A Proposed Psycho-Social Support System For Ministers' Wives Of The Seventh-Day Adventist Church In North America

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ABSTRACT

A PROPOSED PSYCHO-SOCIAL SUPPORT SYSTEM FOR MINISTERS' WIVES OF THE SEVENTH-DAY ADVENTIST CHURCH IN NORTH AMERICA

by

John David Watts

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Title: A PROPOSED PSYCHO-SOCIAL SUPPORT SYSTEM FOR MINISTERS' WIVES OF THE SEVENTH-DAY ADVENTIST CHURCH IN NORTH AMERICA

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This study reports and evaluates problems and needs of the wives of Seventh-day Adventist ministers in North America, and proposes a psycho-social support system for them. Support units comprising the support system focus upon normal rather than pathological needs of wives, prevention rather than cure, multi-resources, and a whole population of wives in North America.

Literature and survey analysis reveals that Seventh-day Adventist ministers' wives have needs very similar to those of wives of other Protestant ministers, indicating that problems faced by them are inherent in the role of minister's wife. Problems experienced by the former group are: high mobility, few close
relationships, lack of payment by conferences for church work, time pressures, workaholic minister-husbands, unrealistic expectations, lack of meaningful recognition from administration, lack of preparation and training, lack of a continuing education program, lack of a suitable counselor, loneliness, inadequate finances, and feelings of inadequacy.

Several theological reflections focus upon these needs and, together with support-systems theory, form a basic philosophy which undergirds the proposed psycho-social support system.

Natural and professional support units that could be accessible to Seventh-day Adventist ministers' wives in North America are: personal coping mechanisms, minister-husbands, friends, family, continuing education, career or employment outside the home, support groups, church members, conference leaders, conference advocate, seminary, and professional counselors.
Andrews University
Seventh-day Adventist Theological Seminary

A PROPOSED PSYCHO-SOCIAL SUPPORT SYSTEM FOR MINISTERS' WIVES OF THE SEVENTH-DAY ADVENTIST CHURCH IN NORTH AMERICA

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

by
John David Watts
June 1982
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A Minister's Wife
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CHAPTER I

INTRODUCTION

The purpose of this study is to propose a psycho-social support system\(^1\) for the wives of Seventh-day Adventist ministers in North America. Since Adventist ministers' wives form a subgroup of Protestant ministers' wives, it is necessary to evaluate the various needs of the former group within the context of the latter group. Chapter two therefore analyzes the literature relating to the perceptions and characteristics of Protestant ministers' wives in North America and enumerates their principal problems. Chapter three is a report and evaluation of the perceptions and characteristics of Adventist ministers' wives, with an enumeration of their principal problems.

Chapter four considers possible relevant theological issues suggesting a basic philosophy to undergird a psycho-social support system for ministers' wives. Chapter five proposes a psycho-social support system focusing upon normal rather than pathological needs of Adventist ministers' wives, prevention rather than cure, multi-resources, and a whole population of wives in North America. The final chapter assesses the findings of the study.

\(^1\)See following section on definition of terms.
Justification of the Study

An unnecessary number of women feel dissatisfied in their present role as ministers' wives. This assertion is supported by literature and by personal observation of the writer over the past ten years. Moreover, dissatisfaction that may have been concealed by wives of past generations is now becoming increasingly overt. This trend is undoubtedly related to the contemporary increase in ministerial separations and divorces. Hence, it is advisable that a study be done to evaluate the problems and needs of Adventist ministers' wives, and upon the basis of those needs, propose a support system for them. At present, apart from preliminary and valuable research commenced by the Institute of Church Ministry, no major research has been done.

Delimitations

This study relates directly to the needs of Seventh-day Adventist ministers' wives in North America. It is not representative of all cultures, races, political environments, socio-economic settings, etc.

Definition of Terms

Adventist is an abbreviation for Seventh-day Adventist.

Conservative refers to those persons whose theological position is that the Holy Scripture is the absolute authority and is given directly by God.

Correlation in statistics is an interdependence of two or more variable quantities such that a change in the value of one is associated with a change in the value or the expectation of others.
Enabler refers to the role of a minister's wife who chooses to remain in the background, quietly keeping things calm at home so that her minister-husband is free to exercise his ministry as fully as possible.

Helpmate refers to the role of a minister's wife who chooses to actively help her husband in his career.

Institute of Church Ministry is an extension organization of the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan.

Liberal refers to those persons whose theological position is that the Holy Scripture is not the absolute authority, but rather the writings of persons who were strongly influenced by God.

Liberated refers to the role of a minister's wife who chooses to be free from either helpmate or enabler roles and makes her own way interdependently with others. It does not mean rigid independence.

Mean is a measure of central tendency, being the sum of a set of measurements divided by the number of measurements in the set.

Minister is defined as a full-time pastor or seminarian.

Pearson Product-Moment Correlation Coefficient (r) is the mean of the products of standard scores. Measures of correlation by common convention are defined to take values ranging from -1 to +1. A value of -1 describes a perfect negative relation. A value of +1 describes a perfect positive relation. A value of 0 means that the variables are independent of each other or bear a random relation to each other.¹

¹For further information on statistical terms see George A.
Psycho-Social Support System is defined as the network of various professional and natural resources, both internal (psycho) and external (social), that enables a wife to adequately and positively relate to her environment.

Standard Scores (Z Scores) are derived from original scores which are converted to new scores with a mean of zero and a standard deviation of one. Because the mean is zero, an above-average score is positive and a below-average score is negative. Since the standard deviation is one, the numerical size of a standard score or Z score indicates how many standard deviations above or below average the score is. On a curve of normal distribution 95 percent of a population would lie between -1.96 and +1.96 standard deviations about the mean.

CHAPTER II

PERCEPTIONS AND CHARACTERISTICS OF PROTESTANT MINISTERS' WIVES IN NORTH AMERICA: AN ANALYSIS OF THE LITERATURE

This chapter presents an overview of perceptions and characteristics of Protestant ministers' wives without reference being made to the wives of Seventh-day Adventist ministers. The overview is the result of an analysis of available literature and forms a contextual setting for chapter three which deals with the wives of Seventh-day Adventist ministers.

The Role of the Minister's Wife

This section analyzes the role of the minister's wife as being of primary importance in determining an adequate psycho-social support system for ministers' wives. Several dimensions of role are examined, namely definitions, descriptions, role playing, role conflict, and freedom from roles.

Definitions

The ways in which the term "role" has been used by sociologists, psychologists, anthropologists, and others are varied. A survey of the literature would suggest three emphases: role as a normative standard ascribed by society; role as an individual's own definition of the behavior appropriate to his/her position; and role as the actual behavior of an individual in a particular
position. Role refers to functions that individuals perform and by which they define themselves and by which persons are defined and understood by others. All roles carry certain expectations regarding the behavior of an individual who is in that role. A role designated by position might be leader of a church women's group. A role designated by relationship might be the wife of the minister. A role designated by behavior might be leader when the minister's wife assumes a role of leadership because her husband is absent. Her role of leadership is attained through her action.

A role may be defined as consisting of one or more recurrent or patterned activities of the player, activities that involve corresponding expectations on the part of others who are related to the player. The term role is borrowed from the theater and is used to make clear that the expected behavior relates to the position of the focal person and not to the person who occupies that position.

On the other hand, a role may be defined as the various norms that specify the kinds of reciprocal behaviors that should take place for a given unit of social interaction.

For the purposes of this paper, the term role incorporates

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all of the above concepts in general, rather than one technical aspect of the broader term.

Role Descriptions of the Minister's Wife

In the past, role expectations for ministers' wives have been acutely rigid. Women, in general, have played primarily a subservient role and have followed years behind the attainment of human rights of men. However, women have gained the right to vote, to compete, and to strive toward success outside the family home, and they have achieved full citizenship. Women are no longer seen by the majority as second-class citizens, as in the past. One subcultural group, however, while having gained some of the benefits of the women's movement has not kept pace in the overall progress made by and for women in other sub-cultures. This group of women comprises ministers' wives.

In many ways ministers' wives are bridled with the burden of others' expectations more than any other group of women in society. While the expectations of society for women have changed noticeably, the expectations of churches for ministers' wives have changed little. However, as the influence of liberation from traditional role models, the growth in the number of wives in the labor market, and the influence of women in ministry make their impact upon society, changes in rigid role expectations are probable.

Hurlock states that changing roles is never easy, especially

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1This is not to say that other groups of women do not experience stereotypical role expectations. See, for example, Carla Fine, Married to Medicine: An Intimate Portrait of Doctors' Wives (New York: Atheneum, 1981); Cynthia S. Smith, Doctors' Wives: The Truth about Medical Marriages (New York: Seaview Books, 1980).
after one has played certain prescribed roles over a period of time and has learned to derive satisfaction from them. Too much success in one role is likely to lead to rigidity and make adjustment to another role difficult. Also, a person who has played a narrow range of roles is likely to be less flexible than one who has played a wider range and has learned to derive satisfaction from different roles. The person who has played many roles finds it easier to shift to a new one.¹

Ministers' wives have assumed new roles within the past twenty years, but not without difficulty. The minister's wife lives under the double negative of being the wife of a minister and being a woman. Neither role has fared well in American society.

In general, literature traditionally dealing with the minister's wife has assumed she had no choice but to fit herself as effectively as possible into the molds expected of her.² The preponderance of literature written prior to the early 1960s was based on individual personal experience, was rather superficial, and tended to be idealistic.³ Ministers' wives were usually portrayed as "faceless appendages" to their husbands in self-help literature,⁴


which concentrated almost exclusively upon responsibilities for the minister's wife without consideration for her rights. Etiquette was a common theme. The minister's wife was to be the epitome of all that is gracious, tactful, lovely, righteous, pleasant, as well as frequently being a skilled financier, an outstanding counselor, a gracious hostess, her husband's right arm when necessary, and a diplomat. She appeared to be playing a character in which the script for the role had been written by tradition. Some variations on the theme were permissible, but they were to be minor ones.

Halford Luccock, writing under the pseudonym, Simeon Stylites, depicted the "ancient models" that he believed were passing out of style:

1. The Solemn Saint--professional saints, or saints by compulsion (The ladies of the congregation often thought the minister's wife should be a disembodied spirit whose greatest thrill was to play the piano in prayer meeting.)

2. The Wifely Pastor's Assistant--two workers for one salary

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1Ibid., p. 33.

2Ibid., pp. 29-32. For example, Carolyn P. Blackwood writes in her book, The Pastor's Wife (Philadelphia: Westminster Press, 1951), pp. 9-10, that in general this "uncrowned queen" of the parish is urged to follow the golden mean. She is to be attractive, but not overdressed, poised but not oversophisticated. She is to be educated and well informed, but not lacking in common sense or the common touch; sympathetic and concerned, but not overly sentimental; radiating peace and serenity, but brimming with contagious energy and enthusiasm. These personal qualities make the minister's wife a valued counselor of others; her own maturity and faith make it unnecessary for her to tell others her own troubles. She loves people and gets along well with them because of her friendliness, graciousness, sincerity, and adaptability. She knows how to handle criticism with her tact and keen sense of humor. She is not jealous of others, or even shocked, but always wise and humble.
3. The Protecting Mother Model--devoted to keeping her beloved from taking any work and sheltering him from all danger and undue exertion.¹

Literature since the early 1960s, however, reveals some change in the role of the minister's wife, though much remains the same.

Denton² found that one of the primary aspects of the role of the minister's wife was her participation in her husband's work. This work was done in a manner and to a degree probably experienced by few other wives. However, Denton notes that the assistant-pastor type of wife appeared to be passing and was being replaced by the wife who shared in the work of her husband by hearing him out, discussing ideas with him, and providing for him the type of home atmosphere to which he might retreat as a refuge from a busy and frequently hectic schedule.³ This latter characterization was especially true among the younger wives.

One third of the wives in Denton's research project described their place, with reference to their husband's work,⁴ as being in the background. Yet the minister's wife is commonly


²Denton describes three types of ministers' wives: the aloof-participant (10 percent of thirty respondents); the supportive-participant (77 percent); and the incorporated-participant (13 percent).


⁴Ibid.
expected to be an "expert" in matters of religion and is called upon to speak and perform several religious functions. This differs from expectations placed upon the wives of such professionals as lawyers and physicians.

More than half of the wives interviewed by Denton expressed the feeling that no more should be expected of them than of any other active layperson in the church.\(^1\) The wives tended to perceive their role largely as participation in church activities through their husbands rather than direct participation.\(^2\) They appeared to do little more in the church directly than wives of active laymen. Their chief area of service was in the home, though few failed to meet the expectation that the minister's wife should work with the women of the church.\(^3\)

Douglas conducted extensive research on the role of the minister's wife in America. Using a sample of 4,777 wives from thirty-seven denominations, he concluded that though there were wide ranges of opinion among the wives regarding what they expected from their roles, what a wife felt and did depended most upon how well her self-expectation matched the expectations imposed upon her by her husband and his congregational members. According to Douglas, the minister's wife of the early 1960s did not generally have to assume such diverse responsibilities as did the earlier minister's

\(^1\)Denton, Role of the Minister's Wife, p. 45.

\(^2\)Denton studied thirty ministers' wives of Baptist, Methodist, Lutheran, and Presbyterian denominations from the Metropolitan New York City area. He relied primarily on bibliographic research, supplemented by illustrative questionnaires and interviews.

\(^3\)Denton, Role of the Minister's Wife, p. 47.
wife in communities where social services were lacking and where few people were educated. At the same time the minister had lost the distinction of "parson," his wife had also lost some social status and leadership responsibilities. Despite all these social and cultural changes, the general role expectation of the wives tested by Douglas remained much the same as it was one hundred years ago.2

Douglas describes the ideal minister's wife as traditionally being a good wife to her husband, that is, accepting him as a person; accepting his career; actively encouraging and supporting him, praising him in his triumphs, comforting him in his failures and sorrows; demonstrating that she believes in him, trusts in him, and confides in him; making the home a refuge; protecting her husband from unnecessary distractions and interruptions; growing with her husband; acting as hostess and home executive; serving the church, setting an example in church attendance and participation; and training others for leadership.3 The difficulty of changing roles in ministers' wives was observed by Douglas, for though the external pressure of the cultural role model may have lessened, the internal pressure and resulting guilt from nonconformity to the self-accepted ideal remained great.4

Five patterns most often occurred among ministers' wives; the major pattern was the purpose-motivated background supporter.5

1 The outstanding person in the community.


3 Ibid., pp. 8-9.

4 Ibid., p. 12.

5 According to Douglas, the five patterns that most often occurred among American ministers' wives were: the teamworker
this pattern the minister's wife lived out much of her own life through her husband. She was immersed in his work, his hopes and dreams, yet often she would have to remain a helpless bystander. She was also deeply involved emotionally in his professional advancement.¹

Douglas noticed a changing of attitude in ministers' wives toward their husband's vocational choice. At the time of his study a higher percentage of wives appeared relatively unsympathetic or uncommitted to their husband's vocation than in earlier generations.² These wives resented anyone expecting anything of them just because they married men who happened to be ministers. Another trend was toward higher involvement in home life and less involvement in "witnessing for Christ," which may parallel a trend toward the ministry becoming more of a profession and less of a calling.³ Younger wives, those under thirty-five years of age, may experience

(approximately 20 percent of 5000 respondents)—a fellow minister; the purpose-motivated background supporter (approximately 60 percent)—very involved, but in a background way as wife and mother; the useful work-motivated background supporter (approximately 15 percent)—contributed through useful work; the detached-in-principle and the detached-in-rebellion (approximately 5 percent). The findings of Douglas and Denton are similar in showing that the majority of wives tend to be background supporters of their husbands.

¹Douglas, Ministers' Wives, p. 81. G. Zemon-Gass and W. G. Nichols, Jr., point out a significant dynamic prevalent among professional couples. They refer to the work-identity-marriage triangle (for the physician and his wife) which may satisfy the professional husband's emotional and social needs primarily in terms of his identity with his occupation. In such a case, however, the wife's identity was seen as lost; the wife whose identity was achieved in terms of her husband's occupation suffered from the process. See G. Zemon-Gass and W. G. Nichols, Jr., "'Take Me Along'—A Marital Syndrome," Journal of Marriage and Family Counseling 1 (1975):209-18.

²Douglas, Ministers' Wives, p. 113. ³Ibid., p. 122.
more frustration and confinement than older wives unless situations and role models change and more effective guidelines and counsel are provided by churches and seminaries.¹ On the whole, however, ministers' wives more often report that they have found being a minister's wife satisfying and fulfilling rather than frustrating and confusing.² When they were unhappy, it tended to be as women, wives, and mothers, and not as ministers' wives.³

Douglas concludes that the cultural stereotypes of "the role of the minister's wife" fail to take into sufficient account the individuality of person, relationship, and situation. There is little connection between the ideal communicated in most of the literature and reality. The role image generally presented is not only historically anachronistic and personally impossible but also theologically questionable. Cultural stereotypes, especially when expressed through congregational expectations, tend to produce unrealistic and unhealthy guilt, self-pity, rebellion, or passive conformity in an idealistic and inexperienced minister's wife who seeks to match them. Therefore, if a woman is to find meaningful involvement and fulfillment, it is often necessary for her to "puncture the role" so that she may become a person and not just a personage.⁴

In his study, Douglas found that many young ministers' wives expressed a desire to be recognized as persons rather than as extensions of their husbands or as part of the "faceless procession" of

¹Ibid., p. 137. ²Ibid., p. 90. ³Ibid., p. 61. ⁴Ibid., p. 181.
ministers' wives through the local church. They would like the freedom to give of themselves rather than feeling that they must "toe the line" of someone else's expectations. They sought acceptance of the fact that they are primarily wives and mothers, not unofficial, unpaid ministers' assistants. They hoped that congregations would come to realize that just because a woman married a minister, she is not automatically an expert in theology or an inspirational leader of devotions, youth, or music. They would like the chance to be woman-type people, not church-type operators.  

However, a majority of the wives still centered their lives explicitly around their husband and his work and, in doing so, supported the institutional church and its traditional forms of ministry. These wives did not have a sense of simply acting out a script written in advance and applicable to all in the "minister wife" role; they were satisfied in the role as the minister's wife.

Janet Finch believes that certain concepts of situational adjustments and commitments may partially explain why a majority of ministers' wives retain a conventional stereotyped understanding of their role.  These concepts had previously been expressed by Becker who states that a person, as he or she moves in and out of a variety of social situations, learns the requirements of continuing in each situation and of success in it. If one has a strong desire to continue in the situation, the ability to assess accurately what is required, and the capability to deliver the required performance,

1 Ibid., p. 183.

the individual turns himself or herself into the kind of person the situation demands. Becker sees commitments as lines of action which develop over time by a process of making "side bets." The consequences of inconsistency are so expensive that inconsistency is not a feasible alternative. Ministers' wives, then, rather than feeling proscribed by script-roles, improvise, since they want to continue and succeed in their vocation as ministers' wives. The wife stakes all that is valuable to her on a particular line of action, namely, conventionality, and it becomes difficult for her to withdraw. Because of "sacrifices," her husband's success, her own faith, and so on, it becomes increasingly more important for her to succeed as a minister's wife, and more likely that she will begin making such situational adjustments as are necessary for success.

Prasse writing on the changing role of the minister's wife, does not concur with the conventional ideal. Noting the Douglas study, she believes that ministers' wives seemed merely to have exchanged one role for another. They saw their first responsibility as being a good wife and mother. This was considered more important than facing problems with their husbands, being one's best self, or not worrying about expectations of others. The minister's wife had been "freed" to fulfill her primary role of wife and mother and to minister to the minister. The emphasis of the "how to be a good . . ." books with their helpful hints on how to cope with one's fate in the parish had shifted from a practical one to a psychological shoring up. Prasse, herself a minister's wife as well as an ordained

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minister, realized that her husband, as the minister, had the status and not she as the minister's wife. In all her involvement prior to being ordained, she had been living either under her husband's wing or in his shadow—depending on the circumstances. With this realization, Prasse states that she gave up the role of ministering to and through her husband and his ministry and began to minister for and through herself.1 Ruth Truman, a Methodist minister's wife, authored a book sharing a similar struggle for self-identity.2

In their study of Episcopal ministers' wives, Platt and Moss found that approximately 10 percent of the wives saw themselves as "teamworkers" with their husbands. They were essentially internally motivated and would have been likely candidates for the ministry itself had it been encouraged of women. The largest group of wives in the sample characterized themselves as "background supporters." They constituted 63 percent of the total. While these wives might have been as active in parish life as those in the former group, they, their husbands, and the church avoided confusion by giving them a secondary role to assume. The third category for wives made up the remaining 28 percent of the sample, and they were labeled "aloof participants." They tended to see themselves as not deeply involved in their husband's work but as involved as any other parishioner.3

Smith studied United Methodist ministers and their wives as representative of Protestant ministerial couples, because of the inclusivity of that denomination. Usable responses from 259 couples were received for his study. Smith found that theologically conservative wives tended to participate more diligently in church activities than less conservative wives. The association was strongest for wives who were not employed outside the home. The participation of wives in church activities tended to be higher when husbands were conservative than when husbands were non-conservative, and also when the wives were conservative rather than non-conservative. However, the effect of agreement in that conservatism was not cumulative when husbands and wives agreed on their conservative theology, and wives' participation was not appreciably higher if the husband was not as conservative as his wife. Smith further states that ministers' wives have had virtually no choice in which role they placed in highest priority. Their family role was placed above that of career.  

Chace affirms Prasse by stating that church members are not plumbers' wives, doctors' spouses, or bankers' daughters; they are identified by their own interests, personalities, and abilities. They may be known as Christian individuals, not by their relationship to someone else or by some stereotypical role. Chace pleads this same recognition for the minister's wife and advocates the

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avoidance of the stereotype of the minister's wife which does not permit her the private life she needs, which in turn is her human right.¹

Interpreting the results of a survey of 448 ministers' wives from six mainline, middle-class denominations,² Taylor suggests that a shift in employment and family relationships is taking place in the homes of ministers throughout the country. Ministers' wives, acting as individuals rather than as an organized group, have begun to replace the usual pattern of the ministry--two-person career--with the newer pattern of the two-career marriage. Though the "churchly" orientation to the two-person career is still very much in evidence, and is considered by many as being an ideal and the norm, ministers' wives, the same as the educated wives of other professional and business men, have been finding increasing satisfaction in their own occupations rather than in their husband's careers. According to Taylor, churches as employing institutions can no longer expect two persons for the price of one.³

Using the same study, Hartley and Taylor found a significant correlation between educational level of ministers' wives and religious beliefs. Forty-six percent of the wives with four years of high school were traditional in their religious beliefs, while


²American Baptist Churches, Christian Church, Lutheran Church in America, Episcopal Church, United Methodist Church, and United Presbyterian Church.

40 percent of those with one to three years of college, 29 percent of those with four years of college, and only 24 percent of those with post-graduate education were classed as traditional in their religious-belief patterns. Respondents with twelve years of education were therefore twice as likely as those with seventeen years or more of formal education to report consistently traditional beliefs. Educational differences rather than age differences were found to be crucial in examining the variation in belief patterns, which affected self-fulfillment and church-related activity levels. Respondents who held consistently traditional religious beliefs were four times more likely than those who were least traditional to agree strongly that their own self-fulfillment came through their husband and his work. Almost 80 percent of those who were consistently traditional in religious beliefs said that they would participate in all or almost all of their church-related activities even if not ministers' wives. Summarily, the data generally supported the assumption that there is a relationship between the religious beliefs held by a minister's wife and her acceptance and interpretation of and participation in the social role imposed by her husband's ministry.

Nyberg believes that the stereotypic minister's wife who once attended anxiously and diligently to the "duties" imposed on her from without belongs to a vanishing species. Different concerns are

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1The correlation was statistically significant (\( \alpha = .05 \)).

2The correlation was statistically significant (\( \alpha = .05 \)).

expressed by the "new" minister's wife; these concerns are about holding her marriage together; maintaining her relationship with her children; insisting on the sharing of labor in the home; her own life and career; not holding her husband's ministry as the most important thing in her life; being more interested in causes than coffees; and going to a seminar on finances rather than to one on "expectations of ministers' wives."¹

Sinclair, writing from a relational perspective, explores the wider range of choices now available to a minister's wife. She relates her own progression from helpmate to enabler, to finally becoming a "liberated" woman, wherein she—and other ministers' wives—could relax, be herself, and reject the virtues and vices thrust upon her and not project them onto anyone else. She believes that ministers' wives, as women, are not defined either by their husband's occupation or by the expectations of the immediate society in which they find themselves, whether that be a rural parish or an inner-city church. Ministers' wives should define themselves.²

This section has explored literature concerning role descriptions of the minister's wife as viewed by the wives themselves. The literature indicates a progression from the "traditional" role in which the wife had little freedom to either an enabling or a "liberated" role. Such variables as types of husband, family life, type of congregation or community, education, religious beliefs, and


personality make it impossible to generalize the role of the minister's wife in any predictive or individual sense. Nevertheless, characteristic trends have been indicated.

Role Playing

Since American society is based on a hierarchical power structure which permeates jobs, schools, churches, and families, it is difficult to avoid some form of role playing. Ministers' wives are not excluded. Some wives give up trying to be themselves and conform to the demands of the church members for fear of hurting their husband's ministry. Senter states that sometimes ministers' wives are more concerned with being on exhibit than being on the drawing board of life. Baldwin found the traditional role to be confining, a role where the wife plays the silent partner, the understanding, ever-smiling, back-up person who never questions the vital-to-society quality of her husband's work, the first mate never promoted to captain unless the captain falls overboard. She believes that it is easy for a woman to slip into the comfortable role of being X's wife or Y's mother. It is an easy, if not always pleasant, role in which a woman is completely defined by her husband and children. She need make no effort to be herself because they are she and she is they. She is completely occupied with meeting the

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expectations of others, and this is what she expects of herself.¹

Morentz administered the Minnesota Multiphasic Personality Inventory to 196 wives of seminary students representing three denominations. He discovered that the role-playing scale was usually high, which meant that there was considerable ability of the wives to project themselves into the roles that they anticipated were expected of them. The clearest conception the wives had of themselves was that they were conforming.² Ninety percent of the conforming wives felt that they must limit their productivity and creativity in order to maintain their role of conformity. Morentz contends that ministers' wives have been the recipients of considerable advice, often from prominent and successful ministers' wives. Prominence and success may become norms, and ministers' wives, in trying to live up to these norms, may assume a stereotyped role foreign to their personalities but superficially like the ideal.³

In summary, role playing cannot be generalized to all ministers' wives, though it is probable that conformity to a stereotypic role does occur.

Role Conflict

All persons carry a number of roles at any one time in their lives. The role being played at any moment is determined by the circumstances--what the person is doing and with whom he or she is.


²Of the respondents, 178 viewed themselves as conforming.

A particular woman may at one time be a daughter, a wife, a mother, a sister, a Democrat, an advertising executive, and an animal lover. Each of these categories of relationship, position, and behavior involves her in roles which carry expectations regarding her behavior. She exists truly as all of these roles—none of them, nor all of them, being completely the woman. None of these roles could by itself define or describe the woman, but each of them gives a part of the picture. With this kind of complexity of roles, seldom is a woman able to avoid some conflicts between the expectations of one role and those of another.¹

Ministers' wives experience role conflict which may be created by the nature of the church, the nature of the community, and the personality make-up and belief system of the minister and the wife herself. Denton found two main areas of conflict:

1. The wives' preference for the prestige and other concomitants of their role as ministers' wives while preferring the regular schedule of the "nine-to-five" husband

2. Discrepancy between the ascribed role in one field and the ascribed role in another; for example, a professional church worker being married to a minister.²

Denton also found a tendency in larger and more socially conscious churches and communities to be less accepting of the minister's wife working outside the home and parish.³ Role conflicts

²Denton, Role of the Minister's Wife, pp. 87-88.
³Ibid., p. 128.
of the younger minister's wife were frequently attributable to the lack of experience necessary for acquiring and internalizing expectations of the role.¹

Nordland postulates that the life of the minister's wife lends itself to instability due largely to the conflict inherent in her role. The conflict may be among what her husband's congregation expects of her, what her husband expects of her, what she expects of herself—because of an "image" she has of the "ideal minister's wife," and what she actually wants to do and be.² Nordland further asserts that breakdowns among ministers' wives are often caused by this inner conflict.

The minister's wife who wants to express her self-identity probably finds minimal change in church expectations for her. As noted in a random sample of laity by Ross, the minister's wife is still expected to participate in the life of the congregation and to be supportive of her husband, reflecting his work in home and family life. A further sample of 315 ministers' wives by Ross indicates that only a minute percentage of the wives experienced election to office. Ross interprets this to mean that the minister's wife occupies a "super feminine" role in the congregation—supportive and serving, not planning and deciding. In a climate where the ideal of participating democracy is part of most organizations, this lack of freedom for the minister's wife to express or mold opinion is

¹Ibid., p. 150.

recognized by the wife and is in many ways resented. ¹ According to Ross, the familiar introduction, "This is the minister's wife" has become a particular sore spot to ministers' wives. Though the intention may be to indicate respect and love for the wife, to her who has been conditioned by today's climate for self-identity and recognition as a person in one's own right, it has become symbolic of her assignment to a role in which she is dehumanized and denied acknowledgment of her own uniqueness.² A role-identity conflict emerges—whether to be a person in her own right or be an extension of her husband and a representative of the church.

Twenty ministers' wives representing five denominations³ were engaged by the Alban Institute to discuss and respond to problems faced by a particular minister's wife. These wives had ministered with their husbands for one and a half to thirty-four years. Many were currently serving in parishes in small towns or rural settings with less than 25 percent serving in urban or suburban settings. Two of the questions and responses resulting from their discussion follow:

1. Am I defined by my husband's occupation? Fifteen responded affirmatively and five negatively. Most felt the pain and the frustration of being defined through their husband's role. This


2 Ibid., pp. 31-35.

3 Eight wives from the Lutheran Church in America; five wives from the American Lutheran Church; four wives from the Presbyterian Church UPUSA; two wives from the Episcopal Church; and one wife from the Church of Christ.
projected definition and a lack of identity seemed to be the most painful and frustrating parts of their lives as ministers' wives.

2. Am I being treated as a non-person (i.e., introduced as "the minister's wife")? Sixteen responded affirmatively and three negatively. One did not respond.¹

These responses are congruent with the findings of Ross.

Pat Valeriano records the findings of a survey of ministers' wives sent out by Leadership journal.² Respondents numbered 166 wives, 90 percent of whom had been in ministry for at least ten years. Selected findings follow:

1. Ninety percent of the wives "always" or "often" enjoy being a minister's wife.

2. Eighty-five percent of wives do not want their husbands to change professions.

3. Nearly 37 percent of wives are college graduates.

4. According to 43 percent of respondents, the most rewarding aspect of being a minister's wife is seeing people grow in Christ. The second most rewarding aspect (26 percent) is teamwork with husband.

5. The most important role of the minister's wife, according to 58 percent of the wives, is support and encouragement of her husband.

6. Twenty-one percent of wives would like to have more


privacy; to be able to separate their personal lives from the ministry; and be able to spend more time with their husband and family.

7. Nineteen percent of wives would like to be thought of as an individual rather than always being referred to as "the minister's wife;" be considered human rather than having to be perfect; and be free of the stereotyped expectations of the congregation.

8. Thirteen percent longed for freedom to express their talents in church-related activities of their own choosing.

9. The largest single problem of ministers' wives is that of friendship. Fifty-six percent of the wives do not have a close friend in the church. For half of them, this situation is intentional.

10. The husband's busy work schedule is viewed by 25 percent of the wives as another source of conflict.

11. More than 20 percent of the wives agree that people tend to shy away from them because they are ministers' wives.

12. Sixty percent of respondents express the need to further their training in order to serve more effectively. Twenty-six percent of these wives want more training in counseling.

13. According to 71 percent of the wives, they and their husband often or always take time to be alone.

This summary of findings indicates that, on the whole, ministers' wives are happy in their role. Nevertheless, role conflict is noticeably present in their lives.

A number of particular strains\(^1\) are linked with the role of minister's wife, and if not adequately managed, they could cause

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\(^1\)Inconsistencies within the normative, interpersonal, and resource environment of the minister's wife.
considerable stress. These are time, friends and social life, and marital relationship.

**Time**

Croskery notes that almost 200 ministers' wives responding to a questionnaire stated that the greatest problem area is the congregation's demands on the husband's time. This was followed by financial insecurity and a lack of social life outside the church. Nyberg and Denton both found the same problem—ministers are never home. Ross describes the ever-present "third party" for the ministerial couple as the institution, and notes that the often insatiable demands its members make upon the time, energy, and emotional resources of the minister inevitably affect the wife. Douglas found that, except for wives with outside employment, most ministers' wives had little time or money for nonchurch activities.

**Friends and Social Life**

Denton states that fully two-thirds of the ministers' wives he interviewed, taught, and counseled spontaneously expressed a sense of loneliness. Their loneliness arose not out of the absence of people but out of their lack of deep, meaningful relationships.

1The degree between demands placed upon the minister's wife and her capacity to meet those demands.


4Ross, p. 51.

with other people. Many ministers' wives seem to have difficulty finding persons with whom they can be their whole selves, especially among the church members. Denton attributes this partly to the wives feeling that it is unwise to establish close friendships within the church membership due to the extensiveness of the role that they occupy. They are ministers' wives at all times.¹

Douglas found a low degree of involvement of ministers' wives in nonchurch community activities. For many wives, activities and social contacts were confined to a kind of religious ghetto composed of white, middle-class, Protestant Christians who were active church workers. It was not that most wives chose such a limited sphere of operation; rather, circumstances appeared to conspire toward this result unless vigorously resisted.² Douglas also found that, except for wives who worked outside the home, most wives had few real personal friends in contrast to their professional acquaintances.³ The psychological environment was limited to husband and congregation.

Nordland suggests that a minister's wife can be friendly with the members of her congregation, but it is best to cultivate intimate relationships with persons outside the congregation.⁴ La Grand Bouma also found that a large proportion of ministers' wives had no real friends. She reasons that this places a tremendous burden on the marriage relationship for two reasons; first, man and

¹Denton, Role of the Ministers' Wife, pp. 62-87.
³Ibid., p. 186. ⁴Nordland, pp. 20-23.
woman are different; and second, the one relationship has to bear the entire responsibility for affirming each spouse's identity. The minister may find his identity outside the home, but the minister's wife traditionally cannot. Ross similarly notes the frequency of ministers' wives expressing a real need for a close female friend. She maintains that the burden for initiating an intimate friendship with the minister's wife, based on honest acceptance and appreciation, rests with the female laity.

Marital Relationship

With the traditional concept of the family now being challenged by a developmental concept, associated with a recognition of individual capabilities, desires, and needs for the development of each member of the family, the husband becomes a key factor in the resolution of interpersonal conflict. That such conflict does exist is highlighted by Lavender who writes that among professionals, ministers rank third in the percentage of divorces granted each year. Bouma addresses the issue of ministerial divorces in her book, *Divorce in the Parsonage*, in which she states that the now small

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2 Ross, p. 73.

3 The father is head of the house, while the mother looks after the home and children.

4 This concept is based on interpersonal relations of mutual affection, companionship, and understanding.

group of ministers and wives who are finding it impossible to cope is growing at an alarming rate.¹ Role conflict poses a major threat to contemporary ministerial marriages if the husband is not aware of or is resistant to the new climate of women's thinking. For, as Hickman has stated, a minister's family life, or his own, assumes no "spiritual" quality by virtue of his vocation.²

The literature generally agrees that apart from perhaps the individual personality and commitment of the minister's wife, the husband is the greatest influencing factor upon her.³ The blend of demand and support from the husband is critical, and if it is unbalanced, it leads to role confusion for the wife. The minister is both minister and husband, saint and sinner, special and common, and the wife is aware of both his public image and his private reality.

Douglas states that the findings of Blood and Wolfe appear to be true for the ministers' wives who participated in his own study, namely, that expressions of affection and love were less important to most couples than the underlying feeling tone of companionship.⁴ Douglas writes that the dedicated minister may, and

¹Mary La Grand Bouma, p. 13.


³For example, see Douglas, Ministers' Wives, pp. 81-100; Ross, p. 37.

⁴Robert O. Blood, Jr., and Donald M. Wolfe state in their book Husbands and Wives (Glencoe: Free Press, 1960), pp. 172-73, that companionship has emerged as the most valued aspect of American marriage today. . . . The primary emphasis is on companionship in leisure-time activities, not on merging every aspect of married life. . . . On the other hand, couples must take time to do things together if companionship is to exist. Such time is short if the husband works overtime, if he is obsessed with getting ahead in life, and if the
often does, become rather rigid or inconsiderate in relation to the needs of his own family. This is taken as the price of his calling. Furthermore, even when physically present, the husband may not really "be" there.¹

Ministers' wives often express disappointment concerning their husband's "workaholic" attitude. Koehler notes that only two of 119 ministers had taken one day off each week for the four weeks prior to the time his questionnaire was completed by the wives. About 50 percent reported not one day off in the entire period. Sixty-two wives had no social ties outside the usual church functions, so that it was safe to generalize that the minister and his wife were not noted for their social ties outside the church fellowship. Koehler found that on the average ministers seemed to spend about twenty-five hours a week with their families. This would be less than a quarter of their waking hours. Both the amount and the proportion of time seems to be small, according to Koehler. The minister with children in the home spent no more time at home than the minister with no children in the home. This seems strange in

wife is tied down with a large number of children. . . . During the child-rearing years, husbands and wives often cease doing things together, and grow apart from each other. . . . Such couples live the later years as relative strangers under the same roof, searching elsewhere for companionship or resigned to a life of increasing loneliness. . . . Companionship requires taking time and making a little effort. Most couples do--but not all. Blood and Wolfe found in the Detroit area that of their sample, 48 percent of 731 urban wives and 53 percent of 178 farm wives chose "companionship in doing things together with the husband" as the most valuable aspect of marriage, ahead of love, understanding, standard of living, and the chance to have children.

¹Douglas, Ministers' Wives, pp. 67-68. Pentecost, p. 53, notes the heartache that a ministers' wife may experience if she is placed second to the church in her husband's life.
view of the Christian understanding of the family. Many ministers appear to feel guilty about taking time off with their families. Koehler notes, though, that as a whole the ministers' wives complained far less about the amount of time their husbands were at home than about their inability to count on the time agreed.¹

Clinebell observes that the professional loneliness of the minister focuses his need for relationship with other human beings almost entirely on the family and overloads the family system. At the same time, Clinebell notes that many of the wives who came to him for counseling suffered depression because of emptiness, a lack of personal nurturance and pleasure. This is often caused by the minister who is used to surface-relating to people using the same distancing devices in his own family. According to Clinebell, the women's liberation movement will have a profound effect on marriages. The extent to which a minister's feeling of adequacy as a man is dependent on staying "one-up" on women will be enormously threatened by the new equality that is developing. Ministerial couples who have parent-child marriages—²—a frequent pattern—will be especially upset by this revolution. Companionship as the new style of marriage has not been possible because deep intimacy is possible only between equals. Clinebell also describes the fairly typical ministerial


²A pattern where the wife has married the minister or seminarian because he is or will be a minister. She has a need for some kind of "daddy" figure, and he needs such a wife to parent.
pattern as the minister as the big sun in the middle, with his wife and children around him like planets. According to Clinebell, this pattern has to go if women are to realize their potential as people. Ministers' wives should not be satellites of their husbands.¹

In a study of marital satisfaction among ministers' wives, Hartley found satisfaction to be generally high. While 57 percent of wives reported highest levels of enthusiasm with the love and affection they experienced, barely 18 percent could be enthusiastic about the sharing of household tasks, clearly the least satisfying aspect of marriage for these respondents.²

Vera and David Mace gathered information from ministerial couples concerning marriage. From responses of 113 ministers' wives,³ the Maces calculated that the five greatest needs for family enrichment were: handling negative emotions such as anger (69 percent); couple communication (62 percent); family devotions (55 percent); resolving conflict (46 percent); and social life and recreation (43 percent). The greatest help needed for the wife in adjusting to her husband's ministry was for time alone together—as indicated by 68 percent of the wives.⁴ These findings are congruent with the major part of the literature researched.

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¹"Counselor to Ministers' Families: An Interview with Howard Clinebell, Jr.," Christian Ministry 2 (July 1971):36-46.


³Methodist, Moravian, and Southern Baptist denominations were represented.

In summary, it is evident that role conflict is experienced by ministers' wives. Though there is consensus within the literature that ministers' wives are in general satisfied in their role, there are strong indications that measures should be taken to alleviate the pressures of their situation, particularly in the areas of time, friendship, companionship with husband, family life, and social life. Inevitably, the environment of community, church leaders and members, and family and spouse has to become more sensitive to the striving of the minister's wife for equity, if role conflict is not to be increased.

Freedom from Roles

Ministers' wives appear to be freeing themselves from the stereotyped role perceptions accepted till the 1950s and are seeking to realize their fuller human potential. However, as Justes comments, roles or role perceptions themselves may not be the problem; it is rather the way such perceptions are held. It is when roles are used to determine, or try to determine, what people should do and how they should be that roles and role perceptions become limiting and even demonic.¹

Prasse sees the changes in the "role" of the minister's wife as being experienced not as a new role but as a freeing from the role. She suggests that it may be well for ministers' wives to free themselves from any role expectations they may have, to find out what "their thing" is and do it, whatever it may be, whether it be within the parish, at home, or in the world.²

¹Justes, p. 38. ²Prasse, p. 13.
Senter sums up the feeling of freedom for ministers' wives when she states that perhaps it is time for the wife to allow what she is to determine how she functions, rather than allowing how she functions to determine what she is.\textsuperscript{1} That is, the roles are made for and chosen by the minister's wife; not the minister's wife for the roles.

**Preparation for Ministry**

Literature in general reveals that for the minister's wife the first few years in the ministry can be a time of stress. Part of the reason for this is inadequate preparation. In response to a growing sense of need for adequate preparation for ministers' wives, Blount and Boyle surveyed member and associate member seminaries of the American Association of Theological Schools\textsuperscript{2} with a view to collating information on current provisions and projected plans for guidance and educational training for student wives. Their particular interest was "information concerning programs which seek to help students' wives to develop a clear image of their role as women and as helpmates to their minister-husbands."\textsuperscript{3}

The study indicates a wide diversity of seminary situations, much variation in the types of preparation or facilities offered, and strongly differing opinions on the responsibility of seminaries

\textsuperscript{1}Senter, p. 23.

\textsuperscript{2}One hundred one seminaries out of 122 polled returned questionnaires.

to provide programs at all. The major findings are as follows:

1. Almost no wives are enrolled in regular college or seminary classes—less than .035 percent.

2. Almost a fourth (22.27 percent) of the seminaries provide no counseling services. Of those that do, services are of many types, including professional counselors, deans, faculty and faculty wives, chaplains, and housing directors. Some seminaries recognize that no professional counseling services are available--others indicate that counseling services have never been needed.

3. The most common activity is the student wives' club, sponsored by seminary faculty and staff and their wives—93 percent of seminaries report such clubs; 74 percent indicate that they attempt social, religious, and educational goals.

4. At no level in their curriculum, report 72 percent of seminaries, do they provide a class for the instruction of student wives in their role as a minister's wife. The seminaries that do make provision use a wide range of means, including lectures, evening school, or week-end or week-long conferences, and these cover a wide diversity of subjects, including counseling, nutrition, dressing, hostessing, social graces, and subjects in the theological curriculum.

5. Evening schools are reported by 14 percent of seminaries. These range from single classes to a highly organized school offering a two-year curriculum, culminating in a certificate, in theological and practical subjects.

6. High enthusiasm about the value of wives' programs is
expressed by 69 percent of the seminaries. At the same time, 63 percent of the seminaries indicate that they have no future plans for providing guidance and educational programs for student wives.

Blount and Boyle conclude: "We need to become seriously interested in this area of seminary life for, unless we do, what is now a concern may become a problem for all."¹

The findings of Blount and Boyle agree with the concerns expressed by ministers' wives as surveyed in the literature. It appears that the church remembers to train its ministers, its school teachers, its elders, and deacons, but the minister's wife has been left to her own devices. Relatively few changes have taken place since this major study was done, as indicated by the literature.

**Pastoral Care**

In the literature surveyed, many ministers' wives express the need for some person to whom to talk,² though many do share on a meaningful level with their husband.

Troost suggests two reasons for the common experience of the minister's wife not having a minister to minister to her needs:

1. Ministerial families are hesitant to ask for help. They may be unsure of the reception of a counselor, have feelings of guilt and inadequacy, or cling to a pseudo-religious self-sufficiency.

2. Most people assume that either the need does not exist or that the need is being met.³

¹Blount and Boyle, p. 66.

²For example, see Denton, Role of the Minister's Wife, p. 98.

In the Episcopal Church publication *Witness*, Carolyn Taylor writes about her experiences as a new minister's wife. She stresses the need for a support system, since the most difficult feature for her as a minister's wife is finding herself without a pastor.¹

Ross found that in response to a questionnaire asking, "Upon whom would you call for pastoral care?" a significant number of ministers' wives indicated that either they did not know or there was no one to whom they could turn. Some wives responded that another minister would be a likely source, but even those who thus responded felt it was less than ideal. The majority, however, indicated they would turn to their husband. In other words, when it comes to the need to have someone listen or to be advised on the basis of intimate friendship, the minister's wife is very much alone.²

Schmucker writes that in her twenty years as a minister's wife, she has seen a neurotic dynamic quite prevalent among ministerial marriages. This dynamic involves a minister shaped by subconscious feelings of impotence and a great need to be needed. The wife subjugates her strength in relationship to him because he is a God image, thus she helps him by allowing his needs to be met and realized. Eventually, when the relationship breaks down, she blames herself rather than the unequal relationship or him.³ This leads to depression and the need to talk to a qualified person.

²Ross, pp. 92-94.
It would seem then, that ministers' wives, as well as ministers, need someone apart from their spouse to talk to if and when necessary.

The "Call" of the Minister's Wife

In a changing social situation, ministers today are uncertain as to whether their vocation is a "calling" or a profession. The same dilemma challenges the minister's wife. The church expects the wife to share her husband's sense of sacred calling and to continue together as a team in ministry. The minister's wife may now be wanting self-identity, apart from the vocation of her husband. Consequently, the wife must interpret the meaning of "call" as it applies to herself. It is apparent that more ministers' wives are choosing to work outside the home and are finding satisfaction in this new role—suggesting a move away from the traditional understanding of call.¹

In his study Denton asked a group of twenty-three typical ministers' wives about their concept of being called as a minister's wife. One felt called to be a minister's wife before she married; six felt called to do some type of "full-time Christian work" before marriage and felt they could do this by being a minister's wife; one now felt called to be a minister's wife, although she did not before

¹The traditional understanding is exemplified by Pentecost, who writes that the woman who marries a minister should have a call, or inner urge, by which she knows that the Lord is leading her personally into His service as the helpmate of a minister. When the average girl falls in love, she is just choosing a husband. But when a girl marries a minister, she is not only choosing a life partner but a lifetime career. . . . There is no change, nor escape. She must take her place as an active Christian worker in the church or fail her husband and the Lord. See Pentecost, pp. 18-27.
marriage; and fifteen felt no sense of call and saw their role as being like that of any other Christian wife.¹

Hartley and Taylor found in their study a relatively high correlation between the idea that a minister's wife should have a call for Christian service and traditional religious orientations. Many of the wives commented that they had married from love without feeling a "call" themselves.²

From the literature, it would appear that the traditional concept of a call for the minister's wife in contemporary society is becoming increasingly anachronistic.

**Toward a New Psychology of the Minister's Wife**

Notions about the interrelationships among sex, politics, decision making, and influence form a significant part of American cultural thought. Ideas about these aspects of human life constitute a world view, a model of as well as a model for reality.³ Within this context, the claim that patriarchy is universal has proven to be remarkably persistent in the social sciences.⁴ Few would question that male dominance is the rule in contemporary American society. However, this model is now being challenged.

¹Denton, Role of the Minister's Wife, p. 60.

²Hartley and Taylor, pp. 63-75.

³Certain fundamental concepts of reality are shared by persons in any given culture (controlling model). At the same time reality continuously needs further study and explanation through paradigms (framework model) and hypotheses testing (analog model).

According to Prasse, the American woman held a second-class status granted by myth, law, social custom, and her own undefined self till at least the 1800s. Not until 1920, with ratification of the Nineteenth Amendment, did women finally achieve voting status. During the 1930s women began to attend college in increasing numbers. World War II brought an increase of women into the labor force, and new technology has made brain more important than brawn. Better education has broadened women's vision beyond home duties, and better medical care has given her more free time from childbearing and childrearing. The civil rights movement has produced a new awareness of and in second-class citizens, among them the American woman. This woman is struggling to find the self she believes is there. A new woman, who perhaps for the first time is a creation of female imagination, is emerging. She encompasses a broader state of mind that asks new and serious questions about marriage, family life, jobs, power, and the nature of men and women themselves.\(^1\) The American woman who has married a minister shares the same struggle as other women for full equity.

As Ross and others state, American women in general long for a definition of woman developed by what she is and not by what she does, which is a search for identity more than just a push for equality.\(^2\)

The myth of the American woman as the "happy housewife heroine"\(^3\) has conflicted increasingly with reality since the early

\(^1\)Prasse, p. 9.  
\(^2\)Ross, pp. 27-28.  
\(^3\)A term from Betty Friedan, The Feminine Mystique (New York: Dell Publishing Company, 1963) which traces, through women's magazines,
The contemporary woman may choose from a number of alternative life-styles ranging from the traditional helpmate-wife-mother role as affirmed by Morgan in her book *The Total Woman* to the radical feminist role presented in Daly's book *Beyond God the Father*. Such alternative life-styles include:

1. Retaining oppressive stereotypes about women's role, where the woman is expected to play the male-defined "mistress-madonna" role—prepackaged psychological characteristics, social roles, and legal definitions are assigned exclusively to the female by the male.

2. Attacking and annihilating the images of sexual polarity— all persons adopt a male attitude.

3. Regressing to a presexual stage where no differentiation has yet occurred—an androgynous compilation in which the whole person is a blend of masculine and feminine characteristics.

the emergence of the "happy housewife heroine" from the late 1940s to the early 1960s, and which condemns the stereotyped role of women as portrayed by these magazines.


4. Accepting and receiving all the different parts of the present, concrete self, with none left out—animus and anima.¹

In this environment with women adapting to a new form of responsibility and freedom, one further dynamic should be noted, namely, that the "enemy" for most women may be other women.² Dowling suggests that for some women there is a hidden fear of independence. Her thesis is that personal, psychological dependency—the deep wish to be taken care of by others—is the chief source holding women down today. She calls this the "Cinderella Complex"—a network of largely repressed attitudes and fears that keeps women in a kind of half-light, retreating from the full use of their minds and creativity. Like Cinderella, some women today are still waiting for something external to transform their lives.³

It may be asserted then with some degree of validity that the contemporary social and psychological environment for women, including inter- and intra-personal relationships, is very complex indeed.

Within this total environment lives the minister's wife. There is general consensus in the literature that the church, as a


²Durkin makes this point as a result of her doctoral research. See Mary G. Durkin, The Suburban Woman: Her Changing Role in the Church (New York: Seabury Press, 1975), p. 87.

whole, has espoused the subordination of women and has passively been reluctant to alter the status quo of the stereotyped role of women. However, progress toward equity has been made in some denominations, as evidenced by the ordination of women to the ministry.\textsuperscript{1} Alternatively, as Wimberley states, ministers' wives have not kept pace in the overall progress made by and for women in other subcultures, though they have gained some of the benefits of the women's movement. Wimberley, who conducted a study concerning ministers' wives and self-actualization, concludes:

1. There is a significant difference between the tendency of the minister's wife to self-actualize and Shostram's norm for a self-actualizing person, and a significant similarity with Shostram's non-self-actualizing norm.

2. Statistically significant differences are revealed between liberal ministers' wives and conservative ministers' wives. In general, the liberal ministers' wives are more self-actualizing than conservative wives.\textsuperscript{2}

Though generalizations can not be made from this study to all ministers' wives,\textsuperscript{3} it may be inferred that conservative ministers' wives may feel more satisfaction in the traditional supportive private

\textsuperscript{1}For such denominations, see Georgia Elma Harkness, Women in the Church and Society: A Historical and Theological Inquiry (Nashville: Abingdon Press, 1972).

\textsuperscript{2}Clayton Edwin Wimberly, "Self Actualization and the Minister Minister's Wife" (Ph.D. dissertation, United States International University, 1979), pp. 92-95. No significant correlations were found between self-actualization and age, or the former and employment.

\textsuperscript{3}It cannot be concluded that there is a definite cause-effect relationship between being a minister's wife and being non-self-actualizing.
role than more liberal ministers' wives. This would suggest that some conflict exists within the sub-culture of ministers' wives between role and person, doing and being, passiveness and activity, male and female definitions of woman, psychological-social inferiority and psychological-social equity.

A woman married to a minister usually identifies with her husband's profession and embraces the role of "the minister's wife" as either helpmate or enabler. She usually functions inside the limited sphere determined by her children's activities and defined by her husband's goals. However, some ministers' wives are questioning this ideal and are actively seeking their own identities apart from their husband and the church. These wives are advocating the Christian ethic of gospel equity in Christ, as opposed to the subordination ethic as espoused by the church. Ministers' wives have the inalienable prerogative of suitably defining themselves and the roles they should accept as ministers' wives.

**Summary and Observations**

Since the early 1960s Protestant ministers' wives have struggled more vigorously to redefine their role. In the recent changing environment, role conceptions held by any particular minister's wife may vary from "traditional" to "liberated," making it impossible to portray or describe the position of the "typical" Protestant minister's wife. Furthermore, role conceptions held by a wife may be either static or dynamic, depending on her personality.

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1. A cluster of roles that are usually defined as belonging together.
and situation. The level of role consensus differs among individual wives, local church members, and denominations, all respectively being affected by time and place. Dyadic role consensus between a minister-husband and wife also varies from family to family. Therefore, it is proper to conclude that the perceptions and characteristics noted in this chapter cannot be validly generalized beyond the particular parameters set by the various authors and researchers reviewed in this chapter. Nevertheless, the characteristics and perceptions of the wives strongly indicate the need of a psychosocial support system appropriate for their situational needs.

Most wives are happy in their role as minister's wife and have no wish for their husband to change vocation. None the less, many wives suffer role conflict through normative, interpersonal, and resource incompatibility. As well, there is a growing recognition that, not only does the minister have a calling or vocation, his wife does too. The minister and his wife need to balance the obligations of his calling as minister versus her calling in whatever occupation or profession she has chosen with their mutual vocation in marriage. The minister-husband who pursues his professional vocation at the expense or denial of his marriage vocation seriously jeopardizes intimate marital compatibility, which may eventually lead the ministerial couple to separation or even divorce. The lack of provision for pastoral care of the minister's wife in all probability promotes loneliness and sometimes depression, which adds a further strain on the marriage relationship.

Some contemporary ministers' wives, as women, are concerned about identity and equity. This will probably be a continuing trend
in which wives will gain greater self-determination and self-definition and will reject more strenuously male-imposed subordinate and auxiliary roles. Nevertheless, while disparity remains between the value a church places on the abilities of its men and the value it places on the ability of its women, ministers' wives will not attain the democratic and Christian right of equity without considerable frustration, determination, and perseverance.

Problems of Protestant ministers' wives as reviewed are enumerated as follows:

1. Lack of equity
2. Few close relationships
3. Lack of self-identity and self-definition
4. Time pressures, such as lack of family time
5. Workaholic minister-husbands
6. Unrealistic expectations by the wife herself, her husband, church members and leaders
7. Two-person career ideal
8. Lack of preparation for the role of minister's wife
9. Lack of a continuing education program
10. Lack of a suitable counselor
11. Loneliness
12. Inadequate finances

Each problem reveals an area of need, solutions to which help develop a suitable support system for wives. One such psycho-social support system is proposed in chapter five. However, as this project is

\[1^{\text{These problems are not ranked in order of priority.}}\]
addressing primarily the needs of Adventist ministers' wives, it is first necessary to investigate and evaluate their needs within the context of Protestantism. This investigation is the purpose of the following chapter.
CHAPTER III

AN INVESTIGATION OF PERCEPTIONS AND CHARACTERISTICS OF SEVENTH-DAY ADVENTIST MINISTERS' WIVES IN NORTH AMERICA

Introduction

This chapter reports and evaluates primarily the results of three surveys of Seventh-day Adventist ministers' wives in North America taken under the direction of the Institute of Church Ministry. Reference, however, is first made to representative literature pertaining to Adventist wives. Following the survey reports, a section on observations relating to Protestant ministers' wives in general and Seventh-day Adventist ministers' wives in particular concludes the chapter.

Representative Denominational Literature

The role of women in the Seventh-day Adventist Church is primarily one of subservience in a male-dominated hierarchical structure. Women make up the greater part of the church's membership, yet they are inconsequential when it comes to power or policy making. As defined by male leadership, the role of a woman is housewife and mother, as well as support-person for her husband as she stands "by his side."

1 The appendix contains respectively Survey 1 and Survey 2.
The role of the minister's wife is similarly that of a helpmate or enabler. This is clearly the theme of such representative journals as Ministry, Adventist Review, and Insight. Several examples from Ministry follow:

1. Miriam Hardinge writes of the six loves of a minister's wife as she stands by the side of her minister-husband: the love of her family; the love of the flock;\(^1\) the love of the work of the Lord; the love of order; the love of the minister; and the love of the Lord.\(^2\)

2. Hazel Coe in her article, "The Power Behind the Throne," writes that as a minister's wife it is her responsibility to stand by her husband's side, to encourage him, to offer him suggestions in the Spirit of the Lord; not to nag, but to be a good listening ear. She notes that through the years, she has observed that where there is a happy, loving, neat, clean, orderly mother, there are happy, contented children and a husband who loves to come home.\(^3\)

3. La Verne Beeler believes that the career of a minister's wife should be that of helpmate to her minister-husband, and further, that her role as a minister's wife will either enhance or limit his ministry.\(^4\)

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\(^1\) Miriam Hardinge, "The Six Loves of a Minister's Wife," Ministry 44 (May 1971):46, 47.


4. Bernice Gackenheimer writes that there is no better human example for the women of the congregation to find than the loving and gracious lady in the manse—the wife of the minister.¹

5. The role of helpmate as held by the church in general is well illustrated by Ruth Runyon in her article, "The New Pastor—and His Wife." She intimates that this role is widely accepted by men and even women because of an attitude that men are of higher status than women; men are superior, women are inferior. Men may lead, women support them.²

6. F. W. Detamore writes as a field evangelist that a wife "is certainly the evangelist's most important piece of equipment." He further notes that to be an evangelist, one must be sure to have a good wife—the portable model.³ Obviously this "piece of equipment" is to be a helpmate to the evangelist.

7. Pearl Patzer conducted a survey among a number of women church members as to what they expect of their minister's wife. Though the responses cannot be generalized to all congregations, they nevertheless indicate a conservative attitude towards the minister's wife. Two questions and responses are quoted in full as typifying the helpmate-enabler roles expected of Adventist ministers' wives by some women of the church:

³F. W. Detamore, "Be an Evangelist?" Ministry 44 (June 1971):38.
1. What are some of the things that every member of the congregation has a right to expect of the minister's wife?

A. Willingness to help in time of need. Loyalty to her husband, friendly to all. Ability to listen and not become prejudiced toward anyone, thoughtfulness, neatness, courtesy, friendliness. I have appreciated our minister's wife's willingness to take over in my office when I am away. It is nice to have her present and willing to give a helping hand at socials, suppers, et cetera. A personal interest in each member. Never belittling her husband or anyone else. She should be wholeheartedly cooperating with him. Not self-important. Reverent in church. Truly representative of a good SDA in every way. She should have a sunny disposition, be sympathetic, helpful, and willing to listen to one's troubles . . . without interrupting. She should be a support to her husband, hold in confidence all she hears. Strict confidence. To fill any office when sorely needed. To set an example especially in dress (skirt length), to be non-partial. Have a listening ear, and a warm smile on Sabbath. One that holds up church standards and doesn't gossip. Role as confidante. Aware of individual needs. To attend the worship services as regularly as possible, especially small churches need the support. Upholding church standards in dress and deportment. Keep a good, clean, happy, wholesome home. Neat, pleasant, and no make-up. (Summary: Most important—no gossip, be friendly, be representative.)

2. Do you like your minister's wife to work out of the home?

A. No wife has enough energy, time, or ability to work out and be a minister's wife. No, unless there is no other way to send her children to church school. NO! a thousand times NO! Only if there is no other way. NO, NO, NO. If it is absolutely necessary, but if she has small children her place is in the home. If she must work, may it be something she can do in the home. It is a pity ministers' wives have to work to make ends meet. Their families and husbands need them. Somehow I don't believe God meant it to be that way. No mother should work out of the home if there are children. No, part-time if absolutely necessary, but be home when the children are home. Her first obligation is to the family and church . . . then there won't be time to work out.1

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1Pearl Patzer, "What I Expect of My Minister's Wife," Ministry 44 (August 1971):58. Answers are a compilation of responses. These comments are reminiscent of the strong male leadership role of the husband and the mother-homemaker role of the wife found in Adventist literature in general. Similar concepts are promoted by the Mormon Church. For example, see Helen B. Andelin, Fascinating Womanhood (San Luis Obispo, CA: Pacific Press, 1967) and Aubrey Andelin, Man of Steel and Velvet (Santa Barbara, CA: Pacific Press, 1981).
Several books have been written by and for ministers' wives of the Seventh-day Adventist Church. According to the writers of these books, the primary role of the minister's wife is that of helpmate or enabler. Dorothy Aitken in her book, *Bride in the Parsonage*, presents the traditional helpmate role in a romanticized and idealistic story form.¹ Miriam Wood writes in a similar style about "Mrs. Minister."² In 1970, Dollis M. Pierson compiled a book especially for wives of ministers. It is written by fifteen wives who have "stood by the side of their husbands" in various areas of "the work." These writers emphasize the traditional stereotypic helpmate and enabler roles of the minister's wife.³ J. R. Spangler, commenting as an appreciator of ministers' wives, writes that "the pastor's partner has accompanied a key position in the church of yesterday, occupies it today, and will do so tomorrow."⁴ The term "partner" as used in this context refers to a helpmate role. Further on, he dedicates the book to "you women who may never fill the position of a pastor, evangelist, conference president, departmental secretary, treasurer, or editor. . . ."⁵ This remark obfuscates the role of

³For an example of the traditional role, see Marie Spangler, "Togetherness in Evangelism," in *By His Side* (Washington, D.C.: Review and Herald Publishing House, 1970), pp. 90-96; for an example of the enabler role, see Edna Loveless, "Your Public Image in Relating to the Community," in *By His Side*, p. 123.
⁴J. R. Spangler, "In Appreciation," in *By His Side*, p. 7.
⁵Ibid., p. 8.
the minister's wife as it relates to power or policy making, but clarifies the traditional auxiliary or supplementary role expected of them.

In summary, Seventh-day Adventist literature generally promotes and popularizes the more traditional helpmate and enabler roles of the minister's wife.

Very recently the Institute of Church Ministry has undertaken valuable empirical research related to Adventist ministers' wives in North America. Each of the following three sections reports and evaluates the results of a particular survey taken under the direction of the Institute.

Survey 1: Church Growth Survey: The Adventist Pastor's Wife

For this section the writer is indebted to the fine pioneering work of Carole Kilcher (a minister's wife) who developed and utilized the "Church Growth Survey: The Adventist Pastor's Wife" in her 1980 thesis for the Master of Arts degree from Andrews University. The survey was used in conjunction with a separate study of the same sample used by the Institute of Church Ministry for its North American Division Church Growth Study. Kilcher's study was based on 107

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2 Roger L. Dudley and Des Cummings, Jr., "A Study of Factors Relating to Church Growth in the North American Division of Seventh-day Adventists," A Research Study Commissioned by the North American Division of Seventh-day Adventists (Berrien Springs, MI: Andrews University Institute of Church Ministry, 1981). This study was the first major research study done by the Seventh-day Adventist Church that included wives of ministers. The population for the study
usable questionnaires available at that time from the sample of 155 churches. However, this present study is based on more than twice that number, namely 237 usable questionnaires\(^1\) returned from the sample of 320 churches to the Institute of Church Ministry. The writer was given access by the Institute to the total data that had been recorded from the questionnaire, which were analyzed and interpreted by the writer.\(^2\) Hence this study is the first to incorporate the further 130 usable questionnaires available at the Institute of Church Ministry since the completion of Kilcher's thesis.

Statistical Analysis

Analysis was done for 237 usable surveys. Mean and percentage scores were computed for each variable and examined for any indication of trends or patterns. The tally program was used to determine percentage responses, and mean scores were determined by the BMD02R program for the first forty-three variables. The percentages of responses for ranks four and five were combined to obtain a high-rank score. A low-rank score was obtained by combining the

\(^1\)The 237 respondents consisted of 131 White, 58 Black, and 48 Hispanic ministers' wives. By contrast, Kilcher's study was based on the responses of 107 White ministers' wives.

\(^2\)Gary Fogelquist ran the programs needed by the writer.
percentages of responses for ranks one and two. A rank of three was equivalent to neutral.

Analysis of the Data

The minister's wife in this survey averages forty-two years of age, has been a minister's wife for ten years, and has moved three times (table 1).

TABLE 1
PERSONAL DESCRIPTORS 1
(Average Responses)

<table>
<thead>
<tr>
<th>Age</th>
<th>42 years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Years married to minister</td>
<td>10 years</td>
</tr>
<tr>
<td>Job-related moves since marriage</td>
<td>3 years</td>
</tr>
</tbody>
</table>

One-third of the wives (37.55 percent) attend more than one church or company each Sabbath because of their husband's ministry, indicating a high mobility for these families. Almost two-thirds (65.40 percent) of the wives have grown up in homes where at least one parent was a Seventh-day Adventist (table 2).

Ministers' wives from the total sample show high participation in evangelistic crusades (65.83 percent), church meetings (64.98 percent), church socials (75.53 percent), ingathering (58.65 percent), and entertaining church members (54.00 percent). Low participation was recorded in home and school activities (56.12 percent), community services (69.62 percent), health evangelism (50.21 percent), volunteer service in the community (65.83 percent), Bible studies given by husband (50.63 percent), and entertaining
non-members (63.71 percent). These data are listed in table 3.

TABLE 2
PERSONAL DESCRIPTORS 2
(Yes-No Response, N = 237)

<table>
<thead>
<tr>
<th>Yes (N)</th>
<th>%</th>
<th>No (N)</th>
<th>%</th>
<th>No Response (N)</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attends more than one church/company each Sabbath</td>
<td>(89)</td>
<td>37.55</td>
<td>(148)</td>
<td>62.45</td>
<td></td>
</tr>
<tr>
<td>Raised by at least one Seventh-day Adventist parent</td>
<td>(155)</td>
<td>65.40</td>
<td>(80)</td>
<td>33.76</td>
<td>(2)</td>
</tr>
</tbody>
</table>

Forty-one percent of the wives give Bible studies, averaging four studies each per week. Visitation with their husbands averages 7.72 hours per week, with 4.29 hours spent visiting members, and 3.43 hours spent visiting prospective members (table 4).

One-third (34.60 percent) of the wives regularly accompany their husbands when they visit women living alone. Homes of 31 percent of the respondents are regularly used for church business. Almost half (46.84 percent) the wives feel that they spend considerable time answering church-related phone calls. Well over one-third (42.20 percent) of the wives feel that ministers' wives should be paid, while almost one-third (32.48 percent) feel ministers' wives should not be paid (table 5).

Seventh-day Adventist ministers' wives seem to have few close relationships. Only 27 percent of wives have close friends in their congregations, while 30 percent have a close relationship with their next-door neighbors. Almost 80 percent (75.95 percent) have no
<table>
<thead>
<tr>
<th>Wives Participation</th>
<th>High In (%)</th>
<th>Med. In (%)</th>
<th>Low In (%)</th>
<th>No Response In (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Evangelistic crusades</td>
<td>(156) 65.83 (19) 8.02 (40) 24.47 (4) 1.69</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Home and school</td>
<td>(56) 23.63 (34) 14.35 (133) 56.12 (14) 5.91</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other church meetings</td>
<td>(154) 64.98 (39) 16.46 (40) 16.87 (4) 1.69</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prayer groups</td>
<td>(101) 42.62 (37) 15.61 (89) 37.55 (10) 4.22</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Literature distribution</td>
<td>(71) 29.96 (57) 24.05 (102) 43.04 (7) 2.95</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Community services (Dorcas)</td>
<td>(38) 16.03 (29) 12.24 (165) 69.62 (5) 2.11</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Health evangelism</td>
<td>(64) 27.00 (41) 17.30 (119) 50.21 (13) 5.49</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Volunteer service in community</td>
<td>(29) 12.19 (37) 15.61 (156) 65.83 (15) 6.33</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church socials</td>
<td>(173) 75.53 (31) 13.08 (25) 10.55 (2) .84</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ingathering</td>
<td>(139) 58.65 (34) 14.35 (60) 25.31 (4) 1.69</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bible studies given by husband</td>
<td>(52) 21.94 (57) 24.05 (120) 50.63 (8) 3.38</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conference shepherdess meetings</td>
<td>(97) 40.93 (38) 16.03 (96) 40.51 (6) 2.53</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Entertaining church members</td>
<td>(128) 54.00 (72) 30.38 (36) 15.19 (1) .42</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Entertaining non-members</td>
<td>(29) 12.24 (45) 18.99 (151) 63.71 (12) 5.06</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
TABLE 4

CHURCH-RELATED ACTIVITIES 2
(Average Responses)

<table>
<thead>
<tr>
<th>Activity</th>
<th>Average</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Bible studies given by wife</td>
<td>4.06</td>
</tr>
<tr>
<td>Hours per week spent in church-member visitation</td>
<td>4.29</td>
</tr>
<tr>
<td>Hours per week spent in non-member visitation</td>
<td>3.43</td>
</tr>
</tbody>
</table>

TABLE 5

OTHER CHURCH-RELATED ACTIVITIES
(Percentage Responses, N = 237)

<table>
<thead>
<tr>
<th>Activity</th>
<th>High (N)</th>
<th>Med. (N)</th>
<th>Low (N)</th>
<th>No Response (N)</th>
<th>%</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frequency wife visits with husband when he visits women living alone</td>
<td>(82)</td>
<td>(50)</td>
<td>(104)</td>
<td>(1)</td>
<td>34.60</td>
<td>21.10</td>
</tr>
<tr>
<td>Frequency home is used for church business</td>
<td>(74)</td>
<td>(55)</td>
<td>(106)</td>
<td>(2)</td>
<td>31.22</td>
<td>23.21</td>
</tr>
<tr>
<td>Time spent answering church-related phone calls</td>
<td>(111)</td>
<td>(67)</td>
<td>(47)</td>
<td>(12)</td>
<td>46.84</td>
<td>28.27</td>
</tr>
<tr>
<td>Wives who feel ministers' wives should be paid</td>
<td>(100)</td>
<td>(52)</td>
<td>(77)</td>
<td>(8)</td>
<td>42.40</td>
<td>21.94</td>
</tr>
</tbody>
</table>
acquaintances who are local city-government personnel, and a similar percentage (79.33 percent) are not acquainted with ministers' wives of other denominations. At the same time, however, over half the wives (65.40 percent) believe that they have a high capacity for social interaction with non-members (table 6).

TABLE 6
SOCIAL RELATIONSHIPS
(Percentage Responses, N = 237)

<table>
<thead>
<tr>
<th>Relationships</th>
<th>High (N)</th>
<th>%</th>
<th>Med. (N)</th>
<th>%</th>
<th>Low (N)</th>
<th>%</th>
<th>No Response (N)</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>In congregation</td>
<td>(64)</td>
<td>27.00</td>
<td>(46)</td>
<td>19.41</td>
<td>(113)</td>
<td>47.68</td>
<td>(14)</td>
<td>5.91</td>
</tr>
<tr>
<td>With next-door neighbors</td>
<td>(71)</td>
<td>29.95</td>
<td>(91)</td>
<td>38.40</td>
<td>(61)</td>
<td>25.73</td>
<td>(14)</td>
<td>5.91</td>
</tr>
<tr>
<td>With local city-government personnel</td>
<td>(21)</td>
<td>8.86</td>
<td>(33)</td>
<td>13.92</td>
<td>(180)</td>
<td>75.95</td>
<td>(3)</td>
<td>1.27</td>
</tr>
<tr>
<td>With ministers' wives of denominations</td>
<td>(16)</td>
<td>6.75</td>
<td>(17)</td>
<td>7.17</td>
<td>(188)</td>
<td>79.33</td>
<td>(16)</td>
<td>6.75</td>
</tr>
<tr>
<td>Ease of social interaction with non-members</td>
<td>(155)</td>
<td>65.40</td>
<td>(52)</td>
<td>21.94</td>
<td>(18)</td>
<td>7.59</td>
<td>(12)</td>
<td>5.06</td>
</tr>
</tbody>
</table>

According to Seventh-day Adventist ministers' wives, husbands generally work long hours and spend little time with their families. Over two-thirds of the husbands (74.68 percent) work between nine and fourteen hours each day, while over half (62.02 percent) spend two hours or less with their families each day (table 7). Only one-third of the husbands (33.34 percent) regularly take a day off each week, while almost half (44.30 percent) do not take, or rarely take, days off at all.
TABLE 7
HUSBAND'S TIME PRIORITIES
(Percentage Responses, N = 237)

<table>
<thead>
<tr>
<th>Hours minister daily spends in Church work (N)</th>
<th>%</th>
<th>Hours minister daily spends wife/family (N)</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>No response</td>
<td>(3)</td>
<td>1.27</td>
<td>No response</td>
</tr>
<tr>
<td>8 hours or less</td>
<td>(45)</td>
<td>18.99</td>
<td>1 hour or less</td>
</tr>
<tr>
<td>9-10 hours</td>
<td>(89)</td>
<td>37.55</td>
<td>2 hours</td>
</tr>
<tr>
<td>11-12 hours</td>
<td>(59)</td>
<td>24.89</td>
<td>3 hours</td>
</tr>
<tr>
<td>13-14 hours</td>
<td>(29)</td>
<td>12.24</td>
<td>4 hours</td>
</tr>
<tr>
<td>Over 14 hours</td>
<td>(12)</td>
<td>5.06</td>
<td>Over 4 hours</td>
</tr>
</tbody>
</table>

A high percentage of Seventh-day Adventist ministers' wives (83.12 percent) rate their relationship to Jesus Christ as very close, and a similar percentage (82.28 percent) indicate that they enjoy a meaningful devotional life. Over half of the wives (59.91 percent) feel comfortable about praying in public, and 62 percent believe their talents are being utilized in the church (table 8):

TABLE 8
PERSONAL DESCRIPTORS 3
(Percentage Responses, N = 237)

<table>
<thead>
<tr>
<th></th>
<th>High (N)</th>
<th>%</th>
<th>Med. (N)</th>
<th>%</th>
<th>Low (N)</th>
<th>%</th>
<th>No Response (N)</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Relationship to Jesus Christ</td>
<td>(197)</td>
<td>83.12</td>
<td>(35)</td>
<td>14.77</td>
<td>(4)</td>
<td>1.69</td>
<td>(1)</td>
<td>.42</td>
</tr>
<tr>
<td>Meaningful devotional life</td>
<td>(195)</td>
<td>82.28</td>
<td>(30)</td>
<td>12.66</td>
<td>(11)</td>
<td>4.64</td>
<td>(1)</td>
<td>.42</td>
</tr>
<tr>
<td>Ease of public prayer</td>
<td>(142)</td>
<td>59.91</td>
<td>(55)</td>
<td>23.21</td>
<td>(39)</td>
<td>16.45</td>
<td>(1)</td>
<td>.42</td>
</tr>
<tr>
<td>Use of talents in church</td>
<td>(149)</td>
<td>62.87</td>
<td>(56)</td>
<td>23.63</td>
<td>(31)</td>
<td>13.08</td>
<td>(1)</td>
<td>.42</td>
</tr>
</tbody>
</table>
About one-third of the wives (34.49 percent) feel that their involvement in church work is limited because of children, and over one-third (40.80 percent) feel limited by work outside the home (table 9).

**TABLE 9**

LIMITATIONS ON CHURCH INVOLVEMENT  
(Percentage Responses, \( N = 237 \))

<table>
<thead>
<tr>
<th>Church involvement limited by</th>
<th>High (N)</th>
<th>%</th>
<th>Med. (N)</th>
<th>%</th>
<th>Low. (N)</th>
<th>%</th>
<th>No Response (N)</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Children</td>
<td>77</td>
<td>32.49</td>
<td>48</td>
<td>20.25</td>
<td>102</td>
<td>43.03</td>
<td>10</td>
<td>4.22</td>
</tr>
<tr>
<td>Work</td>
<td>73</td>
<td>40.80</td>
<td>44</td>
<td>18.57</td>
<td>115</td>
<td>48.52</td>
<td>5</td>
<td>2.11</td>
</tr>
</tbody>
</table>

One quarter of the respondents (24.05 percent) feel pressure by church members to be involved in their husband's work, and one-fifth of the respondents (21.51 percent) feel pressure from their husbands. Higher percentages of wives feel little pressure from members (45.57 percent) and their husbands (43.46 percent). In general, respondents have little problem in dealing with expectations to be an example. Seventh-day Adventist ministers' wives view their husband's prioritizing of time in the following order: church work (95.78 percent); God (90.71 percent), health (62.86 percent); wife (58.22 percent); children (55.69 percent); and leisure (25.32 percent). According to respondents, almost one-sixth (15.62 percent) of their husbands place a low-time priority on wives and children. A far greater percentage (44.72 percent) place low time priority on leisure activities (table 10).
TABLE 10
ROLE DEMANDS
(Percentage Responses, N = 237)

<table>
<thead>
<tr>
<th>High (N)</th>
<th>Med. (N)</th>
<th>Low (N)</th>
<th>No Response (N)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>%</td>
<td>%</td>
<td>%</td>
</tr>
</tbody>
</table>

Pressure to be involved in husband's work by:
- Members: (57) 24.05, (69) 29.11, (108) 45.57, (3) 1.27
- Husband: (51) 21.51, (79) 33.33, (103) 43.46, (4) 1.69

Problem to deal with expectations to be example: (24) 10.13, (51) 21.52, (162) 68.36

View of husband's priorities:
- Time with God: (215) 90.71, (18) 7.59, (2) .84, (2) .84
- Church work: (227) 95.78, (9) 3.80, (1) .42
- His health: (149) 62.86, (60) 25.32, (28) 11.82
- His wife: (138) 58.22, (61) 25.74, (37) 15.62, (1) .42
- His children: (132) 55.69, (51) 21.52, (37) 15.61, (17) 7.17
- Leisure time: (60) 25.32, (68) 28.69, (106) 44.72, (3) 1.27

Half of the wives (51.06 percent) believe that their husbands are sensitive to their emotional needs, while one-tenth (11.39 percent) believe that their husbands are insensitive. Although 41 percent of ministers' wives are giving Bible studies, and 41 percent are visiting non-members, the majority of their time is related to church members.

Kilcher notes in her study\(^1\) that write-in comments indicate that wives who are employed outside the home prefer team ministry with their husbands, but current expenses, especially educational costs, necessitate their working. Of those who wrote in, 36 percent

\(^1\) Kilcher, pp. 39-51.
feel that ministers' wives should be paid for church work. Others feel that, in lieu of a specific salary, income could be subsidized by a travel allowance, the cost of a second car, an increased educational subsidy, or at the very least, a show of more appreciation and consideration as a contributing member of the pastoral team from conference administration. Wives feel left out of conference programming. One-half of the wives who wrote in ignore the traditional expectations of a minister's wife not establishing special friendships within the congregation. Wives often feel that their husband's work takes priority over them and family, and that both husbands and conference administrators totally disregard the concept of the home being a minister's first responsibility. Wives also suggest that their husbands should not feel guilty about taking a day off, since most work a six-day week.

Written comments from Kilcher's previous study are pertinent to this section.¹ Respondents expressed concerns in the following areas: (1) fellowship, (2) work outside the home, (3) expectations more clearly defined, (4) financial assistance, (5) family time, (6) recognition by administration, and (7) less frequent moving. Selected comments have been chosen to represent the variety of opinions represented in each classification.

**Fellowship**

I feel that ministers' wives should have time to get together more than once a year and that they should be invited to workers' meetings.

I get so lonely giving and giving and never getting

¹Ibid.
I would like to have close friends like I did in academy and college.

I need more interaction with other ministers' wives.

Could we have a counselor to keep us posted on current issues and challenges facing ministers' wives?

**Work outside the home**

I personally don't think it is best for a minister's wife to have to work outside the home.

I intend to take a job when I have my degree. I like to have something to do that is my own.

I would love to be more involved with church work but due to educational expenses, finances put a tremendous strain and stress on our family.

I wish I were able to stay home as a helpmate and homemaker and still educate children in church school.

**Expectations more clearly defined**

Could we have a series of seminars especially for ministers' wives on how and why and what we are expected to do?

Would appreciate discussion of some areas of being a pastor's wife with older, experienced pastors' wives.

There need to be classes at the seminary explaining the work of the minister's wife and what people expect.

**Financial assistance**

I believe we should be given the same type of benefits given to an evangelist's wife. It would be something to cover the cost of a second car which would be needed and perhaps just a little help during the high educational cost years. Perhaps more wives would give up full-time jobs and assist their husbands if this were the case.

At the present time I am helping my husband more than I normally would as we are between interns. I am endeavoring to train lay women to visit our shut-ins and sick members with the hope that they will grow confident in this area. Hopefully, we can transfer their efforts to non-members. I am grateful to our conference for the financial help they are giving to meet the extra expenses incurred by the driving, etc. (This is only for a temporary time period.)
Nothing was mentioned about the amount of money spent each year in gifts for members, purchasing tickets for church-related functions, cost of donated food for every church function, etc.

Wives should be paid with the qualification that they meet Spirit of Prophecy counsel.

Family time

Ministers' wives have problems, too, you know. A lot of our husbands have not had a conversion experience. Some of them have women problems, some don't know how to treat their wife. A lot of women are depressed because the husband does not know how to communicate with his family. I think all ministers and their wives should have a weekend retreat for a family and marriage seminar.

I believe many ministers' wives neglect their children in trying to work for new souls and often lose their own children. There should be peace in the minister's home for a good family relationship. If it is not there, the children will grow up and never enjoy being home.

We are trying to work harder in involving the children with us in church work.

Everything you do is related to your church, church members, etc. It is hard to say where your church relationship ends and family begins.

Ministers' wives need more time for minister-husband to be with his kids after school.

Recognition from administration

A little thanks from conference personnel would give greater emphasis to wives' helping.

The pastor's wife who works with her husband seldom feels much appreciation for her work.

To be recognized by the administration of the church as being of value in total work of husband's ministry.

Pastors' wives need to be considered by the conference as part of the team.

Less frequent moving

Our church is approximately 13 miles from where we live so
our community knows little about it. Our neighbors only know that Seventh-day Adventist pastors move a lot. We are the third pastor's family and fifth Seventh-day Adventist family in the parsonage in the past five years. We hope to change this impression.

Our ministers are under too much pressure from the conference because they move the ministers too much and too soon.

Discussion of the Findings

Seventh-day Adventist ministers' wives appear to devote most of their time to home and church activities, with little time being spent in non-church activities or with non-members. They have few close relationships with members, next-door neighbors, government personnel, or with ministers' wives of other denominations. This would seem to indicate a definite sub-culture of ministers' wives, in which limited contact is made outside the church domain. This would tend to limit not only ministerial effectiveness but also self-development and objectivity, and to promote a rather constrictive world view. This isolationist tendency most probably is the legacy of nineteenth-century ministers' wives--to be good wives and mothers, to be indefatigable church workers, to behave appropriately and piously, to be ever supportive of their husbands' concerns--which was based on stereotypes, but nevertheless ones that were in effect, and ones that are still in effect in more conservative church groups.

Church administrators should be cognizant of the thinking of the wives concerning payment of services rendered. More wives than not believe that they should be paid for their work, or at least be given some remuneration. Though most wives are highly supportive of the church, there are indications of dissatisfaction in this area, and it would seem that administrators should not continue to count
on gaining two workers for the price of one.

Seventh-day Adventist ministers tend to be workaholics, according to their wives, and spend little time with their wives or families. This would indicate that these ministers place their professional vocation above their marriage vocation in priority, explicitly connoting to wives that "others" come first. This is supported by the data that ministers place the church, God, and their health before their wives in time priority. To provide for a truly intimate relationship in this setting would be extremely difficult and would more likely produce either tension in the marriage relationship or a "satisfied" acquiescence of the wife where life becomes undramatically "routine." Yet half the wives think that their husbands are sensitive to their intimate needs.

Over one-third of the wives are working outside the home, mainly because it is economically necessary. These wives would prefer to work with their husbands, but until administrators provide funds for church work, wives must work elsewhere.

It seems apparent that Seventh-day Adventist ministers' wives suffer from role conflict concerning time, friends, family, and social life and work outside the home. A lack of preparation for the role of minister's wife is evident from some comments suggesting that more thought should be given to college and seminary programs for ministers' wives.

This section has dealt with the first questionnaire: the Adventist Pastor's Wife. The next section deals with the Pastor's Spouse as Wife and Person.
Survey 2: The Pastor's Spouse as Wife and Person

The results of the North American Division Church Growth Study pointed to the need for a more careful look at the wife of the Seventh-day Adventist minister. This second survey, therefore, was sent by the Institute of Church Ministry to the 237 wives who had responded to the Church Growth Survey: The Adventist Pastor's Wife. Of these 237 wives, 157 respondents (102 White, 31 Black, 24 Hispanic) returned usable surveys. Analysis of the data was completed by the Institute of Church Ministry and subsequently published.¹

Analysis of the Data

Analysis of data in this section is not meant to be extensive.² Only those items pertinent to the needs of wives are mentioned. A high percentage (88.53 percent) of wives would welcome a continuing-education program meeting their specific needs, indicating probably a lack of outside programs being provided. The clear majority of respondents (73.88 percent) feel that conferences should provide a counselor (with no ties to administration) with whom ministers and their wives could discuss problems. One fifth (21.02 percent) sometimes wish their husbands would leave the ministry, and one-third


²Readers may find statistical tables of results in Kilcher et al. Gary Fogelquist ran the programs which were analyzed by the writer. Only minor variations were found from the published data. Statistical data used in this section, however, are from the writer's own analysis.
(36.94 percent) sometimes feel guilty taking time away from their husbands' work for their personal needs. Over two-thirds of the wives (66.88 percent) sometimes feel lonely and isolated in the ministry (table 11).

**TABLE 11**

MINISTER'S WIFE AS PERSON
(Percentage Responses, N = 157)

<table>
<thead>
<tr>
<th>High (N)</th>
<th>Med. (N)</th>
<th>Low (N)</th>
<th>No Response (N)</th>
</tr>
</thead>
<tbody>
<tr>
<td>139</td>
<td>13</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>116</td>
<td>33</td>
<td>8</td>
<td>5</td>
</tr>
<tr>
<td>33</td>
<td>12</td>
<td>7.64</td>
<td>(107)</td>
</tr>
<tr>
<td>58</td>
<td>21</td>
<td>13.38</td>
<td>(78)</td>
</tr>
<tr>
<td>105</td>
<td>14</td>
<td>8.92</td>
<td>(38)</td>
</tr>
</tbody>
</table>

Interest in continuing education
Counselor unattached to administration
Wish husband to leave ministry sometimes
Guilt over time taken from husband for personal needs
Loneliness and isolation in ministry

The main concerns chosen from those listed in the questionnaire fall into the following order: having sufficient family time (71.97 percent); finances (68.15 percent); being an adequate minister's wife (63.06 percent); others' needs being given priority over family needs (58.60 percent), and being criticized by church members (48.41 percent). These data are listed in table 12.
TABLE 12
PERSONAL CONCERNS
(Percentage Responses, N = 157)

<table>
<thead>
<tr>
<th>Wife worried by</th>
<th>Often/Sometimes (N)</th>
<th>Rarely/Never (N)</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Having sufficient family time</td>
<td>(113)</td>
<td>(44)</td>
<td>2.83</td>
</tr>
<tr>
<td>Finances</td>
<td>(107)</td>
<td>(50)</td>
<td>2.85</td>
</tr>
<tr>
<td>Being an adequate minister's wife</td>
<td>(99)</td>
<td>(58)</td>
<td>2.71</td>
</tr>
<tr>
<td>Others' needs being given priority over family needs</td>
<td>(92)</td>
<td>(65)</td>
<td>2.63</td>
</tr>
<tr>
<td>Being criticized by church members</td>
<td>(76)</td>
<td>(81)</td>
<td>2.41</td>
</tr>
</tbody>
</table>

Problems of conflict that are most real to ministers' wives are ranked in table 13. The theme of dissatisfaction appears to lie in the areas of conflict between expectations, division of home, church, and work responsibilities, and personal feelings of inadequacy for the task.¹

To whom would a wife turn for counsel? Responses indicate that at present the majority of wives (54 percent)² trust no other human being enough to establish a counseling or supportive relationship. When it comes to the need to have someone listen or to be advised on the basis of intimate friendship, the Adventist minister's

¹Kilcher, et al., p. 24.

²This percentage is obtained by adding together the following responses: God (34 percent); No one (8 percent); Don't know/not sure (8 percent); and Bible (4 percent). This percentage would be even higher if Spirit of Prophecy were included. See Kilcher et al., p. 25, table 5.
### TABLE 13

**MOST REAL PROBLEM FOR ME**
(Percentage Responses, N = 157)

<table>
<thead>
<tr>
<th>Rank</th>
<th>Item</th>
<th>(N)</th>
<th>% Choosing</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Expectations of me</td>
<td>(23)</td>
<td>15</td>
</tr>
<tr>
<td>2.</td>
<td>Wife/family takes second place to his job</td>
<td>(22)</td>
<td>14</td>
</tr>
<tr>
<td>3.</td>
<td>Personal feelings of inadequacy as a pastor's wife</td>
<td>(17)</td>
<td>11</td>
</tr>
<tr>
<td>3.</td>
<td>Not having close friendships/loneliness</td>
<td>(17)</td>
<td>11</td>
</tr>
<tr>
<td>4.</td>
<td>Moving and moving frequently/transfer disruptions</td>
<td>(15)</td>
<td>10</td>
</tr>
<tr>
<td>5.</td>
<td>General time pressures</td>
<td>(12)</td>
<td>7</td>
</tr>
<tr>
<td>6.</td>
<td>My conflict between the children and helping him</td>
<td>( 9)</td>
<td>6</td>
</tr>
<tr>
<td>7.</td>
<td>Working outside the home</td>
<td>( 6)</td>
<td>4</td>
</tr>
<tr>
<td>7.</td>
<td>Seeing my husband criticized/in conflict with members</td>
<td>( 7)</td>
<td>4</td>
</tr>
<tr>
<td>7.</td>
<td>Handling criticism of me</td>
<td>( 7)</td>
<td>4</td>
</tr>
<tr>
<td>8.</td>
<td>No chance for personal/professional development</td>
<td>( 4)</td>
<td>3</td>
</tr>
<tr>
<td>8.</td>
<td>Family finances</td>
<td>( 5)</td>
<td>3</td>
</tr>
<tr>
<td>8.</td>
<td>My getting new job because of moves</td>
<td>( 5)</td>
<td>3</td>
</tr>
<tr>
<td>8.</td>
<td>Member apathy/indifference to involvement</td>
<td>( 4)</td>
<td>3</td>
</tr>
<tr>
<td>8.</td>
<td>Expectations of my children</td>
<td>( 4)</td>
<td>3</td>
</tr>
<tr>
<td>8.</td>
<td>Expectations of my husband</td>
<td>( 5)</td>
<td>3</td>
</tr>
</tbody>
</table>

wife is very much alone.\(^1\)

Educationally it was found that only one wife (0.64 percent) had completed doctoral work. A four-year college degree had been attained by 31 percent of the wives, but more than half (52 percent) have completed only two years of college or less. Only 7 percent (11 wives) had Masters' degrees.\(^2\)

Discussion of the Findings

The majority of respondents appear to be happy in the role of minister's wife and wish to continue in the role. Most believe that they are successful as a minister's wife. However, the overall analysis of the data points to a number of conflicts experienced by the wives of Seventh-day Adventist ministers. These intra- and interpersonal role conflicts reveal the need of an adequate support system being available to the ministers' wives. Well over half the wives experience feelings of loneliness and isolation in the ministry; they are bothered by the needs of others taking priority over the needs of the family, are worried about being adequate as a minister's wife, are worried about finances, are concerned about having sufficient family time, and do not know another person to whom they could turn for counsel when confronted with a serious personal or family problem. Most wives agree that the provision of trusted professional counselors with no ties to the administration would be a welcome addition to their support system.\(^3\) Finally, it

\(^1\)A similar statement was made in chapter two concerning Protestant ministers' wives in general.

\(^2\)See Kilcher et al., pp. 24-25.

\(^3\)Ibid., p. 24.
seems clear that wives are not sufficiently trained for their role.\(^1\)

This section has dealt with the second questionnaire: The Pastor's Spouse as Wife and Person. The next section deals with personality factors of the Seventh-day Adventist minister's wife.

**Survey 3: Sixteen Personality Factor Test (16PF)**

Of the 157 respondents for the second survey, 133 wives (90 White, 26 Black, 17 Hispanic) returned suitable 16PF questionnaires\(^2\) to the Institute of Church Ministry. This study is the first to analyze and interpret the data from these questionnaires.

### Statistical Analysis

Analysis was done for 133 usable surveys.\(^3\) Factors were scored and classified and Z scores were calculated.\(^4\) Composite scores

\(^1\)Ibid.

\(^2\)Raymond B. Cattell's personality inventory "Sixteen Personality Factor Questionnaire" (16PF) was used. For an extensive discussion of the test's design and construction, the psychometric properties of the scales, the problems and complexities of standardization, the meaning of each of the primary and secondary source traits, and the criterion evidence, see Raymond B. Cattell, Herbert W. Eber, and Maurice M. Tatsuoka, *Handbook for the Sixteen Personality Questionnaire* (Champaign, IL: Institute for Personality and Ability Testing, 1970). A critical review of the test and manual may be found in Oscar Krisen Buros, ed., *The Seventh Mental Measurements Yearbook*, vol. 1 (Highland Park, NJ: Gryphon Press, 1972), pp. 329-33.

\(^3\)This analysis was done by Eldon Chalmers of the faculty of the Seventh-day Adventist Theological Seminary on the campus of Andrews University, in conjunction with the Institute of Church Ministry. Dr. Chalmers has had extensive experience with this personality inventory. Gary Fogelquist ran the programs needed for analysis. Analysis and interpretation of the data were done by the writer.

\(^4\)Z scores are derived from original scores which are converted to new scores with a mean of zero and a standard deviation of one. Because the mean is zero, an above-average score is positive
and vocational inferences were also classified and Z scores calculated. Personality factors were classified on a sten (standard ten-point) scale. Composite scores and vocational inferences were classified on a sten scale which was divided into three categories (1-3.3; 3.4-7.6; 7.7-10). Both classification scales were divided into low, medium, and high ranges.

Analysis of the Data

The respondents consistently scored in the medium range of personality classification (table 14). Standard scores (or Z scores) show significant factors (table 15) which have been tabulated in table 16. That is, for each factor, the mean score obtained by the wives was compared to the normal mean of the general population as tested by the 16PF. Consequently the Z score reveals how the wives of the sample compare to the general population on a curve of normal distribution. A significant difference means that the probability is less than .05 (or other pre-established criterion) that the mean of the general population and the mean of the population of wives from which this sample was drawn are the same on any given factor. Scores from table 16 indicate that, when compared to the norm of the general population as tested by the 16 PF, a higher proportion of ministers' wives may be described as follows:

and a below-average score is negative. Since the standard deviation is one, the numerical size of a standard score or Z score indicates how many standard deviations above or below average the score is. On a curve of normal distribution 95 percent of a population would lie between -1.96 and +1.96 standard deviations about the mean.

These descriptions have been selected by the writer from Administrator's Manual for the 16PF (Champaign, IL: Institute for Personality and Ability Testing, 1979), pp. 20-33; and a brief glossary of terms (unpublished) by Eldon Chalmers.
<table>
<thead>
<tr>
<th>Factor</th>
<th>Percentage Low (1-3)</th>
<th>Percentage Medium (4-7)</th>
<th>Percentage High (8-10)</th>
</tr>
</thead>
<tbody>
<tr>
<td>A  Outgoing</td>
<td>10.53</td>
<td>69.17</td>
<td>20.30</td>
</tr>
<tr>
<td>B  Abstract</td>
<td>3.76</td>
<td>66.92</td>
<td>29.32</td>
</tr>
<tr>
<td>C  Calm</td>
<td>12.78</td>
<td>69.92</td>
<td>17.29</td>
</tr>
<tr>
<td>E  Dominant</td>
<td>35.34</td>
<td>60.90</td>
<td>3.76</td>
</tr>
<tr>
<td>F  Happy-go-lucky</td>
<td>39.85</td>
<td>57.89</td>
<td>2.26</td>
</tr>
<tr>
<td>G  Conscientious</td>
<td>2.26</td>
<td>65.41</td>
<td>32.33</td>
</tr>
<tr>
<td>H  Venturesome</td>
<td>15.04</td>
<td>71.43</td>
<td>13.53</td>
</tr>
<tr>
<td>I  Tenderminded</td>
<td>12.78</td>
<td>72.93</td>
<td>14.29</td>
</tr>
<tr>
<td>L  Suspicious</td>
<td>23.31</td>
<td>66.92</td>
<td>9.77</td>
</tr>
<tr>
<td>M  Imaginative</td>
<td>18.80</td>
<td>72.93</td>
<td>8.27</td>
</tr>
<tr>
<td>N  Shrewd</td>
<td>8.27</td>
<td>65.41</td>
<td>26.32</td>
</tr>
<tr>
<td>O  Apprehensive</td>
<td>20.30</td>
<td>66.17</td>
<td>13.53</td>
</tr>
<tr>
<td>Q1 Experimenting</td>
<td>32.33</td>
<td>64.66</td>
<td>3.01</td>
</tr>
<tr>
<td>Q2 Self-sufficient</td>
<td>3.01</td>
<td>61.65</td>
<td>35.34</td>
</tr>
<tr>
<td>Q3 Disciplined</td>
<td>1.50</td>
<td>65.41</td>
<td>33.08</td>
</tr>
<tr>
<td>Q4 Tense, Driven</td>
<td>12.78</td>
<td>71.43</td>
<td>15.78</td>
</tr>
</tbody>
</table>
**TABLE 15**

PASTORS' WIVES: Z SCORES FOR PERSONALITY FACTORS

<table>
<thead>
<tr>
<th>Factor</th>
<th>Z Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Outgoing</td>
<td>1.3656</td>
</tr>
<tr>
<td>B Abstract</td>
<td>6.3524**</td>
</tr>
<tr>
<td>C Calm</td>
<td>1.1926</td>
</tr>
<tr>
<td>E Dominant</td>
<td>-6.9158**</td>
</tr>
<tr>
<td>F Happy-go-lucky</td>
<td>-9.9516**</td>
</tr>
<tr>
<td>G Conscientious</td>
<td>8.3904**</td>
</tr>
<tr>
<td>H Venturesome</td>
<td>-.6719</td>
</tr>
<tr>
<td>I Tenderminded</td>
<td>-.8022</td>
</tr>
<tr>
<td>L Suspicious</td>
<td>-2.4066*</td>
</tr>
<tr>
<td>M Imaginative</td>
<td>-2.7099**</td>
</tr>
<tr>
<td>N Shrewd</td>
<td>5.3985**</td>
</tr>
<tr>
<td>O Apprehensive</td>
<td>-1.4527</td>
</tr>
<tr>
<td>Q1 Experimenting</td>
<td>-5.9187**</td>
</tr>
<tr>
<td>Q2 Self-sufficient</td>
<td>6.8293**</td>
</tr>
<tr>
<td>Q3 Disciplined</td>
<td>7.0029**</td>
</tr>
<tr>
<td>Q4 Tense, Drive</td>
<td>.4550</td>
</tr>
</tbody>
</table>

* Probability equal to or less than .05
** Probability equal to or less than .01
TABLE 16
PASTORS' WIVES: SIGNIFICANT PERSONALITY FACTORS

<table>
<thead>
<tr>
<th>Rank</th>
<th>Factor</th>
<th>Z Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>F Happy-go-lucky</td>
<td>-9.9516**</td>
</tr>
<tr>
<td>2</td>
<td>G Conscientious</td>
<td>8.3904**</td>
</tr>
<tr>
<td>3</td>
<td>Q3 Disciplined</td>
<td>7.0029**</td>
</tr>
<tr>
<td>4</td>
<td>E Dominant</td>
<td>-6.9158**</td>
</tr>
<tr>
<td>5</td>
<td>Q2 Self-sufficient</td>
<td>6.8293**</td>
</tr>
<tr>
<td>6</td>
<td>B Abstract</td>
<td>6.3524**</td>
</tr>
<tr>
<td>7</td>
<td>Q1 Experimenting</td>
<td>-5.9187**</td>
</tr>
<tr>
<td>8</td>
<td>N Shrewd</td>
<td>5.3985**</td>
</tr>
<tr>
<td>9</td>
<td>M Imaginative</td>
<td>-2.7099**</td>
</tr>
<tr>
<td>10</td>
<td>L Suspicious</td>
<td>-2.4066*</td>
</tr>
</tbody>
</table>

*Probability equal to or less than .05
**Probability equal to or less than .01

1. Disurgency, F-. Low scorers tend to be restrained, reticent, introspective, incommunicative, and full of cares. They are sometimes slow, pessimistic, unduly deliberate, and considered smug and primly correct by observers. They tend to be sober, dependable people.

2. Strong superego strength or character, G+. High scorers tend to be exacting in character, dominated by sense of duty, persevering, responsible, and planful. They are usually conscientious and moralistic, and they prefer hard-working people to witty companions.

3. High self-concept control, Q3+. High scorers tend to have strong control of their emotions and general behavior, are inclined to be socially aware and careful, and evidence what is commonly
termed "self-respect" and high regard for social reputation.

4. Submissiveness, E-. Low scorers tend to give way to others, to be docile, and to conform. They are often dependent, confessing, anxious for obsessional correctness, and easily upset by authority.

5. Self-sufficiency, Q2+. High scorers tend to be temperamentally independent, accustomed to going their own way, making decisions and taking action on their own. They discount public opinion, but are not necessarily dominant in their relations with others (Factor E); in fact, they could be hesitant to ask others for help. They do not dislike people, but simply do not need their agreement or support.

6. Higher scholastic mental capacity, B+. High scorers tend to be quick to grasp ideas, fast learners, and intelligent.

7. Conservatism of temperament, Q1-. Low scorers tend to be confident in what they have been taught to believe and accept the "tried and true," despite inconsistencies, when something else might be better. They are cautious and compromising in regard to new ideas. Thus, they tend to oppose and postpone change, are inclined to go along with tradition, are more conservative in religion and politics, and tend not to be interested in analytical "intellectual" thought.

8. Shrewdness, N+. High scorers tend to be polished, experienced, and shrewd. Their approach to people and problems is usually perceptive, hardheaded, and efficient with an unsentimental approach to situations, an approach akin to cynicism.

9. Praxernia, M-. Low scorers tend to be anxious to do the
right things, attentive to practical matters, and subject to the
dictation of what is obviously possible. They are concerned over
detail, able to keep their heads in emergencies, but are sometimes
unimaginative. In short, they are responsive to the outer, rather
than the inner world.

10. Alaxia, L-. Low scorers tend to be free of jealous
tendencies, adaptable, cheerful, uncompetitive, concerned about
others, a good team worker. They are open and tolerant and usually
willing to take a chance with people.

In short, when compared to the norm of the general popu­
lation, a higher proportion of ministers' wives tend to be sober,
conscientious, controlled, submissive, self-sufficient, intelligent,
conservative, shrewd, practical, and trusting. Personality descrip­
tions of high and low scorers are listed in table 17.

TABLE 17

PERSONALITY DESCRIPTION OF THE HIGH AND LOW
SCORERS ON THE 16PF FACTORS

<table>
<thead>
<tr>
<th>Factor</th>
<th>A person with a low score on the factor is described as:</th>
<th>A person with a high score is described as:</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Reserved, detached, critical cool</td>
<td>Outgoing, warmhearted, easy-going, participating</td>
</tr>
<tr>
<td>B</td>
<td>Less intelligent, concreteness-thinking</td>
<td>More intelligent, abstract-thinking, bright</td>
</tr>
<tr>
<td>C</td>
<td>Affected by feelings, emotionally less stable, easily upset</td>
<td>Emotionally stable, faces reality, calm</td>
</tr>
<tr>
<td>E</td>
<td>Humble, mild, obedient, conforming</td>
<td>Assertive, independent, aggressive, stubborn</td>
</tr>
<tr>
<td>F</td>
<td>Sober, prudent, serious, taciturn</td>
<td>Happy-go-lucky, heedless, gay, enthusiastic</td>
</tr>
<tr>
<td>Factor</td>
<td>A person with a low score on the factor is described as:</td>
<td>A person with a high score is described as:</td>
</tr>
<tr>
<td>--------</td>
<td>----------------------------------------------------------</td>
<td>----------------------------------------------------------</td>
</tr>
<tr>
<td>G</td>
<td>Expedient, a law to himself, by-passes obligations</td>
<td>Conscientious, preserving staid, rule-bound</td>
</tr>
<tr>
<td>H</td>
<td>Shy, restrained, diffident, timid</td>
<td>Venturesome, socially bold, uninhibited, spontaneous</td>
</tr>
<tr>
<td>I</td>
<td>Tough-minded, self reliant, realistic, no nonsense</td>
<td>Tender-minded, dependent, overprotected, sensitive</td>
</tr>
<tr>
<td>L</td>
<td>Trusting, adaptable, free of jealousy, easy to get on with</td>
<td>Suspicious, self-opinionated hard to fool</td>
</tr>
<tr>
<td>M</td>
<td>Practical, careful, conventional, regulated by external realities, proper</td>
<td>Imaginative, wrapped up in inner urgencies, careless of practical matters, bohemian</td>
</tr>
<tr>
<td>N</td>
<td>Forthright, natural, artless, sentimental</td>
<td>Shrewd, calculating, worldly, penetrating</td>
</tr>
<tr>
<td>O</td>
<td>Placid, self-assured, confident, serene</td>
<td>Apprehensive, worrying, depressive, troubled</td>
</tr>
<tr>
<td>Q1</td>
<td>Conservative, respecting established ideas, tolerant of traditional difficulties</td>
<td>Experimenting, critical, liberal, analytical, freethinking</td>
</tr>
<tr>
<td>Q2</td>
<td>Group-dependent, a &quot;joiner&quot; and good follower</td>
<td>Self-sufficient, prefers own decisions, resourceful</td>
</tr>
<tr>
<td>Q3</td>
<td>Casual, careless of protocol, untidy, follows own urges</td>
<td>Controlled, socially precise, self-disciplined, compulsive</td>
</tr>
<tr>
<td>Q4</td>
<td>Relaxed, tranquil, torpid, unfrustrated</td>
<td>Tense, driven, overwrought, fretful</td>
</tr>
</tbody>
</table>

As for the secondary or composite traits, the majority of wives consistently scored in the medium range of composite scores and vocational inferences (table 18). Standard scores (or Z scores) show significant factors (table 19) which have been tabulated in table 20. As previously stated, for each factor, the mean score obtained by the wives was compared to the normal mean of the general population as tested by the 16PF. That is, the Z score reveals how the wives of the sample compare to the general population on a curve of normal distribution. A significant difference means that the probability is less than .05 (or other pre-established criterion) that the mean of the general population and the mean of the population of wives from which this sample was drawn are the same on any given factor. Scores from table 20 indicate that when compared to the norm of the general population as tested by the 16PF, a higher proportion of ministers' wives may be described as follows:

1. Marital adjustment (+). High scorers tend to be adaptable and flexible in marriage
2. Regard for rules and regulations (+). High scorers tend to possess strength of character, respect for authority, and are disciplined
3. Discreetness (+). High scorers tend to be judicious
4. School achievement potential (+). High scorers tend to possess greater potential for scholastic achievement

1 Significant composite scores only are mentioned.
2 The same sources are used as for the preceding description.
<table>
<thead>
<tr>
<th>Variable Description</th>
<th>Percentage Low (3.3 &amp; Below)</th>
<th>Percentage Medium (3.4 to 7.6)</th>
<th>Percentage High (7.7 &amp; Above)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anxiety level</td>
<td>12.03</td>
<td>78.95</td>
<td>9.02</td>
</tr>
<tr>
<td>Neuroticism</td>
<td>8.27</td>
<td>74.44</td>
<td>17.29</td>
</tr>
<tr>
<td>Subjectivism</td>
<td>15.79</td>
<td>75.19</td>
<td>9.02</td>
</tr>
<tr>
<td>Marital adjustment</td>
<td>1.50</td>
<td>39.85</td>
<td>58.65</td>
</tr>
<tr>
<td>Emotionality</td>
<td>9.77</td>
<td>86.47</td>
<td>3.76</td>
</tr>
<tr>
<td>Acting-out tendency</td>
<td>22.56</td>
<td>75.19</td>
<td>2.26</td>
</tr>
<tr>
<td>Independence</td>
<td>22.56</td>
<td>75.19</td>
<td>2.26</td>
</tr>
<tr>
<td>Extroversion</td>
<td>24.06</td>
<td>72.93</td>
<td>3.01</td>
</tr>
<tr>
<td>Discreetness</td>
<td>2.26</td>
<td>55.64</td>
<td>42.11</td>
</tr>
<tr>
<td>Interpersonal contact preference</td>
<td>2.26</td>
<td>73.68</td>
<td>24.06</td>
</tr>
<tr>
<td>Leadership role capability</td>
<td>3.01</td>
<td>84.21</td>
<td>12.78</td>
</tr>
<tr>
<td>Creative orientation</td>
<td>2.26</td>
<td>79.70</td>
<td>18.05</td>
</tr>
<tr>
<td>On-the-job growth potential</td>
<td>0.00</td>
<td>77.44</td>
<td>22.56</td>
</tr>
<tr>
<td>Attention to details</td>
<td>.75</td>
<td>66.92</td>
<td>32.33</td>
</tr>
<tr>
<td>Regard for rules and regulations</td>
<td>.75</td>
<td>57.89</td>
<td>41.35</td>
</tr>
<tr>
<td>School achievement potential</td>
<td>2.26</td>
<td>64.66</td>
<td>33.08</td>
</tr>
<tr>
<td>Business management potential</td>
<td>0.00</td>
<td>100.00</td>
<td>0.00</td>
</tr>
</tbody>
</table>
TABLE 19

PASTORS' WIVES: Z SCORES FOR COMPOSITE SCORES AND VOCATIONAL INFERENCES

<table>
<thead>
<tr>
<th>Score Description</th>
<th>Z Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anxiety level</td>
<td>- .58</td>
</tr>
<tr>
<td>Neuroticism</td>
<td>3.52 **</td>
</tr>
<tr>
<td>Subjectivism</td>
<td>- 1.73</td>
</tr>
<tr>
<td>Marital Adjustment</td>
<td>13.79 **</td>
</tr>
<tr>
<td>Emotionality</td>
<td>- 2.31 *</td>
</tr>
<tr>
<td>Acting-out tendency</td>
<td>- 5.66 **</td>
</tr>
<tr>
<td>Independence</td>
<td>- 5.66 **</td>
</tr>
<tr>
<td>Extroversion</td>
<td>- 5.66 **</td>
</tr>
<tr>
<td>Discreetness</td>
<td>9.58 **</td>
</tr>
<tr>
<td>Interpersonal contact preference</td>
<td>5.37 **</td>
</tr>
<tr>
<td>Leadership role compatibility</td>
<td>2.71 **</td>
</tr>
<tr>
<td>Creative orientation</td>
<td>3.29 **</td>
</tr>
<tr>
<td>On-the-job growth potential</td>
<td>8.08 **</td>
</tr>
<tr>
<td>Attention to details</td>
<td>7.79 **</td>
</tr>
<tr>
<td>Regard for rules and regulations</td>
<td>11.60 **</td>
</tr>
<tr>
<td>School achievement potential</td>
<td>8.25 **</td>
</tr>
<tr>
<td>Business management potential</td>
<td>.98</td>
</tr>
</tbody>
</table>

* Probability equal to or less than .05
** Probability equal to or less than .01
### TABLE 20
PASTORS' WIVES: SIGNIFICANT COMPOSITE SCORES AND VOCATIONAL INFERENCES

<table>
<thead>
<tr>
<th>Rank</th>
<th>Variable Description</th>
<th>Z Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Marital adjustment</td>
<td>13.79**</td>
</tr>
<tr>
<td>2</td>
<td>Regard for rules and regulations</td>
<td>11.60**</td>
</tr>
<tr>
<td>3</td>
<td>Discreetness</td>
<td>9.58**</td>
</tr>
<tr>
<td>4</td>
<td>School achievement potential</td>
<td>8.25**</td>
</tr>
<tr>
<td>5</td>
<td>On-the-job growth potential</td>
<td>8.08**</td>
</tr>
<tr>
<td>6</td>
<td>Attention to details</td>
<td>7.79**</td>
</tr>
<tr>
<td>7</td>
<td>Acting-out tendency</td>
<td>-5.66**</td>
</tr>
<tr>
<td>7</td>
<td>Independence</td>
<td>-5.66**</td>
</tr>
<tr>
<td>7</td>
<td>Extroversion</td>
<td>-5.66**</td>
</tr>
<tr>
<td>8</td>
<td>Interpersonal contact preference</td>
<td>5.37**</td>
</tr>
<tr>
<td>9</td>
<td>Neuroticism</td>
<td>3.52**</td>
</tr>
<tr>
<td>10</td>
<td>Creative orientation</td>
<td>3.29**</td>
</tr>
<tr>
<td>11</td>
<td>Leadership role compatibility</td>
<td>2.71**</td>
</tr>
<tr>
<td>12</td>
<td>Emotionality</td>
<td>-2.31*</td>
</tr>
</tbody>
</table>

* Probability equal to or less than .05  
** Probability equal to or less than .01

5. Attention to details (+). High scorers tend to concentrate with focused attention on significant details and to be free from carelessness or accident-proneness.

6. Independence (-). Low scorers tend to be group dependent, chastened, passive personalities. They are likely to desire and need support from other persons and to orient their behavior toward persons who give such support.
7. Extroversion (-). Low scorers tend to be shy, self-sufficient, and inhibited in interpersonal contacts on a social level. They are oriented to the internal world with mind, feeling, and action.

8. Interpersonal contact preference (+). High scorers tend to enjoy personal contacts, are successful in interpersonal relations on a one-to-one basis, winsome, and are low-key persuasive.

9. Neuroticism (+). High scorers tend to be anxious and preoccupied with feelings. They may be indecisive.

10. Creative orientation (+). High scorers tend to be resourceful, intelligent, and productive.

11. Leadership role compatibility (+). High scorers tend to have group leadership orientation and leadership potential.

12. Emotionality (-). Low scorers tend to be less emotional and emphatic.

In short, when compared to the norm of the general population, a higher proportion of ministers' wives tend to have high marital adjustment, high regard for rules and regulations, high-school achievement potential, high interpersonal contact preferences, and tend to be discreet, dependent, introverted, anxious, and less emotional. They usually attend to details and possess creative orientation and leadership compatibility.

This section has dealt with the third questionnaire: Sixteen Personality Factor Test (16PF). The next section deals with intra- and inter-questionnaire correlation of items.
Selected Significant Correlations

The measure of correlation between variables is the Pearson product-moment correlation coefficient (r). A correlation is said to be significant where the probability is less than .05 that there is no correlation in the populations from which the samples are drawn, given the size of the sample correlation coefficient. All significant correlations were found using the computer program SPSS (Statistical Package for the Social Sciences). Selected correlations relevant to this chapter appear below, with the correlation coefficient being placed in brackets after each variable.

Survey 1

1. Item 2A: How much pressure is there for you to be involved in your husband's work from church?

Wives who feel pressure from the church also feel pressure from their husbands (.5795), attend church meetings (.1645), and find it a problem to deal with the expectation that they must be an example (.2226). These wives spend more time answering church-related phone calls (.1508), using their talents in the church (.1998), and helping in church-related activities and voluntary church-school work (.2031).

2. Item 2B: How much pressure is there for you to be involved in your husband's work from husband?

---

1Gary Fogelquist ran the programs needed by the writer. All analysis and interpretation of data were done by the writer.
Similar responses were made by the wives as in Item 2A, with the addition that their husbands place a low priority on leisure time (.1666).

3. Item 19: How often do you accompany your husband when he visits women who live alone?

Wives who seldom accompany their husbands in this capacity usually have children in the home (.2137) or work outside the home (.2238).

4. Item 26: How regularly does your husband take his day "off" per week?

The fewer days a minister has off from work, the more his wife finds it to be a problem to deal with the expectation that she must be an example (-.1472). The wife also spends more time in answering church-related phone calls (.1883), and probably has moved a number of times (.2065).

A minister's attitude, expectations, and life-style directly affect his wife. A minister who overworks places an additional strain upon his wife, particularly if she has children in the home or works outside the home.

Survey 2

1. Item 4: I really enjoy being a pastor's wife.

The wives who responded affirmatively to this item have an open relationship with their husbands (.3438) and feel that they are accepted by church members (.4159). They are not lonely (-.2847), nor do they desire conferences to provide counselors for ministerial needs (-.2191). These wives do not worry about criticism by church
members (-.2221), about finances (-.2023), or about feeling adequate as a minister's wife (-.2680). Having sufficient time (-.2040), getting along with church people (-.1984), and having sufficient family time (-.2040) do not worry these wives. Nor are they concerned about others' needs being given priority over family needs (.3107).

2. Item 6: Sometimes I wish by husband would leave the pastoral ministry.

The wives who responded affirmatively to this item experience loneliness (.2659) and feel that conferences should provide counselors for ministerial families (.2442). They worry about finances (.2032), their adequacy as a minister's wife (.2512), and others' needs being given priority over family needs (.2699). They appear not to have a planned program for personal growth (-.3007). These wives do not really enjoy being a minister's wife (-.5457), nor do they feel successful in this role (-.3759). They do not feel accepted by church members (-.3116).

3. Item 7: Sometimes I feel guilty taking time away from my husband's work for my personal needs.

The wives who feel guilty in this way also worry about gaining the approval of the conference administration (.2138) and about being an adequate minister's wife (.2842).

4. Item 8: It would be good if conferences would provide a counselor with no ties to administration with whom pastors and their wives could discuss problems.

The wives who responded affirmatively to this item sometimes wish their husbands would leave the ministry (.2442). They feel
lonely (.3779) and worry about finances (.3206), about being an adequate minister's wife (.2853), and about getting along with church people (.2080). They are concerned about having sufficient family time (.2177) and about others' needs being given priority over family needs (.2033). These wives do not enjoy an open relationship with their husbands (-.2199), nor do they enjoy being a minister's wife (-.2191) or feel successful in this role (-.1861).

5. Item 10: I sometimes feel a loneliness and isolation in the ministry.

As should be expected, the wives who responded affirmatively to this item do not really enjoy being a minister's wife (-.2847), nor do they feel successful as a minister's wife (-.3052). They sometimes wish their husbands would leave the ministry (.2659) and express a desire for conferences to provide a counselor (.3779). They do not enjoy an open relationship with their husband (-.2113), nor do they feel accepted by church members (-.3180). They worry about being criticized by church members (.2341) and about getting along with them (.1833). The wives are concerned about finances (.2408), being an adequate minister's wife (.4077), having sufficient family time (.2828), and having others' needs take priority over family needs (.3287). These wives also appear to be less educated (-.1980). (Items 17, 19, and 20 follow a similar pattern.)

6. Item 12: My husband and I have a very open relationship and can freely discuss our deepest feelings with each other.

The wives who responded affirmatively to this item have a very positive outlook in general. Their husbands participate regularly in family worship (.2181) and confer with their wives
before making a major decision (.4018). These wives enjoy being a minister's wife (.3438) and feel successful in this role (.2670).

It appears that some wives are experiencing a cluster of concerns, which indicates a need for an adequate support system for ministers' wives. The above data also indicate that the husband's relationship to his wife is a key factor in determining her happiness as a minister's wife.

Surveys 1 and 2

The number of cases used was 153, and the number of variables listed for the two questionnaires was 93. The selected significant correlations between the two questionnaires are as follows:

1. The wife who has an open relationship with her husband has less pressure from her husband to be involved in his work (-.1621), a husband sensitive to her emotional needs (.4238), and a close relationship with Jesus Christ (.1657). She has had fewer job-related moves (-.1618) and has fewer churches to attend each Sabbath (-.1651). This would suggest that the higher the mobility of the ministerial family, the more difficult it is to sustain an intimate marital-family-relationship

2. The wife who worries about criticism from church members also feels pressure from the church members to be involved in her husband's work (.1804) and feels it to be a problem to deal with the expectation of being an example (.2021). She usually has limited church involvement because of children (-.1652)

3. The wife who is concerned about having sufficient family time feels pressure from the church members (.1950) and her husband
 (.2178) to be involved in her husband's work; she uses home regularly for church business (.1692)

From the above data, key factors affecting the happiness of a minister's wife appear to be her husband, church members, and mobility.

Surveys 1, 2, and 3

The number of cases used was 127, and the number of variables listed was 128. The selected significant correlations are as follows:

1. The wife who scored well in interpersonal contact preference finds it easier to socially interact with non-members (.1871), neighbors (.2221), and city-government personnel (.2537). She uses her home more often for church business (.2564) and for entertaining church members at home (.1943). Her talents were being fully utilized in the church (.2330)

2. The wife who is tense appears to be less educated (-.2671) and does not enjoy being a minister's wife (-.1881). Children in the home limit her involvement in church work (.2051) and she feels inadequate as a minister's wife (.2198). She also feels lonely (.2036) and wants conference approval (.1914)

3. The wife who is anxious is less educated (-.2854), has limited involvement in church work because of children (.1869), and desires conference approval (.1770). She feels lonely (.1965) and inadequate (.2025) as a minister's wife and worries about getting along with church people (.1862)

4. The wife who possesses leadership role capability does
not seek conference approval (-.2358), feels adequate as a minister's wife (-.2166), and is not worried about church members (-.1751)

5. The wife who has a high capacity for attention to details is less likely to worry about criticism from church members (-.1751) or to seek conference approval (-.2602). She feels adequate as a minister's wife (-.1800) and is not worried about church members (-.2608)

The above data suggests that personality factors and resource skills are important in determining the happiness of a minister's wife.

In summary, the selected correlations point to the necessity and advisability of a support system appropriate to the needs of ministers' wives. The wives seldom experience an isolated uncertainty, difficulty, or frustration. Rather, a complex of related causes and consequences surround the wife, necessitating a system of related support solutions being available to her. Several of the more important supports relate to the lifestyle and attitude of the minister-husband, the expectations of congregational members for the wife, the personality of the wife herself, mobility, and appropriate educational and resource skills being possessed by the wife.

The section has dealt with selected significant correlations between the variables of the three surveys. The next section is a summary of the findings from these surveys.

**Summary of Questionnaire Findings**

Seventh-day Adventist ministers' wives on the whole find the role of minister's wife satisfying and meaningful. Many wives
maintain a significant and growing spirituality and enjoy the rewarding experience of being a homemaker. Their busyness is usually limited to church and home activities, cohering with the helpmate and enabler roles expected of them and often expected by themselves. Most wives are highly supportive of the church and their minister-husbands.

When compared to the norm of the general population as measured by the 16PF, a higher proportion of ministers' wives tend to be sober, conscientious, controlled, submissive, self-sufficient, intelligent, conservative, shrewd, practical, and trusting. A higher proportion usually have high marital adjustment, high regard for rules and regulations, high school achievement potential, and high interpersonal contact preferences. They tend to be more discreet, dependent, introverted, anxious, and less emotional. They usually tend to details and possess creative orientation and leadership role compatibility.

Problems of Adventist ministers' wives as surveyed are enumerated as follows:

1. High mobility
2. Few close relationships
3. Lack of payment by conferences
4. Time pressures, such as a lack of family time
5. Workaholic minister husbands
6. Unrealistic expectations by the wife herself, her husband, church members, and leaders

1This list is not in any order of priority.
Observations Concerning Wives of Adventist
and Other Protestant Ministers

The wives of Adventist ministers are remarkably similar to
the wives of other Protestant ministers in their attitudes, their
dedication to God, their joys and frustrations, and the problems they
share. Adventist ministers' wives seem to relate more closely to the
more conservative section of Protestantism. This may correlate with
the educational level of these wives, which is predominantly below
graduate level. A conservative attitude, usually a corollary of
accepting traditional theological beliefs, partially explains why
these wives accept primarily a helpmate or enabler role in their
ministry. Few Adventist ministers' wives have accepted as yet a
more liberated role of the minister's wife, as have many of their
counterparts in Protestantism.

Protestant and Adventist ministers' wives enjoy their role
of minister's wife and experience similar role conflict as a re-
sult of normative, interpersonal, and resource incompatibility. The
problems enumerated for both groups of wives are almost identical,
suggesting that these problems are inherent in the contemporary role
of the minister's wife. A psycho-social support system to help
alleviate such problems is proposed in chapter five.

This chapter has presented an overview of Seventh-day Adventist ministers' wives, concluding with several brief observations comparing and contrasting the wives of Adventist and other Protestant ministers. The following chapter is concerned with several theological reflections in reference to the minister's wife.
CHAPTER IV

THEOLOGICAL REFLECTIONS CONCERNING

THE MINISTER'S WIFE

Introduction

The perceptions and characteristics of Protestant and Adventist ministers' wives surveyed in the preceding chapters indicate the advisability and necessity of an adequate psycho-social support system for them. These findings show that wives are not always treated or affirmed by others as a "you" or a self, where the self is a separated, self-centered, individualized, incomparable, free, self-determining self. Some wives lack their own identity when separate from their husbands, while some deny and submerge their own personalities in order to be supportive of others. Some wives feel a lack of freedom because of a subordinate and auxiliary role being forced upon them. Self-determination and self-identity are still ideals rather than norms for many wives. It is to such issues as these that the section on I-you relationship and authentic personhood is addressed.

As a result of a theology which stresses the notion that man is the head of the home and woman is the heart of the home, the minister's wife is expected to fulfill service-oriented obligations

to both her husband and the church. This includes submission to her husband as head of the home and to the predominantly male heads of the church. Leadership, decision-making power, and authority are male prerogatives. The implications are that male is primary and female is secondary. It is to such issues that the section on equity is addressed.

The findings also show that in general ministers' wives are lonely and experience few intimate relationships. They have few people whom they can trust as counselors in times of personal or family stress and do not have a pastor of their own. Some wives also have to contend with workaholic husbands and/or church members who are insensitive to their need for some privacy. And some wives feel unappreciated by leaders of the church. The section on incarnation expresses the need for open and sensitive caring for the minister's wife.

Finally, it is evident from the literature reviewed that some ministers still believe that their calling to the ministry is literally the highest possible calling. Invariably such a definitive calling is interpreted to mean that the church takes priority over spouse and family. As a result, the wives of these ministers have to vie with the church for their husbands' attention. In a sense, the church becomes a competing spouse to the wife, but what Christian minister's wife would want to feel resentment and frustration at the "body of Christ"? Such is the expectation of some husbands who believe that their wives should accept graciously a position secondary to the church as part of the "sacrifice" which is expected of all Christians. Hence, a section is included which
affirms the primary obligation of the minister to his marriage vows and his secondary obligation to the church.

"I-You": Relationship of Authentic Personhood

Christian theology confesses a trinitarian concept of divinity which is usually referred to as Father, Son, and Spirit. One is equal in value to but not the same as the other. Divinity is not hierarchical nor separate, but equal and distinct. To be one is not to be an other, yet the other is also a one. In other words, Father, Son, and Spirit are essentially equal and "subject"—not an "it" or object. An "I-You" relationship exists continuously within divinity.

Christian theology also confesses that humanity was/is made in the "image" of divinity, although the functional significance of the term is disputed. Exactly how is humanity made in the image of divinity? If the term "image" permits the drawing of analogies, then it is possible, even plausible, that humanity was created to enjoy relationships analogous to those of divinity. That is, in the duality of humanity, one person (female) is equal to the other

1"Equal" in this context means the idea of worth, goodness, status as a person, personhood, etc. It does not refer to physical or biological differences.

2For the purposes of this paper, "subject" is equivalent in meaning to "you" where the self or personhood is affirmed.

3"Object" or "it" refers to any depersonalized entity, or the negation of personhood or the self. Though an object exists as a fact, it may not be (1) a true self or person in actuality; (2) perceived to be a true self; or (3) treated or affirmed as a true self.

4An I-you relationship is one in which the other person "you" is perceived to be and is treated as a true self by the "I." You refers to an actual self and is equal to the "I."
person (male). Ideally, humanity is not hierarchical or separate but equal and distinct. To be one is not to be the other, yet the other is also a one. In other words, male and female are essentially equal and subject—neither is an "it" or object. An I-you relationship should exist continuously within humanity. This does not contradict the normal realities of subjective-objective relationships that constantly occur between and among persons.

By extending the preceding concepts, it is reasonable to assert that the relationship existing between divinity and humanity is I-you or Self-self. To the Christian, it is axiomatic that a relationship does exist, and that within that relationship divinity does not treat humanity as depersonalized. However, it is undeniable that humanity can and does treat divinity as an "it," so that it is not surprising to find humans treating other humans in the same way. This depersonalizing of divinity and humanity by humanity may be assumed to be the result of humanity's "fall."

Both male and female (Adam and Eve) suffered the consequences of the fall. That is, all humanity died "in Adam" (1 Cor 15:42-50), rather than one half of humanity. God did not differentiate between the two persons, for neither Adam nor Eve were treated as object. Both bore the responsibility of their choices. God acted then, and still acts, toward humanity as subject and has set a precedent for male and female persons to mutually relate in an I-you relationship. Neither male nor female is to be treated as object by the other. All humans should be equal in this sense. Women through Eve have often been accused of causing the fall of humanity, but this is a complete negation of the personhood of Adam. Adam was a fully responsible
person, and as such was fully responsible for his actions, as was Eve. Furthermore, it was Adam who is recorded as being the first person to treat another human as an "it" rather than as a "you," though God continues to address Eve as a "you" (Gen 3).

Christological soteriology affirms that, just as humanity died in Adam, so humanity died in Christ (2 Cor 5:14-21). All humanity, with Christ, received the consequences of His "fall" and resurrection, namely, reconciliation to God and normality. The old aeon (the old humanity in the image of the humanity of dust, the old creation) is seen to die itself, while a new aeon is inaugurated in the resurrected Christ, the representative eschatological humanity which is the new humanity in the image of the humanity of heaven (1 Cor 15:49), the new creation. This latter image re-emphasizes human persons as subjects. Those persons (male or female) who live (2 Cor 5:15), those who are in Christ (2 Cor 5:17,21), those who have appropriated the Christ-crisis-event share the attitudinal image of the resurrected Christ (Rom 6:6-11). Male and female are of equal value in the sight of God, and Christians will see all persons of equal value.

It follows from these concepts that no differentiation of personhood exists, or should exist, between male and female persons. An I-you relationship exists between female and male persons because both are equal in personhood. Accordingly, an I-it relationship shadows or negates the image of God in humanity as far as personhood is concerned.

Of all institutional structures, the Church has the responsibility and servant-privilege of revealing the God-image by its male
persons attitudinally and practically respecting its female persons as subject in an I-you relationship. Its ordained professional ministers (all male at present) as representatives of Christ should respect female persons as persons in an I-you relationship. In particular, ministers' wives who are married to the "called" of God should be treated as subjects (not objects) by their minister-husbands, congregational members, and church leaders.¹ For instance, the minister who because of his work seldom sees his wife is consciously or unconsciously treating her as an objective "it." A lack of intimate interrelationship between husband and wife may indicate the same dynamic. As object the wife is abstracted below authentic personhood to fulfilling a depersonalized female societal-cultural role. However, the minister's wife is a "you" and who can better demonstrate this in a supportive manner than her husband?

Martin Buber states that God is present when a person confronts another as a "you." But if the former looks away from you, the latter is ignored, and God is denied. Alternatively, when a person encounters another person as a "you," the former also encounters God.² Subject human beings are persons in reciprocal relationship; that is, an I-you relationship comes by natural mutual association. Object human beings are persons who do not experience reciprocal relationships; that is, an I-it relationship comes by a depersonifying separateness.³ In such a relationship, one person treats another as

¹"Church leaders" refers to leaders at the different conference levels, as well as leaders in the local congregations.


³These thoughts come from Buber, p. 76.
an individual other but not as a self, making it impossible for the
latter person to experience a self-self reciprocal relationship. The
depersonalized person who does not stand in reciprocal relation to an­
other person does not, indeed cannot, participate in the actualizing
of full personhood or the actualizing of a meaningful life. On the
other hand, the more a person is treated as a "you" or self, the
more that person will participate in such actualizations.

Tillich expresses similar thoughts, suggesting that partici­
pation is essential for the individual, not accidental. An individual
can become a person only in community, for there is no person without
an encounter with other persons. Persons can grow only in the com­
munion of personal encounter.¹

From these thoughts it may be extrapolated that the minister's
wife who does not stand in relation to others in an I-you relationship
does not participate in the actualizing of full and authentic person­
hood² or the actualizing of a meaningful life. Alternatively, to
experience authentic personhood, the minister's wife must stand in
reciprocal relationship to other persons and in particular to her
husband-minister, congregational members, and church leaders.

A wife who is not treated as a "you" will find it extremely
difficult, if not impossible, to satisfy her ego-evaluation needs or
her self-actualization or self-fulfillment needs (as found in Maslow's
Need Hierarchy).³ Self-respect, self-confidence, and a stable and

¹Paul Tillich, Systematic Theology, 3 vols. (Chicago: Uni­

²Authentic personhood here is used as equivalent to "self."

³See Maslow's Need Hierarchy in Anthony F. Grasha, Practical
Applications of Psychology (Cambridge, MA: Winthrop Publishers,
positive self-evaluation cannot emerge from an I-it relationship. The need to realize one's potential for self-development, to be what one wants to be, and to know one is using creatively all one's talents well can never be fully actualized when one is an inauthentic it.

As far as the history of the Christian church is concerned, personal relationships—within the family and between men and women—usually have followed the patterns of the culture in which the church is set. The Adventist Church is no exception to this general understanding. For the Adventist minister's wife to experience authentic personhood, at least three ingredients in the church are necessary:

1. The possibility for each wife to participate in understanding and shaping the world in which she lives and the future of that world. The wife needs power in the decision-making process of the church-world before she can be called "you" in practice

2. A support community to help her to grow and to find out who she is. The wife needs I-you relationships to actualize her full personhood

3. The acceptance by others and herself as subject and person. The wife must not be regarded simply as an object of manipulation.

In summary, the Adventist minister's wife is entitled to I-you relationships and authentic personhood.

Gospel Equity: Domination versus Subordination

Much of what at first sight seems to be a biblical given is really a societal-cultural inference. Or, to borrow Bertrand Russell's terminology, theological knowledge of description is often
molded by societal-cultural knowledge of acquaintance. Thus it should not be surprising that the Christian church, which affirms spiritual equality, lags far behind in the practical expression of it. The church has allowed orthopraxis to be secondary to orthodoxy, the former intending to recognize the work and importance of concrete behavior, of deeds, of action, of practice in the Christian life. As Schillebeeckx notes, the Church has for centuries devoted more of its attention to formulating truths than to improving the world. The Church has focussed on orthodoxy and left orthopraxis in the hands of non-members and nonbelievers.¹

Gospel equity theologically eradicates patriarchalism and androcentrism. Female church members, including the minister's wife, need to play the listening role of Mary; listening to Jesus and acting out the gospel of freedom, rather than remaining always in the church kitchen with Martha (Luke 10:38-42).² The prolepsis or anticipation of a new attitude is present today even though the church is one of the last institutions in society to hear and respond to its own gospel mandate for living in a New Age "to proclaim good news to the poor . . . to proclaim release to the captives . . . to set at liberty those who are oppressed" (Luke 4:18).³ At present, women form the vast majority of those who are oppressed in the Christian community.


³Ibid.
Some (many?) ministers' wives, as women, have not escaped oppression. These wives up to the present time have lived derivative existences dependent upon their minister-husbands. There was no identity problem for they knew who they were and probably were proud of it. They were dedicated ministers' wives. However, this is changing today. It is not sufficient, and should not be expected to be sufficient, for the wife to be a depersonalized supplement to her husband and a volunteer worker for the church, with no status of her own as a person. That is, the wife is not an object that fills a position of minister's wife. She is the person June Draper or the person Marlene Carrington, and she is consequential as a person in her own right, irrespective of her husband's occupation.

The depersonalization of women and ministers' wives is lessening, though not without struggle. In particular minister-husbands and church leaders can hasten or hinder the progress of liberty for the personhood of the wife. For instance, a profitable start in hastening the process of liberation would be for ministers and leaders to accept, teach, and practice their share of responsibility in the marriage relationship. Though there is a religious-cultural message espoused by some persons that the wife is responsible for a happy marriage, a happy husband and family, and even a happy church, the gospel of equity gives equal responsibility to others in relationship to the wife (see Eph 5:25-33; Col. 3:19). There is a mutual submission. Husbands are told to submit as defined by the example of Christ (Eph 5:25; compare Phil 2:6-8; John 13:3-17; 21:9-13). Mutual submission means that marital obligations and freedoms are similarly mutual. As noted above in
chapters two and three, some wives want to be recognized as being of equal value to men, and they do not want to be prejudged by church and society merely because of their sex or their marriage to a minister.

Maleness as the only means to power and status is voided by the gospel of equity. The unilateral power held by men in the church has resulted in the subjugation of women to a secondary position. However, Christology does not extoll maleness as the standard and norm of the new life (see Gal 3:28) but Jesus Christ, in whose body—the church—male and female gender roles are transcended. As Fiorenza notes, since the pair "Jew and Greek" as well as "free and slave" indicate the abolition of cultural-religious differences in the Christian community (compare 1 Cor 12:12ff.), it may be assumed that the same applies also to the third pair "male and female." The legal-societal and cultural-religious distinctions between Jews and Greeks and slaves and free were transcended in the Christian community insofar on the one hand, both Jews and Greeks, and both slaves and free remained legally and socially what they were, but on the other hand, they had equal standing in the church. In a similar fashion the biological sexual-legal differences between men and women remained but gender roles and their cultural-religious significance became no longer valid for the Christian community.¹

The gospel of equity includes the option for a wife to be more traditional or more liberate in the roles that she accepts as a

minister's wife if that is her choice and if it fits her psycho-social needs. The term "equity" connotes a fair allocation of opportunity and of constraints. Society normally assumes, for instance, that if a wife should choose to work outside the home, she will continue to carry the entire burden of home and family-care. In effect, she has two jobs; one inside the home, the other outside the home. The husband's life is not disturbed; he still carries only one job. In an equitable dual-career relationship, however, both husband and wife work outside the home, but both also work inside the home. There is a redistribution of home responsibilities, so that each spouse feels his/her responsibilities have been fairly allocated. Both share in a fair allocation of opportunities and constraints.

The presence of equal opportunity should be accompanied by the feeling of fairness if for some reason a wife chooses inequality of conditions. This feeling of fairness in the allocation of constraints is an essential feature of the equity concept for it allows the possibility of variation rather than compulsory adherence to a new stereotype. This means that a wife may choose an enabler role (as described above in chapter two) although she has the opportunity to work outside the home. She feels she is being fairly treated because her husband recognizes that her work at home is real work. He also spends time with the family and treats her as a real person. Hence, even though there is in actuality an inequality of conditions, the wife is happy because she believes she is being fairly treated as a person. Equity therefore emphasizes a balancing
of rewards and constraints in such a way that it is felt to be fair even if not identical.¹

Male dominance and female submission may be seen by ministers' wives as unfair psycho-social polarization, except perhaps for the wife who has so completely absorbed and adapted herself to the traditional stereotyped pattern (where the existing norms and values are determined by the male) that she is incapable of understanding that valid Christian alternatives exist. Some wives now see themselves as "subject of" living their own experiences. These wives have shaken off their subservience, have rid themselves of the subconscious urge to imitate the male, and have repudiated the image the male has projected upon them. They are no longer interested in finding out "Who am I expected to be?" but rather "Who am I?"

As a Christian, primarily, and the wife of a minister, only secondarily, the wife has a "calling" to the service of Christ where and when she recognizes her vocation. This service of Christ is described by Letty Russell as a summons to be instruments of God's calling to solidarity in working with others and not to superiority. Solidarity in groaning and working with others to gain freedom to shape their future cannot be a form of dominance or manipulation. For, as many women now know from their own experience, service that perpetuates dependency is not service at all.²

In summary, the gospel of equity conveys the idea of mutually inclusive independence; that is, the wife has an independence from

²Russell, p. 30.
her minister-husband, but it is not an exclusive polarized independence. It is rather an inclusive phenomenon in which the minister-husband and wife relate equally in an I-you relationship, where neither person is dominant or subordinate. This interdependent relationship applies to church leaders and congregational members as well. The minister's wife is entitled to any position or value status held by a male person in the church, for she is not subordinate to any male person. Though the ideal of gospel equity is far from being a reality in the Adventist Church today, the Church has a primary servant-responsibility of demonstrating to itself and society the equalitarian dynamic of the Christ-gospel. Administrative practice as well as the more intimate family relationship need to demonstrate an I-you equity in dealing with the minister's wife.

**Incarnation: Paradigm of Open and Sensitive Caring**

For Christians the most important image of humanity is Jesus Christ who was incarnate in human flesh so that humanity might know God's intention for humanity.¹ In Christ may be seen a human person who was able to relate to people in love, regardless of how society had defined their being or status.

The incarnation of divinity in the form of Christ points to God's shalomic purpose for humanity. Christ came to reconcile humanity to divinity, to eternalize peace and prosperity, health and well-being. It is beyond dispute that the incarnation demonstrated God's open and

¹It is not the purpose of this section to develop a theology of the incarnation, but to posit several ways in which the incarnation illuminates the theme of caring for others.
sensitive caring for humanity, so that the incarnation becomes a paradigm for humanity's treatment of humanity.

Divinity had the "courage to be" supportive of humanity "in spite of" the risks of failure. Christ's death was impending from the moment of his birth, yet he had the courage to be this-worldly in order to care for the needs of humanity in spite of the historical fact that humanity itself would demand his death. This courage to be supportive in spite of opposition is a worthy attitude for Christians to possess. In the role of caring, and in relation to ministers' wives, it means that Christians (at least) will have the courage to be supportive of the wife in spite of cultural and religious opposition. For instance, the minister-husband will reject the tremendous pressure upon him to be always out of the home "saving the lost." This pressure may come from internalized guilt feelings, but it is undeniable that some congregational members and administrators expect the minister to sacrifice his home life. Such a minister will strive for a balance between his home life and his professional life, in spite of the pressures. He is also secure enough in his own identity that he can support his wife working outside the home should she so desire. His self-respect is mature enough that he is not threatened if his wife earns financially twice as much as he does. Such attitudinal and emotional support for the wife reveals an authentic courage to be supportive.

The courage to be this-worldly means that Christians treat

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2So is the death of every human, but Christ's death was impending in a way that transcends that of the ordinary human person.
the present needs of the minister's wife as real. Anachronistically ineffective and facile statements (though often used with the best of intentions) such as "Pray about it, and God will give you the strength to be a good minister's wife," or "If you are discouraged, you need more faith," or "Your role as a minister's wife is in the home" are not supportive but guilt-producing. Such sentiments are in fact "other-worldly"; that is, they deny the realities of the present world. The usual consequence of this denial is a lack of supportive involvement in the present problems of this world. This is contrary to the this-worldly supportive involvement of divinity as demonstrated by the incarnation. The courage to be supportive is seen in the courage to be involved in the needs of humanity. The courage to be supportive of the minister's wife is seen in the courage to be involved in her present needs.

The incarnation was the most intimate self-disclosure of God that humanity has ever witnessed. Divinity risked openness in order to encounter humanity at the deepest level of humanity's need. Divinity became vulnerable to humanity, to the extent that Christ was crucified. Self-disclosure necessarily implies risk, but without self-disclosure trust, respect, and acceptance cannot occur. Divinity's self-disclosure in the incarnation of Christ has found a response in humanity where persons collectively and individually have accepted God as their personal Saviour and Lord. Christians love divinity because divinity first loved humanity. When Christ came to demonstrate caring support for humanity, self-disclosure was a prerequisite. There is no support where there is no self-disclosure.
Self-disclosure in American society today is not a masculine characteristic. Non-emotion and a lack of overtness in expressing inner feelings are regarded as masculine virtues. This applies to the male minister as well as to males in general. Contrariwise, divinity demonstrated the virtue of self-disclosure when genuine support is to be given to others. Self-disclosure then is necessary for persons wishing to support the minister's wife. For example, the most significant other person in her life (her minister-husband) will risk exposing some of his own personal fears and anxieties to her. He will risk a more intimate relationship with his wife in which she will know her husband for the man he really is. Through the process of self-disclosure, both minister and wife will find in their vulnerability to one another the support that is needed to ensure a satisfying and meaningful relationship.

The incarnation was/is an open affirmation of humanity by divinity. Humanity was worth dying for, which means that humanity was "good" enough or desirable enough for salvation as far as divinity was concerned. Christ did not die simply because of humanity's sinfulness, though undoubtedly this was an important factor. Christ died also because of humanity's intrinsic goodness and desirability as God's own creation. Humanity was of worth to God.

The Protestant Reformation spawned a type of neurotic spirituality⁷ which demeaned the worth of personhood. A religious dementia glorified the law and God by debasing the worth of the

⁷This is not to deny positive contributions of the Reformation; for example, the priesthood of all believers.
individual person. Such a theology has sometimes been referred to as "worm theology," where the person is not respected as a person of worth. However, the incarnation affirms the worth of the human person. Consequently, in the context of this chapter, ministers' wives are entitled to supportive affirmation from others. If a wife is of value and desirable to her husband, then he will reveal it by open affirmation. Church members and leaders will also affirm the wife as a person of worth.

The incarnation also points to the sensitivity of divinity in its treatment of humanity. Divinity was capable of perceiving and responding to the needs of humanity. For example, Christ came as a babe and a human; not as a warrior and a superior being. Men and women were able to relate to his compassion and understanding and his deep respect for every person. Humanity was in need of a restored relationship with divinity, a relationship that was to be based on love and therefore optional. Force and coercion were rejected as methods to enforce relationship, since coercion is antithetical to love.

As then—so it is now. Persons are still in need of compassion and understanding from important others. Persons are in need of restored relationships, not only with God but with one another. Hence the minister's wife needs important others to treat her with loving sensitivity, perceiving and responding to her needs with compassion and understanding. For instance, her minister-husband may have to develop the ability to actively listen to his wife in order to be able to understand her real needs. He may have to learn to respond to her needs non-aggressively and develop the
Religious Priorities: The Relevance of Matthew 15:1-9

Matthew 15:1-9 is found in the setting of the larger pericope Matt 15:1-21 (see also Mark 7:1-23). Pharisees and scribes accused the disciples of Jesus of transgressing the tradition of the elders, for they did not wash their hands when they ate. Jesus explained to his hearers that it is not what goes into the mouth of people that defiles (for it passes through the body), but what comes out of the mouth (for this proceeds from the mind). Jesus in turn challenged his accusers of transgressing the law of God by dishonoring parents by their tradition. Tradition taught that if any son told his parents that what he could have given them had been given to God, then he need not honor his obligations to his parents.

Jesus here challenged the legal religious tradition of the representatives of Mosaic authority (Matt 15:1-9). He asserted that their tradition and God's ideal were mutually exclusive, the former obfuscating the latter. Jesus objected to the voiding of the divine will and the promoting of I-it relationships. The dedication of a

Then Pharisees and scribes came to Jesus from Jerusalem and said, "Why do your disciples transgress the tradition of the elders? For they do not wash their hands when they eat." He answered them, "And why do you transgress the commandment of God for the sake of your tradition? For God commanded, 'Honor your father and your mother', and, 'He who speaks evil of father or mother, let him surely die'. But you say, 'If any one tells his father or his mother, What you would have gained from me is given to God, he need not honor his father'. So for the sake of your tradition, you have made void the word of God. You hypocrites! Well did Isaiah prophesy of you, when he said: 'This people honors me with their lips, but their heart is far from me; in vain do they worship me, teaching as doctrines the precepts of men!'" (RSV).
gift to God which might be used to support parents in their old age was an attempt to establish a vertical connection with the creator which was essentially unaffected by human relationships. Yet serving and obeying God is mostly done in the horizontal context of human need. Pharisaic piety which severs this union is a religious way of life that fosters a basic dichotomous condition in human existence.

Whether of not the gain or Corban (Matt 15:5) is related to an offering dedicated to God or to an oath which legally bound the person making the oath, two kinds of religion are being contested. Jesus-religion centers in I-you relationships, issuing in caring support and compassion; societal-cultural-religion centers in I-it relationships, issuing in non-supportive compliance to externals (legalism). Jesus-religion authenticates while societal-cultural-religion nullifies human personhood and intimate equalitarian personal interrelationships.

The meaning of this passage has relevance for the contemporary minister's wife. It may be extrapolated that God's ideal concerning the wife would at least include:

1. The minister-husband, congregational members, and church leaders would respect the wife in an I-you relationship. This would mean, for example, that the wife would not be secondary in the

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2 Ibid.

marriage relationship or in her role as the minister's wife. She would possess decision-making power in such areas as the role she wants to pursue as a minister's wife. Leaders would not consider her as merely an appendage to her husband, but as a person in her own right.

2. The minister-husband's "oath of allegiance" to the church would not displace the primacy of his "oath of allegiance" to his wife by way of his marriage vows. To dedicate the gift of his talents to God in such a way that these talents are used only secondarily to support his wife and family is to dishonor the divine institution of marriage.

3. Church leaders and congregational members would not exert pressure on a ministerial family by promoting societal-cultural-religious success rather than person relationship and support. The minister would not feel guilty about living a religion in which his wife and family would receive appropriate personal support and compassion.

Hence, a minister's religious priorities should place his wife and family before the church, for his wife and family are his "highest calling." A minister's commitment to God and the Church should never allow the church to become a competing spouse to his wife, for family relationships should be enhanced by a proper relationship to God. Husbands who believe that their wives should accept without complaint a position of value secondary to that of the church as part of the sacrifice of Christianity misplace their priorities.

Some Christians unfortunately promote and uphold the divine
institution of marriage as an end in itself. That is, some would maintain that wives should remain in the marriage relationship simply because it is a divine institution, irrespective of the negative dynamics that may be found in the marriage relationship. Contrary to this ideal, the emphasis should be on a happy relationship within the marriage, and this cannot be achieved if the wife is secondary to the church. In practice, a wife should not be expected to maintain a ministerial marriage which has lost all semblance of a loving relationship, simply because marriage is a divine institution. A marriage without caring and supportive love may not be a legal divorce, but certainly it constitutes divorce attitudinally, emotionally, and behaviorally. As a result, in extreme cases some wives may have no other option than to leave such a relationship if the husband makes no attempt to adjust his priorities.

The point to be extrapolated from this pericope is that a religious "calling" of the minister-husband does not subordinate or nullify the divine institution of marriage and its concomitants of love, intimacy, and support for his wife.

Summary and Observations

The minister's wife is entitled to I-you relationships and authentic personhood. It is through such relationships that she can discover her God-created uniqueness as a person. The Christ-crisis-event shows that ministers' wives, as part of the totality of humanity, belong in the universe, belong within human society, and more particularly belong in the Christian community. However, belongingness can only survive within an adequate support system. The wife's mental and physical well-being depends upon the integrity of
this system. All people live as persons. All have the basic need to exist in and on the company of persons, and without such fellowship, people die a death more painful than physical death. It is the death of the person. In a community of persons, a wife can find her personhood. She may discover and fulfill her personhood in the dynamic meeting and creative dialogue which occurs in the genuine encounter with other persons.¹

As an equal person the wife has the option of choosing roles appropriate to her own psycho-social needs. She is also to be the recipient of open and sensitive caring from the church community in supporting her choices and her uniqueness as a person. Such caring for the wife is a reflection of Christ's post-resurrection life which is one of support to humanity.

A religious "calling" of a minister-husband in no way lessens the responsibilities of the husband to the wife in the marital relationship, which must always remain primary. In practice, this means that if the minister must choose between his profession and his family, his wife and family will take priority over his profession. Any minister who misconstrues his calling by placing the church before his wife and family negates the divine aspect of the institution of marriage so that it becomes merely a legal contract. Furthermore, a wife cannot be expected to remain indefinitely in a non-loving and non-supportive relationship if her husband has no intention of changing his priorities.

This chapter has offered several theological reflections concerning the minister's wife arising out of the wives' needs as reviewed in the literature (chapters two and three). The following chapter proposes a psycho-social support system for the wife based on the findings of the preceding two chapters and guided by the theological reflections as presented in this chapter.
CHAPTER V

A PROPOSED PSYCHO-SOCIAL SUPPORT SYSTEM

The particular needs and problem areas of Protestant ministers' wives were reported and enumerated in chapter two. These problems and needs formed a background to chapter three which reported and evaluated the problem areas and needs of Seventh-day ministers' wives more specifically. These problems and needs were enumerated at the end of chapter three. Enumerated problem areas for both sets of wives were similar enough to theorize that the problems listed are inherent in the role of the minister's wife (table 21).

Chapter four offered several theological reflections concerning ministers' wives arising out of their needs enumerated in chapters two and three. These reflections form a basic philosophy which undergirds the psycho-social support system for ministers' wives proposed in this chapter. That is, each wife is a person needing a community of persons in her social network in order to develop and fulfill her personhood. She is a "you" or a self with her own identity, and is equal in worth to other persons (male and female). A wife should not be expected automatically to fulfill service-oriented obligations to her husband and/or the church, but she should be free to choose her own roles conducive to her own
interests and satisfaction. Leadership, decision-making power, and authority are female as well as male prerogatives. Each wife is entitled to and needs open and sensitive caring from others. In particular, her minister-husband has a primary obligation to his wife and family superseding his obligation to the church.

The psycho-social support system is based upon the needs and problems experienced by Adventist wives as a subgroup of Protestant ministers' wives in North America. Because of the similarities in both sets of wives, it is envisaged that a support system of potential benefit to Adventist ministers' wives will also be beneficial to other Protestant ministers' wives.

The responsibility for a support system lies with the wife,
her minister-husband, and the corporate church. This assertion is in harmony with the church being the body of Christ and all members of this body being interdependent. It also coheres with the Protestant teaching of the priesthood of all believers, where each believer is responsible for both self and others.

Some wives may be reticent to actively seek support, preferring instead to wait for some external motivation to help them (Sleeping Beauty syndrome). These wives, if aware of a potential support system, would probably avail themselves of it. Other wives may be able to enhance an existing support system by including some of the support units outlined in this chapter.

Before viewing the support units, it is important to consider some definitions and characteristics of support systems. Such consideration is necessary in order to understand the practical applications of support; that is, theory is essential to proper application of support.

Following the theoretical section are sections dealing with each particular support unit for the minister's wife. The suggestions should not be considered as exhaustive or final or as a panacea for wives. However, they are a guide in the development of any support system for the Adventist minister's wife.

Definitions and Characteristics of Support Systems

The concept of support systems or support networks is relatively new. Therefore research, terminology, and understanding of support systems is at present in the early developmental stage, with probably the most advancement being achieved in the fields of
sociology, psychology and psychiatry, and health care. The purpose of this section is to introduce various understandings of support systems and an adequate working terminology.

In recent years the significance of support systems, often called networking, has been emphasized by many people in the helping professions. Caplan, who has done extensive theoretical work on the subject of support, notes that 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 unselfconsciously, for validation of personal identity and worth, for satisfaction and nurturance and dependency, for help with tasks, and for support in handling emotion and controlling impulses.¹

Receiving support willingly is a sign of strength, not of weakness, for a person's capabilities may be augmented to help master his/her environment.² The idea of "system" implies an enduring pattern of continuous and intermittent ties that play a significant part in maintaining the psychological and physical integrity of the individual over time.³ Three types of support systems may be differentiated:

1. Spontaneous or natural support systems such as the marital and family groups (Essential elements in these groups are attitudes of sensitivity and respect for the needs of all its members and an effective communication system.)

²Ibid., p. 7. ³Ibid.
2. Organizational supports not directed by professionals such as the voluntary service groups and mutual help groups.

3. Religious denominations, which as organized support systems, are the most widely available in the community and probably cater on a regular basis to more people than all the other organized support systems.¹

Natural support systems consist of a network of individuals and groups who band together to help each other in dealing with a variety of problems in living. Such groupings provide attachments among individuals or between individuals and groups such that adaptive competence is improved in dealing with short-term crises and life transitions.² Within the natural support systems may be found confidants, persons who have special personality gifts such as a capacity for empathy and understanding and an interest in their fellow persons.³ Professional support systems consist of a network of individuals and groups who are professionally trained in the area of support and are usually paid for their services. Natural and professional support systems have an area of contact which may be designated as their interface. Under ideal circumstances, a natural support system and a professional support system engage in free communication, sometimes collaborating, and each complementing the other in meeting the needs of individuals in the community.⁴

¹Ibid., pp. 18-26.
³Ibid., pp. 139-47.
⁴Ibid.
A support system may be defined as a range of interpersonal exchanges that provide an individual with information, emotional reassurance, physical or material assistance, and a sense of the self as an object of concern. It refers to those relationships among persons that provide not only material help and emotional assurance but also the sense that one is a continuing object of concern on the part of other people.²

The concept of attachment figures is helpful in understanding a support network. Each attachment figure provides one or a set of functions critical to the identity of the person in whose network of relationships they are involved. These functional attachments constitute a significant part of one's support system.³ A support system may be considered to provide layers of functions:

1. Attachments that provide for security and membership in an identifiable group

2. Attachments that provide for interpersonal association and interaction

3. Attachments that provide for socialization.⁴ A person whose attachments are meagre in any of these three layers will probably not be experiencing full satisfaction in life.


⁴Ibid., p. 352-53.
Social support systems may also be defined in terms of their accessibility. For instance, social support is support accessible to an individual through social ties to other individuals, groups, and the larger community. Consequently, potential support is not actual support until realized or actualized by the focal person.

An extra dimension is that of psychological presence and relationships. A support system may be defined as that network of people whose presence, whether actual or psychological, provides support, confirmation, encouragement, and assistance. The common element among all the persons in a personal support system is that their interrelationships, whether actual or psychological, contribute to their positive feelings about their life situation and themselves. Support people are those special people whose presence or recollection is sought because experiencing a relationship to them is a positive, personally enhancing force for those gaining the support.

The concept of support systems may be broadened beyond interpersonal relationships to include "non-people" resources. Libraries, schools, hobbies, pets, music, and so on, may serve as supports. Social support may be considered anything that contributes positively to a person's well-being.

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3 Waters and Goodman, p. 364.
to the individual.\(^1\) A support unit may be any factor in the environment that promotes a favorable course for the focus person.\(^2\) Hence, any object, event, or process (as well as persons) may be included in the concept of a psycho-social support system.

Network analysis is a group of formal concepts used to describe a given set of social relationships. The concepts used to describe the membership of the entire network include size, homogeneity, and clustering (the presence of frequent interactions within one or more cliques). In describing the linkages between individuals, network theory uses such terms as source (basis of origin of relationship), frequency, symmetry, intimacy, and multiplexity (variety of types of exchanges).\(^3\)

Network analysis does vary, but several of the more important elements are:

1. Structure—size or range of network; proportion of people who live near; extent to which members of an individual's network know one another; proportion of kin versus voluntary ties; density; frequency of interaction

2. Patterns of interaction—length of time the focal person has known network members; how often and by what means members contact each other; reciprocity; symmetry; directionality; contact area

3. Supportive functions—degree to which help and assistance

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\(^3\)Pilisuk and Parks, pp. 157-77.
has been provided by different categories or relationship and which of these relationships would be sought for help.  

A convenient summary of the main characteristics and functions of social networks and support systems is tabulated in tables 22 and 23.

TABLE 22
CHARACTERISTICS OF SOCIAL NETWORKS

I. Structural Characteristics of Networks

A. Size or Range: The number of individuals with whom the focal person has direct contact. Different criteria have been used to define membership. Tolsdorf (1976) specified that the "Individual in question and the focal person must know each other by name, they must have an ongoing personal relationship, and they must have some contact at least once a year" (p. 408). Other researchers have asked individuals to specify the most "important" members of their network (Llamas, 1976), or the individuals to whom they feel "closest" (Wellman, 1978).

B. Network Density: The extent to which members of an individual's social network contact each other independently of the focal person (Mitchell, 1969). It is computed as the number of actual ties among network members divided by the total number of possible ties. Some researchers have suggested that rather than looking at the average density across the entire network, one should look for dense clusters within specific network sectors (i.e., family sector, co-worker sector, etc.).

C. Degree of Connection: Related to network density, the average number of relationships that each member has with other members of the network.

II. Characteristics of Component Linkages

A. Intensity: The strength of the tie. It has been measured in terms of the number of reciprocal functions or services which characterize the tie (Shulman, 1976), and the individual's rating of the strength of the feelings or thoughts toward each member of the network (Llamas, 1976).

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1For example, see Charles Froland, Gerry Brodshy, Madeline Olson, and Linda Stewart, "Social Support and Social Adjustment: Implications for Mental Health Professionals," Community Mental Health Journal 15 (1979):82-93.
B. Durability: The degree of stability of the individual's links with others in his or her network. This has implications in terms of the length of time the focal person has known persons in his or her network (Shulman, 1976), and the individual's rating of the degree to which each of his or her relationships is changing (Llamas, 1976; Henderson et al., 1978).

C. Multidimensionality (or Multiplexity): The number of functions served by a relationship. If a relationship serves only one function, it is unidimensional, and if it serves more than one function, it is multidimensional. The proportion of multidimensional relationships is then calculated. One unresolved issue is the manner in which one categorizes and codes relationships according to content function. Sobolovsky et al. (1978) have argued for content categories based on observational analysis of the specific social settings involved, while others have used more general a priori categories (e.g., advice, support, feedback).

D. Directedness and Reciprocity: The degree to which affective and instrumental aid is both given and received by the focal person. This has been measured by asking focal persons to rate the degree of assistance, support, and so on that they give and receive in each relationship (Tolsdorf, 1976; Llamas, 1976). A ratio is then calculated. Again, researchers differ in the types of functions that they see as most salient.

E. Relationship Density: The concept that tries to examine the extent to which the focal person's relationships serve a variety of functions. Given that one has defined relationships as potentially serving a number of functions (e.g., support, advice, feedback, etc.), relationship density is calculated by dividing the average number of functions per relationship by x.

F. Dispersion: The ease with which the focal person can make contact with members of his or her network. Typically, this is measured in terms of geographical proximity.

G. Frequency: The frequency with which the focal person makes contact with members of his or her network. Contact has been variously defined to include contact by phone and letter as well as face-to-face contact.

H. Homogeneity: Although seldom used, a concept that refers to the extent to which members of a network share common social attributes (e.g., religious affiliation, socioeconomic status, etc.)
TABLE 22--Continued

III. Normative Context of the Relationship

A. Primary Kin
B. Secondary Kin or Extended Family
C. Friend
D. Neighbor
E. Work Acquaintance


The stability of an individual's network in the area of structure, linkages, and normative context is important to the focal person's psycho-social needs being satisfactorily met. Reciprocity in interpersonal relationships is another important factor.¹ Support systems not only contribute to positive mental health, but there is evidence that the absence of such networks is associated with increased mortality rates.² Social supports may serve as a cushion against the harmful consequences of stressful life events. The more intimate ties of marriage and contact with friends and relatives are stronger predictors of longevity than the ties of church and group memberships.³ Comparisons of persons with psychotic disorders with various normal control populations have found the former to have networks characterized by fewer linkages overall, fewer intimate

¹ See Froland et al., p. 83. ² Waters and Goodman, p. 363.
## TABLE 23
THE FUNCTIONS SERVED BY SOCIAL NETWORKS, SUPPORT SYSTEMS, OR BOTH

<table>
<thead>
<tr>
<th>Concern</th>
<th>Emotional support</th>
<th>Support</th>
<th>Emotional support</th>
<th>Attachment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assistance</td>
<td>Task-oriented assistance</td>
<td>Advice</td>
<td>Material aid and services</td>
<td>Exchange of services</td>
</tr>
<tr>
<td>Value similarity</td>
<td>Communication of evaluation and expectation</td>
<td>Feedback</td>
<td>Maintenance of a social identity</td>
<td>Social integration</td>
</tr>
<tr>
<td>Desired interaction</td>
<td>Sense of belonging</td>
<td></td>
<td>Sense of alliance and expectation</td>
<td>Sense of alliance</td>
</tr>
<tr>
<td>Trust</td>
<td></td>
<td></td>
<td></td>
<td>Reassurance of worth</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Diverse information</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Access to new social contacts</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Opportunity to provide nurturance</td>
</tr>
</tbody>
</table>

Source: Roger E. Mitchell and Edison J. Trickett, p. 32.
relationships, greater asymmetrical and dependent relationships, and lower scores on indices of personal support.¹

Out of the 1,000-1,500 people known to the average person, there is a remarkably stable network of twenty-five to thirty persons with whom individuals have frequent and personally significant contact. Within this network are subgroups (or "plexus" groups) composed of three to six persons, all of whom know each other. These include the nuclear or extended family, relatives, friends, neighbors, social/recreational associates, and work associates. Among the plexus groups, there is a high degree of interplexus linkage, with each person linked to several people from other plexus groups in the network besides the subject's.²

The people known to the focus person may be arranged into five zones of relationship related to five geometric spaces of varying psychological distance from the focus person:

1. The personal zone--persons with whom one lives and has high investment

2. The intimate zone--persons of high psycho-social importance with whom one interacts frequently

3. The effective zone--people with whom one interacts but who are less important; or important people with less interaction

4. The nominal zone--people known, but of lesser importance and interaction

¹Mitchell and Trickett, p. 36.

5. The extended zone—people known about or linked through significant others.¹

For zones one and two normal people can consistently and reliably name about twenty-five persons who are important to them, which persons can be roughly allocated into four subgroups: family, relatives, friends, and neighbors-coworkers. Interactions in the normal social network are characterized by frequent interactions, positive effect of interactions, depth of interaction (intense effect), a strong instrumental component of assistance, and balanced reciprocity of effective and instrumental exchange between the focus person and others.²

It is now possible to formulate a working definition of a psycho-social support system for ministers' wives, using the preceding theory as a basis for definition. For the purposes of this project, a psycho-social support system is defined as the network of various professional and natural resources, both internal (psycho) and external (social), that enables a wife to adequately and positively relate to her environment. This definition includes relationships and resources of a personal nature that can strengthen a wife (coping mechanisms or coping strategies). For example, resources may be psychological (developing new attitudes), physiological (adopting a new form of exercise), medical (taking vitamin pills), or informational/educational (researching a problem area). Support may include any object, event, process, or person that is


²Ibid., p. 136.
capable of positively influencing a minister's wife. It must be psychologically or objectively real and accessible to a wife. Primary and extended family members, friends, and neighbors are of fundamental importance, as are the characteristics of stability, reciprocity, size (particularly in the personal and intimate zones of relationship), and frequency of contact.

The psycho-social support units proposed in the following sections focus upon normal rather than pathological needs of wives, prevention rather than cure, and a whole population of wives and multi-resources. Hence, the support system proposed is general in nature and provides a framework for the development of more detailed and specific support systems for wives at any particular time and place. Each member of a unit must decide the most practical and effective ways in which to provide support for wives in each particular localized environment.

A heavy responsibility lies with the wife herself to develop her own support system. Unfortunately, there are no easy how-to answers to her problems; it is difficult, painful, and takes perhaps a long time for each wife to find her own answers. The philosophy of this study (see above, chapter four) implies that these answers, to be real, must come through her own identity and personhood, her equality with other persons, her deliberate choosing of roles, a purposeful education, and creative purposeful work, all of

1. Local conferences, local churches, further D.Min. dissertations, etc., will need to do such developmental studies.

which are directed toward her own genuine interests and satisfaction.

Personal Coping Mechanisms

Four areas of personal development or maturation are considered in this section—spiritual, psychological/emotional, physical, and social. Spiritual and physical development are mentioned because they relate directly to psychological and social development.

Spiritual Maturity

Only a relationship with God which transcends that of humanity can satisfy the various needs of the wife. This personal reality beyond the self is the source of spiritual maturity and gives meaning, direction, and structure to the other three forms of maturity. Perhaps the most significant trait of humanity is the capacity for ultimate concern and the desire to relate to the source of the concern.\(^1\) The experience of encounter with God is the very essence of the religious experience, and through this meeting all the creative potentialities of life are fulfilled and spiritual maturity in all relationships can be realized.\(^2\) Without participation in this transcendent relationship, it is doubtful that a wife will adequately understand her "self" or develop a meaningful philosophy of life, both of which promote psychological and social maturity. On the other hand, participation in this relationship will help a wife to avoid the two unhealthy extremes of self-denigration and self-devotion.

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\(^2\)Ibid.
Each wife lives within her own self-environment\(^1\) which overlaps, interfaces, or is separate from other self-environments. One self-environment is never absolutely equal to another self-environment, which means that each wife is an individual as well as a member of a corporate group of wives. This is a key factor in all forms of maturity, for it necessitates each wife developing her own support system appropriate to her own particular needs. Hence, in relation to spiritual maturity, each wife develops her own unique relationship with God. One wife is not in competition with another wife to reach a certain "ideal" of spiritual maturity. Therefore, though several prerequisites seem to be essential to spiritual development, the use of these prerequisites varies from wife to wife in manner, structure, and degree. For example, a wife who comes from a home characterized by love and low dogmatism may believe in an ultimate personal reality differently (in manner and degree) to a wife who comes from a home characterized by a lack of love and high dogmatism. Though the manner and degree of belief differs, each wife truly believes in God. Wives also vary in their personal study habits in manner, structure, and degree. Hence it is unnecessary and unfortunate should wives have or be given the impression that a certain standard or norm of faith exists for the role of the Adventist minister's wife. However, essential prerequisites for spiritual maturity would include the following:

1. Belief in an ultimate personal reality or God. Here

\(^{1}\)Self-environment includes background, personality, location, socio-economic status, intelligence, and so on—all those elements that together constitute an individual person. It is dynamic and exists from conception until death.
the wife has a number of resources apart from Scripture available to her in the development of this belief—for example, thoughtful and intelligent appreciation of nature (on both macro and micro levels) through all her senses; belief testimonies of significant and trustworthy others; literature of philosophers and theologians, as well as of people sharing their life experiences; the study of humanity itself.

2. Belief in the Holy Scriptures as a reliable source for understanding God. The Scriptures should be accepted as reliable from personal conviction rather than personal ignorance. A wife cannot mature spiritually if she is entirely dependent upon the scholarship of others—including her husband. That is, conformity to a party-line belief rather than an active internalizing of belief through self-conviction arising out of personal study cannot support a wife spiritually. Resources for the wife apart from the Scriptures themselves include intelligent study, training and education in understanding the Scriptures, and wide reading outside the Scriptures. Without the latter, the Scriptures cannot be realistically understood.

3. Belief in prayer as authentic communication with God. Resources here are similar to those of the two first beliefs.

4. Belief in one's own spiritual significance to God. Resources are the same as for preceding beliefs.

5. Belief in meaningful life and existence. Resources are the same as for the preceding beliefs. Here the wife needs to contemplate the issues of death, suffering, life after death, purpose of life, and so on. The wife has to come to terms with her own
finitude, her inevitable death, and the possibility of her non-existence.

6. Belief in the spiritual significance of time and space. Although both are mysteries, both time and space can be used by the wife for spiritual development. If time and space are not used as gifts of God for her benefit, they will inevitably and rigidly control her life. Each wife needs a time and place of solitude, separate from others, to think, meditate, and relax. Space allows a wife to be apart from others and alone with God, while time allows the growth and maintenance of relationship with God. Skills in utilizing time and space enhance a wife's spiritual maturity, particularly as she understands that it is she who should control and not be controlled. Resources would include self-help literature, suitable workshops on time-management skills, intentional organization of time and space, and help from persons skilled in these areas.

As a wife matures in these and other beliefs, she will probably find her own spiritual strength more able to support her needs.

Psychological Maturity

One of the surest tests of psychological maturity is the fulfilled potentiality of warm, stable, and long-term interpersonal relationships.\(^1\) However, before this can occur, a person must accept himself/herself or he/she faces the psychological problem of not being able to accept others.\(^2\) If a person has a valid and real

\(^{1}\) Johnson, p. 213.  
\(^{2}\) Ibid., p. 214.
attitude toward the self, that attitude manifests itself as valid and real toward others; that is, as a person judges the self, so the person judges others.¹

Hence, it is imperative that a wife has a positive concept of herself in order that she can develop an adequate social support network. For some wives, it may mean a change in attitudes and actions.² Self-help literature is readily available, and if chosen wisely, it can be of great benefit. Such literature may reveal new information, new insights, and new concepts to the wife which will enhance her appreciation of self as a woman. For example, some wives should be more aware of:

1. The right to have rights and stand up for them
2. The right to dignity and self-respect
3. The right to consider one's own needs responsibly
4. The right to appropriate self-fulfillment
5. The right to accept challenges, to take risks, to make mistakes
6. The right to determine responsibly one's own life-style
7. The right to change—self, behavior, values, and life-situations.³

These rights are basic for male and female and therefore

²See Schoun, pp. 156, 157 for his discussion of this aspect as it relates to Adventist ministers.
apply to ministers' wives. However, for some wives who have been
taught to conform to a stereotyped auxiliary role, these rights may
actually produce stress. Nevertheless, each wife has the right to
carefully re-evaluate her present attitudes and actions and to change
them if she chooses to do so.

Some wives are lonely, anxious, worried, and jealous, and
feel guilty, resentful and inadequate. It is feasible that these
negative emotions stem from a low self-opinion and the belief that
others share this view. Low self-opinion limits a person's network
of interpersonal relationships, which in turn reinforces the negative
self-concept. Wives suffering from low self-opinion may benefit
from suitable literature concerning, or participation in, such
courses as Assertiveness Training. A wife may be unassertive by
upbringing and tend to be anxious because she does not know how to
be appropriately assertive (behavior deficit) or she does not have
sufficient information (does not know what to say or do). If a
wife does not feel that her behavior can make an impact on others
(she feels interpersonally ineffective), her resulting feelings of
anger, helplessness, and hurt may evolve into a wide variety of
psychological problems. Hence, for psychological maturity, a wife

1 See chapters two and three.

2 Warren H. Hones, J. E. Freeman, and Ruth Ann Goswick, "The
Persistence of Loneliness: Self and Other Determinents," Journal of

3 Maier Goldberg, "Clinical Application of Anxiety Management
and Relaxation Training: A Multi-Referral Workshop," Clinical

4 Patricia A. Jakubowski, "Assertive Behavior and Clinical
Problems of Women," in Assertiveness: Innovations, Applications,
Issues, ed. Robert E. Alberti (San Luis Obispo, CA: Impact Publishers,
1977), pp. 163-76.
should know how to be assertive. An assertive wife can more capably manage the problems of church-related phone calls, unrealistic expectations of others concerning her role as a minister's wife, and managing children in the home.

The skill of negotiation helps a wife to develop and maintain a positive self-concept. Negotiation is a process of give and take—concessions and compromises in exchange for benefits—so that the parties concerned end with something but not everything they originally wanted. A wife may again find help in literature, group participation, and class training. Such a skill helps the wife to more capably assert herself as an equal partner in the dyadic relationship of marriage instead of remaining a junior partner.

Some wives may benefit from an understanding of Transactional Analysis. With this understanding, a wife may see more clearly the dynamics of her interpersonal communication, and by so doing, be able intelligently to change those attitudes that are hindering her psychological development. Transactional Analysis divides a person into three separate and distinct ego states—parent, child, and

1 Assertive behavior is not aggressive behavior. It involves direct expression of one's feelings, preferences, needs, or opinions in a manner that is neither threatening nor punishing toward another person. In addition, assertive behavior does not involve an undue or excessive amount of anxiety or fear. A non-assertive wife may fail to express her feelings, needs, opinions, or preferences, or she may express them in an indirect or implicit manner. An aggressive wife may express her feelings, etc., but does so in a punishing, threatening, assaultive, demeaning, or hostile manner. See, for example, Merna Dee Galassi and John P. Galassi, Assert Yourself! How to Be Your Own Person (New York: Human Science Press, 1977), pp. 3-15.

adult—corresponding to a taught concept of life, a felt concept of life, and a thought concept of life.¹ A wife who finds herself relating to her husband in a dependent child-parent relationship may be motivated by this knowledge to gain some independence as an adult.

Psychological maturity for a wife is closely related to legal and economic independence. If a wife is completely dependent upon her minister-husband for her legal and financial identity, it is probable that her psychological identity is also dependent upon him. Premarital and marital education may help a wife (and her husband) to see the need for equitable legal and financial interdependence with her husband.² Should separation or divorce occur at a later date, it is important that the wife receive an equitable distribution of finances and goods. A wife's knowledge of potential equitable distribution enhances her present psychological maturity.³

Certain myths have to be negated by a wife desiring maturity, namely:

1. Inequality and inequity. (See chapter four.)

2. "It cannot happen to me." Research reveals that separation and divorce are increasing rapidly. A wife has to face this potential reality in her own life.


²This is important in those states where the wife has no legal identity apart from her husband. See Anne Bowen Follis, "I'm Not a Women's Libber, But . . ." (Nashville: Abingdon, 1981).

3. The church will provide. The church in general is consistently and passively resistant to the rights of women. A wife who takes into account this unassertiveness of the church will have more realistic expectations of what she herself should do and have fewer disappointments.

4. Charity begins with others. A wife who neglects herself for others may in fact be rejecting her self-worth as a person. A wife may need to look at herself critically and regularly. Are her self-expectations realistic? Does she continue to accept responsibilities outside the range of her abilities? She may find that she has to redefine her roles and set new goals for herself.

5. "I only need God." Such an idea may be a psychological defence against finiteness, in which the wife denies her own need of others. That is, a wife may believe that with God she is all-powerful. However, every person needs the support of other persons if he/she is to function adequately. A mature wife respects herself enough to act responsibly toward herself in seeking and receiving support from others.

Some wives tend to be restrained, introspective, incommunicative, and full of cares. These wives may be helped by the concept of leisure as a state of mind. Leisure fulfills the need for personal relaxation. It cleanses the mind and frees one to consider alternatives. It lessens conventionality and inhibitions of defined, stereotyped roles and role-playing. Courses in relaxation, in positive thinking, and meditation may assist a wife in these areas.

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Psychological maturity aims towards full personhood and self-esteem of wives, whereas psychological immaturity is a regression from them. Such regression may occur by a wife attempting to follow the following concepts:

1. The woman's role is to know and to analyze all her husband's needs, to anticipate them, and to adapt herself to them totally.

2. Meeting her own needs is to be done by appealing to her helplessness, her dependency, and through behaving in a charming, childlike manner.

3. Any separate, serious interests other than those rigidly defined as suitable for a wife/mother and not in conflict with any of her husband's expectations are unfeminine and unattractive, as well as threatening to the man's masculinity.¹

It seems reasonable to assume that investing one's energy entirely to assuage the needs of others does not create an ideal situation for getting acquainted with one's self. Becoming more of a child and using the tactics of a child in maintaining some control over one's life is not conducive to emotional maturation.²

In other words, reliance upon "fascinating Womanhood" philosophy or maneuvers may represent an undermining of exploration leading to optimal emotional development in wives and their mates.³

In summary, the mature wife will


²Ibid., p. 205.

³Ibid., p. 214.
1. Have a widely extended sense of self
2. Be able to relate herself warmly to others in both intimate and non-intimate contacts
3. Possess a fundamental emotional security and accept herself
4. Perceive, think, and act with zest in accordance with outer reality
5. Be capable of self-objectification, of insight and humor
6. Live in harmony with a unifying philosophy of life.¹

Physical Maturity

A number of physical factors affect the psychosocial health of wives. A lifestyle characterized by proper exercise, diet, and rest enhances psychological development and maintenance. Literature, workshops, seminars, and classes can all aid a wife in becoming more informed about physical health. Each wife has to ascertain the best type of physical program for her own needs. For example, one wife may find gardening the best way for her to remain fit. Another wife may be a jogger, and so on. In the same way, diet and rest varies from wife to wife. Therefore it is important that each wife be intelligent about her physical needs for optimum development.

Some minister-husbands have little or no time for leisure, which can be problematic for his wife's physical maturity. Leisure, not only as a state of mind but as physical activity, is essential for a sound body and mind. Hence, a wife may have to develop her

¹Gordon W. Allport, Pattern and Growth in Personality, p. 307, quoted in Johnson, p. 221.
own leisure activities with or without her husband. Activities could include, for example, camping, travelling, sporting activity, gardening, hobbies, a "fun" job, or painting.

Physical maturity may be hindered by high mobility (excessive travel and/or frequent job-related relocations). As a result, some wives may have to reduce their travel time on Sabbath, as well as time spent at church. A wife should not be expected to travel with her husband to two churches each Sabbath, listen to two sermons, be the first to arrive at church and the last to leave, attend one or two other church meetings, and entertain visitors for the noon meal. For physical maturity to be a support, each minister's wife must use her body responsibly and work within the range of her physical abilities.

If economic conditions allow, each wife should have her own form of transportation. A wife is entitled to transportation as a worker either in the home or outside the home, and such transportation benefits each wife in her use of time and space. Being self-sufficient in this area also allows the wife to develop greater range in her social network, thus enhancing other forms of maturity.

Social Maturity

Several factors in the social realm enhance a wife's psychological maturity. These factors may be initiated by wives. In a study of the avowed happiness of men and women, it was found that range of socializing and number of social contexts are the strongest
predictors of happiness for women.¹ This may or may not apply to ministers' wives, but it seems reasonable to assume that wives need direct contact with many people outside the home as well as various social contexts apart from family and church. Wives would do well to have interests outside those of the church domain.

On the other hand, some wives may be resentful because of a lack of privacy in their homes. Church visitors, church meetings, church-related phone calls (that should be taken by her husband), and church problems invade their homes frequently. These wives need to reduce the frequency of contacts in the church context of their social networks. It is at this point that some wives may feel overextended on the Sabbath and need to reduce their frequency of contacts and activities. Responsible reduction in some social contexts enhances a wife's spiritual, psychological, and physical maturity.

The Husband as Support Unit

Within the normative context of a wife's relationships, her minister-husband is her most significant social support person.² Her happiness as a minister's wife is intimately affected by the personality of her husband. There are four broad categories³ of husband-


²See chapters two and three.

³Categories were taken from Gail Feldman Berkove, "Perceptions of Husband Support by Returning Women Students," Family Coordinator 28 (1979): 451-57. Wives returning to study showed less stress if their husbands supported them in the four areas outlined.
support: attitudinal, emotional, financial, and behavioral.

1. Attitudinal. A husband who holds non-traditional attitudes concerning his wife's roles, responsibilities, and abilities is probably more supportive of his wife should she choose other than a helpmate or enabler role. It is important that a husband show trust for his wife's development of personhood. Both husband and wife must trust each other sufficiently to be open about their personal feelings, convictions, and aspirations. A high degree of self-openness leads to realization, that is, new insight and awareness of who the spouse really is and how he/she perceives the relationship. Out of this consciousness grows the ability to achieve both personal autonomy in appropriate measure and mutual dependence in a very special kind of supportive love—love that promotes the full actualization of both partners. Some husbands may act defensively in recognizing the effects their wives' changes may have upon themselves. The formulation that has been most prevalent, particularly among men, is that changes in women's roles should take place so long as they do not disturb the private lives of the men, or the more intimate areas of their self-esteem. Tardiness in recognizing explicitly that these changes affect men's self-conceptions, the quality of their self-esteem, and their patterns of personal option is a manifestation of a defence.

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1 For example, Ross, pp. 37-40, 57; Nordland, p. 106.
2 See chapter four, section on "I-You": Relationship of Authentic Personhood.
order to provide attitudinal support for their wives, may need to further develop their own support systems, be willing to attend such programs as Marriage Encounter and Marriage Enrichment,¹ and be more aware of the developing needs of women through the reading of relevant literature or course work. A husband's supporting attitude should include the acknowledging of responsibilities with roles and decisions being made relationally, not hierarchically.²

2. Emotional. The husband's approval and encouragement of his wife's endeavors (particularly non-traditional ones) is important to his wife's psychological health. It is also important that a minister communicates to his wife that he loves her for herself, the person that she is; not simply for what she does in the position that she occupies as a minister's wife.³ Emotional support for the wife means the husband negating the myths that a woman as intellectual as himself is not feminine and is a threat to his masculinity. He should encourage his wife to use her gifts beyond potlucks, bazaars, and home-crafts. He should encourage her not to do things that are not within her range of talents as well as encouraging her to activate her intellect though the various resources available (for example, college, university, seminars, workshops, retreats, laboratories, literature).


²See chapter four, section on Gospel Equity: Domination versus Subordination.

³See chapter four, section on Gospel Equity.
3. Financial. Here the husband is willing to share equitably¹ his goods and finances. For example, a husband may have been supported financially by his wife through his seminary years. He now has an education, but she does not. Using the principle of reciprocity, he now supports her financially as she pursues her education.

4. Behavioral. A husband should be willing to help with household and child-care responsibilities. His behavioral support is a reliable indicator of his sincerity in the three previous areas of support listed. A husband may still feel, through stereotyping of attitudes, talents, and activities as masculine and feminine, that if he does something that is "wrong" for his category, it is abnormal, pathological, or destructive.² This husband needs psychological development himself before he can offer support to his wife. When a husband does help his wife, he should realize that he is not helping his wife by doing some of her tasks, but that he is doing his share of household tasks.³ That is, there is an equitable distribution of household and child-care responsibilities.

Reciprocity and directedness of the dyadic relationship are important as they relate to these four aspects of husband-support. Traditionally, the wife has been expected to be support for her husband with little reciprocal support returning to her; that is, support has been unidirectional. However, for a healthy relationship

¹See chapter four, section on Gospel Equity.
²Rapoport and Rapoport, p. 426.
to mature, it must be based upon reciprocity of support and equity.

Homogeneity in a dyadic relationship refers to the degree a wife and husband share common attributes (for example, age and educational level). Usually the higher the degree of homogeneity, the more satisfying is the relationship. Hence, a husband can support his wife by helping and encouraging her to reach his educational level. A wife who chooses a helpmate role should be assisted in attending meetings with her husband and in receiving a ministerial training appropriate to her chosen role.

In order for a minister-husband to properly support his wife, he himself needs an adequate psycho-social support system.¹ In general, men's support systems are deficient in allowing support for wives.² A man who engages in behavior deviant from traditional expectations can expect comment—not only from family members, friends, and acquaintances but from everyone observing it. In a study of men's support systems, it has been found:

1. Husbands perceive their paid work as their primary contribution to the family.

2. Both husbands and wives may have difficulty relinquishing responsibility for their primary roles in the family, respectively, bread-winner and homemaker.

3. Men and women tend to experience community reaction and the reaction of the larger society as a pressure against change in

¹See, for example, Schoun.

the allocation of responsibility and tasks among family members.

4. Men experience very different social support networks than do women, and these networks tend to preserve traditional roles.

5. The allocation of tasks in the household reflects other aspects of the relationship among family members: the relative importance of earnings in the paid labor force, the balance of decision-making power in the family, and the sense of self-image as a participating family member. It is impossible to change task allocation without affecting these and other facets of family life.¹

Hence, a husband's own maturity is a significant factor in determining the manner and degree of his support for his wife. It is important that his psycho-social support system be based upon the ideals of equity and personhood as outlined in chapter four. Having a support system of his own, the minister does not place the burden of support entirely upon his wife, which places stress on the family relationship. He should be able to express himself emotionally for himself and provide for his own emotional backup, rather than expecting this from his wife.

To be properly supportive, a minister must first have realistic expectations of himself. Traditionally, the minister has been expected to be available to his parishioners, day and night, and to expect this of himself.² Some ministers proudly complain of their busyness, while wife, children, and home are left to themselves. This type of minister is a slave to his and others' expectations. A

¹Lein, pp. 494-95.

minister's busyness may be symptomatic of betrayal and defection rather than commitment and devotion. Thus, a busy minister may need to "unbusy" himself before he can offer adequate support to his wife as well as himself. He should negotiate his own priorities with his wife and church members, and then act within these parameters.

Related to this is the fact that ministers need to take time off from their work. Normally time off includes one whole day and several evenings each week, but it should also include intermittent Sabbath days and weekends throughout the year. This time off should be completely unrelated to church work and devoted to personal and family time. If a minister feels false guilt over taking time off from his work, he may need to seek counsel or professional help. Busyness can be further counteracted by scheduling personal and family time in the church calendar and appointment book. The minister has a right to take time off in such a way that a wife can depend upon time together with her husband. Dependability of time scheduled is as important as quantity and quality of time.

The argument that other professions have the same tight schedules causing the husband to be away from home constantly does not necessarily validate busyness in a minister's life. For example,


Roger C. Palms writes in "Four Keys to Better Family Life," Leadership 2 (Fall 1981):39-42, "We need to be quiet sometimes, relax sometimes, and be with our family. We do the congregation a great disservice if we do not show them that this is important for us and for them too. If we imply that our busyness is the 'Christian way,' they may praise us for our hard work, but they will not learn that we have a responsibility to our families and that they do too. No one else is going to supply the needs of my wife and my children. God gave them to me."
a man with a health problem does not argue that because others have the same health problem he himself should do nothing about it. Regardless of who else has the problem, if he is genuinely concerned about the problem, he does something about it. Hence, a minister who is genuinely concerned about the problem of his busyness should seek counsel from qualified support units.

Similar to better management of time is the proper use of leisure. Economic and religious institutions have not been particularly noteworthy in their reinforcement of family recreation. The non-family orientation of American business has been aptly criticized and there are few indications of a major change. Forced overtime, extensive travel, relocation, the "company-first" attitude, and other factors reduce leisure possibilities. Churches, likewise, seem to develop programs that separate family members. Total family activities are often hard to find. Family integration based on intimacy, open communication, and interpersonal support requires a component of interaction during leisure. Failure to realize and experience this, for whatever reason, is likely to result in separation of interests, closure of communication channels, and stress during those times when shared leisure does occur. Shared leisure activities should not be superseded by parallel activities (such as TV viewing), for shared leisure is a major determinant of companionship. Family solidarity is more likely to occur with joint activities.


2Ibid.

3Ibid.
Games and activities (for example, camping) where role exchanges can take place are conducive to family support. Hence, to support his wife, a minister-husband should plan and take time for leisure, with an emphasis on shared activities. The church calendar and appointment book are valuable aids in planning for leisure time.

Minister-husbands would do well to recognize that sometimes they themselves may need counseling. Ministers generally seem to be the last ones to feel or admit a need for counseling, possibly because such an attitude is reinforced by unreal expectations being placed upon them by others as well as themselves. Unfortunately, this unrealistic attitude is self-defeating and places an extra burden upon wives rather than supporting them.

A minister wishing to support his wife places her and family before the church, for his wife and family are his "highest calling." A wife certainly knows whether her husband places a higher value-priority on her or the church, and if the church has higher value, the wife can feel little sense of real support from her husband. If a minister has to choose between his wife and his profession, the former should have higher priority. Perhaps it would make sense for a married minister to consider being a Christian husband and father as his life calling and the ministry as his professional calling.

Another important skill for aiding a minister in supporting

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1For example, see Robert J. Stout, "Clergy Divorce Spills into the Aisle," Christianity Today 26 (February 1982):23.
2See chapter four, section on Religious Priorities.
3For example, see Mary La Grand Bouma, Divorce in the Parsonage (Minneapolis: Bethany Fellowship Press, 1979).
his wife is active listening. The husband tries to understand what his wife is feeling, or what her message means. He tries to see her expressed idea and attitude from her point of view, to sense how it feels to her, to achieve her frame of reference in regard to the thing she is talking about.\(^1\) Active listening is one of the most effective agents known for altering the basic personality structure of an individual, and improving his/her relationship and communication with others.\(^2\) In most situations, improvement in interpersonal relationships necessitates improvement in listening.\(^3\) Therefore, the more proficient a husband is at active listening, the more likely it is that he can be a support unit for his wife. This skill can be learned through such aids as literature, workshops, etc., and intentional practice between husband and wife.

A minister to be supportive must also realize that growth in relationship must be intentional and not left to chance. Intentional growth largely depends on how spouses communicate to each other, since communication style demonstrates an intent to maintain and build, or to destroy, their own and the other person's esteem.\(^4\) Couples who use communication styles involving high disclosure have higher levels of marital satisfaction than couples in which one or both partners use low disclosure styles.\(^5\) Hence, a husband should

\(^1\)See, for example, Rogers, pp. 202-13. \(^2\)Ibid.  
\(^5\)Ibid.
take time to intentionally communicate with his wife, using the techniques of disclosure and active listening. However, for true communication to take place, husband and wife also have to live with equalitarian power structures where both spouses are treated as equal in value as persons.¹

A minister should cautiously guard against too high mobility which is not conducive to family satisfaction. Sabbath overload can be avoided by proper scheduling and reduction in the number of meetings attended.

Ministers should negotiate with their wives a shared family value system in which goals and priorities are developed mutually. A minister-husband would not then be attempting to meet standards set by others, nor would the wife be trying to live by others' expectations alone. Moreover, the wife would feel support from her husband who is more interested in their shared value system than the value systems of others.

Finally, it should be obvious that a husband must remember important occasions such as anniversaries, birthdays, statutory holidays, etc. It should not be beneath the dignity of a minister to bring "surprises" home to his wife, or take her out for an evening's entertainment. The unexpected as well as the regular can be used by a husband to support his wife.

Friends

Ministers' wives have relatively few meaningful relationships.²

¹See chapter four, section on "I-You": Relationship of Authentic Personhood.

²See chapters two and three.
This lack of intensity in fellowship ties may be explained partly by some wives finding it difficult to relate to others because of their personalities. There also may exist some rivalry among wives because of their competitive husbands. Time and place may prevent other wives from developing deeper relationships with persons they know. Still others may conform to a notion expressed by some people that ministers' wives should never form close friendships with other persons—church members in particular.¹

For whatever reason, a lack of close friends may place undue psychological stress upon a wife who is in as much need of intimate relationships as is any other person. A wife needs more than God as her friend for psychological health and maturity. Friends may come from primary and secondary kin, neighbors, church members, co-workers, leisure companions, other ministers' wives, etc. It is important for the wife to have in her personal, intimate, and effective zones of relationship about twenty-five persons who are important to her.

Probably no one could empathize with a wife more than another minister's wife. It would be ideal if a wife could extend the range of her social network by associating with other suitable wives, older and younger, who could provide support through genuine friendship. Wives of ministers from other denominations should not be discounted as being valuable support persons for they have similar problems and problems.

¹A corollary of this notion is a second notion that those in ministry need only the Lord for their friend and support. The first notion may be rejected with the qualification that friends should be chosen wisely; the second notion may be rejected without qualification.
concerns. A mutual support group based on friendship could be developed by ministers' wives. Through self-disclosure, active listening, genuine encouragement and sharing, wives could break down barriers of social distance and potential friends become actual friends.

Wives should be invited and encouraged to attend workers' meetings, where they can utilize their time together in developing new friendships and strengthening old ones. Annual campmeetings provide another opportunity for them to organize quality time together. For example, a series of meetings especially for wives could be conducted by a person qualified in group work and interpersonal relationships.

A wife benefits if she has friends outside the family and church domains, for she needs more than two social contexts in which to mature. Community involvement (for example, employment, politics, sporting clubs, educational groups, volunteer services) extends a wife's network of friends in various social contexts and provides a necessary counterbalance to her church involvement. A wife who has friends who are not prospective or actual church members undermines an isolationism which tends to hinder self-development and objectivity and promotes a rather constrictive world view.

Family Resources

Primary and secondary kin may at times provide support for a minister's wife. Attitudinal and emotional support should be continuous, while financial and behavioral support may be extended in
times of need. Members of the extended family living in close proximity to the ministerial family can baby sit when necessary (for example, the wife may be pursuing course work at a university). Family members may act as a retreat should a wife need release temporarily from her role as minister's wife. Well-planned vacations can be spent with secondary kin, allowing husband and wife to enrich their own relationship.

A wife and husband may develop a self-supportive baby-sitting system with related family couples. At arranged times (for example, once a month), one of the couples could take all the children into their home. The parents in charge can really pay attention to the children without feeling their privacy is invaded since they are completely free on other occasions. The other couples are then free to either share activities as a group, perhaps for a weekend, or to spend time together as husband and wife.¹

Family members can also be supportive by avoiding extended stays uninitiated by the ministerial couple. Because the minister-husband usually has difficulty finding time to spend with his own family, an uninvited extended visit by relatives places an extra strain upon the wife who now has to cater for two families. On the other hand, availability of family members when needed by the wife provides her with support.

Ministers' wives in general feel the need of further education. It is well recognized by them that little provision is made for their training as ministers' wives, though others' often expect a quality of performance from them as if they had an education equivalent to that of their husbands. Ministers usually have at least seven years of post-secondary education to equip them for their profession, but relatively few wives obtain this level of education. However, it is clear that Adventist wives in general are educable, and therefore those interested in further or continuing education should be supported in obtaining it. This support is particularly necessary for those wives who choose a helpmate role.

Continuing education is any type of knowledge, skill, belief, or attitude that helps a wife as a person to be whatever she wants to be, and to do whatever she wants to do. The education may be initiated by conference leaders, the wife herself, family or church members, or the community. Topics of interest to wives might include decision making, negotiation, interpersonal communication, counseling, human development, anger and conflict management, child guidance, dual-career strategies, self-awareness, social skills, finances, marital relationships, as well as courses relating to the Scriptures.

Conference leaders could help interested wives attitudinally, emotionally, and financially to continue their education at appropriate times and places. Retreats, seminars, workshops, summer schools, 

1See chapters two and three.
2See chapters two and three. 3See chapter three.
etc., could be held at convenient locations in union and local conferences throughout each year. Each local conference could survey wives for areas of interest, subsequently provide them with a list of topics and speakers for that year, and financially assist them to attend three or four meetings of their choice. If ten meetings are to convene throughout the year, wives could have the option of attending as many as they choose, but for three or four of these meetings, they should receive financial assistance from the conference. Conferences should also consider an annual three- or four-day series of meetings conducted by qualified female professionals, who may themselves be ministers' wives or other members of the community. Topics should progress beyond "Expectations of a Minister's Wife" to such topics as women's rights, women in society, women in the church, etc. These annual meetings would do much to help wives be more conscious of their own potentials, responsibilities, and rights from a woman's perspective. Meeting with other wives in such an environment would also provide each wife a sense of belonging and support.

Continuing education benefits wives who want to specialize in various areas of knowledge. For example, a minister's wife may enjoy teaching adult Sabbath School classes and have an interest in New Testament studies as well. Such a wife should be provided with and take opportunities to increase her knowledge in the area of New Testament studies. Then it would be ideal that she should teach those lessons pertaining to the New Testament. Of course, other teachers should be given opportunity to specialize in areas of interest so that ideally for each quarter's lessons there would
be a teacher who has specialized in the area covered by the lessons. Continuing education used in this way would help a church to grow spiritually, psychologically, and socially, while wives are using their talents on behalf of the church.

Wives should seriously consider taking lessons by correspondence, attending summer schools, requesting attendance at field intensives for their husbands, and writing to colleges and seminaries concerning course work. By organization, interested wives could help to develop new but necessary courses at institutions of learning. For instance, if enough wives were interested and they acted in concert, courses tailored to their needs could be developed at the Seventh-day Adventist Seminary. The seminary would then be a valuable support unit for ministers' wives.

Promotion and dissemination of information is necessary in order for any appropriate course work to be developed at the seminary. For example, just as theses and dissertations are listed in various bulletins, etc., so should projects, theses, and dissertations be listed that would address the present needs of the church as well as being beneficial to the church. Such a list may help some students choose less esoteric subjects that will be of greater benefit to the whole church community. Studies need to be done on the development of curricula appropriate to the needs of ministers' wives, level of course work proposed, funding of programs, etc. It would seem appropriate that ministers' wives already attending the seminary and graduate school be encouraged by the Church and Ministry Department to pursue studies along this line. Students then would be giving valuable assistance to overburdened lecturers and administrators.
Local conferences could also help by setting up an ad hoc committee of ministers' wives chaired by a qualified and educated wife. These committees could work in conjunction with the Institute of Church Ministry in ascertaining the thoughts, feelings, and opinions of wives concerning continuing education programs. Wives themselves should be asked questions relating to educational content, types of programs, funding of programs, etc. If they are treated as responsible persons and given some decision-making status by conferences, ministers' wives undoubtedly will respond by assuming greater responsibilities for their own welfare.

Career or Employment Outside the Home

Traditionally, family involvements have been seen as primary for women; and family concerns have had the right to spill over into the other settings in which women are involved. Thus, women's work involvements should not jeopardize their family ties—women may work so long as nothing and no one in the family suffers. For men, the relationship is reversed: work investments are primary and are expected to spill over into the family world, but family investments should not intrude upon the work space. These sentiments have found a staunch defender in the Adventist Church.

A minister's wife, therefore, who rejects such an inequitable distribution of roles and chooses to work outside the home may find that her decision produces stress, not only in her own life but in the

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1 See chapter four, section on Gospel Equity.

lives of others. She may experience a false sense of guilt because of societal expectations or because of a traditional upbringing. However, each wife has the right to choose a career outside as well as inside the home and should receive equal support from significant others in the choice she makes.¹

As already noted, it should be recognized that one career is not more important than the other in a ministerial marriage. The idea that the "ministry" of the ordained minister is somehow more valid, more real than the "ministry" of the unordained Christian (in this case, the wife) is both damaging and well-rooted in the thinking of people in various denominations.² Hence, a wife's career is equally as important as her husband's, should she be career-oriented. It is entirely feasible that some wives and minister-husbands may have to alternate which career takes precedence over the other at various stages of career development.³ Undoubtedly this will occur when the Adventist Church ordains women to the professional ministry and opens the way for dual-career ministerial couples where both spouses are ordained ministers.

Church leaders and members should not feel that the minister's wife is different to other wives. She is a lay person who invests that share of her life that she chooses to according to her own understanding of time-stewardship. No one has the right to insist that she not work outside the home. Some wives are bored with housework and find volunteer activities unsatisfying. They are better

¹See chapter four.  
²Sinclair, pp. 102-03.  
³Ibid., pp. 106-08.
wives, mothers, and Christians when they have employment that really uses their brains and education.¹ They are free implicitly and explicitly to pursue careers of their own, to participate in church activities only to the extent to which they feel inspired, to find identities of their own, separate from their husbands' role.²

A wife may choose an active career which is highly salient, has a developmental sequence, and requires a high degree of commitment. She forms part of an emergent social unit defined as the dual-career family. Alternatively, a wife may choose gainful but not necessarily permanent or meaningful employment.³ Both forms of employment can provide support for wives and need not contribute to any marital discord or stress experienced by the husband. In fact, a wife's outside employment may have beneficial effects on the husband after an initial period of adjustment.⁴ Wives who work outside the home normally find the range of their social networks increasing, allowing the possibilities of forming a larger variety of friendships.

Wives who work outside the home may also be investing wisely for the future. Some wives who have devoted their lives to children and home may face an identity crisis when their children leave home. The wife who seeks an outside career is also providing herself

¹Clinebell, pp. 36-46. ²Ibid. See also chapter four.


financial security should separation or divorce occur or should her husband die. At present, the role of minister's wife gives identity and security to a woman only as long as she remains in that role. Hence, if divorce should occur, a wife normally receives less support from the church though she is the one who most needs it. Therefore, if a wife can find identity and security apart from her husband, she will have more support when she needs it most.

A number of wives would like to work in team ministry with their husbands. This would be ideal for those who enjoy the helpmate role and would be beneficial to the church. The ideal would be for conferences to employ qualified wives as full-time professional workers after receiving adequate training. Perhaps another alternative would be for ministers and wives to work together on dual flexi-time. Qualified couples could work in a team ministry on one wage, and together work the time required for one worker. Dual flexi-time would have the following advantages:

1. Both spouses would receive satisfaction from work outside the home, a work which they both feel called to do.
2. Spouses would more equitably work inside the home.
3. Ministerial burnout would be avoided.
4. Conferences would still be paying only one wage.
5. A more human and balanced ministry would result, since it combines both male and female perspectives.

Ministerial families who choose to adopt a two-career lifestyle have the same struggles as other two-career families. Time, child care, housework, etc., have to be negotiated responsibly by both spouses to ensure a satisfying and happy marriage. A vibrant
marriage can be experienced by intelligently discarding cultural baggage and anachronistic presuppositions leading to a biased philosophy concerning the role of women, all other variables being normal.

Support Groups

Support groups may be beneficial to all wives. However, those wives who have few close relationships may benefit the most, for a support group will provide them with the greater range they need in their social networks. Groups may consist of spouses, family members, friends, church members, community members, and so on.

Support groups are characterized by attitudes of openness, trust, involvement, acceptance, and listening. These attitudes ensure a climate of psychological safety for each participant of the group. A support group is further enhanced if the elements of confirmation, clarification, and confrontation operate in balance. Well-structured groups can provide a sincere venue for airing

1See chapter four.

2Support groups in this section refer to small (six to fourteen members), personal, face-to-face groups meeting regularly over a period of time for the purpose of helping the participants to understand themselves more clearly and to function better at the interpersonal level.


problems and feelings, although caution in this area is necessary.\(^1\)

Groups should be as varied and as creative as possible to cater for the varying needs of wives. The following dimensions\(^2\) should be considered in forming any support group:

1. Membership characteristics. Membership may be open or closed; varied or set; homogeneous or heterogeneous; based on a common experience (perhaps divorce) or on varied experiences.

2. Institutional relatedness. Groups may or may not be affiliated with similar groups or organizations.

3. Group focus. A group may be activity oriented or personal-growth oriented; it may focus on an internal helping purpose or an external social policy; it may meet for a limited or enduring time.

4. Style of operation. Most groups need at least one person familiar with group structures and procedures if the group is to succeed as a support unit. Members have to decide whether participation will be free of cost; whether rules will be formal or implicit (ad hoc); whether leadership will be equalitarian or structural; and whether the group will be open or closed to the support that another group or resource person can provide.

From the foregoing it may be seen that a rich variety of groups can be utilized by a minister's wife. Some wives have the capabilities of forming their own support groups, while others


benefit more from attending groups already in existence. It may also be seen that some groups may not be intrinsically supportive. Effort, commitment, and intelligent planning are needed to ensure proper support being provided by a group.

A wife may wonder how much she should share in a support group? Not everything—there are parts of everyone that belong only to the individual person and are known only by God. Each wife has a right to her private world, but there are parts of herself that she can and should share.\(^1\) Absolute openness must have limitations.\(^2\) However, by appropriate sharing of self and active listening to others, a wife's personal identity is developed beyond what she could ever achieve by remaining isolated.

In a support group, a wife may actualize several potentialities which she cannot find in an individual relationship. These are

1. The acceptance of a group of persons with whom the wife may trust her evolving attitudes and ideas
2. The maturation which results from acceptance and from expressing her own changing attitudes
3. The communication with others which improves the possibilities of her developing genuine interpersonal relationships
4. The encouragement which stems from the participation of others in trying to solve their conflicts
5. The sense of safety and belonging which results from the acceptance and understanding of others and which supports the process

\(^1\) Wagemaker, p. 105. \(^2\) Ibid.
of introspection and expression of feeling in depth.¹

Wives may benefit from relevant literature² as well as actual participation in groups. Seminars and workshops on group procedures would also be helpful.

**Church Members**

Church members including local church leaders can provide vital support for a minister's wife, particularly in the areas of attitudes and expectations. Members can be supportive by not expecting a wife automatically to accept a helpmate or enabler role. Some wives are not able to initiate friendships with members, so that members may have to take the primary responsibility for initiating friendship.

Members can support the minister's wife by treating her as a person equal to themselves.³ She is not a possession that belongs to the church, and her privacy should be respected. Local leaders tactfully could encourage the minister-husband to take time for his family and himself and could remind church members that days off for the ministerial family are strictly private except for emergencies.

Wives themselves should make more use of members as close friends. Jealousies, suspicions, or mistrust do not come inevitably because a wife has several close friends in the congregation.

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¹See Kemp, p. 89.


³See chapter four.
Loneliness and isolation are too great a price to pay merely to avoid misunderstanding. A wife may risk disclosure and later be hurt because of thoughtless members, but she should have the courage to risk disclosure again. Without risk there can be no growth, nor can there be satisfaction without pain.

**Conference Leaders**

Conference leaders should be intentional in providing support for wives. Attitudinally a leader may be supportive by respecting the wife's right to choose her own role and by regarding her as equal to himself. He can also provide emotional support by encouraging wives to be their own person. Attitudinal and emotional support are important to wives, and especially so to those wives who actively work by the side of their husbands.

Financial support may not be readily accessible because of present budget restrictions. However, it is not an overstatement that genuine attitudinal and emotional support is appreciated by most wives more than financial support of itself. On the other hand, conferences may be able to cut back on expenditure through reduction of promotional materials (both quality and quantity) and travel allowances given to workers, etc. Some financial support could then be given to suitable wives interested in continuing education or wanting to prepare for professional ministry.

Conference leaders may also want to consider the feasibility of a professional MA program of study (as for example, that of Avondale College, Australia) being offered at the Seminary as well as

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1 See chapter three.
the M.Div. program now offered. The length of the M.Div. program and the financial difficulties of some seminarians are but two factors which place tremendous stress upon and sometimes permanently damage the marriage relationship. A well-structured professional MA program would not only enhance the marriage relationship but also would allow more opportunity for interested and qualified wives to study in preparation for potential team-ministry with their husbands. A re-structuring of policy (if feasible) would benefit some families emotionally and financially, and perhaps even conferences could save financially.

Conference leaders may help the wife by encouraging minister-husbands to take time off each week for family and wife. An overt policy in this area would remove false guilt feelings experienced by some ministers and lessen the anger and frustration in those wives who have to cope with husbands who have guilt feelings. Perhaps if trust were high enough between conference leaders and field workers, a section of the monthly report should include space for checking time off and for a wife's comments. Regular and periodic checkups or communication retreats for ministerial couples could have the advantage of making counseling (if needed) easier and more acceptable to ministers who suffer from guilt problems and of promoting healthy relationships between husband and wife as well. To save conference costs, retreats could be held in conjunction with regular conference meetings.

Through the use of retreats, workshops, seminars, orientations, etc., conference leaders can clarify the theological dimensions of calling and ministry in relation to marriage.
Consideration should be given to such issues as the "calling" of the minister-husband, dual-career marriages, marriage and ordination vows, equity, and the personhood of ministers' wives. Practical issues such as child care, finances, preretirement strategies, health, and use of leisure should also be considered.

If the idea of equity is a valid one, then wives should at least have a say equal to that of their husbands in any negotiation process with leaders concerning future moves of their husbands. Some wives would prefer more time in fewer locations enabling them to develop a suitable support system. Frequent moves, on the other hand, are detrimental to a wife's support network because structure, linkages, and normative contexts of the network are unstable. A wife who is continually having to develop new support systems may eventually find it easier to withdraw from reality. Furthermore, less strain is placed upon a wife if calls are negotiable and are reasonable for her situation at the time of the call. Hence, leaders should consider the factors of time, mobility, negotiability and reasonableness as they offer support to wives.

It is axiomatic that if leaders are to support wives (and husbands) both pastorally and administratively, they must know how to support. Some leaders may need further training in how to help ministerial families as families and particularly should the ministerial couple diverge from the traditional model of breadwinner-housewife. Leaders may have to relearn the skills of disclosure in the process of building trust between administration and field-family. Unfortunately, too many field-families view administrative leaders as promoters of objectives and evaluators who do not
understand the real needs of the pastorate.\textsuperscript{1} As a result, field-families tend to hesitate to turn to conference leaders for help.\textsuperscript{2} Leaders would probably profit from participation in meetings that they themselves promote and that are related to family living and family support.

Conference leaders must avoid losing sight of the importance of persons—it can happen easily when one is under heavy work pressure. Denominational emphasis should not overemphasize the institution of marriage simply to safeguard it. Rather, love and care should be preferred above the issues of permanence and physical fidelity which focus on exclusive contracts observed to the letter of the law.\textsuperscript{3}

Ministerial divorces in Protestant churches are increasing.\textsuperscript{4} It is a reality the Adventist Church must face also. Church leaders (for example, the ministerial secretary) may need specialized training in handling situations where divorce seems imminent or has occurred. A trained leader with skilled, sensitive responses to a marriage in crisis may lessen the disruption and trauma to the minister, spouse, family, and congregation. Leave of absence, study leave, or sabbatical leave could be considered as support units for marriages when divorce seems imminent. Time away from ministerial

\textsuperscript{1}In all fairness to leaders, it must be noted that such perceptions are probably overdone. However, leaders need to remember the pastoral aspect of their work if they are to provide support to minister and wife.

\textsuperscript{2}Schoun, pp. 100-06.


\textsuperscript{4}See chapter two.
pressures provides ministers and wives a change of pace to help them through their difficulties.

Conference leaders have a challenging responsibility to be creative and innovative in developing support systems for the minister's wife. Several guidelines could be considered:

1. Leaders should think in terms of total career support systems built into the church structure itself. The emphasis focuses on identification of early symptoms of problems and early working through toward resolution, rather than waiting until a major behavioral or psychological crisis has emerged.

2. One kind of program or structure can not adequately meet the needs of all wives. Programs should be broad, experimental, and multifaceted.

3. People who attend various kinds of church meetings may have legitimate private agendas. Various forms of meetings and activities bring together wives who need something different from what is specifically offered by that particular program or meeting. It is therefore necessary that the in-between hours—whether at annual meetings of the church, a continuing education program, a lectureship, or other kind of conference activity—provide an opportunity for all present to become acquainted so wives who need relationship more than anything else at that particular time\(^1\) can find it.

4. Church leaders should not only promote but participate

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\(^1\)The first three guidelines suggested are gleaned from Donald C. Houts, "Pastoral Care for Pastors: Toward a Church Strategy," *Pastoral Psychology* 25 (1977):186-96.
(as participants, not organizers) in growth and family experiences.

5. Men cannot adequately speak for women. Women's needs are not suitably represented by male ministers and male leaders. It is therefore important that wives be fully represented on task forces, research teams, ad hoc committees, etc., when dealing with the issues and problems faced by ministers' wives.

6. If finances allowed, a Department for Human Relations and Family Life could be established in each local conference (see following section). Responsibilities could include care for ministerial families and provide an outlet for their needs. Perhaps this could be led by a well-qualified church pastor who could take the responsibility of ministering to ministerial families as their pastor. Such a pastor who is willing and experienced might be recalled from retirement and work for a minimal wage, helping to reduce expenses for each conference. Having a departmental leader concerned specifically with pastoral needs also would allow other conference administrators to concentrate more on their tasks which usually are less pastorally oriented.

The first few years for the minister and his wife may be a time of stress unless proper resources are available. It is potentially unwise to place a young minister and his wife in their own church too soon, for early failure through inexperience can be unfortunate for their self-esteem and their attitude toward the church. Leaders could help families entering their conferences by instituting "pastoral care," peer-support groups for the new families. Carefully

\[1\] See Schoun, p. 164.
selected older members of the conference could "keep in touch" and provide needed support. Leaders could also provide some appropriate social event at a time and place where new families as well as most of the ministerial families of the conference could attend.

The Role of a Conference Advocate

The position of conference advocate would best be filled by a female professional minister who has sufficient training in the areas of family and marriage counseling and support systems. Next best would be a non-ordained minister's wife or a woman who is not a minister's wife. A male minister or counselor would be the third choice. The ideal situation would be for a Department of Human Relations and Family Life\(^1\) to consist of an advocate for ministers and an advocate for ministers' wives.

Advocates could adopt an "ombudsman" role where the persons designated would not be connected directly with the administration system or with a clinical counseling service. The position should fit in with the prevailing system of organization for the sake of interpretation, communication, and costs, yet should have provisions for both significant autonomy and significant separation from appointive and administrative processes.\(^2\)

This support person's power must be informal and indirect, based upon the trust of both hierarchy and wives. Therefore, the support person could not enter into discussions that have to do with termination, admission, or discipline—except where confidentiality,

\(^1\)See previous section.  \(^2\)Houts, pp. 191-93.
client initiation, and administrative authority are treated with respect. The support person should not be appointed as a regular member of any ongoing administrative or program committees, but should be free to attend when requested or when advisable.¹

Responsibilities of a conference advocate could include research on ministers' wives and dissemination of relevant information to them; providing continuing education programs through seminars, workshops, and other meetings; developing support systems for wives; counseling or referring to more qualified support units; and overviewing the general happiness and satisfaction of wives in the field.

Seminary Preparation

In general, the seminary is a place where the wife of necessity works and cares for children while her husband studies. Few wives can state that they feel adequately trained for their role as ministers' wives as they watch their husbands graduate after receiving seven years of formal education in preparation for their role as professional ministers.

However, the seminary does have potential for becoming a more viable support unit for wives who should be given the opportunity to take course work throughout their stay. Such studies could then be continued through summer schools and intensives in the field. Conferences should seriously consider granting financial support to qualified wives interested in professional ministry, either as full-time workers or working with their husbands on flexi-time.

¹Ibid., p. 193.
If enough wives showed interest and communicated that interest, a special course (perhaps even a Masters degree) for ministers' wives could be developed by the seminary. This could be developed through the Department of Church and Ministry and could use the resources of the Institute of Church Ministry. Some wives may want to study for degrees already offered if financial assistance were available.¹

Non-degreed courses covering various topics of interest should also be offered to wives. A certificate course could be offered over a period of four to seven quarters. Such certification could entitle a qualified wife to work with her husband on flexi-time. It would seem that wives who are interested in serious study should be given the opportunity to gain credit for study completed and be recognized as valuable in the field.

Qualified psychologists, male and female, should be available to wives (and husbands) who need counseling, not so much because of weakness, but because of a keenness to be properly equipped for their work in the field. A female psychologist or counselor in the Church and Ministry Department of the seminary would be an advantage in training husbands as well as wives for the ministry.

The seminary could also provide opportunities for wives to learn such important skills as assertiveness, negotiation, counseling, financial planning, communication, prioritizing and goal setting, etc. Such skills could be taught during regular class times or in evening classes should enough wives be interested.

¹See above section on Conference Leaders.
Awareness workshops would be helpful for some wives. Such a series of workshops could cover the following topics:

1. "Being a Woman and Liking It;" basic thrust--womanhood beyond stereotypes: self-acceptance and self-actualization

2. "Caring Enough to Confront;" basic thrust--personal growth through interpersonal communication

3. "Set Free--to Be Real, Relatable and Reconciled;" basic thrust--unconditional positive regard

4. "Reach In, Reach Up, Reach Out;" basic thrust--personal relations: self, God, and the world.¹

Many seminaries including the Seventh-day Adventist Seminary have Shepherdess Clubs (or Graduate Guilds) which extend support to wives through demonstrations, lectures, discussions, etc. A seminary could help further by periodically bringing in from the field carefully selected and experienced ministers' wives who can act as models of the various roles a wife may choose. That is, wives who are coping in various roles (helpmate, enabler, dual-career, or flexi-time) should be invited to take meetings and discussion groups with the wives of seminarians, thus providing the latter with alternatives from which to choose.

Professional Counselors

Professional counselors may be needed by some wives on infrequent occasions. Conferences should have a policy that informs

¹Donald R. Brumfield, "Identifying and Corroborating Differential Role Expectations of the Wife of the Pastor-Minister among the Students and Faculty at the Gulf-Coast Bible College," (D.Min dissertation, United Theological Seminary, 1980), p. 143.
ministerial families of the provisions for this resource.\(^1\) Counseling should be readily available to wives and be unrelated to the ecclesiastical structure. Such counseling should be confidential and should not be reported to church leaders, whose responsibility in part is to determine a minister's future employment. Wives (and ministers) feel more comfortable asking for counsel from counselors free from administrative decisions. Counseling should be both financially feasible and psychologically available, the latter meaning that it is not to be considered a weakness of failure but a strength and openness to one's need.\(^2\)

Conferences may be able to make available qualified counselors and therapists\(^3\) to help wives with specific difficulties, allowing some reasonable latitude for the wife as to which counselor she chooses.

**Conclusion**

This study has reported and evaluated perceptions and characteristics of Protestant ministers' wives through an analysis of literature, and of Seventh-day Adventist ministers' wives primarily through surveys and data analysis. Similar problems and needs were noted for both sets of wives, indicating that enumerated problem areas are inherent in the role of a minister's wife. Problems and needs of wives provided a basis for theological reflection, which in turn was used as a basic philosophy to undergird a psycho-social

\(^1\)Schoun, p. 187. \(^2\)Clinebell, pp. 36-46. \(^3\)For ways in which professional services could be made available, see Schoun, p. 188.
support system for Adventist ministers' wives in North America.

The support system proposed consists of a number of support units that can be utilized by wives in varying manner and degree. It is a dynamic entity that can assist wives whose needs vary in time and from place to place. The person units outlined, particularly those of husband and church leaders, have a responsibility to consider the manner and degree of support they presently provide for wives and implement attitudinal, emotional, financial, and behavioral support as much as possible.

The wife herself has the responsibility of initiating, developing, and maintaining her own psycho-social support system. Conference leaders have a limited budget on which to work, and wives may have to complement any financial assistance given to them by conferences. However, as ministers' wives awaken to the fact of their own identities and personhood, their equality with other persons, and their right to choose their roles, purposeful education, and creative purposeful work (all of which are directed toward their own genuine interests and satisfaction), they are certain to act more assertively in securing an adequate psycho-social support system.

The following chapter assesses the findings of the study and considers several implications arising out of the study.
CHAPTER VI

CONCLUSION

Contemporary North American society is characterized by social fragmentation, uprootedness, high mobility, loneliness, and isolation. Identity is often sought through a successful career, the necessary condition being that spouse, family, friends, and leisure take a secondary position. Objects are considered to be more important than subjects, and human relationships tend to be superficial. Hence, there is a massive lack of subject-subject depth relationships in society at large.

The Seventh-day Adventist Church, since it forms a segment of North American society, should not be expected to be, and, indeed, is not immune to these influences. The findings of this study show that Adventist (and other Protestant) ministers' wives do experience and are suffering from a lack of close relationships, time pressures, loneliness, etc. Human relationships are suffering in spite of the advantage these wives have over the general population in belonging to a religious denomination which provides them with some psycho-social stability. Thus it is evident that Adventist ministers' wives are in need of a psycho-social support system to enhance their personal acceptance of themselves as well as their relationships with others.

Though the Adventist Church is not immune to the effects of
psycho-social fragmentation, it should at least examine and re-evaluate its priorities continuously in the light of the teachings of God. Each member as part of the body of Christ must do the same. The passing of time from the nineteenth century to the twenty-first century obviously means changing circumstances and changing ideologies in North American society, and these inevitably affect the thinking of ministers' wives. There is no doubt that Adventist ministers' wives will follow the trend of other Protestant ministers' wives toward greater liberation and personhood, etc., and church leaders at all levels should be taking steps to keep abreast of these changes.

As wives become aware of problems in their lives related to the role of minister's wife, they need to first recognize the problem(s) and then publically admit it to appropriate support units rather than suffering in silence and loneliness. Simply being married to a minister and being a God-fearing member of the Adventist Church does not guarantee psycho-social health to a wife. Knowledge of this fact helps her to avoid unnecessary false guilt, shame, and feelings of inadequacy. By publically admitting problems in a responsible manner, wives open the way for a more realistic appraisal of their situation so appropriate support can be provided. Not all wives have relationship problems, but those who do should be sure the problems are real.

Numerous implications follow from this study. Four are summarized here:

1. The Adventist Church must not be more oriented to a ___________________

1See chapter two.
successful "career" of "taking the gospel to all the world in this generation" than to the development and nurturance of successful human relationships within and without its membership. Church leaders and minister-husbands must allow wives to experience the companionship and dialogue that they need for happy and satisfying lives. Preaching without caring is like law without grace—it nullifies human relationships.

2. Ministers' wives (and their minister-husbands) should not be expected to retain the adolescent attitude of always "putting on their best face" for members and church leaders. Adult friendships (if genuine) can sustain confrontation and seeing the "worst face." Human relationships built upon adolescent conformity are superficial and contribute to loneliness, isolation, and depression. Ministers' wives are people who need human relationships mature enough to cater for the best and worst of human nature.

3. The Adventist Church itself may have accepted (unknowingly) a rigid stereotypic role (dating from the nineteenth century) in which human relationships suffer because of "the shortness of time." It was felt that so much had to be accomplished in such a short time that human relationships were sacrificed and took a secondary position. The minister's wife was the first to suffer the consequences of such a role. It would seem that perhaps it is time for the church as a whole to re-evaluate its role in preparation for the twenty-first century.

4. The Church must allow its theology to be augmented by the findings of other disciplines such as psychology and sociology, especially as they relate to the area of human relationships.
"Persons were not made to be alone" is not limited to a marriage contract and exposes the superficiality of the claim that a Christian needs only God as a companion. Adventist ministers' wives (as do all persons) need meaningful relationships with other persons for psycho-social health. They must be cared for as well as giving care to others.

This study challenges every member of the Seventh-day Adventist Church (including ministers' wives themselves) to be aware of potential and/or actual problems in the lives of ministers' wives and to provide necessary support when possible. As for ministers' wives who have no problems, suffice it to say that happiness and personal satisfaction have no maximum ceiling level, and even the happiest and most satisfied of wives can benefit from an improved psycho-social support system.
CHURCH GROWTH SURVEY
THE ADVENTIST PASTOR’S WIFE

1. Circle the amount of your participation or attendance:
   (if doesn’t apply circle 1) None Always
   A. Evangelistic Crusades 1 2 3 4 5
   B. Home and School Activities 1 2 3 4 5
   C. Other Church Meetings 1 2 3 4 5
   D. Prayer Groups 1 2 3 4 5
   E. Literature Distribution 1 2 3 4 5
   F. Community Service Center (DORCAS) 1 2 3 4 5
   G. Health Evangelism 1 2 3 4 5
   H. Volunteer Services in the Community 1 2 3 4 5
   I. Church Socials 1 2 3 4 5
   J. Ingathering 1 2 3 4 5
   K. Bible Studies Given by Your Husband 1 2 3 4 5
   L. Conference “Shepherdess” Meetings 1 2 3 4 5

2. How much pressure is there for you to be involved in your husband’s work?
   A. From Church 1 2 3 4 5
   B. From Husband 1 2 3 4 5
   None Too Much

3. How much of a problem is it to deal with the expectation that you must be an example?
   No Big Problem
   1 2 3 4 5

4. What are your feelings about ministers’ wives being paid?
   Should Not Be Paid
   Should Be Paid
   1 2 3 4 5

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5. What is your view of E.G. White's counsel to pastors' wives?
   A. Knowledge of
      1 2 3 4 5
      NEVER
      READ
      REVIEW
      OFTEN
   B. Feelings towards
      1 2 3 4 5
      TOO
      IDEALISTIC
      VERY
      PRACTICAL
   C. Response to
      1 2 3 4 5
      IGNORE
      PRACTICE

6. Circle the amount of close friends you have in the congregation.
   1 2 3 4 5
   NONE
   MANY

7. How much time do you spend answering church-related phone calls?
   1 2 3 4 5
   NONE
   GREAT
   DEAL

8. Circle the degree of sensitivity of husband insensitive sensitive to your emotional needs.
   1 2 3 4 5
   INSENSITIVE
   VERY
   SENSITIVE

9. Ease with which you socially interact with non-S.D.A.'s.
   1 2 3 4 5
   NOT
   VERY
   AT ALL
   EASILY

10. Circle the amount of your acquaintances who are pastors' wives of other denominations.
    1 2 3 4 5
    NONE
    MANY

11. What is your relation to your next door neighbors?
    1 2 3 4 5
    DISTANT
    CLOSE
12. What is your family's acquaintance with local city government personnel (mayor, judge, etc.)?  
   1 2 3 4 5
   No Many Acquaintance

13. What is the degree of respect the community has for your church?  
   1 2 3 4 5
   No High Respect

14. What is your current relationship to Jesus Christ?  
   1 2 3 4 5
   No Very close Relationship

15. How meaningful is your devotional life?  
   1 2 3 4 5
   Not Extremely meaningful

16. How often is your home used for carrying out church business?  
   1 2 3 4 5
   Never Regular Use

17. How much of your talents are utilized in the church?  
   1 2 3 4 5
   Not Total At all

18. In your home how often do you entertain  
   A. Church members  
   1 2 3 4 5
   B. Non-S.D.A.'s  
   1 2 3 4 5
   Never Very often

19. How often do you accompany your husband when he visits women who live alone?  
   1 2 3 4 5
   Never Always
20. **Degree to which public prayer comes naturally to you**

   1 2 3 4 5
   NOT AT ALL
   VERY NATURAL

21. **Circle the importance you feel your husband places on the following:**

<table>
<thead>
<tr>
<th>A. His health</th>
<th>1 2 3 4 5</th>
</tr>
</thead>
<tbody>
<tr>
<td>B. Church work</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>C. Time with you</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>D. Time with his child(ren)</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>E. Time with God</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>F. Leisure time</td>
<td>1 2 3 4 5</td>
</tr>
</tbody>
</table>

22. **Circle the degree to which your involvement in church work is limited because of:**

<table>
<thead>
<tr>
<th>A. Responsibility to your children</th>
<th>1 2 3 4 5</th>
</tr>
</thead>
<tbody>
<tr>
<td>B. Work outside home</td>
<td>1 2 3 4 5</td>
</tr>
</tbody>
</table>

23. **How long have you been a pastor's wife?**

   1. 3 years or less
   2. 4-10
   3. 11-20
   4. Over 20

24. **Circle the number of job-related moves since becoming a pastor's wife.**

   1. 0
   2. 1-3
   3. 4-6
   4. 7-10
   5. Over 10
25. **Average number of hours a day husband spends with**
   **A. Church work**
   - 1. 8 hours or less
   - 2. 9-10
   - 3. 11-12
   - 4. 13-14
   - 5. Over 14

   **B. You and the child(ren)**
   - 1. 1 hour or less
   - 2. 2
   - 3. 3
   - 4. 4
   - 5. Over 4 hours

26. **How regularly does your husband take his day "off" per week?**
   - 1. Practically always
   - 2. More often than not
   - 3. About as often as not
   - 4. Rarely, on occasion
   - 5. Not at all, only when he's sick in bed

27. **Average number of hours per week (including preparation) you give to church-related activities and voluntary church school work**
   - 1. 0
   - 2. 1-2
   - 3. 3-4
   - 4. 5-6
   - 5. Over 6

28. **Does your husband's ministry require you to attend more than one church or company each Sabbath?**
   - Yes
   - No
   - 1
   - 2

29. **Did you grow up in an S.D.A. home where at least one of the parents/guardian was an S.D.A.?**
   - 1
   - 2
30. Current number of Bible studies or interests you are following up

31. Average number of hours per week you spend with your husband in
   A. Church member visitation
   B. Non-member visitation

32. Age at last birthday

If you have suggestions for this study please write on the back of this sheet.
Please respond to each of the statements below by circling
SD for strongly disagree, D for disagree somewhat, N for
neutral, A for agree somewhat, or SA for strongly agree.

1. I have an effective program for my personal growth.  
   SD D N A SA

2. My husband participates with us in a regular family worship in our home.  
   SD D N A SA

3. I would welcome a continuing education program which would meet the specific needs of pastors' wives.  
   SD D N A SA

4. I really enjoy being a pastor's wife.  
   SD D N A SA

5. For the most part I believe I am a successful pastor's wife.  
   SD D N A SA

6. Sometimes I wish my husband would leave the pastoral ministry.  
   SD D N A SA

7. Sometimes I feel guilty taking time away from my husband's work for my personal needs.  
   SD D N A SA

8. It would be good if a counselor with no ties to administration were provided with whom pastors and their wives could discuss problems.  
   SD D N A SA

9. I feel ministers' children generally create more problems for their families than other church members' children do.  
   SD D N A SA

10. I sometimes feel a loneliness and isolation in the ministry.  
    SD D N A SA

11. My husband always confers with me before making a major decision. (Such as accepting a call).  
    SD D N A SA

12. My husband and I have a very open relationship and can freely discuss our deepest feelings with each other.  
    SD D N A SA

13. I feel accepted by church members and community friends as an individual with needs like any other woman.  
    SD D N A SA
All of us worry at times. Are you ever worried or bothered about the following? Circle N for never, R for rarely, S for sometimes, and O for often.

<table>
<thead>
<tr>
<th>Question</th>
<th>Options</th>
</tr>
</thead>
<tbody>
<tr>
<td>14. being criticized by church members</td>
<td>N R S O</td>
</tr>
<tr>
<td>15. gaining the approval of the conference administration.</td>
<td>N R S O</td>
</tr>
<tr>
<td>16. finances</td>
<td>N R S O</td>
</tr>
<tr>
<td>17. being an adequate minister's wife</td>
<td>N R S O</td>
</tr>
<tr>
<td>18. getting along with church people</td>
<td>N R S O</td>
</tr>
<tr>
<td>19. having sufficient family time</td>
<td>N R S O</td>
</tr>
<tr>
<td>20. others' needs being given priority over family needs</td>
<td>N R S O</td>
</tr>
</tbody>
</table>

Please answer freely the following questions using additional paper as may be needed:

21. The joy or opportunity which has meant the most to me in sharing in my husband's work is.

22. The problem or conflict which has been most real for me as a pastor's wife is.

23. If my husband or I were confronted with a personal or family problem we would turn for counsel to.

24. I completed the (grade or level) of education and opportunities for continuing education or academic credits would interest me in the following way:


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Group Participation: A Psychological Study of Personality 
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Pacific School of Religion, 1963.

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sistence of Loneliness: Self and Other Determinants." 

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Miller, Sherod; Corrales, Ramon; and Wackman, Daniel B. "Recent Progress in Understanding and Facilitating Marital Communication." Family Coordinator 24 (1975):143-51.


Name: John David Watts

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Undergraduate and Graduate Schools Attended:

1964-1965 Kedron Park Advanced College of Education
1969-1972 Avondale College
1979-1982 Andrews University, The Seventh-day Adventist Theological Seminary

Degrees Awarded:

Certificate of Primary Teaching, 1965
Bachelor of Arts in Theology, 1972
Master of Divinity, 1981
Doctor of Ministry, 1982

Professional Experience:

1966-1968 Primary School Teacher, Queensland State Government
1973-1978 Pastor-Evangelist, South Queensland Conference of Seventh-day Adventists
1982-1983 Acting Assistant Youth Director, Victorian Conference of Seventh-day Adventists