LIBERTY UNIVERSITY SCHOOL OF DIVINITY

FIVE STRATEGIES TO ASSIST SPIRITUAL LEADERS IN IMPLEMENTING SELF-CARE PROGRAMS FOR COMPASSION FATIGUE

A THESIS PROJECT SUBMITTED TO
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BY
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DEDICATION

This project is dedicated to my loving wife, Angela of twenty-six years. Thank you for believing, for sacrificing, for praying, and for loving me through the tough moments of our marriage, ministry and thesis project.

I love you.
ACKNOWLEDGEMENTS

My gratitude is extended to my church family at Word of Hope Fellowship, and those individuals that assisted in my development as a Christian leader.

There is special recognition to the late Gennie V. Scales, a mother that taught me about life and faith.

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Thank you to my mentor, Dr. Charlie Davidson and my reader, Dr. David Hirschman whose contribution and guidance were invaluable to completing this project. I shall be eternally grateful to you.

In His service

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ABSTRACT

FIVE STRATEGIES TO ASSIST SPIRITUAL LEADERS IN IMPLEMENTING SELF-CARE PROGRAMS FOR COMPASSION FATIGUE

Dallas Scales
Liberty University School of Divinity, 2015
Mentor: Dr. Charles N. Davidson

The purpose of this thesis project is to provide five strategies for spiritual leaders to combat the negative affect of compassion fatigue due to trauma events. Although pastoral care and counseling is an effective instrument by which churches stay germane to changing human needs in a shifting society and churches, pastors and caregivers have grown susceptible to compassion fatigue. The researcher will gather data from a survey of 100 spiritual leaders constructed around four hypotheses related to self-care after a trauma event: psychological, emotional, physiological and theological created uniquely for this thesis process. This research will provide five strategies for protective factors to improve future self-care programs based on the research findings. Furthermore, it is anticipated that the research would provide findings that could be of significant value for other churches that intend to create and implement self-care programs.

Abstract length: 139 words.
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ABRREVIATIONS

DMIN Doctor of Ministry

LBTS Liberty University Baptist Theological Seminary

CF Compassion Fatigue

ESV English Standard Version

KJV King James Version

NIV New International Version
CHAPTER 1
INTRODUCTION

The cost of caring always places a demand on life and the price can be exhaustive and expensive. The parables\(^1\) disclose that Jesus exhibited compassion for the multitudes;\(^2\) however, Jesus knew also the physical demand of exhibiting compassion and the need to equipoise the weight of Christian service. There are clear indications in the Bible that Jesus would practice the spiritual discipline of prayer and contemplation in places like the wilderness and mountainside retreats. Other occasions, the Bible chronicles occurrences of Christ spending the whole night in prayer to God, or sending away the multitudes to travel often alone to pray.

The dilemma with so many spiritual leaders is how to serve others while shedding the garment of weariness. Spiritual leaders and helpers encounter a plethora of challenges in attending the requests of individuals and communities that face traumatic events. Whereas trauma or the sharing of compassion in the face of suffering, distress or grief is not abnormal to compassion helpers, unfortunately, neither is burnout or fatigue.

According to the United States Census Bureau the world’s population has exceeded more than seven point two billion people, equating a person being born every eight seconds, and a person dying every thirteen seconds. Consequently, a growing population would imply that “more people reflect more crises.”\(^3\)

With a growing populace, spiritual leaders are summoned to respond to the rising conflict to administer levels of compassion, and this places a continual demand on “compassion helpers.”

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\(^1\) A figurative narrative that is true to life and is designed to convey through analogy some specific spiritual truth(s) usually relative to God's kingdom program.

\(^2\) Mark 6: 34 (ESV).

However, the compassion helper lives between two vital callings, one to respond to crisis in a hope of providing compassion and the second is to respond to the crisis within those who are called to serve. The Bible is replete with caution to show compassion as a reflection of Christian duty. The gospel of Matthew observes,

> Then Jesus went throughout all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom, and healing every kind of disease and sickness. When he saw the crowds, he had compassion on them because they were bewildered and helpless, like sheep without a shepherd. Then he said to his disciples, “The harvest is plentiful, but the workers are few. Therefore ask the Lord of the harvest to send out workers into his harvest.”

However, there is an underpinning issue to balance leadership and servanthood; therefore, caregivers experience the high “cost for caring” for others with less emphasis on self-care. The question arises, are people more diverse or different from the first century era? The answer should be “no,” nonetheless the “musts” and crises have changed much in the known world. Currently, the headlines are saturated with celebrity suicides that are alarming to families and fans; however, should not culture be equally if not more jolted at the increased rate of suicide among clergy? Pastoral counselor Brian Dodd argued, “The pastoral profession has one of the top three suicide rates of any profession. Members of the clergy now suffer from obesity, hypertension and depression at rates higher than most Americans.” Furthermore, Dodd contends, “In the last decade, their (clergy) use of antidepressants has risen, while their life expectancy has fallen.”

There are twenty-four hour news tickers and streaming media keeping the public informed and worried about the worst outbreak of Ebola since 1976, “at least 5,177 people have,

4 Matthew 9: 36-38 ESV

and at least 9,936 cases of the disease had been recorded as of October nineteenth, the World Health Organization (WHO), but the true toll may be three times as much. In addition, there are still global concerns with the millions of people who are infected with HIV. Naturally, this triggered an international public health emergency, which requires a demand on compassion helpers. In addition, there are dueling narratives of another youth shot by a police officer, spurring outrage between the races over policy against human dignity. The threat of genocide continues to exist as the world watches the Yazidis, (one of Iraq's smallest minorities), who are of Kurdish descent, and the religion is considered a pre-Islamic sect that draws from Christianity, Judaism and Zoroastrianism. One of the oldest religious communities in the world, these people have long suffered persecution, with many Muslims referring to them as devil worshippers. More than a week ago, the group fled into the surrounding mountains when ISIS fighters stormed the town of Sinjar. Now, the people are trapped without the necessities of food, clean water or medical care in the dry desert and summer heat. Thousands of families are in desperate need of help. Moreover, the nation still debates on the Affordable Care Act (Obamacare), and the partisan bickering continues among elected and appointed officials in Washington D.C. over foreign, immigration policies, the issues of aging, Wall Street bewilderment, arguments on human rights and the redefinition of marriage and the list appears to be endless disputes and clashes. While, the aforementioned above seem to be isolated from the calling of compassion, each collectively calls on clergy, spiritual leaders or compassion helpers to interact with each


7 See appendix C
event or issue, because people are integrated and bombarded with real emotions along with financial and spiritual, physical effluences from the system of this world.

Those individuals that serve and/or lead find difficulty in extricating from events and issues that are attached to people livelihood and lives. “The expectation that we can be immersed in suffering and loss daily and not be touched by it is as unrealistic as expecting to be able to walk through water without getting wet.”

Wimbrey commented, “religious and spiritual caregivers are often the first responders to catastrophic events including natural disasters (such as earthquakes and hurricanes) or man-made acts of wars or terrorism.”

Further, he contends, “Religious caregivers and spiritual leaders must learn to take care of themselves in the presence of trauma while managing trauma of others. This is no easy task. In fact, religious caregivers, spiritual leaders, and their families are affected greatly by catastrophic events in their own lives and in the lives of those for whom they care.”

As a result, the mantra has become with countless spiritual leaders “I love Jesus but his church is wearing me out.” Several studies reveal that monthly more than 1,500 pastors are leaving the ministry for various reasons; included in these studies are the rising divorce rate, which is between fifty percent and fifty-five percent; and the amount of pastors reporting seventy-eight percent are unhappy with their marriage. The burnout syndrome attacks pastors

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10 Ibid., 48
and caregivers when and where they least expect. Burnout is a vicious enemy of pastoral ministry, and people are asking for some indicators of this syndrome.\(^\text{11}\)

As a result, the survey data is needed to record and to support the thesis project four hypotheses that correlate the necessity for self-care after a trauma event. The four hypotheses are psychological, emotional, physiological and theological. Consequently, this thesis project will provide five strategies for protective factors to improve future self-care programs based on the research findings.

**Statement of the Problem**

Burnout is a vicious enemy of pastoral ministry, but also to those who are helper’s exhaustion. It has the potential to damage relationships, leave people hurting, hurt your marriage, and even lead to a resignation. Job burnout is not something that should be trivialized. The burnout syndrome attacks pastors when and where they least expect. It causes pastors to withdraw from the very people they love.

Exhaustion and a sense of failure are both causes and results of this withdrawal from other people. The most common question expressed by spiritual leader is, "How can I get over pastoral burnout?" Another leader will ask another leader, "How do I get back to what is normal or how do I get back my renewed passion for ministry?" However, the questions are not easily answered in one-liners nor addressed in generalities.

Additionally, each spiritual leader becomes a case study in anthropology and a theological dialogue about Ecclesiology, and the inference of beliefs or philosophies as practiced within the North American church culture and the environment linking human service to distress.

and weariness. Miller argues stress can be a “non-specific response of the body to any demand for change.”

There are certain leaders that have a propensity to be over-engaged or have a lack of boundaries, when leaders do for others what they can and should do for themselves. Sometimes, leaders contribute to the congregation a lack of maturity due to over compensation, which is can be dangerous, and even perilous to friendships, marriages, churches, workplaces, and families. Growing up in any area of life is challenging - whether financially, spiritually, emotionally, or relationally. To step away from what others can and should do for themselves, can cause leaders to initially appear harsh, but it is actually a loving act.

**The Intent of the Project**

The introduction of thesis project will focus on who, where, when, how, and what is compassion fatigue on pastoral personnel and caregivers. The biblical basis for compassion fatigue will complement the project. Compassion fatigue will be clearly defined on what is compassion fatigue and how it applies to pastoral personnel.

The objective of the project is to provide five strategies for pastors and personnel to combat the negative affect of compassion fatigue due to trauma events. The aim to present practical and biblical tools on how churches, hospitals, and helping professions can use these strategies as a tool to glorify God but increase the quality of life by implications of this stratagem or plan. God created and established the principle of Sabbath. The writer argues, “Six days you shall labor and do all of your work, but the seventh day is a Sabbath to the Lord your God. On it, you shall not do any work.”

However, the cure for compassion fatigue is not easily resolved

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13 Exodus 20: 8-9 (ESV).
whether an individual exhausts their vacation days or not. The assurance of addressing fatigue or burnout is establishing a strategy of personal care not just for others but for the caregiver too. There is a steep risk of not sustaining a healthy regiment to assist with the realities or the ebb-in-flow of depleted emotional, spiritual and physical limitations of spiritual leaders and helpers, and the threats and effects of compassion fatigue.

**Statement of Limitations**

This project will focus on the subject of compassion fatigue and strategies on combating the effects on pastoral personnel. Included in the paper will be constructed around four hypotheses related to self-care after a trauma event: psychological, emotional, physiological and theological. There will be some practical applications and recommendations from accomplished servant-leaders who have made an influenced our subject matter. It will not address any specific church denomination, and will be limited to North America and will not address the global affects.

Furthermore, it is anticipated that the research would provide findings that could be of significant value for other churches that intend to create and implement self-care programs.

**Theoretical Basis**

The results of answering these questions will provide a wealth of practical and biblical information to strengthen the commentary on the topic of fatigue or burnout when addressed,
reference will be made to people like Elijah.\textsuperscript{14} Other points of reference are revealing how leaders entrusted other leaders to assist in responsibilities of the church and the Lord’s flock.\textsuperscript{15}

\textbf{Statement of Methodology}

The methodology of the project will provide an outline of the major areas that relate to compassion fatigue and how to contend with its effects on helpers of comfort. This course of action will focus on key areas that will be interrelated to the topic chosen. The particulars within each chapter will contribute to the theme of compassion fatigue and solution to prevent it.

The first chapter will include the basic components that have helped to develop a systematic approach to the overall direction of the project.

The second chapter will include brief highlights of the early beginnings of symptoms and signs placed upon pastoral personnel.

The third chapter will be a biblical basis for the practice and the proper development of compassion or mercy and how to address it.

The fourth chapter will convey impact on insufficient training and development of caregiver’s neighborhood, congregations, families and individuals.

The fifth chapter will present five strategies to combat the symptoms development. The approach is not to do a comprehensive analysis but addresses many recommendations made by pastors and others in ministry who have experienced fatigue or burnout.

Finally, the sixth chapter is a summary of data, recommendations for further studies for improved maintenance of pastors and personnel who suffer from burnout, stress, and fatigue.

\textsuperscript{14} 1 Kings 18: 40-19: 4 (ESV).

\textsuperscript{15} Acts 12: 25; 1 Timothy 1: 2-3 (ESV).
The Review of Literature

There are broad resources for North American pastors, spiritual leaders and helpers about compassion fatigue. However, when the term is referenced as “burnout” or “stress” the phrase develops into an interminable booklist.

*Burnout: The High Cost of High Achievement*\(^\text{16}\) by Herbert Freudenberg. The author is possibly the first person to describe the syndrome known as burnout. There is a substantial use of metaphors to denote how individuals that live in a challenging world are susceptible to burnout. Their lives are compared to a burned out building, which is a crumbling shell with "a great emptiness inside." The book presents several case studies to early research of the growing dichotomy of achieving but paying a high cost to do so. In addition, the research defines burnout but also how to survive the defects.

*Empty Promises: The Truth About You, Your Desires, and the Lies You're Believing*\(^\text{17}\) by Pete Wilson, is a descriptive appeal to limit some of the endless pursuits in leaders lives to feel merit and acceptance in sacrificing all for the inconsistent promise of becoming more powerful and successful, a little more loved. The book assists in helping people to break free from hollow pursuits and start pursuing the only (Christ) who will promise to satisfy those places of yearning to be fruitful. The book aids in revealing the hidden idols that are steering and navigating the person away from a deeper devotion concerning the God of the Bible.


The book by Richard Swenson, *Margin: Restoring Emotional, Physical, Financial, and Time Reserves to Overload Lives*\(^{18}\) challenges to reconsider a different paradigm of reaching those places that lead to emotional, physical health in every aspect of that affects the person. Swenson argues that the “new morbidity” facing spiritual leaders is a lack of sleep. Swenson contends that progress is often “tempting, willful, arrogant, divisive, unruly, godlike,” and also deceptive.\(^{19}\)

*The Daily Discipline of Leadership*\(^{20}\) by Douglas B. Reeves\(^{21}\) is a comprehensive and down-to-earth manual for school leaders that addresses the daunting challenges that today’s principals, superintendents, and teacher-leaders face on a daily basis. The book is an informative guide based on the author’s broad experience of working across the country and internationally with educators, administrators, and school board members. There is a wide range of subjects covered throughout this resource to help the seasoned as well as novice in the area of leadership from systems of accountability to communication.

*The Overload Syndrome: Learning to Live Within Your Limits*\(^{22}\) by Richard Swenson examines where overload derives and what are some of the derivatives i.e. accessibility, activity & commitment, change & stress, choice & decision, debt, expectation, hurry & fatigue. The book

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\(^{19}\) Ibid. 30


\(^{21}\) A leading authority on academic standards, performance assessment, and accountability.

is an actually a companion to Margin offering prescriptions to thwart the consequences of overload in life and restore time to rest and space to heal. Swenson examines why each person must formulate a plan for time management that ultimately reveal individual primacies and the pursuit of God’s will.

Additional tool to the research was the book entitled, *How to solve the people puzzle: Understanding Personality Patterns* by Mels Carbonell, works well with the research by delving into the personal temperaments of caregivers. The book presents some case studies that caregivers are “stimulated by challenges coupled with the hatred to be a loser; typically, the leadership style is also linked to stress, and introspectively the book argues, the leader is reflecting a personal pursuit for love based on merit and performance rather than grace”

*Transformational Leadership* by Bernard M. Bass, Ronald E. Riggio’s book examines s intended for both the scholars and serious students of leadership. It is a comprehensive review of theorizing and empirical research that can serve as a reference and starting point for additional research on the theory. It can be used as a supplementary textbook in an intense course on leadership - or as a primary text in a course or seminar focusing on transformational leadership. New in the Second Edition: New, updated examples of leadership have been included to help illustrate the concepts, as well as show the broad range of transformational leadership in a variety of settings.

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24 Ibid., 48

Wayne Cordeiro makes a healthy contribution to the project with *Leading on Empty: Refilling Your Tank and Renewing Your Passion*. This book shares a candid revelation of burnout with the optimism to encourage other leaders headed down the similar path to get back in touch with life, and to get back in proper balance; therefore allowing God to reenergize the spirit-man in a way that thrusts the leader to accelerate to greater levels of Christian service. The book is an invitation to learn from the author’s experience on how leadership can continue a fruitful ministry by renewing passion.

*Spiritual Leadership* by J. Oswald Sanders is a proven classic for developing such effective leadership. The book presents key principles of leadership in both the historical and spiritual discipline by illustrating arguments with examples from Scripture and biographies of prominent men of God throughout church history.

The book was revised with new chapters to focus expressly on transformational leadership and transformational leadership and to authentic vs. inauthentic leadership. Recommendations are furnished to directing the future of research and applications of transformational leadership.

The research article by Dr. Archibald D. Hart entitled "*Depressed, Stressed, and Burned Out: What’s Going On in my life*" examines the effect of fatigue. “Burnout is a syndrome of emotional exhaustion, depersonalization, and reduced personal accomplishment that can occur

\[\text{Wayne Cordeiro, Leading on Empty: Refilling Your Tank and Renewing Your Passion (Bloomington, MINN: Bethany House Publishers, 2009), 213.}\]

\[\text{J. Oswald Sanders, Spiritual Leadership: A Commitment to Excellence for Every Believer (Commitment to Spiritual Growth) (Chicago: Moody Publishers, 2007), 208.}\]

among individuals who do people work of some kind.” The citation appears to associate compassion ministries with the reoccurrence of infliction; and he contends:

In some instances, burnout is the final penalty for those who care too much as a part of their job. The previous definition does not adequately capture the essence of burnout. Theorizing does not help us appreciate how destructive and debilitating caring for others can be.” Additionally, he observed, “a pattern of emotional overload with little reward or appreciation in the context of feeling of helpless is at the heart of the burnout syndrome and the five signs that are prone to burnout.”

Witmer’s book called *The Shepherd Leader: Achieving Effective Shepherding in Your Church* assisted in the biblical exposition on how leaders in the church should transform approaches and spiritual care to create a more practical way of the shepherding ministry among the people. There are four crucial ministries of shepherds presented in the book as a comprehensive matrix for the shepherding ministry, which are the following: (1) knowing, (2) feeding, (3) leading, and (4) protecting. In addition, the book includes a seven-fold component to be incorporated into developing an effective shepherding plan.

McIntosh and Edmondson’ book titled *It Only Hurts on Monday: Why Pastors Quit and What You Can Do About It* found that evidence suggests pastors are moving or dropping out at an increasing rate. The Barna Research Group found that the average pastorate twenty years ago was about seven years in length but had dropped by 1993 to about four years. The authors have researched over sixty ex-pastors and their churches to discover some of the causes of this crisis in pastoral leadership.

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29 Ibid.


Leadership for the Twenty-first Century\textsuperscript{32} by Joseph Clarence Rost, examines the twentieth century study of leadership by decades. The book critiques are probing and insightful, while providing an exhaustive review of the literature; the book can be perceived a prophetical work and a major turning point in how leadership should be contemplates for the twenty-first century. The questions and insights raised by Rost are illuminating on the concept of leadership as understood in the last seventy-five years, while also looking to the 21st century for a reconstructed understanding of leadership for the postindustrial era. The intent of the writing is revise a fresh definition and paradigm for leadership that distinguishes leadership from management in fundamental ways.

Another book is Slow Church\textsuperscript{33} by John Pattison proposed a vision of what it means for churches to mature as nourishing, healthy and inter-reliant communities. The argument is to remove the eating habits from “McDonaldization”\textsuperscript{34} to slow food movement to congregational life. The book’s authors are concerned about the plethora of small churches attempting to mass-produce spiritual growth by copying the latest megachurch techniques.

Another great resource is Peter Scazzero, The Emotionally Healthy Church\textsuperscript{35} that is a contemplative journey by the author. The book observes that church can repress emotions and feeling while at the same time denies anger and pain that ultimately creates unhealthy paradigms. The plethora of church leadership appears to be committed and gifted; however, there remains a

\textsuperscript{32} Joseph C. Rost, Leadership for the Twenty-First Century (Westport: Greenwood Publishing Company, 1993), 220.

\textsuperscript{33} C. Christopher Smith and John Pattison, Slow Church: Cultivating Community in the Patient Way of Jesus (Downers Grove, ILL: IVP Book, 2014), 247.


\textsuperscript{35} Peter Scazzero, The Emotional Healthy Church: A Strategy for Discipleship that Actually Changes Lives (Grand Rapids: Zondervan, 2010).
missing link in discipleship that has not been addressed, and it is often an emotional element of maturity. Therefore, the book reveals the significance of addressing any harmful behavior to save both ministry and marriage.

The book *Principle-Centered Leadership*\(^{36}\) by Stephen Covey inspires the leader to employ four central principles (security, guidance, wisdom, power) as the core in our personal and professional lives. The book is divided into two sections: (1) addressing personal and interpersonal effectiveness; and (2) examines managerial and organizational development. The book is also filled with tips and strategies on how to accomplish a more principle-centered perspective of personal and organizational transformation that must come from within. There is reinforcement from the principles to build a greater, more trusting and expansive relationship with others in the workplace and in the home.

Hans Selye book on *The Stress of New Life*\(^{37}\) was written to educate the general public and health professionals about behaviors and life philosophies that are protective or regulate some of the stressors in life. The book documents the physical and psychological role of stress hormones on the immune, cardiovascular, gastrointestinal, musculoskeletal and neurological systems. The design of the book is to develop the scientific interest in stress adaptation and how the brain processes life stressors.

Fred Lehr's book *Clergy Burnout*\(^{38}\) is a helpful resource for thinking about how the culture of a congregation contributes to the health of a church. Lehr uses the pointed language of


\(^{38}\) Fred Lehr, *Clergy Burnout: Recovering from the 70-hour Workweek and other Self-Defeating Practices* (Minnesota: Augsburg Fortress, 2006), 160.
codependency to describe the conditions that contribute to pastoral burnout. Congregations that expect their pastors to over-perform are often enabled to do less work than we have been called to do as members of Christ's body. Lehr suggests that the journey from unhealthy congregations to healthy ones is marked by a shift in the clergy/laity relationship from codependency to interdependence.

Another resource was the book entitled, *The Stress Solution*,\(^\text{39}\) by psychologists Lyle H. Miller and Alma Dell Smith identify that there are several phases in the life of professionals that could trace vulnerability to transparency, and this may include the following: First is the phrase called The Honeymoon, second phrase is labeled as The Awakening (realizing unrealistic expectations), the third phrase is called Brownout (growing fatigue and irritability, often blaming others and becoming cynical), fourth phrase is the Full Scale Burnout (a devastating sense of failure and depression), and the final phrase is a downward spiral is often followed what the book calls the Phoenix Phenomenon (the sense of arising from the ashes over time to regain a sense of purpose and life goals). The argument is not to conceal the injuries of the leaders, but to somehow preserve public ministry, but trust the godly leader will be provided with the same spiritual care that other people have received in the congregation.

Francoise Mathieu’s article "Running on Empty: Compassion Fatigue in Health Professionals." *Rehab & Community Care Medicine*\(^\text{40}\) is concerned with the challenges of specialized callings of health care professionals or those who are highly specialized in meeting the physical and/or emotional needs of clients and patients. The articles leads with a quote about


compassion fatigue by Dr. Rachel Naomi Remen,\textsuperscript{41} “The expectation that we can be immersed in suffering and loss daily and not be touched by it is as unrealistic as expecting to be able to walk through water without getting wet.”\textsuperscript{42} In the addition, there is a working definition from Figley that compassion fatigue is the “cost of caring” for others in emotional and physical pain.\textsuperscript{43} The article provides alarming statistical insight taken from a 2006 in Canada about the high level of burnout, emotional exhaustion, low level of personal accomplishment and stress associated with professional i.e. child protection workers, law enforcement, counselors and prison guards. Mathieu admonishes the individual to consider the warning signs or any progressive movement into the danger zone of compassion fatigue, and later the reader is invited to try a Compassion Fatigue self-help test called the ProQuol, which is an online assessment.\textsuperscript{44}

Caruso book called \textit{Spiritual Sinkhole: Avoiding Debilitating Effects of Compassion Fatigue in Church Leaders}\textsuperscript{45} explores the effects of Compassion Fatigue on church leaders and offers self-care prevention tactics. The reader is advised about the problems facing North American Christian leadership in the twenty-first century, which he argues is “the cost of caring too much.” The book is an affirmation that compassion fatigue is an influence behind this leadership loss. There are several critical factors in avoiding compassion fatigue, which is that,

\textsuperscript{41} A Clinical Professor of Family and Community Medicine at UCSF School of Medicine and the Founder and Director of the Institute for the Study of Health and Illness at Commonwealth.


\textsuperscript{43} Charles R. Figley, \textit{Compassion Fatigue: Coping with Secondary Traumatic Stress Disorder in Those Who Treat the Traumatized} (New York: Brunner and Mazel, 1995).

\textsuperscript{44} Ibid. Running on Empty

\textsuperscript{45} Jim Caruso, \textit{Spiritual Sinkhole: Avoiding Debilitating Effects of Compassion Fatigue in Church Leadership} (Maitland, FLORIDA: Xulon Press, 2011), 254.
“life will always require some type of balance,” and God did present to His followers a prescription for balance, and it’s found in the fourth commandment of the Decalogue.\footnote{Decalogue (The Ten Commandments). The statements of God quoted by Moses in Deuteronomy 5: 6-18 are entitled "the tens words, or utterances."} This condition or symptom is reflected in the departure in the area of servant-leadership and/or service-helper. As defined by Mitchell in the article, “stress is a natural reaction to any pleasant or unpleasant (demand) placed upon it.”\footnote{Jeffrey T. Mitchell. "Basic Critical Incident Stress Management" (lecture Courtenay Fire Department, accessed on December 12, 2014).}

Ronald Hawkins lectures on *Concentric Circles: The Possession of the Soul for Spiritual Formation in Ourselves and Others* is an introspective and reflective look at a battle for control of what God had designed for a person. Hawkins pointed out, “Control is a defense to survive.”\footnote{Ronald Hawkins. "Concentric Circles: The Possession of the Soul for Spiritual Formation in Ourselves and Others" (lecture, Liberty Baptist Theological Seminary, Lynchburg, VA, January 21, 2013).} Furthermore, there is a constant inward conflict toward the hand of God in Spiritual formation, and perhaps even a silent protest on the part of the person to the idea of submission. The Bible argues, “But in fact God has placed the parts in the body, every one of them, just as he wanted them to be,”\footnote{1 Corinthians 12: 28 (ESV).} the place that wants me to be requires submission on my part. The Apostle Paul argues, “But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me. Whether then it was I or they, so we preach and so you believed.”\footnote{1 Corinthians 15: 10-11 (NASB).}
There is a fundamental principle drawn from the book believing that changing cognate perception of people of form and function creates set forth a journey toward healthier, interdependent leader and congregation.

Fr. George Morelli wrote an article entitled, *Clergy-Burnout-And Fatigue: Understanding and Healing* and offered insights on clergy who are overworked, underpaid, and often-exhausted brethren, in the hopes that they may be refreshed who are weary in well-doing. The article examines the history of the Christian church and some historical clergymen from certain time periods, who discuss the interaction between the clergy and fatigue. The reader is reminded that Christ Himself gave to his apostles and followers invaluable lesson on the consequences of receiving His gifts: “…to whom much is given, of him will much be required…” Furthermore Morelli comments, the idea is to create or readjust the crisis paradigm currently used in the context of addressing the changing culture within poor families and communities. The healthy preacher is the greatest sermon resource of all.”

Gordon E. Dames (professor of Practical Theology at the University of South Africa) article entitled, “The Dilemma of Traditional and 21st Century Pastoral Ministry: Ministering to Families and Communities Faced with Socio-Economic Pathologies,” was an helpful in articulating the argument that “A holistic pastoral methodology is required in transforming the

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53 Ibid.

socio-economic and systemic pathologies of poor families and local communities.” This perspective supports the teaching of the Bible and the development of the thesis. The next chapter will define and review the badge of burnout.

**Questionnaire and Survey**

For this thesis project a questionnaire and a burnout inventory will be used to analyze the factors of burnout, and this will connect the methods being used to solve burnout among spiritual leaders. The questionnaire can be found in Appendix A.

The questionnaire and burnout inventory will be given to pastors who belong to a fellowship of affiliated churches, and are residents in the United States. A letter of request and the survey results are in Appendix B and E.

**Summary**

Compassion Fatigue solution must be founded on biblical means, in conjunction the practical application of reflection and rest to create restorative health. Throughout this thesis’ project, this writer has attempted to provide an overview of the fundamental components comprising this study and statement of the limitations, theological basis, definition of terms, and description of the methodology and review of literature. While none of the aforementioned components comprising this study were considered in depth, a more comprehensive treatment of each component will be provided in each of the remaining chapters. When Jesus presented the discourse on the Beatitude, he taught, “Blessed are the merciful” (Matthew 5: 7). If a person is truly to understand mercy, the person must have some sense of personal inadequacies,

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55 Ibid.
dependence, weaknesses and incompleteness. Moreover, when the person has received the Lord’s mercy and grace, generally that individual demonstrates mercy to others. The concept of mercy is showing to others the act of being merciful in both forgiving sinners and displaying compassion for the suffering and the needy as demonstrated by Christ and through His church (cf. Matthew 18).

One argument from Matthew 5 of being called blessed is revealed through the position of being in Christ. The new position has permitted the individual to show mercy above personal rights; therefore, any initial hostility is replaced to show kindness and healing to the wounded or bruised person (Isaiah 61; Matthew 25: 40). The thesis project is teaching how to be a bridge of healing and hope while remembering that there are others bridges to be crossed when one is in disrepair.
CHAPTER 2
SIGNS AND SYMPTOMS

The attempt to define burnout is never easy since people are unique in nature, the
formulæ of burnout may be varied. As Cordeiro argues, “How do you lead when you don’t feel
like leading? And how do you sail through the dead waters when the wind has died down and
that which was a festival now demands the intentional?”¹ When does exhilaration turn to
perspiration? However, there are some general characteristics that assist in defining burnout by
Doug Sherman, “a state of physical, mental, spiritual and emotional exhaustion caused by
extended and intense levels of stress, causing the body to over-produce adrenaline. It leads to the
questioning of one's abilities and/or the value of one's work.”² At all times, burnout has existed
in all cultures, and this appears to be the case found in the Old Testament account with Moses.³
Some clergy observed burnout as the “weariness of Elijah,”⁴ and this point is the best biblical
illustration given by St. John of the Cross work entitled Dark Night of the Soul.⁵

¹ Wayne Cordeiro, Leading on Empty: Refilling Your Tank and Renewing Your Passion
(Bloomington, MINN: Bethany House Publishers, 2009), 11.
² Daniel Sherman, Pastor Burnout Workbook (Grand Rapids: Pastor Care, 2011), 43.
³ Exodus 18: 17-18 (ESV).
⁴ 1 Kings 19: 4 (ESV).
⁵ Saint John of the Cross, "Dark Night of the Soul," revision 3, Christian Classics
Ethereal Library, accessed January 12, 2015, http://www.ccel.or/cCEL/john_cross/dark-
night.i.html.
Webster’s dictionary defines burnout as the following: “the time when a jet or rocket engine stops working because there is no more fuel available.”

“A more comprehensive definition is that burnout is a cluster of physical, emotional, and mental exhaustion reactions. It is the result of constant or repeated emotional arousal associated with an intense involvement with people over long periods of time.”

In the early seventies in the USA, a psychoanalyst Herbert J. Freudenberger introduced the term “as a concept related to frontline human service workers. There were a set of symptoms commonly associated with burnout, identified the types of individuals who were susceptible, and prescribed preventive measures to attenuate the effects of this phenomenon.

Other researchers built on Freudenberger definition like Maslach, Jackson and Leiter, defined “burnout as a syndrome of emotional exhaustion resulting from the stress of interpersonal contact, depersonalization, and reduced personal accomplishments that can occur among individuals who work with people. The group discovered three key aspects of burnout syndrome: (a) emotional exhaustion; (b) negative and cynical attitudes about one’s clients; and, (c) negative self-evaluation about one's work with clients.”

In addition, there are several theories that have been proposed to explain the genesis and development of occupational

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burnout, the chart below will provide a descriptive insight into the origin and development of these theories.\(^{10}\)

**Table. 2.1 Theories on the Origin and Development of Occupational Burnout**

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<td><strong>1. The professional engagement theory</strong> identifies as the main cause of burnout the imbalance between what individuals give to their job and what they receive in return. In the continuous interaction between workers and their work environment, three situations may be observed:</td>
<td></td>
</tr>
<tr>
<td>A) Individuals give to their job and receive a commensurate return;</td>
<td></td>
</tr>
<tr>
<td>B) Individuals give significantly more to their job than what they receive in return;</td>
<td></td>
</tr>
<tr>
<td>C) Individuals receive appreciably more from their job than they are willing or expected to give. The risk of burnout is greater when individuals perceive that they give more to their job than they receive from it.</td>
<td></td>
</tr>
<tr>
<td><strong>2. The motivational model theory</strong> recognizes the importance of individual motivation in the process of burnout. A key motivational factor is the way in which the individual acquires, utilizes and maintains the resources necessary to fulfill current job requirements and to guard against any future reduction of resources. Thus, emotional fatigue can be explained by a perceived or actual lack of resources in individuals who can no longer control the stressors they must face. The same process may explain depersonalization and feelings of decreased achievement.</td>
<td></td>
</tr>
<tr>
<td><strong>3. The stress and motivation model</strong> is an alternative theory that hypothesizes burnout as developing when professional requirements are high and professional resources are limited. Poor working conditions lead to depletion of energy and a fall in motivation. The onset of burnout is produced by two factors:</td>
<td></td>
</tr>
<tr>
<td>A) The stress reaction, which is determined by professional requirements and inadequate resources;</td>
<td></td>
</tr>
<tr>
<td>B) And loss of motivation, which is a by-product of the scarce availability of personal resources and the feelings of futility that result from it.</td>
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The headlines are filled with young and old leader’s inability to handle stress. In fact, spiritual leaders are vulnerable to attacks grounded on the fact of the calling to care for the congregation and protect sheep.\(^{11}\) Yet, the investment into the lives of the congregation comes

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\(^{11}\) 1 Peter 5: 3; Hebrews 13: 17 (ESV).
with stress, and if the stress is not addressed, stressors grow into burnout affecting other interpersonal, physical, behavioral, and attitudinal systems. Smith argues,

“The symptoms of pastoral burnout have been well documented over the last twenty-five years: ministerial dropout rates approaching fifty percent, rising use of antidepressants, obesity, hypertension, and more. While programs like Duke Divinity School's Clergy Health Initiative and the Lily Endowment's National Clergy Renewal Program have emerged over the last fifteen years to raise awareness and work to foster healthier clergy, there seems to be less effort focused on addressing the other side of the equation—promoting healthier congregational cultures that do not burn out their clergy, leaders, and members.”

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**Early Signs and Symptoms**

“The word trauma comes directly from ancient Greek. It originally meant puncture or wound.” Ancient wisdom, including medicine, did not separate body and soul. Instead it taught that wounds occur to both-despair, anguish, loss of faith are as real as broken limbs and stabbings. It also taught that the soul was wounded with the body and must be tended or it will remain wandering, disconnected, or harmed. Trauma is rape of the soul.”

When stress is examined historically, one of the first accounts of stress syndrome is found in historical writings about Alexander the Great. One of his veteran soldiers, after many battles, was said to have “lost his spirits, grew diffident in the protection of the gods. Suspicious of his friends and having given away to fears of supernatural influence, his mind grew disturbed and easily alarmed.”

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14 Edward Tick, Warriors Return: Restoring the soul after war (Bolder Co: Sounder True, 2014), 17.
Historian arguably believe that Alexander’s only defeat was probably due to stress among his soldiers, for they mutinied and forced him to turn back even though they were undefeated in battle. Historically, burnout has also been called “compassion fatigue.”

Hart comments,

The muscle of a pastor’s loving heart goes weak and limp. No longer is it able to pump life-giving care and love to the rest of the needy body. Short bursts of compassion may be mustered in times of emergency, but it may suddenly and surprisingly cease at the most inopportune times. The love machine is powerless and eerily silent, waiting for a miracle to bring it to life again. For many the miracle never happens. It is then called burnout.

Naturally, burnout or stress is associated with high-achievers based on long hours, heavy workloads, and the tendency is to ignore the tension placed on the proverbial shoulders by the enormous burden to excel in personal or corporate goals. Carter points out, “Burnout can be one of those road hazards in life that high-achievers really should be keeping a close eye out for, but sadly—often because of their "I can do everything" personalities—they rarely see it coming.”

Melinda Smith, Jeanne Segal, and Robert Segal argue, “Burnout is a gradual process that occurs over an extended period of time. It doesn’t happen overnight, but it can creep up on you if you’re not paying attention to the warning signals. The signs and symptoms of burnout are subtle at first, but they get worse and worse as time goes on.”

The graph below reveals the subtlety of burnout, but this graph should not be a substitute for professional diagnosis or treatment:

15 Normal display of chronic stress resulting from care giving work that a person chooses to do.

16 Hart, "Depressed, Stressed, And Burned Out: What's Going in My Life."


There are a number of medical professionals that have developed Post Traumatic Stress Disorder (PTSD) symptoms, and PTSD is an indirect response to their patient’s suffering. This displaced traumatization or secondary traumatic stress was supported by a survey that “eighty-six point nine of emergency response personnel reported symptoms after exposure to highly distressing events with traumatized people” . . . [and] . . . “ninety percent of new physicians, between thirty to thirty-nine years old, say that their family life has suffered as a result of their work.”

So many individuals that work in the health care profession, consequently these

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19 Ibid.

caregivers struggle too with personal responses suffered by those who are traumatized patients.

Researchers and authors recognized,

Medical personnel and psychologists may experience trauma symptoms similar to those of their clients. They speculate that the emotional impact of hearing traumatic stories could be transmitted through deep psychological processes within empathy. Further, Babette Rothschild hypothesizes that it is the unconscious empathy, the empathy outside awareness and control, that might interfere with the caregiver.\(^\text{21}\)

This appears to be the message presented to the followers of Christ in learning to move beyond the effects of empathy associated with traumatization.\(^\text{22}\) Gordon MacDonald shares a great insight on relationships that serve others, and he comments, “We must always be aware that there are leaders who can build great organizations on natural gifts. Say the right words, be smart enough to do the right things, be insightful enough to connect with the right people and one can go a long way before anyone discovers the inner life is close to empty.”\(^\text{23}\) The graph below reveals some of the early warning signs and syndromes to support the argument of the theses.

\(^{21}\) Ibid.

\(^{22}\) Matthew 11: 28-30 (ESV).

When an individual is experiencing a season of burnout, the complications seem insurmountable, everything looks dreary, and it is arduous to muster up the energy to care—let alone do something about the situation. The unhappiness and detachment burnout causes can threaten one’s job, relationships, and even health.\(^\text{25}\)

**Personal Testimony**

Dr. M. Jack O'Dell, a United Methodist pastor in Louisiana, wrote a blog about the weariness of Christian service. The blog was an expose on the enervation of some spiritual leaders and the apprehension to voice burnout to peers, family and congregation. The blog exploited and demanded the reader to honestly reflect on a penetrating question about service and life, “Do you remember what fatigue feels like?”

\(^\text{24}\) See appendix E

\(^\text{25}\) Smith, Segal, and Segal, *Preventing Burnout*. 
O’Dell characterized fatigue as the following:\(^\text{26}\)

Just getting me away by doing all that is necessary to escape disillusionment. It is the
mind being tired and the body being weary, and the soul is not at its best. But just when
we think we have escaped; there it is again.

O’Dell recounts a story told by Tony Campolo about Mother Teresa that in the later years
of life, there were great problems associated with the feet. As a result of the extensive walking
throughout the nation of India, the compounded walking grew painful and costly, each time
shoes were acquired the pair of shoes that addressed her pain, she would give them away. At the
end of the day, she was left with the shoes that no one else wanted or even would wear.\(^\text{27}\)

Although, Mother Theresa’s work in those impoverished areas were admirable, the principle
remains the same “there is a cost for caring.” There was a letter written to superiors by Mother
Theresa on making mandatory that the nuns serving under her auspices take an entire year off
from personal duties every four or five years to allow healing from the effects of their care
giving work. Furthermore, Figley reasoned,

We have not been directly exposed to the trauma scene, but we hear the story told with
such intensity, or we hear similar stories so often, or we have the gift and curse of extreme
empathy and we suffer. We feel the feelings of our clients. We experience their fears. We
dream their dreams. Eventually, we lose a certain spark of optimism, humor and hope. We
tire. We aren’t sick, but we aren’t ourselves.\(^\text{28}\)

A plethora of spiritual leaders are attempting to identify the penetrating question of
fatigue but burnout seems to hide in the philosophy of helping others. The great demand on the

\(^{26}\) M. Jack O’Dell, "Compassion Fatigue," *Midweek Manna* (blog), accessed January 20,

\(^{27}\) Ibid.

\(^{28}\) Charles Figley, "Compassion Fatigue," The American Institute of Stress, accessed
ministry comes with a greater demand on the minister, and this will often exceed the person ability to cope, and there are some instances where the person grows weary in well doing and do not possess the strength to commit the work to the Lord. The difficulty faced by most spiritual leader is identifying or tracing patterns of injurious behavior while engrossed in the caring for others. However, there are some interactive tools that can both disclose positive and negative aspects existing in the caregiver, and some practical tools for all caregivers will be described and defined throughout the development of this hypothesis.

**Internal Indicators**

According to the aforementioned definitions, burnout communicates the condition that causes the loss of passion, ideals and goals by tiredness physically, emotionally, mentally and spiritually because of the exhaustion of all energy. According to Rainer, “It seems that hardly a week goes by that I don’t hear another story of a burnout victim in pastoral ministry. Why? What is unique to this vocation that causes such a dramatic dropout rate? Below are seven indicators that have to lead to hundreds of cases reflective on internal markers:**

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**Table 2.2 our Seven Reasons for Pastors Burnout**

<table>
<thead>
<tr>
<th>Reason</th>
<th>Description</th>
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<tbody>
<tr>
<td><strong>The 24/7 mentalities.</strong></td>
<td>Many pastors cannot “turn off” work in their mind. Even on their days off, they are waiting for that next telephone call or next crisis. Thus, they never relax.</td>
</tr>
<tr>
<td><strong>Conflict.</strong></td>
<td>I often heard it said that conflict is not the problem; it is how we handle conflict. That is true to a point. But if church conflict and criticisms are ongoing, pastors</td>
</tr>
</tbody>
</table>

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29 Galatians 6: 9 (ESV).

wear down. They eventually burn out.

**Expectations.** All pastors would be problem-free if they were omniscient, omnipotent, and omnipresent. Of course, no pastor can meet all the expectations of church members. But many try. And they burn out as a result.

**Unwillingness to let go.** Several years ago I was with a pastor who was frantically trying to sort the mail that had just arrived. He was hurrying to go to his next meeting. I asked him why he did not let someone else take care of some of things he was trying to do. His blank stare was his answer. He quit ministry three months later and never returned.

**No friends.** Many pastors fail to develop meaningful friendships, people with whom they can “let their hair down.” Without such outlets, burnout is more likely.

**Not suited for some tasks.** This issue is similar to trying to meet everyone’s expectations. First, such attempts are physically impossible. Second, pastors are not equipped to do everything well. But many try and many fail. **No life outside the church.** I am amazed at the number of pastors who have no meaningful hobbies or recreational activities outside the church. I am less amazed when those pastors burn out and drop out.

Why is pastoral ministry or compassion ministry so stressful? The scriptures seem to argue that spiritual warfare plays into the role of leadership, and the clear combatant nature of warfare is stressful. While, leaders attempt to wrestle against apostasy. The explanations are as numerous and unique as the people who serve in those particular callings, and according to Oshberg, the following is a process:

First, you should understand that it’s a process. It’s not a matter of one day, you’re living your life with a great deal of energy and enjoyment, and the next, and you wake up exhausted and devoid of any energy – both physical and emotional. Compassion fatigue develops over time – taking weeks, sometimes years to surface. Basically, it’s a low level, chronic clouding of caring and concern for others in your life – whether you work in or outside the home. Over time, your ability to feel and care for others becomes eroded through overuse of your skills of compassion. You also might experience an emotional blunting – whereby you react to situations differently than one would normally expect.31

Figure 3: Figley’s Model of Fatigue and Stress:\textsuperscript{32}

Other internal indicators are reflected in the \textit{cognitive} and \textit{emotional} levels. Cognitively, the individual concentration has been reduced; consequently, there is also apathy, rigidity, disorientation, minimization, and preoccupation with trauma. Another core indicator is located in the place of emotion. The individual \textit{feels} powerlessness, anxiety, guilt, anger, detachment, fear, vulnerability, gloom, and depression, worn-out, shock, dulled or enhanced affect. There are also some individuals that experience troubling dreams similar to a patient’s dream. Some instances, the individual can unexpectedly and obligatorily elicit frightening experiences while working with a patient or family, and this can be with associated with CF.\textsuperscript{33}

\textsuperscript{32} See appendix F

\textsuperscript{33} Dennis Portnoy, "\textit{Burnout and Compassion Fatigue: Watch for The Signs}," \textit{Health Progress} n.d, 48.
Some recent research cites the following as possible internal markers: There are some “psychological factors relate principally to the great life-change stressors - from the most stressful (such as the loss of a spouse), through divorce, death of a close family member, personal injury or illness, all the way to getting ready for Christmas or being handed a speeding fine!”34 Personality traits can contribute to burnout such as the following:35 First, is the trait called Perfectionistic tendencies. This trait argues that nothing is ever good enough. Secondly, is the trait called a Pessimistic view of yourself and the world. This trait argues for the proverbial seeing the glass half empty or little optimism about life and the world. Third, is the need to be in control. This trait argues that person is reluctant to delegate to others. Finally, is the trait labeled as a high-achieving. This trait argues that achievement is the main goal. Generally, people possess display a Type A personality.

How should leaders detect stress from compassion fatigue? However, there is a need to differentiate the hypothesis of burnout as it was originally intended from the type of occupational stress described in the introduction. Miner points out36

Both terms refer to one’s personal state of distress and exhaustion due to occupational requirements as well as a lack of sufficient or effective coping skills. The difference between the two is that burnout typically refers only to individuals whose professions require a significant level of personal involvement, such as psychologists, care takers, and child-care workers, and is considered to be the chronic form of occupational stress.37


35 Smith, Segal, and Segal, Preventing Burnout.

36 Ann M. Miner, "Burnout in Mental Health Professionals as Related to Self-care," (Doctoral Dissertation, Pacific University, 2010), 9, Common Knowledge (http://commons.pacificu.edu/ssp/129).

37 (Cushway et al, 1996; Freudenberger, 1990; Pines & Maslach, 1978; Sturgess, Paulsen, 1983.)
Furthermore, Miner correctly shares the intricacy of burnout based on profession (see appendix C).  

**External Indicators**

The external indicators are much more revealing than the internal ones at times: One external sign is *behavioral changes* that may include being irritable, sometime withdrawn or, moody, unable to sleep, nightmares, appetite change, and self-destructive methods to cover up or anesthetize the issue. Secondly, there is the *somatic* with sweating, rapid heartbeat, breathing difficulty, aches and pains, dizziness, impaired immune system, headaches, difficulty falling or staying asleep. A third indicator is the *fear to breathe*. LaRowe argued, “One of the consequences of holding on to energy blocks is a holding the breath. Those of us who have experienced trauma or traumatic stress in our lives know the best way not to feel is not to breathe.”

Cordeiro describes several manifestations of leadership burnout with following:

**Table. 2.3 Theories on the Origin and Development of Occupational Burnout**

<table>
<thead>
<tr>
<th>Description</th>
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<tbody>
<tr>
<td>Ministry became more arduous.</td>
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<tr>
<td>Daily tasks seemed unending.</td>
</tr>
<tr>
<td>Decisions—even small ones—seemed to paralyze him.</td>
</tr>
<tr>
<td>Creativity began to flag and he found it easier to imitate rather than innovate.</td>
</tr>
<tr>
<td>People he deeply cared about became problems to be avoided.</td>
</tr>
</tbody>
</table>

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38 See appendix C.

39 Portnoy, "Burnout and Compassion Fatigue: Watch for The Signs,” 48.


Casting vision, no longer stirred his soul.

What started, as a joy had become a drain?

Some closing thoughts on the core indicators of compassion fatigue correlates how significant this research and thesis project is to the spiritual leaders. Hans Selye argued, “It is not possible (without a frontal lobotomy) to live without stress.” Yet, there are dangerous dependences associated with stress, burnout or compassion fatigue. Rosch argues that leaders and those that serve should observe the following: First, the Type A individual has typically become addicted to personal adrenaline and perhaps unconsciously seeking ways to get those little surges. Although, relaxation seems to be ready cure, there is some argument of being detrimental to that person, if deprived of adrenaline. Secondly, the Type A individual is apt to be irritable and depressed. Hypothetically, if a person recuperating from a heart attack had to spend three weeks on a deserted beach, this might be a perfect prescription for one individual, but lethal for some Type A's, who would be 'off the wall' in a matter of hours.' Finally, a Type A personality is found in most clergyman or those in the role of pastors.

In the next chapter, the investigator will explore the biblical basis for the practice and the proper development of compassion or mercy and how to address it.

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CHAPTER 3

SCRIPTURAL REASONS TO CORRECT COMPASSION FATIGUE

Chapter three is a scriptural examination from the reading of the Old and New Testament, which identifies and isolates particular personalities that will help promote some practical ways to confront compassion fatigue. Through the study of scripture, the thesis project will address the “Cura Animarum,”1 or “the caring of the soul.” Since, the spiritual directive of pastoral requires the caring for souls, more than often leaders neglect the personal responsibility of self-care. As a point of reference, society is consumer driven, therefore requiring most products purchased to have manuals. Supposedly, the manual is filled with directives about the product and a suggestive maintenance schedule. The manual allows the product to perform at maximum aptitude and proficiency. Naturally, there are some exceptions based on normal wear and tear, however, most cases the product carries an expected shelf life. The product informs the consumer that the merchandise has a warrantee pledge that will remain effective for a specified time period. As spiritual caregivers, there is an ongoing responsibility to administer to the conflicts of the soul which may lead to stressors on the both the supplier and recipient.

Historically, there is documentation of humans possessing and displaying high tolerance levels, and amazing resistance to distress, the demand disrupts the homeostasis. While the body attempts to function at the normal optimal the compounding of stress can create vulnerability on the caregiver. The demand for more compassion in a fallen world from fallen people that either commit or become recipients of tackling the problem of evil as a spiritual force in the life

(Ephesian 6: 10-14). For so many leaders the power and presence can manifest through physical calamities, disorders, and brutalities. The constant “banging” on the door of the compassion helper can be subtle to the extreme with long periods of ignoring the manual or the practice of spiritual discipline to address the need for self-maintenance. The red flag should be easy to identify, the engine light is on, and the poor perception that only “you” can get the job done.

Throughout scripture, there are repeated accounts of leadership erroneously snubbing the need to reexamine lax, dryness and pastoral motivation; conversely, there are also a plethora of Bible references to places a demand on person to nourish your soul. While the process should be a simple fix to stop the constant emotional pressure and eventually exhaustion, there is a growing susceptibility among leaders. Perhaps, this is the meaning behind the words, “That in the winter, seeing a tree stripped of its leaves, and considering that within a little time, the leaves would be renewed, and after that the flowers and fruit appear, he received a high view of the Providence and Power of God, which has never since been effaced from his soul.” The life of the leader must be filled with adequate maintenance of personal contemplation due to the symptomatic components that lead to burnout or chronic pressures. In considering the gospel account, there appears to be a great emphasize placed on spiritual maintenance by Christ. The gospel of Mark commented, “and he said to them, "Come away by yourselves to a lonely place, and rest a while. For many were coming and going, and they had no leisure even to eat."” Jesus Christ understood fully the need to push back after the demand of busyness, urgency and

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4 Mark 6: 30-31 (ESV).
overload. According to Lehr’s, the ministry is often composed with boundless demands, elevated stress, unrealistic expectations, amid environments of conflict, and are thus vulnerable to lapse into codependent practices that bring further endangerment. The practice of maintenance was repetitious in the life of Christ, and from the gospel, Jesus reminded His followers: “in the world you will have tribulation” This statement was both prophetic and pragmatic to the disciples that were bewildered and discouraged about life and ministry. Counselors contend, “It is not uncommon for the pressures of your job – not to mention daily life stressors – to wear on you. You may even begin to exhibit some of the challenges characteristic of your clients.”

Therein lies the argument and the need to revise antiquated design that address compassion fatigue in organizations and churches. A crisis resolution must have stages; there must be suitable combatants on the consequence of compassion fatigue. The blueprint should have some a biblical component in relation to the spiritual leader as a caregiver. Therefore, the strategy must contain the following: (1) activity outside of vocation, (2) retreat, (3) exercise, (4) reading, and a (mentor). As Stephanie Holmes argued, “Easy to tell others to do, difficult to apply to one’s self: Self-Care. My type-A, ultra-determined, over-booked, scheduled self says these words to others…”

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5 Fred Lehr, *Clergy Burnout: Recovering from the 70-Hour Workweek...And Other Self-defeating Practices* (Minneapolis: Fortress Press, 2006), 158.

6 John 16: 33 (ESV).


Consequently, there has been poor perception of stress in most denomination in regards to the tension facing leaders and those who assist in caregiving. Mace and Mace (1980) noted “the rarity for adequate ministry for their own ministers.”9 Over forty-five years ago, (Anderson 1963) asserted that “denominational leaders was only interested in chastising and condemning the wrong-doings of clergy rather than understanding support.” This chapter seeks to communicate certain scriptural instances where there is the presence of compassion fatigue in the life of Moses and Elijah, and the Apostle Paul. Moreover, the chapter will reveal how Christ combated stress that affects the psychological, emotional, physiological and theological factors. Selective scriptures will also serve to outline the traditional approach to managing stress in leadership to better equip spiritual leaders in scheduling, organizing, decision-making, and communication. “We all will experience fatigue in the midst of a demanding ministry unless time is set aside to rest and realign ourselves back to God and His original design.”10

Regrettably, stress and burnout is communal among those in vocational Christian ministry that are decidedly involved in the local assembly. Consequently, there are many instances of people feeling obligated to serve the “god of productivity and works.” Compassion fatigue can happen and will happen anywhere, because it is the effect of overwhelming weights or responsibilities from the demands placed by others or us.

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10 Ibid. Leading on Empty, 166.
Traditional and Earlier Approaches to Managing Stress

According (Lumsden 1981), the term stress meant hardship or adversity, and early as the fourteenth century. Robert Hooke, a prominent physicist-biologist succeeded in the seventh century in developing the technical aspect of the term stress. Eventually, Hooke’s analysis was influential in modeling of stress in physiology, psychology, and sociology as early as the twentieth century. Moreover, there are more historical data that suggest Hooke’s argument that the idea of stress is an external load or demand on a biological, social, or psychological system is still alive in the modern era.

Researchers argued that during the period of World War II there were elevated interest in stress by looking at the emotional break-down in response to the "stresses" of combat (e.g. Grinker & Spiegel 1945). Subsequently World War II proved that what so many people as an ordinary life with marriage, facing school exams, and being sick could produce effects comparable to those of warfare. Naturally, this led to a growing interest in stress as a cause of human distress and dysfunction. Throughout that period, models began to develop, and one paradigm was the dominant model, which paralleled with Hooke’s analysis. The model was a collaboration of input (load or demand on systems) and output (strain, deformation, breakdown).

Based on academic research, some of the central epistemology of the American academic psychology was specifically; behaviorism and positivism, made this type of model appear scientific and straightforward, eventually the model turned out to be unsatisfactory. Today, there appears to more evidence why that model was insufficient based on the vigorous study of the personality traits and coping processes that help some people resist the deleterious effects of stress better than others. Some of the personality traits that appear to be associated with
resilience include constructive thinking (Epstein & Meier 1989), hardiness (Maddi & Kobasa 1984).  

Conventionally, the method used by most people is developing effective coping skills to address bad stress. The whole of the idea is to identify how to reach a peaceful resolution to deal with the disruption of the homeostasis. Included in the traditional approach of coping skills are reframing, time management, journaling and hobbies. Reframing is simply a coping technique that substitutes negative or self-defeating thoughts and replaced with positive ones; it also affirms thoughts to change the perception of the stressor from threatening to non-threatening.

Although, this is no extensive list, there are additional traditional techniques that are subscribed to, such as the following: physical exercise, meditation, diaphragmatic breathing, music and yoga. Successively, the thesis seeks to address stress and strategies related to scripture. In regarding compassion fatigue, Moses was a strong candidate for burnout as revealed in the book of Exodus.

There is an episode in the eighteenth chapter; Jethro visiting his daughter and son-in-law observes his son-in-law at work. Moses spends the entire day addressing one dispute at a time with more than 600,000 Israelites. Historically, the probability of Moses addressing so many problems daily are improbable; the author is possibly presenting a simple summary of the function of Moses on this particular day. Obviously, there are number of people that was waiting to be heard, and thus frustration is possibly escalating each passing moment in the day. Jethro clearly saw something dysfunctional about this style of leadership, resulting in the asking of two

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clarifying question: “What is this that you are doing for the people?” and "Why do you sit alone, and all the people stand around you from morning till evening?” This question, “what are you doing for the people,” is qualified by the next two questions. By sitting alone all day and the people standing around all day showed that Moses was exhibiting too much care for the people--he could not do this. In other words, Moses' mission was right but his method was wrong. Bad systems can undermine the best intentions.”

One goal of the thesis that the current methodology needs a facelift or realignment to address the current stress levels among clergy. Additionally, the chapter points out the consequence of Moses existing paradigm by stating, “The thing that you are doing is not good. You will surely wear out (to fall or fade) as leaf, both you and this people who are with you, for this is too heavy for you; you are not able to do it by yourself.” Moses was independently dealing with all the complications that were confronting the nation of Israel; therefore, Jethro observation of Moses’ style of leadership guaranteed an assurance for burn out. Although Moses is a respectful leader, there was great need to change the administrative style and the organization hypothesis.

As pointed out by the wisdom of Jethro, the current leadership style of Moses was deficient in places, and therefore Jethro seeks to provide or at least expand the effectiveness of better supervising or overseeing the flock of God. One clear resolution is found in Exodus eighteen in verses nineteen through twenty-seven, which appears to allow Moses to remain as the representative before God and of the people; however, there the need of delegation to other men

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13 Exodus 18: 14 (NIV).


15 Psalm 1: 3 (NIV).
who are respected, prominent, powerful people, seekers of truth but given the task to discern in judicial matters. Additionally, the men were to be viewed as community leaders in culture of the nation too. There are some greater insights from Jethro’s wisdom and advice to leaders on principles of leadership, which can be drawn from other writers as referenced in this thesis project. Additional observation that is noticeable in the character of Moses leadership is that scripture cites several instances where Moses reverts to familiar leadership style. Even Jehovah-God must restate the need to divide duties and ministerial responsibility to other leaders to lighten the burden from one to many. This project contends that the leadership of Moses is worth study, for those who are stewards will gain useful tools to either introduce and navigate needed organizational changes and in confronting modern day leadership challenges.

While Moses has the mentorship of Jethro in the advisory capacity to address potential stress, the same cannot be said of the prophet called Elijah. From textual reading, Elijah’s stress is arguably an induced stress by the demand of ministry but he appears to be left alone to manage without family, friends, or a mentor. Historically, Elijah was a prophet sent to the Northern Kingdom of Israel during the reign of Ahab and the Sidonian wife called Jezebel. Subsequently, Elijah is called upon to prophetically declare to King Ahab that there will be no rain in Israel until God declares the famine is over.

Jehovah-God is fully aware that stress and the demand of the prophet’s calling will require downtown or Sabbath; thereby God urges the prophet to receive sustenance and respite

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16 Appendix A

17 Numbers 11: 17; Deuteronomy 1: 9, 12-14 (NIV).

for the journey ahead of the call. Moreover, the scripture reveals how that the prophet vocation is put to a greater test by the classic confrontation with 450 prophets of Baal on Mount Carmel; there the text reveals the place of prayer can defeat the enemies of the Lord. However, once King Ahab returns to the palace, and discloses to Jezebel (pagan wife), all that Elijah had done to the prophets, and the response from the queen is to threaten the life of the prophet. The concern of the thesis project is to reveal how a leader and the case study of (the prophet Elijah) can experience great conquest on Mount Carmel; the prophet grows weary and vulnerable to the threats of Jezebel. Consequently, the Bible argues, “The prophetic declaration of obedience has now turned to inner doubt, depression and despair.” Fundamentally, this type of stress created trauma that leading to cognitive, psychological, emotional, and physiological crises about self-worth, significance in ministry, exaggeration of current problems, abandonment of goals, and a decision to resign from life.

There are three relatable observations illustrated in First Kings chapter nineteen that generated an unhealthy struggle in the life of Elijah and leaders. First, there is stress compounded that lead to escapism and the devaluation of personal worth. The author conveys in verses three and four that the prophet’s positive feeling of self-worth was depleted, and this is an “inherent need for every human being, and a key component in restoring and maintaining mental and physical health.” Moreover, stress induces fear, isolation, and the one critical spiritual discipline overlooked to combat anxiety and loneliness is prayer. The prophet’s apprehension is from the threat of Jezebel’ ability to remove life and ministry from the prophet. The scripture

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19 1 Kings 16: 29-34; 1 Kings 17 (NIV).

20 1 Kings 18: 18-40; 19: 1-3 (NIV).

remains, Elijah is afraid, flees for his life, and goes to Beersheba. Historically, Beersheba was under Judah's jurisdiction, which means that legally beyond the physical threat of Jezebel's influence. Thereafter Elijah goes beyond Beersheba, which another day into the wilderness. This communicates the idea of escapism.

However, there is more to the threat that exposes the prophet’s concern about views of peers and enemies. In fact, thoughts influence feelings, and negative thoughts impact temperaments. Worry is arguably a symptom of a generalized anxiety disorder.\(^{22}\) The people who base self-worth on the opinions and ideas of others think pay a mental and physical price. This trepidation can be including college students whose self-worth is based on external sources i.e. appearance, approval, and academic performance. Reports indicate that additional levels of stress, anger, scholastic complications, relationship conflicts; these stressors were connected to higher levels of drug and alcohol use and symptoms of eating disorders.\(^{23}\)

Second, stress can undervalue the significance of the service and ministry. “I have been very zealous for the Lord God Almighty. “…\textit{For I am not better than my fathers.}”\(^{24}\) Several statements appear to be delusional about ministry, and the prophet’s disposition sounds more like a market-driven vocation or at least buying into the fallacious idea that the calling is insignificant and trivial minus being servant not a service product. What is distant from the thoughts of the prophet is that ministry is God’s idea. Throughout the centuries, many leaders have argued ministry is born of God. The individual vocation from beginning to the end is bearing the


\(^{24}\) 1 Kings 19: 4-10 (NIV).
awesome responsibility to speak for God to people, and also given intervals for corporate intercessions for the Lord’s will to be done.

Third, stress and burnout can create the abandonment of goals or aspiration. “What are doing here? Because Elijah had gone a day’s journey into the wilderness, and sat down under a juniper tree: and he requested to die; and said, it is enough; now, O Lord, take away my life; for I am not better than my fathers.” 25 Initially, the ministry of Elijah is strong, confident and salubrious but stress can erode the self-assured as well as the healthy. Elijah is wallowing in self-pity and questioning the vocation. While Elijah arguments are authentic, the prophetic burden remains the same. Jehovah-God “cuts against the grain of modern ethos and that depression, despair, self-pity are not ways to avoid the service of the Lord. Therapy is found in a Divine instruction to go back work26 with no restoration or resumption.”27 Moses and Elijah are great illustrations that argue in the affirmative of why organizations and churches need to revisit or establish adequate therapy for leaders. Furthermore, there are occupational challenges of pastoral work found in the New Testament. The Apostle Paul provides a few accounts of having great sense of stress and fear experienced as an apostolic leader.28 Comparable to the prophet Elijah, the Apostle Paul exhibited signs and symptoms of being exhausted by the quandary of ministry, and the effects of hand to hand combat getting the best of leaders that are battle-wearied,

25 1 Kings 19: 9-13 (NIV).

26 1 Kings 19: 15 (NIV).

27 Jan G. Linn, 22 Keys to Being a Minister: without Quitting or Wishing for Early Retirement (Saint Louis: Chalice Press, 2003), 128.

discouraged, and spiritually fatigued. Paul reminiscences in writing to the Corinthians, Paul writes, “…we were so utterly burdened beyond our strength that we despaired of life itself.”\(^{29}\)

Additionally, this is applicable and characterizes the plethora of challenges faced by spiritual leaders in seeking to respond to the prerequisites of the church, the world, the requests from the community, the essentials of individuals that God puts in ministry’s path. Consequently, the leader stretches beyond limits with the demand for more, and this was compounded by spiritual warfare too. The Apostle Paul writing to a young pastor named Timothy, Paul writes, “Indeed, all who desire to live a godly life in Christ Jesus will be persecuted.”\(^{30}\) Therefore, authentic Christianity brings fruitfulness, and a host of distress, opposition, and spiritual dejection. Nevertheless, saints (leaders) are called to persevere in faith while facing seemingly overwhelming adversity. Paul relates the suffering of the apostolic ministry consisted of “…by great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labors, sleepless nights, hunger;”\(^{31}\) Furthermore, Paul concludes that “life and the will of God was filled with countless beatings, and often near death, five times he received at the hands of the Jews the forty lashes less one, three times beaten with rods and once stoned.”\(^{32}\)

As church growth of the twenty-first century attempts to embrace the “mega ministry” or “multiple campuses” one must acknowledge that it comes with a great cost. The twenty-first century is experiencing an extraordinary growth of the mega-church movement, while this growth explosion is being welcomed by the congregation, there are many leaders that are being

\(^{29}\) 2 Corinthians 1: 8 (ESV).

\(^{30}\) 2 Timothy 3: 12 (ESV).

\(^{31}\) 2 Corinthians 6: 4-5 (ESV).

\(^{32}\) 2 Corinthians 11: 24-25 (ESV).
pushed to reshape or redefine to paradigm resembling a Fortune 500 company. Moreover, the pastoral role is now comprised of being the Chief Executive Officer instead of a spiritual guide in Christian development of personal growth. Churches and organizations that model some of these ideas have produced more stretch and strain on leadership. While, seminaries were critical in developing expositors and teachers to communicate the Bible, a new skill is required with hiring pastor. The new hypothesis is to be a business savvy pastor to market both the church and the leader. Preaching and teaching must consist of business principles with Christian coaching, but this is additional pressure and far from what Paul is arguing in the book of Acts. Also, the skill set needed to interpret the Word of God is different from the one needed to manage staff, which is also different from that needed to be a counselor.

**The Reasons to Revisit Compassion Fatigue Programs**

Quite few congregations are expecting to shift more toward being a service industry with little interest of serving spiritual disciplines of the people; therefore, leaders must reinvent new ways of reaching the consumer driven ministry. One focus group conducted by the Duke Clergy Health Initiative pointed out, “Every person sitting in the pew has a separate job description for the pastor’s job. And when you put it all together, it’s an impossible task. Living up to these multiple desires, especially in the context of fulfilling one’s call to God, can create enormous stress.” Hence, churches, leaders and organizations must revisit or establish a self-care plan to combat fatigue. This is not a “self-care narcissistic luxury to be fulfilled as time permits, it is a human requisite, a clinical necessity, and an ethical imperative.” Consequently, there must be a


proactive effort to implement a continuing multidimensional self-care plan so that caregivers professional and/or ministry leaders can endeavor to remain healthy. The following are biblical references suggesting such revision were already implementing through the life of Christ, and could be used as a supportive guideline for a self-care plan.

First, Christ established a biblical groundwork for self-care. The decisive solution for those experiencing burnout is to find sustenance in Christ. The gospel of Matthew invites the weary to come to Christ with the burden of sin and temptation.\(^{35}\) The context is chiefly referring to a sense of sin’s burden and the need of a Savior, however could be applicable to the burdens found in life. In the passage, Jesus directs His call to the heavy encumbered, to the fatigued, not the strong. This call from Jesus seems to be the appeal to refresh to place of rest and renewal. The gospel of Matthew invites the weary to come to Christ with the burden of sin and temptation.

Second, Christ instructs a retreat is required in busy and stressful days of ministry. The gospel of Mark comments, “Jesus was ministering after sundown, ending the Sabbath day. Although, the Sabbath had concluded, Sabbath apparently was a temporary respite, because the people kept coming to Jesus to be healed of all sorts of diseases. The scripture recites that Jesus had very busy day, because the whole city had gathered at the door. Jesus clearly labored near nightfall to serve the needs of others while deferring personal preferences. However, Christ sensed the time had come for a retreat or a desert place to rest to establish some leisure time.\(^{36}\) Jesus illustrates the need to modify to shift gears in ministry and life from one role or responsibility to another. In addition, Jesus taught the need to create a solitaire place where a person could recharge spiritual battery while balancing life and ministry.

\(^{35}\) Matthew 11: 28-30 (NIV).

\(^{36}\) Mark 1: 32-35 (NIV).
Third, Christ emphasizes the significance for Sabbath. The concept of Sabbatical was God’s ways of introducing the need for human contemplation. The book of Genesis states, “And on the seventh day God ended his work, and he rested on the seventh day from all his work (not to repose from exhaustion with labor), And God blessed the seventh day, and sanctified (sacred purpose) it: God rested from all his work which God created and made.”

God reminds the nation of Israel that is Sabbath is holy and necessary, “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…”

Furthermore, John MacArthur comments on why rest is important to the process, “Rest is freedom from work, toil, strain or activity. Rest is the cessation of motion or action of any kind, and applicable to anybody or being, as rest from labor, rest from mental exertion or rest of body or mind. A body is at rest, when it ceases to move. The mind is at rest, when it ceases to be disturbed or agitated.”

There is an example found in the gospel of Mark where Jesus corrects the Pharisees about the priority of Sabbath, “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.”

Today and historically, there seems to be incessant confusion about Sabbath, which seems to reflect why some have chosen to ignore one of the valuable tools to compassion fatigue. For hundreds of years, religious leaders of the nation created excessive regulation and went beyond the original teachings of Scripture. The day was given to man as a blessing and but turned into a

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37 Genesis 2: 2-3 (NIV).
38 Exodus 20: 8-10; Deuteronomy 5: 15 (NIV).
40 Mark 2: 27-28 (NIV).
burden. Some people were thinking that God requirement was formed to work harder than on any other day. Instead, so many of that time period like today violate the Sabbath when rest is implied for that special day. Overall, the key principle is learning to prioritize a day to bring renewal to life.

Fourth, revitalization of mind and spirit is vital to those that serve. The Bible argues, “…they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.” This principle of revitalization is really an argument on recovery. As aforementioned in the principle of retreat, part of that process is revitalization of not only the body but also spirit and mind. Burnout places the mind and body in an enfeebled state, so there is great need to avoid jumping from one stressful, laborious assignment to the next one so that the mind and body has a chance to recover.

The Apostle Paul wrote, “And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.” The whole idea here as the Holy Spirit in corporation with the Holy Spirit helps to "get rid of the old," there is movement "put on the new." Paul is teaching that the mind or “mindset” viewpoint must be changed. The mind has the unique power to perceive and sense; but also the mind has a behavior, a bearing, a posture, an attitude, and a determination. Since, burnout robs the person of energy, passion, and intensity, the person must devise a plan of attack to reduce stress levels. As the process of being renewed in the spirit of your mind takes place, there is rejuvenation creates a fresh perspective and new awareness of calling and passion.

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41 Isaiah 40: 30-31 (NIV).
42 Ephesians 4: 23-24; Romans 12: 2 (NIV).
Furthermore, there are several scripture citing the need for a spiritual leader to find space to become more reflective about the ministry and life. The gospel of John comments,

Now as they went on their way, Jesus entered a village. And a woman named Martha welcomed him into her house. And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching. But Martha was distracted with much serving. And she went up to him and said, “Lord, do you not care that my sister has left me to serve alone? Tell her then to help me.” But the Lord answered her, “Martha, Martha, you are anxious and troubled about many things, but one thing is necessary. Mary has chosen the good portion, which will not be taken away from her.”

In the book by Joanne Weaver, *Having a Mary Heart in a Martha World*, she comments, “Even though the world constantly screams at us to do more, God says to us, ‘Be still and know that I am God.’” It isn’t ‘more’ He requires of us. In fact, it may be less.” Leaders in many major churches have noted that fatigue seems to set in after about six years and clergy tend to become restless. Reflexively, pastors and the staff can discern the need for a change and a renewal in the church and organization; so many leaders resolve the way to meet the needs to change situations internally and externally. “Regrettably, too often this desire to change is not always supported by the people in the congregation, since the ‘honeymoon’ is now over, the routine has set in, and possibly boredom.” What Jesus did clearly is invest in those who were following since the same disciples would be kingdom leaders? Jesus modeled healthy patterns of self-care through activity and rest, prayer and solitude, servant leadership, and working and waiting. The process on mentoring the disciples included many instances of debriefing the

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44 Psalm 46: 10 (ESV).


disciple’s encounters by helping to be more reflective than reactive. There was much probing of the disciple’s heart, mind and the intent by using tools of correction, confrontation, and even rebuking poor actions. The scriptures reveal how Jesus affirmed and encouraged the young core of leadership by bringing the focus back to the mission statements.  

Christian reflective practices inspire hope. One reason is the declaration that the presence and power of God works in the hub of challenging or arduous environments, the person learns how to draw the means grace and/or spiritual discipline. Leadership must maintain that often the most satisfying and effective servant will flow out of and begins with stopping long enough to listen to God. The concept of attempting to measure up to unreasonable expectation can be extremely self-defeating, and live based poor sentiments will require the leader to questioning aptitude and agility.

Finally, the leader must find ways to reach inwardly to rediscover the calling or that “fire in the belly” that first stirred the vocation. However, this time with a fresh perception, the leader will have better control over stress related experiences and trauma so that burnout does not reenter in the same way. Paul argues, “Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things.”

One psychologist argued, the best way to avoid burnout is prevention. Therefore, the church or organization should prayerfully revisit the current paradigm in place or at least sit down to create one. Chapter four will look at the growing concern of insufficient training in the organization and modern day leadership paradigms that can and will ultimately lead to fatigue in

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48 Philippians 4: 8 (NIV).
the caregiver and potential leadership. The chapter will additionally revisit the deficiency of leaders and volunteers. As a result, this deficiency can directly and indirectly affect “usefulness” in many local neighborhoods and churches but also the family. The goal of chapter four will make leaders aware but also proactive in addressing what tools are currently protective measures to assist in the health of salary leaders and volunteers.
CHAPTER 4
THE IMPACT OF INSUFFICIENT TRAINING WITH CAREGIVERS

The fourth chapter looks at the growing concern of insufficient training in the organization can lead to fatigue in the caregiver. The deficiency of leaders and volunteers can directly and indirectly affect “usefulness” in many local neighborhoods and churches but also the family. A culture that is communal i.e. (churches) in nature still seems to generate overwhelming and conflicting demands to meet the needs of others.\(^1\) Outwardly, the fruit of caring and being sensitive in the role of suffering or trauma is successful but inwardly creates a disabling stressor in the caregiver.

There is a strange dichotomy between caring and suffering…it takes to risks to care! While the roles and functions of leaders vacillate based on context, there remains an ambiguity on how to repair the vehicle that provides transportation through grief and trauma. There was no adequate training to help balance or at least shift the challenges that can eventually drain skilled people. Respectfully, a plethora of churches, mission-sending agencies, and “specific” non-profit agencies were designed to focus on the crisis and conflict of others; however, the findings of the project suggest that the culture or work environment is derelict and depilated. While people volunteer to help others due to the overwhelming desire to oblige the hurting, some of the systems and tools were antiquated thus giving the personal improper training and/or inadequate resources to appropriately execute the responsibilities effectively, consequently creates more tension and eventually trauma. As a result, this creates a negative impact on the development of the person and thus affects other people directly or indirectly desiring care.

\(^1\) John 6: 15
The effect of insufficient training of caregivers on the community

There is a diverse category of caregivers or community workers that have many specific names that may be unique to the context in which service is provided. These workers commonly work in communities (almost always outside of secure health facilities) with some type of formal, but limited, training for the tasks expected to perform. The training is arranged by the ecclesiastical systems or health system or program, which sponsors specific calling or work. However, so many of the workers have received none, if any formal professional or paraprofessional certificate or tertiary education degree. Conversely, the populace is already experiencing a limited access to health care; whether the community is called indignant or middle class, there is a plethora of disorders diagnosed or detected have been managed most recently in outpatient setting. The cases of complex health problems are rapidly being discharged by hospitals, and the cares of certain illnesses (either chronic or acute) are managed in the domestic environment. There is a cause for concern with so many patients that are possible church members in local assemblies that make up the community. While, so many of the governmental officials debate over the healthcare system on whether the structure is broken or antiquated very little action is on the horizon; however, the expectations of the designated caregiver remains excessive with so many leaders needing repair and restoration in life and ministry.

Some people have gone as far as to hire an unqualified family member or assume the church will have available resources based on personnel that are only volunteers with no experience in pastoral care or healthcare. Caregivers have special needs for knowledge and skills in managing the required activities, access to affordable community resources, and recognition that the care they are providing is important and appreciated. Nurses can assist caregivers by
providing the requisite education and skill training and offering support through home visits; special clinic sessions; telephone access for questions and comfort; innovative strategies such as telephone or computer support, or "chat groups"; and opportunities for respite care. In any given year, tens of millions of Americans receive help with activities of daily living. These individuals receive assistance from family and friends and from professional caregivers. Society faces the challenge of making sure that sufficient care is provided to these individuals, that the care provided is of high quality, and that the caregivers receive the supports that they need for this important but difficult work.

One important aspect for caregiving is the ascendency of "informal" care, i.e. the care provided by family and friends. While families and friends remain the backbone of caregiving, so many are dealing with the chronically ill and/or disabled without proper resources and training leaving an astronomical deficit and impact on communities. For example, “In 1997, twenty million people received informal care from approximately twenty-six million caregivers whose work was estimated at $196 billion.”

As family and friends to seek to honor pledges of affection through informal caregiving, there is some concern that substitutes are costlier with emotional and logistical challenges for caregivers. Additionally, family and friends plunge into these battles for which there are lack key skills, knowledge, emotional and financial support. However, there is a growing attempt to increase supports for these informal caregivers through agencies i.e. The National Family Caregiver Support Program.

This program began in 2001 as a result of the Older Americans Act Amendments of 2000 (US Administration on Aging, 2002). The program disseminated one-hundred and thirteen

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million dollars to states to improve referral to programs and access to services; to provide supportive services to caregivers such as counseling, training, and respite care; and to provide limited supplemental services (US Administration on Aging, 2002).

According to (Koller et al 2002) families and friends face key challenges in workforce issues in four interrelated areas: (1) supply/demand, (2) worker competency, (3) quality of care, and (4) quality of work-life for the workers. Furthermore, there are three points that are clear in this analysis. First, the workforce supply is inadequate as compared to demand and suffers from high turnover rates, with nursing home staff turnover rates ranging from forty-five to one hundred and five percent. Workforce turnover is also an issue for home health care. There was a nineteen percent turnover rate that grew to twenty-eight percent by 2000 (Stone, 2001).

Second, professional caregiving is difficult and challenging work. Insufficient training and insufficient support jeopardize the quality of care, as well as diminishing the quality of work life for caregivers. Finally, the low remuneration of front-line caregivers, which fails to reflect the importance of the work done by these caregivers, and thus limiting the labor force supply, the quality of the workforce, and the incentive to provide high-quality care. Some issues appear to be subtle but remains a threat and compromises both the caregiver and the care connected to community, family and churches.

Most recently, another field of study related to the impact on community, took a survey that revealed the challenge of compassion fatigue on the roles of judicial administrators.\(^3\) Several contemporaries surveyed over five hundred judges attending various domestic violence conferences across the country regarding the effect of court calendars had on the judges. One

hundred and five judges responded and the results were significant with sixty-three percent of the judges reporting one or more symptoms identified as work-related compassion fatigue.

The data bears thoughtful discussion, discernment, and hopefully, and eventually more substantial follow-up but worth noticing the connection between the roles of judges and pastoral leaders as reflective the impact on community. “Compassion fatigue in judicial officials is the result of vicariously becoming worn down and emotionally weary from hearing about and dealing with situations where people have been physically and emotionally injured, hospitalized, and all too often killed.”

The survey revealed how so many of the cases crept into the judges’ home life, however this was to be expected when people care about and is engaged in his or her work. Moreover, the survey disclosed internal indicators that included symptoms i.e. sleeplessness, eating disturbances, increased anxiety, depression, and hyperactive vigilance. While others judges conveyed external signs including irritability, increasing anger and xenophobia. In addition, the study of these judges revealed increased apprehension and the inability to make punctual decisions, and increased difficulty focusing or concentrating on critical decisions that were close calls. Although most individuals at some point in their lives experience one or more of these reactions or behaviors, the concern is the regularity and perspicacity of the symptoms seem to elevate due to responsibility for the lives of others.

Additional Information for this survey about the Judges

As discussed, seventy-three percent of the judges reported some effective coping strategies at the end of the day or workweek. There are some judges that find that physical movement, cessation, and positive social contacts were most helpful. Additionally, there were

4 Ibid.
judges that found professional improvement helped to cope with daily stress. Moreover, collegial meetings, mentoring sessions, or the continuation of professional education were helpful in deflecting stressors. However, the survey and the researcher found no conclusive tool based on the judge’s profession as a standard policy for a respite program for the officials. This seems to be a growing trend from the survey, additionally distressful experience by the spouses that were willing to be honest in the survey report.

Consequently, the rise of disorganized judicial administration, and systemic hiccups not only injure morale but also certainly impair compassion fatigue. The survey did mention the appeal to implement more checks and balances, so the judges are not simply “winging it.” Conversely, this might be addressed by building more compact contingency plans. This survey repeatedly served as a reminder about the effectiveness of reviewing the existing or non-existing programs or tools to help those that help others in crisis. While the judicial profession role was to administer justice through written law, one can obviously make clear connections with pastoral leaders. The symptomatic characteristics and even coping mechanism apparently replicate the weariness dealing with day to day situation from those that are physically and emotionally injured, hospitalized, and experience bereavement. In addition, these instances have a way of creeping into the life of the leader, and that is only natural if a person cares about and is engaged into the calling or the work.

**The effect of insufficient training of caregivers on the church**

This growing complexity within spiritual leadership is to find a working balance in therapeutic effort to help others. The spiritual caregiver must have the strength to withstand emotional, physical and spiritual storms within the congregation but also possess much more than abilities. As one member describing the ability of the pastor, “our pastor is so gifted, he
seems to have an answer for everything.” Yet, the price paid for the riposte is the constant wrestling with integrity or pride on the part of the leader, while the leader should be teaching the teach the awaiting congregant to sit and listen to God, normally the answer is incumbent on the leader’s relationship with God. However, this is detrimental and a risk to the leader and the congregation, especially if the leader is in need of help too. Nathanson argues that therapeutic encounters need what is called ‘therapeutically porous.’ This is an “emotional boundaries that allow genuine empathy for the patient but, at the same time, limit internalization of the patient’s anguish as the practitioner’s own: the exquisite balance of ‘self–versus–other’ in the therapeutic encounter.”

The research argues that the academic or practical discipline must become a navigational tool to direct both a healthy balance and perspective in the goal to resolve the crisis. There are some instances, where skilled leaders and caregivers matriculate through years of study without experiencing these boundaries in academic curriculums but also in practicum of Christian ministry. Taylor explains the distinctive heights and valleys of ecclesiastical service. Moreover, Christian ministry possesses pitfalls that are not easily navigated. Indeed, one’s own success can lead to one’s downfall. Brown contends,

This is not the life I planned, or the life I recommend to others. But it is the life that has turned out to be mine, and the central revelation in it for me – that the call to serve God is first and last the call to be fully human – seems important enough to witness to on paper. This book is my attempt to do that (xi).

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Brown describes a unique experience of growing up in Catholic, Methodist, Baptist, and Presbyterian churches. Ideally, the Episcopal Church is where she served as a minister for over twenty years. First, as an Associate Pastor in an urban setting with two Sunday morning services in an auditorium that seated 450 people, the result was exhaustion after many years of faithful service. Brown transitionally looked forward to moving to a smaller rural church with the hope that the new setting would provide an opportunity to find her soul again. Regrettably, peace had dissipated with the same frenetic cycle of the job demand that appears to be endless some days.

“So busy caring for the household of God that I neglected the One who had called me there. If I still had plenty of energy for the work that was because feeding others was still my food. As long as I fed them, I did not feel my hunger pains” (Brown, 75). “I had dug myself back into the same hole that I had left to escape. My tiredness was so deep that it had seeped into my bones” (98). I was done in by success, leading to ‘compassion fatigue’ (102). She had expected to serve her congregation at least ten years; but made it only five and half years (126). “My quest to serve God in the church had exhausted my spiritual savings. My dedication to being good had cost me a fortune in being whole” (127). Many congregations have such high expectations of their minister, which results in their minister working excessive hours, trying to be everything to everybody. Church consultant Lyle Schaller (as cited by Oswald, 2001) has often said that ninety percent of what clergy do is invisible to ninety percent of the laity, ninety percent of the time.”

Reasonably, some people have observed that the mega church appears to be in the best possible position to have adequate staffing which are able to accommodate the growing concerns of the “boomers” and “millenniums.” However, the smaller church with a more intimate setting creates some different dynamics whereby the pastor or small bands of leaders attempt to maneuver the growing demographics but with little or no plan of contingency to handle
compassion fatigue. However, some pastors have argued, that a work-addicted ministry organization is often culpable in reinforcing burnout and boundary problems in its caring leader as seen in the life of Barbara Taylor.

However, there is some responsibility lying on the shoulders of that leader that is stretched to the breaking point by heroic over-functioning, and lacking a theology of self-care. The research reveals that many caregivers lose their resiliency trying to serve God while running on empty or have not realized Compassion Fatigue until it is too late. While there is noticeably a community impact, the church naturally suffers, if the costs of caring have added up unchecked, leaving the organization with leadership that is worn out physically and psychologically, and eventually undergoes subpar ministry. Please note, there is suffering not only coming at a personal cost to the caregiver but inevitably lead to downtime due to related effects of Compassion Fatigue.

Throughout the project, there has been past studies have revealed that caregiving can adversely influence the caregiver's psychological health through added strain, stress, and depression. Historically, “The church’s traditional response to the need for healing, whether physical, psychological, or spiritual, has focused on the redemptive power of the gospel, specific practices of pastoral care, spiritual direction, “the cure of souls.”

As the response to the distinctive context of suffering and conflict that has apparently grown throughout the ages, specific roles like pastors and chaplain are experiencing deficits in “the caring for personal well-being.” A great amount of evangelical circles in North America are now observing pastors falling victim to the temptation to unhealthy boundaries. While the Pastor has an ethical and moral responsibility to God, his people, family and self; however, there is a

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wrestling existing vulnerability to the temptation to overdo, over achieve, over compensate, and over care for others. “Emotional health is something pastors don't give themselves permission to address, because the term doesn't sound spiritual or not politically acceptable for the pastor to have the kind of diversions that will restore him emotionally, like a hobby” (Christianity Today, 2014). Moreover, there are a substantial percentage of pastors that plummet morally, although not justified sin, so many leaders do so because leaders are not only vulnerable to the enticement of evil and the evil one, but due to unrecognized or ignored fatigued.

As aforementioned, Compassion Fatigue is a condition that affects those individuals that serve as supporting professionals, but the person is spiritually, emotionally, and physically drained and impotent to perform duties nor possess spiritual resources to do any more. Swenson, challenged today’s churches, organization and caregiver to reconsider a different paradigm of reaching those places that lead to emotional, physical health in every aspect of that affects the person. Spiritual leaders must remain cognizant of the new morbidity facing spiritual leaders that is a lack of sleep, while also keeping a proper perspective of progress which cannot always be found within the material and cognitive environments. One essential culture shift is coming to understand health as a practice of the whole community and church. Blood pressure checks at the church are not bad, but Christians should guard against an individualistic notion of personal health that can be manipulated using spirituality in the lieu of private health.

Another primary issue with insufficient training may lie within the Etymology of Pastoral Care. Etymology helps to connect theory and practice, but also teaches on how one disciplines


10 See appendix C
and social sciences. Additionally, religion or the Scripture will serve as litmus test to evaluate whether the disciplines or sciences affirm or devalue humanity. The term ‘pastor’ clearly has a religious origin and is thought of in connection with providing spiritual sustenance. Such provision must be seen in relation to some concept of authority since the pastor's job could otherwise not be done. Most likely, the association of a pastor in the religious sense has been carried over to the schools that are traditionally structures of authority.

Considering the Old Testament leadership of Moses who appears to be the shepherd-leader for the Jewish nation, while Moses’ structure or style of leadership had no visual paradigm, much of the leader’s panache is possibly from the forty years in the Pharaoh’s house and army. According to the ancient Jewish historian Josephus wrote that Moses was heir to the throne of Egypt and that while a young man he led the armies of Egypt in victorious battle against the Ethiopians.

The gospel writer Luke argued, “Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds.” Historically, Egypt was one of the most academic and scientific societies among ancient cultures; therefore, Moses deductively was instructed in geography, history, grammar, writing, literature, philosophy, and music. Moses was raised with both the science and learning of Egypt. Moses's upbringing and life before he became a leader illustrate that multiple experiences across cultures, classes, and lifestyles can be a good mechanism for developing empathy, credibility, and trustworthiness – especially when working with a group of people with a wide variety of backgrounds. Subjectively, God choosing Moses

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11 Acts 7: 22 (KJV).

with knowledge of an overseer mishandling a slave, or interceding between two fighting slaves, and later helping women to water their flocks appealed to a man who could empathize with others, and to put what was right ahead of what was easy.

Propositionally, the action could be interpreted or conveyed into today's world, as the etymology of a leader’s formative experiences, not just for work history purposes that could help organizations get a better sense of the person’s character, and whether there are traits that could be problematic in that role. The impact could be postponed if the church or organization could flesh out through quantitative or qualitative data from both analytics and testing platforms. As a servant leader, Moses appeared to understand that a community or church in the case of this research is composed of individuals who each need to be supported in different ways but with careful consideration delegating to other leaders.

In the concept of Pastoral Care in the Old Testament, the role was used to describe feeding sheep or humans. Delegation and diversity were used to help the ecclesia to appreciate that ministry would better serve and impact the community, organization and servant leaders, if the roles of care was expanded in the New Testament dispensation. Pastoral care may have been the behind notion of Augustine in 1400 AD, as the famous North African bishop described the role of pastoral care.

Disturbers are to be rebuked, the low-spirited to be encouraged, the infirm to be supported, objectors confuted, the treacherous guarded against, the unskilled taught, the lazy aroused, contentious restrained, the haughty repressed, litigants pacified, the poor relieved, the oppressed liberated, the good approved, the evil borne with, and all are to be loved.

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13 Genesis 29: 7; Jeremiah 3: 15; Ephesians 4: 11 (KJV).

From these roles of etymology and expansion, there are traces of why there has been insufficient training in community and the church about compassion fatigue. The practice of pastoral care can be seen in three types the Traditional faith based practice, the Professional based practice and the Clinically based practice of pastoral care.15

Traditional Pastoral Care (Traditional practice provided by Clergy in general). The Traditional Model also known as the ‘parochial model’ is essentially faith based consistent with religious practice usually provided by appointed church clergy or lay person. The traces of insufficient are with the following: (1) No formal education or training required, but usually has some informal local faith based training and may have some formal training. (2) Continuing education training left up to the ministry and or the individual. May meet some or minimal core competency standards for effective practice as a Pastoral Care Practitioner. (3) May or may not have formalized processes to handle individual emotional wellbeing or trauma issues. (4) May or may not have a formalized process for handling and referring individuals to professional or clinical pastoral care providers.

The Professional Pastoral Care (modern practice) is a person focused model. This model has received more intimate and professional development training in Pastoral Care and Core Competencies for effective practice. The concern consists of the following: (1) Usually provided by a person with a spiritual background that may or may not be appointed as Clergy. (2) Some people do not have academic or advanced study degree with an emphasis in Pastoral Care. Generally, some individual serve with certification programs from church or from a secular education with no connection with pastoral care.

15 Friedman, Dayle A. Jewish Pastoral Care: A Practical Handbook from Traditional and Contemporary Sources. 2nd ed. Woodstock, Vt.: Jewish Lights Pub., 2010.
Clinical Pastoral Care (emerging practice) The Clinical focused model. Patient focused model Usually provided by persons who have received formal education training in clinical pastoral care practice. This formal training is recognized by CPE credits Clinical Pastoral Education credits from an accredited school, or accredited organization. According to the research, CPE serves as the best possible practice that will assist in sufficient training based on the following:

Table 2.4 CPE Practices to Assist in Training

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<tr>
<td>(1)</td>
<td>requires some formal undergraduate education, and post graduate degree;</td>
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<td>(2)</td>
<td>May be ordained or licensed clergy;</td>
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<tr>
<td>(3)</td>
<td>Practiced as a multi-faith spiritual approach to encompass all people whether they follow a specific religious way of life or have no religious affiliations at all.</td>
</tr>
<tr>
<td>(4)</td>
<td>Is a religious or spiritual practice interacts with people on a regular and continuing basis, interacting with adults, children and families.</td>
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<tr>
<td>(5)</td>
<td>Qualified practitioners are usually a religious or spiritual leader, or lay person who is called and is appointed to the position, and</td>
</tr>
<tr>
<td>(6)</td>
<td>usually may have received some church based or other formal education or formal special training in some identified areas of related study.</td>
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The effect of insufficient training of caregivers on the family

Compassion fatigue can attack the most considerate and dedicated worker, physician and spiritual leader. These changes can often affect both professional and personal lives with symptoms such as difficulty focusing, intrusive imagery, feeling hopeless, enervation and petulance. Also, this can have a weighty shift in the way helpers perceive the world, the
community, and the church and loved ones. Additionally, leaders and workers become
disheartened and increasingly pessimistic at work that impacts the family. ‘The caring that we
give to the world is both the greatest risk and the greatest protective factor from long-term
trauma’ (Finley, 2002; Saakvitne & Pearlman, 1996; Stamm, 2002). The impact of compassion
fatigue on the caregiver seems to be a grinding and destructive in nature that will be eventually
felt by others that are served as well as loved. Stamm argued, “There is a soul weariness that
comes with caring. From daily doing business with the handiwork of fear. Sometimes it lives at
the edges of one’s life, brushing against hope and barely making its presence known.”

There are a few concerns that compassion fatigue has affected or impacted the family
circle, and the following should be consider as warning signs: (1) Nervousness and anxiety; (2)
Withdrawing from others by emotionally distant; (3) Depression with the feeling of loss and
hopeless, and (4), No balance or boundaries in work, life and family. This should not be
considered as an exhaustive list but a starting point.

However, the good news is that feeling compassion fatigue is a sign that a person is
genuinely a caring person. Some people, however, there remains a danger of trying to care for
others from a place of scarcity not abundance. The fifth chapter will present five strategies to
combat the symptoms and signs of compassion fatigue. The approaches or action steps are
suggestive tools to slow or counteract the process of stress or burning out. The strategies will
seek to provide a framework both for understanding and, optimistically, inoculating against
potential stress or burnout in leadership. The approach is not a comprehensive analysis but
addresses many recommendations made by pastors and others in ministry who have experienced
fatigue or burnout.

16 Wright, Rogers, and Nicholas a Cummings. Destructive Trends in Mental Health. New
CHAPTER 5

FIVE STRATEGIES TO COMBAT COMPASSION FATIGUE

The fifth chapter is the final presentation of the thesis projects conveying five approaches to combat the negative symptoms and signs of compassion fatigue. The action steps are suggestive tools to slow down or counteract the process of stress or burning out in spiritual leaders and persons who provide care. The strategies will seek to provide a framework for both understanding and, optimistically, inoculating against potential stress or burnout in leadership. The approach is not a comprehensive analysis but does address so many of the recommendations by pastors and others in ministry who have experienced fatigue or burnout. There are five strategies to help overcome compassion fatigue by addressing the following: (1) general principles, (2) biblical principles, (3) practical principles, (4) individual approach, and (5) church approach.

Strategy One: General Principles for Overcoming Compassion Fatigue

The primary part of overcoming compassion fatigue is partly originated from the model of (Teater and Ludgate, 2014). There are ten mentioned in the book, however the thesis will elaborate on five. First, there is the need to identify any irrational behaviors beliefs that create therapeutic distresses. According to this approach, the person senses the need to help everyone within the scope of service. To counter any negative pattern, the spiritual leader must learn to reject some of the invitation to aid by saying no. Generally, the person is afraid of rejection, as

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argued by Braiker the goal is the attempt to please people. In this case, the person should identify personal essentials are being ignored to help others.

Secondly, the leader must avoid or pay attention to the condition of being adored by the client to feel the level of compassion was successful. There must be a clear objective recognition that "It's impossible for psychologists to help every client who comes through the door. And part of personal growth and leadership growth is to accept the fact there may be some people we are simply not that well-suited to treat, or counsel."

Third, the leader must refuse to overanalyze challenging things. The average person does tend to overthink due to the struggling to make a good decision; however, overthinking can create “analysis paralysis.” In part, the person is overthinking or over-analyzing every detail, trying to foresee every outcome, silent pauses by people and perhaps missing out on things that were simply logical or common sense. The spiritual leader is best served by trusting and releasing control to the Holy Spirit and prayer, Philippians 4: 6-7, “do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.”

The fourth and fifth points are similar in principle, because it looks to examine the leader, and the need for the leader to make a commitment to self-care, thus leading to taking personal inventor: physically, psychologically and socially. As public servants, spouses, counselors, or parents, there must be diligent search to guard spiritual, psychological and physical health as

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suffering is often multifaceted and compounded daily. Swenson points out, a person must learn to create “margins, which are the space between our load and our limits” important in this process of self-care and taking inventory. Furthermore, Swenson contends, “Margin, rightly conceived, is not about laziness, mediocrity, and noninvolvement. It is about focus, discipline, and self-control. But mostly it is a prioritizing space where we concentrate on the things that matter most.”

**Strategy Two: Biblical Principles for Overcoming Compassion Fatigue**

Secondary to the strategy are the biblical principles of overcoming compassion fatigue. Frank Parkinson argued, “Rescuers and helpers of all kinds have strategies for coping with the experience of being involved in traumatic incidents. These strategies are largely defensive and enable them to work effectively and, where possible, save lives. This must be their first task.”

When reading John 11, “So the sisters sent to him, saying, ‘Lord, the one whom you love is ill.’ But when Jesus heard it he said, ‘this illness does not lead to death. It is for the glory of God, so that the Son of God may be glorified through it. Now Jesus loved Martha and her sister and Lazarus.’” The immediate thought from the reading is a sigh of relief until the biblical text said, “So, when he heard that Lazarus was ill, he stayed two days longer in the place where he was. Then Jesus told them plainly, “Lazarus has died,” and there is some sense of comfort, because

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7 John 11: 3-5 (ESV).

8 John 11: 15 (ESV).
the life of Lazarus is restored but still the trauma of death can leave an impact even momentarily. Ortberg argues, “loving people means being willing to disappoint them sometimes. Jesus loved everyone, but that means at some point he disappointed everyone.”⁹ One can clearly see that Martha said to Jesus, “Lord, if you had been here, my brother would not have died…”¹⁰ Jesus taught, “Blessed are the merciful,”¹¹ which encourages the Christian faith to serve or to look out for one another. A similar expression is found in Matthew 10:42; “Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward.”

This Christian virtue is an instruction to pay attention to someone that might be hurting in life. The Greek expresses that the motivation of the word “merciful” in Matthew, verse seven is an *active compassion*, which conveys a compassion that necessitates deeds, not just empathy. Barnes argues, “nowhere do we imitate God more than in showing mercy. In nothing does God more delight than in the exercise of mercy.” Conversely, mercy cannot be viewed in the abstract; therefore, Jesus regarded compassion requires action. In simplest terms, the “merciful” are those who care about others enough to help carry their burdens but there must be principles to create boundaries on how to facilitate mercy without draining the caregiver. As Swenson argued, “Christian workers are sometimes particularly vulnerable to the Overload Syndrome, for at least two reasons:

Firstly, we are driven by a conviction that there is a greater cause than just our own existence, and we are prepared to make sacrifices in pursuit of that cause.

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¹⁰ John 11: 21 (ESV).

¹¹ Matthew 5: 7 (ESV).
The second reason Christian workers can be vulnerable to the “overload syndrome” is a misinterpretation of Phil. 4:13, ‘I can do everything through him who gives me strength.’12 The above must be used in connection with verse 11-12, as Paul discusses the meaning of contentment. Paul uses the phrase “all things” and being content in every circumstance, whether there is abundance or whether there is next to nothing.

The late Charles Simeon commented, “We see how dependent a little infant is on its mother; and such must we be in the arms of God. We must undertake nothing in our own strength: in no circumstances whatever may we lean to our own understanding: whatever is devised, or whatever is done, the creature must be nothing; but God must be all in all.”13

The Bible is replete with principles that make an effective impact against CF, here are a few examples to consider:

**Table 2.5 Scriptures to Combat Compassion Fatigue**

<table>
<thead>
<tr>
<th>Scripture</th>
<th>Text</th>
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<tbody>
<tr>
<td>Psalm 127</td>
<td>“cease from trying to lead in your strength and labor.”</td>
</tr>
<tr>
<td>Zechariah 4:6</td>
<td>“Then he said to me, “This is the word of the LORD to Zerubbabel: Not by might, nor by power, but by my Spirit, says the LORD of hosts.”</td>
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<tr>
<td>Matthew 14:23</td>
<td>“after he had dismissed the crowds, he went up on the mountain by himself to pray. When evening came, he was there alone.”</td>
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<tr>
<td>1 Cor. 4:1</td>
<td>“must see the role of leader as a holy vocation not a job.”</td>
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<tr>
<td>Ephesians 4:12</td>
<td>“equip the church for the work of ministry.”</td>
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In addition, the following associated with biblical strategies like listening to your spouse (if married); realize that burnout is not a sign of failure, pursuing professional help at some point, and learning how to stay on-course with God's plan for your life.

**Strategy Third: Practical Approaches: The Motivation to Change**

Third strategy is practical approaches for overcoming compassion fatigue are found in the following: (1) motivation to change (2) exercise and (3) take a break. The first step for leaders or a person desiring transformation is action or behavior modification. Words will hold very little value until people are motivated to do so. DiClemente and Prochaska 1998; Prochaska et al. 1992) “outlined a series of stages of change to describe the process that a person goes through when making a behavioral change.

Those stages—pre-contemplation (i.e., not yet considering change), contemplation (i.e., considering change but not taking action), preparation (i.e., planning to change), action (i.e., making changes in one’s behavior).”

Although the researchers were studying the treatment of alcoholism in-patients, the research seems to be relative to understanding motivational modifications. The book entitled, *I Quit!: Stop Pretending Everything Is Fine and Change Your Life* by Scazzero is a welcomed resource in understanding the personalities motivation to change.

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15 Geri Scazzero and Peter Scazzero, *I Quit!: Pretending Everything is Fine and Change Your Life* (Grand Rapids: Zondervan, 2010).
Secondly, exercise serves to beneficial to the compassion fatigue in a plethora of ways, and here are a few examples from Al Jameson.\textsuperscript{16}

**Table 2.6 Reducing Compassion Fatigue**

<table>
<thead>
<tr>
<th>Benefits of Exercise</th>
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<tr>
<td>Compensates for fat accumulation by burning calories</td>
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<tr>
<td>Provides a &quot;natural high&quot; by the release of endorphins</td>
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<tr>
<td>Strengthens the cardiovascular &amp; respiratory systems if aerobic type exercise sustained for at least fifteen minutes on a regular basis</td>
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<tr>
<td>Keeps the muscular system supple</td>
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<tr>
<td>Keeps the circulatory system operating at its best</td>
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<tr>
<td>Builds bone mass to combat osteoporosis</td>
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<tr>
<td>Make the exercise session a priority of the day</td>
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<tr>
<td>Schedule a regular, specific time of day for exercise</td>
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<tr>
<td>Choose a convenient time</td>
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<tr>
<td>Exercise in the morning before breakfast, in the afternoon before lunch, or in the evening after getting home from work, but before dinner</td>
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<tr>
<td>Choose an exercise easily performed around the house, e.g., treadmill, stationary cycle, rowing machine, jumping rope, rebound trampoline, jumping jacks, walking, running, biking, swimming</td>
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<tr>
<td>Perform exercises that can be done in an air-conditioned environment (stationary cycle, rowing machine, or rebound trampoline). Profuse sweating is not necessary for exercise to be worthwhile</td>
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Finally, the leader or person should seriously consider taking a break or sabbatical from daily calling or functions. “You must ruthlessly eliminate hurry from your life.”\textsuperscript{17}

Eugene Peterson’s paraphrase of Matthew 11:28-30 in *The Message* simply conveys the thought of CF and a need for Sabbath like this:

Are you tired? Worn out? Burned out on religion? Come to me. Get away with me and you’ll recover your life. I’ll show you how to take a real rest. Walk with me and work with me—watch how I do it. Learn the unforced rhythms of grace. I won’t lay anything heavy or ill-fitting on you. Keep company with me and you’ll learn to live freely and lightly.

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\textsuperscript{17} John Ortberg, *Soul Keeping: Caring for the most important part of you* (Grand Rapids: Zondervan, 2014), 186.
The word “sabbatical,” is really not a discussion about a vacation but a guided process to intentionally trust God for the gap in the soul. The person purposefully disengages from normal ministry and leadership involvement to allow for serious evaluation of life and ministry. Alves argues,

Our culture worship accomplishments. Our culture bows at the altar of performance. We as leaders cannot afford to communicate to our congregations that we approve the cultural performance mentality that pushes us to incessantly serve. We often do this ignoring our physical, emotional and personal spiritual need of adequate rest and downtime. We must model Jesus’ practice of drawing aside and waiting upon the Father if we are to encourage His life choices to His people.\(^{18}\)

Therefore, the sabbatical plan is an initial framework for direction and reflects priority needs. Leaders learn by pushing back that rhythm can found be again in rest. Thus, the church leader by submitting to the process of sabbatical is allowing others to participate in the mission of the church too.

**Strategy Fourth: Individual Approach: Readjusting Your Grip**

The fourth strategic principle is learning to overcome compassion fatigue using an individual approach. From a cognitive standpoint, a person must come to know personal limitations especially among clergy, health and human services. The role demands a great deal of empathy from the caregivers that drains cognate energies. Often, the person feels guilty for emotional moods or permission to be human. Jesus the God-Man (fully divine and fully human) displayed a variety of emotions in the gospels. Jesus had compassion; he was angry, indignant; he was troubled, greatly distressed, very sorrowful, deeply moved, and grieved; he sighed; he wept; he groaned; he was in agony; and he loved. Moreover, the person must be reminded about

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the maintenance of the soul. The soul has been described as a series of concentric circles with center being the will, then the mind (includes our thoughts, our memories, our emotions, our values, and our conscience), finally the body that grants physicality in the universe, which gives the ability to act on the will and mind. In a lecture Dr. Ronald Hawkins inquired, “What has taken possession of your soul, and what are the tools to shape and possess the soul?”

Individually, the person must find a balance less the three grows strangely apart. Ortberg wrote, “The soul is the capacity to integrate all the parts into a single, whole life. It is something like a program that runs a computer; you don’t usually notice it unless it messes up.” In Carmen Berry’s book, *When Helping You is Hurting Me: Escaping the Messiah Trap*, the author argues about the danger of falling into being the Savior for people. Often the leader or the person become over invested and over extended, the failure is to set personal limitations. Furthermore,

Some people were set up for the Messiah Trap through the trauma that are suffered in childhood. This driven need to help often leads to transference and accepting too much responsibility for others, with an associated rescuer mentality. This mentality keeps helpers preoccupied with the needs of others and unable to separate themselves from the problems of others, thus making them susceptible to Compassion Fatigue. Ultimately, the driving force and motive for ministry in these individuals is narcissistic, an attempt to heal their own wounds and a desire to prevent others from experiencing similar pain.

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22 Ibid., 46
Strategy Five: Church Approach: Developing Lay leaders

In the final strategy, the role of the Church helps to overcoming CF by doing some of the following: First the church or organization must learn to be proactive before a crisis occurs, which mean being able to identify CF signs. Here are a few examples of CF in spiritual leadership: (1) withdrawing from public arena and relationships; (2) increased susceptibility to sin; (3) Loss of productivity and creativity; (4) a person suffering from burnout may want to give up their ministry, or (5) the plethora physical symptoms associated with CF. Colin Buckland argued, “The exhausting of the inner resource that enables a (caregiver) to go on caring. The using up of the essential ‘inner you’, rendering the individual in a serious condition of dysfunctionality. The spending of self on others in such a way that the ‘inner bank balance’ has gone into the red.”

Historically there are stories about the late John Wesley preaching fifty sermons per week and traveling tens of thousands of miles on horseback, and in indirect ways assume that only by pushing the human body to the absolute limit so God is satisfied or demonstrate the depth of our Christian commitment. The church can assist that spiritual leader or person through mentorship or counseling that “activity alone is no measure of commitment.” One biblical illustration of this principle is revealed in the story of Mary and Martha in Luke 10:38-42. Delegation or sharing pastoral care is critical to help both the leader and the church. In the book, What Pastors Wish

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Church Members Knew: Helping People Understand and Appreciate Their Leaders, Denise George points out several observations that churches can adopt to help the spiritual leader combat CF. (1) “there spiritual life of the leaders suffers too, (2) sometimes the leader is overwhelmed with anxiety, (3) the leader desire for the church to be in the world not of it; and (4) there is a reason why the leader is there.” Additionally, the church should plan to appreciate and recognize the value and diligence of that spiritual leader. No spiritual leader lives and serves in a vacuum but in a world of despondency and optimism, disrepair, questions about love, family, faith, finance, insurance, school, the good, the bad, and the indifferent. Therefore, the church has a sense of responsibility to set aside a portion of resources that will also make a demand on corporate energy and time for a season of celebration and gratitude for the current leadership. Apparently, Paul argues the same in Second Thessalonians 5:12-13, “But we appeal to you, brothers and sisters, to respect those who labor among you, and have charge of you in the Lord and admonish you; esteem them very highly in love because of their work. Be at peace among yourselves.”

CONCLUSION

This thesis project, through numerous books, leadership assessments, literature reviews, statistical analysis, and analytical commentary has demonstrated the current difficulty local churches and organization face with inadequate strategies in assisting spiritual leaders in the area of compassion fatigue.

The thesis research revealed some of the current realities within the society that has created a monthly migration from the vocation of pastor. For the author, the writing of the thesis presented personal challenges, which identified the private thoughts and experiences that were not unique in life and ministry. The thesis project has brought some sense of clarity about physical and psychological health but there remains a capitulation on resigning from the current ministerial position. The writing experience about CF has introduced three incentives, which will provide helpful direction for pastors managing burnout issues.

First, the spiritual leader must observe burnout or CF is not to be ignored. While empathy is the role of the caregiver is needed, there are consequences related to caring for and helping traumatized or suffering people. The spiritual leader should not become preoccupied with any individual trauma.

Second, the spiritual leader must revisit scriptural evaluation on how to address CF. The Bible presents leadership or models as presented in thesis such as Moses, Elijah, Paul, and also Jesus Christ. The Bible argues, there is a cost for caring but this should not be to the point of spiritual exhaustion.

Finally, Leadership should integrate Christian theology with some practical tools for a self-care plan, because leaders are depleted or drained at times. Moreover, these same leaders
should search for a place of accountability when there are signs CF, and if possible, take every opportunity to avoid Compassion Fatigue.

**Recognizing Limitations**

In the book *Your Best Life In Jesus’ Easy Yoke: With His Rhythms of Grace For Daily Stress*, Bill Gaultiere commented, “Usually people who minister to others as pastors or counselors are sensitive-hearted and prone to take on other people’s problems. If they do not have clear personal boundaries and limits, they get weighed down and walked on. Eventually they start having problems with anger, resentment, stress overload, or burn out.” Furthermore, Gaultiere shares how Jesus created boundaries (See Appendix C) CF is surely a possibility for the pastor similar to profession as a business executive, supervisor, business owner, or production line. Based on incompetent training, lack of opportunity for growth, fear of failure, and unrealistic demands, and easily grow to be stress factors among pastors and other caregivers. Pastors should know their limitations and expectations on roles and vocation. As one leader argued, “all pastors would be problem-free if they were omniscient, omnipotent, and omnipresent. Of course, no pastor can meet all the expectations of church members. As leaders establish boundaries and limitations, the feeling is strange because of the need to connect and be needed. However, Cloud and Townsend argues, “Expect to feel an uncomfortable emotional tinge when you try to establish a boundary and feel disapproval from another. Remind yourself

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2 Ibid. See appendix C
that feeling that way is normal. Give yourself an hour and the feeling will fade, as long as you don’t feed it by ruminating on what the other person is thinking after you said, ‘No.’”

Therefore, the leader should consider doing the following: First, there must be a healthy margin in relating to other already in place. Second, explaining to others the role of counseling is not to be friends but to find wholeness through therapy. Third, learn to protect established limitations.

**Build Realistic Goals**

One reason why CF has a foothold in the church is the leader inability to prioritize what is important versus what is urgent. Eileen Schmitz correctly stated, “Pastors may fear that they will be dismissed from their positions if they do not meet the unfair demands and unreal expectations of the job, and therefore working together helps to identify priorities and establish realistic goals.” If a spiritual leader has set some unrealistic goals or expectations, the way to offset is to enlist the help of others, and provides an opportunity to capitalize on other people’s strengths.

Secondly, building realistic goals, there is incorporation for failing forward in the journey. Failure helps to identify humanness or things to work on individuals or a team. Failure in the goals is a revelation for some leaders to accomplish more by giving opportunity to revisit other ways of achieving the same goal or better. The leader must strive to focus on the process and not just the results.

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Third, when expectation is unfair or unreal on leadership and the church, there expected push back; what leaders and church can do is to improve strengths and skills but partner with other leaders and churches to build on realistic goals. Transformational thinking not only challenges the status quo outside of the leader and church but also awakens what inside of each other too.

Fourth, leader should anticipate the goal to change current realities when the objectives are meet at some level. After the leaders and church accomplish the goalmouth, there should be the realistic expectation that each involved has experienced some type of revolution, but also prepare for a new set of problems or new realities. Your church will not be the consistent church. A transformation takes place. That can be scary. New realities mean new problems, which will require new unrealistic goals.

Finally, what will be critical to meeting realistic expectations is to employ the tool of delegating responsibility or sharing the load with other leaders or groups. Luecke and McIntosh argued, “Delegation amounts to a lot more than just passing work off onto subordinates. When handled correctly, it gives managers a chance to strengthen their departments by developing the skills and organizational competencies of their people.”

Furthermore, Barry Campbell commented, “Church members expect their pastors to be supermen. Of course, the standard is often impossibly high. The wise pastor can multiply his ministry by delegation but also by establishing a covenant that means, each person must do the work of the church, be committed to one another in a relationship of trust, and be committed to personal growth in the love of Christ.”

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The Outcome

Learning the power of Renewal

The outcome is really learning the power of renewal as a spiritual leader or person of faith in service to God. Christopher Ash points out, “There is a difference between godly sacrifice and needless burnout. What it means to be a living sacrifice (Rom. 12:2), is to be a “sustainable sacrifice,” and perhaps Paul is saying, “The sort of self-giving living that God enables the person to go on giving day after day.” Eventually, God’s servants will come face-to-face with CF. Exhaustion or enervation was not extraneous to Moses, Elijah, the Apostle Paul, Major and Minor prophets, Kings, helpers were not exempt from the battle of weariness. Whether the person is in a leadership role or not people hit the walls of exhaustion, emptiness, and despair. Several things can happen if ignored, but also there are things and people who can assist in the process to change the outcome, which is the power of renewal. 2 Corinthians 4: 16, “For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.” Additionally, Isaiah 40: 29 stated, “He giveth power to the faint; and to them that have no might he increaseth strength.”

The solution is found in what God says about compassion fatigue and the principles God provides through scripture to apply to the leader and church. When people face the constant depletion of the outward man, therein lies the solution to be strengthened, refreshed by power of

7 Christopher Ash, Zeal Without Burnout: seven keys to a lifelong sustainable sacrifice (United Kingdom: The Good Book Company, 2016). 24-26
the Holy Spirit, who imparts life and vivacity into the person for service. The book *Mad Church Disease*, Jackson integrates several principles to helping CF.

First, confession: you are responsible for the decisions that you have made that has led you to this point James 5: 16; The person who admits and agrees to his/her responsibility for burnout is the one who, in himself/herself is poor in spirit and knows that he/she needs help. The person must “give-up” of pride, denial, and rationalization (John 1: 9).

Second, repent: What have I been chasing? Where does burnout occur? There is a difference between loving God and loving people. Mark 12: 29-31, is really asking the person can anyone really say that they have been so focused on loving God with all their heart, soul, mind, and strength that they are just totally burned out? Or does it usually go this way... Because I love God and want to obey him... I have gotten burned out on loving my neighbor... doing things for church, for business, for family, and know goals for ministry.

Third, plan: making good on your intention (cf. Proverbs 16: 1; 9). Additionally, the bible argues, “A wicked man puts on a bold face, but the upright gives thought to his ways” (Proverbs 21:29 ESV); and this may mean the individual need to create boundaries or setting boundaries to say ‘no’ to many things gives us freedom to say ‘yes’ to better, healthier things. Find accountability: If we keep things in the dark, we will never be completely free of them (cf. 2 Corinthians 6: 14; John 12: 46).

A Final Prayer

The author’s prayer for this thesis project is that God uses this tool to restore spiritual leaders who are experiencing CF and equip His Church on to help prevent CF or correct

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8 Anne Jackson, *Mad Church Disease: Healing from the Church Burnout Epidemic* (Grand Rapids, MI: Zondervan, 2009).
inadequate models or viewpoints about CF. May the Heavenly Father lead His people to be faithful to biblical texts and principles so that they find strength while struggling with adversity. May this prayer find a place to grow personal faith, and remind the readers that they are more than a conqueror through Christ Jesus as a leader in His Church.


Cloud, Henry and John Townsend, Boundaries: When to Say Yes How to Say No to Take Control of Your Life (Grand Rapids: Zondervan, 1992).


Mitchell, Jeffrey T. "Basic Critical Incident Stress Management." Lecture Courtenay Fire Department,


Ortberg, John. Soul Keeping: Caring for the most important part of you. Grand Rapids: Zondervan, 2014.


Portnoy, Dennis. "Burnout and Compassion Fatigue: Watch for The Signs." Health Progress. n.d.


APPENDIX A

SURVEY QUESTIONS

1. Is your workload too heavy, too light, or about right?
   - A great deal too heavy
   - Quite a bit too heavy
   - Somewhat too heavy
   - About right
   - Somewhat too light
   - Quite a bit too light
   - A great deal too light

2. When someone completes a task especially well, how often does your supervisor acknowledge this success?
   - Always
   - Most of the time
   - About half of the time
   - Once in a while
   - Never

3. What do you most often do for exercise?
   1. Lift weights
   2. Walk
3. Run
4. Hike
5. Swim
6. Dance
7. Aerobics
8. Pilates
9. Play a team sport

4. How much does a busy schedule prevent you from becoming involved with your child's current school?
1. Not at all
2. A little bit
3. Somewhat
4. Quite a bit
5. A tremendous amount

5. Overall, how comfortable did you find your work environment?
1. Extremely comfortable
2. Quite comfortable
3. Moderately comfortable
4. Slightly comfortable
5. Not at all comfortable
6. About how long have you been in your current position?
1. Years
2. Months

7. Compared to last year, has your organization found it more difficult to find volunteers this year, less difficult to find them, or about as difficult to find them?
1. A great deal more difficult
2. Quite a bit more difficult
3. Somewhat more difficult
4. About as difficult
5. Somewhat less difficult
6. Quite a bit less difficult
7. A great deal less difficult

8. How easy is it to balance your work life and personal life where you work?
1. Extremely easy
2. Quite easy
3. Moderately easy
4. Slightly easy
5. Not at all easy

9. Communication between senior leaders and employees is good in my organization.
1. Strongly Disagree
2. Disagree
3. Neutral/Neither agree nor disagree

4. Agree

5. Strongly Agree

6. Not at all likely Extremely likely

10. How likely is it that you would recommend your role to a friend or colleague?

0 1 2 3 4 5 6 7 8 9 10
## APPENDIX B

### INVENTORY AND BURNOUT FACTORS ANALYSES

<table>
<thead>
<tr>
<th>Q1 Is your workload too heavy, too light, or about right? Answered: 37 Skipped: 1</th>
<th>Q2 When someone completes a task especially well, how often does your supervisor acknowledge this success? Answered: 36 Skipped: 2</th>
<th>Q3 What do you most often do for exercise? Answered: 37 Skipped: 1</th>
<th>Q4 How much does a busy schedule prevent you from becoming involved with your child’s current school? Answered: 33 Skipped: 5</th>
<th>Q5 Overall, how comfortable did you find your work environment? Answered: 37 Skipped: 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>A great deal too heavy 0.00% 0</td>
<td>Always 27.78% 10</td>
<td>Lift weights 18.92% 7</td>
<td>Not at all 39.39% 13</td>
<td>Extremely comfortable 21.62% 8</td>
</tr>
<tr>
<td>Quite a bit too heavy 10.81% 4</td>
<td>Most of the time 41.67% 15</td>
<td>Walk 59.46% 22</td>
<td>A little bit 36.36% 12</td>
<td>Quite comfortable 37.84% 14</td>
</tr>
<tr>
<td>Somewhat too heavy 48.65% 18</td>
<td>About half of the time 8.33% 3</td>
<td>Run 13.51% 5</td>
<td>Somewhat 15.15% 5</td>
<td>Moderately comfortable 35.14% 13</td>
</tr>
<tr>
<td>About right 35.14% 13</td>
<td>Once in a while 19.44% 7</td>
<td>Hike 0.00% 0</td>
<td>Quite a bit 9.09% 3</td>
<td>Slightly comfortable 2.70% 1</td>
</tr>
<tr>
<td>Somewhat too light 5.41% 2</td>
<td>Never 2.78% 1</td>
<td>Swim 2.70% 1</td>
<td>A tremendous amount 0.00% 0</td>
<td>Not at all comfortable 2.70% 1</td>
</tr>
<tr>
<td>Quite a bit too light 0.00% 0</td>
<td>Dance 5.41% 2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A great deal too light 0.00% 0</td>
<td>Aerobics 0.00% 0</td>
<td>Play a team sport</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Question</td>
<td>Years (%)</td>
<td>Months (%)</td>
<td>A great deal more difficult</td>
<td>Quite a bit more difficult</td>
</tr>
<tr>
<td>------------------------------------------------------------------------</td>
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<td>-----------------------------</td>
<td>---------------------------</td>
</tr>
<tr>
<td>Q6 About how long have you been in your current position? Answered: 37</td>
<td>86.49%</td>
<td>70.27%</td>
<td>A great deal more difficult</td>
<td>13.89%</td>
</tr>
<tr>
<td>Q7 Compared to last year, has your organization found it more difficult to find volunteers this year, less difficult to find them, or about as difficult to find them? Answered: 36 Skipped: 2</td>
<td>32</td>
<td>26</td>
<td>Extremely easy</td>
<td>8.33%</td>
</tr>
<tr>
<td>Q8 How easy is it to balance your work life and personal life where you work? Answered: 36 Skipped: 2</td>
<td>31%</td>
<td>17%</td>
<td>Strongly Disagree</td>
<td>13.89%</td>
</tr>
<tr>
<td>Q9 Communication between senior leaders and employees is good in my organization. Answered: 36 Skipped: 2</td>
<td>11%</td>
<td>17%</td>
<td>Promoters (9-10)</td>
<td>22%</td>
</tr>
<tr>
<td>Q10 How likely is it that you would recommend your role to a friend or colleague? Answered: 36 Skipped: 2</td>
<td>31%</td>
<td>17%</td>
<td>Passives (7-8)</td>
<td>47%</td>
</tr>
<tr>
<td>------------------------------------------------------------------------</td>
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<td>-----------------------------</td>
<td>---------------------------</td>
</tr>
<tr>
<td>Years</td>
<td>86.49%</td>
<td>70.27%</td>
<td>A great deal more difficult</td>
<td>13.89%</td>
</tr>
<tr>
<td>Months</td>
<td>32</td>
<td>26</td>
<td>Extremely easy</td>
<td>8.33%</td>
</tr>
<tr>
<td>Years</td>
<td>86.49%</td>
<td>70.27%</td>
<td>A great deal more difficult</td>
<td>13.89%</td>
</tr>
<tr>
<td>Months</td>
<td>32</td>
<td>26</td>
<td>Extremely easy</td>
<td>8.33%</td>
</tr>
<tr>
<td>A great deal more difficult</td>
<td>13.89%</td>
<td>13.89%</td>
<td>Quite a bit more difficult</td>
<td>13.89%</td>
</tr>
<tr>
<td>Quite a bit more difficult</td>
<td>13.89%</td>
<td>13.89%</td>
<td>Extremely easy</td>
<td>8.33%</td>
</tr>
<tr>
<td>About as difficult</td>
<td>41.67%</td>
<td>15</td>
<td>Slightly easy</td>
<td>22.22%</td>
</tr>
<tr>
<td>Somewhat less difficult</td>
<td>13.89%</td>
<td>5</td>
<td>Not at all easy</td>
<td>8.33%</td>
</tr>
<tr>
<td>Somewhat less difficult</td>
<td>13.89%</td>
<td>5</td>
<td>Not at all easy</td>
<td>8.33%</td>
</tr>
<tr>
<td>Quite a bit less difficult</td>
<td>5.56%</td>
<td>2</td>
<td>Not at all easy</td>
<td>8.33%</td>
</tr>
</tbody>
</table>
APPENDIX C

DEFINITIONS

A figurative narrative that is true to life and is designed to convey through analogy some specific spiritual truth(s) usually relative to God's kingdom program.

HIV continues to be a major global public health issue, having claimed more than 39 million lives so far. In 2013, 1.5 [1.4–1.7] million people died from HIV-related causes globally. There were approximately 35.0 [33.1–37.2] million people living with HIV at the end of 2013 with 2.1 [1.9–2.4] million people becoming newly infected with HIV in 2013 globally. http://www.who.int/mediacentre/factsheets/fs360/en/

"Burnout is a term that is frequently referenced in the field of psychology as well as other health care professions. The term burnout was coined by Freudenberger and is described as "a feeling of exhaustion and fatigue, being unable to shake a lingering cold, suffering from frequent headaches and gastrointestinal disturbances, sleeplessness and shortness of breath" (1974, p.160). The term is often loosely used to describe work related stress in a variety in professions, however, it is meant to relate specifically to the experiences of those in helping professions. These individuals face myriad interpersonal, professional, and emotional challenges not as present in other lines of work. Several researchers have studied the intricacies of burnout as related to mental health professionals.

A leading authority on academic standards, performance assessment, and accountability.

Decalogue (The Ten Commandments). The statements of God quoted by Moses in Deuteronomy 5: 6-18 are entitled "the tens words, or utterances."

The word itself is derived from the Latin word pastor, which means shepherd. The care provided by a Shepherd. The usage of pastor comes from its religious use in the Bible. Old Testament usage presence and in the Hebrew Bible (or Old Testament), the Hebrew word רעה (transliterated: ra‘ah) is used. In the New Testament, the Greek word ποιμήν (transliterated: poimēn) is used and is normally translated pastor or shepherd. The Holy Bible is used in this philosophy first because ‘Pastoral Care’ has been a religious based practice before it was used in the modern and emerging practice of ‘Pastoral Care’.

“You have depleted your system. Your serotonin levels are completely exhausted… Serotonin is a chemical like an endorphin. It replenishes during times of rest and then fuels you while you’re working. If, however, you continue to drive yourself without replenishing, your store of serotonin will be depleted. As a substitute your body will be forced to replace serotonin with adrenaline. The problem is that adrenaline is designed for emergency use only.” “Serotonin can get depleted when you don’t live with a cadence that allows it to be replenished… Depression takes the place of initiative; your indecision and anxiety increases. You begin to feel a greater need for aloneness and isolation.”

1 Ibid. 25-26.
### APPENDIX D

**BOUNDARIES OF JESUS**

<table>
<thead>
<tr>
<th>Jesus Said No to Inappropriate Behavior</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Demands.</strong> He withdrew from the crowds who wanted him, for one-on-one time with the Father (Luke 5:15-16).</td>
<td></td>
</tr>
<tr>
<td><strong>Abuse.</strong> He fought his way through the crowd that was trying to throw him off a cliff for claiming to be the Messiah (Luke 4:28-30).</td>
<td></td>
</tr>
<tr>
<td><strong>Entitlement.</strong> He did not give in to his mother and brothers who tried to use their relationship with him to pull him away from the crowd he was ministering to (Matthew 12:46-50).</td>
<td></td>
</tr>
<tr>
<td><strong>Baiting Questions.</strong> When the religious leaders asked him baiting questions to make him look foolish he answered with incisive questions of his own (Matthew 21:23-27, 22:15-22).</td>
<td></td>
</tr>
<tr>
<td><strong>Cynicism.</strong> He said no to Herod’s mocking demand, “Show us a sign that you are the Son of God.” (Luke 23:8-9).</td>
<td></td>
</tr>
<tr>
<td><strong>Manipulation.</strong> He said no to Peter and the disciples who had an inappropriate agenda for Jesus to a political king or military warrior rather than a sacrificial lamb. (Matthew 16:23).</td>
<td></td>
</tr>
<tr>
<td><strong>Pride.</strong> He did not heal those who were too proud to trust Him (Matthew 13:58).</td>
<td></td>
</tr>
</tbody>
</table>

**Jesus Taught us Examples of how to be Setting Boundaries**

| Personal Prayer Time: “But when you pray, go into your room, close the door and pray to your Father, who is unseen” (Matthew 6:6). |  |
| Be Honest and Direct (Don’t Pressure People or Try to Get Them to Do Things): “Simply let your ‘Yes’ be ‘Yes,’ and your ‘No,’ ‘No’; anything beyond this comes from the evil one” (Matthew 5:37). |  |
| Set Priorities: “No servant can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other” (Luke 16:13). |  |
| Please God, Not People: “How can you believe if you accept praise from one another, yet make no effort to obtain the praise that comes from the only God?” (John 5:44). |  |
| Obey God: “What do you think? There was a man who had two sons. He went to the first and said, ‘Son, go and work today in the vineyard.’ ‘I will not,’ he answered, but later he changed his mind and went. Then the father went to the other son and said the same thing. He answered, ‘I will, sir,’ but he did not go. Which of the two did what his father wanted?” “The first,’ they answered” (Matthew 21:28-31). |  |
APPENDIX E

EARLY WARNING SIGNS FOR BURNOUT SYNDROME

APPENDIX F

FIGLEY’S MODEL OF FATIGUE AND STRESS

October 1, 2014

Dallas Scales
IRB Exemption 1972.100114: Five Strategies to Assist Spiritual Leaders in Implementing Self Care Programs for Compassion Fatigue

Dear Dallas,

The Liberty University Institutional Review Board 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 to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and that no further IRB oversight is required.

Your study falls under exemption category 46.101 (b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:

(2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless:
   (i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

Please note that this exemption only applies to your current research application, and that any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

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

Sincerely,

Fernando Garzon, Psy.D.
Professor, IRB Chair
Counseling

(434) 592-4054
PASTORAL CONSENT FORM
Dallas Scales' Dissertation Research Survey
Dallas Scales
Liberty University
Liberty Baptist Theological Seminary

You are invited to be in a research study about anthropology (i.e. relating to Man) and ecclesiological (i.e. relating to church health) beliefs or philosophies as practiced within the North American church culture and the environment linking human service to distress and weariness. Because you are a pastor or spiritual leader, you were selected as a possible participant. This study will be researching attitudes and beliefs from pastors and spiritual leaders who are 18 and older. My request is for you to read this form and submit any questions prior to you assenting to the study.

Dallas Scales, a doctoral candidate in the Liberty Baptist Theological Seminary is conducting the study.

Background Information:

The purpose of this thesis project is to provide five strategies for spiritual leaders to combat the negative affect of compassion fatigue due to trauma events. Although pastoral care and counseling is an effective instrument by which churches stay germane to changing human needs in a shifting society and churches, pastors and caregivers have grown susceptible to compassion fatigue. This research will explore spiritual leaders that offer compassion in trauma events and how the spiritual leaders are impacted in areas of concern created uniquely for this thesis process.

Procedures:

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

1. Complete a survey that should take approximately 10 minutes. The survey is located at (https://www.surveymonkey.com/s.aspx?sm=ieATGXR6F_2FFsdw092HxAtA_3d_3d)
2. Submit the survey once completed.

Risks and Benefits of being in the Study:

The research is minimal risk, which is no more than you would encounter in everyday life.

The benefits to participation are predominantly to the North American church (i.e. church health), which may then benefit congregants (spiritually and personally). The ultimate benefit would be to the church worldwide as church health expands exponentially to surpass the cultural and national borders of the U.S. There is no direct benefit to the participant.

Compensation:

You will receive no payment for your voluntary participation in this study.

Confidentiality:
This survey is being conducted anonymously. The records of this study will be kept private. In any sort of report I might publish, I will not include any information that will make it possible to identify a subject. Research records will be stored securely and only the researcher will have access to the records.

Voluntary Nature of the Study:

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

Contacts and Questions:

The researcher conducting this study is Dallas Scales. You may ask any questions you have now. If you have questions later, you are encouraged to contact him at 336-886-5205 or dscales12@liberty.edu.

Mentor: Charlie Davidson/434-592-4241/edavidson@liberty.edu
Advisor: David Hirschman/434-592-4140/dwhirschman@liberty.edu

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, you are encouraged to contact the Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24515 or email at irb@liberty.edu.

You will be given a copy of this information to keep for your records.

Statement of Consent:

I have read and understood the above information. I have asked questions and have received answers. By participating in the online survey I consent to participate in the study.

(NOTE: DO NOT AGREE TO PARTICIPATE UNLESS IRB APPROVAL INFORMATION WITH CURRENT DATES HAS BEEN ADDED TO THIS DOCUMENT.)