LIBERTY UNIVERSITY
JOHN W. RAWLINGS SCHOOL OF DIVINITY

THE IMPORTANCE OF SELF-AWARENESS FOR THE PREVENTION OF BURNOUT AND COMPASSION FATIGUE FOR CLERGY

Submitted to Professor Charity Williams
In fulfillment of the requirements for the completion of
the Doctor of Ministry Degree

Department of Christian Leadership and Church Ministries

by

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Thesis Project Approval Sheet

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Self-care is both necessary and vital to the efficiency and longevity of ministry professionals, pastors, and people in general. When a person neglects their physical, emotional, and mental state, quality of life decreases. To study the importance of self-awareness and how to prevent burnouts and compassion fatigue among clergy, this thesis used the Macedonia Worship Center leadership staff as a study subject. The researcher studied various peer-reviewed articles that have evaluated the relationship between those who work in ministry and their levels of burnout and compassion fatigue alongside their perception of self-care to understand the importance of self-awareness related to self-care.

The researcher explored these scholarly materials to assess the situation with the ultimate goal of offering spiritual and emotional support to the leadership and support staff of the Macedonia Worship Center. Throughout this research project, the researcher took into consideration the spiritual formation and spiritual history of all who consented to participate. The information collected was obtained through interviews and questionnaires, and this thesis includes charts to organize and present collected data. The findings revealed that Christian educators must train clergy persons and servant leaders to embrace the practice of self-awareness, Sabbath rest, and communication with the same intentionality as they train them to prepare for specific sacraments and serving others.
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### Abbreviations

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<td>Center of Disease Control and Prevention</td>
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<tr>
<td>DMIN</td>
<td>Doctor of Ministry</td>
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<tr>
<td>LUSOD</td>
<td>Liberty University School of Divinity</td>
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<td>MWC</td>
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CHAPTER 1: INTRODUCTION

Introduction

This research project was designed and designated to help those working in ministry discover the importance of caring for themselves. Self-care is vital for those in ministry as it assures longevity for both the ministry and the servant-leader. Ministers who are over-functioning manifest anxiety and create situations in which congregation members ignore or deny their appropriate responsibility. When a minister takes on personal and exclusive responsibility for a church’s well-being, that lack of self-awareness leads to over-functioning, which in turn leads to burnout. “Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.”¹ The way the servant-leader relates to others depends on how that servant-leader relates to themselves. Self-care encourages the servant-leader, minister, and clergyman to maintain healthy relationships and reciprocate to others.

The researcher designed this research project to aid the leadership and support staff of the Macedonia Worship Center in carefully examining potential problems that may lead to burnout and compassion fatigue. Through education and assessment, this study will also help identify trends that forecast any potential for exhaustion, spiritual deficit, and fatigue. The researcher’s goal is to help leaders and staff identify their default behaviors, recognize blind spots, and raise awareness, resulting in the proper marking of boundaries and the promotion of self-care for themselves, the church they serve, and their families.

It is understood that the concept of self-care is translated differently for each participant. Still, on a foundational level, raising self-awareness, emotional intelligence, and self-care

¹ Unless otherwise noted, all biblical passages referenced employ the King James Version (Philadelphia, PA: American Bible Society, 2010).
practice allows servant-leaders to consider themselves as they consider those they are called to serve. This ensures the longevity and posterity of both the leadership and support staff of the Macedonia Worship Center (MWC). If the leadership and support staff at MWC receive training on the importance of self-care, they may in turn earn a greater awareness of self-care for themselves and for those around them.

**Ministry Context**

Located in Winston-Salem, North Carolina, MWC stands out as one of the premier ministries within the city, representative of a rich history that extends over 80 years. The Macedonia Worship Center, formerly called the West End Holy Church, was founded in 1932 by Elder William Monroe Johnson. Johnson was appointed to look after a small mission with a membership of eight people. With this membership, they purchased and built a church to gather for worship. For ten years, these parishioners faithfully labored to grow the ministry. Over the years, the West End Holy Church membership grew then purchased another facility, the Mount Calvary Baptist Church; this church was renamed the Macedonia Holy Church.

In 1946, now Bishop Johnson founded a new organization called the True Vine Pentecostal Holiness Church of God, Inc. (TVPH). With the Macedonia Holy Church as its headquarters church, several churches were formed across North Carolina, South Carolina, Virginia, and Maryland. Following the teachings of the Holy Writ, MWC respectfully adhered to the following objectives:
• To promote, establish, maintain, erect, and operate churches and units of churches in the furtherance of God’s Kingdom on earth, as laid down by the Holy Writ.²

• To promote, encourage, support, and send the gospel to all underprivileged sections of the world.³

• To encourage and assist in the distribution and study of the Bible and sound religious literature.⁴

• To encourage the proper care of disadvantaged orphan children and needy and aged ministers of the gospel by providing homes and orphanages for their comfort, livelihood, and charity to needy and afflicted people.⁵

With the transition of Bishop Johnson in 1975, his son, Elder Sylvester Davis Johnson, was appointed and elected as the senior pastor of the church, chairman of the executive board of the national True Vine Pentecostal Holiness Church of God, Inc., and Presiding Prelate of the organization.⁶ Consecrated into the Episcopal office in October of the same year, Bishop S.D. Johnson continued the work as the visionary and started to build and revitalize the community. Johnson purchased a 42-unit apartment complex adjacent to the church, naming it the Macedonia Arms Apartments. The Johnson Memorial Sanctuary was completed, an edifice well ahead of its time with a seating capacity of over 2,000. In October 1979, the Macedonia Church Family turned its focus to a wide-ranging building project. With a heart centered on community and the gift of creativity and innovation, Bishop S.D. Johnson designed a structure that remains focused

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³ Ibid.
⁴ Ibid.
⁵ Ibid.
⁶ Ibid.
on focused on enriching the lives of those within the city of Winston-Salem. This included the purchase of a gospel radio station in 1982.

In 2003, the Macedonia True Vine Pentecostal Holiness Church became known as the Macedonia Worship Center (A True Vine Pentecostal Holiness Church of God Corporation). Today, MWC continues to be a thriving ministry in the city of Winston-Salem, Triad area, with over 24 active, resourceful pastoral ministries and a commitment to holistically enrich the parishioner.

With a multi-generational and multi-cultural backdrop, MWC focuses on engaging various ministries centered on and dedicated to building people with discipline and dignity. Rooted in Pentecostalism, MWC is nicknamed the “Pentecostal Mecca,” a house that believes in the full activation of the gifts and power of the Holy Spirit. The ministry focuses on continuing work within the urban landscape with disadvantaged and marginalized people, people who have been incarcerated, and youth and college-campus ministries, to name a few. With its effort to build the community, the church maintains its roots in the needs of parishioners and families living within Winston-Salem and surrounding areas.

Due to COVID-19 pandemic, the MWC ministry has transitioned into a virtual setting, meeting with its congregation every Sunday for morning worship and on Wednesdays for mid-week Bible studies. This live streaming platform has expanded its ministerial demographic to an international platform. Although the setting has changed, the service template remains focused on building the spirits of each person who attends. Auxiliary leaders are encouraged and challenged to think creatively to develop and retain engagement with the membership. Resources continue to be made available to parishioners as the pandemic’s effects result in a loss of employment and other benefits.
The leadership structure within MWC is a hierarchical one. With the senior pastor and co-pastor at the top, the chain of command lends each auxiliary or ministry leader full autonomy over each ministry’s building, engaging, and running as aligned with the church’s visionary goals, objectives, and guidelines. Each of the 25 ministries is responsible for branching out to meet the needs of those within the congregation and the community.

Leadership and support staff have been overextended. Muse, Love, and Christensen assert, “Higher stress levels in ministry without a sense of personal satisfaction increase stress on the pastor's family and can lead to deterioration of physical health.” In light of the current pandemic, this overextension has highlighted the need for self-care and self-awareness within the MWC ministry.

The author seeks to connect and engage with the leadership and support staff to research existing self-care practices. The author is tasked to educate, create, and implement training surrounding the topics of self-awareness and care that are designed to build resiliency to the feelings of spiritual and emotional distress that led to burnout. Doolittle claims, “Scholarly reading, mentorship, independent Bible study, retreats, as well as time out with family, can be integrated into their regimen.” Gender and ethnicity are not considered variables but will remain secondary information for reference if needed. The author intends to work with this control group over two months, tracking the age of all participants. The author plans to teach various self-care techniques and record their effects on the level of service given to members of the congregation and their own families. Muse, Love, and Christensen mentions that, “A vital

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8 Benjamin R. Doolittle, *The Impact of Behaviors upon Burnout Among Parish-Based Clergy* (New York: Springer, 2010), 89.
spiritual life has been confirmed to be a key prophylactic against burnout." In keeping with the vision of MWC, the author intends to integrate self-care teaching to the leadership and support staff, thus ensuring that the application of self-care practices can raise awareness about how to best provide practical ministry.

**Problem Presented**

The problem is that the leadership and support staff at MWC seem to lack an understanding of self-care. As a result of the COVID-19 global pandemic, the existential stressors have highlighted the need for self-care for those who function on any ministry level within MWC. Pastors are continually in danger of burnout due to excessive ministerial responsibilities, which can deplete their emotional, cognitive, spiritual, and physical energy reserves and degrade their overall effectiveness. The relationship between burnout and potentially preventative or mitigating factors, spiritual renewal, rest-taking, and support system practices must be carefully assessed. The client’s goals for treatment and hopeful attitude about the eventual beneficial outcome represent a commitment of emotional energy—an investment of energy that must be sustained and regenerated by experiencing the therapist’s attention, empathic responsiveness, and successful interventions. “Pastors’ families often report that the pastor has become fatigued, withdrawn, and discouraged.” This presents a problem because it has decreased clergy’s efficiency and engagement within the MWC population. The call to serve others in a religious context is one that is demanding of a person’s time, strength, and energy;

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this vocation is indeed a sacrifice that consists of ongoing exposure to stress and fatigue. Without the proper attention to caring for oneself and taking the time for self-assessment, the risk for emotional, physical, and spiritual burnout is high.

**Purpose Statement**

The purpose of the Doctor of Ministry action research thesis is to provide training regarding self-care for the leadership and support staff at the Macedonia Worship Center (MWC). The study participants are multi-generational, ranging in age from 30 to 80. Proper education and training in self-care are essential. In a call where caring for oneself appears to be selfish, it would be necessary to reframe the value of self-care to people who have found purpose in caring for others more than they care for themselves. To develop and maintain relationships between the leadership and the congregants of MWC, the servant-leader must be self-aware. This awareness aids servant-leaders as they comprehend the importance of creating boundaries that are necessary for ministry. By educating the leadership and support staff on the importance of the Sabbath, self-awareness, boundaries, and communication, the chance for compassion fatigue and burnout decreases because servant-leaders are then empowered to take autonomy over their feelings through this new awareness.

**Basic Assumptions**

The first assumption is that the faith community will allow researchers into their sacred spaces to carry out the project. The second assumption is that the senior pastor will grant the researcher access to members of his leadership and support staffs for interviews. A third assumption is that those who participate in this research will be completely honest and open to
being interviewed and experienced by attending educational sessions and applying what is learned. The fourth assumption is that both the senior pastor and leadership team of MWC would willingly identify any problems and be open to working toward a better awareness of a lack of self-care practices. “Unhealthy leaders lack, for example, awareness of their feelings, their weaknesses, and limits, how their past impacts their present, and how others experience them.”¹³ Lastly, it is assumed that the researcher will gain insights that will benefit the leadership staff of MWC.

**Definitions**

Burnout is defined as distress from various stressors to a person’s emotional, physical, and mental state. This leads to exhaustion. The stress that comes within the ministry context can lead to feelings of being overwhelmed and emotionally drained. Within the context of this research project, it is essential to understand how burnout is variable in relation to ministry and its efficiency. Burnout is linked to feelings of pessimism, work overload or difficulties, and job discontent. Burnout is defined as a loss of energy, desire, and commitment that occurs when high expectations for accomplishments are not met despite a commitment to a cause or way of life, particularly in the setting of low income and inadequate appreciation for efforts.¹⁴

Compassion fatigue is often characterized by emotional and physical exhaustion leading to a weakened ability to be empathetic or compassionate towards others. It is essential to know that compassion fatigue is referred to as secondary traumatic stress. Learning new life skills related to self-care is important to managing symptoms associated with compassion fatigue.

¹⁴ Barnard and Curry, *The Relationship of Clergy Burnout to Self-Compassion and Other Personality Dimensions*, 149.
Compassion fatigue is not a mental disorder; rather, it is a natural behavioral and emotional reaction that arises from assisting or wishing to assist another person who is experiencing trauma or pain.\textsuperscript{15}

Coronaviruses are a type of virus. There are many variations of this virus that cause disease. The newly identified coronavirus has caused a worldwide pandemic of the respiratory illness called COVID-19. Coronavirus disease (COVID-19) is a newly found coronavirus that causes an infectious illness; it spreads primarily through droplets of saliva or discharge from the nose when an infected person coughs or sneezes.\textsuperscript{16}

Sabbath is marked as the day of rest on the seventh day of the week. It is remembered in the biblical story that describes the creation of the heavens and the earth in six days. Sabbath observance is a Judeo-Christian practice that commemorates the world’s six-day creation while also honoring God’s rest on the seventh day. The Sabbath signifies virtuous rest, which is more than merely a day off; rather, it is rest that orients hearts and minds toward God.\textsuperscript{17}

Self-awareness is the experience of one’s personality of individuality. While consciousness is being aware of the environment, self-awareness is the recognition of that awareness. Bradberry and Greaves explain it as follows: “Self-awareness is your ability to accurately perceive your own emotions at the moment and understand your tendencies across situations. It is a keen understanding of your emotions that helps you quickly make sense of your emotions.”\textsuperscript{18}

\textsuperscript{15} Christine Florio, \textit{Burnout & Compassion Fatigue: A Guide for Mental Health Professionals and Care Givers} (Newton, NJ: Christine Florio, 2010), 7.
\textsuperscript{16} World Health Organization, “Coronavirus,” accessed November 4, 2020, https://www.who.int/health-topics/coronavirus#tab=tab_1
\textsuperscript{17} Holly Hough, Rae Jean Proeschold-Bell, Xin Liu, Carl Weisner, Elizabeth Turner, et al., \textit{Relationships between Sabbath Observance and Mental, Physical, and Spiritual Health in Clergy} (New York, NY: Pastoral Psychology, 2019), 173.
\textsuperscript{18} Travis Bradberry and Jean Greaves, \textit{Emotional Intelligence 2.0} (San Diego, CA: TalentSmart, 2010), 25.
Maintaining a good connection with oneself requires self-care, meaning that one would have to do things to take care of the mind, the body, and the emotions by intentionally engaging in activities that nurture the soul, promote well-being, and reduce stress. Taking good care of oneself becomes the most efficient way of taking good care of others. When the decision is made to take better care of oneself, person is better equipped to help others.19

The servant-leader is a leader first; it is this intentional choice that brings one into aspirations to lead. The servant-leader focuses on the growth and well-being of people and the communities to which they belong. The first-dimension entails building relationships with others, empowering followers, and assisting followers in growing and succeeding by providing opportunities to improve follower skills, act ethically, demonstrate conceptual skills, promote follower success, and create value for others outside the organization.20

Limitations

Anything that presents the opportunity to both obstruct and hinder the researcher within this study can be defined as a limitation, and this Doctor of Ministry research study has presented several variables that fit this classification. The importance of self-care has been the topic of many articles, as the attention on mental health has increased. Because of the global pandemic of COVID-19, the need to care for one’s mental health proves even more important.

Time is a limitation. The researcher is working with a timetable that may not be compatible to accomplish what is necessary to authenticate the purposes of this thesis. This

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research study requires the engagement of 25 individuals. It will require both pre- and post-surveys that would evaluate the emotional intelligence of those working across various levels of leadership. Moreover, the researcher is bi-vocational and facing demands to be present within his occupation, his home, and his ministry that may limit his full engagement in the study. Although there are elements of this research that can be done over the phone, via email, and on platforms such as Zoom, things that are dependent on technology may not be accessible to everyone within the control group. In fact, the researcher must travel over one hundred miles to collect assessments from those who may not have access to various mediums of this study. Finally, most of those in MWC leadership are also bi-vocational; this presents further limitations as schedules may hinder the opportunities for people to participate and be fully engaged with the research study.

The demographic of the control group varies across categories related to age, gender, social status, education, and class. This presents as a limitation as well, since these contexts shape the views, insights, and perspectives of those within the group. The researcher understands the roles and responsibilities of those that make up the leadership and supporting staff of MWC. Those roles and responsibilities of senior leadership present possible time constraints because of necessary sermon preparation, preaching, and educating the church through virtual platforms, while continuing to be involved with the affairs and concerns of the parishioners. The pastor’s time with the author to discuss, grant permissions, and get consent for the continuation of this research study can also present as limitations. Budget also presents a limitation, as this project is self-funded. The Macedonia Worship Center has no financial connection or obligations to this research.
It would be important to the research that those who participate understand the researcher’s purpose and objective. Thus, the researcher must take time to explain the definitions to those who are being interviewed so that they bring a clear understanding of the context in which various terms and subjects are being deployed. The confidentiality of those who share in the research is also essential to the integrity of the project. Some of the persons that will be taking notes during the procedure include participant observers, interviewers, focus group facilitators, and the researcher. Field notes document current data being gathered, and they include descriptions of what is being experienced and observed, quotations from those who have been observed, the observer’s sentiments and responses to what has been observed, and field-generated insights and interpretations. Field notes are the primary resource for building case studies and doing thematic cross-case analysis in qualitative research.21

This same integrity comes from the working relationship the researcher has with various members of the leadership staff. This relationship presents a limitation as it may create biases on the part of both interviewer and interviewee.

The limitations within this research project regarding caring for the servant-leader surround the culture, theology, and belief systems that have been adhered to at MWC. While the church is growing, it is still a community filled with intergenerational views, ideas, insights, and perspectives that are passed on and inherited by newcomers. The disruption caused by COVID-19 has created limitations for the researcher. For example, to maintain the safety of those involved, the researcher has used virtual platforms to communicate with participants. With the

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church not offering any formal training in the nuances of technology, certain distractions can become a priority over the purpose of the research study.

Additional limitations to the study are related to some of the methodology used within this project. The researcher may be limited on how far this project can reach because of the lack of participants, a lack of engagement by those who are asked to join, and a lack of support from both leadership and support staff.

**Delimitations**

Delimitations assist a researcher in avoiding over-generalization of conclusions. Any larger applications of results should always be treated with caution.\(^{22}\) The researcher has the autonomy to use various channels of communication to conduct this research project. Conducting this research will require teaching, through virtual media outlets, multiple courses on providing self-care and building self-awareness. The topic of self-care has gained popularity over the years, especially among members of the clergy, and though popular, the subject of self-care and self-awareness can still be new for some servant-leaders. Because of this need for self-care to build retention and resiliency, the researcher thought it essential to build a treatment plan that benefits leadership and support staff of MWC.

Through a self-care assessment, the researcher will assess knowledge about self-care among MWC leadership and staff, both before and after educational training periods. Those of this control group are encouraged to apply the tools taught and measure the differences in emotional and spiritual distress feelings. Without sufficient professional limits and adequate

\(^{22}\) Ibid., 20.
supervision, being emotionally attached in any therapeutic case might provide the ideal climate for compassion fatigue and vicarious traumatization to emerge.  

**Thesis Statement**

If the leadership and support staff at the Macedonia Worship Center (MWC) receive training on the importance of self-care, they may gain a greater awareness of self-care for themselves and those around them. Through education and training, the servant-leader can grow and develop into a place where caring for their families and the congregation, and caring for themselves, becomes more intentional. They are left equipped with the tools for stress management, prevention, and recovery simply because they have raised awareness about caring for their temples. These advantages benefit the church by creating an environment of healthy leaders and congregants—spiritually, physically, and emotionally.

**CHAPTER 2: CONCEPTUAL FRAMEWORK**

**Literature Review**

Self-care is both necessary and vital to the efficiency and longevity of people. As crucial as Sabbath is to the Judeo-Christian believer, so should be the temple’s maintenance gifted to creation by the Divine. Scripture begs the question, “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” (1 Corinthians 3:16-18). It is the responsibility of persons, both clergy and lay, to take care of their bodies. When one neglects his or her physical, emotional, and mental states, the quality-of-life decreases. It has been engrained in the culture of

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service work that one should prioritize others’ needs before his or her own. Unfortunately, the number of churches that fail to accept the need for care is astounding currently.24

The term “burnout” emerged in recent years. It has to do with the emotional weariness and cynicism that is common among individuals who hold positions of service.25 Burnout arises in human services and in the Church due to a lack of emotional awareness and management, a lack of work-life balance and limits, and lack of education about burnout prevention in general. The literature review discusses self-care and the relevance of learning how to use it in the context of ministry.

Understanding Proper Work-Life Balance

When it comes to self-care and those called to serve, there appears to be a conflict between understanding how much to offer others and how much to give oneself. According to Rae Jean Proeschold-Bell and Jason Byassee’s study on the clergy health problem, when the job of individuals in ministry is considered pure and holy, the clergy concludes with a default. This attitude treats every activity as vital, leaving people overworked and less inclined to care for their own physical and emotional health.26 Barnard et al. support this idea in their study, The Relationship of Clergy Burnout to Self-Compassion and Other Personality Dimensions, by reporting that because clergy persons find few ways to balance their life with the work to which they are called, they frequently become tired, withdrawn, and discouraged with the work they do.27 Muse et al. demonstrated the conflict and problems individuals experience when called to be shepherds by demonstrating the association between pastors being completely involved in the

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25 Ibid.
26 Rae Jean Proeschold-Bell and Jason Byassee, Faithful and Fractured: Responding to the Clergy Health Crisis (Grand Rapids, MI: Baker Academic, 2018), 24.
27 Barnard and Curry, The Relationship of Clergy Burnout to Self-Compassion and Other Personality Dimensions, 150.
ministry supported by a deep spiritual life yet experiencing emotional tiredness. While Muse et al. and Bernard et al. believe that the work done by clergy motivates them to continue, Proeschold-Bell and Byassee disagree. According to them, no discernible correlations exist between how clergy feel and the number of hours they labor. Depression and anxiety have little to do with emotional suffering. According to Peter Scazzero, clergy and other congregational leaders are emotionally unhealthy because they are overburdened. Scazzero underscored his argument on the gap between the clergy’s personal and professional lives. The compartmentalization of their ties to the job they perform for the Church, whether single or married, might represent their relationship with the work they do and the work of the ministry. Ronald Sisk disagreed with this compartmentalization, instead viewing the separation of life in ministry and life at home as an extension that encourages clergy to overextend themselves by over-functioning. Ministers who take on responsibilities without limitations cause worry and create crises inside the Church that appear to go unnoticed.

Setting limits is essential for striking a balance between one’s job and one’s life outside of work. One fundamental skill that any minister must cultivate is an ability to say no to individuals. Damon Zahariades, author of *The Art of Saying No: How to Stand Your Ground, Reclaim Your Time and Energy, and Refuse to Be Taken*, asserted that by setting such limits, the individual serving a congregation will have more time to pursue hobbies. This form of self-care

29 Proeschold-Bell and Byassee, *Faithful and Fractured*, 3.
31 Ibid., 29.
33 Ibid.
promotes healthy productivity, good relationships, and mental and emotional well-being.35 Unlike Proeschold-Bell et al., Muse et al. argued that the correlation between pastors and clergy who are well supported by a solid spiritual life and an incredible feeling of personal accomplishment suffer the same emotional tiredness.36 Both burnout and depression have been linked to pastors’ and clergy members’ full commitment, since these helpful professionals think that their work is sacred. According to Muse et al., this explains why community clergy leaders devote so much time and energy to helping others overcome their difficulties while neglecting their own.37

The Importance of Self-Awareness

Self-awareness is the conscious understanding of one’s relationship to the world in which one lives. It is an understanding of emotions, conduct, and personality attributes.38 The servant-leader may become overwhelmed and fail to recognize it.39 A lack of self-awareness is analogous to someone who lives their life on autopilot or in default mode. Amid the ministry’s heavy responsibilities and tensions, the servant-self-worth leaders and sense of calling are sometimes brought into doubt.40 Being more emotionally aware is critical because it helps the servant-leader evaluate the motivations behind what is done to participate in ministry. The motives for ministering are vital because we are still asked to assess why we do what we do. The servant-leader must be mindful of the energy used by their own experiences, education, family structure, ministry methods, and motivation for engaging in ministry, as well as the personal satisfaction that energy offers.41

35 Ibid.
36 Muse, Love, and Christensen, Intensive Outpatient Therapy for Clergy Burnout, 148.
37 Ibid.
38 Florio, Burnout & Compassion Fatigue, 9.
39 Ibid., 10.
40 Muse, Love, and Christensen, Intensive Outpatient Therapy for Clergy Burnout, 148.
According to Scazzero, when a servant-leader suffers from emotional deficiencies, it shows in the job quality and in how that person interacts with others.\textsuperscript{42} Those who have lost sight of themselves in ministry may be unaware of their own emotions, limits, blind spots, and shortcomings.\textsuperscript{43} This lack of self-awareness may be seen in how the servant-leader responds to and interacts with the congregation and those they serve. They lack the overall ability and skill set to commune with oneself as well as to profoundly participate in the feelings of others.\textsuperscript{44} This inability to engage may have an impact on the individuals with whom they come into contact, the congregations they spiritually feed, and even their own families and loved ones.

The servant-leader who is experiencing an emotional deficiency is oblivious to what is going on inwardly and when feelings such as poor self-esteem, sympathy, anger, happiness, or even sadness are noticed, they are not understood or expressed effectively. This can result in fatigue, substance abuse, obesity, and other unhealthy behaviors.\textsuperscript{45} Bruce Epperly made a thought-provoking point: the physical well-being of the person in charge of the congregation should be just as essential as that of the congregation. As a result, the servant-leader’s self-care routines should reflect a knowledge of God’s design for a whole existence, which involves both intellect and spirit.\textsuperscript{46} Leaders who lack self-awareness recognize the necessity for closeness in relationships and lifestyles, but they seldom implement this information in their partnerships.\textsuperscript{47}

The servant-leader invests a great deal of time, money, energy, and effort into shepherding others, yet fails to engage in a complete and vibrant married or single life.\textsuperscript{48} Sisk, author of The

\textsuperscript{42} Scazzero, \textit{The Emotional Healthy Leader}, 30.
\textsuperscript{43} Ibid., 25.
\textsuperscript{44} Robert C. Dykstra, \textit{Images of Pastoral Care} (St. Louis, MO: Chalice Press, 2005), 35.
\textsuperscript{45} Bruce Epperly, \textit{A Center in the Cyclone: Twenty-First Century Clergy Self-Care} (Rowman & Littlefield, Lanham: MD, 2014), 65.
\textsuperscript{46} Ibid.
\textsuperscript{47} Scazzero, \textit{The Emotional Healthy Leader}, 30.
\textsuperscript{48} Ibid.
Competent Pastor: Skills and Self-Knowledge for Serving Well, agreed with Scazzero that the over-functioning character of persons who preach and serve churches of all sizes, in both rural and urban settings, prompts them to create scenarios out of their fears. This demonstrates a lack of self-awareness not only in the leader but also in the crowd. Sisk expanded on his thoughts on self-awareness by stating that becoming aware of oneself speaks of the call to the depths. Transformation frequently entails going beyond simple habits. In response, Robert Dykstra emphasized the significance of self-awareness by linking the work’s relationship to the experience that can only be disclosed via communion with the self. While these scholars agree, George Fitchett and Steve Nolan made an intriguing counter point that self-awareness necessitates the ministers’ ability to perceive themselves in their audience; doing so requires sound judgment and a thorough awareness of the many needs offered by their congregations.

Acknowledging the Call to and the Vocation of Ministry

The servant-leader can set adequate boundaries among the numerous roles of leadership as they become more conscious of their own identity via spiritual practices. According to Leslie J. Francis et al., the boundaries that are set for ministry are defined not just via theological and spiritual development but also psychological development, since it is at the core of Christian service. Managing the authority that comes with being called to ministry and creating these

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49 Sisk, The Competent Pastor.
50 Ibid., 6.
51 Dykstra, Images of Pastoral Care, 35.
52 George Fitchett and Steve Nolan, Spiritual Care in Practice (London, UK: Jessica Kingsley, 2015), 27.
53 Scazzero, The Emotional Healthy Leader, 267.
limits may be difficult for the servant-leader. Both Francis et al. and Scanzo have recognized that there is no substitute for being both thoughtful and prayerful in ministry.⁵⁵

Florio has asserted that the reaction to ministry stress may be detrimental to the company.⁶⁶ According to Fitchett and Nolan, because people do not live in solitude but are enmeshed in the connections they form, the high demands placed on them become overwhelming.⁵⁷ Scanzo also senses, along with Fitchett and Nolan, that effective checks and balances are important for the ministry’s benefit. Servant-leaders must be accountable to the ministry and the congregation to which they are called.⁵⁸

The call to ministry is unique. Proeschold-Bell et al. count it as sacred, yet in its sanctity, it remains vulnerable to inspection and criticism.⁵⁹ According to Proeschold-Bell et al., the many diverse obligations undertaken by many ministers and pastors alike are covered more by the various demands and complaints made by the congregants, but a few of them understand the wider picture of the pastor’s job.⁶⁰ According to Proeschold-Bell et al., the servant-mission leader’s job is certainly sacred activity. This work is critical, and it should lead to a complete awareness of the physical and emotional health of the servant-leader, pastor, clergy, and minister. While Sisk agreed, he also argued that responsibility, not effort, is required to safeguard competent ministry.⁶¹

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⁵⁵ Scanzo, The Emotional Healthy Leader, 267.
⁵⁶ Florio, Burnout & Compassion Fatigue, 15.
⁵⁷ Fitchett and Nolan, Spiritual Care in Practice, 45.
⁵⁸ Scanzo, The Emotional Healthy Leader, 267.
⁵⁹ Proeschold-Bell and Byassee, Faithful and Fractured, 16.
⁶⁰ Ibid., 16.
⁶¹ Sisk, The Competent Pastor, 29.
Managing Emotions

According to Richard A. Swenson, emotional, relational, and social problems are all symptoms indicating that a person serving in ministry, in whatever form, is unhealthy. The pain draws the servant-leader’s attention away from the danger. Culbertson refers to this anguish as self-sacrifice, and while the Church acknowledges, reveres, and normalizes it, it is self-destructive, especially when the sacrifice is not voluntary. When leaders are unable to properly separate themselves from their job, take a break to regroup, or take appropriate Sabbath without feeling guilty, this is a clear red flag, according to Proeschold-Bell et al. While Barnard and Curry agree that the high emotional exhaustion that is typical in ministry leaves leaders feeling both drained and discouraged, many attempt to conceal these feelings to maintain a positive public persona, leading others to believe that the call to ministry has blessed them to cope with its stressors.

These pressures manifest as contributors to burnout. According to Benjamin Doolittle, clergy who matched the criteria for burnout characterized themselves as despondent and dissatisfied with their spiritual lives. According to Abernethy et al., sadness and emotional weariness arise when the servant-leader and minister become emotionally spent. According to Christine Florio, this depletion reflects a failure to maintain the façade of perfection, which can lead to feelings of insufficiency and compassion fatigue. Burnout can occur as a result of the

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63 Ibid.
64 Proeschold-Bell and Byassee, Faithful and Fractured, 3.
65 Barnard and Curry, The Relationship of Clergy Burnout to Self-Compassion and Other Personality Dimensions, 150.
66 Doolittle, The Impact of Behaviors upon Burnout Among Parish-Based Clergy, 88.
68 Florio, Burnout & Compassion Fatigue, 13.
pressure to succeed. According to Randell, a person who is burnt out is unable to deal with the chronic emotional stress of the profession to which they are called, resulting in low morale, reduced performance, absenteeism, and high turnover. Laura Barnard and John Curry share that

89% of clergy were glad that they entered the ministry, 88% believe that their work had a positive influence on others, and 80% believed that they had accomplished many worthwhile things in ministry. Moreover, the same sample of Catholic priests that reported high emotional exhaustion also reported high personal satisfaction from their role (90 percent).

Burnout, according to Otto et al., is harmful to an individual’s health. Proactive work habits have been linked to decreased levels of burnout by putting the duty of self-care in the hands of the servant-leader. According to Morse et al., burnout can be decreased by reducing emotions of injustice and boosting the congruence among people who work together. Prayer is another technique that can help reduce the likelihood of burnout. In fact, Francis et al. emphasize the relevance of prayer to the servant-leader who prays to maintain a high level of work-related psychological wellness among the clergy. Studies have shown that a positive attitude toward prayer results in reduced levels of emotional weariness and depersonalization and in higher levels of personal success.

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69 Proeschold-Bell and Byassee, Faithful and Fractured, 37.
70 Randall, Clergy Burnout, 334.
71 Barnard and Curry, The Relationship of Clergy Burnout to Self-Compassion and Other Personality Dimensions 150-151.
73 Francis, Robbins, and Wulff, Assessing the Effectiveness of Support Strategies in Reducing Professional Burnout Among Clergy Serving in The Presbyterian Church (USA), 322.
74 Ibid., 323.
Theological Foundations

Within the Christian faith tradition, it is taught to love the Lord your God with all your heart, mind, soul, and strength. This is an obvious illustration of entire conduct. We do not pretend that we can only love God with our minds and not have a matching commitment with our other faculties. Similarly, a dedication to self-care should reflect the same overall behavior. Although the Bible does not discuss the significance of self-care or the beliefs and worries that surround it, it is well known that taking care of and preserving one’s body is something that God values. The Apostle Paul addresses the Corinthian congregation, “What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?” (1 Corinthians 6:19). The apostle repeats his argument and encouragement here, expanding on his previous allusion: you are God’s building, and anyone who corrupts and destroys the temple of God, God will demolish, because the temple of God is holy, which temple you are. As a result, Christ resides in all true believers via the power of the Holy Spirit. The temple was dedicated and consecrated to God, and everything in it was converted from a common to a sacred usage, for the direct service of God.

God has addressed the importance of caring for both the body and the mind. “Six days thou shalt work, but on the seventh day though shalt rest: in earing time and in harvest thou shalt rest” (Exodus 34:21). Sabbath is supposed to reorient one’s thoughts toward ultimate rest, tranquility, and fulfillment. Throughout various portions of the Gospels, Jesus is seen withdrawing from crowds to rest: “And he withdrew himself into the wilderness, and prayed”

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75 Luciotti, “Clergy Self-Care,” 12.
(Luke 5:16). Jesus placed emphasis on the importance of rest in Mark 6:31, “And he said unto them, come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.” The emphasis placed on rest takes an empathetic look at the importance of haven and rest for those who continually serve others. The disciples were encouraged to create spaces where they might be free from noise and rush and take some time to rest from work, travel, and teaching to produce miracles as demonstrations of Christ’s great compassion, kindness, and care for his followers. The Sabbath day reminds of God’s ongoing covenantal connection with His people.

That Sabbath observance was properly understood was important to Jesus. The Sabbath was created for humanity, not humanity for the Sabbath, he said in response to those who claimed he was breaking the Sabbath (Mark 2:27). Jesus’s acts demonstrated that he considered the Sabbath a day for doing well. As seen in most interpretations of the creation story, in fact, the Hebrew word Shabbat alludes to rest. The deeper meaning of Shabbat as it is used in relation to God is revealed here, as “rest” refers to the manner or state of God’s Being as seen by humans. Shabbat represents God’s perpetual rest, which speaks of perfect love, peace, goodness, holiness, and everything else that may be associated with the wonder of God’s presence and dominion. There is perfect rest when there is perfect love, peace, goodness, and holiness.

The writer of the book of Hebrews states, “For we which have believed do enter rest, as he said, as I have sworn in my wrath, if they shall enter into my rest: although the works were

78 G. Campbell Morgan, An Exposition of the Whole Bible: Chapter by Chapter in One Volume (Grand Rapids, MI: Fleming H. Revell, 2010), 1700.
79 James Brasher, Sabbath Observance (Richmond, VA: Presbyterian Outlook, 2017), 42.
80 Ibid.
finished from the foundation of the world. For he spake in a certain place of the seventh day on
this wise, And God did rest the seventh day from all his works” (Hebrews 4:3–4). The Hebrew
word Shabbat translates to rest in most versions of the creation account. Here is the deeper
meaning of the word Shabbat in reference to God. The way or condition of God’s Being as
viewed by humankind is referred to as rest. Shabbat depicts God’s eternal rest, which speaks of
perfect love, peace, goodness, and holiness, as well as everything else linked to the marvel of
God’s presence and rule. There is perfect rest when there is perfect love, peace, goodness,
holiness, and so on.82

Educating ministry professionals and pastors on rest theology and Sabbath rhythm
practice is an essential component of bringing them to maturity in Christ. Christian educators
must equip pastors and lay ministers to embrace Sabbath rest with the same rigor they apply to
preparing for the ministry’s specific tasks and functions. By encountering God via Sabbath rest,
ministers and Christians can gain a balanced perspective on life and ministry.83

For those who serve others religiously, keeping the Sabbath is like holding on to a
lifeline. Setting aside a day for leisure and spiritual renewal has been linked to improved mental
health and stress reduction.84 Religion may empower people by connecting them to a community
and to something bigger than themselves, allowing them to work together for the greater good. If
the goal is to create a healthy balance of professional, familial, spiritual, and physical well-being,
the following issues must be balanced against the other variables mentioned. Although the
amount of time and effort spent on each area may appear obvious, consider how easily one may

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82 Henry, Matthew Henry’s Commentary on the Whole Bible, 1913.
83 Ibid.
become immersed in work and its apparent duties, making it possible to fall into a cycle of over-demanding pressures that result in personal, spiritual, and relational neglect. Overcommitting to work initiatives may create a habit of neglect for one’s self, one’s spirituality, and one’s relationships. As a result, there is fatigue, a growing sense of isolation, and even hostility toward one’s work and toward those closest to the individual.\textsuperscript{85} Burnout has a negative impact on people’s physical health (e.g., prolonged fatigue, coronary heart disease, gastrointestinal issues) and psychological well-being (e.g., depression, insomnia), and burnout is associated with negative work-related outcomes (e.g., lower job performance, low organizational commitment).\textsuperscript{86} Following a series of interventions to enhance Sabbath-keeping among North Carolina clergy, 57\% of United Methodist (UM) clergy who participated in the 2016 Duke Clergy Health Initiative survey reported maintaining a Sabbath set apart for at least one week out of the previous four weeks.\textsuperscript{87} This means that 43\% of UM clergy in the state were not observing Sabbath, and these figures are likely to be greater in places where there are no Sabbath-keeping efforts.\textsuperscript{88}

Spiritual refreshment and relationship with God have been established as a cornerstone of pastoral efficacy to prevent burnout.\textsuperscript{89} God’s love fosters openness to God’s transforming activity, which is enhanced through life patterns and practices.\textsuperscript{90} Pastors’ time with God appears to be a recurring element in terms of a robust and lively biblical spirituality.\textsuperscript{91}

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\textsuperscript{85} Luciotti, “Clergy Self-Care,” 14. \\
\textsuperscript{86} Otto, et al., “Exploring Proactive Behaviors of Employees in the Prevention of Burnout,” 1. \\
\textsuperscript{87} Hough, et al., \textit{Relationships between Sabbath Observance and Mental, Physical, and Spiritual Health in Clergy} (New York, NY: Springer Science Business Media, LLC, 2018), 173 \\
\textsuperscript{88} Ibid. \\
\textsuperscript{89} Chandler, \textit{Pastoral Burnout and the Impact of Personal Spiritual Renewal, Rest-taking, and Support System Practices}, 275. \\
\textsuperscript{90} Ibid. \\
\textsuperscript{91} Ibid. 
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The Sabbath was an essential component of God’s covenant with His people. As stated in Exodus 31:16, God instructed Israel to observe the Sabbath, into future generations, as an enduring covenant. The Sabbath reminded Israel to be in a proper relationship with God, with people, and with God’s creation.92 The seventh day—the Sabbath day—was set aside by God, blessed, and declared holy. Sabbath is a Hebrew term that signifies rest, or a halt to labor, and it is a time when work reaches its apex. The Sabbath refers to one day every week and one year out of seven in which God commanded the Hebrew people not to labor.93

In our own current context of fear, Sabbath celebration is both a form of resistance and an alternative. It is resistance because it is a clear assertion that the production and consumption of commodities do not define our lives. The option on offer is to be conscious of, and to implement, the assertion that we are on the receiving end of God’s gifts.94 The Sabbath is regarded as a beautiful respite from toil and worry; it is involved in God’s work and a matter of obedience.95

The Book of Exodus records the commandment of the Lord regarding Sabbath and rest:

“Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it” (Exodus 20:8-11, KJV). The first four of the Ten Commandments, generally referred to as the first table, describe our responsibilities to God. It seemed fitting that they be placed first,

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93 Ibid.
95 Gallagher, *A Theology of Rest*, 140.
because man had a Maker to love before he had a neighbor to love. He cannot be expected to be honest to his brother while also being untrue to his God.

The first commandment exclusively applies to the object of worship. The worship of animals is illegal here. This commandment is broken by anything that falls short of full love, thanks, reverence, or adoration. The second commandment is about the worship we are to give to the Lord our God; however, the spiritual significance of this directive stretches far deeper. The superstition of any type and the use of simple human creations in God’s worship is prohibited here. The third commandment addresses the way of worship, which must be done with the utmost reverence and seriousness. All fake oaths are prohibited. All light praising of God and all profane cursing are a heinous violation of this rule. It makes no difference whether the word of God or sacred items are involved; all such things violate this commandment and provide no profit, honor, or joy. The Lord will not absolve him who uses his name in vain. The wording of the fourth commandment, Remember, indicates that it was not taught for the first time but was already recognized by the people. One day out of seven is to be kept sacred. Six days are set apart for earthly matters, but not to the exclusion of God’s worship and the care of our souls. On those days, we must complete all our labor and leave nothing undone for the Sabbath.96

The breach of Sabbath rest was frequently linked in the Hebrew Scriptures to Israel’s wickedness and disdain for the covenant connection. Following the Exodus from Egypt, for example, Israelites were given manna from heaven daily.97 Sabbath rest welcomes the people of God into His presence and provides perspective on God’s wider mission in the world.98 “And he said, My presence shall go with thee, and I will give thee rest” (Exodus 33:14, KJV). Christians

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96 Henry, Matthew Henry’s Commentary on the Whole Bible, 1100.
97 Gallagher, A Theology of Rest, 140.
98 Ibid.
will never truly comprehend what it means to observe the Sabbath unless they attempt it, and not just as a day of rest, but on all levels of its full, God-centered potential for divine-human fellowship. Individuals create holy space for the Triune God to act in their lives by slowing down and ceasing work.99

The covenant connection that God created with the people of Israel is now available to all nations via the eternal covenant anchored in Christ. Sabbath observance was given fresh life in this new covenant.100 By bringing love and truth to the practice of Sabbath rest, Jesus addressed the Jewish customs surrounding the Sabbath in a unique way. Christ treated the Sabbath with freedom, emphasizing that it was established for individuals rather than a system of tyranny and regulations.101 The Gospel of Mark states, “And he said unto them, The Sabbath was made for man, and not man for the Sabbath: Therefore, the Son of man is Lord also of the Sabbath” (Mark 2:27-28, KJV). The Sabbath is a hallowed and divine institution; it is a privilege and benefit, not a chore and a drudgery. The Sabbath was established for the benefit of humans, as people living in society with various demands and difficulties and preparing for a condition of bliss or suffering. Humankind was not created for the Sabbath, as if keeping it would be beneficial to God, nor was he obliged to keep it in outward observances that would be detrimental to them. Every observance pertaining to it is to be construed in accordance with the norm of kindness.102

The weight of the argument is this: the Sabbath was created for people, not for them to create the Sabbath. The Sabbath was established for the benefit of people, that they might refresh and renew their tired and worn bodies with the pleasant serenity of the seventh day, and that they

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99 Ibid.
100 Gallagher, A Theology of Rest, 141.
101 Ibid.
102 Henry, Matthew Henry’s Commentary on the Whole Bible, 2500.
might have the opportunity to apply their attention to matters concerning their eternal salvation: to think and meditate on God's Law and to rouse them to true repentance, gratitude, and love by remembering the Divine greatness and goodness. Even while the Sabbath is significant and necessary, it is subordinate to humanity. If the Sabbath’s absolute rest becomes damaging to humankind, a new departure must be taken, and some degree of effort must be performed so that people may profit. So, was Christ correct in permitting his disciples a little effort on the Sabbath day to gather those ears of grain to fulfill their hunger? It seems preferable that the remainder of the Sabbath be broken, even if only a little, then to see any of those for whom the Sabbath was made perish.103

Even Christ, despite enormous healing and missionary chances, was subjected to pressures from family and people and was affected by stress and overwork: “And he said unto them, come ye yourselves aside into a desolate place, and rest a while: for there were many coming and departing, and they had no leisure so much as to eat," Mark 6:31 says. Jesus and the disciples were so preoccupied that they did not have time to eat. The injunction that followed, as revealed in the scriptures, was to join Jesus in a peaceful spot to relax. Rest renews and brings vitality to the work of ministry professionals. It is given to God’s followers as a divine gift. In the Kingdom of God, work and rest are in harmony.104 Ministers build more faith in Jesus through practicing rest, recognizing the job that Christ has already done.105 Sabbath involves surrender. If we only stop after we have completed all our jobs, we would never quit because our work is never really completed. We will never be able to relax until we are completed if we

103 Ibid.
104 Gallagher, A Theology of Rest, 142.
105 Ibid.
refuse to rest till, we die. Sabbath eliminates the false haste of our days by freeing us from the pressure to finish.\textsuperscript{106}

The Sabbath encourages a proper separation between rest and labor, allowing God to influence the lives of His people. Christians are exhorted to the counter-cultural practice of Sabbath rest rather than a lifestyle of overwork and ultimate exhaustion. As Christ’s disciples, ministers are to follow a Sabbath pattern of rest by throwing their burdens on God and letting the peace of Christ dominate their hearts.\textsuperscript{107} When the relevance of Sabbath rest to the ministry leader is considered, this is an act of worship. Taking time to halt is a strong statement of faith because it creates room for the believer to welcome God’s presence in.\textsuperscript{108} This period of rest is critical not just for the servant-leader’s longevity but also for the ministry’s overall lifespan. As they build a deeper knowledge of trust, the servant-leader’s self-awareness grows. The Sabbath is a time of friendship with oneself and connection with God, not only rest. This deliberate rest permits the servant-leader to recognize life’s rhythms and live in a richer, more God-centered connection with the Holy Spirit. Slowing down allows God to operate in the servant-leader’s life as well as in the life of the ministry. Sabbath means recognizing God, the work of redemption, and the putting away of burdens, but more significantly, Sabbath means to see God’s craftsmanship in all of it. The remainder of God endures, maintains, and restores. This rest is both personal and selfless.\textsuperscript{109}

\textsuperscript{107} Gallagher, \textit{A Theology of Rest}, 142.  
\textsuperscript{108} Ibid., 140.  
Theoretical Foundations

Compassion fatigue, often known as the emotional cost of caring for others, has prompted some experts to discontinue their work with traumatized individuals in their care. Compassion fatigue implies a failure to pay heed to both emotional and physical exhaustion, resulting in a lessened ability to feel compassion for others due to a lack of sleep. The prominence of clerics in crisis-related caring is not a new phenomenon. In general, burnout prevention strategies have not incorporated factors outside of the job. Although research has shown that personal resources, household resources, and household needs may all impact the development of burnout, these aspects have received less scholarly attention.110

To understand the importance of self-awareness related to self-care, the researcher studied various peer-reviewed articles that looked at the relationship between those who work in occupations of service and their levels of compassion satisfaction, burnout, and compassion fatigue as well as their perception of self-efficacy. Burnout, in general, is a result of caring for others in such a way that one does not receive adequate replenishment to maintain mental and physical well-being and/or prevent professional wrongdoing.111 A study of 222 UM parish-based clergy indicated that 13% of that population reported being burned out, and 23% identified themselves as despondent. Most intriguingly, the data demonstrated a link between pastors being actively involved in ministry and having a rich spiritual life, as well as having a strong feeling of personal success despite suffering emotional tiredness.112

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111 Muse, Love, and Christensen, Intensive Outpatient Therapy for Clergy Burnout, 148.
112 Ibid.
Rick Luciotti reminds that it is crucial to emphasize that this is not a call to mere self-reliance or self-indulgence as the keys to adequate self-care. It is frequently the case that clergy see a need to be self-reliant, which leads to various concerns of isolation and self-destructive behavioral habits.\textsuperscript{113} Self-care for those in ministry is best seen as a proper work-life balance. Allowing wants to go unmet while always catering to others leads to anger and animosity. If one pushes himself or herself too hard, it might become a health concern.\textsuperscript{114}

Self-care is critical for the minister’s longevity, the leader’s longevity, and the strength of the support staff inside the Body of Christ, since strength in their brains, bodies, and spirits is required to deliver transforming service to the believer. As servant-leaders carefully analyze their own needs, they become more capable of assessing the needs of others in the congregation in a more practical way that enriches the community. Luciotti asserts that in our religious tradition, we teach, “we are to love the Lord our God with all of our heart, mind, soul, and strength.” This is a textbook case of entire conduct. We do not argue that we must simply love God with our minds and not engage our other faculties in the same way.\textsuperscript{115} In a similar vein, does the servant-leader prioritize self-care through self-awareness and Sabbath? Absolutely. Servant-leaders may recognize that caring for the body holistically is critical to the sustainability of themselves, as well as the ministry, by redefining what self-care means. It has been discovered that clergy who jeopardize their physical and mental health have now begun to recognize that there is a link between spiritual health and physical health.\textsuperscript{116} John wrote in his third epistle, “Beloved, I wish about all things that thou mayest prosper and be in health, even as they soul prosperth.” The

\textsuperscript{113} Luciotti, “Clergy Self-Care,” 12-13.  
\textsuperscript{114} Zahariades, The Art of Saying No, 11.  
\textsuperscript{115} Luciotti, “Clergy Self-Care,” 13.  
\textsuperscript{116} Hough, et al., Relationships between Sabbath Observance and Mental, Physical, and Spiritual Health in Clergy (New York, NY: Pastoral Psychology, 2019), 175.
importance of taking care of the physical body goes hand in hand with the health of one’s emotions and spirit. For the servant-leader, surrendering the body as well as the work is important. Bringing others into accountability by creating spaces for rest is important. By establishing forums and holding dialogues on wellness reform, the Episcopal, Baptist, and Lutheran churches have developed health initiatives that stress the need for clergy to observe and honor the Sabbath. More significantly, they have extended an invitation to other denominational leaders who are fully committed to making real life adjustments that reflect good health.117

It is critical to reframe the concept of rest. Servant-leaders have been trained to feel that prioritizing oneself is both selfish and arrogant while the exact reverse is true. It is, in fact, selfish not to. Resting can heighten awareness of both oneself and the presence of God.118 Sabbath, in its most basic sense, reframes the idea that this time of worship is set apart for the ministry leader to work and the congregation to rest, but recognizes that servant-leaders must be conscious that the restoration of their soul work is dependent on the discipline of Sabbath. Sabbath replenishes the clergy’s drained spiritual, emotional, mental, and bodily supplies, which in turn may help avoid or at least reduce burnout. The individual who burns out is unable to manage adequately the job’s chronic emotional stress, and this failure to cope can present itself in a variety of ways, including low morale, reduced performance, absenteeism, and high turnover.119 During this time of COVID-19, the senior pastor of MWC has communicated an initiative that is centralized and focused on the importance of rest and reprieve by encouraging those who serve within the ministry, as well as the congregation, to make time to rest while physical interaction within the church building has been suspended. “Be still, and know that I am

117 Ibid.
118 Randall, Clergy Burnout, 334.
119 Ibid.
God: I will be exalted among the heathen, I will be exalted in the earth.” (Psalm 46:10) has been the guiding theme for the people of MWC as they focus and commit to caring for not only their bodies but their spirits. A lively spiritual life has proven to be an important preventative measure against burnout. Positive attitudes towards prayer act as a buffer to decrease the chances of clergy becoming burned out, and Sabbath is intended to be a time of peace for everyone and all of creation, as well as an inspiration for the rest of our days. Time for serious thought on our Sabbaths may remind us of an interconnectedness with one another and with nature, and it can inspire us to fight for global change.

Sabbath observance entails affirming that God is the Creator and Sustainer of the universe. To “remember the Sabbath” meant that the Jews acknowledged the Creator’s ownership of the seven-day-a-week cycle of existence. If the Creator ceased His creative activity on the seventh day, those who participate in His creative labor must also cease. Sabbath dispels any arrogance that comes with human mastery and manipulation of God’s creation. When one stops working, one is reminded of one’s actual status as a dependent person, of a God who cares for and supports all His creations, and of the universe as a reality that ultimately belongs to God.

Individuals who serve congregations at any level should recognize Sabbath as self-care and part of the path toward maintaining an appropriate work-life balance. Within Jewish culture and literature, selah is described as a pause and period of contemplation on what has been conveyed or stated. As the minister continues to serve, the need to rest and pause should be

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120 Muse, Love, and Christensen, Intensive Outpatient Therapy for Clergy Burnout, 151.
122 Luciotti, “Clergy Self-Care,” 11.
emphasized as an important component of ministry training. For most Christian preachers, Sundays are filled with worship services, Sunday school, and other church events. As a result, many Christian preachers keep the Sabbath on Saturday or Monday.¹²³

Sabbath as self-care is an act of worship for the servant-leader, and it should be handled as such. This act of worship is a sacrifice for individuals who have been conditioned to labor long hours. Redefining productivity would be required for longevity, not just for servant-leaders in the ministry but also for their families. Providing clergy and servant-leaders with a rest theology and Sabbath rhythm practice is critical for developing ministry professionals and pastors to maturity in Christ.¹²⁴

It is a sacrifice to take rest. The Sabbath was intended to suit people’s needs. The Sabbath rest served as a reminder to God’s people that their lives and the land were God’s. The Sabbath was viewed by the Israelites as a correct ordering of life, and maintaining it represented a good connection with God, people, animals, and the land.¹²⁵

CHAPTER 3: METHODOLOGY

Intervention Design

For this chapter, the researcher investigated the approach employed in resolving the issue that leadership and support personnel at MWC appeared to lack a concept of self-care. Many scholarly publications and articles have been written about the value of self-care and self-

¹²⁵ Ibid.
awareness. The researcher accessed these materials to determine how best to solve the problem, with the goal of offering spiritual and emotional support to the workers of MWC.

Planning for this research project began by a meeting between the senior pastor of MWC, Apostle Dr. Sylvester Davis Johnson, and the researcher. The MWC (A True Vine Pentecostal Holiness Church of God Corporation) is a thriving ministry in the city of Winston-Salem with over 24 active resourceful pastoral ministries, boasting a strong commitment to holistically enriching both the community and the parishioner. Traditionally, worship services and Bible studies were held at the church, but due to COVID-19, parishioners had been attending both worship services and Bible studies virtually. As a result of the pandemic, leadership and support staff have experienced emotional distress. The researcher explained the concerns he had for problems that might arise from a group of servant-leaders who had been overworked, overwhelmed, and disengaged from their communities, resulting in emotional problems and feelings of distress.

**Implementation of the Intervention Design**

With the consent of senior leadership, the researcher has addressed the problem through one-to-one and group sessions/workshops that have addressed self-care and its importance. Group sessions were dependent on the CDC guidelines regarding COVID-19. This intervention plan focused on the importance of self-care, resiliency, and the cultivation of relationships. Through these assessments, the researcher focused on increasing healthy living habits by providing practical activities that would increase self-care via collaborative communication, to address emotional exhaustion, and by exploring exercises to foster healing, increase emotional intelligence, and encourage self-awareness. Listed below are questions that were given to the senior leadership and support staff of MWC; the questions asked are available in Appendix A:
It was noted that each participant could not move forward without full consent. The researcher provided each member of the controlled group a consent form to be filled out and returned to the researcher. The consent form, available in Appendix I, provided participants with full disclosure of the objective of this research project. The researcher provided participants with background information, procedures, risks, benefits, compensation information, confidentiality, and the options to participate and withdraw from the study.

This consent form was filled out and returned to the researcher before any assessment was given. After consent, participants were asked the following:

1. What is your understanding of your faith?

2. What things do you believe in that give meaning to your life?

3. Is it important in your life?

4. What influence does it have on how you take care of yourself?

5. How have your beliefs influenced your behavior during illness?

6. What role do your beliefs play in regaining your health?

7. How do you gain help from your community of faith?

8. How do you plan to address your own self-care?
This set of questions was used as a preliminary assessment tool to aid the researcher in seeing how the research project participant used faith as a means of coping. These questions were administered by phone.

In conjunction with the F.I.C.A. Spiritual Assessment Tool, the researcher presented this questionnaire, which was designed to help participants consider various competencies that proved applicable to their life. This questionnaire is based on the five-competency model of emotional intelligence. Participants were informed that there were no right or wrong answers. Each participant had 20 minutes to complete the questionnaire, and each participant of the research action project was asked to respond to questions based on five different categories: self-awareness, self-management, motivation, empathy, and relationship management. For each category, the participant was scored from 0 to 20.

0-6: This is an area you need to give priority to developing.\(^{126}\)

7-13: Some attention given to the aspects of this area you feel are weakest will pay dividends.\(^{127}\)

14-20: This area is a strength for you.\(^{128}\)

These scores gave a graphical representation of the overall score. The participant was given practical suggestions about how to develop each competency area, providing a measuring tool on self-awareness. Each participant was told that this assessment did not equate to a validated psychometric test, and the answers given might vary depending on the mood of the participant.


\(^{127}\) Ibid.

\(^{128}\) Ibid.
After the questionnaire was completed, each participant was asked to return the questionnaire to the researcher. Each participant was given questions to consider concerning personal awareness, allowing participants to recognize and assess their relationship-building skills. These questions were asked on a one-to-one phone interview with each participant.

1. What techniques have you found effective in developing trusting relationships and rapport with your family?

2. Give some examples of how you engaged a distant or estranged member of your family.

3. Tell me about a time when your active listening skills paid off regarding your family member’s feelings or needs.

4. Describe an instance when you were a member of a fantastic team. What exactly did you do? What effect did it have on your connection with the team? Tell me about the steps you take to build trust with the people you work with.

5. Describe what “healthy boundaries” mean to you and how you have displayed them in the past in the church.

After the participants completed the preliminary assessment, the researcher established the objectives for each conversation to meet goals on self-care, health, resilience, and relationships. The objectives for self-care, resilience, and relationships were given to each participant.

I. The Goals for Self-Care:

1. To understand the challenges to care for one’s self in both the ministry and in a personal context.
2. To acknowledge issues in areas of self-care.

3. To identify personal areas for growth and develop a plan for care.

II. The Goals for Resilience:

1. To cultivate a greater connection with God by using Worship and the Word as a spiritual intervention tool.

2. To engage in reflection on the topic of resilience in the context of ministry.

3. To encourage personal reflection.

III. The Goals for Cultivation of Relationship with Self and Ministry Team of the Macedonia Worship Center:

1. Facilitating a greater connection with God as it pertains to self.

2. Encouraging collaboration and support with other members of the leadership and support staff of the Macedonia Worship Center.

The researcher educated the leadership and support staff members on the importance of self-care. The focus of this intervention explored the emotional and mental health of the leadership and support staff, promoted awareness of their needs for self-care by encouraging time for reflection, and identified areas of growth through assessments and education. Ultimately, this intervention aimed to raise awareness of the self and deepen the connection each participant had with the ministry. The researcher’s intention was for the participants to gain a deeper understanding of themselves and of the effects of stress, burnout, and compassion fatigue. Upon completion of the study, the researcher allowed each participant to retake the assessments and evaluate any possible changes. Throughout this study, the researcher took into consideration
the spiritual formation and spiritual history of all who consented to participate. This consideration came with the understanding that the theology and the spiritual formation of those who participated strongly influenced and shaped how each participant viewed self-care. The researcher considered the spiritual formation of each participant as an important component of the participant’s well-being. This included the participant’s spiritual, emotional, and mental health. The researcher continued to respect participants’ privacy regarding their spiritual beliefs, practices, and faith traditions.

CHAPTER 4: RESULTS

Education on self-awareness as it relates to the emotional and mental health of each participant was necessary for sustainability. This program was used to allow the researcher to bring awareness to each participant with the understanding that caring for oneself is just as important, if not more so, as caring for those who are served within the congregation and the community. The researcher used various assessment tools to encourage participants to consider where they might gain competence when it came to their emotional intelligence, since it applied to their relationships and to how they serve others.

Through these assessments, the researcher was able to discuss how theology and faith apply to how people who serve others perceive themselves and the impact of this on how they care for themselves. Because many clergy are involved in both religious and community activities on Sabbath days, it was fascinating to analyze how they either observed or did not respect the Sabbath. Sunday school, worship services, meetings, and other church-related events make the Sabbath one of the busiest days of the week. It is said that the Sunday sleep is the nicest nap, especially after a day that begins early and finishes late. While journeying through the COVID-19 pandemic, worship structures and schedules have been altered to better fit CDC
guidelines and state-regulated mandates that have closed physical worship spaces. These mandates forced the clergy of MWC to become more innovative and to create virtual spaces where worship can happen.

The senior pastor of MWC set the instruction for all those who attend during the time of virtual services to “be still” as instructed in the scriptures. This mandate, ironically enough, took on a double meaning as it urged parishioners to be cautious as they learned to navigate themselves within a new paradigm and yet work increased. The challenges faced by most participants were defining stillness and finding time to be still.

The survey results reveal areas of both weakness and strength. The researcher committed to looking at both areas as opportunities for learning. Areas of weaknesses indicated that there was a lack of understanding when it comes to self-care. Care for self is just as important as caring for others. While faith is important, the relationship between faith and care for self is not at the forefront of those that serve others. The majority who serve address their self-care as more of an after-thought. When asked, “How do you plan on addressing your own self-care?” one replied, “I plan to get a therapist. I plan to get back to my regimen of travel and vacationing. Spending time more with my spiritual community and not finding excuses to spend time with people I love. This will take discipline.” Awareness that self-care was important was common among those that the researcher interviewed, but implementing a plan for self-care is challenging.

Each person interviewed participated in taking the Practical EQ Emotional Intelligence Self-Assessment. This test is based on the five-competency model of emotional intelligence. One thing in common among all participants was that they scored high in empathy; however, the researcher was surprised to see differences between men and women. It was recorded that the
men who participated in the research project scored lower than the women when it came to self-management and relationships. Women, on the other hand, scored higher in self-awareness and relationship management.

To execute the research for this project, three surveys were taken. Because this research project took place during the COVID-19 pandemic, the researcher thought it would be in the best interest and safety of all parties involved to strictly adhere to CDC guidelines of social distancing. That said, interviews were conducted over the phone. Each participant was asked a sequence of questions and responses were recorded. The results were placed in charts and are available in the Appendix under E, F, G, and H. Appendix E represent survey #1, the F.I.C.A. Spiritual Assessment Tool. Appendix F represents survey #2, the Practical EQ Emotional Intelligence Self-Assessment. Appendix G represents survey #3, the Relationship-Building Skills Assessment Interview Questions. Appendix H represents survey #4, the Resiliency and Self-Care Checklist.

**Survey #1: (Results shown in Appendix E)**

This survey was handled over the phone. The information gathered in this assessment came from the researcher asking a set of questions evaluating participants’ ability to identify how their spiritual beliefs and faith tradition, practice, and resource may prove important to their emotional health. This information created a framework for understanding how each participant gauges their faith and its importance on life outside of what has been taught. One teaching that came from the questionnaire was that all participants were clergy with a deep understanding of their faith as it relates to others but not as it relates to themselves.
There were a few areas of confusion in the questionnaire; specifically, Participants struggled with answering two questions: “What role do your beliefs play in regaining your health?” and “How do you gain help from your community of faith?” These questions allowed participants to realize how these were areas of weakness. About half of the participants addressed the need for more intentional self-care.

Survey Questions (Appendix E). 1 (Survey number). 1(Question number):

A.1.1: What is your understanding of your faith?

Answer: The measure of faith in God is something that cannot be measured but is understood through the experience one has had. The common answers as they pertain to one’s faith all shared a common word, “believe.” “I believe God.” This belief in God has allowed participants to build their trust in God.

A.1.2: What things do you believe in that give meaning to your life?

Answer: The survey revealed that all who answered shared the answer of God and family.

A.1.3: Is it important in your life?

Answer: Everyone who answered this question answered with “yes.”

A.1.4: What influence does it have on how you take care of yourself?

Answer: Generally, participants understood the importance of caring for themselves in theory but could not find the relationship between their belief system and how it may influence how they care for themselves.

A.1.5: How have your beliefs influenced your behavior during illness?
Answer: This survey question reveals a weakness in the care habits of those who participated in this research. Participants acknowledged that caring for themselves is important. Depending on the severity of the sickness (i.e., common cold, flu, seasonal allergies), relying on the doctor may come easier than relying on my faith.

A.1.6: What role do your beliefs play in regaining your health?

Answer: This survey question revealed how much faith is an action for clergy people when it comes to recovery and the theology surrounding restoration. As much as the participants acknowledged the importance of medicine, each participant shared the importance of rest and faith as something coupled together.

A.1.7: How do you gain help from your community of faith?

Answer: This survey question revealed a weakness that those who care for others are reluctant to ask for help as it is seen as a sign of weakness.

A.1.8: How do you plan to address your self-care?

Answer: Participants all concluded that addressing their self-care should take precedence over anything else.

Survey #2: (Results shown in Appendix F)

This survey proved particularly important because it was designed to get the participant thinking about the various proficiencies of emotional intelligence as they apply to a life of service. This self-assessment measures five categories: self-awareness, self-management, motivation, empathy, and relationship management. In each area, the participant was asked several questions with a range from 0 to 4 (almost never, rarely, sometimes, usually, and almost always). This survey was intended to show a graphical representation of overall scores ranging
from 0 to 20, with 20 being the area of most strength and 0 being an area that needs development.

The results concluded with a split between men and women who serve in ministry. Although no one scored in the 0–6 range (an area that should be prioritized for development), there was a clear difference, with men ranging higher in areas of self-awareness and motivation, and women scoring higher in empathy and relationship management.

Survey #3: (Results shown in Appendix G)

The researcher asked this series of questions after a small group discussion on the importance of developing relationships and building rapport with one’s family as they relate to ministry. The researcher focused on the component of self-care to explore the importance of maintaining strong emotional awareness. This group discussion was done virtually through a private 30-minute Zoom meeting. The researcher facilitated this discussion and kept time by using a stopwatch to avoid going over the time limit. During this conversation, clergy participants used the virtual context as a space to both discuss and vent. The researcher encouraged reflection and identified areas for continued growth.

G.3.1: What techniques have you found effective in developing trusting relationships and rapport with your family?

Answer: The group concluded that the most effective way of developing trusting relationships with family was to keep an open line of communication with each member of the family. Conversations are intentional with little distraction from telephones and television but more importantly take place around the dinner table. This is usually conducted on Sundays after worship.

G.3.2: Give some examples of how you engaged a distant or estranged member of your family.
Answer: The group concluded that family reunions and conversations over food help in engaging the members of the family that are distant.

G.3.3: Tell me about a time when your active listening skills paid off regarding your family member’s feelings or needs.

Answer: The group was split between men and women on this question. Active listening was encouraged as something practiced by the women of the group. The men admitted it was difficult to listen but were more prone to provide answers and solutions as opposed to listening to problems and being present with them.

G.3.4: Give an example of a moment when you were a member of a fantastic team. What exactly did you do? What effect did it have on your connection with the team?

Answer: The group of participants acknowledged that working with others in the church was more difficult than working in more secular arenas.

G.3.5: Tell me about the steps you take to build trust with the people you work with.

Answer: The group concluded that active listening and collaborative communication are important to building trust with others.

G.3.6: Explain what “healthy boundaries” mean to you and how you have demonstrated in the church in times past.

Answer: The group defined healthy boundaries as respect for the personhood of individuals. With this understanding, boundaries are not respected, especially in family churches.

Survey #4: (Results shown in Appendix H)

The purpose of this self-care checklist was to encourage participants to be open to starting a dialogue with the researcher about the importance of self-care. This self-care checklist
was given to each participant after the research project so each participant could assess self-care habits. Each participant was provided with the Resiliency and Self-Care Checklist and instructed to check off the boxes of items they find themselves engaging in routinely. When completed, they were asked the following questions to facilitate a discussion.

H.4.1: Do any of the things on the list seem intimidating to you?

*Answer:* For the most part, this list is not as intimidating that I might have thought it would have been when first looking at it. The intimidating part would be applying it to my life. I find that my challenge when it comes to this list is finding room and giving space to apply the majority of what was listed to my life.

The researcher highlighted the answer to this question as it was significant in summarizing most participants when it came to reflecting on and considering different ways to provide care for themselves. Application of what is already known almost seems redundant for those who participated in this project.

H.4.2: Are there things on the list that you should do, but do not?

*Answer:* Absolutely! We all know we should be doing most if not all the things on this list, but like with anything else that is good for us, we make excuses. I know I should be exercising but I would rather eat and sleep instead. One thing about this list is that it really showed me how much I have not been doing for myself. For example, “Forgive yourself for mistakes.” “Tell others what they mean to you.” “Give yourself adequate time to complete tasks.” These are just some examples of what I know I should be doing but I do not. Forgiving myself is a lot of work that honestly, I do not think I know how to do.

H.4.3: Which are the obstacles? What would have to change for you to do this?
Answer: Let yourself do nothing is a strong barrier for me. Doing nothing I think is impossible because of all the responsibility I have as one who cares for others. Doing nothing when I really take time to think about it would make me feel like I am lazy. This is a strong reality for me that I need to work on. I am glad to have participated in this research project because I realize that this is the reason, I serve other people the way I do. Always being present, always trying to go above and beyond is not really for them but it is for me. This is not healthy!

H.4.4: Which of the things that you are not doing (or not often or well) do you want to work on?

Answer: When I looked over the resiliency and self-care checklist and saw how many things I did not check off, I was embarrassed. I asked myself why have I not taken time out for me? One thing I did not check off that I know I really need to work on would have to be “avoid multitasking when eating (e.g., eating while working or driving).” This sounds so simple but when I am facing deadlines and just trying to get through the list of things to do, I am the type to work through the day. They are some days I would work and even forget that I have not taken a lunch break. Stopping to consider my own bodily needs like eating should not be a challenge.

H.4.5: Are there other self-care activities people practice that are not listed?

Answer: No

H.4.6: What are small, manageable ways you can practice self-care throughout the day?

Answer: What it comes down to would really be remembering myself. This is what you have been talking about this entire time. As I remember myself I can in turn remember others. The way I treat myself reflects how I truly treat others. I feel that this was the purpose of this entire assignment. As I looked throughout the checklist for myself, I was
able to think and really assess how small these things are when you look at the bigger picture. It does not call for a lot of time and it does not cost anything. I thought self-care was all about stopping everything and going booking vacations and spending money on trips and things.
SURVEY #1

Do you consider yourself spiritual or religious?

<table>
<thead>
<tr>
<th>Participant</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spiritual</td>
<td>11</td>
</tr>
<tr>
<td>Religious</td>
<td>9</td>
</tr>
</tbody>
</table>

What things do you believe in that give meaning to your life?

<table>
<thead>
<tr>
<th>Participant</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family</td>
<td>20</td>
</tr>
<tr>
<td>Church</td>
<td>18</td>
</tr>
<tr>
<td>Friends</td>
<td>10</td>
</tr>
<tr>
<td>Prayer</td>
<td>20</td>
</tr>
<tr>
<td>Music</td>
<td>13</td>
</tr>
<tr>
<td>Learning</td>
<td>17</td>
</tr>
</tbody>
</table>

Bar Chart

- Spiritual: 11
- Religious: 9

Bar Chart

- Family: 20
- Church: 18
- Friends: 10
- Prayer: 20
- Music: 13
- Learning: 17
Is your faith or belief system important in your life?

Column Chart

Does your faith influence your behavior during illness?

Column Chart

<table>
<thead>
<tr>
<th>Participant</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>YES</td>
<td>19</td>
</tr>
<tr>
<td>NO</td>
<td>1</td>
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</table>

<table>
<thead>
<tr>
<th>Participant</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>YES</td>
<td>15</td>
</tr>
<tr>
<td>NO</td>
<td>5</td>
</tr>
</tbody>
</table>
Do your beliefs play a strong role in regaining your health?

Are you a part of a spiritual or religious community?
Do you feel supported by your community?

<table>
<thead>
<tr>
<th>Participant</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>YES</td>
<td>15</td>
</tr>
<tr>
<td>NO</td>
<td>5</td>
</tr>
</tbody>
</table>

Column Chart

How do you plan on addressing your own self-care?

<table>
<thead>
<tr>
<th>Participant</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Talk to someone</td>
<td>17</td>
</tr>
<tr>
<td>I don't know</td>
<td>3</td>
</tr>
</tbody>
</table>

Bar Chart
**SURVEY #2**

**Emotional Self-Awareness** is the ability to recognize what you are feeling, understanding your habitual emotional responses to events and recognizing how your emotions affect your behavior and performance.

<table>
<thead>
<tr>
<th>Participants</th>
<th>Average Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Men</td>
<td>18</td>
</tr>
<tr>
<td>Women</td>
<td>11</td>
</tr>
</tbody>
</table>

**Emotional Self-Awareness** is the ability to stay focused and think clearly even when experiencing powerful emotions.

<table>
<thead>
<tr>
<th>Participants</th>
<th>Average Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Men</td>
<td>11</td>
</tr>
<tr>
<td>Women</td>
<td>16</td>
</tr>
</tbody>
</table>
**Motivation** is the ability to use your deepest emotions to move and guide you towards your goals. This ability enables you to take the initiative and to persevere in the face of obstacles and setbacks.

<table>
<thead>
<tr>
<th>Participants</th>
<th>Average Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Men</td>
<td>18</td>
</tr>
<tr>
<td>Women</td>
<td>11</td>
</tr>
</tbody>
</table>

**Empathy** is the ability to sense, understand and respond to what other people are feeling. Self-awareness is an essential underpinning of empathy. If you are not aware of your own emotions, you will not be able to read the emotions of others.

<table>
<thead>
<tr>
<th>Participants</th>
<th>Average Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Men</td>
<td>17</td>
</tr>
<tr>
<td>Women</td>
<td>20</td>
</tr>
</tbody>
</table>
Relationship Management is the ability to manage, influence, and inspire emotions in others. Being able to handle emotions in relationships and being able to influence and inspire others are essential foundational skills for successful teamwork and leadership.

<table>
<thead>
<tr>
<th>Participants</th>
<th>Average Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Men</td>
<td>12</td>
</tr>
<tr>
<td>Women</td>
<td>19</td>
</tr>
</tbody>
</table>

![Chart Examples]
SURVEY #3

Assessing Relationship-Building Skills

What techniques have you found effective in developing trusting relationships and rapport with your family?

*Com: Communication
*QT: Quality Time
*GN: Game Night

<table>
<thead>
<tr>
<th>Participant</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Com*</td>
<td>20</td>
</tr>
<tr>
<td>Prayer</td>
<td>18</td>
</tr>
<tr>
<td>Advice</td>
<td>5</td>
</tr>
<tr>
<td>Listening</td>
<td>17</td>
</tr>
<tr>
<td>QT*</td>
<td>13</td>
</tr>
<tr>
<td>GN*</td>
<td>7</td>
</tr>
</tbody>
</table>

Column Chart

Bar Chart

Assessing Relationship-Building Skills

Give some examples of how you engaged a distant or estranged member of your family.

*Com: Communication
*FR: Family Reunions
*QT: Quality Time

<table>
<thead>
<tr>
<th>Participant</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Com*</td>
<td>20</td>
</tr>
<tr>
<td>FR*</td>
<td>20</td>
</tr>
<tr>
<td>Food</td>
<td>20</td>
</tr>
<tr>
<td>Listening</td>
<td>20</td>
</tr>
<tr>
<td>QT*</td>
<td>16</td>
</tr>
<tr>
<td>Forgiveness</td>
<td>4</td>
</tr>
</tbody>
</table>

Column Chart

Bar Chart
Who engaged more in active listening?

<table>
<thead>
<tr>
<th>Relationship-Building Skills</th>
<th>Participants</th>
<th>Average Score</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Men</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>Women</td>
<td>10</td>
</tr>
</tbody>
</table>

Give an example of a time where you were part of a great team. What did you do? How did it impact your relationship with the team?

Was it more challenging to work in church or outside of it?
Tell me about the steps you take to build trust with the people you work with.

<table>
<thead>
<tr>
<th>Relationship-Building Skills</th>
<th>Participants</th>
<th>Average Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Active Listening</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>Collaborative Communication</td>
<td>11</td>
<td></td>
</tr>
</tbody>
</table>

Are healthy boundaries hard to set?

<table>
<thead>
<tr>
<th>Relationship-Building Skills</th>
<th>Participants</th>
<th>Average Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>YES</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>NO</td>
<td>8</td>
<td></td>
</tr>
</tbody>
</table>
SURVEY #4

Celebrate your accomplishments 9%
Sing 6%
Forgive others 22%
Spend time with friends 18%
Exercise at least 3x/week 20%
Ask for help 5%
Eat well 90% of the time 11%
Get enough sleep 5%
Accept compliments 3%

Donut Chart

Resiliency and Self-Care Checklist

<table>
<thead>
<tr>
<th>Checklist</th>
<th>Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Exercise at least 3x/week</td>
<td>19</td>
</tr>
<tr>
<td>Ask for help</td>
<td>5</td>
</tr>
<tr>
<td>Eat well 90% of the time</td>
<td>10</td>
</tr>
<tr>
<td>Get enough sleep</td>
<td>5</td>
</tr>
<tr>
<td>Accept compliments</td>
<td>3</td>
</tr>
<tr>
<td>Spend time with friends</td>
<td>17</td>
</tr>
<tr>
<td>Forgive others</td>
<td>20</td>
</tr>
<tr>
<td>Sing</td>
<td>6</td>
</tr>
<tr>
<td>Celebrate your accomplishments</td>
<td>8</td>
</tr>
</tbody>
</table>

Pie Chart

Find things that make you laugh often 4%
Avoid multiskilling when eating 14%
Spend time focused on positive feelings 8%
Know your strengths are 10%
Read for pleasure 5%
Take Vacations 13%
Talk to friends or family when you are stressed 25%
Share your feelings with others 10%
Take Vacations 5%
Read for pleasure 4%
Know your strengths are 8%
Spend time focused on positive feelings 6%
Avoid multiskilling when eating 11%
Find things that make you laugh often 3%

Resiliency and Self-Care Checklist

<table>
<thead>
<tr>
<th>Checklist</th>
<th>Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Talk to friends or family when you are stressed</td>
<td>20</td>
</tr>
<tr>
<td>Make time for play</td>
<td>0</td>
</tr>
<tr>
<td>Share your feelings with others</td>
<td>17</td>
</tr>
<tr>
<td>Take Vacations</td>
<td>10</td>
</tr>
<tr>
<td>Read for pleasure</td>
<td>4</td>
</tr>
<tr>
<td>Know your strengths are</td>
<td>8</td>
</tr>
<tr>
<td>Spend time focused on positive feelings</td>
<td>6</td>
</tr>
<tr>
<td>Avoid multiskilling when eating</td>
<td>11</td>
</tr>
<tr>
<td>Find things that make you laugh often</td>
<td>3</td>
</tr>
</tbody>
</table>
Donut Chart

- Participate in causes that are important to you: 15%
- Actively seek feedback: 8%
- Make time for reflection or meditation: 15%
- Listen to music: 13%
- Write in a journal: 7%
- Engage in spiritual practices: 15%
- Take time to chat with co-workers: 13%
- Give yourself adequate time to complete tasks: 8%
- Take breaks from answer emails and texts: 5%

Resiliency and Self-Care Checklist

<table>
<thead>
<tr>
<th>Checklist</th>
<th>Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Write in a journal</td>
<td>10</td>
</tr>
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</tr>
<tr>
<td>Take breaks from answer emails and texts</td>
<td>7</td>
</tr>
<tr>
<td>Listen to music</td>
<td>18</td>
</tr>
<tr>
<td>Make time for reflection or meditation</td>
<td>20</td>
</tr>
<tr>
<td>Actively seek feedback</td>
<td>11</td>
</tr>
<tr>
<td>Participate in causes that are important to you</td>
<td>20</td>
</tr>
<tr>
<td>Let yourself do nothing</td>
<td>1</td>
</tr>
</tbody>
</table>
CHAPTER 5: CONCLUSION

Problem Presented

Over the past few months, the researcher conducted a series of didactic training centered on the importance of self-awareness to prevent burnout and compassion fatigue for clergy. The researcher aimed to provide education about the importance of emotional health and spiritual practices, including worship services, devotional time, self-care needs, and reflection on relationships as areas for growth. Through spiritual assessments, the researcher provided participants with a tool for insight in evaluating their perceptions and theological beliefs concerning self-care. Each participant acknowledged a need for self-care and that self-care is not taught as much as it should be in ministerial development classes. One essential component of training clergy would be to equip ministers and servant leaders alike with a theology of rest and the practice of the Sabbath. The researcher has concluded that Christian educators must train clergy persons, ministers, and servant leaders to embrace the practice of self-awareness, Sabbath rest, and communication with the same priority as they do when it comes to preparation for specific sacraments, serving others, and other functions of ministry. Adopting a practice of Sabbath would help clergy and those who serve to consider the prolonged stress and burnout risks that arise when one is not self-aware.

Servant leaders remain at risk of compassion fatigue because of the excessive demands of ministry that deplete emotional, spiritual, and physical energy. This in turn stresses the relationships outside of the church. Emotional exhaustion is one debilitating effect of burnout, which is why self-care is important. For the servant-leader, this discipline of attending to one’s own physical, mental, emotional, and spiritual needs through intentional activities and behaviors encourages the longevity and effectiveness of the servant-leader to the ministry.
Because this research project was based on the observations of the researcher during a global pandemic, the information obtained played an important part in the restructuring and revamping the ministry. Because of the pandemic, leaders of this ministry have faced unprecedented challenges. The amount of grief has also proven unprecedented. This body of believers has been and continues to be trained in identifying areas and blind spots that would contribute to burnout and compassion fatigue. Burnout appears to thrive when the social context and bad conditions are unsuitable.\textsuperscript{129} The issues surrounding compassion fatigue and burnout did not present themselves only during this pandemic but have been amplified because of the variables COVID-19 has raised. Before the pandemic, people had already been positioned to be overloaded, overworked, unseen, and unappreciated. This reality has led to a breakdown in communication and a breakdown of relationships in both the home and in the worship space. The changes of behavior may have been better recognized and indeed amplified during COVID-19 then identified as personal, spiritual, and emotional distress. All result in physical exhaustion, insomnia, poor judgment and rationale, drug and alcohol abuse, and problems in the home and places of employment.

During this research project, participants were encouraged and engaged to identify what causes distress both spiritually and emotionally. Those experiencing prolonged stress are often unable to function at healthy levels, as burnout can impact physical, spiritual, emotional, and intellectual well-being. Exhaustion has always been an issue. With the onset of COVID-19, the climate of worship spaces shifted tremendously, and learning new ways to provide care for others has been a challenge. Prompting people to remain connected through different means while the physical worship space was closed presented new problems as it became clear just how

\textsuperscript{129} Gallagher, \textit{A Theology of Rest}, 136.
poorly prepared the church was. Prolonged stress and fatigue are inherent in sacred work. Burnout may also thrive in ministry because of the perception of work ethic and what it means to serve others and in turn to forget about oneself.

Issues and challenges presented during this global pandemic included relationship management in both sacred worship spaces and at home. Because of a lack of effective communication, many servant-leaders were left to their own assumptions about what needed to happen for an effective worship experience. This lack of communication during COVID-19 resulted in the loss of the membership, with servant-leaders included. The change in church structure and leadership challenged those who remained to fill in the gaps. Further concerns were the realization that most of those who served within the church were fatigued. Although few were able to label it “burnout,” most also showed signs of compassion fatigue, emotional strain and exhaustion, depersonalization, and absenteeism and detachment. The increase in stress at the home level, along with the demands of work and the mismanagement of emotions, led to the need to make space for understanding the importance of self-awareness toward prevention of compassion fatigue and burnout.

**Problem Addressed**

This research project considered the following components: the spiritual, the mental, the emotional, and the physical. It was important to the researcher to take a holistic view and follow an approach that could help participants better understand the importance of building resiliency. The spiritual connection to self, to others, and to God were investigated by using the Spiritual Assessment Tool, F.I.C.A. (Appendix E). This assessment tool allowed the researcher to peer into the spiritual formation and history of each participant to gain a basic understanding of how
spiritual development, perspective, and perception better shape how each views serving others and serving themselves. The F.I.C.A Spiritual Assessment Tool tracks four different components: the participant’s faith or belief, the importance and influence that a participant’s faith practice and tradition hold, the connection each feels to the community, and the level to which participants address and put into practice what they believe.

Across three months, the researcher used this assessment tool as a template to formulate conversations with each participant. While most participants were willing to take part in this project, some were apprehensive as it encouraged them to take a deeper look to find out why they believe what they believe. This allowed the researcher to create space for the participant to be present and engage the personal belief system. The faith practices were fully engaged as each participant was able to use various spiritual interventions such as prayer, songs of praise and worship, and meditation on the scriptures to become more self-aware in that moment. These practices were further encouraged by the researcher as interventions to use when experiencing burnout and fatigue.

The researcher used the Practical EQ Emotional Intelligence Self-Assessment (Appendix F) to engage the participant in thought about various competencies of emotional intelligence and what can be applied to daily living. This five-competency model of emotional intelligence looked at the participant’s self-awareness, self-management, motivation, empathy, and relationship management. Results of this portion of the project showed gender-related splits, but the various areas of strength for those who serve others never measured below the threshold that showed a need for development.
Next Steps

Education surrounding self-awareness and self-care is critical for the sustainability and longevity of the sacred work done daily. This research project proved effective in reducing perceived stress, emotional exhaustion, and other targets by raising the self-awareness of those who participated. Future work should examine the effects of continual intention work built around resiliency within ministry across a longer term. A refresher training would be the proactive approach.

The information gathered indicated that behavioral, spiritual, and emotional awareness when absent or unmanaged can negatively impact how clergy people serve others. Overlooking the emotional needs of those who serve others continually results in burnout. Chronic stress and burnout seem to be inseparable; in other words, there is no conceptual limitation where stress management ends and burnout prevention begins.

Compassion fatigue can be seen as a combination of physical, emotional, and spiritual depletion associated with caring for others who can be an emotional and spiritual strain. Because of this, continuing education seminars that deal with this subject have been implemented within the ministry’s Christian education classes, catechisms, and training. The servant-leader’s relationship with self is a core concept in managing burnout and compassion fatigue. Raising the self-awareness of the leadership of MWC encourages and empowers each leader to be more assertive and intentional in expressing the importance of tending to personal needs and values. This allows one to achieve a proper work-life balance, and this relationship with self is important for optimizing the health of ministry at large.

With proper training and by continuing the conversation, the self-awareness of the members of the leadership at MWC allows room for being empathetic to others and for being
more productive. Implementing self-care behaviors decreases the sense that it is important to sacrifice one’s self to help others.

Through this research project, proper evaluation of the work done within the sanctuary can be evaluated properly. The tendency to be overwhelmed because of overexertion can be identified by a tendency to be over involved. The servant-leader’s coping skills are taken into consideration as reviewed in the resiliency and self-care checklist (Appendix H). Through intentional application of this checklist, those who implement these research results can develop healthy strategies and rituals that are important for the servant-leader’s recovery from burnout and compassion fatigue. Self-awareness involves the development of healthy rituals, such as those found on the checklist, to promote physical, emotional, and spiritual well-being. This commitment to taking care of those who serve in the worship space creates a comfortable and sacred area for Sabbath. Recognizing compassion fatigue and burnout is one thing, while developing, enforcing, and applying these plans allows servant leaders to meet their own needs and the needs of those whom they are called to serve.

**Recommendations**

The researcher recommends that the leadership at MWC continues to provide opportunities for the nurturing of the emotional-spiritual health of those who serve within the ministry. Those who serve risk burnout because of the inordinate ministerial demands, which gives credence to the exhaustion of their emotional, spiritual, and physical health. By continuing educational opportunities through retreats, catechisms, and seminars, the leadership of this ministry are held accountable and empowered to care for their emotional health.

Another recommendation for the servant-leadership of this ministry is to develop a buddy system where each can hold the other accountable through check-ins using the Resiliency and
Self-Care Checklist (Appendix H) as a resource to find small, manageable ways to practice self-care throughout the day. It is encouraged that those who participate create more innovative ways to care for their souls.

The researcher also recommends working on creating a culture that removes the stigma surrounding rest and Sabbath. Reframing Sabbath to be more than a day of worship but a way of life removes the pressure to overwork, with the understanding that a time of pulling away to rest is important. “When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities” (Matthew 14:13, KJV). “And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone” (Matthew 14:23, KJV). The concept of Sabbath rest taken out of the Old and New Testaments enforces and encourages the importance of rest. After one week of work, God set aside one day to replenish and rest; more importantly, God created this day to be sacred. Understanding that this sacred day goes behind a physical worship experience within the church on a particular day of the week better reframes what worship is—that is, the ability to love God wholly. Educating the leadership team that Sabbath is considered a blessed rest from the troubles means an intentional and full engagement in the work of God; taking time to train those from inside the community of believers will mean they are all following the same template and the goal will ripple out into the greater region of Winston-Salem.

The researcher recommends an emphasis be placed on proactive communication that allows servant-leaders to maintain an open, trusting, and collaborative environment in their homes. Encouraging collaborative family relationships through active listening and compassion can help ease tension and foster deeper connections with family members. This means of
proactive communication can create healthy boundaries that are vital to the emotional health of those who serve. An ability to effectively name healthy boundaries is important to relationship management both at home and in the church. Moreover, an ability to name what is needed further encourages transparency, stewardship, belonging, and teamwork within the ministry.

**Final Summary**

The leadership and support staff at the Macedonia Worship Center (MWC) seem to lack an understanding of self-care. As a result of the COVID-19 pandemic, existential stressors have highlighted the need for self-care for those who function on any ministry level within the organization. Chandler indicates, “Pastors continue to risk burnout because of inordinate ministerial demands, which may drain their emotional, cognitive, spiritual, and physical energy reserves and impair their overall effectiveness.”

The research project studied the self-care practices of the leadership staff with the focus of educating them about the importance of self-awareness toward the prevention of compassionate fatigue and burnout. In 2003, the Macedonia True Vine Pentecostal Holiness Church became known as the Macedonia Worship Center (A True Vine Pentecostal Holiness Church of God Corporation), and MWC continues to be a thriving ministry in the city of Winston-Salem, Triad area, with over twenty-four active, resourceful pastoral ministries with a commitment to holistically enrich the parishioner.

In a multi-generational and multi-cultural context, MWC focuses on the engagement of various ministries centered on and dedicated to building people with discipline and dignity. 

Rooted in Pentecostalism, MWC is nicknamed the “Pentecostal Mecca,” a house that believes in

---

the full activation of the gifts and power of the Holy Spirit. The ministry focuses on continuing work within the urban landscape with disadvantaged and marginalized people, people who have been incarcerated, and youth and college/campus ministries, to name a few. With its effort to build the community, the church maintains its connection, rooted in parishioners’ and families’ needs, to the city of Winston-Salem and its surrounding areas.

Chapter one presents the ministry context, the problem and purpose statement; basic assumptions; definitions; limitations and delimitations; and thesis statement. Chapter two considers the resources used as support for this research project; the literature review consists of scholarly journal articles and books with relevant scriptural references. This chapter also includes theological and theoretical foundations pertinent to the subject matter. In chapter three, the researcher explains the methodology and implementation of the plan for the project. In chapter four, the researcher discusses the results of the various interventions and assessments used throughout this research project.

This research project is not intended to be the permanent solution to prevent compassion fatigue and burnout but to build a foundation on how to begin having conversations and raise awareness of the current state of those who serve others. Compassion fatigue affects a multitude of people in every context. During the global pandemic, evidence has emerged to demonstrate that caregiver groups like the clergy are susceptible to emotional and spiritual distress. Compassion fatigue and burnout can be prevented by raising awareness about establishing safe and healthy boundaries which allow servant-leaders to receive care even as they serve others. Supporting the ministry by empowering others to honor Sabbath is key as it is an essential addition to ministerial training and catechism. When the servant-leader provides sacred space for rest, this in turn reflects on the care of others.
Bibliography


APPENDIX A: SPIRITUAL ASSESSMENT TOOL

1. What is your faith or belief?

2. How has your faith or belief influenced your behavior during times of stress?

3. What influence does your faith have on how you take care of yourself?

4. Is your community of faith a means of support to you and how?

You will receive a consent form with this assessment tool to allow this material to be used in the research project. Please sign the form and return it to the researcher by email,
APPENDIX B:
THE PRACTICAL EQ EMOTIONAL INTELLIGENCE SELF-ASSESSMENT\textsuperscript{131}

(Removed to comply with copyright)

APPENDIX C: RELATIONSHIP-BUILDING SKILLS ASSESSMENT

1. What techniques do you use to effectively develop trusting relationships and rapport with members of your auxiliary?
2. Give examples of how you engage with members of the auxiliary.
3. Active listening would involve more than just hearing others speak; it requires your full concentration on what is being said. In this you provide the one you are listening to a space that is neutral and nonjudgmental, removing the urge to fill periods of silence, and verbal and nonverbal feedback to show signs of engagement such as smiling, eye contact, and leaning in. Share about a time you used active listening skills regarding listening to the needs of other members on your auxiliary.
4. Productivity seems to increase and tensions decrease when there are a collaborative work environment and good relationship among the team. Have you experienced this?
5. Our bodies respond to stress. What are some ways you have become self-aware in how you respond to stress?
6. Have you experienced a lack of support from your peers or those you may serve within your auxiliary? If so, how have you responded to it?
7. Explain what healthy boundaries mean to you and how have you demonstrated these boundaries within your auxiliary.

You will receive a consent form with this assessment tool to allow this material to be used in the research project. Please sign the form and return it to the researcher by email,
APPENDIX D: RESILIENCY AND SELF-CARE CHECKLIST

Do You:

- Exercise at least 3x/week
- Ask for help
- Eat well 90% of the time
- Get enough sleep
- Accept compliments
- Spend time with friends
- Forgive others
- Sing
- Celebrate your accomplishments
- Talk to friends or family when you are stressed or need support
- Make time for play
- Share your feelings with others
- Take vacations
- Read for pleasure (not work-related)
- Know what your strengths are and incorporate them into your life/work/relationships
- Spend time focused on positive experiences and feelings
- Avoid multitasking when eating (e.g., eating while working or driving)
- Find things that make you laugh often
- Spend time on things that are important to you (hobbies, favorite activities, pets, etc.)
- Try to learn new things
- Personalize your workspace
- Negotiate your needs at work

- Accept help and support from others
- Set limits for yourself to avoid exhaustion/extreme stress
- Forgive yourself for mistakes
- Spend time alone
- Allow others to see your imperfections
- Thank others
- Say no when you need to
Avoid overindulging
Spend time in nature
Stay home and rest when sick
Eat lunch with co-workers
Keep in touch with important people in your life
Tell others what they mean to you
Occasionally step outside your comfort zone
Write in a journal
Engage in spiritual practices
Take time to chat with co-workers
Give yourself adequate time to complete tasks
Take breaks from answering emails and texts
Listen to music
Make time for reflection or meditation
Actively seek feedback
Participate in causes that are important to you
Let yourself do nothing
APPENDIX E: SURVEY #1

Do you consider yourself spiritual or religious?

<table>
<thead>
<tr>
<th>Participant</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spiritual</td>
<td>11</td>
</tr>
<tr>
<td>Religious</td>
<td>9</td>
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</tbody>
</table>

What things do you believe in that give meaning to your life?

<table>
<thead>
<tr>
<th>Participant</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family</td>
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</tr>
<tr>
<td>Church</td>
<td>18</td>
</tr>
<tr>
<td>Friends</td>
<td>10</td>
</tr>
<tr>
<td>Prayer</td>
<td>20</td>
</tr>
<tr>
<td>Music</td>
<td>13</td>
</tr>
<tr>
<td>Learning</td>
<td>17</td>
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</table>
Is your faith or belief system important in your life?

<table>
<thead>
<tr>
<th>Participant</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>YES</td>
<td>19</td>
</tr>
<tr>
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</table>

Bar Chart

Does your faith influence your behavior during illness?

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<tr>
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<tbody>
<tr>
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<td>15</td>
</tr>
<tr>
<td>NO</td>
<td>5</td>
</tr>
</tbody>
</table>

Bar Chart
Do your beliefs play a strong role in regaining your health?

<table>
<thead>
<tr>
<th>Participant</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>YES</td>
<td>18</td>
</tr>
<tr>
<td>NO</td>
<td>2</td>
</tr>
</tbody>
</table>

Bar Chart

Are you a part of a spiritual or religious community?

<table>
<thead>
<tr>
<th>Participant</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>YES</td>
<td>20</td>
</tr>
<tr>
<td>NO</td>
<td>0</td>
</tr>
</tbody>
</table>

Bar Chart

Column Chart
Do you feel supported by your community?

Yes: 15
No: 5

How do you plan on addressing your own self-care?

Talk to someone: 17
I don't know: 3
APPENDIX F: SURVEY #2

**Emotional Self-Awareness** is the ability to recognize what you are feeling, understanding your habitual emotional responses to events and recognizing how your emotions affect your behavior and performance.

<table>
<thead>
<tr>
<th>Participants</th>
<th>Average Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Men</td>
<td>18</td>
</tr>
<tr>
<td>Women</td>
<td>11</td>
</tr>
</tbody>
</table>

**Emotional Self-Awareness** is the ability to stay focused and think clearly even when experiencing powerful emotions.

<table>
<thead>
<tr>
<th>Participants</th>
<th>Average Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Men</td>
<td>11</td>
</tr>
<tr>
<td>Women</td>
<td>16</td>
</tr>
</tbody>
</table>
**Motivation** is the ability to use your deepest emotions to move and guide you towards your goals. This ability enables you to take the initiative and to persevere in the face of obstacles and setbacks.

<table>
<thead>
<tr>
<th>Participants</th>
<th>Average Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Men</td>
<td>18</td>
</tr>
<tr>
<td>Women</td>
<td>11</td>
</tr>
</tbody>
</table>

**Empathy** is the ability to sense, understand and respond to what other people are feeling. Self-awareness is an essential underpinning of empathy. If you are not aware of your own emotions, you will not be able to read the emotions of others.

<table>
<thead>
<tr>
<th>Participants</th>
<th>Average Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Men</td>
<td>17</td>
</tr>
<tr>
<td>Women</td>
<td>20</td>
</tr>
</tbody>
</table>
Relationship Management is the ability to manage, influence, and inspire emotions in others. Being able to handle emotions in relationships and being able to influence and inspire others are essential foundational skills for successful teamwork and leadership.
APPENDIX G: SURVEY #3

Assessing Relationship-Building Skills

What techniques have you found effective in developing trusting relationships and rapport with your family?

*Com: Communication
*QF: Quality Time
*GN: Game Night

<table>
<thead>
<tr>
<th>Participant</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Com*</td>
<td>20</td>
</tr>
<tr>
<td>Prayer</td>
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<td>Listening</td>
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</tr>
<tr>
<td>QF*</td>
<td>13</td>
</tr>
<tr>
<td>GN*</td>
<td>7</td>
</tr>
</tbody>
</table>

Bar Chart

Assessing Relationship-Building Skills

Give some examples of how you engaged a distant or estranged member of your family.

*Com: Communication
*FR*: Family Reunions
*QF: Quality Time

<table>
<thead>
<tr>
<th>Participant</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Com*</td>
<td>20</td>
</tr>
<tr>
<td>FR*</td>
<td>20</td>
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<td>Food</td>
<td>20</td>
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<tr>
<td>Listening</td>
<td>20</td>
</tr>
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<td>QF*</td>
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<tr>
<td>Forgiveness</td>
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Bar Chart
Who engaged more in active listening?

<table>
<thead>
<tr>
<th>Relationship-Building Skills</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participants</td>
</tr>
<tr>
<td>Men</td>
</tr>
<tr>
<td>Women</td>
</tr>
</tbody>
</table>

Give an example of a time where you were part of a great team. What did you do? How did it impact your relationship with the team?

Was it more challenging to work in church or outside of it?

<table>
<thead>
<tr>
<th>Relationship-Building Skills</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participants</td>
</tr>
<tr>
<td>In Church</td>
</tr>
<tr>
<td>Outside of Church</td>
</tr>
</tbody>
</table>
Tell me about the steps you take to build trust with the people you work with.

### Relationship-Building Skills

<table>
<thead>
<tr>
<th>Participants</th>
<th>Average Score</th>
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<tbody>
<tr>
<td>Active Listening</td>
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<tr>
<td>Collaborative Communication</td>
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</table>

### Are healthy boundaries hard to set?

### Relationship-Building Skills

<table>
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<th>Average Score</th>
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<tbody>
<tr>
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APPENDIX H: SURVEY #4

Resiliency and Self-Care Checklist

<table>
<thead>
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<tr>
<td>Exercise at least 3x/week</td>
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<tr>
<td>Ask for help</td>
<td>5</td>
</tr>
<tr>
<td>Eat well 90% of the time</td>
<td>10</td>
</tr>
<tr>
<td>Get enough sleep</td>
<td>5</td>
</tr>
<tr>
<td>Accept compliments</td>
<td>3</td>
</tr>
<tr>
<td>Spend time with friends</td>
<td>17</td>
</tr>
<tr>
<td>Forgive others</td>
<td>20</td>
</tr>
<tr>
<td>Sing</td>
<td>6</td>
</tr>
<tr>
<td>Celebrate your accomplishments</td>
<td>8</td>
</tr>
</tbody>
</table>

Find things that make you laugh often: 4%
Avoid multitasking when eating: 14%
Spend time focused on positive feelings: 8%
Know your strengths are: 10%
Read for pleasure: 5%
Take Vacations: 13%

Talk to friends or family when you are stressed: 25%
Share your feelings with others: 14%
Read for pleasure: 8%
Know your strengths are: 10%
Spend time focused on positive feelings: 5%
Avoid multitasking when eating: 13%
Find things that make you laugh often: 22%
Resiliency and Self-Care Checklist

<table>
<thead>
<tr>
<th>Checklist</th>
<th>Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Write in a journal</td>
<td>10</td>
</tr>
<tr>
<td>Engage in spiritual practices</td>
<td>20</td>
</tr>
<tr>
<td>Take time to chat with co-workers</td>
<td>17</td>
</tr>
<tr>
<td>Give yourself adequate time to complete tasks</td>
<td>11</td>
</tr>
<tr>
<td>Take breaks from answer emails and texts</td>
<td>7</td>
</tr>
<tr>
<td>Listen to music</td>
<td>18</td>
</tr>
<tr>
<td>Make time for reflection or meditation</td>
<td>20</td>
</tr>
<tr>
<td>Actively seek feedback</td>
<td>11</td>
</tr>
<tr>
<td>Participate in causes that are important to you</td>
<td>20</td>
</tr>
<tr>
<td>Let yourself do nothing</td>
<td>1</td>
</tr>
</tbody>
</table>
Dear [Recipient]:

As a graduate student in the Rawlings School of Divinity at Liberty University, I am researching the importance of self-awareness for the prevention of burnout and compassion fatigue. The title of my research project is “The Importance of Self-Awareness for the Prevention of Burnout and Compassion Fatigue for Clergy.” This research project has been designed and designated to help those who work in ministry discover the importance of caring for themselves. The purpose of the study is to allow the leadership and support staff of the Macedonia Worship Center to carefully examine potential problems that may lead to burnout and compassion fatigue, and I am writing to invite eligible participants to join my study.

You have been selected as a possible participant of this study because you are a serving member and a part of the leadership/support staff of the Macedonia Worship Center who is found in good standing and of the age of eighteen (18) or older. Participants, if willing, will be asked to:

1. Participate in the initial spiritual assessment by answering a list of four questions. These questions should take ten (10) minutes to answer. Your information will be recorded by way of audio recording.

2. Participate in the emotional intelligence self-assessment. These questions should take ten (10) minutes to answer. Your information will be sent to you via email and asked to be sent back upon completion of the assessment.

3. Participate in educational sessions conducted on Zoom. Zoom information will be shared upon agreement of participation in the research study. These sessions will be thirty (30) minutes long and recorded.

4. Participate in one-to-one sessions conducted on Zoom taking the assessment of progress. These sessions will be fifteen (15) minutes long and recorded.

Names and other identifying information will be requested as part of this study, but the information will remain confidential. Participant responses will be kept confidential through the use of pseudonyms.

In order to participate, please contact me by telephone at [redacted] or by email at [redacted] for more information.

A consent document is attached to this email and will be given to you at the time of the focus group. The consent document contains additional information about my research. Please sign the consent document and return it to me at the time of the focus group.

Sincerely,
Reginald Charlestin, MDiv, MA, BCC
CONSENT FORM
The Importance of Self-Awareness for the Prevention of Burnout and Compassion Fatigue for Clergy

Reginald Charlestin, MDiv, MA, BCC
Liberty University
Rawlings School of Divinity

You are invited to participate in a research study on the importance of self-awareness for the prevention of burnout and compassion fatigue. You have been selected as a possible participant of this study because you are a serving member and a part of the leadership/support staff of the Macedonia Worship Center who is found in good standing and of the age of eighteen (18) or older. Taking part in this research is voluntary. Please take time to read this entire form and ask questions before deciding whether to take part in this research project.

Reginald Charlestin, a doctoral candidate in the School of Divinity at Liberty University, is conducting this study.

This research project has been designed and designated to help those who work in ministry discover the importance of caring for themselves. The purpose of the study is to allow the leadership and support staff of the Macedonia Worship Center to carefully examine potential problems that may lead to burnout and compassion fatigue.

If you agree to be in this study, I would ask you to do the following things:

1. Participate in the initial spiritual assessment by answering a list of four questions. These questions should take ten (10) minutes to answer. Your information will be recorded by way of audio recording.
2. Participate in the emotional intelligence self-assessment. These questions should take ten (10) minutes to answer. Your information will be sent to you via email and asked to be sent back upon completion of the assessment.
3. Participate in educational sessions conducted on Zoom. Zoom information will be shared upon agreement of participation in the research study. These sessions will be thirty (30) minutes long and recorded.
4. Participate in one-to-one sessions conducted on Zoom taking the assessment of progress. These sessions will be fifteen (15) minutes long and recorded.

Participants should not expect to receive a direct benefit from taking part in this study.

The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

The records of this study will be kept private. Research records will be stored securely, and only the researcher will have access to the records. Data collected from you may be shared for use in future research studies or with other researchers. If data collected from you is shared, any information that could identify you, if applicable, will be removed before the data is shared.

Participant responses will be kept confidential through the use of pseudonyms. Interviews will be
conducted in a passcode-protected Zoom conference room. Data will be stored on a password-locked computer and may be used in future presentations. After three years, all electronic records will be deleted. Interviews/focus groups will be recorded and transcribed. Confidentiality cannot be guaranteed in focus group settings. While discouraged, other members of the focus group may share what was discussed with persons outside of the group.

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University and the Macedonia Worship Center (MWC). If you decide to participate, you are free to not answer any questions or withdraw at any time without affecting those relationships.

**How to Withdraw from the Study**

If you choose to withdraw from the study, please inform the researcher that you wish to discontinue your participation, and do not submit your study materials. Your responses will not be recorded or included in the study.

The researcher conducting this study is Reginald Charlestin. You may ask any questions you have now. If you have questions later, you are encouraged to contact him at [redacted] or by email at [redacted]. You may also contact the researcher’s faculty sponsor, Dr. Charity Williams, at [redacted].

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have questions about the study after you sign this document, you can contact the study team using the information provided above.

*I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.*

☐ The researcher has my permission to audio-record/video-record me as part of my participation in this study.

_________________________  __________
Printed Subject Name  Signature & Date
APPENDIX J: PERMISSION REQUEST FORM

[Insert Date]

Dear [Recipient]:

As a graduate student in the Rawlings School of Divinity at Liberty University, I am researching the importance of self-awareness for the prevention of burnout and compassion fatigue. The title of my research project is The Importance of Self-Awareness for the Prevention of Burnout and Compassion Fatigue for Clergy. This research project has been designed and designated to help those who work in ministry discover the importance of caring for themselves. The purpose of the study is to allow the leadership and support staff of the Macedonia Worship Center to carefully examine potential problems that may lead to burnout and compassion fatigue.

I am writing to request your permission to conduct my research at the Macedonia Worship Center (MWC) with the leadership and support staff. Participants will be presented with informed consent information before participating. Taking part in this study is completely voluntary, and participants are welcome to discontinue participation at any time.

Thank you for considering my request. If you choose to grant permission, respond by email to [Redacted].

Sincerely,

Reginald Charlestin, MDiv, MA, BCC
APPENDIX K: INSTITUTIONAL REVIEW BOARD APPROVAL

February 17, 2021

Reginald Charlestin
Charity Williams

Re: IRB Application - IRB-FY20-21-628 The Importance of Self-Awareness for the Prevention of Burnout and Compassion Fatigue for Clergy

Dear Reginald Charlestin and Charity Williams,

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study does not classify as human subjects research. This means you may begin your research with the data safeguarding methods mentioned in your IRB application.

Decision: No Human Subjects Research

Explanation: Your study is not considered human subjects research for the following reason:

(2) Your project will consist of quality improvement activities, which are not "designed to develop or contribute to generalizable knowledge" according to 45 CFR 46.102(l).

Please note that this decision only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued non-human subjects research status. You may report these changes by completing a modification submission through your Cayuse IRB account.

Also, although you are welcome to use our recruitment and consent templates, you are not required to do so. If you choose to use our documents, please replace the word research with the word project throughout both documents.

If you have any questions about this determination or need assistance in determining whether possible modifications to your protocol would change your application's status, please email us at irb@liberty.edu.

Sincerely,

G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
Research Ethics Office