

EXODUS OF CLERGY:  
A PRACTICAL THEOLOGICAL GROUNDED THEORY EXPLORATION

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## ABSTRACT

### EXODUS OF CLERGY: A PRACTICAL THEOLOGICAL GROUNDED THEORY EXPLORATION

**SUPERVISOR:** Prof. Yolanda Dreyer  
**DEPARTMENT:** Theology  
**FACULTY:** Practical Theology  
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There is a shortage of clergy, at least in the Roman Catholic Church (cf Schoenherr & Sorenson 1982:23; Heilbronner 1998:11; Tentler 1998:348; Carroll 2001:1; Fernandez 2001:ix-x; see Seidler 1979:764; Berger 1987; Hoge et al 1988:264, 280). The Protestant Church in general is experiencing more of a distribution problem than a shortage (cf Chaves 2001:36; see Jud et al 1970:59). The two greatest hindrances to addressing this clergy distribution problem among Protestant churches is a lack of adequate compensation for clergy and the undesirable location, as perceived by clergy, of the church (Chaves 2001:36; see Jud et al 1970:59). Challenges such as secularization, duality of vocation, time management, change in type of ministry, family issues, congregational and denominational conflict, burnout, sexual misconduct, divorce or marital problems, and suicide, affect clergy. Studies on the shortage of clergy have been conducted mostly in the USA and Europe and not in South Africa. This study seeks to address this research gap by means of a practical theological grounded theory exploration of the exodus of clergy. Grounded theory methodology is used to identify the reasons why clergy trained at a Bible College of a Protestant Charismatic mega church leave full-time pastoral ministry. Findings correspond to previous studies with two reasons appearing more frequently than others: responding to a call and leadership related issues. Firstly, respondents differed in their replies with respect to reconciling their leaving full-time pastoral ministry to their call with responses of: not being called, a dual call, or called but left anyway. Secondly, respondents indicated that leadership influence was mostly negative with regard to affirming their call.

## DECLARATION

I declare that “Exodus of clergy: A practical theological grounded theory exploration” (the title of my thesis) is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

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Shaun Joynt

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Date



## DEDICATION

The fruit of this labour is dedicated to God the Father, God the Son (Jesus Christ), and God the Holy Spirit “for in him we live and move and have our being” (Acts 17:28 NIV).

It is also dedicated to Trudi, Bradley, and Genevieve Joynt (my family).

“But seek first his kingdom and his righteousness, and all these things will be given to you as well” (Matthew 6:33 NIV). May God receive all the glory and we His abundant blessings.

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# CHAPTER 1

## BACKGROUND, PROBLEM STATEMENT AND AIMS

### 1.1 Problem statement

The word *church* may refer to a building for public Christian worship, the body of all Christians, or an organization with clergy and other officers of a religious society or corporation (Sykes [ed] 1982:166; cf Heitink 2007:19). As an organization, it is a regularly organized society which grows (Chapin 1842: 30-42; cf Schwarz 1996:8-14). In order to continue growing, the church requires trained clergy to equip its members. Clergy then, are the men and women ordained for these religious duties (Sykes 1982:173; cf Gannon 1971:66). According to Carroll (2006:14) there is a growing shortage of clergy within both the Roman Catholic and Protestant church. Various factors have contributed to the decline in the availability of clergy. These factors include the secularization and duality of vocation, marital and family challenges, conflict and financial issues, and a multitude of others (Hoge & Wenger 2005:49; cf Carroll 2006:167-169; see Percy 2006:26-29). This chapter describes the context of the study and the research aims.

#### 1.1.1 Church as organization

One occurrence of the word *church* within the Bible is found in Matthew 16:18. The Greek word used is *ecclesia*. According to Matthew Jesus said that he will build his church. With the exception of one other utterance by Jesus as found in Matthew 18:17 which describes a process of conflict resolution, the remaining New Testament authors describe the development of the church, in mostly spiritual and social terms.

Traditionally the word *church* was seen as having its roots in a translation of the Greek word *kuriakon* which means “the Lord’s house”. It was used by ancient authors to denote a place of worship (Easton’s Bible Dictionary [2010]; cf Classic Encyclopedia 2006). However, *kuriakon* is not the Greek word used in the Greek New Testament. As we have seen, the word used is *ecclesia* and it means “simply an assembly, the character of which can only be known from the connection in which the word is found” (Easton’s Bible Dictionary [2010]; see Chapin 1842:18).

According to Karl Barth (1935:120), the origin of the word “church” lies in the Latin word for “circle”, *circa*. The Greek equivalent is *kirkos*. This word which can be translated as “around”, denotes both time and space. The word *circulus* belongs to the same semantic domain. It does not only refer to *circle*, but is also used by Cicero [*De natura deorum* II.129 – Loeb Classical Library 1933] for instance, to refer to a group of people who come together for a discussion.

From the idea in the New Testament of the church as the “new Israel”, in other words the church superseding Israel, the question in the sixteenth century concerned a different kind of supersession. In the Roman Catholic world the origin of the church was seen as that it was built “on this rock”, namely Peter (Mt 16:18). In the Protestant world the origin of the church was traced back to different events such as, for example, Jesus’ baptism, the call of the apostles and Pentecost (see Harvey 2010:113). This represented an ecclesiological shift away from the historical connection with Israel. A further shift can be seen in the thought of Dietrich Bonhoeffer ([1944] 1986-1999:402-404) who moves beyond “religion” to see church literally as *ek-klesia*, namely those who have been called to move *out* into the world.

*Ecclesia* would be better rendered as *congregation* rather than the current use of the word *church*. Herein lies the challenge. The word *church* has evolved in meaning from the very building where Christians meet, to the people associated with Jesus Christ as his “called out ones” as well as the organization with its appointed clergy (Sykes1982:166).

The development of the offices in the New Testament should be understood against the background of the specific context in which each of the New Testament documents originated (see Jones & Van Aarde 2006:1489-1511). Each of these documents therefore has a specific perspective on the offices. Jesus and his first followers did not intend to form a faith community, a “church” or an organization of some sort (see Bultmann 1955:9). Bringing the message to people was their main focus. The message was that people should turn to God and live according to the will of God because the kingdom was near. Jesus was the one to make the kingdom of God manifest. According to Trilling (1978:58-59) there is a special relationship between Jesus and the church, not because Jesus “established” the church, but

because the message Jesus brought became the *kerygma* of the church. James Dunn (1981:104) describes the relationship between Jesus and his followers as that between a rabbi and his disciples. In the Gospel of Mark Jesus is called *rabbi* and *didaskalos*. Both terms indicate that Jesus was a teacher. Though Jesus and his followers did not adhere to the religious rituals of his day, he did accept rituals if they were to the glory of God (cf Loader 2001:39-40). The followers of Jesus therefore did not constitute a religious community, but was rather a movement characterized by a welcoming openness. The only requirement for becoming part of this movement was to live according to the will of God.

Eduard Schweizer (1959:18) also emphasizes the message and how people live according to that message. The church is not about the structures of the organization, but about people living in right relationship with God. Effective structures do not guarantee people's right relationship with God. If people constantly turn to God, however, the faith community (church), will be what it is supposed to be.

In various New Testament documents that refer to "offices" of some sort, there is no consensus. The term "elders" can be traced back to the Israelite synagogue system. "Elder" referred to the heads of families who had a certain status in the community and therefore also in the religious community. This was an honorary term rather than a reference to a functional office. Alexander Campbell (1994:38) puts it as follows: "... eldership was not thought to be a constitutional office but something that is recognized, normally in wisdom born of experience." Only much later did "elder" become a technical term which refers to a church office.

A variety of terms were used to denote honorary positions in the community which slowly developed into titles and later offices in the faith community. According to Campbell (1994:259), terms such as "overseer", "presbuteros" and "diakonos" could simply refer to people but later could also refer to titles and offices which involved a specific function. In New Testament times the offices as they are understood today, did not yet exist. "Elders" were those who took the lead when people gathered to worship. According to Carolyn Osiek (2005:363) there are indications in New Testament texts that some women made their homes available for such gatherings and then often also took the lead.

The Pauline understanding of “church” is that it consists of people who gather together and who are connected to one another “in Christ” (see Pelser 1995:647; Pelser & Van Aarde 2004a:79). All who are “in Christ” partake in the glory of his resurrection and life. It is this participation in Christ that binds people together. It is the Holy Spirit who maintains the bond by endowing people with different gifts. The church cannot exist without the work of the Spirit and so also the “offices” in the church. For Paul the *ministries* in the faith community are closely connected to *charismata*. Each and every believer in the faith community has received certain *charismata* through the Holy Spirit. Though there is no hierarchy with regard to the *charismata* Paul does place the ministries of apostle, prophet and teacher in a certain order in 1 Corinthians 12:28. On this Leon Morris (1985:174) comments as follows: “People do not choose to be *apostles, prophets*, and the rest, but God sets them in the church. *First of all ... second ... third* picks out three specially significant gifts. We cannot press the order throughout the list, though clearly none of the rest is to be ranked with the first three.” For Ferdinand Hahn (1979:436) too the three ministries in 1 Corinthians 12:28 are the most important ones for Paul and could virtually be regarded as “offices”.

Karl Barth (1968:445) emphasizes that all *charismata* come from God and therefore “disrupt” one’s life. If such a *charisma* is placed upon a person and the person becomes aware of it, the responsibility to use this *charisma* in God’s service weighs heavily on the person. This happens, according to Paul, when believers serve in the faith community. Service ministry is therefore grounded in God’s love for people which is shown in God’s gifts by means of which the faith community is maintained and led. People become leaders on account of God’s grace and calling, not on account of their own inherent qualities.

With regard to *diakonia*, Karl Hermann Schelke (1969:228-229) points out that *charismata* are given in order that *diakonia* can be exercised in the church. According to Hahn (1979:427) the term *diakonia* is not an “office” in the New Testament, but he concurs that there is a strong connection between *charisma* and *diakonia*. Paul uses the term *diakonia* in the sense of the service that is rendered by the church because the gospel message has been entrusted to it.

In the Greco-Roman context *diakonos* was a general term denoting service, both in a religious and a non-religious environment. Whereas service was regarded a lowly occupation, *diakonos* became an honorary title in the Christian context because of Jesus' message (see Mk 10:43). According to Karl Kertelge (1977:3) the term *diakonos* indicates service in the church that included help to the poor as well as other tasks and responsibilities.

In Pauline communities several ministries that were exercised on a regular basis. The most important of these was the proclamation of the word of God. According to James Dunn (1981:111) *charismata* are a manifestation of the Holy Spirit. A faith community exists where lively charismatic ministries are a manifestation of the grace of God and the power of the Spirit. In these communities there were no "offices" as was the case in the Pastoral Letters and in the second century church. Therefore Eduard Schweizer (1987:47) describes the situation in Pauline communities as that there were "acknowledged ministries" rather than "ordained offices".

Whereas Paul refers specifically to "*the church*", the deutero-Pauline letters to the Colossians and Ephesians refer more generally to "church". According to Pelser (1995:659), Colossians and Ephesians portray the church in an idealistic way. It already has some institutional characteristics. Paul, for example, sees himself as a servant of God or a servant of the new covenant, whereas the author of Colossians describes himself as a servant of the church (Brown 1984:53). In Colossians baptism already facilitates membership of the church. Haustafeln are not found in the authentic Pauline letters, but only in the documents of the early church where there is already a tendency of institutionalization (see Pelser & Van Aarde 2004b:65). Heresy is becoming a threat to the institutionalizing church.

In Ephesians the theme of the letter is "church". Church is seen more universally and no longer just in the sense of the local congregation, what Hainz (1972:229-255) calls a shift from *Einzelgemeinde* to *Gesamtkirche*. Church is no longer seen as a historical, but rather as a timeless entity (Pelser 1990:11). In Ephesians believers are called to growth and to be guided by the Spirit. The life of Jesus is the prime example for the life of the church. The church is seen as built on the foundation of



the apostles and prophets. The church plays an important role in the salvation of human beings (Eph 2:20; 5:21-33). The institutional character of the church can be seen in the Haustafeln in Ephesians which are more extensive than those in Colossians. Jürgen Roloff (1978:523) emphasizes that the ministries in Pauline literature are based on the God-given *charismata* of the Spirit. In the institutionalizing church, however, the focus shifts from *charismata* to office.

Similar to Ephesians, “church” is the central theme in the Pastoral Letters. The metaphor used to describe church is the family which is visible in the world. As a consequence offices are also described differently to the ministries in Pauline literature and also somewhat different to the offices in the deutero-Pauline literature. According to Pelser and Van Aarde (2004b:44) there is no “job description” in the Pastoral Letters with regard to the offices. The ethical and moral character of the office bearer is described at length, while the more practical facets are not mentioned. Titles are given to various office bearers, for example overseers, elders and deacons. This is an indication that the offices have developed and were more established by this time. The term *episkopos* in 1 Timothy 3:1 indicated the functions of a specific ministry and the position of the person who holds this position in the congregation. This person is, however, not yet the bishop of the second century. The office of *episkopos* is still in a developmental phase. However it already contains a concentration of authority in one person and *episkopos* is already an established office (Brox 1969:149).

Authority in the Pastoral Letters differs from that in the letters of Paul and in deutero-Pauline literature. Titus and Timothy hold “executive” authority. They were responsible for order in the church, for the authenticity of the proclamation of the gospel message, and for dealing with doctrinal dissent. In the context of the Pastoral Letters ordination of office bearers was accompanied by the laying on of hands. This points to a greater measure of institutionalization.

During the second century the office of “elder” developed further into the office of *bishop*. The role of the bishop at that stage was that of the pastor of a congregation. He was not yet the bishop of a region (Oetting 1964:43). The bishop was elected by the local elders and lay people also had their say. A later development was when

Cyprian saw the bishop as having been called by God and being a mediator between God and human beings. The bishop decided who would be allowed into the church and office bearers could only be appointed with permission of the bishop. The bishop was the only person with the authority to excommunicate people. The bishop's authority was God-given.

With regard to church offices there is a great diversity in the New Testament. Development can be traced from the Jesus movement to the Pastoral Letters. Central to the ministries in the New Testament is Jesus' call to discipleship in Matthew 16:24-28 and Mark 8:34-38 (see Van Aarde 2001:10-11). For Paul with his "in Christ" formula, Christ himself is the one who binds believers together to be a unified faith community. God gives the *charismata* through God's Spirit and therefore God alone should be honoured. The *charismata* require people to live in a certain way. *Charismata* manifest in service ministry where the focus remains on God who is at work through people and not on the people who are at work. In Pauline literature there are no established offices. The authority in the Pauline "church" is charismatic and the proclamation of the gospel message is deemed most important. The message is that of Jesus Christ, the crucified and risen Lord. Jesus himself leads the church by means of the *charismata* that God give to believers. All who receive *charismata* are obligated to use them in service of God and others. Jesus' call to discipleship indicates that those who follow him will be strangers in this world. The church serves God and the world. The church as "body of Christ" indicates that the members are mutually dependent and mutually responsible for one another.

Both the diversity in the church and the mutual service of members towards one another emphasize that the church is a social institution. Bonhoeffer's reference to the "sociality of the church" implies that the church can be seen as an organized body, system or society (see Sykes 1982:719). So also, Bonhoeffer's reference to the *Kultus* of the church pertains to how, among other things, Christians met on the first day of the week, Sunday, for public worship, religious instruction, and the Lord's Supper. Members were to partake in services or assemblies in an ordered manner. Services consisted of an ante-communion part and a communion part which indicates that liturgical worship took place in the early church. Liturgy was consistently similar among the churches in various geographical areas with minor

variations occurring (Chapin 1842:106-127). Common customs of the early church included providing for the poor, providing for those who preach, support of missionaries, promoting Christian character and welfare, sharing of the Lord's Supper/Communion, obeying church leadership, assisting in executing church discipline, providing character references for deacons and presbyters, and subscribing to the canons/creeds of the church (Chapin 1842:133-141).

### **1.1.2 Clergy roles and responsibilities**

Chapin (1842:237-238, 242) contends that the organization of the apostolic church was designed to be permanent. Synods were introduced soon after A.D. 200 (see Frances M Young [1983] 2010, *From Nicaea to Chalcedon: A guide to the literature and its background*). After the 2<sup>nd</sup> century A.D. the role and responsibilities of bishops expanded. It included taking care of property belonging to the church which excluded personal or family use thereof. They were forbidden to engage in secular pursuits or receive interest from lending money (usury). According to Chapin (1842:264) they could be removed of under the following conditions:

- if they separated themselves from their wives under false pretenses of devotion to God, in other words, refused their wives their conjugal rights;
- if they refused to receive the Eucharist;
- if they communicated with excommunicated members;
- if they were found guilty of fornication, perjury, theft, drunkenness, gambling, or any unlawful act;
- if they obtained their office by means of money or influential connections;
- if they re-baptized someone who had been “sufficiently baptized”;
- if they submitted to a re-ordination;
- if they performed duties outside of their jurisdiction without consent;
- if they ate at a “public house” unless when travelling;
- if they neglected their clergy or members;
- if they refused to assist a needy clergyman when it was in their power to do so;
- if they associated with heretics;
- if they read the banned books of the church;

- if they denied their office;
- if they celebrated Jewish or heathen festivals;
- if they committed any crime.

According to Chapin (1842:264) criteria that disqualified someone from becoming a bishop included:

- being married to a widow, or a mistress, or an actress, or to two sisters, or a niece;
- being found guilty of adultery, fornication or any other forbidden act before baptism;
- someone who made himself an eunuch;
- insane persons;
- recent converts;
- slaves without the consent of their masters.

According to Chapin (1842:265-266) after the 2<sup>nd</sup> century A.D. the same criteria used for qualification and character of bishops were applied to the presbyters and deacons, but with the following added:

- presbyters were not allowed to administer communion without the bishop's consent;
- they were not allowed to leave their parishes without the bishop's consent;
- if they did leave and refused to return, they were to be released of office;
- in short, everything required the bishop's consent.

Another office alongside bishop, presbyter and deacon was that of layman (established between A.D. 67 and A.D. 100) (Lynch 1992:80; Volz [1997] 2011:38). According to Chapin (1842:251-252, 266) there were also criteria for qualification of office and moral character with regard to them. The same moral character as clergymen was expected. Some of the regulations regarding marriage did not include them and some of the acts which debarred them from entering the ministry would not exclude them from partaking in communion.

The role of priests has changed. In the past the priest's main task was to provide the sacraments, remain celibate, live in a rectory, and wear clerical clothing. Pastors were general practitioners who were held in high esteem by parishioners. However, after World War II things began to change and Roman Catholics began moving up socially and this affected the model of priesthood (Bacik 1999:51-52). Large suburban parishes forced pastors into a more collaborative style, Roman Catholics no longer considered the parish the center of their lives, and laity made new demands. The Second Vatican Council served to increase the pressures on priests and pastors. Laity became co-responsible for the church with delegated rights and duties (see Congar 1965:57). Clergy roles had changed over time.

More clergy roles have been identified. Blizzard (1956:508) describes six practitioner roles of a parish minister, which are behaviorally oriented as:

- administrator (includes board and staff meetings, publicity, financial management, physical supervision, church planning, and denominational assignments);
- organizer (includes leadership and participation in local church associations and community organizations);
- pastor (includes interpersonal relations, visiting the sick, distressed and prospective members, and counseling);
- preacher (includes preparation and delivery of sermons);
- priest (includes liturgy, leading in worship, and officiating the rites of the church);
- teacher (includes church school instruction, confirmation classes, study group leadership, and preparation for teaching).

Blizzard (1956:510) also groups preacher, teacher, and priest as traditional roles, pastor as neo-traditional, and organizer and administrator as contemporary. The traditional roles comprise a world of ideas whereas the neo-traditional and contemporary comprise relations with people. The contemporary roles of organizer and administrator seem to have made the greatest negative impact on clergy.

Adding to the six practitioner roles, Blizzard (1958:375-380) observes 14 integrative roles of clergy which also indicate changes in clergy roles and responsibilities. These are general practitioner, believer-saint, scholar, evangelist, liturgical, father-shepherd, interpersonal relations specialist, parish promoter, community problem solver, educator, sub-cultural specialist, “lay” minister, representative of the church-at-large, and church politician. He suggests that analysis of these integrative roles “explores one possible way in which the parish minister gives purposeful focus to the many dimensions of his work.”

In his work, *Today's pastor in tomorrow's world*, Carnegie S Calian (1977:508) indicates that laity will expect the following from clergy:

- clarity, strength and persuasiveness of Christian conviction and commitment;
- good preaching and the ability to design and lead meaningful worship;
- conviction of and commitment to pastoral calling as integral to Christian ministry and pastoral care;
- deep sensitivity to the needs of people individually and in groups;
- concern for, dedication to, and skill in working for congregational development and growth as a part of faithfulness, for the nurture and retention of members who show signs of slackening commitment, for the motivation and training of lay persons to work for church growth;
- capacity to generate enthusiasm in other people, personal warmth, competence, spiritual authenticity;
- ability to encourage and generate a spirit of unity in a congregation;
- organizational development and conflict management skills.

In George Barna's (1993:52) work, *Today's pastors*, he indicates the following pressures (expectations) facing the contemporary pastor:

- live an exemplary life;
- be available at all times to all people for all purposes;
- lead the church to grow numerically;
- balance wisdom with leadership and love;

- teach people the deeper truths of the faith in ways that are readily applicable in all life situations;
- be a committed family man who demonstrates what it means to be the spiritual head of the family, a lover of one woman and a positive role model for children;
- keep pace with the latest trends and developments in church life;
- build significant relationships with members of the congregation;
- represent the church in the community;
- grow spiritually,
- run the church in a crisp, professional, business-like manner without taking on a cold, calculating air.

James M Gustafson (1965:171-202; cf Trull & Carter 2004:22; Cahill 2012:92-115) in his work, “The clergy in the United States”, observes three developments that influenced a role change for ministers resulting in clergy role confusion: (1) the voluntary nature of religion in the USA resulting in clergy’s unusual response to laity’s needs and cultural changes, (2) a “breakdown of a sense of independent authority in clergy”, and (3) clergy’s efforts “to find new ways to make religious faith relevant to changing social and cultural patterns.” It seems as if clergy are not only unsure as to what to do but also whom to serve: individuals, the congregation, or God (Trull & Carter 2004:22).

London & Wiseman (1993:32-33; cf Plant 2006:100-101; see Power 2003:69) label expectations placed on clergy as the “walk-on-the-water syndrome” where there are unrealistic expectations placed on clergy by laity. This is in reference to Jesus doing the impossible when he walked on water and laity expecting the same from clergy. The challenge arises when clergy accept this expectation and try to live up to it, including resisting accountability and manipulating privileges (London & Wiseman 1993:34). With the advent of technology (radio, television, video cassettes, DVD’s, Internet, mobile phones, and tablets) congregational members are exposed to “accomplished preachers, capable musicians, and airbrushed churches” which places unrealistic expectations on clergy to produce the same – just how do clergy compete (London & Wiseman 1993:38). London & Wiseman (1993:41) aptly surmise

that “expectations lock pastor and congregations in dismal relational prisons.” Lynch (2005:79) of Birmingham University argues that “TV (television) has now reduced all information to entertainment”.

London & Wiseman (1993:57) ask the critical question: who decides what pastors do? They list the influence of the following people or things as determining what pastors do: church members, official documents, colleagues, theological educators, secular literature, ecclesiastical superiors, role models, the Scriptures, talk-show hosts, amateurs, troubled people, family, community, church organizational structures, and then the pastor him or herself (London & Wiseman 1993:57-61). This is in stark contrast to the regulating bodies found in other professions such as law or medicine, which self-regulate that particular profession.

Niebuhr and others (1956) ask what the function of the minister in the modern community is and answer it as undefined. They assert that the work of other professions are clear cut and sharply defined but it is not so with the ministry (Niebuhr et al 1956). They observed that four things were evident when there was a sure, understandable conception of the ministry and that was what its primary work was and what the main purpose of all its functions were; what a call to the ministry consisted of; what was the source of the clergy's authority; and whom the clergy served (Niebuhr et al 1956).

Cozzens (2000:4-8) describes the paradigm shift that has taken place concerning the role of priests since Vatican II. Carroll (2002:11) summarizes Cozzens as follows:

The role of the priest, he says, has shifted from a cultic model to one of servant leadership in a community; from being on a pedestal to participation as a leader-companion with his people; from being a preacher teaching the truths of the faith and morally correct behavior to one who bears the mystery of God and leads the people into a more intimate contact with that mystery; from a lone ranger with unique sacramental powers to a collaborative ministry that focuses on the gifts of the parish as a whole; from a monastic spirituality that sets the priest apart from the people to a secular spirituality that is



nourished by the rhythms of parish life; from saving souls from the world to liberating God's people to live fully in the world.

The role of ministers has changed over the last three decades (1965-1995) particularly “in terms of their status within the community and in the scope and breadth of pastoral oversight” (Davey 1995:16). Previous areas of pastoral concern (health, education, housing, employment) have been taken over largely by government agencies and voluntary secular organizations, redefining the role of the minister (Davey 1995:16). According to Fichter (1970:80) “the priest-parishioner relationship is changing in other ways, partly to relieve the clergy of his so-called ‘secular’ roles, and partly to involve the laity in the operation of the parish”. In the area of church as an organization “the efforts for collegial, cooperative, and consensual reform [imply a] change in the lifestyle of the church professional” (Fichter 1970:81). As noted above, the roles and responsibilities of clergy are numerous and complex.

Clergy roles may include various phases. For example, Roman Catholic priests go through two phases after leaving the seminary. The first phase is the joy of ordination, the end of seminary life, and being addressed as “Father” which is followed by a temporary summer assignment where few challenges are faced. The second phase is a permanent parish where he is under the authority of a priest (Hall & Schneider 1973:115-116). During these two phases he undergoes change from being idealistic to being realistic, gaining an appreciation for the interpersonal or political aspects of the priesthood, realizing the difficulty in bringing about change, and is confronted by the underutilization of his skills by his pastor (Hall & Schneider 1973:116-117).

### **1.1.3 Exodus of clergy**

There is an increasing shortage of clergy. The Roman Catholic Church is certainly experiencing it (cf Schoenherr & Sorenson 1982:23; Heilbronner 1998:11; Tentler 1998:348; Carroll 2001:1; Fernandez 2001:ix-x; see Seidler 1979:764; Berger 1987; Hoge et al 1988:264,280). Schoenherr & Young (1993:76) predicted a 40% reduction in active priests in the United States Catholic Dioceses between 1965 and 2005 (cf Wallace 2003:256). McCloskey (2006) states that since 1965 there has been a

decline in priests from 58000 to 41000. Projections are that by 2020 there will only be 31 000 and half of them will be over 70 years old. This decline is occurring while the Roman Catholic population in the USA has increased from 45.6 million in 1965 to 64.8 million in 2005, a rise of almost 50%. In contrast, the number of seminarians fell from 50000 in 1965 to an approximate 5000 in 2005, a decline of 90% (McCloskey 2006, cf Dunbar 2009:374). In a survey done with 5 000 pastors, 40% said they considered leaving the ministry within the last three months (London & Wiseman 1993:25).

The shortage of clergy is not only seen in academic studies but also in the media. Local newspapers in the USA such as *The Milwaukee Journal* concur that there is a “white collar vacancy” (1987, p 2G). More recently, *The New York Times* reported that the shortage of priests was the main topic of the first gathering of bishops with Pope Benedict XVI (2005). *US News* concurs that there is a priest shortage (2008). The effects of the shortage are experienced by all but most notably by those that are dying and who require last rites or extreme unction (cbsnews.com, 2010).

Schoenherr & Young (1990:468) termed the years 1968 to 1974 the “mass exodus” years due to a high resignation rate of U.S. diocesan priests. Wilkes (1990:5) noted there were 1 317 priests in Boston in 1971 but by 1990 this had declined to 945 with an estimate of 400 remaining by the year 2000. Statistics supplied by CARA (Center for Applied Research in the Apostolate) indicate a decline in the number of Roman Catholic priests in the US and the world (2009; see Fichter 1970:78). Sullins (2000:16) disagrees with the extent of the crisis that Schoenherr & Young portray but none the less agrees that there is a shortage in specific areas (cf Ryan 1988:625; see Weaver 1988:502; Hodgens 2004).

According to a statistical study released by the Vatican in 2003, Africa is also affected by a shortage of priests (see Mikhail 2006). It has 28 000 followers for every priest, while Europe has approximately 3500 and the United States of America 7000. Hoge (1987:15) expands on the situation in Africa stating that each year there are 200 fewer priests serving 2 million more Roman Catholics (cf Askin [1986] 2010:7). Thus Africa has not escaped the shortage of clergy (Morris 2007:154; cf Walsh 2005:26; Linden 2009:265). China is also facing a shortage of priests

(Juergensmeyer 2006:377; cf Morris 2007:158; Turner 2010:447). Leung (2004:78) notes that there are 2000 priests managing 5000 churches and chapels. Latin America shares in the shortage of priests (Tibesar 1966:413; cf Walsh 2005:26; Morris 2007:154; Coppa 2008:225). The Philippines shortage is also severe at a priest for every 8 570 Roman Catholics (Fernandez 2001:6). Schoenherr & Sorenson (1982:47) describe the increase of resignations and decrease of ordinations of clergy in the Roman Catholic Church as a “youth drain”. There are fewer young clergy and more older or second career clergy (Chaves et al 2006:9-10; Wheeler 2001). The 2007 Pontifical Yearbook, which contains statistics for 2005, indicates a marginal increase in the number of Roman Catholic priests (NCR 2007). However, this is a lone voice in the wilderness of shortages.

The shortage of clergy is not just limited to the Roman Catholic Church (Southeast Missourian 2002:15B-16B; Holifield 2007:269). The Anglican Church also faces its share of challenges with regards to a shortage of clergy (Milbank 2008:128, cf Tovey 2009:75, 77; cf Hunter 2003). In another denomination, the United Methodists, there has been a loss of 1 500 000 members from 1969 to 1990 and a closing of 2 665 churches (Salter 1990:62-63, see inareaumc.org 2001). They lost 71,971 U.S. members in 2011 alone (Hahn 2012). The Assemblies of God previously had a shortage of pastors but this situation has changed (Kennedy, 2001; see Hoge & Wenger, 2005:30).

South Africa’s shortage is highlighted by an article in the Afrikaans Sunday newspaper called *Rapport*. Dr Theo Swart, chairperson of a clergy guidance task group, states that the Dutch Reformed Church will be facing a shortage of clergy in 15 years as more than 50% of their current clergy is over 50 years old (De Villiers 2010:8). Freeman (2004:33) mentions the same impending clergy shortage concerning the Southern Baptist Church in the USA. The Dutch Reformed Church as a denomination already faces challenges in the northern and eastern Cape where up to 25 congregations are currently served by retired ministers (De Villiers 2010:8). Currently only 30 to 40 students annually graduate from their three seminaries and the denomination is considering extending the current age of retirement of 65 years (De Villiers 2010:8). Other interventions include active marketing to encourage more enrolment at seminaries, continued on-going training, decreasing the training period

from its current six years, and considering part-time ministerial positions (De Villiers 2010:8). McLaren (2000:114-115) mentions training in cycles and not once off at the beginning of ministry preparation. On-going learning has become both a lifestyle and necessity in this postmodern world.

As for churches in the USA, Chaves (2001:27) focuses on four challenges facing them in the 21<sup>st</sup> century, namely “maintaining a membership base, securing adequate financial resources, recruiting talented clergy leaders, and finding an appropriate balance between member-serving and public-serving roles” (see Chaves 2002:279-294). He states there is a decline in clergy graduates (Chaves 2001:35). This in turn contributes to the clergy shortage. He notes the difference among Protestantism and Roman Catholicism. Among Protestant clergy there is not as much a shortage problem as a distribution problem. Citing the United Methodist Church as an example he illustrates that at 122% there are more clergy than churches but currently only 69% of them are actively serving in a church. He notes the two greatest hindrances to addressing this clergy distribution problem among Protestant churches in the USA is a lack of adequate compensation for clergy and the undesirable location, as perceived by clergy, of the church (Chaves 2001:36; see Jud et al 1970:59). These two factors of finances and geography (small and rural churches) affect the distribution of Protestant clergy. Chaves (2001:36-37) provides two reasons for the reluctance of clergy to relocate to smaller and rural churches. Firstly, the current trend of two-career family’s makes clergy geographic mobility more difficult as it involves the spouses’ ability to gain meaningful employment in the new location. Secondly, the increase in the number of individuals entering the ministry as a second or mid-life career often means these clergy require higher salaries and are less mobile. The United Methodist Church in the USA notes “there has been a dramatic drop in the number and percentage of United Methodist elders under the age of 35 in the last twenty years [1985 to 2005]” and this affects them reaching emerging generations (Weems 2006:6).

Chang (2004:4-5) presents two contrasting views on clergy labour supply in the USA and Canada. First, there seems to be an oversupply which is in conflict with denominational leaders’ observation of a shortage. Secondly, there seems to be a severe shortage which is more congruent with denominational leaders’ experiences.

She attributes the discrepancies to, among others, poor record keeping, for example, retired clergy are not removed from denominational rolls (Chang 2004:4-5). Chaves (2001:36) has indicated that the differences are also between Roman Catholics who suffer a shortage and Protestants who experience a “placing” problem.

The journey of questioning the shortage of clergy started with my personal experience of pastoral ministry in a small town which led to close friendships with fellow clergy of other denominations, namely Methodist and Anglican. Various challenges were communicated between one other including “struggles” experienced with the senior leadership of the respective congregations. My peers felt as if they were not being understood or “heard.” This continued for some time and subsequent to our departure from that town, I learnt that the Methodist youth minister had left and the Anglican youth minister was still struggling with what may be termed “leadership style conflict” (cf Fernandez 2001:x, 1). During the years that have transpired since leaving the ministry in that small town, I have continually asked the question “why were so many of my contemporaries discontent in ministry?” and “why have a number of them left their congregations and the church for that matter?” What are the reasons for this supposed “exodus of clergy” and are there intervention methods that could be developed to stem unnecessary departures? A huge “investment” is made in training clergy in terms of determining the call, theological education, and apprenticeship; so what are the factors that contribute to that decision to leave the full-time or salaried ministry? In other words, what affects the role commitment of clergy?

Schoenherr & Greely (1974:407) explain role commitment as “a process which links a person to a position in a social system to the extent that the position provides him a favorable net balance rewards over costs”. Clergy are also affected by role commitment. Aspects of role commitment “such as a worker’s happiness, satisfaction, and devotion to his job are affected [in the long run] by his net balance of rewards over costs” (Schoenherr & Greely 1974:407). Telly and others (1971:164-172) and Yuchtman (1972:581-595) observed that turnover and role-attractiveness are affected by the perceived balance of inputs and outcomes as well as an inequitable return of outcomes, for example, when one receives less reward for doing the same work as someone in a comparable position. Clergy role commitment

increases the larger the diocese; in other words, there are more diversified job opportunities in a larger diocese which allows for more movement between positions resulting in an opportunity to increase “rewards” and thus commitment to the organization (Schoenherr & Greely 1974:419). The church as an organization influences role commitment of clergy in various ways.

Hoge, Dyble & Polk (1981:133) have categorized vocational commitment factors that were derived from past studies on organizational and situational influences on Protestant ministers as follows:

- denominational
- economic
- local congregational
- familial factors
- personal fulfillment and theology
- age and education

These influences varied in their effect on clergy role commitment. I will now elaborate on each of these factors.

Denominational factors were found to be influential in all the studies. The most important one being that ministers view the denominational structure as failing to provide support and effective feedback from superiors or colleagues. Following that, “the second most important denominational factor is satisfaction with the placement and hiring system; all studies show strong feelings about this question” (Hoge et al 1981:134). Other denominational factors include “alienation of some clergy by denominational officials, feelings of powerlessness in the system, and feelings of lack of freedom in the system” (Hoge et al 1981:134).

Economic factors observed in past studies revealed some researchers considered them important for vocational commitment and others viewed them as secondary (Hoge et al 1981:134, 141). According to Hoge and others (1981:134, 141) economic factors do not seem to be a primary factor.

Local congregation factors include conflict with staff or laity or lack of effective communication with lay leaders (Hoge et al 1981:134). What is unclear is whether congregational conflict reduces the role commitment of clergy or is a symptom of underlying causes (Hoge et al 1981:135, 141). Some studies have indicated that those who left the ministry had a history of shorter pastorates (Hoge et al 1981:135). This history of shorter pastorates may be a symptom of underlying causes.

Familial factors “have been found to contribute to a strong desire to change positions or even to leave the ministry” with marital tension and dissatisfaction felt by the clergyman’s wife being the most prominent (Hoge et al 1981:135). Hoge and other’s study shows that the role of clergy spouse is an important factor in role commitment and his or her satisfaction mattered in the following areas: a) the greater the minister’s personal fulfillment, the greater the spouse’s satisfaction, b) the more positive the relationships in the congregation, the greater the spouse’s satisfaction and, c) the older the spouse, the greater the spouse’s satisfaction in the role of clergy spouse (Hoge et al 1981:142).

In the category of personal fulfillment and theology the following was identified: conservatives had greater vocational commitment than liberals, theological certainty correlated with professional morale, and personal freedom in ministry resulted in higher commitment (Hoge et al 1981:135). The study conducted by Hoge and others determined that role commitment is influenced positively when the “position is challenging and absorbing” and “whether the minister feels his important skills and abilities are being utilized and whether he feels he has enough freedom of action” (Hoge et al 1981:143).

In the category of age and education various studies revealed that younger ministers, ministers with advanced degrees, and university seminary trained ministers tend to have less satisfaction and a greater tendency to leave the ministry (Hoge et al 1981:135). In other words, those younger in years and those with more education are more likely to experience less satisfaction and are therefore more likely to leave.



Hoge and others (1981:145) observed the factor with greatest role commitment influence to remaining in the present pastorate was personal fulfillment and the factors with greatest role commitment influence to remaining in the ministry were denominational factors, spousal satisfaction, and personal fulfillment. Personal fulfillment, it seems, plays an important role in role commitment.

Other factors that contributed to clergy considering leaving the ministry were poor overall health, weak professional self-concept, insufficient pay, and lack of clergy support. Chang notes that “both the Mills study and the Hartford study indicate that the main reason why clergy leave parish ministry for secular work is that they are discouraged and depressed with their lives and ministries” (Chang 2004:22). Hoge & Wenger (2003:5) disagree, stating that the most common mentioned motivation was “an opportunity came for new ministry”. However, this motivation is not the sole one and often acts in combination with others such as, in order of importance:

- new ministry opportunities;
- denominational lack of support or conflict;
- being burned out, discouraged, stressed, or overworked;
- the needs of family and children;
- conflicts with congregation members;
- doctrinal conflicts over specific issues.

The main focus of the scientific study of clergy vocational satisfaction has changed over time. In the late 1960's it was the departure of priests from the Roman Catholic Church and clergy-laity differences in Protestantism and in the 1970's it was clergy compensation and the problems of women clergy (Hoge et al 1981:135-136).

Brunette-Hill & Finke (1999:48) categorize studies conducted during the 1970's, 1980's, and 1990's into the following:

- concerns over job commitment, satisfaction, and stress;
- the study of career patterns;
- professional attitudes;
- education;



- issues related to female clergy.

Also terms used for clergy leaving the church vary. According to the *Annuarium Statisticum Ecclesiae*, an official publication of the Vatican, it is labeled “defections” while some social researchers use the term “decommitment” and others “departures” (Fernandez 2001:x). These terms do come across as derogatory.

Extensive research using available library databases and catalogues has revealed very little data on this topic. However, a lack of data in this area does not support nor refute the proposition that there is a shortage of clergy in South Africa; it merely indicates the research gap. Indications are there that there is a decline in church membership within South Africa (Dreyer 2009:1; see Dreyer 2004:920-921). This in turn, is one factor that influences clergy supply and demand. This study aims to encourage further research in the field of clergy retention in South African churches.

#### **1.1.4 Objectives**

- Aim of study

The aim of this study is to identify the reasons why clergy leave the church as an organization by means of a grounded theory approach. Clergy in this study will refer to men and women who have commenced theological studies at an undergraduate level through the Hatfield Training Centre, have been employed fulltime in a pastoral capacity by a church, and have subsequently left. Research will be conducted involving graduates of the BA degree program offered by the Hatfield Training Centre of the Hatfield Christian church in Pretoria from 1990 onwards.

- Contribution of study

The contribution of the study is the application of grounded theory in practical theology to the phenomenon of clergy exodus.

- Objectives of study

The objectives of the study are to determine what factors influence or cause clergy to leave full time ministry using grounded theory as a methodology and interviews as a method of obtaining data.

- Delimitations of study

Delimitations assist in determining the parameters of a study as well as more realistic expectations of its outcome. This study will have the following delimitations:

- It will be limited to the time period of 1990 onwards.
- It will be limited to clergy who have attained a BA degree from the Assemblies of God (Global University as it is currently known) as offered by the Hatfield Training Centre of the Hatfield Christian Church located in Pretoria, South Africa.
- It will be limited to clergy who have been employed fulltime by a church.
- It will be limited to clergy within the sample group residing in South Africa.
- This study will not be representative or inclusive of all denominations within South Africa.
- This study will not be representative or inclusive of all theological training institutions within South Africa.
- This study will not determine or evaluate the preparation and training of clergy within the selected theological training institution, namely the Hatfield Training Centre.

- Limitations of study

Limitations are those variables or factors outside the researcher's control. The following limitations are of significance:

- The contact details of selected participants may be outdated and it may not be possible to reach them.
- There may not be sufficient participants available for data gathering (one-to-one interviews) from the selected theological training institution.
- Access to software for coding may be limited.

- Access to congregational and denominational statistics and surveys may be prohibited.

### 1.1.5 Research methodology

- Literature review

There is a shortage of clergy, at least in the Roman Catholic Church (cf Schoenherr & Sorenson 1982:23; Heilbronner 1998:11; Tentler 1998:348; Carroll 2001:1; Fernandez 2001:ix-x; see Seidler 1979:764; Berger 1987; Hoge et al 1988:264, 280). The Protestant Church in general is experiencing more of a distribution problem than a shortage (cf Chaves 2001:36; see Jud et al 1970:59). Challenges such as secularization, duality of vocation, time management, change in type of ministry, family issues, congregational and denominational conflict, burnout, sexual misconduct, divorce or marital problems, and suicide, affect clergy. The following chapter will explore these in more detail.

- A grounded theory approach

Grounded theory, which will be applied in this study, has been used widely across many disciplines and subject areas (see Bryant & Charmaz 2007a:1). It comprises a systematically comparative inductive approach to gather data and build theory (Bryant & Charmaz 2007a:1; cf Allan 2003:1-10; Charmaz 2006:2). Data are collected, coded, and compared in cyclical patterns until categories and their properties are identified. This continues until theoretical saturation is been achieved. Thereafter a substantive grounded theory is constructed.

- Selection of participants

Participants will be selected from the Hatfield Training Centre in Pretoria, South Africa. The criteria of having obtained an undergraduate degree, having been employed by a church (congregation/denomination), and having left full-time pastoral ministry will be used to select participants for one-to-one interviewing. Informed consent forms will be given (posted or emailed) prior to the interviews to qualifying participants to ensure ethical criteria are met. In the event of there being fewer than five available participants for interviewing, selective sampling may be used to obtain

participants from other churches or theological institutions. Once again, proper procedures and ethical processes will be followed.

- Data collection

Data will be collected via one-to-one interviews. Participants will be made to feel comfortable in an environment conducive to relaxed sharing. Prior to the interview, the informed consent form will be requested. Participants' permission will be obtained to record of the interview for transcription and coding purposes. After the first interview, the recording will be transcribed and coded (line by line). Initial codes (in vivo or theoretical) will be assigned to data. Thereafter the second interview will be conducted. This too will be transcribed and coded. A cyclical pattern of interviewing, coding, and comparing will follow through until theoretical saturation is reached.

- Data analysis

Data analysis will be conducted by comparing codes, concepts, and categories of the first interview to the second interview in order to identify similar or identical concepts and categories, along with their properties. This process will be repeated with each additional interview. Abductive reasoning will be used to analyze the interviews and subsequent codes in order to develop emerging concepts and categories.

- Ethical issues

Participants are to be interviewed. A request will be made that they be available for a second interview in the event of the need to clarify content. At any given time participants may elect to leave the process with no due penalty or repercussion. No incentives to participate will be given except that fact that the participants will be contributing to research and possible future interventions in clergy retention.

## **1.2 Practical theological perspectives**

According to Boston University's handbook [2011] "practical theology is the theologically positioned, interdisciplinary study of the practices of religious communities and of the traditions and social contexts that shape and challenge

those practices.” Swinton & Mowat (2006:6) state “practical theology is critical, theological reflection on the practices of the Church as they interact with the practices of the world, with a view to ensuring and enabling faithful participation in God’s redemptive practices in, to and for the world” (see Browning 2003:129). It makes use of “scientific models, concepts and methods developed to study religion in order to participate in academic research in general, though it has its own interest in relation to and difference from social sciences” (Heimbrock 2011:154).

Practical theology is “the term for a theological discipline that has church activities as its theme” (Dietrich 2005:315). It started as a distinct branch during the modern period, particularly under the influence of Friedrich Schleiermacher (Osmer 2005b:xiv). The present version of the phrase was coined by Schleiermacher but it has existed before that and has its roots in Scholasticism (Dietrich 2005:315; see Osmer 2005b:xiv). Graham and others (2005:3) indicate that Schleiermacher provided a threefold structure of philosophical, historical and applied theologies. This resulted in a distinction between systematic and applied (pastoral) theologies with the former focusing on theory and the latter on practice. Schleiermacher’s practical theology “sets out ‘rules’ for the solving of practical matters in every sphere of church leadership, through the applying of these rules in an individual matter” (Dietrich 2005:316). It “does not teach one how to see tasks correctly [but] presupposes a correct understanding and then offers ‘correct procedures’ for performing the tasks” (Dietrich 2005:316). Nietzsche criticized Schleiermacher’s view and changed the task to teaching a correct understanding of the tasks (Dietrich 2005:316).

The 19<sup>th</sup> century saw a change in focus to training and in particular to pastors (Dietrich 2005:316). In the 20<sup>th</sup> century the main goal was that of training ministers which saw practical theology adopt new methods, themes, and disciplines such as the psychology of religion and the sociology of churches (Dietrich 2005:316). At this time Drews suggested that a distinction be made: practical theology at university would have a historical, psychological and sociological focus while practical theology at seminary it would have a practical focus (Dietrich 2005:316). Barth suggested a return to the Word of God and in essence back to theology (Dietrich 2005:316). According to Dietrich (2005:316) practical theology is currently “a theological discipline that seeks to lay important foundations for pastoral work.” Interest shifted

from the 1950's onwards towards pastoral care (Dietrich 2005:316-317). One of the present day challenges is the problem of the social and humane sciences and their relation to practical theology (Dietrich 2005:317).

Graham and others (2005:2-3) define six broad historical periods for the development of practical theology:

- The first two centuries of Christianity – characterized by care for one another within the Christian community and the building up of the body of Christ.
- The institutionalization of apostolic ministries – pastoral care is related to sacramental ministry and the emergence of moral theology.
- Applied theology begins to take hold – the term practical theology appears in German academies during the eighteenth century.
- A rise in professionalism and secularism at the start of the twentieth century – role of the pastor as pastoral professional carrying out the tasks of ministry on behalf of the Christian community.
- Psychology and other therapeutic knowledge sources influence practical/pastoral theology.
- A “transition from a therapeutic to a hermeneutic model of pastoral engagement in which the activity of theological reflection assumes centre stage”

During the beginning of the 20<sup>th</sup> century practical theology underwent a change in focus both in the USA and Scotland (Osmer 2005a:318). Firstly, a pragmatic, clergy-oriented approach in practical theology proved unsustainable when it faced an increasingly secularized and institutionally differentiated social context (Osmer 2005a:318). Secondly, “the emergence of the social sciences afforded practical theology powerful tools with which to analyse the surrounding context. It also confronted it with a formidable methodological task: how to carry out an interdisciplinary dialogue while maintaining its theological identity” (Osmer 2005a:318). Thirdly, professional education became a viable alternative to classical education. It no longer could define itself in relation to the ‘apprentice’ model of education but now faced the task of “providing a theoretical base for professionals

who could think critically about practice” (Osmer 2005a:318). Fourthly, practical theology confronted the view of practical reason and argued that rationality is context-dependent (Osmer 2005a:318). These changes led to new understandings in practical theology. Hiltner, drawing on process philosophy and pragmatism, argues that practical theology, which he describes as ‘operation centered’, could generate new insights that would impact the findings of the logic-centered disciplines (Osmer 2005a:318-319). Others defined practical theology as a theology of practice (Osmer 2005a:319).

Osmer (2005a:319) summarizes the main points defining practical theology by the middle of the 20<sup>th</sup> century as:

- Practical theology does not focus only or primarily on the functions of clergy or the church, but on the world in relation to God.
- It must conduct its own research and engage in its own theory construction.
- It is interdisciplinary and enriched by the social sciences, humanities, and other resources.
- It includes situational reasoning that is inherent to critical practice.

Miller-McLemore (2007:23) points out that the attempt to establish the validity of studying Christianity within the modern university led to dividing theology into four sub-disciplines: Bible, dogmatics, history, and practical theology. “Theology was portrayed as a science, comparable to its companion sciences of medicine and law, with religion as its object, clerical education as its aim, and several specialized areas as its components” (Miller-McLemore 2007:23). She continues to state that the distinction between theory and practice increased a growing division between practical theology and all the other areas (Miller-McLemore 2007:23).

Graham (1996:58) indicates that within the discipline of practical theology the following sub-disciplines were grouped: homiletics (preaching); poimenics (pastoral care or cure of the souls); liturgics (public worship); jurisprudence (church government and discipline); catechetics (education, usually of children). Browning (2006:57) adds ethics or moral theology to this list. Previously practical theology

constituted the church disciplines of preaching, worship, pastoral care and religious education. Browning (1991:ix) organizes practical theology as descriptive theology, historical theology, systematic theology, and strategic practical theology. Browning (1991:8) groups the previous grouping of preaching etc. under the term “strategic practical theology”.

Graham and others (2005:10-11) list the three tasks of theological reflection as: (1) the induction and nurture of members, (2) building and sustaining the community of faith, and (3) communicating the faith to a wider culture. Contemporary practical theology carries out four tasks: the descriptive-empirical, the interpretive, the normative, and the pragmatic (Osmer & Schweitzer 2003:1; see Osmer 2005b:xiv). The descriptive-empirical task focuses on “the actual, empirical state of some form of religious praxis in a particular social context. It asks: What is going on? It seeks to describe as fully and as accurately as possible a particular field of experience.” (Osmer & Schweitzer 2003:2; see Osmer 2005b:xv). The interpretive task “seeks to place empirical research in a more comprehensive explanatory framework. It asks the question: Why is this going on? Here the findings of more focused research are located in a framework that provides an explanation of patterns of behaviour, attitudes, and ideas” (Osmer & Schweitzer 2003:3; see Osmer 2005b:xv-xvi). Osmer & Schweitzer’s (2003:3) mention of a description-interpretation-description-interpretation cycle occurring during the interpretive task strongly correlates with abductive reasoning. The normative task “focuses on the construction of theological and ethical norms by which to critically assess, guide, and reform some dimension of contemporary religious praxis. It asks the question: What forms ought religious praxis take in this particular social context?” Here practical theology looks at both the resources of a particular religious tradition and to the religious praxis under investigation (Osmer & Schweitzer 2003:3). It is at this point that practical theology will enter into dialogue with other theological and ethical disciplines (Osmer & Schweitzer 2003:3; see Osmer 2005b:xvi). The norms of praxis are strongly context-dependent as they take into account the particularities of that context (Osmer & Schweitzer 2003:3). The pragmatic task “focuses on the development of rules of art. Rules of art are open-ended guidelines that can assist those who are leading or participating in a particular form of praxis. This task asks the question: How might this area of praxis be shaped to embody more fully the normative commitments of a



religious tradition in this particular context of experience?” (Osmer & Schweitzer 2003:4; see Osmer 2005b:xvi).

Miller-McLemore (2007:25) contends that the problem facing all areas of theology, not only practical theology, is two-fold: the *clericalization* of theology and the *academization* of theology (cf Farley 1983:130, 169). The dual challenge is that congregations consider theology to be reserved for the learned academics while universities exclude it because of theology’s revelatory confessional nature (Farley 1983:114, 134).

Reader (2008:7; see Woodward & Pattison 2000:13-16) describes the essential characteristics of practical theology. It is transformational, making a difference in people’s lives and the contemporary world. It does so from a particular perspective that of the Christian Tradition from which emerged. It is aware of its limits in its knowledge and understanding, for example, the difficult issues of human suffering and justice (see Browning 2003:3). It is “*unsystematic* because it is engaging with a fragmented and complex world which is in a state of constant flux” (Reader 2008:7). It is also socio-politically aware. It is interdisciplinary, drawing on other disciplines such as economics, sociology, and psychology (Woodward & Pattison 2000:15).

Fisher (1996:9-10) states that there is a personal and professional identity crisis in ministry. He outlines how Niebuhr had previously identified this crisis and “subsequently there is no accepted theology of ministry in our time.” He continues that pastoral theology was lost and replaced by practical theology or “how-to” pastoral training which eventually resulted in “the practice of ministry [becoming] the theology of ministry” (Fisher 1996:10). Protesting a lack of pastoral theology, Hiltner (1958; in Fisher 1996:10) proposed a “psychological/sociological base as a unifying theory for ministry.” Pastoral care became more therapeutic and resulted in more and more counselling (Fisher 1996:10). Fisher (1996:10) contends that since “the base was social science, [and] not theology, the pastoral art was reduced to a human skill.” Reader (2008:9) suggests that the issue of blurred boundaries in sociological and political studies be considered in practical theology. He substantiates this by using Beck’s (2006:5) challenge against either/or thinking that has been central to a series of academic studies. De Vos (1998:265-276, 406-417)

describes an increased use in grounded theory and participatory action research within practical theology. Theoretical codes, imported from sociology's grounded theory, have been used in practical theology research (Pieterse 2004:108-109).

The current state of theological reflection has indicated a full circle has taken place as "a more inductive approach to theology has developed that refuses any separation between theory or practice" (Graham et al 2005:3-4). Graham and others (2005:5) state that in our current situation "theology emerges as a practical problem-solving and inductive discipline, which connects with practical issues in a way that illuminates and empowers. It also emerges as a way of reflection that draws on other disciplines in its analysis of experience in order to do justice to the complexity of any given situation." They contend drawing on a "wide range of academic disciplines including social sciences, psychotherapeutic and medical disciplines and the arts" (Graham et al 2005:6).

Reader (2008:35) notes Graham's (1996:59) description of what is happening in the field of practical theology. He argues that globalization needs to be added to her list of influencers on practical theology, namely gender, pluralism, disestablishment, and postmodernity. Another indication of the changing nature of pastoral care is its "growing concern for social and political dimensions of the discipline" (Reader 2008:37). It focuses on being an emancipatory or transformatory discipline (Reader 2008:12).

Reader (2008:35) advocates that one-to-one visits by the pastor now face practical problems such as lack of time and resources, as well as creating a culture of dependency. There are other means of building relationships. "The subject of care is shifting from... times of crisis towards [navigating] moral and theological challenges in a rapidly changing economic and social context" (Graham 1996:51). Theology, in its missional approach, seeks to know God and to discern his will and guidance – "it is faith seeking understanding" (Hendriks 2007:1004).

Practical theology is about practice and therefore applied theology (Hermans 2004:22). Practical theology applies the insights of the other disciplines (theological and other) to "human praxis, be it praxis of the pastor or the church, the dynamics

between the church and the world, or world religions.” (Hermans 2004:22-23). “The relation between theory and practice in practical theology is deductive: a given theological content is applied to a praxis” (Hermans 2004:23). Theory and praxis interact in a cyclic model, namely the empirical cycle (Hermans 2004:23; see Van der Ven 1993:157-224; 1999:330-335). This cycle consists of various phases (Hermans 2004:23):

- the development of the theological problem and goal by participating in the lives of the subjects;
- theological induction which includes reading of theological literature while alongside the actions and practices under investigation and concluding with a theological research question which is practice oriented (first understanding then transforming practices);
- theological deduction which comprises of compiling a conceptual model with concepts that can be observed, measured, and tested;
- empirical testing with data on people’s actions and practices being gathered and analysed from the theological research question perspective;
- theological evaluation of both the practices in which people engage as well as theological theoretical framework in order to determine what transformation is required.

Theory aims to understand from the participant’s perspective (Verstehen) and explain it (Erklären) (Hermans 2004:24).

Practical theology studies three practices: the action of the pastor, the practices of the church, and the “practices within the coordinates of the church, Christianity and society as a whole” (Hermans 2004:25). In each of these, the common denominator is religious practice or praxis (Hermans 2004:25). Practical theology’s “object is human actions before God” (Hermans 2004:26). It is “an empirical science relating to people’s religious practices or religious actions” (Hermans 2004:26). “Practical theology can use the social scientific methodology to study religious practices from the intrinsic value of religion, and in view of the promotion of the future of the Christian tradition” (Hermans 2004:27).

Practical theology is also involved in society. The phrase ‘public church’ refers to the church that fulfils the mission of counselling, educating, and empowering people to achieve their vocation in a pluralistic age (Osmer & Schweitzer 2003:54). “The public church is connected with social, ecological, and political networks” (Osmer & Schweitzer 2003:54). It is “restoring *paideia*, the education of the public, in order to prepare the people for their responsibilities in public life” (Osmer & Schweitzer 2003:6). Klappenecker (2003:54) states that “public life has lost its meaning through the radical division of the private and public spheres. The ‘tyranny’ of intimacy’ also leads to privatization of religion.”

Van der Ven (1988:13) states that empirical-theological research, with the term *empirical theology* dating back to as early as 1919, is needed:

The two traditional approaches within theology, the literary-historical and the systematic one are not satisfactory, since they do not systematically and methodically touch upon present praxis in its structures and processes with their multifarious dimensions, aspects and elements. What is needed is empirical-theological research of the variety of this praxis. In this kind of research the procedures of conceptualization and operationalization and of data collection and data analysis are used, by which one is able to get an insight into the factors, which determine the praxis under investigation.

Empirical theology uses empirical methodology for theological aims (Van der Ven 1988:13). Huyssteen (2001:103) notes that Van der Ven has refigured practical theology as empirical theology. Van der Ven employs a hermeneutical-communicative approach to practical theology (Immink 2005:158). Heitink (1999:47-49) attributes the empirical shift within practical theology to, a reaction to and as a result of, the modernization of society. It consists of a two phase model: in the first phase the theologian summarizes the results of social-scientific research; in the second phase these are interpreted and evaluated from a certain theological view (Van der Ven 1988:14). Van der Ven (1988:15) describes “religious praxis as the direct object of theology and God as the indirect object” and refers to “the impossibility of testing verifiable assertions about God” while religious praxis can be

observed and tested. Schleiermacher considered his studies in church statistics as research into the internal and external conditions of the church which may be termed “the inner and outer conditions of religious praxis” (Van der Ven 1988:15-16). The inner conditions relate to content and form. Content has to do with “the relation between the official doctrine and the religious consciousness of the people” while form “concerns the church administration and the relation between clergy and laity” and these two interact with each other (Van der Ven 1988:16). Outer conditions refer to “the relations with the other religious institutions, social institutions and the state (Van der Ven 1988:16).

The term *religious praxis* has been transformed from a holistic concept into a precise one. This was done through action theory which determined “the contemporary development of the paradigm and logic of practical theology all over the world” and resulted in religious praxis being understood in terms of religious action (Van der Ven 1988:16). Religious action entails aspects which are “implied in human actions of individuals and groups of individuals in general” with the most important ones being “perceptual, cognitive, affective, attitudinal, motivational and bodily behavioural aspects” (Van der Ven 1988:16). It is from this perspective that “empirical theology studies religious perceptions, cognitions, affections, attitudes, motivations and behaviour of individuals and groups of individuals” (Van der Ven 1988:16). Van der Ven asks “whether there is a difference between empirical theology understood in this sense and sociology and psychology of religion?” (1988:17). Van der Ven (1988:17-18) suggests three answers:

- define empirical theology as social-scientific in nature;
- define it “to be based upon the inter-disciplinary cooperation of theology with the social sciences;
- ascribe “an *intradisciplinary* approach to it, not between theology and the social sciences, but from theology to the social sciences”.

Empirical theology researchers have employed both quantitative and qualitative methods in their research and many have used grounded theory (Van der Ven 1988:23-24).

Darragh (2007: p1 of 13) considers practical theology to be a “combination of theology and another discipline such as psychology or sociology”. Immink & Pleizier (2004:1) consider practical theology as a practice of faith – faith-as-it-is-lived. Reflecting on it as *faith-as-it-is-lived* requires dealing with anthropological and social structures “consequently the nature of this practice demands an intradisciplinary approach” (Immink & Pleizier 2004:2; cf Van der Ven 1988:17-18). It requires dealing with a human being as a spiritual and social being, hence the incorporation of the human and social sciences in its research (Immink & Pleizier 2004:2). Immink & Pleizier (2004:2) suggest that practical theology leads and defines the field of inquiry and specify the nature of this field – “the main task is to develop theological theory that fits the domain and to find the appropriate practical theological question which must be answered” (cf Van der Ven 1988:17-18). One question that could be posed for this thesis could be: why do men and women of faith leave a community of faith? Immink & Pleizier (2004:8) link grounded theory to the issue of intradisciplinarity by stating that “grounded theory is open to employ whatever concept is needed, so both communication and theological concepts are candidates to be used within a substantive theory generated by grounded theory procedures”. They also note that “the theological conceptualization of the substantive area keeps the researcher open for theological dimensions in the data” (Immink & Pleizier 2004:9).

Hendriks (2007:1000) indicates that the Western world is experiencing a paradigm change, with Britain and the Netherlands influencing South Africa. Theologically, the paradigm change can be described as moving from an ontological to a hermeneutical paradigm. It means moving “away from a one-dimensional, rational, subject-object approach, which leads to a deductive style and a positivistic, even triumphalist, attitude in doing theology” (Hendriks 2007:1001). He states a hermeneutical approach is more sensitive, includes theological viewpoints that are relative to context, and recognizes that theology has a limited viewpoint and grasp of wider realities (Hendriks 2007:1001). Hendriks (2007:1001) notes that current social research methodologies have undergone the same change with grounded theory and participatory action research having become more popular (see De Vos 1998:265-276, 406-417).

Nipkow (1993:51) notes there is a complicated relationship between practical theology and the social sciences. Often an ‘adapted empiricism’ results within theological inquiry. He states that “we need *goal-oriented, practical theologically focused inquiry*: empirical research *in* practical theology, as a matter *within* this discipline itself” (1993:50). Nipkow mentions a “change of paradigm from an action-oriented pastoral theology to a reflective practical theology as a scientific theory.” The issue is how much practical theology is going to “engage with the ideas of other disciplines and then reject them or incorporate them into its own processes of reflection” (Reader 2008:7).

Dreyer (1998:5) notes “the relationship between the researcher and the researched is one of the fundamental methodological issues which distinguish different approaches to empirical enquiry” which “usually contrast a detached observer (outsider or subject-to-object) perspective with an engaged participant (insider or subject-to-subject) perspective.” Practical theologians usually associate the observer perspective with quantitative research and the participant perspective with qualitative research (Dreyer 1998:5). Dreyer (1998:5) suggests “on the basis of Ricoeur's views on the dialectic between belonging and distancing... that the practical theological researcher embodies the dialectics of belonging (the insider perspective) and distancing (the outsider perspective) in every research endeavor, whether quantitative or qualitative.” Van der Ven advocates using both insider and outsider perspectives in research (2010:108). He continues by stating that “*emic* refers to the study of religions from an insider perspective on the relevant religious practices and *etic* to studies from a more general meta-perspective, in which emic descriptions can be transformed, compared and analysed at a higher level of abstraction” (Van der Ven 2010:110; see Jensen 1999:422).

Immink (2005:5) mentions two classical approaches in practical theology research: the ecclesial model and the clerical model. The ecclesial model views religious praxis from the perspective of the church’s activities, emphasizing the institutional aspects of religion (Immink 2005:5). This includes both the internal functioning of the congregation and the external impact of the church (Dingemans 1996:84). The clerical (leadership) model focuses on “the work of pastors, priests, and all those who hold a church office or have a paid job in the church” (Immink 2005:5). The



1950s and 1960s brought about drastic change in society which resulted in the questioning of the social and political relevance of church and theology which in turn introduced new models (Immink 2005:6). Social sciences also received an independent place within practical theology at this time (Immink 2005:7). The new practical theology models “gave priority to the interaction between the church and the world” (Immink 2005:7). Van Huyssteen (2001:105) advocates a postfoundationalist model of rationality which he states “implies accountability to human experience” and “this will closely relate ... to the differences between theology’s and science’s epistemological foci and experiential scope.” He suggests that “theology and the sciences offer alternative interpretations of our experience” (van Huyssteen 2001:106).

Blaikie (2007:31) describes two main schools of thought in social science:

- the methods of the natural sciences should be applied in their entirety to the social sciences;
- that social sciences require completely different methods.

Blaikie (2007:31-32) suggests there are four main ways of approaching these: naturalism, negativism, historicism, and postmodernism. Naturalism contends that the methods of the natural sciences can and should be applied in the social sciences. Negativism states the opposite. Historicism is an intermediate position, accepting that some methods in the natural sciences are inappropriate for the social sciences. Postmodern thought rejects the traditional ideas of science and suggests new approaches. Browning (1991:37) indicates that there are cultural or moral sciences (Geisteswissenschaften) and natural sciences (Naturwissenschaften).

Blaikie (2007:39) elaborates on how many social realities can exist in any social situation. He states that the shallow realist ontology and epistemology of empiricism consider that in any particular context there is only one social reality which is objective and ‘real.’ A variation of this ontology is that there is only one reality but people have different views of it, for example, differing eye witness accounts of a motor vehicle accident. The idealist ontology and epistemology of constructionism



allow for multiple realities being present in any given social situation. The depth realist ontology allows for the possibility of a single overall 'real' reality alongside multiple views or constructions of 'empirical' reality.

Couture (2003:85) differentiates between *postmodernity* (social context or culture) and *postmodernism* (cultural philosophy). Couture (2003:85) defines *postmodernity* as a cultural state – it “identifies changes in global culture associated with the decline of metanarratives, respect for human differences, the fragmentation of communal life, loss of confidence in scientific reason, the rise of technology and virtual reality, the reemergence of an integrated global economy and the development of a post-colonial identity.” “Postmodernity refers to the culture that developed in the twentieth century as an emanation of the philosophy of Foucault, Derrida and Rorty, and the tragedies of colonialism, two world wars and the holocaust” (Wittmer 2008:15). Postmodernism is defined as “a school of thought (a philosophy) which analyses and defines the metatheoretical philosophical reflection about postmodernity. Embedded in the rationality is a postmodern culture” (Hugo 2009:144, see Couture 2003:85). According to McLaren (2000:197) postmodernism started out as deconstructionism and includes “a profound and deep-seated worldwide scepticism about the capacity of human beings to know anything with certainty” (McLaren 2000:124). Browning (2007:244) contends “I do not believe we have gone beyond modernization into a sociological state called *postmodernity*; instead, I believe postmodernity is a philosophical concept and does not adequately describe a social process.”

Table 1 - A comparison of communication and compromise within the church throughout the past 2000 years (Wittmer 2008:30).

	<b>Early Church</b>	<b>Medieval Church</b>	<b>Modern Church</b>	<b>Postmodern Church</b>
<b>Communication</b>	Used Greek language and philosophy for New Testament, Trinity, and evangelism	Used Aristotelian philosophy to compete with Islam	Used rising individualism to challenge authority and ignite the Reformation	Humbly admit our dependence on the Holy Spirit to know truth and love those who are different and disenfranchised
<b>Compromise</b>	Produced a Platonic view of the Bible, God, humanity, the world, and salvation	Discredited when Aristotle's worldview was disproved by Copernicus, Kepler, William of Ockham, Descartes, and Galileo	Led liberals to deny the supernatural and conservatives to ignore tradition and reduce the gospel to a set of facts	Too much of the wrong kind of tolerance eliminates all claims to truth

Blaikie (2007:48-50) summarizes the dominant ideas of postmodernism as:

- the rejection of grand narratives such as Marxism, systems theories;
- the rejection of absolute truths;
- a critique of representation (language is considered a poor communicator and there are no such things such as facts);
- the centrality of discourse (everything is text and meaning is located not discovered);
- the existence of fragmented identities (a person is a collection of separate identities and not an individual);
- an adoption of cultural relativism (a reaction against objectivism).

McLaren (2000:162-164) lists postmodernism's five core values as:

- being sceptical of certainty (how can one know for sure);
- being sensitive to context (“knowing is not an individual matter but a group experience”);
- leaning towards the humorous (not taking self or others too seriously);
- highly valuing subjective experience (note that experience is not truth, it's merely experience);
- considering *togetherness* a rare, precious, and elusive experience (which advocates tolerance and pluralism).

McLaren (2000:162-164) mentions two misunderstandings concerning postmodernists: that they don't believe in absolute truth and that they don't care about truth. He states that postmodernists reject absolute knowledge but not absolute truth. They believe there is an absolute truth but that it cannot be accurately known and that language cannot convey it sufficiently. He is opposed to relativism and advocates a limited relativism for postmodernists (McLaren 2000:83, 174).

Negative views concerning postmodernism abound. Blaikie (2007:50) states that “postmodernism does not lead to a specific research programme, and lacks its own social scientific research area. Many postmodernists are not interested in advancing knowledge or in producing anything of theoretical value [and it may even have] a parasitic bias, because it condemns everything and proposes nothing.” He compares modernists who may reject the idea that there are no absolute truths but still hold on to standards that distinguish between truth and falsity to postmodernists who deny all absolute foundations for knowledge and argue that all knowledge is contextual and historical (Blaikie 2007:173). Groothuis (2004:238) states that McLaren's book, *A new kind of Christian*, “is an apologetic for importing postmodernism into evangelical Christianity ... [which] provides a window into the corrosive effects of postmodernism in the church.” He continues “postmodernism poses a great challenge to the enterprise of Christian apologetics, largely on account of its views on truth, rationality, and language ... [as it] rejects notions of absolute truth and binding rationality as well as the notion that language can unambiguously communicate

matters of ultimate meaning” (Groothuis 2004:239). McLaren (2000:185), a contender for postmodernism states it “may present the greatest threat to unity (and therefore community) faced by the Christian church and individual congregations in our lifetimes.” He agrees with conservatives that there is much to fear in postmodernism (McLaren 2000:186). Graham and others (2005:103) note that postmodernism has created the context for story-telling but with a scepticism concerning their truth and authority. Wittmer (2008:24) says the attempt by the church to communicate the gospel to culture leads to compromise. The “challenge of postmodern culture involves a threat to both beliefs and the culturalisation of the gospel [based] on a tolerance for personal perspectives and the relativity of truths” (Hugo 2009:142-143).

Positive views of postmodernism also abound. Some see it as a return to what was familiar and comfortable - a hybrid classicism (Dyer [2011]: p34 of 37). It rejects the “big stories or metanarratives that are grand explanations of truth (the Enlightenment), history (Marxism) or faith (Christianity). In their place are a multitude of local stories, often conflicting but celebrating their illogicality and diversity” (Hugo 2003:144; cf Flick 2009:12). Hugo (2003:144) continues “this fragmentation applies to our cultural, social and religious realms. Everything becomes an item for consumption; education, health care, knowledge, and religion” (cf Couture 2003:88). Another outcome of postmodernism has been a return to theological models in pastoral counselling whereas previously secular theories and therapies, such as humanistic psychologies and psychotherapy, were accepted too uncritically (Graham 2006:853). There has also been a “re-dignifying of the word *spiritual*” with a return to focusing on the spiritual and mystical (McLaren 2000:194; Graham 2006:846).

Responses to the influence of postmodernism on the church include very few options. McLaren (2000:70) says the church can either resist it or work alongside it/within it. Two challenges or ‘temptations’ according to Meylahn, facing the church regarding the postmodern global village are to ignore it and try returning to the time of Christendom or becoming fully immersed in its therapeutic culture (Meylahn 2010:152). McLaren (2000:43-44) indicates that “the new church will be relativistic about its program. It will expect change.” He mentions how worship will flow between liturgical to spontaneous and back again. He suggests we stop fighting the fluidity

described above, in fact we have to for two reasons: that each local church must respond to its own internal environment and “we will realize some external changes will similarly require us to change our programs.” He uses mega-churches as an example. At present they are flourishing but this could change if tax laws were changed, there was an increase in energy costs, or other factors came into play (McLaren 2000:44). He also suggests that the church of the future should trade church traditions for the Christian tradition. According to McLaren (2000:53-60) doctrine becomes compact being “leaner and trimmed of its fat,” individual denominational histories are traded for an overall history, spirituality is diverse and multi-faceted, and morality isn’t trivial.

A postmodernism paradigm suggests a systems approach to church and not a “one size fits all” (McLaren (2000:42). Programs need to be systems based and adaptable to change - “the church’s program is the sum of its actions employed to achieve its mission” (McLaren 2000:42). According to McLaren (2000:45-46) systems thinking has relevance to church life. He uses the systems of the human body as an example of interactivity between systems and suggests that systems within a church should be coordinated. He also states that systems experience limits to growth and mentions that mice and elephants each only grow to a certain size yet both species multiply continuously. He holds the same is true for churches (cf Schwarz 1996:10).

According to McLaren (2000:34) the challenge of modernity was that it “struggled with the relative values of individual and community.” Faced with an either/or choice between the two instead of a both/and choice, modernists chose the individual.

McLaren (2000:37) continues regarding the church in the modern era:

This is the church as we have too often practised it in the modern era. The world exists as a source of raw materials for the church. It’s okay to tear people out of their neighbourhoods as long as we get them into church more. It’s okay to ‘devalue’ their secular jobs as long as we get them involved in church work more. It’s okay to withdraw all our energies from the arts and culture ‘out there’ as long as we have a good choir and nice sanctuary ‘in here’.

McLaren (2000:50) states that “we experience common sociologies” even though Christians may think they are very different from one another, for example, denominational differences. He suggests that theology be resurrected as art and science. Both of these are never “finished” – artists are always painting another painting and scientists are always researching more. They never get to the point believing that the one painting or research finding is the ultimate one, summing up all art or science. Theology should be approached as an “unending exploration and eternal search for truth, goodness, and the beauty of God and his relation to our universe” (McLaren 2000:66-67).

### 1.3 Epistemological perspectives

According to Guba & Lincoln there are three important questions (Denzin & Lincoln later adding a fourth) to ask regarding inquiry (Denzin & Lincoln 1994:108 & 2005:183). They consider the *ethical* (axiology) question as “how will I be as a moral person in the world”, the *ontological* question as “what is the form and nature of reality and, therefore, what is there that can be known about it”, the *epistemological* question as “what is the nature of the relationship between the knower or the would-be-knower and what can be known” and the *methodological* question as “how can the inquirer (would-be-knower) go about finding out whatever he or she believes can be known?” (Denzin & Lincoln 1994:108 & 2005:183; see Heron & Reason 1997:15-16). Ontology is “a philosophical belief system about the nature of social reality – what can be known and how? (Hesse-Biber & Leavy 2011:4). According to Klenke (2008:15-16) “qualitative researchers assume multiple and dynamic realities that are context-dependent and embrace an ontology that denies the existence of an external reality.” Klenke (2008:17) puts it as follows: “Axiology refers to the role of values and ethics in research”. Research is not value-free as the researcher conducts the study with his or her values influencing it. Klenke (2008:18) states that “epistemological and ontological assumptions are ... translated into distinct methodologies.” Methodology addresses the question of how the world should be studied (Klenke 2008:18). Klenke (2008:18) describes the research triangle as an interaction between ontology, epistemology, and methodology, with axiology influencing all three. The following table based on Blaikie (2007:178-182, 206-214) indicates some of the research paradigms and their respective approaches.

Table 2 - Various research paradigms (Blaikie 2007:178-182, 206-214).

Research Paradigm	Ontology	Epistemology	Research Strategy
Positivism	Shallow realist	Empiricism	Inductive
Critical Rationalism	Cautious realist	Falsificationism	Deductive
Classical Hermeneutics	Idealist	Constructionism	Possibly Abductive
Interpretivism	Idealist	Constructionism	Abductive
Critical Theory	Idealist	Constructionism & others	Inductive, deductive, abductive
Ethnomethodology	Idealist	Constructionism	Retroductive, abductive
Social Realism	Depth realist	Neo-realism	Possibly Abductive
Contemporary Hermeneutics	Idealist & shallow realist	Constructionism & Empiricism	Inductive
Structuration Theory	Idealist	Constructionism	Abductive
Feminism	Idealist	Constructionism	Inductive, abductive
Complexity Theory	(a new development, linked to social/critical realism)		

### 1.3.1 Ontology

A research paradigm is a particular view of the world or the nature of reality. Ontological assumptions (which precede epistemology as existence precedes knowledge) and epistemological implications define researchers' ideas of what research should be and how to conduct it. Therefore a research paradigm defines which research strategies are possible and direct researchers' designs (Brouwer 2010:2-3).

Ontology, from its ancient Greek roots, in essence means to talk about "being" (Munn & Smith 2009:39). It is applied in specific ways within various sciences, including the special sciences which "study only certain kinds of things that exist ... a special science either studies a limited range of things, or it studies a limited aspect of the things it studies" (Munn & Smith 2009:39). Ontology is "the study of features

that things have insofar as they exist, and not insofar as they are concrete objects consisting of this rather than that matter” (Munn & Smith 2009:43). This is considered formal ontology or “the eidetic science of the object as such” (Munn & Smith 2009:43). Formal ontology is non-material as opposed to non-regional – it may “study a specific kind of thing, but that does not mean that it studies particular and concrete instances of these kinds” (Munn & Smith 2009:43).

Blaikie (2007:13) states that traditionally two ontological categories exist: idealist and realist. Idealist theory assumes the external world is only an appearance and has no independent existence apart from our thoughts. Realist theory assumes existence is independent of the activities of the human observer. Blaikie (2007:14-18) creates six categories for ontological assumptions:

- shallow realist (reality is determined by experience);
- conceptual realist (reality is determined by reason);
- cautious realist (reality exists but we are unable to fully know it);
- depth realist (reality consists in three domains: empirical, actual, and real);
- idealist (reality is constructed);
- subtle realist (reality is constructed and partially knowable).

Falsificationism, associated with the cautious realist ontology, is the idea that theories are invented to account for observations and are not derived from them (Blaikie 2007:21). Neo-realism, associated with the depth realist ontology, states that a “scientific theory is a description of structures and mechanisms which usually generate the observable phenomena, a description which enables us to explain them” (Keat & Urry 1975:5; cf Blaikie 2007:22). Conventionalism “regards knowledge generation pragmatically [and] argues that scientific theories are created by scientists as convenient tools to deal with the world” (Blaikie 2007:23). In this case, “science is viewed sociologically or psychologically, rather than logically” (Blaikie 2007:24). Social or critical realism is a contemporary research paradigm that incorporates the depth realist ontology and the epistemology of neo-realism (Blaikie 2007:145). It advocates that research of the social sciences is possible.



Bhaskar (1979:174) claims that while the methods of the natural and social sciences share common principles, their procedures differ due to the differences in their subject matters. He indicates there is a stratification of reality and every science deals with its own distinct layer by means of a corresponding methodology which is determined by ontology (cf McGrath 2004:150). This “stratified model of reality, perceiving the nature of reality as emergent, layered and complex, points in the direction of multidisciplinary discourses. Furthermore, it helps to avoid forms of reductionism. Reality is a network, consisting of a web of life, and systems nested within other systems. One level of reality cannot be reduced to another” (Brouwer 2010:4). According to McGrath (2004:213) institutional structures [such as the church] can “be investigated, within limits, by sociological methods, without being restricted by the assumption that only a social explanation of its origins may be offered.”

### **1.3.2 Theories and models**

Epistemology, the theory of knowledge, is “a philosophical belief system about who can be a knower” (Hesse-Biber & Leavy 2011:4; see Klenke 2008:16). It can be described as the relationship between the knower and the known (Klenke 2008:16; cf King & Horrocks 2010:8). An epistemology asks what can be known and how can it be judged to be adequate and legitimate (Blaikie 2007:18). Initially faith and revelation were considered the foundation of knowledge but in the 16<sup>th</sup> and 17<sup>th</sup> centuries two alternatives were added: reason and experience. Reason or rationalism focused on distinguishing between what is true and what is false. Experience considered human senses the means to knowledge. Blaikie (2007:18-24) lists six epistemological assumptions:

- objectivism/empiricism;
- subjectivism/rationalism;
- constructionism;
- falsificationism;
- neo-realism;
- conventionalism.

*Objectivism* or empiricism views things as having intrinsic meaning and the researcher's role is to discover the meaning that already resides in them. *Empiricism* is associated with shallow realist and idealism ontologies. *Subjectivism* or rationalism views that 'things' make no contribution to their meaning; rather the observer imposes it. *Rationalism* is associated with the conceptual realist ontology. *Constructionism* rejects both these views, meaning is not discovered but constructed and the observer plays an active role in the creation of meaning. Constructionism is associated with idealist ontology.

Table 3 - The status of knowledge between the various epistemologies as described by Blaikie (2007:24-25)

Epistemology	Knowledge Status
Empiricism	Absolute knowledge – direct observation
Rationalism	Absolute knowledge – universal principles
Falsificationism	Tentative knowledge – reject non-matching
Neo-realism	Tentative knowledge – limited by humanity
Constructionism	Relative knowledge – plurality of truths exists
Conventionalism	Status not important – a pragmatic approach

Bhaskar (2008:20) rejects the idea that reality is limited to what we can observe and know. This would necessitate a reduction of ontology to epistemology or methodology. However, the reverse is true. It is the nature of an object that should decide how we deal with it, and how we generate knowledge. "Science needs to respond to the distinctive nature of its object" (Brouwer 2010:4, see Bhaskar 2008:20).

Brouwer (2010:3) summarizes Van der Ven, Immink, and Ganzevoort's positions, including their research paradigms. Van der Ven contends that reality can only be accessed through the mind, by means of ideas and theories that should be tested and falsified. Immink's ontology precedes his epistemology as he contends that there is a reality independent from mental and cognitive functions. Ganzevoort contends that reality is an idea that "exists as a collective meaning construction."

Table 4 – A comparison between Van der Ven, Immink, and Ganzevoort approaches in research (Brouwer 2010:3).

<b>Aspect</b>	<b>Van der Ven</b>	<b>Immink</b>	<b>Ganzevoort</b>
<i>Audience addressed</i>	Academic	Church	Society
<i>Discourse preferred</i>	Empirical evidence	Persuasion	Performance
<i>Angle taken on God dimension in practice</i>	Aspectual perspectivity	Subjectiveness	Interpretation
<i>Status assigned to theological statements</i>	Falsified hypotheses	Propositions	Narratives in dialogue
<i>Research paradigm</i>	Epistemology precedes ontology- moderate conceptual or cautious realism	Ontology precedes epistemology – called naïve/shallow/neo - realism	Epistemology precedes ontology- social constructionist epistemology

### 1.3.3 Methods

Grounded theory is a methodology derived from the social sciences and has been used in practical theology. Hendriks (2007:1001) states that “grounded theory and participatory action research are becoming more popular than the old deductive styles that worked with well-established theories.”

### 1.3.4 Social location

This researcher’s position is as follows: a social/critical realism research paradigm, a depth realist ontology (reality consists in three domains: empirical, actual, and real), a neo-realist epistemology, a grounded theory methodology, using interviews as a method, with an abductive reasoning strategy.

### 1.3.5 Summary

The study is structured according to the following chapters. Chapter 1 is an introduction to the study and includes problem formulation, aims and methodology of the study. Chapter 2 provides the literature review. Chapter 3 discusses the methodology and research design. Chapter 4 describes the data – its fragmentation

and conceptualization. Chapter 5 presents the findings of the research. Chapter 6 provides an overview and limitations of the study, as well as recommendations for practice and for future research.

#### **1.4 Research gap: Reasons for shortage of clergy**

Clergy leave the church for various reasons. The United Church of Canada indicates that their clergy leave due to: personal reasons (marriage, divorce, a partner has a new job, moving closer to children, health, and retirement), a new calling (a different ministry or vocation), feeling unappreciated, conflict (inter-congregational and staff), being mismatched (wrong pastor or congregation), and time to leave (the work has been done). They maintain that ministers stay when there is a good fit, meaningful work, cooperation, commitment, mutual accountability, feedback, appropriate leisure time, and open negotiations regarding salary (Stephens, 2003:1-4; see Hoge & Wenger 2005:35-45). Studies conducted in the 1960's with regards to the American Catholic Church indicate that some of the factors contributing to clergy resignations were: frustration with ecclesiastical structures and Episcopal policies, size and concentration of the diocese, and conflict with leadership (Seidler 1979:763 & 765). Baars (2003:1) lists "non-affirmation" as one of the underlying causes that influences clergy resignation as well as loss of identity and doubts as to the value of celibacy. The emotional immaturity of priests also contributes to their personal crises (Baars 2003:4). Coles' (2002:22-28; see Randall 2004:21) study on Baptist clergy in Britain showed that the five main causes for clergy leaving the ministry were (see Randall 2004:21 with regard to stress and burnout):

- marriage difficulties;
- isolation;
- stress and burnout;
- lack of encouragement;
- conflict in relationships.

According to Fernandez (2001:11; cf Hoge et al 1981:133) the current sociological literature on priestly departures can be classified under three broad categories:

- social-psychological factors;
- structural/organizational factors;
- commitment in general.

Within the social-psychological category Jehenson (1969:287-308) describes the interrelationship between personality and organization and identifies the pressures that play a role in influencing the departure of clergy. Cryns (1970:241) shows that dogmatism has a positive relationship to clergy affiliation. Schallert and Kelly (1970:454-456) discovered the role of a “crucial other,” not necessarily referring to a woman, during a time of crisis aided in clergy retention. Role satisfaction also plays a part in departure or retention of clergy (Fernandez 2001:11-12). Verdieck and others (1988:524, 532) conclude that the desire to marry was the single most important variable related to the decision to continue in the priesthood. Within the structural/organizational category it was determined that factors can either “cause” or “facilitate” priestly departures (Seidler 1979:764-765). Within the commitment category Becker (1960:40) has proposed a theory of commitment which “outlines the mechanisms by which past actions link extraneous interests to a line of activity.”

Kendall (2011: personal communication) lists the following reasons for why ministers leave the ministry:

- they were not “called” to the ministry (see Spencer et al 2009:9);
- they don’t believe in the infallibility of the Scriptures (and are ship-wrecked by liberal seminaries);
- they burnout (due to unforgiveness or disillusionment);
- they have marriage problems (as all couples do and require marriage counselling).

He himself has never considered leaving the ministry. He was however “forced out” by a particular church and sold vacuum cleaners to pay the bills but does not

consider that leaving the ministry but only that particular church. He advocates that family should take preference to ministry and this is his greatest regret. He also suggests that the authority of the minister is earned and not conferred, for example, via degrees. He considers an intervention program for clergy (for example, who suffer from burnout) to be useful and needed. This following section will focus on the various factors that contribute to clergy leaving fulltime ministry within the church.

- Secularization

There have been changes in ministry, particularly Protestant ministry within the United States (Hoge & Wenger 2005:4; cf Mills 1985:176). Wuthnow (1988:35-53) shows that during the 1950's indicators of church involvement increased above levels prior to World War II and remained there until the 1960's. Protestant leaders observed church growth but were soon disillusioned when the surge subsided; feeling something had been lost and they were to blame (Hoge & Wenger 2005:4). Research in the 1960's was dominated by secularization theory which in turn would change the role and identity of the Protestant Minister, particularly in the aspect of professionalism (Hoge & Wenger 2005:4; see Mills 1985:167-186).

Mills (1985:168) states that "the principal focus of ministry studies has been upon strain and crisis among clergy, and the twin touchstones of that work have been conflicts over purpose and authority." He notes that theories explaining these conflicts focused more on social change than the "intrinsically ambiguous role of the sacred." Mills (1985:168-169) also observes that the social change is represented by four overlapping historical trends:

- increasing secularization;
- the professionalization of occupations;
- the rise of individualism/personalism;
- the conditions of a voluntaristic society.

Secularization created problems for clergy in the area of legitimacy of religious leadership which in turn led to them seeking greater role specialization (Mills 1985:169; see Gustafson 1963:724). Most of the studies referred to by Mills

(1985:169) shows secularization's impact is most astutely felt in the area of problems of authority. Fisher (1996:230-231) considers the Western world at the end of a battle against authority. Individual rights and personal sovereignty have overthrown the moral authority that had previously resided in state and church. He considers it a "tremendous cultural evasion of authority." An increase in the use of management models and American pragmatism is eroding the theological and biblical base that pastors have previously used (Fisher 1996:232). This loss of authority is seen in the portrayal of clergy in media which is often less flattering. Smith (2003:45-46, 49) indicates "that 'religious leaders' are treated shoddily by movies and much of television. Such leaders don't show up much and when they do... they are likely to be rendered as anonymous, irrelevant or stupid". Even though secularization has influenced clergy, some researchers mention that it is not to the extent that it is being stated (Cherry et al, 2001:4-8). Hendriks (2007:1000) reminds us that "the church reaches more people on a weekly basis than any other organization [and] has a stronger infrastructure than even the government in connecting, serving and influencing people"

With regards to the professionalizing tendencies of occupations, clergy have not escaped (Mills 1985:170). Firstly, the change in attitude towards professionalism steered the "focus of the clergy's work from fulfilling a traditional calling to the gaining of results" (Mills 1985:170). Secondly, ministry has also been affected by "an increasing emphasis upon values of self-determination, personal gratification, individual rights, and interpersonal communication in society" at large (Mills 1985:171). Thirdly, with respect to individualism, traditional church authority structures have been questioned in the name of personal preferences and professional autonomy (Mills 1985:171). The net effect is the undermining of "ancient traditions of authority and practice in churches (which increases) conflict and distress between age and status groups" (Mills 1985:171). Fourthly, in the area of voluntarism, clergy are increasingly "responsive to the desires and needs of the laity...traditional functions must be adapted to be accepted by the laity, and new functions must be created to win their continuing support" (Gustafson 1963:729). These four areas of social change have affected ministry and even generated a "crisis in the ministry" (Mills 1985:172).

Crisis is dealt with in various ways. Mills (1985:173) lists exit, voice, and stress as three possible expressions of dealing with underlying crises. Exit is the actual departure from a troubled organization and voice is an attempt to change the organization (Mills 1985:172; see Hirschman 1970:21-29 & 30). Stress may lead to either exit or active voice (Mills 1985:172). Clergy deal with change in ministry using exit, voice, or stress (Mills 1985:172). Societal and subsequent ministry change can be too slow or too fast, too little or too much as indicated by Ebaugh's (1977; in Mills 1985:173-174) study on exits from women's religious orders. Schoenherr & Sorenson (1982:48) state that the voice aspect of clergy within the Roman Catholic Church is still weak as priests and laity interact with bishops and the central administration.

Secularization has not only affected clergy. London & Wiseman (1993:29; see Van der Ven 1988:10) note its effects on the world stating that "the masses have no Christian memory, success is king, and faith issues are far down the average person's priority list". This poses an external challenge to clergy while an internal one, within the church, is that secularization has also affected the laity (London & Wiseman 1993:29). Consumer mentality has infiltrated the church with laity expecting the same variety and options as the local mall down the street yet few are willing to offer their time and resources to make the ministry "happen" (London & Wiseman, 1993:39-40; cf Fisher 1996:231-232; Carroll 2002:4). Churches are mostly chosen for what they offer and not the truth they adhere to - a result of a contemporary focus on self-fulfillment and happiness at any cost (London & Wiseman 1993:40). Fisher (1996:236) sums it up: "inevitably, the church wants its ministers to become chaplains of their religious expectations and guardians of their cherished traditions." He asserts that secularization has introduced a moral relativism that affects every sphere of life, including the church and its ministry. Contrast this to the "multitude of absolutes" of the Christian faith and one is able to notice the predicament ministers face (Fisher 1996:7). Heitink (2007:20-23) states that the church is in a state of stagnation and mentions eight factors that contribute to it:

- culture (people live without the church);



- each generation is less godly than the one before;
- Christian identity;
- dwindling church membership;
- loss of labour;
- loss of ritual;
- lack of leadership (local, regional, and national);
- lack of spirituality.

Some clergy do not consider their vocation a “career”. Arguments against conducting social research on the priesthood include: the term “career” detracts from the spiritual uniqueness of the priestly vocation, as well as the spiritual nature of the priesthood. Both these arguments have been disputed (Hall & Schneider 1973:xviii). Clergy live and work in this world and therefore their careers as professionals can be researched (Fichter 1961; in Hall & Schneider 1973:xviii). The spiritual aspect of their religious lives is only one element leaving the other elements for analysis and evaluation (Hall & Schneider 1973:25). Hall & Schneider (1973:25-26; see Glasse 1968:57-76) are clear with regards to clergy as professionals:

There is no doubt that the clergyman is a professional. He is an *educated* man who has been sanctioned by peers and superiors to be *expert* in rendering services through the *institutional* Church. He professes competence in his various professional roles, and he is dedicated to the performance of his role in the service of others.

Glasse (1968:20-21) reiterates that the critical issue at stake is the minister’s occupational identity in the world of work and not his ecclesiastical identity in the church. Cooke (2010:5) describes three aspects of being a pastor that he suggests can never be totally separated from one another: the person, the office, and the career of the pastor.

- Duality of vocation

Another challenge facing clergy is the dichotomy of functioning as specialists and generalists. They are specialists in performing specific functions within a specific type of organization (the church) and they are generalists in meeting members’

needs as they arise. This may be termed “duality of vocation” and is aptly described by Fichter (1954:137):

The priest must conform to the needs of the parish rather than insist upon doing only that for which he is best trained or in which he has the greatest talent and interest. It is a striking anomaly in an age of specialization that the parish priest (unlike trained personnel in other professions and occupations) is forced to maintain an adaptive readiness to be ‘all things to all men’.

Gustafson (1963:726, 728) observes that Jews expect their rabbis to retain old activities and accept new ones and Roman Catholics want priests “who can be all things to all men”. Contrast this with the apostles’ response to the matter of the food distribution between the Greek and Hebraic widows as found in Acts 6:1-7 (Zondervan 2005:1777). They did not accept the added responsibility but delegated it to others. Botha (2010: personal communication) is of the opinion that he views the role of contemporary pastors as that of undertaking diagnostics, like general practitioners in the medical profession, and then referring members to specific specialists (cf Back 1999:51). This view seems to support the apostolic response but is in contrast to past research which describes clergy as situational specialists (Gannon 1971:69). Dissatisfaction with the role of “general practitioner” is found more common among diocesan parochial priests within the Roman Catholic Church (Fichter 1970:82). This confirms Blizzard’s (1956:508) view that there is a transition from general practitioner to specialist.

Two different studies done by both Fichter and Glasse (1968; in Gannon 1971:69; cf Hoge 2009:581) suggest that clergymen define themselves as professionals and develop expertise in limited spheres of activity. Gannon (1993:25, 128) suggests one view “the clergymen’s profession as extrinsic to the priesthood or ministry” which:

- “recognizes the ministry as a unique status position”;
- sees the ministry “to be a quality of the person, not of an occupation”;
- recognizes the “pressures of professionalism and the religious commitment demanded of clergy.”

Barna (1993:25) adds that “one of the reasons pastors struggle is that they are ‘spread too thin.’ They have become jacks-of-all-trades and masters of none... the pastor is expected to master many disparate skills.” Shrader (1956:96) states that the role of the minister as conceived by members of the congregation has become impossible.

- Time management

According to McDonagh (1975:659) “the pace of change within the church in the last fifteen years [1960 to 1975] has been such that the tensions, the gaps and the inadequacies are bound to show more starkly than in more sedate times.” The pace of change within the world has also changed (McDonagh 1975:660). These changes have altered clergy’s roles and responsibilities, including their time allocation and time management.

Traditional ministerial responsibilities such as preaching, leading public worship (priestly role), pastoring, teaching, organizing, and administrating remain but their order of importance has changed and new activities have been added (Gustafson 1963:727-728). Blizzard’s (1956:509) study showed the order of priority with regards to the role most time is spent on (from most to least): administrator, pastor, preacher and priest, organizer, and teacher. Administration is considered a fairly new role which takes up most of a pastor’s time and energy yet is least enjoyed (Gustafson 1963:728; cf Power 2003:62; see Blizzard 1956:508, 510). Blizzard (1956:508) states that Protestant parish clergymen “actually spend most of their time doing those things they feel are least important. Denominational goals and programs and local parish needs determine the use of their time.” However, these activities are the least satisfying (Blizzard 1956:508). Wilkes (1990:6) accurately describes the time challenges of a parish priest when he describes those of Father Greer: being outmoded and overwhelmed, trained to give “until you drop” but told that it is unhealthy (by modern psychology), told to control his emotions yet “feel”, shouldering old responsibilities but with new ones added, and finding the time and energy to fulfill all his duties.

Time allocation has also been a factor affecting clergy role commitment as it contributes to or detracts from personal fulfillment and effectiveness. Brunette-Hill &

Finke (1999:49) summarize the results of past studies on clergy time allocation as follows:

- laity's lack of understanding concerning the multiplicity of functions that clergy routinely perform;
- laity's lack of understanding concerning the time required to perform these tasks;
- why and how clergy allocate time to social ministries in spite of parishioner disapproval;
- clergy work is taxing and relentless;
- clergy prefer work that involves action and talking rather than thinking and writing;
- female clergy emphasize different tasks to male clergy.

Brunette-Hill & Finke (1999:50) continue that clergy time allocation reflects existing attitudes and structural constraints and will shape future attitudes and behaviour. Blizzard's study of 1956 was conducted among traditional Protestant mainline churches and was thus limiting but none the less useful as a basis for Brunette-Hill & Finke's (1999:50) updated study 40 years later. Blizzard's (1955; in Beck 1997:6) earlier study showed clergy worked just over 80 hours per week. This is reduced to 69 hours when excluding officiating at worship services. Brunette-Hill & Finke's results showed the contemporary sample worked a shorter work week (by at least 10 hours after accounting for differences between the two surveys), their priestly/preacher category remained the same, their pastoral category declined by 66,6% (which includes social interaction with members, potential members, sick, and counseling – reasons given for the decline were a busier family life since women entered the work force), and their administrative category declined (by at least 16 hours a week – reasons are a decline in attending local, denominational, or civic meetings) (Brunette-Hill & Finke 1999:53-54). Questions still remain as to why clergy's work week has become shorter and why they have less interaction with people (Brunette-Hill & Finke 1999:59). In contrast, Fichter's (1984:376) study indicates that priests work an average of 56 hours a week which is normal when compared to most professional men.

Being single, as in the case of celibate priests, has no significant time advantage over being married (Swenson 1998:43). Celibate clergy are not more religious and do not spend more time with their parishioners than married clergy (Swenson 1998:37). Celibate clergy do spend more time in prayer than evangelicals but this does not “make a difference on an important dimension of experiential religiosity, namely meditation” (Swenson 1998:43). The challenge lies in balancing a busy life of service with regular nourishing prayer (Bacik 1999:56).

Laities are busier than ever as “moderns live hectic lives” (London & Wiseman 1993:39). Clergy face the challenge of securing time from the busy schedules of laity (volunteerism) while at the same time having to contend with taxing their own children to and from school activities, attending community associations as citizens, and trying to exercise at the local gym. The paradox is that clergy may be as busy as laity yet trying to promote a simpler, less complicated and cluttered lifestyle. Volunteerism within the church is on a decline (Barna 1991:64-70, 242-244). This in turn adds to the time pressures of clergy, for example, increased workload. Malony’s (1988:166) study showed that while clergy experience less stress, they do experience more role overload, ambiguity and responsibility:

Clergy experienced less on-the-job stress and personal strain while feeling they had greater personal resources than the general population... data suggest that clergy do experience greater role overload, role ambiguity and role responsibility; greater interpersonal strain; and less recreational and rational-cognitive resources than most people.

Clergy marriages also suffer due to a lack of time, 81% feel this is true in a survey conducted by Leadership Magazine (Goetz 1992; in London & Wiseman 1993:34-35). In the same survey, clergy spouses blamed a busy schedule for the lack of sexual intimacy (cf London & Wiseman 1993:35).

- Leadership issues

One aspect of leadership is practical intelligence. Robert Sternberg (in Gladwell 2008:101) mentions practical intelligence as “‘knowing what to say to whom, knowing when to say it, and knowing how to say it for maximum effect.’ It is procedural: it is about knowing how to do something without necessarily knowing why you know it or being able to explain it.” It is an ability of an individual to find an optimal fit between themselves and their environment by adapting to-, shaping-, or leaving a specific environment (Sternberg 2011:511; cf Hedlund et al 2002:8). Clergy require a certain degree of practical intelligence.

Leadership role expectations usually don’t include contentment (Fryling 2010:29). Consumer culture is built on discontentment, creating dissatisfaction with what we already have before satisfying that dissatisfaction (Fryling 2010:29). Consumer culture influences leaders in two ways: those who are organizationally above them as well as those who are following them (Fryling 2010: 29). Fryling (2010:29) contends that “our organizations and churches have consciously or unconsciously bought into the Enlightenment’s philosophical promise of unlimited human progress along with the practical Japanese concept of *kaizen* or the need for continuous improvement.” This is usually not a problem for leaders as they are competitive and want to be successful (Fryling 2010:29). However, when under too much pressure to become successful, leaders become jealous, disgruntled or discouraged which in turn truncates their spiritual growth and organizational success (Fryling 2010:29).

There is pressure from those who follow leaders as there is no longer an automatic loyalty to company or church (Fryling 2010:30). Institutions have forsaken long-term commitments to their employees and subsequently employees have responded likewise (Fryling 2010:30). Fryling (2010:30) sums it up “this deeply ingrained freedom of choice that encourages people to purchase exactly what they want, in the size and color they want, affects relationships at work, at school, and in the church. People want choice, they want involvement, and they want their own needs met.”

Frank (2006:118) indicates that leadership is so enmeshed with success in the U.S. that “it has become almost synonymous with growing enterprise.” Books on small stable companies providing services through the hard work of lifetime employees are

not found in the top 100 best seller lists (Frank 2006:118). Clergy have not escaped the pressure to be “successful” when one considers the mentality of success prevalent within the church. Frank (2006:118) candidly notes that “congregations that have continued their ministries in a town or city for over two hundred years, sustaining worship, formation, and care for the poor under a long succession of pastors and lay officers, are virtually invisible. No one enquires into their secrets of success.” It is as if long-term faithfulness and sustainability have been relegated to last place. It is as if church leadership have capitulated to success, in its contemporary business and economic definitions, and forgotten to think historically or generationally. Frank (2006:118) continues “ literature is dominated by the heroic stories of men who started congregations in the 1980s with a few people meeting in their home, studied ways to make Christian worship and practice palatable to contemporary people (especially men), and now boast of hundred-acre campuses and tens of thousands of members.” He cites the example of Bill Hybels, founding pastor of Willow Creek Community Church in the Chicago area, co-authoring a book on leadership principles of the Bible with Ken Blanchard, a widely-known business consultant and author of many popular motivational books (Frank 2006:118-119).

- Change in type of ministry

Hoge & Wenger (2005:50) indicate that some clergy leave the church for specialized ministry. The majority of these become chaplains in various settings such as hospitals, retirement homes or the military while a smaller percentage become campus ministers or denominational officers (Hoge & Wenger 2005:50). According to their study these clergy are the happiest and most satisfied as well as the largest category of ex-clergy (Hoge & Wenger 2005:51, 64). Many clergy strongly indicated that they did not leave the church but merely changed their ministry to a different one (Hoge & Wenger 2005:62-63).

- Family issues

Clergy couples experience the same strains as other dual career couples do: identity issues, work and role overload, role recycling problems, social network dilemmas and discrepancies between social and personal norms (Fogarty, Rapoport & Rapoport 1971:23, 543, 547; cf Kieren & Munro 1988:240). One additional issue that



clergy couples face is the problem of “handling the ambivalent boundary between work and family roles. Two aspects of this issue are the absorptiveness of the role and the embeddedness of both work and family roles” (Kieren & Munro 1988:239). Clerical work is considered an absorptive occupation with work roles demanding a high investment of the person’s resources (Kieren & Munro 1988:240). Absorptive work roles often demand investments from other family members as well (Kieren & Munro 1988:241; cf Hileman 2008:120). In the case of clergy spouses, it leads to a “two person, single career” where the spouse is often contributing resources without remuneration (Papanek 1973:853, 855, 858-860, 863). A great deal of the absorptiveness of the clergy role is as a result of an expectation that clergy are on call 24/7 (Kieren & Munro 1988:247). Enmeshment (embeddedness) is characterized by “the overlap and extremely high cohesiveness of two areas [and] occurs when two things become too closely intertwined” (Kieren & Munro 1988:241). In dual clergy families it occurs when the clergy work role and the personal or the family role becomes one and the same – there is a lack of natural boundaries (Kieren & Munro 1988:24; cf Hileman 2008:121). This same embeddedness has been observed in Roman Catholic priests (Hall & Schneider 1973:xvi).

Loneliness is rated the number one problem for clergy spouses (Zoba 1997:22; cf Davis & Milacci 2009:4, 14; see Davis 2007:34, 109). London & Wiseman (1993:27) indicate that more than half of the pastor’s wives were severely depressed in a survey done with 5 000 pastors. Loneliness affects clergy as well (DeVogel 1986). The challenge is that usually there is no one pastoring the pastor or his/her family (Hileman 2008:124). The clergy family cannot talk to the congregation for fear of gossip, nor to community members for the same reason (Hileman 2008:124). They also cannot talk to denominational leaders for fear of it being a “career-limiting move” (Hileman 2008:125). Clergy generally rely on their spouses to “confirm the value of their work” (Hart 1984:128). Relocating approximately every 4-5 years adds to clergy family stress (Littleton 1999; see Hileman 2008:122-123). This includes loss of a community, various relationships, and security. Physical relocation of clergy families as well as termination of service of the pastor creates distress due to the sense of powerlessness (Hileman 2008:125).



Both marriage and family exhibit benefits for society, including clergy's. Marriage, according to the Reformers, was both a public and ecclesial affair that benefited society (Browning 2007:257-258). According to Thompson (2007:6) family is important because "children grow and thrive in the context of close and dependable relationships that provide love and nurturance, security, responsive interaction, and encouragement for exploration." However, modernization has been disruptive to families (Browning 2007:245). Reader (2008:82-83) refers to Heymann's work to illustrate the current state of families across the world. Approximately 930 million children under the age of 15 are being raised in households where all the adults work (Heymann 2006:6, 12). At least 1 in 3 families interviewed had left a child home alone. The same number had left a child at home when sick or sent them to school despite being ill. The risk of an accident or some emergency taking place to a child left at home is a 2 out of 3 ratio. 1 in 4 parents took the child to work, often to unsafe/inappropriate environments.

Goode, in 1963, suggested that the extended family was declining and would be supplanted by conjugal or companionate families (Reader 2008:96; see Browning 2003:8). He believed these forms of family would bring about greater happiness and freedom. However, three decades later he shifted position noting that these forms of family are harmful to personal relationships and damaging to intimacy (Reader 2008:96; see Browning 2003:9). "The plurality of patterns of relationship, including higher numbers of divorces, more cohabitation and more births out of wedlock, seem to go hand in hand with growing poverty and declining well-being amongst significant percentages of women and children" (Reader 2008:96). Wilkinson (2005:286, 33-35, 235, 263; cf Reader 2008:93) mentions that the core issue facing modern societies is that of the quality of social relations. Closer to home, Apartheid in South Africa played a significant role in weakening families. Men working on the mines were separated from their extended families for long periods of time while living in hostels at the mines (see Browning 2007:11).

Hart (1984:133-135) lists the emotional hazards that a minister's family faces as:

- the minister's work and family life are closely intertwined;
- the family is constantly on display;
- the pastor's spouse especially is subjected to a set of role expectations from the church;
- most pastor's families suffer from financial problems;
- the unreliability of the time a pastor spends with his family is counterproductive to family growth and unity.
- Congregational conflict

Congregational conflict arises from many sources: job description expectations and discrepancies, inadequate training at seminary, and various other factors. Lummis' (2003:4) indicates there is a challenge facing both churches and clergy when determining the job description of pastors. She states that "some regional leaders question whether lay search committees have sufficient knowledge of what is really involved in pastoral leadership or of the church's mission." These committees may start out with specifics on what they are looking for in a pastor but often it comes down to "who is available and what can we afford?" (Lummis 2003:5). Often these committees would seek experienced pastors but settle on a "gut feeling" (Lummis 2003:6).

Maybe one of the approaches by search committees should be to list what are considered the essential responsibilities of a minister (based on Blizzard's six behavioral roles, receiving input from congregational members, the denominational office, and employment agencies) and then weight each one in order of importance. They should also establish the needs of the congregation at the current time. For example, maybe the order and weighting would be 1) preacher (30%), 2) pastor (30%), 3) teacher (10%), 4) priest/worship (10%), 5) organizer (10%), and 6) administrator (10%). This means the committee would need to look at how to provide resources (volunteers, finances, staff, etc.) to complement those areas that would receive less attention from the minister, for example, doing the administration etc.

Lummis (2003:12) states that lay leaders may not be interested in the exact hours that clergy work, but rather in clergy being available at regular times.

Training at seminary is mostly focused on preparing clergy to be the “only” pastor, probably the state of most congregations, and little is taught regarding building a team and functioning as one, and even less being a staff member (Van Schalkwyk 2001:1; cf Carroll 2002:10). Carroll (2002:10) contends that this “pastor-centered model of theological education and ministry practice” is not suitable for the church of today. Training needs to include conflict management and facilitative style leadership. Hoge & Wenger (2003:7) found the following conflicts, in order of importance:

- pastoral leadership style;
- finances;
- changes in worship style;
- conflicts between staff and/or clergy;
- issues about new buildings or renovation;
- changes in music styles.

Cooke & Nel (2010:1) suggest that the selection of candidates for theological training should include “in addition to a sense of calling ... abilities in terms of office (power), profession (capability) and person (adequacy).”

Curates [assistant pastors within the Roman Catholic Church] may experience conflict depending on the pastor’s leadership style and work patterns. Pastors who share important duties and responsibilities with their curates, encouraging them to take initiative and innovate, results in a rewarding work experience. Autocratic or laissez-faire leadership styles affect curates negatively (Hall & Schneider 1973:70-71). Curates are also dissatisfied with routine work passed on from their pastor. This includes answering the telephone, watching the door, and performing clerical duties. They would rather have a secretary perform these functions (Hall & Schneider 1973:84-85). Having to perform these functions often makes them feel underutilized (Hall & Schneider 1973:91).

Leadership style plays a role in influencing clergy to leave full-time pastoral ministry (Hall 2004:49):

McIntosh (1986) indicated that leadership style is a definite factor in whether a pastor should stay with or leave a particular congregation listing three styles: (a) decisive, even dictatorial; (b) easygoing, rolls with the punches, rarely making tough decisions; and (c) a blend of the two, delegating some decisions while making others themselves. McIntosh further stated that leadership style is one of the major reasons for the large number of churches plateaued between 200 and 250 members and posited that church size is a critical element in matching leadership style with the needs of the church. Therefore, the results suggested that: (a) a church of under one hundred often needs a pastor with a loving style of leadership, (b) a church of over two hundred requires a pastor who leads by direction, becoming more of a foreman overseeing the laity in their various roles, and (c) larger churches require a pastor who leads by delegation, one who is more like the chairman of the board in a large corporation.

McLaren (2000:95-107) cites church growth as possible causes of conflict – when the structure no longer serves the staff or members. He continues “structural roles in the church... [need to be] designed with personality theory, for example, Myers-Briggs, in mind” (McLaren 2000:103). A two-fold question arises: do pastors and staff have to fit the structure’s roles or do the roles need to be amended to fit the pastors and staff? Clearly defined KPA’s are necessary in the church (McLaren 2000: 104).

Forced exits (forced resignation) of clergy is a growing concern with nearly 1 in 4 American pastors having being ousted from their position within the span of their ministry (Barfoot et al 2005:2-3; see LaRue 2009:1). A study by *Leadership, Christianity Today* showed the main reason for forced exits are conflicting visions by the pastor and lay leaders for the church (LaRue 2009:1-2). The remaining results were:

- Conflicting visions for the church 46%.
- Personality conflict with board member(s) 38%.

- Unrealistic expectations 32%.
  - Lack of clear expectations 24%.
  - Personality conflicts (not with board members) 22%.
  - Theological differences 21%.
  - Personality conflict with senior pastor 19%.
- 
- Denominational conflict

Denominational conflict is another reason why clergy leave the church. It is often focused on “clergy sexual misconduct, homosexuality, the ordination of women, and doctrinal issues” (Carroll et al 2002:3). Other areas include lack of collegiality, lack of clear communication, personality clashes, authoritarian structures, and lack of support for the clergy – these are elaborated upon in the following section.

Fernandez (2001:27; Hoge & Wenger 2003:6-7) observes that the manner in which a bishop deals with a priest under his care influences the decision to leave or stay. Sometimes there is a conflict between the congregation and the denomination with regards to the liturgy and the priest finds himself in the middle, stressed (McDonagh 1975:657). Personality clashes are also an “influence” in the decision to leave (McDonagh 1975:658). Another challenge for clergy is the search for balance between the institutional patterns and purposes of the church as an organization and the personal needs and performance of the individual (Fichter 1970:82).

Denominational conflict can be minimized by various factors and collegiality is one of them. Collegiality “is a relationship that takes place mainly within the work context” (Bell & Koval 1971:47). It is in essence shared authority and responsibility among peers. A positive turn of events for the Roman Catholic Church is in the area of collegiality, a concept that concerns the general relationship between authority and obedience in the church. It is moving the Roman Catholic Church “from a strongly authoritarian structure to a semblance of representation or participatory democracy” (Fichter 1970:80). However the implementation thereof is another matter as bishops seem reluctant to “relax their authoritarian posture” (Fichter 1970:82; cf Hall & Schneider 1973:31).

Another central issue is the bureaucratic structure of the Roman Catholic Church which results in “the feeling of an inability to influence higher authority which priests have suggested is at the root of their dismay with their priestly career” (Hall & Schneider 1973:31). Within the Roman Catholic Church pastors tend towards unshared control, curates to semi-shared control and specials, that is the religious orders, to fully shared control (Hall & Schneider 1973:54-55). These various approaches to control, in other words having power to influence, within the structure or denomination contributes to the conflict experienced across all levels.

A “value” gap exists among Roman Catholic priests which contributes to denominational conflict. This value gap finds expression in both positions and age. “Pastors stress the importance of maintaining and expanding church structures, meeting financial obligations, and administering the parish effectively, while curates [assistant pastors] want to devote more time and energy to community development and their own personal growth” (Hall & Schneider 1973:60). In the area of age Hall & Schneider (1973:64-65) state:

Younger priests, the "new breed," stress the importance of shared authority, open communication, community involvement, personal development, meaning and relevance for the Church, and a closer link between the Church and the problems of contemporary society. This seems to reflect a concern for the horizontal or secular aspects of the priestly role. Older priests, however, place more stress on obedience to authority, both divine and organizational. They also place more stress on commitment to administration and maintenance of the church organization than do curates, and they have more faith that the church already is putting its theological and social goals into action.

Hoge & Wenger (2003:14) state that pastors “identified lack of support as a major difficulty in serving as a local church minister.” Two sources of support include denominational leadership or from other clergy. However, pastors found it difficult to disclose their problems to denominational leaders because they did not want to risk future calls and promotions. They also felt inhibited in seeking support from other clergy because of the enormous competition that exists among them (Hoge & Wenger 2003:14).

- Burn out

Stress and burnout increasingly affects today's society as more individuals than before are confronted with the emotional demands that go along with daily working for other people (Tomic et al 2004:227; cf Hart 1984:113). Recent research has shown an increase in stress over the past twenty five years (USA Today News 2012). Mental and emotional workloads for professionals have strongly increased during the last few decades (Tomic et al 2004:228). Competition in the workplace has negatively affected work relationships and the increase in potential workers has given employers leverage to make more demands on employees (Tomic et al 2004:228). Currently people are describing the causes of their personal worries and difficulties more psychologically than people did decades ago (Tomic et al 2004:227).

Burnout is "a psychological condition that results from chronic stress related to working with people" (Miner 2007:9; see Maslach et al 2001:397, 402-403). The central quality and most obvious manifestation of burnout is exhaustion (Maslach et al 2001:402). However, exhaustion is the stress dimension of burnout and not its only indicator (Maslach et al 2001:403). Sandford (1982:1) describes burnout as a person's exhaustion with his or her profession or major life activity.

Burnout consists of three components: emotional exhaustion, depersonalization, and lack of personal accomplishment (Francis et al 2004b:6, see Maslach & Jackson 1981:1). Emotional exhaustion occurs when emotional resources are depleted and workers feel they are no longer able to give of themselves at a psychological level (Francis et al 2004a:269-270). Chandler (2009:274) lists various sources when identifying "emotional exhaustion as contributing to pastoral burnout through inordinate time demands, unrealistic expectations, sense of inadequacy, fear of failure, loneliness, and spiritual dryness. Spiritual dryness is experienced as spiritual lethargy, a lack of vibrant spiritual encounter with God and an absence of spiritual resources." She contends that spiritual renewal or communion with God is effective in preventing burnout among clergy (Chandler 2009:275). Depersonalization is identified by "the development of negative, cynical attitudes and feelings about clients, seeing them as somehow deserving of their troubles" (Francis et al



2004a:270). A reduced sense of personal accomplishment is identified by the tendency to evaluate work with clients negatively and when people feel unhappy about themselves and dissatisfied with their accomplishments (Francis et al 2004a:270). Francis and others (2004a:270) also suggest making a clear distinction between the two negative components of burnout (emotional exhaustion and depersonalization) and the positive component (personal accomplishment) since there have been largely two groups of studies on clergy physical and psychological health. The one group of studies indicates that clergy have good health and high levels of job satisfaction (Francis et al 2004a:270-271). The other group of studies indicates a high level of poor health and negative effects (Francis et al 2004a:271). Hall & Schneider (1973:97) indicate that priests have lower levels of job satisfaction compared to professionals.

Findings of the Francis and others (2004a:274) study indicated that clergy who scored high on the index of emotional exhaustion were more likely to experience disagreement with their congregation, found it difficult to find people to fill roles in congregational life, doubted if they were the right kind of person for the congregation, felt their marriage and family life were negatively affected by the ministry, found it hard to deal with difficult critical attenders, found it hard to make and keep close friends, felt high stress in their vocation, and often thought of leaving the ministry. They also found no difference in susceptibility to emotional exhaustion between male and female clergy (Francis et al 2004a:275). Younger clergy were more susceptible to emotional exhaustion than older (Francis et al 2004a:275; see Schaufeli & Enzmann 1998:76). Also noted was that different denominations exhibited different levels of emotional exhaustion (Francis et al 2004a:275). Schaufeli & Enzmann (1998:77) note that unmarried individuals (especially men) seem to be more prone to burnout than those who are married and singles are more prone to burnout than divorced people. They also note that those with higher education are more prone to burnout and attribute this to higher expectations and greater responsibilities over other people (Schaufeli & Enzmann 1998:77).

Miner (2007:9) states that "Christian ministry is often depicted as a stressful calling that is conducive to burnout". Sandford (1982:5-15), in discussing ministry burnout, lists nine special difficulties that the ministering person faces in his work:



- the job is never finished;
- there aren't always signs if the work is having any results;
- the work is repetitive;
- there is a constant dealing with people's expectations;
- works with the same people every year;
- a great drain on energy due to working with people in need;
- dealing with people who want to be "stroked" and not necessarily want solid spiritual food;
- functioning a great deal of the time on his "persona";
- become exhausted by failure.

He states that probably the most important source of burnout is exhaustion by failure (1982:15). Hart (1984:113-114) lists the following as conditions which contribute to the incidence of burnout:

- insufficient training for complex work with other humans;
- work overload with no clear boundaries;
- too many hours spent doing work that is not appreciated;
- too much "politics" and too little Christian charity;
- too much bureaucratic constraint with too little work flexibility;
- too great a gap between aspiration and accomplishment.

Secularization has an influence on burnout in clergy. Miner (2007:10) notes that ministers are working in a context of secularization which is defined as a decline in the authority of religion both as an institution and as specific organizations (cf Chaves 1993:7; see Chaves 1994:750). Secularization weakens the minister's external bases of authority and at the same time challenges his or her autonomy and inner sources of authority (Miner 2007:10). However difficult, it is possible to derive inner legitimation and this is the only source of legitimation the minister has direct control over (Miner 2007:10). Secularization also has psychological consequences in that ministers question the beliefs of their earlier socialization rather than remain unaffected by it (Miner 2007:10). One such consequence of secularization is the

difficulty in “developing an inner sense of legitimation based on personal spirituality and competence” (Miner 2007:10). Inner conflict as described above contributes to burnout experienced by clergy.

Hall (1997; cf Tomic et al 2004:227) identifies six major dimensions concerning pastors’ personal (mental and spiritual) well-being; these are emotional well-being, stress and coping, marriage and divorce, family, burnout, and personal shortcomings. Factors that contribute to burnout, among others, are marital problems, feelings of incompetence and personal failure, time constraints, role conflicts, and the gap between illogical expectations and the reality of daily routine (Tomic et al 2004:230). The correlation between clergy personal well-being and factors contributing to burnout illustrates the intricacy of the various variables that contribute to either state of being.

Table 5 - Contrasting variables of well-being and burnout among clergy

<b>Well-Being</b>	<b>Burnout</b>
Emotional	Feelings of incompetence
Stress & coping	Time constraints
Marriage and divorce	Marital problems
Family	Role conflicts
Burnout	Gap between expectations and reality
Personal shortcomings	Feelings of personal failure

Factors that relate to ministry burnout include age, personality traits, and religious coping styles (Miner 2007:10). Relational and ministry issues contribute the most to overall levels of felt stress, with conflicts considered highly stressful (Miner 2007:14). Other stressful situations include high expectations and needs, and loss of people (Miner 2007:14).

Tomic and other's (2004:235-238) study shows the following significant correlations:

- Emotional stability is more likely with an increase in age, social support at home, and extroversion.
- Emotional exhaustion is less likely with an increase in age, social support at home, extroversion, and emotional stability.
- Emotional exhaustion, depersonalization, and a reduced sense of personal accomplishment is more likely with pressure of work.
- Depersonalization is less likely with an increase in age, extroversion, and emotional stability.
- Personal accomplishment is more likely with an increase in age, social support at home, and emotional stability.
- Emotional exhaustion and depersonalization decrease with length of employment as a minister.

Above findings indicate age, social support at home, extroversion, emotional stability, and length of employment as factors decreasing the likelihood of burnout while pressure at work increases the likelihood of burnout. Shrader (1956:96-97) states that hard and conscientious workers are more prone to burnout as they try to fulfill all their obligations. Shrader (1956:102) mentions that one minister said he no longer has an off day and works 13,5 hours a day, seven days a week. He recommends a ratio of 1 pastor to 500 members (Shrader 1956:102). He suggests the multiple minister arrangement to reduce conflict between congregations and ministers with each minister responsible for his own area and its administration (Shrader 1956:104). Browning (1982; cf Tomic et al 2004:230) concluded that the following situational factors showed a negative correlation with burnout: the annual family holiday, a flexible time-table, a large social and professional network, and positive social support from the family. Assertiveness, a good marriage, and turning to God in the case of difficulties also showed a negative correlation with burnout (Browning 1982; cf Tomic et al 2004:230)<sup>1</sup>. Ministers who turn to God suffer less

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<sup>1</sup> Browning, R W 1982. Professional burnout among the clergy. PhD dissertation, Georgia State University. Professional burnout, defined as "a coping response to job stress that is characterized by a state of physical, attitudinal, and emotional exhaustion in which a person experiences decreased efficiency, increased apathy, and a diminished ability to tolerate further stress" was investigated utilizing a sample of 240 clergymen. A review of the pertinent literature was conducted which covered the following specific areas: (1) Definition of burnout; (2) Symptoms and characteristics of burnout; (3) Causes and

emotional exhaustion and depersonalization and experience greater personal accomplishment than ministers who do not, that is, clergy who believe they can solve problems all by themselves without the help of God (Tomic et al 2004:230). A minister's emotional maturity and balance are regarded as the basis of pastoral activities. To be effective in supporting the spiritual growth of church members, "ministers themselves should emotionally grow and mature constantly and steadily; lack of emotional resources may result in professional care of a diminished and even poor quality" (Tomic et al 2004:230). According to Congo (1983; in Tomic et al 2004:230), "passive aggression, avoidance of conflicts, dependence, timidity, and weak expressivities all correlated with high levels of burnout." Burnout generally leads to "a progressive loss of ambition, idealism, energy, calling, and purpose [and] "for the minister, untreated burnout can often mean the beginning of the end of a career" (Hart 1984:113).

Unrealistic clergy role expectations formed in the Middle Ages when theologians used the Old Testament priestly requirements to determine clergy duties (Willimon 2000:9-10). The present scope of duties and high workload of clergy contribute to their burnout (Shrader 1956:95). Noyce (1988; in Trull & Carter 2004:24) asserts that clergy burnout results more from "a blurred pastoral identity than from overwork". Hart (1984:13) asks what makes the ministry so demanding – the conscientiousness of the minister or the nature of the work? He suggests both. The nature of the work demands a high level of internal control which encourages a heightened sense of responsibility (Hart 1984:13). Ministers also struggle to live up to "unrealistic, self-imposed expectations" (Hart 1984:13). Shrier (2009:2) contends that burnout among clergy is due to both the minister and the church not taking responsibility for empowering leaders.

Freudenberger (1974; in Tomic et al 2004:225) uses the term 'burnout' to describe the situation of physical and emotional exhaustion and noted that idealistic motivated

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factors associated with burnout; (4) Burnout as a coping response to job stress, and (5) Instruments used to measure burnout. Seven hypotheses were investigated in an effort to determine what personal and job related variables were associated with burnout among the clergy. A survey form, The Stress Inventory For Ministers (SIM), was developed based on several available burnout instruments. The SIM contained 32 demographic variables and 44 items which served as a burnout rating scale. Several social-psychological constructs such as the lack of a social-professional support system and the inability to give and receive support were found to have low but significant correlations with burnout among the clergy. Post hoc analyses utilizing extreme groups of burnout scores were found to have significant differences across several independent variables.

individuals (cherishing unrealistic expectations) run the risk of becoming emotionally exhausted because they work too hard, too long, and are involved in too many troubles. Scott (1978; in Salter 1990:135-136) has identified the change that has taken place in New England Ministry from 1750 to 1850. Scott shows that in the 1700's the ideal pastor had grown up in the community he served, demonstrating spiritual gifts and maturity. He demonstrated day-to-day soul care and had prominence in the eyes of the people. He was most probably the best-read, best-educated, and most articulate person in the community and likely to spend his whole ministerial career in one place. After the 1800's a new breed of minister appeared – the itinerant minister. He could provide more tangible results in salvations etc. without being in one place for too long (Scott 1978; in Salter 1990:135-136). Tomic et al (2004:228) note that “individuality seems to be one of the most striking features of industrialized societies - more people are socially isolated. In the past churches and faith communities provided safe and social surroundings but no longer as individuals are deemed responsible for the creation and maintenance of their own social network which is often viewed as a very tiring assignment (Tomic et al 2004:228).

The expectations of novice clergy as opposed to experienced clergy may also contribute to burnout – “an additional reason that may explain the rise in burnout is found in different outlooks, thoughts and opinions of novice professionals when compared with experienced professionals” (Tomic et al 2004:228; see Cherniss 1980:97-112). Churches as organizations may employ a pastor and expect him or her to “get on with the job” and not allow for growth in responsibilities and experience. Cherniss (1980:251-254) lists five aspects that influence the development of burnout in novice professionals: competence, autonomy, outcomes of work, collegiality and, the client's attitude.

Another challenge is that of blurred spheres of activity. Perceptions are that there should be no separation between public and private life (Willimon 2000:19). The statement “role models for the church”, based on 1 Timothy 3:2-3, highlights the requirements for ministry. A plethora of questions arise. What pressures do clergy face with a life that seems too public at times? How do we learn from Jesus example? Surely ministers and their families need some sort of privacy, if so, how

and when is considered realistic? This “blurring” of social spheres seems to bring stress into the minister’s marriage and family (Willimon 2000:112). The spheres of family, work, and religion are the three main spheres that are blurred (Davies & Guest 2007:174). Often work is considered a “family concern” in clergy families (Davies & Guest 2007:174). The blurring of spheres affects clergy children as they “become old enough to encounter the cultural norm” and may experience some degree of confusion in their social life (Davies & Guest 2007:174). Flexibility in time may be considered a “certain benefit” of the clergy occupation (see Davies & Guest 2007:173). In this researcher’s situation, absence at night was substituted with afternoon attendance at sport matches and cultural activities which was really appreciated by his children. According to Jinkins (2002:13; cf Beebe 2007:258) clergy reported a psychological drain due to being unable to distinguish between goals in their professional and personal lives and goals in their vocational ministry. “What may be at work in the emotional dysfunction of the pastoral vocation is the difficulty of individuals who enter the ministry to maintain an appropriate level of differentiation of self and role” (Beebe 2007:258).

Carroll (2001:13-14) indicates that past preparation for ministry was inadequate as it focused on a pastor-centered model of ministry as opposed to an ecclesial model that focuses on partnerships: between pastor and congregation, between congregation and community, etc. The earlier model fueled burnout among clergy. Pastors feel a sense of ultimate responsibility for their parishes; however, the rural pastor operating alone experiences more daily situations and problems resulting from this responsibility (Hall & Schneider 1973:70). Hart (1984:xii) states that seminary does not place enough emphasis on assisting prospective ministers develop the emotional and interpersonal skills they will need in their work. They are prepared to preach great sermons but cannot control their own anger constructively. They teach theology but are unable to resolve conflicts. They pray for the gospel to reach the world and bypass their own children. He continues “ministers, like all people, are subject to the natural laws which operate according to well-understood psychological principles. When these laws are abused, certain natural consequences can prevent God’s Spirit from working effectively through his human agent” (Hart 1984:xiii). Hart (1984:115) indicates that ministers are not adequately trained to handle conflict situations, difficult personalities, or communication problems.

Ministers relate to people in a voluntary structure which means that these volunteers are more erratic than those who may be employed, and they are not necessarily the ones he may have chosen or employed to work with (Hart 1984:116).

Cherniss (1993; in Beebe 2007:259) describes clergy burnout in the following way:

Clergy become emotionally and functionally overwhelmed by the demands and expectations of the role, and interpersonal conflicts encourage emotional cutoff that promotes depersonalization; an inability to fulfill the functions of the role, along with increasingly conflictive situations, leads to a reduced sense of professional (and personal) self-efficacy.

Stewart (2003:78-81; see Cooke 2008:2-3) mentions four “troubling” paradigms that contribute to clergy burnout:

- the messiah model (clergy view themselves as saviors);
- the fishbowl effect (clergy feel they are constantly on display);
- high expectations (multiple and varied);
- denominational demands (in addition to congregational demands).

Clergy find it difficult to mentally disengage from the demands of ministry which may contribute to mental fatigue and burnout” (Stewart 2003:80). Other factors contributing to burnout are: high levels of anxiety, poorly defined boundaries, and lack of a clear vision in the denomination as a whole (Scheib 2003:83). Swart (2001:94) lists the following factors that contribute to clergy burn out: the social context of the congregation, the personality of the minister, work overload, time pressures, insufficient personal-, interpersonal-, and administrative capabilities, unsure role descriptions and expectations, too little feedback and visible results, lack of differentiation between ministry and family life, low level of input in decision making, low mobility, too little rest and recreation, and needs that exceed existing resources. Low mobility refers to both the fact that ministers remain in the same church for a long period of time as well as that there aren’t further promotional levels available as in other professions (Cooke 2008:4). In response to the four troubling paradigms above, Stewart (2003:81) has five suggestions to prevent clergy burnout:



- be a servant, not the messiah;
- concentrate on your strengths/gifts;
- learn how to say “no”;
- take time for yourself and family;
- take time for prayer and spiritual rejuvenation.

Clergy burnout is prevented by observing the Sabbath (Shrier 2009:10-14; cf Chandler 2009:276). Shrier (2009:20) suggests five “non-negotiable demands” for clergy to prevent burnout:

- I will have a Sabbath: time off from work (not a Sunday), in which I can rest in Christ, be built up by other believers, and spend time with family and friends.
- Saying “no” will always be an option. If I feel like something will take away time from my family and/or other commitments outside of church, I can say no.
- Office hours will be flexible. For example, if I am at church until 10:00pm Wednesday night for youth group, I will not have to come in to work at 9:00am the next day. A 40-hour workweek does not automatically equal 60+ hours because it is ministry.
- God first. Family second. Job third.
- I will get support from my church congregation and staff in carrying out these non-negotiable demands.

According to Hart (1984:12) “depression is a major occupational hazard for ministers.” He continues “burnout produces depression in two ways: the physiological protective systems of the individual begin to break down under the prolonged stresses of unsatisfactory working conditions (a state of distress) [and] much of what is happening is experienced by the individual as loss and deprivation” (Hart 1984:114). Ideally, depression “triggers a series of important responses in the body to deal with the chaos in life” (Hart 1984:2). It forces one to withdraw from a troublesome environment in order to regain perspective and make appropriate



adjustments (Hart 1984:2). Hart (1984:16-22) suggests the following factors contribute to depression hazards in ministry:

- failure to take proper care of the physical body;
- the nature of the work;
- the minister's position within the church that leads to loneliness;
- not knowing how to relax;
- distorted ideas about the nature of ministry;
- unclear defined boundaries of work;
- the minister's focus can become too narrow;
- ministers confuse role identity with self-image.

He also suggests that depression may drive ministers away from spiritual things, sometimes resulting prayer and studying of the Bible being stopped (Hart 1984:31). General masks of depression (things that may cover depression so that it is not recognized) include (Hart 1984:50-52):

- anger;
- compulsive work;
- work inhibition;
- loss of ambition;
- compulsive overeating;
- loss of sexual drive.

Hart (1984:143) suggests that ministers build resistance to depression by:

- learning from past depression;
- understanding his or her own physiology;
- learning assertive behaviour;
- correcting patterns of thinking;
- clarifying values;
- avoiding helplessness.

Fichter (1984:373) considers clergy burnout a myth. He indicates that frustration, stress and burnout are not new experiences and they affect everyone at some or another time (Fichter 1984:374). Qualben (1982:13-16; cf Fichter 1984:374) states that stress is not the issue but rather distress which is “the product of frustration and repeated disappointment.” Fichter (1984:375) notes that the shifting environmental conditions of work is an important factor in burnout and cites the example of the change brought about the Second Vatican Council which caused American priests to feel that the sense and direction of the priesthood has changed. Inability to cope with demands of given assignments also produces stress (Fichter 1984:376). Stressful hardworking priests manifest higher incidents of certain ailments (physical illness) (Fichter 1984:378). Fichter (1984:379) states that clergy live longer than men in other professions and attributes it to their superior spiritual and psychological training which enables them to cope better with the symptoms of burnout. In contrast Frances and others (2004b:5) state that more recent studies (1989-1994) indicates clergy stress and burnout are “very real phenomena which may be increasing.”

- Sexual misconduct

According to US Legal (2012) sexual misconduct is defined as follows:

Sexual misconduct encompasses a range of behavior used to obtain sexual gratification against another’s will or at the expense of another. Sexual misconduct includes sexual harassment, sexual assault, and any conduct of a sexual nature that is without consent, or has the effect of threatening or intimidating the person against whom such conduct is directed. State laws vary on defining acts which constitute sexual misconduct. Generally sexual misconduct can involve any of the following acts:

- Intentional touching without consent;
- Exposing his or her genitals under circumstances likely to cause affront or alarm;
- Having sexual contact in the presence of a third person or persons under circumstances likely to cause affront or alarm;
- Having sexual intercourse or deviate sexual intercourse in a public place in the presence of a third person;

- Soliciting or requesting another person to engage in sexual conduct under circumstances in which he knows that his requests or solicitation is likely to cause affront or alarm;
- Forcing a victim to touch, directly or through clothing, another person's genitals, breast, groin, thighs or buttocks;
- Vaginal or anal intercourse;
- Fellatio or cunnilingus;
- Sexual penetration with an object without consent.

Clergy leave full-time pastoral ministry due to sexual misconduct. Pastors and priests engage in extramarital affairs and sexually inappropriate behaviour (Moseley 2003:169; cf Hoge & Wenger 2005:24). The majority of sexual misconduct is heterosexual extramarital affairs while sexual abuse of children is less common but not less concerning (Hoge & Wenger 2005:24). The issue of practicing homosexuality being classified as sexual misconduct is still a divisive issue among various denominations (Hoge & Wenger 2005:24-25). Thoburn (2011) points out that 1 in 10 Protestant pastors have sexual contact with someone other than a spouse while in the ministry, 3 in 10 ministers engage in sexual behaviour that they consider inappropriate, and more than 15 percent of ministers qualify as addicted to Internet pornography. Inappropriate sexual contact and pornography are serious problems for clergy (see Davies 2003:99-100; Powell 2008:32-33, 44-45; Van Wyk 2010:9-13).

Factors contributing to sexual misconduct among clergy include the “star factor” which occurs within the church (Rediger 1990:15). He states “no other profession offers the individual the responsibility of standing in front of an audience at least once every week and interpreting God, life, and morality for them. Another of the reasons clergy committing pastoral sexual abuse is the exception fantasy, for example, I can get away with this one! Or, the rules don’t apply to me! (Friberg & Laaser 1998:17). Marital dissatisfaction increases the likelihood of infidelity in clergy (Thoburn and Whitman 2004:502). Clergy may seek to regain intimacy that is lacking, meet self-esteem needs, or stave off loneliness by means of illicit sexual relationships (Thoburn and Whitman 2004:502). Birchard (2000:136) shows “the three principal issues about causation [of clergy sexual misconduct] revealed by the data are boundary ambiguity, institutional inattentiveness, and personal need”.

Friberg & Laaser (1998:18-20; see Irons and Roberts 1995:41-49) categorize clergy sexual offenders using the following archetypal categories:

- The naïve prince: usually psychologically healthy but inadequately trained to perceive appropriate ethical boundaries.
- The wounded warrior: usually immersed in ministry, neglects self-care, suffers from shame, seeks external validation (sometimes sexual in nature), becomes isolated by secret life, addiction may be present (including sexual addiction).
- The self-serving martyr: usually in middle or late career, sacrificed all for the congregation but have come to resent them, feels entitled which leads to crossing boundaries, experiences significant inner conflicts and anxiety.
- The false lover: lives a life of high intensity and drama, lives on the edge and takes risks, seduces others, is a “fixated adolescent”, religiosity used as a cover, may have a series of lovers.
- The dark king: charming and charismatic, exploiting power for personal gain, needs to control and dominate, finds vulnerable adult to meet sexual needs, creates devoted followers who support even when misconduct is exposed, usually found in the media portrayals, causes great congregational damage.
- The wild card: suffers from major mental disorder, may manage illness with sexual activity, appears religious but spirituality may be genuine.

Irons and Roberts (1995:42-45) indicate that the first two categories of *naïve prince* and *wounded warrior* respond well to interventions and their rehabilitation potential is good while the third category of *self-serving martyr*'s prognosis and rehabilitation is fair. Professional rehabilitation may be possible for the *false lover* but this is not assured. Nearly all *dark kings* are unable to return to ministry while the possibility for return to ministry exists for the *wild card*.

Clergy function as professionals and their relationships with congregants, staff, and others is based on trust (cf Rosell 2008:38). “Extramarital sexual behavior falls into a different category when it involves a professional functioning in his or her official role. By definition, professional sexual misconduct (PSM) is any sexual activity, with or

without contact, between two people who have a professional relationship based on trust” (Thoburn and Whitman 2004:497-498). Meek and others (2004:64-65) contend that prevention [in the area of clergy sexual misconduct] begins “in graduate school or seminary.”

Irons and Roberts (1995:38; see Van Wyk 2010:51-52) found that “80 percent of sexually exploitive professionals [including clergy] were victims of physical, emotional, or sexual abuse, emotional incest, or profound abandonment as children or adolescents.” This is not to excuse their behaviour but possibly indicates a reason for the inappropriate behaviour.

Eubanks (2006:38-41; cf Powell 2008:53-56) indicates seven relational fractures which contribute to forced terminations of clergy [this includes sexual misconduct]:

- Confusing loving God, with loving the ministry.
- Confusing intimacy with God, with sermon preparation and Bible study.
- Confusing setting a godly example with projecting a pastoral image.
- Confusing marital oneness, with having a wife willing to perpetuate the pastoral image.
- Confusing authentic, vulnerable relationships with other men with knowing lots of people.
- Confusing being a strong leader with needing to be in control.
- Confusing being a biblical peacemaker with fear of conflict.
  
- Divorce or marital problems

Divorce affects clergy with 24% of female and 19% of male clergy in the USA having been divorced (Religious Research Association, 2001:1; see Hileman 2008:120-121). According to Zikmund and others (1998:40-43), the divorce rate of Protestant clergy and lay persons in America are the same. The same seems to hold true for Roman Catholics (Roof & McKinney 1987:156-157). In the past, divorced clergy were the exception and divorce would most certainly end their careers (Lummis 2006:169). At present divorce among clergy has a negative effect on their church career (Lummis 2006:173). Factors that contribute to clergy divorce include the

spouse working outside of the church and ministry being a 24/7 “time-consuming and demanding occupation” (Lummis 2006:170-171). Being underpaid also contributes to divorce among clergy (Malebe 2004:162).

- Economic factors

According to McMillan & Price (2001:2) “churches should compensate clergy somehow and at some level, but how compensation is derived is a complicated process”. Brauer-Rieke (2012: p1 of 29) of the Evangelical Lutheran Church in America (ELCA) points out that “not all of us are used to thinking of our pastors, Diaconal Ministers, and AIM’s as ‘professionals’ when it comes to compensation. Yet, all of these leaders bring university and graduate-level gifts to ministry”. In the USA, very few pastors are paid at a professional salary level (McMillan & Price 2003:7). Male clergy in the USA consider themselves as members of the professional middle class but this is fast changing in a downward direction (Price 2001). Clergy are not unlike other professionals as Wildhagen and others (2005:396) state that “like other kinds of employees, clergy assess economic benefits, workplace justice, job satisfaction, and work expectations when they decide whether to search for other positions”.

A study by Chang & Perl (1999:403) indicates that:

In Protestant denominations, we find that marriage has a positive effect on earnings for men, but not for women. We also find results that challenge the hypothesis that these extra earnings are indirect compensation for the “pastor's wife,” who traditionally acts as an unpaid staff person when the pastor is hired. We find no difference between earnings of married men whose wives work full-time outside the church and those whose wives stay at home and support their husband's church activities. Interestingly, divorce does not depress earnings for men and has a positive effect on the earnings of women, relative to married women. The analysis suggests that divorced women tend to work more paid hours than married women. Analyses of clergy in conservative denominations reveal no negative effects of divorce on earnings. However, this may be due to the small number of divorced clergy in these conservative denominations.

Clergy face economic challenges such as taxation of monetary gifts (Frazier 2010:11-12), salaries that are dependent on church size (McMillan & Price 2001:3; see Miles & Proeschold-Bell 2012:26), perceptions of clergy work as 'loafing' hence not worth a decent salary (Hotchkiss 2009), natural disasters such as hurricanes resulting in a reduced or no salary (The Christian Century 2005) and debt (Goetz 1997). Other economic challenges include (McDuff & Mueller, 2000:94):

Clergy are employees (ministers) in organizations (local churches). There is no internal labor market (ILM) within most local churches. In fact, descriptions of the jobs clergy hold are consistent with jobs in what are called secondary labor markets (SLAMs): Wages are generally low, there is no significant investment by employers, entry requirements are fairly general, there are no mechanisms promoting firm-specific tenure (i.e., there is little job security with a particular church), turnover is expected, and there is no potential for promotion within a particular church. This sets the ministry off from other established professions such as medicine, law, and academia where job characteristics (like pay, promotion ladders, and job security) are much closer to those associated with jobs in what are referred to as primary labor markets.

However, McDuff & Mueller (2000:97) indicate that clergy are committed to their vocation due to their divine calling even when work conditions and the employment relationship are not good.

- Suicide

Clergy "exit" ministry due to death, retirement, and in some cases even suicide. A minister was found dead after gassing himself in his car (Beeld 2011). Nearly no information is available on this topic.

## 1.5 Research plan

**Chapter 1** is an introduction to the study and includes problem formulation, aims and methodology of the study.

**Chapter 2** provides the literature review.

**Chapter 3** discusses the methodology and research design.

**Chapter 4** describes the data – its fragmentation and conceptualization.

**Chapter 5** presents the findings of the research.

**Chapter 6** provides an overview and limitations of the study, as well as recommendations for practice and for future research.



## CHAPTER 2

# GROUNDED THEORY IN PRACTICAL THEOLOGY

### 2.1 Abductive reasoning

The research methodology of this thesis will entail:

- A paradigm (frame of thinking) that is postmodern in approach.
- A theory (abstract) which is practical theological in nature.
- A model (epistemology) using grounded theory.
- A method of conducting interviews.

Methods are the techniques or procedures used to collect and analyze data while methodology refers to “a process where the design of the research and choice of particular methods, and their justification in relation to the research project, are made evident” (King & Horrocks 2010:6). The focus of the study will slant towards a postmodern approach (“follow my footsteps”) as opposed to a modern approach (“replicate and get the same results”) (Dreyer 2011: personal communication).

Historically there has been a clash between proponents of qualitative and quantitative research (Glaser & Strauss 1999:15). Stelter and others (2003:2) refer to Denzin & Lincoln who point out that “the field of qualitative research is defined primarily by a series of essential tensions, contradictions, and hesitations that work back and forth between competing definitions and conceptions of the field. That is, qualitative research can mean different things to different people.” In qualitative research, the researcher becomes the instrument. The researcher is “the instrument that engages the situation and makes sense of it. [Moreover], it is the researcher’s ability to see and interpret significant aspects...that provides unique, personal insight into the experience under study” (Eisner 1991:33-34). Mills (1985:176) suggests that “qualitative field studies are sorely needed to provide current and accurate descriptions of the world and work of the clergy.” He maintains that qualitative field studies are, “when well done, the best way to discover the meaning of ministry from within” (Mills 1985:176).

Maxwell (1996:17-20) lists five particular purposes where qualitative research is especially well-matched:

- Understanding the meaning, for the participants in the study, of the events, situations, and actions they are involved with and the accounts that they give of their lives and experiences.
- Understanding the particular context within which participants act, and the influence that this context has on their actions.
- Identifying unanticipated phenomena and influences, and generating new grounded theories about the latter.
- Understanding the process in which events and actions take place.
- Developing causal explanations.

Butler-Kisber (2010:13-21) mentions six main issues facing qualitative researchers:

- validity (trustworthiness or credibility);
- generalizability (sample size and adherence to procedures);
- access and consent (ethical aspects);
- reflexivity (research identity or identities);
- voice;
- transparency (clear inquiry processes).

According to Denzin & Lincoln (1994:106) qualitative research addresses quantitative research's 'weaknesses' which include:

- context stripping (relevance);
- exclusion of meaning and purpose;
- the etic/emic dilemma (outsider/insider);
- inapplicability of general data to individual cases;
- the exclusion of the discovery dimension in inquiry.

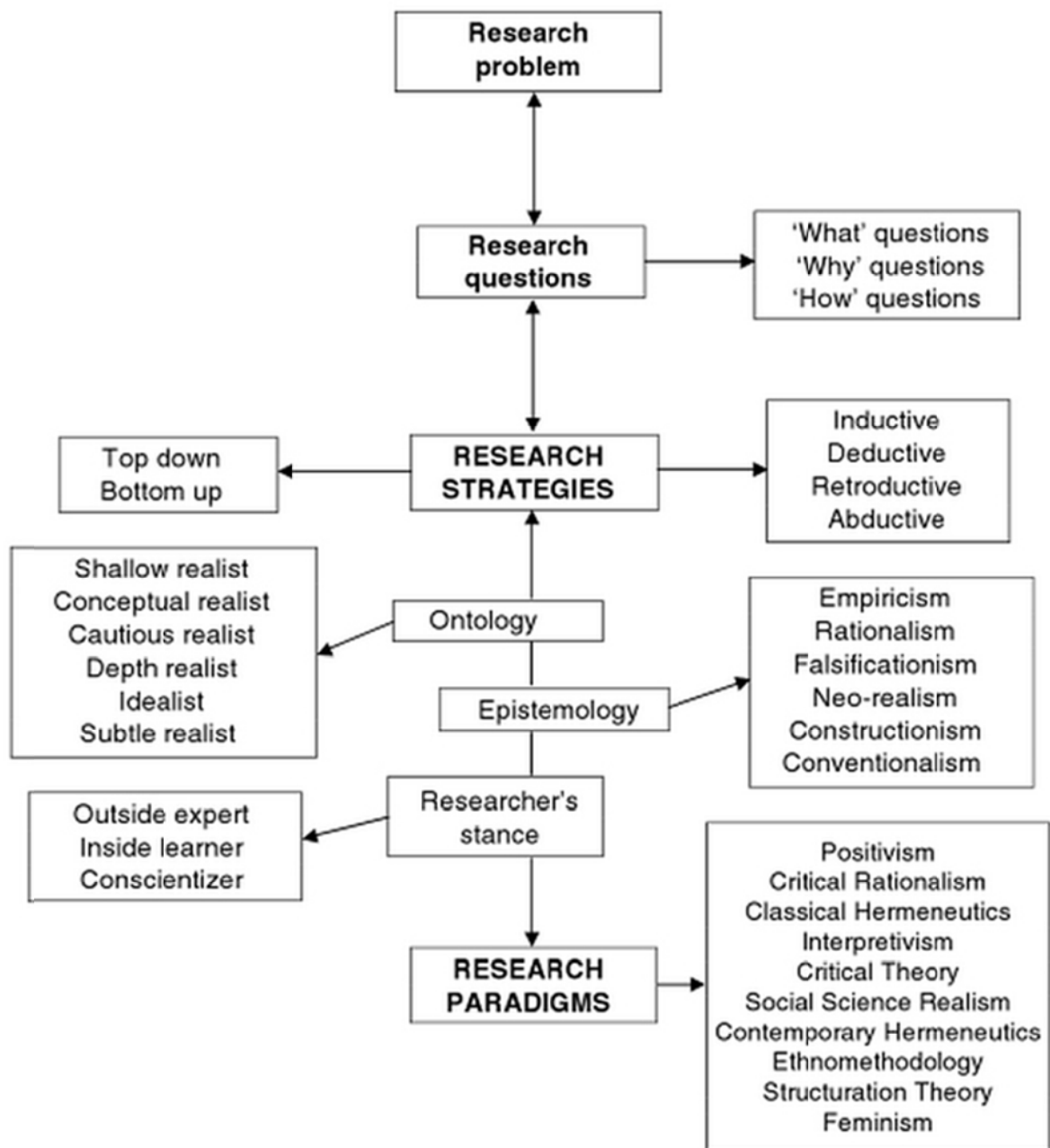
Theories of "truth" differ in the natural and social worlds (Snape & Spencer 2003:14). In the natural sciences, "the dominant theory of truth is one of correspondence ...

there is a match between observations or readings of the natural world and an independent reality” (Snape & Spencer 2003:14). In the social world, an alternative view exists – “the intersubjective or coherence theory of truth ... [which] suggests that this ‘independent’ reality can only be gauged in a consensual rather than an absolute way” (Snape & Spencer 2003:14).

Reetley (2003:15-17) compares the epistemological approaches of natural and social science to qualitative research. Firstly, the relationship between researcher and the researched differ in each. In the natural sciences the researcher is perceived as being independent of the phenomena being studied and can be objective in his/her approach and the investigation value free. In the social sciences, the relationship between researcher and phenomena is interactive as the research process affects people. Secondly, in the natural sciences the dominant theory of truth is correspondence - there is a match between observations or readings of the natural world and an independent reality. In the social sciences there is the intersubjective or coherence theory of truth – an independent reality can only be gauged in a consensual rather than an absolute way.

Blaikie (2007: 2-12) explains the research process as follows. It starts with a research problem (Blaikie 2007:6). This is followed by a research question of which there are three types: what (seeks descriptions), why (seeks understanding or explanation), and how (seeks intervention and problem solving). Usually these questions follow an order: what, then why, followed by how (Blaikie 2007:6-8). Next, a research strategy is chosen from four possibilities: inductive (specifics to general, useful for *what* questions and limited for *why* questions), deductive (general to specifics, useful for only *why* questions), retroductive (alternate use for answering *why* questions), and abductive (useful for both *what* and *why* questions) (Blaikie 2007:8-11). There are two general ways to answer the *why* question: working ‘bottom up’ or ‘top down’. Working ‘top down’ means the researcher has theories and concepts and tests these against reality to see if they accurately describe/depict reality. Working ‘bottom up’, as in grounded theory, means deriving theory and concepts from a situation (Blaikie 2007:10). The researcher’s stance also needs to be noted as: outsider/insider, expert/learner, and on/for/with people (Blaikie 2007:11-12).

Figure 1 - The research process and related ontological and epistemological aspects as described by Blaikie (2007:27).



## 2.2 Characteristics

According to Rubin & Babbie (2011:454) grounded theory attempts “to derive theories from an analysis of the patterns, themes, and common categories discovered among observational data.” Grounded theory questions are usually

action and process oriented (De Vos 1998:268). Grounded theory is open to what is new, to what is found in the data. Conde-Frazier (2006:327) states the following about grounded theory:

It examines the interrelationships among the condition, meaning, and action. It permits one to analyze the information while generating theory that may help to study the areas of interest as well as others that may emerge in the course of the investigation. It works with the notion of theory as process. It generates the data first and then systematically approaches it to discover the theory from the data generated rather than having to fit the data and theory with which it started. This methodology recognizes the need to get into the field in order to understand what is happening and therefore to ground one's theory in that reality.

According to Pleizier (2010b:229), despite the various ways grounded theory can be designed, it usually involves the following steps: "empirical data is *coded*, codes are turned into *concepts*, and concepts are related to *hypothetical statements*".

### **2.2.1 Grounded theory's extent of influence and history**

Grounded theory and its methodologies, referred to as grounded theory methodology, have been selected as the research methodology for this dissertation. Grounded theory is a widely used research methodology that originated in the field of sociology but is currently being used across a wide array of disciplines and subject areas (Bryant & Charmaz 2007a:1). It became the dominant qualitative methodology in the 1980's. Between 1991 and 1998 it accounted for 64% of citations in the Social Science Citation Index. This included both quantitative and qualitative methods. The remaining 36% of citations used 11 other methods (see Bryant & Charmaz 2007a:1-2). This does not mean that grounded theory methodology is a research method understood and applied by all researchers in the same manner. At present there are three main schools of thought: Glaser, Strauss & Corbin, and Charmaz. These three contain the current seven versions, namely positivist, post-positivist, constructivist (Charmaz), objectivist, postmodern, situational (Clarke), and computer assisted (Bryant & Charmaz 2007a:10).

Creswell (2005:397-402) describes three types of grounded theory: systematic design, emerging design, and constructivist design. Systematic design “emphasizes the use of data analysis steps of open, axial, and selective coding, and the development of a logic paradigm or a visual picture of the theory generated” (Creswell 2005:397). Emerging design is “letting the theory emerge from the data rather than using specific, preset categories” (Creswell 2005:401). Constructivist design has as its focus “the meanings ascribed by participants in a study...more interested in the views, values, beliefs, feelings, assumptions, and ideologies of individuals than in gathering facts and describing acts” (Creswell 2005:402).

Grounded theory was developed in the 1960's by Barney G. Glaser and Anslem L. Strauss and expressed in their founding texts: *Awareness of Dying* (1965), *The Discovery of Grounded Theory* (1967), *Time for Dying* (1968), and *Status Passage* (1971). They developed the grounded theory method through analyzing their own research decisions with respect to their analysis of procedures and practices in hospitals dealing with the terminally ill (Bryant & Charmaz 2007b:32). The core text used by most researchers remains their 1967 monograph *The Discovery of Grounded Theory: Strategies for Qualitative Research*. It was within this work that the *grounded theory mantra* of *theory emerges from the data* was made (Bryant & Charmaz 2007b:31-32). Glaser's background comprised of training in quantitative methods and middle range theories under the guidance of both methodologist Paul F. Lazarsfeld and noted theorist and sociologist of science Robert K. Merton. Strauss' background comprised of training in symbolic interaction with its emphasis on pragmatist philosophy, George Herbert Meade's social psychology, and ethnographic field research (Bryant & Charmaz 2007b:32). Both researchers argued, from their own perspectives, against the growing disciplinary trends and sought to transcend these short comings by providing a basis for systematic qualitative research. They offered a method “with a solid core of data analysis and theory construction” (Bryant & Charmaz 2007b:32-33). Their original work of 1967 was “revolutionary in that it urged researchers to go into the field and to ground their theories in actual data. It contained some guidelines but not a detailed methodology; this evolved over time as a result of their early work” (Corbin & Holt 2005:50).

In writing *The Discovery of Grounded Theory* Glaser & Strauss attempted to close the gap between theory and empirical research with a stronger emphasis on theory (1999:vii). They firmly believed that grounded theory provided “relevant predictions, explanations, interpretations and applications” (Glaser & Strauss 1999:1). They developed a “general method of comparative analysis” which would focus more on theory generation than on theory verification (Glaser & Strauss 1999:1, cf Bryant & Charmaz 2007b:43). Theory would be developed or *discovered* from data which was methodically obtained from social research (Glaser & Strauss 1999:2). They stated that “theory based on data could not be refuted by more data or replaced by another theory. Since it is too intimately linked to data, it is destined to last despite its inevitable modification and reformulation” (Glaser & Strauss 1999:4).

Glaser defines his position as *traditional* or *classic* grounded theory methodology, thereby distancing himself from Strauss and Corbin. He has, over time, developed a more accommodating view towards the newer variations of the method (Bryant & Charmaz 2007a:5). Strauss contribution has had a wider reach, including his strong emphasis on the theory of action (Bryant & Charmaz 2007a:5, 8). Strauss influenced grounded theory methodology by means of symbolic interactionism. However, the link between grounded theory methodology and symbolic interactionism has resulted in clear disagreements. Clarke & Friese (2007:366) view grounded theory methodology as “a theory/methods package with an interpretive, constructionist epistemology” with deep roots in symbolic interactionist sociology and pragmatist philosophy. On the other hand, Glaser counters this easy identification of grounded theory (Glaser & Holton 2004). Newman (2008:103) contends that using symbolic interactionism as a theoretical perspective to guide or inform the grounded theory methodology is not always appropriate. Grounded theory methodology and symbolic interactionism have strong compatibilities: both the theoretical perspective and the method assume an agentic actor, the significance of studying processes, the emphasis on building useful theory from empirical observations, and the development of conditional theories that address specific realities (Bryant & Charmaz 2007a:21). Both grounded theorists and symbolic interactionists assume that people act as individuals and as collectives (Bryant & Charmaz 2007a:21). Both record what they hear and see but grounded theorists treat this recording as objective while symbolic interactionists treat the participants’ and researcher’s



recordings and reports as constructed (Bryant & Charmaz 2007a:21). Grounded theorists “attempt to define fundamental processes [while] symbolic interactionists view social life as somewhat indeterminate and open ended because it consists of interactional processes” (Bryant & Charmaz 2007a:21). Grounded theory addressed the *why* questions whereas symbolic interactionism mostly addresses the *how* questions (Bryant & Charmaz 2007a:21).

Charmaz (Bryant & Charmaz 2007a:10) states “the integration of methodological developments of the past 40 years distinguishes constructivist grounded theory. This version emphasizes how data, analysis, and methodological strategies have become constructed, and takes into account the research contexts and researcher’s positions, perspectives, priorities, and interactions.” A constructivist position argues that there is a dialogue between the researcher and the research subject (both the person who is the concern of the research and the research area itself) (Bryant 2003:5, see Flick 2009:16). Bryant (2003:3) asserts that one cannot discard prior learning and experience and practice “cognitive evasion” when using grounded theory methodology. All previous learning and exposure affects data handling.

Charmaz (2003b:250) notes that constructivist grounded theory “celebrates first-hand knowledge of empirical worlds, takes a middle ground between postmodernism and positivism, and offers accessible methods for taking qualitative research into the 21st century.” Furthermore, she advocates a mutual creation of knowledge by the researcher and the participant whereby the researcher endeavors for an interpretive understanding of the participant’s meanings. Glaser (2002:2) opposes this and attributes it to Charmaz’s over-emphasis on accuracy. He sees constructivism as “an epistemological bias to achieve a credible, accurate description of data collection—sometimes” (Glaser 2002:3). Constructivism’s influence is minimized when a passive, non-structured interview of the grounded interview-observation method is used (Glaser 2002:3). Glaser (2002:3, 12) contends that researcher bias is yet another variable and a social product which forms part of the research.

Changes that have occurred in grounded theory methodology include Strauss eventually dispensing with writing of memos directly and instead relying on transcriptions of team meetings as well as Glaser recently (2003) changing his



stance on the grounded theory quest to discover a single basic social process (Bryant & Charmaz, 2007a:9). This may be the influence of post modernism on Glaser as there may be various social processes taking place simultaneously.

### **2.2.2 Grounded theory explained**

There may be confusion as what researchers mean when referring to grounded theory. “In some cases, it refers correctly, to the result of the research process, that is, a grounded theory; but in many other cases it refers to the method used in the research process” (Bryant & Charmaz 2007a:2; see Charmaz 2003a:440-444). In essence, grounded theory is a theory that has resulted from the use of grounded theory methodology but “in common parlance, however, the term refers to the method itself...” (Bryant & Charmaz 2007a:3).

Grounded theory is derived from the grounded theory methodology which is a “systematic, inductive, and comparative approach for conducting inquiry for the purpose of constructing theory” (Bryant & Charmaz 2007a:1; cf Allan 2003:1-10; Charmaz 2006:2). Inductive reasoning involves observation, determining if there is a pattern, proposing a tentative hypothesis which is explored, and developing a theory (Trochim 2006a; cf Blaikie 2007:8). The method is designed to encourage persistent interaction with data while remaining constantly involved in the emerging analysis resulting in a process whereby each informs and streamlines the other (Bryant & Charmaz 2007a:1). Grounded theory methodology is a research method that operates almost in a reverse fashion to traditional research. Instead of beginning with researching & developing a hypothesis, data are collected through a variety methods. Key points in the data are marked with a series of codes which are then grouped into similar concepts. Using these concepts, categories are formed, which are the basis for the creation of a theory, or a reverse engineered hypothesis. “This contradicts the traditional model of research, where the researcher chooses a theoretical framework, and only then applies this model to the studied phenomenon” (Allan 2003:1; cf Dick 2005).

Grounded theory is theory that is *grounded* in the data using the grounded theory method. The term *data* however, poses some significant challenges. Bryant & Charmaz (2007a:14-15) differentiate between data and information. They assert that

people distinguish between data and information and that “data is therefore the raw material that is transformed into information by data processing” (Bryant & Charmaz 2007a:15). They indicate that data becomes information when humans attribute meaning to it and so “the very acts of defining and generating data place the researcher in the realm of meaning” (Bryant & Charmaz 2007a:15). Grounded theory is derived from data and then illustrated by characteristic examples found in the data (Glaser & Strauss 1999:5).

Grounded theory methodology is a method that employs induction which is “a type of reasoning that begins with study of a range of individual cases and extrapolates from them to form a conceptual category” (Charmaz 2006:188). It means moving from the particular to the general; from the descriptive level to the conceptual level. A limitation of inductive reasoning is the *leap* from the particular to the general which may rely on too few individual cases from which to build or personally-biased selections (Bryant & Charmaz 2007a:15; cf Blaikie 2007:9). However, grounded theory methodology overcomes these limitations by theoretical sampling and the distinction between substantive and formal grounded theories (Bryant & Charmaz 2007a:16). Induction is only one part of grounded theory methodology; abductive reasoning plays a key role as well. Abductive reasoning considers all the theoretical explanations of the data, forming hypotheses for each one, thereafter checking each hypothesis empirically by examining the data, and pursuing the most plausible one (Charmaz 2006:186; see Blaikie 2007:10). This abductive aspect of grounded theory methodology is traced back to Charles S. Pierce and the American pragmatists.

The abductive research strategy is based on either an idealist ontology or subtle realist ontology linked to the epistemology of constructionism (Blaikie 2007:101). Various stages occur within the abductive research strategy (Blaikie 2007:101). The first stage occurs when the researcher discovers how social actors view and understand their world. This includes their everyday concepts and the meanings they give them as well as the social actors’ motives and understanding of their social situation. The second stage occurs when the researcher abstracts or generates second-order concepts from the first-order lay concepts (what the social actors had said). The language used by the researcher needs to stay as close as possible to the lay language used by the social actors. “Abductive logic requires a hermeneutical

dialogue to occur between first-order, lay concepts and meanings and second-order, technical concepts and interpretations” (Blaikie 2007:101). The second-order concepts need to be constrained by the researcher in order to maintain a close connection to the first-order concepts. This is to ensure an adequate grasp of the social actors’ world and restrict ‘contamination’ by the researcher, in other words the second-order account needs to have integrity (Blaikie 2007:101). The integrity check is done by ‘member checking’ via the social actors. The third stage occurs when the researcher compares the findings with other social actors or to similar or comparative social contexts (Blaikie 2007:102).

Blaikie (2007:90) summarizes the many layers of the abductive research strategy as:

*“Everyday concepts and meanings*  
provide the basis for  
*social action/interaction*  
about which  
*social actors can give accounts*  
from which  
*social scientific description can be made*  
from which  
*social theories can be generated*  
or which can be understood in terms of existing  
*social theories or perspectives”*

Even though grounded theory methodology is based on induction there are some challenges. Problems related to induction include a limitless number of seemingly identical observations does not lead to certainty that generalizing from these observations produces a valid conclusion, and it fails to see the exception (Bryant & Charmaz 2007b:45). Another part of the problem is that the researcher determines what is similar and what is not (Bryant & Charmaz 2007b:45). For example, “a black ‘swan’ might simply be re-classified as something else, so preserving the integrity of swans as white” (Bryant & Charmaz 2007b:53). Glaser & Strauss *overplayed the inductive aspects* of the grounded theory methodology in their book *The Discovery of Grounded Theory* (Strauss & Corbin 1994:277). Bryant & Charmaz (2007b:46)

mention that Strauss' awareness of the limitation of inductive reasoning is seen by his abductive reasoning approach:

The logic of abduction entails studying individual cases then asking how theory could account for it. The researcher subsequently puts all these possible theories to test by gathering more data to ascertain the most plausible explanation. Abductive reasoning resides at the core of grounded theory logic: it links empirical observation with imaginative interpretation, but does so by seeking theoretical accountability through returning to the empirical world.

Grounded theory emerges (inductively derived) during study as data collection, analysis, and theory development occur concurrently; it is not built *a priori* (De Vreede et al 1999:205).

It is important to note the difference between grounded theory and generic inductive qualitative models as they seem similar. The major difference is “the emphasis upon discovery of new theory developed from data. Although the generic inductive qualitative model allows for this kind of discovery, it does not require it” (Hood 2007:155). Grounded theory is guided by the “theoretical relevance of each additional slice of data, and new data are selected because of their probable theoretical importance” (Hood 2007:155).

According to Charmaz (2008:472) grounded theory's comparative research practices include the following:

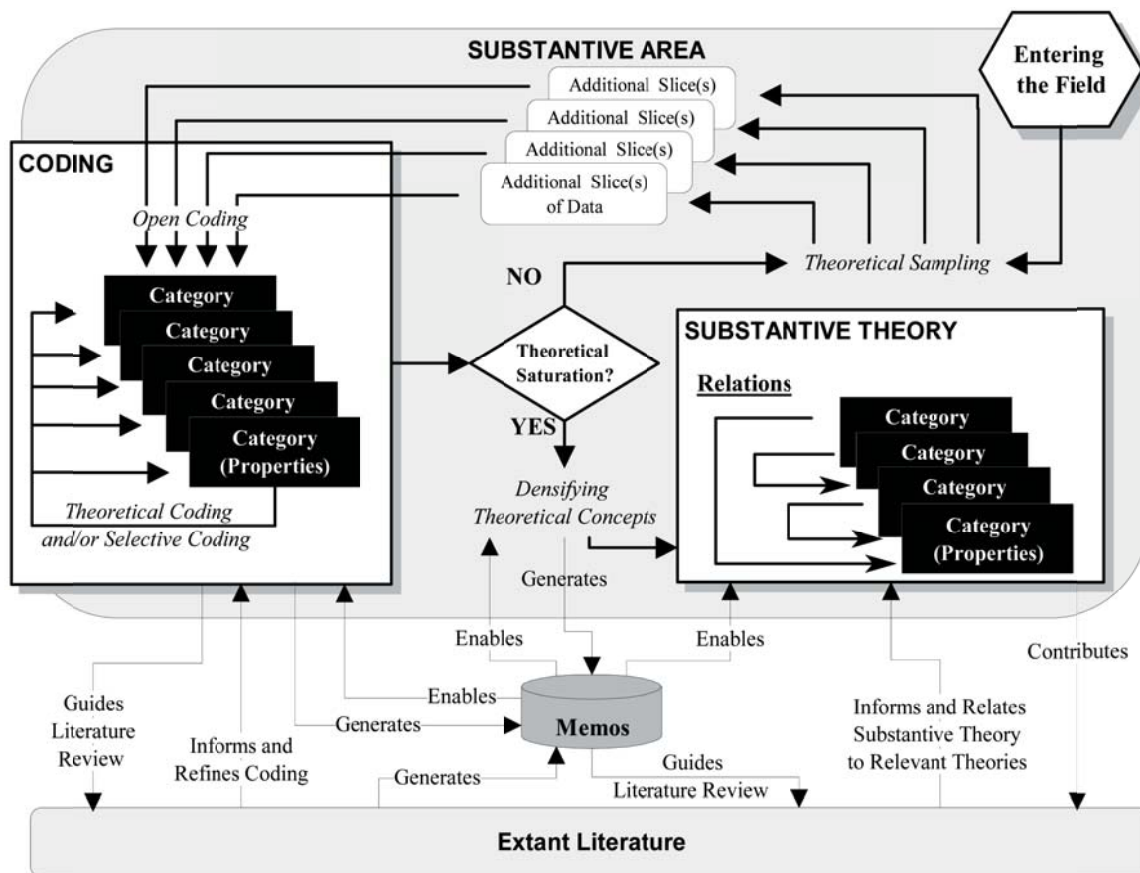
- Comparing data with data.
- Labelling data with active, specific codes.
- Selecting focused codes.
- Comparing and sorting data with focused codes.
- Raising telling focused codes to tentative analytic categories.
- Comparing data and codes with analytic categories.
- Constructing theoretical concepts from abstract categories.
- Comparing category with concept.

- Comparing concept with concept.

Table 6 - A comparison between objectivist and constructivist grounded theory  
 Charmaz (2008:470).

<b>Objectivist Grounded Theory</b>	<b>Constructivist Grounded Theory</b>
Assumes an external reality	Assumes multiple realities
Assumes discovery of data	Assumes mutual construction of data
Assumes conceptualizations emerge from data	Assumes researcher constructs categorizations
Views representation of data as unproblematic	Views representation of data as problematic, relativistic, situational, and partial
Assumes the neutrality, passivity, and authority of the observer	Assumes the observer's values, priorities and positions, and actions affect views
Views data analysis as an objective process	Acknowledges subjectivities in data analysis, recognizes co-construction of data, engages in reflexivity
Gives priority to researcher's views	Seeks participants' views and voices as integral to the analysis
Aims to achieve context-free generalizations	Views generalizations, as partial, conditional, and situated in time, space, positions, action, and interactions
Focuses on developing abstractions	Focuses on constructing interpretations
Aims for parsimonious explanation	Aims for interpretive understanding

Figure 2 - Expanded Lehmann's research model (Fernández 2005:49).



### 2.2.3 Grounded theory aspects

There are a number of variations in what scholars consider being the most important aspects of grounded theory methodology. Wiener (2007:301-308) states the following to be integral to following grounded theory methodology:

- data gathering, analysis and theory construction proceed concurrently;
- coding starts with the first interview and or/field notes;
- memo writing also begins with the first interview and or/field notes;
- theoretical sampling is the disciplined search for patterns and variations;
- theoretical sorting of memos sets up the outline for writing the paper;
- theoretical saturation is the judgment that there is no need to collect further data;
- identifying a basic social process that accounts for most of the observed behavior.

Urquhart (2007:350-354) has a set of five guidelines for grounded theory:

- doing a literature review for orientation;
- coding for a theory not superficial themes;
- use of theoretical memos;
- building the emerging theory and engaging with other theories;
- clarity of procedures and chain of evidence.

Hood (2007:152) states that the three features of grounded theory methodology distinguish it from any other research methods:

- theoretical sampling;
- constant comparison of data to theoretical categories;
- focus on the development of the theory via theoretical saturation of categories rather than substantive verifiable findings.

Locke (2007:565) states that grounded theory methodology consists of a set of “research procedures and practices that help us to initiate, organize and carry forward our thinking relative to our engagements with the field, for example, coding, continuous comparing, iterative sampling in light of developments in thinking, diagramming, memo writing, and so on.” Denise O’Neil Green, John W. Creswell, Ronald J. Shope, & Vicki L. Plano Clarke see the method as “a qualitative research design in which the inquirer generates a general explanation (a theory) of a process, action, or interaction shaped by the views of a large number of participants” (Bryant & Charmaz 2007a:13). Charmaz (2006:181) describes grounded theory as:

taking comparisons from data and reaching up to construct abstractions and then down to tie these abstractions to data. It means learning about the specific and the general – and seeing what is new in them – then exploring their links to larger issues or creating larger unrecognized issues in entirety. An imaginative interpretation sparks new views and leads other scholars to new vistas. Grounded theory methods can provide a route to see beyond the obvious and a path to reach imaginative interpretations.

Grounded theory methodology as a method is simple yet relies in part on the extensive experience and skill of the researcher. This paradox is particularly evident in the grounded theory methodology aspect of theoretical sensitivity which requires both analytic temperament and competence from the researcher (Bryant & Charmaz, 2007a:17). Theoretical sensitivity includes abstaining from forcing preconceived concepts as well as utilizing theoretical sensibility (Bryant & Charmaz, 2007a:17; see Piantanida & Garman 2009:60). Glaser & Strauss believed that this theoretical sensitivity was within the researcher (Bryant & Charmaz, 2007a:17; see De Vos 1998:268). “Theoretical sensitivity refers to the attribute of having insight, the ability of giving meaning to data, the capacity to understand and the capability to separate the pertinent from that which is not pertinent” (De Vos 1998:268). This theoretical sensitivity lends to grounded theory methodology being “based around heuristics and guidelines rather than rules and prescriptions” (Bryant & Charmaz, 2007a:17). Theorizing in grounded theory methodology “means developing abstract concepts and specifying the relations between them” (Bryant & Charmaz, 2007a:25).

Key terms within grounded theory methodology include codes, categories, properties, and concepts. What is a code in grounded theory methodology? Star (2007:80) states that a code sets up a relationship between the data and respondents. Lempert (2007:253) asserts that “codes capture patterns and themes under a ‘title’ that evokes a constellation of impressions and analyses for the researcher.” Some researchers use the terms *code*, *category*, and *concept* interchangeably while retaining the same meaning: a theoretical description with properties attached to it. Bryant & Charmaz (2007a:18) suggest that “the best working model places these terms in a hierarchy from bottom to top: respectively code, category, concept.” Glaser (1978:57) formulated three questions regarding codes and categories: what is this data a study of; what category does this incident indicate; and what is actually happening in the data? (cf Bryant & Charmaz 2007a:18; see Charmaz 2004:442). Hood (2007:163) states that all three brands of grounded theory (Glaserian, Straussian, and Charmazian) use codes, categories, and properties in different ways – “whereas Glaser sometimes thinks of categories as variables and Charmaz chooses not to, both advocate consistently comparing



pieces of data to emerging categories, and that process is critical to Grounded Theory.”

Diagrams feature in grounded theory methodology but create reactions that are poles apart. Stern (2007:122) takes a negative view of diagrams and asks that they be explained in writing. Lempert (2007:258) sees diagrams as central in grounded theory work; advocating that they create a visual display of what researchers know and do not know, bringing order to data and furthering the total analysis. Lempert (2007:258) continues to state that diagrams may further the analysis “but may not provide a way to explain it to others” which requires that one write about it.

Table 7 - Grounded theory’s aspects as indicated by Starks & Trinidad (2007:1373).

HISTORY	Sociology
PHILOSOPHY	Theory is discovered by examining concepts grounded in the data
GOAL	Develop an explanatory theory of basic social processes
METHODOLOGY	
Formulating a research question	"How does the basic social process of [X] happen in the context of [Y environment]?"
Sampling	Those who have experienced the phenomenon under different conditions
Data Collection: Observations	Observe participants where the basic social process takes place
Interviewing strategy	Participant describes experience, interviewer probes for detail, clarity
ANALYTIC METHOD	
Decontextualization & Recontextualization: Process of coding, sorting, identifying themes and relationships, and drawing conclusions	Open, axial, & selective coding: Examine concepts across their properties & dimensions; develop an explanatory framework that integrates the concepts into a core category
Role of Analyst's Views	Bracket views
AUDIENCE	Researchers & practitioners who seek

	explanatory models upon which to design interventions
PRODUCT	Generate theory from the range of the participants' experience

### 2.2.3.1 Data analysis

Analysis in grounded theory can depict conclusions as dynamic and interactive. It does not simply state that A always leads to B, but rather “that the degree to which A leads to B and what that relationship looks like depends on a range of factors that influence A, B, and the relationship between them.” (Kearney 2007:128). Data has *history* and *character* as its study was shaped by an era, a discipline and methodology, and at least one individual (Kearney 2007:146). According to Glaser (2002:1) *all is data* in grounded theory methodology and data are discovered for conceptualization into theory. Data “is what the researcher is receiving, as a pattern, and as a human being (which is inescapable).” The focus is transcending abstraction and not accurate description (Glaser 2002:1).

### 2.2.3.2 Theory construction

Wuest (2007:256) advocates writing about theory rather than the people, starting with concepts, then adding confirming data, and later relevant literature. Theory is constructed by “theoretical sampling, constant comparison of data to theoretical categories, and focus on the development of theory via theoretical saturation of categories rather than substantive verifiable findings.” (Hood 2007:163).

### 2.2.3.3 Coding for theory

Glaser and Strauss regard classification of phenomena as an inherent part of the analytical process whereas Durkheim considered it separate and classified in advance of analysis (Covan 2007:63). Both considered field notes or interviewer notes more important than verbatim text as these provided context for who said what at any specific time (Covan 2007:68). In the event of fear of “missing something” while coding, Strauss advocated that if it were important one would see or hear it again (Covan 2007:69). While many grounded theorists do not recommend recording verbatim interviews, some have done so to “satisfy the expectations of others on their dissertation committees.” (Covan 2007:71). Theoretical codes are tools for

viewing variables in abstract rather than substantive ways. They specify possible relationships between categories developed in substantive coding (Stern 2007:120-121). “While coding an incident for a category, compare it with the previous incidents in the same and different groups coded in the same category ... This constant comparison of incidents very soon starts to generate theoretical properties of the category” (Glaser & Strauss, 1967:106). Three main cycles of coding include: open coding, selective coding, and theoretical coding (Pleizier 2010b:229). Pleizier (2010b:229) notes the following:

Two important insights are worth mentioning. First, coding data does not mean coding listeners, but aspects or incidents of listening behaviour. One interview does consist of many indicators for listening behaviour. These incidents are compared, coded, and conceptualized. Secondly, for practical theology the kind of concepts thus generated have a dual intentionality: they point both to social-psychological behaviour as well as religious realities. This dual intentionality of practical theological concepts integrate both religious language and empirical analysis

#### **2.2.3.4 Memo writing**

Writing interpretive memos during the research process is a critical component of grounded theory as these are used to develop theoretical categories and their properties (Hood 2007:160-161). Covan (2007:58) lists three kinds of field notes or memos:

- observational notes (simple descriptions of what is noticed in the field);
- methodological notes (comments about what is being done or needs to be done in the future, later expanded to compare the methods used to those of other field workers);
- theoretical notes (notes by the researcher to him or herself “about the theoretical ideas related to the social setting, eventually expanded by comparisons to what existed about the situation in the social science literature.

Memo taking is the process analysts use to keep track of their thoughts about the data (Stern 2007:119). Labels act as rubrics for all known categories and their properties. Memo sorting is not tidy and new labels may be needed as categories collapse upon one another or as memos turn out to be misfiled belonging to another category (Stern 2007:120).

### **2.2.3.5 Theoretical sampling**

Glaser and Strauss (1967:45) define theoretical sampling as “the process of data collection for generating theory whereby the analyst jointly collects, codes, and analyses his data and decides what data to collect next and where to find them, in order to develop his theory as it emerges.” A researcher cannot predetermine groups that will logically separate all categories in an emerging theory instead, using theoretical sampling, he or she “uses many different comparison groups, such that differences within groups are eventually minimized and differences between groups are eventually maximized to develop theories of the widest scope. Choices of comparison groups must therefore be altered, with the analysis of each relevant theoretical category” (Covan 2007:64; see Glaser & Strauss, 1967:50, 55-60). Codes label what is known yet carry the abstraction of the new, and they are the ‘holding space’ of experience (Star 2007:84). Theoretical sampling stretches these codes (Star 2007:84). Although the sample needs to be representative, huge amounts of data are unnecessary and perhaps count-productive (Stern 2007:117). The sample size of a grounded theory study is usually indeterminable before the onset of research but often “professors, ethical review boards, and funding agencies want an estimate before approving the research” (Stern 2007:117). Stern (2007:117) suggests 20 to 30 interviews and/or hours of observation as adequate to reach saturation of the categories. He warns against placing more emphasis on the accuracy of collected data rather than concentrating on developing theory. He notes that Glaser & Strauss encouraged the taking of field notes but discouraged recording interviews for the very same reason. A focus on accuracy rather than developing theory leads to “a rich description of the social scene rather than a theoretical one” (Stern 2007:118).

Kearney (2007:137) suggests using the library to “seek out examples collected by others in more disparate settings and conditions” in order to find theoretical

comparisons. Hood (2007:158-159) suggests that a grounded theory researcher not use the standard version of a code for comparison. Rather he or she should inquire as to what conditions lead to deviations from the code and then sample the deviations – in other words, look for the variations instead of the typical cases.

Morse (2000:3) shows that sampling for saturation depends on:

- the quality of data;
- the scope of the study;
- the nature of the topic;
- the amount of useful information obtained from each participant;
- the number of interviews per participant;
- the use of shadowed data;
- the qualitative method and study design used.

Morse (2000:4-5) continues to state that there is an inverse relationship between quality of data and the number of participants required – the higher the quality, the fewer participants are needed. More participants are needed if the topic is difficult to grasp or if participants feel awkward talking about the topic. Shadowed data are participants reports on others' experiences - how their own experience resembles or differs from others, and why. It is useful for providing direction for theoretical sampling (Morse 2000:4-5).

Strauss (1987:21) defines theoretical sampling as “the process of data collection directed by evolving theory rather than by predetermined population dimensions”. Selective sampling identifies the populations and settings prior to data collection whereas theoretical sampling is guided by the emerging theory (Schatzman & Strauss 1973:38-39; see Draucker et al 2007:1138). Draucker and others (2007:1138) notes that in grounded theory, the researcher starts with selective sampling and then shifts to theoretical sampling. Early sampling decisions are guided by a general sociological perspective and a general problem, but once data are collected and coding begins, the researcher is led by relevancy and fit (Draucker et al 2007:1138).

Coding processes are closely linked to theoretical sampling in grounded theory. Three types of coding are used by grounded theorist researchers: open, axial, and selective. Draucker et al (2007:1138; cf Pieterse 2010) expand on these:

Open coding is the initial close, line-by-line or word-by-word examination of the data for the purpose of developing provisional concepts. Through the process of constant comparison, these concepts are collapsed into categories. In axial coding, the analysis is specifically focused on an emerging category. Selective coding is the examination of the data for the purpose of unearthing the core category and achieving the integration of the theoretical framework.

Open coding consists of: labelling phenomena (conceptualising the data), discovering categories (the grouping of concepts), naming categories (via the researcher or informants), and developing categories (properties such as characteristics or attributes and dimensions which are locations of the property along a continuum) (De Vos 1998:271-272). Variations in open coding include: line-by-line, sentence-by-sentence, paragraph-by-paragraph, or even interview-by-interview (De Vos 1998:272-273). Axial coding puts “data back together in new ways by making connections between a category and its subcategories” (De Vos 1998:273). During analysis the researcher alternates between open and axial coding (De Vos 1998:273). Selective coding is the process of selecting the core category, systematically relating it to other categories, validating those relationships and filling in categories that need further refinement and development (Strauss & Corbin 1990:116). During selective coding the following takes place (De Vos 1998:274-275):

- identifying the story;
- moving from description to conceptualisation, for example, the storyline;
- making a choice between two or more salient phenomena;
- determining the properties and dimensions of the core.

Strauss and Corbin (1998:206-212) connect specific theoretical sampling approaches to the three types of coding. Draucker and others (2007:1138) sums up Strauss and Corbin's position as follows:

They suggest that open coding requires open sampling in which data are gathered to uncover as many relevant categories as possible. Open sampling can be done purposefully, by choosing sites, persons, or documents deliberately to gain the maximum amount of data needed to unearth potential categories and their dimensions; systematically, by moving from one person to another on a list to uncover subtle differences; and fortuitously, by gathering data during field observations that were unexpected but are seemingly relevant to category development. Axial coding requires relational, or variational, sampling, in which data are gathered to uncover and validate the relationships among categories that have been discovered. This type of sampling can also be done purposefully or systematically. Selective coding calls for discriminate sampling, in which data are gathered to verify the emerging theory and to further develop categories that have not been well saturated.

Theoretical sampling requires that the researcher engages in much calculation and imagination. As theoretical constructs develop, specific information is sought to refine emerging ideas. The researcher must "determine what data sources (for example, groups of people, documents, bodies of literature) could yield the richest and most relevant data, and what cases (for example, individuals, particular settings, specific documents) drawn from these sources are most likely to provide empirical indicators needed for category development (Draucker et al 2007:1138). All of these decisions should be indicated in an audit trail.

Collins et al (2006:83) state that sampling "helps to determine the quality of inferences made by the researcher that stem from the underlying findings. In both quantitative and qualitative studies, researchers must decide the number of participants to select (that is, sample size) and how to select these sample members (that is, sampling scheme)." They suggest 15 -20 interviews for grounded theory (Collins et al. 2006:86). Various mixed-methods include (Collins et al 2006:84):

- Critical case: Choosing settings, groups and/or individuals based on specific characteristic(s) because their inclusion provides the researcher with compelling insight about a phenomenon of interest.
- Theory based: Choosing settings, groups and/or individuals because their inclusion helps the researcher to develop a theory.
- Criterion: Choosing settings, groups and/or individuals because they represent one or more criteria.
- Multistage purposeful random: Choosing settings, groups and/or individuals representing a sample in two or more stages. The first stage is random selection and the following stages are purposive selection of participants.

#### **2.2.3.6 Theoretical sorting**

Stern (2007:120) advocates hand coding and hand sorting as the “fear of public shame may be the best impetus for making sense.” Computer-assisted analyses may also be used.

#### **2.2.3.7 Theoretical saturation and constant comparison**

Generally all methods of understanding, including grounded theory, are dynamic and the knowledge is cumulative (Coven 2007:58). Through constant comparison and theoretical saturation, codes and categories are developed. Durkheim (1938:145) asserted that a social fact can only be explained by another social fact thus establishing a comparative framework that was essential to his work. He believed that “for relationships among facts to be useful they had to be general and happen repeatedly,” thereafter further comparisons were necessary (Durkheim 1938:133). Covan (2007:66) notes that “continuous comparative analysis is a universal social process employed by everyone who attempts to accumulate knowledge.” The idea of continuous comparative analysis, a process of experience-interruption-reflection-object, dates back to Dewey's first paper, *The Reflex Arc Concept in Psychology*. Dewey (1981: 136-148; see Star 2007:87) argued that there is a cycle of perception, interruption, interpretation, and revision. In grounded theory, saturation point is reached when interviews yield little new information, which is when one may stop collecting new data (Hood 2007:161; cf Schutt 2004:299).



### 2.2.3.8 Identifying a basic social process

Grounded theory research typically explains a process and focuses on action (Hood 2007:155). It does not merely observe and describe but asks what process produces what pattern or situation? (Hood 2007:156). In this case, which processes lead to clergy leaving the ministry? Which processes produce the *exodus* pattern?

### 2.2.4 Grounded theory's credibility

Grounded theory methodology is a contested concept based on the minimal criteria of Gallie (1956:167-198). It is appraisive in that it signifies an achievement, which has an internally complex character, leads to a variety of descriptions of the nature and process of the achievement, is open in that it undergoes considerable modification in the light of changing circumstances, is used aggressively and defensively by self and others, has an original exemplar recognized by all who use it, and undergoes continuous competition for acknowledgement of its existence. This status of contested concept does not detract from grounded theory methodology's value and contribution, rather "accentuates the way in which the method has redrawn the methods map, brought to the fore some of the central practical and philosophical methods issues, and initiated a flourishing interest in methods enhancement and development" (Bryant & Charmaz 2007a:3-4). One needs to consider grounded theory methodology as a family of methods comparative to Ludwig Wittgenstein's concept of *family resemblances* when he uses the example of the word *game* being used to link activities that don't share the same attributes but similarities and relationships to other *games* (Bryant & Charmaz 2007a:11). Note that "Wittgenstein's admonition 'don't think, but look!' is similar to many grounded theory methodology statements concerning the primacy of grounded observation over preconceptions" (Bryant & Charmaz 2007a:11; see Biletzki & Matar 2009).

Grounded theory methodology was initially developed to move away from grand theory verification (Bryant & Charmaz 2007a:19). Glaser and Strauss chose to focus on generation of theory as opposed to verification thereof (Covan 2007:63) However, this poses a problem as how is grounded theory obtained through the grounded theory methodology verified or validated? Dey (2007:174) notes that problems arise when "we confuse or conflate the context of discovery with the logic of validation." The data from which a theory emerges is usually inadequate for independent testing

or verification of that same theory (Dey 2007:174; cf Kelle 2000:293, see Glaser & Strauss 1999:14). He continues to point out that the requirements for discovery and validation differs: discovery requires a flexible, iterative, and adaptive approach while validation requires theoretical claims in advance to validating and specified data for refutation or validation (Dey 2007:174).

“The notion of emergence has held a central place in grounded theory logic, and rhetoric” (Bryant & Charmaz 2007a:25). There are two views on emergence: categories emerge automatically when researchers study, compare, and focus their data; and emergence does not occur independently from interpretation hence there are doubts to any claims on emergence (Bryant & Charmaz 2007a:25). These views need not be mutually exclusive as “grounded theory strategies allow for imaginative engagement with data that simple application of a string of procedures precludes” (Bryant & Charmaz 2007a:25). An emergent phenomenon has new and different properties from its antecedents therefore “a grounded theorist’s categories would have new and different properties from the pieces of data that prompted the researcher’s idea for the category” (Bryant & Charmaz 2007a:25). Stern (2007:114) states that *true* grounded theory makes sense and the reader will have an immediate recognition that the theory is about real people or objects to which they can relate. The theory is developed from data and should not be forced to fit an existing theoretical framework. It should have “sufficient abstraction that it can apply to the larger world of social psychological and social structural situations” (Stern 2007:114).

Kearney (2007:128) indicates that “formal theories exacerbate the tension between our need to create rules of thumb to get things done and our postmodern awareness that the complexity of life can never be fairly captured in any theory.”

Postmodernism’s concern with generalization has led to evidence taking precedence over theory with research findings carrying high social value (Kearney 2007:128).

Evidence across clusters of related single qualitative studies has given rise to meta-synthesis – “a set of techniques for pooling and reaching conclusions about common characteristics of an aspect of human experience across situations and groups” (Kearney 2007:129). He continues that grounded formal theorizing is a form of meta-synthesis (Kearney 2007:129).

### 2.2.5 Grounded theory's strengths and weaknesses

Grounded theory methodology has numerous strengths. It is useful even if it is limited and creates variations or mutations of itself, because it keeps on going on. "Its ability to give rise to and illustrate the practical use of key research practices and conceptual tools, albeit with the likelihood that such facilities and potentialities will themselves give rise to limited and mechanical applications and to the emergence of new and syncretic forms of the method itself" (Bryant & Charmaz 2007a:9). It also has an in-built heuristic nature as grounded theory methodology "builds empirical checks into the analytic process and leads researchers to examine all possible theoretical explanations for their empirical findings. The iterative process of moving back and forth between empirical data and emerging analysis makes the collected data progressively more focused and the analysis successively more theoretical" (Bryant & Charmaz 2007a:1). Grounded theory methodology's other strength is that it "offers a foundation for rendering the processes and procedures of qualitative investigation visible, comprehensible, and replicable" (Bryant & Charmaz 2007b:33).

Grounded theory methodology obviously also has some weaknesses. Bryant & Charmaz (2007a:9) "have not found axial coding to be a productive research strategy, because it relies far too much on preconceived prescriptions." They also "have serious reservations about the conditional matrix in either of its forms. Such techniques cannot be mechanically applied" (Bryant & Charmaz, 2007a:9). The extent to which methods are prescriptive, advisory, or heuristic is an important issue – do they command us what to do or gently nudge us? "Some scholars see methods statements as detailed prescriptions for research practices and procedures, while others look upon them as guidelines or heuristics" (Bryant & Charmaz 2007a:10). The result of a too prescriptive or impractical approach by some researchers has led to a criticism and distancing by others "correspondingly, those who see the method as fostering incomplete data collection or mundane explanations will distance themselves from it, as do those who are antagonistic towards inductive qualitative research" (Bryant & Charmaz 2007a:12). Another weakness is the "positivist, objectivist direction" of the grounded theory methodology that Glaser & Strauss gave (Bryant & Charmaz 2007b:33, 48, 50). Criticisms of grounded theory include: epistemological naïveté, slipshod attention to data collection, questionable justification of small samples, production of trite categories, presumed incompatibility

with macro questions, and hints of being unscientific (Bryant & Charmaz 2007b:36). Kearney (2007:146) states that “the advantage of the grounded theory approach is that constant comparative techniques and theoretical sampling provide mechanisms for incorporating variations into the final product of formal theory.” It seems grounded theory’s strengths of flexibility can also be its very weakness.

### **2.2.6 Grounded theory and the literature review**

The literature review in grounded theory and the grounded theory methodology has been a controversial issue since Glaser and Strauss stated that there should be no prior literature review before embarking on research (cf Charmaz 2006:6). Holton (2007:269) agrees with this view. Stern (2007:123), while agreeing with Glaser & Strauss, makes concessions due to the demands of professors, ethical reviewers, and funding agencies. Lempert (2007:254) deviates from this position for pragmatic reasons stating that in “order to participate in the current conversation, I need to understand it.” She continues to illustrate that the literature review provides the researcher with the current parameters of the conversation, in other words, the *gaps* (Lempert 2007:254). Bryant & Charmaz (2007a:20) list two reasons against Glaser & Strauss’ advocating no literature review prior to research: all researchers have some preconceived ideas relevant to the research area before embarking on a research project; and the advice to post-pone or delay the literature review usually comes from experienced researchers who have extensive knowledge and experience to draw from. Hood (2007:163) asserts that one can use a constructivist instead of an objectivist approach and retain the power of grounded theory as well as use the literature review without losing theoretical power.

### **2.2.7 Grounded theory’s epistemological claims**

“Any research method makes epistemological claims; a method must indicate why its application will lead to a development of knowledge, otherwise researchers would have no basis for choosing it in the first place” (Bryant & Charmaz 2007b:32). Mead (1964:306-319; see Star 2007:88-89) indicates that a perspective is a way to stratify and order nature. Glaser (2002:2) contends that grounded theory is a perspective based methodology. Initially the grounded theory methodology was directed in a positivist, objectivist direction by Glaser & Strauss (Bryant & Charmaz 2007b:33). The very title of their methods manual, *The Discovery of Grounded Theory*,

demonstrates an “epistemological orientation that assumes that reality can be discovered, explored and understood. From this perspective, reality is unitary, knowable, and waiting to be discovered” (Bryant & Charmaz 2007b:34). Strauss alludes to the problem that the researcher does influence the recording of that reality (Bryant & Charmaz 2007b:34). However, in *Awareness of Dying* and *Time of Dying*, both authors “offer clear indications that the research process is at least as much about dialogue as about data and analysis” (Bryant & Charmaz 2007b:35). Glaser (1978:16, 33-34; see Bryant & Charmaz 2007b:36) in particular argues that “constant comparisons serve to abstract major properties of categories from the data and, thus, render the analysis objective.” Newman (2008:104) states that Glaserian grounded theory or classic grounded theory is “neo-positivist in paradigmatic location and objectivist in intent through closely providing for the emergence of ‘reality’, particularly when the researcher does not force the data in order to explicate a middle-range theory.” Denzin & Lincoln (2005:21) indicate that the qualitative process is defined by three interconnected generic activities: “the gendered, multiculturally situated researcher approaches the world with a set of ideas, a framework (theory, ontology) that specifies a set of questions (epistemology) that he or she then examines in specific ways (methodology, analysis)” (cf Newman 2008:104; see Piantanida & Garmin 2009:46).

Qualitative research in North America has proceeded through eight different *moments* during the 20<sup>th</sup> century (Newman 2008:104-105; see Denzin & Lincoln 2005:14-18). Grounded theory was developed during the modernist phase which “encouraged social scientists investigating human behaviour, social beliefs and social interactions to employ the method where substantive or formal theory was the outcome or product required” (Newman 2008:104; see Denzin & Lincoln 2005:14-18). It was during this modernist phase that Glaser & Strauss developed the Glaserian or classic grounded theory and “cast it within an inductive, interpretive paradigm underpinned by a positivist perspective” (Newman 2008:105; cf Bryant 2003:2; see Annells 1996:386-389). Positivism was valued for its thoroughness and applied in experimental and survey designs, these being examples of objectivism. “Positivism is highly systematic, representing a well-organized world with regularities, constancy's, uniformities, absolute principles and universal laws” (Newman

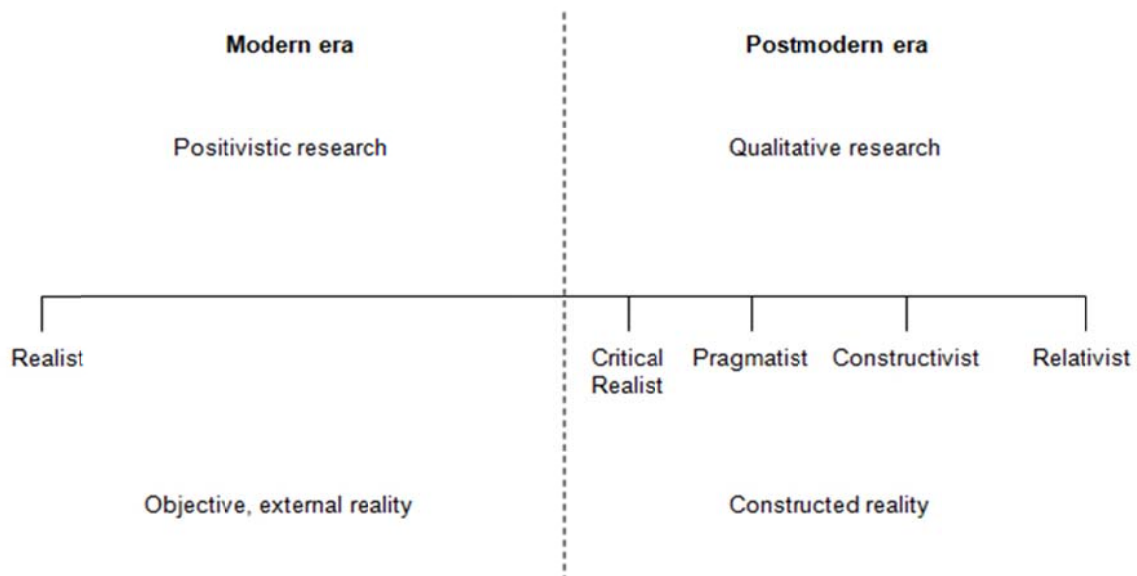
2008:105; cf Crotty 1998:28-29; Flick 2009:69; Merriam 2009:8; see Blaikie 2007:110-113).

Grounded theory methodology has undergone changes and according to Annells would now be termed post-positivist. She states that the post-positivist ontology of critical realism displaced positivism (Annells 1996:389; Newman 2008:105). Trochim (2006b; see Denzin & Lincoln 1994:110; Blaikie 2007:115; Klenke 2008:19) further unpacks post-positivism:

The post-positivist critical realist recognizes that all observation is fallible and has error and that all theory is revisable. In other words, the critical realist is critical of our ability to know reality with certainty. Where the positivist believed that the goal of science was to uncover the truth, the post-positivist critical realist believes that the goal of science is to hold steadfastly to the goal of getting it right about reality, even though we can never achieve that goal!

Post-positivism is also known as critical rationalism and it incorporates the cautious realist ontology and epistemology of falsificationism (Blaikie 2007:113). Post-positivists assert that “all scientific development is a two-tiered process, propelled as much by theoretical as by empirical argument” (Alexander 1982:30-35). Most post-positivists are constructivists (for example, Charmaz) “who believe that we each construct our view of the world based on our perceptions of it” (Trochim 2006b; see Butler-Kisber 2010:5). “Objectivity was, and continues to be a valued quality within the positivist or scientific paradigm. However, as dualism became unrealizable, objectivism was modified to be a regulatory ideal for grounded theory researchers” (Newman 2008:105; see Annells 1996:384, 386-387). According to Bryant (2003:2) the dominance of objectivism in the 1960's was understandable but it “has become less comprehensible since then, given the extensive critiques of positivism that have emerged ... Any guarantee of neutrality these days can only be given once objectivist grounded theory methodology can be seen to have engaged with constructivist arguments.”

Figure 3 – The Qualitative Inquiry Continuum (Butler-Kisber 2010:6).



Realism represents “the idea that an external reality exists independent of beliefs about the world and the way the world is...[and] it is possible to conduct objective and value free inquiry” (Butler-Kisber 2010:6; cf Maxwell 2008:164, cf Reetley 2003:15, see Healy & Perry 2000:119-120). Realism states that “the world is made up of objects and structures that have identifiable cause and effect relationships” and natural sciences such as chemistry, physics, and biology are broadly founded on realist ontology (King & Horrocks 2010:9). Relativist ontology rejects realism’s direct explanations and “maintains that the world is far more unstructured and diverse” (King & Horrocks 2010:9). Relativism represents the belief that “reality is known only through socially constructed meanings... [there] is no single shared reality, just a variety of socially constructed meanings” (Butler-Kisber 2010:6). Critical-realists “retain an ontological realism while accepting a form of epistemological constructivism and relativism” (Tashakkori & Teddlie 2010:151; cf Klenke 2008:19). They accept that alternative valid accounts of phenomena may exist. Critical realism is based on realism which states that entities exist independently of our perception of them or our theories about them (Phillips 1987; in Maxwell 2008:164). Adding



constructivism and relativism to realism resulted in critical realism (Maxwell 2008:165). In pragmatism “ontology and epistemology are conflated... [there] is no gap between knowledge and everyday action” (Butler-Kisber 2010:7). For pragmatists knowledge is gained through experience, truth is linked to a particular time, and social thought is cumulative (Butler-Kisber 2010:7). Constructivists believe “that reality is socially constructed/created through social practices, interaction, and experiences... [there] is no single reality... [and] multiple ways of understanding/knowing the world that are always constituted and contextually dependent” (Butler-Kisber 2010:7). Merriam (2009:7) prefers to list four epistemological perspectives:

- positivist/postpositivist;
- interpretive/constructivist;
- critical; and
- postmodern/poststructural.

The latter three would be found in Butler-Kisber’s postmodern era side of the qualitative inquiry continuum (2010:6).

Grounded theory methodology went through major epistemological shifts during the 1960s (Bryant & Charmaz 2007b:36). One such shift was the development of social constructionism which “argued that people constructed their realities through their ordinary actions” (Bryant & Charmaz 2007b:37). Two extreme views that originated from social constructionism were that reality didn’t exist and that everything is relative, attributing an equal status to all of reality. Neither of these views was acceptable (Bryant & Charmaz 2007b:37). By the 1970s three central concerns emerged: issues of epistemology; science versus non-science; and the relationship between knowledge and knower(s) (Bryant & Charmaz 2007b:38). At the same time ethnomethodological studies demonstrated “that social actors ascribe meaning to situations through socially shared interpretive practices” (Bryant & Charmaz 2007b:38). Both social constructionist and ethnomethodological studies “taught researchers that data don’t speak for themselves” (Bryant & Charmaz 2007b:38). In fact, the researcher and data engage with one another in conversation (Bryant &



Charmaz 2007b:38; see Merriam 2010:15). A weakness in Glaser & Strauss' positivist approach was their position that the "researchers' expert knowledge superseded that of their research subjects" (Bryant & Charmaz 2007b:40). This idea of a "scientific lens" or "cognitive filter" used by Glaser & Strauss illustrated Kuhn's position when he argued "that scientists viewed the world through the prevailing paradigm of their discipline" (Bryant & Charmaz 2007b:42). Glaser & Strauss "stressed developing or generating novel theories as opposed to verification of existing ones, and urged social researchers to go into the field to gather data without a ready-prepared theoretical framework to guide them" (Bryant & Charmaz 2007b:43). This however was not the case as everyone approaches research with a pre-developed perspective. In fact, we move between multiple perspectives (Silverman 2007:1-2).

The key positivist feature of classic grounded theory methodology is data which is an unproblematic concept for positivists since it simply is what is observed and noted while conducting research (Bryant & Charmaz 2007b:44). The problem with that is "how researchers define, produce, and record data largely remains unexamined. This uncritical stance towards data emanates from the assumptions that data reside in an external reality that researchers can access and examine in a straightforward manner" (Bryant & Charmaz 2007b:44). The problem with Glaser's refrain of *all is data* is that it "implies that the researcher does not need to be concerned with the quality of the data, range of data, amount of data, access to data, or accuracy of data" (Bryant & Charmaz 2007b:44).

Bryant & Charmaz (2007b:49) offer seven key benefits and attractions of the grounded theory methodology:

- justification of process;
- justification of ontology;
- justification by publication and acceptance;
- justification of methodological flexibility and indeterminacy;
- justification of open-mindedness;
- requires a comparative approach;

- keeps the analyst engaged through adopting emergent guidelines.

Furthermore they recommend a reformulation of the grounded theory methodology from its initial formulations (Bryant & Charmaz 2007b:48). They suggest a repositioned grounded theory methodology solves numerous epistemological problems by taking the middle ground between realist and post-modernist visions (Bryant & Charmaz 2007b:51, see Charmaz 1995:43-72).

The argument for the revising and reconceptualizing of grounded theory methodology is best put by Turner (1983:334-335) who characterizes it as an:

approach to qualitative data [that] promotes the development of theoretical accounts which conform closely to the situations being observed, *so that the theory is likely to be intelligible to and usable by those in the situations observed*, and is open to comment and correction by them.... The approach also directs the researcher immediately to the creative core of the research process and *facilitates the direct application of both the intellect and the imagination* to the demanding process of interpreting qualitative research data. It is worth noting that the quality of the final product arising from this kind of work is *more directly dependent upon the quality of the research worker's understanding of the phenomena under observation* than is the case with many other approaches to research.

A repositioned grounded theory methodology moves toward interpretive conceptual frames and away from deterministic variables (Bryant & Charmaz 2007b:51). It builds on a fluid, interactive and emergent research process while seeking “to recognize partial knowledge, multiple perspectives, diverse positions, uncertainties, and variation in both empirical experience and its theoretical rendering. It is realist to the extent that the researcher strives to represent the studies phenomena as faithfully as possible, representing the ‘realities’ of those in the studies situation in all their diversity and complexity” (Bryant & Charmaz 2007b:51). It assumes that “any rendering is just that: a *representation* of experience, not a replication of it” (Bryant & Charmaz 2007b:51). It is “interpretivist in acknowledging to have a view at all means conceptualizing it” (Bryant & Charmaz 2007b:51-52). It links defined realities and

interpretations of them producing limited, tentative generalizations, not universal statements (Bryant & Charmaz 2007b:52). The social scientist analyzes as an interpreter and not as the ultimate authority (Bryant & Charmaz 2007b:52). Various debates since the 1960s have led to far more acceptance of uncertainty and indeterminacy in knowledge claims. While certainty is sought, knowledge claims are contained in provisional terms (Bryant & Charmaz 2007b:50).

While the 1960s–1980s influenced the work of Glaser and Strauss, the 1990s-2000s influenced the work of later theorists. The earlier era scientists pronounced theories presumably globally applicable with little thought given to the influence of interpretation on empirical research. Contemporary scientists are sensitized to locality and partiality, power and control, and voicing and narrative (Kearney 2007:144). Clarke moved from positivist formal theory toward a sensitized relativism and in the process refocused grounded theorists on larger social forces which are rarely represented in “small-scope grounded theorizing in the practice disciplines.” (Kearney 2007:147). Corbin (2005:50) states that “at one stage this may have been true (post-positivistic) but no longer as the method has evolved beyond this to acknowledge there is ‘no one truth’ or one theory in the data but that theory is constructed from the data.”

Gregory (2010:8) indicates that the “grounded theory method is conducted most frequently within an interpretive epistemological perspective” but it can be used within “any epistemological frame of reference.” It has been used with the following lenses: interpretive, naive realist, critical realist, positivist, or social constructivist (Gregory 2010:8). The interpretive or social constructivist lens has been used the most and “the reason for this lies both in the nature of the research method itself, which places a larger emphasis on developing deep understanding from the empirical data than other more traditional research methods, as well as the history and origins of the research method” (Gregory 2010:8).

### **2.2.8 Formal grounded theory and substantive grounded theory**

Theories are “efficient handles by which to grasp large volumes of information” and grounded theory research “provides tools to achieve abstraction without completely sacrificing complexity” (Kearney 2007:128). Formal grounded theory is “a theory of a

substantive grounded theory core category's general implications, using, as widely as possible, other data and studies in the same substantive areas" (Glaser 2007:99). A theory of becoming a nurse could be formalized by comparing it to other data and theory about becoming a doctor or becoming an architect, to arrive at a theory of becoming a professional (Glaser 2007:99). Formal grounded theory generalizations are conceptual and not descriptive, therefore nonrepresentational of time, place, or people – they are simply conceptual extensions of the general implications of a core category (Glaser 2007:100, 105, 111, cf Kearney 2007:136, see Glaser & Strauss 1967:37). Formal theory should not be confused with *grand theory*, general theory, elaborated theory, middle range theory, as there is not predetermined level of abstraction. The data and studies of the core category will determine the level of abstraction (Glaser 2007:100). Currently there are no formal grounded theories, only substantive grounded theories (Kearney 2007:141). Contemporary researchers prefer to use models that “stay close to the ground (substantive areas) and close to their grounding (in original data)” resulting in many “substantive semi-formal theories closely wrapped in supporting data trails” (Kearney 2007:144).

### **2.3 Grounded theory in practical theology**

The usual process of determining a research methodology is to identify the paradigm or frame of thinking that will direct and or constrain the research, for example, modern, postmodern, positivist, constructivist, or subjectivist. Thereafter a theory is used to verbalize abstract concepts, followed by an epistemological model that concretizes the theory. Finally a method is used to put into practice the theory and model. However, in this study it will be different. The research methodology will be guided by a paradigm but thereafter the method (qualitative) will direct the choice of the model and resultant theory (grounded theory). Grounded theory emphasizes the generation of theory from data in the process of conducting research (Martin & Turner 1986:141). Denzin & Lincoln (2005:23) table the research process into the following phases:

- the researcher as a multicultural subject (for example, conceptions of self & other);
- theoretical paradigms and perspectives (for example, constructivism);

- research strategies (for example, grounded theory);
- methods of collection and analysis (for example, interviewing);
- the art, practices, and politics of interpretation and evaluation (for example, applied research).

A brief overview of two paradigms and their various philosophies will assist in charting the course ahead before expounding on grounded theory.

A paradigm is “a philosophical and theoretical framework of a scientific school or discipline within which theories, laws, and generalizations and the experiments performed in support of them are formulated; *broadly*: a philosophical or theoretical framework of any kind” (Merriam-Webster [2010]). It refers to the set of practices that define a scientific discipline during a specific period of time. This set of practices determine what is to be observed, what questions are to be asked, how they are to be structured, and how the results of the observation should be interpreted (Kuhn 1996:43-51). According to Denzin & Lincoln (1994:107) “a paradigm may be viewed as a set of basic beliefs (or metaphysics) that deals with ultimates or first principles. It represents a worldview that defines, for its holder, the nature of the world, the individual’s place in it, and the range of possible relationships to that world and its parts.” Two such paradigms are modernism and post-modernism.

Modernism has its roots in modern philosophy which was the philosophy of Europe and North America between the 17<sup>th</sup> and 20<sup>th</sup> centuries. During the 17<sup>th</sup> and 18<sup>th</sup> centuries it was broadly divided into two groups: rationalists and empiricists. Rationalists such as René Descartes, Baruch Spinoza, and Gottfried Leibniz assumed that all knowledge must originate from certain ‘innate ideas’ in the mind (Velarde 2010). The premise is that we have some of the concepts we employ in a particular subject area as part of our rational nature (Markie 2012). It could be considered a “pre-knowledge” of certain things “hard-wired” within us. Rationalism also influenced theology resulting in “the belief that human reason rather than divine revelation is the correct means of ascertaining truth and regulating behaviour” (Webster’s Dictionary 1913). Empiricists such as John Locke, George Berkeley, and David Hume stated that knowledge must begin with sensory experience (Velarde

2010). Positivism is a philosophy based on empiricism which considers that true knowledge is based on actual sense experience (Trochim 2006b; see Denzin & Lincoln 1994:109-110). Taken very broadly these views are not mutually exclusive, since a philosopher can be both rationalist and empiricist (Lacy 1996:286-287).

In the late 18<sup>th</sup> century Immanuel Kant tried to reconcile these two schools of thought but this sparked numerous philosophies, including German idealism (Velarde 2010; IEP 2012). This was the basis for Georg Wilhelm Friedrich Hegel's conclusion that everything rational is real and vice versa (Maybee 2009:40). The continued influence of German idealism as well as Hegel's subsequent philosophy, resulted in Karl Marx's philosophy of dialectical materialism (Wolff 2011), Søren Kierkegaard's dismissal of systematic philosophy – life is meant to be lived, not a mystery to be solved (McDonald 2012), Arthur Schopenhauer's conclusion that the world is futile (Wicks 2011), and ultimately Nietzsche's conclusion to discard all systematic philosophy and all striving for a fixed truth transcending the individual culminating in his statement 'God is dead' (Wicks 2011).

Modernism, with its roots in modern philosophy, questioned the axioms of the previous age in the late 19<sup>th</sup> century. This included the lingering certainty of Enlightenment thinking and the existence of a compassionate and all-powerful Creator (Lewis 2000:38-39; cf Faulkner 1977:60). Everything was subject to intense critical scrutiny and modern philosophy's rationalism and empiricism was used to re-examine every aspect of existence.

Constructivism, also linked to modernism, to most people refers to, "the philosophical belief that people construct their own understanding of reality" (Oxford 1997:36; see Klenke 2008:21; Flick 2009:70). This starkly contrasts with realism where realists assert that there is an "external" world which is independent of subjectivity (Warrick 2001:6-7; see Bryant 2003:1; King & Horrocks 2010:9). Idealism is closely linked to constructivism and asserts that one cannot make firm claims about an external reality (Warrick 2001:7). Warrick (2001:2-3) elaborates on what constructivism is:

Rather than assimilate a body of knowledge about one's world and environment, constructivists believe we 'construct' meaning based upon our

interactions with our surroundings. These interactions provide the evidence and the opportunities for experimentation with the world and thus, construct our realities. In its most radical form, constructivists believe that there is no reality save for what we create with our own minds.

An example of constructivism is children interacting with their environment and each other, determining meaning (Ackermann 2001:1-2). John Dewey is classified as a constructivist and included the idea that “there is a relationship between the individual, the community, and the world mediated by socially constructed ideas” (Oxford 1997:42). Constructivism is one of many theories about the world (Warrick 2001:14).

American pragmatism, which led to symbolic interactionism, “introduced a procedure for deciding and ruling upon the meaning of beliefs, ideas, and uses of language” (Thayer 1973:21). The empirical results of a given experiment upon an idea in specific circumstances indicate the meaning of that idea, its pragmatic significance (Thayer 1973:21). Symbolic interactionism, a sociological perspective, examines how individuals and groups interact, with a particular focus on the creation of personal identity through interaction with others, that is, the relationship between individual action and group pressures (see Flick 2009:57-58). Symbolic interactionism considers “the idea that subjective meanings are socially constructed, and that these subjective meanings interrelate with objective actions” (Blumer 1969:2-5). Symbolic interactionists include Herbert Blumer (a student of Mead), Erving Goffman, and Charles Cooley, with George Herbert Mead seen as a predecessor through American Pragmatism (Blumer 1969:1).

Post-modernism has its roots in postmodern philosophy which was a reaction to continental philosophy, a set of traditions of the 19<sup>th</sup> and 20<sup>th</sup> century philosophy from mainland Europe (Leiter & Rosen, 2007:2). Continental philosophy includes the following movements: Kantianism, German idealism, phenomenology, existentialism (and its antecedents, such as the thought of Kierkegaard and Nietzsche), hermeneutics, structuralism, post-structuralism, French feminism, and the critical theory of the Frankfurt School and some other branches of Western Marxism (Critchley 2001:13; Glendinning 2006:58-65).



Woods (1999:10) indicates that postmodernity refers to a socio-economic, political, and cultural condition, whereas postmodernism refers to the “broad aesthetic and intellectual projects in our society, on the plane of theory”. According to Boyne & Rattansi (1990:1-45) postmodernism, as an intellectual movement, that was “born as a challenge to several modernist themes that were first articulated during the Enlightenment. These include scientific positivism, the inevitability of human progress, and the potential of human reason to address any essential truth of physical and social conditions and thereby make them amenable to rational control”. Kuznar (2008:78) lists the primary tenets of the postmodern movement as:

- an elevation of text and language as the fundamental phenomena of existence;
- the application of literary analysis to all phenomena;
- a questioning of reality and representation;
- a critique of metanarratives;
- an argument against method and evaluation;
- a focus upon power relations and hegemony;
- and a general critique of Western institutions and knowledge.

While Hassan (1987:6) compares modernism and postmodernism as follows:

Table 8 - A comparison of modernism and post modernism

<b>Modernism</b>	<b>Postmodernism</b>
romanticism/symbolism	paraphysics/Dadaism
purpose	play
design	chance
hierarchy	anarchy
matery, logos	exhaustion, silence
art object, finished word	process, performance
distance	participation
creation, totalization	deconstruction



synthesis	antithesis
presence	absence
centering	dispersal
genre, boundary	text, intertext
semantics	rhetoric
paradigm	syntagm
hypotaxis	parataxis
metaphor	metonymy
selection	combination
depth	surface
interpretation	against interpretation
reading	misreading
signified	signifier
lisible (readerly)	scriptible
narrative	anti-narrative
grande histoire	petite histoire
master code	idiolect
symptom	desire
type	mutant
genital, phallic	polymorphous
paranoia	schizophrenia
origin, cause	difference-difference
God the Father	The Holy Ghost
metaphysics	irony
determinacy	indeterminacy
transcendence	immanence

This researcher has had a challenge in determining (modernist) his multi-faceted (postmodern) approach to the study. It would seem he is undergoing a metamorphosis and straddles the two paradigms, somehow trying to use the best of both without letting the weakness of either derail the research process.

Similar to Pieterse (2011) my theological approach “is that a Reformed theologian views the Christian faith praxis as a reality where our triune God is actively working” and it includes “a pneumatological aspect where the researcher’s interpretation of the actions [of the participants] is guided by the work of the Holy Spirit”. The Holy Spirit is working in the lives of the researcher, the participants, and the congregations they have been called to (see De Klerk 2010:456-463). This theological perspective is what sets the research apart from being a merely sociological study because it includes the acknowledgment of the influence of the Divine in the journey of life and the process of research. Pieterse (2011) continues:

I am following Immink's approach that in our practical theological research we have to do with faith as it is lived in the inter-relationship between God and humans, and humans with each other (cf. Immink 2005). Therefore we work with a theological as well as with an anthropological approach in the real world situation. With this approach I work with the positive aspects of J.A. van der Ven's empirical approach and Immink's theological emphasis as well as his empirical approach as manifested in empirical homiletics (Brouwer 2009:494-495; cf. Immink, Boonstra, Pleizier & Verweij 2009; Van der Ven 1998). The scientific-theoretical view behind this perspective is for a Reformed theologian, sensible social constructionism, and critical realism (Brouwer 2009: 487-496).

## CHAPTER 3

### GROUNDED THEORY APPLIED

#### 3.1 Interviewing

The following chapter describes the process of obtaining, coding, and re-conceptualizing the data acquired through interviews. In grounded theory methodology the first step is open coding, which is an initial coding practice to conceptualize data and form concepts (Van Zyl 2010:94). This is followed by axial coding in which data is reconstructed in new ways. Causal relationships between categories are identified. The final step is selective coding is when a core category is identified and related to the other categories. However, within this study the process was adjusted to include theoretical coding as a fourth step where a theoretical model is applied to the data. It is based on Holton (2007:265) and Pleizier's (2010a:99-100) process of open coding, selective coding and theoretical coding.

The data were collected by means of interviews over a period of one year (June 2011-June 2012). A first batch of three interviews was conducted in June 2011. While these were being transcribed, a second batch of four interviews was conducted in September 2011. Open coding on the first batch of three interviews commenced while the second batch was being transcribed. All interviews were coded using both a line by line and paragraph by paragraph method followed by constant comparison between the various interviews and their codes. The second batch of four interviews was coded in March and April 2012. A third batch of six interviews was conducted in May and June 2012. Of this batch, three interviews were with new interviewees and these were selected to ascertain if saturation of data had taken place. The other three interviews were re-interviews with men (1, 3, and 7 were selected due to accessibility) with a more focused question list seeking additional data concerning the five core categories that had been identified in the preceding coding process. Coding and comparison of the remaining six interviews took place in July and August 2012. A total of 13 interviews were conducted with 10 men. Data obtained comprised of 4010 rows that were coded resulting in more than 235 unique incidents. These were sorted into categories and their properties with casual relationships identified.

Before each interview I audibly read through and explained the individual informed consent form to the interviewee. I asked each interviewee if they understood the contents. Most interviewees signed the form; some after the event due to uncontrolled variables such as conducting a telephonic interview. In the event of telephonic interviews their consent was recorded digitally. The first list of interview questions (see Appendix A) consisted of six short questions that invited the interviewee to relate his experience of full time pastoral ministry. Only men were interviewed as the sample rate consisted of mostly men and the only woman available declined to be interviewed. An open-ended question was used to encourage background sharing and create an environment of ease. This was followed by a second and third question that probed for the reasons for leaving full time pastoral ministry. An additional question (the fourth) was used to corroborate the information provided by the second and third question. The fifth and sixth questions were initially included to extend the range of data but this was considered unnecessary and not asked as the first interview already provided rich data. This first list of questions was used for the initial seven interviews.

However, the first list of interview questions was revisited and revised after further contemplation and literature review on both grounded theory methodology and qualitative research by means of interviews. A second list of interview questions was compiled for the next three interviews. These were more focused on the issue of how the person entered full-time pastoral ministry, how he left full-time pastoral ministry, and why he left full-time pastoral ministry. A fourth question asked if there were any other factors contributing to leaving. Once again, an additional question (the fifth) was used to corroborate the information given with the previous questions.

A third list of interview questions was compiled for the re-interview process. It consisted of five sections and 20 questions in total. These sections were determined by selecting the five core categories that had been identified during the open coding process. According to Barker, Jones & Britton ([2012]) open coding is:

the process of selecting and naming categories from the analysis of the data.  
It is the initial stage in data acquisition and relates to describing overall

features of the phenomenon under study. Variables involved in the phenomenon are identified, labeled, categorized and related together in an outline form. The properties of a category are described or dimensionalised at this stage. This involves placing or locating the property along a continuum within a range of possible values.

Specific questions were asked to 'dig deeper' into each category and its properties. An initial coding paradigm of 'consequences' and 'cutting points' was used during the axial coding phase which took place concurrently with as well as subsequently after the axial coding phase. Axial coding is (Barker, Jones & Britton:[2012]):

the next stage after open coding. In axial coding, data are put together in new ways. This is achieved by utilizing a 'coding paradigm', that is, a system of coding that seeks to identify causal relationships between categories. The aim of the coding paradigm is to make explicit connections between categories and sub-categories. This process is often referred to as the 'paradigm model' and involves explaining and understanding relationships between categories in order to understand the phenomenon to which they relate.

This back and forth journey of constant comparison and employing a coding paradigm or two resulted in a model being constructed which will be named and elaborated on at a later stage. Note Table 9 indicating the interview timeline.

Table 9 – Interview timeline

<b>Interview Conducted</b>	<b>Interview Coded</b>	<b>Question List 1 (Light structured)</b>	<b>Question List 2 (Light structured)</b>	<b>Question List 3 (Semi structured)</b>
June 2011	Nov/Dec 2011	Interviewee 1		
June 2011	Nov/Dec 2011	Interviewee 2		
June 2011	Nov/Dec 2011	Interviewee 3		
Sept 2011	March/April 2012	Interviewee 4		
Sept 2011	March/April 2012	Interviewee 5		
Sept 2011	March/April 2012	Interviewee 6		
Sept 2011	March/April 2012	Interviewee 7		
May 2012	July 2012		Interviewee 8	
May 2012	July 2012		Interviewee 9	
June 2012	July 2012		Interviewee 10	
June 2012	Aug 2012			Interviewee 1 (2)
June 2012	Aug 2012			Interviewee 3 (2)
June 2012	Aug 2012			Interviewee 7 (2)

Transcribed interviews were imported from their original MS Word format (a document program) into a more data-manipulation friendly MS Excel format (a spreadsheet program). This allowed for data coding, memo capturing, and data sorting within the various rows and columns of MS Excel. Initially the idea was to use qualitative data handling programs such as ATLAS.ti, NIVIO – QSR, or NUDIST 6 but these proved to be both too expensive to acquire as well as requiring a high learning curve.

Each section of an interview was placed within a row in MS Excel. Sections consisted of single words, or sentences, or extensive paragraphs. Thereafter, columns were created next to each section dealing with the various aspects of the coding. Two columns were used for coding words or phrases (including ‘in vivo’ codes) as well as a general description of the section. A column was used for

capturing memos. These memos often asked more questions than answered them and proved to be useful for mental processing of the data, creating and capturing mental links to similar sections in the other interviews. A column was used for identifying what could be a basic social process – which “is a core category that has been developed through densification and is found to substantially represent a major social process of the phenomenon under study. It is through the articulation and explanation of this basic social process that the explanatory theory emerges” (Jones & Alony 2011:109). The final column was created to capture the essence of the previous columns in a short phrase (a concept, possibly a category).

The following table provides information on the background of the participants.

Table 10 – Interviewees’ background

	<b>Gender</b>	<b>Current Age</b>	<b>College/ seminary</b>	<b>Type of church left</b>	<b>Age when leaving</b>	<b>Position(s) held</b>
Interviewee 1	Male	35	HTC	Charismatic	28 & 35	Student pastor/ Worship pastor
Interviewee 2	Male	27	HTC	Charismatic	32	Student pastor/ Congregational pastor
Interviewee 3	Male	76	HTC	Charismatic	57	Congregational pastor
Interviewee 4	Male	40	HTC	Charismatic	28	Assistant to pastor
Interviewee 5	Male	43	HTC	Charismatic	32 & 37	District pastor
Interviewee 6	Male	40	HTC	Charismatic	28	Student pastor/ Associate pastor
Interviewee 7	Male	37	HTC	Charismatic	20	Student pastor
Interviewee 8	Male	41	HTC	Charismatic	33	Pastor
Interviewee 9	Male	38	HTC	Charismatic	25	Student pastor/ Pastor
Interviewee 10	Male	44	HTC	Charismatic	29	Pastor

### 3.2 Pastoral perspectives

Generating theory is the hallmark of grounded theory methodology and idea manufacturing is the methodical description of what goes on in theory formation

(Pleizier 2010a:85). Concerning generating ideas Glaser (1978:9) states “grounded theory is ideational; it is a sophisticated and careful method of idea manufacturing. The conceptual idea is its essence.... The best way to produce is to think about one’s data to generate ideas”. Grounded theories are constructed through “past and present involvements and interactions with people, perspectives, and research practices... any theoretical rendering offers an interpretive portrayal of the studied world, not an exact picture of it” (Charmaz 2006:5). How these ideas are manufactured requires a context for justification which “argues for the legitimacy of procedures, analyses, and results of research” (Pleizier 2010a:86). The context for justification “examines how a problem is methodically examined. It is here that systematic and controlled work takes place. It is governed by rules, that is, along exactly laid out steps” (Ziebertz 2005:294). Pleizier (2010a:86) accurately states that “the context for justification is not a neutral, value-free environment in which (mainly statistical) procedures produce an account of hard facts but there is a continuous interaction between researcher and object of research”. This section is a description of how this interaction has taken place and shaped the generation of a theory of clergy exodus (responding to the call).

Pleizier provides a useful roadmap for explaining theory formation as manufacturing ideas about data (2010a:86). Using his three steps and adapting the third for the sake of this study, we may state them as (Pleizier 2010a:86):

- considering the role and nature of the data;
- explaining the cyclic nature of grounded theory methodology;
- showing ideas that are manufactured for the purpose of practical theology are practical-theological ideas about the data.

### **3.2.1 The role and nature of the data**

Glaser (1998:159) indicates that “theoretical sampling results in an ideational sample, not a representative sample. It is about an area of interest, a conceptual about, not a numbered about”. The area of interest of this study is in the field of the divine-human dynamics of leaving full-time pastoral ministry. In this area, the conceptual about is clergy “responding to and reconciling with the call”. As to “how



many of them and distributed along what fact-sheet variables (such as gender or education)” successfully or unsuccessfully respond to the call is a matter of subsequent research (Pleizier 2010a:87; see Glaser 1998:159). Therefore this study is based upon a small sample of 10 clergy. Obviously this sample is not representative of the entire population of clergy and cannot sustain generalized statements concerning them but as Pleizier notes “representivity is not the issue for generating theory. The aim of sampling is getting enough incidents to substantiate categories and their properties, the conceptual ideas” (Pleizier 2010a:88). Grounded theory is not about a particular group of people but about processes, stages, and dimensions (Pleizier 2010a:88). Sampling is done to gather new incidents to code and compare, therefore the issue is not how many clergy are interviewed but rather how many incidents are being collected (Pleizier 2010a:88). Since one clergy in one interview generates more than one ministry-experience-incident, the amount of incidents (210) is much higher than the amount of interviews (13). The unit of analysis is the ministry-experience-incidents that account for leaving full time pastoral ministry and “sampling is done to generate enough incidents to construct a theory” (Pleizier 2010a:88). Data collection is to be kept to a minimum (Pleizier 2010:88a; see Glaser 1998: chapter 10).

Three rounds of sampling took place in this study. The three rounds correspond to the various cycles of coding found in grounded theory methodology: open, selected, and theoretical (see Pieterse 2011). Interviews were conducted with men who had all at one time or another studied theology at the Hatfield Training Centre (now known as ‘equipping@hatfield’). This is an independent Bible College that uses the Assemblies of God curriculum for the training of pastors. These men were called into fulltime pastoral ministry into various roles or job descriptions: student pastor, worship pastor, congregational pastor, district pastor, associate pastor, or simply pastor. The initial sample of seven interviews provided enough incidents to start open coding and find a tentative core variable ‘responding to the call’. Two samples were taken in the second analytic phase of selective coding. The first sample consisted of three new respondents that were interviewed using a structured interview format. Questions were based on the five core codes obtained from the initial sample of seven respondents. These questions facilitated more selective data collection in order to determine if saturation had been achieved. Saturation occurs

when the data produces no new incidents or codes. The second sample consisted of three previous respondents who were asked the same questions as the new respondents, again in order to determine if saturation has occurred. During the next stage of theoretical coding, memos and codes were sorted into one analytic framework.

### **3.2.2 The units of analysis used**

The question one may ask is: what is being coded? (Pleizier 2010a:90). In the case of this study the initial incidents seemed varied until it was noticed that they could be grouped as 'ministry-experience-incidents' (MEI's). These could be classified as either positive or negative MEI's. The MEI's kept me focused on the original research intention, namely what causes clergy to leave fulltime pastoral ministry – what is the process, if any?

Pleizier (2010a:90) notes "several rules and suggestions exist to fragmentize data, such as interviews, into meaningful units before coding". These include formal units where every interview-turn creates a new segment, to unstructured line by line coding (Pleizier 2010a:90). Incidents are the primary unit for analysis (Charmaz 2006:53). Incidents could be about anything but in research incidents are selected within the boundaries of a substantive area (Pleizier 2010a:90). Grounded theory is not about units, for example, people, groups, institutions but about processes or other theoretical codes, for example, contexts, conditions, or types (Pleizier 2010a:90; see Glaser 1978:109-113).

The challenge with formal interviews is to not focus on the respondent but rather on his or her experience and practice. The clergy who had left fulltime pastoral ministry were important but more so, for research purposes, their experiences that provided information on the process of their leaving. It was with this in mind that the ministry-experience-incident was created. The incidents ranged from hearing the call to fulltime pastoral ministry to preparing for that call; from the call evolving to the influence of others on responding to that call; from challenging others in order to fulfill the call to managing conflict with regards to the call; and from dealing with conflict to eventually leaving fulltime pastoral ministry.

Different kinds of data provided different viewpoints, called 'slices of data', from which to understand a category and to develop its properties (Glaser & Strauss 1967:65). Ministry-experience-incidents are potentially rich slices of data (Pleizier 2010:91). Each incident's quality and quantity is determined by the researcher and coded accordingly (Pleizier 2010a:91). Incidents are not full reports or accurate descriptions but rather have a measure of vagueness and are incomplete; yet are a reliable source for generating conceptual theory (Pleizier 2010a:91). Incomplete reports are not problematic since accurate description is not the aim of this research, nor do they generate major methodological problems as descriptions are being broken down to conceptual fragments (Pleizier 2010a:91, see Glaser 1998:149, see Glaser 1978:49-52, 62-64). "Comparing these incidents helps to understand their quality as [ministry experience incidents] and thus explicate their reliability as data"

In the process of breaking down the data to their conceptual fragments the following four properties were noticed concerning a ministry-experience-incident: it is externally influenced, it is internally processed, it creates a tension, and it seeks relief. The property of external influence refers to the people, events, or circumstances that influenced the clergy in some or another definitive way. The property of internal processing refers to the manner in which the clergy processed the effect of the person, event, or circumstance upon themselves. The property of creating tension refers to a resulting conflict (internal or external or both) with regards to the specific ministry-experience-incident. The property of seeking resolution refers to the manner in which the clergy seek to deal with the tension, whether internally or externally. These properties assist in indicating the validity of the data (Pleizier 2010a:94). "Specific incidents, personal accounts, explicit religious references are more valid to be conceptualized for practical-theological purposes than those incidents that are very general and hardly personalized" (Pleizier 2010a:94).

This researcher undertook the same departure from Glaser's 'classic' grounded theory as Pleizier (2010a:94-95) had. The following are noted:

- while Glaser considers that 'all is data', only formal interviews were conducted;

- while notes written after interviews are all that's necessary for grounded theory, these interviews were taped and transcribed;
- while data management is usually done manually, software such as Microsoft Excel and Word were used in conjunction with manual sorting and theoretical coding.

As indicated by Pleizier (2010a:95) “these departures from grounded theory methodology were done to increase the levels of reliability and validity. Formal interviews were conducted according to the accepted standards of qualitative research; recorded and transcribed interviews are more reliable than field notes; and computer-aided-analysis is more rigid than manual coding”.

### **3.2.3 Generating ideas**

Deductive theological reasoning informed by empirical research should result, in this case, in a practical theological theory concerning the exodus of clergy (the departure of pastors from fulltime ministry). Generating a grounded theory requires empirical data in a substantive area – the reasons and processes as to why clergy leave. Data is “systematically constructed according to methodological standards. Concepts are the result of coding, and coding is the result of comparing incidents in the data, and incidents are gathered through (participant) observation, field notes, and interviewing (Pleizier 2010a:96). As indicated “grounded theory consists of the interrelated methods of constant-comparison and theoretical sampling, with a cycle of coding in between (Pleizier 2010a:96). Constant comparison as a method consists of two steps “breaking the data into bits and pieces (incidents) and coding these fragments (conceptualization). The incidents of data are compared to each other and in this constant comparing of incidents to new incidents, incidents to codes, and codes to codes, categories and their properties emerge” (Pleizier 2010a:97). Constant comparison keeps the process of conceptualization going (Pleizier 2010a:97). It “takes place on three levels: the level of data, the intermediate level of data and concepts, and finally on the level of concepts and categories” (Pleizier 2010a:97).

Incidents of ministry experiences (MEI's) were identified, then compared to each other and coded. Coding led to the generation of new data This included

relationships between incidents, questions concerning causes, conditions, and cutting points, the emergence of new concepts, and additional properties of categories. Constant comparison took place between incidents, between incidents and codes, and between codes which led to even more coding (Pleizier 2010a:96). The deductive process of theoretical sampling followed the inductive process of constant comparison. Respondents were selected in order to gain a deeper understanding of the generated concepts, categories, and their properties.

The generation of ideas did not take place in a vacuum as every researcher brings her or his own influence to bear on what's being observed. Charmaz (2006:179) states it this way "a grounded theory journey relies on interaction – emanating from your worldview, standpoints, and situations, arising in the research sites, developing between you and your data, emerging with your ideas, then returning back to the field – or another field, and moving on to conversations with your discipline and substantive fields". Being aware of my own experience, of having left full-time pastoral ministry, allowed me to identify with some of the experiences, processes, and circumstances of many of the respondents resulting in a cathartic experience.

### **3.2.4 Cyclic coding**

Different models exist to structure the course of research into several analytic phases (Pleizier 2010a:99). Wester (1995:52-73) uses exploration, specification, reduction, and integration. Strauss and Corbin (1998:101, 123, 143) use open coding, axial coding, and selective coding. Both Holton (2007:265) and Pleizier (2010a:99-100) use open coding, selective coding, and theoretical coding. This study used the same approach as Holton and Pleizier, namely open, selective, and theoretical coding but included axial coding as well – preceding the theoretical coding. The process is described as follows (Pleizier 2010a:100):

In all three cycles constant-comparison is the driving mechanism while theoretical sampling moves the analysis further to another cycle. Comparison and sampling are bridged by coding. Constant comparison leads to conceptual codes and these codes are the basis for sampling new material. The entire process of theory formation is a movement from the concrete data towards and abstract rendering of the data into conceptual categories.

The coding procedures are not meant to summarize the data to later be reconstructed as a description of the data but are meant to move away from the concrete level of observations, interviews, and protocols to a construction of conceptual patterns that emerge when studying these observations, interviews, and protocols (Pleizier 2010a:100). The move from concrete data to abstract theory consists of two methodical moves: 1) open coding to selective coding, and 2) substantive to theoretical coding (Pleizier 2010a:100). Initial coding is open and flexible; however, during the move to selective coding the focus is more on specific categories around the core variable (Pleizier 2010a:100). During the move from substantive to theoretical coding the abstraction of concepts increases as the aim is “finding the theoretical connections between the various concepts and their properties” (Pleizier 2010a:100).

Codes and concepts are very substantive during the first two cycles of open and selective coding as they name the “processes, dimensions, and aspects in the area of research” (Pleizier 2010a:100). For instance, in responding to the call, the following religious and social connections are shaped: receiving a call, preparing for the call, experiencing an evolving of the call, experiencing ministry incidents that either reinforce the call or question its validity, challenging people, circumstances, events, and managing conflict. Theoretical coding assists in determining how these substantial categories relate to each other (Pleizier 2010a:100). “Examples of theoretical codes are types, dimensions, aspects, causes, conditions, modes, degrees, models, and processes” (Pleizier 2010a:101). In theoretical coding the categories concerning ‘responding to the call’ are conceptually linked using codes such as types (what types of ministry-experience-incidents lead to a clergy exodus?), causes (which specific ministry-experience-incidents lead to a clergy exodus?), and process (which model explains the process that leads to a clergy exodus?). Memo sorting assists with integrating substantial categories and their properties which eventually results in theory formation (Pleizier 2010a:101). Through manual open and selective coding the various categories and their properties were identified and conceptually linked through memo writing and recording (digital recording on a voice recorder was also employed). A process emerged that conceptually explained the various incidents that lead to an exit of clergy from fulltime pastoral ministry.

Two other processes take place during coding, namely sampling and memoing (Pleizier 2010a:103-104):

Theoretical sampling of new incidents is a deductive strategy to find new incidents in the data to verify the emerging conceptual hypothesis about categories and their relationships.... Memoing, sorting, and writing aim to capture the ideas in memos, to relate them to each other through sorting the memos and to write the integrating framework in order to find gaps in the theory and improve its extensibility. Memoing takes place in the phase of selective coding; theoretical coding is done through the sorting of memos.

### **3.2.5 Practical theological concepts**

Pleizier (2010a:104) states that “in practical-theology the concept-reality relationship is both pivotal as well as contested”. He uses the act of corporate worship to illustrate the idea-reality relationship (Pleizier 2010a:104-105). Worship is an attitude towards something worthy of honour and the “idea of worship entails the reality of the divine” (Pleizier 2010a:104). However, interpretative and perspectival approaches question this idea-reality relationship by discounting the possibility of an objective reality, stating that reality is a construction by means of interpretation (Pleizier 2010a:104). This negates the need of a believer for an ontological dimension where God exists (Blackburn 2007:58). Yet, an ontological commitment of the believer exists and requires an ontological commitment of the researcher – at least to the minds of those investigated (Pleizier 2010a:105). The believer’s “dispositions towards a religious reality extend beyond the pure mental or pure social” and entails a religious commitment as well (Pleizier 2010a:105). Realism “entails foremost a commitment to the mind-independency of concepts” such as the idea of God (Pleizier 2010a:105-106). Effectively “concepts tie the mind to the real world” (Pleizier 2010a:106). Immink (2005:256) states it this way “what we express through our concepts refers to an autonomous existence, independent from the human self”. Returning to the example of corporate worship – it does not consist of only social facts (singing together) but also religious facts (relating to God) and is a “social-psychological ‘thing’ in its relation to God” (Pleizier 2010a:107). Pleizier (2010a:108) explains that:



Relating the social fact of singing to the religious fact of praise highlights the dual nature of practical-theological concepts. First, religious phenomena are not identical with social phenomena. They may factually come together in one singing person or worshipping community but the religious act of worship cannot be reduced to the social act of singing. Worship refers to another reality than singing does.

Some social facts are not inherently religious (institutions such as banks or schools) and some religious facts are not related to social-psychological phenomena (the Trinitarian essence of God) however, in worship the “social and religious come together; worship thus consists of combining the elements of religious praise and social singing” (Pleizier 2010a:108). A dual intentionality exists in theological ideas that are generated from empirical data – social and religious phenomena are intended in one single theoretical element (Pleizier 2010a:108-109). Responding to the call or coming to terms with the call, has dual intentionality in that socially it involves the pursuit of a vocation and religiously it involves a response to God – an act of worship that is exemplified by love through obedience.

### **3.3 Generating theory**

Pleizier (2010a:113) states that “the first step in theory-formation moves from generating data and labeling pieces of data with descriptive terms towards constructing core categories that capture the conceptual patterns in the data”. Data was generated through coding interviews and using MS Excel as a data management tool. Conceptual codes were generated during the open coding phase – these codes are ‘open’ in that no prior theoretical framework was used when coding (Pleizier 2010a:114).

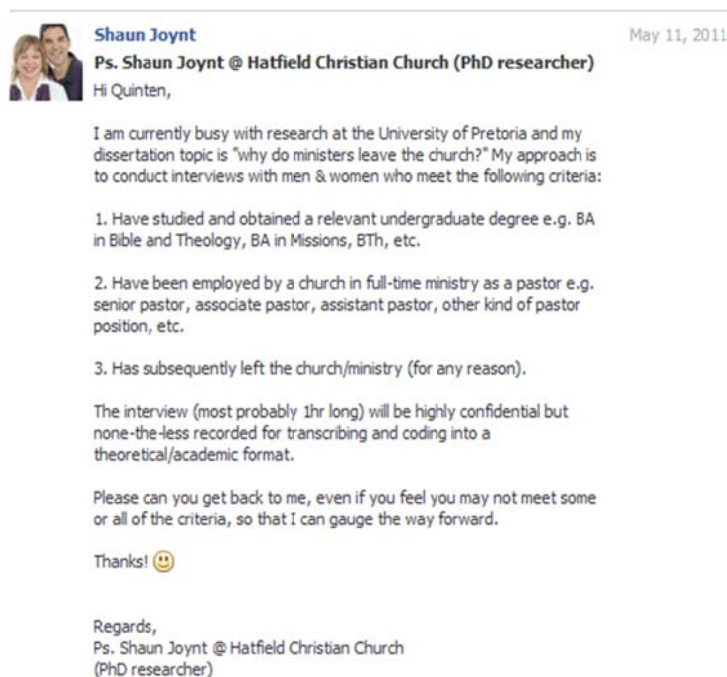
Initially seven interviews were conducted. In hindsight it would have been better to have conducted and coded the interviews in two or three batches (either three and four, or three and two and two) instead of one large batch. This would have lessened the initial amount of data to code and label. Breaking it into smaller batches would not have affected the integrity of the process or the results but merely facilitated easier management of the data. Respondents were selected using the following



criteria: they had studied at the Hatfield Training Centre, they had been employed in fulltime pastoral ministry, and they had left fulltime pastoral ministry. After permission was acquired from the leadership at the Hatfield Training Centre, a list of possible respondents was requested. The list was provided in hard copy form and was incomplete as records dated back to more than eighteen years at the time of requesting – the first students had enrolled in 1989. In most instances the only information available was the respondent's name, surname and graduation year. In some instances not even a name was available, only an initial. One hundred and eighty eight names were furnished for the period 1985 to 2008.

A search for respondents was conducted via the Internet and more specifically Facebook. Using the social media website's search functionality and sifting through the results was a tedious and often unrewarding process. The following message was sent via Facebook messages (a private chat facility, not in real time) in order to start the process that would lead to a possible interview:

Figure 4 – Facebook message sent



The outcome of the Facebook search was as follows:

Table 11 – Responses via facebook (demographics of potential respondents)

Contact	Gender	Pastoral Position	Response Type	1 <sup>st</sup> Contact Date
1QN	Male	Pastor	Still in ministry	11 May 2011
2WD	Male	Student pastor	Left after 2 years	11 May 2011
3JP	Female	Pastor	Still in ministry	11 May 2011
4DD	Male	Pastor	Still in ministry	18 May 2011
5SD	Male	Never entered	Did not qualify	18 May 2011
6AA	Male	Not applicable	Did not qualify	18 May 2011
7WT	Male	Senior pastor	Still in ministry	18 May 2011
8MB	Female	Student pastor	Declined to participate – contract was not renewed & was asked to leave	18 May 2011
9GH	Male	Senior pastor	Still in ministry	22 June 2011
10MS	Male	-----	None	Did not respond
11GT	Male	-----	None	Did not respond
12MC	Male	-----	None	Did not respond
13DP	Male	-----	None	Did not respond
14DM	Male	Not applicable	Did not qualify	19 May 2011
15HE	Male	Not applicable	Did not qualify	19 May 2011
16DR	Male	Student pastor, pastor, associate pastor	Interviewed	23 June 2011
17WS	Male	Senior pastor	Still in ministry	23 June 2011
18SR	Male	Not applicable	Not the correct person	13 July 2011
19MN	Male	Not applicable	Did not qualify	30 June 2011
20B	Male	Student pastor, pastor	Interviewed	18 May 2011
21DS	Male	-----	None	Did not respond
22JM	Female	-----	None	Did not respond
23AR	Female	-----	None	Did not respond
24TSC	Female	-----	None	Did not respond

25SD	Male	-----	None	Did not respond
26OR	Male	-----	Initial response, then none	4 August 2012
27GK	Male	-----	None	Did not respond
28MS	Male	-----	None	Did not respond
29TG	Male	-----	None	Did not respond
30IT	Male	-----	None	Did not respond
31EH	Male	-----	None	Did not respond
32MH	Male	Pastor	Interviewed	June 2012
33SV	Male	Student pastor	Interviewed	15 September 2011
34LV	Female	Student pastor	Unable to interview	18 May 2012
35HD	Male	Unsure	Still in ministry	13 June 2011
36AH	Male	Not applicable	Did not qualify	19 May 2011
37SL	Male	Assistant pastor	Interviewed	15 September 2011
38MM	Male	-----	None	Did not respond
39RV	Male	Pastor	Still in ministry	26 May 2011
40KP	Male	Not applicable	Did not qualify	19 May 2011
41DR	Male	Pastor	Interviewed	18 May 2011
42RF	Male	Student pastor	Unable to interview	18 May 2012
43DB	Male	Pastor	Interviewed	18 May 2011
44BD	Male	Student pastor	Interviewed	18 May 2011
45DG	Male	Unsure	Unable to interview	4 October 2011
46UD	Male	Unsure	Unable to interview	27 June 2011
47BJ	Male	Unsure	Unable to interview	24 June 2011
48QE	Male	Unsure	Unable to interview	13 July 2011
49PC	Male	Not applicable	Did not qualify	18 May 2011
50AC	Female	Not applicable	Did not qualify	12 May 2011

Of the 188 names supplied eventually 50 respondents were traced via Facebook of which 15 did not respond. Of the 35 that returned communication, only 13 qualified to be interviewed and of these 8 were eventually interviewed. In addition to these eight were another two who were contacted telephonically to arrange interviews. A total of ten respondents were interviewed in three cycles totally thirteen interviews. Initially seven respondents were interviewed using a light-structure for the interview

(see Pleizier 2010a:112). During the interviews notes were taken and digital recordings were made. These were transcribed and coded by means of the constant-comparative method of grounded theory. A second group of three respondents were interviewed to ascertain if new codes would arise. A third group of three respondents, initially from the group of seven, were re-interviewed using a semi-structured interview format (see Pleizier 2010a:112). The aim was to see if saturation of the core categories had taken place.

During coding, slices of data called incidents were coded. Pleizier (2010a:117) refers to coding as “the labeling pieces of interviews to capture analytic ideas – labels are answers to analytic questions that run the data open”. He continues “questioning the data [...] is not a neutral enterprise since it always involves pre-theoretical ideas. Yet to stay as open as possible, the analytic question must have a large degree of openness in order to prevent the researcher from running into preconception too early” (Pleizier 2010a:117). Pleizier (2010a:117) reformulates Glaser’s (1978:57) three analytic questions to address the socio-religious intentionality of a practical-theological study. These have been reformulated and repeated here as was used in the coding process:

- What is relevant in the data for a leaving the call to fulltime pastoral ministry study?
- What (property of a) socio-religious category is indicated in the data?
- What is religiously going on in the study?

Initially the following questions were used during the first attempt of coding and labeling. However, while useful they were found to be too closely linked to the families of codes as advocated by Glaser (Charmaz 2010:159) and too preconceived for a practical theological study.

Table 12 – Types of phenomena that can be coded (Taylor & Gibbs 2010).

<b>No.</b>	<b><i>What can be coded?</i></b>	<b><i>Examples</i></b>
1	Behaviors, specific acts	Seeking reassurance, bragging
2	Events – short once in a lifetime events or things people have done that are often told as a story	Wedding day, day moved out of home for university, starting first job
3	Activities – these are of a longer duration, involve other people within a particular setting	Going clubbing, attending a night course, conservation work
4	Strategies, practice or tactics	Being nasty to get dumped, staying late at work to get promotion
5	States – general conditions experienced by people or found in organizations	Hopelessness “I’ll never meet anyone better at my age” settling for someone who is not really suitable
6	Meanings – A wide range of phenomena at the core of much qualitative analysis. Meanings and interpretations are important parts of what directs participants’ actions	
6a	What concepts do participants use to understand their world? What norms, values, and rules guide their actions?	The term ‘chilling out’ is used by young people to mean relaxing and not doing very much
6b	What meaning or significance it has for participants, how do they construe events what are the feelings?	Jealousy “I just felt why did she get him”
6c	What symbols do people use to understand their situation? What names do they use for objects, events, persons, roles, setting and equipment?	A PhD is referred to as “a test of endurance” (because finishing a PhD is a challenge)
7	Participation – adaptation to a new setting or involvement	About new neighbours “In my new house I have to keep my music down at night as the neighbours have young children”.
8	Relationships or interaction	Seeing family “Now my sister lives in the next road she visits more and we’ve become much closer.”

9	Conditions or constraints	Loss of job (before financial difficulties), moving away (before lost contact with old friends)
10	Consequences	Confidence gets dates, positive attitude attracts opportunities
11	Settings – the entire context of the events under study	University, work place, housing estate
12	Reflexive – researcher’s role in the process, how intervention generated the data	Probing question “How did you feel when he said that?”

### 3.4 Encoding

The following section represents the different labels assigned to clusters of concepts (categories) identified in the data as well as insights gained from the interviews. These are listed in alphabetical order below and not according to weighting (the amount of codes clustered together).

Altogether 12 clusters of codes formed the 12 categories that were used to generate the core category of responding to the call/coming to terms with the call. These are:

- **Being affirmed (14 codes)**

Respondents indicated that being affirmed or appreciated contributed to being valued.

**Interviewee 4:**

*I didn't feel appreciated to be honest and I didn't feel, I didn't feel appreciated, um that what I was doing for the church [...] It came to the point where I felt, I eventually felt unappreciated.*

**Interviewee 1:**

*And the one person that stood up for me was XXX. The one person that stood up for me and I think that was about the point where he stood up and said “ok, this has gone far enough. This is what I see”*

*and then he mentioned a few things. I can't remember what he said.  
[...] Ever! In any church, leadership that stood up for me. The only one.*

**Interviewee 3:**

*We had all the pastors and all the deacons together, XXX said, he stood up and he said, "in our congregation we have a wonderful system, the pastor gets us together he gives us evenings, he tells us where we going and the whole thing works fantastically well". Nobody said boo or bah after he had spoken. I think everybody felt, "you're organized we aren't organized". Even the leaders, nobody said anything. And it was a testimony to me.*

**Interviewee 13:**

*I feel I was given ample opportunity in terms of expressing the gift of God in me ... [I] really felt valued and being used. It was great you know.*

Respondents indicated that being forgotten made them feel not-valued.

**Interviewee 2:**

*but when this happened, I left, he never called, he never asked me anything, he never, um, he never spoke to XXX, he never ever before we left, in other words he knew we were resigning and he knew why we were resigning but no, he never called us in.*

**Interviewee 1:**

*Disappeared and no one asked a question, no one enquired. That, that baffled me. How can a church have a leader, a shepherd just disappear and not ask 'but where are you? What happened?' And that happened and I saw that happen with a lot of the people in the congregation. That just, they just a number.*

- **Being heard (26 codes)**

This category was weighted at fourth out of the ten main categories. Respondents felt it important that they, as well as others, are giving an opportunity to be heard. More often than not, they felt they were not heard or listened to by their leadership.

**Interviewee 1:**

*Because maybe if it is just not me saying these things and more people speak up, maybe someone would realize something but people don't speak up.*

**Interviewee 2:**

*It's just that he was so frustrated because he had spoken to Pastor XXX [the senior pastor] lots of times.*

**Interviewee 3:**

*No, I wasn't heard. And I never got anything. [feedback] At one stage I wrote something about a program. I worked out a whole thing for teaching students and how they should be given out as assistants to pastors.*

**Interviewee 11:**

*I just don't know, it sometimes felt that you weren't most probably heard and that you wanted to contribute and that you wanted to do, um just wasn't well, heard.*

In some cases being young was considered a valid reason by leaders to not listen to subordinates or peers:

**Interviewee 1:**

*“Jy's Pietie en ek is al twintig jaar in die ministry, wat weet jy?”  
[Translation: You are young and I have been in the ministry for twenty years, so what do you know?] That kind of attitude, like, ok well, then at some point you don't challenge anymore. [...] that is a general*



*leadership issue “I have been in the position for 15/20 years and you are still learning”.*

- **Calling (89 codes)**

This cluster of codes was diverse and comprised of various properties such as age, defining what a call is or isn't, that it evolves over time, it has an aspect of timing, and it requires “worldly experience” to be effective.

**Interviewee 6:**

*[...] part of a difficulty is that in church, as soon as you see a young person who loves the Lord and is sold out to the Lord and is, maybe, you know, spiritually gifted, or whatever story or situation is, immediately people say, “ooh you are called to full time mission, you are called to be a pastor”. But I think that you know, that we often have a very narrow mind set. People could really be gifted spiritually and love the Lord and be called to be doctors and make a difference, you know, in the field of medicine.*

Responding to the call to full-time pastoral ministry occurred at various ages although the dominant age was late teens and early twenties:

**Interviewee 7:**

*So I think towards the end of my 19th year age I came aboard as a student pastor.*

**Interviewee 11:**

*Because um when you are young you have no clue about what is going on in the world and people's lives, you want to minister to all these married people and you haven't even been married for six months but you feel you gonna help them ...*

Respondents also experienced the call as an evolving process:

**Interviewee 5:**

*How I came in basically um, was through a calling that emerged out of youth work.*

**Interviewee 6:**

*I had my idea it would be ... there were 2 aspects. One, I knew it would be a time of full time ministry. Whether that was as a missionary or pastor, I wasn't sure.*

**Interviewee 3:**

*There was no mid-life crisis or anything. [...] So when the Lord called, we were at any rate ready to go. We had kind of expected it [a pastoral call] and kind of not expecting it. Not knowing what would happen.*

Closely linked to experiencing the call as an evolving process are the concepts of 1) a change in direction of the call, 2) not being called to fulltime pastoral ministry, and 3) using the pastorate as a stepping stone to what is believed to be the actual call.

A change in direction of the call from pastoral ministry to something else:

**Interviewee 2:**

*God was clearly speaking to me towards the end of my studies, before I became a student pastor but certainly very clearly when I was actually a student pastor. The doors started shutting down in terms of ministry and the desire to enter into the business world became stronger and stronger.*

**Interviewee 4:**

*That is where the seed got planted in me [for missions] so when I got back from, when I got back to XXX I finished my studies; I finished my degree with YYY, with ZZZ. Then I, man I gotta get into the ministry. What, where do I go? I don't have relationship with any church as it was.*

**Interviewee 5:**

*I started to feel an increasing call, um, to mission as opposed to pastoral work.*

Not being called to fulltime pastoral ministry even though preparing for it:

**Interviewee 2:**

*[S]o it was the first thing like I felt I wasn't called to this type of ministry. When I was doing my last year of theology and I said to Pastor XXX, I said, Pastor XXX, I, I'm not, I don't feel like I'm called to be a pastor [...] I don't think that's what God has for me.*

**Interviewee 4:**

*I don't want to be a pastor, you know, it's not, my heart was always missions, going to the unreached tribes and that type of thing, being a raw missionary type thing.*

**Interviewee 6:**

*[N]ot necessarily as a pastor. I just knew, no I didn't have any idea of exactly what form that would take [...] Because I don't feel I'm called as a pastor.*

Some respondents used the pastorate as a stepping stone to what is believed to be their actual call:

**Interviewee 13:**

*I was very clear of my calling. I was called to, to, to well what I understood at that point of time was as a missionary. Um but I also knew when I was completing my um, education, my – that I was going to go for a season into pastoral work and from there uh into missions – I think it was more a matter of grasping the realities of what does it mean to be a pastor not just from a biblical point of view but from a practical point of view so but even before we accepted a calling into a local church I knew that this would be a season.*

**Interviewee 4:**

*So then I thought ok well I have got to find myself a local church and get involved in a local church; that they can trust me and then send me out to the mission field.*

Respondents equated answering the call to training at a Bible College and becoming a pastor:

**Interviewee 2:**

*I was studying theology so the logical outcome of the, of the theological studies would be to, would be to be a pastor or to be involved in full time ministry.*

**Interviewee 4:**

*Because all those types of Christian books, I grabbed those and I ate them up because you know, I was passionate for the Lord and the things of the Lord and all those guys, they came out of drugs or whatever, they got saved, they went to Bible School and they went into a life of ministry. So I thought well that is what I want to do.*

**Interviewee 5:**

*It was the only thing I knew and the only model I knew. [Bible College and pastoral ministry]*

**Interviewee 6:**

*I was still young, I was still at school when I gave my life to the Lord as I mean, up to finishing Matric [Grade 12], and sort of, where to from here. And, just people recommended Bible College.*

Some respondents indicated that there is a timing aspect to the call – when to respond to it:

**Interviewee 12:**

*[P]robably the biggest thing for me is, is that God has a call on your life and that His timing is perfect [...] That you are called and that you need to do what your hand can find to do, you know. Until that calling comes along God will open that door when the time is right, even if it is 10 years.*

Respondents also stated that “worldly exposure/experience” (real-life experience) is a necessity for answering the call to full-time pastoral ministry:

**Interviewee 12:**

*[I] think timing was probably an issue you know. I realized that my time in the world was actually where training for the ministry happened. You know a book doesn't tell you, teach you how to work with people [...] My opinion is that people that grow up in the church, Afrikaans has got a nice saying, “Hy lewe in a honder hemel” [Translation: he lives in a fool's paradise] you know, is that they have got no reality of what, you work, you ministering to people who are out in the world, who have to work every day and yet you cannot relate to them at all. The stresses they go through, now I know exactly what they are going through etc. So ja, um, I definitely think a person needs to have, even if it is a tent making ministry. You know that you do have a secular job and a bit in the ministry because there is just something about being in contact with the real world. That your skills get refined that you really start to learn how to work with people.*

**Interviewee 11:**

*So um, those were, those were things that opened my eyes that God um, took me out of the ministry, into the world and you started to grow in terms of your ministry understanding people and uh you, you were able to minister to people in a deeper more effective way.*

### **Interviewee 13:**

*I think one when you go through Bible College you have sort of an academic [sic] idea and when you are in a local church you see what's happening and things. But you don't really know um, until you learn experientially what it means to shepherd a flock and um, so ja, from that perspective it was great.*

- **Challenging (11 codes)**

This cluster of codes represent the way respondents dealt with negative ministry experiences such as not being affirmed, not being heard, not being called, etc. It includes speaking up or out, being 'cut-off', becoming silent, feeling inadequate in challenging, and eventually leaving:

### **Interviewee 1:**

*If I don't agree with something. If I see something differently, I will challenge it. And what I have seen is and this in 99% of the time with church leaders specifically what I saw was when, me, I am not saying it is that way with everybody else but when I used to challenge a leader - just get cut off [...] And then at some point you don't challenge anymore [...] Well I ended up leaving.*

### **Interviewee 4:**

*You know and then I did challenge him on that a few times but I mean I was young at that stage and inferior and I didn't really know how to communicate properly. I didn't have the \*\*\*\* to say my say.*

- **Conflict (21 codes)**

Experiencing and managing with conflict formed a cluster of codes that could be grouped into a category with properties. Some properties include immaturity in dealing with conflict, conflict due to miscommunication, congregational conflict, dealing with favouritism, conflict with leadership, and managing conflict or leaving due to conflict:

**Interviewee 4:**

*(Chuckle) In the first part we just bumped heads [...] Oh it was big time personality [...] Big time personality. Um, I think XXX wanted someone that would be like, I say, submissive, “ja pastor” [Translation: yes, pastor] person.*

**Interviewee 5:**

*I started to feel an increasing call, um, to mission as opposed to pastoral work. Um, which sometimes put me in conflict with the pastoral ideals of the church.*

**Interviewee 2:**

*A lot of spoken friction between him and I [...] I just want to know who is supposed lead and who was supposed to assist.*

**Interviewee 1:**

*Well when I heard him say that to the youth pastor, that’s control, that is manipulation, I am not going to stand for that, I am not going to be under that. Very sorry, and at that point I also felt a release in my spirit to just go and I had a meeting. I called a meeting with him and I said, I didn’t say why I was leaving.*

**Interviewee 3:**

*[W]hen I was just first in the ministry, XXX [senior pastor] loved me, he liked, he took me along to a conference in YYY, so I had to drive the motor car, we were good friends. And then as time went on I did a couple of things wrong, I think he thought I wasn’t, [an] innovator of new things, he called me, he would call me, and he would call other people that and I always classified myself as that. I’m a maintenance man. If I’ve got a flock and I can keep them happy and keep them motivated keep them growing then I’m doing my job.*

**Interviewee 11:**

*[O]ver a period of time um, a lot of times um, the senior pastor and myself we bumped um, we clashed a lot and nobody really had the boldness to stand up to him. I was maybe one of the people that did and uh, you know so we clashed, we clashed, at times.*

- **Control (34 codes)**

The category “control” and its properties had the third largest weighting of the ten main core categories. Two broad properties were being in control and not being in control. Being in control meant freedom to make decisions and influence others. Often being controlled meant that respondents could not question a leader, had to conform to certain expectations, experienced a violation of personal values, were not allowed to voice an opinion, and had to take steps to preserve “self”. Here are some examples:

**Interviewee 1:**

*So Sunday mornings were very structured and very controlled and Sunday evenings was just, it was my baby [...] You do whatever you do.*

**Interviewee 2:**

*I think it felt better because I felt I knew I was in charge [...] Ja.  
[Translation: Yes] I could make decisions.*

**Interviewee 11:**

*[W]e were in a congregation where you had to fill in a redeeming the time report form. You know what are you doing with your time and how you managing your time and who are you seeing and I think that was, I just know, I didn't agree with a lot of the ways in which things were done and that caused conflict in relationships as well.*

**Interviewee 12:**

*I felt that um, the pastor was a little bit controlling, you know, and um, I think he could have easily have let me take it over which now in hind*



*sight I am very glad he didn't, but he could have you know. Um, I think he was, his expectations were just a bit too much as in regarding maturity.*

**Interviewee 4:**

*[B]ut eventually I got to a point where, where I felt I was being abused, you know, I didn't have a say anymore, um and XXX [senior pastor] is a hard \*\*\*\* type of oke [Translation: chap]. He, he likes things to be done his way, you know I am also hard \*\*\*\*, I like things to be done my way too. So in that sense we did kind of knock heads a few times.*

**Interviewee 2:**

*I cannot question, I cannot, is that what's supposed to be the church [?]*

**Interviewee 1:**

*And slowly but surely without realizing, I just slowly chipped away myself and made myself, brought myself down and I conformed to just doing it the way everybody else does. [In response to conflict after challenging]*

**Interviewee 2:**

*I needed to move out. I needed to fly. I mean to develop my wings and um, so that wasn't met with that was met with a lot of criticism you know, I was told that but it's the father of the house that gives direction, God hadn't spoken to the father of the house um, about me doing this so if I'm. You know the impression I got was, was that you know, that I was being rebellious by, by um, wanting to leave.*

**Interviewee 4:**

*I've shown enough of my commitment to the church that I am in this for the long run, I am not a fly by night but my pastor wouldn't release me, he said, "It's not, it's not for you." And he gave me various excuse[s] which none of them I would accept. Um, so that was frustrating, um,*

*being blocked every time and then being, as I say, I wanted to go to the  
YYY and I got blocked.*

- **Finances (6 codes)**

Respondents did not feel finances were a major issue but in some cases it did contribute to a sense of discontent at the disparity between workload and remuneration.

**Interviewee 1:**

*The responsibilities as student pastor for me that side, was everything that the pastor did, just for a tenth of the pay (laugh). [...] Um, ja money was whew, money is always a big issue. Um, especially in the church. I think times have changed a little bit, um, back then it almost seemed like you work for the church. And you do five peoples work and you get paid half of a person's pay. It is like ... (chuckle).*

**Interviewee 11:**

*I think the other issue was I just had a bit of shame in my life regarding looking after my family um, financially because um, because we didn't earn that much money and so looking after your family was, was an issue and you know your parents had to step in and pay for things and help and you know that didn't do anything for my self-image.*

- **Fit (13 codes)**

Respondents indicated that fit contributed either to a positive experience that aligned energy to call or a negative experience that resulted in frustration and eventually leaving:

**Interviewee 12:**

*I, I think I got a bit frustrated at where I was at with the ministry there, and um, and I also felt that you know my perceptions and the ideas I had regarding the ministry were wrong.*

**Interviewee 11:**

*[Y]ou know it just felt to me as if I couldn't contribute in my own person to them, and to the ministry, uh, you know, I, I, I had to be somebody else and uh, so I think I lost, I lost my heart somewhere along the line you know.*

**Interviewee 2:**

*I knew I wasn't, that's not what God had for me and that's not what was in my heart and that was not what I wanted to do, I could, I could um, I could do it. I could put my heart behind it and change things and make it work but I knew that at the end of the day I was, I was, feel this is not it.*

**Interviewee 7:**

*I still remember clearly travelling back with XXX meeting and it was kind of very clear to me if something had to arise between myself and ZZZ, ZZZ would be given preference and so for me in terms of the mentorship program it stopped there, it just killed it for me and I would not be telling the truth if I wasn't saying I was a fighting off frustration in terms of what I thought to be my mentorship and getting a feel for ministry but I think here again with time and maturity when you look back on things and you realize people are people, people's hearts are knitted together you know and my heart wasn't knitted with his and his heart wasn't knitted in it, in terms of somebody else, so yes it was stale mate.*

- **Church as institution (19 codes)**

Respondents used various terms such a “game”, “politics”, “organization” and “system” to describe their experiences/views of the church. Examples include:

**Interviewee 2:**

*So all of these things happened at the same time the salary being raised and the reporting issue we now no longer report to ZZZ, we report directly to him [senior pastor] and all of these things happened at*

*the same time. And so again, when WWW spoke, we all like, so this, this it's like a set up, you know, it's like a um, chess game [...] I see it as the rules of the game, you know in the church.*

**Interviewee 3:**

*That's very unfair, and at one stage he asked all the pastors permission, I didn't give my permission, but I had to fall in with the majority [majority rule in the organization].*

**Interviewee 1:**

*Let me say why. Um, when I read the Bible and I read Acts for example and I look at the church in the New Testament and I look at the church of today, I see two completely different systems.*

**Interviewee 7:**

*It's not very dissimilar to the church's environment in the sense that if something goes wrong we tend to hammer people, here today, leave tomorrow [...] I must say I did not leave the student pastorship program without any baggage. Certainly my attitude towards the church in terms of politics and in terms of human nature.*

**Interviewee 11:**

*I think the church politics is always um, an issue.*

**Interviewee 13:**

*[W]e had a um, an apostle from outside come into the church and come and minister over there [...] so it was basically the difference between the relational and the institutional uh ja, the relational verses the institutional church [...] and obviously the church environment that we were in at that time, the one that we grew up in, was very institutional uh, institutionalized kind of church um, and as I was grasping the understanding of the church as relational.*

- **Job descriptions (10 codes)**

Respondents indicated that job descriptions were often: communicated verbally as opposed to written down, unclear, included increased responsibilities (“scope creep”), lack of reporting lines, open ended, and consisted on unclear key performance areas (KPA’s). In some instances there was also role confusion as to who is supposed to do what. Relief was experienced when job descriptions were clear.

**Interviewee 2:**

*[S]o now it was mainly young adults and worship and ja, so I started getting more and more [responsibilities].*

**Interviewee 1:**

*[I]t was everything hey, from counseling to visiting people, to house visits to um, leading cell groups and going on outreaches and everything, everything that the pastor wanted and did, and sending out the, the congregational letters and everything.*

**Interviewee 2:**

*The job is like, open ended.*

**Interviewee 11:**

*We would do visitations, we would do home cells at the university with the students um, and we would preach from time to time um, worship ministry developed and I’m, I’m basically, you know I was one of the full time, well full time worship leaders for many, many years, and still involved in that, in the church, current church, well that I left full time, I am still involved in the worship leading worship and um, you know we did prison ministry, we did hospital visitations where we would just go and visit people and minister to people um, outreaches. We would, uh, um, put up posters in town. Uh, we would be involved in building projects, um, there was a crèche that we built um, the building that we built for about 1 500 people, um the church had a school. Um, so we*

*were involved in ministering to the kids in the school. Uh we would minister in the schools in the surrounding area.*

**Interviewee 2:**

*I just want to know where I stand. Who is supposed to lead and who is supposed to assist? You know and just like nothing was done there, nothing was done in this case.*

- **Leadership (44 codes)**

Many concepts contributed to this category, making it the second largest. Coding labels included: favouritism, leaders abdicating responsibilities, leaders taking no action/being inactive, leaders labeling subordinates, leaders “unethical” behavior, nepotism, poor conflict handling, poor handling of multi-racial issues, being placed on a pedestal, affirming subordinates, and autocratic leadership style.

Favouritism (or not):

**Interviewee 3:**

*XXX wanted to have some shoulder on which he could lean and when I was just first in the ministry, XXX loved me, he liked, he took me along to a conference in YYY, so I had to drive the motor car, we were good friends. And then as time went on I did a couple of things wrong, I think he thought I wasn't, ek was nie 'n [Translation: I wasn't a] innovator of new things, he called me, he would call me, and he would call other people that.*

**Interviewee 2:**

*[A]nd we've worked up the ranks and he comes, he is not a cell leader in fact um, ja, he's not a cell leader, he's not anything, he just [beginning], in other words he by passes [...] I thought no, you know, but um, when the father doesn't have the same, heart towards his sons, some sons have privileges and it will never work, anyway for me.*

**Interviewee 7:**

*I was not the man XXX [a pastor] earmarked, I didn't want to be with him and he didn't want to be with me. It's as easy as that and at that point in time ZZZ [another student pastor] was part of the program. XXX and ZZZ most definitely developed a close relationship with one another and it was kind of categorically put to me, in not so many words, "I am kind of like treading water with you but I am not going to develop you in any way."*

**Interviewee 3:**

*You know XXX always had his blue eyed boys; there was always someone on the staff whom he favoured more than others.*

Leaders abdicating responsibilities:

**Interviewee 3:**

*[B]ut I felt that XXX was so much of a rondspringer, [Translation: jack-in-a-box] he didn't, he wasn't good at maintaining things [...] he would start a new thing and while it was new and fresh and everybody was excited about it, he maintain it. But as soon as it lost its freshness he just would drop it [...] They must make it die [...] Then he couldn't be blamed of making it die.*

Leaders taking no action/being inactive:

**Interviewee 2:**

*I came to Pastor XXX and ZZZ but nothing was done. You know there was this, there was this um, similar to what happened with WWW, where I did come back to the leadership and say what is happening? Can someone explain to me, someone just clarify to WWW and I. I don't mind if I'm supposed to help WWW, I'll do it [...] I don't know it was the strangest thing and it seems funny for me to say it because nothing was done.*

Leaders labeling subordinates:

**Interviewee 3:**

*XXX wanted to have some shoulder on which he could lean and when I was just first in the ministry, XXX loved me, he liked, he took me along to a conference in YYY, so I had to drive the motor car, we were good friends. And then as time went on I did a couple of things wrong, I think he thought I wasn't, ek was nie 'n [Translation: I wasn't an] innovator of new things, he called me, he would call me, and he would call other people that.*

Leaders "unethical" behavior/nepotism:

**Interviewee 2:**

*[T]hen he [senior pastor] approached XXX with the same thing and said "XXX I want you, my son has got interest in the youth, I want you to involve him" and XXX and I are obviously different. XXX always wanted to please and um, so he, he went and invited um, the son and, and um, and in a very short space of time, I think it was 6 months there was an announcement made that he [the son] was gonna take over the youth.*

**Interviewee 2:**

*[W]hen UUU [the senior pastor's son] came in and when he was just about to be made pastor then XXX [the senior pastor] called all of us pastors, that was PPP, myself and QQQ and he said "listen, I see that this um, your salaries are not good you know, and I want to up them, I want to, I want to um, double it."*

Lack of clear communication from leadership:

**Interviewee 2:**

*[O]n the other hand I um it was a bit of a relief for me because there was no clear communication on what was supposed to happen and*



*how it was to happen when it comes to the leadership of that church, so I was told or at least that's the impression I got, that I must go there together with the gentleman that was to plant the church.*

Being heard or listened to by leadership:

**Interviewee 1:**

*Um, he was very open minded. We had a meeting once or twice a month. Just had some coffee. And he asked, he actually asked...*

Equating serving God with serving leaders:

**Interviewee 3:**

*[Y]ou thought you were serving the Lord by serving ZZZ or XXX.*

**Interviewee 2:**

*ZZZ is a cool guy; he likes to please [said of a colleague who handed over his ministry to another]*

Autocratic leadership style:

**Interviewee 1:**

*About the same thing and I was busy on the stage packing up the sound gear and I just heard the conversation. And then the senior pastor said to the youth pastor, "This is my congregation, this is my church and I will make as I want to." And that is where I decided, this is my point where I say good bye [...] Well when I heard him say that to the youth pastor, that's control, that is manipulation, I am not going to stand for that, I am not going to be under that.*

**Interviewee 2:**

*[I] struggled through that, I struggled with seeing church leadership that way, you know it sounds like Zimbabwe, sounds like it, sounds like is that supposed to be in the church now? This control thing and this fear*

*for the father. I cannot question, I cannot, is that what's supposed to be the church, and I ja, as far as I'm concerned, I don't see it.*

**Interviewee 12:**

*I felt that um, the pastor was a little bit controlling, you know.*

- **Leaving (22 codes)**

The category of leaving consisted of many codes including those with a dimension of a “cutting point.” Pleizier and Glaser state that various dimensions, such as cutting points, “are necessary to connect substantial concepts into theoretical codes” (Pleizier 2010a:146). Respondents indicated that they left because of the following: differences with leadership, control by leadership, nepotism, not being appreciated, not being released to fulfill the specifics of a call, insufficient salary, because “God said so”, others “confirmed it”, high stress levels, and infidelity. Cutting points include: friction and frustration, not being heard, strained relationships with leadership, a wrong fit, autocratic control, and forced termination.

Differences with leadership (including control/“manipulation”):

**Interviewee 1:**

*About the same thing and I was busy on the stage packing up the sound gear and I just heard the conversation. And then the senior pastor said to the youth pastor, “This is my congregation, this is my church and I will make [sic] as I want to.” And that is where I decided, this is my point where I say good bye [...] Well when I heard him say that to the youth pastor, that's control, that is manipulation, I am not going to stand for that, I am not going to be under that.*

Nepotism:

**Interviewee 2:**

*In other words even if I um, didn't feel um, I'm saying the main reason for me leaving is because, cause I always felt it wasn't this type of ministry, wasn't it, wasn't my thing anyway, but if I didn't have that and*

*these incidents the other ones I will mention now and the nepotism one happened, I would have left.*

Insufficient salary:

**Interviewee 11:**

*Um, I think the other issue was, I just had a bit of shame in my life regarding looking after my family um, financially because um, because we didn't earn that much money and so looking after your family was, was an issue and you know your parents had to step in and pay for things and help and you know that didn't do anything for myself image.*

Wrong fit:

**Interviewee 7:**

*I think in terms of the development in me, in terms of ministry, was clearly the wrong fit but at the same time the right fit that I had in my mind would have also been the wrong fit.*

Forced termination:

**Interviewee 1:**

*I was asked to leave (nervous laugh).*

Others confirming it:

**Interviewee 11:**

*Um and there was a prophet, NNN, who came to me at the same period of time and asked me um, if I saw myself taking over the church and um, I just said, "no", I've never seen myself taking over, becoming the senior pastor of the church and he said to me, "because you are not." And there was an offer from AAA about five years previous to that, that I could go and study at a university um, and he would still pay my salary while I was involved in the church.*

### **3.5 Summary**

In this chapter I applied micro-analysis and open coding as part of the initial coding to fragment the data and then conceptualize the data to describe what factors contribute to clergy leaving full-time pastoral ministry (Van Zyl 2010:154). Using extracts from the interviews enabled me to present the clergy's firsthand experiences and perspectives. The 235 open codes and subsequent categories formed the foundation for the focused coding in the next chapter (Van Zyl 2010:154).

## CHAPTER 4

### CLERGY SHORTAGE RECONSIDERED

#### 4.1 Building a conceptual framework

This chapter consists of findings obtained after focused coding. “Focused coding assists a researcher to synthesize and explain larger segments of data” (Van Zyl 2010:155; see Charmaz 2006:58-60). The following stages of coding have occurred during this research process: open coding (also known as initial or substantive coding) where data is fragmented into slices and coded line by line and grouped into concepts of similar codes; axial coding where data is reconstructed in new ways and causal relationships between categories are identified; selective coding where a core category is identified and related to the other categories; and theoretical coding where a theoretical model is applied to the data. The aim of the chapter is to develop a precursive theoretical model which will serve as the conceptual framework of the study.

#### 4.2 Open coding

The table below (Table 5.1) illustrates how one of the twelve core categories was obtained. Individual codes (open codes) were grouped together in a cluster to form the concept or axial code called “being heard” with the description of that specific axial code or category being: all codes that indicate opportunities to speak up, be heard, and give input (including both the absence and presence of these properties). The same process occurred for the other 11 categories.

Table 13 – Codes derived from initial/substantive/open coding and then grouped.

Open codes	Axial Code
Being the only one who speaks up	Being heard
By leadership	Being heard
Giving input: age difference shouldn't be a barrier but it is	Being heard
Giving input: lack of opportunity to do so	Being heard
Giving input: only able to do so when married	Being heard
Leadership asking for input (positive)	Being heard
Leadership determining appropriate age to be "heard" or give input	Being heard
Colleagues not heard by the leadership	Being heard
Input not received or opportunity not provided to give it	Being heard
Issues "pushed to the side"	Being heard
Letters unanswered	Being heard
No opportunity given to speak/defend oneself	Being heard
No opportunity to engage/communicate	Being heard
Not allowed to question leaders	Being heard
Observing someone else not being heard	Being heard
Repetitive cycle of not being heard by leaders	Being heard
Self not heard by the leadership	Being heard
Self not heard by the leadership ("still learning")	Being heard
Stating that people don't speak up	Being heard

### 4.3 Axial coding

Axial coding is “a set of procedures whereby data are put back together in new ways after open coding, by making connections between categories” (Van Zyl 2010:155; see Strauss & Corbin 1998:124). Van Zyl (2010:155) refers to it as “a more abstract process, where coding is done around categories or axes, linking categories and moving from a descriptive level to a conceptual level”. The following table indicates the relationships between the categories (axial codes). Glaser (1978:74) suggests coding families such as “The Six C’s”. They are Causes (sources, reasons, explanations, accountings or anticipated consequences), Context (or ambiance), Contingencies, Consequences (outcomes, efforts, functions, predictions, anticipated/unanticipated), Covariances, Conditions (or qualifiers).

Table 14 – Axial codes and their connections to other categories using the six C’s suggested by Glaser (1978:74)

<b>No. of codes</b> <i>(derived from 235 open codes)</i>	<b>Axial code / category</b>	<b>Connections with other categories</b>
14	Being affirmed	Cause: not being affirmed contributes to challenging (leaders)
26	Being heard	Cause: not being heard contributes to challenging (leaders)
89	Responding to the call	Condition: one has to have entered fulltime pastoral ministry before one can leave it Consequence: once having received the call Covariance: not being called contributes to leaving
11	Challenging (leaders)	Cause: challenging contributes to conflict Contingency: possibility of not being heard Consequence: of not being heard
21	Dealing with conflict	Cause: conflict contributes to leaving
34	Being in control	Context: control to be able to respond to the call
6	Finances	Condition: insufficient
13	Fit	Cause: wrong fit contributes to leaving
19	Church as institution	Context: the environment within which the call is lived out
10	Job description	Condition: unclear, unwritten
44	Leadership related	Condition: a cause for leaving Cause: poor leadership contributes to leaving
22	Leaving (cutting points)	Consequence: leaving Contingency: leaving to preserve self; to follow call (original, new, or re-directed) Covariance: leaving is linked to not being called

The above listed axial codes were used for theoretical sampling in order to saturate the categories. A model started to emerge during this cyclic phase of coding and

constant-comparison. Selective coding continued the research process by identifying a core category.

#### 4.4 Selective coding

During selective coding, the categories identified in axial coding are integrated and refined (Strauss & Corbin 1998:143). Twelve core categories had been identified after open and axial coding. They are listed in tabular form below.

Table 15 – Selective codes derived from open and then axial coding.

<b>Axial codes</b> <i>(derived from 235 open codes)</i>	<b>Core Category</b>	<b>Description of Core Category</b>
14	Being affirmed	All codes that indicate affirmation by leaders, colleagues, congregation members and being “remembered” when leaving (including both the absence and presence of these properties)
26	Being heard	All codes that indicate opportunities to speak up, be heard, and give input (including both the absence and presence of these properties)
89	Responding to the call	All codes that indicate receiving a call, preparing for it, experiencing an evolving thereof, a change in direction of call, timing of the call, perceptions and idealization of the call, as well as not being called
11	Challenging (leaders)	All codes that indicate a challenge to the status quo of the situation, policy, or behaviour of others (most codes were towards leadership)
21	Dealing with conflict	All codes that indicate conflict with leaders, colleagues, congregation members, others, as well as internal conflict
34	Being in control	All codes that indicate control of and by respondents, such as unable to question or challenge others, control and/or manipulation by others, loss of “self”
6	Finances	All codes related to salary and income, whether



		adequate or insufficient (including both the absence and presence of these properties)
13	Fit	All codes that indicate frustration with a poor fit, energy with a good fit, and personality conflicts
19	Church as institution	All codes that indicate the view of church as a “chess game”, a game with rules, an organization versus “Christ’s body”, silencing dissenting voices, not caring for others, and having “politics”
10	Job description	All codes that indicate responsibilities, roles, reporting lines, that have to do with the job description (including both the absence and presence of these properties)
44	Leadership related	All codes that indicate with leadership issues such as favouritism, nepotism, abdicating responsibilities, unclear communication, lack of support, unrealistic expectations, and leadership styles
22	Leaving (cutting points)	All codes that indicate reasons for leaving such as friction with others, frustration, being overworked, not being heard, a poor/wrong fit, autocratic control, being asked to leave, because “God said so”, and infidelity

The category “responding to the call” was selected as the core category and the other categories were systematically related to it. Relationships were filled in, refined and validated until a theory was derived at.

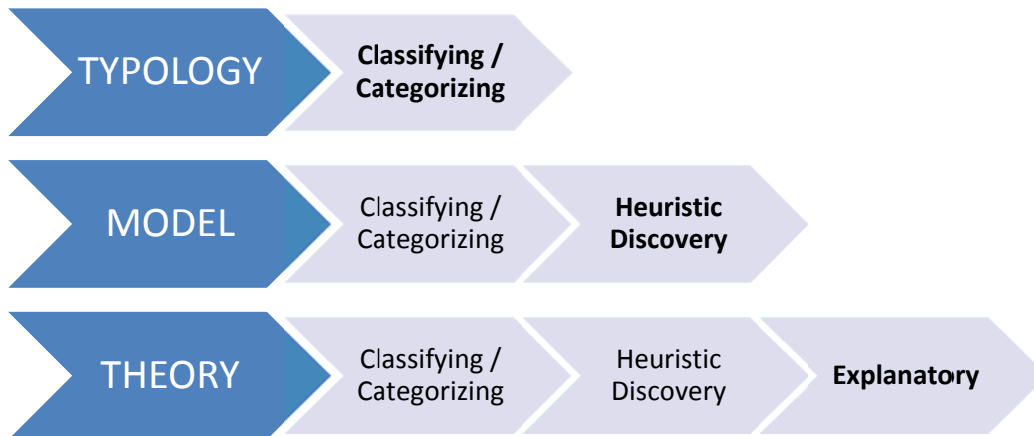
#### 4.5 A precursive theoretical model

Van Zyl (2010:159) summarizes the insights of J Maxwell (2005:33) as follows: “A conceptual framework as a visual or written product, one that explains, either graphically or in narrative format, the key factors, concepts or variables under study and the relationship among them”. Mouton & Marais (1988:136) distinguish between three types of conceptual frameworks:

- Typologies that have basically a classification or categorization function.

- Models, that apart from classification also suggest new relationships heuristically.
- Theories, that in addition to classification and heuristics, also fulfill an explanatory and interpretive function.

Figure 5 – A summary of the types of conceptual frameworks



The conceptual framework that has been constructed during this research is best described as a model. Mouton & Marais (1988:141) describe the functions of a model:

- “Models identify central problems or questions concerning the phenomenon that could be investigated further,
- Models limit, isolate, and systemize the domain that is being investigated,
- Models provide a new language in which the phenomenon may be discussed,
- Models provide explanation sketches and the means for making predictions.”

Mouton & Marais (1988:137) indicate that the borders between models and theory are often extremely vague and that a model could also be referred to a precursive theoretical model.

#### 4.6 The core category

The selection of the core category is depicted in the following list or linear representation:

Core category:

- Responding to the call

Properties of core category:

- [Being called – inferred when “responding to the call”]
- Fit – a good fit should result in:
  - Being heard – an opportunity to voice opinions even when different to others’ opinions/views
  - Being affirmed – affirming both the person and his or her call
- Challenging (leaders) – is:
  - NOT being in control – not allowed to make decisions or have an influence or direct a path of action
  - Leadership related – having poor examples (here the fallen human nature is evident)
  - Aimed at the Church as an institution or organization – not agreeing with the system, particularly:
    - Finances – insufficient
    - Job description – unclear
- Dealing with conflict – the outcome of challenging leadership which may result in:
- Leaving – not being called, being partially/dual called, a re-directed call, or abandoning the call.

The core category is also depicted in a cyclic representation using the following labels:

- Preparing for the call
- Growing in the call
- Fitting into the call
- Defending the call
- Conflict in the call, and
- Leaving the call

The linear and cyclic representations are contrasted in the following table:

Table 16 – Linear and cyclic representations of the core category and its properties.

<b>List or linear representation</b>	<b>Cyclic representation</b>
<i>Responding to the call</i>	
[Inferred when called, all prepared in some way]	Preparing for the call
[Inferred when called, a seemingly natural progression]	Growing in the call
Fit: - being heard - being affirmed - not being forgotten	Fitting into the call
Challenging (leaders) : - not being in control - poor examples of leadership - church as institution: game aspect, insufficient finances, unclear job description	Defending the call
Dealing with conflict	Conflict in the call
Leaving	Leaving the call
<i>(Reconciling the outcome &amp; possibly repeating the process with a “new call”)</i>	

#### 4.6.1 Properties of the core category

Figure 6 – The process of responding to the call to full-time pastoral ministry as well as leaving the call and exiting full-time pastoral ministry in a proposed cyclic representation.



The core category's properties are expanded upon in the sections that follow.

#### 4.6.1.1 Preparing for the call

Figure 7 – The *preparing for the call* category or property of the core category



Preparing for the call included the following variables. Regarding studies in preparation for the call the range was slanted to the side of formal studies (Bible College, most respondents) as opposed to informal studies (the Internet, interviewee 5). Passion towards ministry was high for every interviewee. Regarding being called to full-time pastoral ministry had ranges from not called (“only for a season”, interviewee 6 and 13 or using it as a “stepping stone”, interviewee 4 and 13) to a dual call (pastoral and something else, such as business or missions, interviewee 2, 6, and 13), to knowingly being called (interviewee 1, 7, 11, and 12). Influence to prepare for full-time pastoral ministry ranged from literature (interviewee 4) to others speaking to or influencing the respondent (interviewee 2, 5, 6, 11, and 12). Some respondents felt that their training at theological institutions was inadequate for the scenarios that they were to face in full-time pastoral ministry (interviewee 1, 11, and 13).

#### 4.6.1.2 Growing in the call

Figure 8 – The *growing in the call* category or property of the core category



Growing in the call included the following variables. Respondents viewed it as an evolving process whereby the call was identified, sometimes adjusted, the cost of it considered, and sometimes a change in direction taking place. Respondents suggested prior “worldly experience” as necessary in order to understand congregants’ situations (interviewee 12 and 13) as well as proper timing in being released into full-time pastoral ministry (interviewee 11, 12 and 13). Premature release into ministry may have had an adverse effect to staying in the ministry (interviewee 12). Encouragement by leaders or others was instrumental in the path taken to prepare and grow in the call (interviewee 2, 6, 7, 11, and 12).

### 4.6.1.3 Fitting into the call

Figure 9 – The *fitting into the call* category or property of the core category



Fitting into the call included the following variables. During this phase the idea of naming the incidents coded in open coding as “ministry experience incidents” [MEI] was born after the influence of Pleizier’s idea of “sermon listening incidents” (2010a:90). These could either be positive or negative experiences that reinforced or detracted from the call to full-time pastoral ministry. Respondents indicated that being heard was an important positive MEI and not being heard an important negative MEI (interviewee 1, 2, 3, 11, and 13). Respondents indicated the same regarding the other two properties of being affirmed (interviewee 1, 3, 11, and 13) and being forgotten after leaving full-time pastoral ministry (interviewee 1 and 2). These MEI’s were influential in their responding to the call upon their lives.



#### 4.6.1.4 Defending the call

Figure 10 – The *defending the call* category or property of the core category



Defending the call included the following variables. Respondents indicated that the issue of control was an important MEI that often resulted in challenging leadership concerning a situation, behaviour, or policy. Challenging usually occurred when there was a differing of opinions between the respondent and a leader (interviewee 1, 2, 4, and 11). The respondent would feel he is not being true to himself or his call and would be compromising both if he or she did not continue with persisting or pursuing his or her idea of what should be done or not be done in that particular situation. One respondent ceased challenging when he saw it had no effect or even a negative effect (interviewee 1). Most respondents challenged leaders or leadership when they felt that they had no control over their own lives or control in fulfilling their calling or even influencing a situation (interviewee 1, 2, 3, 4, 11, and 12). Freedom to act or to influence was considered a positive MEI (interviewee 1 and 2). One respondent felt he was speaking up for others who were too afraid to challenge leadership (interviewee 1).

There seems to be a discrepancy in determining what constitutes freedom or control to influence as observed in the following respondent's words "*Yes and no, you know, I felt that um, the pastor was a little bit controlling, you know, and um, I think he could have easily have let me take it over which now in hind sight I am very glad he didn't, but he could have you know. Um, I think he was, his expectations were just a bit too much as in regarding maturity*" (interviewee 12). Respondents were unclear as to what would be sufficient freedom or what would indicate too much control over their lives and calling.

The aspect of church as an institution or organization that is perceived by respondents as a "game with rules" also surfaced (interviewee 2). It was viewed negatively concerning church politics (interviewee 11) and as a system that "hammers people" (interviewee 1 and 7).

#### 4.6.1.5 Conflict in the call

Figure 11 – The *conflict in the call* category or property of the core category



Conflict in the call included the following variables. Age as a variable played a role with respondents indicating that their youthful zeal contributed to possibly poor handling of conflict situations (interviewee 1, 5, and 11). Words such as nepotism and favouritism were used to describe the conflict situations respondents faced (interviewee 2 and 3). Phrases such as “bumping heads” and “not getting along” were used by other respondents (interviewee 1 and 11). Not being able to make decisions on his own and feeling un-empowered to act contributed to conflict for one respondent (interviewee 11). Another respondent experienced internal conflict between what he sensed God was telling him to do and the unsupportive response from his leaders (interviewee 2).

The property of fit was also a contributing factor to conflict or the absence thereof and an important MEI for respondents. An incompatible fit in terms of mentorship, the overseeing pastor, or job function contributed to frustration (interviewee 2, 4, 5, 7, 11, and 12) while a compatible fit energized a respondent (interviewee 2).

The cost of full-time pastoral ministry was also expressed by two respondents. One indicated the cost that his family paid was high (interviewee 3) and the other indicated that his marriage was adversely affected (interviewee 6).

The issues of insufficient finances and unclear job descriptions in most cases did not cause an exit from full-time pastoral ministry but was a contributing factor to the total MEI's that would lead to an exit. One respondent indicated that he experienced scope creep with more responsibilities being added to his job description (interviewee 2) while others indicated that their job descriptions were unwritten, unclear, or open-ended (interviewee 1, 2, and 11). In the area of finances, one of the respondents indicated his shame in having to depend on his wife's family to provide finances for his children's needs (interviewee 11) while others indicated that they struggled with insufficient income (interviewee 1, 4, and 7).

#### 4.6.1.6 Leaving the call

Figure 12 – The *leaving the call* category or property of the core category



Leaving the call included the following variables. One respondent chose to hide his reason for leaving due to his mistrust of leadership (interviewee 2). Another respondent left due to the high levels of stress he was experiencing – some stress was self-induced and some was from others (interviewee 11). Still another left due to “manipulation and control” by the leadership (interviewee 1) as well as not being heard (interviewee 1). One respondent indicated that nepotism was a strong contributing factor to leaving full-time pastoral ministry (interviewee 2). Being overworked was also a reason for leaving (interviewee 4) as was not being appreciated (interviewee 4). Personality clashes and strained relationships resulted in some respondents leaving (interviewee 2 and 4). One respondent stated that a wrong fit led to his exit from full-time pastoral ministry (interviewee 7). Frustration was another contributing reason for leaving (interviewee 4 and 12). Finances were yet another (interviewee 4). One respondent said that God told him to leave and others had confirmed it (interviewee 11).

## 4.7 Theoretical coding

The next step in grounded theory is to generate a formal theory from a substantive theory – in this case, the call referring to clergy being called to full-time pastoral ministry and extrapolating it other substantive areas, namely a call. Can this substantive theory be abstracted to be applied to other vocations? Are accountants, doctors, and others called? Is a call to one of these vocations only sociological or does it also include a religious element? Does God call them to their respective vocations as he does clergy to full-time pastoral ministry? If so, does the formal theory accurately depict this process?

Figure 13 – The process of responding to a call



Using the above cyclic representation, let us look at the process of becoming a lawyer. Someone may have had an experience whereby she or he has encountered a lawyer in person – either in a formal setting of a court or informally at a function or law offices. It may even be a family member, friend or hero figure. This experience may have awakened a desire to consider pursuing law as a career path. The person enquires of the process in preparing to become a lawyer and is introduced to a study path – either formally through a university’s law school or informally through working for a law firm or paralegal organization. During the preparation for the call phase she

or he may realize that they are not called to be lawyers while others may see it as a stepping stone to something else. In the growing into the call phase, experience in operating in the call is necessary and a premature release into it may have an adverse effect. During the fitting in the call phase, “*law experience incidents*” may be experienced as positive or negative reinforcements of the call. Being heard, that is, giving input regarding cases, and being affirmed, that is, encouraged along the way, results in positive law experience incidents. The challenging leadership phase results in the developing lawyer seeking to assert herself or himself as someone who can take on responsibility, be accountable, and be allowed to practice law within certain realistic boundaries (known as “freedom”). When senior counsel denies this, the developing lawyer faces conflict – both internally and externally. She or he may seek one of three options: “speak up, shut up, or pack up”. These options include 1) challenging the leadership, the system, or the policies in place or 2) retreating in silence, or 3) leaving the firm. In the event that the third option is exercised, the developing lawyer may state that law wasn’t her or his call in the first place, or it was a stepping stone to something else, or the timing was not right, or even that God told her or him to leave law and others confirmed it. She or he is effectively responding to a call. As stated earlier (page 139), responding to the call or coming to terms with the call, has dual intentionality in that socially it involves the pursuit of a vocation and religiously it involves a response to God – an act of worship that is demonstrated through obedience.

#### **4.8 Theological reflection**

Practical theology, as a field, is no longer “solely concerned with application, with helpful techniques and skills applied to the life of the church [or] solely with the tasks of clergy or the life of congregations” (Osmer 2008:ix-x). It includes “matters of public importance beyond the church, and often is directed toward shaping public policy and social transformation” (Osmer 2008:x). Osmer (2008:4) lists the core tasks of practical theological interpretation as:

- The descriptive-empirical task: gathering information that helps us discern patterns and dynamics in particular episodes, situations, or contexts.

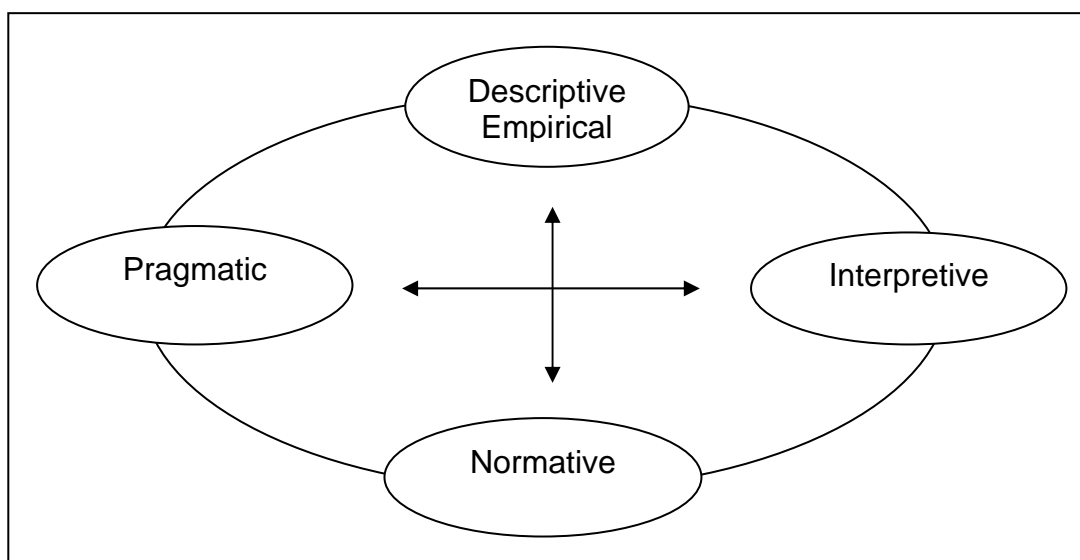
- The interpretive task: drawing on theories of the arts and sciences to better understand and explain why these patterns and dynamics are occurring.
- The normative task: using theological concepts to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses, and learning from ‘good practice.’
- The pragmatic task: determining strategies of action that will influence situations in ways that are desirable and entering into a reflective conversation with the ‘talk back’ emerging when they are enacted.

In more layman terms, he uses these four questions (Osmer 2008:4):

- What is going on?
- Why is this going on?
- What ought to be going on?
- How might we respond?

These four tasks may be conceptualized with the image of a hermeneutic circle “which portrays interpretation as composed of distinct but interrelated moments” (Osmer 2008:10). It is this “interaction and mutual influence of all four tasks [that] distinguish practical theology from other fields” (Osmer 2008:10). See Figure 14 illustrating the interaction between the four tasks.

Figure 14 – The four tasks of practical theological interpretation (Osmer 2008:11)





Gadamer developed the concept of “a hermeneutical experience to describe the sort of interpretive activity that is open to encountering and learning something genuinely new” (Osmer 2008:22-23). His circle comprised of five moments (Osmer 2008:23):

- pre-understanding;
- the experience of being brought up short;
- dialogical interplay;
- fusion of horizons;
- application.

Osmer’s four tasks are based on Gadamer’s concept of a hermeneutical experience. This concept describes “the sort of interpretive activity that is open to encountering and learning something genuinely new” (Osmer 2008:23; see Gadamer 1975:310-325 ). Osmer’s four tasks of practical theological interpretation interact with one another as well as follow a cycle, creating an opportunity to encounter something new. An interconnectedness exists in practical theological interpretation (Osmer 2008:14). Osmer (2008:17) suggests we “think in terms of interconnections, relationships, and systems” and not exclusively on individuals. It is important to remember that each respondent acted in and was acted upon within a system. He or she influenced others while they too were being influenced. Clergy influence by means of roles. Some additional roles for clergy include interpretive guide (Osmer 2008:18) and life coach (personal discussion at congregation). The pastor as interpretive guide accompanies congregants into new territory (Osmer 2008:19). The pastor as life coach assists in a similar manner as Osmer’s interpretive guide.

#### **4.8.1 The descriptive-empirical task**

Osmer (2008:32-33) states that in seminary, students learn how to interpret different kinds of classic texts and ancient liturgies of the Christian tradition in order to explore their meaning for today. Within the descriptive-empirical task, practical theology “invites such students to interpret the texts of contemporary lives and practices” by asking the question ‘what is going on?’ This needs to be done with a spirituality of awareness, an “attending to others in their particularity and otherness within the

presence of God”, “a quality of relationship that ultimately depends on the communion-creating presence of the Holy Spirit” (Osmer 2008:33-34). It involves priestly listening, intercessory in nature, which is “an activity of the entire Christian community, not just its leaders” (Osmer 2008:35). Osmer (2008:37-38) suggests a continuum of attending that includes:

- Informal attending: pausing to notice everyday life, including beauty and tragedy encountered day by day.
- Semiformal attending: methods and activities that assist in paying attention to experiences, such as journaling and small group participation.
- Formal attending: investigating episodes, situations, and contexts through empirical research, such as congregational studies.

According to Osmer (2008:47-48) the four basic steps to research design that inform the descriptive-empirical task are:

- clarity about the purpose of the research;
- choice of strategy of enquiry;
- formation of a research plan and execution of it;
- reflection on the assumptions informing the particular project.

Osmer (2008:49) expands the first step of basic research by listing the five purposes of research as:

- basic research – to contribute to fundamental knowledge and theory;
- applied research – to illuminate a societal concern;
- summative evaluation – to determine program effectiveness;
- formative evaluation – to improve a program;
- action research – to solve a specific problem.

Using the above listed purposes, this study could be considered ‘applied research’ as it seeks to illuminate the factors that contribute to a clergy shortage within the church as an organization. This study was done within the local context of students

from a local Bible College in a city called Pretoria, in South Africa, being called to full-time pastoral ministry.

The second basic step of research, namely choice of strategy of enquiry, can be quantitative and/or qualitative in nature. Osmer (2008:50) suggests a continuum where at one end, extensive or quantitative research takes place and at the other end, intensive or qualitative research takes place. Extensive research is broad and uses strategies such as surveys and statistical analysis while intensive research is narrow and studied in great depth (Osmer 2008:50). Intensive research includes life history/narrative research, case study research, ethnographic research, grounded theory research, phenomenological research, and advocacy research (Osmer 2008:50-52). This study has been conducted using grounded theory as a strategy of enquiry. The metatheoretical perspective employed was critical realism. Critical realism states that the world exists independently of our knowledge of it (Osmer 2008:73-74). It “rejects the simple correspondence theory of naïve realism [and] acknowledges that the world can be known only under particular descriptions and in terms of available discourses” (Osmer 2008:74). It “holds together ontological realism, epistemological relativism, and judgmental rationality” (Osmer 2008:74).

The third basic step of research is the formation of a research plan and execution of it (Osmer 2008:53). Osmer (2008:53) describes a research plan as follows:

A research plan involves decisions about the following: 1) the people, program, or setting that will be investigated, 2) the specific methods that will be used to gather data, 3) the individuals or research team that will conduct the research team, and 4) the sequence of steps that will be followed to carry out the project in a specific time frame. Inevitably, decisions about these matters involve trade-offs, determined by the constraints of time, financial resources, and the availability of those being studied.

This study selected students who had been trained at the Hatfield Training Centre in Pretoria, South Africa. The curriculum is an accredited Assemblies of God BA degree (USA) offered via correspondence with class room time incorporated into the program. Interviews were conducted and grounded theory was used to code

incidents and discover/construct categories and their properties. These included being heard, calling, challenging, conflict, control, finances, fit, church as institution, job description, and leadership. Passion for ministry was high for every respondent and most entered ministry by means of formal training through a Bible College. The influence to study formally by means of an institution came from various sources: a book whose main character was converted and went to Bible College (interviewee 4); being influenced to go to Bible College by the person who facilitated the conversion experience and subsequent discipleship (interviewee 2, 5, 6, 11, and 12); a pastor suggesting attending Bible College.

Being called was not a sure or settled matter. Some felt they were not called (“only for a season”, interviewee 6 and 13 or using it as a “stepping stone”, interviewee 4 and 13) to a dual call (pastoral and something else, such as business or missions, interviewee 2, 6, and 13), to knowingly being called (interviewee 1, 7, 11, and 12). Closely linked to experiencing the call as an evolving process are the concepts of 1) a change in direction of the call from pastoral ministry to something else (Hoge & Wenger 2005:50-51, 64), 2) not being called to fulltime pastoral ministry even though preparing for it, and 3) using the pastorate as a stepping stone to what is believed to be the actual call. Respondents equated answering the call to training at a Bible College and becoming a pastor. Some respondents indicated that there is a timing aspect to the call – when to respond to it (interviewee 11, 12 and 13). Respondents also stated that “worldly exposure/experience” (real-life experience) is a necessity for answering the call to full-time pastoral ministry (interviewee 12 and 13). Pre-mature release into ministry may have had an adverse effect to staying in the ministry (interviewee 12). Encouragement by leaders or others was instrumental in the path taken to prepare and grow in the call (interviewee 2, 6, 7, 11, and 12).

Fitting into the call was influenced by “ministry experience incidents” [MEI]. These could either be positive or negative experiences that reinforced or detracted from the call to full-time pastoral ministry. Respondents indicated that being heard was an important positive MEI and not being heard an important negative MEI (interviewee 1, 2, 3, 11, and 13). Respondents felt it important that they, as well as others, are giving an opportunity to be heard. More often than not, they felt they were not heard or listened to by their leadership. In some cases being young was considered a valid

reason by leaders to not listen to subordinates or peers. Respondents indicated being affirmed an important positive MEI (interviewee 1, 3, 11, and 13) and being forgotten an important negative MEI after leaving full-time pastoral ministry (interviewee 1 and 2). These MEI's were influential in their responding to the call upon their lives. Being affirmed or appreciated contributed to respondents' being valued while being forgotten made them feel not-valued. Respondents dealt with negative ministry experiences such as not being affirmed, not being heard, and not being in control of self, by challenging leadership. This included speaking up or out, being 'cut-off', becoming silent, feeling inadequate in challenging, and eventually leaving.

Respondents indicated that the issue of control was an important MEI that often resulted in challenging leadership concerning a situation, behaviour, or policy. Two broad properties were being in control and not being in control. Being in control meant freedom to make decisions and influence others. Often being controlled meant that respondents could not question a leader, had to conform to certain expectations, experienced a violation of personal values, were not allowed to voice an opinion, and had to take steps to preserve "self". Respondents reacted to authority both positively and negatively. In this regard, the influence of secularization has also been evident in the church, especially in the area of authority (Mills 1985:169; Fisher 1996:230-232).

Challenging usually occurred when there was a differing of opinions between the respondent and a leader (interviewee 1, 2, 4, and 11). The respondent would feel he is not being true to himself or his call and would be compromising both if he or she did not continue with persisting or pursuing his or her idea of what should be done or not be done in that particular situation. One respondent ceased challenging when he saw it had no effect or even a negative effect (interviewee 1). Most respondents challenged leaders or leadership when they felt that they had no control over their own lives or control in fulfilling their calling or even influencing a situation (interviewee 1, 2, 3, 4, 11, and 12). Freedom to act or to influence was considered a positive MEI (interviewee 1 and 2). One respondent felt he was speaking up for others who were too afraid to challenge leadership (interviewee 1). Regarding the issue of control, respondents perceived the church as an institution or organization

that operated as a “game with rules” (interviewee 2). It was viewed negatively concerning church politics (interviewee 11) and as a system that “hammers people” (interviewee 1 and 7).

Experiencing and managing with conflict included: immaturity in dealing with conflict, conflict due to miscommunication, congregational conflict, dealing with favouritism, conflict with leadership, and managing conflict or leaving due to conflict. Hoge & Wenger (2003:7) found pastoral leadership style as the number one type of conflict in churches – with innovative young pastors experiencing problems with older members or newly appointed pastors that wanted to maintain the status quo. Leadership style plays a role in influencing clergy to leave full-time pastoral ministry (Hall 2004:49). Age as a variable played a role with respondents indicating that their youthful zeal contributed to possibly poor handling of conflict situations (interviewee 1, 5, and 11). Hall & Schneider (1973:60) found that “pastors stress the importance of maintaining and expanding church structures, meeting financial obligations, and administering the parish effectively, while curates [assistant pastors] want to devote more time and energy to community development and their own personal growth”. This contributes to congregational and denominational conflict.

Words such as “nepotism” and “favouritism” were used to describe the conflict situations respondents faced (interviewee 2 and 3). Phrases such as “bumping heads” and “not getting along” were used by other respondents (interviewee 1 and 11). One in five clergy face forced exits (forced resignation) due to a personality conflict with the senior pastor (LaRue 2009:1-2). Not being able to make decisions on his own and feeling un-empowered to act contributed to conflict for one respondent (interviewee 11). Another respondent experienced internal conflict between what he sensed God was telling him to do and the unsupportive response from his leaders (interviewee 2). Hoge & Wenger (2003:14) state that pastors “identified lack of support as a major difficulty in serving as a local church minister”. The property of “fit” was also a contributing factor to conflict or the absence thereof and an important MEI for respondents. An incompatible fit in terms of mentorship, the overseeing pastor, or job function contributed to frustration (interviewee 2, 4, 5, 7, 11, and 12) while a compatible fit energized a respondent (interviewee 2).

The issues of insufficient finances and unclear job descriptions in most cases did not cause an exit from full-time pastoral ministry but was a contributing factor to the total MEI's that would lead to an exit. Respondents indicated that job descriptions were often: communicated verbally as opposed to written down, unclear, included increased responsibilities ("scope creep"), lack of reporting lines, open ended, and consisted on unclear key performance areas (KPA's). In some instances there was also role confusion as to who is supposed to do what. Relief was experienced when job descriptions were clear. One respondent indicated that he experienced scope creep with more responsibilities being added to his job description (interviewee 2) while others indicated that their job descriptions were unwritten, unclear, or open-ended (interviewee 1, 2, and 11). A challenge facing clergy, with regards to job descriptions, is the dichotomy of functioning as specialists and generalists. Clergy are specialists in performing specific functions within a specific type of organization (the church) and they are generalists in meeting members' needs as they arise (Fichter 1954:137). In the area of finances, one of the respondents indicated his shame in having to depend on his wife's family to provide finances for his children's needs (interviewee 11) while others indicated that they struggled with insufficient income (interviewee 1, 4, and 7). These findings are in line with other studies – in the USA, very few pastors are paid at a professional salary level (McMillan & Price 2003:7). Male clergy in the USA consider themselves as members of the professional middle class but this is fast changing in a downward direction (Price 2001).

Leadership issues included: favouritism, leaders abdicating responsibilities, leaders taking no action/being inactive, leaders labeling subordinates, leaders "unethical" behavior, nepotism, poor conflict handling, poor handling of multi-racial issues, being placed on a pedestal, affirming subordinates, and autocratic leadership style. This greatly influenced the respondents and had the second strongest weighting after responding to the call. The literature review highlighted the following: curates [assistant pastors within the Roman Catholic Church] may experience conflict depending on the pastor's leadership style and work patterns. Pastors who share important duties and responsibilities with their curates, encouraging them to take initiative and innovate, results in a rewarding work experience. Autocratic or laissez-faire leadership styles affect curates negatively (Hall & Schneider 1973:70-71).



Curates are also dissatisfied with routine work passed on from their pastor. This includes answering the telephone, watching the door, and performing clerical duties. They would rather have a secretary perform these functions (Hall & Schneider 1973:84-85). Having to perform these functions often makes them feel underutilized (Hall & Schneider 1973:91).

Respondents indicated that they left because of the following: differences with leadership, control by leadership, nepotism, not being appreciated, not being released to fulfill the specifics of a call, insufficient salary, because “God said so”, others “confirmed it”, high stress levels, and infidelity. Cutting points include: friction and frustration, not being heard, strained relationships with leadership, a wrong fit, autocratic control, and forced termination. Leaving the call as full-time pastor had numerous variables. One respondent chose to hide his reason for leaving due to his mistrust of leadership (interviewee 2). Fernandez (2001:27; Hoge & Wenger, 2003:6-7) observed that the manner in which a bishop deals with a priest under his care influences the decision to leave or not. Another respondent left due to the high levels of stress he was experiencing – some stress was self-induced and some was from others (interviewee 11). Still another left due to “manipulation and control” by the leadership (interviewee 1) as well as not being heard (interviewee 1). One respondent indicated that nepotism was a strong contributing factor to leaving full-time pastoral ministry (interviewee 2). Being overworked was also a reason for leaving (interviewee 4) as was not being appreciated (interviewee 4). Personality clashes and strained relationships resulted in some respondents leaving (interviewee 2 and 4). One respondent stated that a wrong fit led to his exit from full-time pastoral ministry (interviewee 7). According to McDonagh (1975:658), personality clashes are also an “influence” in the decision to leave. Frustration was another contributing reason for leaving (interviewee 4 and 12). Finances were yet another (interviewee 4). One respondent said that God told him to leave and others had confirmed it (interviewee 11).

Finally, answering the question “what is going on?” by means of a grounded theory study resulted in classifying and categorizing the various types of exits of clergy from full-time pastoral ministry or employment in the church. These included resignations, forced terminations (contract not renewed, wrong fit, sexual misconduct), and



change to another type of ministry or non-church related employment. The reasons for these were included as well and will not be repeated in the next section, namely the interpretive task.

#### **4.8.2 The interpretive task**

Osmer (2008:80) highlights, using the analogy of a map, the need to “retain a sense of the difference between a theory and the reality it is mapping, [... remaining] open to the complexity and particularity of people and events and refuse to force them to fit the theory”. Skillful researchers need to select theoretical maps that are suitable for their purposes (Osmer 2008:80).

Pastors tend to read very little after graduating from seminary (Osmer 2008:81). This has a negative impact on the interpretative task of practical theology. He points out that there is a link between “the life of the mind and the spiritual life in the Christian tradition [and that] loving God with the mind is an important dimension of Christian spirituality” (Osmer 2008:81).

Within the interpretive task, Osmer (2008:82-83) suggests a continuum where at one end, thoughtfulness occurs and at the other end, theoretical interpretation takes place. He suggests wise judgment to be located within the center of these two. Thoughtfulness is being considerate of others and insightful about daily matters while theological interpretation is “the ability to draw on theories of the arts and sciences to understand and respond to particular episodes, situations, and contexts”. Wise judgment learns from both of these but also criticizes them (Osmer 2008:83). His approach to this task is based on a communicative model of rationality, “which presupposes fallibilist and perspectival understandings of theoretical knowledge” (Osmer 2008:83). He contends that this creates a challenge within Christian spirituality as there is a deep seated human need for certainty yet we are confronted by our limited nature of human knowledge and reason (Osmer 2008:84). Osmer (2008:100) describes a communicative model of rationality as “a special form of communication which people offer reasons for their position, inviting their critical scrutiny and dialogue”.

Osmer (2008:84) considers wise judgment to be “the capacity to interpret episodes, situations, and contexts in three interrelated ways: 1) recognition of the relevant particulars of specific events and circumstances; 2) discernment of the moral ends at stake; 3) determination of the most effective means to achieve these ends in the light of the constraints and possibilities of a particular time and place”. Wise judgment has a long history in moral philosophy and theology, mostly influenced by Aristotle’s concept of *phronesis*, which is translated as both ‘practical wisdom’ and ‘prudence’ (Osmer 2008:84). There is a relationship between wise judgment and interpretation and moral character (Osmer 2008:85).

The interpretive task makes use of the method found in the book of Proverbs, namely “deriving insights from the observable patterns of nature and human life” (Osmer 2008:89). Osmer (2008:89) contends that “much can be learned by reflecting on the meaning of discernible patterns discovered by the natural and social sciences, [...] by attending to the folk wisdom of local culture in congregations and communities”. Referring to the wisdom literature of Proverbs, Ecclesiastes, and Job, Osmer (2008:93) says there is a wisdom implanted in creation and “the interpretive task is based on an attitude of openness to the world”.

Theoretically interpreting what has been discovered in the descriptive-empirical task may be done using a communicative model of rationality (Osmer 2008:100). This requires more than relying on tuition and necessitates consulting literature to discern which theories best “offer the best arguments and will be the most helpful” (Osmer 2008:101). Osmer (2008: 102-103) states that this model contains three basic elements:

- it views reason as a special form of communication in which people offer arguments for a particular set of claims;
- all people who argue for a particular set of assertions do not share one universal perspective;
- theories are viewed as fallible.

The model also “opens up three forms of analysis and evaluation of theories” (Osmer 2008:114):

- the model, or root metaphor, a theory uses and the conceptual field built on this model;
- the disciplinary perspective a theory uses and the level of reality it addresses;
- the soundness and strength of a theory’s argument(s).

Various reasons and theories that have contributed to the exodus of clergy in some or another way were presented during the literature review. These included the influence of secularization, the duality nature of the ministry as vocation, a lack of or inefficient time management, leadership-related issues, a change in type of ministry, family-related issues, congregational conflict, denominational conflict, burn out, sexual misconduct, divorce or marital problems, economic factors, and even suicide.

By means of coding interviews, two codes appeared more weighted than the remaining ten. They were calling and leadership-related. Calling is linked to the spiritual formation of the individual. It refers to the distinct setting apart and preparation for ministry within the church as a full-time minister. It involves a response to either a distinct event or an evolving process. Leadership-related issues play a significant role – particularly in responding to the call of full-time pastoral ministry within the church. Ministry experience incidents (MEI’s) were often directly related to the behaviour or non-behavior (verbal and non-verbal) of leaders. This resulted in either positive or negative MEI’s which contributed to a pastor either continuing in his or her call or leaving the ministry and having to reconcile the call in another way. Questions we may ask after some reflection include:

- Were leaders who influenced the respondents, who left the church and/or their call, adequately trained to mentor or coach the next generation of clergy?
- Are current leaders engaged in ongoing training to address the issues facing developing clergy, congregations, and communities?
- Are current leaders replicating their training and experiences (most likely modernistic in nature) in the next generation of clergy (most likely post-

modernistic in nature) and what effect is this having on these developing clergy, congregations, and communities?

Finally, answering the question “why is this going on?” by means of a grounded theory study resulted in classifying and categorizing the various reasons why clergy leave full-time pastoral ministry or employment in the church. These included differences with leadership, control by leadership, nepotism, not being appreciated, not being released to fulfill the specifics of a call, insufficient salary, because “God said so”, others “confirmed it”, high stress levels, and infidelity. Cutting points include: friction and frustration, not being heard, strained relationships with leadership, a wrong fit, autocratic control, and forced termination.

#### **4.8.3 The normative task**

The normative task of practical theological reflection requires “the use of theological concepts to interpret episodes, situations, and contexts, [...] the use of ethical norms to reflect on and guide practice, [...] and] examples of good practice” (Osmer 2008:131-132). Osmer (2008:132-135) compares this to prophetic discernment as evidenced in the Old Testament and in the ministry of Jesus. Within the normative task, Osmer (2008:136) suggests a continuum where at one end, sympathy occurs and at the other end, theoretical and ethical interpretation takes place. He suggests discernment to be located within the center of these two. “Discernment is the activity of seeking God’s guidance amid the circumstances, events, and decisions of life” (Osmer 2008:137). It means to sift through, to weigh the evidence, to test – it means acknowledging that we don’t know [what to do] and then actively seeking God’s will (Osmer 2008:137). Three practices of discernment include (Osmer 2008:138):

- scriptural listening,
- confession and radical truth-telling,
- loving and being loved [in community].

Osmer (2008:139, 147, 152) suggests three approaches to the normative task: theological interpretation, ethical interpretation, and good practice. Theological interpretation “focuses on the on the interpretation of *present* episodes, situations,

and contexts with theological concepts” (Osmer 2008:139). Niebuhr, according to Osmer (2008:140), offers an example of theological interpretation that is “best characterized in terms of responsibility”. Osmer (2008:140) summarizes Niebuhr’s (1963:60-68) four elements of responsibility as:

- All our actions are responses to action upon us.
- Our responses are shaped by our interpretation of these actions, which place particular episodes, situations, and contexts in larger wholes.
- Our responses are temporal in nature, stretching backward to the history of prior interaction and anticipating responses to our present action in the future; responsibility, as such, involves accountability to others for the consequences of our actions within a context of ongoing interaction.
- Our responses are shaped by the community of interpretation with which we identify; this community provides us with schemas of interpretation and ongoing dialogue with other moral selves.

Osmer (2008:140) summarizes this by saying “the task of the moral life from this perspective is to respond to events in ways that are fitting”.

Browning, according to Osmer (2008:147), offers an example of ethical interpretation that is necessary in the normative task of practical theology. Osmer (2008:148) highlights Browning’s (1991:39) focus on Gadamer’s moment of *application* and explains that application influences interpretation from the beginning of practical theological interpretation. It’s best understood as a practice-theory-practice model (Osmer 2008:148). It also means that “our present practices are filled with values and norms” (Osmer 2008:149). Osmer (2008:14) shows Ricoeur’s (1992:172) three part account of the moral life as:

- the identity-shaping ethos of a moral community that is embedded in its practices, narrative, relationships, and models;
- the universal ethical principles that a moral community uses to test its moral practices and vision and to take account of the moral claims of others beyond this community;

- the *phronesis*, or practical moral reasoning, that is needed to apply moral principles and commitments to particular situations.

“Ethical reflection with universal ethical principles [...] allows moral communities to test their present practices and norms against universal ethical principles” (Osmer 2008:149).

Good practice “provides normative guidance in two ways: it offers a model of good practice from the past or present with which to reform a congregation’s present actions, and, it can generate new understandings of God, the Christian life, and social values beyond those provide by the received tradition” (Osmer 2008:152). Often these models of good practice are found in other congregations as well as in the past (Osmer 2008:152-153). Good practice helps one imagine what a congregation could become (Osmer 2008:153).

Osmer (2008:164) concludes his discussion on the normative task by pointing out that “in contemporary theology three models have emerged to picture the dialogue between theology and other fields: correlational, transformational, and transversal”.

Table 17 – Correlational models of cross-disciplinary dialogue (Osmer 2008:164-172).

<b>Model</b>	<b>Dialogue type</b>	<b>Variations</b>	<b>Identified with</b>
Correlational	Mutual influence	1) method of correlation 2) revised method of correlation 3) revised praxis method of correlation	1) Paul Tillich 2) David Tracy & Don Browning 3) Matthew Lamb & Rebecca Chop
Transformational	Distinct language worlds require transformation, not simple transaction	1) Chalcedonian model 2) ad hoc “correlational” approach	1) James Loder & Deborah van Deusen Hunsinger 2) Hans Frei
Transversal	Intersection and divergence of disciplines that		Wentzel van Huyssteen

	share resources of rationality		
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Considering Osmer’s (2008:4) question “what ought to be going on” which directs the normative task, the following reflections are of value:

- Clergy, as in the case of anyone else, ought to know what they are called to and why – this is usually defining moment with an evolving aspect.
- Clergy ought to heed the voice within and the voices without which include the following (Osmer 2008:138):
  - scriptural listening
  - confession and radical truth-telling
  - loving and being loved in community
- Clergy ought to respond to their call in fitting ways (Osmer 2008:140).
- Clergy ought to be self-aware of their strengths and weakness, realizing that their “present practices are filled with values and norms” (Osmer 2008:149).
- Clergy ought to, in humility, learn from good practice as well as improve/build upon it (Osmer 2008:152).

The result of a grounded theory investigation of the question as to "what is going on", is that the need of clergy to have an interpretive guide/life coach to assist them in understanding and living their call, became clear (see Osmer 2008:19).

#### **4.8.4 The pragmatic task**

The pragmatic task of practical theological reflection forms and enacts “strategies of action that influence events in ways that are desirable” (Osmer 2008:176). Effectively it means leading change and employs three forms of leadership in doing so: task competence, transactional, and transforming (Osmer 2008:176-178). Task competence is “the ability to excel in performing tasks of a leadership role in an organization [while] transactional leadership is the ability to influence others through a process of trade-offs [and] transforming leadership is leading an organization through a process in which its identity, mission, culture, and operating procedures are fundamentally altered” (Osmer 2008:176-177). The goal of change “is

determined by reflection on the purpose of an organization and its ability to achieve this purpose in a particular setting” (Osmer 2008:183). Theological reflection needs to take place concerning some key questions, such as:

- “What is the mission of the congregation?
- How is this mission best carried out in a congregation’s present context?
- What role do leaders play in guiding the congregation toward the fulfillment of its mission, and what changes need to take place for this to occur?” (Osmer 2008:183)

The pragmatic task of practical theology is shaped by the example of Christ as he “redefines the nature of power and authority by taking the form of a servant” (Osmer 2008:184). Osmer (2008:189) continues “power is not a matter of resources, might, or status. Nor is it a matter of wielding influence for one’s own advantage. Rather, power preeminently is self-giving love in which the needs of others and the community take precedence”.

Within the pragmatic task, Osmer (2008:193) suggests a continuum where at one end, ‘task thoughtfulness informed by humility’ occurs and at the other end, ‘transforming leadership as leading deep change’ takes place. He suggests ‘transactional leadership as meeting deepest needs and boundary crossing’ to be located within the center of these two. Humility is the proper estimation of oneself and needed in servant leadership (Osmer 2008:193). In addition to the focus on the type of leadership required to bring about change, there is also a need to focus on the recipients of the change, in this case the congregation. Concerning this congregational focus, Osmer (2008:199) suggests engaging with “an interdisciplinary dialogue partner” such as the literature of organization change which includes open systems theory.

The result of a grounded theory investigation of the question "how might we respond", is that the need for ongoing training for church leaders with regard to how to facilitate the call of those entering full-time pastoral ministry and empower them to successfully respond to that call, became clear.



## CHAPTER 5

### FINDINGS

This chapter focuses on the insights, findings and contributions of this study and presents some recommendations. The limitations against which the results should be viewed will be explained and suggestions for future research will be offered.

Clergy respond to a *call*. Other professions may term this a response to a *vocation*. For clergy a call involves among others, a spiritual aspect which is demonstrated in service to God and the faith community within the structure or organization of the church. Responding to this call requires spiritual formation, theological preparation, and dealing with experiences that either validate or challenge the call. The following are the findings from the interviews:

- Not all clergy have a deep sense of calling to full-time pastoral ministry yet often function within this position;
- The rationale for clergy doing so is that it is “only for a season” or “a stepping stone” to something else (either business or missions);
- Preparation for full-time pastoral ministry is usually within a formal setting such as a Bible College or Seminary;
- This preparation is considered by ex-clergy to be insufficient for the scenarios they were to face in full-time pastoral ministry;
- The call is an evolving process whereby the call is identified, sometimes adjusted, the cost considered, and sometimes a change in direction taking place (to either business or missions);
- Prior “worldly experience” is regarded as conducive to understanding congregants' situations;
- Proper timing in being released into full-time pastoral ministry is seen in a positive light while a premature release has been observed by ex-clergy to have an adverse effect;
- Encouragement by leaders was instrumental in the path taken to prepare and grow in the call;

- “Being heard” is an important positive ministry experience incident that reinforces the call;
- “Being affirmed” is an important positive ministry experience incident that reinforces the call;
- “Being forgotten” is an important negative ministry experience incident that weakens the call;
- The issue of control often led to challenging leadership concerning a situation, behaviour, or policy;
- Challenging leaders or leadership occurred when respondents felt they had no control over their own lives or control in fulfilling their calling or even influencing a particular situation;
- Freedom to act or to influence is considered a positive ministry experience incident – however, the definition of what constitutes freedom is vague;
- The church is viewed as an institution or organization that is a “game with rules” which “hammers people” when they break the rules;
- Conflict intensity and frequency is linked to age – younger pastors are more likely to allow their youthful zeal to contribute to a poor handling of conflict situations;
- Conflict situations occur where nepotism, favouritism, personality clashes, and a lack of control of one’s own destiny are present;
- Incompatible fit in terms of mentorship, an overseeing pastor, or job function contributes to frustration while a compatible fit “energizes”;
- The cost of ministry can be high, particularly for clergy marriages and families;
- Job descriptions are often unclear, open-ended with scope-creep of more responsibilities, and unwritten;
- Lack of finances and unclear job descriptions add pressure to clergy but are not reasons for their exodus;
- Reasons for leaving included mistrust of leadership, high levels of stress, “manipulation and control” by leadership, not being heard, nepotism, being over-worked, not being appreciated, personality clashes, a wrong “fit”, frustration, finances, and God’s instruction.

Although classic grounded theory does not advocate a literature review, the current consensus is that it is necessary for both the demands of professors, ethical reviewers, and funding agencies (Stern 2007:123) and to determine the research gap (Lempert 2007:254). The literature review highlighted the following reasons why clergy leave the church: the influence of secularization (Hoge & Wenger 2005:4), the duality of vocation (Fichter 1954:137), work overload/lack of time (McDonagh 1975:659; cf Bacik 1999:56), leadership issues such as pressure experienced by clergy when influenced by business models of success (Frank 2006:118), a change in type of ministry (Hoge & Wenger 2005:50-51), family related issues (Fogarty, Rapoport & Rapoport 1971:23, 543, 547; cf Kieren & Munro 1988:240), congregational conflict (Hoge & Wenger 2003:7), denominational conflict (Carroll et al 2002:3), burnout (Sandford 1982:1; see (Francis et al 2004a:275), sexual misconduct (Moseley 2003:169; cf Hoge & Wenger 2005:24), divorce and marital problems (Zikmund et al 1998:40-43), economic factors (McMillan & Price 2003:7), and suicide (Beeld 2011).

Findings corresponded to some of the literature review. Respondents said they had left because of work overload/lack of time, leadership issues, a change in type of ministry, burnout, and economic factors. These will be elaborated upon in the following paragraphs.

Clergy do not feel appreciated (Stephens, 2003:1-4; see Hoge & Wenger 2005:35-45) or affirmed (Baars 2003:1) which are two of the reasons why they leave the church. Lack of encouragement contributes to this (Coles' 2002:22-28). Clergy also feel they are not being heard. Where there is an opportunity to provide or receive feedback they remain and do not leave the church (Stephens, 2003:1-4).

Respondents indicated that being heard was an important positive ministry experience incident (MEI) and not being heard an important negative MEI (interviewee 1, 2, 3, 11, and 13). Respondents indicated the same regarding the other two properties of being affirmed (interviewee 1, 3, 11, and 13) and being forgotten after leaving full-time pastoral ministry (interviewee 1 and 2).

Clergy respond to a call in different ways. Some contemporary clergy consider a call to be "seasonal" or "dual" (for example, pastoral and business in tandem) while past

clergy considered a call to be a lifetime commitment with stringent conditions of morality accompanying it (Chapin 1842:264). The literature review identified that clergy leave when they receive a new calling (a different ministry or vocation) and consider it time to leave when the work has been completed (Stephens, 2003:1-4; see Hoge & Wenger 2005:35-45). Kendall (2011: personal communication) is of the view that some clergy who leave the church were not “called to the ministry” in the first place. Findings in this study correspond to the literature review. Respondents indicated that they were not called (“only for a season”, interviewee 6 and 13 or using it as a “stepping stone”, interviewee 4 and 13), or had a dual call (pastoral and something else, such as business or missions, interviewee 2, 6, and 13), or were called (interviewee 1, 7, 11, and 12).

Clergy leave the church when challenging their leaders produces no or negative results. Clergy have not escaped the battle against authority; they too challenge leaders (Fisher 1996:230-231). With respect to individualism, traditional church authority structures have been questioned in the name of personal preferences and professional autonomy (Mills 1985:171). Clergy have been influenced by an increased emphasis on “values of self-determination, personal gratification, individual rights, and interpersonal communication in society at large” (Mills 1985:171). Professionalism has influenced clergy by steering the “focus of the clergy’s work from fulfilling a traditional calling to the gaining of results” (Mills 1985:170). Respondents indicated that the issue of control was an important MEI that often resulted in challenging leadership concerning a situation, behaviour, or policy. Challenging usually occurred when there was a differing of opinions between the respondent and a leader (interviewee 1, 2, 4, and 11). Most respondents challenged leaders or leadership when they felt that they had no control over their own lives or control in fulfilling their calling or even influencing a situation (interviewee 1, 2, 3, 4, 11, and 12).

Clergy leave the church due to conflict; these include frustration with ecclesiastical structures and Episcopal policies, size and concentration of the diocese, and conflict with leadership (Seidler 1979:763 & 765, cf Coles 2002:22-28). Training in managing conflict is inadequate at seminary level (Van Schalkwyk 2001:1; cf Carroll 2002:10). Hart (1984:115) indicates that ministers are not adequately trained to handle conflict

situations, difficult personalities, or communication problems. Most conflict is in the area of leadership style (Hoge & Wenger 2003:7). Autocratic or laissez-faire leadership styles affect clergy negatively (Hall & Schneider 1973:70-71). Findings corresponded to the literature review. Some respondents felt that their training at theological institutions was inadequate for the scenarios that they were to face in full-time pastoral ministry (interviewee 1, 11, and 13). Respondents suggested prior “worldly experience” as necessary in order to understand congregants’ situations (interviewee 12 and 13) as well as proper timing in being released into full-time pastoral ministry (interviewee 11, 12 and 13). Phrases such as “bumping heads” and “not getting along” were used by other respondents (interviewee 1 and 11). Not being able to make decisions on his own and feeling un-empowered to act contributed to conflict for one respondent (interviewee 11). Another respondent experienced internal conflict between what he sensed God was telling him to do and the unsupportive response from his leaders (interviewee 2).

Clergy desire some form of control in their own lives and vocation. They tend to stay when there is a good fit, meaningful work, cooperation, commitment, mutual accountability, feedback, appropriate leisure time, and open negotiations regarding salary (Stephens, 2003:1-4; see Hoge & Wenger 2005:35-45). Findings indicate that most respondents challenged leaders or leadership when they felt that they had no control over their own lives or control in fulfilling their calling or even influencing a situation (interviewee 1, 2, 3, 4, 11, and 12).

Finances influence the retention of clergy in the church. Clergy seek open negotiations regarding salary (Stephens, 2003:1-4; see Hoge & Wenger 2005:35-45). They are not considered professional (Brauer-Rieke 2012: p1 of 29) and are not paid professionally (McMillan & Price 2003:7) yet see themselves as professional (Fichter 1968 & Glasse 1968; in Gannon 1971:69; cf Hoge 2009:581). Compensation influences clergy in their decision to accept a call to a church (Wildhagen et al 2005:396). This study did not find any clergy leaving the church due to a lack of finances, however, one of the respondents indicated his shame in having to depend on his wife’s family to provide finances for his children’s needs (interviewee 11) while others indicated that they struggled with insufficient income (interviewee 1, 4, and 7).

Clergy leave due to being mismatched and stay when there is a good fit (Stephens, 2003:1-4; see Hoge & Wenger 2005:35-45). Personality clashes contribute to clergy leaving (McDonagh 1975:658). Phrases such as “bumping heads” and “not getting along” were used by two respondents (interviewee 1 and 11).

Clergy deal with the church as an institution. During their response to a call they undergo a change regarding this institution from being idealistic to being realistic, gaining an appreciation for the interpersonal or political aspects of the priesthood, realizing the difficulty in bringing about change, and are confronted by the underutilization of his or her skills by his or her pastor (Hall & Schneider 1973:116-117). The aspect of church as an institution or organization that is perceived by respondents as a “game with rules” also surfaced (interviewee 2). It was viewed negatively concerning church politics (interviewee 11) and as a system that “hammers people” (interviewee 1 and 7).

Job description related issues contribute to clergy leaving the church. On the one hand there is an underutilization of clergy skills by their leaders (Hall & Schneider 1973:116-117). On the other hand the job is never finished (Sandford 1982:5-15) which results in a “stressful calling that is conducive to burnout” Miner (2007:9). Work overload with no clear boundaries contributes to the incidence of burnout among clergy (Hart 1984:113-114). Search committees appointed to place clergy often have insufficient knowledge of what is really involved in pastoral leadership or of the church’s mission (Lummis’ 2003:4). Clergy job descriptions are determined by many outside sources, for example, church members, official documents, colleagues, theological educators, secular literature, ecclesiastical superiors, role models, the Scriptures, talk-show hosts, amateurs, troubled people, family, community, church organizational structures, and then the pastor him or herself (London & Wiseman 1993:57-61). Findings in this study indicated that there is a contrast between clergy not being told what is expected of them (unclear job descriptions) as opposed to the literature review that indicates too many sources are telling them what to do (London & Wiseman 1993:57). Yet, what clergy are to do and how, remains undefined in contrast to other professions (Niebuhr et al 1956). Although none of the respondents indicated they left the church due to job description related issues, one respondent indicated that he experienced scope

creep with more responsibilities being added to his job description (interviewee 2) while others indicated that their job descriptions were unwritten, unclear, or open-ended (interviewee 1, 2, and 11).

Church leadership influences clergy. Pastors who share important duties and responsibilities with their curates, encouraging them to take initiative and innovate, results in a rewarding work experience. Autocratic or laissez-faire leadership styles affect curates negatively (Hall & Schneider 1973:70-71). Fernandez (2001:27; Hoge & Wenger 2003:6-7) observed that the manner in which a bishop deals with a priest under his care influences the decision to leave or not. The findings in this study highlighted that encouragement by leaders or others was instrumental in the path taken to prepare and grow in the call (interviewee 2, 6, 7, 11, and 12).

Clergy deal with crisis in various ways. Mills (1985:173) lists exit, voice, and stress as three possible expressions of dealing with underlying crises. Exit is the actual departure from a troubled organization and voice is an attempt to change the organization (Mills 1985:172; see Hirschman 1970:21-29 & 30). Stress may lead to either exit or active voice (Mills 1985:172). Clergy deal with change in ministry using exit, voice, or stress (Mills 1985:172). The findings of this study indicate that clergy deal with crisis by leaving for different reasons. One respondent chose to hide his reason for leaving due to his mistrust of leadership (interviewee 2). Another respondent left due to the high levels of stress he was experiencing – some stress was self-induced and some was from others (interviewee 11). Still another left due to “manipulation and control” by the leadership (interviewee 1) as well as not being heard (interviewee 1). One respondent indicated that nepotism was a strong contributing factor to leaving full-time pastoral ministry (interviewee 2). Being overworked was also a reason for leaving (interviewee 4) as was not being appreciated (interviewee 4). Personality clashes and strained relationships resulted in some respondents leaving (interviewee 2 and 4). One respondent stated that a wrong fit led to his exit from full-time pastoral ministry (interviewee 7). Frustration was another contributing reason for leaving (interviewee 4 and 12). Finances were yet another (interviewee 4). One respondent said that God told him to leave and others had confirmed it (interviewee 11).



According to Naidoo (2012:1), “the purpose of theological education is essentially the equipping of men and women for appropriate leadership and ministry within churches and associate institutions”. The equipping of clergy takes place both informally and formally. Informally includes life experiences, spiritual experiences, and character development, while formally usually involves attending a theological institution such as a seminary or Bible College which would have a predominant focus on theology or academics. Theological institutions face challenges in equipping clergy. According to Naidoo (2012:1) theological institutions face the assumption that they ought to be training clergy “who can serve almost insurmountable social needs of our country, be visionary with moral integrity and be able to attend with competence to the many pastoral tasks at a local church level ... [as well as the] ... difficult task of forming leaders with fewer resources within the changing landscape of higher education in South Africa”. With this in mind, it would be important that the reasons for clergy leaving full-time pastoral ministry be considered by both churches and theological institutions.

Some considerations based on the reasons given by clergy for leaving full-time pastoral ministry at a church will now be expounded. Not all clergy are necessarily called to full-time pastoral ministry; hence there should be a differentiation between what type of training is offered and to whom. The Cambridge Theological Federation website views Practical Theology as a discipline in which anyone and everyone can participate even if not called to pastoral ministry. Full-time pastoral ministry as a vocation requires knowing that one is called to it. This call is what provides endurance or perseverance through tough times (consider the prophet Jeremiah’s call). Knowing the call and living it is not a guarantee that none will leave the ministry or later deny their call. Preparation for responding to the call often lacks real-world scenario training which for clergy is conducive to understanding congregants’ situations. Preparation for responding to the call should include the correct timing in being released into ministry as a premature release seems to have an adverse effect on clergy remaining in full-time pastoral ministry.

The influence of leaders is a crucial factor with a lack of encouragement, not being heard, not being affirmed, and being forgotten by leaders all contributing to clergy leaving full-time pastoral ministry. Even more critical is the issue of control by



leadership which results in clergy challenging church leaders when they feel they have no control over their own lives, control in fulfilling their calling, or even influencing a particular situation. An incompatible fit in terms of mentorship, an overseeing pastor, or job function plays a role in clergy leaving full-time pastoral ministry. More attention should be given to this area as it has the potential for the greatest damage or success with regards to the future of the church. This researcher has come across situations where much was expected of the trainee pastor yet not much was invested by the overseeing pastor. The overseeing pastor had not been coached in how to mentor.

Clergy have experienced the church as an institution or organization that is a “game with rules” which “hammers people” when they break the rules. If this is how the church is viewed by those who have a positive affinity for it, what will be the view of those who aren’t part of it? Job descriptions would be one area where this “hammer” is felt. With job descriptions being unclear, open-ended, and unwritten there is a need for assessing the current status quo and a “business process re-engineering” in order to protect both the professional and the organization. The cost of ministry to marriage and family should to be addressed in clergy training with possible boundaries being considered. Although finances are not a major reason for leaving, the lack thereof did contribute stress to clergy. It would seem that as a called pastor one is more than adequately rewarded but as a professional it often falls short compared to other professions.

Currently, training of pastor’s within my context is through a Bible College at a mega church. However, the likelihood of a graduate entering ministry in a mega church is slim while the challenges of lack of resources and loneliness contribute to an aversion of placement in a rural setting. A solution could be that a mega church could part-sponsor a rural church pastor and enable him or her to mostly focus on ministry and not finances. The revision of curriculum is already under way at this researcher’s training institution with a greater focus on the practical aspects of ministry. Consideration is being given to the training of baby boomers, those who are entering a second career, as well as the usual younger high school graduates.

Finally, in South Africa, it is necessary to understand our African context. Currently Western thought mostly directs clergy training. How, for instance, is a pastor to address a situation of a person “possessed by a water spirit?” An academic, theological foundation alone would not suffice. This is merely a beginning. Practical training within our African context needs to equip called clergy in addressing the needs of their local congregations. Since practical theology is “the theologically positioned, interdisciplinary study of the practices of religious communities and of the traditions and social contexts that shape and challenge those practices” it is necessary to address our context (Boston University handbook [2011], see Swinton & Mowat 2006:6; Browning 2003:129). This training should include both the spiritual formation aspect as well as practical tools such as preventing and dealing with burnout. All of the points listed above provide opportunities for future research.

In this study grounded theory as utilized in practical theology was applied to the phenomenon of clergy exodus, particularly in the South African context. This constituted the research gap.

The aim of this study was to identify the reasons why clergy leave full-time pastoral ministry within the church as an organization by means of a grounded theory approach. This study focused specifically on clergy, men and women, who had commenced theological studies at an undergraduate level through the Hatfield Training Centre, had been employed fulltime in a pastoral capacity at a church, and had subsequently left. Research was conducted with graduates of the BA degree program offered by the Hatfield Training Centre of the Hatfield Christian church in Pretoria from 1990 onwards. The aim of this study was achieved by means of a qualitative research approach and a grounded theory methodology to explore the reasons for clergy leaving full-time pastoral ministry. The objectives of this study were to determine what factors influence or cause clergy to leave full-time pastoral ministry using grounded theory as a methodology and interviews as a method of obtaining data. These objectives were achieved using the selected methodology and method. Limitations, factors outside the researcher’s control, applicable to this study were: the challenge in contacting participants; the challenge in contacting a sufficient number of them in order to obtain data; the availability, financial cost, and learning curve of qualitative software used for coding (ATLAS.ti, NIVIO – QSR, or NUDIST 6),

and very limited access or no access to congregational and denominational statistics and surveys. Delimitations of this study assisted in determining the parameters of the study as well as more realistic expectations of its outcome.

This study had the following delimitations: it was limited to the time period of 1990 onwards; it was limited to clergy who have attained a BA degree from the Assemblies of God (Global University as it is currently known) as offered by the Hatfield Training Centre of the Hatfield Christian Church located in Pretoria, South Africa; it was limited to clergy who have been employed fulltime by a church; it was limited to clergy within the sample group residing in South Africa; this study was not representative or inclusive of all denominations within South Africa; this study was not representative or inclusive of all theological training institutions within South Africa; and, this study will not determine or evaluate the preparation and training of clergy within the selected theological training institution, namely the Hatfield Training Centre. The results showed that reasons were the following: not being called, mistrust of leadership, high levels of stress, “manipulation and control” by leadership, not being heard, nepotism, being over-worked, not being appreciated, personality clashes, a wrong “fit”, frustration, finances, and what they experienced as "God's instruction". Of the reasons for leaving full-time pastoral ministry, two had a greater number of codes related to them: calling and leadership. Some respondents were not called or only partially called to full-time pastoral ministry while others that were called to full-time pastoral ministry were negatively affected by their leaders.

Recommendations for future studies include the following: a quantitative survey of clergy exodus, turnover, and retention in South Africa; ascertaining the viability of establishing a clergy renewal program within South Africa; the viability of promoting partnerships between city and rural churches for the placement of clergy; revising of curriculum at theological institutions; and, what the call to full-time pastoral ministry looks like within a feminist theology or liberation theology context within South Africa.

An extensive quantitative survey involving numerous denominations would assist in mapping the magnitude of clergy turnover and retention within the South African context. This could be funded by a partnership between the National Research Foundation, university grants, and the private sector. A clergy renewal program such

as that which the Lilly Endowment presents in the USA could assist in increasing the effectiveness of clergy ministry as well as the retention of called clergy by empowering them to deal with the demands of ministry. Partnerships between city churches and rural churches, especially in training of clergy would assist with the Protestant Church's challenge of clergy placement.

The question is whether there is an exodus of clergy. Within the Roman Catholic Church the answer is "yes" while in the Protestant Church the answer is "no" as it faces more of a placement challenge than a shortage. Within my context of a Protestant Charismatic mega church there isn't a shortage. The challenge is one of placement and adequate preparation for, and in particular, a rural or small church placement. Another question is whether clergy leave full-time pastoral ministry in the church as an organization. Yes, they do. According to this study they leave because they weren't necessarily called to full-time pastoral ministry within the church in the first place and, because church leadership responses have not always been favourable towards clergy that are preparing and responding to their call. Within my context of a Protestant Charismatic mega church the requirement for assessing the call of each candidate as well as their specific equipping in line with that call, will need focused attention. It will require leaders who mentor aspiring clergy to correctly assess, appropriately affirm, and intentionally develop the call of these clergy in conjunction with their dreams, ideals, and will. There is a need for retraining the trainers (leaders) in order to better equip them at preparing the next generation of clergy for the task at hand, namely, the discipleship of the faith community. Having stated the above, it is this researcher's desire that the called (interpretive guides/life coaches) be equipped in order to equip the called (next generation of interpretive guides/life coaches).

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## APPENDIX A



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Wednesday, 04 May 2011

Dear Professor Dryer

I hereby confirm that the student below obtained all information required for their research by legitimate means and did have official permission to use the data.

Student details:



Name: Shaun Joynt

ID number: 700803 5080 08 0

Student number: 2600 2044

Faculty: Practical Theology, University of Pretoria

Yours sincerely

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Jesus Christ - Hope for all people!

## APPENDIX B



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### Letter of Informed Consent

- 1 Title of research project: *Clergy Exodus: A Practical Theological Grounded Theory Exploration.*
- 2 Information pertaining to study:
  - a. Purpose of the study: To determine what are the contributing factors that cause ministers to leave full-time church ministry
  - b. Procedures:
    - i. A face-to-face interview that is recorded for later transcription/coding
    - ii. Note taking during the interview and occasional questions asked
    - iii. The interview should last 45 minutes to 1 hour (longer may be requested)

- iv. A follow-up interview may be requested to clarify points
- v. The date and time for the interview will be determined
- vi. The duration of study will be 3 months
- c. Risks involved:
  - i. No extreme risk is involved
  - ii. A possible re-living of the trauma experienced when leaving the ministry
  - iii. Fatigue if the interview continues for a long period
- d. Benefits:
  - i. Possible closure after leaving full-time ministry
  - ii. Contributing to research that may benefit others
  - iii. A sense of being “heard” concerning your experience
- e. Participants’ rights:
  - i. Participation is completely voluntary
  - ii. You may withdraw from participation in the study at any time without any negative consequences
- f. Confidentiality:
  - i. Be assured that all information is treated as confidential
  - ii. Data will be destroyed should you withdraw from the study
  - iii. All persons having access to the research data include:
    - 1. Transcription typist(s)
    - 2. My university promoter/supervisor
    - 3. The examination board
    - 4. Future researchers

3 I ..... hereby voluntarily grant my permission for participation in the project as explained to me by .....

4 The nature, objective, possible safety and health implications have been explained to me and I understand them.

5 I understand my right to choose whether to participate in the project and that the information furnished will be handled confidentially. I am aware that the results of the investigation may be used for the purposes of publication.

6 Upon signature of this form, you will be provided with a copy.

Signed: \_\_\_\_\_ Date: \_\_\_\_\_

Witness: \_\_\_\_\_ Date: \_\_\_\_\_

Researcher: \_\_\_\_\_ Date: \_\_\_\_\_

## APPENDIX C



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### Interview Questions

- 7 Tell me about your experience in ministry.
- 8 Why did you leave the ministry?
- 9 What other/additional factors contributed to your decision to leave the ministry?
- 10 What would need to change for you to consider/reconsider returning to full-time ministry?
- 11 Do you know of anyone else who has left the ministry? (Not an essential question)
- 12 Why did they leave the ministry? (Not an essential question)

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## APPENDIX D



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### Interview Questions

- 1 How did you enter full-time pastoral ministry?
- 2 How did you leave full-time pastoral ministry?
- 3 Why did you leave full-time pastoral ministry?
- 4 What other/additional factors contributed to your decision to leave full-time pastoral ministry?
- 5 What would need to change for you to consider/reconsider returning to full-time pastoral ministry?

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## APPENDIX E



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### Second Interview Questions

#### 1. CALL

- a. Did you believe you were or do you still believe you are called to full-time pastoral ministry? Why do you say this?
- b. What was the spiritual/theological basis for your call to full-time ministry as a pastor? Why do you say so?
- c. Did you feel your call to full-time ministry as a pastor was clear? Why do you say so?
- d. Did your call to full-time ministry as a pastor evolve over time? Why do you say so? (Maybe ask 'If so, how did it evolve?')

- e. What challenged or questioned your call to full-time ministry as a pastor? Why do you say so? (If there was something, how did it challenge or question your call?)
- f. Were you helped or assisted in responding to your call to full-time ministry as a pastor? Why do you say so? (In what way were you helped or assisted?)
- g. Did you feel in control of fulfilling your call to full-time ministry as a pastor, your life, your career, etc.? Why do you say so?
- h. How did you or do you reconcile your call to full-time ministry as a pastor with leaving full-time pastoral ministry?
- i. Did you re-assess your call to full-time pastoral ministry? What was the outcome?

## 2. AFFIRMATION

- a. Did you feel that you were heard? Why do you say so? (If so, in what way were you heard and if not how did you respond?)
- b. Did you feel that you were valued? Why do you say so?
- c. Did you feel forgotten after you left full-time ministry as a pastor? Why do you say so?
- d. Were the leaders/leadership open to input from you? Why do you say so?

## 3. CHALLENGE

- a. Did you feel you could challenge the leadership or organization (church) in a constructive manner? Why do you say so?

## 4. CONFLICT

- a. Did you feel your job descriptions were clear? Why do you say so?
- b. Did you experience conflict within yourself, with colleagues, with the leadership, or with the organization? Why do you say so?
- c. How did you deal with the various types of conflict? Why do you say so? (Was this constructive or destructive from your side? Did this cause more conflict or were the issues swept under the carpet?)

- d. Did you feel that conflict was dealt with constructively? Why do you say so?
- e. What was the cutting point or the tipping point for leaving the full-time ministry as a pastor? Why do you say so?

## 5. TRAINING

- a. Did you feel your training for full-time ministry as a pastor was adequate? Why do you say so? (What was lacking that could have made the difference to you staying in the ministry?)

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## APPENDIX F

Approximately 235+ codes were obtained from incidents identified in the 13 interviews that comprised over 4000 rows of data spreading across 7 columns. The list is presented here:

Appreciated - NOT appreciated by leadership

Being affirmed - by leaders

Being affirmed - by subordinates

Being affirmed - NOT being affirmed by leaders

Being affirmed - NOT being affirmed by leaders, perceived as insincere

Being disciplined

Being forgotten - no personal follow up by leaders

Being forgotten - perceiving leaders as not caring

Being forgotten - perceiving leaders as seeing members as "just a number"

Being heard - being the only one who speaks up

Being heard - by leadership

Being heard - giving input: age difference shouldn't be a barrier but it is

Being heard - giving input: lack of opportunity to do so

Being heard - giving input: only able to do so when married

Being heard - leadership asking for input (positive)

Being heard - leadership determining appropriate age to be "heard" or give input

Being heard - NOT being heard: colleagues not heard by the leadership

Being heard - NOT being heard: input not received or opportunity provided to give it

Being heard - NOT being heard: issues "pushed to the side"

Being heard - NOT being heard: letters unanswered

Being heard - NOT being heard: no opportunity given to speak/ defend oneself

Being heard - NOT being heard: no opportunity to engage/ communicate

Being heard - NOT being heard: not able to bring about change or to influence

Being heard - NOT being heard: not allowed to question leaders

Being heard - NOT being heard: observing someone else not being heard

Being heard - NOT being heard: repetitive cycle of not being heard by leaders

Being heard - NOT being heard: self not heard by the leadership

Being heard - NOT being heard: self not heard by the leadership ("still learning")

Being heard - stating that people don't speak up

Betrayal - by colleagues

Calling - "kept" based on talents/ gifting/ character but not necessarily calling

Calling - "worldly exposure/experience necessary"

Calling - age (young)

Calling - an evolving process

Calling - an evolving process (via youth group)

Calling - an evolving process (waiting for the call)

Calling - assumption that the natural outcome of Bible College is to become a pastor

Calling - being called versus being kept

Calling - being misunderstood (parents)

Calling - called to full-time ministry

Calling - change in direction of calling from pastoral to business

Calling - change in direction of calling from pastoral to church planting/ apostolic

Calling - change in direction of calling from pastoral to missions

Calling - change in direction of calling from pastoral to teaching (Bible College)

Calling - church a stepping stone (to missions)

Calling - confirmed (by provision)

Calling - different to being in the ministry

Calling - equated calling to FTM as being trained as a pastor (only known option)

Calling - equated calling with Bible College and then church ministry

Calling - equating serving God with serving the church as organization

Calling - expanded definition

Calling - frustrated at not being able to pursue true calling

Calling - fulfilling

Calling - immature, premature, timing

Calling - initially called to business

Calling - loss of focus of the call

Calling - negative experiences questioned the call

Calling - NOT called

Calling - NOT called (to HCC type of ministry)

Calling - NOT called (to pastoral ministry)

Calling - paying the cost/ preparation

Calling - perceive college/ seminary as inadequate preparation

Calling - positionally as pastor (couple)

Calling - positionally as student pastor

Calling - preparation via Bible College to become a pastor and enter full time ministry

Calling - re-evaluating the call

Calling - responding

Calling - responding at the correct/appropriate time

Calling - single or as a couple?

Calling - the role of Scripture

Calling - timing of release

Calling - to ministry (initial)

Calling - trained at Bible College

Calling - unfulfilled when not operating within it

Calling - waiting until the correct time

Calling- own/idealistic perception of how it should be/work

Challenging - speaking up when something's or someone's wrong

Challenging - afraid to approach leadership

Challenging - being "cut off" by leaders

Challenging - cease challenging due to being "cut off"

Challenging - leaders challenging subordinates but not allowing reciprocate

challenging

Challenging - leaders when disagreeing with them

Challenging - leaving the organization when not allowed to challenge anymore

Challenging - perceived as negative by leaders

Challenging - resulted in "bumping heads"

Challenging - unskilled to do so appropriately

Church - not adequately prepared via training institutions

Church experience - not outside focused (negative view)

Conflict - "bumping heads"

Conflict - "not getting along"

Conflict - age (young age was a negative factor contributing to conflict causing/handling)

Conflict - between subordinates due to miscommunication by leadership and assumptions by subordinates

Conflict - confronting colleague because leadership won't

Conflict - deal with it by leaving the church

Conflict - dealing with congregational gossip

Conflict - dealing with favouritism: NOT being the favourite (negative side)

Conflict - dealing with leadership's nepotism

Conflict - due to leadership's behaviour

Conflict - masking: not revealing true reasons for leaving to avoid conflict

Conflict - not able to make decisions

Conflict - overcoming differences: making it work

Conflict - overcoming differences: managing conflict

Conflict - perceived as rebellious by leadership because of wanting to leave

Conflict - recipient of anger & bitterness from colleague due to leadership's miscommunication

Conflict - relief when cause of conflict removed

Control - being in control (allowed to run youth service)

Control - being in control (making decisions)

Control - leadership challenged informally in 'corridors'

Control - leadership not challenged by subordinates

Control - making a difference/influencing others

Control - managing tensions resulting from degrees of control

Control - NOT being in control ("abused" by leadership)

Control - NOT being in control (cannot question a leader)

Control - NOT being in control (conforming to other's expectations)

Control - NOT being in control (controlling/ manipulating subordinates via colleagues)

Control - NOT being in control (leadership controlling to accommodate certain demographics of the church)

Control - NOT being in control (leadership controlling to accommodate certain demographics of the church)

Control - NOT being in control (leadership criticizing those who leave/ differ with them)

Control - NOT being in control (leadership demand submission)

Control - NOT being in control (leadership manipulation)

Control - NOT being in control (leadership misleading)

Control - NOT being in control (loss of personal control)  
Control - NOT being in control (loss of personal responsibility)  
Control - NOT being in control (loss of personal values)  
Control - NOT being in control (loss of power to defend self)  
Control - NOT being in control (silencing own "voice")  
Control - NOT being in control (SP/ leadership controlling)  
Control - NOT being in control (told where to buy a house)  
Control - resisting loss of self  
Control - survival (control of self): shutting down when not able to defend/ challenge anymore  
Cost of ministry - family  
Cost of ministry - spouse  
Defining - calling  
Defining - full time ministry  
Defining - leadership (empowering others)  
Defining - leadership (not denying others)  
Desire to belong (for example, to a team, to fit in, to be accepted)  
Finances - low salary  
Finances - no salary yet "employed"  
Fit - frustration with pastoral work  
Fit - leadership seeking conformity/ agreement from subordinates  
Fit - not called to pastoral but would try make it work  
Fit - proper fit aligns energy  
Fit - wrong fit = frustrated  
Fit - wrong fit from the beginning  
Fit - wrong fit resulted in leaving ministry  
Fit - wrong fit: personality conflict with mentoring pastor  
Game - church is a "chess game" (negative view)  
Game - church is a "game" with rules (neutral/ negative view)  
Game - church is a "game" with rules (neutral/ negative view)  
Job description - expectations communicated before arrival (verbally)  
Job description - scope creep, more responsibilities  
Job description - UNCLEAR  
Job description - UNCLEAR: lack of reporting lines



Job description - UNCLEAR: no clear KPA's

Job description - UNCLEAR: nothing on paper

Job description - UNCLEAR: open ended

Job description - UNCLEAR: relief when clear

Job description - UNCLEAR: role confusion

Leadership - dealing with favouritism: being the favourite (positive side)

Leadership - dealing with favouritism: NOT being the favourite (negative side)

Leadership - abdicating responsibility for difficult tasks: others must maintain things

Leadership - abdicating responsibility for difficult tasks: others must make things "die"

Leadership - abdicating responsibility for difficult tasks: others must take the blame

Leadership - acting in the same way as the leaders ("steam rolling"?)

Leadership - age contributed to mutual respect (both being older)

Leadership - being inactive/ doing nothing (is this also under control because he cannot do something himself?)

Leadership - being labeled by leadership for mistakes made

Leadership - blame shifting to deflect attention onto another subordinate

Leadership - compromising/ negotiating optimal ministry position/ role (positive aspect)

Leadership - controlling

Leadership - dealing with leaderships "mistakes"

Leadership - dealing with leadership's "unethical" behaviour

Leadership - dealing with leadership's nepotism

Leadership - indirect apology, back tracking earlier decision

Leadership - lack of clear communication from leadership

Leadership - lack of continuity between handover of leadership

Leadership - lack of intervention/ mediation

Leadership - lack of support from 'headquarters'

Leadership - Leaders' manner in dealing with multi-racial relationships

Leadership - leader's public dealing of conflict

Leadership - loss of trust in leadership

Leadership - more controlling in certain areas (elderly-morning service)

Leadership - mutual respect

Leadership - not genuine, not real, not authentic (also Leadership - loss of trust in leadership)

Leadership - open-minded (positive)

Leadership - placed on a pedestal, the "God complex"

Leadership - pleasing leaders considered pleasing God

Leadership - pleasing leaders for acceptance/ significance/ promotion

Leadership - questioning how issues are dealt with

Leadership - realistic expectations from subordinates

Leadership - rebranding other's ideas as own

Leadership - showing an interest/connecting with subordinate (positive)

Leadership - unrealistic expectations from staff/subordinates

Leadership - unsupportive in work role of subordinate

Leadership - valuing individuals

Leadership style - autocratic control, demanded obedience

Leadership style - leader experienced as a "dictator"

Leadership style - seeking a collaborative style

Leaving - a response to differing with leadership

Leaving - a response to 'manipulation'/control by leadership

Leaving - because of leadership's nepotism

Leaving - due to being misused (overworked)

Leaving - due to friction and frustration (CUTTING POINT)

Leaving - due to not being appreciated

Leaving - due to not being heard (CUTTING POINT)

Leaving - due to not being released into call to missions

Leaving - due to personality clash with leader

Leaving - due to poor salary

Leaving - due to strained relationship with leadership (CUTTING POINT)

Leaving - due to wrong fit (CUTTING POINT)

Leaving - exit due to autocratic control (CUTTING POINT)

Leaving - forced termination (CUTTING POINT)

Leaving - God said so

Leaving - high levels of stress/traumatic experience leaving

Leaving - infidelity as a factor

Leaving - leadership styles clash

Leaving - looking for an excuse to leave: frustrated

Leaving - looking for an excuse to leave: masking reason to leave by stating church's lack of finances

Leaving - others confirmed it

Ministry - unfulfilled expectations

Organization - church is a body not organization

Organization - church is Jesus' organization

Organization - different governance models

Organization - majority rule in church?

Organization - not having a 'voice' in the church as organization

Organization - struggling with the church as organization

Spirituality being questioned - as a qualifier for being in the ministry

System - church is a system (negative view)

System - church is a system (neutral view)

System - church is a system: "hammers people" (negative view)

System - church is a system: does not care for the poor (negative view)

System - church is a system: not functioning as a body - organic/organism?  
(negative view)

System - church politics (negative view)

Time management - poor/undisciplined