



Ministers in Crisis Project

Final Report

Prepared by Barry Fallon & Simon Rice

in conjunction with the UCA Synod of Victoria and Tasmania Ministers in Crisis Task Group



December 2009



Uniting Church in Australia
SYNOD OF VICTORIA AND TASMANIA

 ACU National
Australian Catholic University
Brisbane Sydney Canberra Ballarat Melbourne

Background

In 2008 the Ministers in Crisis Task Group contacted Professor Barry Fallon at the School of Psychology, Australian Catholic University (ACU), to discuss the possibility of research being undertaken by the Task Group. After several meetings it was agreed in March 2009 that Professor Fallon in collaboration with his research assistant (Mr Simon Rice) and two members of the Task Group (Rev. Joan Wright Howie and Ms Jean Leeman) would conduct the research.

The main purpose of the research was to establish what were considered to be the major factors which result in crisis in ministry. It was agreed that an appropriate research methodology would be one which:

- involved a stratified random sample of the ministers of the Synod of Victoria and Tasmania
- would assure anonymity to those who participated
- that Professor Fallon and his research assistant would not know who had been invited to participate
- that Rev. Joan Wright Howie and Ms Jean Leeman would not know who had provided responses
- that the data gathering process would involve several phases – each phase seeking additional input from the sample based on what had been provided in the previous phase.

It was agreed that there would be three phases of data gathering: Phase 1 would ask participants to identify and specify what they understood to be the important factors which lead to crises in ministry. Phase 2 would ask the participants to rate the importance of each of the 18 factors which had been identified in Phase 1. Phase 3 would ask the participants to provide suggestions as to what should be done to address the factors which had been identified as the most important and also to provide suggestions as to who should have responsibility for addressing the most important factors.

Participants

The synod of Victoria and Tasmania has a total population of 782 ministers, comprising 480 ministers in placement and 302 retired ministers. To ensure the researchers were unaware of the identity of participants, a representative from the Task Group compiled an initial email list of the 201 ministers who would be invited to participate. An email invitation was sent to a stratified random sample representing 25.7% of the total minister population (both those in placement, and those retired). The sample comprised 51 female ministers and 20 retired ministers.

At each of the three data collection phases the stratified random sample was emailed and invited to participate. As respondents were assured anonymity, the overlap of participants across the three phases cannot be

determined. Consequently, some participants may have participated in all three phases and some in only one or two. Data was not collected on the age of participants for concern that individuals may be able to be identified.

The number of participants responding varied across the three data collection phases. In each instance the response rate was more than adequate (see Table 1). Response rates greater than 30% are considered statistically reliable for voluntary participation in organisational research. In response to the Phase 1 email, three male participants requested their name be withdrawn from the email list – these participants were subsequently not contacted for any further data collection. There were two email invitations which were returned (e.g. bounced back) from unrecognised email addresses.

Table 1
Participant Numbers and Response Rates for Each of the Three Phases

Phase	Email Invitations	Total Website Hits	Total Responses	Usable Responses	Response Rate
1	201	133	133	85	42.5%
2	196	111	96	95	47.5%
3	196	116	77	75	38.5%

There was some minor variation between the three phases in terms of the representation of males and females, types of settlement, geographical regions, ethnicity, and years since ordination (see Figures 1, 2, and 3 and Tables 2 and 3). Broadly speaking however, the sample demographics approximated the demographics of ministers across the Synod.

Figure 1
Percentage of Males and Female Participants across the Three Phases

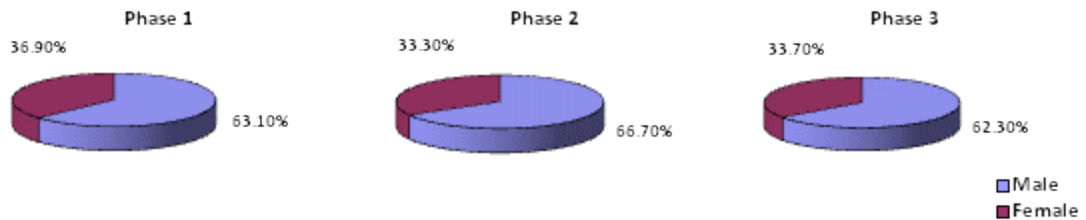


Figure 2
Mean Years Since Ordination

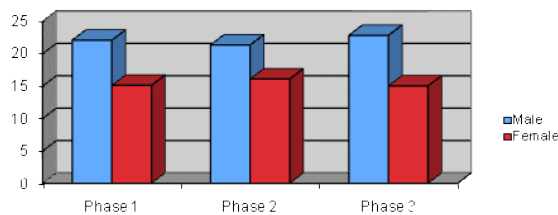


Table 2

Percentage of Participants in Different Types of Ministry

Phase	1	2	3
Local Congregation	67.9	68.8	67.1
Outreach	7.0	4.3	3.9
Presbytery	5.9	8.6	5.2
Chaplaincy	4.8	3.2	5.2
Retired	2.4	3.2	1.3
Synod	2.4	2.2	2.6
Parachurch	1.2	1.1	0.0
Patrol	1.2	2.2	1.3
Research	1.2	0.0	0.0
With an agency	1.2	4.3	2.6
Education	0.0	0.0	3.9
Not specified	4.8	2.1	6.1

Table 3

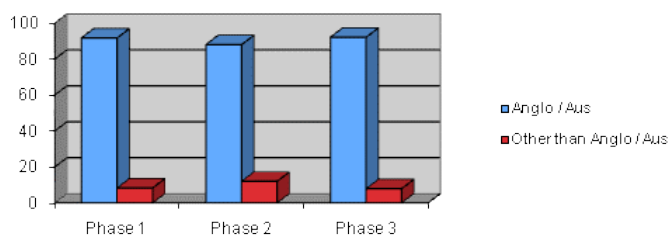
Percentage of Participants in Geographical Regions

Phase	1	2	3
Metropolitan Melbourne	60.7	59.8	59.2
Regional City	21.4	27.2	31.6
Rural	25.0	23.9	23.7

Note. Totals add to more than 100% as some participants indicated that their ministry was in more than one of the options provided.

Figure 3

Percentage of Participants by Ethnicity



General Procedure

Ethics approval was received from the Human Research Ethics Committee of ACU. Ms Jean Leeman undertook the stratified random sampling of participants from the list of email addresses from Synod. It was agreed that a sample of 201 clergy would be invited to participate. The invitation to participate in the research included information establishing the importance of the research, reassuring the participants of anonymity, and that it had been granted Research Ethics Approval by the Australian Catholic University. A secure website was used

where the survey was uploaded. At each Phase a small sample was chosen to test the “useability” of the survey prior to formal data collection beginning.

Phase 1

Procedure – Phase 1

The data gathering in Phase 1 invited participants to provide up to five factors which they considered were important in leading to “crises in ministry”. Prospective participants received an Invitation to Participate which in part read as follows:

“The UCA Synod of Victoria & Tasmania Ministers in Crisis Task Group in conjunction with Professor Barry Fallon at Australian Catholic University invites you to participate in research which seeks to identify those factors which are critical and which result in crises for ministers. The crises may be to do with less than effective functioning as a minister or they may be in terms of a lack of confidence in the vocation or vocational identity.

The Task Group has been considering matters affecting ministers for some time now as you may be aware. Synod has identified this as a matter of importance.” (See Appendix A for the full invitation to participate).

The participants were invited to provide written responses e.g., Lack of financial resources or they could provide a more detailed response e.g. up to 200 words (see Appendix B). The email to the participants informed them that the website would be open for two weeks. To encourage a high response rate a combined thank you to those that had participated and a reminder to those who had not participated was sent to all in the sample one week prior to the website being closed.

Results – Phase 1

The 85 participants between them provided 353 responses. It is clear that the participants who responded had no difficulty in identifying up to five factors which they considered important in leading to crises in ministry. There was an average of 4.1 responses per participant.

Using standard data reduction techniques for qualitative data the responses were grouped and formed into factors based on common elements. There were several iterations of this process. The coding was checked. The result of the data reduction process was 18 factors.

The 18 factors (listed alphabetically), their frequency of mention for responses for each factor and the rank ordering of the categories based on frequency are set out in Table 4.

Table 4
 Frequency of “Mentions” Within the Eighteen Categories

Factor	Freq	Rank
Boundaries	9	13
Change	36	3
Conflict	22	9
Discrimination	9	12
Expectations	51	1
Faith	26	6
Family	22	8
Financial	7	15
Health	5	17
Isolation	22	7
Lack of Training	4	18
Personal Wellbeing	32	4
Policy, Protocol	9	11
Power, Abuse, Bullying	41	2
Settlement	15	10
Support, Mentoring, Supervision	29	5
Theological Differences	8	14
Vocation	6	16

Phase 2

Procedure – Phase 2

As it was not known who had responded in Phase 1, the email invitation regarding Phase 2 was sent out once again to all participants selected in the original stratified random sample - minus the three participants who had asked to be withdrawn and the two participants who had unrecognised email addresses. Participants were informed that the website would be accessible for 2 weeks only.

The participants were informed that as a result of the data reduction process they would be presented with an alphabetical listing of all 18 factors. Each factor was given a brief description using words and phrases expressed by participants in Phase 1. For example, *Boundaries: Lack of attention to, and lack of awareness of professional and personal boundaries in ministry. This includes issues of confidentiality, gossiping, and acting beyond the role of a minister e.g. trying to be all things to all people.* The brief description was written to reflect the variations in the sub-factors mentioned by participants.

Participants were to respond by indicating what they saw to be the level of importance they would attach to that category in terms of whether it would be likely to lead to a crisis in ministry. The rating scale used ranged from 1 = *not at all important* to 7 = *extremely important*.

Results – Phase 2

It is clear that all 18 categories were considered important – the lowest mean rating of 3.90 being only just lower than the mid-point of the 7 point scale (see Table 5). There were 8 categories which had an average rating of greater than 5.00.

For all 18 categories the importance ratings by females is higher than that of the males and on four of these (Conflict; Power, Abuse, Bullying; Theological Differences; and Financial) the differences between males and females were statistically significant. The rank orderings of the importance for the males and the females were basically the same – just a couple of adjacent differences.

There was no consistency and no significant differences in mean importance ratings between clergy in local congregations and clergy in other types of placements.

Table 5

Means for Each Category for the Total Sample and for Male and Female Clergy

Factor	Average	Male	Female
Boundaries	5.78	5.60	6.13
Conflict	5.66	5.44	6.10 *
Power Abuse, Bullying	5.61	5.42	6.00 *
Personal Wellbeing	5.45	5.32	5.68
Faith	5.34	5.23	5.57
Change	5.18	5.08	5.39
Expectations	5.15	5.06	5.32
Family	5.13	5.08	5.29
Support, Mentoring, Supervision	4.96	4.81	5.26
Settlement	4.87	4.69	5.22
Health	4.85	4.68	5.20
Isolation	4.84	4.72	5.06
Lack of Training	4.56	4.45	4.77
Discrimination	4.51	4.32	4.90
Vocation	4.46	4.29	4.81
Policy/Protocol	4.32	4.10	4.74
Theological Differences	3.96	3.74	4.39 *
Financial	3.90	3.66	4.39 *

Note. * Difference between males and females statistically significant.

Phase 3

Procedure – Phase 3

In Phase 3 participants were asked what should happen about the 6 factors which received the highest ratings of importance in Phase 2. Six factors were chosen for this analysis as they corresponded to those factors for which at least 50% of the sample gave a rating of 6 or 7 on the 7 point rating scale. These factors in order were: Boundaries; Conflict; Power, Abuse, Bullying; Personal Wellbeing; Faith; Change.

Results – Phase 3

There were 75 participants who responded with useable data for Phase 3. Not every participant provided a response for each of the 6 factors – numbers ranged from a low of 57 participants for Change to a high of 72 participants for Boundaries.

Participants were asked to indicate what they thought should be done about each of the factors. Some participants made a single suggestion while others made multiple suggestions. The number of suggestions ranged from 78 for Change to 142 for Boundaries. The data provided by the participants was coded into categories through an iterative process. A reliability check was made on the coding. In this report only those suggestions which were mentioned by 10 or more participants are commented on. Table 6 below provides the complete data for each factor and for each suggestion.

Table 6
Frequencies of Suggestions for Action for Each of the Six Factors

Recommended Action	Confl	PWB	Bound	PAB	Change	Faith
Initial Training	4	4	9	4	3	4
Ethics	0	0	0	0	0	0
Field Education	1	0	0	0	0	0
Personality Profiling	1	0	2	1	0	0
Mandatory Professional Develop	33	13	21	21	23	15
Ethics	2	0	21	6	0	0
Self Reflection/Awareness	0	6	5	1	2	3
Professional Supervision	10	30	25	14	3	15
Presbytery Minister	0	2	0	0	0	0
Peer Support	12	17	14	10	10	21
Mandatory Peer Support	0	0	1	1	0	0
Structural Change	2	1	0	1	3	0
Guidelines	0	3	1	2	1	1
Relocation Assistance	0	1	1	0	0	0
Methods/Procedures	0	0	0	0	0	0
Case Studies	1	0	7	2	0	0
Clinical Pastoral Education	2	2	2	1	1	1
Discipline	0	5	1	0	1	4
Role Plays	0	0	4	0	0	0
Counselling	0	6	4	0	0	0
Retreats	1	7	2	0	2	17
Spiritual Direction	0	5	1	0	1	17
Shared Ministry	0	0	1	0	2	2
Structured Resources	2	0	2	2	0	1
Honourable Suspension	0	0	0	0	0	1
Period of Discernment	0	0	1	0	0	1
Theological Reflect	0	0	0	1	4	4
Self Care - Gym	0	5	0	1	1	0
Stress Leave	0	4	1	0	2	0
External consultants	5	0	4	2	0	0
Theological Diversification	1	2	0	0	0	0
Workshops	4	0	4	10	1	0
Strengthen Complaints	15	0	1	17	2	0
Elders Council	0	0	0	3	0	0
Settlement Meetings	2	0	1	0	0	0
Target	0	0	0	1	0	0
Congregation	3	1	2	3	3	0
Presbytery	0	1	1	0	0	1
Schools/Agencies	0	1	1	0	0	0
Uncodable	3	3	2	3	13	9
Total	104	119	142	107	78	117
# Participants	66	61	72	58	57	62

Note. Conf = Conflict; PWB = Personal Wellbeing; Bound = Boundaries; PAB = Power, Abuse, Bullying.

Conflict, and Power, Abuse and Bullying are two factors that clearly involve interpersonal relationships between individuals. The suggestions by the participants were very similar for these two factors. The most frequently mentioned suggestion was Mandatory Professional Development (33 mentions for Conflict and 21 mentions for Power, Abuse, Bullying). The next most frequently mentioned suggestion was for a Strengthening of the Complaints Procedures within the UCA (15 mentions for Conflict and 17 mentions for Power, Abuse, Bullying). The next two suggestions were for Peer Support and Professional Supervision although the order was different for each of the factors – the order was Peer Support (12 mentions) then Professional Supervision (10 mentions) for Conflict and the reverse order for Power, Abuse, Bullying (14 mentions for Professional Supervision and 10 mentions for Peer support). For Power, Abuse, Bullying an additional suggestion was mentioned (10 times) – this was for Workshops.

Personal Wellbeing is a factor for which basically each individual must take responsibility. As it was selected as one of the top 6 factors leading to a Crisis for Ministers it is clear that the participants were of the view that the clergy are not successfully addressing this in their lives. Their suggestions as to what should be done highlights the need for a role for others to assist the individual clergy. The suggestions were for Professional Supervision (30 mentions), Peer Support (17 mentions) and Mandatory Professional Development (13 mentions).

Professional Supervision was also mentioned frequently for Conflict, and Power, Abuse, Bullying. There is a difference between Professional Supervision and Peer Support. Professional Supervision requires a relationship with another who has been trained as a Supervisor and the process of Professional Supervision implies that there is a dimension of accountability from the supervisee to the supervisor. There is also typically a financial cost. Peer Support requires a relationship with one or more persons who are “the same”. Through their mutual understanding of the roles they share and their knowledge they are able to support and assist each other. There is no necessary element of accountability in peer group relationships where issues can be fully explored.

The Boundaries factor received the highest number of suggestions (142) from the highest number of participants (72) for what should be done. The Boundaries factor consists of a host of ethical issues for clergy as well as matter of plurality of roles, and conflict between roles. While there is often an interpersonal dimension involved, for matters of boundaries, the individual is very much responsible for themselves. This requires personal insight as well as knowledge. For the Boundaries factor Professional Supervision (25) was the most mentioned process to address the matter. This was followed by Mandatory Professional Development (21) and Mandatory Professional Development with a focus on Ethics (21). Peer Support (14) and Initial Training (9) were the other activities/processes being suggested by more than a couple of participants. In effect the participants who provided data on this factor saw the ways in which it could be addressed somewhat differently to the other factors. It was the factor with the highest number of mentions for Initial Training, and the highest one for Mandatory Professional Development in Ethics (21).

The Change factor was a difficult one for the participants to make suggestions about. Mandatory Professional Development (23) and Peer Support (10) were the only two activities which were mentioned by at least 9 participants. It was on this factor that the highest number of participants provided data which was deemed “could not readily be coded” into appropriate items. Responses here included many “*I don't know what to do about this*” and examples of personal life

situations which did not offer suggestions about what should happen. The Change factor was the only one which has a very low number of mentions for Professional Supervision (3).

The final factor considered was Faith. This factor had 9 participants who provided data which was not amenable to coding. Peer Support was the most frequently mentioned (21), Spiritual Direction and Retreats were each mentioned by 17 participants each, and Professional Supervision by 15.

Overall then, there was a reasonable degree of consistency in the recommendations across the factors. Mandatory Profession Development, Professional Supervision and Peer Support were the most frequently mentioned activities being suggested. Mandatory Professional Development and Professional Supervision are both indicative of a need for appropriately skilled provision of information, knowledge and skills. Peer Support on the other hand is indicative of the need to be associated with others “like me” amongst whom there can be the sharing of experiences and mutual support. The Strengthening of the Complaints Procedures is being asked for especially with respect to Conflict, and Power, Abuse, Bullying. This does suggest that for many participants the current process is not as effective as it could be and this may warrant some further examination. Retreats and Spiritual Direction are clearly indicated as tools for addressing and/or avoiding the crisis of faith which clergy experience.

Conclusion

The major purpose of the research was to identify the factors contributing to a crisis in ministry and to hear what the participants considered should be done to address the most significant factors.

There were two forms of actions which were seen to be applicable to each of the 6 factors – Mandatory Professional Development and Peer Support. There was an additional form of action which was applicable to 5 of the 6 factors (Change was the factor which was not included) – Professional Supervision. These three forms of action are indicative of the participants stating that there is a need for closer linkages within the clergy. It is not too dissimilar from the recent Canadian research (Shepell, 2006) on clergy for the Isolation in Ministry Steering Group of the United Church of Canada. While in the present research the word “isolation” was only used by a few participants it is not too difficult to infer from the responses that a similar phenomenon is occurring within the Synod of Victoria and Tasmania for the clergy. In addition to wanting to be more connected to fellow clergy, the participants are stating that there should be an expectation that what occurs should be done in a professional manner – that is by persons who have the appropriate training and expertise. It may not necessarily be by a person occupying a role e.g. presbytery Minister, but rather that competence and expertise is more critical.

When it comes to two of the factors which have serious implications for the interactions between clergy and between clergy and the laity – Power, Abuse, Bullying, and Conflict, there was also a clear message about a need to strengthen the procedures which have been developed to address these matters. In a close reading of

many of the responses, in addition to the Strengthening of the Procedures there is the need for the process to be seen and experienced as just, fair, and impartial, and for there to be confidence and trust that the processes will be just, fair, and impartial.

The participants made many suggestions about specific methods and processes in which the factors could be addressed. Retreats and Spiritual Direction are highlighted for the Faith factor and workshops for Power, Abuse, Bullying. Many of the suggestions made are indicating a preference for active participation of the learning/development activities.

There is much for the Ministers in Crisis Task Group to consider, and to use as a basis for courses of action. The findings of the research will form the foundation on which the Task Group deliberates to consider recommendations to appropriate sections of the Uniting Church. For example, recommendations will likely be made for the CTM to incorporate into their initial training and into the on-going formation of the clergy. Other recommendations will likely be made to Synod, and may focus on enhancing collegiality and peer support amongst Uniting Church Ministers.

In conclusion it is informative to “hear” from some of the participants about their final comments. They were provided with a space to write “Any other comments” at the end of the Phase 3 data gathering exercise. While there were only 29 participants who provided a comment, some comments are particularly worthy of reporting. There were several who thanked the Task Group for the research and a few who wished the task Group well in the following stages.

Thank you for your work and being able to identify the issues so clearly

Thank you for your research into this area. I look forward to the outcomes and recommendations. God bless you and inspire you.

I hope this survey will help solve some of the problems ministers face. Thanks for commissioning it.

Several participants commented on the critical importance of relationships.

Knowing that others are also in the same boat, and we can be accountable to each other in our acceptance of these challenges, that is not only supportive but also keep me on my toes. Thank you.

My observation is that the clergy who are "healthiest" (in broad terms) are those with both good spiritual practices AND who meet frequently with colleagues who genuinely support them. Both are hard to create with a program. But we have a problem of competitiveness and insecurity in the UCA which means our collegiality is typically poor.

To end this report, it seems appropriate to conclude with a comment from one of the participants for whom involvement in the project has been a transformative experience.

During this whole process (all three questionnaires) I've come to realise that we may possibly be talking about one issue that manifests as different sorts of crises - the issue of forgetting that we are each a part of the whole rather than independent units. I am sure that there would be far fewer crises if we (the church) took this more seriously. It would mean being more intentional in developing relationships (ideally of mutual friendship and support) that sustain us and make us responsible to each other. I don't mean this in terms of policing each other, but of being available to each other and caring for each other, including prayer. The older I get the less important I find myself to be as an individual and more important in terms of the relationships I have. This is especially true in my relationship with God, but also with family, friend and colleagues. Certainly there are tasks to do, but I am convinced they are the minor part of ministry. Relationships are the key.

Reference

Shepell, W. (2006). *The Survey of Ministry Personnel: Study of Isolation in Ministry for the United church of Canada*. WarrenShepell Research Group.

About the Authors:

Barry Fallon was appointed to the Foundation Chair in Psychology at Australian Catholic University in 2001. His undergraduate studies were at the University of Queensland where he obtained degrees Psychology and Divinity. His PhD in Psychology was awarded from the State University of New York at Buffalo. He has taught, practiced, and researched in Organisational Psychology for over 30 years. Barry was a member of the Congregational Church prior to the formation of the UCA. He is a member of Burwood Uniting Church.

Simon Rice is currently undertaking a PhD in Clinical Psychology at Australian Catholic University and has provisional registration with the Psychologists Registration Board of Victoria. He has held various sessional teaching appointments within the ACU School of Psychology. He is an associate member of the Australian Psychological Society, and is a registered Secondary Teacher with the Victorian Institute of Teaching.

APPENDIX A

INFORMATION LETTER TO PARTICIPANTS

TITLE OF PROJECT: Factors Which Result in Crises for Ministers

PRINCIPAL INVESTIGATOR: Professor Barry Fallon

Dear Prospective Participant,

The UCA Synod of Victoria & Tasmania Ministers in Crisis Task Group in conjunction with Professor Barry Fallon at Australian Catholic University invites you to participate in research which seeks to identify those factors which are critical and which result in crises for ministers. The crises may be to do with less than effective functioning as a minister, they may be in terms of a lack of confidence in the vocation or vocational identity or they may result from inappropriate church processes or structure. If you agree to participate you will be directed to a secure website where you will be able to provide in your own words a description of those factors which you consider to be critical in resulting in crises for ministers. It is proposed that the research will be completed in three phases with each phase only taking about 15 minutes. As it is an on-line (computer based) data gathering process, you will be able to access it at any time of day or night.

It is not envisaged that there are any risks to you in participating in this research. Your anonymity is assured as your name has been chosen at random by a member of the Task Group. The on-line data gathering does not ask for your name or other identifying information. There are some demographic questions asked to enable analyses such as Metro, Regional or Rural ministries, years since ordination, etc. Should you experience any distress in participating in this research you could contact the Bethel Pastoral Centre by phone on 9859 8700 or Dr Terry Bowles, Senior Lecturer in Clinical Psychology at ACU on phone 9953 3117.

In Phase I you will be asked to identify up to 5 factors which you consider to be important in leading ministers to experience a crisis in their ministry. You may provide a very brief response e.g., Lack of financial resources or you may wish to provide a more detailed response e.g. up to 200 words. In Phase II you will be presented with a summary of all factors which you and other participants have identified and you will be asked to indicate how important each of these factors are. In Phase III you will be presented with those factors which have been identified by the participants as the most important and asked for your views as to who should take responsibility for addressing these issues and for your thoughts as to how the issues could be addressed.

The Task Group has been considering matters affecting ministers for some time now as you may be aware. Synod has identified this as a matter of importance. In participating in this research you will have an opportunity to reflect on your own vocation and the vocation of others and identify factors which need to be addressed. The research will also provide you with an opportunity to have input into possible courses of action which should be taken to address the issues. It is anticipated that the results of the research will not only benefit individual ministers, and the Synod but also by publishing the results in appropriate journals, the wider church may also benefit. Any reports or publications which arise from this research will be reported in terms of aggregated data. No individual data will be reported and it will not be possible for anyone to identify any specific individual's responses.

Your participation is completely voluntary. No-one will know whether you do or do not participate. If you do decide to participate initially and subsequently change your mind you are free to do so prior to submitting that particular data and once again, no-one will be aware of that. Your consent for involvement in the study is implied with the completion of the online survey.

Any questions regarding this project should be directed to the Principal Investigator:

Professor Barry Fallon

Phone: 9953 3108

School of Psychology

Australian Catholic University

APPENDIX B

Data gathering for Phase I

As you are no doubt aware ministers not only within the UCA but also in other denominations at times experience a crisis in their ministry. Thinking about your own ministry and the ministry of others you know within the UCA can you identify factors which result in crises for vocations?

There is provision for you to write in your own words up to 5 factors which you believe can result in crisis in ministry. Your response(s) may be a simple one or two words or you may wish to write a brief paragraph (up to 200 words) for each of them. You may be able to identify only one or you may be able to identify more than five. If you can identify more than five would you please list the five which you consider to be the most important. Please write as many as you wish – up to five in the spaces provided.

Factor 1

Factor 2

Factor 3

Factor 4

Factor 5

It will help to make better sense of the data if you are willing to answer the following questions:

Sex (please circle one) Female Male

Is your ministry in local congregation Yes No

If "No", how would you describe your settlement? _____

How many years since you were ordained? _____ years

Is your ministry in: Metropolitan Melbourne Yes No

A Regional City Yes No

A Rural Area Yes No

Thank you for your participation. We will be in contact again in a few weeks once we have analysed the data from this Phase of the research.

APPENDIX C

Data gathering for Phase 2

Below is the list of factors and descriptions for each factor.

Boundaries Lack of attention to, and lack of awareness of professional and personal boundaries in ministry. This includes issues of confidentiality, gossiping, and acting beyond the role of a minister e.g. trying to be all things to all people.

Change Changes in aspects of ministers' experience due to contemporary society e.g. declining congregations and growing irrelevance of the church and parish ministry to contemporary society, changes in belief, faith, and spirituality.

Conflict Experiences of conflict e.g. conflict between clergy and congregation members, conflict within the congregation, conflict amongst clergy.

Discrimination Discrimination based on race, gender, sexuality, in-group/out-group, or type of ministerial settlement e.g. specialised ministries such as school chaplaincy.

Expectations Expectations of the role of minister e.g. insufficient time to complete tasks, clashing of expectations from different sources including self and congregation, synod, presbytery, local community. Lack of clarity of expectations of the ministers role, lack of challenge in ministry settlements and not meeting one's own goals.

Faith Faith issues e.g. spiritual burnout such as a breakdown in spiritual discipline, spiritual neglect, or poor development of spiritual practices, a personal crisis of faith, a loss or lack of faith.

Family Relationship issues within the family, difficulties at home, distance from extended family, issues with spouses work requirements, relationship changes.

Financial Poor remuneration, lack of tangible rewards or a lack of sufficient funds for the church.

Health Personal health matters that impact on ability to function effectively as a minister.

Isolation Social isolation from family and friends or professional isolation and feeling disconnected from colleagues.

Lack of Training Inadequate skills e.g. listening skills, crisis management, conflict management.

Power, Abuse, Bullying Misconduct, accusations of sexual impropriety, abuse and bullying by church members or clergy. Experiencing interpersonal difficulties with gatekeepers, congregation members, presbytery, or colleagues who wield power.

Policy, Protocol The institutional nature of church in which there is inadequate or ineffective structures, processes, decision making, and governance. Lack of confidence in church leadership.

Personal Wellbeing Lack of self-care including lack of self-awareness, lack of confidence, mental health issues amongst the clergy and lay. Managing stress, overwork, burnout and exposure to trauma and others' burdens. Experiencing a personal crisis.

Settlement Inappropriate settlement or mismatch of settlement to minister. Disruptive nature of settlement process for self, family, and relationships. Condition and location of manses.

Support, Mentoring, Supervision Lack of caring support from others, including the leadership within UCA, lack of structured mentoring including spiritual mentoring and mentoring in initial settlements, lack of appropriate supervision.

Theological Differences Theological and faith development differences between clergy and congregation and also within congregation.

Using the rating scales provided, please indicate how important you believe each factor to be in creating crises in ministry.

- 1- Not at all important
- 2 - Only a little important
- 3 - Somewhat important
- 4 - Important
- 5 - Quite important
- 6 - Very important
- 7 - Extremely important

APPENDIX D

Data gathering for Phase 3

Procedure

For the data gathering for Phase 3 participants were provided with the 6 factors which received the highest mean rating of importance from Phase 2. The information provided for each of the 6 was the same as provided in phase 2 e.g.

Boundaries. Lack of attention to, and lack of awareness of professional and personal boundaries in ministry. This includes issues of confidentiality, gossiping, and acting beyond the role of a minister e.g. trying to be all things to all people.

There were 2 questions to which the participants were invited to respond:

What would you like to see happen about e.g., the Boundaries factor which often results in crises for ministers? That is, what processes, or programs, or activities, etc do you feel would be helpful in eliminating and/or

and

Given what you have said regarding what you think would be helpful, which person(s), or groups, or UCA agency/unit, etc should have the responsibility for attending to this factor?