



a guide to
Flourishing



Personal Wellbeing and
Vocational Ministry in the
Church of the Nazarene


REV. CHRISTOPHER J. ADAMS, PH.D.

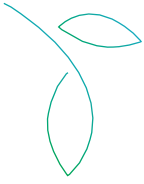
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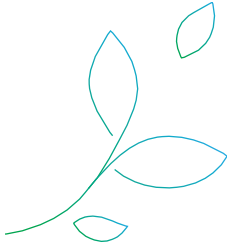
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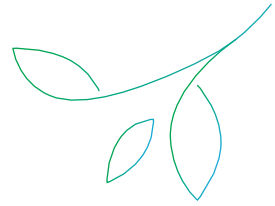
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– CHRIS

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Introduction

You were created to flourish. God's desire and design are for you to experience the kind of abundant life Jesus offers—the kind of life into which we, as ministers of the gospel, are inviting other people. Thankfully, our Wesleyan-Holiness heritage provides us with rich theological resources to help us participate with God in a flourishing kind of life and ministry. God is already at work in you, your family, your church, your community, and around the world, before you ever do anything in ministry. Research indicates that pastors who are flourishing approach ministry with this Wesleyan assumption: God is already at work in the world, and our role as ministry leaders is to join God in what he is doing already.¹ When we orient ourselves to participating with God in ministry, we more easily move beyond the limitations of the usual metrics of ministry effectiveness and are able to focus on faithfulness, fulfillment, and fruitfulness. We experience the joy of knowing God is sovereign, Christ is triumphant, and the future reign of God has broken in on the present world. Flourishing in ministry is about abiding in the joy of the kingdom, even in the midst of stress, challenges, sacrifice, and suffering.

Holiness and wholeness are inextricably bound together. However, in our tradition this connection has not always been reinforced at ground zero—in our own lives and ministry contexts. Sometimes we become so focused on fulfilling our ministry role that we forget what it means just to be a disciple. We need God's help to remember our present hope, and to experience the joy of our salvation

and of ministry. And that's not all. As my dear friend and mentor, Christian psychologist Dr. Archibald Hart, has often said, "Pastors do not get into difficulty because they forget they are pastors, they get into difficulty because they forget they are persons".² Before you are a pastor or pastor's spouse, you are a person. A human being. You are more than your very important and sacred role. At its best, our holiness tradition reminds us that the sanctifying work of God involves all of who we are as human beings. Consequently, holiness is not at odds with stewarding the greatest resource God will use in your ministry: you.

Many years ago, Earl Lee wrote *The Cycle of Victorious Living*, a wonderful book on Psalm 37. Lee saw in the psalm an invitation not to fret or worry, but to trust, rest, commit, and delight in the Lord. He suggested that when we find ourselves fretting in life and ministry, we are probably not doing one or more of those four things. The cycle of victorious living is a rhythm God offers to us, and choosing to live life in step with that rhythm allows us to participate in the hope and joy God has for us. The implication is that self-care in ministry is not self-indulgent or selfish. We take care of ourselves not only for the sake of the Church's mission in the world, but because we belong to God and are recipients of his love and care.

Interestingly, recent research on human flourishing is providing some new insight into the unique stresses pastors face, and the specific practices that can help them live into a victorious cycle of wellbeing in the midst of the work of ministry. We have identified not only those factors and conditions that help prevent the erosion of wellbeing, but also those that promote health, wholeness, and flourishing. The Flourishing in Ministry Project³ explores the practices and conditions that promote wellbeing by studying how healthy pastors construct and sustain a positive pastoral identity, and serve with longevity and joy.⁴ As a senior research associate with the Flourishing in Ministry Project, it is a joy to

offer to you the findings of this cutting-edge research with pastors, including Nazarene pastors. I believe you will find that the insights and recommendations not only nurture your sense of fulfillment in the work of ministry, but also enrich your experience of what it means to flourish in all of life as a witness to God's sanctifying grace and power.

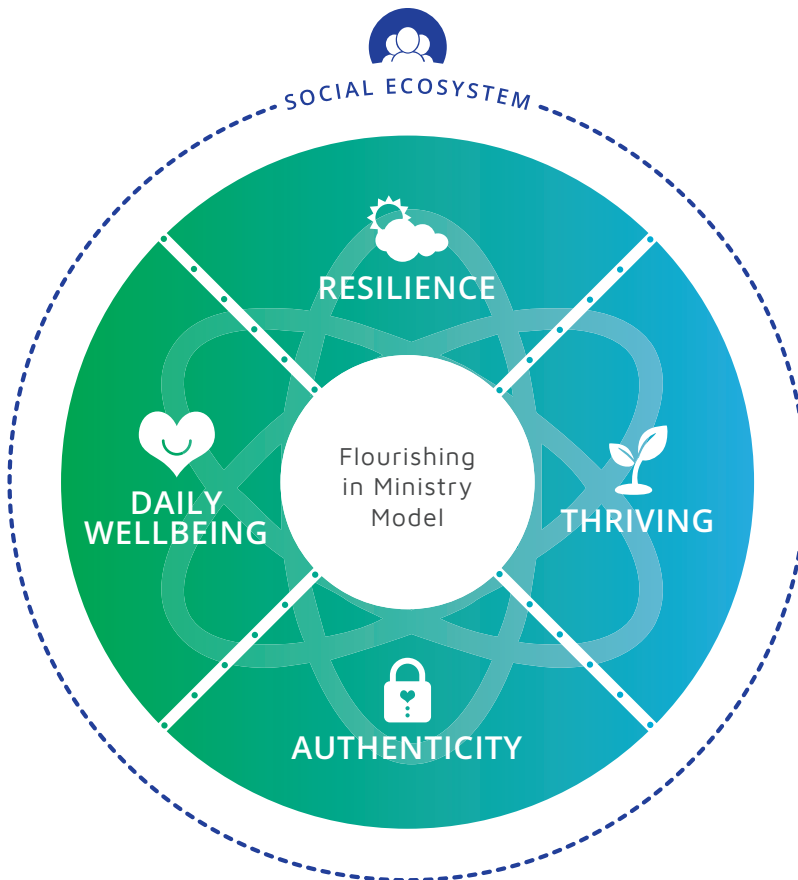
My favorite pastor of all time, Dr. Millard Reed, used to say to me often, "Our job is obedience, and God's job is revelation...and God will always be faithful to do God's part." As you use this resource, consider prayerfully what the Holy Spirit might reveal to you about where you need God's kingdom to break in and become more fully realized in your own journey. Are you responding to God's love and care by taking care of yourself? Are you pacing yourself so that you are at your best when you serve others? What practices can you take up to participate with God in cultivating a flourishing life and ministry? May God richly bless and deeply encourage you as you serve Christ's church.

– REV. CHRISTOPHER J. ADAMS, PH.D.



Flourishing in Ministry: An Overview

The Flourishing in Ministry model⁵ highlights the key dimensions of flourishing in ministry: Daily Wellbeing, Resilience, Thriving, and Authenticity. These four dimensions are interrelated. When well-being increases in one area, it has a positive impact on other areas as well. The more we experience Daily Wellbeing, the more Resilient we become—and greater Resilience leads to higher levels of Thriving and Authenticity, which in turn increases Daily Wellbeing, and so on.

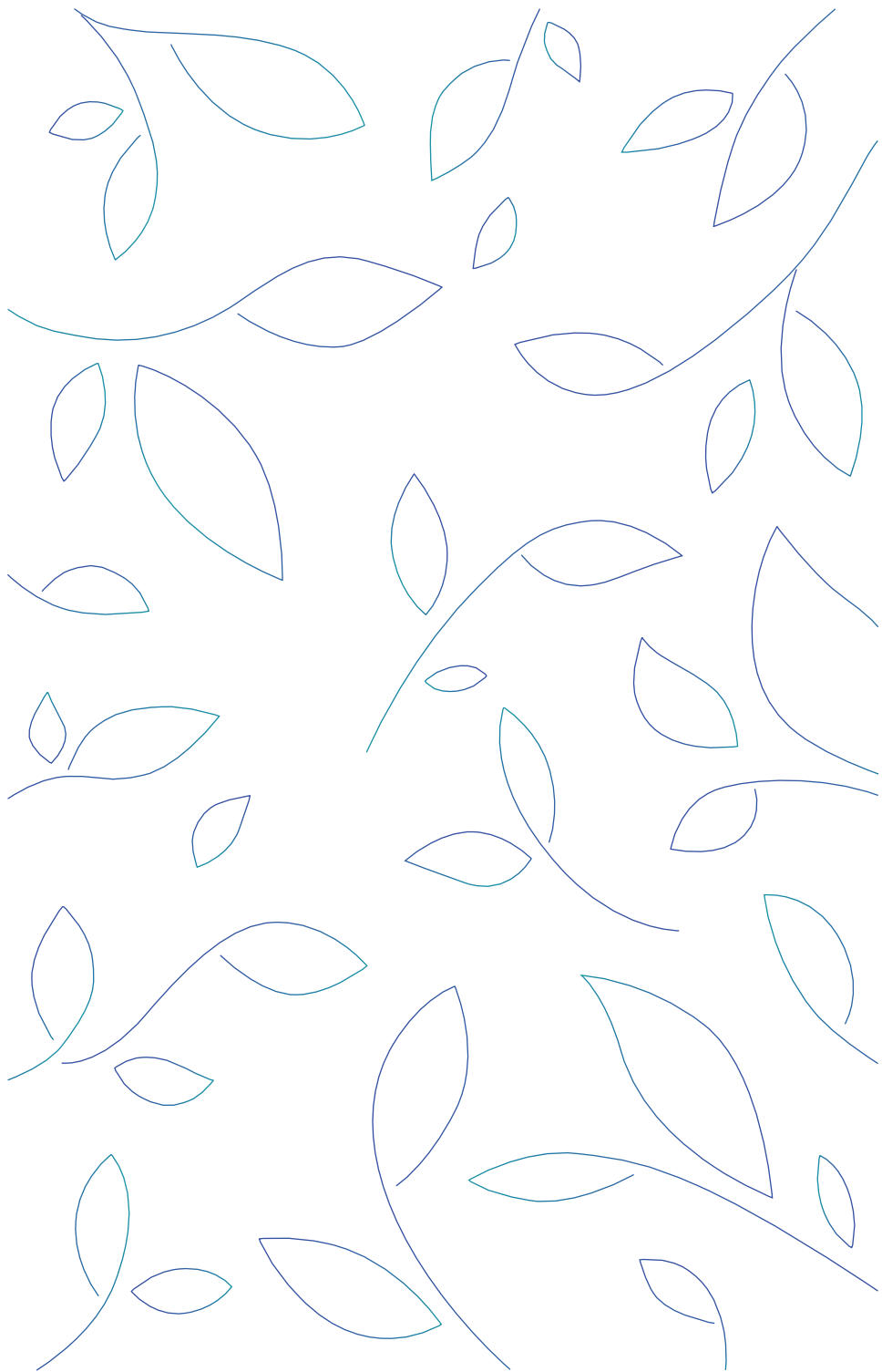


Pastors can engage in practices that create a positive cycle of wellbeing. At the same time, there are also cycles of ill-being that can generate a downward spiral. Our hope in creating this resource is to encourage you to faithfully engage in personalized, strategic practices that can interrupt a cycle of ill-being and promote a cycle of wellbeing in your own life and ministry.⁶

“The glory of God is the human being, fully alive!”
—*St. Irenaeus of Lyons (2nd Century A.D.)*

Our research also indicates that wellbeing *accumulates*. There is a wonderful afterglow to the joy stemming from a great day in ministry, which lasts for several days. Unfortunately, the impact of the difficult days in ministry also lingers—often longer than the afterglow of joy-filled days. Pastors tend to focus on the next, urgent task in ministry and are unaware of the stress that is accumulating internally. The simple act of taking a step back from the flow of life and ministry to pause and reflect can yield significant benefits.⁷

We also know that flourishing in ministry happens in a *relational ecosystem*. As leaders, we are embedded in a constellation of relationships. While we do need to take care of ourselves by establishing a rhythm of practices that promote flourishing, the health of the larger ecosystem in which we function is of utmost importance. An ecosystem that includes those who lovingly support us while holding us accountable to our goals, contributes significantly to the success of our own endeavors toward wellbeing (the inverse is true as well).⁸ As you continue reading, consider what changes you need to make and how you might cultivate support by better engaging healthy contributors within your relational ecosystem.

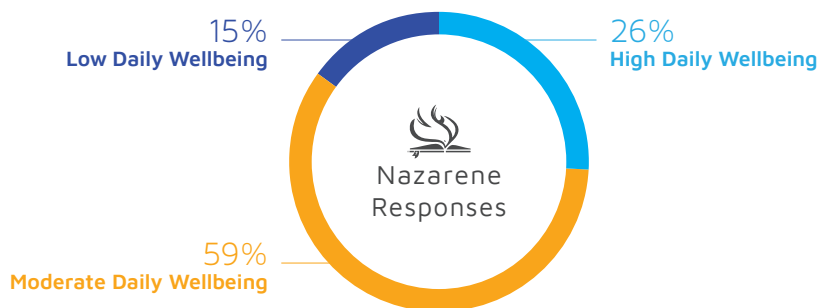




Daily Wellbeing

The day-to-day stress and strain of ministry impacts our physical, emotional, relational, and spiritual health. Daily Wellbeing refers to the quality of our daily lives in a holistic sense. It includes how often we experience positive emotions and/or negative emotions. A generally positive evaluation of the quality of one's life strengthens Daily Wellbeing. Our research suggests that most clergy report being very satisfied and engaged with their ministry work and also being generally happy; however, many of these same clergy also report experiencing significant daily stress and feeling dissatisfied with their overall lives. We begin with the dimension of Daily Wellbeing because this is the dimension that first declines for clergy. And, if it gets too low, it can start to weaken the other dimensions as well.⁹

Daily Wellbeing



We now know from research that ministry leaders are at significantly higher risk than those in many other professions for metabolic syndrome (see related chart), which puts us at exponentially higher risk for cardiovascular disease, heart attack, stroke, diabetes, and other serious medical conditions.¹¹ Ministry leadership is a very complex and stressful endeavor, and pastors often do not recognize the sources of stress or its impact on their overall health. Being in a profession that involves a 24/7 commitment, pastors experience a form of role immersion. In role immersion, identity can become fused with the pastor’s ministry role in complicated ways, potentially leading to neglect of self-care.

Clergy Health Risk: Metabolic Syndrome¹²

A group of risk factors that raise your risk for heart disease and other health problems, such as diabetes, kidney disease, and stroke.

WHAT QUALIFIES YOU FOR METABOLIC SYNDROME?

A large abdominal circumference + 2 of the risk factors below:

- + High blood pressure
- + A high triglyceride level
- + A low HDL (“good”) cholesterol
- + High fasting blood sugar

The work of ministry is also inherently unpredictable, given the frequency of crisis response and the myriad of responsibilities involved. Technology has only increased the urgency and pace of ministry, while simultaneously depersonalizing communication in problematic ways (for example, escalating a tense situation by

responding quickly by email rather than in a more personable way after letting emotions settle). Consequently, ministry is an adrenaline-demanding profession in which clergy constantly overtax their stress hormones without realizing they are doing so, just to meet the demands of the job. Over time, chronically-elevated stress hormones, combined with a lack of exercise, unhealthy diet, and sleep deprivation, contribute to the physical health risks noted earlier. However, many, if not most, of the health difficulties pastors experience are largely preventable if pastors and congregations pay closer attention to managing these risks. Otherwise, at some point pastors will experience levels of wellbeing so depleted they are no longer able to care well for others.

“Ministry is an adrenaline-demanding profession in which clergy constantly overtax their stress hormones without realizing they are doing so.”

Clergy health research also suggests that the rate of clinical depression is at least as high among pastors as the general population, and possibly higher.¹³ There are likely many reasons for this, including chronically-elevated stress hormones. Pastors can experience adrenaline fatigue (often on Mondays), and even adrenaline exhaustion. In the eyes of many people of faith, pastors are first-responders. While urban pastors in particular are frequently exposed to trauma and tragedy in their neighborhoods and communities, all pastors experience vicarious trauma and loss on a regular basis as they care for others. There are, in fact, many forms of ambiguous loss in pastoral ministry. These often are neither affirmed by others nor recognized and processed by pastors themselves. Over time, these experiences can create a reservoir of unresolved grief, contributing to depression.

Pastors may also experience relational trauma through severe church conflict, which can have a deep, cumulative impact. Additionally, emerging research

indicates that the COVID-19 pandemic has resulted in profound impacts resulting in prolonged disruption of routines of pastoral care and presence, congregational life, and continuity in leadership and finances. These also contribute to a level of relational trauma—a contribution exacerbated by solutions that are out of reach and, in many instances, overlaid by political differences. As a result, many pastors experience at least mild depression at times, largely induced by their ministry work. However, pastors tend to be hard on themselves for being depressed, rather than extend the same compassion toward themselves that they extend to everyone else. Pastors tend to think that they should not be feeling depressed, simply because they are a pastor. Engaging in such self-condemnation simply exacerbates the depression.

Remember, you are a person with vulnerabilities and limitations. If you are experiencing depression, be kind to yourself. Seek help from your physician, a psychiatrist, or a qualified Christian counselor who understands pastoral life. Reach out for support. There is hope and healing available to you, and you are not alone. Research is very clear that medication (when appropriate) together with counseling are much more effective than one without the other in treating depression. Creating a rhythm of work-life balance, adequate exercise, and good sleep are also extremely effective in reducing depression symptoms.

Financial stress is also a significant challenge for clergy overall. Nazarene pastors are no exception. The combination of managing limited church resources and personal finances is a form of chronic stress that can contribute to mental and physical health issues. Financial stress is not just about money; it is about the meaning and feelings we attach to money. The research seems to indicate that the biggest financial stressor is not lack of income but lack of financial literacy. For example, pastors may feel embarrassment or shame regarding a lack of financial management skills or lack of resources, and consequently avoid proactively

developing competency and confidence in this area. When pastors know how to manage the money they have—however limited an amount it may be—they have a higher sense of effectiveness in this area of life. Confidence that they are acting as good stewards reduces some of the stress associated with money matters.¹⁴

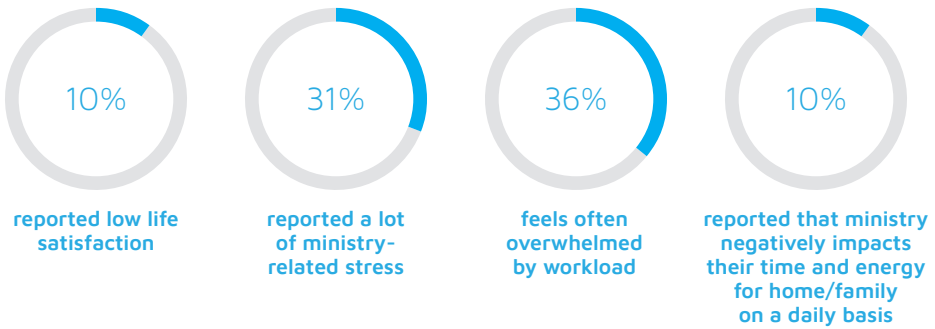
Lastly, pastors who are not taking care of themselves may find themselves more vulnerable to 'process addictions' in order to self-medicate their emotional pain. Process addictions involve becoming addicted to our brain's own internal chemical processes, which are set in motion by a particular behavior, the same way people can become addicted to substances (such as drugs or alcohol). This is how pornography and sexual addiction work as well as food addiction, technology addiction and workaholism. Workaholism is tricky for pastors because overworking is reinforced by the applause and admiration it brings from parishioners. Moreover, the work of a pastor is never done. It is one thing to love your work, but another to do too much of it for your own good or the good of the church. These and other process addictions release adrenaline, dopamine, and other powerful chemicals in the brain that provide a temporary sense of pleasure. However, engaging in these behaviors in a compulsive way leads to other difficulties. We are better served to proactively create a rhythm of flourishing practices.

“It would seem that Our Lord finds our desires not too strong, but too weak. We are half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered us...we are far too easily pleased.”

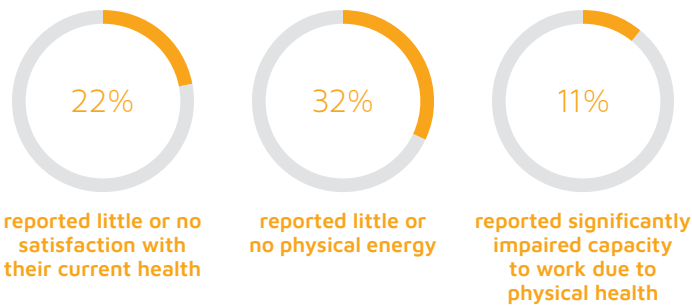
– C.S. Lewis

Indicators of Daily Wellbeing from the Flourishing in Ministry Research

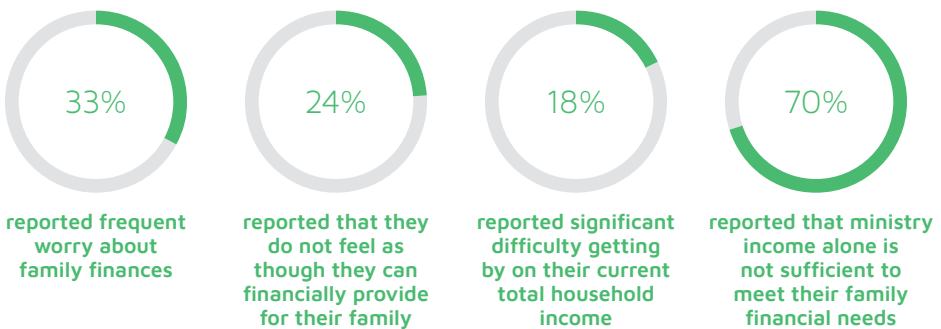
WORK/LIFE BALANCE



PHYSICAL HEALTH



FINANCIAL HEALTH

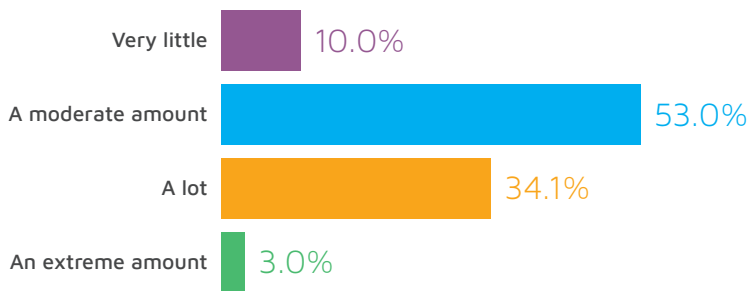




Overall, how much stress do you experience in your ministry work?

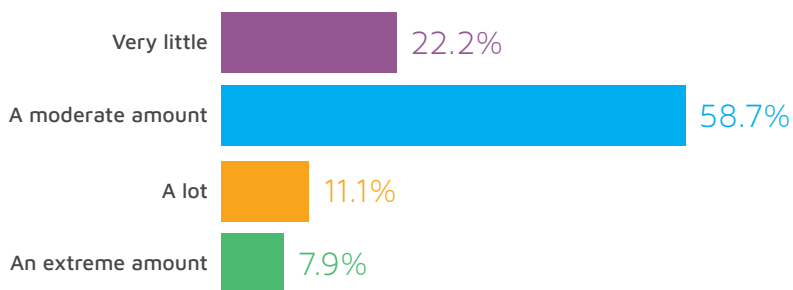
FULL-TIME PASTORS

508 responses



PART-TIME PASTORS

63 responses



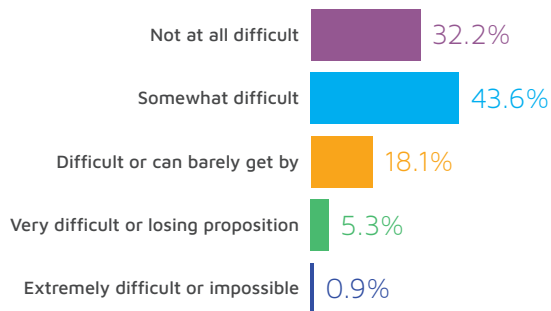
In both categories, a majority of pastors report "very little" or "a moderate amount" of stress; however, 37% of pastors who consider their position full-time reported "a lot" or "an extreme amount" of stress.



How difficult is it for you to live on your total household income right now?

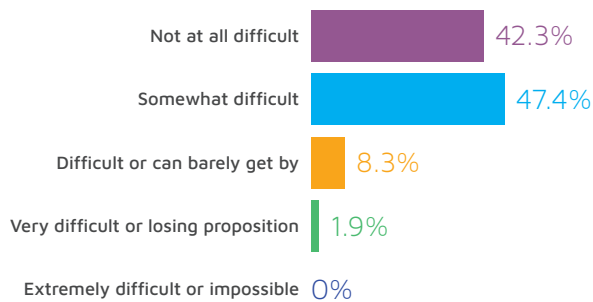
CHURCH SIZE: 50 OR LESS

227 responses



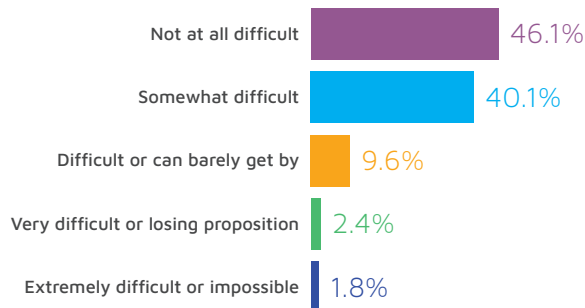
CHURCH SIZE: 51-100

156 responses



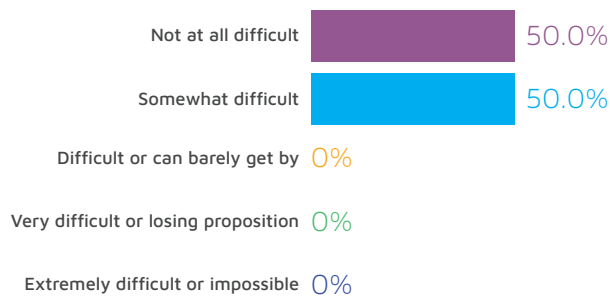
CHURCH SIZE: 101-499

167 responses



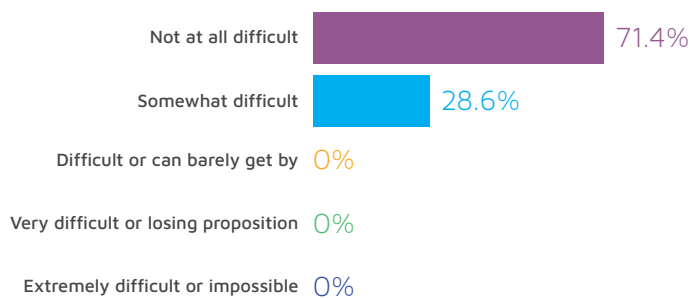
CHURCH SIZE: 500-1,000

14 responses



CHURCH SIZE: 1,001-4,999

7 responses



INCREASING DAILY WELLBEING

Nurture Your Soul

While all spiritual practices are important, our research suggests that prayerful practices are particularly important for pastors. These practices do not require any kind of 'religious performance' as part of the practice. They simply involve listening to, receiving from, and being with God. These practices invite us to step out of performance mode and into simple enjoyment of "the fellowship of the Holy Spirit." (2 Cor 13:14).

- **Prioritize Sabbath.** Sabbath is an invitation to receive the grace of being a beloved creation of God, who "knows how we are formed, and remembers we are dust" (Psalm 103:14 NIV). Rest and renewal is the focus of Sabbath. Take daily, weekly, monthly, quarterly, and yearly breaks from ministry work for restorative rest and purposeful recreation. (If you take Mondays off currently, try taking off a day later in the week when you can engage in something restorative, and truly enjoy your Sabbath.)
- **Practice solitude and silence.** Daily life is saturated with interaction, noise, and distraction. These come not only in the form of the busyness of face-to-face encounters, but also in the noise and disruption of simultaneous conversations on social media and emails. Solitude and silence are practices that create margin, space to breathe again, to allow the noise to stop so we can hear our heartbeat (literally and figuratively) and regain a capacity to listen well to the Shepherd of our souls. Solitude can be helped by carving out time to be alone; however, it is more about stepping out of the clutter to be in the presence of God. Silence involves the discipline of not

speaking or filling the space with noise. It is the practice of quietness, waiting without rushing, pausing to learn again to listen long.

- **Meditate on God's Word.** The Psalmist writes, "Within your temple, O God, we meditate on your unfailing love." (Psalm 48:9). *Lectio Divina* is one ancient Christian spiritual practice that many have found helpful by using the following progression to "press the pause button" on the hurried pace of life and ministry:
 - **Lectio:** Listen to the words of a short passage of Scripture read aloud, slowly allowing the words to resonate and settle in your heart. Pay attention to words or phrases that grab you, light up for you, or seem to stay in the forefront of your thoughts more than the others. Sit with the word or phrase and savor it as a word of God for you.
 - **Meditatio:** Listen to the same passage again, and ask God to show you how the word or phrase that has drawn your attention connects to your life right now. What do you see and hear as you wait in God's presence?
 - **Oratio:** Listen to the passage once more, for a third and final time. Reflect on a word, phrase, or image that has drawn your attention, ponder how that word or phrase connects to your life right now, and prayerfully ask how God is inviting you to respond.
 - **Contemplatio:** Give yourself some time to wait and be still before the Lord. Stay with God in the sacred space of this word for a while. Take God's word for you with you throughout the day.

Care for Your Body

- **Exercise.** Find an exercise activity you enjoy, and consider enjoying it with others. Connecting with others on this aspect will help turn intention into reality. Set an attainable goal for frequency and duration of exercise. Aerobic activity should be performed in episodes of at least 10 minutes, and preferably, it should be spread throughout the week. For substantial health benefits, adults should do at least 150 minutes (2 hours and 30 minutes) a week of moderate-intensity, or 75 minutes (1 hour and 15 minutes) a week of vigorous-intensity aerobic physical activity.¹⁵
- **Pay attention to healthy nutrition.** Work with a nutritionist or wellness coach, and educate yourself on the essentials of good nutrition. See *myplate.gov*.
- **Improve your sleep.** Here are some tips:
 - Have a consistent bedtime routine.
 - Reserve bed only for sleep and marital intimacy.
 - Make sure you have a comfortable mattress and the right pillow.
 - Exercise daily to improve sleep patterns.
 - Reduce caffeine consumption.
 - Avoid large evening meals.
 - Practice a relaxation technique such as the breathing exercise described below.
 - Take short naps during the day.
 - Spend time outdoors during the day.
 - Wind down an hour or two before bed, and take a screen-time break.

- **Manage Your Adrenaline.** Limit your ministry work-week to 50–60 hours on average, over the course of a year.
- **Practice the 4-7-8 Breathing Exercise** to help you relax and regulate your body's demand for adrenaline:
 - Exhale completely through your mouth, making a whoosh sound.
 - Close your mouth and inhale quietly through your nose to a mental count of four.
 - Hold your breath for a count of seven.
 - Exhale completely through your mouth, making a whoosh sound to a count of eight.
 - This is one breath. Now inhale again and repeat the cycle three more times for a total of four breaths.
- **Establish boundaries** around when you are working as well as around when you are taking time for yourself and your family. Communicate these boundaries to your family, accountability partner, church leadership, and congregation.
- **Pace yourself with technology.** Unplug for a period of time each day, and sometimes, for longer periods of time.
- **Plan recovery times** before and after high stress periods. Resist the temptation to hurry on to the next urgent matter.
- **Take care of unpleasant tasks first** and get them out of the way.

- **Build time margin into every day and every week.** Expect the unexpected, and position yourself to be able to respond with the necessary reserves spiritually, emotionally, and physically. Resign as the “keeper of the universe” and focus on participating *with* God.
- **Resolve conflicts quickly.** Festering conflicts are huge stressors.
- **If you detect anger inside, deal with it as soon as possible.** Unresolved anger is like a boomerang—it will come back and, in the end, hurt *you*. Scripture does not command us to never be angry. Simply experiencing anger is not sinful. However, Scripture does guide us in how we are to behave when we are angry. Anger is a secondary emotion—a feeling about other feelings. There is always something underneath the anger to understand and process.
- **Learn to *respond* in proportion to a given situation,** rather than *react*.
- **Limit caffeine intake.**

Be Proactive in Addressing Personal Financial Concerns and Goals

Experiencing some level of stress due to financial concerns is common to most people. Situations change, income varies, unplanned expenses arise, and, eventually, retirement arrives. Taking steps to be proactive on personal financial matters is a good way to reduce stress even when the challenges persist.

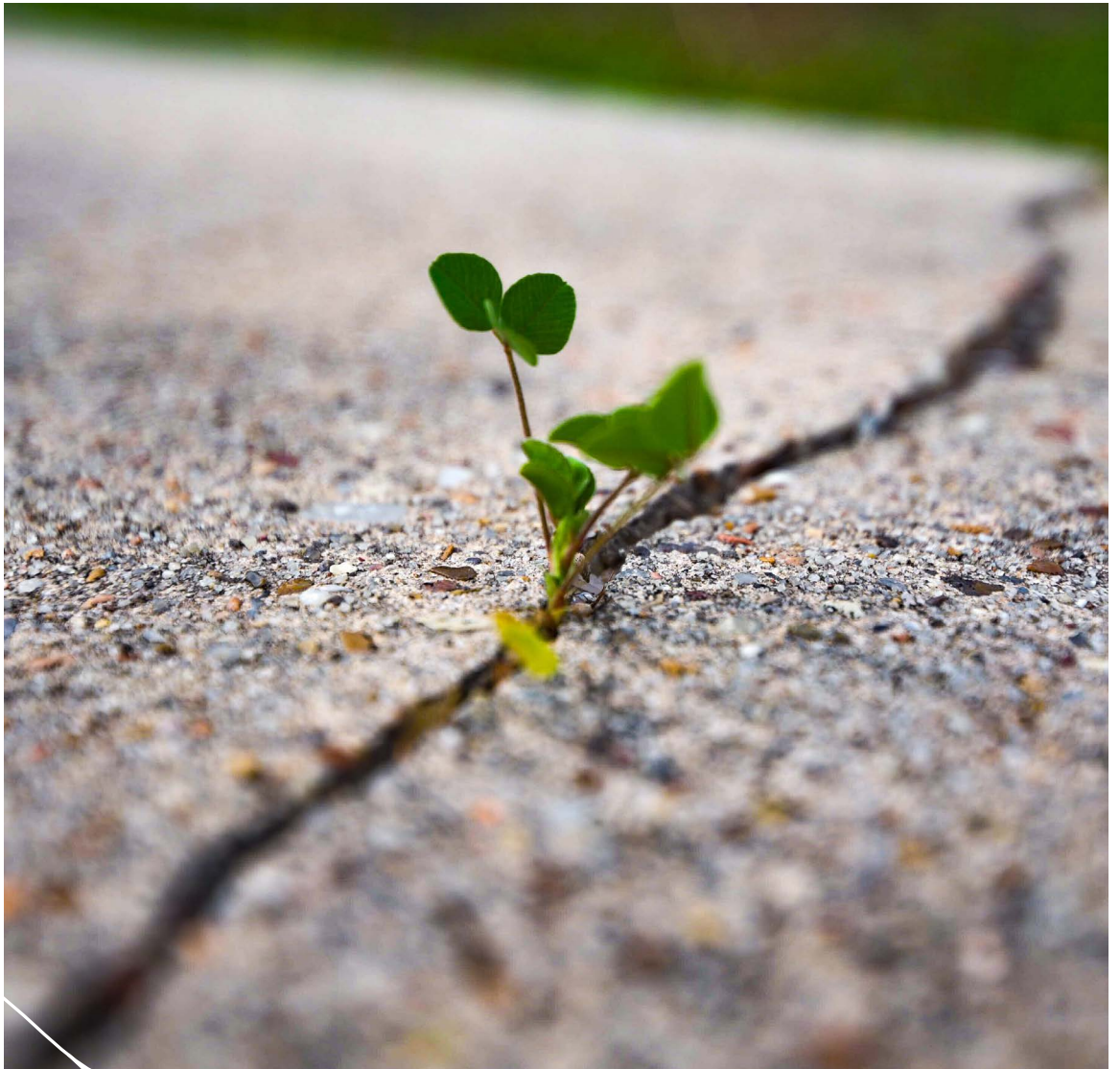
A good first step toward becoming proactive is to develop financial literacy. Get started by checking out *compassinitiative.org*, a financial initiative focused on Nazarene clergy. You'll find a collection of the best financial tools and strategies to stabilize and improve your personal finances.

Practice Healthy Rhythms

- **End on a high note:** This is a practice to build into the end of your workday. Simply return to the joy. Finish your ministry workday with at least 10–15 minutes of doing something you find fulfilling and meaningful. Engaging in this practice will not erase the difficult day you may have experienced, but practicing this consistently over time makes an enormous difference in preventing burnout and promoting flourishing.¹⁶
- **Find a restorative niche:** Pastors need purposeful leisure and play as a means of holy detachment. A restorative niche is an activity that takes some skill and mastery, requires your full attention to do it, and is enjoyable, rewarding, and meaningful to you. When we engage in this kind activity on a regular basis (at least 20 minutes per week as a bare minimum), we take not only a physical break from ministry work but also a mental break. Do something that evokes positive emotions.¹⁷
- **Count your blessings:** Gratitude practices involve noticing the blessings in your life or in the world around you, and then expressing thankfulness in some way. When you first wake up in the morning, think of 3 to 5 things or people for which you are grateful, and thank God for them. Allow yourself to enjoy the spiritual joy and positive emotion that flows from remembering

your blessings. Daily gratitude can reduce stress (and stress-related physical and emotional difficulties), and form us into a more grateful person. Keeping a gratitude journal can also be a powerfully beneficial exercise if practiced over time.¹⁸





Resilience

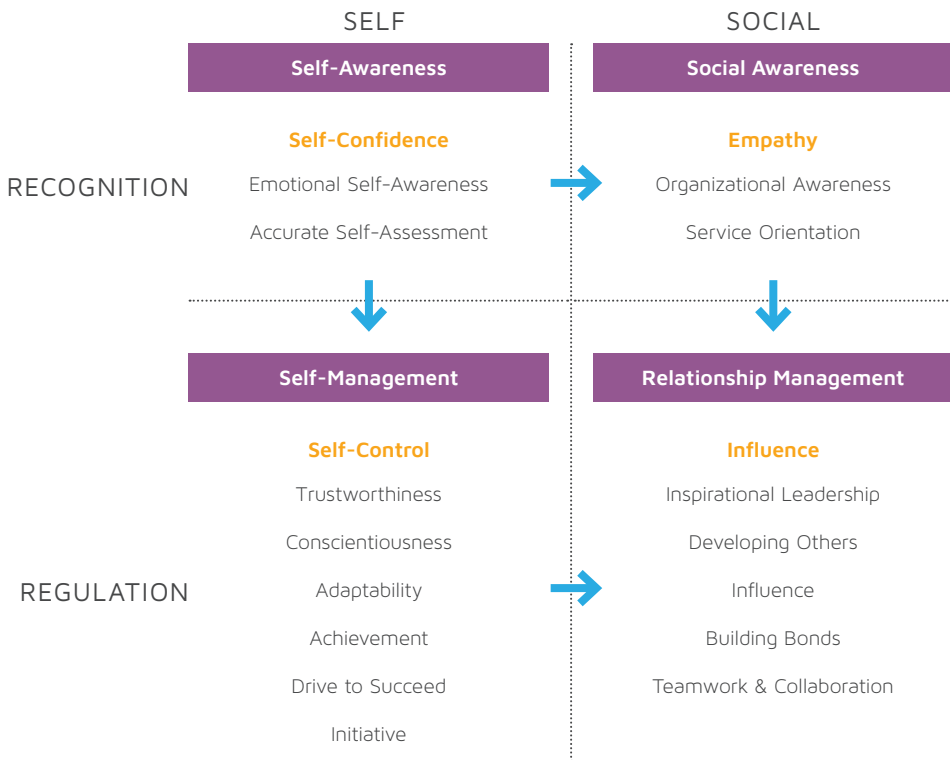
We define resilience as the capacity to adapt to the inevitable changes and challenges in life, achieve goals, and continue to grow. Resilience also includes the capacity to bounce back after experiencing adversity. Our research suggests that approximately 30% of pastors, mostly in mid-career, are highly resilient and able to cope positively with the stresses and strains of ministry leadership.¹⁹ Resilience is comprised of four main competencies: 1) self-awareness, 2) self-reflection, 3) self-control, and 4) healthy life dynamics.

Self-awareness is the capacity to recognize and acknowledge our thoughts, feelings, and actions. A lack of self-awareness on the part of the pastor can be devastating to a congregation. The shadow side of a pastor can collude with the shadow mission of a congregation in dysfunctional, even spiritually abusive, ways. We must cultivate self-awareness in order to lead well. **Self-reflection** is the capacity to reflect on the nature and source of our thoughts, feelings, and behaviors, and their impact on ourselves and others. **Self-control** is the capacity to respond in a spiritually mature fashion, based on our self-awareness and self-reflection. Self-control includes the ability to emotionally and behaviorally regulate ourselves, set goals, and adjust to changing circumstances.²⁰ The fourth aspect of Resilience is **healthy life dynamics**. This aspect refers to how many daily activities and responsibilities we have, the quality of our social interaction, and our daily highs and lows.

These four competencies appear to be critical for pastoral resilience and effectiveness. Though too often neglected in the course of preparation for ministry, research indicates we can grow these competencies in our lives. Intentionally developing resilience promotes flourishing and prevents ministry burnout. Daniel Goleman's Model of Emotional and Social Intelligence (see infographic) illustrates the point. The blue arrows pointing top-to-bottom indicate that

recognition promotes a capacity for regulation, while the blue arrows pointing left-to-right indicate the impact of healthy dynamics within oneself in promoting resilience through increased capacity for positive social interaction.²¹

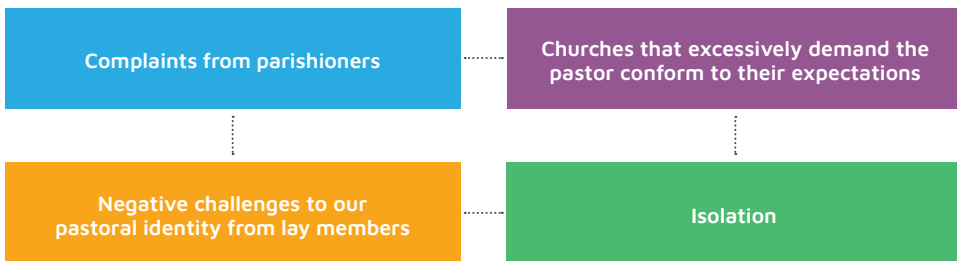
Daniel Goleman’s Model of Emotional Intelligence



Our research confirms that chronic, interpersonal stress is a major factor in diminishing resilience (see infographic). This interpersonal stress may be due in large part to how people relate to their pastors. ***People tend to relate more to the role of their pastor (and what they project onto that role) than to who their pastor actually is as a person or even how they actually lead as a pastor.***

This dynamic is what can make pastoral ministry so relationally demanding and isolating, eroding resilience. Interestingly, it appears that pastors have lower levels of resilience at both the beginning and the end of their careers. Furthermore, our research strongly suggests that women in ministry and pastors of color more frequently face unique, intense forms of criticism that challenge their pastoral identity and test their resilience.²²

Factors that hinder or diminish a positive pastoral identity include:²³



Unless we take steps to boost pastoral resilience, we may find ourselves experiencing burnout in ministry (see infographic). Pastors in the early stages of a ministry transition may be more vulnerable to burnout. Furthermore, burnout may be higher among pastors over 40, women in ministry, and pastors of color. Interestingly, *second-career* pastors over 40 have less vulnerability to burnout.²⁴ Our Nazarene sample indicates that part-time and bi-vocational/co-vocational pastors also have unique and additional challenges that increase their vulnerability to burnout.

Our research indicates the following as major contributors to ministry burnout:

- high demands (imposed by the congregation or by pastors on themselves) accompanied by a heavy workload, insufficient resources, and role ambiguity (lack of clarity concerning responsibilities, boundaries, and authority);
- having, or a sense of having, a low level of control, power, or influence regarding important ministry decisions (particularly more common among less experienced pastors);
- high levels of conflict, contempt and mistreatment from parishioners;
- a poor fit between the strengths and values of a pastor and that of a congregation; and
- insufficient compensation.

Burnout Symptoms²⁵

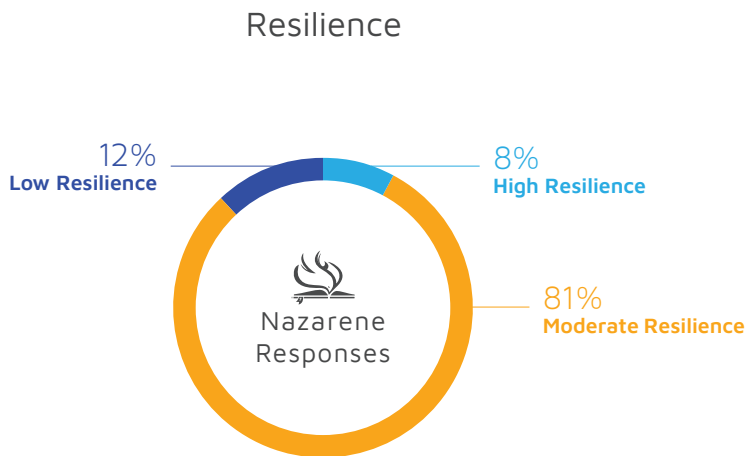


We are discovering that burnout in ministry is insidious. It can sneak up on pastors even when things are going very well in ministry. Many pastors report to us that burnout “blindsided” them, “caught them unaware,” or “came out of nowhere.” The truth is that burnout had been building outside of their awareness at mild and moderate levels of severity. Then, when burnout levels hit a critical threshold of severity, the pastor became aware of it suddenly. By that

point, burnout may have already become costly on a number of personal and professional levels. This phenomenon reinforces the fact that we are dependent on community. We need others who love us enough to recognize early warning signs of burnout symptoms in us, and have the courage to bring it to our attention. We also need to understand how to prevent burnout through intentional flourishing practices.²⁶

“Burnout can sneak up on pastors even when things are going very well in ministry.”

Resilience was the lowest of the four dimensions for our Nazarene clergy sample. This suggests the need to invest more time and energy in boosting our resilience.

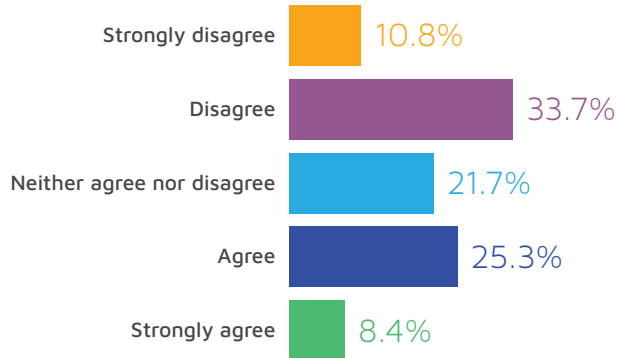




During my ministry work, I often feel emotionally drained.

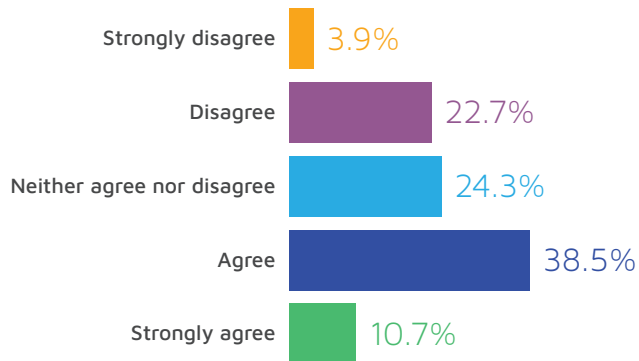
FEMALE

83 responses



MALE

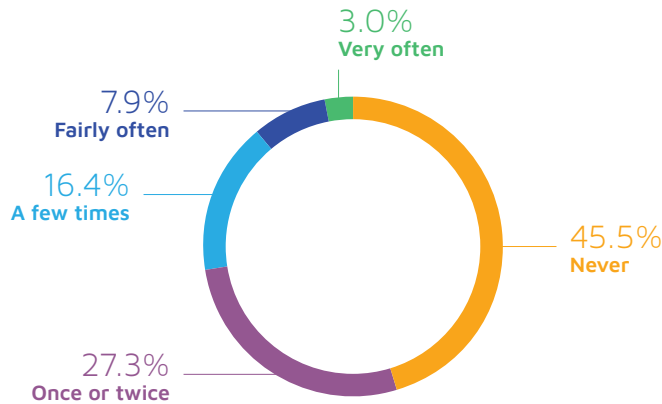
507 responses



Men are more likely to feel emotionally drained from ministry work when compared to women.



In the past year, how often have you seriously considered leaving pastoral ministry?



- Gender differences were not statistically significant.
- Differences for full-time and part-time positions were not statistically significant.
- As age increased, a higher percentage said “never,” but the result was not statistically significant.
- Ethnic differences were not statistically significant.

Stress is unavoidable, and research indicates that complicated work is good for wellbeing—up to a point. The point of diminishing returns is when there is too much workload and challenge, which then has negative impact on wellbeing. Ministry certainly involves sacrifice, and even suffering. However, our research suggests that pastors can easily shift from healthy to unhealthy ministry engagement by over-functioning without even realizing it. ***Investing in practices that boost resilience not only prevents burnout and promotes flourishing, it is an act of service to family, congregation, and community.*** What would the quality of your life and ministry be like if you included flourishing practices as part of your workload?

INCREASING RESILIENCE

Reflect Prayerfully on the Day. More than 400 years ago, St. Ignatius Loyola introduced a prayer-filled practice called the *Daily Examen*. The Examen is a technique of prayerful reflection on the events of the day, in order to detect God's presence and to discern his direction for us. St. Ignatius encouraged us to talk to Jesus as a friend through a series of guided steps:

- 1. *Become aware of God's presence.*** Look back on the events of the day in the company of the Holy Spirit. The day may seem confusing to you—a blur, a jumble, a muddle. Ask God to bring clarity and understanding.
- 2. *Review the day with gratitude.*** Gratitude is the foundation of our relationship with God. Walk through your day in the presence of God and note its joys and delights. Focus on the day's gifts. Look at the work you did, the people with whom you interacted. What did you receive from these people? What did you give them? Pay attention to small things—the food you ate, the sights you saw, and other seemingly small pleasures.
- 3. *Pay attention to your emotions.*** One of St. Ignatius's great insights was that we detect the presence of the Spirit of God in the movements of our emotions. Reflect on the feelings you experienced during the day. Boredom? Elation? Resentment? Compassion? Anger? Confidence? What is God saying through these feelings? Confess any sins and acknowledge faults, but also consider other implications. Does a feeling of frustration perhaps mean that God wants you consider a new direction in some area of your work? Are you concerned about a friend? Perhaps you should reach out to him or her in some way.

- 4. Choose one feature of the day and pray from it.** Ask the Holy Spirit to direct you to something during the day that God thinks is particularly important. It may involve a feeling—positive or negative. It may be a significant encounter with another person or a vivid moment of pleasure or peace. Or it may be something that seemed rather insignificant at the moment, but now has gained your attention. Look at it. Pray about it. Allow the prayer to arise spontaneously from your heart—whether intercession, praise, repentance, or gratitude.
- 5. Look toward tomorrow.** Ask God to give you light for tomorrow's challenges. Pay attention to the feelings that surface as you survey what's coming up. Are you doubtful? Cheerful? Apprehensive? Full of delighted anticipation? Allow these feelings to turn into prayer. Seek God's guidance. Ask him for help and understanding. Pray for hope. End the Daily Examen with the The Lord's Prayer.

Identify Your Feelings. Some people have difficulty identifying their own feelings. Use a list of primary and secondary emotions to identify your feelings. Make sure to identify the primary emotions that are at the core of your experience. Reflect on why you might be feeling those emotions? What might God be saying to you through your emotions? How is God calling you to respond, rather than react?

Expressive Writing. Expressive writing is a powerful practice that can be used to process and mitigate the toll of persistent stressors, troubling events, and even traumatic experiences. It comprises a guided, four-step process of writing about a troubling event or experience: (1) writing about your deepest thoughts and emotions about the event, (2) writing about the event from a neutral, objective

vantage point, (3) creating a full story of the event, and (4) writing about some benefit or opportunity for growth that arose after the event.²⁷

Resilience First-Aid Kit. A resilience first-aid kit is something you put on your smart phone, or in your wallet, backpack or purse. You use your first-aid kit when you face significant challenges or when you find yourself worried or anxious. It has four components that you use in this order: (1) a reminder to stop and take a moment—you need something to help you remember to step back out of the flow of the experience, (2) a picture or quote that makes you feel peaceful—ideally it should represent a peaceful experience you have had, (3) a reminder to exercise self-compassion in the moment, and (4) a picture, thank you note, quote, song, or video that will make you feel a joyful emotion. Have it ready for when times get rough.²⁸

Conflict Resolution and Assertiveness Training. Many ministry leaders tend to be nice people, and even conflict-avoidant. Jesus calls us to peacemaking, not merely peacekeeping. We may need to further develop the capacity to care enough to confront, assert pastoral leadership when needed, and not allow ourselves to be verbally or emotionally abused.

Genogram Exercise. Revisit your family of origin through a genogram exercise. Pete Scazzero's *Emotionally Healthy Discipleship* curriculum includes this exercise. The book *Resilient Ministry* by Burns, Chapman, and Guthrie also provides a helpful genogram exercise for pastors. You can also find more information on the internet, or by working with a psychotherapist.

Christian Counseling. Most pastors would benefit from spending time with a Christian psychotherapist, simply to process all of the complex relational and emotional dynamics of ministry. Psychotherapy is very effective in boosting

resilience and the capacity to emotionally self-regulate. One thing to keep in mind is that not all Christian psychotherapists understand the pastoral life and work well with pastors. However, there are many Christian counselors who have theological degrees and pastoral experience in addition to their clinical credentials.

Pastoral Grief Reflection. Pastors need to remember to practice lament. There are numerous forms of loss in pastoral ministry, many of which may be ambiguous, invisible, and unacknowledged. We cannot grieve losses that we have not named. Take some time to name your losses using the sample grid below, originally developed by Dr. Archibald Hart. Threatened and imagined losses are included because they can trigger a grief reaction in the same way as an actual loss. Once you have identified your losses, take some time to develop ways to help yourself grieve, knowing that Christ is present in the midst of grief. Allow yourself to feel and express your grief. Practice lament.

Identifying Losses

	Real	Threatened	Imagined
Concrete	Relationships (members leaving, deaths, etc.) Financial support	Job security/income	Ministry impact
Abstract	Self-esteem Ministry dreams Trust	Sense of safety Pastoral identity	Hope Courage



Thriving

Thriving was the strongest dimension of flourishing in ministry among Nazarene pastors in our sample. We define thriving as experiencing meaning and purpose, having foundational beliefs that inspire us and guide us morally, and having deep, positive connections to God and other people. Pastors typically have a strong sense of meaning and purpose in life, and a strong belief system. Pastors are able to live out their deepest convictions in life as part of their work, which is a privilege. Pastors also often report a strong connection to God, except when experiencing depression and burn-out. However, the connection to others is often an area of difficulty for pastors.

Our research suggests some key relationships pastors need in order to thrive. First and foremost, a mutually supportive, respectful relationship between pastor and congregation is absolutely vital to clergy flourishing. We have also found that a mutually supportive relationship with your overseer, such as your lead pastor or district superintendent, contributes to flourishing in ministry. District superintendents, church boards, and lead pastors contribute to flourishing when mindful that those serving with them are people. It is appropriate to hold pastors accountable with regard to ministry effectiveness, but only after caring first about their wellbeing and ensuring a supportive work environment.²⁹

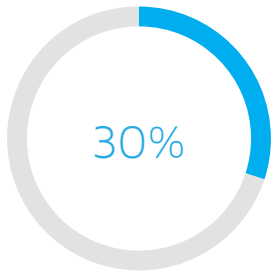
Pastors also need places in their lives where they can simply be a person, and be related to as a person rather than as their role. One of these places is with other people who understand your work and your world. However, we have found that pastors do not spend as much time with other members of their own profession, compared to other helping professions (doctors, therapists, social workers, teachers, etc.). This phenomenon may be partially due to the ambiguity of ministry effectiveness. Since it is so difficult for pastors to know whether they are having a positive impact, they are reluctant to join gatherings with other pastors where social comparisons will happen, for fear of being

discouraged or shamed. Consequently, pastors sometimes inadvertently cut themselves off from the benefits of being part of a community of practice—a group of other pastors with whom they can experience vulnerability, accountability, and encouragement. ***Participating in a healthy clergy peer group can make a big difference in the level of flourishing.*** Having a mentor is also an important relationship for every pastor. It is helpful to have someone who is a bit further along in the journey offer us perspective, wisdom, and support. Mentoring is particularly important for those in the early career stages of ministry as they form a positive pastoral identity.

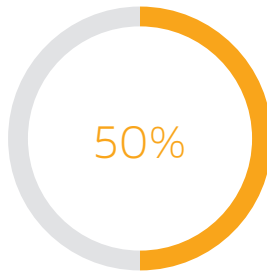
We also recommend cultivating a close, personal friendship outside of your congregation. Pastors need a friendship in which they can have truly mutual fellowship, and not have to be in a pastoral role. Married pastors will benefit as well from prioritizing time with their spouses and families. Family relationships where we are truly known and loved provide a healthy intimacy that is a sustaining factor amid ministry-related, interpersonal stress. While our ordination vows are sacred, we have also made covenant commitments to our families that we have not made to our congregations in the same way. Make your family a priority. Our theological tradition maintains that relationships themselves are sacramental, a means of grace. We cannot flourish as ministry leaders without these key kinds of relationships in our lives.³⁰

“While our ordination vows are sacred, we have also made covenant commitments to our families that we have not made to our congregations in the same way. Make your family a priority.”

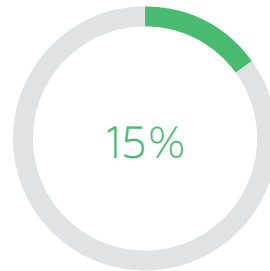
Indicators of Thriving from the Flourishing in Ministry Research



of pastors reported high levels of thriving³¹

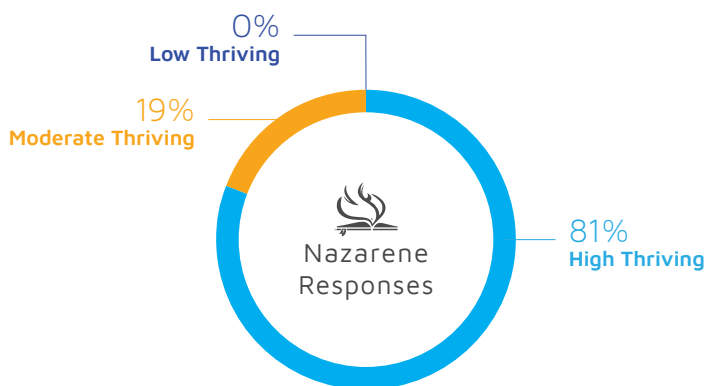


of pastors reported high levels of thriving, but work/family balance difficulties are pervasive



of pastors reported low levels of meaning in life and ministry, and that they feel isolated

Thriving



INCREASING THRIVING

Grow Healthy Relationships

Relationship with Your Congregation

- Cultivate a mutually respectful, supportive relationship with key church leaders, and your congregation as a whole.
- Model appropriate transparency and healthy boundaries.
- Focus on congregational health and strengths, and include the congregation in development of strategic planning and missional priorities.

Relationships with 'Similar Others'

- As much as is in your control, cultivate a mutually respectful, supportive relationship with those in authority (senior pastor, district superintendent).
- Participate regularly in a clergy peer group of some kind.
- Meet regularly with a mentor, cultivate mentoring skills, and mentor someone else.

Relationships with 'Significant Others'

- Protect quality and quantity of time with your spouse, children, and/or grandchildren, and extended family.
- Cultivate at least one close, personal friendship outside of your congregation.
- Meet with a pastor, spiritual director, and/or a Christian psychotherapist (who understands the clergy life) on a regular basis.

Engage in Healthy Relational Practices

Positive Goal Accountability. Studies show that if we share our intentions to pursue important, but difficult goals with other people, we are more likely to follow through and achieve the goal. For this practice, consider a growth goal you would like to set, something that will help you improve in an important area of your life. Write about what achieving this goal will mean for you, and then share what you have written with someone who knows you well. Ask them to support you in achieving the goal by encouraging you and offering constructive help and feedback as you pursue the goal.³²

Share Stories. This practice relies on our innate capacity to remember and tell stories about our lives. This practice involves a group of people with whom you interact regularly. Find a topic around which each person will share a story. For example: When did you overcome a fear or life challenge? What was a time that you felt deeply inspired? Whom do you admire? When have you felt you could be your best self? Share these stories with the group. It will build deeper connections among the members, and help everyone thrive.³³

Weather Report. This practice involves sharing between two people who are very close. It is an opportunity to share bad news, or good news, and receive support. The weather reporter gets 10 minutes to share the report. The listener receives it empathetically, without judgment or offering solutions. At the end of 10 minutes, the report ends, and the pair moves on to another topic. This practice allows someone to vent, usually about bad news, and receive commiseration. But, it also stops that person from dwelling on bad news.³⁴

Celebration. Celebration is a Christian spiritual practice. We can build both our own wellbeing and the wellbeing of another person simply by relishing in their good news. Researchers call this partner affirmation—the act of believing in, supporting, and validating another person’s values, goals, and dreams. This is different from being too positive or always being positive. This is responding actively and constructively—that is, with interest and delight—to the good news or success or positive event another person has experienced. Your response, of course, should be genuine gladness. The simple act of celebrating with them will boost their wellbeing and, happily, it will boost yours as well.³⁵





Authenticity

Do you recall where you were when you first sensed a call to vocational ministry? Remember the many formational experiences and people who helped guide you as you embraced the mystery of your calling? You stepped out in obedience and faith, back then; but now, you may find yourself immersed in a sea of unfair and unrealistic expectations from other people. Perhaps the most difficult expectations put upon you are your own.

Pastors have a high sense of calling, and demand a lot of themselves. Our research indicates that many pastors find it an ongoing challenge to navigate all of the demands of ministry, and to also maintain a sense being authentic, expressing their true self in ministry (as opposed to a false self, or trying to be something they are not). We conceptualize Authenticity as made up by two dimensions: Dignity and self-integrity. **Dignity** refers to the experience of being treated with respect, and feeling valued just for who we are. **Self-integrity** involves having a positive, stable sense of self-worth. Self-worth must be a *balanced* self-worth, meaning that we must embrace both our strengths and vulnerabilities. Pastors who have what Dr. Matt Bloom calls a “quiet self” tend to flourish. These are pastors who embody self-acceptance and true humility, but also are appropriately confident. They are self-forgetful and are not self-preoccupied (neither by an overinflated sense self-worth, nor by low self-esteem).³⁶ Flourishing pastors are able to develop and sustain a positive pastoral identity, which is to say a positive view of themselves fulfilling a complex role in an authentic and congruent manner.

We have found that developing and sustaining a positive pastoral identity is a key to long-term flourishing in ministry. A positive pastoral identity takes years to form, and mentoring is a crucial element of such formation in this very demanding and complex role. Our research suggests that within the first 5 to 7 years of ministry experience, pastors establish either a sustainable trajectory of

flourishing in ministry or a trajectory of struggle and languishing. What makes the difference? Our findings indicate that pastors who attempt to engage in pastoral work before they do the difficult work of discovering who they are as a person, do not flourish. Pastors who explore and know their own personality characteristics, capabilities, and core convictions develop a trajectory of flourishing. Our research further suggests that pastors who had a very powerful call to ministry experience in a significant moment in time, but who have not also had a holistic process of discernment and formation ultimately fail to flourish. Furthermore, pastors who do not have any sense of identity outside of being a pastor (such as friend, spouse, parent, athlete, musician, artist, etc.) are not flourishing.

“ Pastors who explore and know their own personality characteristics, capabilities, and core convictions develop a trajectory of flourishing. ”

One significant difficulty that hinders Authenticity for pastors is the enormous role complexity that pastors face. Job analyses of clergy suggest that the range of core competencies needed in pastoral ministry is broader than just about any other professional role (see list of competency categories below), creating role overload and role strain. Pastors are expected to be ‘expert-generalists’ though, in reality, most are really specialists. Moreover, the rapid switching between competencies in any given day is unlike any other job. Many pastors carry around an invisible and unnecessary burden of shame, as they are painfully aware that it is not possible to have well-developed competencies in all areas. Our research indicates that flourishing pastors cultivate self-awareness and self-acceptance; they know their top strengths and configure their role, time management, and ministry team around these strengths.³⁷ These pastors

value the wonderful and beautiful reality that they fill a pastoral ministry role in a unique way, and allow themselves to define the role, rather than have the role define them. Our Nazarene sample suggests that Nazarene pastors generally have good levels of Authenticity in their ministry work.



Where Nazarene Pastors Spend Their Time³⁸



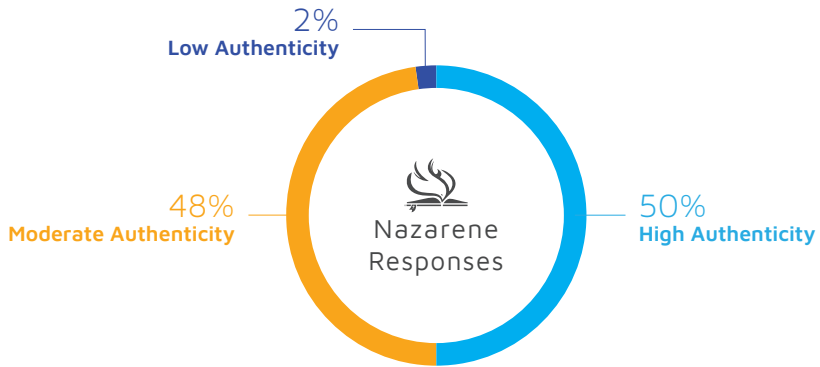


People have no idea how draining pastoral ministry can be. We change hats constantly. Tomorrow, I will grieve with a family as I conduct a funeral, and right after, rejoice with a couple as I perform their wedding. At the hospital, a pastor celebrates with a couple at the arrival of their newborn and then weeps with a family in the ICU, where their loved one is terminal—again, all in the same afternoon—and then returns to the church to do premarital counseling for lovebirds and marriage counseling for a couple who can't stand each other any longer. We deal every day with the poor and needy in the Church who need financial assistance, and then move into a meeting with highly successful, driven leaders who feel we need to be more of a CEO than a shepherd. We pray for people and carry their burdens, only to have them decide to go to another church and never even say good-bye. We deal with families confronting adultery, alcohol abuse, and many other sins. We are expected to preach well, counsel well, lead the building of a new church, represent the church in our community, cast a great vision, disciple new believers, and meet with several committees who all believe their ministry is the most significant. Every time the phone rings, we wonder if it's a crisis, or if they just want to get a cup of coffee. And all of this occurs in the first week of the month. What's coming next week?

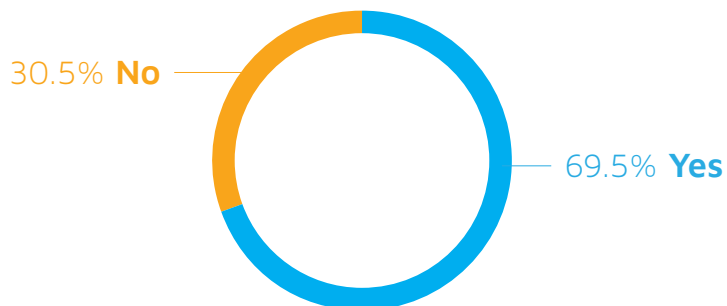
- NAZARENE PASTOR



Authenticity



Did you work full-time at other occupations before entering your ministry position?

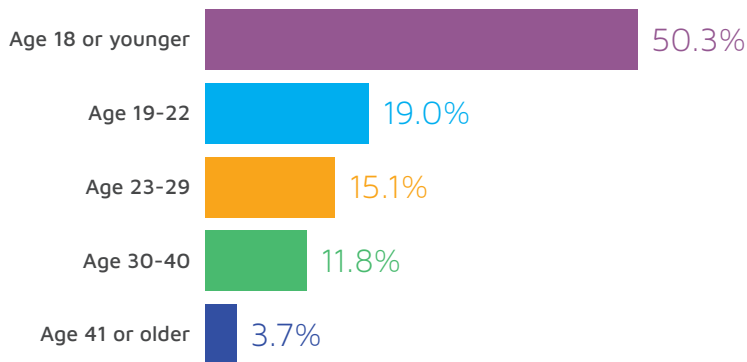




When did you first seriously consider that you were called to ministry?

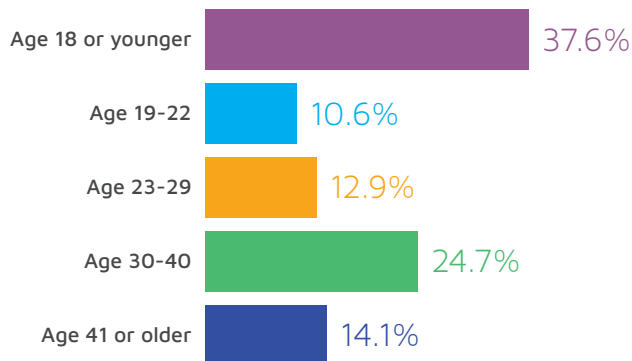
MALE

515 responses



FEMALE

85 responses



Women tend to be older than men when called into ministry.

INCREASING AUTHENTICITY

Develop Healthy Self-Compassion. Dr. Kristin Neff has pioneered research on self-compassion and offers many wellbeing practices based on her work. One practice begins with how you would respond to a friend or family member who feels really badly about themselves. Make a few notes on your response. Then, reflect on how you typically respond—what you think and feel—when you are struggling with yourself. Again, make a few notes. What do you see when you compare your response in the two scenarios? Consider why you might treat yourself differently from the way you treat others. Imagine responding to yourself in the same way you would respond to a friend or family member. Put it in writing. Sometimes the most demanding expectations are those pastors place on themselves. Be kind and fair to yourself, and cultivate self-acceptance.³⁹

Learn and Value your Strengths. Engage in the resources available from Gallup's *CliftonStrengths* (formerly StrengthsFinder) to learn about your strengths, and the implications for ministry leadership.

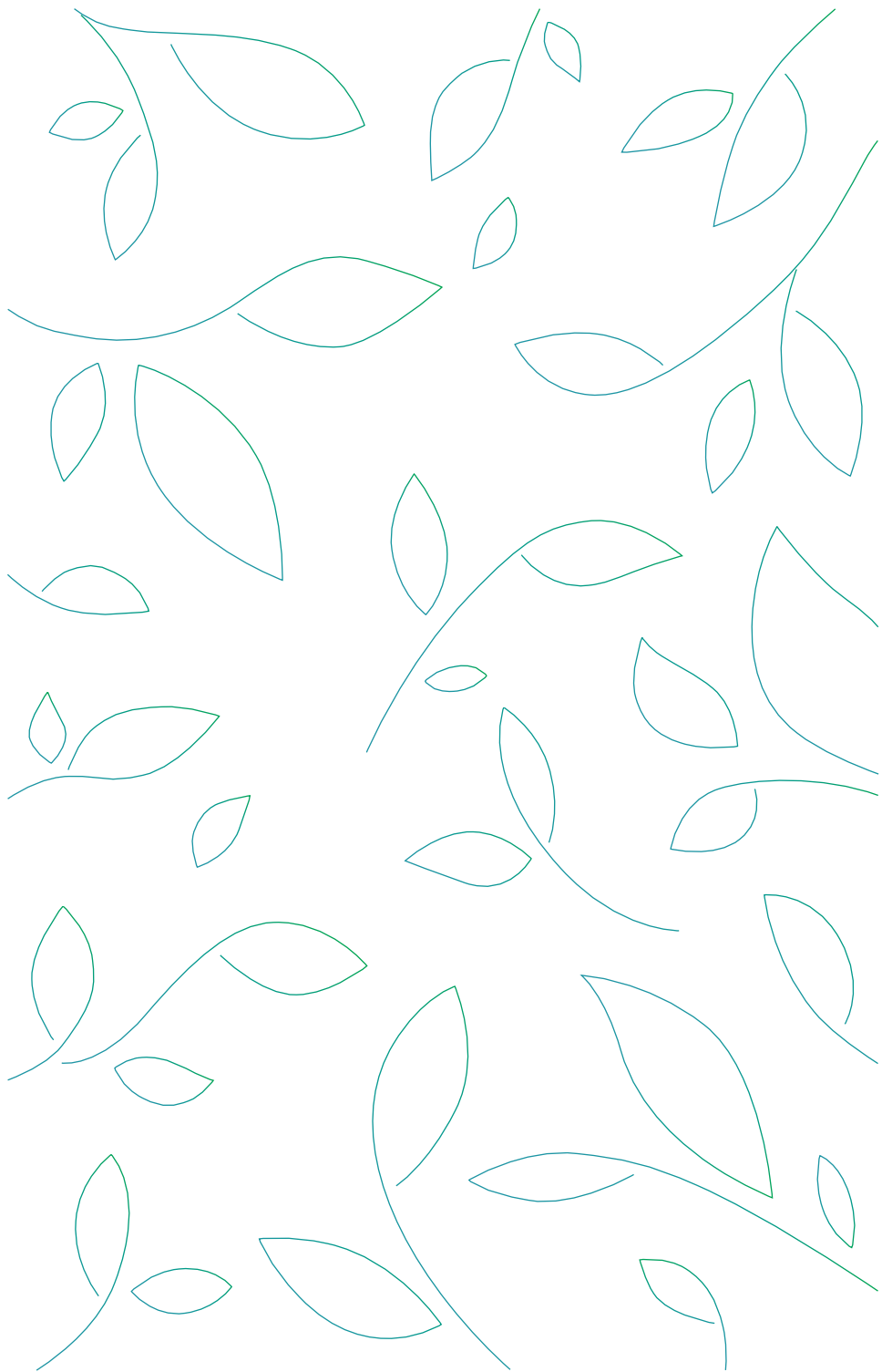
Discover your Best Self. This practice helps you see yourself through the eyes of other people who know you well. The general practice involves asking other people—close friends or relatives, mentors, coaches, pastors, and others who know you well—to reflect on a time they saw you at your best. The person should describe the situation, what you were doing, and why they think it illustrates your best self. Ideally, you would ask several people to help. Look for patterns across the things these others have said about you.⁴⁰

Learn from Those you Admire. This practice begins by bringing to mind five or six people that you admire. Then, write a page or two on each person, describing what you admire about them. Describe the ways you see them living that are

admirable, and take special notice of the values or beliefs you see that person express. After writing about each of the people you admire, look for common elements, values, and beliefs across these people. End by writing about what you have learned from them about your own values and beliefs.⁴¹

Take Inventory of your Calendar. Review your calendar for the last three months. Add up the amount of time you have spent in different ministry-related categories. Are you spending your time the way you thought you were? Are you spending your time the way that you should be, based on your congregational and pastoral priorities? Are you spending the majority of your time leading out of your strengths, gifts, and passions? Are you limiting your ministry workweek to 50–60 hours per week on average? What might need to change in how you manage your time?

Increase Role Clarity. Develop a written job description that clarifies your role around your strengths, gifts and passions. Communicate how these are connected to the strategic priorities of your particular congregation. Craft your role and time management around your strengths, gifts, and passions. Develop a team around you with complementary strengths, delegate, and approach the priorities of ministry in your context together.



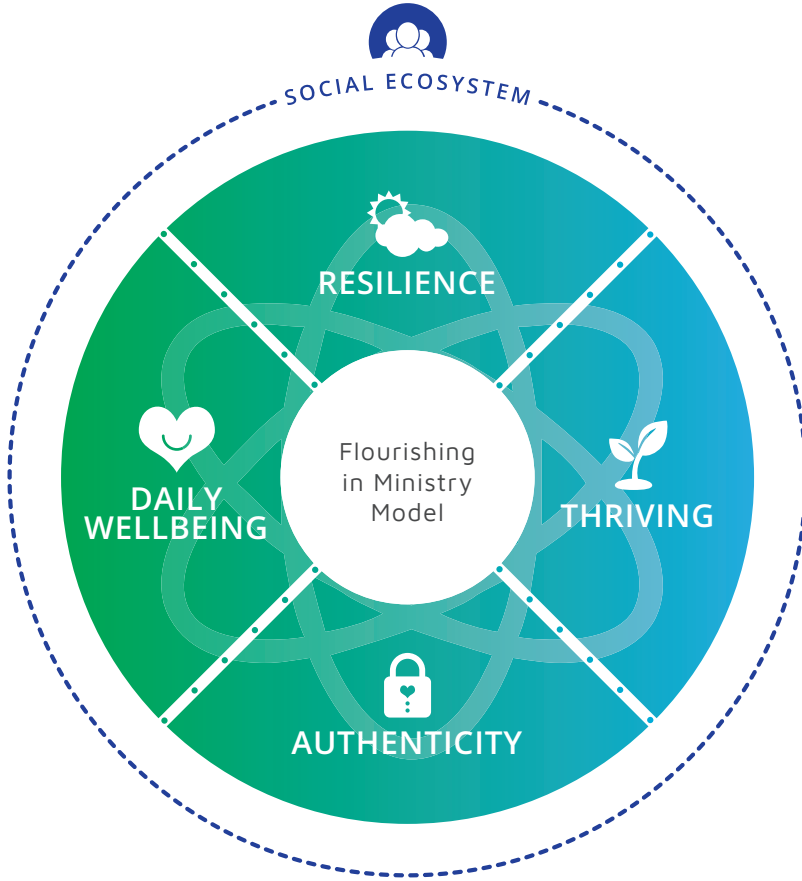


Creating a Rhythm for
Flourishing in Ministry

We encourage you to develop a daily, weekly, monthly, and yearly, intentional rhythm of flourishing in ministry practices—a ‘rule of life’. Small steps make a big difference, if practiced frequently, consistently, and in community. Here are some key questions to ask yourself as you set your own flourishing in ministry goals:

- What are the benefits of making this change? What are the downsides of making this change?
- What are the benefits of *not* making this change? What are the downsides of not making this change?
- What are the obstacles to making this change, and how do I address them?
- What is my level of motivation? What would it take to increase my motivation a bit?
- To whom will I be accountable?

Picture yourself flourishing in your physical, mental/emotional, social, and spiritual health and compose a ‘Destination Declaration’ for each area—a brief statement of where you would like to be within a specific period of time. It may help to create S.M.A.R.T. goals®—goals that are Specific, Measurable, Achievable (yet challenging), Realistic, and Time-found (have a deadline). Share your goals and actions steps with someone you trust and who will provide support and accountability as you establish practices that lead to flourishing.



Use the forms on the following pages to create an action plan for developing and incorporating flourishing practices into your daily life. Consider accessing additional helps such as the new Flourishing in Ministry coaching program recently launched (Fall 2021) by the Center for Vocational Ministry at Azusa Pacific University. Find out more at flourishinginministry.com.

DAILY WELLBEING

Destination declaration:

Practices/Action steps to attain your goal:

1.

2.

3.

4.

5.

RESILIENCE

Destination declaration:

Practices/Action steps to attain your goal:

1. _____

2. _____

3. _____

4. _____

5. _____

THRIVING

Destination declaration:

Practices/Action steps to attain your goal:

1.

2.

3.

4.

5.

AUTHENTICITY

Destination declaration:

Practices/Action steps to attain your goal:

1. _____

2. _____

3. _____

Accountability Partner(s):

1. _____

2. _____

3. _____





Recommendations for Congregations and Districts



RECOMMENDATIONS FOR CHURCH BOARDS AND CONGREGATIONS

1. Foster a mutually supportive relationship with your pastoral staff. Understand and empathize with the unique nature of pastoral work, and encourage work/life balance and wellbeing practices in your pastoral staff. Take appropriate responsibility for the level of congregational engagement in ministry.
2. Have realistic, strength-based expectations for your pastor's job description, and fair ways of evaluating faithfulness and fruitfulness. Having a strength-based job description that aligns the particular competencies of a pastor with the needed pastoral responsibilities in a given context has a direct, positive impact on wellbeing.
3. Provide for personal economic sufficiency for your pastor. Making sure that pastors and their families are able to have basic financial needs met, as well as providing resources to develop their own financial literacy, boosts daily wellbeing. If your pastor is bi-vocational, discuss those realities. Identify and adjust expectations, and put this in writing so you can revisit it on a regular basis.
4. Encourage restoration and renewal in your policies and practices, including being supportive of pastoral staff spending time with others (see p. 48), having a restorative niche, and taking vacations and sabbaticals.
5. Create healthy mechanisms for feedback loops of appreciation as well as expressing grievances through church leadership as a whole, rather than leaving pastors as a 'target' for emotional abuse. Take time to create a covenant of how conflict will be handled when it arises.

6. Implement a healthy church discipline process to deal with problematic parishioners, in order to prevent a situation where the pastor bears all the criticism and conflict.
7. Provide resources for continuing education, leadership coaching, and counseling for your pastor and family (include pastoral staff members and families, too).
8. Provide training for church board members regarding the unique nature of clergy stress, and also training on how to serve as an effective board member.
9. Encourage pastors to make their marriage and family a priority, and have at least one personal friendship outside of their congregation.

RECOMMENDATIONS FOR DISTRICTS

1. Encourage and model mutually supportive relationships between district superintendents and pastors.
2. Promote a well-developed Wesleyan-Holiness theology of ministry as participating with God in His work in the world.
3. Have a thoughtful credentialing process that promotes discernment, resilience, and authenticity. One example is the Ministerial Candidate Workshop, a concerted effort of the district credentialing boards of the Southwest USA Field and facilitated by the PLNU Center for Pastoral Leadership. The Center for Pastoral Health at Trevecca Nazarene University works similarly with its constituent districts.
4. Provide ministry mentoring to help form and sustain positive pastoral identities in Nazarene clergy.
5. Facilitate strength-based pastor-church/context alignment when working with local churches in the pastoral call process. One of the most important factors that promotes daily wellbeing in pastors is values-alignment between pastor and congregation. It is very important to have open and honest leadership conversations regarding what the pastor most values in their own personal theology (such as discipleship or social justice), and what the congregation values most. The 'goodness of fit' between pastor, congregation, and ministry context is very significant in promoting daily wellbeing.
6. Focus first on the wellbeing of your clergy, before evaluating ministry effectiveness or addressing accountability issues.

7. Focus on church health and positive ministry stories during district gatherings, rather than solely on things like attendance and giving.
8. Intervene when congregations are mistreating/abusing clergy, or when clergy are engaging in unethical or spiritually abusive behavior.
9. Familiarize yourself with the clergy restoration process.
10. Encourage and resource healthy nutrition and exercise among pastors, along with resources to develop healthy habits (including accountability and wellness coaching).
11. Provide targeted support for bi-vocational and part-time clergy, women clergy and pastors of color.
12. Provide continuing education opportunities in financial management, conflict resolution, strategic planning, strength-based leadership, and emotional/social competencies.
13. Provide financial resources for confidential spiritual direction, leadership coaching, and/or counseling for pastors and their families.





The Nazarene-specific data presented below reflects the responses of pastors and associate pastors from across the USA/Canada Region of the Church of the Nazarene who participated in the inter-denominational Flourishing in Ministry (FIM) study in 2018-2019.

The following Daily Wellbeing, Resilience, Thriving, and Authenticity scales are based on several validated scales used by the FIM project in the course of its research. While the questions below are organized by the FIM scales, the data shown are the Nazarene clergy responses to each particular question. For information concerning the validated scales used by the FIM project, and how the FIM project scored their Daily Wellbeing, Resilience, Thriving, and Authenticity scales, please contact Chris Adams (chrisadams@apu.edu).

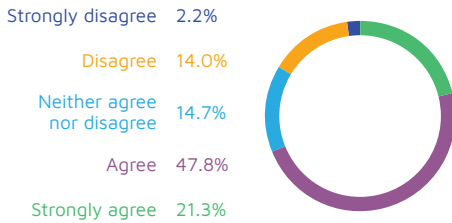
PLEASE NOTE: The inter-denominational flavor of the FIM survey is particularly evident in the wording of some questions. For further information or to comment, email us at pastor@nazarene.org.

Daily Wellbeing Scale

The following 24 items make up the Daily Wellbeing Scale. The response rates are for Nazarene clergy who participated in the study.

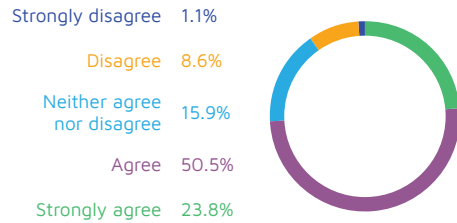
I feel satisfied with my role in ministry.

835 responses



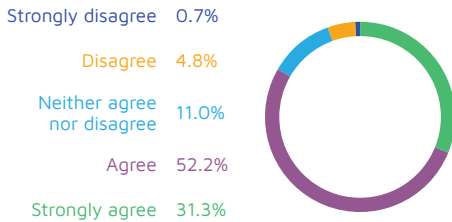
Most days I am enthusiastic about my ministry work.

835 responses



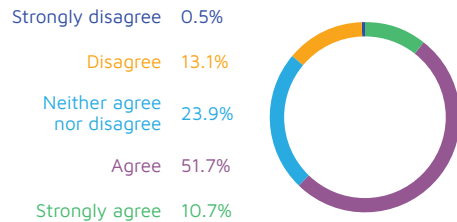
I find real enjoyment in my ministry work.

835 responses



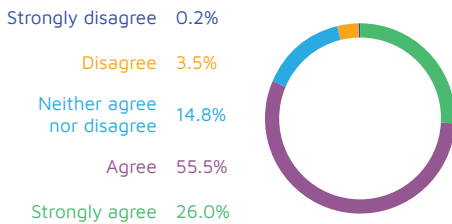
Most days in my ministry work, I feel strong and vigorous.

831 responses



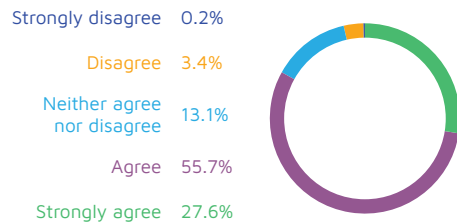
My ministry work inspires me.

831 responses



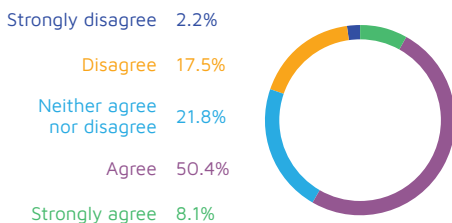
I usually feel happy when I am working intensely.

831 responses



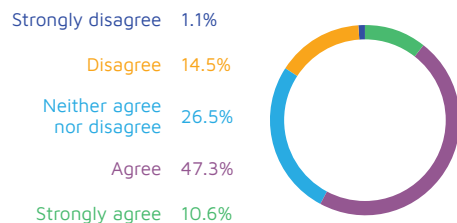
In most ways, my life is close to my ideal.

827 responses



The conditions of my life are excellent.

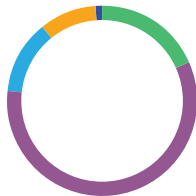
827 responses



I am satisfied with my life.

827 responses

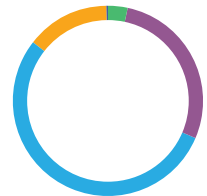
- Strongly disagree 1.0%
- Disagree 9.7%
- Neither agree nor disagree 12.6%
- Agree 58.4%
- Strongly agree 18.4%



Overall, how much stress do you experience in your ministry work?

831 responses

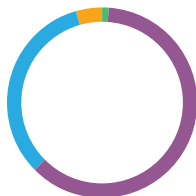
- None at all 0.1%
- Very little 14.2%
- A moderate amount 54.2%
- A lot 28.2%
- An extreme amount 3.4%



Overall, how would you characterize the feelings and emotions you experience most days in your ministry work?

831 responses

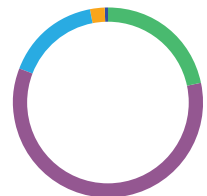
- Only negative 0.0%
- Mostly negative 4.3%
- An equal mix of negative & positive 33.0%
- Mostly positive 61.4%
- Only positive 1.3%



In general, I consider myself:

824 responses

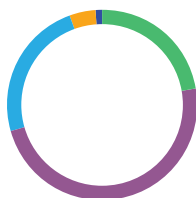
- Not a very happy person 1 1.1%
- 2 8.6%
- 3 15.9%
- 4 50.5%
- A very happy person 5 23.8%



Compared to most of my peers, I consider myself:

824 responses

- Less happy 1 0.9%
- 2 4.4%
- 3 23.9%
- 4 48.5%
- More happy 5 22.4%



How satisfied are you with your health?

812 responses

- Not at all 7.0%
- A little 15.4%
- Somewhat 44.5%
- Very much 26.6%
- A great deal 6.5%



How satisfied are you with the physical energy you have for daily life?

812 responses

- Not at all 9.6%
- A little 21.8%
- Somewhat 36.7%
- Very much 26.2%
- A great deal 5.7%



How satisfied are you with your physical capacity to work?

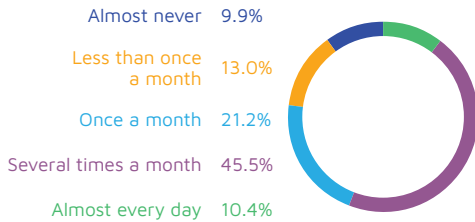
812 responses

- Not at all 2.7%
- A little 8.7%
- Somewhat 33.9%
- Very much 42.2%
- A great deal 12.4%



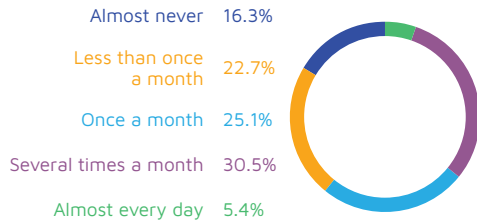
My ministry work reduces the effort I can give to activities at home.

820 responses



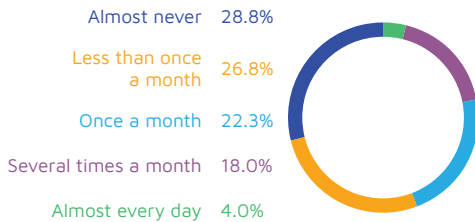
Stress at work has a negative impact on my home life.

820 responses



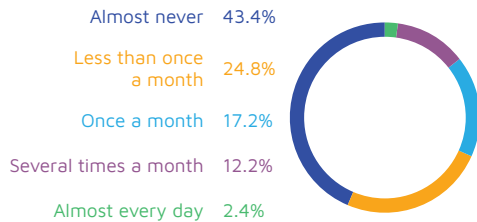
Personal or family worries and problems distract me when I am doing my ministry work.

820 responses



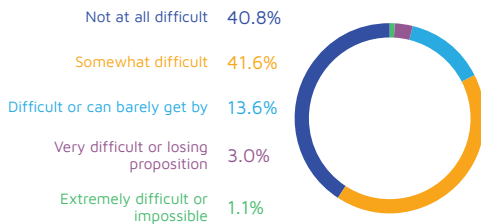
Stress at home has a negative impact on my work life.

820 responses



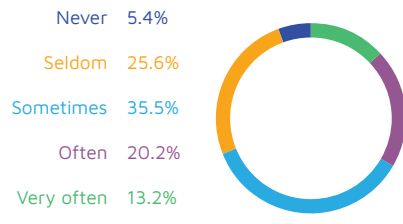
How difficult is it for you to live on your total household income right now?

811 responses



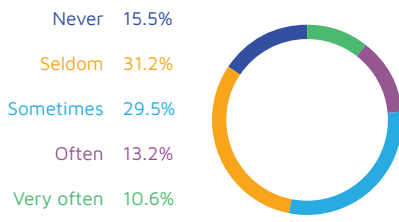
How often would you say you worry about your personal or household finances?

811 responses



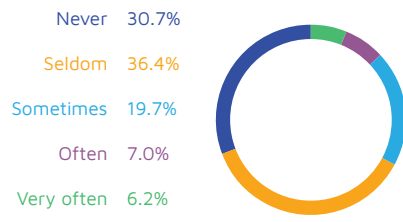
How often would you say you feel you cannot provide well for yourself and any financial dependents you might have?

811 responses



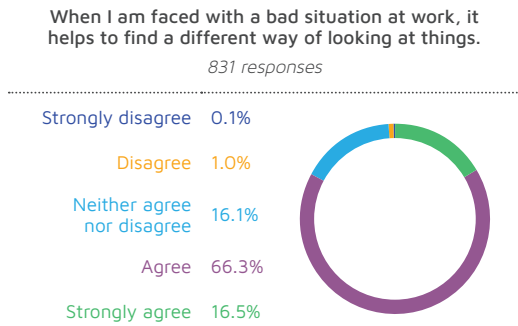
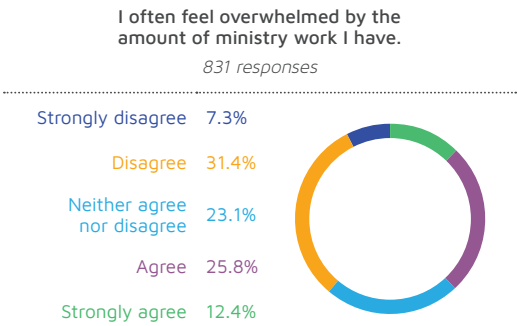
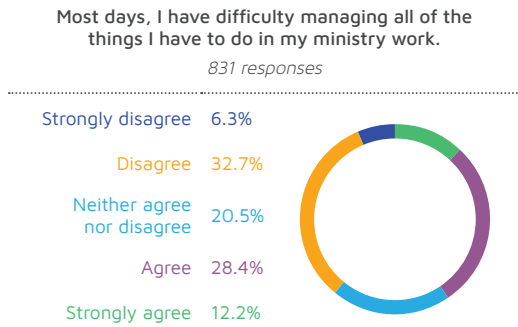
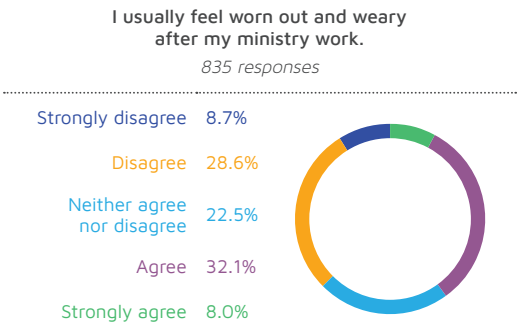
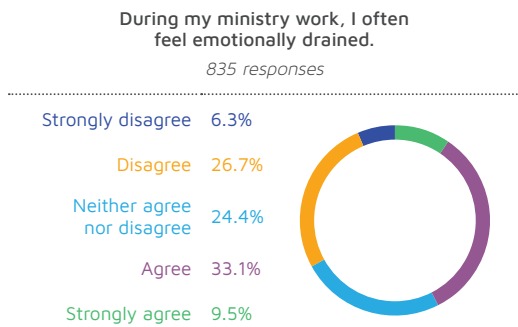
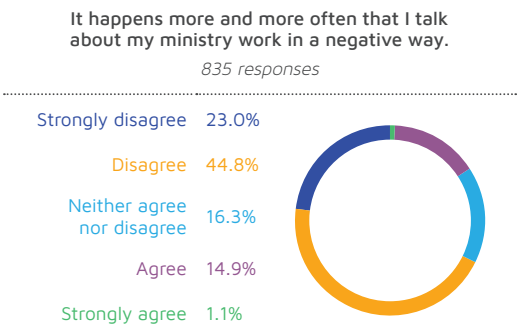
How often would you say your financial problems interfere with your work or your non-work/family life?

811 responses



Resilience Scale

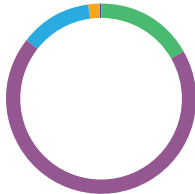
The following 25 items make up the Resilience Scale. The response rates are for Nazarene clergy who participated in the study.



I can deal with whatever challenges or problems come my way.

827 responses

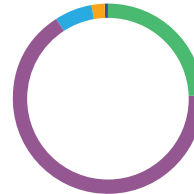
Strongly disagree 0.2%
 Disagree 1.9%
 Neither agree nor disagree 12.3%
 Agree 68.8%
 Strongly agree 16.7%



I tend to bounce back after illness or hardship.

827 responses

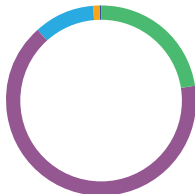
Strongly disagree 0.4%
 Disagree 2.3%
 Neither agree nor disagree 6.2%
 Agree 66.6%
 Strongly agree 24.5%



I can achieve goals despite obstacles.

827 responses

Strongly disagree 0.1%
 Disagree 1.2%
 Neither agree nor disagree 10.3%
 Agree 65.8%
 Strongly agree 22.6%



When I want to feel more positive emotion, I change the way I'm thinking about the situation.

821 responses

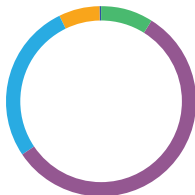
Strongly disagree 0.1%
 Disagree 4.5%
 Neither agree nor disagree 28.1%
 Agree 58.1%
 Strongly agree 9.1%



I control my emotions by changing the way I think about the situation I'm in.

821 responses

Strongly disagree 0.2%
 Disagree 6.9%
 Neither agree nor disagree 27.3%
 Agree 56.5%
 Strongly agree 9.0%



When I want to feel less negative emotion, I change the way I'm thinking about the situation.

821 responses

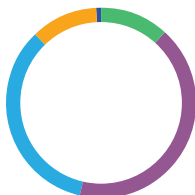
Strongly disagree 0.1%
 Disagree 5.6%
 Neither agree nor disagree 27.0%
 Agree 57.6%
 Strongly agree 9.6%



No matter what the odds, if I believe in something, I will make it happen.

821 responses

Strongly disagree 0.6%
 Disagree 11.4%
 Neither agree nor disagree 34.3%
 Agree 41.8%
 Strongly agree 11.8%



I excel at identifying opportunities.

821 responses

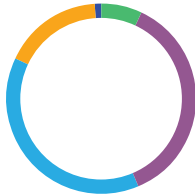
Strongly disagree 0.5%
 Disagree 9.1%
 Neither agree nor disagree 31.5%
 Agree 45.3%
 Strongly agree 13.5%



If I believe in an idea, no obstacle will prevent me from making it happen.

821 responses

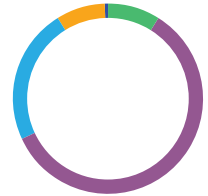
Strongly disagree 1.0%
 Disagree 16.8%
 Neither agree nor disagree 38.5%
 Agree 36.7%
 Strongly agree 7.1%



I am good at resisting temptation.

821 responses

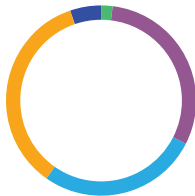
Strongly disagree 0.5%
 Disagree 8.2%
 Neither agree nor disagree 23.3%
 Agree 59.2%
 Strongly agree 8.9%



I have a hard time breaking bad habits.

821 responses

Strongly disagree 5.2%
 Disagree 35.0%
 Neither agree nor disagree 27.3%
 Agree 30.3%
 Strongly agree 2.2%



I wish I had more self-discipline.

821 responses

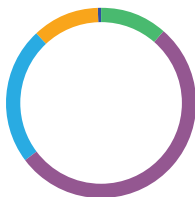
Strongly disagree 2.9%
 Disagree 12.9%
 Neither agree nor disagree 19.4%
 Agree 50.9%
 Strongly agree 13.9%



In uncertain times, I usually expect the best.

825 responses

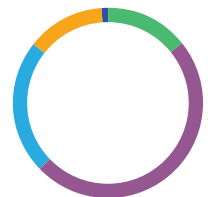
Strongly disagree 0.4%
 Disagree 11.4%
 Neither agree nor disagree 23.3%
 Agree 53.5%
 Strongly agree 11.5%



I'm always optimistic about my future.

825 responses

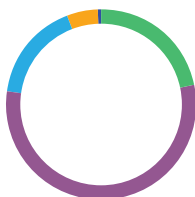
Strongly disagree 1.1%
 Disagree 13.1%
 Neither agree nor disagree 22.9%
 Agree 48.6%
 Strongly agree 14.3%



Overall, I expect more good things to happen to me than bad.

825 responses

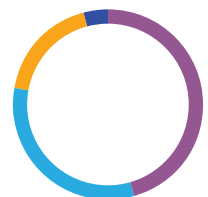
Strongly disagree 0.5%
 Disagree 5.3%
 Neither agree nor disagree 16.8%
 Agree 55.5%
 Strongly agree 21.8%



I think about how my life is part of a larger spiritual reality.

821 responses

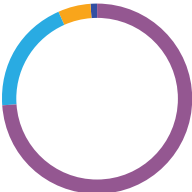
Not at all 3.9%
 Somewhat 18.1%
 Quite a bit 32.4%
 A great deal 45.6%



I work together with God as a partner.

821 responses

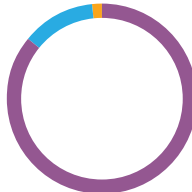
- Not at all 0.9%
- Somewhat 5.5%
- Quite a bit 19.5%
- A great deal 74.2%



I look to God for strength, support, and guidance.

821 responses

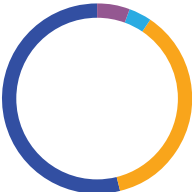
- Not at all 0.0%
- Somewhat 1.5%
- Quite a bit 12.4%
- A great deal 86.1%



I try to make sense of the situation and decide what to do without relying on God.

821 responses

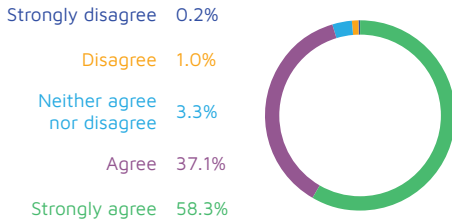
- Not at all 53.8%
- Somewhat 36.7%
- Quite a bit 3.7%
- A great deal 5.8%



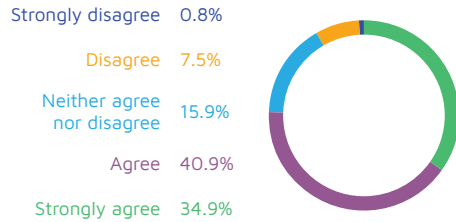
Thriving Scale

The following 27 items make up the Thriving Scale. The response rates are for Nazarene clergy who participated in the study.

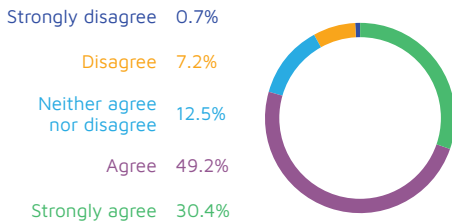
My ministry work is deeply meaningful to me.
840 responses



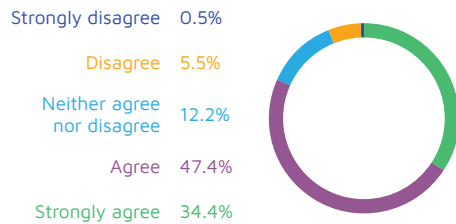
I am optimistic about my future in ministry.
839 responses



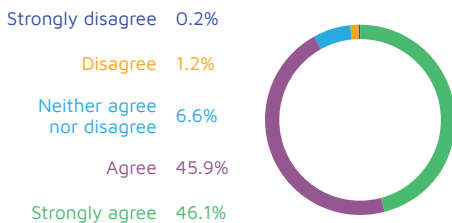
Most days, I feel what I do in my ministry work is valuable and worthwhile.
839 responses



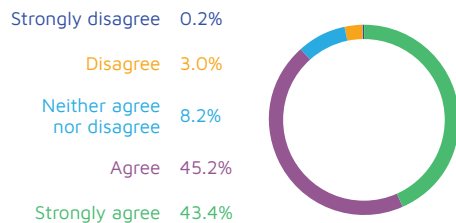
I have a clear sense of purpose in ministry work.
839 responses



I understand the deeper meaning of my life.
839 responses



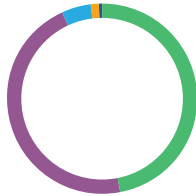
My life has a clear sense of purpose.
839 responses



I have a good sense of what makes my life meaningful.

838 responses

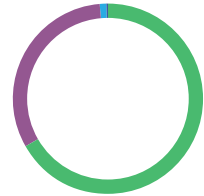
Strongly disagree 0.4%
 Disagree 1.3%
 Neither agree nor disagree 5.0%
 Agree 46.3%
 Strongly agree 47.0%



My religious beliefs are what really lie behind my whole approach to life.

819 responses

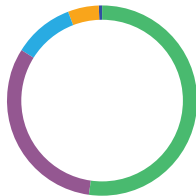
Strongly disagree 0.1%
 Disagree 0.0%
 Neither agree nor disagree 1.2%
 Agree 31.9%
 Strongly agree 66.8%



The prayers I say when I am alone carry as much or more emotional meaning as those said by me during services.

819 responses

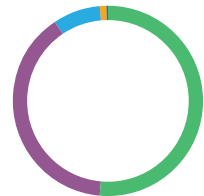
Strongly disagree 0.5%
 Disagree 5.3%
 Neither agree nor disagree 10.1%
 Agree 31.9%
 Strongly agree 52.3%



It is important to me to spend periods of time in private religious meditation.

819 responses

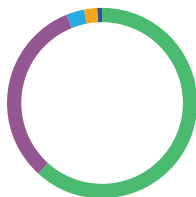
Strongly disagree 0.1%
 Disagree 1.2%
 Neither agree nor disagree 7.9%
 Agree 39.2%
 Strongly agree 51.5%



I try hard to carry my religion over into all my other dealings in life.

819 responses

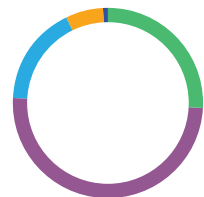
Strongly disagree 0.6%
 Disagree 2.2%
 Neither agree nor disagree 3.2%
 Agree 32.1%
 Strongly agree 61.9%



I often experience awe or wonder in my life.

819 responses

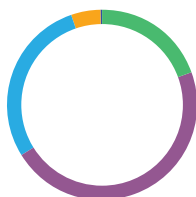
Strongly disagree 0.6%
 Disagree 6.5%
 Neither agree nor disagree 17.0%
 Agree 50.1%
 Strongly agree 25.9%



I experience a connection with all of life.

819 responses

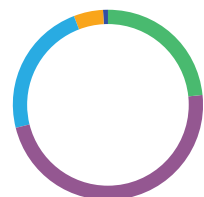
Strongly disagree 0.2%
 Disagree 5.0%
 Neither agree nor disagree 28.4%
 Agree 46.8%
 Strongly agree 19.5%



I believe that on some level my life is intimately tied to all of humankind.

819 responses

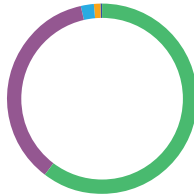
Strongly disagree 0.7%
 Disagree 4.9%
 Neither agree nor disagree 23.1%
 Agree 47.7%
 Strongly agree 23.6%



I experience the presence of God.

819 responses

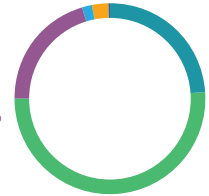
- Strongly disagree 0.2%
- Disagree 1.0%
- Neither agree nor disagree 2.2%
- Agree 36.3%
- Strongly agree 60.3%



How often do you spend time in private religious activities, such as prayer, meditation or Bible study?

819 responses

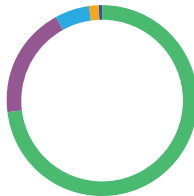
- Rarely or never 0.2%
- A few times a month 2.6%
- Once a week 1.7%
- Two or more times/week 20.4%
- Daily 51.0%
- More than once a day 24.1%



I feel truly cared for, accepted and supported by my spouse.

778 responses

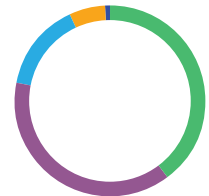
- Not at all 0.4%
- A little bit 1.8%
- A moderate amount 5.7%
- Quite a bit 19.0%
- Extremely 73.1%



I feel truly cared for, accepted and supported by my other family members.

819 responses

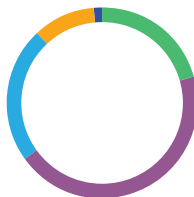
- Not at all 0.6%
- A little bit 6.1%
- A moderate amount 15.0%
- Quite a bit 38.3%
- Extremely 39.9%



I feel truly cared for, accepted and supported by my non-clergy friends.

811 responses

- Not at all 1.2%
- A little bit 10.7%
- A moderate amount 22.8%
- Quite a bit 44.5%
- Extremely 20.7%



I feel truly cared for, accepted and supported by my clergy friends.

823 responses

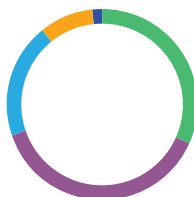
- Not at all 2.4%
- A little bit 8.7%
- A moderate amount 23.0%
- Quite a bit 34.9%
- Extremely 31.0%



I feel truly cared for, accepted and supported by my congregation.

819 responses

- Not at all 1.5%
- A little bit 9.3%
- A moderate amount 19.4%
- Quite a bit 38.0%
- Extremely 31.9%



I feel truly cared for, accepted and supported by denominational leaders.

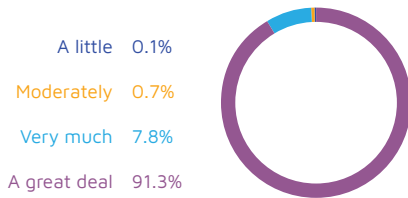
820 responses

- Not at all 7.8%
- A little bit 18.3%
- A moderate amount 25.2%
- Quite a bit 29.4%
- Extremely 19.3%



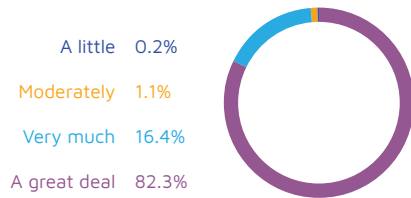
To what extent do your spiritual, religious, or personal beliefs give meaning to your life?

817 responses



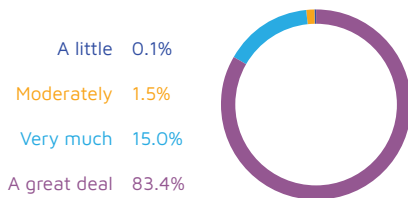
To what extent do your spiritual, religious, or personal beliefs guide you in your daily life?

817 responses



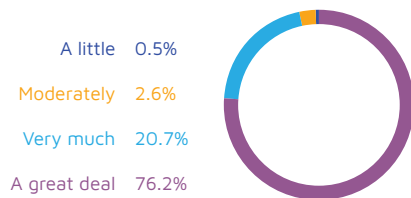
To what extent do your spiritual, religious, or personal beliefs give you strength or help to face challenges in life?

818 responses



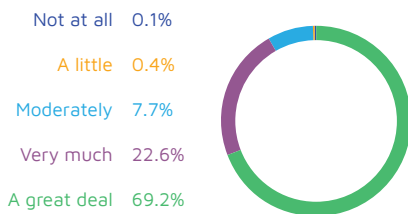
To what extent do your spiritual, religious, or personal beliefs help you to understand difficulties you or other people experience?

815 responses



To what extent do your spiritual, religious, or personal beliefs help you experience harmony in your life?

814 responses

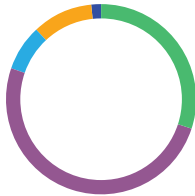


Authenticity Scale

The following 28 items make up the Authenticity Scale. The response rates are for Nazarene clergy who participated in the study.

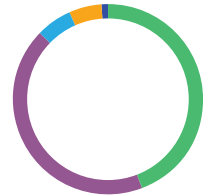
The things that I value in ministry are a good match with the things that my current church values in ministry.
852 responses

Strongly disagree 1.5%
Disagree 10.4%
Neither agree nor disagree 7.7%
Agree 50.2%
Strongly agree 30.0%



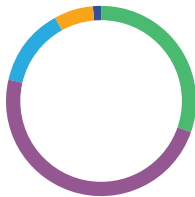
My personal religious values and beliefs match my current church's religious values and beliefs.
851 responses

Strongly disagree 0.9%
Disagree 5.6%
Neither agree nor disagree 6.2%
Agree 42.9%
Strongly agree 44.3%



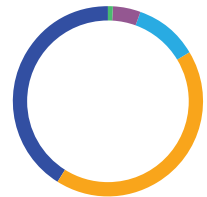
My way of being a pastor is a very good fit for the expectations my congregation has for the kind of pastor they want.
851 responses

Strongly disagree 1.2%
Disagree 6.8%
Neither agree nor disagree 13.3%
Agree 48.3%
Strongly agree 30.4%



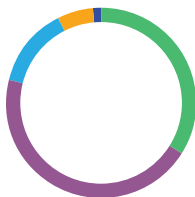
There is a lot of disagreement between me and my congregation about the best way to do things.
852 responses

Strongly disagree 41.1%
Disagree 42.3%
Neither agree nor disagree 11.0%
Agree 4.7%
Strongly agree 0.9%



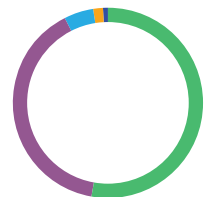
My ministry work gives me my strongest feeling that this is who I really am.
843 responses

Strongly disagree 1.3%
Disagree 6.0%
Neither agree nor disagree 13.8%
Agree 45.0%
Strongly agree 33.9%



When engaged in my ministry work, I feel this is what I was meant to do.
845 responses

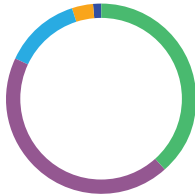
Strongly disagree 0.8%
Disagree 1.5%
Neither agree nor disagree 5.1%
Agree 39.6%
Strongly agree 52.9%



I feel more complete or fulfilled when engaging in my ministry work than I do when engaged in most other activities.

845 responses

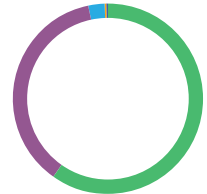
Strongly disagree 1.2%
 Disagree 3.8%
 Neither agree nor disagree 12.9%
 Agree 43.6%
 Strongly agree 38.6%



In my ministry work, I have grown and developed a lot as a person.

831 responses

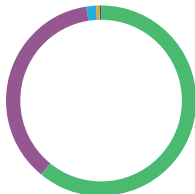
Strongly disagree 0.1%
 Disagree 0.2%
 Neither agree nor disagree 2.9%
 Agree 36.8%
 Strongly agree 59.9%



In my ministry work, I continue to learn more and more as time goes by.

831 responses

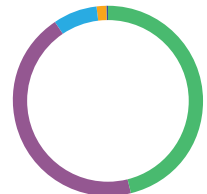
Strongly disagree 0.1%
 Disagree 0.5%
 Neither agree nor disagree 1.7%
 Agree 36.6%
 Strongly agree 61.1%



Overall in my life, I am growing and developing a lot as a person.

831 responses

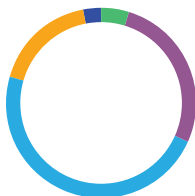
Strongly disagree 0.1%
 Disagree 1.6%
 Neither agree nor disagree 7.6%
 Agree 44.5%
 Strongly agree 46.2%



I am confident I get the success I deserve in life.

816 responses

Strongly disagree 2.8%
 Disagree 17.5%
 Neither agree nor disagree 47.8%
 Agree 27.0%
 Strongly agree 4.9%



When I try, I generally succeed.

816 responses

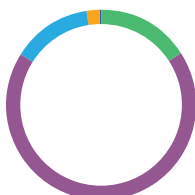
Strongly disagree 0.0%
 Disagree 3.8%
 Neither agree nor disagree 15.6%
 Agree 69.2%
 Strongly agree 11.4%



I complete tasks successfully.

816 responses

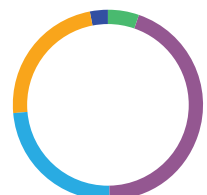
Strongly disagree 0.1%
 Disagree 2.3%
 Neither agree nor disagree 13.6%
 Agree 67.9%
 Strongly agree 16.1%



Sometimes I do not feel in control of my work.

816 responses

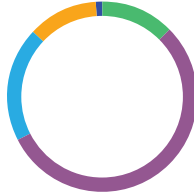
Strongly disagree 2.9%
 Disagree 23.4%
 Neither agree nor disagree 23.9%
 Agree 44.5%
 Strongly agree 5.3%



Overall, I am satisfied with myself.

816 responses

Strongly disagree 0.9%
 Disagree 12.0%
 Neither agree nor disagree 19.6%
 Agree 54.9%
 Strongly agree 12.6%



I am filled with doubts about my competence.

816 responses

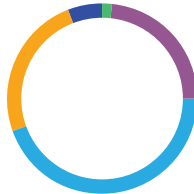
Strongly disagree 11.9%
 Disagree 40.8%
 Neither agree nor disagree 20.6%
 Agree 21.9%
 Strongly agree 4.8%



I determine what will happen in my life.

816 responses

Strongly disagree 5.8%
 Disagree 24.5%
 Neither agree nor disagree 44.5%
 Agree 23.4%
 Strongly agree 1.8%



I do not feel in control of my success in my career.

816 responses

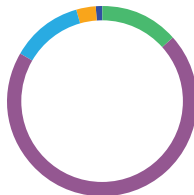
Strongly disagree 7.4%
 Disagree 30.9%
 Neither agree nor disagree 31.5%
 Agree 26.3%
 Strongly agree 3.9%



I am capable of coping with most of my problems.

816 responses

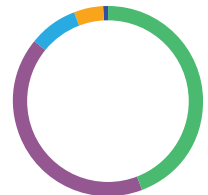
Strongly disagree 0.9%
 Disagree 3.4%
 Neither agree nor disagree 12.1%
 Agree 70.2%
 Strongly agree 13.4%



My current work feels like my calling in life.

812 responses

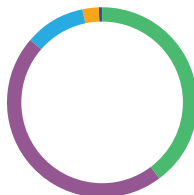
Strongly disagree 0.6%
 Disagree 5.2%
 Neither agree nor disagree 8.3%
 Agree 41.6%
 Strongly agree 44.3%



I feel like I was created or destined for my work.

812 responses

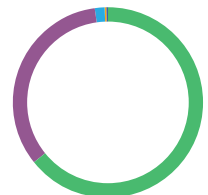
Strongly disagree 0.4%
 Disagree 2.7%
 Neither agree nor disagree 10.5%
 Agree 46.4%
 Strongly agree 40.0%



I was drawn to my work by God.

811 responses

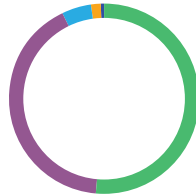
Strongly disagree 0.1%
 Disagree 0.4%
 Neither agree nor disagree 1.6%
 Agree 33.7%
 Strongly agree 64.2%



I have a clear understanding of how my work is a life calling for me.

812 responses

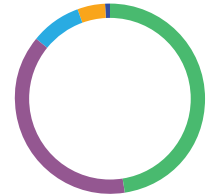
Strongly disagree 0.4%
 Disagree 1.7%
 Neither agree nor disagree 4.9%
 Agree 41.6%
 Strongly agree 51.4%



I am currently working in a position that closely aligns with my calling.

812 responses

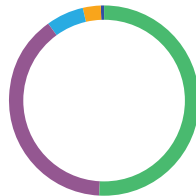
Strongly disagree 0.6%
 Disagree 4.9%
 Neither agree nor disagree 8.4%
 Agree 38.4%
 Strongly agree 47.7%



I have regular opportunities to live out my calling.

812 responses

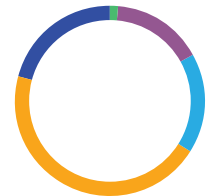
Strongly disagree 0.5%
 Disagree 3.0%
 Neither agree nor disagree 6.3%
 Agree 39.4%
 Strongly agree 50.9%



My beliefs about myself often conflict with one another.

812 responses

Strongly disagree 20.7%
 Disagree 45.3%
 Neither agree nor disagree 16.9%
 Agree 15.5%
 Strongly agree 1.6%



Sometimes I feel that I am not really the person that I appear to be.

812 responses

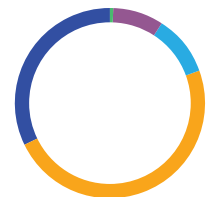
Strongly disagree 22.9%
 Disagree 40.5%
 Neither agree nor disagree 14.2%
 Agree 20.6%
 Strongly agree 1.8%

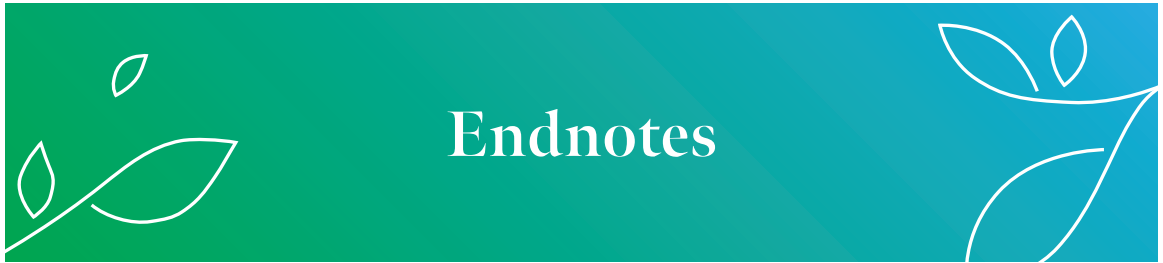


My beliefs about myself seem to change very frequently.

812 responses

Strongly disagree 32.0%
 Disagree 48.3%
 Neither agree nor disagree 10.5%
 Agree 8.5%
 Strongly agree 0.7%





Endnotes

- ¹ Proeschold-Bell, R.J. and Byasse, J. (2018). *Faithful and fractured: Responding to the clergy health crisis*. Baker Academic: Grand Rapids.
- ² Author's Note: Dr. Hart made this statement both to me personally and in numerous conference and seminar presentations.
- ³ The Flourishing in Ministry Project is located at the University of Notre Dame. Dr. Matt Bloom, whose wife is a Methodist pastor, has been leading a team of researchers for over 10 years to develop insights about clergy wellbeing. The study currently includes thousands of clergy surveys, and several hundred in-depth interviews with a diverse group of clergy. Our research is generously funded by the Lilly Foundation.
- ⁴ Adams, C. (2018). *Tending the Shepherds: Helping ministers thrive*. For the full article, see this link: <https://www.apu.edu/articles/tending-the-shepherds-helping-ministers-to-thrive>
- ⁵ Bloom M. (2019). *Flourishing in Ministry: Cultivating Clergy Wellbeing*. Roman and Littlefield: New York.
- ⁶ Ibid.
- ⁷ Ibid.
- ⁸ Ibid.
- ⁹ Ibid.
- ¹⁰ Ibid.
- ¹¹ Proeschold-Bell, R.J. and Byasse, J. (2018).
- ¹² K. G. M. M. Alberti, P. Zimmet and J. Shaw. (2006). Metabolic syndrome—a new world-wide definition. A Consensus Statement from the International Diabetes Federation. *Diabetic Medicine*, 23, 469–480.
- ¹³ Proeschold-Bell, R.J. and Byasse, J. (2018).
- ¹⁴ Bloom, M. (2019).
- ¹⁵ https://health.gov/sites/default/files/2019-09/Physical_Activity_Guidelines_2nd_edition.pdf
- ¹⁶ Bloom, M. (2020). *A Guide to wise wellbeing practices (Unpublished manuscript)*. Wellbeing at Work: University of Notre Dame.
- ¹⁷ Ibid.

¹⁸ Ibid.

¹⁹ Bloom, M. (2019).

²⁰ Ibid.

²¹ Goleman, D. (2005). *Emotional Intelligence: Why it can matter more than IQ*. Bantam Books: New York.

²² Bloom, M. (2019).

²³ Ibid.

²⁴ Ibid.

²⁵ Ibid.

²⁶ Ibid.

²⁷ Ibid.

²⁸ Ibid.

²⁹ Ibid.

³⁰ Ibid.

³¹ Ibid.

³² Bloom, M. (2020).

³³ Ibid.

³⁴ Ibid.

³⁵ Ibid.

³⁶ Ibid.

³⁷ Ibid.

³⁸ Ibid.

³⁹ Bloom, M. (2020).

⁴⁰ Ibid.

⁴¹ Ibid.



Rev. Chris Adams, Ph.D.

Chris Adams, son of songwriter Steve Adams, grew up in a Nazarene music ministry family in the Nashville area. He is a third-generation pastor's kid and an ordained elder. Chris served in full-time music ministry for several years after college, and then as an associate pastor at Pasadena First Church of the Nazarene for five years during and after seminary. He also provided pastoral care to missionary families for Nazarene World Mission while completing doctoral work at Fuller Theological Seminary. After nine years as Associate Campus Pastor for Pastoral Care at Azusa Pacific University, Chris established the APU Center for Vocational Ministry and serves as its executive director (apu.edu/cvm). This new center is focused on helping ministry students and leaders flourish through formational research, relationships, and resources. He also teaches ministry leadership and pastoral care/counseling courses for several seminaries. As a clinical psychologist, Chris serves as a consultant to a number of denominations and seminaries in the areas of clergy candidate assessment, clergy health, and pastoral leadership formation, including Nazarene Global Clergy Development, the Center for Pastoral Health at Trevecca Nazarene University, and the Center for Pastoral Leadership at Point Loma Nazarene University. He is currently participating as a consultant, researcher, and writer with the Duke Clergy Health Initiative and the Flourishing in Ministry project at the University of Notre Dame. Chris is a frequent lecturer at seminaries, retreats, and conferences. He lives in Sierra Madre, CA, and is married to Lori, a cardiac nurse, and has two children, Lexi and Cole. In addition to playing with his kids, Chris enjoys music (especially jazz), tennis, and scuba diving.



Thank you for giving words and validation to my experience.

- PASTOR

I gained practical tips on how to manage stress in ministry and activate my own resilience in ministry.

- NAZARENE PASTOR

The Flourishing in Ministry model has pushed me to consider how my personal life/growth is the leverage point to greater effectiveness in ministry.

- PASTOR

I learned about the key relationships pastors need in order to flourish in sustainable, healthy ministry.

- NAZARENE PASTOR

This material came at the right time. It has encouraged me and challenged me to reflect on my ministry habits and to reassess areas that need improvement.

- PASTOR

I was encouraged to reflect on a theology of self-care, flourishing, and joy.

- NAZARENE PASTOR

