be considered in the formation of a local colleague group:

1. Membership of the group may range from four to eight participants who

1Herbert Wagemaker, Jr., A Special Kind of Belonging (Waco, TX: Word Books, 1978), 113-5.
live and work relatively close together.

2. Its composition may be along denominational or across denominational lines, inter-gender, married or single, and based on common goals.¹

3. The group should meet regularly, either over a specified period of time or an indefinite one. Each member is responsible for his or her own expenses to attend group meetings.

4. This group may or may not be affiliated with similar groups or organizations.

5. The group may choose to be activity-oriented, such as having discussion and sharing, recreation and social activities, or personal-growth oriented such as study and skill development.

6. It may or may not be structured.² A structured group seems to be more effective than an unstructured one. At least one person must be experienced with group structures and procedures if the group is to succeed as a support unit.

7. Participants have to decide the style of operation whether the activity of the group will be free of cost and whether the rules will be explicit or implicit.

8. The group ought to decide the role of the leader and how he or she is to be

¹The SDA denomination believes that SDA pastors develop interest and establish personal relationships with other ministers of other denominations for the purpose of strengthening one another in the work of God. See Ellen G. White, Pastoral Ministry (Silver Spring, MD: Ministerial Association of the General Conference of SDAs, 1995), 92-3.

²"Structured" means the activities of the support group are arranged in a definite pattern of organization. For example, members of the group have definite meeting schedules, programs with guest speakers, etc.
9. Members must make a contract of memberships and the specific number of meetings if the objectives of the group are to be accomplished. At the end of the contract, participants may choose to renew it or to make changes to meet the needs of the group.

10. The elements of the contract may include: (a) a commitment to meet two hours per week over the time period agreed by the group; (b) a commitment to really listen to one another and respect each other's feelings and viewpoints; (c) a commitment to encourage complete participation; (d) a commitment to respect the decision of a member not to speak if one decides not to do so; and (e) a commitment to keep confidential all the things shared at each meeting. This list can be modified or added to based upon the need and the consensus of the local group.

District Superintendent Group

A district superintendent group is rather unique in the sense that the group is

1For another example of some rules that could be agreed upon by the group, see Luiz Silva Melo, “A Rationale and Suggested Program for Ministers’ Support Groups for Seventh-day Adventist Pastors in Brazil” (D.Min. dissertation, Andrews University, 1981), 86.

primarily set up to meet the group's needs, and only indirectly to meet the individual's needs. However, the district superintendent group is considered a support element within the support systems.

To use the district superintendent type of group support, each conference/mission is divided into districts. Each district has a superintendent elected by the group of ministers who live and work within the district. A superintendent group is organized by the conference/mission as a source of support for the local pastors within the district. The elected district superintendent is a liaison person to the conference/mission on behalf of the local district pastors and informs the leadership of ministerial challenges and progress, as well as of the personal needs of the pastors. Simultaneously, the leader is the spokesperson of the organization to the pastors concerning the goals to be achieved, promotional reports, and the decisions taken by the conference/mission over the recommended items proposed by the pastors in their respective district meetings.¹

Matters of importance relating to the pastors who are expected to attend the monthly district superintendent meetings are as follows:

1. All SDA pastors within the district are automatically members of the district superintendent group.

2. Attendance is not compulsory but strongly encouraged. The meeting may last from a few hours to a full day. The meeting may be adjourned before dark to give sufficient time for the pastors and their spouses to return home.

¹Michigan Conference of SDAs has an on-going program on District Superintendent Support Group. See chapter 4.
3. Each pastor and spouse is authorized to spend a limited amount of travel expense per year to attend the district meeting. This is to be reimbursed by the organization.

4. District meeting activity includes devotion and prayer, seminar presentation on a chosen subject (guest speakers may be invited depending upon the needs), discussion of issues and problems faced by the pastors, making important decisions that relate to the needs of the district with recommendations to be forwarded to the conference or the mission committee, and socializing. The group may elect to choose the district superintendent on a yearly or bi-annual basis.

Local Church Support Group

Local church leaders and members can provide very important support to their pastor and family. Likewise pastors can take the initiative in cultivating the lay members and lay leaders as a support resource. The first thing the pastor can do is to develop friendships and working relationships with lay leaders and lay members. The pastor has the responsibility to let the congregation know that he or she is a human with limited energy as is every member of the church. He or she must make an effort to be self-

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1 The Michigan Conference of the SDAs has an on-going program where the district superintendent meetings is a source of support for their ministers. See chapter 4.

2 A number of studies have indicated the importance of local-church support for pastors and their families. See Roberts; Jud, Mills, and Burch; and Ervin F. Henkelmann and Stephen J. Carter, How to Develop a Team Ministry and Make It Work (St. Louis: Concordia Publishing House, 1985).
transparent to others instead of sitting on a pedestal ignoring the reality of being human.

On the other hand, the conference or mission should be responsible to educate the local church regarding the pastor's vulnerability and need of support. This is especially important when the congregation has a new pastor. The work of education can be transmitted through the ministerial director who educates the congregation and lay leaders from time to time.

However, the local church has a part in providing a source of support to its pastor and family. If the needs of both congregation and pastor are to be met, an on-going reciprocity of support must be established. Some elements of support that can be extended by the congregation to the pastor are the following:

First, the church elders are considered the right hand of the pastor. In a way, they are fellow ministers, tending to the needs of the church. Thus, they have an obligation to visit the pastor and his family from time to time, to extend listening ears to the pastor’s burdens and joys, to provide assistance and advice, and to spend time in prayer with the pastor. In turn, the pastor must not be hesitant to ask for honest feedback, both positive and negative. The pastor and the leadership of the church need to have discussions over matters of role expectations and methods that may increase better understanding and consensus.

Second, lay members need to be informed regarding the human needs of their

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1Ulstein, 129-33.

pastors for care and love, and encouraged to develop a relationship with the pastor, which may be shown through encouraging words, prayers, and specific actions of love to the pastor and the family. Thus, a pastor can find a resource of support right in his own local church. The availability of this support will certainly bolster the pastor’s resources in addition to what has been proposed in this chapter.

Conference / Mission Support Resources

The conference/mission has a vital role in providing adequate resources to help support the life and work of a pastor. A number of these resources involve financial support. This requires careful study of the needs of the pastors as seen by the administrators in view of limited budgets. The possible areas of resources that the conference/mission can provide are: continuing education including an upgrading program, ministerial retreats, retreats for pastors and families, and books and professional magazines.

Continuing Education Program

Today’s pastors live in a fast-changing world with a rapid increase of modern technology and knowledge. Local church members in big cities and towns are becoming highly educated. A changing concept of ministry of the gospel is perceived by many. One writer noted:

One of the most striking features of modern society is its rapidly changing concept of the ministry of the gospel. In no other period since the Reformation has the popular appraisal of the work of the minister altered so drastically as in the last
half-century.¹

This continual development of knowledge and skills taking place in society must be matched by the increased skills and education that pastors must have. The answer to this dilemma is continuing education.

What exactly is continuing education? Mark Rouch defines continuing education as the following:

Continuing education is an individual’s personally designed learning program which begins when basic formal education ends and continues throughout a career and beyond. An unfolding process, it links together personal study and reflection and participation in organized group events.²

The work of a minister takes special skill. Therefore, the responsibility of caring for a congregation today must be in the hands of professional and dedicated ministers. Just like other professions, the knowledge and skills of the pastors must be renewed and updated every so often to meet the constant demands of the church in society. Unless the administrators see the urgency of continuing education in meeting the demands of the ever-altering circumstances, pastors will be increasingly less effective. Thus, continuing education is essential if pastors are to maintain an acceptable level of competence in ministry.³

Continuing education should be broader than degree programs. A number of


²Rouch, Competent Ministry, 16-17.

pastors in the West Indonesia Union cannot attain any degree higher than a bachelor's degree. This is due to fewer opportunities such as economic, educational, degree programs, and others are nearing the age of retirement. One of the main reasons why continuing education needs to be the standard policy of all the conferences and missions of the SDAs throughout the West Indonesia Union is the fact that some pastors cannot go on for higher degrees. Opportunity for continuing education needs to be provided and promoted among ministers. It must not be used as a reward nor should its denial be used as punishment. Rather, the use and promotion of continuing education must be seen from a wider perspective, that of support given by the organization for the benefit and welfare of the SDA church in the West Indonesia Union.

Chapter 4 has indicated that most of the conferences and missions in West Indonesia Union have an on-going upgrading program, considered by the administrators as a continuing-education program. However, not everyone has the privilege of receiving benefit from this program. To strengthen the current program of continual education, I suggest the following:

1. The conference/mission initiate through policy that each pastor is encouraged to have two continuing-education credits or 20 contact hours every year. The financial condition of the conference/mission, the geographical location of the pastors, the attainment of education by the pastors, and other factors must be taken into consideration. This would include taking a two- or three-semester credit class per year with 75 percent of the cost to be reimbursed. This class could be taken in nearby college and seminary or through seminars and workshops that issue continuing-education credit for attendance and
meeting its requirements or through correspondence. Students should be free to choose the subject of interest to suit the particular skill that is needed. The organization needs to have an overall spending limit per year or annual spending limit per person.

2. The conference/mission may immediately start recording continuing education units as part of the pastors' professional enrichment and growth experience.

3. As much as possible, certain seminars and workshops that meet the standard criteria can be assigned a certain number of credits (a minimum 0.5 credit per seminar) based upon the number hours of attendance. This would include seminars and workshops given during regular workers' meetings and ministerial retreats.

4. The conference/mission may make special arrangements with a college or seminary to send a professor to the conference/mission for a period of one week to conduct a class or two per year based upon the requests of the ministers.

5. Pastors who do not have opportunities may make a special request to the hiring organization for authorization to purchase books (in addition to the stated policy of the conference or mission), self-help courses, and other resources to use in personal study. These books and other resources can be used during colleague-support group meetings.

6. The conference/mission should explore the possibility of extending the benefits of continuing education to the ministers' spouses as part of developing a stronger support system for the pastors. Otherwise, these spouses are not going to be able to give the levels of support needed without continued education and their own support systems.

7. Conferences that have strong financial standing may look into the possibility of providing sabbaticals to pastors who have met certain criteria (for example,
having continuously served the district for a minimum of 5 years and strong recommendation by the peer group based upon the need and potential of the individual to be decided by the organization. The time for sabbaticals may range from four to ten weeks. A limited stipend should be provided. The Executive Committee of the conference/mission should note this recommendation. Those who are authorized to take sabbaticals should make arrangements with the board of the local church for pastoral responsibilities during his or her absence. This means the elders must be trained to take the responsibilities of the pastors who will be gone for the sabbaticals.

8. Many conferences and missions have an on-going but limited upgrading program. The number of pastors sent for upgrading needs to be expanded as the financial resources of the organization allow.

Jim Miller has proposed eight ingredients of a comprehensive continuing-education program. These are motivation, identification of need, support system, resources, coordination, credentials, financing, and expectation. These are important ingredients if a continuing-education program is to succeed.

Conference Library

Another important element in providing resources of support is to set up a lending library in each conference and mission throughout the West Indonesia Union. Many pastors would like to have access to professional books and magazines, but the opportunity to be close to a college or seminary library is not available. Others would like

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1For further detail, see Carter, 83-9.
to purchase books but have limited financial resources. Though a book subsidy is stated in the policy, not all the ministers can afford to pay their share. A possible solution to meet this need is to develop a conference or mission library to be used by the pastors.

The West Indonesia Union, working closely with the conferences, may work toward the creation and building of the conference or mission library to be located in the conference headquarters.¹ A specific room within the conference or mission office can be set aside for the library. Each conference and mission might allocate a certain amount of money in its yearly budget for the purpose of purchasing books and professional magazines. The ministerial personnel secretary may administer this library to be used by the pastors and other workers. A catalogue of these materials should be prepared. Guidelines must be made available to those who use these materials.

The materials to be considered in the conference or mission library are the following:

1. Greek and Hebrew Bibles as well as good English and Indonesian Bible translations

2. Bible concordances, lexicons (both Greek and Hebrew), dictionaries, commentaries, customs of Bible times, archeology, geography, and other related books

3. Ellen G. White materials such as books, 3-volume Index, and CD-Rom

4. Books on church administration and management, teaching, preaching,

¹Jakarta, West Java, and East Java Conferences are the only ones that have the financial means to build conference libraries. These conferences have monthly workers' meetings at the conference headquarters. This makes it possible for the pastors to have access to research materials without having to incur costly shipping expenses.
worship, communication, church growth, evangelism, health, relation building, pastoral care and counseling, and personal and professional growth

5. Videos and cassettes that enrich the pastor’s life and ministry

6. Professional journals and magazines such as Ministry and Leadership, Gembala, and Shepherdess. These materials could be purchased and placed in the library to be used by the pastors and other workers.¹ The building of this library should be accomplished gradually as the conference budget permits. There is a saying, “Knowledge is power.” By providing these resources to the pastors, their knowledge and skills will increase, and they will be better empowered to serve their congregations in positive and productive ways.

Minimizing Pressure and Competition

Conferences and missions need to reconsider the process of defining success, evaluation, promotion, and goal-setting for pastors. Occasionally, pastors feel that the hiring organization has a double standard. One author observes:

The judicatories closer to the local church give off mixed signals. They are more conscious of the need of institutional success, and keep the pastor’s eyes focused on more money and more members but at the same time constantly feed him signals and models which suggest that institutional success is not what it is all about after all. This double kind of incongruent signal therefore contributes to the pastor’s role confusion.²

¹For an example of how a conference or mission may establish a resource center for pastoral skills development, see Ralph Arthur Hollenbeck, “A Design for the Establishment of a Resource Center for Pastoral Skills Development in the Carolina Conference of Seventh-day Adventists, Based upon a Pastoral Skills Needs Inventory” (D.Min. dissertation, Andrews University, 1991).

²Judd, Mills, and Burch, 120.
To minimize this conflicting signal perceived by the pastors, administrators need to clarify the objectives of the organization. In many cases, goal-oriented ministry tends to encourage competition rather than cooperation. Some modern business companies have made changes in the methods of managing their workers. More emphasis is given to person-oriented rather than goal-oriented management. Studies show that by implementing person-oriented management, companies and factories experience greater productivity. The administrators need to sit down with the pastors, clarifying expectations on both sides. Thus, stress, disappointment, and discouragement can be reduced significantly.

Another way of reducing competition is for administrators to treat their pastors as professionals. Mutual respect as professionals helps to increase the pastor’s self-esteem and reduces tension between pastors and administrators, and among fellow pastors. Open communication between conference leaders and the pastors means that issues can be discussed freely and pastors can make suggestions without fear of reprisals. Fair treatment given to pastors helps to promote mutual confidence and satisfaction among pastors. Thus, working together as colleagues among pastors can help to reduce competition among peers.

The effectiveness of the pastors’ work in the churches is greatly affected by the kind of intentional support the conference/mission leaders provide. This is evident in the way conferences/missions conduct business with the pastors and churches, which, in turn, affects the level of hope, morale, and the degree of support pastors feel. A number

\^1See chapter 4.
of these supportive resources involve financial support, which is affected by the present budget restrictions. Perhaps conferences and missions could cut back expenditures on such items as promotional materials and reduce the number of administrators in order to provide adequate support for the ministers.

The people of Indonesia are very familiar with the concept of “gotong royong” which means “to shoulder together; to bear together; and to work together.”1 Basically, the concept of “gotong royong” is a system based upon the principle of mutual help. Applying the meaning in a broader sense, “gotong royong” works towards meeting the needs of the community.2 From a religious point of view, the goals of the SDA churches throughout West Indonesian Union can approach optimum results if the congregations, local church leadership, the pastors and their families, and the local conferences and missions work closely together in a system that provides improved support for local workers and their families.

Another resource that the conference or mission can extend is to encourage district pastors who live in neighboring districts to meet other pastors for social and spiritual visits. Their travel expenses would be authorized. Perhaps this can be done at least twice a year.

1Jan Manaek Hutauruk has done an extensive work on the concept of “gotong royong” including its practical application from the perspective of the work of the Seventh-day Adventist Church in Indonesia. See Jan Manaek Hutauruk, “Gotong Royong: A Study of an Indonesian Concept and the Application of Its Principles to the Seventh-day Adventist Church in Indonesia” (D.Min. dissertation, Andrews University, 1975).

2Ibid., 33-4.
The conference or the mission can conduct a seminar intended for pastors and elders with scattered churches in a vast geographical area.

To sum up the study in this chapter, improved and expanded elements of support from the pastors' personal resources, pastors' spouses, colleague support groups, congregations, and the conference/mission could significantly improve the work of God in the West Indonesia Union Mission.
CHAPTER SIX

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

The adjustment that many pastors and I in the West Indonesia Union went through in the early years of our ministry, facing difficulties and challenges of ministry with minimal support, made a lasting, deep impression in my mind. Moreover, the West Indonesia Union has spent considerable time and money designing evangelistic methodologies but it has not generally given comparable attention to the implementation of its theologically mandated mission to its own workers. If these needs were addressed in a more systematic way the church could provide much more adequate support resources for the ministers.

Summary

This study consists of two parts. The first part, chapters 1-3, is an evaluation of the need for a psychosocial support system for local pastors of the SDA Church in West Indonesia Union. The second part, chapters 4-5, is a study of existing models of psychosocial support systems with a design of a psychosocial system proposed for the West Indonesia Union and its pastors.

Chapter 1 describes the theological implications of the concept of support in relation to the particular needs and problem areas of gospel workers, and finds that the
concept of support is clearly indicated in the Scripture as well as in the writings of Ellen G. White.

Chapter 2 describes both general and specific areas of pastoral vulnerability, pastoral pedestal, problems of isolation, pressure, goal-oriented ministry, transitions, and crises. A description of an adequate support system is provided with its definitions, needed benefits, and problems of application.

Chapter 3 analyzes a questionnaire used to survey pastors in the West Indonesia Union about the current support system. The investigation reports on the attitudes of pastors toward various support resources, evaluates problem areas and needs of Seventh-day Adventist ministers in West Indonesia Union, and presents the findings which demonstrate both a positive interest among the pastors and a need to strengthen the present support system.

Chapter 4 assesses support principles and practices in business management found among selected industries and organizations in North America, Japan, and Europe that could be used to build and strengthen systems of pastoral support. Also noted are support units designed and tested by non-denominational Christian groups, by conferences in the North American Division of Seventh-day Adventists, and by the conferences and missions in West Indonesia Union.

Chapter 5 presents a suggested design for a support system with resources to equip the pastors in West Indonesia Union adequately and effectively. A number of elements are needed in an adequate support system. First and foremost is the need to develop personal spiritual, mental, and physical strength in one's own coping mechanism.
Second, the role of the pastor’s spouse is a critical element in a good network of support resources. Third, the use of a mentoring ministry is a great source of support, especially for ministerial interns and young pastors in the early stages of ministry. Fourth, there is a fair amount of interest (56 percent) in the function of advocate by the ministerial director of the conference/mission as a resource person in helping pastors build adequate support systems. Fifth, the formation of support groups such as pastoral peer groups, groups led by district superintendents, and support groups within the local churches, could play a vital role in helping pastors to cope with ministerial tasks and challenges. Sixth, a continuing-education program can have a pivotal role in developing and maintaining skills of pastors in meeting the needs of their congregations. Seventh, the help and support that conferences and missions provide to pastors have a critical role in bringing positive experiences to the pastors, such as the strengthening of the pastor’s relationship with his or her family, the pastoral peer relationship, and their relationship with the administrative leaders. It also enables the pastors to achieve productive results in the local churches, thus reducing the sense of pressure and competition in the ministry.

Conclusions

After completing this project, I believe that it is too formidable a task to develop the various elements of a comprehensive support system all at one time. Many of the recommended support resources require the financial backing of the conference or mission. With the on-going (1999) political and financial crises in Indonesia, there is deep concern over the feasibility of immediate implementation of the proposed support system.
for pastors. Although, the aspiration to design a pastoral support system for the West Indonesia Union Mission has been realized with the completion of this project, full implementation will no doubt be gradual.

The research is a valuable first step in creating an awareness of the various support resources that can be made available to help pastors develop their skills and strengthen their ministry. A few of these resources are currently being made available by the conferences and the missions in the West Indonesia Union.\textsuperscript{1} There is a growing effort to maintain and upgrade a continuing-education program. Though not all pastors have this opportunity, the organization is moving on the right track by improving this important area of resources for the ministers. The leadership of the conferences and missions, in concert with the Union administrators, could expand the continuing-education program by providing seminars, workshops, and classes in the nearby seminaries with designated credits to be applied and recorded by those organization.

Despite the unavailability of some resources, because they require a large amount of time, money, skilled professionals, and effort on the part of the hiring organization, there are other valuable resources that require little or no money to develop and maintain. For example, the use of a mentoring ministry especially for ministerial interns and younger pastors is a must-do to prepare better pastors and administrators. The pastoral ministry provided by a conference/mission advocate or ministerial director can promote a multifaceted resource for pastors. Other support resources can come from the family-support groups organized by fellow pastors within the area for the purpose of

\textsuperscript{1}For detail description, see chapter 3.
strengthening one another as they share their joys and pain in the ministry, praying for one another, and extending personal help in times of need. Pastoral peer support groups are also a resource that ministers should be encouraged to join. Support groups organized by ministers’ spouses, such as the Shepherdess program in Indonesia, strengthen the role of the ministerial wives as a source of support to their husband-pastors. Finally, the support groups initiated by the congregation to pray for, visit, and possibly meet other needs of the pastor are a resource that cannot be ignored. All of these are examples of support resources that do not require much money in order to make them available to pastors.

The minister’s plans for personal and professional growth are seen as a part of his or her total life and ministry, including family and the congregation. It is the minister’s responsibility to care for his or her own needs. Developing a personal coping mechanism is important for a pastor in order to be effective and achieve his or her growth potential. An individual who has a disciplined mind to seek God everyday will have a healthy outlook on life, despite setbacks or discouragement. Keeping physically fit and maintaining a healthy body helps one to face the stress and challenges of life. Meanwhile a person who makes an effort to read professional books and magazines in addition to continuing education develops greater mental capacity and skills to deal with needs and issues in the ministry. Every pastor must be aware that there is no substitute to developing a personal coping mechanism.

Which resources a conference or mission may want to develop depends upon the pastors’ needs and the organization’s financial condition. For example, most of the pastors in the Jakarta Conference live near the metropolitan area. Because the Jakarta
Conference is the strongest financially of all the conferences and missions in the West Indonesia Union, conference administrators want to provide additional support resources, such as building a conference library or expanding the continuing-education program they would be able to do so. On the other hand, the Kalimantan and Nusa Tenggara missions are among the poorest of all the conferences and missions in West Indonesia Union. Some of the pastors in these missions live in such remote areas that it takes them days to reach the mission office. To meet the needs of these pastors, the missions could arrange with the West Indonesia Union and Universitas Advent Indonesia to conduct annual extension classes and seminars in their respective missions. The expenses for such a program might be shared between the Union and the mission. In addition, perhaps the mission could pay a limited allowance so pastors in the remote areas could travel for social and spiritual visits with the closest pastor to discuss issues and share insights concerning ministry.

The people of Indonesia are very familiar with the concept of "gotong royong" which means "to shoulder together, to bear together, and to work together." The concept of "gotong royong" is based upon the principle of mutual help. In the broader sense, "gotong royong" demands that "the needs of the community be met." From the religious point of view, the goals of the SDA churches throughout West Indonesia Union will have better results if the congregations, local church leadership, the

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1Jan Manaek Hutauruk has done extensive work on the concept of "gotong royong" including its practical application from the perspective of the work of the Seventh-day Adventist Church in Indonesia. See “Gotong Royong: A Study of an Indonesian Concept and the Application of Its Principles to the Seventh-day Adventist Church in Indonesia.”

2Ibid., 33-4.
pastors and their families, and the local conferences and missions work closely together to provide support for one another.

**Recommendations**

Generally, the survey reveals that pastors in the West Indonesia Union understand the importance of human relationships between the pastor and the spouse, and with his or her family, peer group, congregation, and administrators.¹ This vital component of a support system could be strengthened and render effective results by implementing the following recommendations.

1. The conference/mission ministerial director’s role should be geared more toward the function of an advocate rather than an administrator to foster a closer relationship with the local pastors. This “pastor of the pastors” will visit the pastor and his or her family regularly, listen to their problems and struggles, give counsel and encouragement, and will pray with them. The ministerial director must be sensitive to the personal problems of the ministers and treat them in a confidential manner. In harmony with this the director will convey the issues and the needs of the pastors to the administrative committee meetings from time to time.

2. I recommend that each conference/mission ministerial director be authorized to attend counseling classes and seminars to increase his or her skill in counseling pastors and pastoral families.

3. I recommend that among other duties the ministerial director take on the

¹See chapter 3.
role of educating the local churches regarding the vulnerability and needs of the pastor. This may include organizing visiting and praying groups in the congregation to help provide spiritual, social, and material support for the pastor and his or her family.

4. I recommend that the conference/mission give attention and assistance in the formation of clergy family support groups in each district to strengthen the relationships in pastors' families.

5. I recommend that the West Indonesia Union put into action the plan to have ministers' club chapters in every district.

These five recommendations would require little or no financial investments. The additional recommendations that follow would entail the outlay of a certain amount of money, therefore implementation may be gradual. As finances permit, it is further recommended:

6. I recommend that a comprehensive continuing education program be established with guidelines laid out by each conference and mission working closely with the West Indonesia Union. The continuing education program could be divided into two categories:

a. A formal program with academic credit could apply toward a professional degree such as Master of Arts in Pastoral Ministry or Master of Divinity. The entire program would be geared toward completing a professional degree.

b. An informal program could include educational experiences that lead to non-degree continuing-education units (CEUs). One CEU is defined as 'ten contact hours of participation in an organized continuing education experience under
qualified instructors.” The General Conference of Seventh-day Adventists recommends that every minister should have at least two continuing education credits each year. This recommendation can be implemented as part of the working policy of each conference and mission. Beside regular classes taken in the colleges and seminaries, extension seminars and workshops could be conducted year round with designated continuing-education units.

7. I recommend that each mission in the West Indonesia Union located outside of Java make an arrangement with the Union to invite a qualified instructor from Universitas Advent Indonesia to conduct on a yearly basis in the mission headquarters a class or a seminar that provides skills needed by the pastors.

8. I recommend that the conference/mission explore the possibility of extending the benefits of continuing education to the ministers’ spouses.

9. I recommend that conferences that have strong financial standing look into the possibility of providing sabbaticals to pastors who meet certain criteria.

10. I recommend that the West Indonesia Union in close cooperation with the conferences and missions make an effort toward the establishment of a conference/mission library to be used by the pastors. The library would be located in the conference/mission headquarters.

11. I recommend that the West Indonesia Union provide funds to produce audio-

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2 For the materials to be considered in the conference or mission library, see chapter 5.
visual aids that are culturally sensitive due to the many tribes in Indonesia.

12. I recommend that West Indonesia Union make a strong effort to provide ministers with the professional magazine *Gembala*.

13. I recommend that the mission/conference establish a special fund for pastors who live in remote areas to foster social and spiritual visits with the closest SDA pastor in the area.

14. I recommend that each conference and mission utilize the services of qualified retired pastors and well-seasoned active pastors to mentor ministerial interns and younger pastors. A limited allowance could be provided to the mentors.

15. I recommend that conferences that have solid financial standing look into the possibility of providing professional counselors for pastors and their families.

**Recommendations for Further Study**

It is beyond the scope of this study to present any detailed program for continuing education for the pastors in West Indonesia Union. The design of a comprehensive continuing-education program for pastors in the West Indonesia Union needs to be undertaken in future doctoral studies.

This project suggests a design for a psychosocial support system for the pastors in West Indonesia Union. However, it does not address in detail the needs of pastors' spouses. A study could be conducted to provide a psychosocial support system for ministers' spouses of the SDAs in West Indonesia Union.
APPENDIX A

QUESTIONNAIRE AND DATA
Questionnaire Distribution and Data Retrieval

The basic hypothesis as stated in the dissertation proposal is that an evaluation of the current situation of the local pastor in the SDA Church in West Indonesia Union will indicate a need for an improved psycho-social support system in the Church. Specific objectives for the questionnaire have been discussed in chapter 3. Sample of questionnaires that relate to this need were studied for design and content. The questionnaire used by Benjamin Schoun to study the needs of the local pastors of the SDA Church in North America was closely similar with the needs of the pastors in West Indonesia Union. Thus, the construction of the questionnaire was based upon Schoun’s questionnaire with slight modifications. The questionnaire is entitled “The Support System of Local Church Pastors.”

There were 233 pastors ministering to 444 churches among the 8 conferences and missions throughout West Indonesia Union. Pastors who were holding responsibilities in various institutions and administrative positions were not included in the study except for those administrators who were also directly pastoring a church. I had 233 questionnaires prepared to be distributed in the Union. The names of the pastors were not requested to be placed in the questionnaire in order to maintain confidentiality because many of them will be distributed and collected by the conference/mission presidents and the ministerial secretary officers. Since I did not know all the addresses of the local pastors in each conference and mission, I have requested the help of the
conference/mission presidents and the ministerial secretary officers to distribute and collect the questionnaire during their workers meetings. Money was provided for mailing the questionnaire back to me. My mother and I were able to distribute the questionnaire personally to the pastors of Jakarta and West Java Conferences who were attending workers meetings in the cities of Jakarta and Bandung.

Of the 233 questionnaire mailed and distributed personally, only 165 (or 71 percent) were received. A number were leaving the country, others were in the process of transferring to other locations, a few deceased, and the remaining did not respond for unspecified reasons. Thus the information for this study is based upon the 165 (or 71 percent) received questionnaire.
THE SUPPORT SYSTEM OF LOCAL CHURCH PASTOR

Please indicate your answers to the following questions. Circle the number that represents your current opinion. In most questions you can choose from a scale between 1 and 5. Mark only one answer.

<table>
<thead>
<tr>
<th>Question</th>
<th>0</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
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<tbody>
<tr>
<td>To what degree has a time management program ever been helpful to you in reducing the frustrations?</td>
<td>Never seriously tried one</td>
<td>Not helpful</td>
<td>Very helpful</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>How effective do you find personal Bible study, meditation, and prayer in coping with personal problems and frustrations in your ministry?</td>
<td>Not effective</td>
<td>Very effective</td>
<td></td>
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<td></td>
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<tr>
<td>How helpful would it be to have supportive relationships with human beings?</td>
<td>Not helpful</td>
<td>Very helpful</td>
<td></td>
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<tr>
<td>To what degree do the following factors keep you from seeking help from human beings regarding sensitive problems?</td>
<td>Does not keep me from seeking help</td>
<td>Definitely keeps me seeking help</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A. fear of wrong advice</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td></td>
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<td>B. can’t trust others</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
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<td>C. might affect my reputation</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
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<td></td>
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<tr>
<td>D. should depend on God</td>
<td>1</td>
<td>2</td>
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<td>E. non one to go to</td>
<td>1</td>
<td>2</td>
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<td>4</td>
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<td>F. am a private individual</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
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<td>G. might affect my job security</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td></td>
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<tr>
<td>H. believe we should solve our sensitive problems by ourselves</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td></td>
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</table>
I. it wouldn't really help

J. other

5. To what degree do you have some relative, other than your spouse, in whom you confide?

6. To what extent did a more experienced minister have a nurturing relationship with you in your early ministry?

7. To what degree do you now have an older, experienced minister to whom you look for guidance?

8. How much do you nurture younger men in the ministry?

9. To what degree do you have a fellow pastor with whom you feel free to share sensitive personal problems?

10. How much do you feel a sense of competition among the pastors in your conference?

11. How much involvement have you had with a regular support group among ministers either among SDAs or interfaith?

12. To what degree would you consider time off for continuing education to be a strengthening, refreshing break in your ministry?
13. To what degree do you feel the conference leadership:
A. seems to treat the local pastor with the level of professionalism that his place deserves?
   
   1 2 3 4 5
   Not treated professionally
   Treated professionally

B. seems to pressure you to reach conference goals?
   
   1 2 3 4 5
   No pressure
   Very great pressure

C. seems to threaten your career as a minister when you are not able to reach goals or other expectations?
   
   1 2 3 4 5
   Not feel threatened at all
   Feel very seriously threatened

14. How reluctant are you to go to one of your conference administrators for support in sensitive personal problems knowing that he has influence over your placement and career reputation?
   
   1 2 3 4 5
   Not reluctant at all
   Very reluctant

15. How much of an advantage is it to seek support in sensitive personal problems from him because he has official power that could help you?
   
   1 2 3 4 5
   No advantage
   Very great advantage

16. To what degree do you believe conference administrators are able to keep their roles of placement, supervision, and discipline distinct from a supportive role in order to be effective counselors?
   
   1 2 3 4 5
   Not able at all
   Definitely able

17. To what degree do you perceive your conference president as:
A. a very close friend rather than one with whom you have a rather tense, obligatory relationship?
   
   1 2 3 4 5
   Obligatory relationship
   Very close friendship
B. likely to think less of you if you go to him with a problem since you did not handle it yourself?  

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<tr>
<td></td>
<td>Will not think less of me</td>
<td>Will think less of me</td>
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C. likely to really listen to you and seriously consider what you say in his decision-making?  

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<td></td>
<td>Ignores what I say</td>
<td>Seriously considers what I say</td>
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D. accessible to you time-wise to discuss your personal concerns?  

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<tr>
<td></td>
<td>Not accessible</td>
<td>Always accessible</td>
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E. seemingly more interested in your personal welfare than in the progress and success of the organization?  

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<td></td>
<td>More in my personal welfare</td>
<td>More</td>
<td></td>
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18. To what degree do you perceive your ministerial secretary as:  

A. a very close friend rather than one with whom you have a rather tense, obligatory relationship?  

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<td></td>
<td>Obligatory relationship</td>
<td>Very close friendship</td>
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B. performing more administrative functions (assisting the president) than “pastor’s pastor” functions?  

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<tr>
<td></td>
<td>Mostly pastor’s pastor</td>
<td>Mostly administration</td>
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C. accessible to you time-wise to discuss your personal concerns?  

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<tr>
<td></td>
<td>Not accessible</td>
<td>Always accessible</td>
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D. an approachable, sympathetic, understanding person?  

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<tbody>
<tr>
<td></td>
<td>Not approachable</td>
<td>Always approachable</td>
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E. likely to keep confidential your conversations of a personal nature?  

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<tbody>
<tr>
<td></td>
<td>Not keep it confidential</td>
<td>Will keep it confidential</td>
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</table>
F. likely to stand by you in case of differences with the administration

Would not stand by me

Definitely would stand by me

An advocate for the pastor would be someone who ministers in behalf of his personal needs whether it be counseling, facilitating colleague support and friendship, providing resource help, or referring to other resources.

19. If such an advocate was designated by the conference, how would you rate the following persons for the job?

Poorest suited

Best suited

A. the conference president

B. the ministerial secretary

C. a totally new position in the conference office without administrative roles

D. an authorized church pastor

E. a professional counselor

F. other

20. To what degree do you have close relationship with church members from whom you receive support, in a ministry to you?

0

Have no relationship

Have relationship not helpful

Have relationship very helpful

21. How much have you used a professional counselor for your own needs?

Never

Very often
22. To what degree have the following reasons kept you from going to a professional counselor?
   A. never had a problem needing such attention
   B. it was too expensive
   C. didn’t know of a good one accessible to you
   D. feared someone you didn’t want to know would find out
   E. you couldn’t take time off
   F. other ______________

<table>
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<tr>
<th>Definitely kept me from going</th>
<th>Did not keep me from going</th>
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<td>1 2 3 4 5</td>
<td>1 2 3 4 5</td>
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23. To what degree have you had a friendly, mutually supportive relationship with:
   A. a non-SDA minister
   B. a non-SDA lay person

<table>
<thead>
<tr>
<th>Have had</th>
<th>Relationship not helpful</th>
<th>Relationship very helpful</th>
</tr>
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<tbody>
<tr>
<td>no one</td>
<td>1 2 3 4 5</td>
<td>1 2 3 4 5</td>
</tr>
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</table>

   | 0         | 1 2 3 4 5                | 1 2 3 4 5                |

24. How often do you feel more free to confide with a non-SDA friends than with your own SDA associates?

   | 1 2 3 4 5 |

25. How often within the last year have you had meaningful sharing time with:
   A. an older, experienced minister
   B. a fellow pastor of a neighboring district
   C. a relative other than your spouse
   D. your conference president

<table>
<thead>
<tr>
<th>Times last year</th>
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<tr>
<td>0 1 2 - 3 4 - 6 6+</td>
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</table>

   | 0 1 2 - 3 4 - 6 6+ |

   | 0 1 2 - 3 4 - 6 6+ |

   | 0 1 2 - 3 4 - 6 6+ |
E. your ministerial secretary 0 1 2 - 3 4 - 6 6+
F. a supportive church member in your congregation 0 1 2 - 3 4 - 6 6+
G. a lay person outside your congregation 0 1 2 - 3 4 - 6 6+
H. a non-SDA minister 0 1 2 - 3 4 - 6 6+
I. a non-SDA lay person 0 1 2 - 3 4 - 6 6+
J. a professional counselor 0 1 2 - 3 4 - 6 6+
K. a college or seminary teacher 0 1 2 - 3 4 - 6 6+
L. other _______________ 0 1 2 - 3 4 - 6 6+

26. To what degree are you interested in using the following resources:

A. an older, experienced minister to consult 1 2 3 4 5
B. more opportunities to work with and fellowship together with fellow pastors 1 2 3 4 5
C. more opportunities for professional consultation among ministers on specialized ministry problems 1 2 3 4 5
D. a regular peer support group 1 2 3 4 5
E. extra time off–like a sabbatical–to get yourself together 1 2 3 4 5
F. a continuing education experience 1 2 3 4 5
G. a person designated by the conference to be an advocate for pastor’s needs 1 2 3 4 5
H. deeper, more open friendships with your church members 1 2 3 4 5

I. a professional counselor for more serious problems 1 2 3 4 5

27. Does your conference provide book subsidies annually? Yes ___ No ___

28. How many churches do you presently have in your care? __________

29. What is (are) the current membership(s)? 1 __________ 2 __________
3 __________ 4 __________ 5 __________

30. Which category are you in:
   1. The only pastor of your church(es)
   2. Senior pastor on a multi-staff
   3. Staff pastor on a multi-staff

31. How many years have you been a local church pastor? __________

32. What is your current age? ______

33. Additional comments:
October 8, 1998

Dear Elder __________

I am a student currently studying at Andrews University Seminary. At present I am writing a dissertation on “Psycho-social Support System for Local Pastors in West Indonesia Union.” Hopefully when this study is completed, recommendations can be provided to help meet the needs of the pastors in the country of Indonesia.

I believe that __________ Conference is providing some type of support system for all the pastors in your conference. It would be of great help if you can provide me more information on the current practice that the conference is creating to meet the needs of your local pastors. It includes the area of providing professional counseling for the pastors and their families, workers retreat or workshops, continuing education, the possibility of having sabbaticals, the availability of a pastor to minister to the pastors, the formation of peer groups among clergies, and other resources of help.

I am looking into the possibility of developing some of these resources that are currently not available in West Indonesia Union. If you have some brochures or any type of publications or policy statements, I would certainly appreciate it very much. I have included my fax number below.

I thank you sincerely for your kind help and attention. I am looking forward to hearing from you soon. With this information, I hope to complete my dissertation work soon. May God continue to bless you in His service.

Sincerely yours,

Edison Pandjaitan
Pastor and Doctor of Ministry Student
October 2, 1998

Dr. Louis McBurney
Marble Retreat
Marble, Colorado 81623

Dear Dr. McBurney:

As a church pastor myself for a few years, I have become interested in the pastor’s own needs, especially back in my country, Indonesia. It is for that reason that I am writing a dissertation for the Doctor of Ministry program along the area of what can be done to help local pastors improve the quality of life and ministry in the country of Indonesia.

I have read a little bit about your work in providing psychotherapy for pastors, church workers, and their families. Since I want to know more about this type of program available for pastors, I would like to know more information for the local pastors there. If you have brochures or any type of publications, I would certainly appreciate it.

I thank you sincerely for your kind help and attention. I am looking forward to hear from you soon.

Sincerely yours,

Edison Pandjaitan
Pastor and Doctor of Ministry Student
Dear Colleagues in the Ministry Throughout West Indonesia Union:

It has been my burden as to how I could be of assistance to the local pastors throughout West Indonesia Union in promoting growth and enrichment in their lives and ministry. Thus the quality of life and service could be improved in our effort to help finish God’s work.

In order to know more of the real needs of the pastors at the present time, I have prepared a questionnaire or survey that need to be completed by every local pastor that work in each conference and mission in this Union. This is part of the requirements in writing a dissertation for Andrews University. Based upon the finding of this survey, proposed design of a support system for the pastors will be presented then. Recommendations will be provided to the West Indonesia Union and all its conferences and missions for consideration and its implementation.

Therefore, I humbly requested your time to fill this questionnaire. The questionnaire has a total of eight pages. Please indicate your answers to each question by circling the number that represents your current opinion. In most questions you can choose from a scale between 1 and 5. Mark only one answer. You have the option not to provide your name and address.

Please return the questionnaire as soon as you can directly to me or to the president or the ministerial secretary of the conference/mission who have been requested to gather and mail them to me. Stamps with self-addressed envelopes have been provided.

I offer my great appreciation and thanks to all of my colleagues in taking your time to complete this survey. May God continue to bless and prosper you and the family in the ministry.

Your brother in Christ,

Edison Pandjaitan
Pastor and Doctor of Ministry Student
Date:  
Name:  
Address:  

Dear Pastor _________  

I am a student presently studying at Andrews University. Currently I am writing a dissertation on “Psycho-social Support System for Local Pastors in West Indonesia Union.” Hopefully when this study is completed, recommendations will be presented to the West Indonesia Union and all its conferences and missions.

I am sending you a packet of questionnaire that need to be completed by all the local pastors in your conference/mission. Conference and mission administrators who are also presently pastoring a church are included in this survey. I humbly request your help in distributing this questionnaire and gather them. I have provided all the envelopes that are needed with the money to pay its mailing expenses.

I am looking forward to hear from you soon and also hope to receive the packet of questionnaire soon.

I thank you sincerely for your kind help and attention regarding this important matter. May God continue to bless you and the family in the ministry.

Sincerely yours,

Edison Pandjaitan  
Pastor and Doctor of Ministry Student
APPENDIX C

MAP OF SOUTHERN ASIA PACIFIC DIVISION

AND WEST INDONESIA UNION
### SOUTHERN ASIA-PACIFIC DIVISION

<table>
<thead>
<tr>
<th>Unions</th>
<th>Churches</th>
<th>Membership</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bangladesh</td>
<td>69</td>
<td>10,906</td>
<td>122,200,000</td>
</tr>
<tr>
<td>Central Philippine</td>
<td>926</td>
<td>161,200</td>
<td>15,259,860</td>
</tr>
<tr>
<td>East Indonesia</td>
<td>505</td>
<td>78,511</td>
<td>23,106,330</td>
</tr>
<tr>
<td>Myanmar</td>
<td>172</td>
<td>19,290</td>
<td>46,800,000</td>
</tr>
<tr>
<td>North Philippine</td>
<td>1,197</td>
<td>214,390</td>
<td>38,490,960</td>
</tr>
<tr>
<td>South Philippine</td>
<td>1,423</td>
<td>339,242</td>
<td>19,649,180</td>
</tr>
<tr>
<td>Southeast Asia</td>
<td>271</td>
<td>58,087</td>
<td>176,340,000</td>
</tr>
<tr>
<td>West Indonesia</td>
<td>531</td>
<td>82,412</td>
<td>181,193,670</td>
</tr>
<tr>
<td>Guam-Micronesia Mission</td>
<td>17</td>
<td>3,077</td>
<td>476,000</td>
</tr>
<tr>
<td>SDA Church in Sri Lanka</td>
<td>13</td>
<td>3,020</td>
<td>18,700,000</td>
</tr>
<tr>
<td><strong>Totals June 30, 1997</strong></td>
<td><strong>5,124</strong></td>
<td><strong>970,135</strong></td>
<td><strong>642,216,000</strong></td>
</tr>
</tbody>
</table>


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"Diligence a Necessary Qualification in the Minister." Review and Herald, April 6, 1886.


VITA

Edison Pandjaitan

Education

1972  B.A., Institut Theologia dan Keguruan Advent, Bandung, Indonesia
1977  M.Div., Philippine Union College
1978  M.HSc., Philippine Union College

Work Experience

1972-74  Ministerial Intern, Ratna Palembang Church in South Sumatera Mission, Indonesia
1977  Religion teacher, Philippine Union College
1980-1983  Adjunct professor, SDA Far Eastern Division Theological Seminary