

A
RESOURCE GUIDE
TO
PROMOTE WELLNESS
WITHIN
FAMILIES OF CLERGY

Produced by FOCUS,
Families of Clergy United in Support

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1. INTRODUCTION

1. A. Resource for Bishops, Seminaries, Vestries, Clergy, and Families of Clergy

The material contained in this binder has been collated by FOCUS, Families of Clergy United in Support, a national organization born at the 2000 General Convention. For many years the role of clergy families, spouses, children, and even pets, was stereotyped and generally accepted. They were supposed to support and nourish the clergy, staying quietly in the background unless coming forward to do a job no one else wanted to do. That many people still buy into that role is evident in the popularity of the Mitford Series by Jan Karon, novels that portray the rewarding life of an Episcopal clergyman, his wife, an adopted son, and the dog, who responds to scriptural commands. A more accurate picture is found in the novels of Johanna Trollope where the Rector's Wife is seen as desperate for a life of her own and money necessary to send her daughter to school, or in the novels of Susan Howatch who captures the fall-out experienced by family members because of competition for spiritual glory. See the bibliography for more information about all three of these fictional accounts. The acuteness of the need for support for clergy families is also illustrated by a statistic from the Nathan Network about crises in clergy families, which found that every \$1 spent on prevention saves \$19 on remediation.

A draft version of the Resource Guide was ready in June, 2005. Seven dioceses agreed to pilot the Resource Guide: Georgia, Massachusetts, Nebraska, Nevada, Newark, Olympia and West Virginia. The Church Divinity School of the Pacific also worked with FOCUS to prepare a presentation for family members of seminarians. The purpose of the pilot phase was to evaluate the usefulness of the guide in assisting dioceses to enhance the health and well-being of clergy family members. Each diocese was visited by a FOCUS board member. In most dioceses the FOCUS member facilitated a one-day meeting of a core group (including a diocesan staff member who has oversight of clergy, perhaps one married couple with one ordained member and several spouses/partners of clergy, and if possible, one adolescent child of a clergy person) who used the guide to design a program to facilitate wellness for family of clergy members, inspired by the information contained in the guide. The facilitator met for one hour with the bishop prior to the meeting in order to explain the purpose of the meeting and answer any questions that the bishop may have about the project. In Spring of 2006 the dioceses were asked to report on their progress and evaluate the design phase of their project. They did so, and the pilot projects and evaluations are included in Chapter 2 of this guide.

The Resource Guide is still very much a work in progress. FOCUS' goal is to provide ideas and share experiences about how to promote clergy family wellness. Our hope is that the Resource Guide can function as a catalyst to encourage groups within each diocese to take actions that support clergy family members, clergy, and the church as a whole.

Are Families of Clergy different from other Families?

Families of clergy need not be different from other families. Family members can be non-participants in church. They can belong to a different denomination, or a different faith. If there is another church within reasonable distance in the ordained family member's denomination, they can attend that other church. Family members can and do live their own unique life style. But conversations and our own experience reveal that such choices often cause problems for the ordained family member and thus for the family. Those problems stem from the ordination vow, "to be a wholesome example to your people." In spite of changes in modern culture, most congregations and bishops, indeed most members of the community expect to see the 'wholesome example' sitting in the ordained member's congregation.

In what other job or profession is the family of the employee called upon to be an example? Perhaps the assembly line worker at Ford still feels pressure to drive only a Ford to work, but other family members may drive whatever vehicle they like. A doctor's family is not criticized when one of them is ill, nor does the doctor attempt to treat that member. A lawyer's family is not expected to know law. In none of these professions are the family members expected to appear at work or to participate in the job. In none of these professions is the family expected to be an example of the good work the employee is doing.

Pressures of time and money are uniquely felt by families of clergy. Many employees work long hours, but usually they do so to earn more money through overtime or second jobs, or to gain advancement, i.e. to make partner in a law firm, or because the profession requires 'on call' availability. Most doctors and lawyers are paid a fee for service, earning money for their 'overtime.' The ordained family member works long hours, often for a low salary, a salary that does not allow for the compensatory spending that overtime provides. If a family can afford to 'get away for a weekend,' they cannot do so because the weekend is a regular part of the work week. If the family has the monetary means for a more affluent life style will they be a "wholesome example' if they live that lifestyle, especially if members of their congregation cannot?

There is a growing body of research about the intersection of clergy members' personal and professional lives, some cited in the bibliography in this guide. The unique needs of families of clergy were brought to the attention of the General Convention of the Episcopal Church in 2003 in the form of the resolution. Other resolutions, one from the Episcopal Diocese of Maine and one from the United Methodist Church General Conference are also included in the appendix to this guide in Section 9.

Why is attention to clergy families important?

“In a 1992 survey by *Leadership*, on the causes for marriage problems in clergy families, these were the most frequently named: insufficient time together (81%); use of money (71%); income level (70%); communication difficulties (64%); congregational differences (63%); differences over leisure activities (57%) followed by difficulties raising children, pastor's anger toward spouse, differences over ministry career and spouses' career. A significant and troubling 80% of clergy reported that they believed their pastoral ministry negatively affected their families” (See May 2004 UMC General Conference Resolution, in the Appendix *PAGE XX*).

The many changes in society and the church have brought both relief and more stress into the lives of the families of clergy. Most families depend on two incomes, which augment traditionally low clergy salaries. There are different expectations of male and female clergy, and hence on male and female spouses. Many people are coming to the profession later, so that they may have equity in a house and retirement savings. Parishes have heard the message that the families need their own time and space, so do not presume to own them as of old. Housing arrangements for families of clergy are more flexible, so they need not always live in the rectory, often attached to or on church property. Yet, the ordination service still contains the words, “Will you do your best to pattern your life and that of your family in accordance with the teachings of Christ, so that you may be a wholesome example to your people?” The clergy alone is to answer, “I will.”

What does that promise mean for the clergy person and for her or his family? What support do clergy have after they utter that promise? Why are they asked to answer for the family, who is usually present? What happens when the clergy family and the church disagree about whether they are patterning the life of the family “in accordance with the teachings of Christ”? How does that promise accommodate the possibilities of crisis and trauma that occur within any type of family (e.g. alcoholism, illness, divorce)?, The material in this Guide has been developed, collected, and is to be shared to help answer these questions.

Caring for Clergy Families is holy work!

Endorsement by The Rev. Bud Holland, Office for Ministry Development

Episcopalians begin to learn in the Baptismal Covenant that our lives are inextricably connected to one another in Christ. We then live a lifetime experiencing what connection to Christ and one another means in our work, in our relationships, and in contributions to the common good. As we live into this vision, we need to establish appropriate ways of caring for one another and respect boundaries that assist us in expressing that care in healthy ways. This Resource Guide to Promote Wellness within Families of Clergy reminds us that the Episcopal Church's collective vision about those in their circle of care includes families of clergy. With great sensitivity for these families, the resource guide provides wonderful resources for them as well as for congregations, bishops, dioceses and other church institutions to support families of clergy appropriately.

This resource is the result of the work of a number of people who began a new conversation about families of clergy at the General Convention in Denver in 2000. This newly forming group adopted the name FOCUS (Families of Clergy United in Support). Since 2000, FOCUS has sought to bring to the attention of the church some of the needs and concerns of families of clergy and to encourage the church to pay closer attention to these families in its life and work. FOCUS understands that this new focus of our common life needs to respect the privacy of families of clergy on the one hand and provide resources and attention to their needs on the other. What is clear is families of clergy, in the main, have great opportunities to experience life in the church from a unique perspective and also have great stress in doing so. For some it is a more positive experience than negative. Others choose to live on the fringe of the church in order to have a life not totally consumed by the work of the church. Family members of clergy who seek to support their clergy spouse or partner by being involved in the life and work of the church, sometimes receive little or no support themselves. In some congregations life for a clergy family is rich and meaningful. In some other congregations it is very difficult, made so by a whole host of reasons outlined in the resource.

One of the purposes of this resource guide is to say that families of clergy do matter! At best they need to be affirmed in ways that are most helpful to them. At the very least those circumstances that inhibit their capacity of engaging life (including the church) need to be addressed and changed. Yes, it is a matter of respect, fairness, justice, compassion, and hospitality. Yes, it is a matter of supporting the families of clergy and clergy in these important ways so that the energy and leadership provided to the church remains strong. But it is fundamentally important to respect families of clergy because they are an integral part of the community to which we pledge fidelity and commitment. It is important to be intentional about this commitment because, not doing so, will most likely lead to the community's removing them from their orbit of care and concern.

Many thanks to all who have helped prepare these resources. Many thanks also for all of you, the readers, who in a multitude of ways are seeking to be supportive of both families of clergy and the clergy, both of whom are of inestimable worth.

Message to Bishops

The good health of the Body of Christ is the concern of each of its members. As St. Paul tells us "... God has combined the various parts of the body, so that there might be no division in the body, but that all its parts might feel the same concern for one another." (1 Corinthians 12: 24-25). Although the awareness of the need for good health is shared among all Christians, the responsibility for facilitating good health in clergy and families of clergy, due to the church's hierarchical structure, rests with the bishop. To insure that the materials in this Resource Guide are used, discussed, revised, and shared, the bishop and the diocesan staff must show their understanding of the ideas presented and their commitment to the implementation of these ideas.

The thrust of this material is preventative. You are urged to include families of clergy from the beginning of the discernment process throughout the process, ordination, and deployment so that you will be supporting wellness in the relationship between the aspiring ordinand and his/her family, families of clergy and the diocese, and ultimately linking all persons in the system in a positive, inclusive manner.

Some families of clergy may choose to view the ordained family member's vocation as a job like any other work that brings income to the family, and therefore may elect not to participate in any of these programs. We should honor that choice. But most families of clergy discover that with ordination of a family member come life-altering changes. The families of clergy deserve the church's support as they adapt to and live out these changes.

1. B. How to use this guide

The Resource Guide has been divided into ten sections, beginning with some ways that attention to clergy family wellness can benefit the entire church system, moving to some of the unique dynamics facing clergy families, and then to specific issues raised at different points in clergy families' lives: discerning a call to ordination, accepting a first call to a parish, negotiating subsequent moves, crises and changes. The last three sections offer some general statistics (many of which are found elsewhere in the guide where relevant), information about diocesan resources, and resolutions from General Convention and some dioceses.

Each section has a more theoretical overview and then concrete resources from existing projects in dioceses around the nation that may be useful models for dioceses considering new programs. People interested in overall issues of clergy family wellness may want to read descriptions of the issues and prescriptions for offering support offered at the beginning of each section. Others looking for a particular tool to meet a particular issue may skip to relevant sections for outlines of workshops and discussions or other resources. There is some repetition so that each section can stand on its own.

This is a work in progress, offered as a first step in addressing needs of clergy families for the benefit of the whole church. Advice, suggestions and additional resources are welcome: FOCUS would like to be a central place to gather and disseminate materials as they become available. Contact FOCUS through the following venues:

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History of FOCUS

Background: In July 2000, at the 73rd General Convention of the Episcopal Church, the Office for Ministry Development and the Church Deployment Office of the National Episcopal Church sponsored two gatherings to discuss “Family of Clergy Wellness.” Out of these discussions arose a new understanding of families of clergy and their importance to overall congregational and clergy wellness. Additionally, the discussions yielded some of the concrete elements of our organization: a draft mission statement, preliminary first year goals, a working committee that later became the board, and the organization’s name, Families of Clergy United in Support (FOCUS).

Mission: FOCUS seeks to serve families of clergy in the Episcopal Church, affirming their uniqueness, promoting mutual care and spiritual growth, advocating for their needs and encouraging joy.

FOCUS Beliefs and Assumptions:

- FOCUS views the local church as a system. Rather than paying attention to the congregation and clergy only, FOCUS views the local church system as being comprised of congregation, clergy, and family of clergy.
- FOCUS believes that working with families of clergy in a positive, empowering and supportive way will help to decrease the risk of conflict in congregations and failed clergy-congregation relationships.
- FOCUS believes that working with families of clergy is central to the health of congregations rather than an optional ‘program’ that the national or diocesan church might choose to initiate.
- FOCUS believes that clergy transitions are an especially important time to have resources available to clergy and families of clergy.
- FOCUS believes that in order to be successful, interventions related to families of clergy need to occur at multiple organizational levels in the Episcopal Church.

Major Accomplishments to Date:

- Received 501c3 status in November 2002
- Formed a governing board with national representation.
- Formed relationships between FOCUS national church entities such as: Office for Ministry Development, Church Deployment Office, Church Pension Group, National Network of Episcopal Clergy Associations and Office of the Armed Forces.
- Created the following ways for people to receive our information and to be in touch with us: website, <http://www.episcopalchurch.org/focus>; e-mail address: focus@episcopalchurch.org; toll free telephone number: 866-673-5297, pin 8341; and post office box address: P.O. Box 829, Brunswick, ME 04011.
- Completed research on families of seminarians in Province 1 for The Office for Ministry Development and Province 1.
- Passed a resolution at the 2003 General Convention in support of FOCUS.
- Wrote a new module for Fresh Start concerning families.
- Created a Resource Guide for and about Family of Clergy Wellness

2. STRATEGIES TO MAKE A CHURCH SYSTEM MORE RESPONSIVE TO CLERGY FAMILY WELLNESS

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2. A. Introduction to Systemic Intervention

Congregational development practitioners know that any intervention into a system will have an effect, whether positive or negative. So using any one strategy described will improve clergy family wellness somewhere. Yet systems also tend to be resistant to change. A systematic approach to using this guide to address the needs of clergy families holistically includes four elements: Management Commitment and Employee Involvement, Analysis, Implementation, and Training. In a system all pieces are interconnected. Movement of one part will cause movement in all parts. To change or improve the system you need to attend to all the parts of the system beginning with management commitment and employee involvement

In the church management commitment means the full and active commitment of the bishop who writes, speaks, and acts in favor of health and wholeness in families of clergy at every appropriate opportunity. Equally important is involvement of the clergy. They need to feel and exercise this involvement, for example, taking part in the analysis discussed below and helping to formulate the resulting actions.

Next you need an analysis of the situation in which you want to implement the change or program. For attention to families of clergy that analysis could include such a simple task as discovering the make up of each family of clergy such as the number of children of clergy in the diocese, the number of married/partnered clergy, learning the names and vocations of the spouses, and whether clergy families also include elderly parents or other relatives. A collection of data about allotted and used vacation time and continuing education time within each parish staff could be analyzed with an eye to refreshment and health. Asking families of clergy to list their concerns or worries anonymously and/or to take the health index included in this Guide would provide other data for use in determining action.

Once you have completed an analysis of the families of clergy, using whatever elements are important for your diocese, you can look through this guide to see what ideas will enhance the lives of families of clergy in your diocese. Perhaps more attention to children of clergy will be important, perhaps a retreat for families, perhaps a free or inexpensive vacation cabin, perhaps simply insisting that clergy and their families take time off after Christmas or after Easter as well as using their allotted vacation time.

The backbone to the success of any system is training of all those involved within the system. Bishops and clergy need intentional training in how we work together as a system to create and maintain the church and in how to maintain physical and mental wholeness and health among church professionals and their families. Sources listed in this Guide can be used as training tools.

2. B. We are all one in the Body of Christ: Looking at the Church from a Family Systems Point of View

Editor's note: this article by Nancy Myer Hopkins includes a clear introduction to systems theory and reflections on her own life as a clergy spouse.

We first became aware of systems when we noticed that the natural world does not operate in a linear fashion, but comprises a total and very elegant ecology. Natural systems are comprised of many separate smaller systems, all interacting with each other all the time. A slight change in one sub-system often impacts all the other sub-systems which make up one giant system, stretching from the tiniest cell to the universe.

We can think of social systems in the same way. Here, too, everything is connected to everything else. A good visual illustration of this is a hanging mobile. It hangs motionless until it is touched. Jiggling just one part causes the whole to move. Most social systems respond just like the mobile does - and, the movement stops quickly when left alone. This is because most systems resist change and want to return to the status quo, known in system's jargon as "stasis". When we apply this concept to humanity we see that even St. Paul understood systems when he used that elegant metaphor of the human body for the church.

Each person comes from a family of origin which has formed her in thousands of ways, and whose ghosts can still help or hinder her along on life's journey. This same individual exists within a household or circle of close friends all of whom interrelate, and in turn the family relates to many institutions--local, state, national and international communities, the world. Like a Russian doll, there are systems within systems within systems.

The field of Family Therapy was one of the first disciplines to apply the model to work with people who were experiencing difficulty in relationships. Instead of dealing with an individual in isolation, family therapists work with entire families. In the early years it was quickly discovered that when a family dragged in a recalcitrant adolescent to be "fixed", that child, labeled by the family the "identified patient", was quite likely to be acting out the anxieties of the parents. As the discipline matured, the influences of other institutions, individuals, groups, or the general culture, were also factored in. No matter what field we are in, being a systems thinker requires one to think about multiple causation of events - "both/and" thinking as opposed to "either/or thinking". It requires a certain tolerance for ambiguity and a willingness to embrace complexity.

However, during the early years of family therapy, many of the practitioners failed to notice troubling family dynamics which featured power struggles where one member of the family was clearly less powerful than others. The blinders were especially on in the matter of gender, race, age, wealth or status power imbalances that existed within the family system and the cultural context in which the family was living.

An example of the power-blind approach was that family therapists used to speak coyly of the "battering couple". They saw the violence limited to the couple's relationship, and worked narrowly on changing reciprocal behaviors. They often did not look at the past patterns in

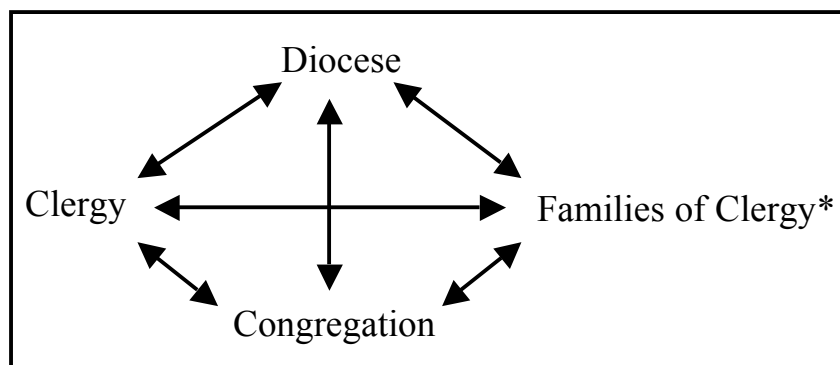
families of origin that might have cemented male feelings of ownership and entitlement, and especially they did not look at the cultural context. This conveniently ignored the fact that the overwhelming cases of domestic abuse were male on female abuse, and that women were extremely vulnerable and that they would pay a huge price for getting out of the relationship, and might even die in the attempt. It took the presence of many women therapists and a few enlightened male therapists to make power analysis an integral part of the discipline. We are still not out of the woods yet in requiring full accountability of male partners and providing complete safety for women. Furthermore, if we return to the concept of stasis, we can see that in social systems, those who are holding on to most of the power have the most to lose if things change, and therefore, resist change.

There are a number of schools of thought within the family systems canon. Most church people have been exposed to the work of Rabbi Edwin Friedman. Many clergy have a copy of his book, *Generation to Generation*, published in 1985, gathering dust on their shelves. Many more have read “Friedman lite”, Steinke’s book *How your Church family Works: Understanding Congregations as Emotional Systems*” (1993). Both authors are essentially in the Bowen school of family therapy. The Bowen approach emphasizes understanding patterns of behavior that are taught in one’s family of origin, and staying connected to the family of origin (no matter how squirrely) while simultaneously being able to take a clear position that neither trashes others or caves in to them.

This skill is called self-differentiation, and it is learned primarily in the family of origin. However, we can continue to develop the skill throughout life, especially if we work at it. Staying connected to people with which we do not necessarily agree and yet defining ourselves is often expressed by the phrase, “The non-anxious presence” This involves having the ability to recognize when we are anxious, and not overreacting to that anxiety in destructive ways. Being present at the same time means that we do not withdraw or avoid others when we get in an uncomfortable situation. Instead we can usually state where we are coming from in a way that neither puts down the other person nor negates our own position. Not always easy!

As members of a clergy family we do well to identify our own family of origin generated issues, and the interplay between all the systems that we are part of. We can also weigh and address the power imbalances which will likely be different for each family, depending on a lot of variables.

Members of the church will do well to differentiate clergy family when they map their understanding of church systems. Here is the model we propose:



Too often families of clergy are overlooked, subsumed in this diagram under clergy or under congregation. If under the clergy, families are almost always excluded from events and meetings planned for the benefit of clergy. If considered members of the congregation, they are often constrained from expressing their baptismal ministry as they might wish. Spouses might sing in the choir or serve on the altar guild, but should they chair a committee, speak at a meeting, or serve on the vestry? As members of the congregation, who is their pastor? When family troubles arise, who is their confidant? When decisions are made concerning the family, are they included? They can be in the spotlight sometimes and invisible other times. Modern life style changes have broken the molds without providing true freedom. Stress in one part of this system will cause stress in the whole system.

Congregational systems can be relatively healthy or relatively unhealthy. Sometimes unhealthy congregations have gotten that way because they have traumatic histories in which former pastors abused their power and betrayed the congregation's trust. If not dealt with openly, this can cause a virulent anti-clerical streak which, in the worst cases, ensures that the entry into the system of new pastoral leadership, and possibly also the family, will be anything but pleasant.

Patterns of behavior can get entrenched for generations in a congregation. In many, the past is indeed prologue, and this is another systems concept, one that a congregation can profitably examine, looking not only at the negatives, but also at the positives of their story. Every congregation is on just as much of a faith journey as were the prophets and patriarchs (do I dare add, matriarchs?) so revered in scripture. Why do we only see them in scripture? Haven't centuries passed to provide us with countless other Saints, some of whom reside in our midst? It is possible to bring about lasting change for the better by seeing the system not only in the context of the present, but the context of the past. Then, we are better equipped to live out our mission in the present.

The experience of being a spouse/partner of clergy is apparently different for males and females. We have much anecdotal data to buttress this conclusion. Often, much more energy goes into helping a male spouse find a job, there are far fewer traditional expectations laid on the male spouse, and he may not therefore be such a handy receptacle for receiving blame. Children, too, can be singled out for negative attention. It doesn't help that the prayer book still contains that unfortunate promise that an ordinand makes to keep the family in line, "Will you do your best to pattern your life [and that of your family, *or* household, *or* community] in accordance with the teachings of Christ, so that you may be a wholesome example to your people?" (BCP p. 552)

The gendered differences in the clergy spouse's/partner's experience remains a fertile field for more research. Just one generation ago, the one that I fit in, many of us willingly became "trailing spouses". If we had meaningful work at all, it was expected that the call to ministry was somehow the most sacred of calls, and we did not think twice about packing up the children, dogs, cats, and household yet once again, leaving friends and work, and moving on. One reason for this is that female clergy spouses have traditionally been viewed as adjuncts to

their male partners, in common with those in other professions. It does not escape us that the higher standard of living available to other professionals often gives them more control over their lives.

For most of us who now make up the ranks of the retired, our experience as clergy spouses was by no means a totally negative one, however. We wives had a different set of expectations, especially about how important a career was to us, and we often happily embraced the challenges of rectory living. Life was in many ways simpler then, and the experience of being warmly welcomed to a relatively healthy new congregation somehow offset the inevitable grief from leaving the old one. The ability to move into a new congregation and be immediately accepted was a great gift, one that I did not fully appreciate until we moved into a new church community in which Hoppy was not a member of the staff, and I learned how hard it is for many laity to enter a new system. Standing around at the coffee hour for many weeks, waiting to find someone open to even saying hello or even having a substantial conversation was a devastating experience.

Many of today's spouses and partners who have to move frequently are not nearly so compliant, and many of the least compliant are probably males. And yet we persist in trying to make a system that was developed in the eighteenth century work for us in the early twenty-first century. Is it any wonder that families of clergy are frequently stressed?

We have identified some specific problems that we spouse/partners of clergy have in this resource guide. We often experience either being invisible (just a part of the furniture) or, conversely, we can become objects for congregant's positive or negative and sometimes even malignant projections. While getting a positive projection may be somewhat pleasurable, as in, "Oh, our minister's wife is so wonderful, she has a voice like an angel!" It always makes me uneasy, because I have learned that I don't really "have a voice like an angel." The positive projections do occasionally suddenly morph into negative ones. Projections are always about who I am in the head of the other person, and there seldom is much connection with reality. Clergy are, hopefully, trained to deal with this stuff, but we usually do not have much information given to us during their formation process, which is another problem that was discovered in the Province I research with seminarians spouse/partners which is reported in section III.E.2. of this guide, "Proposal for Chaplaincy for Families of Clergy."

It is sometimes hard to use our own particular gifts in the church because of perceptions of a conflict of interest with our ordained spouse/partner. It is hard to get on a career path when we can't stay put very long in one place, or even to find any suitable job if the community is very small. Because money is notoriously tight for clergy families, often a second job is absolutely necessary. Time binds are frequent, and weekends when the spouse and children might be free are completely taken up getting ready for Sunday, and forget about Sundays. The spouse/partner and children are always competing with congregants for attention, and the family often loses out.

So, when we say that we want to be considered an important part of the larger system that comprises the wider church, the diocese, the congregation and our spouse the ordained and called one, we are defining ourselves. We are trying to stay connected, and yet, we are sometimes having trouble even getting a hearing. The General Convention in 2003 passed a "feel good" resolution of support but put no money behind it.

One of the underlying problems may be that the church never really developed a theology of a married clergy. The point has been made that during the reformation, when a clergy wife was again deemed acceptable, she was pushed back in to an entrenched celibate model of ministry. I can't get the image of the first Archbishop of Canterbury's wife who had to stay entirely out of public view, being carried about in a closed box - talk about invisibility! No attempt was ever made to address what the change might really mean to the church.

We are grateful for support that we have gotten from the Church Pension Group, the Office for Ministry Development, the Church Deployment Office, National Network Of Episcopal Clergy Organizations, the military ministries, and Alan Shaver, Esq. We have happily found that some few dioceses are doing very well by their clergy families. Yes, we know that money is tight in the church right now, and that there are many programs that deserve to be well funded. Yes, it takes a long while to bring about major changes in a system as complex as the one that we belong to. The encouraging thing about taking a system's view is that positive changes in one segment of the system can create positive changes in the whole. Healthier and happier spouse\partners of clergy translates directly into happier, healthier clergy, which translates further into congregational families who have good family health modeled for them, thence to dioceses and the wider church. If we work ecumenically, there is the potential to produce profound positive changes in an ever-widening circle.

Nancy Myer Hopkins, M.S.

April, 2005

2. C. Renewing the Vocation of Family Life

Editor's note: Every year many clergy have the opportunity to renew their ordination vows. Often clergy hear helpful sermons about how to be a more faithful priest, deacon, or bishop. They are reminded of God's invitation to ordained ministry and continued presence in their clerical vocations. Working on this guide as a full-time parish priest with a working spouse and two children at home has made me see how much I need to be reminded about my vocation as spouse and mother. An interview with The Rev. James Warnke and his wife Marie, originally intended to reflect on issues in the lives of family members of "bi-vocational clergy," led to other key insights about the importance of the vocation of family life.

Clergy hear a sermon each year at the renewal of vows service about how to be a more faithful deacon, or priest, or bishop. Any clergy with family however—spouse or partner, children (especially those still living at home), sometimes aging parents or extended family members—needs to hear routinely about how to be a more faithful family member. Naming the vocation of family life, and honoring it as much as clergy are asked to honor ordination vows, is essential. Here are some of the temptations away from family life that seem especially true for clergy.

- **Being “on call:”** One of the blessings of ordained ministry is the opportunity to be with people during major events of their lives: births, weddings, illnesses, crises, death. Those events are not always scheduled and require clergy to be there for people “whenever.” Yet when “whenever” is in the midst of family time, e.g. meal time, vacation, children’s events, spouse’s travel, the family is involved as well, and there are often difficult choices to be made between honoring responsibilities to family and to parish.

- **“Always more to do:”** In a parish as in many other professions there is always one more phone call, or visit, or project, to do at the end of the day. Many clergy, parishes, and dioceses try to limit clergy work time to a certain number of hours a week. Fifty hours is the norm for full-time clergy in the Diocese of Newark, specified in the model letter of agreement for rectors. “50 hour contracts are immoral,” say The Rev. Jim Warnke and his wife Marie. Most other professionals can receive a fee for extra services, or bill additional hours, or are paid overtime. How does the church as an institution claim to value families when 50 hours, always including Sundays and usually requiring part of Saturdays as well, is the *minimum* demanded of its primary workers?

- **Evening and weekend schedules:** Worship and meetings often need to happen on evenings and weekends to accommodate the work schedules of parishioners. This takes a toll on the family life of all participants. One useful question is always “Is this meeting really necessary?” A second question is “does the priest really need to be there?” Often people implicitly judge the importance of a meeting by whether the priest is present, and take offense if she or he is not. This can be even more true of pastoral visiting, where lay people who in fact may have more of a gift for listening or praying aren’t considered as good as the priest. This attitude may be a holdover from a style of ordained ministry labeled “Father (and more recently Mother) knows best,” which assumes that the priest needs to make all major decisions.

- **Needing to be needed, loved, and non-conflictual:** Another set of temptations not to respect the vocation of family are some psychological characteristics of many clergy, seen in both research and experience. Clergy often need to be needed, so their initial response to a plea for help from anyone is more likely to be “yes” than “no”. Add to that a fear of conflict, when saying “no” might either disappoint someone or make them angry or leave some important work undone. And some clergy find it easier to help relative strangers than build more intimate relationships with family members.

- **Isolation/competition:** Teachers, medical professionals, and others in the helping professions encounter some of these same dynamics. They are usually in a work situation with other professionals who can support, challenge, or help in times of crisis or overload. The majority of Episcopal clergy serve as solo pastors. The most healthy team relationship of clergy and lay leaders has boundaries that prevent full collegiality, since the priest is still a priest to those with whom she or he works. Some clergy are in wonderfully supportive colleague groups, yet especially in times of shrinking resources the element of competition between clergy can increase isolation as well.

Many clergy conferences, workshops, and books have been written for clergy to address these issues. Individual coaching, spiritual direction, therapy, and supervision can be invaluable. This guide is intended to offer other resources to help family members of clergy cope with these dynamics. But there are systemic changes that can alleviate some of these pressures as well. The church needs a theology of clergy family wellness that helps honor the vocation of clergy family. It may well model health for other families too. Here are some initial steps towards a theology of clergy family wellness.

- **“According to the pace of the children:”** In Genesis 33, Jacob has just wrestled the angel and then reconciled with his brother Esau. Esau invites Jacob to return to their home. Jacob explicitly asks Esau to let him tailor his journey “according to the needs of the children.” The world would be a better place if we took that injunction seriously, letting the pace of child-rearing and relationship-nurturing shape the rhythms of work and professional vocation rather than the other way around.

- **Promise to support the clergy family:** Family vows are as important as ordination vows. What are family vows? Begin with marriage, and the blessing of same-sex unions until such time as marriage is open to all baptized members of the church. What if, as part of an institution or beginning of new ministry, the congregation was asked the question from the marriage service, “Will all of you welcoming this clergy couple do all in your power to uphold these two persons in their marriage/relationship/family?” What if the church asked clergy families, or maybe all families, to talk about the charism, or specific God-given gift, each family has—the ways their particular patterns of family life has helped them grow in faith (or hindered that growth)?

- **Learning to love in the relational and parish family:** Relationship building takes time, whether in a family or in a parish. It is often seen as important but not urgent, and hence can be ignored, but only at the risk of losing a source of holiness, support, and joy. Clergy families are asked to take their place within the congregational family, where in most jobs the family is invisible. Unless the clergy family itself is held up as an important place of nurture,

challenge, and love the congregation, and often the clergy member and members of her or his family, will expect the “relational energy-building work” of the clergy to be primarily directed to the congregation. Describing a clergy person’s vocation as “being married to the church,” with the implicit assumptions of primary loyalty and celibacy that that evokes, is distinctly unhelpful. Clergy, clergy family members, and church leaders must explicitly claim that the promises clergy made to their family are as sacred as the promises they made to their bishop and the people they serve.

Explicit development of the tools family members, church members and the clergy have to nurture the clergy’s vocation to their family could help clergy families in fact be wholesome examples, modeling for a culture what it means to respect family life.

2. D. Piloting the Resource Guide: examples of systemic intervention

Editor's Note: From the Fall of 2005 through Spring of 2006 representatives of seven dioceses and Church Divinity School of the Pacific designed programs for family members of clergy using parts of the Resource Guide. Subsequently the Resource Guide was revised to include input from these projects. Six of the nine provinces are represented. Here is a summary of our learnings.

Summary of findings from the pilot projects

1. The needs of family members of clergy are generally perceived as important but not urgent. The FOCUS Resource Guide Pilot Project functioned as a catalyst in many dioceses, galvanizing attention and resources to address real needs meaningfully.

In January 2005 members of the FOCUS board first began thinking about piloting the Resource Guide. Instantly members of four dioceses knew who to contact, secured support from bishops' offices, and had some idea of needs or projects that were already in the works that could benefit from some intentional focus. In the next six months three more dioceses and a seminary, Church Divinity School of the Pacific, signed on. Now there is a waiting list of dioceses interested in having FOCUS members facilitate a design process, using the Resource Guide.

In four dioceses, a FOCUS board member visited the diocese and facilitated an "Appreciative Inquiry"/"Values-based" process to help a core planning group, including a bishop, discern particular goals for its families. Resource Guides were sent to a bishop and a FOCUS contact person. One or the other person then gathered a "core group" of clergy and lay members who agreed to design and in time implement a project. This allowed both for "grass-roots" thinking and adequate diocesan support, which is essential given Episcopal Church polity and practice. In the other three dioceses bishops were also involved, but the design process was shorter (often people had already identified a need and were taking some steps to address it).

The contact person was encouraged to share at least the table of contents and introduction with a core group. The Resource Guide served a theoretical function of reminding people of how clergy families are unique and how the health of family members of clergy contributes to the health of clergy and the church as a whole. It served a practical function of making a wide range of outlines and potential projects available to spark ideas and encourage implementation. Here are some comments from the pilot evaluations:

"We were all surprised if not disappointed that we have gone this long without looking at the needs and concerns of the families of clergy. We were all amazed how little we have done in the past to address the needs of families, not because we didn't care, but we had simply not thought about it."

2. The formation of a core group dedicated to family of clergy wellness is in itself an important intervention into diocesan and seminary life.

Seminaries seem more likely to offer support for family members of seminarians, especially if those family members live on campus and are a part of the community. After graduation however clergy are dispersed and diocesan staff are by necessity more focused on the needs of clergy and congregations than family members. Yet the needs are real. Comments from the evaluation form illustrate this: “The biggest surprise is the encouragement we have received along the way from everyone. No one has negatively criticized our project. Comments from retreat participants (staff, nominees and nominees’ spouses) provide ways we can improve, and yet none said we were wasting our time or theirs.”

Discussion just among core group members, and participation in the visioning processes when they occurred, released both energy and a sense of being heard and understood that has motivate the groups to continue to implement projects they have designed, identify more needs, and find resources to meet those needs. The core groups have found ways to bridge the geographical distances (email is a huge help) and recruit people with enough passion to make time to make programs happen. The energy and purpose they find together around this topic is intrinsically valuable. A group charged with attention to clergy family needs could contribute significantly to the overall well-being of a diocesan community. An illustrative comment: “I think seeing both the variety of ideas and the common themes that emerged from the visioning exercise was really inspiring. Also, having the chance to network with the other folks who are passionate about providing more support to clergy families was invigorating.”

3. Information about family members of clergy is scattered and difficult to assemble.

There is no national source of information about clergy family members. The Pension Fund and Medical Trust have information about beneficiaries and participating spouses, but much of it is (rightly) confidential. Deployment forms ask for information about families, but that information is also confidential and general data about family composition is not compiled. Few dioceses keep records of the number of children living in clergy households. Statistics about clergy marriages, divorces and remarriages are also not located in any central data base, which makes it hard to analyze marital stress or health. There is a crying need for more general statistical information.

The evaluations and informal conversations during the design process also demonstrated a lack of confidence in knowledge of who clergy family members are and what they really need among members of the core groups. Core groups found energy in sharing stories and perceptions of clergy family life, but also a hunger to know more. There is almost no published data about changes brought about by the ordination of women and the existence of male spouses, changes due to second career ordinations of women and men and an increase in the age of ordination, changes due to cultural shifts of women in the workplace, workplace demands in secular and ordained situations, the difficulties of juggling two career couples, or the stresses of declining membership and resources on clergy and clergy family members. Two groups decided to do needs assessments; while both are useful they are only first steps in the development of thorough assessment tools. One “surprise” from the evaluations said it well: “we really just don’t know what real pressures families are really feeling these days.”

Introduction to the Resource Guide: Pilot project, Diocese of Georgia

A board member of FOCUS, The Rev. Dr. Robert LeFavi, introduced the Resource Guide at the Fall Clergy Conference in 2005. His desire was to have clergy become familiar with the contents of the draft Resource Guide and suggest ways to improve it. The method was a simple roundtable after everyone got to look at the draft.

Evaluation of Introduction to the Resource Guide pilot project

Appropriate Questions Pilot Should Address:

- 1) How does the RG assist you?
- 2) What are its strengths as an efficacious tool?
- 3) What are the RG's weaknesses?
- 4) What would you change prior to publication?

The following is a listing of key comments and concerns voiced at the clergy meeting for the Resource Guide Pilot in the Diocese of Georgia:

- 1) The RG is an excellent and useful tool in any diocese. It is needed.
- 2) There was a general concern that there may be too much material strewn together. Because clergy time is minimal, some clergy felt it might be helpful to even be more specific with the material breakdown. For instance, there might be one section that specifically states: "This is to be discussed with the clergy and his/her vestry", or "This is to be given to the clergy's spouse". There are too many people who need access to this material for it to be in one person's hands. Many clergy felt that the RG should really be given to the Deployment Officer in every diocese – that he/she is the person who can best use this information. At the least, it should be given to someone who will follow up with these issues in the diocese (the concept being that many clergy simply will not).
- 3) It was discussed that the comments regarding same-sex unions should be avoided. The feeling was that this language showed approval for something the Diocese of GA does not allow, and that because of that it appears to take on a political or theological role when it shouldn't. A few felt marginalized by it.
- 4) The History of FOCUS and the resolutions are not needed.
- 5) The Fresh Start information did not seem to belong there.

Review of clergy family wellness needs: pilot project, Diocese of Massachusetts

A core group of people interested in clergy family wellness came together to review current support for clergy families in the diocese and plan ways to strengthen that support. We have begun to ramp up a chaplaincy program that is targeting, initially, new clergy and partner/spouses. The plan is to have a diocesan chaplain visit the new clergy and partner/spouse, accompanied by a member of our newly organized Clergy Family Network. We're also conducting a Clergy Spouse and Partner day long retreat on May 13. We're adding to the regularly scheduled new clergy and partner/spouse dinners at Bud and Ruth Ann Cederholm's house a few current clergy and partner/spouses who are attuned to the issue of the importance of support for clergy families. We also have some ideas around using the deanery structure to help provide a network of support for new clergy & their families. There are numerous other ideas percolating, but the foundation will be building a strong chaplaincy and advocacy program for clergy families.

Evaluation of Review of clergy family wellness needs pilot project, Diocese of Massachusetts

How was the Resource Guide presented to you?

I believe that Bonnie Studdiford initially presented the Resource Guide to Bud Cederholm, Lois Murphey, and Clare Moffitt at the diocesan offices. Some time later, Bud invited 10-20 folks in the diocese (both ordained and lay) to gather to develop a pilot program. Bonnie Studdiford traveled to Boston and presented it to the group of us who gathered in the basement of the St. Paul's Cathedral. We broke into small groups and did a visioning exercise where we talked about improvements in clergy family support as though they had already happened. Then we came back together and shared our visions of the future and created a provocative statement.

What part of the presentation was most useful?

I did not attend the initial presentation, so I can't speak to that. But at the first group gathering, I think seeing both the variety of ideas and the common themes that emerged from the visioning exercise was really inspiring. Also, having the chance to network with other folks who are passionate about providing more support to clergy families was invigorating.

Who is on your committee? Please tell us the number of participants who are

Male 3 female 8 lay 8 ordained 3 clergy spouse/partner 7 in process of ordination _____

What worked well in the design process of your project?

What worked best was the honesty of the participants. After several subsequent meetings, we decided to put off acting on our provocative statement and have that particular project be a natural result of a strong support program for clergy families.

Were there any barriers to successful design? None that I'm aware of.

How did you overcome them, or work around them? N/A

How do you see your project continuing?

I don't actually see it as a specific project, but rather as a program that spawns different projects. Some of the projects are described as follows. We have begun to ramp up a chaplaincy program that is targeting, initially, new clergy and partner/spouses. The plan is to have a diocesan chaplain visit the new clergy and partner/spouse, accompanied by a member of our newly organized Clergy Family Network. We're also conducting a Clergy Spouse and Partner day long retreat on May 13. We're adding to the regularly scheduled new clergy and partner/spouse dinners at Bud and Ruth Ann Cederholm's house a few current clergy and partner/spouses who are attuned to the issue of the importance of support for clergy families. We also have some ideas around using the deanery structure to help provide a network of support for new clergy & their families. There are numerous other ideas percolating, but the foundation will be building a strong chaplaincy and advocacy program for clergy families.

What surprises did you find along the way?

I'd have to ask my fellow participants. I suspect everyone has a different perspective on that.

Continuum of care for clergy families: Pilot project, Diocese of Nebraska

Mission/Vision: The goal of the Diocese of Nebraska is to provide a continuum of care for families of clergy and establish a system of support extending from the beginning “call,” into the transitions of ordination and ministry, and all the way through retirement. The hope is that an attitude of “wellness,” which integrates body, mind and spirit, will permeate all areas of church life in Nebraska.

Introduction: The Diocese of Nebraska has been selected to pilot a new program called FOCUS, Families Of Clergy United in Support. It is a national organization that began at the 2000 General Convention and was created to help families of clergy cope with their unique situation in the faith community. Families of clergy often deal with stress without acknowledgment or support and find that they often feel “invisible.” The plan will be implemented in the summer of 2006 and continue to be developed until 2009.

Discernment/Seminary/Education

- 1) The local parish will begin to pray for the family of the nominee at the very beginning of discernment, through the education phase and into new ministry.
- 2) The local Rector will interview the family of the nominee at the second interview in order to determine commitment to the nominee’s “call”, expectations and concerns. Financial expectations and obligations should be discussed at this time, as well.
- 3) The parish discernment committee and the Commission on Ministry will include family members in their interview process. An advocate or lay missionary from the parish will be assigned to the family to “touch base” periodically and to assess the family’s needs (physical, emotional or spiritual).
- 4) The deanery or region will have resource material/referral material available for families, i.e., confidential referral to spiritual directors, counselors, etc.
- 5) The diocese will host gatherings for families of clergy in the discernment phase before they move to a seminary location, or when a family transitions to a new parish/ministry. These gatherings will provide networking opportunities, education and fellowship, depending on the need.
- 6) The local parish, deanery and diocese will support the family of seminarians or students through active and ongoing communication via e-mail, birthday cards, gifts and news.
- 7) Families of nominees/postulants/candidates will be invited and encouraged to attend Annual Council. Funding and child care may be necessary.
- 8) The diocese will explore health insurance needs and options for the families of students.

Families in Transition (Newly Ordained/New Parish or Ministry)

- 1) The parish, deanery and diocese will provide an orientation program for the new clergy and family. The orientation will include gatherings or “mixers” for families to promote making new bonds.
- 2) A “Transition Team” will be assembled for the new clergy and family, which will provide resource material such as doctors, dentists, realtors, schools, child care, auto mechanics, job or career counseling etc.
- 3) An advocate or lay missionary from the Transition Team will continue to serve as a “contact

person” for the family. Appropriate referrals will be made for crisis management.

4) The deanery or diocese will facilitate annual gatherings for family of clergy for fun, fellowship and networking. Separate events or retreats will be provided for the children of clergy (Credo for PKs). This may include children from different denominations, especially in smaller communities.

5) The diocese will maintain a database, web links and directory for the families of clergy.

Continuing Ministry

1) An advocate or lay missionary from the deanery or diocese will be available to help obtain anything from home repairs to crisis management for the family.

2) Confidential referrals for spiritual guidance or counseling will be provided for families.

3) The diocese will provide educational material for congregations to raise awareness about the expectations and demands placed on families of clergy.

4) Volunteers from the families will be sought to coordinate communication and plan events.

5) The diocese will provide a resource book, database and web link for families of clergy.

Retirement

1) The diocese will host a “Planning for Tomorrow” conference and invite all clergy to attend.

2) Continue to include the families of retired clergy in diocesan events or faith community.

3) The diocese will provide material to raise awareness about realistic expectations for families of retired clergy.

Evaluation of continuum of care for clergy families pilot project, Diocese of Nebraska

How was the Resource Guide presented to you?

We first received the Table of Contents and then full copies of the guide.

What part of the presentation was most useful?

The Table of Contents was very helpful just to begin thinking about the concerns of caring for the family of clergy. We have found all of the material to be very valuable.

Who was on your committee? Please tell us the number of participants who are

Male 4 female 4 lay 3 ordained 5 clergy spouse/partner 5 in process of ordination 1

What worked well in the design process of your project?

We began by trying to describe what we would like to see this ministry look like if there were no restriction of resources. We developed a vision and purpose statement and then tried to discern what support could be offered to families of clergy at every stage and level of the clergy families ministry (local parish, deanery, diocesan) (discernment, seminary/education, new ministry/transition, continuing ministry, and retirement).

Were there any barriers to successful design?

We don't think we had barriers in the design process, but we may experience some unforeseen challenges as we begin to implement our plan.

How did you overcome them, or work around them?

We have made the commitment of time and resources to help us bring our plan to fruition.

How do you see your project continuing?

We have set our next meeting date to continue our strategic planning of who will do what and when. We have already begun to introduce much of our plan to various groups and committees within the diocese and FOCUS and what this ministry means for families of clergy in our diocese has been very well received thus far.

What surprises did you find along the way?

We were all surprised if not disappointed that we have gone this long without looking and the needs and concerns of the families of clergy. We were all amazed how little we have done in the past to address the needs of families, not because we didn't care, but we had simply not thought about it. Thanks to FOCUS it has now become real concern and with our new plan we hope we will begin to provide the care our families of clergy so deserve.

Needs assessment of families of locally trained clergy: pilot project, Diocese of Nevada

Introduction

The Diocese of Nevada is a recognized leader in the development and use of locally trained clergy, and FOCUS would like to incorporate our experiences into their developing Resource Guide. FOCUS, Families of Clergy United in Support, is a national Episcopal organization concerned with the health and well-being of families of clergy.

The diocese has agreed to do a Pilot Study of the special concerns of families of locally trained clergy with the goal of providing:

- 1) diocesan support for the ongoing health and well-being of all clergy families, and
- 2) input into the Resource Guide.

Our diocesan FOCUS Pilot Committee met with Ms. Bonnie Studdiford, Diocese of Maine and President of FOCUS, on November 29, 2005 at Stillpoint, a center for spiritual development, in Las Vegas.

The Committee consists of The Rev. Bob Nelson, Canon to the Ordinary; Ms. Kathy Nelson; The Rev. Mike Link, the Diocesan Deployment officer; Ms. Linda Link; Ms. Deb Beebe, St. Patrick's, Incline Village; Sandy Friedrich, Grace in the Desert; Mr. Dan Lediard, St. Paul's Virginia City; and Dr. Richard Schori, Epiphany, Henderson.

Spouse/partners of locally trained clergy will be contacted by telephone in January by committee members asking if they would be willing to participate in this important project. Committee members will be asking general questions such as, "Would you be interested in the diocese having a Chaplain for families of Clergy who could provide confidential resource information about life issues?"

Dan Lediard has recently said, "The FOCUS program is of vital importance. I have heard little snippets of information for a few decades; and I am constantly reminded that all humanity has so very much in common. Obviously, if the family is more healthy, then so is the clergy [person]; and so is the diocese, and the denomination, and the world.

Our committee is working with great enthusiasm and hopes the diocese will embrace and benefit from our efforts.

Background

It has been said that Nevada is both a state and an attitude; a state of limited resources and resourceful people who choose not merely to survive but to thrive on the challenges life has to offer. Nevada, the 36th State of America, is the 7th largest state at 110,550 square miles measuring 320 miles wide by 483 miles long. Its population density is 18 people per square mile but these numbers do not tell the whole story.

The Great Basin occupies 80% of the land surface with a geography rippled with mountains, rivers, and valleys. The highest elevations top 10,000 feet and then the terrain falls into the Mojave Desert and below 1000 feet. With such extreme terrain come equally variable temperatures -- mountain snows, desert heat, and most everything in between. These are simple facts that explain why 90% of the Nevada population gathers into two urban areas in the western part of the State (10% of the landmass), Reno in the north and Las Vegas in the south, leaving

10% of the population scattered throughout the rural east and central 90% of the state. These demographics have played a significant role in the development of the Diocese of Nevada.

Until 1910 Nevada was a mission territory, served predominantly by missionaries from nearby dioceses. After 1910 the Diocese of Nevada became autonomous and elected its first Bishop. The Diocese of Nevada presently covers the entire state (with one parish in Arizona) and has 35 parishes. The majority of these parishes are served by non-stipendiary clergy. So, naturally, when the FOCUS board members visited in 2005 to facilitate a discussion regarding the Resource manual, the group was in a unique place to address the challenges and issues of families of bi-vocational and non-stipendiary clergy.

The Process

At the 35th Annual Convention a group of spouses and partners of clergy met casually for fellowship and discussion. The group spoke candidly about their challenges and when the FOCUS project was introduced, expressed interest in developing support for families of clergy. Subsequently, the Diocese of Nevada was selected as one of six dioceses to develop a resource guide. A core group was identified to meet with FOCUS board members to consider this project.

The first meeting was held in November of 2005. (Family members of clergy reading this will find irony in taking on such a large project while Advent and Christmas Seasons were approaching.) As stated earlier, Nevada is both a state and an attitude!

The group of nine spouses and clergy defined their purpose as follows: the Diocese of Nevada prepares and sustains development of baptismal ministry for families of people called to ordination. This pilot project focuses on support for families of those ordained as local clergy. We achieve this by broad based Christian education, personal attention, and opportunity for spiritual life formation in the worship community. Families are supported from the initiation of discernment through maturity of ministry in all aspects of life. This includes contacts that are honest, challenging, confidential, and informative. These actions are characterized by integrity, accountability, and Christian love and compassion.

In the initial meeting, the group created an action plan with dates and assignments. Our initial project was designed to ascertain the concerns that influence the lives and ministries of the families of clergy in the Diocese. We determined that contact with the families would best serve our guiding purpose if done personally and confidentially instead of using mail or electronic contact. The members agreed to make phone contact using a survey. To accomplish this, one member was assigned the task of identifying the families to contact and sending those lists to the members who would place the phone calls. This was accomplished within one week of the initial meeting.

The second step was to create a survey and script so that the data collected by the callers could be compared. Two committee members developed the survey by using questions available in the Resource Guide (example: the Health Index in section 3H) and created questions to

address the issues identified both in the Resource Guide and identified at the initial meeting of the committee. Several research examples were used to develop the survey. The goal was to keep the length of the survey to 15 minutes and to use a range of response formats, including open questions, yes-no, and subjective ratings. The survey was electronically sent to all of the callers within 3 weeks of the initial meeting. (Survey attached at end of report).

With these two pieces of the plan completed, the calling members had two months to complete the calls and send the completed surveys to a central member for compilation. At this point the committee met for the second time to review the results of the contacts and evaluate the data.

Survey Results

Demographics of families

There were 40 families identified to be contacted. At the conclusion of the calling period there were 19 completed surveys, 1 refusal to respond, and 20 families who were not spoken with. This was a nearly 50% contact rate.

- 75% were households with 2 adults. Only two households had children living at home.
- 60% of the families were 50 years old or over.
- 50% of the spouses worked out of the home in paid employment with the average work/volunteer hours at 18 hours a week. 80% said they had enough time for leisure activities.
- 90% of the household members who were ordained were in parish ministry.
- The most frequent response indicated that they served 10 hours weekly in ministry and had been ordained for over 9 years.
- 94% of the clergy were non-stipendiary and none of the spouses indicated any financial concerns. 70% of these clergy had full-time paid employment in another vocation.
- 62% of the respondents indicated that the family work schedules allowed for enough time off together.

Issues and Effects of Ministry

* 63% of the respondents indicated that their friendships had not been affected by the ordained ministry. Those who said there was an effect said it was a positive one. Three

respondents said people treated them differently in a negative way and two stated that they were treated differently in a positive way.

* The effect of the ordained ministry on family was more evenly divided, with 50 % saying there was no effect and 50 % stating the family was affected.

* Respondents who said the family was affected described these effects as positive. Examples: The family is drawn closer together; other members have become involved in the ministry.

* Two respondents said the weekend and holiday affected the extended family relationships. 80% of those called said vacations were not affected by the ministry nor were family meals. None of the respondents indicated health had been affected by the ministry.

* 52% of those called said the ministry presented challenges to the family. The challenges that were described were issues with difficult people and conflicts in scheduling events. They found the keys to managing those challenges as a willingness to share, good communicate, honesty, learning to say no, understanding, and lessons learned in past experiences.

* 60% said the ministry did not present challenges to their spiritual lives. Those that had challenges said the challenges encouraged them to go deeper into their spiritual lives and to examine their views more closely. Sometimes they felt overwhelmed and had changed their views in some areas. They met their challenges through Christ with more prayer, reading, talking with their spouse or Bishop, and finding a support group. Several indicated that they thought challenges to the spiritual life were positive and expected.

* On a scale of 1-10 (10 being the highest), the respondents all indicated six or over in levels of support. The levels of support from family and friends averaged eight or over. The levels of support in the marriages averaged 9.5. The health indication scores averaged over six.

* Program interest was as follows:

* Chaplain program: 9 yes, 8 no, 2?

* Education workshops: 4 yes, 11 no, 4?

* Support group: 8 yes, 7 no, 4?

* Spiritual direction: 6 yes, 9 no, 4?

* Couples retreat: 7 yes, 8 no, 4?

* Children's program: 4 yes, 8 no, 7?

* Chat room: 1 yes, 12 no, 6?

- * Mentoring: 8 yes, 7 no, 4?
- * Crisis Counseling: 6 yes, 9 no, 4?

Analysis and Conclusions

The group evaluated their decision to place calls rather than use a combination of contact choices. We recognized that the time of year affected our contact success and felt that a multiple means of contact may have given us better results. We would still recommend personal contact with a second method such as mail/e mail to follow where a phone contact was incomplete.

Discussion was held regarding whether random sample would have been a better method for choosing families to call. The group concluded that choosing the families skewed the results to more positive percentages. This would still be recommended as a way to proceed with a survey that could be seen as intrusive. Since the goal is to be supportive, it seems consistent for the process to be supportive in design and to choose families who are not in inordinate distress or crisis.

The survey itself had some design flaws and was revised in wording (but not in content). The revisions were improvements that reduced confusion. Redundancy was eliminated.

Recommendations

After reviewing the data, the group saw that the families wanted more contact with each other to develop support and friendships. They did not seem strongly inclined toward structured programs such as workshops or retreats. The families seem interested in informal social contact and appear to have enough time to participate.

The committee recommends that two informal luncheons be held annually (one in the north and one in the south) to encourage relationship/community among the families. During these gatherings the group can discuss the results of the survey and find ways to connect with each other. The group purpose/focus should be explored. These gatherings are expected to change in focus as the group becomes more cohesive. We expect the group to be fluid, but to develop a core of families who are most likely to give the group direction.

It became increasingly clear as we discussed the data that the families we called were well established and beyond the 'stress of the early years.' We want to further discuss ways to connect with families who are initiating the discernment process.

We agreed to present these recommendations. In addition, one member of the committee will be making contact with the Commission on Ministry to discuss ways to connect with families in those early years. Another member will be contacting a Diocese that is designing a program for the discernment process and bring those ideas to the committee for further discussion.

Clergy Family/Spouse Needs Assessment Telephone Survey (Nevada)

Telephone survey

Begin with an introduction. Example: “Hi, my name is _____ and I am the wife/husband of _____ the priest at _____. Is this a good time for you to talk? It will take about 20 minutes of your time.”

If no: “When would be a good time for me to call you back?”

If yes: “This project is being sponsored by the Nevada Diocese, our Bishop, and the National FOCUS Committee. The Diocese of Nevada is one of six dioceses who have agreed to pilot part of the Resource Guide of FOCUS. (I will explain that in just a minute.) We have created a survey to learn more about the issues facing families of clergy in Nevada. I would like to ask you a few brief questions.

- All of your responses will be reported without your name and confidentially.
- The results will be used to develop programs that might be of interest to you and your family.”

After the respondent gives verbal agreement to continue:

* “First let me tell you about FOCUS:

* FOCUS is an acronym for Families of Clergy United in Support. It is a national organization started at the 2000 General Convention. Their mission statement is “to serve families of clergy in the Episcopal Church, affirming their uniqueness, promoting mutual care and spiritual growth, advocating for their needs and encouraging joy.” (Page 17 of guide)

* They have collated a Resource Guide for dioceses encouraging the support of families of clergy.

* The Resource Guide includes a wide range of material. The Diocese of Nevada is especially interested in the section addressing the ongoing support for Families of Clergy who are non-stipendiary or bi-vocational.

* We plan to build a program of support for families of clergy in this Diocese based on the responses to this survey.

* Do you have any questions about FOCUS? (**we suggest you have at hand your copy the manual for any questions they might ask**)

OK, let's begin. These questions are purely voluntary so you may choose not to answer any question that you find uncomfortable or not applicable to you. At the conclusion of the survey you will be asked for any other information that you think will be useful to the committee."

Background Information: (where choices are provided, circle response)

1. How many people are in your household?
2. What is the age range of your household?
3. Are you working out of the home in a paid employment position? **Y N**
If yes, how many hours a week are you working in this position?
4. Do you hold voluntary positions in your church or in your community? **Y N**
If yes, how many hours a week do you do this volunteer work?

(Add the hours together and verify: i.e. 20+40=60. So that is approximately 60 hours weekly, is that correct?)

5. On average, what amount of time do you have weekly for personal leisure activities?
6. Select one of the following to describe the ministry of the clergy person in your household. **Parish administrative other**
7. How many hours a week is he/she serving in this ministry?
8. Is he/she paid for this ministry? **Y N**
If no: How do you feel about his/her not being paid for that ministry?
9. Other than this ministry, how many hours weekly does he/she work in paid employment or other voluntary out of home obligations?

(Add the hours together and verify: i.e. 20+ 40= 60. So that is approximately 60 hours weekly, is that correct?)

10. In your opinion, is your work schedule and your spouses/partner's work schedule allowing for enough mutual time off? **Y N**
If No: Could you say more about that?
11. How long has it been since the ordination of the clergy person?

Issues and Effects of ministry:

12. Have your friendships been effected by the ministry? **Y N**
If yes, in what ways?
13. Have your extended family relationships been effected by the ministry? **Y N**
If yes, in what ways?
14. Since ordination, how many family vacations of at least one week have you had?
How does this compare to vacation time prior to ordination? **Less, more, same**
15. On average, how many meals do you share as a family during the week?
How does this compare to mealtimes prior to ordination? **Less, more, same**
16. Have there been major health problems in your household since ordination? **Y N**
How does this compare to health issues prior to ordination? **Less, more, same**
17. Has the ordained ministry presented any challenges to your family? **Y N**
If yes, what are the challenges?
18. What helped the family manage those challenges?
19. Has the ordained ministry presented any challenges to your spiritual life? **Y N**
If yes, What are the challenges?
20. What helped you manage those challenges?
21. Based on your experience, would any of the following programs be helpful:
(**circle response, if respondent can't decide, circle ?**)
 - Family of clergy chaplain **Y N ?**
 - Family of clergy retreat **Y N ?**
 - Educational workshops for families of clergy **Y N ?**
 - Spouse of clergy support group **Y N ?**
 - Spouse of clergy spiritual direction **Y N ?**
 - Couples retreat **Y N ?**
 - Children of clergy program **Y N ?**
 - Internet chat room for spouses of clergy **Y N ?**
 - Spouses of Clergy mentoring program **Y N ?**

22. What other kinds of programs do you think would be helpful for families of clergy in this Diocese?
23. How can we be of help and support to each other as families of clergy?
24. What can we do to help nurture your spiritual life?
25. On a scale of 1-10, 1 being much unsupported and 10 being much supported:

*	in your church home?	1 2 3 4 5 6 7 8 9 10
*	in the larger community?	1 2 3 4 5 6 7 8 9 10
*	in your marriage.	1 2 3 4 5 6 7 8 9 10
*	In your extended family?	1 2 3 4 5 6 7 8 9 10
*	in your diocese?	1 2 3 4 5 6 7 8 9 10
*	in your friendships?	1 2 3 4 5 6 7 8 9 10

26. During the past year I USUALLY

- 46

(Scoring: Give 1 point for each yes answer and provide score on this line_____)

“This concludes our survey. Is there anything else you would like to add?”

Optional, depending on your preference:

“If you think of something you would like to add or ask you can reach me at_____.

Thank you for your responses. We will be completing the first phase of this project by March 31 and the committee will be communicating its follow-up plans in the Diocese newsletter.”

Optional, depending on your preference:

“Would you like to receive a follow-up call, e-mail, or letter?” (If yes, be sure to get the number or address for you to make the follow-up contact.)

*“Thanks again for your time. It has been a big help.
Have a great day!”*

Support for clergy families with children living at home: Pilot project, Diocese of Newark

Two clergy, our suffragan bishop and the diocesan youth minister met in January, 2006. Our first goal was to plan an event for clergy families, coming out of discussions two of us had had about our teenaged children's experiences as "PK's." Soon into the discussion we realized that we really didn't know much about the lives of our current clergy families. There is no official list of members of clergy families, and while some spouses and partners are listed in the directory there's no list of children (living at home or grown and away!). So we backed up and decided to distribute a survey to clergy and attending spouses at Diocesan Convention, and by mail to all clergy families (One member had developed a preliminary list of clergy family members, with names of spouse/partners and ages of children living at home, by an informal poll at clergy conference registration).

Each family received an envelope with three copies of a survey, three separate envelopes with a return address, and a website address to complete the survey online. The survey is attached, along with the tabulated results. After two months, we had received 31 returns (the mailing went to the 40 clergy families we knew who had children, and all clergy and spouses listed in the Diocesan directory). One problem: the website option didn't work as we desired, so people had to mail in surveys.

Another problem: we didn't receive any responses from same-sex partners, who are a significant presence in this diocese, so we will solicit feedback in follow-up phone calls and another mailing of the survey when requested.

This gave us enough information that at a second meeting in March, 2006 we planned a "clergy family pizza party" in September, 2006. We will have an informal plenary discussion (some icebreakers and general story telling), break out groups for clergy, spouse/partners, older children and younger children with more focused topics for discussion, and a return to the group to share briefly. We will present relevant sections of the Resource Guide throughout the day, and have separate sections available for people to take home if desired. Depending on what we learn at this meeting, we may schedule a more formal workshop with outside speakers about some aspect of supporting clergy family life.

Clergy Family Wellness Written Needs Assessment Survey

Bishop Gallagher, Kai Alston, Ed Hasse, and Allison Moore are interested in what could promote the health of families in which (at least) one member is ordained. Much of ordained ministry occurs in a very public space, where family life is open to public scrutiny and where conflicts “at the office” can radically impact family members in fairly unique ways.

We met to design some sort of event for family members of clergy, and then realized that we would like to know more about what’s happening in families of clergy so we can identify a useful agenda.

We would really appreciate at least 10 minutes of your time, and as much more as you are moved to offer. We are making this survey available on line, in the VOICE, in a mailing to clergy family members, and at Diocesan Convention.

We’d like to assure confidentiality: each member of a family returns her or his survey separately—in a box at convention, an envelope by mail or in an email (if you email the form as an attachment to Cdstaff@dioceseofnewark.org, Russ Worthington will erase email addresses without opening attachments and forward them to committee members).

We would like responses from different perspectives, including adults (18 and above) who were children of clergy, clergy spouses or partners, clergy members, and children currently living at home with clergy. Responses are anonymous, and separate envelopes have been provided for each family member for postal service returns.

If you are interested in learning more about our findings, or if you’d like to help plan an event or identify helpful resources, contact The Rev. Allison Moore at allimoore@earthlink.net or at the Church of the Good Shepherd 201-461-7260. This is a pilot project of FOCUS, Families of Clergy United in Support, an organization of the national Episcopal Church. Thanks!

Check all that apply: Are you:

- ☐ An adult (18 and above) who is a “PK” (Preacher’s kid, or child of clergy)
- ☐ Married to a clergy person
- ☐ A partner of a clergy person in a same sex relationship
- ☐ A member of a family where both adults are ordained
- ☐ A clergy person
- ☐ A child currently living at home with clergy

What are the 3-5 things you love most about being part of a clergy family?

What are the 3-5 greatest challenges, or things you hate, about being part of a clergy family?

Where do you go for support and discernment when needs of ministry and needs of family are in acute tension? (when you have a problem in your family in part because of the church, or you're afraid to tell anyone about a family problem because someone in church might find out or tell another family member)

In an ideal world, what resources could the diocese provide to help sort through these questions safely?

Here are some of the issues that have surfaced in discussions with clergy families: please check those that resonate with you and that you might be interested in seeing addressed in some way (this list is taken from the Table of Contents of the FOCUS family of clergy Resource Guide—for more info contact Allison);

- ☐ Time to share funny stories, horror stories, things that work and don't work to keep your family (relatively) sane
- ☐ Family involvement in initial discernment process of one person towards ordination (when a parent starts talking about becoming ordained)
- ☐ Juggling competing needs of ordained ministry with the careers, school and/or special programs of other family members
- ☐ Housing issues
- ☐ Juggling work time and family time
- ☐ Parental leave policies
- ☐ Juggling family and parish expectations of clergy children
- ☐ Juggling family and parish expectations of clergy spouse/partner
- ☐ Family changes (birth, adoption, dating, new committed relationship, etc.) that become known in the parish
- ☐ Family crises that "can't" become known in the parish (e.g. alcoholism, domestic violence), but often do—juggling fear of exposure with fear of harm
- ☐ Family crises in general (e.g. serious illness, special family needs)
- ☐ Need for a chaplain for families of clergy
- ☐ Support for families in transition: leaving a parish, starting in a new parish
- ☐ When parish conflicts are taken out on family members
- ☐ Statistics about effect of ordained ministry on clergy family life
- ☐ Other:

Would you attend an event focused on the needs of family members of clergy (check all that apply)? Events would probably include some plenary time, some break out time for clergy and/or clergy spouse/partners and/or children of clergy to meet, good childcare and food and fun. We will research funding opportunities to keep costs low.

- ☐ A half day workshop near someplace fun
- ☐ A full day workshop near someplace fun
- ☐ An overnight at some attractive place, with time for recreation too
- ☐ Other

Other comments or suggestions?

Summary of clergy family wellness written needs assessment survey responses

24 people responded (some people meet two categories so the totals are greater than the actual number of respondents)

1 adult child of a clergy person

11 spouses of clergy

10 clergy

4 children/youth living at home with clergy

What are the 3-5 things you love most about being part of a clergy family?

Spouse answers:

Being part of church community 7

Immersion in liturgical and theological dimensions of church life 4

Being part of important ministry with spouse 4

Being able to support a spouse in her/his vocation 3

Clergy answers:

Being supported by spouse/family 5

Immersion in liturgical and theological dimensions of church life 5

Having family and self be especially supported by community 4

Being part of important ministry with spouse 3

Opportunities to balance family life and ministry 3

Child of clergy answers:

Faith and church community life are part of family structure (4)

Having family and self be especially supported by community (4)

Opportunities to balance family life and ministry (2)

What are the 3-5 greatest challenges, or things you hate, about being part of a clergy family?

Spouse answers:

Need for clergy to be always available 6;

Evening and weekend hours 4

Watching clergy struggle with parish issues 4

higher expectations for clergy family, including being seen in role rather than for self 4

implicit and explicit expectations about church participation/knowledge 4

public dimensions of private life (fishbowl) 2

Clergy answers:

higher expectations for clergy family 6

need for clergy to be always available 6

Limited family time 4;

Evening and weekend hours 3

tension between my chosen vocation and unchosen consequences for the family 3

public dimensions of private life (fishbowl) 3

seeing family suffer because of events/dynamics of parish life 3

low compensation 2

being priest for family 2

Child of clergy answers

- higher expectations for clergy family 2
- implicit expectations about church participation/knowledge 2
- public dimensions of private life (fishbowl) 1
- Evening and weekend hours 1

Where do you go for support and discernment when needs of ministry and needs of family are in acute tension?

Spouse answers:

- Friends outside of parish 3
- No place to go 1
- Spouse 1
- Therapist/Spiritual Director 1
- Colleagues 1
- other clergy spouses and partners 1

Clergy answers:

- Therapist/Spiritual Director 5
- Colleagues 4
- Spouse/extended family 3
- Bishop 2
- other clergy spouses and partners 1

Child of clergy answers

- Friends (in and outside of parish) 4
- Parent/extended family 2

In an ideal world, what resources could the diocese provide to help sort through these questions safely?

Spouse answers:

- Chaplain specifically for clergy family members, outside of hierarchy 5
- formal gatherings: facilitated support group, education for parishes 2
- informal gatherings for clergy family members 1

Clergy answers:

- Informal gatherings for clergy family members and clergy 4
- Chaplain specifically for clergy family members, outside of hierarchy 3
- formal gatherings: facilitated support group, education for parishes 1
- diocesan staff 1
- “relief” priest paid by diocese to give clergy a weekend off some time 1

Child of clergy answers:

- Chaplain specifically for clergy family members, outside of hierarchy 1

Level of interest in topics related to clergy family wellness (from resource guide)

Juggling work time and family time (14)

Time to share funny stories, horror stories, things that work and don’t work to keep your family (relatively) sane (12)

Need for a chaplain for families of clergy (10)

Support for families in transition: leaving a parish, starting in a new parish (10)
Juggling family and parish expectations of clergy spouse/partner (9)
Juggling competing needs of ordained ministry with the careers, school and/or special programs of other family members (b)
Juggling family and parish expectations of clergy children (6)
Statistics about effect of ordained ministry on clergy family life (6)
Family crises in general (e.g. serious illness, special family needs) (5)
When parish conflicts are taken out on family members (5)
Housing issues (5)
Family changes (birth, adoption, dating, new committed relationship, etc.) that become known in the parish (3)
Parental leave policies (2)
Family crises that “can’t” become known in the parish (e.g. alcoholism, domestic violence), but often do—juggling fear of exposure with fear of harm (2)
Family involvement in initial discernment process of one person towards ordination (when a parent starts talking about becoming ordained) (1)

Evaluation of support for clergy families with children living at home pilot project, Diocese of Newark

How was the Resource Guide presented to you?

FOCUS board member met with the Assisting Bishop, another clergy member, and the Diocesan Youth Missioner

What part of the presentation was most useful?

Hearing each other's assessment of the importance of support, with funny (or not so funny) stories about support or the absence of support, especially around children of clergy;

Recognition of lack of statistical info about families in the diocese

Who was on your committee? Please tell us the number of participants who are

Male__1_ female__3__ lay__1__ ordained__3__ clergy spouse/partner__0__ in process of ordination__0__

What worked well in the design process of your project?

Resource Guide information as a starting point for needs assessment

Good collegiality

Were there any barriers to successful design?

In retrospect the survey could have been more carefully constructed, with input from a clergy family member and same-sex couples.

How did you overcome them, or work around them?

We've found one willing partner and two adult (clergy) preacher's kids; we'll seek at least one more spouse/partner before designing any more projects

How do you see your project continuing?

We planned a clergy family informal gathering to share stories, introduce the resource guide, and find out what to do next.

What surprises did you find along the way?

How difficult it is to communicate with spouses and children of clergy when there's no formal data base, and how easy it is for clergy to talk about family issues without family members present—schedules and also fear of asking family members to do one more thing for the church get in the way.

How much we really don't know about what families are really feeling these days.

Development of clergy family support gatherings: pilot project, Diocese of Olympia

The Diocese of Olympia FOCUS committee has met monthly beginning in December of 2005. Our committee came late to the project so we did not have the opportunity to fully explore the resource guide to date. This committee particularly focused on sections 3A and 3B of the Resource Guide, Self Empowerment and Self-Differentiation for family members of clergy.

The Diocese of Olympia is a geographically large area with a broad range of cultural and socio-economic differences throughout the state. A primary issue is finding friends to share common concerns and ideas with for clergy and their families. We have two concerned bishops in this diocese, who cannot tend to the pastoral needs of 500+ clergy and their families on their own. A proposed project for this committee is to foster a culture of hospitality at the Diocesan level through intentional social gatherings for clergy families to meet on a regular basis. Peer support is a concept that the committee believes can be utilized to improve community identity and build friendships that will foster the care and affiliation needed in such a far-flung diocese.

A diocesan office of pastoral care, outside the office of the Bishop was discussed. A separate office to develop resources for clergy families and a confidential environment with a referral network for help in specific areas of need is seen as a healthy way to deal with sensitive issues and crisis. The Diocese of Olympia has one chaplain couple for retired clergy and their families and one chaplain for active clergy and their families. This is a start, but a broader range of pastoral care is needed and ideally there will be pastoral care available in the many regions of the diocese.

This committee discussed formation beyond ordination. The development of a proactive wellness environment in the diocese is seen as a high priority. There is a diocesan clergy association functioning in the diocese. Wellness is the theme for the coming program year. This committee believes that it is important to encourage continuing education that facilitates personal development for clergy. CREDO is helpful in assisting clergy develop a stronger pastoral identity. The Diocese of Olympia is active in participating in the CREDO program. Setting clear limits and maintaining appropriate boundaries helps the clergy person and helps the clergy family. Regular continuing education opportunities should be offered on the local level on a variety of issues.

We talked about a diocesan wide program of education for parishes in transition. Some of the topics proposed were ... personal boundaries, hospitality toward the clergy family and check-ins with the clergy family.

This committee is enjoying the opportunity to creatively engage in the material presented in the resource guide. We believe that the Diocese of Olympia will benefit from the ideas presented.

Evaluation of development of clergy family support gatherings pilot project, Diocese of Olympia

How was the Resource Guide presented to you?

This committee created a closed members only website to facilitate discussion via bulletin board and to post minutes and the Resource Guide for reference. Copies of specific sections were distributed via email for preview before meeting discussions.

What part of the presentation was most useful?

This committee focused on section 3B. Our committee began meeting in December 2005 so we limited our discussion to specific sections.

Who was on your committee? Please tell us the number of participants who are

Male 3 female 3 lay 1 ordained 2 clergy spouse/partner 4 in process of ordination 2

Members of the committee: Kay Kessel-Hanna, Jerry Hanna, Sarah Moore, Richard Buhrer, Lisa Lee, George Mulvey. Diocesan representative – Peter Strimer

What worked well in the design process of your project?

We have not developed a specific project at this date.

Were there any barriers to successful design?

The short time frame and lack of working models are barriers at this point. The announced retirement of our Diocesan Bishop and the beginning of a search process are also barriers to support from the diocesan office at this point.

How did you overcome them, or work around them?

The committee has focused on developing a solid team. We have worked on processing and brainstorming.

How do you see your project continuing?

A specific project is now possible. The committee plans to begin design of a project after the Easter season.

What surprises did you find along the way?

This committee was surprised that the CREDO program has very similar objectives and goals, yet there seems to be no interface between the organizations. The spouse of a committee member is a new member of the CREDO board and has brought this parallel course to our attention.

Support of Spouses of Nominees During the Discernment Process: Pilot Project, Diocese of West Virginia

Provocative Proposal:

The Diocese of West Virginia supports spouses of nominees through their discernment and/or preparation for Holy Orders
knowing that family of clergy wellness promotes health in clergy and congregations.

I. Purpose

The purpose of this activity developed by the Diocese of West Virginia is to support spouses of nominees through their discernment and preparation for Holy Orders. Spouses attend the discernment weekend with the nominee, but take part in separate discussions with a team of two clergy spouses from the Diocese as discussion facilitators. More spouses could be added to this team. We recommend a ratio of one diocesan spouse to every three participants.

As you read the following description, keep in mind that these are *suggested* activities that will evolve over time. Further adjustments may be needed to suit your diocesan policies and procedures.

II. Anticipated outcomes for the participants

- A. Become acquainted with the discernment process
- B. Ask questions
- C. Share experiences
- D. Consider changes
- E. Be aware of expectations
- F. Feel supported

III. Preparation of the clergy spouse team

- A. Criteria for clergy spouse discussion leaders
 - 1. Interested in the diocesan community
 - 2. Some years of experience and growth as a clergy spouse
 - 3. Follows through on responsibilities
 - 4. Able to make a three-year commitment
 - 5. Attend training with the Commission on Ministry for team building and developing listening skills
- B. Responsibilities of the spouse team
 - 1. Plan and implement three one-hour discussion sessions
 - 2. Assist chaplains in welcoming and registering participants
 - 3. Ensure that participants are acquainted with the process their partners are undergoing
 - 4. Give participants ample opportunities to ask questions
 - 5. Share some of their own experiences and go over some of the changes that will occur in the lives of the participants because of this process

6. Help identify some of the expectations that participants may encounter once their spouse is ordained, and suggest how to handle those
7. Make sure that each participant knows that he/she will have plenty of support from the other WV spouses as they go through this experience
8. Give the participants the opportunity to share their own life experiences

IV. Suggested discussion questions/activities

A. Session 1 – Personal formation

1. In-depth introductions – facilitators begin
2. Ask participants what subjects they would like to discuss – list and discuss as time allows
3. Additional suggested questions – These questions are being asked of the nominees. Spouses choose one or two to answer
 - a. What experiences and people in your life have helped you become the person you are today?
 - b. Describe some major crisis in your life and how you dealt with it.
 - c. When you look in the mirror, what do you see?
 - d. What was the best day in your life so far, and why?
 - e. What excites and motivates you? What do you avoid?
 - f. How and to whom do you express your emotions?
 - g. What do you read? Give a recent example
 - h. What does “honesty” mean in today’s society?

B. Session 2 – Anticipated changes

1. Ask participants to consider possible changes that may occur if their spouse is ordained. What are the effects on the participants, their marriage and their families.
2. What are some potential positives and negatives of being a clergy family? List and compare.

C. Session 3 – Vocation

1. What do you see as your ministry as a clergy spouse?
2. What do you see as some of your strengths, weaknesses, opportunities, and threats in accomplishing this?
3. Additional suggested questions as time permits – These questions are being asked of the nominees. Spouses choose one or two to answer.
 - a. Who is Jesus to you?
 - b. What is vocation to you? How does it differ from profession?
 - c. What is stewardship to you?
 - d. What is your favorite scripture verse or passage? Explain.
 - e. With whom do you share your spiritual journey?
 - f. What were you planning for your life before this came up?
 - g. When did you realize you had a call to offer yourself for ordained ministry?
 - h. In what ways do you participate in the life of your congregation?
 - i. How has your participation in your congregation changed?
 - j. What need(s) of church and society will your ministry help to address?

V. Conclusion

1. Participate in an evaluation of the weekend with the Commission on Ministry
2. Consider necessary adjustments/changes to schedule and discussion topics
3. Make recommendations to the Commission on Ministry for inclusion of spouses in future discernment weekends.

Developed by:

Linda Vinson and Roselind Wood, Clergy Spouses of the Diocese of WV
The Rev. Donald Vinson, President of the WV Standing Committee
The Rev. Karl Ruttan, Chair of the WV Commission on Ministry

With additional clergy spouse support from:

Christine Kelly, Marsha Klusmeyer, Edna Thomas, The Rt. Rev. W. Michie Klusmeyer, Bishop of the Diocese of West Virginia

Evaluation of support of spouses of nominees during the discernment process pilot project, Diocese of West Virginia

How was the Resource Guide presented to you?

A copy of the draft of the Guide was given to our diocese to be previewed by the bishop and a committee of spouses. It was explained that it would provide information to clergy and their families that would enable them to adjust to life in the parish, especially during times of transition.

What part of the presentation was most useful?

The “Provocative Question” was the most helpful for us in clarifying the purpose and direction of the planning group. It gave the group “FOCUS” ☺

Who was on your committee? Please tell us the number of participants who are

Male__2__ female__5__ lay__5__ ordained__2__ clergy spouse/partner_5__ in process of ordination__

(The ‘2’ and ‘5’ are the same people – 2 clergy, 5 lay – and 1 supportive bishop)

What worked well in the design process of your project?

- The offer of the Commission on Ministry to include the spouse/partner in the discernment process – enthusiasm to work on clergy family issues
- The willingness of two spouses to give of their time in developing activities for the spouses over the weekend and make the spouses feel welcome
- A small group of spouses coming together to be able to discuss needs and concerns in a positive, forward thinking mindset, not seeing this as an opportunity to ‘unload.’

Were there any barriers to successful design?

- The commitment of time

How did you overcome them, or work around them?

E-mail is a wonderful time-saver!

How do you see your project continuing?

This project is expected to continue as aspirants enter the process with a spouse/partner. The team of two spouses could be rotated with successive teams to keep the project going.

What surprises did you find along the way?

The biggest surprise is the encouragement we have received along the way from everyone. No one has negatively criticized our project. Comments from retreat participants (staff, nominees and nominees’ spouses) provide ways we can improve, and yet none said we were wasting our time or theirs.

**Time and Transition for family of seminarians: Pilot project at Church
Divinity School of the Pacific**

Editor's note: the next 20 pages include handouts and a power point presentation for a conference at CDSP.

February Conference

Balance & Boundaries: Life & Ministry

Friday-Saturday

February 10th and 11th

Friday 5:30 - 9:00p.m.

Saturday 8:30a.m.-1:00p.m.

How do we, as clergy,
spouses/partners of clergy and children of clergy,
work together to avoid burnout or resentment
and find balance and joy in all our ministries?!

Keynote presenters:

Herbert Anderson - Lutheran Pastor, former Director of Pastoral
Care at the Episcopal Cathedral in Seattle

Cheryl Price - Board Member of Families of Clergy United in
Support (FOCUS)

Marty Wheeler - Spouse of Bishop of Nebraska

This conference is sponsored by the Community Care Committee and Family Life Committee

“BOUNDARIES & BALANCE in Life & Ministry”

Work-in-Process Schedule
Community Care Conference, Spring 2006

February 10-11, 2006

Presenters: Cheryl Price, FOCUS Board Member
Herbert Anderson, PLTS
Marty Wheeler Burnett, Diocese of Nebraska

Friday afternoon/evening:

5:30-6:00 Evening Prayer

6:00-6:30 Social Time: conversation, appetizers and beverages. *This is also the time to register, get a nametag, etc.*

6:30-7:15 Dinner in the Refectory: *Include table questions, discussion starters, to be facilitated by a Community Care Committee or Conference Design Team member at each table. Move to the Common Room for Dessert and first session at 7:15*

7:30-9:00 Evening Session: (#1) Cheryl Price/FOCUS (multi-media presentation, some engagement on the part of participants, or other “lively” presentation) allow time for questions at the end. Closing prayers/Compline/or?
Simultaneous children’s program and youth conference:
4th grade or under (movies, games, playtime)
5th grade and up (discussion, interaction, “PK” concerns . . .)

Saturday:

8:30-9:00 Continental Breakfast and Morning Prayers

9:15-10:30 Session (#2) Marty Wheeler Burnett – issues from experience as spouse in parish, seminary and diocese


10:30-10:45 Break

10:45-12:00 Session (#3) Herbert Anderson – focus on “solutions”, strategies, etc.


12:00-12:45 Session (#4) Panel discussion, Q&A, final reflections

12:45 Box lunches: People can stay to eat and converse together or go on their way (they may certainly take a box lunch with them)

**Time and Transition for family of seminarians:
Pilot project at Church Divinity School of the Pacific,
Power point presentation, p. 1**



Time and Transition




Cheryl Price

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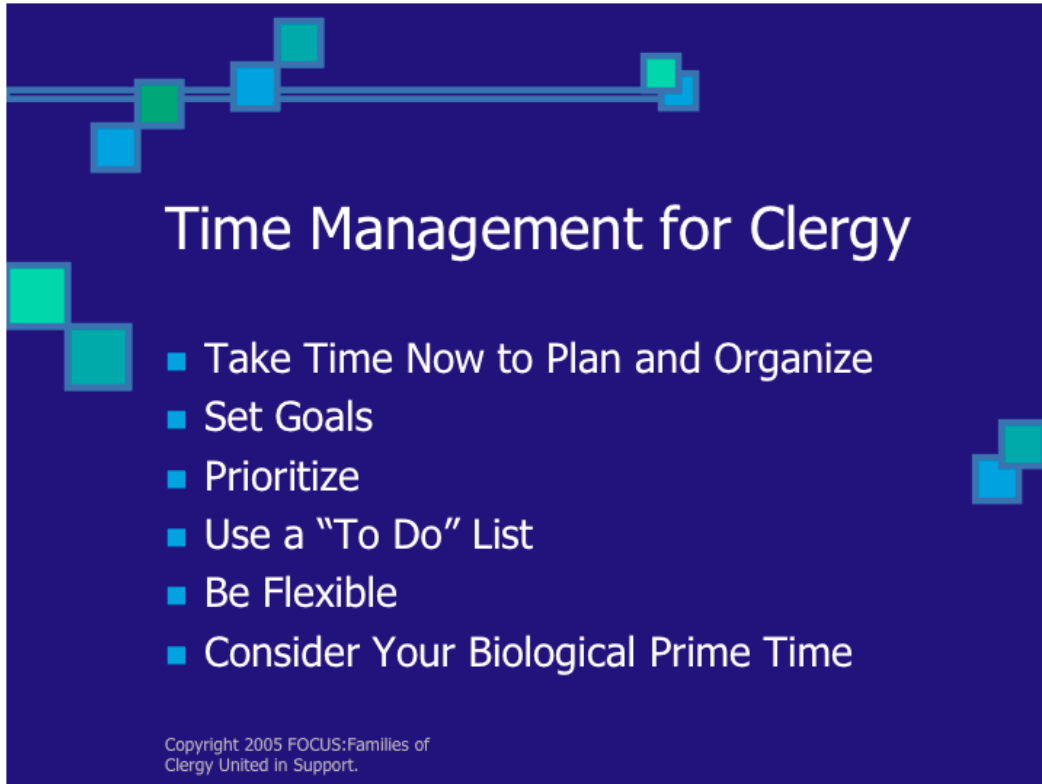


Families Of Clergy United in Support - FOCUS

- Mission Statement:
FOCUS seeks to serve families of clergy in the Episcopal Church, affirming their uniqueness, promoting mutual care and spiritual growth, advocating for their needs and encouraging joy.
- 

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**Time and Transition for family of seminarians:
Pilot project at Church Divinity School of the Pacific,
Power point presentation, p. 3**

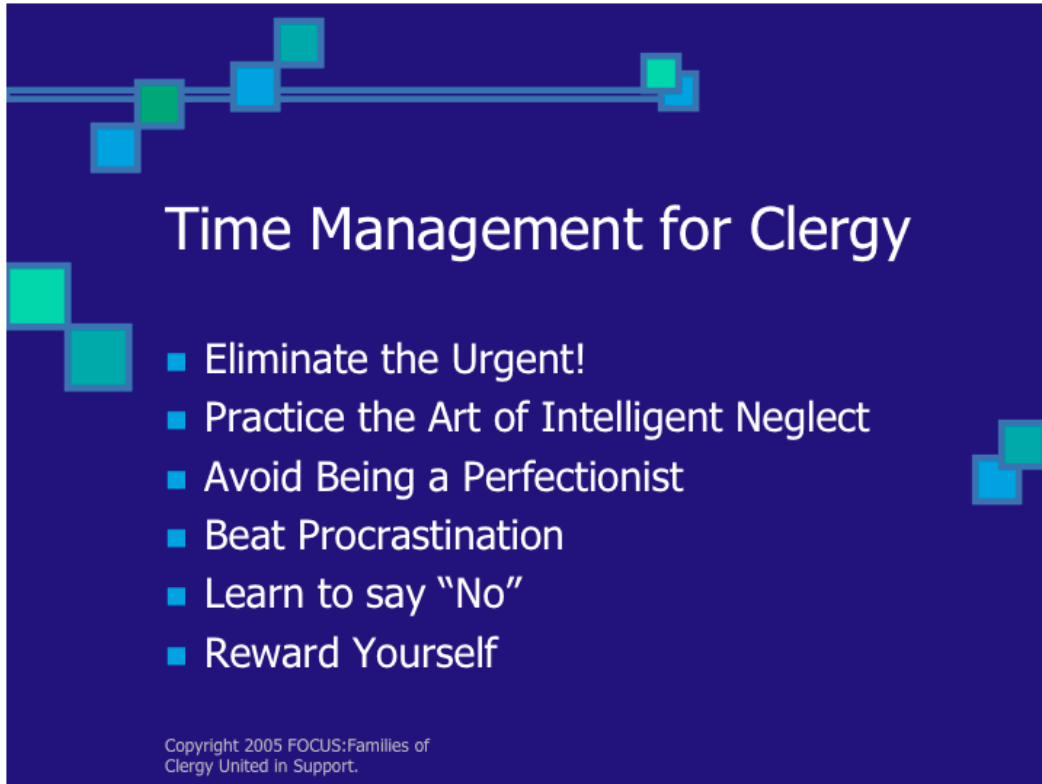


Time Management for Clergy

- Take Time Now to Plan and Organize
- Set Goals
- Prioritize
- Use a "To Do" List
- Be Flexible
- Consider Your Biological Prime Time

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**Time and Transition for family of seminarians:
Pilot project at Church Divinity School of the Pacific,
Power point presentation, p. 4**



Time Management for Clergy


- Eliminate the Urgent!
- Practice the Art of Intelligent Neglect
- Avoid Being a Perfectionist
- Beat Procrastination
- Learn to say "No"
- Reward Yourself

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**Time and Transition for family of seminarians:
Pilot project at Church Divinity School of the Pacific,
Power point presentation, p. 5**



Preparing for Transition to a New Clergy Family


- *Search and Call*
 - Should be a joint decision between clergy and family to enter into a search process
 - *Transition*
 - Transition is a time of very high stress for every member of the family
 - Wellness in families of clergy will promote health in clergy and congregations
- 

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**Time and Transition for family of seminarians:
Pilot project at Church Divinity School of the Pacific,
Power point presentation, p. 6**



Family's Responsibility to Care for Themselves During the Search:


- Seek support at home base during the search process, be aware of the need for trust and confidentiality
 - Clergy and their family stay in close communication
 - Keep previous supports through completion of search
 - Compensation issues
 - Do research on the community
- 

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**Time and Transition for family of seminarians:
Pilot project at Church Divinity School of the Pacific,
Power point presentation, p. 7**



Topics for Clergy and Family Discussion


- Setting physical, emotional, spiritual and social boundaries: clarify and respect them
 - Role expectations for family
- 

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**Time and Transition for family of seminarians:
Pilot project at Church Divinity School of the Pacific,
Power point presentation, p. 8**



After the Call Has Been Accepted Suggestions for a Smooth Transition:



- Vestry should appoint a contact person for the family
 - Family should always be given the opportunity to say, "No"
 - Ask the church to provide contact list and needed resources
- 

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**Time and Transition for family of seminarians:
Pilot project at Church Divinity School of the Pacific,
Power point presentation, p. 9**




Self-Empowerment and Self-Differentiation for Family


- 
- Who is my family?
 - Where is the family in the local church system?
 - Visibility/invisibility
 - Claiming your own baptismal ministry
 - Family member's role in shaping clergy's vocational and career path
 - Need for a pastor for family of clergy
 - Need for a safe place where there is trust and confidentiality.
- 

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**Time and Transition for family of seminarians:
Pilot project at Church Divinity School of the Pacific,
Power point presentation, p. 10**



Hints for Nurturing Healthy Family Members of Clergy:

- "Love God, love your neighbor, and *love yourself.*"
 - Gather a group of your own of other spouses/partners/children of clergy that meets with some frequency.
 - On a diocesan level, advocate for programs, resources, and staff that would help you keep yourself and your family healthy.
- 

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**Time and Transition for family of seminarians:
Pilot project at Church Divinity School of the Pacific,
Power point presentation, p. 11**



Elements of Transition

- Grief
- Stress
- Exhaustion
- Excitement/Anticipation
- Enthusiasm
- Fear/Anxiety
- Anger
- Hope
- Loss
- Abandonment
- Guilt
- Relief




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**Time and Transition for family of seminarians:
Pilot project at Church Divinity School of the Pacific,
Power point presentation, p. 12**

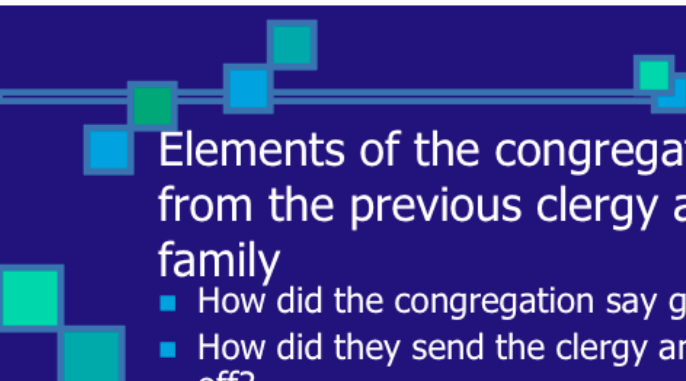


Review the Exit From Your Previous Position.


- How did the congregation say goodbye to you and your family?
 - How did you and your family say goodbye?
 - What was left undone by you, your family or the congregation?
 - In order to have a good hello you need to have a healthy goodbye.
- 

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**Time and Transition for family of seminarians:
Pilot project at Church Divinity School of the Pacific,
Power point presentation, p. 13**




Elements of the congregation's exit from the previous clergy and their family


- How did the congregation say goodbye?
 - How did they send the clergy and their family off?
 - Was there an exit interview with the wardens and/or bishop?
 - How did the clergy person say goodbye?
 - How did the congregation send the person and their family off?
 - Is there a need for any "make up" work that was not done?
- 

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**Time and Transition for family of seminarians:
Pilot project at Church Divinity School of the Pacific,
Power point presentation, p. 14**




Emotions at the beginning of a new cure


- High expectations for all involved
 - Intense isolation (especially for the clergy and their family)
 - Hope
 - Anxiety over new beginnings
 - Feeling slow and sometimes “stupid” because key pieces of information are missing
 - Residual feelings of guilt, loss, grief, etc., from leaving the previous cure
- 

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**Time and Transition for family of seminarians:
Pilot project at Church Divinity School of the Pacific,
Power point presentation, p. 15**




Reassessment at six-eighteen months into a new cure


- Can you trace the emotional trajectories of each family member since the move?
 - What expectations about Sunday mornings, about the new home, about new settings (schools, jobs, opportunities), or about the fit between family and congregation still feel true?
 - What expectations have proven false (for better or for worse)?
- 

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**Time and Transition for family of seminarians:
Pilot project at Church Divinity School of the Pacific,
Power point presentation, p. 16**



Reassessment at six-eighteen months into a new cure

- What's the best and worst new thing that has happened in the move?
 - What are some of the things each family member misses most about the old place?
 - What are some of the things each family member is most pleased about in the new situation?
 - How have family members grown from this change?
- 

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3. ONGOING SUPPORT FOR FAMILIES OF CLERGY

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3. A. Introduction

Editor's note: a version of this introduction appeared as an article in The Voice, the diocesan newspaper for the Diocese of Newark. It offers some anecdotes based on conversations with 5 clergy and 3 clergy partners or spouses to illustrate some of the blessings and curses of clergy family life.

Family life in the United States faces multiple stresses from work, declining safety nets, the uneven quality of education, and others. The church ought to be at the forefront of promoting healthy and vibrant family life for all people, especially clergy families if they are to be held up as “wholesome examples” for their parishioners and the world. Some stresses of family life are shared by most two-career couples with children at home. At the end of the day, both adults may want to come home, relax, and have their spouse or partner care for them; instead this is homework, dinner, chore, and bedtime time (also important and fun but hard on couple intimacy). Gay and lesbian parents and/or families of color face additional issues of acceptance and respect in church and society regardless of their profession.

Other stresses are unique to clergy families. It is generally no longer possible for a clergy spouse or partner not to work outside the home: 100% of male spouses of female clergy and 90% of female spouses of male clergy are two income families (Mathew Price, *State of the Clergy 2003*, p. 7). While this may alleviate some financial strain in two income families, it produces stresses of time and scheduling. The only single mother interviewed in Newark was in a part time vicarate and needed another part-time job to make ends meet when her son was in high school. Clergy are also unique in that although clergy rank in the top 10% of the population in terms of education, in 1994 they were only 325th of 432 occupations in terms of salaries received (cited in Halaas, *Ministerial Health*, p. 17).

The combination of long hours, especially evenings and weekends, low salaries, conflict in congregations which often directly affects the family, the lack of barriers between work and home, and isolation and loneliness found in solo pastorates (the majority of pastorates in the Episcopal Church) produce higher level of stress in family life than many other professions. A *Study of Ministerial health and Wellness 2002* sponsored by the ELCA found that one in three pastors who leave ordained ministry had family difficulties. A study of work-related stress in the lives of male clergy and their wives cited the lack of available social support and intrusion in family life as two primary sources of stress (Gwen Halaas, *Ministerial Health*, p. 17).

Clergy are more prone to alcoholism, depression, and domestic violence than many other professions. Clergy rank third in percentage among professionals who are divorced (Halaas, *Ministerial Health*, p. 17)—a stunning and sad commentary both on clergy’s ability to “set a wholesome example” and on the sacrifices that some families have had to make on the altar of parish ministry. *For Better or Worse: A blessing or a curse? Domestic Violence in the Christian Home*, found that pastors were one of the five top professions for domestic violence offenders (most abusers were military men, followed by doctors, lawyers, police officers, and pastors).

All of these can take a serious toll on family life. A recent Church Pension Fund “State of the Clergy 2003,” written by Matthew Price, found that 20% of clergy say their spouses regularly

complain about the amount of time they spend working; 30% of women felt ministry didn't let them spend enough time with children; one fifth of rectors with children in the home regularly consider leaving parish ministry for another form of ministry because of the mismatch between clergy and family schedules.

Many congregations and clergy have an implicit expectation that clergy be available twenty-four hours a day, seven days a week. The church defines ordained ministry as "a sacred calling," or a "way of life," labels that imply that ministry is the primary, if not the sole, responsibility for clergy. Many of the gospel call stories show Jesus asking disciples to leave their family and other obligations to follow him. People put that expectation on clergy too. These are not healthy expectations even for celibate clergy or male Protestant clergy forty years ago with a wife who volunteered significant time to the church and was the primary parent and homemaker. The expectation of twenty-four hour availability to the parish takes its toll on clergy who want to also be good parents and spouses or partners.

The clergy and family members interviewed in the Diocese of Newark generally felt that congregants respected their privacy and their days off. Other building users or members of the community were more likely to ring the rectory bell (when rectories adjoin the church) to ask for help, reset the alarm system, or sometimes just tour the church at all hours. Clergy without children at home seemed much more willing to entertain parishioners in the rectory. It's hard to ask children who already share their parent with so many folks they see weekly also to open their home graciously.

In Newark, Canon Hunt estimates that 90% of priests leading congregations live in rectories. This is typical for dioceses on the coasts because of high housing costs, but the national model has shifted from church to clergy ownership of housing. In very few other jobs is the employer also responsible for staff housing. The clergy I interviewed who lived in rectories were grateful for housing that they generally would not be able to afford to buy for themselves near their church. Yet there is a long-term financial cost: real estate appreciation is one of the ways to improve family finances, not available in church-provided housing.

Spouses and partners usually felt beholden and saw the rectory as a primary source of tension. A rectory is never "your house." Most parishes struggle with money; the guilt around asking for improvements in the rectory because of the stress it will put on the clergy person, the vestry, and the parish can be immense. Repairs and maintenance are provided pending vestry approval. In the best of circumstances this is quick and to the family's liking but there are also horror stories of vestries who solicit donated materials and labor from parishioners with no attention to aesthetics or family preferences because that's often the only affordable way to fix the problem. Not to mention the building and grounds chair who just let himself in to the rectory kitchen to fix the sink at 7AM!

Clergy schedules are also a decidedly mixed blessing. Male and female clergy both said that weekday schedules are usually flexible enough to accommodate carpools, children's sports and activities, sick children, and school events. One female priest said that her parish was clear that from 3:30 to 7:30 weekdays, she was a mom, and they rarely asked her to give up that time. The flip side is that evenings, Sundays, and many Saturdays are work days, and except for one partner who was self-employed that meant that clergy were rarely available to play (or do chores,

or whatever) when their partners and children could. Clergy generally have meetings three evenings a week and Saturdays, because that's when most congregants can meet.

The third major source of tension and blessing comes in families where all are involved in the congregation's life. Conflict between clergy and congregation is common to church life (conflict at work is common to most professions!). Yet conflict at work can usually be left at work. There is no such barrier for clergy families. One spouse said it was really hard to pass the peace sincerely with people who were stirring up dissent against her husband. Gay clergy faced the reality of some parishioners leaving when they came out and brought their partner into the rectory: one love and responsibility in direct conflict with another. Several priests talked about dealing with complaints or criticisms of their children's behavior by parishioners. At the same time, the same clergy talked about the real security the children found in participating as a family in parish leadership. They recounted incidents of their elementary school aged children defending theological positions in the community with pride and some alarm that their children had had to become theologically articulate. Interviews with teenagers and their parents would probably yield other blessings and curses.

The informal data gathering technique used here underscores the need for all dioceses to gather information about clergy families, just to know what concerns may be influencing the lives and ministries of clergy and parishes, and what programs might be useful. As of early 2005 no data for children of families exists in an accessible form at the diocesan or national levels, although new merging of data bases at Church Pension Fund, the National Church, and the Medical Trust will make it possible to answer even a basic question such as the percentage of families with children at home. Data on same sex partnerships is even harder to gather; as same sex clergy families become more accepted by the church and society and begin to access the same rights and privileges of heterosexual families more data can be collected. But it is a glimpse into clergy family life.

3. B. Self-Empowerment and Self-Differentiation for Family Members of Clergy

Editor's note: This is a unit for mentoring modeled on the FRESH START curriculum that can be done with the family of clergy and clergy. It would work well for a group of family members of clergy trying to support each other, but can also serve as a handout for clergy family members to read on their own. While originally intended for families in the first 12-24 months of transition, the issues described are relevant throughout ministry. This unit was written by Bonnie Studdiford, Coordinator of FOCUS and the Rev. Canon Linton Studdiford, Canon to the Ordinary of the Diocese of Maine.

FRESH START is a nationally used, diocesan-led program for clergy in new cures to help support the clergy person make a smooth entry and strong beginning. Fresh Start recognizes that a transition allows for new growth, but it is also accompanied by stress. The program brings the clergy into fellowship where they receive both content and opportunities to share ideas and concerns about topics arising from the transition for up to eighteen months after a new cure begins.

FOCUS advocates an expansion of this curriculum to include families of clergy. They also are impacted by transitions whether it is into seminary, from seminary to field work, from seminary to parish, from old parish to new parish. The family deserves support as they relinquish old ties, forge new bonds, and reassemble their lives in a new community. This module is from the Fresh Start curriculum as it is used in the Dioceses of Maine and Huron (Canada).

Here are five areas in which families of clergy can be encouraged to improve their self-empowerment to maintain self-differentiation while being in relationship with their spouse and the congregation. These dynamics begin with ordination (the role of the family in discerning a call to ordained ministry and seminary are discussed elsewhere) and continue through the career of the clergy member, and hence usually through a huge period of the family's life as well. Additional factors come into play at the retirement stage.

Who is my family?

Spend 5 minutes painting a verbal picture of your family. It may include:

- Spouse
- Partner
- PK
- Extended family
- Pets

Name to yourself or others some of the most salient characteristics, needs, and dynamics within your family, including people important to you who may not be geographically close but whose lives still influence your family's (e.g. aging parents, sister's chronic illness, young adult children not living with you)

Where is the family in the local church system?

The local church system includes:

- Clergy
- Family of clergy
- Congregation
- Diocese
- National church/Anglican communion (especially when decisions at these levels have material consequences for dioceses and parishes)

The traditional view of the local church system has been clergy focused: a single individual enters the congregation and forms a new system. The family has been ignored or invisible in analysis of the health of the system and how it functions.

A new way of looking at the local church system is clergy, family of clergy and congregation who are all self-differentiated and in relationship. Wellness in family of clergy can promote health in clergy and congregations. When the congregation and clergy take account of the family of clergy's needs and desires, the larger system can promote wellness within the family.

Which perspective more accurately characterizes the way your current congregation sees you and your family? Are there concrete steps you could take to move the congregation towards the more inclusive vision? Or to move your family towards taking its health more seriously? What have been some of the positive and challenging aspects of your most recent transition for

- Your spouse
- Your partner
- Your PK
- Your extended family

Visibility/invisibility:

The clergyperson is a focal point within the life of the congregation and often the community. Paradoxically, family members of clergy are both visible and invisible in the congregation. Example: A spouse of clergy opens the door to greet a visiting priest. The priest walks by the spouse without a word and hugs the clergy member who is standing behind the spouse. The visitor proceeds to take off her or his coat and hand it to the spouse, still without ever saying a word to him/her.

When are you as a family member seen only as an extension of the clergy person (e.g. "Father Smith's wife" or the one who answers the rectory door, takes phone messages, runs errands, but who is never asked about her/his own schedule, interests, needs?)

When are you (or your children if you have them) seen as a representative of the church, whether you choose to be or not?

When are you just not seen?

When, for same-sex relationships in some settings, must you remain invisible, or when do people pretend you don't exist?

Claiming your own baptismal ministry:

Many families of clergy experience barriers to expressing their baptismal ministry in the local church system.

- Family members usually can no longer have leadership roles in the local church such as treasurer or warden.
- Family members may be expected to fill certain roles within the congregation because of need or tradition, whether the role suits them or not.

Do you have the physical and emotional space to identify your own gifts for ministry and offer them faithfully when and where you choose, or are any of your ministry activities dictated by the needs of the congregation or your ordained spouse/partner/parent?

With whom will you discuss options for fulfilling your ministry, in the congregation and in other settings?

If you choose either not to participate at all or to have only a minimal role in your spouse/partner/parent's congregation, who will support you in honoring this choice?

What could happen when your desires and the congregation's or the ordained clergy's desires clash—where will you go for support?

Family member of clergy's role in shaping clergy's vocational and career path

The family of the person in the ordination track usually is displaced as the *mutual* primary support for the discernee by committees and mentors who tend to ignore the family.

How would you like your voice, your needs, your insight into your partner or spouse to be considered in her or his vocational decisions?

Have you communicated your desires to your clergy partner/spouse/parent; if she or he agrees what can they do to honor your role; if he or she doesn't how will you deal with your feelings about that?

Each move in the career of a priest usually affects the entire family, from the time a family member announces that she or he feels called to ordained ministry, through the discernment process and seminary, to ordination and the first call, to subsequent positions and into retirement. This isn't as much about the logistics of a particular transition as the discernment of whether an opportunity would be faithful to vocations of clergy and member of a family. There is a "Call" from God that strikes theological and linguistic discord with the secular world's understanding of the "Hiring" of the employee. Naming the clergy career as "God's work" often gives it an urgency that can run roughshod over the legitimate needs and ministries of other members of the family. The more the family can be seen as an active participant in discernment processes, the more the family will bear witness to God's working within it. The family, congregation and clergy together can nurture the health of the entire system.

Need for a pastor for family of clergy

It is a confusion of roles for the clergy to pastor to their own family. Clergy cannot provide pastoral counseling, spiritual direction, or sometimes even general faith education to

their own family (even sermons have a different effect when preached by a spouse, partner, or parent than by a non-relative). So where do you or other members of your family go for counsel and spiritual growth?

- One way to find a pastoring relationship is for the family to create its own support group of people not necessarily in the local church
- Another option is for the family members to attend a different church, either regularly or every so often. This may create other tensions within the family however, as well as within the congregational system, which will need to be addressed to bring more health than conflict.
- * What are some strategies that other members of clergy families have found, with advantages and disadvantages?

Need for a safe place where there is trust and confidentiality

Where can you go to discuss family issues without the fear that someone will break confidentiality and have information (correct or incorrect) “leaked” to members of the congregation, other clergy, or your ordained parent/partner/spouse?

Does the congregation understand that you and your family have boundaries that need to be respected?

Encourage dioceses to have a pastoral office and/or chaplain for the clergy families.
Clergy families need to be empowered to take care of their own health.

Hints for nurturing healthy family members of clergy

- “Love God, love your neighbor, and *love yourself*.” The unique needs of those connected by vows, love, and biology to clergy members have been overlooked by the church system. They are nonetheless valid, and if ignored can lead to more serious problems in the family and congregation. So be intentional about how you take stock of the joys and struggles of being connected to clergy. Ask for help when you need it.
- Gather a group of your own of other spouses/partners/children of clergy that meets with some frequency. Finding even one other “soulmate” with whom you can share experiences may help you honor your needs and those of your family.
- On a diocesan level, advocate for programs, resources, and staff that would help you keep yourself and your family healthy.

3. C. Examples of support for clergy family members from various dioceses

3. C. 1. Clergy and Clergy Family Wellness: A Guide to resources in the diocese of Ohio, 2003

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INTRODUCTION

**"Beloved, I pray that all may go well with you
and that you may be in good health,
just as it is well with your soul"**

III John 2

The Commission on Ministry believes a crucial part of its work is the support and nurture of clergy and members of clergy families. In 1990, a Clergy Wellness Committee was appointed to consider how best to fulfill this charge. This booklet is a result of the committee's work and the belief that clergy and clergy families are not aware of all the resources available to them for personal growth and professional development. The booklet offers a listing and a description of the various resources available in and through the Diocese of Ohio to help foster and support a continued and growing sense of wellness for clergy and clergy families. The booklet is updated annually.

The word wellness is close to being overused yet it is still a helpful concept. Wellness, or well being, is difficult to define. It may mean engaging in one set of behaviors at one time and in very different behaviors at another time. A defining mark of wellness is flexibility and adaptability both in the personal and professional areas of life. It involves the willingness to know one's self and it involves the ability to be aware of one's self and one's environment at the same time. And given all this, it then involves our capacity to function so as to enhance our life in all its many dimensions and the lives of those around us.

Wellness includes having a clear set of well thought out values. It includes our ability to set goals and achieve them. It means having the capacity to initiate, sustain, and deepen relationships. Wellness is reflected in our capacity to experience satisfaction and fulfillment in many areas of life - personal, family, and professional.

The Commission on Ministry

**The Diocese of Ohio
2230 Euclid Avenue
Cleveland, Ohio 44115
Telephone: (216) 771-4815 or (800) 551-4815 (inside Ohio)
Fax: (216) 623-0735
mcarson@dohio.org**

I. PHYSICAL WELLNESS

1. Health Insurance Coverage

The Diocese of Ohio offers health and dental insurance coverage through the Episcopal Church Medical Trust. People eligible for coverage may enroll in The Medical Trust Managed Indemnity Plan or one of a number of HMO alternatives. The number of HMO alternatives available depends on where you live. Information about each plan along with a very complete document regarding eligibility is available from Brenda Koenig, Health Insurance Administrator, in the Office of the Treasurer.

II. EMOTIONAL WELLNESS

1. Counseling for Clergy and Families - Diocese of Ohio Program

In the fall of 1983, a program of providing counseling resources for diocesan clergy and their families was instituted by the Bishop and the Commission on Ministry to assist the Bishop in caring for needs arising in clergy and clergy families.

Clergy families can, of course, make use of community counseling resources that are known and trusted by them. However, when high cost is a factor, when community resources are not available or appropriate, or when assistance from a diocesan therapist is preferred, the diocesan program may prove helpful.

All the therapists have professionally credentials and are licensed by the State of Ohio. Some are clergy and some are lay persons. All of them have significant experience with clergy and clergy families. To use one of the therapists, please keep in mind the following guidelines.

Contact: Any member of the clergy or any clergy family member may call one of the therapists listed below directly. You do not need to go through the diocesan office. However, if you wish to receive a recommendation, or if seeing one of these therapists is not feasible due to distance or other considerations, you may call the contact person at Church House for assistance or a request for funds to see a therapist not listed below. That call will remain confidential.

Confidentiality: Therapists do not tell anyone whom they are seeing as clients. This includes the Bishop or any member of the Bishop's staff.

Payment: All the therapists are eligible for third party insurance payment. Your therapist will normally bill your health insurance plan on your behalf. After payment by your insurance carrier, you and the therapist will decide what is reasonable and feasible for you to pay. It is expected that the clergy person or the clergy family member will pay a portion of the remaining amount depending on ability to pay. The counselor will bill the diocese through the contact persons for the diocesan portion of the fee without listing the name of the client. If you are enrolled in an HMO, please check your benefits. If you are unable to go outside the plan, a partial subsidy will be available with the amount depending on your resources and the availability of diocesan funds.

Please call one of the contact persons at Church House for further information or assistance.

List of Therapists

1. Arlene B. Brewster, Ph.D.

Dr. Brewster is a psychologist in private practice. She is also associated with the clinical faculty of Northeast Ohio College of Medicine. She received a doctorate in psychology. She works primarily with individuals, couples and families. She has special expertise in working with people with eating disorders, people who have experienced abuse, and marital therapy. She consults with various agencies in the area of family system theory. Dr. Brewster is also available for conflict consultation. Dr. Brewster is a clergy spouse.

Licensure

State of Ohio Board of Psychology (Psychologist #3123).

American Association for Marriage and Family Therapy (Approved Supervisor & Clinical Member)

Office Location

5500 Market Street,

Boardman, Ohio

Answering Service: (330) 783-1718

2. Jane R. Freeman, MSSA, LISW

Jane Freeman is a licensed independent social worker and a licensed professional clinical counselor who has maintained a private practice in marriage, family, and individual therapy since 1982. She is also an assistant professor in counseling in Family Medicine at Northeast Ohio University College of Medicine and an associate director of behavioral sciences in the Family Practice Residency Program at Akron General Medical Center. Additionally she is adjunct faculty with clinical pastoral education program at the same institution.

Licensure

Licensed Independent Social Worker (Ohio #1887)

Licensed Professional Clinical Counselor (Ohio #E087)

Office Locations

Ridgewood Center, Suite 10

1000 South Cleveland-Massillon Road

Akron, Ohio 44333

(330) 922-1821

Westside Family Practice Center

400 Wabash Avenue

Akron, Ohio 44307

(330) 384-7645

Licensed Professional Clinical Counselor (E#1164), Licensed Independent Social Worker (I#3186), Fellow, American Association of Pastoral Counseling

4. The Rev. Edward M. Perkinson, M.Div. & M.A.

Ed Perkinson is an Episcopal priest and has been in private practice since 1973. In addition to working with individuals, couples, groups, and families, he provides supervision, consultation and counseling with people with a history of abuse and is also interested in men's issues.

Licensure

Licensed Professional Counselor (Ohio #C4402); American Association for Marriage and Family Therapy (Approved Supervisor & Clinical Member)

Office Location

1683 North Hametown Road Akron, Ohio (330) 666-4541

5. Susannah W. Perkinson, MSSA, LISW

Sue Perkinson is a licensed independent social worker in private practice since 1975. She works with individuals, couples, groups and families. She is a consultant to other mental health professionals. Some of her areas of interest and expertise are working with men and women who have been abused as children and working with women's issues. She received her MSSA from the Mandel School of Applied Social Sciences at Case Western Reserve University.

Licensure Licensed Independent Social Worker (Ohio #1552)

Office Location 1683 North Hametown Road Akron, Ohio (330) 666-4541

III. SPIRITUAL WELLNESS

1. Advent Clergy Retreat

An annual Advent Clergy Retreat is held at Cedar Hills. Financial assistance is available through continuing education grants from the Commission on Ministry.

2. Retreat Centers

There are numerous retreat centers in and Ohio and other places where clergy and laity may go on individual or group retreats. Listed below are retreat centers, some Episcopal and some Roman Catholic, which are known and recommended. It is appropriate to apply for continuing education funds for a retreat.

Retreat Centers in Ohio

Convent of the Transfiguration
495 Albion Avenue
Cincinnati, Ohio 45246
(513) 771-5291

Run by the Sisters of the
Transfiguration, an Episcopal order.

Jesuit Renewal Center

Roman Catholic retreat center run

3. C. 2. Continuum of care for clergy families:

Editor's note: more information about this survey can be found in section 2, because it was a pilot project of FOCUS in 2005-6 in the Diocese of Nebraska.

Mission/Vision:

The goal of the Diocese of Nebraska is to provide a continuum of care for families of clergy and establish a system of support extending from the beginning "call," into the transitions of ordination and ministry, and all the way through retirement. The hope is that an attitude of "wellness," which integrates body, mind and spirit, will permeate all areas of church life in Nebraska.

Introduction:

The Diocese of Nebraska has been selected to pilot a new program called FOCUS, Families Of Clergy United in Support. It is a national organization that began at the 2000 General Convention and was created to help families of clergy cope with their unique situation in the faith community. Families of clergy often deal with stress without acknowledgment or support and find that they often feel "invisible." The plan will be implemented in the summer of 2006 and continue to be developed until 2009.

Discernment/Seminary/Education

- 1) The local parish will begin to pray for the family of the nominee at the very beginning of discernment, through the education phase and into new ministry.
- 2) The local Rector will interview the family of the nominee at the second interview in order to determine commitment to the nominee's "call", expectations and concerns. Financial expectations and obligations should be discussed at this time, as well.
- 3) The parish discernment committee and the Commission on Ministry will include family members in their interview process. An advocate or lay missionary from the parish will be assigned to the family to "touch base" periodically and to assess the family's needs (physical, emotional or spiritual).
- 4) The deanery or region will have resource material/referral material available for families, i.e., confidential referral to spiritual directors, counselors, etc.
- 5) The diocese will host gatherings for families of clergy in the discernment phase before they move to a seminary location, or when a family transitions to a new parish/ministry. These gatherings will provide networking opportunities, education and fellowship, depending on the need.
- 6) The local parish, deanery and diocese will support the family of seminarians or students through active and ongoing communication via e-mail, birthday cards, gifts and news.
- 7) Families of nominees/postulants/candidates will be invited and encouraged to attend Annual Council. Funding and child care may be necessary.
- 8) The diocese will explore health insurance needs and options for the families of students.

Families in Transition (Newly Ordained/New Parish or Ministry)

- 1) The parish, deanery and diocese will provide an orientation program for the new clergy and family. The orientation will include gatherings or “mixers” for families to promote making new bonds.
- 2) A “Transition Team” will be assembled for the new clergy and family, which will provide resource material such as doctors, dentists, realtors, schools, child care, auto mechanics, job or career counseling etc.
- 3) An advocate or lay missionary from the Transition Team will continue to serve as a “contact person” for the family. Appropriate referrals will be made for crisis management.
- 4) The deanery or diocese will facilitate annual gatherings for family of clergy for fun, fellowship and networking. Separate events or retreats will be provided for the children of clergy (Credo for PKs). This may include children from different denominations, especially in smaller communities.
- 5) The diocese will maintain a database, web links and directory for the families of clergy.

Continuing Ministry

- 1) An advocate or lay missionary from the deanery or diocese will be available to help obtain anything from home repairs to crisis management for the family.
- 2) Confidential referrals for spiritual guidance or counseling will be provided for families.
- 3) The diocese will provide educational material for congregations to raise awareness about the expectations and demands placed on families of clergy.
- 4) Volunteers from the families will be sought to coordinate communication and plan events.
- 5) The diocese will provide a resource book, database and web link for families of clergy.

Retirement

- 1) The diocese will host a “Planning for Tomorrow” conference and invite all clergy to attend.
- 2) Continue to include the families of retired clergy in diocesan events or faith community.
- 3) The diocese will provide material to raise awareness about realistic expectations for families of retired clergy.

3. C. 3. Clergy Family Wellness Written Needs Assessment Survey

Editor's note: more information about this survey can be found in section 2, because it was a pilot project of FOCUS in 2005-6 in the Diocese of Newark.

Bishop Gallagher, Kai Alston, Ed Hasse, and Allison Moore are interested in what could promote the health of families in which (at least) one member is ordained. Much of ordained ministry occurs in a very public space, where family life is open to public scrutiny and where conflicts “at the office” can radically impact family members in fairly unique ways.

We met to design some sort of event for family members of clergy, and then realized that we would like to know more about what’s happening in families of clergy so we can identify a useful agenda.

We would really appreciate at least 10 minutes of your time, and as much more as you are moved to offer. We are making this survey available on line, in the VOICE, in a mailing to clergy family members, and at Diocesan Convention.

We’d like to assure confidentiality: each member of a family returns her or his survey separately—in a box at convention, an envelope by mail or in an email (if you email the form as an attachment to Cdstaff@dioceseofnewark.org, Russ Worthington will erase email addresses without opening attachments and forward them to committee members).

We would like responses from different perspectives, including adults (18 and above) who were children of clergy, clergy spouses or partners, clergy members, and children currently living at home with clergy. Responses are anonymous, and separate envelopes have been provided for each family member for postal service returns.

If you are interested in learning more about our findings, or if you’d like to help plan an event or identify helpful resources, contact The Rev. Allison Moore at allimoore@earthlink.net or at the Church of the Good Shepherd 201-461-7260. This is a pilot project of FOCUS, Families of Clergy United in Support, an organization of the national Episcopal Church. Thanks!

Check all that apply: Are you:

- ☐ An adult (18 and above) who is a “PK” (Preacher’s kid, or child of clergy)
- ☐ Married to a clergy person
- ☐ A partner of a clergy person in a same sex relationship
- ☐ A member of a family where both adults are ordained
- ☐ A clergy person
- ☐ A child currently living at home with clergy

What are the 3-5 things you love most about being part of a clergy family?

What are the 3-5 greatest challenges, or things you hate, about being part of a clergy family?

Where do you go for support and discernment when needs of ministry and needs of family are in acute tension? (when you have a problem in your family in part because of the church, or you're afraid to tell anyone about a family problem because someone in church might find out or tell another family member)

In an ideal world, what resources could the diocese provide to help sort through these questions safely?

Here are some of the issues that have surfaced in discussions with clergy families: please check those that resonate with you and that you might be interested in seeing addressed in some way (this list is taken from the Table of Contents of the FOCUS family of clergy Resource Guide—for more info contact Allison);

_____ Time to share funny stories, horror stories, things that work and don't work to keep your family (relatively) sane

_____ Family involvement in initial discernment process of one person towards ordination (when a parent starts talking about becoming ordained)

_____ Juggling competing needs of ordained ministry with the careers, school and/or special programs of other family members

_____ Housing issues

_____ Juggling work time and family time

_____ Parental leave policies

_____ Juggling family and parish expectations of clergy children

_____ Juggling family and parish expectations of clergy spouse/partner

_____ Family changes (birth, adoption, dating, new committed relationship, etc.) that become known in the parish

_____ Family crises that "can't" become known in the parish (e.g. alcoholism, domestic violence), but often do—juggling fear of exposure with fear of harm

_____ Family crises in general (e.g. serious illness, special family needs)

_____ Need for a chaplain for families of clergy

_____ Support for families in transition: leaving a parish, starting in a new parish

_____ When parish conflicts are taken out on family members

_____ Statistics about effect of ordained ministry on clergy family life

_____ Other:

Would you attend an event focused on the needs of family members of clergy (check all that apply)? Events would probably include some plenary time, some break out time for clergy and/or clergy spouse/partners and/or children of clergy to meet, good childcare and food and fun. We will research funding opportunities to keep costs low.

_____ A half day workshop near someplace fun

_____ A full day workshop near someplace fun

_____ An overnight at some attractive place, with time for recreation too

_____ Other

Other comments or suggestions?

Summary of clergy family wellness written needs assessment survey responses

24 people responded (some people meet two categories so the totals are greater than the actual number of respondents)

1 adult child of a clergy person

11 spouses of clergy

10 clergy

4 children/youth living at home with clergy

What are the 3-5 things you love most about being part of a clergy family?

Spouse answers:

Being part of church community 7

Immersion in liturgical and theological dimensions of church life 4

Being part of important ministry with spouse 4

Being able to support a spouse in her/his vocation 3

Clergy answers:

Being supported by spouse/family 5

Immersion in liturgical and theological dimensions of church life 5

Having family and self be especially supported by community 4

Being part of important ministry with spouse 3

Opportunities to balance family life and ministry 3

Child of clergy answers:

Faith and church community life are part of family structure (4)

Having family and self be especially supported by community (4)

Opportunities to balance family life and ministry (2)

What are the 3-5 greatest challenges, or things you hate, about being part of a clergy family?

Spouse answers:

Need for clergy to be always available 6;

Evening and weekend hours 4

Watching clergy struggle with parish issues 4

higher expectations for clergy family, including being seen in role rather than for self 4

implicit and explicit expectations about church participation/knowledge 4

public dimensions of private life (fishbowl) 2

Clergy answers:

higher expectations for clergy family 6

need for clergy to be always available 6

Limited family time 4;

Evening and weekend hours 3

tension between my chosen vocation and unchosen consequences for the family 3

public dimensions of private life (fishbowl) 3

seeing family suffer because of events/dynamics of parish life 3

low compensation 2

being priest for family 2

Child of clergy answers

higher expectations for clergy family 2
implicit expectations about church participation/knowledge 2
public dimensions of private life (fishbowl) 1
Evening and weekend hours 1

Where do you go for support and discernment when needs of ministry and needs of family are in acute tension?

Spouse answers:

Friends outside of parish 3
No place to go 1
Spouse 1
Therapist/Spiritual Director 1
Colleagues 1
other clergy spouses and partners 1

Clergy answers:

Therapist/Spiritual Director 5
Colleagues 4
Spouse/extended family 3
Bishop 2
other clergy spouses and partners 1

Child of clergy answers

Friends (in and outside of parish) 4
Parent/extended family 2

In an ideal world, what resources could the diocese provide to help sort through these questions safely?

Spouse answers:

Chaplain specifically for clergy family members, outside of hierarchy 5
formal gatherings: facilitated support group, education for parishes 2
informal gatherings for clergy family members 1

Clergy answers:

Informal gatherings for clergy family members and clergy 4
Chaplain specifically for clergy family members, outside of hierarchy 3
formal gatherings: facilitated support group, education for parishes 1
diocesan staff 1
“relief” priest paid by diocese to give clergy a weekend off some time 1

Child of clergy answers:

Chaplain specifically for clergy family members, outside of hierarchy 1

Level of interest in topics related to clergy family wellness (from resource guide)

Juggling work time and family time (14)

Time to share funny stories, horror stories, things that work and don't work to keep your family (relatively) sane (12)

Need for a chaplain for families of clergy (10)

Support for families in transition: leaving a parish, starting in a new parish (10)

Juggling family and parish expectations of clergy spouse/partner (9)

Juggling competing needs of ordained ministry with the careers, school and/or special programs of other family members (b)

Juggling family and parish expectations of clergy children (6)

Statistics about effect of ordained ministry on clergy family life (6)

Family crises in general (e.g. serious illness, special family needs) (5)

When parish conflicts are taken out on family members (5)

Housing issues (5)

Family changes (birth, adoption, dating, new committed relationship, etc.) that become known in the parish (3)

Parental leave policies (2)

Family crises that "can't" become known in the parish (e.g. alcoholism, domestic violence), but often do—juggling fear of exposure with fear of harm (2)

Family involvement in initial discernment process of one person towards ordination (when a parent starts talking about becoming ordained) (1)

3. C. 4. Needs assessment of families of locally trained clergy: pilot project, Diocese of Nevada

Editor's note: the supporting information, including a copy of the phone survey, is found in section 2.D. because it was a pilot project of FOCUS in 2005-6.

Introduction

The Diocese of Nevada is a recognized leader in the development and use of locally trained clergy, and FOCUS would like to incorporate our experiences into their developing Resource Guide. FOCUS, Families of Clergy United in Support, is a national Episcopal organization concerned with the health and well-being of families of clergy.

The diocese has agreed to do a Pilot Study of the special concerns of families of locally trained clergy with the goal of providing:

- 1) diocesan support for the ongoing health and well-being of all clergy families, and
- 2) input into the Resource Guide.

Our diocesan FOCUS Pilot Committee met with Ms. Bonnie Studdiford, Diocese of Maine and President of FOCUS, on November 29, 2005 at Stillpoint, a center for spiritual development, in Las Vegas.

The Committee consists of The Rev. Bob Nelson, Canon to the Ordinary; Ms. Kathy Nelson; The Rev. Mike Link, the Diocesan Deployment officer; Ms. Linda Link; Ms. Deb Beebe, St. Patrick's, Incline Village; Sandy Friedrich, Grace in the Desert; Mr. Dan Lediard, St. Paul's Virginia City; and Dr. Richard Schori, Epiphany, Henderson.

Spouse/partners of locally trained clergy will be contacted by telephone in January by committee members asking if they would be willing to participate in this important project. Committee members will be asking general questions such as, "Would you be interested in the diocese having a Chaplain for families of Clergy who could provide confidential resource information about life issues?"

Dan Lediard has recently said, "The FOCUS program is of vital importance. I have heard little snippets of information for a few decades; and I am constantly reminded that all humanity has so very much in common. Obviously, if the family is more healthy, then so is the clergy [person]; and so is the diocese, and the denomination, and the world.

Our committee is working with great enthusiasm and hopes the diocese will embrace and benefit from our efforts.

Background

It has been said that Nevada is both a state and an attitude; a state of limited resources and resourceful people who choose not merely to survive but to thrive on the challenges life has to offer. Nevada, the 36th State of America, is the 7th largest state at 110,550 square miles measuring 320 miles wide by 483 miles long. Its population density is 18 people per square mile but these numbers do not tell the whole story.

The Great Basin occupies 80% of the land surface with a geography rippled with mountains, rivers, and valleys. The highest elevations top 10,000 feet and then the terrain falls into the Mojave Desert and below 1000 feet. With such extreme terrain come equally variable

temperatures -- mountain snows, desert heat, and most everything in between. These are simple facts that explain why 90% of the Nevada population gathers into two urban areas in the western part of the State (10% of the landmass), Reno in the north and Las Vegas in the south, leaving 10% of the population scattered throughout the rural east and central 90% of the state. These demographics have played a significant role in the development of the Diocese of Nevada.

Until 1910 Nevada was a mission territory, served predominantly by missionaries from nearby dioceses. After 1910 the Diocese of Nevada became autonomous and elected its first Bishop. The Diocese of Nevada presently covers the entire state (with one parish in Arizona) and has 35 parishes. The majority of these parishes are served by non-stipendiary clergy. So, naturally, when the FOCUS board members visited in 2005 to facilitate a discussion regarding the Resource manual, the group was in a unique place to address the challenges and issues of families of bi-vocational and non-stipendiary clergy.

The Process

At the 35th Annual Convention a group of spouses and partners of clergy met casually for fellowship and discussion. The group spoke candidly about their challenges and when the FOCUS project was introduced, expressed interest in developing support for families of clergy. Subsequently, the Diocese of Nevada was selected as one of six dioceses to develop a resource guide. A core group was identified to meet with FOCUS board members to consider this project.

The first meeting was held in November of 2005. (Family members of clergy reading this will find irony in taking on such a large project while Advent and Christmas Seasons were approaching.) As stated earlier, Nevada is both a state and an attitude!

The group of nine spouses and clergy defined their purpose as follows: the Diocese of Nevada prepares and sustains development of baptismal ministry for families of people called to ordination. This pilot project focuses on support for families of those ordained as local clergy. We achieve this by broad based Christian education, personal attention, and opportunity for spiritual life formation in the worship community. Families are supported from the initiation of discernment through maturity of ministry in all aspects of life. This includes contacts that are honest, challenging, confidential, and informative. These actions are characterized by integrity, accountability, and Christian love and compassion.

In the initial meeting, the group created an action plan with dates and assignments. Our initial project was designed to ascertain the concerns that influence the lives and ministries of the families of clergy in the Diocese. We determined that contact with the families would best serve our guiding purpose if done personally and confidentially instead of using mail or electronic contact. The members agreed to make phone contact using a survey. To accomplish this, one member was assigned the task of identifying the families to contact and sending those lists to the members who would place the phone calls. This was accomplished within one week of the initial meeting.

The second step was to create a survey and script so that the data collected by the callers could be compared. Two committee members developed the survey by using questions available in the Resource Guide (example: the Health Index in section 3H) and created questions to address the issues identified both in the Resource Guide and identified at the initial meeting of the committee. Several research examples were used to develop the survey. The goal was to keep the length of the survey to 15 minutes and to use a range of response formats, including open questions, yes-no, and subjective ratings. The survey was electronically sent to all of the callers within 3 weeks of the initial meeting. (Survey attached at end of report).

With these two pieces of the plan completed, the calling members had two months to complete the calls and send the completed surveys to a central member for compilation. At this point the committee met for the second time to review the results of the contacts and evaluate the data.

Survey Results

Demographics of families

There were 40 families identified to be contacted. At the conclusion of the calling period there were 19 completed surveys, 1 refusal to respond, and 20 families who were not spoken with. This was a nearly 50% contact rate.

- 75% were households with 2 adults. Only two households had children living at home.
- 60% of the families were 50 years old or over.
- 50% of the spouses worked out of the home in paid employment with the average work/volunteer hours at 18 hours a week. 80% said they had enough time for leisure activities.
- 90% of the household members who were ordained were in parish ministry.
- The most frequent response indicated that they served 10 hours weekly in ministry and had been ordained for over 9 years.
- 94% of the clergy were non-stipendiary and none of the spouses indicated any financial concerns. 70% of these clergy had full-time paid employment in another vocation.
- 62% of the respondents indicated that the family work schedules allowed for enough time off together.

Issues and Effects of Ministry

* 63% of the respondents indicated that their friendships had not been affected by the ordained ministry. Those who said there was an effect said it was a positive one. Three respondents said people treated them differently in a negative way and two stated that they were treated differently in a positive way.

* The effect of the ordained ministry on family was more evenly divided, with 50 % saying there was no effect and 50 % stating the family was affected.

* Respondents who said the family was affected described these effects as positive. Examples: The family is drawn closer together; other members have become involved in the ministry.

* Two respondents said the weekend and holiday affected the extended family relationships. 80% of those called said vacations were not affected by the ministry nor were family meals. None of the respondents indicated health had been affected by the ministry.

* 52% of those called said the ministry presented challenges to the family. The challenges that were described were issues with difficult people and conflicts in scheduling events. They found the keys to managing those challenges as a willingness to share, good communicate, honesty, learning to say no, understanding, and lessons learned in past experiences.

* 60% said the ministry did not present challenges to their spiritual lives. Those that had challenges said the challenges encouraged them to go deeper into their spiritual lives and to examine their views more closely. Sometimes they felt overwhelmed and had changed their views in some areas. They met their challenges through Christ with more prayer, reading, talking with their spouse or Bishop, and finding a support group. Several indicated that they thought challenges to the spiritual life were positive and expected.

* On a scale of 1-10 (10 being the highest), the respondents all indicated six or over in levels of support. The levels of support from family and friends averaged eight or over. The levels of support in the marriages averaged 9.5. The health indication scores averaged over six.

* Program interest was as follows:

* Chaplain program: 9 yes, 8 no, 2?

* Education workshops: 4 yes, 11 no, 4?

* Support group: 8 yes, 7 no, 4?

* Spiritual direction: 6 yes, 9 no, 4?

* Couples retreat: 7 yes, 8 no, 4?

* Children's program: 4 yes, 8 no, 7?

- * Chat room: 1 yes, 12 no, 6?
- * Mentoring: 8 yes, 7 no, 4?
- * Crisis Counseling: 6 yes, 9 no, 4?

Analysis and Conclusions

The group evaluated their decision to place calls rather than use a combination of contact choices. We recognized that the time of year affected our contact success and felt that a multiple means of contact may have given us better results. We would still recommend personal contact with a second method such as mail/e mail to follow where a phone contact was incomplete.

Discussion was held regarding whether random sample would have been a better method for choosing families to call. The group concluded that choosing the families skewed the results to more positive percentages. This would still be recommended as a way to proceed with a survey that could be seen as intrusive. Since the goal is to be supportive, it seems consistent for the process to be supportive in design and to choose families who are not in inordinate distress or crisis.

The survey itself had some design flaws and was revised in wording (but not in content). The revisions were improvements that reduced confusion. Redundancy was eliminated.

Recommendations

After reviewing the data, the group saw that the families wanted more contact with each other to develop support and friendships. They did not seem strongly inclined toward structured programs such as workshops or retreats. The families seem interested in informal social contact and appear to have enough time to participate.

The committee recommends that two informal luncheons be held annually (one in the north and one in the south) to encourage relationship/community among the families. During these gatherings the group can discuss the results of the survey and find ways to connect with each other. The group purpose/focus should be explored. These gatherings are expected to change in focus as the group becomes more cohesive. We expect the group to be fluid, but to develop a core of families who are most likely to give the group direction.

It became increasingly clear as we discussed the data that the families we called were well established and beyond the 'stress of the early years.' We want to further discuss ways to connect with families who are initiating the discernment process.

We agreed to present these recommendations. In addition, one member of the committee will be making contact with the Commission on Ministry to discuss ways to connect with families in

those early years. Another member will be contacting a Diocese that is designing a program for the discernment process and bring those ideas to the committee for further discussion.

3. C. 5. Retreat for Clergy Spouses, Diocese of Maine

WELCOME To Cultivating an Attitude of Gratefulness Retreat

**March 4-6, 2005
Living Water Spiritual Center**

Friday, March 4

4-5 pm	Registration
5:30	Dinner
7:00	Evening program ~ Conference Room

Saturday, March 5

6:30 am	Coffee available in Snack Room
7:30	Morning Worship in Chapel
8:00	Breakfast
9:00	Session I ~ Conference Room
10:30	Break
11:00	Session II ~ Conference Room
12:00 Noon	Lunch - <i>Free time after lunch for reflection/mediation, rest, walking outdoors, journaling, etc.</i>
3:00 pm	Session III ~ Conference Room
4:30	Wine & Snacks before Dinner
5:30	Dinner
7:00	Prayer & Praise Service

Sunday, March 6

6:30 am	Coffee available in Snack Room
8:00	Breakfast
9:00	Session IV ~ Conference Room
10:30	Deacon's Mass
12:00	Lunch before departure

+ Go in Peace



Attitude...

The longer I live, the more I realize the impact of our attitude on life. Attitude, to me, is more important than facts. It is more important than the past, than education, than money, than circumstances, than failures, than successes, than what other people think or say or do. It is more important than appearance, giftedness, or skill. It will make or break a company, a church, a home.

The remarkable thing is we have a choice everyday regarding the attitude we will embrace for that day. We cannot change the past. We cannot change the fact that people will act in a certain way. We cannot change the inevitable. The only thing we can do is play on the one string we have, and that is our attitude.

I am convinced that life is our attitude. I am convinced that life is 10% what happens to me and 90% how I react to it. And so it is with you; we are in charge of our attitudes.

~ Charles Swindoll ~



3. C. 6. Retreat For Clergy Spouses, Diocese of Oregon

Editor's note: here is one example of a retreat program for clergy spouses from the Diocese of Oregon.

**You are cordially invited to attend
The 2006 Annual Retreat for Clergy Spouses
Friday, March 3rd through Sunday, March 5th
At Triangle lake Center in Blachly, Oregon**

**Our theme this year:
What Color Is Your Light?
“Just so, your light must shine before others, that they may see your
good deeds and glorify your heavenly Father.” (Matthew 5:16)**

Please join us for a weekend of relaxation, fellowship and support with other lay men and women who understand the unique rewards and challenges of life with Episcopal clergy. This is a Wonderful time to make new friends and catch up with old ones – to say nothing of enjoying peace and quiet in a beautiful location and never having to think about what to fix from dinner!

As a follow-up to this past fall's first-ever diocesan Mission and Ministry, this year's retreat will focus on ministries with which various clergy spouses are involved. (Please not on the registration form if you would like to share information about a ministry.) There will also be time for rest and relaxation – alone and/or with others. Be sure to check out the list of “things to bring” on the back of this letter to make sure you have everything you need for an enjoyable weekend.

Here is the proposed schedule for our retreat. If you're interested in joining us, *please return the enclosed registration along with your check and/or request for gift “tuition” by February 17th*. We can accept registrations a bit later than that if necessary but Triangle Lake may not be able to provide for special dietary or other needs if requested after this date.

Friday, March 3rd

4:30-7:00pm Registration
7:00pm Dinner (please not on registration for if your arrival will be later than this)
8:00pm Informal time followed by Compline

Saturday, March 4th

8:00am Breakfast
9:00am Morning Prayer & Bible Study
10:00am Spouses “Ministry Fair” (Part I)
12:30pm Lunch
1:30pm Unscheduled time
4:30pm Tea & sherry/Bible quiz ”Family Feud”
6:00pm Dinner
8:30pm Compline

Sunday, March 5th

8:00am Breakfast
9:00am Morning Prayer &
Bible Study
10:00am Ministry Fair (Part II)
12:30p, Lunch & leave-taking

Additional information:

Accommodations:

Accommodations are hotel-style and all linens are furnished. Our group will be meeting in Carman Hall and we expect to use guestrooms I both Carman and the adjacent Adult Lodge. Rooms in Carman have either one full-size bed or two twin beds with shared bathrooms. This building is wheelchair-accessible. Rooms in the Adult Lodge have two twin beds, decks and private baths. First-floor rooms are accessible by wheelchair.

What to bring:

- | | |
|--|--------------|
| * Personal toiletries | * Flashlight |
| * Alarm clock | * Bible |
| * Your own pillow if you sleep better with it | |
| * Warm clothes & waterproof footwear (both snow and rain are not unknown!) | |
| * Your favorite tea, sherry, sparkling cider, hors d'oeuvres or tea treat to share | |
| * (Optional) Something that represents or explains a ministry you are involved in. | |

Please direct questions too:

Pamela Filbert
2521 19th Ave.
Forest Grove, OR 97116
(503) 359-1211
fgvicarage@aol.com

Directions to Triangle Lake Center:

19291 Hwy 36, Blachly, OR 97412 (541) 927-6132

Coming from the east on Hwy 36: A few miles past Blachly, pass Little Lake Road going to the right. Turn right on the next road (mile marker 26 faces the other way across the highway).

Coming from the west on Hwy 36: At Triangle Lake, pass memorial Community Church on the right; at mile post 26, turn left onto Conference Center Road.

3. C. 7. Development of clergy family support gatherings

Editor's note: more information about this survey can be found in section 2, because it was a pilot project of FOCUS in 2005-6 in the Diocese of Olympia.

The Diocese of Olympia FOCUS committee has met monthly beginning in December of 2005. Our committee came late to the project so we did not have the opportunity to fully explore the resource guide to date. This committee particularly focused on sections 3A and 3B of the Resource Guide.

The Diocese of Olympia is a geographically large area with a broad range of cultural and socio-economic differences throughout the state. A primary issue is finding friends to share common concerns and ideas with for clergy and their families. We have two concerned bishops in this diocese, who cannot tend to the pastoral needs of 500+ clergy and their families on their own. A proposed project for this committee is to foster a culture of hospitality at the Diocesan level through intentional social gatherings for clergy families to meet on a regular basis. Peer support is a concept that the committee believes can be utilized to improve community identity and build friendships that will foster the care and affiliation needed in such a far-flung diocese.

A diocesan office of pastoral care, outside the office of the Bishop was discussed. A separate office to develop resources for clergy families and a confidential environment with a referral network for help in specific areas of need is seen as a healthy way to deal with sensitive issues and crisis. The Diocese of Olympia has one chaplain couple for retired clergy and their families and one chaplain for active clergy and their families. This is a start, but a broader range of pastoral care is needed and ideally there will be pastoral care available in the many regions of the diocese.

This committee discussed formation beyond ordination. The development of a proactive wellness environment in the diocese is seen as a high priority. There is a diocesan clergy association functioning in the diocese. Wellness is the theme for the coming program year. This committee believes that it is important to encourage continuing education that facilitates personal development for clergy. CREDO is helpful in assisting clergy develop a stronger pastoral identity. The Diocese of Olympia is active in participating in the CREDO program. Setting clear limits and maintaining appropriate boundaries helps the clergy person and helps the clergy family. Regular continuing education opportunities should be offered on the local level on a variety of issues.

We talked about a diocesan wide program of education for parishes in transition. Some of the topics proposed were ... personal boundaries, hospitality toward the clergy family and check-ins with the clergy family.

This committee is enjoying the opportunity to creatively engage in the material presented in the resource guide. We believe that the Diocese of Olympia will benefit from the ideas presented.

3. C. 8. The evolution of the Bishop's Spouse group as a model for dioceses

Editor's note: This is a partial history of the formation and changes in gatherings of bishops' spouses, with contributions from Mary Britton Williams and Nancy Myer Hopkins. It is intended as an example of how a group can develop and can become a vital part of participants' lives. This is a section that is still a work in progress as of May, 2006.

In 1970, the Office of Pastoral Development was formed, in part to support bishops in their vocation. In the 70's the Director would visit newly elected bishops and perhaps share a meal with the bishop and his spouse. During that time the "Baby Bishops" conference was started to help newly elected bishops grow into their roles. Wives were invited and expected to come to these conferences, the annual House of Bishops meeting, and General Convention but there were no formal programs for spouses (all wives at that time). Also during that time a Bishop's Spouse's Group grew out of a very informal gathering of spouses of Provincial Presidents with the Presiding Bishop's wife when they met with the Presiding Bishop.

In the 80's the wives began to ask for substantive programs for themselves and for inclusion in some programs offered to the bishops. The Office of Pastoral Development also began to focus intentionally and at some length with the needs of the couple in transition. It offered week-long conferences for couples five years into the episcopate, which research showed was a particularly vulnerable time, and offered clergy and spouse conferences at any diocese that asked for it. The Office of Pastoral development still offers a week-long retirement conference for bishops and their families.

In the 90's Patti Browning radically re-did the planning process for spouses of the annual House of Bishop's meetings. The planners for the spouses' meeting met at the same time and place as the planning for the bishop's conferences, so the schedules of both meetings were designed to include both separate and together sessions; often much of the time was spent together as couples, especially during the two years that come between General Convention. A "Thread Group" was started in the 90's to maintain the thread of the fairly scattered community between meetings. The group has gradually grown in organization and programs since then, all to provide mutual support for bishops' spouses. There have been chaplains for special meetings, paid with funds requested from the Pension Fund. Chaplains have a contract as a consultant at gatherings and offer consulting during the year. A subcommittee of the Spouses' Group recruits chaplains, develops a job description, performs evaluations quarterly (to start) or yearly, and includes the chaplain in planning and implementation. Much of the chaplain's work is by email: welcomes for new spouses, contact when there is a family illness or the like, relevant articles or information on the Network, and so on.

3. D. A Perspective On Clergy Housing Issues

Editor's note: the anecdotes about clergy housing came from interviews with 5 clergy and 3 partner/spouses in the Diocese of Newark by The Rev. Allison Moore. Financial data came from The Rev. Linton Studdiford, Deployment Officer for the Diocese of Maine.

Clergy housing is unique because housing and housing allowances are provided as part of clergy salary packages. The traditional model of the church-owned rectory next door to the church is being replaced in most areas of the country with either clergy owned housing or church-owned property at some distance from the church. Yet many aspects of the “value” of housing are subjective, and thus can be a major source of stress.

Some issues of clergy housing are similar regardless of who owns the clergy's home. Clergy are expected to “be a wholesome example to your people,” which gives parishioners carte blanche to investigate, judge, applaud or condemn or just talk about the ways clergy and their families live not just in public but in their own home. Different parishes have different expectations of the quantity and kind of parish functions that “should be” held in the rectory, as do different clergy families. Every parish and clergy must negotiate the expectations each have about accessibility of their home. Some issues can be negotiated explicitly: Will the clergy person/family have many, few, or no parish events in their own home? Who will they invite under what circumstances? But others are more subtle and, in some cases, more pernicious: What standards of cleanliness and order should prevail in the pastor's home? Should clergy families hire babysitters from the parish who may share what they know of clergy home life with others? Should single clergy members have king-size beds? What decorating standards are “appropriate” for clergy? What happens when the warden finds a stash of liquor bottles in the kitchen closet as he or she is helping to clean up after an open house at the rectory? In very few other professions do aspects of home life become sources of gossip or evaluation.

There are special issues for clergy with children living at home. Children often resent the intrusion. Clergy and spouse may worry about judgments about cleanliness of a house with children or about the behavior of their children at home. Unless children are neither seen nor heard during parish events the role conflict between clergy as clergy attending to parishioners and clergy as parent attending to children's needs can be trying at best. Different expectations of clergy family and parish about how the rectory will be used can be a source of conflict if not named and addressed directly.

Specific issues also arise when there are major changes within the clergy family, especially those that may require separation. Where does the abused spouse go when she (or, far more rarely, he) is the clergy in charge of the congregation? Where does the family go when the clergy member has been found guilty of sexual misconduct, or whichever spouse when the other's drinking has become unbearable? The needs for privacy, safety, and alternate housing arrangements are in direct conflict with each other. Or, more positively, work and housing issues collide when a single clergy member gets married or starts a committed same-sex relationship, or a baby is born or adopted, or adult children need to return home, but the clergy housing is no

longer sufficient. These issues are more pressing in church-owned property, but are relevant to any case where housing or housing allowances are part of a salary.

Other issues are specifically tied to whether the clergy or the congregation owns the clergy members home. National statistics on church-owned and clergy-owned housing are not been available until very recently, with the merger of Church Insurance Company, Medical Trust and Pension Fund data bases (as of July 1, 2005 they were still not available, but they will be soon through the Research Department of the Church Pension Group). I believe the trend is increasingly towards clergy ownership of their own homes except in areas with very high housing costs.

There are huge tax advantages of housing allowances and equity for clergy in their own homes. Clergy who own their home may designate a significant portion of their compensation as housing allowance which may be excludable from federal and state income taxes. The housing allowance remains subject to the Self-Employment Tax (Social Security Tax). The maximum amount that can be excluded from Income Tax is the lowest of the following three amounts:

- Actual cash spent on housing related expenses.
- Fair rental value of the house (or apartment) as furnished, plus the actual cost of utilities.
- The amount specified in a resolution in the Vestry Committee minutes, passes before the fiscal year in question, which establishes the Housing Allowance.

Clergy living in rectories may also designate a portion of their income as housing allowance, but that amount is generally much lower than what would be allowed to clergy living in their own home. In addition, clergy living in Rectories must pay Self-Employment Tax on the fair rental value of the church provided housing and are not able to use the significant mortgage deduction that is available to home owners.

Owning your own house also means the family can be stable and remain in one place even if the clergy person is an interim for instance, or makes a change within a reasonable geographic distance. It allows the clergy family to participate in the “American dream” of home ownership, including building equity that in many markets escalates much more rapidly than income.

Rectories (properties owned by the church and included as part of a salary package for the clergy of the parish) can also have significant advantages. Clergy and their families may be grateful for housing that they generally would not be able to afford to buy for themselves near their church. They may have access to better school systems or more comfortable accommodations than that which would be available at their income level. Someone else is responsible for repairs and ongoing maintenance of home and property.

Rectories are also a major source of tension for clergy families. A rectory belongs to the congregation, not to the clergy person and family. So the congregation should have significant responsibility for overseeing maintenance and improvements. Yet clergy families need some sense of control over what happens in the place where they are living. Add financial worries of most parishes, and it is not difficult to understand how neither congregation nor clergy family are

very proactive about rectory maintenance. Clergy spouses can feel enormous guilt about asking for improvements that they know will create conflict in their spouses' job or put undue pressure on spouse, vestry, and parish. Expectations about who gets to decide on what improvements, maintenance schedules, contractors, and prices should be clearly spelled out at the beginning of a relationship and reviewed periodically.

Expectations about what is necessary for an adequate, let alone comfortable home, vary widely and can rarely be quantified. Who's to decide whether a new bathroom is a luxury or a necessity? What if the clergy family is willing to make improvements with their own money but the church doesn't want the hot tub, or wiring for a home office, or extra bedroom, etc.? What if the congregation decides to use donated supplies (paint, carpet, tiles, etc.) that don't in any way match the families' desires? Or volunteer labor of dubious quality on the volunteers' schedule, not the families? Such issues are lightning rods for conflict on their own, and are greatly magnified when there are other tensions in the parish.

There are tensions unique to clergy families living in the rectory which adjoins the church property. Boundaries between home and church life become more blurred. People, often not parishioners, knock on the door at all hours asking for resources from the church (money, or a tour of the church, or an appointment with the priest, or keys to open the parish hall, or police responding to an alarm at the church, etc.). Family outdoor activities are seen by some passersby as an opportunity to meet the priest or ask whatever questions they have about the building or just "check out" the play equipment. Single clergy beginning romantic relationships have very little privacy (did I see your boyfriend's car in the driveway all night?).

Another set of tensions occurs when the clergy is "just going next door (either from home to church or church to home) for a few minutes." Where does work end and home begin? What are the expectations of church members, especially staff, and family? Some rector's offices are still physically in the rectory, with all the issues of privacy and intrusion that creates. Setting boundaries about how much church work and work for the home or family overlap in time and space is the responsibility of the clergy person, but adjoining work and home spaces can make this more difficult.

Then there are the questions of whether to go investigate lights left on in the church buildings late at night, or whether the priest should check up after building users regularly or take out the church trash or do any other regular (or irregular) maintenance. The flip side of this is the advantages some clergy families have of using church space for their own use—clergy children can play on the church swing set all the time for instance, or turn an unused church office into a band practice room or whatever. Clear expectations help but cannot cover any potential for abuse or misuse.

In short, clergy housing feeds directly into some of the other sources of tension that are unique to clergy and clergy families. A Church Pension Group study found that "the greatest source of stress for clergy is dealing with members of the congregation and centers around the issue of authority. One third of clergy regularly experience stress as a result of interactions with members of the congregation (Price, State of the Clergy 2003, Church Pension Group, p. 1)." Authority issues and interactions with congregation members are central to clergy housing negotiations as well.

3. E. Time, That Precious Commodity

Editor's note: this reflection on time management by The Rev. Robert LeFavi, Diocese of Georgia, could be a useful focus of a clergy gathering, or could be distributed to clergy as is for their reflection and use.

“Over 90% of female spouses of male clergy work outside the home, with the figure being near 100% for male spouses of female clergy. The cost of easing of financial anxiety has come in the form of a time crunch with approximately 20% of clergy reporting that their spouses regularly complain about the amount of time they spent working. Moreover, among clergy women with children, 30% report that they felt that their ministry did not allow them to spend enough time with their children . . . almost one fifth of rectors with children in the home regularly consider leaving parish ministry for another form of ministry” Matthew Price, *State of the Clergy* 2003. n. 8).

Your Family is Your First Church

You've been through all the theological training, and you're ready to tackle the multi-faceted world of the Episcopal cleric. Your seminary notebooks overflow with information on scripture, homiletics, pastoral care, and church administration. You feel like you have everything you need. However, soon you will likely find that what you really need is more hours in the day!

Unfortunately, when we clergy involve ourselves deeply in any ministry – and most do (that is our nature) – we can become blind to the effects of our time-driven lifestyle on others. After all, we reason, we're doing “God's work.” What can be more important?

The more successful we become in our church life, the more responsibilities we seem to encumber; we are asked to head a community group, or we find our parish growing. What goes by the wayside is often, well, everything else.

Near the top on our “but-they-will-surely-understand-my-busy-life” list is our family. While we likely all know the pain of hearing, “Daddy, you're going to church again?!” what a tragic mistake it is to let our family slip down the priority list. We are cutting off the emotional fuel for our life. When will we realize that our family is our first church?

Making matters more difficult, when we do feel the stress of there being not enough hours in the day, to whom can we turn? Let's face it, we're the ones who are supposed to have it all together!

The best way to deal with making your family feel like second fiddle, which further puts stress on us, is to prevent family-time issues in the first place. What follows is a primer on time management – issues we all need to be reminded of.

12 Steps to Time Management for Clergy

Without question, when families of clergy describe their stresses and disappointments the issue of “time” arises to the top. To be successful in both their vocation and family life, clergy must be proficient at managing their time. The following is a general guide to effective time management. You might like to adjust it to best fit your lifestyle.

- 1) Take Time Now to Plan and Organize. Taking time now to think and plan is time well spent. In fact, if you fail to take time for planning, you are, in effect, planning to fail. Organize in a way that makes sense to you.

Plan! Planning can be divided into long range and short range. Long range planning can go from one to five years. This is the planning that gives overall direction towards goals. Short range planning includes one month planning, that enables you to notice possible crises before they occur; and weekly and daily planning, which increases your general effectiveness.

- 2) Set Goals. Goals give your life, and the way you spend your time, direction. How can you know if what you are doing is time well spent if you don’t know what that direction is that you should be going? When asked the secret to amassing such a fortune, one of the famous Hunt brothers from Texas replied: "First you've got to decide what you want."

Set goals that are specific, measurable, realistic and achievable. Your optimum goals are those, which cause you to "stretch" but not "break" as you strive for achievement. Goals can give creative people a much-needed sense of direction.

- 3) Prioritize. We prioritize whether we think we do or not. When you say, "I don't have time", you are really saying, "I choose to do something else with my time." When assigning priority to your tasks, consider the Value versus Urgency. Tasks that have significant value may not have immediate deadlines, but do have eventual impact of great importance on the accomplishment of your goals. Urgent items can easily get most of your focus, at the expense of the higher, long-term value tasks. Try to take some small steps on the value list each week.

Use the 80-20 Rule originally stated by the Italian economist Vilfredo Pareto who noted that 80 percent of the reward comes from 20 percent of the effort. The trick to prioritizing is to isolate and identify that valuable 20 percent. Once identified, prioritize time to concentrate your work on those items with the greatest reward. Prioritize by color, number or letter — whichever method makes the most sense to you. Flagging items with a deadline is another idea for helping you stick to your priorities.

- 4) Use a “To Do” List. Some people thrive using a daily “To Do” list which they construct either the last thing the previous day or first thing in the morning. Such people may combine a To Do list with a calendar or schedule, such as a Day Timer. Others prefer a "running" To Do list, which is continuously being updated.

Or, you may prefer a combination of the two. Whatever method works is best for you. Don't be afraid to try a new system; you just might find one that works even better than your present one!

Tips for Making “To Do” Lists Work

- Make “To Do” lists that encourage you to balance different kinds of needs.
- “What I should do” vs. “What I want to do”
 - Don't leave out either responsibility or pleasure.
- “Things to do for me” vs. “Things I do for them”
 - Not taking care of yourself will limit your efficiency.
- “What's valuable to me” vs. “What others think is valuable”
 - Remember that valuable uses of time may include maintaining important friendships / relationships.

Rate each item, whether school related or personal, from 1-5, in order of importance to you. Break up large jobs into smaller ones. For example, when writing a sermon, schedule separate times to collect resources, read the materials, write an outline, compose the sermon, edit, and put on the finishing touches.

- 5) Be Flexible. This may be one of the toughest tasks of all for clergy, who tend to exhibit obsessive-compulsive behaviors to get things done. Allow time for interruptions and distractions. Time management experts often suggest planning for just 50 percent or less of one's time. With only 50 percent of your time planned, you will have the flexibility to handle interruptions and the unplanned "emergency."

When you expect to be interrupted, schedule routine tasks. Save (or make) larger blocks of time for your priorities. When interrupted, ask Alan Lakein's crucial question, "What is the most important thing I can be doing with my time right now?" to help you get back on track fast.

Eliminating "Time Bandits"

- Limit the number of times you check e-mail daily, as well as time spent on replies.
- When using the Internet, set a timer for 30 minutes to stay aware of how much time is passing.
- Plan ahead for which television shows you will watch. Don't turn it on randomly.
- If it is not an emergency, return cell phone calls when you have a brief break. If you do answer when it comes in, tell callers you will call them back when you are done with what you are doing. They will still like you!
- Eliminate as many audio / visual distractions as you can. Choose places and times to work when others around you are busy with quiet activities or gone.
- Work in small errands daily during the week; that will help you avoid having to spend a whole day "catching up".

- 6) Consider Your Biological Prime Time. That's the time of day when you are at your best. Are you a "morning person," a "night owl," or a late afternoon "whiz?" Knowing when your best time is and planning to use that time of day for your priorities (if possible) is effective time management.
- 7) Eliminate the Urgent! Urgent tasks have short-term consequences while important tasks are those with long-term, goal-related implications. Work towards reducing the urgent things you must do so you'll have time for your important priorities. Flagging or highlighting items on your To Do list or attaching a deadline to each item may help keep important items from becoming urgent emergencies.
- 8) Practice the Art of Intelligent Neglect. Do you notice that you keep moving a trivial task from one To- Do List to another? Does it really need to be done at all? Eliminate from your life these kinds of tasks or those that do not have long-term consequences for you. Can you delegate or eliminate any of your To Do list? Work on those tasks, which you alone must do.
- 9) Avoid Being a Perfectionist. Yes, some things need to be closer to perfect than others, but perfectionism, paying unnecessary attention to detail, can be a form of procrastination.

Don't avoid getting started due to worry about how good your results must be. A reasonable amount of interest and effort almost always ends up in a satisfactory outcome. Taking the first active step to begin the project will increase your motivation and confidence in your ability to complete the job competently.

- 10) Beat Procrastination. Often, we procrastinate when we are overwhelmed by the size of a project. One way to handle this is to assess realistically how long it will take to complete the task. Then, break it down into smaller, more manageable sections and work on them one at a time. Post your deadlines on a calendar in a prominent location. By doing a little at a time, eventually you'll reach a point where you'll want to finish.

Because clergy often don't allow themselves any legitimate relaxation time, they "steal" it from their family time. Incentive to work increases when there is the prospect of a good reward at the end. Scheduling regular breaks and recreation helps keep a busy life balanced and the mind refreshed.

- 11) Learn to say "No." "No" is such a small word, and yet so hard for clergy to say. Focusing on your goals may help. Blocking time for important, but often not scheduled, priorities such as family and friends can also help. But first you must be convinced that you and your priorities are important — that seems to be the hardest part in learning to say "no." Once convinced of their importance, saying "no" to the unimportant in life gets easier.
- 12) Reward Yourself. Even for small successes, celebrate the achievement of goals. Promise yourself a reward for completing each task, or finishing the total job. Then keep your promise to yourself and indulge in your reward. Doing so will help you maintain the necessary balance in life between church, family, and play. As Ann McGee-Cooper says, "If we learn to balance excellence in work with excellence in play, fun, and relaxation, our lives become happier, healthier, and a great deal more creative."

3. F. Honoring Families: A Native Perspective

Editor's note: In May, 2006 The Right Reverend Carol Joy Gallagher is an assisting bishop in the Diocese of Newark who has been very supportive of attention to clergy family wellness. This is an excerpt from an article in the April 2002 Witness magazine where she talks about the importance of honoring family commitments as a clergy person. The entire article is available at www.thewitness.org/archive/april2002/livingthroughpain.interv.html

**living through pain also is a promise ...
... to live beyond and whole**

An interview with Carol Gallagher by Martin Brokenleg

Carol Gallagher, formerly a parish priest in the Diocese of Delaware, will become Bishop Suffragan of the Episcopal Diocese of Southern Virginia early this month. A member of the Cherokee nation, Gallagher will be the first native woman in the worldwide Anglican Communion to serve as a bishop. In this interview with Witness contributing editor Martin Brokenleg, a Lakota priest and professor of Native American Studies at Augustana College in Sioux Falls, S.D., Gallagher reflects on her experience in the church as a native woman – and on the alternative vision she will bring to her new role. Her commitment to work that fosters the honoring of family and community relationships comes, in part, out of deep personal knowledge of family and racial violence.

Martin Brokenleg: Carol, I remember another native person, who is a bishop right now, who at one time asked me, "Should I leave my name in?" for nomination. And I said, "Well, God won't say, 'Yes' if you take your name out and God will say, 'No' if he doesn't want you there." So, how were you nominated?

Carol Gallagher: A colleague of mine, with whom I had served as a deputy to General Convention and on other committees, sent my name in. Southern Virginia is his home diocese, and it's the home diocese of Delaware's bishop, Wayne Wright.

I was a little bit hesitant – just the basic, "What, are you, crazy?" But one of the things that Gary said was that they were looking for somebody to be the pastoral bishop for the clergy. Working with clergy issues is one of the things that I had been doing in Delaware – the health and well-being of the clergy is primary to me. The other thing Southern Virginia wanted was someone to encourage small congregations, many of which are poor and the more ethnically diverse parishes in the diocese. I also have a lot of passion around that sort of work. So I said, "Well, okay." Pretty reluctantly. But I thought it was a really nice thing that my friend wanted to nominate me.

I made it through several of the hoops and hurdles and then went on what they were calling a walkabout – which all the rest of the church calls a dog and pony show. I came away saying, "Well, that was really nice that they included me, but it's never going to happen!"

M.B.: What did you tell people? What did they want to know?

C.G.: Well, most people were concerned about the kinds of programs we've developed here in Delaware. Many were concerned about my family, about how they would respond to this and all those kinds of things. Many of them were questions I find that are fairly commonly asked of women clergy. "How do you balance your home life and being a mother?" and all that kind of stuff.

M.B.: Women are expected to do that, but men aren't!

C.G.: It's still so new for the church in many senses – particularly around positions of what would be perceived as authority. I guess people were really concerned that I would leave the church for my family or some such thing. When they came here and interviewed me, one of my parishioners was really clear with them. She said, "You know, she DOES put her family first! I mean if one of her children is sick, she's going to stay with her children. But she would also encourage any of the rest of us to do that for our family, too. That's just the way she lives her life."

M.B.: Well, the only bishop I know who has resigned his episcopacy because of his family is Steven Charleston, a native person! Is that significant for us – for native people, that is? What's that gift to the church?

C.G.: Well, I think that as native people we have an integrated awareness of how much we're grounded in our family – and in our tribe and community – and that we really can't go forward if there is overwhelming pain and distress. The family or tribe has to find a way to heal together. So would I walk away from being a bishop if I had to? I wouldn't think twice about it! You know, my family will always be my priority. That's a gift that we as native people can bring to the church and to the rest of the world.

M.B.: Well, in Lakota culture women are more important than men and that's the reason that women are in charge of home and family and children. That stuns my mostly Norwegian Lutheran students! They're stunned to think that that's such an important thing, and that that's why we put the women in charge of it.

C.G.: Right! I was in Oklahoma – in Tahlequah – the weekend before Christmas.

M.B.: Cherokee center-of-the-universe!

C.G.: Really! Lois Neal, who just recently retired from the Methodist Church, and Chad Smith, the principal chief, were talking about matrilineal cultures and he said, "I may be principal chief, but we all know who's in charge!" So there's an importance to the role that the rest of the world would call "women's work." Those things have a different honor than in the mainstream culture. Lakotas and Cherokees would not say that the roles are the same, but there is that commonality of the importance of that role.

M.B.: Well, in our mythology, our revealer, our savior, our messiah is the White Buffalo Calf Woman! What do you imagine that kind of a psyche about women is going to bring into the church as a whole? To the House of Bishops, I mean. You're going to be a revelation to the House of Bishops!

C.G.: Well, maybe I'll have the opportunity to ask why things are done a certain way, or point out assumptions that are being made – about roles and who people are and those kinds of things – where other people might not even see that assumptions are being made.

I also hope I can bring into the House of Bishops the sense of really honoring families. I mean honoring whatever that means where people are, honoring how we're related so intimately. I'm hoping that that will be helpful to the process of real dialogue.

3. G. Chaplains for Families of Clergy

3. G. 1. a. Introduction

Being “a wholesome example” can be exhausting. Christ went into the wilderness to rest and recoup. At several other times in his ministry, he expressed the need to get away from the crowds and their needs. Even when clergy and families of clergy are functioning very well, they may at times need counsel and guidance, or just someone safe with whom to talk. This section of the guide contains a description of the chaplaincy program for families of clergy approved by the Bishop of the Diocese of Maine and material from other dioceses funding a chaplain for families of clergy. FOCUS encourages all dioceses to provide a chaplain specifically for families of clergy.

Chaplains for families of clergy are essential and cost effective!

--Lance Moody, Spouse Of The Bishop Of Oklahoma.

“There is no profession in which the spouse of the professional can do more damage to a career in shorter time than in the role of spouse of clergy. Acknowledging that truth, what resources can be, should be, provided for spouses of clergy and their families? Where do spouses turn for spiritual direction in times of stress, and even for something as simple yet necessary as a “reality check”? Making available a chaplain for spouses’ clergy family wellness issues both supports and nurtures the clergy family, and is in actuality a cost effective measure in diocesan financial management. As the spouse of a Bishop in whose Diocese a Chaplain for spouses has been “on call” for ten years, I urge every Diocese to make this resource available to all clergy spouses and/or families.

3. G. 1. b. Dioceses With Chaplains For Families Of Clergy

Arizona
California
Dallas
Maine
Massachusetts
Ohio
Oklahoma
Pennsylvania
Western Massachusetts

3. G. 2. a. Proposal For Chaplaincy For Families Of Clergy, Diocese Of Maine

Presented by Committee for Wellness of Families of Clergy
Episcopal Diocese of Maine, May 2004

Editor's note: Here's a synopsis of the process involved in establishing either a chaplain for families or other programs designed to support family members of clergy. The next three documents show the success of their work and the necessary next steps.

(1) History, data gathering, common themes

History of Family of Clergy Wellness in the Diocese of Maine--1996-2004.

Family of Clergy Wellness became a focus in the fall of 1996. Spouses found a renewed interest in "getting together" for companionship and spiritual nurture for their unique role in the church. The premise driving these efforts was that the church system is made up of not only the congregation and the clergy, but also the clergy family. If there is wellness in the clergy family, there is a greater chance of wellness in the whole system.

Several meetings were held from 1996 through 1999 covering a variety of subjects. Bishop Knudsen visited the group soon after her election as Bishop of the Diocese of Maine, assuring us of her support. Specific interests and goals become apparent as the meetings progressed. A survey revealed that an overnight retreat was of interest, and one was held in February of 1999. The retreats, extended to two nights, now are an annual event for spouses and partners and have helped us define the need for a chaplain for clergy families.

A resolution on the need for family of clergy wellness was presented at the fall 2000 Annual Diocesan Convention. After some discussion, it was passed almost unanimously. A brochure explaining the concept of clergy family wellness was published and distributed.

Over 20 people attended a breakfast that was held at the 2001 fall convention for spouses and partners. More functions of this type are being planned for the future.

The focus for 2002-2004 has been to develop a proposal for establishing a pastoral position that would be available solely for the families of clergy. Family of clergy is defined as spouse, partner, child and extended family.

Data gathering

- A. Surveys -1998 and 2002.
- B. Discussions at Spouses of Clergy retreats in 2002-3
- C. Review of models from the Diocese of Ohio and Massachusetts
- D. Consultation with the Rev. Tansy Chapman, Chaplain to clergy families in the Diocese of Massachusetts.

- E. Brainstorming sessions at
 - 1. Convention breakfast 2002.
 - 2. Retreat 2003.
 - 3. Meetings in three regions of the Diocese
 - 4. Periodic phone conferences with committee members
- F. Review of Literature/Research/Studies

Common themes

- A. Family members have no pastor within the congregation.
 - 1. Recognition that their needs cannot be met through clergy programs.
 - 2. Desire for a safe place for seeking pastoral care.
 - 3. A need for services and programs for children of clergy.
- B. Discovery of the dichotomy of "visibility and invisibility", that is being present as a member of a parish but without voice.
- C. A sense that there is no safe place for clergy families to go where there is trust and confidentiality
- D. A source of support clergy families in the discernment of their baptismal ministry.
 - 1. Differentiating between individual call and congregational expectations and/or projections.
 - 2. In the case of dual clergy couples, affirming and recognizing the unique boundaries and calling issues of their relationship.
- E. A need for continuing education.
 - 1. Family members can benefit from mentoring by other more experienced clergy family persons.
 - 2. A desire to be part of an empathic and compassionate group where we can share our perspectives.
- F. A need to raise awareness and educate congregations.
- G. Family of clergy are encouraged in the knowledge that they have the support of their bishop for seeking a chaplain and will be funded by the Bishop's discretionary fund in its startup

(2) Mission and job description for chaplain to families of clergy

- A. Be highly respected.
 - 1. Have approval and blessing of the bishop.
 - 2. Have approval and blessing of families of clergy.
- B. Be ordained or highly qualified.
 - 1. Pastoral counseling background is helpful.
 - 2. Understands Episcopal polity.
 - 3. Understands spiritual dimensions.
 - 4. Understands family systems theory.
 - 5. Establishes clear boundaries by:
 - a. Reporting numerical contacts to the Bishop, but not being a part of diocesan staff.
 - b. Creating a safe place where there is trust, empathy, support and confidentiality.

- c. Except for legal and/or ecclesiastical reasons there is no content reporting responsibility to bishop.
- 6. Conveying a non-anxious presence, is responsible, sensitive, accurate, timely, thorough and an expert to clergy families and diocesan officials.

C. Duties include:

- 1. Development and facilitation of small and/or regional groups.
- 2. Development of pastoral relationships with family members who want it.
- 3. Be a respected, confidential resource for referrals (2 or 3 options) to therapists or spiritual directors
- 4. Help facilitate (with the assistance of the committee) retreats and programs for family members.
- 5. Confer with the Clergy Family Wellness Committee or appointed body.
- 6. Be aware and be open to learning the unique issues of members of clergy families.
- 7. Encourage self-empowerment to lessen invisibility/visibility.
- 8. Encourage self-empowerment to allow expression of the baptismal ministry unique to the individual.
- 9. Be knowledgeable re: the web of insurance coverage.
- 10. Promote (with the help of the committee or appointed body) education and information dissemination of services available in order to build cohesive groups within the diocese and support for the chaplaincy program, such as, (for example) a newsletter, email updates, convention booth.
- 11. Be creative and open to change as this pastoral office, in relationship to his/her flock, evolves.
- 12. Develop
 - a. resources
 - b. Diocesan activities
 - c. Diocesan family directory/database
 - d. Web links
- 13. Live in Maine and learn about the differing Maine cultures
- 14. Have or acquire credentials that meet the provider criteria of the Medical Trust re: "Colleague Groups."

D. Benefits

- 1. Paid position, benefits determined by the diocese.
- 2. Liability insurance.
- 3. Office in a location other than diocesan office.
- 4. A private telephone with a toll free, access by email and fax.
- 5. Travel allowance.
- 6. Authority of the bishop behind the position.
- 7. Supervision by a professional familiar with this unique role.
- 8. Funding for the initial start up program provided by Bishop's discretionary fund.

Two letters and one announcement of position and article in the diocesan magazine, Northeast.

Small Stipend and fee for units per week.

Chaplain hired October, 2004.

3. G. 2. b. Press release about chaplain for clergy families

Editor's note: The next three documents, from the Committee for Clergy Family Wellness in the Diocese of Maine, are very helpful for other dioceses considering how to garner support for similar programs in their dioceses. They explain clearly and concisely why chaplains to families are important and how they can support family members of clergy.

To: The Northeast

From: Christine Talbott, member of Committee for Clergy Family Wellness

Re: Appointment of Chaplain to Families of Clergy

Bishop Knudsen and the Committee for Clergy Family Wellness are very pleased to announce the appointment of the Rev. Nancy Duncan to the position of Chaplain to Families of Clergy. Nancy brings to this position a rich background in family therapy combined with the newness of her recent ordination to the Lincoln Association of the Maine Conference of the United Church of Christ. Nancy recently articulated how this position is an answer to what she has discerned as her calling. "My plan has been to combine some form of part-time pastorate with a reduced level of work in the mental health field. On a personal level, one thing that excites me about the Diocese's chaplaincy proposal is the opportunity to utilize and integrate my case management and family therapy experience with ordained ministry."

The part time chaplaincy position provides the members of our clergy's families a professional, compassionate touchstone that provides confidential support when a family may be in crisis. Again, Nancy in her own words: "Based on my experience both in the church and as a family therapist, it is easy to see where otherwise common venues for support and nurture could either be missing or problematic. In rocky times, the options can quickly become very difficult to navigate. Where does one turn with a troubled child (or a fraying marriage) if many of the staff at the sole local agency are church members? How does one sort through the limited options when all providers are an hour, or more, away from a rural parish? To whom do clergy family members turn as they struggle with the grief surrounding the death of a child, sibling, parent or close friend? Who shepherds the pastor's family on their faith journey?"

These questions have also been the questions of the Committee for Clergy Family Wellness who have been meeting together several times yearly to develop a support plan that works for families of clergy. This appointment begins a new chapter in the development of a support network and is one of the few programs in the nation.

Nancy's experience includes working with clergy within her field of mental health counseling "where the focus on maintaining a positive public image to the congregation compounded the challenges of personal family crisis." Nancy has "been privileged to walk with people throughout some of the difficult moments in their life and help them to draw on what gives them hope - - to tap into their strengths and faith and move forward." One of Nancy's major responsibilities will be to act as a referral source that may go beyond just referring to a therapist, but may also connect with "people, resources, programs, and activities within the community that would help families grow and thrive." Upcoming events that provide an opportunity for families of clergy to meet Nancy are being scheduled in several locations throughout the diocese.

3. G. 2. c. Letter of introduction of family chaplain from Diocese to clergy families

Editor's note: this letter accompanied the chaplain's own letter of introduction, given in the next section.

December 2004

As a member of the Committee for Clergy Family Wellness, I am very pleased to announce and introduce to you our new Chaplain to Clergy Families, the Rev. Nancy Duncan. This appointment culminates over five years of prayerful conversation and discernment by members of the Committee and families in the diocese and elsewhere. During this time, the Committee developed a profile of the needs of families of clergy and how those needs can best be met by a chaplain.

Nancy's position is part-time. She will be compensated for her services (and reimbursed for her expenses) from the Bishop's Discretionary Fund. In Nancy's letter, she outlines her responsibilities and how she can be supportive to families.

Nancy's background includes eighteen years of experience in the field of counseling. In particular, Nancy's professional experience includes acting as a family therapist using family systems theory. Nancy attended Andover Newton Theological School, and was recently ordained in the Lincoln Association of the Maine Conference of the United Church of Christ. She is serving as half-time pastor at the Broad Bay Congregational United Church of Christ in Waldoboro, Maine. Nancy's pastoral style is warm, caring, creative and as a bonus, she has a marvelous sense of humor!

Enclosed is Nancy's first letter to you. There will be events in the spring to provide opportunities for you to meet Nancy. In particular, I highly recommend our annual Clergy Family Retreat (adult family members only, please), which is scheduled March 4-6, at Living Waters Spiritual Center in Winslow, ME. This will be a good time, in a relaxed, unrushed setting, to get to know Nancy personally.

The Committee and I would also like to take this opportunity to thank Bishop Knudsen for all her encouragement, prayers and compassion in the creation of this position. We are one of a few dioceses in ECUSA to recognize the unique dynamics that families of clergy face and in response, provide a compassionate, confidential touchstone in the form of a chaplain for clergy families when they need support.

Please join members of the Committee and me in giving the Reverend Nancy Duncan a warm and appreciative *welcome*.

Sincerely,

Christine Talbott
Member of the Committee for Clergy Family Wellness

3. G. 2. d. Sample letter introducing family chaplain to clergy families

Editor's note: this is a useful concise statement of what a chaplain to families can do and why it's important.

December 20, 2004

Dear Families of Clergy,

I am delighted to introduce myself to you as the new chaplain for clergy families. Bishop Chilton Knudsen and the Committee for Clergy Family Wellness have put a tremendous amount of care and effort into creating this resource for you.

I grew up on the campus of a private K-12 school where my father chaired the math department. I could write a book on the wonderful gifts of growing up in that kind of community on the school campus and the trials of discovering and affirming my own identity within that context. I sympathize with preacher's kids who have the magnifying glass on them and with clergy family members who struggle to find their place within the family and within or outside of the church a family member serves.

My ministry has been both in the secular and now in the religious environment. Both are vitally important. I have lived in Rockland, Maine for over nineteen years working in the field of mental health. A Licensed Clinical Professional Counselor, I have specialized in working with families for the last fifteen years. A graduate of Andover Newton Theological School, I have recently accepted a call to serve as half time pastor to the Broad Bay Congregational United Church of Christ in Waldoboro; I was ordained by the United Church of Christ on December 5.

There are two major facets of my work with you. The first is to address the isolation that many clergy families feel as they try to figure out who to trust and what role to take in the church that a family member serves. There are many models for successful clergy families ranging from extensive to minimal involvement in the church served by a family member. I will support you to work with your family to discover the role and level of involvement that works for you. I will be working with the Committee for Clergy Family Wellness to bring people together to discuss the questions and share the challenges through the annual clergy family retreat (March 4, 5, and 6) and other venues. I will be setting up opportunities in the spring to meet with clergy families in a variety of places across the state.

The second part of my role is to offer pastoral care to individuals. This care would be short term (limited to about 3 visits per family member). Given my expertise and experience in the fields of pastoral care and of mental health (including case management, family therapy, substance abuse), I am available to talk with any of you to help you to resolve a current crisis or to find additional support. It will be my ministry to help you to seek out longer term resources as necessary whether it be spiritual direction, a clergy person in your community, a support group or a counselor.

The Committee and the Bishop have worked closely with me to insure that my work remains confidential. I do not inform the Bishop of who I see or the issues people share. I do go to the Bishop with any concerns that would jeopardize the safety of any person or any congregation. I am mandated to report child abuse or neglect to the Department of Health and Human Services.

This is an exciting time for me and the Diocese as we launch this new ministry. Feel free to contact me at (*cell phone number pending*). I am looking forward to meeting you.

Sincerely yours,

The Rev. Nancy R. Duncan
Chaplain to Families of Clergy
Diocese of Maine

3. G. 3. Chaplains In The Diocese Of Western Massachusetts

3. G. 3. a. Chaplains for Active Clergy and Their Families

1) Mission statement

Bishop's Chaplains represent the Bishop in providing pastoral care for clergy and clergy families. The Bishop may also refer others who have pastoral needs to the Chaplains.

(Deans have a different ministry of overseeing the wellness of clergy and providing communication links between the Bishop's office, clergy and congregations. Chaplains to Retired Clergy will do crisis ministry and once a year visit with retired clergy and their spouses. There may be occasions in which Bishop's Chaplains are asked to cover if Chaplains to the Retired Clergy are not available.)

2) Guidelines/Expectations

Bishop's Chaplains provide short term pastoral care.

This care may involve taking initiative, e.g. through phone calls.

They are not called to decide right or wrong for "parishioners."

They are not called to act as therapists

Chaplain's ministry involves prayer and a spiritual direction dimension.

This chaplaincy is a priestly ministry to other priests and their families.

Theological reflection is an important component to conversation.

The goal is healing/restoration to the community, i.e. bringing people back to the altar, to finding Christ in all things.

After initial assessment, the Chaplain may refer to a) a therapist or b) spiritual director.

The Bishop may refer clergy as part of a disciplinary process.

Chaplains serve for one year terms. Reappointment conversations need to be held each fall (September) to see if this ministry continues to be appropriate for both Bishop and Chaplain.

Confidentiality

- Conversations with Chaplains are confidential. This is crucial to the long term effectiveness and trust that are essential for this ministry

- A Chaplain needs to ask permission of the "parishioner" before talking to the Bishop about their conversation. This act would require the Chaplain and the "parishioner" signing a written waiver for such a conversation to take place.

- A Chaplain may need to ask the "parishioner" to talk with the Bishop.

- Chaplains will use peer consultation to support each other in this ministry. This consultation may take place informally or during the meetings of Chaplains three or four times a year.

3) Reimbursement:

Chaplains will submit requests for reimbursement using the forms provided.

Chaplains will be paid at the same rate as supply clergy, i.e. according to the unit system.

This policy will be reviewed yearly about the time of the Diocesan Convention.

4) Chaplains will meet approximately every three months. (Nov./Feb./ May/Sept.)

5) Referral System

Chaplains will work together with each other and with Susan Olbon regarding referrals, i.e. therapists and spiritual directors.

3. G.. 3. b. Bishop's Chaplains to Retired Clergy and their Families

MISSION STATEMENT

To represent the Bishop and clergy community in providing prayer, care, encouragement, and fellowship to retired clergy and spouses.

1. Regular prayer for the retired clergy and families in your corridor.
2. Visit retired clergy and widows as appropriate and practical. Mileage to be reimbursed.
3. Send birthday cards.
4. Visit in the hospital or nursing home, as needed. (Keep links with local cleric who also visits.)
5. Arrange a lunch and program for retired clerics and spouses once a year.
6. Submit expenses for travel, cards, postage, and phone calls to the Bishop for reimbursement.
7. \$500 honorarium per year.
8. Meet with Bishop once per year.
9. Bishop will pay for yearly conference-usually the last week in September.

3. G. 4. Chaplains in the Diocese of Southwest Florida

A Report to Convention, December 2005

The Bishop's Canons for Pastoral Care of Clergy and Families

Since 1999, the Diocese of Southwest Florida has had a program of 'pastors pastoring clergy and their families'. It continues to grow in effect and depth.

There are three Canons Pastor for our Diocese: one serves the two 'northern' Deaneries, the second serves the two middle Deaneries (*one each on both sides of 'The Bridge'*), and the third the geographically larger three Deaneries in the 'southern cone'. The Canons Pastor are Jerry Stadel, Park Allis, and Larry Smellie. In total, they serve the clergy of about 75 congregations with over 115 clergy as well as some 380 clergy retiree households.

Many do not realize our Diocese is resident in the Nation to the second largest number of retired clergy and their families. These persons alone, in a number of other dioceses, have a chaplain for their group, yet not all do. In our Diocese, we have three 'pastors' for both active and retired clergy and their families --- including surviving spouses.

In recent years, Jerry+ has been heavily involved in ministry to retirees and has been active on the National level on behalf of our Province (IV) and has co-authored a book printed by the Church Pension Group (CPG). He has diligently pursued this ministry and pulled Park+ and Larry+ along with him. This past year, for the first time, all three Canons attended, actively participated in, and benefited from the Provincial Conference sponsored by the CPG. Jerry+ served as Worship leader as well as a panel member; Larry+ (who had attended a previous Provincial conference) spoke on ministering to clergy in the hurricane aftermath; Park+ made a presentation on the overall pastoral program of our Diocese. The three Canons also prepared and shared a folder-compilation of materials describing our Diocesan program.

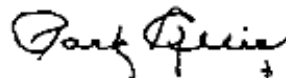
Presently our three Canons are participating in the design of a CPG program to bring together chaplains from over the Nation as well as suggesting models for diocesan gatherings.

Each of our Canons starts the day in prayer for our Diocese and its Clergy and Families (both retired and non-retired). Each actively regularly attends worship in congregations within his deaneries, and each participates actively in deanery clergy gatherings, confirmations, celebrations of new ministry, and, a bit painfully, an occasional funeral for someone we love and with whom we have served.

At the same time, the Canons try to do as many individual visitations as possible in their part-time positions (*each works close to 30 hours/week*), but they realize they cannot be in more than one place at a given time. With this in mind, they seek ways in which they can be pastors through more corporate opportunities. This leads them to promote opportunities of continuing education by both Diocesan and congregational groups as well as nearby institutions of higher learning --- there are some 60 recognized universities or colleges alone within our Diocesan borders.

Additionally, the Canons publish periodic pastoral newsletters by either the Internet or by 'hard copy'. Mailings, phone calls, and active participation in local worship services add to their visibility. Still, counseling, personal visitation, and visibility are seen as the most effective tools a pastor has. The Canons Pastor are as dedicated to these as much as possible with the realization that all they hear in these moments are as sacred to confidentiality as the confessional.

We are blest to have this ministry in our Diocese.



3. H. Clergy Marriages

3. H. 1. Life in the Fishbowl: Clergy Families

Frank Stalfa, D.Min.

Editor's note: this article comes from "The Reading Room" at the Samaritan Counseling Center (Lancaster, PA) website: www.sccla.com

Over the last several years clergy and their families have expressed increasing concern for the unique stresses that they are called upon to bear. For many parishioners, the very thought that pastors and their families experience stress as a result of the roles they play in the life of the congregation is difficult to accept. Clergy and their families, as well as the congregations they represent, often have unrealistic expectations of each other that contribute to the hidden burdens that clergy and their families carry.

Most people who enter the ministry do so with strong ideals about their own ability to meet the emotional and spiritual needs of a congregation. Often they also have idealized expectations of the church as a place of nurture and support for themselves and their families. It doesn't take long before these expectations are challenged, however. Church members have a strong need for the pastor, the spouse, and the children to exemplify all the virtues they also aspire to in their own lives. The pastor's marriage becomes a public relationship and is often expected to live up to unrealistic standards. The children also learn, directly or indirectly, that they are to set a standard for other children to follow, leading to the "P.K. syndrome," preacher's kids who feel pressured to model behavior that limits their individuality.

Other internal stressors are common for ministerial families. It is not unusual for family members to feel neglected by the spouse or parent who is also the pastor of a congregation. They see this family member give tremendous energy and attention to the needs of parishioners while they feel neglected at home. Sometimes there is a perception that the congregation gets the "best" of the clergyperson, and when he or she comes home, there is little left over for the family. Conversely many pastors, men and women, feel their spouses and children don't fully appreciate the draining emotional and physical effort required of them and how much they need home to be a place of replenishment, rather than another context for meeting emotional needs. Both are right! Finding the

proper balance can be quite a challenge.

Finally, we should say a word for the spouse of the pastor and the unique demands of this role. This is a role that is almost always taken for granted and yet most married pastors would agree that their spouses are critical to their ability to function well in the parish. A pastor's spouse has the responsibility of supporting his or her mate's ministry while also having an identity of one's own. The ability to relate impartially to all members of the congregation (even when things are not going well), not taking sides on polarizing issues, and keeping confidences are just some of the special talents spouses of pastors must have in order to be effective. Pastors' spouses also struggle with developing a separate identity, personally and professionally, in their need to avoid being stereotyped as an extension of the spouse's ministerial role.

We can support our clergy families by remembering that they are human and have their own difficulties with the complexities of marital and family life. Congregations can provide a context for honest sharing of concerns when it seems that the stressors are mounting, and can take the initiative to offer support for the families of their congregational leaders. We can work together to keep our expectations realistic and recognize that putting clergy and their families "on a pedestal" sets us all up for disillusionment. Clergy and their families can also take more seriously the importance of maintaining a balance between the demands of the church and the needs of personal family time. Such basic family commitments as regular days off, vacations together and participation in non-church community activities set a good model for family life and the well being of the congregation.

3. H. 2. The Three Marriages

By Frank Stalfa, D.Min.

Editor's note: while this is ostensibly about marriages in general, it offers three areas of conversation for clergy couples who may need help sharing their real needs with each other—often the gap between what clergy preach and practice is uncomfortably wide. His idea of needing to marry the marriage can be understood as claiming the vocation of the marriage as central as the vocation of ordination.

Frank Stalfa is a therapist and pastoral counselor at the Samaritan Counseling Center, 1803 Oregon Pike, Lancaster, PA 17601 717-560-9969 · 1-800-400-7789 www.scclanc.org/

"It's easier to marry it than to develop it yourself." --James Hillman

No, this is not about marrying three times, though not just a few have tried it this way. It is about the three commitments that need to be made in every marriage that has a chance, not only to survive, but to thrive. Such an approach asks us to look at marriage very differently from the normal cultural attitudes that have affected us all. The quip by Jungian therapist James Hillman puts it well: we usually marry someone in the hope that he or she will complete us. That is the romantic fantasy of the "soul mate" and it usually leaves both partners severely disillusioned and resentful. When this happens, there is a hidden invitation for the real marriage to begin. But how?

In this concept of the "three marriages" in every marriage, I am suggesting that each partner has work to do-- conscious work--that will not happen as a matter of chance. Growth in marriage is not natural; it is unnatural. It requires something of us that we normally resist. That is why each partner needs to identify which of the "marriages" in the marriage needs attention.

The First Marriage: Marry Yourself

The first marriage is to "marry" oneself. It sounds strange, but knowing oneself and being able to be a well-defined "I" in the marriage makes it possible for us to bring our full selves into the relationship. Especially in times of conflict and disappointment, the ability to speak from one's own center, clearly and graciously, is necessary for truth-telling and trust-building. Marrying oneself means that we know enough about who we are, what's important to us and how

to express ourselves with conviction. It is ironic and not a little misleading that sharing ourselves openly with another is effortless in the "romantic" phase of a relationship. It gets harder later because we begin to encounter aspects of ourselves and our partner that we couldn't see earlier, parts of each other that create insecurity. We know we have more work to do on this "first marriage" to ourselves when we engage in varieties of attack or withdrawal to deal with painful problems. Working on our own reactivity, fear and confusion, rather than blaming our partner, is a major step in the direction of marrying oneself. None of us is ever finished with this "marriage," but it is the foundation for the other two.

The Second Marriage: Marry the Mate

This is the marriage we believe we are most familiar with. On the day of our wedding, we actually believe we are doing this. A few years later we recognize that we only had a partial understanding of the real person to whom we said, "I do." Over time we realize that our mate has as many traits that drive us crazy as those that attracted us in the first place. We have to marry them, too. This is one of the most difficult challenges of a maturing marriage: to marry the parts of each other we actually dislike. We know the challenge of the "second marriage" is underway when partners begin to confront their real feelings of disillusionment with each other. Our culture encourages us to "court in disguise" in order to initiate a relationship. But the disguises eventually drop away and we are left with this perfectly flawed mate who now brings a good bit of frustration into our lives. Many of these same flaws were never accepted in us by those who raised us, so we have great difficulty accepting them in our mate. But perhaps by "marrying" them in our spouse we begin to make room for them in ourselves, as well. Too many couples only want to marry what they like and accept in each other. When work on the "second marriage" begins, however, they open up to how valuable even the annoying differences they share between them actually are, and how they may contribute to the growth of the marriage.

The Third Marriage: Marry the Marriage

This is, perhaps, the most difficult and elusive of the three marriages. Because we have such a strong ethic of individualism in our culture, marriage is often understood in terms of what each partner can get out of it. This can result in an exclusive emphasis on self-fulfillment. Soon each partner is feeling short-changed. But what if the marriage itself is understood as "something third," something larger and more important than an exchange of benefits? Marrying the marriage means that we give the marriage what it needs to thrive. When couples are able to see the marriage as a living entity-not just a relationship between two people-they are often motivated to make enormous contributions well beyond what they would have thought possible or fair before. Instead of seeing the

marriage in terms of personal advantage, couples experience it as a source and a pathway to greater emotional and spiritual maturity.

The reality is that couples are working on one or more of these "marriages" every day, mostly without knowing it. But when the work becomes conscious and intentional, tremendous change can take place: power-struggles lessen, empathy increases and relationships are vitalized. Which "marriage" are you working on today?

Frank is a therapist and pastoral counselor at the Samaritan Counseling Center.

3. H. 3. Stresses on a clergy marriage: A United Methodist Perspective

Editor's note: This article is excerpted from a Resolution passed at the May 2004 General Conference of the United Methodist Church, which is included in its entirety in Section 9. This portion names some of the unique stresses on clergy marriages

Over the last many years, clergy and their families have continued to express serious concerns for the stresses they bear in their congregations and districts. This phrase, “life in the fishbowl,” describes how pastor and staff therapist Frank J. Stalfa sees the lives of clergy and their spouses and family members in our local congregations. The image is a painfully accurate about the situation filled with unrealistic expectations, virtually nonexistent boundaries for privacy and personal time, disrupted lives, crisis in careers and educational programs, unending demands of congregational needs, and pressure for spouses and “PKs” (preacher’s kids) to be perfect, “model” Christians.

PK syndrome is documented in research on children and youth in clergy families, and it names the pressure on clergy children to set a high standard for other children to follow (the perfect student, the model son/daughter, the high achieving youth) – potentially limiting their individuality and development.

In a 1992 survey by Leadership, on the causes for marriage problems in clergy families, these were the most frequently named: insufficient time together (81%); use of money (71%); income level (70%); communication difficulties (64%); congregational differences (63%); differences over leisure activities (57%) followed by difficulties raising children, pastor’s anger toward spouse, differences over ministry career and spouses’ career. A significant and troubling 80% of clergy reported that they believed their pastoral ministry negatively affected their families.

In a study of spouses of district superintendents, *Giving Voice: A Survey and Study of District Superintendents’ Spouses in the United Methodist Church*,* the detailed list of concerns and problems included the following: gossip and criticism, lack of family time, raising children alone, constant stress, unrealistic work loads, emotional and energy drains, sense of isolation in times of conflict, and the struggle to find spiritual nurture in that setting. This survey and study found these key issues:

- Family lifestyle;
- Careers of spouses;
- Self-care or lack of it;
- Sense of isolation, anger and frustration.

It is important to note that while the majority of clergy spouses are female, a growing number of these spouses are male. Noteworthy is the difference in how these men are treated: rather than being called the clergy spouse, they are the “men married to ministers,” and the expectations placed on female clergy spouses are not placed on these male clergy spouses. Their development of a separate personal and professional identity may not be the struggle it is for many female spouses who fight to keep a career or family time or educational opportunities. This survey suggests that expectations of clergy spouses may be not only traditional but gender-related. With the changing nature of our clergypersons in the Church, roles of their spouses and families have changed, blurred, shifted. Dual career clergy families can see

career-ending moves and increased pressure on spouses to leave careers and educational programs. Anger, frustration, hostility and isolation are all mentioned by clergy spouses in surveys of their feelings about this developing crisis in congregational relationships.

The increasing concerns heard from these “model” or “invisible” or “fishbowl” families are similar across the denomination in U.S. and global congregations. And it is unthinkable to believe that congregations intentionally wish this stress and pain. Certainly, many parishioners would find it unacceptable that their expectations and demands (spoken and unspoken) would cause such stress on their clergy family.

Christian community for all our families

As United Methodists we envision churches and congregations in which all of God’s children are welcome at the Table, all are nurtured and respected for their own gifts and talents, and all are transformed to be Christ to others in the world. We are a Church of Open Hearts, Open Minds and Open Doors, regardless of gender, regardless of family status.

Our Church places high value on our families, yet the needs and crises of our clergy family, “the invisible family,” may go unnoticed, unidentified, unaddressed. Clergy families are like every other family with strengths and stresses similar to our own. They need privacy and boundaries that protect personal life just as our families do.

What can be done?

The roles of clergy spouse and family are unique and frequently taken for granted. These roles are, nonetheless, critical to the success of the clergy’s ministry. Sustaining the emotional, spiritual, physical, and economic health of our clergy families is a ministry to be recommended to every congregation and district.

We can support our clergy families by doing the following:

- First, examining our own attitudes, perceptions, and expectations and identifying where we are unrealistic;
- Asking ourselves the questions that will identify any sexism or racism in our expectations and assumptions: If this clergy spouse/family member were another gender or another race, would I have the same expectations? Would I make the same assumptions?
- Remembering they are human and have their own personal and professional lives;
- Providing safe and honest sharing for clergy families when stress mounts;
- Encouraging clergy families to seek help, even taking the initiative to provide resources and support;
- Regularly clarifying and keeping our expectations realistic, recognizing that pedestals are for statues;
- Reserving family time and protecting family life boundaries;
- Avoiding stereotypic demands of a clergy spouse as an extension of the clergy or as another professional at the service of the congregation.

3. I. Same Sex Unions

3. I. 1. Same Sex Clergy Couples and Families Exist

How the church will respond to the existence of same-sex clergy couples and families is obviously a contentious issue in the church right now. It is FOCUS' belief that *all* families of clergy need support. Some of the issues affecting same-sex clergy couples are similar to those of heterosexual couples: establishing boundaries between home and work, the public dimension of private life, juggling responsibilities of work and parenting and couples' needs. Yet some pressures are unique to same sex couples.

Can the relationship be public? If not, there are serious costs to maintaining a secret life. The tensions between commitments to the church and to one's partner are acute for both clergy and non-ordained partner.

If the relationship is public, then there is discrimination in church and society that takes its toll on daily life. There is also the "novelty factor," of having to explain the relationship, and gauge reactions, and risk hurt to self and family by being honest. And there are all the factors that affect same-sex couples, such as managing work and family time, conflicting schedules, keeping communication open, life in a rectory in some cases, and intentionally nurturing the relationship.

The current debate over whether same sex couples should participate in ordination or unions or marriage or non-celibate life also takes its toll: families with same-sex couples are often seen as the cause of the problem, and sexual orientation can become a scapegoat for other concerns. The pain of wondering how deep the inclusion really is and whether genuine gifts for ministry will be appropriately valued can be demoralizing for the clergy couple and for members of their congregation.

The stories of same sex couples with an ordained partner need to be told; this section is a work in progress.

3. I. 2. Clergy Families and Friends of Lesbians and Gays (CFLAG)

Editor's note: in addition to same-sex couples, heterosexual clergy may well have family members who are gay, lesbian, bisexual, or transgendered. These families too are in need of support. Here is some information taken from their website about ways the church can be supportive of all kinds of families. <http://www.clergyflag.com>.

Conservative estimates place humanity's non-heterosexual population at between 5% and 8%. If just 6% of the world population of 6.4 billion is GLBT, nearly 400 million humans alive today are not heterosexual. Each has two biological parents, most have siblings, and many have grandchildren and/or living grandparents. If gay people had only 3 family members each, 19% of heterosexuals would have non-heterosexual family members. When more extended family are included, the proportion of straight family members of GLBT people in the population at large is even higher.

Thousands of clergy have gay, lesbian, bisexual or transgender (GLBT) children, siblings or other family members. Now, straight Episcopal clergy and their spouses have formed a national network of Clergy Families and Friends of Lesbians and Gays (CFLAG). Our purpose is to:

- Share experiences
- Support families and GLBT people
- Witness to the church

[CFLAG members] are church leaders, for whom the issues of diverse sexual orientation are both deeply personal and unavoidably professional. Today's debate about homosexuality in the Episcopal Church is not abstract. It is about us and our children, siblings, parents, cousins and spouses or ex-spouses.

"We see the church behaving as many families do when a lesbian, gay, bisexual or transgender family member comes out. The transformation we've seen in our own and other families gives us hope that the church can move through this painful process, come to its senses, and let God's grace do its healing work," writes CFLAG to the Presiding Bishop Frank T. Griswold, leader of the Episcopal Church of the USA.

Our experiences give us hope that the church family can stay together in love. As families have done, church members and leaders can unlearn the myths some continue to hold about people who are not heterosexual. As families and friends find their voices, we can bring understanding where there is misunderstanding. We have seen God's love hold families together when disagreement and fear threaten to tear them apart.

Resources for Clergy Families and Friends of Lesbians and Gays

CFLAG families in several Episcopal dioceses are available as resources to clergy and lay people seeking support and information. To contact a clergy family, e-mail help@cflag.diocesenyny.org.

Links

Parents, Families and Friends of Lesbians and Gays - www.pflag.org

A national organization of families with chapters in all 50 states, offering support, education and advocacy.

Straight Spouse Network - www.ssnetwk.org

Information and peer support for the heterosexual spouses of gay, lesbian and bisexual people.

Integrity - www.integrityusa.org

The Episcopal Church's grassroots voice for full inclusion of GLBT people, with local chapters and diocesan networks across the U.S.

Anglican Pages of Louie Crew - <http://newark.rutgers.edu/~lcrew/rel.html>

Wide-ranging commentary and resources on GLBT issues in the church, by the founder of Integrity.

Books

Homosexuality and the Bible by Walter Wink

This Far By Grace: A Bishop's Journey Through Questions About Homosexuality by J. Neil Alexander

Silent Lives: How High a Price? by Sara Boesser

Is It a Choice? Answers to 300 of the Most Frequently Asked Questions About Gay and Lesbian People by Eric Marcus

Straight Parents, Gay Children: Keeping Families Together by Robert A. Bernstein

Gay Unions by Gray Temple

The Good Book by Peter Gomes

A Place at the Table by Bruce Bawer

Stranger at the Gate: To Be Gay and Christian in the United States by Mel White

Courage to Love by Will Leckie and Barry Stopfel

How Homophobia Hurts Children by Jean M. Baker, PhD

Out of the Closet, Into Our Hearts by Laura Siegel and Nancy Lamkin Olson

3. J. Programs for Children within Families of Clergy (PK's)

Jesus said, 'Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of heaven belongs.'
Matt. 19:14 and parallels

3. J. 1. Introduction

It has long been noted and a topic of jokes that “preacher’s kids,” or “PK’s” are a special breed of child. To be a “wholesome example” often means that parents expect the children to follow a stricter set of rules than their peers. Often they must go to church and Sunday school every Sunday, and they must behave. If the child conforms to these expectations, he or she may be seen by their peers as too “goodie, goodie.” If they participate in more worship services or church activities because of their parent’s involvement, they can be perceived as getting special favors (e.g. “Why does the priest’s daughter get to sing a solo again?” The real reason is “she had no choice but to attend all the rehearsals,” but it’s perceived as “because she’s the priest’s daughter”).

If they rebel against the mold, their parents are judged more harshly because they, of all people, should be able to maintain a Christian household in which children will be loving and obedient. To be seen as a loving Christian child often requires that the child reject the culture in which they are immersed, especially during the teen years. The tension between culture and peers on one side and home and church on the other can be intense. Children of clergy need help and support from adults and peers who understand the difficulties of this unique life.

Being a PK influences children’s theology as well. How do children equate “Jesus Loves Me” with the sacrifices a clergy family often makes to accommodate the mission of the ordained member? How can children find meaning and love in the season of Christmas and Easter when in reality those seasons mean the absence and preoccupation of the ordained parent? Children of clergy are exposed to the illnesses, crises, death, and suffering of others more frequently than many other children, for better and for worse. Who helps them process their grief, or questions, or anger at the intrusion of the needs of people Jesus tells us to love into their family life? When the clergy person takes a controversial public stand, their children often feel the effects from

teachers, students, and others outside the church. They learn early about the costs of taking a stand for Christ.

Diocesan programs that attend to the needs of clergy with children at home are the most logical way to address some of the needs of PK's. Even a list of all the families who have children living at home would help families or children connect with each other however they please. Yet this information is currently unavailable in any of the national church data bases, so it may need to be compiled and maintained by diocesan staff.

The goals of programs for children of clergy include:

- To provide a "safe place," literally and metaphorically, for children of clergy to find support and understanding.
- To provide children in families of clergy a peer context in which to have a voice.
- To provide affordable fun and recreation of children in families of clergy.
- To provide support for children in families of clergy as they struggle to be a "wholesome example."
- To provide support for parents of PK's, ordained and lay, and increase awareness of pressures, resources, and coping strategies.

To further these goals this section of the resource guide includes a study unit to be used with families of clergy, reflections from several PKs, and outlines of programs for children of clergy developed by a few dioceses. Dioceses that have programs for clergy families and children are also listed under the Diocese in the survey section of this guide.

3. J. 2. Discussion Questions For Vestries Of Congregations Whose Clergy Family Includes Children

Editor's note: in addition to helping congregations support the family of their priest, these questions could be used at a Warden's day or by deployment officers in the search process.

1. What consideration is given to the care of infants and young children of clergy during worship services when there are no regularly scheduled programs for children (e.g. 8 AM worship, holy days, weekend weddings and funerals)?
2. If the church has a nursery, is it as clean, attractive, and well cared for as the sanctuary?
3. In what context can children of clergy safely question their faith?
4. What is the role of children of clergy in the life of the congregation?
5. How can adolescent children of clergy test their limits and build autonomy?
6. What considerations are made for in-home child-care expenses, especially when clergy are single parents, given the difficulty of finding group care in the evenings?

3. J. 3. History & Intent of the Program for Children of Clergy in the Diocese of Ohio

The Diocese of Ohio began sponsoring events for children of clergy in the winter of 2001 when a Saturday overnight at a resort hotel for the 7-12th grade children of clergy was planned. Mary Carson, Assistant to the Bishop for Ministry Development and Susan McDonald, Assistant to the Bishop for Ministry to Young People, both children of clergy, worked with several high school age young people to plan the overnight. Twenty-two young people were invited and seven attended this night of little agenda, fun in the pool and game room, and a meal at a restaurant where they could order anything they wanted. A detailed report of that event follows this summary of activities for PKs in the Diocese of Ohio.

Busy schedules and routines put children of clergy events on standby until the fall of 2002 when The Clergy Children Committee became a committee of the Commission on Ministry.

During the summer of 2003 this committee sponsored a Clergy Kid Luau. The Luau was held at a state park central to the diocese. Food, games, and prizes were part of the day. All families of clergy who have children were invited. The day was planned as a full family function with the hope of creating personal connections among the children. Approximately 25 people attended the Luau, and all had wonderful comments about the event that were collected in a survey at the end of the day. In addition to planning the Luau, the Committee sends birthday cards to all children of clergy. The cards include a \$5 gift certificate to Dairy Queen.

In 2004 the Committee has experienced some budgetary reductions. We had hoped to have a fun get away weekend at an indoor water park with the middle and high school age children of clergy. Due to the reduced budget, the plans are to host three separate small evening functions in three different areas of the diocese. The Committee hopes to be able to plan and fund the Luau as the major event of the year, bringing all the families together in one location for fun and fellowship.

Our goals initially are to build understanding and community so that we will eventually allocate resources and provide support for the children of clergy in our diocese.

Heather Hale
Clergy Children Committee, Diocese of Ohio
The Reverend Mary C. Carson
Assistant to the Bishop for Ministry Development and Deployment Officer

4. Pilot Program for Clergy Children in the Diocese of Ohio

Report to the Office for Ministry Development
April 3, 2001

Background: Susan McDonald and Mary Carson, both clergy children, began discussing our experiences of growing up in clergy families several years ago. We dreamed about doing something to bring the clergy children (PKs) in the Diocese of Ohio together so that they could share the unique experiences clergy children have in the fishbowl called the Church. In September 1999 when Mary joined the staff of the Bishop of Ohio where Susan already served as Assistant to the Bishop for Children and Youth Ministry, it became much easier and therefore more realistic that we could do something.

Rather than reinventing the wheel unnecessarily, Mary sent an e-mail in February 2000 to deployment officers throughout the country asking about other programs with clergy children. From that unscientific inquiry, it appeared that nothing else substantive was happening in any other diocese in the country. A few dioceses have scholarships for clergy children and a few have tied unsuccessfully to bring PKs together in the past. Based on this information, Bud Holland from the Office for Ministry Development offered a grant of \$1000 for initial programming for PKs in the Diocese of Ohio.

Planning: Susan, her husband Sam who is also a youth minister and Mary had an initial brainstorming meeting in May with two PKs currently in high school. They were very enthusiastic about the idea of something just for them. An overnight with very little agenda seemed to be the way to go based on that meeting. It was also important to those involved in the planning that there not be any charge for anything since the church so often expects so much from PKs already. This would be a gift from the church to them. There was another planning meeting later in the fall with the same two youths. (Two others were invited to that meeting but were unable to attend.)

Twenty-one youth between seventh and twelfth grades were invited to attend an overnight retreat on February 24-25, 2001. They received a personal letter from Mary as well as the "Top Ten Reasons to come to the Clergy Kid Retreat." The top ten reasons were taken for the most part from a list created at the last planning meeting.

The Overnight: Shortly before the overnight we had seven of the twenty-one invited planning on attending plus one young adult PK. By the day of the overnight, four were able to come plus the young adult. Sam and Susan McDonald and Mary Carson were the adults in charge.

We had the overnight at the Lodge at Sawmill Creek in Huron, Ohio. It is a resort-type hotel with important amenities for young people such as a game room and a swimming pool. Thanks to the generosity of the management, we were able to book two hospitality rooms and two Jacuzzi rooms for the same price as the regular rooms. The hospitality rooms had plenty of space for everyone to spread out as well as refrigerators and a VCR. The group gathered at

Sawmill Creek between 12 and 1 p.m. on Saturday and left around 3 p.m. on Sunday. The departure time was chosen to give sufficient time for parents to go to church and still pick up their children.

Because the group was small and Sam and Susan knew all the young people already, it was not necessary to provide a lot of structure for the overnight. Time was devoted to swimming, watching videos, going to the game room, playing cards, and eating. Our chief goal was to let them “hang out”, to be themselves, and get to know each other.

We bought pizza for lunch on Saturday as well as lots of snacks. Dinner was in the hotel restaurant. Everyone ordered off the menu, which was expensive but worth it because, due to constraints on clergy family budgets, they do not often get to do extravagant things. A high school senior, amazed that he was allowed to order an appetizer, said to the server, “I would like the \$10 shrimp cocktail.” On Sunday we had bagels in the rooms in the morning and then went to the buffet in the restaurant at noontime.

Everyone got to sleep in on Sunday morning, a rarity for PKs. Later in the morning we gathered for a very informal Eucharist in one of the rooms. Because it was the last Sunday after the Epiphany, Mary read the story of the Transfiguration as the gospel and invited everyone to share the transforming moments or “high points” of their lives as PKs. Several young people spoke about the significance of taking communion to shut-ins with his or her father. Diocesan youth events also were identified as the place where several were finally able to discover their own faith apart from their parents. Naturally some of the less pleasant sides of life as a PK were mentioned including having vacations shortened due to deaths, parents being away frequently, and having meals interrupted by parishioners.

Another significant challenge for PKs that was mentioned was the difficulty of parental transitions. The young adult who was present spoke about having to adapt in recent months to life in a new parish 1 1/2 hours away from her father’s previous parish. This was especially difficult since there are virtually no young adults in that parish. Because she is an adult, she was told that she did not necessarily have to leave the previous parish, yet she knew that it would be uncomfortable for her to remain there after her father left. Another PK’s father began commuting five hours to seminary when she was six. She was able to talk about how confusing and stressful that was for her.

While we only had about 25% of the PKs in the diocese present, the overnight was a tremendous success. All of those who attended wanted to do a similar overnight again including some of whom wanted it on the monthly basis. They were genuinely surprised that the diocese thought enough of them to do something like this. The parents were also grateful for the event because they are well aware of the stresses on their children because of the parent’s vocations.

Our intention is to have other events in the future that can begin to address some of the needs of the PKs we heard articulated at the overnight. We are considering having a day at the zoo or something to which younger PKs could be invited as well as another overnight for junior high and senior high PKs next year. We have also considered the possibility of coordinating efforts with the two Lutheran synods in northern Ohio.

We are grateful for the encouragement and financial support from the Office for Ministry Development and would be delighted to share our experience with others throughout the Episcopal Church.

Report prepared by the Reverend Mary C. Carson, Assistant to the Bishop for Ministry Development, Diocese of Ohio. E-mail: mcarson@dohio.org

3. J. 5. Outline of Children's Day – Diocese of Washington, D.C.

To: Diocesan Clergy and their Children (up to Grade 12)
From: The Rt. Rev. John Bryson Chane and Mrs. Karen Albright Chane
Re: A picnic and Program on the Water for Clergy Families with Children

We write today to invite your clergy family, with children from infant to Grade 12, to join us on the water at Trinity Church, in St. Mary's City, Maryland. The rev. John Ball, Trinity's rector, welcomes us to this stunningly beautiful setting to picnic, play and share a program at this parish one, one of the oldest (1638) and most scenic in the Diocese of Washington. **Our date is Saturday, June 26, 2004 from noon to approximately 5 p.m.** Directions are enclosed.

Our schedule for the day will look something like this:

12:00 p.m. Gather and check in at Trinity's parish hall
12:30 p.m. Lunch on the lawn overlooking the water
1:30 p.m. Ice breakers for all ages
2:15 p.m. Games on the lawn for all ages
3:15 p.m. Program for children will break into age appropriate groupings for discussion and Q and A. *What does it feel like to be a son/daughter of a clergy person?*
4:45 p.m. Regroup for Evening Prayer and departure.

Our youth leaders will be Ms Patty Ames, Director of Children's Ministry at St. Columba's Parish and Mr. Paul Canady, Diocesan Deputy for Youth Ministry. Our purpose is to begin the formation of a supportive network for the children of diocesan clergy. And while the children talk there will be a parenting program for adults with Dr. Jennifer A. Crumlish of the Washington Psychological Center.

So, bring your blankets to throw down on the lawn, your lawn chairs and chaises, equipment for any outdoor games you especially enjoy playing, and yes, your children and join us for a beautiful afternoon in St. Mary's City. Should it turn out to be a rainy day, we will move our event indoors. Please RSVP by Friday, June 18th to our receptionist, Ms. Keely Thrall at 202-537-6555 or kthrall@edow.org. Please give Keely the names and ages of the children you will be bringing and the number of adults who will accompany them.

3. J. 6. A P.K. Remembers the Importance of Belonging

By Susan Sherrill Canavan

The reactions of my peers to my revelation that I am a clergy child, or “P.K.” (preacher’s kid) have changed as I have grown. When I was very young, my friends showed an amused curiosity and an interest in elaborate games of “playing church,” equipped with prayer books and hymnals borrowed either from the sanctuary that was right next door, or from my father’s study. When I was a teenager in the 1970’s my classmates often assumed that as the daughter of a clergyman, I would be a “good girl” and shy away from taking part in any rebellious behavior. (That assumption proved to be incorrect.) As an adult, I have found that people think my childhood must have been more interesting and full of change than the average one. They are absolutely right.

It was certainly a peripatetic childhood. During the early years of my father’s career we moved about every two years, with the result that I cannot remember the names of any of the elementary schools I attended or who my teachers were. Because we moved so often, I have always been somewhat envious of people who remain in close contact with friends from kindergarten or who have lived in the same community all their lives. But although it is important for me to give my son the “hometown” stability I did not have, I believe the repeated experience of having to make new friends has enabled me to enter new situations with confidence and ease. Since my parents regularly entertained parishioners and other visitors in our various rectory homes, I became very accustomed to meeting new people and developed social skills that served me well through college and on into the working world and my adult personal life.

But before my family’s move to Washington, D.C., in 1971, my life as a P.K. resembled many other childhoods spent in small towns. Washington represented a huge change – one for which I was entirely unprepared at the tail end of fifth grade.

For my parents, the nation’s capital was a big step up from the sleepy Connecticut hamlet where my father had served for two and a half years. The new congregation in Washington was large and somewhat progressive; the church had a growing elementary school associated with it, and the rectory was located in a lovely neighborhood of gracious homes.

But the few children who lived in those homes went to several different private schools and did not run around from yard to yard. My two younger brothers went off to the school at my father’s new church, while I began the sixth grade at Sidwell Friends, a Quaker school known for educating the daughters of Presidents, a city-bus ride away from our house.

While academically I did well at Sidwell, socially I was a disaster. I had neither the money, the connections nor the clothes to match my classmates, and I felt enormously different – the worst possible feeling for a middle-school child. I did make friends, especially at church, and

I enjoyed the museums and the excitement of the city, but I missed the sense of community I felt in Connecticut.

Of course, the real reasons for my discontent in Washington did not become apparent until many years later. At the time, I blamed my parents, resulting in a discord so strong that in tenth grade, I left Sidwell for a Massachusetts boarding school. There, it was not obvious who had more money than I did, except perhaps at parents' weekend. There, I found the community I missed.

I am sure my parents were mystified at their daughter's unhappiness, attributing it to teenage angst and the intensifying of a long-simmering rebellious streak. They could not understand why our new life in Washington, full of parties and invitations to cultural events, would not be embraced by the entire family. The move itself was not the problem; I was adrift in a sea of resulting social pressures no one - least of all me - could truly see.

Today I think I am pretty good at change, in no small part due to my "life training" as a P.K. In the last few years, I have radically changed careers, moved house, been divorced and remarried. Through the major changes in my adult life, however, I have remained grounded in much the same physical place, supported by a community of friends and colleagues.

I know from talking to other "P.K.'s", not every clergy family moves as often as mine did. But it is still important for those families to be aware of the sense of "otherness" their children might feel. Belonging matters, and while the congregation is an important community for the clergy family, the communities of school, sports and friends may be just as significant to the clergy child.

3. K. Family Conferences: Four different outlines

Just as children of clergy benefit from time away with their PK peers, so clergy and their spouses benefit from time away either as a couple or with their children. The Bishops of the church meet each year with inclusive programs for their spouses, not only to do the church's business, but also to build community and share ideas. Such meetings at least annually, apart from the diocesan convention, could greatly refresh the clergy and their family life. Time for rest, intellectual stimulation, play, conversation, and worship, along with nourishing food and comfortable accommodations is the suggested content of such time. Such conferences need to be subsidized so that all families of clergy can attend. We acknowledge that the demand for meager resources is great but contend that the foundation of the diocese rests on the bedrock of healthy clergy and clergy families. When Jesus directs us to "feed my sheep," families of clergy need to be included in the flock.

We offer on the following pages four different outlines for designing conferences for families of clergy, the first structured by Nancy Myer Hopkins, a consultant for churches in turmoil; the second designed Joy Howard (partner) and Pam Werntz (clergy) in the Diocese of Massachusetts; the third designed by Mark and Nancy Allen from the Diocese of Northern California, and the fourth designed by Bonnie Studdiford, President of FOCUS, the Diocese of Maine.

3. K. 1. Designing Conferences for Families of Clergy

Editor's note: these are excellent questions to consider when deciding how best to support families in a particular ministry context, written by Nancy Myer Hopkins, (email nhop@aol.com). It is a maxim of congregational development work that "no intervention is neutral." These questions will help maximize the benefit for participants and for the system.

1. Who is the audience?

Do you want to reach just spouses/partners of clergy, or the clergy and spouses together, or the whole family?

Do you want to work just within your region or denomination, or widen the group to include participants from other denominations?

2. What contextual variables must be considered?

The experience of being family of clergy may be very different depending on the setting and conditions: rural vs. urban, well-paid vs. poorly paid, stipendiary vs. non-stipendiary, active vs. retired, spouse/partner working out of home vs. not working out of home, male spouse/partner vs. female spouse/partner, same-sex couples, etc, etc.

The denomination's theology of a married clergy is also a potent influence in gathering families and setting goals. It is rare to have a well articulated theology of a married clergy, but there are often clues to the theology to be found in ordination and installation ceremonies, seminary treatment of spouses/partners, and the unwritten expectations that gradually emerge as one enters a new system. Each member of a couple may actually have different models in their heads, essentially unexpressed. This matter alone provides a fertile field for exploration in a conference format.

3. What do you want to accomplish?

Decide on the goals of a conference.

Some common goals are to develop trust, provide a time away for rest and reflection, have fun, form support networks, problem solve, learn new skills in couple's relationships, identify pressure points specific to the experience of being a family of clergy member and decide if and how it is possible to make changes. Identify the positive experiences specific to being a clergy family member and celebrate them.

4. What about the length, dates, the place, the content and the format?

Some dioceses have had good results from having a spouses' conference one year, and teasing out the issues that emerge in an atmosphere that feels safe. Then they have scheduled a

clergy and spouse conference a year or two later. Spouses/Partners who work out of the home will need to meet over a weekend, clergy usually do not have weekends. One way to get around this is to give all the active clergy a weekend off if they attend - what a radical thought!

When deciding the format, A good conference combines teaching pieces with group process, some significant down-time, some communal events that are just plain fun, good meals, regular worship, and a chaplain who can do some good meditations and who is also available to anyone who needs one-on-one attention. Group process works best if the questions the groups use are designed to deepen self-disclose gradually.

A conference for spouses/partners of clergy

The teaching content for a spouse/partner of clergy conference can be on any number of topics. Just a few are listed here:

- Explore issues of identity, gender differences that are inherent in forming identity because of both biology and socialization, and the perils and pleasures of being in an affiliate.
- Decide how one's self expectations and other's expectations of us produce pressure that really doesn't need to be there.
- Gain some understanding of how many of our own strengths or weaknesses in relationships may stem from family-of-origin experiences, and therefore be able to make better choices in all relationships.
- Understand better personality type differences, and what that means in a marriage.
- Learn common "dances" that couples do, around patterns of distancing/pursuing or over-functioning/under - functioning.
- Develop active listening skills.
- Find practical ways to problem-solve some common dilemmas often experienced by clergy spouses/partners.

The point is to give participants enough information so that they get to talking and thinking about their situations and know either that they are already on the right track, or that while there are some things they need to work on, they are not helpless - they *can* make positive changes.

A Conference for Clergy and Spouse/Partner Couples

When working with couples, a good method is to break them up into groups of clergy and groups of spouses/partners first and get people in each group talking about the pleasures/perils of being in relationship to both a demanding congregation and a family. Many of the topics

suggested above for just spouse/partners in conference can be presented as pump primers, modified for use with couples.

Then, the rubber hits the road when the two groups come together and report out what they have said. If people feel safe enough to be honest, but hopefully not brutal, this is always “very interesting”!

After the whole group has had a chance hear some more presentations on common marriage dynamics, and to process what they have heard from each other, couples are asked to go off together and discuss what is going well in their lives, what needs to change. They are asked to make specific, measurable promises to each other, considering perhaps, a short-term goal and a longer-term goal. They then return to the whole group and share something of what they have said with everyone, as they are comfortable doing so. Sometimes, just to keep them honest, they are asked to write letters to each other, and give them to the chaplain who mails them six months later.

It is not unusual for the institutional leaders present to suddenly realize that some of the pressures being experienced by couples are due to conditions that need to be changed at the institutional level. For instance, now that many spouse/partners are working full-time, I can’t help wondering why clergy are not mandated to take more time off when their families are also free, such as on weekends and secular holidays. Is there any reason why once a quarter, at least, a clergy person could not get an additional Sunday off? Why do many dioceses insist on eating up secular holidays with day-long church meetings three hours away from the rectory that also take clergy away from their families? Now, you know two of my own particular pet peeves...But I am optimistic - if we put our minds to it, there are a lot of ways that we can make things better for everyone.

Not Just Along for the Ride:

3. K. 2. A Day for Postulants, Candidates, Recently Ordained Clergy, and their Partners and Spouses

January 24, 2004

Designed and led by Joy Howard (partner) and Pam Werntz (clergy) in the Diocese of Massachusetts (E-mail: joyhowie@yahoo.com)

8:30 (30 minutes) – Arrival, name tags, breakfast foods and drinks

9:00 (75 minutes) – Large group (led by Joy and Pam)

Welcome – “Finding Nemo”

— In the East Australian Current (EAC) with the sea turtles

Who we are: partners and spouses and in-between, lay and clergy and in-between

Why we're here:

- to acknowledge out loud – without shame or injury – the particular and peculiar challenges that ordained ministry can bring for primary relationships
- to help identify/develop resources and support to meet those challenges
- to name some recurrent themes so that we know we're not alone

Ground rules:

- Honor one another's stories/comments both in the room and afterwards
- Disclosure isn't required
- Sense of humor is strongly encouraged!
- Others?

Introductions: Partners/spouses introduce themselves, say something about themselves that they want the group to know, and then introduce their clergy or clergy-track partner/spouse. Those who are there without a partner introduce themselves.

After introductions, we'll open the floor for people to share their hopes and fears for the day.

10:15 (15 minutes) – Break

10:30 (75 minutes) – Small groups: clergy or clergy-track groups (with clergy facilitators) and partner/spouse groups (with partner/spouse facilitators). Using passages from BCP ordination liturgy that refer to family, share experiences and feelings. Practice the model of finding companions to rely on for support and creative ideas. See Louise Conant's letter to facilitators for more information.

Small groups led by: Joy Howard and Sherry Downes (partner/spouse of clergy)
Phil Whitbeck and Ginger O'Neill (spouse of clergy)
Pam Werntz and Frank Fornaro (clergy)
Mark Bozzuti-Jones and Karen Bettachi (clergy)

Facilitators are encouraged to use newsprint to record what the group says to be shared at the group's discretion. Just before 11:45, facilitators should explain the reconnecting exercise: find your mate and share a question and a promise. The question need not be answered at the moment, only asked. Those who do not have a mate present should take the time to write a question and a promise to share later at home.

11:45 (15 minutes) – Reconnecting exercise. Couples privately share a question and a promise with each other.

Noon (60 minutes) – Lunch (no agenda, just social time).

1:00 (30 minutes) – Large group. Report back from small groups. Facilitators will post newsprint notes from small groups where everyone can see them. Group will be invited to preface comments with “I notice (d)” or “I wonder(ed).”

1:30 (30 minutes) – Large group discussion of available resources, including but not limited to:

- Louise Conant's story about “forsaking all others,” – 10 minutes;
- Sherry discusses Tansy Chapman's spouses support group/chaplaincy – 10 minutes;
- Joy discusses Families Of Clergy United in Support (FOCUS) – 5 minutes.

2:00 (15 minutes) – General discussion and wrap-up.

2:15 (15 minutes) – Naming the graces of the day.

2:30 Close with Four-fold Franciscan Blessing

3. K. 3. If Mommy, Daddy (and the kids) Ain't Happy! Keys to Clergy Family Health

by Nancy and Mark Allen

Nancy is a Christian educator, retreat leader, and mother of five children. She has a Masters of Education, has been a Bible study leader for over 20 years. Mark has been Rector of St. Martins in Davis, CA and prior to attending seminary was a Marriage and Family therapist. Son of an Episcopal priest he has experienced two of the three sides of the clergy family. He presently serves on the Sub-commission on Clergy Support and Development with responsibility for areas of clergy family support. You can contact the Allens at 530-756-0444 or E-mail: revd4JC@cal.net.

Objectives:

1. Participants will learn what attitudes and behaviors are conducive to clergy family health.
2. Participants will develop specific ways to support and encourage healthy clergy family relationships with the parish and each other.
3. Participants will have the opportunity to share ideas, resources, and encouragement.

Description:

The workshop will be an interactive exploration of the issues involved in clergy family health. We will address the following areas:

1. The unique position of clergy spouses and children in parish life.
2. How parishes can create a "clergy family friendly environment."
3. What is being done and might be done to support clergy families at the diocesan and national church levels.

It is our hope that clergy, their spouse/partner, and lay leaders will attend this workshop to provide their input. We see this as an opportunity to build on what is already being done to support clergy families.

3. K. 4. “Appreciative Inquiry” and clergy families

by Bonnie Studdiford (E-mail: focus@episcopalchurch.org)

The Pilot conference to be offered by FOCUS: Families of Clergy United in Support is based on the Appreciative Inquiry Methodology.

Appreciative Inquiry (AI) is based on the reverence for life. It is an inquiry process that strives to uncover the factors that give life to a system and seeks to articulate those possibilities that can lead to better future. This approach understands the church as an organic community (the body of Christ) in which the whole is greater than its parts, and these parts are defined by the whole. It avoids the approach that regards the church and its leadership as problems to be solved by looking at what is wrong or broken, but instead, seeks out and affirms what is working and asks how we can strengthen what is being done well. AI looks at what gives life to clergy and their families, congregations, and dioceses, and asks how that can be affirmed and carried into the future. It asks the question, “In light of the Baptismal Covenant, where is God calling us as individuals, as couples, and as a community?”

The conference seeks to broaden the exploration of wellness in the spouse/partner of clergy in their unique vocation. In a positive manner, it offers to equip clergy families to seek ways for their own wellbeing. Another goal is for participants to learn that we are all individuals in relationship. The healthier each part of a relationship is, the more wellness there will be in the whole.

We look forward to working with your diocese in this very creative approach to clergy, their families and congregational wellness.

A brief outline:

- Conference beginning
 - ~ Check-in
 - ~ Community building
- Teaching component
 - ~ Introduction to A. I.
 - ~ Basic concepts of Systems Theory for clergy/family of clergy
- Groups of 2
 - ~ A. I. interview
- Teaching component
 - ~ Signs of health
 - ~ Research
 - ~ Common challenges

- Themes for wellness
 - ~ Personal life
 - ~ Parish life
 - ~ Diocesan life

- Opportunities to create an environment of wellness
 - ~ Personal/individual goals/action plans
 - ~ Clergy and their spouse/partner goals/action plans
 - For themselves
 - For life in the parish
 - ~ Entire group's goals and action plans
 - For their life in the diocese

3. L. Issues for Families of Non-stipendiary clergy

Editor's note: This section is a work in progress. We include it because we want to be supportive of all clergy families, and there are an increasing number of non-stipendiary or bi-vocational clergy whose families are important. Here are reflections from The Rev. Bruce Robison, President of National Network Of Episcopal Clergy Organizations, and from an interview with Allison Moore and The Rev. Jim Warnke, priest and psychotherapist in the Diocese of Newark and his wife Marie. Anyone with insights to contribute is welcome to contact Bonnie Studdiford, Leigh Sherrill, or Allison Moore (contact information at the front of the guide under Section I. E. FOCUS Board of Directors).

The Rev. Bruce Robison, President National Network Of Episcopal Clergy Organizations

“Non-stipendiary priests” is a very diverse category. It includes the “locally trained, former Canon III.9” folks who might be serving with Mutual Ministry teams in places like Nevada and Northern Michigan. It also includes priests who, say, are in secular employment, public school teachers, university faculty, doctors, lawyers, and perhaps institutional chaplains, many of whom also serve as “volunteers” in local congregations. It includes nearly all deacons.

My general impression in talking with the spouses of these clergy is that they often experience many of the same stresses as do the spouses of settled clergy in stipendiary parish cure, but without some of the collegial and role supports that folks more intimately in the embrace of the local congregation and diocese may feel. Many non-stipendiary clergy themselves feel isolated and alienated, and thus the experiences of the family may run in a parallel direction. I know here in Pittsburgh there is some reasonable effort on the diocesan level to stay in touch with the non-stipendiary clergy, but as I think about it I realize that neither they nor their spouses/kids are very often in the loop at those rare but important moments when we all get together.

The Rev. Jim Warnke, priest and psychotherapist, Diocese of Newark

Jim doesn't think of himself as “bi-vocational.” He had been a psychotherapist for 20 years before becoming ordained, and psychotherapy was his ministry. After ordination, about nine years ago now, he understands himself as a priest who is a therapist. His therapy practice is his primary source of income. He is affiliated with a parish where he celebrates and preaches on Sundays, makes pastoral calls, performs weddings, funerals, baptisms, other sacraments with the attendant preparation, and offers other programs at the invitation of the rector. He is also establishing a retreat ministry. He has never been a rector or paid clergy staff member.

Another way to think of clergy whose income comes from other than church sources is as “worker priests.” Worker priests bring their identity as ordained clergy to places where the church rarely goes—Karate club for instance, or the therapist's office, or other secular

workplaces. This is true of any ordained person, and can influence any family activity—going shopping for instance takes longer when people feel free to engage clergy in conversations about God and life. Jim doesn't believe that *ministry* can be considered part-time. There are part-time positions, but for him priesthood is an identity, not a function.

When Jim became ordained, he reduced some of the hours he had spent in his therapy practice and changed the nature of his practice somewhat. He felt he had to work with clients who would not be harmed if he had to change an appointment because of a funeral or pastoral call. He also has integrated spiritual direction and sometimes sacraments (especially reconciliation and healing) into his therapy practice when appropriate. Balancing issues of family time and professional opportunities and obligations has always been an issue; in some ways “a constant struggle to do less.”

4. HEARING THE CALL: PRE-ORDINATION DISCERNMENT

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4. A. 1. Including Families When Discerning A Call To Ordained Ministry

Editor's note: this section provides the theoretical background and information for a leader of the discussion outline in the next section. FRESH START is a nationally used, diocesan-led program for clergy in new cures to help support the clergy person make a smooth entry and strong beginning. Fresh Start recognizes that a transition allows for new growth, but it is also accompanied by stress. The program brings the clergy into fellowship where they receive both content and opportunities to share ideas and concerns about topics arising from the transition for up to eighteen months after a new cure begins.

FOCUS advocates an expansion of this curriculum to include families of clergy. They also are impacted by transitions whether it is into seminary, from seminary to field work, from seminary to parish, from old parish to new parish. The family deserves support as they relinquish old ties, forge new bonds, and reassemble their lives in a new community. This module is from the Fresh Start curriculum as it is used in the Dioceses of Maine and Huron (Canada).

If an individual is living within a partnership or family, when he/she first contacts the church authorities about pursuing a call toward ordination, the partner or family should be included. Marriage, committed relationships, raising children, and possibly caring for aging parents are also vocations blessed by God, into which the new vocation must find its place. The hearer of the call and those with whom that person lives need help sorting out the emotions and the consequences of this sense of vocation.

Discussions and guidance within the individual's parish should include the family at points along the way. If the discernment process is to discover God's will, the context within which the person pursuing the call is living is a vital component. The support or hesitations or resistance of the family must be articulated to the individual and perhaps to others. Building a firm foundation from which an individual responds to the call will go a long way to creating and maintaining "a wholesome example." If, after initial inclusion at the parish level, the partner or family declares they do not want or need to be included further, the parish discernment committee or clergy in charge should honor that decision, leaving the door open for them to reenter the process. Spouses or partners need also to be included at some point early in the diocesan process, either in interviews with members of the Commission on Ministry or in writing.

Here are some issues that ought to be addressed very early in the process of deciding to pursue ordination: time, money, involvement in the process, self-care, difference between family of clergy and families of other professionals, and support. They are presented again in an outline form immediately following this section, which could be used for discussion with the families of aspirants.

Gospel teachings about God's call to discipleship

The gospel writers preserving for us the teachings of Jesus do not provide comfort for families of those persons responding to God's call. Matthew, Mark and Luke all record Jesus saying, in one way or another, leave everything and everyone behind when you follow me. Matthew (4:19-20) describes Jesus recruiting his disciples directly from their workplace, "Jesus says to them, 'Come with me, and I will make you fishers of men.' And at once they left their nets and followed him."

Later in Chapter 8, verses 19-22, Matthew records, "A doctor of the law came up, and said, 'Master, I will follow you wherever you go.' Jesus replies, 'Foxes have their holes, the birds their roosts; but the Son of Man has nowhere to lay his head.' Another man, one of his disciples, said to him, 'Lord, let me go and bury my father first.' Jesus replied, 'Follow me, and leave the dead to bury their dead.'" The strongest statement reputed to Jesus comes in Matthew 10:34-39. "No man is worthy of me who cares more for father or mother than for me; no man is worthy of me who cares more for son or daughter; no man is worthy of me who does not take up his cross and walk in my footsteps."

Mark in 3:31-35 records that in response to news that Jesus' family is waiting for him outside, Jesus says, "'Who is my mother? Who are my brothers?' And looking around at those in the circle about him he says, 'Here are my mother and my brothers. Whoever does the will of God is my brother, my sister, my mother.'"

Luke (12:22-24) describes Jesus' teaching to his disciples concerning money, "I bid you put away anxious thought about food to keep you alive and clothes to cover your body. Life is more than food, the body more than clothes. Think of the ravens: they neither sow nor reap; they have no storehouse or barn; yet God feeds them. You are worth far more than the birds!"

These scriptures and others have informed the church's understanding of ordained ministry for centuries. They have contributed to support for celibacy in some denominations and to the neglect of clergy families in denominations where clergy do marry and may have children. It is vital that Episcopal churches set these scriptures in context and look to other scriptures as well when framing our understanding of ordained ministry.

First, none of these calls were addressed to people considering ordination. They are addressed first to those who would be partners in Jesus' earthly itinerant ministry. With the birth of the church and the spreading of gospel witness, they should be seen as addressed to *all* who would follow Jesus and make commitment to Jesus the first priority in their life. When Jesus comes first, decisions about marriage or committed relationships, taking care of children or parents or dependent others, how to earn and spend money, and all other decisions about life in this world find their proper place through prayer, study, and participation in Christian community.

Second, historical exegesis can shed light on the harshness of judgments about family. In the first centuries of the church, being a Christian often meant choosing to defy the political and social structures of imperial Rome, and could mean martyrdom. Gospel writers knew that many believers would face rejection by their families, would be forbidden by families to join the

church, which was understood as a new family commanding new loyalties, and would face severe social, political and economic hardships because of their decision. Nonetheless, life in Christ was worth the cost. This message can set up an implicit if not explicit expectation that ordained clergy should choose the parish over their family needs. The clergy member and family members together need to discuss how to honor Christ first in parish and family settings.

Third, New Testament references to ordained ministry are few and far between; we hear of the naming of deacons, we hear in 1 Timothy some qualifications for bishops, there are some references to elders (presbyters) in 1 Timothy, 1 Peter, and the Johannine epistles, and there are other discussions of church leadership. It would be helpful to trace the development in tradition of the vocation of ordained clergy, including shifts to all male leadership, to celibacy, and then again with the Reformation to married clergy. Episcopalians, especially women called to ordained ministry, may find useful experiences in the Quakers, Anabaptists, or other communities where women were leaders, often with families in tow.

Fourth, it would also be useful to trace the understanding of vocation, which was not originally restricted to ordination. How are marriage or life-long commitments also vocations? What would an understanding of care for family members as a vocation look like (because in contemporary discussion of vocation there's a tendency to identify vocation with career or paid work)? How do people called to ordained ministry honor their previous (or subsequent) vows to partners and commitments to children or dependent others? Focusing on clergy families may help reshape the church's implicit understandings of vocation as limited to ordained ministry in ways that give a priori priority to the clergy member and her or his church responsibilities over other holy commitments.

Comments by The Rev. Susan B Haynes, Priest in the Diocese of Northern Indiana, and her husband on their experience during the time of discernment

“The Bishop asks that all spouses come with potential candidates to the first meeting with him. Afterwards, at every COM meeting, it is stated that spouses are invited and that the COM would like to meet them, but that their attendance is optional, not mandatory. Tom and I took advantage of these meetings, and we had a good experience. We both wound up on the same page with regard to my vocation and have felt that we are a team.”

4. B. What is the Seminary's responsibility for student families?

We expect the seminary experience to be a life-enhancing or life-changing event for the student. For the family, this initial immersion in following the call can be stressful for many reasons. If the student has been a wage earner, that income is diminished or gone while seminary expenses add a burden to the family budget. Unless the family lives near the seminary, either the student member must spend large amounts of time away, or the family must move. If the family has little opportunity for spiritual sustenance and growth, they may feel the student moving away from them spiritually and intellectually.

Therefore, seminary offices of pastoral development should include within their purview the needs of the students' families. Orientation programs should include the family. Courses in pastoral theology should include a focus on the families of clergy. Too often Christ's teaching "to love thy neighbor as thyself" is shortened to love thy neighbor. This abbreviation of thought has brought trouble and stress to many clergy and their families. Seminarians and clergy can become so busy tending others that they often neglect themselves and their families. The supply line of love must be attached to an adequate source. That source is God's love for us. We must acknowledge and accept that love before we minister to others in God's name. Otherwise we will run dry and seek love from unhealthy sources. Attention to this theology and how it impacts the clergy and their family relationships is critical to a healthy ministry.

4. C. Proposal for Companions to Families of Postulants and Candidates

Submitted by The Committee for the Wellness of Families of Clergy in the Diocese of Maine

As of the Episcopal Diocese's Annual Convention of 2000 and the passing of the resolution #17, this Committee is committed to promoting wellness in families of clergy. Wellness from the beginning can guard against dis-ease in not only the families of clergy but also in clergy and congregations.

Friendship possibilities for families of postulants and candidates can offer safe trusting relationships. As of the Episcopal Diocese's Annual Convention of 2000 and the passing of the resolution #17, this Committee is committed to promoting wellness in families of clergy. Wellness from the beginning can guard against dis-ease in not only the families of clergy but also in clergy and congregations.

Friendship possibilities for families of postulants and candidates can offer safe trusting relationships where many of the dynamics of the approaching parochial life can be dealt with in a positive manner. Many of the surprises that accompany the first parish setting can be approached with a healthy mindset.

Caring family members of clergy will receive suitable training. Once trained they will be offered as contact persons who will be accessible to the families of postulants and candidates. Companions will offer invitations to diocesan activities as well as other events of interest to those participating in the program.

It is not a requirement for family of postulants or candidates to join in the companion program. They are, however, invited to participate.

Approved by the Bishop – without funding
Approved by the Committee on Ministry (COM)

4. D. Mentored Practice Class for seminary students Bangor Theological Seminary – May 6, 2004

Mentored practice class: Sample of Discussion held with seminarians about the dynamics of themselves and their families during the period of study – Time: approximately 30 minutes including discussion

Introductory Discussions:

- ~ Describe purpose of FOCUS: Families of Clergy United in Support is to raise awareness/advocate for clergy family wellness that will promote health in clergy and congregations.
- ~ Importance of Wellness from beginning - prevention
- ~ Definitions:
 - family – spouse/partner/PK/extended family*
 - clergy - ordained*
 - 3 stages - formation/transitioning/retirement*
 - family systems theory - clergy/their family/ congregations*
vs. traditional clergy and congregation
- ~ Not specific to any one denomination

Some Questions for the class:

- ▶ School
 - ~ Part-time/residential
 - ~ Second career
 - ~ Do you have a mentor?
- ▶ Denomination
 - ~ Denomination you grew up in / is it the one in which you will ordained?
 - ~ Clergy in family?
- ▶ Family at home
 - ~ Same denomination?
 - ~ Involvement in process?
 - ~ Any support for them present?
- ▶ Based on research done on families of postulants and candidates in New England by Bonnie Studdiford, Coordinator of FOCUS

We are a different church today than even 5 years ago

- Secular society// respect for clergy
- Non-traditional:
 - ~ Study – three year residential seminary experience is not necessarily the norm;
 - ~ ministry has many alternative forms in addition to the traditional liturgical expressions;

- ~ family is no longer just female spouses.
- Dual careers (“I’m my wife’s hobby”);
- Gender issues;
- 6 issues of family of seminarians - *time, money, involvement in process, self-care, difference between family of clergy and family of other professions, support.*

► How can you be **proactive** as seminarians with your families?

- ~ Communicate with your family – ask to have them involved;
 - Local church setting;
 - Judicatory – need for family support/ chaplain;
 - Discuss options – to be proactive;
 - Mentor for families of seminarians.
- ~ If a person asks clergy and families about wellness, allow family equal time.
- ~ Encourage self-differentiation and still be in relationship
- ~ Interviewing for church call:
 - * Insist whole family be invited and paid for when visiting a new parish. If church refuses to have everyone, tells you about finances and parish view of family. Family choice to go or not to go.
 - * All very exciting for you– a marriage dance, but how to share that excitement with the family.
 - Career options – for family members;
 - Schools – for family members;
 - Expectations of spouse/partner/children;
 - Other questions?
- ~ Call – *super marriage dance – more dancing*
 - Seminarian should be aware as well as family for the need for boundaries – early on //discuss with family;
 - Family aware of compensation package;
 - Family needs to be aware of whom to contact for what on Judicatory staff level;
 - Contact for family – not elected leader within home congregation;
 - Mentor/transition group for family;
 - Housing options;
 - Church owned – boundaries, fair rental value
 - Own – know tax situation
 - Housing Allowance
 - Social Security Taxes
- ~ Other topics, or questions?

► Four concerns for the family:

- ~ they are paradoxically both invisible and visible in the congregation;

- ~ they have no pastor; the clergy should not attempt to be a pastor to their own family;
 - ~ they need a safe place to go when stress mounts where they can find trust and confidentiality;
 - ~ they need choices as to where they can express their baptismal ministry
- A Lutheran study conducted in 2002 revealed devastating statistics about clergy and their families on disabilities due to mental health/substance abuse showing the need to have families integrated into the system of family, clergy, and congregation. The Nathan Network has found that every \$1 spent on prevention saves \$19 on remediation.
- ▶ What would your families like to see?
 - ▶ What would improve the process?

Sponsored by: The Rev. Dr. Ron Baard, Associate Professor of Mentored Practice at Bangor Theological Seminary

Facilitated by: Bonnie Studdiford, Coordinator of FOCUS

4. E. The Hitchhiker's Guide to Family of Clergy-dom: A Day-Long or Overnight Workshop For Seminarians And Their Families

Time frame:	10am to 3pm Saturday or overnight noon to noon
Audience:	Seminarians and their spouses/partners or newly graduated seminarians and their families
Methodology:	Appreciative Inquiry
Facilitators:	Family member of clergy Or family member of clergy and clergy counterpart
Cost:	Suggested nominal fee for Participant (\$10) Support and sponsorship by seminary and other interested hosts

Areas to be covered:

1. ***To get on board or not to get on board?(FORMATION)***
 - Nurture Relationships to maintain mental and physical health
 - Communication
 - Involvement
 - Supportive of vocation
 - Consideration of children of the seminarian
 - Companion for family of seminarian
 - Other factors that need discussion
2. ***The roadmap (SEMINARY EXPERIENCE)***

What is involved?

 - Time
 - Money
 - Spiritual Journeys
 - Companions for families of seminarians
 - Effect on family
 - Involvement with the process
 - Local church
 - Diocesan level
3. ***Shifting from Park to Drive - Together! (BEYOND SEMINARY)***

Transitioning from seminary to parish

 - Reiterate #1 and #2 briefly
 - Communication
 - Involvement (always a choice)
 - What to look for in a welcoming church

Knowledge of money implications
Understanding of benefits
Spirituality/no pastor
Boundaries
Expectations
History of church/previous pastor(s) and their family
Knowledge of who are the “Big guns”
Mentoring program for the first 12-18 months
Difference between clergy families and families of other professionals

Bonnie Studdiford, Coordinator of FOCUS: Families of Clergy United in Support in conjunction with The Reverend Dr. Ron Baard, Associate Professor of Mentored Practice at Bangor Theological Seminary.

4. F. Special Continuing Support Group For Seminarian Spouses

A group of spouses of clergy, from all over the United States, all of whom were in seminary together, gather annually at someone's home to regroup, revive, recreate. As they are quite distant from one another this gathering can be quite a feat, but they recognize the importance of the relationships they share and make it happen. The gatherings are a bit of a retreat, one that this group is thinking about would be something that they could take to other clergy spouses and/or families to allow them a time and space to regroup, revive, and recreate.

Contact: Ms Cheri Winter, Spouse of recent graduate of Virginia Theological Seminary. E-mail: ckwinter@msn.com

4. G. Support of Spouses of Nominees During the Discernment Process:

Pilot Project, Diocese of West Virginia

Editor's note: information about this project is included also in Chapter 2. D.,, because this was a pilot project of FOCUS in 2005-6.

Provocative Proposal:

The Diocese of West Virginia supports spouses of nominees through their discernment and/or preparation for Holy Orders
knowing that family of clergy wellness promotes health in clergy and congregations.

I. Purpose

The purpose of this activity developed by the Diocese of West Virginia is to support spouses of nominees through their discernment and preparation for Holy Orders. Spouses attend the discernment weekend with the nominee, but take part in separate discussions with a team of two clergy spouses from the Diocese as discussion facilitators. More spouses could be added to this team. We recommend a ratio of one diocesan spouse to every three participants.

As you read the following description, keep in mind that these are *suggested* activities that will evolve over time. Further adjustments may be needed to suit your diocesan policies and procedures.

II. Anticipated outcomes for the participants

- G. Become acquainted with the discernment process
- H. Ask questions
- I. Share experiences
- J. Consider changes
- K. Be aware of expectations
- L. Feel supported

III. Preparation of the clergy spouse team

- C. Criteria for clergy spouse discussion leaders
 - 1. Interested in the diocesan community
 - 2. Some years of experience and growth as a clergy spouse
 - 3. Follows through on responsibilities
 - 4. Able to make a three-year commitment
 - 5. Attend training with the Commission on Ministry for team building and developing listening skills
- D. Responsibilities of the spouse team
 - 1. Plan and implement three one-hour discussion sessions
 - 2. Assist chaplains in welcoming and registering participants
 - 3. Ensure that participants are acquainted with the process their partners are undergoing
 - 4. Give participants ample opportunities to ask questions

5. Share some of their own experiences and go over some of the changes that will occur in the lives of the participants because of this process
6. Help identify some of the expectations that participants may encounter once their spouse is ordained, and suggest how to handle those
7. Make sure that each participant knows that he/she will have plenty of support from the other WV spouses as they go through this experience
8. Give the participants the opportunity to share their own life experiences

IV. Suggested discussion questions/activities

D. Session 1 – Personal formation

1. In-depth introductions – facilitators begin
2. Ask participants what subjects they would like to discuss – list and discuss as time allows
3. Additional suggested questions – These questions are being asked of the nominees. Spouses choose one or two to answer
 - a. What experiences and people in your life have helped you become the person you are today?
 - b. Describe some major crisis in your life and how you dealt with it.
 - c. When you look in the mirror, what do you see?
 - d. What was the best day in your life so far, and why?
 - e. What excites and motivates you? What do you avoid?
 - f. How and to whom do you express your emotions?
 - g. What do you read? Give a recent example
 - h. What does “honesty” mean in today’s society?

E. Session 2 – Anticipated changes

1. Ask participants to consider possible changes that may occur if their spouse is ordained. What are the effects on the participants, their marriage and their families.
2. What are some potential positives and negatives of being a clergy family? List and compare.

F. Session 3 – Vocation

1. What do you see as your ministry as a clergy spouse?
2. What do you see as some of your strengths, weaknesses, opportunities, and threats in accomplishing this?
3. Additional suggested questions as time permits – These questions are being asked of the nominees. Spouses choose one or two to answer.
 - a. Who is Jesus to you?
 - b. What is vocation to you? How does it differ from profession?
 - c. What is stewardship to you?
 - d. What is your favorite scripture verse or passage? Explain.
 - e. With whom do you share your spiritual journey?
 - f. What were you planning for your life before this came up?
 - g. When did you realize you had a call to offer yourself for ordained ministry?
 - h. In what ways do you participate in the life of your congregation?
 - i. How has your participation in your congregation changed?

- j. What need(s) of church and society will your ministry help to address?

V. Conclusion

4. Participate in an evaluation of the weekend with the Commission on Ministry
5. Consider necessary adjustments/changes to schedule and discussion topics
6. Make recommendations to the Commission on Ministry for inclusion of spouses in future discernment weekends.

Developed by:

Linda Vinson and Roselind Wood, Clergy Spouses of the Diocese of WV
The Rev. Donald Vinson, President of the WV Standing Committee
The Rev. Karl Ruttan, Chair of the WV Commission on Ministry

With additional clergy spouse support from:

Christine Kelly, Marsha Klusmeyer, Edna Thomas, The Rt. Rev. W. Michie Klusmeyer, Bishop of the Diocese of West Virginia

4. H. Sewanee

Editor's note: here is outline for a panel at Sewanee in 2002, including recently ordained clergy and their families. It's a good model for other seminaries or for dioceses, in groups of older and younger clergy families (years of ordination is a better guide than chronological age).

The Spouses of the Seminary Cordially Invite and Encourage you to Attend

“Preparing for Life as a Clergy Family”

An informational panel discussion with guest panelists from Sewanee and beyond to help us with the transition from seminary life to clergy family life.

Friday, January 25th

5:30pm – 6:00pm

Wine and Cheese Reception – Faculty Lounge

6:00pm – 7:45pm

Panel Discussion – Hargrove Auditorium

7:45pm Compline

and

Saturday, January 26th

9:00am – 11:45am

Panel Discussion – Hargrove Auditorium

Noon – Lunch in the Refectory

Panelists

The Reverend Canon Whayne and Dana Hougland

The Reverend H. Hunter and Prestine Huckabay

The Reverend Annwn and Dixon Myers

The Reverend Polk and Mary Jo Van Zandt

Please let us know that you are planning to attend by signing up on the sign-up sheet located near the “white board”

Childcare is provided – sign up near the white board or call Laura McCown at x2776. The deadline for signing up for childcare is noon on Wednesday, January 23rd. Please feed your children before you bring them on Friday night and provide a lunch for them on Saturday.

The Spouses of the Seminary present

“Preparing for Life in the Parish”

**An Informational panel discussion to help us with the transition
From seminary life to clergy parish life.**

Guest Panelists:
The Reverend Canon Whayne and Dana Hougland
The Reverend H. Hunter and Prestine Huckabay
The Reverend Annwn and Dixon Myers
The Reverend Polk and Mary Jo Van Zandt

Facilitator: The Reverend Rusty Goldsmith

Friday, January 25, 2002 6:00 pm – 7:45pm

Welcome and Prayer.....The Right Reverend Duncan Gray
Overview of Event.....The Reverend Rusty Goldsmith
Introductions.....Guest Panelists
Session 1 ~ Transition from Seminary to Parish
Compline.....Sue Hardaway

Saturday, January 26, 2002 9:00am – Noon

Morning Prayers.....Maria Tuff
Session 2 ~ Roles and Expectation
Brief Introduction to February Session.....Dr. Larry DePalma
Break 10:30 – 10:45am
Session 3 ~ Sources of Stress/Sources of Peace
Noonday prayers.....Rebecca DePalma

Please proceed to the Refectory for lunch.

An Outline of Discussion Topics
“Preparing for Life as a Clergy Family”
Friday, January 25 and Saturday, January 26, 2002

Session I – Friday Evening, 6:00 – 7:45pm

Welcome and Prayer
Objectives of Event

Brief self-introduction by panelists (limited 5 minutes per couple)

- Married (children) during discernment process/seminary?
- Joint decision; surprise; supportive?
- Diocesan support of family?
- Seminary experience, Positive or Negative re: family?

Transition from Seminary to Parish

- What did you miss the most/least?
- Moving and Settling in Transition Committee?
- History of Predecessors in Parish
- Pitfalls and Angels

Compline – 7:45pm

Session II – Saturday Morning, 9:00 – 10:30am

Morning Prayers – 9:00am

Roles and Expectations

- * Priest's expectation of Spouse and vice versa
- * How to support one another and remain yourself?
- * Who is the Spouse's priest?
- * Who is the Priest's priest?
- * Parish's expectations of family/children
- * Living in a Fishbowl
- * Spouse's involvement in parish – how much is just right?

Dr. Larry DePalma will do a 3 minute lead into February topic –
Transference, just before the break

Break – 10:30 – 10:45am

Session III – Saturday Morning, 10:45am – noon

Sources of Stress

- Saturday/Holiday Stress
- Family Finances being an open book
- Dealing with parish issues at home
- Parishioner criticism of Clergy and/or Spouse
- Parish issue raised with Spouse
- Weddings, Funerals, Baptisms, etc.
 - ~ Spouse attendance?
 - ~ Gifts?
- Time management

Sources of Peace

- Friends – Inside and Outside the Parish
- Self-Care
 - ~ Vacations
 - ~ Continuing Education
 - ~ Sabbaticals
 - ~ Daily Routine
- Rewards of the Vocation for clergy and significant others

Noonday Prayers – Noon

Lunch in Rectory

Thank you for agreeing to participate

We welcome your suggestions as to topics for discussion.

There will also be a question and answer period with the “congregation” during these sessions

Survey(evaluation)
Spouses of the Seminary
“Preparing for Life in the Parish”

Part 1: Please respond to the following questions, rating your answers
From 1-5, (5) being very helpful and (1) being not helpful.

Session I – Transition from seminary to parish

How helpful were the panelists in addressing your concerns about the transition from seminary to parish life?

very helpful 5 4 3 2 1 not helpful

How helpful do you believe the discussion of the transition from seminary to parish life will be to you following graduation?

very helpful 5 4 3 2 1 not helpful

Session II – Roles and Expectations

How helpful were the panelists in addressing your concerns about roles and expectations?

very helpful 5 4 3 2 1 not helpful

How helpful do you believe the discussion on roles and expectations will be to you following graduation?

very helpful 5 4 3 2 1 not helpful

Session III – sources of Stress/Sources of Peace

How helpful were the panelists in addressing your concerns about stress and sources of peace?

very helpful 5 4 3 2 1 not helpful

How helpful do you believe the discussion on stress and sources of peace will be to you following graduation?

very helpful 5 4 3 2 1 not helpful

Part 2:

Rate the length of the program:

Too long

Too short

Just right

Was the panel format a good method of providing this type of information?

Yes

No

Was the date and time of the program convenient?

Friday evening

Yes

No

Saturday morning

Yes

No

Was Hargrove Hall ("the Pit") a comfortable and convenient setting for the program?

Yes

No

Would you attend future SOS events of the subject of Clergy life?

Yes

No

Which of the following topics would you like to see covered in more depth? Rank the topics from 1-5, (1) being your 1st choice.

_____ Clergy Children (PKs)

_____ Clergy Finances

_____ Time Management and Boundary Setting with the Congregation

_____ Clergy Marital Stresses

_____ Friendships in the Parish

What would you like to see done differently and/or other comments?

4. J. Seminary groups to support significant others of seminary students

Editor's note: This letter, sent to significant others of seminarians at Church Divinity School of the Pacific in September 2005, describes two groups that could be useful at other seminaries. I can also see it as a model for diocesan spouse/partner groups on a less frequent (and more geographically dispersed) basis.

Incoming Spouses, Partners, and Family Members,

CDSP's Family Life Committee and Koinonia Group would like to officially welcome you to the CDSP community.

You and your family are invited to an **Ice Cream Social** on the Friday evening of Orientation, September 2nd at 7:00pm in St. Margaret's Courtyard. Please come and join the spouses, partners, families and students of CDSP for some ice cream, fun and games.

The **Family Life Committee** meets regularly to identify and address various issues and needs of seminary families. For the purpose of this committee, "family" is defined as anyone who is connected to a student, staff or faculty member who is an integral part of their seminary experience. Goals of the Family Life Committee include supporting the emotional well-being of families, supporting the social needs of families, addressing the needs of children, addressing the needs of partnerships and encouraging and empowering families to be involved in CDSP governance.



(Left to right): Koinonia Coordinator: Margaret Muller. Family Life Committee Members: Jane Northrup Leininger, Jakki Flanagan, and Julien Goulet

Koinonia provides emotional support for partners/spouses at CDSP. Koinonia meets twice a month to provide a forum to discuss the joys and challenges of being a partner/spouse of a seminarian (and/or future priest). Conversations are candid, and confidential. For those who are less inclined to participate in "support groups," please know "participation" is not necessary, should you prefer to attend and just listen, you are still quite welcome.

If you have any questions or concerns, or just would like to talk about being a spouse, partner or family member at CDSP please feel free to contact us. We hope to see you at the Ice Cream Social on September 2nd.

5. SUPPORT FOR FAMILIES IN TRANSITION

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5. A. Introduction: Caring for Families of Clergy in the Deployment Process

When a congregation enters what different dioceses refer to as the calling, search or discernment process, it receives a great deal of information from diocesan officials about the methods for the search for a new Rector. It is inevitable that much time and effort is spent discussing the “care and feeding” of clergy candidates: how to read resumes, how to conduct a telephone interview, what to look for when you visit a candidate’s congregations, and, of course, the importance of hospitality and confidentiality. What is often neglected in these discussions is any mention of the “care and feeding” of the candidates’ families.

This neglect, first by the Diocesan Deployment Offices and subsequently by the calling committee, can have a serious negative effect on the outcome of the search process. The decision to accept a call to a new congregation by a candidate with a spouse, partner, or family is no longer the prayerful decision of the clergy person alone. The Rev. Charles Fulton quoted from a Lutheran Church study at a 2004 Conference of Diocesan Executives meeting that as many as 75% of calls made and accepted for a new pastor do not come to fruition because of family issues.

Today’s clergy family, like most American families, is typically composed of two breadwinners. It is often true that the spouse or partner has a career and is the family’s primary source of income. Children, especially junior and senior high school age youth, will more than likely be involved in the decision concerning the call. Given these realities, it is imperative that the search committee and the vestry take care to be responsive and sensitive to the needs and concerns of all members of the family of clergy candidates.

5. B. Preparing a Vestry for the Arrival of a New Clergy Family

Brochure from the Diocese of Maine – October 2003

Prepared by the Committee for Family of Clergy Wellness for the Diocese of Maine and FOCUS: Families of Clergy United in Support

This program is used in the Diocese of Maine at the time of transition for clergy and their families. A specially trained liaison visits with the vestry after a call has been made and accepted but before the arrival of the new clergy person and their family. This is done at the request of the deployment office and with the approval of the vestry.

The liaisons are themselves members of clergy families who have been trained by the deployment staff about the search process and practical “Do’s and Don’ts”. The liaisons are in various geographical areas of the diocese to simplify communication and travel. They are all lay people connected to clergy and therefore they can speak from direct personal experience.

This outline has been developed and can be used as a checklist for the clergy family liaison to adapt for their particular style of communicating and for the particular vestry. Liaisons can also use this information in discussion with Diocesan Interims and Consultants on an annual basis.

1. Introduction:

- A. Explain that the local church system includes the clergy, their family, and congregation.
 - Encourage wellness from the beginning for a family of clergy.
 - Explain that wellness in families of clergy will promote health in clergy and congregations.
 - Family, clergy, and the parish are independent entities, but each impacts the other, leading either to wholeness or to dis-ease.
 - If family is in dis-ease, it will affect clergy and congregations and the other way around.
 - Transition is a time of very high stress for every member of the family.
 - Clergy and congregation are very busy at transition time
 - Move for family is very often different than for clergy.
- Examples:
 - Children enter new schools.
 - Spouse and children must find new friends.
 - Often spouse must find a new job.
 - Family must find new doctors, dentists, etc.
- All have left old friends behind.
- Vestry can model healthy behavior and respect for clergy and their families. This can be a teaching moment for all involved.

2. *Search and Call Tips:*

- It should be a joint decision between clergy and family to enter into a search process.

3. *After the call and before family's arrival the vestry should discuss the following issues:*

- Physical, emotional, spiritual and social boundaries: clarify and respect them; examples:

Physical

Home/rectory

- If rectory: involve clergy family in preparation (e.g. painting, remodeling), so the new occupants can have some input
- Clean rectory
- Make list of rectory systems (heating, plumbing, Etc) and their quirks, and reliable repair/service people (and guidelines about vestry permission for expenses)

Emotional

- Pledge to avoid gossip about clergy and family, especially speaking to a family member to get to the clergy - triangulation

Social

- Clear day off for clergy when time can be spent with family or as wished; allow for family time

Spiritual

- Note that family does not have pastor;
- Family may not be same denomination;
- Respect for the right to express baptismal ministry the way they wish;

- Role Expectations for family
 - Most seminary training does not include this issue.
 - Many unwritten roles for family. They spend much time trying to figure them out.
 - Behavior – family members should be seen as own person not just an extension of clergy.
 - Availability and involvement expectations for spouse and children.

4. ***Suggestions for a smooth transition: After the call has been accepted:***
- As the family arrives:
 - ~ Provide subscription to local paper
 - ~ Stock basics in refrigerator and cupboards
 - ~ Coupons: restaurants, car wash
 - ~ Resource packet:
 - ~ Babysitters, doctors, vets, mechanics
 - ~ Hardware store, grocery store, cleaners
 - ~ Church's key people, places and things
 - ~ Diocesan information such as key phone numbers and who does what
 - ~ Community contacts such as library, continuing education
 - ~ Diocesan events such as annual spouse/partner retreats
 - ~ Picture directory of parish members.
 - ~ Compensation, Social Security impact, Health insurance info.
 - * Vestry should appoint Sr. Warden or someone with authority and respect from among their members, in consultation with family and clergy, to be a contact person for the family.
 - Parish should plan a suitable welcoming service.
 - Make sure that a family member does not sit alone
 - Pot luck
 - Transition group:
 - ~ For at least the first 12-18 months
 - ~ Give them space but make sure their needs are met
 - ~ People that will be a resource for family
 - Suitable for family makeup, i.e., include a teenager if a teen is a family member
 - ~ Not necessarily all church people – can be from community, too.
 - * Possible opportunities:
 - ~ Coffee for new family with small groups from the church and community
 - ~ Welcome basket;
 - ~ Greet and talk to at coffee hour;
 - ~ Name tags are always used;
 - ~ Small gathering for meals, different times, days.
 - Give family list of attendees ahead of time
 - If practical, include entire parish membership bit by bit
 - ~ Specific invitation to family of clergy to do local special things, such as fairs, theater, concerts, etc. as well as church activities
 - ~ Invite to your home, if appropriate;
 - * Publicity:
 - ~ Newsletter articles;
 - ~ Letter to parish;
 - ~ Bulletin board pictures.
 - * Family should always being given the opportunity to say, “No”

5. *Leaving*

Leaving a current situation often sets the tone for the arrival at the new call especially for the family.

- Parish needs to say a “good” goodbye to all the household, even pets, if any;
- Usually have a special “goodbye” service (See Book of Occasional Services);
- ‘Thank you’ is important;
- Have a special occasion with church community and key people in the community;
- Individual goodbyes; choir, church school, etc.
- Offer an exit interview with senior warden for spouse and family members;
- Offer assistance and support for family on moving day, such as meals, overnight accommodations, child and/or pet care;
- If the family has been living in a rectory:
 - ~ Have list of items that were in the building before family arrived
 - ~ Ask family to leave suggestions for future building repairs/improvements;

5. *Family’s responsibility to care for themselves:*

- Seek support at home base during the search process, be aware of the need for trust and confidentiality.
- Clergy and their family stay in close communication.
- Keep previous supports through completion of search
- Compensation issues
 - ~ Know impact of social security taxes when moving to a rectory
 - ~ Know impact of health insurance
- Do research on the community
 - ~ Seek advice about schools in the area
 - ~ Explore youth activities in the community.
 - ~ Explore medical services available, especially if special needs
 - ~ Seek out continuing education possibilities
 - ~ Find out what is best for your situation and time in life
 - ~ Be aware of how move will impact careers of family members

5. C. Tasks for Diocesan Deployment Officers, Vestries, Search/Calling Committees, and Transition Teams

Editor's Note: This was written by The Rev. Canon Linton Studdiford, Canon for Deployment and Congregational Development, Diocese of Maine, and edited by the Rev. Tom Gehlsen, Diocese of Ohio.

There are two distinct parts of the calling process: the period of discernment leading to an offered and accepted call, and the period after the call has been accepted until approximately 18 months after clergy and family have arrived in their new congregation. Both periods have unique concerns and issues that should be addressed by the Search/Calling Committee and /or the Vestry.

1. Period of Discernment before a Call

Diocesan Deployment Officer:

1. Make sure that the Vestry and the Search/Calling Committee are aware and sensitive to family of clergy issues and concerns: job opportunities, schools, real estate concerns, medical facilities, etc.
2. Be clear with the Vestry and Search/Calling Committee that they are calling a new Rector, not a Rector and an accompanying organist, Sunday school teacher, and acolytes.
3. Consider having a discussion with both the Vestry and the Search/Calling Committee about boundary issues and unstated role expectations concerning clergy and family of clergy. This is especially important if there is a Rectory.
4. If there is a Rectory, invite the Vestry to consider allowing the Rector and his or her family to elect to purchase their own housing.
5. If there are diocesan resources available to support the clergy family (chaplains, support groups, regularly scheduled events, etc.), inform the Vestry, the Search/Calling Committee, and the new family.

The Search/Calling Committee

1. During contacts with the clergy candidates, always be proactive and sensitive to family of clergy issues.
2. When visiting a candidate's parish invite the clergy person and their family to a meal or other informal social occasion.
3. When final candidates are invited to the parish be sure that the family (including children) are invited as well and that their transportation, lodging, and meal costs are paid. Have a plan to introduce the family to the larger community: schools, day care centers, medical facilities, housing opportunities, recreation and cultural highlights, etc.

2. The Period Following an Accepted Call

Diocesan Deployment Officer

1. Remind the Vestry to extend hospitality, support and assistance to the clergy family as well as the new Rector.
2. Remind the Vestry of the importance of forming a transitional team to work with the new clergy person and their family during the first year or more following their arrival.
3. Send a resource packet to the new clergy and separately to their family that contains information about the Diocese: insurance, staff member contacts, diocesan canons, retreat centers, diocesan calendar, etc.

Transition Team:

This is a team of people whose specific job is to oversee the entrance of the clergy person and her or his family into the congregational system and the community. Research from the Alban Institute on transitions defines a transition period as the time from when the new clergy person is announced until 12 to 18 months after his or her arrival in the new site. This team's work therefore can last up to 15 months. Attention to entrance issues throughout this period can help provide a sure foundation for new life together.

1. Plan and organize ways to introduce the family as well as the clergy person into the parish community and the larger community, such as small gatherings at people's houses, a parish dinner, special coffee hours, picture directory, etc.
2. If there is a rectory, be sure that the building is clean, that all appliances are in good working order, that any needed maintenance and repairs are done prior to the family of clergy arrival, and consider stocking the refrigerator and pantry with essentials.
3. If decorating is to be done to the rectory the family of clergy should be consulted before painting, wall papering, etc.
4. Identify the key parish and community events that will happen in the next 12 to 24 months or so: fundraisers, town events (official and unofficial: the things "everyone does" like summer band concerts or "when the pond first freezes over everyone goes skating"), parish traditions.
5. Talk with the clergy family about the kinds of things they need to know about local resources not just at the beginning, but every 6-8 weeks or so.

Vestry

1. Recruit, organize and charge the Transition Team. Be sure that Team understands that their job is to work with the family as well as the clergy person. Or, in parishes too small to have a separate committee, appoint some vestry members to do the tasks of the transition team.

2. Support the Transition Team: help organize parish events to introduce the clergy's family to the parish, follow up with suggestions or improvements in the rectory, remember to ask about resources or information the family needs every so often, include transition as a vestry agenda item for the first year.

5. * Self-Empowerment and Self-Differentiation for Family Members; see 3.B.

Editor's note: There is a discussion outline modeled on the FRESH START curriculum that can be done with the family of clergy and clergy about how to establish and maintain healthy boundaries that are appropriate for family members of clergy. The issues described are relevant throughout ministry, but the beginning of a new cure is a wonderful opportunity to review previous patterns and consciously choose to keep or amend them. Find this outline in Section 3.B., p. 31 of the Resource Guide.

5. D. History Taking For Families Of Clergy And Congregations

Editor's note: FRESH START is a nationally used, diocesan-led program for clergy in new cures to help support the clergy person make a smooth entry and strong beginning. Fresh Start recognizes that a transition allows for new growth, but it is also accompanied by stress. The program brings the clergy into fellowship where they receive both content and opportunities to share ideas and concerns about topics arising from the transition for up to twenty four months after a new cure begins.

FOCUS advocates an expansion of this curriculum to include families of clergy. They also are impacted by transitions whether it is into seminary, from seminary to field work, from seminary to parish, from old parish to new parish. The family deserves support as they relinquish old ties, forge new bonds, and reassemble their lives in a new community. This module is adapted from the Fresh Start curriculum in the Dioceses of Maine and Huron (Canada).

This is a model for a three-hour session of historical reflection with a vestry, perhaps other lay leaders, the clergy and clergy partner or spouse. This exercise helps clergy, their families, lay leaders, and the congregation understand that each participant brings a lifetime of experience to this new relationship, experiences which will shape the behaviors and responses of individuals and the dynamics of the congregational system. A collective process of naming and sharing some history—typical patterns of behavior, feelings, and events--will increase understanding and help everyone appreciate each other more fully. This exercise might be especially helpful with the spouse or partner of clergy, a vestry and clergy in the first six months. It is specifically designed to explore the expectations the parish has about the clergy family's involvement and the clergy family members' hopes, needs, and limits. A process for history-taking more focused on clergy and congregations getting to know each other, on which this exercise was based, can be found in Alban Institute's book, *New Beginnings: A Pastorate Start-Up Workbook*, by Roy Oswald.

Scripture shows us over and over the importance of knowing and sharing the story of being a people of faith. It is in the telling of these stories that we can help others understand how we are connected to God and learn about the faith journey we each have to share. In the sharing the Holy Spirit will reveal more to us both. Every congregation is unique, as is every clergy person and every family of clergy

Telling stories of how the congregation, past clergy, and past clergy families is important. This is because the institutional memory is often long. Family members may find parishioners making assumptions about them because of the congregation's earlier experience of other family of clergy. An example: The previous clergy family may have entertained in the rectory frequently. Your life style, finances, or need for privacy may preclude such entertaining, yet the congregation may expect it and feel unloved or slighted because you choose not to do so.

History-taking allows the uniqueness of all participants to surface by understanding each other's history, by finding things to appreciate in each other, and working to build a new vision together. The goals are: 1) for the congregation, clergy, and their families to gain a mutual respect for the "image of Christ" that each brings to this new relationship; and 2) for clergy family and the congregation to begin to develop some common hopes and expectations for their life together.

Step 1: Label a piece of newsprint for each clergy person and/or decade of the congregation's life, starting with the first clergy leader and their family. Hand out markers and have people move from sheet to sheet, writing important events in the life of the congregation. List the positive events on the upper half and the challenges on the bottom half. This sets a general context, and may be useful for other discussions about parish history in other settings. It is not important for this exercise that every influential event be noted.

Conversely, if members of the parish and clergy have done this part of a parish history in another setting, bring it and move right to step two below. The purpose of this review of parish history is to benefit the family. You may want to give people at this meeting who were not at the original history-taking a chance to add their own memories or events.

Step 2: On a second piece of newsprint under each decade or clergy person list contributions, positive and negative, that clergy family members made to the life of the parish as far back as is known (e.g. has there always been a spouse? has the clergy spouse *always* taught Sunday School?). The new clergy person and partner should add your own personal, family, and professional history to the newsprint so people can learn more about your past. You might also note (either for yourself or on the newsprint) significant historic and broader church events (segregation, national decline in church attendance, recession, new Prayer Book, ordination of women, etc.). If rectories were bought and sold, or if there have been significant changes in clergy housing, note this too.

One example of the usefulness of history-taking: A rector and his family spent 15 years dealing with serious flooding in the rectory basement. Parishioners were unmoved by the family's repeated complaints until the interim discovered that sixty years earlier the clergy family had had to move out because water in the basement caused two of their children to become seriously ill! The vestry fixed the problem before the new rector moved in.

Step 3: After listing everything on the newsprint (this may take a fair amount of time and should be "fun" for the people present), ask people to reflect upon the meaning of the events, especially as they influenced or were influenced by clergy families. Allow time for free-flowing conversation. Remember, it is not about getting at the "correct" meaning of an event, but about allowing people to say what the events meant for or to them.

Step 4: On yet another piece of newsprint, the facilitator should record observations about the congregation's history of relations between clergy families and the parish. This is a time to share and appreciate, not to develop hard and fast expectations of either clergy family or congregation. Participants will need time to discern what practical implications may be drawn from this exercise for their life together. Then offer a prayer or food or some way of celebrating the beginning of a new relationship and appreciation of the past.

5. E. 1. Exit and Entrance Issues: Introduction

Editor's note: This introduction provides a context and theoretical background for the next two sections, the first of which is a worksheet for the family of clergy to use as they make a transition and the second of which is an outline for a two hour discussion with partners and spouses of clergy (and maybe the clergy too) in a group setting. All three sections have adapted from the Fresh Start curriculum as it has been adapted for families of clergy in the Diocese of Maine. The Fresh Start module has drawn from New Beginnings: The Pastorate Start-up Workbook by Roy Oswald, available through Alban Institute, No. AL111

A good exit helps ensure a good entrance.

Episcopal liturgies are very intentional about helping worshippers enter and leave worship services. On a Sunday morning for instance there are ushers whose primary job is to help people enter gracefully and find whatever they need. There are standard prayers, often music, and a collect of the day. All of these things help prepare people to worship. The same is true at the end of a service when the congregation is dismissed. Congregations develop their own traditions about when to start talking in the sanctuary—before or after a postlude, or after candles are extinguished, and so on. Likewise, it is important for clergy, family of clergy, and congregations to say “hello” and “goodbye” in a planned and intentional way when ministries begin and end.

Transitions take time!

Transition for a congregation begins when a resignation or ministry change is announced, and lasts up to one year after a new clergy person with their family has arrived to take on new responsibilities. This may include the interim time, with its own set of entrances and exits.

Transition for a clergy family begins when the clergy person accepts a new position and announces her or his departure date, includes goodbyes in the previous setting and lasts up to a year after the new position has officially started. There is usually some overlapping time of exits and entrances in different settings.

Transition teams for exits and entrances

Change is often unsettling, which can encourage people to try to rush through change and declare a “new normal” before new routines are actually in place. The Alban Institute’s research is very clear that **the exit actually starts from the time a resignation is announced to at least one year into the new position**. Thus, when a clergy person announces she/he is leaving on March 1st, that congregation starts to say goodbye and begins a transition process immediately. If the new clergy person and their family does not arrive until June 1st of the following year, that congregation will have a total of 25 months of transition. The new clergy person and their family will have 14 months or so of transition (from announcing the new call to 12 to 18 months after arriving at the new congregation). It is important for everyone to realize the impact of this “transition process” on all parties. These time frames also apply to clergy and their family entering assistant or associate positions, especially where there was a previous incumbent.

Congregations who establish “transition committees” specifically to oversee goodbyes and hellos will provide an invaluable foundation for the new ministry. They can help clergy, and family members when relevant, say goodbye gracefully to the various groups and individuals, they can serve as a buffer for some congregational acting out towards clergy and family, and they can be the ones providing resources, making healthy introductions, and overseeing the welcome process for the new clergy and family. If the congregation is too small for a separate committee, appointing one or two vestry members or lay leaders to be “shepherds” could also work. The point is to show that healthy entrances and exits are beneficial for clergy, clergy families, and the congregation.

Goodbyes are often harder than hellos. The exit period is much shorter and fraught with conflicting emotions within the clergy family and congregation. Negative acting out at the end of a relationship can obscure memories of the whole relationship; intentional sharing of the joys and struggles within a relationship can bring healing to both parties. Having one or two people who are skilled at naming uncomfortable emotions, who think systemically about the goodbyes that need to be said, and who can remind congregants, clergy, and clergy family members about the benefits of healthy closure can be an invaluable asset to all involved.

5. E. 2. Exit and Entrance Issues: A worksheet for families of clergy

Editor's note: This section requires reading section 5.E.1. Exit and Entrance Issues, An Introduction to be very useful. This document is meant to support family members of the clergy person, probably the partner or spouse but perhaps older children, in times of transition.

The Elements of Transition

Common elements of transition time include:

- Grief
- Stress
- Exhaustion
- Excitement/Anticipation
- Enthusiasm
- Fear/Anxiety
- Hope

In a family, each member has their own endings and beginnings to go through, depending on age and life circumstances, and their own ways of dealing with change. In some cases the move could be to accommodate a partner's or spouse's job, but usually one person is more excited than the other to be moving on, with resulting feelings of guilt, resentment, anger, or disappointment at not sharing joys and hopes together. Children often have the least choice in the matter, and even if the move may ultimately be to their benefit it may not seem so at the time. A good prayer is that at any one time someone will be sane enough to keep track of where everyone else is emotionally, that family members be gentle with each other, and that the times of sheer negativity pass quickly. Just naming the process of change and some of the likely emotions may help the family as a whole. If adults list together the key goodbyes and hellos for each person, when they happen there could be a family prayer, or hug, or cheer—some way to acknowledge another step taken to new life.

During the goodbyes, clergy will also be dealing with the grief, anger, anxiety of congregation members. It is all too easy to bring those emotions and responses to them home to a family that has its own work to do. It may be helpful to ask a friend or spiritual director or support group specifically to help process the congregation's responses, to be as clear as possible about whose feelings are whose. That group could also help the clergy person identify and complete goodbyes with home-bound parishioners; with chairs of committees; with the vestry; choir, altar guild, etc. Exit interviews with the wardens, vestry or key leadership groups or people may also bring closure for both parties.

At some point relatively soon after the last goodbye is said, it may be useful for the family to "debrief" their exit experiences with each other.

- How did the congregation say goodbye to you and your family?
- How did you and your family say goodbye to the congregation?

- How did you and your family say goodbye to the other jobs, schools, activities, places that were important to each person?
- What was left undone?

During the longer entrance period, it is important to remember that while the clergy member enters a community of support with a specific role, other family members may not. Members of the new congregation's leadership who are very intentional about providing information and resources about where the family members can find new networks (anything from hair dressers to play grounds to AA meetings or the gym) can make a transition much smoother for the family.

Here are some more common dynamics of entering a new ministry:

- High expectations for all involved
- Intense isolation (especially for the family)
- Clergy person comes as a winner (victor in the search and call)
- Clergy and their families do not know the congregation and vice versa
- The congregation's pattern is set, as is the clergy person's and their family's.

The clergy person comes to the congregation as a "winner," usually having been chosen instead of other people. Thus, there is a positive sense on the part of the congregation that they have "won the prize" and on the clergy's part that "they are the prize." Expectations are also high: "this priest will soon fix everything that's wrong with the parish without changing anything." "This is my dream parish where all my skills will be used well and none of my faults will show." Clergy and congregation are usually on their best behavior, with the family on the sidelines of this dance, more unsure of who will welcome them and how.

In the first weeks or months having a member of the congregation whose job it is to "shepherd" the family could vastly ease entrances. Someone who initiates questions such as "what resources do you and/or your family need?" every so often *for the first year* is a real blessing. If one is not soon apparent, it's legitimate to ask a warden to find someone to assume that role.

It will be very helpful to talk with members of the congregation, probably either vestry or the search committee if there isn't a transition committee in place, about the way they said goodbye to the previous incumbent and her or his family.

- How did they say goodbye?
- How did they send the clergy and their family off? Were they able to complete the goodbye for the most part? Or did the person and their family just disappear with no planned exit?

The effects of good or bad goodbyes linger, but even in the worst case some retrospective awareness can help identify which hellos need to be especially well crafted and explain some otherwise odd behavior on the part of some members of the congregation (e.g. anger at the new partner because the old spouse promised he'd run a fundraiser and then moved).

5. E. 3. Exit and Entrance Issues: Outline for discussion

Editor's note: This section requires reading section 5.E.1. Exit and Entrance Issues, An Introduction to be very useful. This module is an outline for a 2-hour meeting of a group of spouses or partners of clergy within the first three months of a new cure to support each other in saying hellp and goodbye well. There are suggestions for follow-up meetings if desired over the first twelve to eighteen months.

Immediately preceding this outline is a worksheet meant for family members of clergy to use as they make a transition.

The following discussion topics can help participants become aware of the various issues involved in exits and entrances. All require newsprint and either a facilitator or a scribe and a time-keeper; hints for facilitators are given below. Each topic can take 15-20 minutes, and within a two-hour format there would also be time for food and general sharing. The group should begin with simple introductions of everyone present.

The Elements of Transition

Given the length of time and issues involved in a transition, what do you think are some of the common elements of the transition time?

- For a clergy person?
- For a congregation?
- For the clergy family?

Ask participants to "brainstorm" some answers to this question for the clergy, the family of clergy, and the congregation. Begin with one-word answers and consider putting them on newsprint in three columns: "Clergy" in one column, "Family of Clergy" in another and "Congregation" in the third. (Note that there should be some similarities.) Ask participants to "say some more" about each of the elements they have listed for clarification.

Some of the "classic answers" include some of the following emotions and insights. Compare this list with your group's list.

- Grief
- Stress
- Exhaustion
- Excitement/Anticipation
- Enthusiasm
- Fear/Anxiety
- Anger
- Loss
- Abandonment
- Guilt
- Relief

Ask if your participants have any reaction to this list. Any surprises?

It may also be helpful to draw a time line of how long to expect these emotions to influence behaviors from the announcement of the resignation in the first congregation to initial entry and then adjustment to the new congregation: emotions don't neatly go away once the physical move is accomplished. The institutional church has become much more intentional about attending to the various emotions of a congregation during an interim period. There is usually less attention to the lingering effects of emotions around exiting in the life of the family of a clergy person.

Elements of the clergy's and their family's exit from previous position.

Each clergy person and partner or spouse should spend 10 minutes reflecting together on these questions. Offer another 10 minutes for each couple to share one or two highlights or insights they gained from their reflection.

- How did the congregation say goodbye to you and your family?
- How did you and your family say goodbye?
- What was left undone by you, your family or the congregation?

Most of us tend to have a fairly consistent way of saying hello and good-bye. We use it in social situations, and we use some modified version in institutional situations. Here again, we are holding up and asking people to look at the maxim: **In order to have a good hello you need to have a healthy goodbye.** Reflection after the fact can shed light on healthy and less healthy patterns of saying goodbye, can identify some residual emotions, and possibly reveal some work that still could be done to bring more closure.

Often these stories will link to some of the emotions listed earlier: If there was a strong tie to the former position, staff and/or people, there will be an increased sense of isolation and grief. Listen for what people are saying between the lines.

Elements of the congregation's exit from the previous clergy and their family

This will probably require some homework after this session, asking relevant members of the congregation to share their stories of saying goodbye. A good interim would have done this work with the congregation and so it will be easier for congregation members to articulate aspects of their exit process. If not, it will help the congregation recognize that there was an exit process, whether intentionally planned or haphazard, and give the new clergy person a sense of what work may yet need to be done. Perhaps these questions could be part of a vestry meeting.

- How did the congregation say goodbye?
- How did they send the clergy and their family off?
- Was there an exit interview with the wardens and/or bishop? Is there information there to be shared?
- How did the clergy person say goodbye? Did she/he exit well with home-bound parishioners; with chairs of committees; with the vestry; choir, altar guild, etc.?

- How did the congregation send the person and their family off? Were they able to complete the goodbye for the most part? Or did the person and their family just disappear with no planned exit?
- What could or should have been done:
 - For new clergy and their family?
 - For the congregation?
- Is there a need for any “make up” work for that which was not done?
- What might that look like?
- Is there anything that needs to be done now to help things move along, and what resources might the diocese have to help?

Emotions at the beginning of a new cure

The moving vans have left, the basic pots and clothes are unpacked, and the first Sunday is coming. What are some of the emotions and expectations of the first three to six months for clergy, clergy family, and congregation? Again use one sheet of newsprint for each person or group.

Some classic answers:

- High expectations for all involved (for congregation: “this priest will soon fix everything that’s wrong with the parish without changing anything.” For clergy: “This is my dream parish where all my skills will be used well and none of my faults will show.”)
- “Best behavior”
- Intense isolation (especially for the clergy and their family);
- Hope;
- Clergy person comes as a winner (victor in the search and call);
- Clergy and their families do not know the congregation and vice versa;
- Congregation, clergy and clergy family all bring a history and style of welcoming and being welcomed
- Anxiety over new beginnings
- Search for new information about basic resources
- Feeling slow and sometimes “stupid” because key pieces of information are missing
- Residual feelings of guilt, loss, grief, etc. from leaving the previous cure

Compare this list with your group’s list. Ask if your participants have any reaction to this list. Any surprises?

Emotions six-eighteen months into a new cure

As the entry transition proceeds, the family may be becoming more comfortable with the new house, new jobs and schools, and new routines just as the initial overly high expectations on the part of clergy and congregation are being dashed. Maybe a similar dynamic is happening in the spouse’s new job. Remember that the entire first year is often still part of transition, and continue to be gentle with each other, celebrating new blessings, mourning losses that may only become apparent over time, adjusting expectations, and discovering a “new normal.”

It may be helpful to reassemble the group at least one more time, maybe every three months to check in with each other, share “best and worst” stories of entrances, the most surprising events, new sources of joy and places of struggle. Some questions to start discussion:

- Can you trace the emotional trajectories of each family member since the move?
- What expectations about Sunday mornings, about the new home, about new settings (schools, jobs, opportunities), or about the fit between family and congregation still feel true?
- What expectations have proven false (for better or for worse)?
- What’s the best and worst new thing that has happened in the move?
- What are some of the things each family member misses most about the old place?
- What are some of the things each family member is most pleased about in the new situation?
- How have family members grown from this change?

FOOTNOTE: This module has drawn from *New Beginnings: The Pastorate Start-up Workbook* by Roy Oswald, available through Alban Institute, No. AL111.

5. F. Welcoming And Incorporating The New Rector And His [Her] Family

Diocese of Northwestern Pennsylvania

Editor's note: The next six pages provide one example of how one diocese presented the information in section 5 in a one and a half day workshop.

Welcoming letter to the vestry and congregation about the new rector

We Welcome to ... *[Church name, church location]*
 [Priest's name + spouse's name]

October 2003

1. **Welcome your new rector and his [her] family.**

A thorough and prayerful search was done and it has been completed.

2. **Accept him [her] family into the parish community, into the [Oil City] community and into the diocesan community.**

Remember: the search is over; the rector and his [her] family are not here "on trial."

3. **Maintain confidence in the new rector.**

*Mistakes will be made during the transition times and should be expected.
They are not fatal; they can be taken in stride. Remain calm.*

4. **Support the new rector: allow him [her] to lead.**

A lively, healthy sharing of information between new rector and parish leaders allows the airing of new ideas as well as a review of the old ways of doing things. Parish leaders can provide honest feedback about probable congregational reactions to ideas and proposals. BUT lay leaders also have a responsibility to support the new rector should s/he decide to proceed with a new program or new way of doing things.

5. **Encourage realistic expectations.**

Your new rector is a human being, just like you.

6. **Remember that it takes time to build a solid relationship between rector and congregation.**

As in all new relationships, the building of mutual trust between Rector and congregation is basic to a good relationship.

7. **Reach out to your new rector and help him to feel at home in a new community of [Christ Church] and a new civil community[Oil City].**

See "Welcoming the New Rector."

NOTE: *This paper is always personalized with the current date, proper names of the church, location, priest, spouse and the appropriate person pronouns.*

Discussion On Four Phases Of A Calling Process

Deployment Ministry Conference Continuing Education – October 2003, Diocese of Northwest Pennsylvania

Phase One - From Rector announcing leaving to formation of “Search” or Ministry Discernment Committee

Initiating Events:

Does the Bishop always meet with the Vestry?

Not always; often times not; usually the Bp’s representative: DDO, etc.

Make the visit to the congregation early – 1st or 2nd Sunday after rector leaves

We always emphasize a good leave taking – party, etc.

When meeting with the vestry it is critical to:

- Help the vestry understand their responsibility and leadership role
- Understand what the Search Committee needs from them
- Be clear about compensation and housing
- Entrusting the job to the Search Committee
- Develop budget for search process

Interim Time:

- If there has been a long pastorate, abuse or conflict – always use an interim
- Interim training is not always required but rather good parochial leadership experience
- Have in-house training for interims
- Sometimes IMN folk have been previously unsuccessful as parish priests.

Consultants:

- One diocese uses “Transition Companions” who are volunteers, serve only one congregation at a time. Usually they are formerly a prominent member of a search committee.
- Consultants are paid in some places.
- The client is the vestry.

Phase II From the parish profile to getting candidate names

Why should we do this phase at all, i.e., discernment/profile?

- for the parish it creates a marketing tool and a no-risk introduction for potential candidates
- for the position it creates a sense of the gifts needed for leadership

This phase is time consuming. Sometimes only produce a “profilette,” a mini-profile. This is especially true if there are no interims available.

Is it reasonable to skip this process? Time apart from the former rector is important. What is the parish’s identity apart from the rector? An interim minister is required.

We already differentiate among several search options: traditional search, targeted search, priest – in-charge search. Who identifies the candidates shifts from parish to diocese. Staff does the

Candidating. Must practice good stewardship of candidates.

- Cuts time required.
- Requires trust in Bishop and Bishop's Office.

Re-visioning takes place during interim process. Percept work. That work not done in shorter process.

Strategic planning v. interim tasks. Sometimes parishes know who they are and where they're going. They need to plan the next steps.

We need to differentiate among congregations. Congregations have different needs. All don't need to do interim tasks. All can't afford interims.

There have been negative experiences with interims. Professional interims sometimes produce negative results because they have their own agenda and expectations.

Communication regarding whatever process with whole congregation is essential.

Do interim tasks with the whole congregation not just small groups.

Phase III From initial screening to Letter of Agreement

SCREENING: We talked about various ways to do screening:

- Some dioceses screen before Search Committee receives names; others after
- We had 8 variable ways of doing this – one from each person in the group!
- Variable often depended on the position (full time or part time) and other responsibilities the DDO had.
- Also important factor was the past history between the diocese and the congregation.

QUESTIONS:

- Some sent with initial inquiry and congregational packet
- Different kinds are sent. One person reported that the questions related to the skills and goals from profile.

Phase IV From moving to welcoming to Fresh Start

- MOVING: Raised up issues of naming a cap on moving expenses the parish will pay; diocese has a revolving fund to help with moving expenses and get paid back over time
- WELCOMING: Discussion on what a parish does to welcome priest and family and what a diocese does to welcome a priest and family.
- NEGOTIATING: Need to educate clergy about costs, questions to ask, etc. before they enter negotiating phase.
- MMR: Some folk need a review; some actually need a performance evaluation. Mentioned that new resource is coming in December through Fresh Start.
- FRESH START: Discussion on some require; some have in Letter of Agreement; how to help clergy see need; etc.

Welcoming the New Rector and family information sharing Diocese of Northwestern Pennsylvania,

Family

Information for search/transition committee to give to parish

1. Pictures of Priest and Family Members
2. Biographical Information on Priest and Family Members (including interests, hobbies, sports, etc.)

Information for parish representatives to suggest to rector's family

3. Assistance in identifying Doctors, Dentists, Lawyers, Accountant/Tax Person, Auto Repair
4. Location of Medical Facilities
5. Community Resources
6. Schools and Colleges
7. Shopping Facilities
8. Cultural and Recreation Opportunities
9. Special Needs Program(s)

Parish

1. Neighborhood Gatherings/Dinners
2. Visit with Priest to Shut-ins
3. Invitation to Dinner in Parishioners Homes
4. Orientation to Parish Programs
5. Orientation to Parish "News Network"/Communications (formal and informal)
6. Orientation to Parish Finances/Insurance/Buildings
7. Sharing of Parish's history, sense of itself, what it finds significant
8. Results of Mission and Ministry Discernment Process
Archdeacon Dennis A. Blauser, Canon Sharon L. Davenport
Wardens and Vestry Search Committee

9. Parish Directory (Pictoral?)
10. Name tags @ Parish Functions
11. 3x5 Cards for each household with family data

Community

1. Local organizations
2. Invitations to Rotary, etc.
3. Orientation to Community Programs/Resources/Activity
“Y”, health club, golf and other recreational activities
4. Head of Clergy Association to invite Rector to Meetings

Diocese

1. Dean to invite Rector to Clericus
Another clergy to take rector to first meeting
2. Invitation to Fall ECW Program
3. Invitation to Diocesan Council Meeting
4. Orientation to Diocesan Programs/Resources
5. Orientation to Diocesan Convention and pre-Convention Deanery Meetings

5. G. “Preparing for Life as a Clergy family”

Retreat for Spouses of Seminarians, Sewanee School of Theology

Editor’s note: This is the outline of a workshop for spouses of seminarians at Sewanee, offered in January, 2002. It included presentations by recently ordained clergy and their spouses.

The Spouses of the Seminary Cordially Invite and Encourage you to Attend

“Preparing for Life as a Clergy Family”

An informational panel discussion with guest panelists from Sewanee and beyond to help us with the transition from seminary life to clergy family life.

Friday, January 25th

5:30pm – 6:00pm

Wine and Cheese Reception – Faculty Lounge

6:00pm – 7:45pm

Panel Discussion – Hargrove Auditorium

7:45pm Compline

and

Saturday, January 26th

9:00am – 11:45am

Panel Discussion – Hargrove Auditorium

Noon – Lunch in the Refectory

Panelists

The Reverend Canon Whayne and Dana Hougland

The Reverend H. Hunter and Prestine Huckabay

The Reverend Annwn and Dixon Myers

The Reverend Polk and Mary Jo Van Zandt

Please let us know that you are planning to attend by signing up on the sign-up sheet located near the “white board”

Childcare is provided – sign up near the white board or call Laura McCown at x2776. The deadline for signing up for childcare is noon on Wednesday, January 23rd. Please feed your children before you bring them on Friday night and provide a lunch for them on Saturday.

The Spouses of the Seminary present

“Preparing for Life in the Parish”

**An Informational panel discussion to help us with the transition
From seminary life to clergy parish life.**

Guest Panelists:
The Reverend Canon Whayne and Dana Hougland
The Reverend H. Hunter and Prestine Huckabay
The Reverend Annwn and Dixon Myers
The Reverend Polk and Mary Jo Van Zandt

Facilitator: The Reverend Rusty Goldsmith

Friday, January 25, 2002 6:00 pm – 7:45pm

Welcome and Prayer.....The Right Reverend Duncan Gray
Overview of Event.....The Reverend Rusty Goldsmith
Introductions.....Guest Panelists
Session 1 ~ Transition from Seminary to Parish
Compline.....Sue Hardaway

Saturday, January 26, 2002 9:00am – Noon

Morning Prayers.....Maria Tuff
Session 2 ~ Roles and Expectation
Brief Introduction to February Session.....Dr. Larry DePalma
Break 10:30 – 10:45am
Session 3 ~ Sources of Stress/Sources of Peace
Noonday prayers.....Rebecca DePalma

Please proceed to the Refectory for lunch.

An Outline of Discussion Topics
“Preparing for Life as a Clergy Family”
Friday, January 25 and Saturday, January 26, 2002

Session I – Friday Evening, 6:00 – 7:45pm

Welcome and Prayer
Objectives of Event

Brief self-introduction by panelists (limited 5 minutes per couple)

- Married (children) during discernment process/seminary?
- Joint decision; surprise; supportive?
- Diocesan support of family?
- Seminary experience, Positive or Negative re: family?

Transition from Seminary to Parish

- What did you miss the most/least?
- Moving and Settling in Transition Committee?
- History of Predecessors in Parish
- Pitfalls and Angels

Compline – 7:45pm

Session II – Saturday Morning, 9:00 – 10:30am

Morning Prayers – 9:00am

Roles and Expectations

- * Priest's expectation of Spouse and vice versa
- * How to support one another and remain yourself?
- * Who is the Spouse's priest?
- * Who is the Priest's priest?
- * Parish's expectations of family/children
- * Living in a Fishbowl
- * Spouse's involvement in parish – how much is just right?

Dr. Larry DePalma will do a 3 minute lead into February topic –
Transference, just before the break

Break – 10:30 – 10:45am

Session III – Saturday Morning, 10:45am – noon

Sources of Stress

- Saturday/Holiday Stress
- Family Finances being an open book
- Dealing with parish issues at home
- Parishioner criticism of Clergy and/or Spouse
- Parish issue raised with Spouse
- Weddings, Funerals, Baptisms, etc.
 - ~ Spouse attendance?
 - ~ Gifts?
- Time management

Sources of Peace

- Friends – Inside and Outside the Parish
- Self-Care
 - ~ Vacations
 - ~ Continuing Education
 - ~ Sabbaticals
 - ~ Daily Routine
- Rewards of the Vocation for clergy and significant others

Noonday Prayers – Noon

Lunch in Rectory

Thank you for agreeing to participate

We welcome your suggestions as to topics for discussion.

There will also be a question and answer period with the “congregation” during these sessions

Survey(evaluation)
Spouses of the Seminary
“Preparing for Life in the Parish”

Part 1: Please respond to the following questions, rating your answers
From 1-5, (5) being very helpful and (1) being not helpful.

Session I – Transition from seminary to parish

How helpful were the panelists in addressing your concerns about the transition from seminary to parish life?

very helpful 5 4 3 2 1 not helpful

How helpful do you believe the discussion of the transition from seminary to parish life will be to you following graduation?

very helpful 5 4 3 2 1 not helpful

Session II – Roles and Expectations

How helpful were the panelists in addressing your concerns about roles and expectations?

very helpful 5 4 3 2 1 not helpful

How helpful do you believe the discussion on roles and expectations will be to you following graduation?

very helpful 5 4 3 2 1 not helpful

Session III – sources of Stress/Sources of Peace

How helpful were the panelists in addressing your concerns about stress and sources of peace?

very helpful 5 4 3 2 1 not helpful

How helpful do you believe the discussion on stress and sources of peace will be to you following graduation?

very helpful 5 4 3 2 1 not helpful

Part 2:

Rate the length of the program:

Too long

Too short

Just right

Was the panel format a good method of providing this type of information?

Yes

No

Was the date and time of the program convenient?

Friday evening

Yes

No

Saturday morning

Yes

No

Was Hargrove Hall ("the Pit") a comfortable and convenient setting for the program?

Yes

No

Would you attend future SOS events of the subject of Clergy life?

Yes

No

Which of the following topics would you like to see covered in more depth? Rank the topics from 1-5, (1) being your 1st choice.

_____ Clergy Children (PKs)

_____ Clergy Finances

_____ Time Management and Boundary Setting with the Congregation

_____ Clergy Marital Stresses

_____ Friendships in the Parish

What would you like to see done differently and/or other comments?

6. CLERGY FAMILIES IN CRISIS OR CHANGE: WHAT'S DIFFERENT?

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6. A. Changes in clergy families and how to support them

Here are some examples of changes that can occur in any family, but that have implications for parish life, and maybe for those in non-parochial positions as well. There will be no surprises to anyone familiar with clergy life, and there have been many more crises and changes. The goal is to suggest some specific interventions that may alleviate pressure and promote the health of the families of clergy so diocesan staff and others concerned with family well being can be proactive when necessary.

Illness in the clergy family

Example: A rector has been in a small parish for over forty years, and with his wife raised their children in the parish. His wife is diagnosed with cancer, and the rector spends time caring for her in illness and death. The parish is supportive, bringing food, prayers, tokens of support and concrete help. In the year or so after her death however there were rumblings in the parish that “Father is more remote, disengaged, not taking care of us anymore.”

When there is a death in the clergy family there are ripples throughout the parish. Often there is genuine affection among clergy, clergy family, and parish. The deceased family member may have been involved in the life of the parish as well, so the loss is felt by many. Sudden deaths or other circumstances may require even more intentional care of family and parish. Yet after the death, grieving of parish and of priest, can take many different forms. In larger parishes assisting clergy can meet pastoral needs of the parish, and give the priest space to grieve as he or she needs. When the priest is seen as the sole provider of pastoral care parishioners can fear, fairly or not, that their needs will be neglected or they will be left uncared for. In smaller parishes the church (local clergy? Bishop’s staff? Archdeacons?) may need to think intentionally about how to provide more pastoral coverage, or address needs of parish and priest for a while after the death. The more explicit such care is, and the better it is communicated to clergy, family, and parish, the better. Long term, and before a crisis arises, establishing a more mutual model of clergy nurturing gifts of pastoral care within the parish could also help parishioners feel more secure that their needs will be met.

Some similar intentional planning and communication of plans should be made if a member of the clergy family becomes permanently disabled. Diocesan staff should initiate conversations about special construction needs in church-owned housing, or about special financial or time constraints that may arise because of the disability. On a related topic, contracts should have some stipulation about how long a family can remain in church-owned housing after the death or permanent disability of the clergy member.

Birth or adoption of a child

Example: A rector announces to vestry the impending birth or adoption of a baby. Even with the best of parental leave agreements in place in the letter of agreement, there is bound to be some resentment at the temporary inconvenience of leave. That much is true in most jobs. Also in many jobs, including parish clergy, there are different expectations on women and men about

the length and conditions of leave from the employer and from society in general. The implicit and explicit pressures on men not to take full leave are greater in many cases than on women. I've heard of cases where parishes want reduced leave when babies are adopted since there is less physical recovery time necessary for women (!); I've seen letters of agreement that say that parental leave doesn't include Sundays, and I've also heard of women in lay professions called by their boss mid-leave "just to deal with this one project." All of this points to the necessity of including parental leave clauses in all letters of agreement with people of child-rearing age. Diocesan models and mandates about parental leave may help the clergy and clergy family treat themselves more fairly. A letter to wardens and vestries from diocesan staff reiterating their expectations of how families are to be treated would be even more supportive. Ideally the way parishes treat new arrivals to a family should be a model for the secular world of parental responsibility and justice.

Beyond that, there are ripples in the parish that place unique stresses on clergy. In lay professions when a new parent returns to work, the baby is usually somewhere else. For many clergy the baby becomes an integral part of Sunday worship, attending services with the spouse, being baptized, being noisy and disrupting services from time to time, bringing life and joy to homebound folks living alone. Everyone is full of advice about what the baby (or older siblings) need, and it can feel as if all eyes are on the new parents, judging their parenting styles. Just having names of clergy families who have gone through this willing to offer whatever support—exchange of funny stories, strategies for dealing with unsolicited advice or criticism from parishioners, maybe a get together. A gift from the bishop's discretionary fund for babysitting to give the parents an unexpected break could be a welcome treat and show concern for the marriage. Having someone from the diocese who has time and experience to listen well call the family "just to check in" in the first year could provide a vital sounding board and make the family feel supported.

Babies wreck havoc with the implicit expectation that clergy should be available 24/7. There's the emotional tension of trying to pay attention to a parishioner's legitimate needs after Sunday service while the partner does everything he can to calm a crying baby who would be soothed with "just ten minutes" at Mom's breast. Clergy nursing babies, however discreetly, raise eyebrows everywhere (that is also true in the culture but there's an added assumption that clergy aren't really supposed to be sexual). The intense level of care that babies require even post parental leave time can again lead parishioners, rightly or wrongly, to worry that their pastor won't be there for them (a systemic parallel to older sibling jealousy).

As babies grow, so can tensions between family and parish commitments. Child care is a huge issue. Finding child care at 7:30 Sunday mornings, or irregular evenings and weekends, as a single parent or when partners are away is not easy. Often day care sites require payment for full days of care, when clergy working hours may include child rearing time mornings or afternoons but child care evenings and weekends when the day care site is closed. Day care assumes a regularity of schedule that doesn't often accommodate the unscheduled emergency pastoral call. Yet in-home private care is beyond the reach of most clergy families unless there are other sources of income than clergy salaries. Juggling child care, so that clergy are available during partners' working hours but as soon as partners come home clergy are out the door, takes its toll on marriages and committed relationships (that issue is not unique to clergy families).

There are no clearcut answers to how to support clergy families with children at home, yet Matthew Price's research among other sources suggests that this is an issue with implications for the whole church. Stresses within the parish over authority and leadership on everyday maintenance tasks feed into a relatively low level of satisfaction with family life, especially for women clergy, with the result that "approximately one-sixth of parish clergy regularly consider leaving parish ministry for another ministry in the church, a figure that is even higher for female clergy and clergy who have children at home" (Matthew Price, Four core findings from Church Pension Fund Research and Clergy Wellness, from "State of the Clergy 2003, July, 2003, available in the appendix).

Language about how to honor multiple vocations to family life and to ordination may help clergy resist the temptation to care for the parish family at the expense of one's own. Distributing research like Bob Lefavi's article on time management, ideas for programs for clergy children, and any other material explicitly naming the issues unique to clergy families may be useful. The more issues of clergy family life can be addressed holistically, the healthier the church will be.

Burgeoning romantic relationship

Example: a parish hires a single straight clergy person, who at some point wants to begin a romantic relationship with someone outside the parish (the dynamics of clergy dating within the parish opens another set of issues outside the purview of this example). The explicit norms of the church are that Christians are to remain celibate until marriage, yet the norms of the culture permit if not encourage intimacy long before that point. The difference between a parish priest dating and any other person dating center around what it means to "be a wholesome example" and the public nature of parish life. In urban areas it may be possible for the priest to remain private about her or his dating until she or he wants to introduce the beloved to the parish, formally or informally, although I have heard enough jokes about whose car is parked in front of my house all night to know that parishioners pay attention to comings and goings in the rectory (and I'm married!). But burgeoning clergy romances face unique issues of observation and judgment as soon as they are known, that influence clergy work and private life.

What can the wider church do to support single clergy as they begin relationships? We need a very public discussion of broader Christian norms of faithful sexual ethics for clergy and laity engaged in sexual relations outside of marriage. Single clergy may want to initiate conversations with each other to exchange stories and strategize about how best to respond to issues that may arise.

Beginning a committed same-sex relationship

Example: a parish hires a single gay clergy person. In some situations the clergy feels they must be completely "in the closet," so no one in the parish knows. In other situations the vestry and or search committee know; in some situations the priest can be completely open and everyone is aware. Whatever the extent of being "out," when gay priests find themselves ready to make a long-term commitment and bring their prospective partner into parish life and the rectory, different dynamics ensue than when the eligible straight curate or rector announces an

engagement. When announcing their relationship means the termination of work in a particular parish, other dynamics are unleashed.

Here there can be no generalizations across the church. Yet in general, the more explicit diocesan staff can be about norms and expectations for the ways gay, lesbian, bisexual and transgendered clergy and their families are to be treated by the parish, the better. Dioceses which openly affirm gifts of *all* baptized members of Christ's body and have incorporated practices about health care and other needs of all family members are in a much better place to affirm the new relationship and work with clergy and partner if necessary to help the parish genuinely welcome this addition to clergy family. In other cases the parish's acceptance may nudge dioceses to begin to take the needs of same-sex couples and families more seriously.

Alcoholism or abuse in the rectory

Example: Either the clergy person or his or her partner become alcoholics. In the ideal situation, the alcoholic admits the problem, seeks treatment, and looks for help for the family and the parish. Help for the parish is much more likely when the clergy member is the alcoholic, but it should not be difficult to identify and bring in help for the parish in coming to terms with a partner's alcoholism when the partner is involved in the parish. Diocesan staff may need to develop plans to deal with this situation.

Yet alcoholism is rarely so neat an issue. Denial among the alcoholic, his or her family, the parish and even the diocese is much more the norm. With alcoholism and other family secrets, such as domestic violence within the clergy home, the best help is for people willing to break the silence to know where to find people who will listen, believe them (or at least take their concerns seriously enough to investigate responsibly), and know resources and strategies to provide help. Discuss the issues openly and in as many audiences as possible (such as warden's conferences, ECW meetings, congregational development events) before specific crises arise. The clearer diocesan staff can be that clergy families are not exempt from the family problems that can happen to anyone, that help, not judgment, is available, and that secrecy only magnifies issues the more likely parishioners, clergy, or clergy family members will be to seek help.

Domestic violence can also be an issue in clergy families. Melissa Martin, *For Better or Worse: A blessing or a curse? Domestic Violence in the Christian Home* found that pastors were one of the five top professions for domestic violence offenders (most abusers were military men, followed by doctors, lawyers, police officers, and pastors). Given the public nature of the clergy person's position, it is very hard for family members to find safe confidential places to name the problem and discuss responses. If and when the abuse becomes public, or when one or more family members (including the clergy if she or he is being abused), the news is likely to divide the parish or at least unleash a host of conflicting emotions. Gary Schoener's article, in the section 6.B. of the guide, explores this problem in much more detail.

6. B. Gary Schoener: Notes On Clergy Families And The Impact Of Abuse

Editor's note: this is an excellent explanation of the central dynamics of abuse and its effects on family members. Gary Schoener is a licensed psychologist and Executive Director of the Walk-In Counseling Center in Minneapolis, MN. He has consulted in more than 3000 cases of sexual misconduct by professionals and has written many articles on this topic.

Review of the literature about abuse and family members

Although many writings including our own (Schoener et. al, 1989) have referenced clergy families, or the families of secular perpetrators of professional misconduct, our focus when we look at “Secondary Victims” (Milgrom, 1989), spouses (Luepker & O’Brien, 1989), or “Associate Victims” (Luepker, 1995) has been the impact on the spouse, children, or extended family of the victim – not the offender.

Charles Rassieur’s (1976) pioneering work **The Problem Clergymen Don’t Talk About** had a final chapter done by his wife. It is refreshing to find such a chapter written by the wife of a pastor. Chuck was a clergyman when he wrote the book, but later became a clinical psychologist. He and his wife discuss a variety of relevant topics connected with clergy marriages and pastoral sexual misconduct.

Blackmon’s (1984) dissertation, **The Hazards of Ministry**, examines data on a variety of stressors on clergy as well as issues related to clergy sexual misconduct.

Pamela Cooper-White’s (1995) **The Cry of Tamar: Violence Against Women and the Church’s Response** deals with sexual misconduct by clergy and also discusses spouse abuse, divorce, and related matters in the clergy home. Greenfield (2001) in **The Wounded Minister** discusses pressure on clergy and their families from a variety of sources.

Betrayal of Trust (Grenz & Bell, 1995) discusses some of the antecedents of sexual misconduct by pastors including issues in the marriage and is the one text which discusses ministering to the pastor’s wife and family in any type of depth. Those seeking to minister to wives of offenders should review pp. 118-124 of this book.

Lloyd Rediger (1990) discusses intimacy in the clergy marriage as well as scenarios of sexual misconduct by pastors in **Ministry & Sexuality: Cases, Counseling and Care**. Ciarrocchi & Wicks (2000) discuss a number of issues in clergy families as well as how they therapeutically respond to them in **Psychotherapy with Priests, Protestant Clergy, and Catholic Religious: A Practical Guide**. In both the relevant information is spread out through the books rather than in one chapter.

There are some useful sections in **Bad Pastors: Clergy Misconduct in Modern America** (Shupe, Stacey & Darnell, 2000). Many have found Peter Rutter's (1989) **Sex in the Forbidden Zone** helpful in understanding the dynamics of sexual exploitation by professionals.

The Menninger Clinic at one time ran a support program for spouses and families of physicians who had been sued or charged with malpractice. This was not specific to sexual misconduct – malpractice in general. The videotape of the program was previously available through the American Medical Association auxiliary, and it began with “depressed, isolated, ashamed.....,” describing the experience of the accused physician's family as having many of the symptoms which we normally associate with the victim of professional misconduct.

It is a sad commentary that this tape is not only no longer available from the American Medical Association, but that nobody there seems to remember it. Seeking a copy, I then contacted the Menninger Clinic, which also lacked knowledge of it although one staff member “vaguely remembered it.”

Unique Characteristics of Clergy Families

To begin with, families of clergy have always been under a microscope, with expectations that they live model lives and that they live in a fish bowl. It is very difficult for any family member to obtain help for problems and they have – even under the best of circumstances – a challenge in maintaining such an image.

This has driven underground, even more than usual, things such as spousal abuse. It has also made marital counseling hard to find. First of all, you probably can't go to your pastor since he or she is your spouse. Secondly, local professionals may be “out of bounds” due to not only privacy but other professional connections.

Clergy, for the most part, are paid very low salaries so that anything which affects employment status or future is often more threatening than most secular professional's experience. Historically – although this is changing – there is the problem of spouses often ending up working “cut rate” for the church. Even when they are professionals they may end up donating their skills and time, or work for a pittance.

Additionally, where clergy live in residences provided by the church (parsonages) they do not accumulate equity and thus are destined to have a bad situation for long term financial security. Many do not have adequate retirement plans.

I emphasize some of these financial issues because for the most part they impact on clergy families' ability to obtain outside help, and also the degree to which they are at risk financially any time a complaint impacts their job.

Last but not least, of all professions, clergy have the least control over where they live. Someone seeking a church in the country may end up with his or her only option being a church in the inner city. Someone who has lived all of his or her life in the inner city and who likes city life may end up in a small town. What about the children and the spouse in this arrangement.

Will the schools be congenial learning experiences for the kids, or part of a nightmare? If a child has special learning needs, will the local school system be adequate?

Furthermore, what are the employment opportunities for the spouse? This relates to family income, life satisfaction, personal development, balance in life, and being able to meet people outside of the church context. Clergy spouses' scores on measure of stress often equal their husband's, struggle with ambiguity in their role and others expectations of them, and ironically are often lacking a pastor to go to since they belong to their husband's congregation (Oswald, 1984).

Clergy wives and misconduct – a historical perspective

The view during the 19th century and much of the 20th century was that protestant clergy were innocent and unsophisticated and an easy target for manipulative women seeking to pull them off their pedestal. Their wives were somehow expected to have to keep an eye on them to prevent this. For example, Corra Harris, the wife of a Methodist minister, articulated this view in **A Circuit Rider's Wife**, published in 1910 (and serialized in the **Saturday Evening Post** the same year), includes the following narration by Mary, wife of a Methodist minister. Note the section I have underlined:

...when we hear of a minister who has disgraced himself with some female member of his flock, my sympathies are all with the preacher. I know exactly what has happened. Some sad-faced lady who has been "awakened" from a silent, cold, backslidden state by his sermons goes to see him in his church study. (They who build studies for their preachers in the back part of the church surround him with four walls of moral destruction and invite it for him. The place for a minister's study is in his own home, with his wife passing in and out, if he has female spiritual invalids calling on him.)

This lady is perfectly innocent in that she has not considered her moral responsibility to the preacher she is about to victimize. She is very modest, really and truly modest. He is a little on his guard until he discovers this. First, she tells him that she is unhappy at home....

...He sees her reduced to tears over her would-be transgressions, and before he considers what he is about he has kissed the "dear child." That is the way it happens nine times out of ten, a good man damned and lost by some frail angel of the church. (Harris, 1988, pp. 81-83)

So, the solution is to have *the pastor's wife pass in and out of his office so that he keeps his hands off of a parishioner*. Perhaps when the pastor goes for pre-marital counseling, their own pastors should forewarn the wife to be that she will be expected to combine the duties of a policewoman and patrol officer as regards her own husband to be and then ask if she still fancies the role.

But this is not all. In Corra Harris' book Mary's duties as the pastor's wife go beyond keeping an eye on William, her husband. She in fact has to actively intervene to prevent trouble.

The book relates how one of these attempted seductions was nipped in the bud by the pastor's wife, Mary, by privately confronting the woman parishioner, after having watched with chagrin that:

...William was always cheered and invigorated by her visits. He would come out of his study for tea after her departure, rubbing his hands and praising the beautiful, spiritual clearness of her mind, which he considered very remarkable in a woman. (Harris, 1988, pp. 83-84)

Mary proposes a solution to this problem:

Someone who understands real moral values ought to make a new set of civil laws that would apply to the worst class of criminals in society--not the poor, hungry, simple-minded rogues, the primitive murderers, but the real rotters of honor and destroyers of salvation. Then we should have a very different class of people in the penitentiaries, and not the least numerous among them would be the women who make a religion of sneaking up on the blind male side of good men without a thought of the consequences. (Harris, 1988, p. 85)

The problem according to Harris: Exploitive male clergy? No, the problem is seductive women. But more pertinent to this discussion, the solution is all in the hands of the pastor's wife. In case you believe that these ideas are from ancient times since Harris' account was of the 1880's, and published in 1910, it should be noted that it was reissued as **The Circuit Rider's Wife** (Harris, 1988) in 1988 and had a second printing in 1990, so somebody still reads it.

Variations in victims

The victim can be someone in the home, a relative, someone in the community, or someone who is a member of the church. Each of these carries with it some unique issues and problems. The most common situation is where the victim is a member of the congregation or a participant in some church activity or church – sponsored institution.

If the victim is a child the family is thrown into disarray. First of all, this sort of sexual abuse is generally viewed as more shameful. Secondly, normally this would involve a criminal charge or the risk of it, and the potential for not only huge legal expenses which the church will not bear, but incarceration. Thirdly, there is a concern about the safety of any children in the home or who are relatives.

In some instances there is no victim but the accessing of pornography is the basis for the charge. Such cases are often confusing to the family because it is less certain what the meaning of the sexual misconduct is in that there is not a victim in the church.

If the victim is an adolescent there again may be some confusion. A late adolescent who looks older than his or her age represents a different situation from one who is young or who appears to be a child. The activity is typically potentially a criminal offense but typically the issue is not whether this is “true love” and whether the pastor is going to run off with the adolescent. (Although with several cases involving teachers the professional has “run off with” the student.)

When the victim is an adult, there is always a question as to whether the pastor will remain involved with the congregant. While typically there is less stigma attached to such a case and while criminal action is less likely, these can be threatening to the marital relationship in a different way.

Criminal prosecution can occur when the victim is a minor or when the offense involves a sex crime such as sexual assault, exhibitionism, etc. In two states – Minnesota and Texas – a clergy person providing individual counseling to a client is guilty of a felony if he or she has sexual contact with the client. This is true even if it is spiritual counseling. In another 20 states a pastor doing psychotherapeutic counseling who has sex with a counselee can be charged with a crime.

Bear in mind that when there are still children in the home, their stress and embarrassment at school and elsewhere in the community can be a very traumatic experience which their parents must help them deal with.

Civil suits

When the sexual misconduct generates a civil suit, the clergy family may have to cope with periodic public exposure and events which re-open sores for many years. Civil suits typically take two to four years, and sometimes take longer when there are motions to dismiss based on the First Amendment. These appeals may end up going up to the state’s Supreme Court.

The fact that the case is still “alive” makes it impossible to put it into the past, and during the discovery portion of the case where there are depositions more information may emerge. The spouse of the offender may have settled into a belief about what happened, only to have that shattered by the exposure of more information.

Needless to say, minimizing, rationalizing, and denial are common among offenders. It is a rare spouse who gets the full story right away and where the story remains the full story throughout the progress of a suit.

If the case comes to trial, sometimes years later, there may be media coverage and considerable embarrassment as the sexual activity and intimacy are paraded before the jury and reported in the media. With adult cases it is common for the pastor to tell the victim that the marriage relationship is lacking or “dead” and that the sex life is poor, so the spouse then has to listen to recounting of such charges.

It is not uncommon for there to be marital problems of an emotional and/or sexual nature, but it is also typical to find that the pastor has done nothing to honestly address these problems or try to get help for them. The spouse may hear these “complaints” for the first time during the case. She may have good reason to be angry and frustrated since the pastoral spouse did nothing to try to address these problems but used them as an excuse to act out.

Keeping the truth from the family

There has been a longstanding tradition for people to be critical of the spouse of the offending pastor, believing that she “knew what was going on” and that she failed to intervene. There is not a shred of evidence that for the most part clergy wives are any different in this regard from any wives.

With this in mind, consider examples of attitudes about reporting as seen through a gossip column of relatively recent vintage. Note that the rebuttal came from the wife of a minister:

In 1986 Ann Landers published a letter from “More Than I needed to Know in Panama City,” who learned on his honeymoon that his wife had slept with five men who were at their wedding including the minister who married them. Among other things, Ann advised: “And for heaven’s sake, tell Sally to keep her mouth shut. The minister doesn’t need the publicity.”

She withdrew this advice when she published a follow-up letter from “Disappointed in Detroit”: “For 32 years I was married to a minister who was protected by people who also kept their mouths shut. In the meantime, my husband was taking advantage of young women to whom he should have been ministering. If people had not remained silent, he would have been removed from his job. The next result was that he caused irreparable harm to all of those who believed he was a servant of God....

In 1989 Landers published a letter from “A Crushed Christian in California” who said that an associate pastor began courting her as soon as he learned of a recent large insurance settlement she had received. As soon as they married, he began dominating her life, frequently citing “God’s Will” as a rationale. She wrote: “Using ‘God’ to control, manipulate, bully and extort is cruel and sadistic. My emotional scars will take years to heal and I may never fully trust a minister or church again.”

All spouses have a serious problem when they learn of possible misconduct in that they are directly impacted – as are their children – by the outcome of any reporting. I have interviewed a number of wives of offending professionals who have struggled with what the impact will be on their children’s welfare of them “blowing the whistle.” Every single one has done the reporting, despite the consequences. It is a sad statement that they are often seen as collaborators rather than victims. Grenz and Bell (1995, pp. 124 – 126) discuss the challenges in assisting the children in dealing with the abuse.

Outcomes

As with the victims in clergy misconduct, there are many outcomes possible in such scenarios for the family of the clergy. Initially in most instances the pastor is put on some type of leave, but not always. On the one hand are outcomes in terms of the pastor's employment:

- 1) Pastor retains his or her job but is on probation of some sort;
- 2) Pastor is sent away for counseling but retains his or her job;
- 3) Pastor goes away for rehabilitation AND loses job;
- 4) Pastor loses job and rehabilitation is suggested;

Depending on the offense, the pastor may lose his or her ministerial credentials. Cases vary as to the likelihood of getting them back, whether rehabilitation is required, etc. One of the realities with rehabilitation is that most of the time the pastor pays for it and it is typically not covered by health insurance. Furthermore, the outcome is always unknown. One can put out the effort and spend the money and end up not returning to a pulpit.

I routinely try to talk with the spouse during any assessment and evaluation, and then during any planning for rehabilitation. It is my belief that the decision to actually undergo rehabilitation is a family financial decision. I feel that it is important for both spouses to seriously consider the financial realities of rehabilitation and compare those with the option of spending the money on training for some other line of work.

Secondly, there are various outcomes in terms of the marital relationship. One thing which makes a difference is the presence of children, and their ages, and whether they are still in the home. With some of the older offenders the children are gone from the home and the community. With younger ones the kids are present and in the community.

- 1) Marriage and family stay together after counseling, with varying degrees of damage.
- 2) Marriage stays together for a time but is badly injured and does not survive.
- 3) Marriage breaks up immediately with the pastor continuing a relationship with the parishioner and eventually marrying her. I know quite a few such examples of this outcome.
- 4) Marriage ends, but not with the pastor having a new relationship. This is often a situation in which the wife divorces the pastor – husband.

It is not uncommon for clergy spouses to be forgiving. A number will tell the offender that they will stick with him but that if he offends again the marriage is over. I have evaluated several men whose wives made that threat, and then when they re-offended carried it out. They were both shocked and angry when the pastor re-offended.

It is worthy of note that this is in fact the definition of an illness. Given a second chance, when someone re-offends under those circumstances you know that they have a serious problem which is not going to be easily remedied. Here we use the example of former President William Jefferson Clinton. Here is a man who reached his dream and who had a number of past “close calls” and warnings and who destroyed himself by re-offending.

Loss of community

It is typical for the spouse and children to be parishioners and to be quite involved in the church for which the pastor is their father (or mother). When a case surfaces it is common for people to feel the need to withdraw and isolated themselves, and very frankly many other members of the congregation also want distance.

So, suddenly, the spouse and children are (1) embarrassed, (2) confused, and (3) isolated and without their normal supports or social situation.

This can also involve parents and relatives who back off as the case unfolds, not being sure what has happened or what they should do.

Everyone needs to understand that this is very harmful and that at the very least it is important to reach out via a call or note and express your love and concern. Silence here is deadly. The family needs to know that people care, even if a way to express it seems unclear.

Lack of control

Whereas the offender often has some knowledge of what is going on and is involved in the process – the investigation, the disciplinary discussions, etc. – the spouse is left out in the cold. Rarely does he or she have any access to information.

As such he or she is in a very helpless position.

If there is distrust in the marital relationship, then he or she may not trust that they are getting the full story from their pastor-spouse. The spouse may claim that his attorney has told him to not even discuss things with his wife, and some attorneys do advise such non-disclosure. Furthermore, the spouse may not be telling the truth.

As a general rule we recommend seriously considering involving the spouse in the investigation via at least an interview, and in the discussions of the disciplinary consequences.

Awareness and knowledge

We routinely interview the spouse as part of our evaluation of the offender. In many instances the wife had no idea what was going on and in fact was effectively lied to by the offender. In other instances the spouse discovered some evidence of misconduct but was silenced by cover-up and lies. In others the spouse was aware for some time but was dependent and had low self esteem and basically couldn't act and report it.

Most of the time the spouse is in a position to put the behavior in to some context and sometimes to help us discern key things about the personality of the offender. We have had a

few who gave us a formulation as to what “makes him tick” which was so accurate that we ended up adopting it.

Support needs

One would pray for all clergy to have good family insurance coverage and to have good coverage for mental health services in place to help with the aftermath. I also believe that a benevolence fund should exist for all the victims – that is, for the identified victim and his/her family, and for the “associate victims” like the pastor’s family.

It would be helpful to have a directory of former spouses or even current spouses willing to talk with others in the same position. Phone and email addresses would be helpful. Nobody can understand the situation for the spouse and children as well as someone else who has been through it.

As a practical matter a support group is not likely due to numbers. However, networking would be useful.

Occasionally there are support groups which are helpful. For example, if drugs or alcohol are involved Alanon can be of immense help. We’ve even had women participate in Alanon just to talk about co-dependency even in the absence of a drug or alcohol problem in the spouse. In some communities there are groups of people who are involved with individuals with sexual compulsivity.

Last but not least, the church itself needs to determine what resources will be made available to the spouse and family. This may be done via getting help from another church or even another faith group – but there is no excuse for not providing it.

Other resources

Any of the articles or books about offenders and why they offend may be of use to the spouse. They like the primary victims are often groping for understanding about “why he did this.” There are materials on the internet posted on sites like www.advocateweb.org which can help with this process.

Concluding note

What has been done for the family of the offender has been so lacking that this is the area where the most improvement can happen. It is shocking that so little has been done or written about these “associate victims” who are always there but seem so often to be “invisible.” It is as though they do not exist.

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7. STATISTICS

7. A. Four core findings from Church Pension Fund Research and Clergy Wellness, “State of the Clergy 2003”

Matthew Price, Ph.D. Director of Analytic Research, July, 2003

- The greatest source of stress for clergy is dealing with members of the congregation and centers on the issue of authority. One third of clergy regularly experience stress as a result of intersections with members of the congregation;
- Conflicts about leadership and the everyday operation of the parish are the predominant issues that create divisions within a parish. The “hot button” issues of doctrine, sexuality, and clergy sexual misconduct are close to the bottom of the list of what concerns congregations;
- The stresses of work feed into a relatively low level of satisfaction with family life, something that particularly affects women clergy;
- The result of this is that approximately one-sixth of parish clergy regularly consider leaving parish ministry for another ministry in the church, a figure that is even higher for female clergy and clergy who have children at home.

7. B. Nathan Network Prevention Statistics

The Nathan Network, a non-profit organization working for a safer church, has found that, in the area of sexual abuse within churches and church institutions, every dollar spent on prevention saves \$19 that would have been spent on remediation.

7. C. Effects of parish ministries on clergy and family health

**“Ministry Matters” Publication, Volume 8, #2, spring, 2001
Statistics from a survey by the Fuller Institute, Brooklyn, NY**

80 percent of pastors believe that ministries have a negative impact on their families

90 percent of pastors feel inadequately trained to cope with ministry demands;

75 percent of pastors report at least one significant crisis due to stress at least once every five years in the ministry;

70 percent of pastors have a lower self-image than when they started ministry;

50 percent of pastors feel unable to meet the demands of the job;

40 percent of pastors report a serious relational conflict with a parishioner at least once a month.

The Rev. Dr. Kendall S. Harmon, Theologian in Residence, St. Paul's Summerville, SC, comments on statistics from a 1990's Scripps-Howard national religion column on the Deputy-Bishop Discussion for General Convention 2000. He quotes, "Eighty percent say their [clergy] work has a negative impact at home. One in three goes even further, saying the pastorate has been a "hazard" to their families.

8. DIOCESAN RESOURCES

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8. A. Chart of Diocesan Programs for Clergy Families

These are listed in order of frequency; the specific dioceses offering each of these programs are listed below.

Diocesan Offerings	# of Dioceses	Notes
Retreat for clergy and spouse/family	38	Only one specifies children included; one also open to lay professionals and family
Meal at Convention	29	
Retreat for spouses/partners of clergy	27	
Pastoral and/or Financial Support to Retired Clergy, their families, Widows and Widowers	16	
Committee of clergy family wellness	14	
Chaplain for families of clergy and/or clergy	12	8 specifically designated for clergy families
Directory/database/website for spouses/partners of clergy	11	
Publication/communication with family of clergy	9	
Program for Clergy children	8	One specifically for mothers and children
Funds in diocesan budget for clergy families:	7	
Specific activity for Postulants and Candidates and their family	7	
Retreat location for clergy and their families	5	
Spiritual Direction	2	
Mission Outreach	2	

8. B. Programs for Families of Clergy by Diocese

- | | |
|--|--|
| <p>1. <u>Meal at Convention</u>
 Alaska
 Arizona
 Atlanta
 Bethlehem
 Central New York
 Chicago
 Dallas
 Eastern Michigan
 Eastern Oregon
 Hawaii
 Idaho
 Long Island
 Maine
 Michigan
 Missouri
 Nevada
 New York
 North Carolina
 Oregon
 Pittsburgh
 South Dakota
 Southern Ohio
 Southern Virginia
 West Missouri
 West Tennessee
 West Texas
 West Virginia
 West Louisiana
 Western Michigan</p> | <p>Maine
 Michigan
 Mississippi
 Nebraska
 New York
 North Carolina
 Northwest Texas
 Pittsburgh
 Quincy
 San Joaquin
 Southwest Florida
 Southwestern Virginia
 Washington
 West Missouri
 West Texas
 West Virginia
 West Kansas</p> |
| <p>2. <u>Retreat for spouses/partners of clergy</u>
 Alabama
 Atlanta
 Albany
 Central Gulf Coast
 Chicago
 Dallas
 Delaware
 Georgia
 Kansas
 Lexington</p> | <p>3. <u>Committee of clergy family wellness</u>
 Central Gulf Coast
 Colorado
 Dallas
 Maine
 Minnesota
 Nebraska
 New Hampshire
 New York
 Newark
 Northern California
 Pittsburgh
 South Dakota
 West Missouri
 West virginia</p> |
| | <p>4. <u>Retreat for clergy and spouse/family</u>
 Albany
 Bethlehem
 Central Florida
 Central Gulf Coast – children
 included
 Central Pennsylvania
 Colorado
 Dallas</p> |

- | | |
|--|--|
| <p>Delaware
 Eastern Oregon
 Easton
 El Camino Real
 Fond Du Lac
 Fort Worth
 Hawaii
 Idaho
 Missouri
 Nebraska
 New Hampshire
 Northern California
 Northern Michigan
 Ohio
 Oregon
 Pennsylvania
 Rochester
 San Diego
 South Carolina
 South Dakota
 Southern Ohio
 Southern Virginia
 Spokane
 Upper South Carolina
 Vermont
 Virginia – plus lay professionals and
 their spouses
 Washington
 West Missouri
 West Tennessee
 West Virginia
 Western North Carolina</p> | <p>Maine
 Massachusetts
 Northern Indiana</p> |
| <p>5. <u>Retreat location for clergy and their families</u>
 Alabama
 Dallas
 Easton
 Ohio
 Spokane</p> | <p>7. <u>Chaplain for families of clergy</u>
 Arizona
 California
 Central Pennsylvania
 Dallas
 Maine
 Massachusetts
 New York
 Ohio
 Oklahoma
 Pennsylvania
 Southwest Florida
 Western Massachusetts</p> |
| <p>6. <u>Specific activity for Postulants and Candidates and their family</u>
 Albany
 Central Gulf Coast – throughout the
 process
 Chicago – for spouses of deacons
 Connecticut</p> | <p>8. <u>Funds in diocesan budget for clergy families:</u>
 Alabama
 Connecticut
 Fond Du Lac
 Maine
 Nebraska
 Rochester
 Tennessee</p> |
| | <p>9. <u>Directory/database/website for spouses/partners of clergy</u>
 Bethlehem
 Central Gulf Coast
 Eastern Michigan
 Eastern Oregon
 Michigan
 Mississippi
 Missouri
 Nevada
 Washington
 West Texas
 Western North Carolina</p> |
| | <p>10. <u>Program for Clergy children</u>
 Alabama
 Delaware
 Eastern Michigan
 New Hampshire
 New York
 Ohio</p> |

- | | |
|---|--|
| <p>Washington
Western Michigan – for mothers and children</p> <p>11. <u>Publication/communication with family of clergy</u>
Central Florida
Delaware
Eastern Michigan
Ohio
Pennsylvania
West Texas
West Virginia
West Louisiana
Western North Carolina</p> <p>12. <u>Spiritual Direction</u>
Albany
Eastern Michigan</p> <p>13. <u>Pastoral and/or Financial Support to Retired Clergy, their families, Widows and Widowers</u></p> | <p>Central Pennsylvania
Colorado
Connecticut
Eastern Michigan
Hawaii
Los Angeles
Maine
Missouri
New Hampshire
Southern Ohio
Southern Virginia
Southwestern Virginia
Upper South Carolina
Vermont
Virginia</p> <p>14. <u>Mission outreach</u>
Dallas
Eastern Oregon</p> |
|---|--|

8. C. Descriptions of Programs for Clergy Families by Diocese

Over several months in 2004, members of the FOCUS board called dioceses across the country to learn what programs for families of clergy existed. Listed below are the results obtained in that survey at that time, along with the name and address of the contact person. We ask that in response to this Resource Guide readers will update, add, and correct this information.

DIOCESE OF ALABAMA

Contact: The Rev. Robert P. Morpeth, Deputy for Finance and Administration
Carpenter House, 521 North 20th Street, Birmingham, AL 35203-2682
Phone: 205-715-2060 ext. 311; E-mail: morpeth@dioala.org

This diocese has several funds for clergy and clergy families including a Pastoral Fund, \$2000-\$5000 for clergy family needs, Easter Fund of \$30,000 for pastoral needs of clergy and family, and a Gribbin Scholarship fund of \$2000 - \$5000 for clergy children. An Episcopal Church Women Scholarship Fund allocates money for clergy children and others in the diocese.

At the Pond House Retreat Center a lake house is available to clergy and their families for retreat, sabbatical time, rest, etc, at no cost. The diocese provides Blue Cross/ Blue Shield coverage for clergy and their families. There is an annual weekend retreat for clergy spouses.

DIOCESE OF ALASKA

Contact: Ms Virginia MacDonald, Spouse of the Bishop
Diocesan Office
2105 Denali Way, Fairbanks, AK 99701-4178
Phone: 907-452-3040; E-mail: VLmacdonald@gci.net

Bishop's spouse meets with clergy spouses before the annual diocesan convention.

DIOCESE OF ALBANY

Contact: Mr. Jerry Carroll – Lay Canon
Diocesan Office
68 South Swan Street, Albany, NY 12210
Phone: 518-465-4737 E-mail: jcarroll@albanydiocese.org

This diocese has three specific areas of support for clergy and families of clergy. To renew spiritual life there is a healing center. Counseling services of Albany is affiliated with the diocese. Other resources are available to the bishop through Episcopal charities.

Personnel and activities include a spiritual director for clergy and spouses. This spiritual director and the bishop attend an overnight spouses conference. Spouses are invited to one clergy conference. During Lent informal dinners are held at the Deanery with a healing service. During Holy Week in three areas the bishop has a Charism mass preceding by dinner for clergy and spouses. Regional conferences are held in different areas for clergy and spouses. Postulants and Candidates with families are invited to dinner with the bishops between Christmas and New Year.

DIOCESE OF ARIZONA

Contact: Ms Laura Smith, Spouse of the Bishop
Phone: (h) 602-252-0565; E-mail: typsmith@yahoo.com

As of January 1, 2005 this diocese has hired a chaplain, Bill North, for clergy and clergy families. North and Laura Smith met with spouses of clergy in the fall of 2004, during the diocesan convention to introduce Bill and to explain the program.

DIOCESE OF ARKANSAS

Contact: Dr. Larry Barker
510 Shadow Lane; Jonesboro, AR 72401
Phone: 870-219-8320; E-mail: docbarker@yahoo.com

Beth Matthews (bethily@aol.com) writes a weekly newsletter to clergy and spouses. Larry Barker has begun conversation among the clergy spouses. Health insurance for clergy and their families is provided through the churches they serve and is available to Postulants and Candidates for purchase.

DIOCESE OF ATLANTA

Contact: The Reverend Canon Alicia Schuster Weltner
Canon for Congregational Development & Ministry
Episcopal diocese of Atlanta
2744 Peachtree Road NW, Atlanta, GA 30305
Phone: 404-601-5320, ext. 165; E-mail: aschusterweltner@episcopalatlanta.org

The diocese sponsors two retreats for spouses a year and a gathering of spouses before the annual convention. With the Church Pension Group the diocese sponsors the Planning for Tomorrow Conference very five years.

DIOCESE OF BETHLEHEM (PA)

Contact: The Rev. Canon Jane Teter
Diocesan House, 333 Wyandotte Street, Bethlehem, PA 18015
Phone: 610-691-5655, ext: 228; E-mail: jteter@diobeth.org

The diocese has a wellness commission on which the bishop's spouse serves. She hosts a lunch for spouses at the diocesan convention and talks with spouses during the bishop's visitation. A diocesan directory is sent to each spouse as well as having an electronic meeting capability. From time-to-time we have picnics for families and retreats for clergy and spouses.

DIOCESE OF CALIFORNIA

Contact: The Rev. Thomas Schultz, Order of the Holy Cross
Incarnation Priory, 1601 Oxford Street, Berkeley, CA 94709
Phone: 510-548-3406; E-mail: brtomohc@yahoo.com

Tom is the chaplain to clergy and families. He is trained to hear confessions and conducts support groups for families. Tom is able to function as a confidential resource because although he is in the diocese he is not a part of the diocesan structure.

The diocese also has a Clergy Wellness and Mutual Ministry Commission headed by the Reverend Pamela Cranston, who is interested in revising the commission's material to add a chapter on families of clergy. Pamela publishes a book titled, Clergy Wellness and Mutual Ministry, information about which is available on the Internet at www.diocal.org/diocese/clergy_wellness_commission/book.html or from the Clergy Wellness Commission, Episcopal Diocese of California, 1055 Taylor Street, San Francisco, CA 94108, Phone: (415) 673-5015.

DIOCESE OF CENTRAL FLORIDA

Contact: The Rev. Canon Nelson W. Pinder
2632 Marquise Court, Orlando, FL 32805
Phone: (h) 407-295-5937

A monthly newsletter to clergy, similar to the newsletter of the Church Pension Group, includes one or more pages devoted to families of clergy. Six Episcopal Health Counseling Centers in various parts of the diocese offer services to families of clergy at discounted rates. The diocese has a Pastoral Response Team and a Clergy Events Committee that plans activities for clergy and clergy families.

DIOCESE OF THE CENTRAL GULF COAST

Contact: Ms Candy McMillan, Lay Head of Clergy Wellness Commission
P.O. Box 1246, Brewton, AL 36427
Phone: (h) 251-867-7852, (o) 251-363-0285; E-mail: candymc@aol.com

The diocese through this commission has plans for the following activities: an annual clergy/family reunion that includes children, which would run from Friday noon-Saturday afternoon, a resource guide for families, spiritual retreats, a website for resources and continuing education. They do include the Aspirant's family from the beginning of the process and keep in touch with the family as the process toward ordination proceeds. Our online information is found at www.clergysurvivalkit.com

DIOCESE OF CENTRAL NEW YORK

Contact: The Rev. Dr. William Lutz
Trinity Church, 304 N. Maine Street, Elmira, NY 14901
Phone: 607-732-3241; E-mail: Trinitychurch@infoblvd.net

The diocese hosts a clergy and family luncheon at the diocesan convention.

DIOCESE OF CENTRAL PENNSYLVANIA

Contact: Ms Betty Creighton, Spouse of the Bishop
100 Ridgewood Drive, Camp Hill, PA 17011

Phone: 717-730-0877

Bettycreigh@aol.com

Betty keeps in contact with clergy spouses and during visitations gathers a small group together for discussion. Clergy and spouses organize convocation in each of the seven regions in the diocese. The Creightons invite new clergy and spouses to dinner twice a year to meet with some clergy couples who have been in the diocese for some time. The Clergy Association is discussing ways to care for families of clergy.

The Bishops insures medical/dental/psychological needs of the clergy are met. If clergy and families seek help apart from the bishop, a Canon for Pastoral Care and one spouse of clergy are available to offer support and counsel. The Canon for Pastoral Care is also pastor to retired clergy, widows and widowers. Five dioceses in Pennsylvania together help clergy and spouses through the Widows Corporation.

DIOCESE OF CHICAGO

Contact: The Rev. Randall Warren

Office of Pastoral Care, Diocese of Chicago Episcopal Church Center
65 E. Huron, Chicago, IL 60611

Phone: 312-751-4209; E-mail: rwarren@epischicago.org

This diocese has found that events for family of clergy are poorly attended with the exception of the luncheon for spouses hosted by the bishops' wives during the diocesan convention for which there is a chaplain and a speaker. During the convention child care is provided for lay and clergy delegates. The bishop's wife holds a seminar for spouses on "Stress relief for spouses of clergy." This event gathers in a suburb of Chicago in an attempt to be more welcoming and accessible. There is a support group for spouses of deacon aspirants attending the Deacon Formation School, introduced by a 'get to know each other' breakfast.

DIOCESE OF COLORADO

Contact: Mr. Ed Morgan, Canon of the Ordinary

Diocesan Office, 1300 Washington Street, Denver, CO 80203

Phone: 303-837-1173; E-mail: Colorado@coloradodiocese.org

A Clergy Wellness Group meets occasionally with spouses, and there is a separate Spouses Wellness Group. A financially underwritten, three-day gathering for clergy and spouses occurs annually. The diocese funds a chaplain for retired clergy.

DIOCESE OF CONNECTICUT

Contact: The Reverend Marjorie R. Roccoberton, Canon to the Ordinary
Diocesan House, 1335 Asylum Avenue, Hartford, CT 06105-2295
Phone: 860-233-4481; E-mail: mroccoberton@ctdiocese.org

Currently this diocese publishes a Clergy and Clergy Family Wellness manual, which can be accessed on the Internet at www.ctdiocese.org/resources/clergy_wellness.shtml. Connecticut was the first diocese in the country to offer such an extensive resource of confidential services. There are only a handful of other dioceses that offer a similar program even now. The program provides ongoing mental health counseling for individuals, couples, and families of clergy and clergy spouses. They have also been used occasionally for emergency intervention. In addition, CFAP provides financial management resources for clergy and spouses/partners. Clergy and/or family members contact CFAP directly. They then receive a three-session assessment at no cost. If further counseling is needed, the CFAP therapist refers the client to an appropriate therapist (who has been thoroughly screened by a CFAP clinician) who is reimbursable under the client's insurance program, so all they have to pay is their co-pay, if applicable.

This program is available to postulants and candidates as needed. For postulants and candidates, we try to have one event a year that includes spouses/partners and children. Also, postulants and candidates in need of health insurance are invited to participate in the diocesan health insurance program at the diocesan rate.

In the Diocese of Connecticut, we have three bishops visiting 177 parishes in this diocese. During regular visitations, the bishops generally meet with the clergy and spouse/partner for a meal and/or meeting separate and apart from the typical Sunday morning routine.

We have a group for retired clergy and their spouses that meets regularly, always with a bishop present. We also have eight retired clergy who serve as chaplains to other retired clergy and their spouses who live in the same geographic area.

We offer annually a Tax Seminar for clergy and spouses/partners. This seminar is also offered to newly ordained clergy prior to their ordination.

We also offer continuing education grants for clergy spouses/partners when the continuing ed would be relevant to the mission and ministry of the particular church or to the diocese.

DIOCESE OF DALLAS

Contact: Ms Diane Stanton, Spouse of the Bishop
9920 Spirehaven Lane, Dallas, EX 7 5238
Phone: 214-349-5310; E-mail: dianestanton@ugandapartners.org

The diocese has a Clergy Family Commission with 12 spouses serving on it. The diocesan budget carries a line item for this commission of \$5,000. Activities include an annual retreat for spouses and an annual event for spouses and clergy usually at the home of the Bishop. Families of clergy have a designated chaplain who is a spouse and a deacon. When a clergy family enters the diocese they

receive a crystal bowl as a keepsake. During the diocesan convention, spouses are invited to a luncheon, at no charge, to welcome new spouse. Each year, clergy and their families are invited to a barbeque for fun and fellowship. Even though Bible study is offered throughout the year, the diocese sees a need for more spiritual and emotional support for clergy families, hence, the topics at retreat usually try to meet these needs. The Diocese is building a clergy family retreat house (to accommodate up to four families at a time) at the newly acquired All Saints Camp in Lake Texoma, TX.

In 2003, members of the Clergy Family Commission led a retreat on “Hope” for the Diocese of Peru hosted by Bishop Godfrey and his wife, Judith. Another spouses’ mission trip is being planned for 2006 to Honduras to lead a similar retreat. Spouses in the diocese will be invited to participate and the diocese provides scholarship assistance to participate in these mission trips. This is a wonderful opportunity for sharing life as a clergy spouse with another culture for a mutual blessing.

The bishop and his wife make an effort to visit with the clergy and spouses individually throughout the year, often at lunch after a Sunday visitation or other available occasions. The bishop is very supportive of the work of the Clergy Family Commission and make an effort to attend most events.

DIOCESE OF DELAWARE

Contact: The Reverend Dr. Bob Gribbon,
Bishop’s Assistant for Mission and Ministry Development.
2020 Tatnall Street, Wilmington, DE 19802
Phone (302) 656-5441, ext. 205; E-mail: bobgribbon@dioceseofdelaware.net

Summary of a letter received from the Bishop’s office in response to the survey:

Clergy spouses or partners are invited to an annual 3-day retreat with clergy, subsidized heavily by the diocese, including costs of child care. In addition the Bishop’s wife plans a weekend retreat just for spouses or partners. When new clergy enter the diocese written materials are sent to assist families in the transition. Spouses or partners are invited to attend at least one overnight session with the FRESH START program for new clergy. While these events are available to spouses or partners, the diocese clearly indicates that participation is voluntary, and that good boundaries between the clergyperson’s professional life and the family’s life are important. The diocese sends a newsletter to clergy children periodically.

The diocese has wellness policies that require clergy to take their vacation and at least one continuous 24-hour day off per week. When necessary clergy and their families are encouraged to seek help from counseling professionals, with the diocese providing monies from a confidential fund, where needed. Clergy apply for these funds without the Bishop’s knowledge. The Bishop also has names of professionals to whom he will directly refer clergy when he believes such support is needed. Since Delaware is a small diocese the bishop can know his clergy, visiting with them and their families in their homes. Through this personal involvement many needs and potential problems are dealt with directly.

DIOCESE OF EAST CAROLINA

Contact: The Rt. Reverend Clifton Daniel, III
PO Box 1336, Kinston, NC 28503
Phone: 252-522-0885; E-mail: diocese@diocese-eastcarolina.org

No information at this time.

DIOCESE OF EAST TENNESSEE

Contact: The Rt. Reverend Charles G. vonRosenberg
814 Episcopal School Way, Knoxville, TN 37932
Phone: 865-966-2110; E-mail: aclayton@etdiocese.net

No information at this time.

DIOCESE OF EASTERN MICHIGAN

Contact: Ms Ira Leidel, spouse of the Bishop
6815 Spring Meadow Court, Saginaw, MI 48603
Phone: 989-797-8138; E-mail: ira@leidel.us

In this newest diocese, created in 1994, there are many programs for clergy family wellness. The diocese provides a mailing list of clergy spouses with home addresses in addition to a list of churches and clergy. The Bishop sends out cards to clergy at birthday and ordination anniversaries and takes as a present a book for clergy on visitation Sundays. After the visitation the Bishop and his spouse, when present, take clergy/couple/family out to lunch. Bishop spouse joins him on visitation when able and plans time to connect with clergy spouse. The Bishop visits clergy in hospital when possible and also conducts clergy funerals. The Bishop uses his discretionary assistance for clergy and their families when needed. Clergy continuing education standards have been established.

Scholarship assistance is available to clergy children in college. A list of clergy with families facilitates invitations to clergy children at appropriate events. The diocese conducts clergy conferences and a clergy and spouse conference annually, with attendance strongly encouraged. There is a luncheon for spouses at the diocesan convention. Two retirement conferences have been held. The diocese has assisted clergy and congregations in obtaining usable computers for increased communication and has set up a very user friendly network, including a clergy spouse E-mail network. There is an annual spouses' newsletter.

The Bishop writes personal notes to clergy and their families and with his staff send electronic notes to clergy weekly. New clergy enter a support group and have mentors. Under the name 'Hearth Group' the diocese has set up an experimental spirituality house group. The diocese sponsors a self staffed Clergy Family Camp, called Camp Chick.

The diocese provides a chaplain for the retired clergy and widows. Sabbatical recommendations extended to all clergy and how to take a sabbatical is modeled by bishop.

DIOCESE OF EASTERN OREGON

Contact: Ms Kathy Gregg, Spouse of the Bishop
2021 West Seenie Drive, The Dalles, OR 97058
Phone: 541-296-9446; E-mail: kgregg@charter.net

Since Eastern Oregon is a small diocese with 24 churches spread over 60,000 square miles, most people travel long distances to meet. Even so, spouses and families are included in various events. During the fall diocesan convention the bishop's wife hosts a luncheon for spouses, where they hear a guest speaker and have the opportunity to participate through donating money to a specific project. For example in 2003 the speaker was from Navaho Land, so in 2004 spouses contributed money for a special project there. This year money will be collected to buy books for a school in the Dominican Republic, which the Bishop's wife had recently visited. The program for the luncheon will be photos and information about that trip.

Clergy and their families are invited to the Diocesan camp and conference center for a five day continuing education session followed by a three day camping session. Families may participate in one or both sessions. Another annual time together for clergy and their families alternates between a fun trip together, such as a trip to the coast and a workshop session with a speaker. During the workshop session clergy and spouses meet separately, but on a parallel topic.

The bishop's wife sends a monthly greeting to each spouse via E-mail that includes birthdays, prayer concerns for illness, and future events. For those persons not having e-mail, a snail mail greeting is sent. She also welcomes each new clergy and family to the diocese with a note sent to the spouse and including the family. When the bishop's wife accompanies the bishop on a visitation, she brings a 2 oz package of Bishops Blend coffee, both as a present and as a suggestion to sell this coffee at the church.

DIOCESE OF EASTON

Contact: The Reverend Reese Rickards
314 North St, Easton, MD 21601
Phone: 410-822-1919 #6, ©443-235-6790; E-mail: diocese@dioceseofeaston.org

At the church camp the bishop hosts a crab fest, called a Bishop's Barbeque, for clergy and their families. The diocese sponsors a clergy and family retreat. All church employees within the diocese can rent a first-class time share, of which there are 35 available, for \$400.

DIOCESE OF EAU CLAIRE

Contact: The Rt. Reverend Keith B. Whitmore
510 South Farwell Street, Eau Claire, WI 54701
Phone: 715-835-3331; E-mail: diocEAU@aol.com

Diocesan Administrator, Jeanne Stout, says there is no formal program for families of clergy.

DIOCESE OF EL CAMINO REAL

Contact: The Reverend Jeff Kraemer
PO Box 101, Carmel Valley, CA 93924
Phone: 831-624-6646; E-mail: sdfoundation@redshift.com

This diocese hosts a retreat for clergy, their spouses, and partners.

DIOCESE OF FLORIDA

Contact: Mr. Kurt Kunkill
325 Market Street, Jacksonville, FL 32202
Phone: (904) 356-1328; E-mail: diocese@diocesefl.org

No information at this time.

DIOCESE OF FOND DU LAC

Contact: Ms. Karen Powers
1505 Deerfield Drive, Oshkosh, WI 54904
Phone: (920) 232-0200; E-mail: kpowers1@new.rr.com

This diocese has some social gatherings for couples to which they can bring children. The bishop has a discretionary fund for special needs of families of clergy. Ms. Powers has begun publishing a newsletter for spouses of clergy called *Community of Spice*. Contact her to subscribe.

DIOCESE OF FORT WORTH

Contact: The Reverend Canon Charles A. Hough
2900 Alameda Street, Fort Worth, TX 76116
Phone: (817) 244-2885; E-mail: cahough@fwepiscopal.org

This diocese has a clergy family weekend.

DIOCESE OF GEORGIA

Contact: The Reverend Robert (Bob) LeFavi
St. Luke's, 155 Goshen Rd., Rincon, GA 31312
(h) 236 Twin Oak Dr., Guyton, GA 31326
Phone: (h) 912-728-4182, (o) 912-921-5482; E-mail: Lefaviro@mail.armstrong.edu

The bishop's spouse hosts a breakfast for clergy spouses at the diocesan convention where there is a keynote speaker, discussion, and sharing. A small group of clergy spouses plan a retreat for all the spouses to be held at the conference center.

DIOCESE OF HAWAII

Contact: The Rt. Rev. R. S. O. Chang
Diocesan Office

229 Queen Emma Square, Honolulu, HI 96813-2304

Phone: 808-536-7776, ext. 101; E-mail: rsochang@episcopalhawaii.org

The bishop hosts a dinner the night before diocesan convention for clergy and their spouses. There is a meeting and retreat for clergy and spouses. The diocese supports a chaplain for retired clergy and their spouses as well as any widows or widowers.

DIOCESE OF IDAHO

Contact: The Rt. Rev. Harry B. Bainbridge, III
Diocesan Office

P.O. Box 936, Boise, ID 83701

Phone: 208-345-4440; E-mail: bishopb@idahodiocese.org

The Bishop's spouse hosts a breakfast or lunch at the Diocesan Convention for clergy spouses, and every effort is made to have a hospitality room available for spouses throughout this event. Once a year, in each deanery, the Bishop and his spouse host a dinner for clergy and spouses.

DIOCESE OF INDIANAPOLIS

Contact Person: The Rt. Reverend Catherine M. Waynick, Diocesan Office
1100 West 42 Street, Indianapolis, IN 46208

Phone: 317-926-5454; E-mail: Cassidy@indydio.org

No specific program at this time.

DIOCESE OF IOWA

Contact: The Reverend Tom Gehlsen, Deployment Officer and Coordinator of Education
225 37th St., Des Moines, IA 50312 (office)

Phone: 515-277-6165, ext. 203; E-mail: tgehlsen@iowaepiscopal.org

3504 SW Timberline Dr., Ankeny, IA 50021 (home)

Phone: 515-963-7994, 515-480-3255©

No program at this time although interested in getting some programs going.

DIOCESE OF KANSAS

Contact: Jeanne Atha, Executive Assistant to the Bishop
835 SW Polk, Bethany Place, Topeka, KS 66612-1688

Phone: 785-235-9255; E-mail: Diocese@episcopal-ks.org

This diocese has an annual spouses' retreat.

DIOCESE OF KENTUCKY

No information at this time.

DIOCESE OF LEXINGTON

Contact: Ms Ellen Darnall, Executive Assistant to the Bishop
P.O. Box 610, Lexington, KY 04588-0610
Phone: 859-252-6527; E-mail: diocese@diolex.org

Ginger Sauls, wife of the Bishop, conducts a spouse retreat.

DIOCESE OF LONG ISLAND

Contact: Ms Joanne Bartolemeo, Spouse of Clergy
15 Highland Avenue, St. James, NY 11780
Phone: 631-862-8226; E-mail: jlb78@optonline.net

The clergy spouses in this diocese have a luncheon during the diocesan convention.

DIOCESE OF LOS ANGELES

Contact: Ms Cheryl Price, Spouse of Clergy
113 Tierra Plano, Rancho Santa Margarita, CA 92688
Phone: 949-858-3751; E-mail: Cheryl-rn@cox.net

This diocese has a pastor for the clergy, but he does not attempt to be pastor to clergy families. They also have a pastor for retired clergy, widows and widowers.

DIOCESE OF LOUISIANA

We have no information at this time.

DIOCESE OF MAINE

Contact: Ms Leigh Sherrill, Spouse of retired Clergy
P.O. Box 45, Southport, ME 04576
Phone: 207-633-0672; E-mail: kitleigh@gwi.net

The bishop has a line item in her Discretionary Fund of \$4,000 for the Committee on Family of Clergy Wellness. This committee has written a job description and selected a candidate for the position of Chaplain for families of Clergy. (*see section on Chaplains for more information on*

this process and on the chaplain.) The committee also plans an annual spouses retreat with a presenter, chaplain, and message therapist. There is a family day for clergy and their families, including children, at the Diocesan Summer Camp. For families of postulants and candidates there is a companion program, and a system is being created to include families in the discernment process. (See “*Hearing the Call*”). During a diocesan convention spouses are invited to an informal meal. During the first 12-18 months in a new cure the family is offered involvement in a mentoring program. (See “*Mentoring Program*”) The interims and consultants monthly training program includes, at least once a year, a discussion concerning families of clergy. (See *Transitions*)

DIOCESE OF MARYLAND

Contact Person: Ms Nancy Ihloff, Spouse of the Bishop
Phone: 410-366-8748; E-mail: rihloff@ang-md-org

We have no information at this time.

DIOCESE OF MASSACHUSETTS

Contact: Ms Joy Howard, Partner of Clergy
120 Marshall Street, Watertown, MA 02472
Phone: 617-926-4053; E-mail: joyhowie@yahoo.com

This diocese has two chaplains, one for families of clergy and one for postulants, candidates, and their families. In January of 2005 a retreat organized by a clergyperson and her partner for postulants, candidates, and recently ordained clergy and all partners and spouses was very successful. (See retreats) Currently the families in the process for ordination are hosting a series of potluck suppers to build a network of friendship and support.

DIOCESE OF MICHIGAN

Contact: Ms Meg Keydel, Spouse of the Canon of the Ordinary
20410 Ronsdale, Beverly Hills, MI 48205
Phone: 248-647-7759; E-mail: Mzkeydel@comcast.net

To facilitate communication among clergy spouses the diocese publishes a clergy companion directory, and the spouses are connected through an e-mail list service. At the annual diocesan convention they have a luncheon. There is an annual overnight retreat for spouses, occasional trips such as to a museum, and from time to time as desired, Bible study.

DIOCESE OF MILWAUKEE

We have no information at this time.

DIOCESE OF MINNESOTA

Contact: The Reverend Phil McNairy
2287 Bevans Circle, Red Wing MN 55066
Phone: 651-388-8830; E-mail: philmcnairy@hotmail.com

The Reverend McNairy has held a meeting with persons interested in families of clergy wellness.

DIOCESE OF MISSISSIPPI

Contact: Ms Kathy Gray, Spouse of the Bishop
4735 N. Hampton Drive, Jackson, MS 39211
Phone: (h) 601-981-6345; E-mail: kwgray@hotmail.com
Phone: (o) 601-974-1314; E-mail: graykw@millsaps.edu

To enhance communication among clergy spouses the diocese has put together a pictorial directory of clergy and their families, plus the spouses have spouse network mailing list. The bishop and his wife host an annual retreat for spouses.

DIOCESE OF MISSOURI

Contact: Ms Debbie Smith, Spouse of the Bishop
823 Carillon Ct, St. Louis, MO 63104
Phone: 314-628-0505; E-mail: Dlmsmith@sbcglobal.net

For retired clergy and their spouses/partners, plus widows and widowers of clergy the Bishop and his wife host an annual luncheon at the home the weekend before the diocesan convention. On the Saturday of convention the bishop's spouse hosts a breakfast, brunch, or lunch for this group. In early February the bishop and his wife host a "getaway" for this group from Friday dinner to Saturday lunch. This gathering includes a fellowship time, time with some of the diocesan staff, and a Saturday morning program. Those who stay overnight do so at a Roman Catholic retreat center.

There are other occasional events such as a day with Barbara Crafton, when she was visiting the cathedral. There is also a spouse e-mail network.

DIOCESE OF MONTANA

Contact: The Reverend Brady Vardemann, Deployment
Diocesan Office, 515 North Park Avenue, Helena, MT 59601
Phone: 406-442-2230; E-mail: mtdiocese@aol.com

We have no information at this time.

NAVAJOLAND AREA MISSION

Contact: The Reverend Carol Tookey, Regional Vicar
PO Box 720, Farmington, NM 87499-0720
Phone: 505-327-0326; E-mail: Ctookey@juno.com

With only four clergy and very little money, this diocese does not have a special program for families of clergy. However, they are a very close knit group.

DIOCESE OF NEBRASKA

Contact: Ms Nancy McCammon-Hansen, Spouse of Clergy
PO Box 1053, Kearney, NE 68848
Phone: 308-440-9548 ©; work: 308-238-0080; E-mail: nancyha@charter.net

A clergy wellness group plans retreats for clergy spouses. The diocese funds one or two clergy and spouse overnights per year, where there is often a speaker on family issues, plus play time. About 85% of the clergy families are involved. Funds to treat substance abuse is a line item in the diocesan budget. A clergy and their family wellness group revamping is currently underway.

DIOCESE OF NEVADA

Contact: Dr. Richard (Dick) Schori, Spouse of the Bishop
1851 Morganton Drive, Henderson, NV 89052
Phone: 702-765-5457; E-mail: schori@cox.net

Currently relationships among clergy spouses are fostered through a luncheon at the annual diocesan convention, e-mail connections are established through the Yahoo Groups listserve. A clergy spouse has volunteered to send birthday cards to the other spouses. Other ideas under discussion are a spouse retreat and a chaplain for clergy spouses, perhaps using the services of a clergyperson who is a professional counselor interested clergy family issues.

DIOCESE OF NEW HAMPSHIRE

Contact: The Reverend Peter Faass, Chair of Clergy Development, St. John's
Box 249, Sanbornville, NH 03872
Phone: (o) 603-522-3329, (h) 603-522-8585; E-mail: revfaass@aol.com

Peter Faass coordinates a Clergy/Spouse/Partner group and a two night mid-winter retreat for clergy and their families with a key note speaker who has a universal message. The diocese recognizes that children within families of clergy are an important constituent. The diocese has a subsidized fund for retired clergy/spouses and widows

DIOCESE OF NEW JERSEY

Contact: The Reverend Canon Laurence D. Fish
808 W. State Street, Trenton, NJ 08618
Phone: 877-394-5281 ext. 15; E-mail: diocese@newjersey.anglican.org

The Bishop meets with clergy spouses.

DIOCESE OF NEW YORK

Contact: The Reverend Canon Andrew Dietsche, Canon Pastor for Clergy and their Families
Diocesan Office
1047 Amsterdam Avenue, NY, NY 10025
Phone: 212-932-7355; E-mail: adietsche@diocesenyny.org

In the Diocese of New York there is a Canon Pastor for the Clergy and their families. He spends most of his time responding to their needs. They can speak to him in complete confidence--he does not carry stories back to the Bishop. The only exception would be if a legal issue was involved. The understanding is that he is an extension of the pastoral care of the Bishop and not a replacement for it.

They also gather together the Spouse/Partner group twice a year, once during Diocesan Convention in November for lunch and a weekend away in the spring with a speaker. They have a committee which the Canon Pastor convenes to organize this. They usually deal with wellness issues at the weekend conference, since that is the most frequently requested topic. This year the speaker will be Dr. Anne Brewer, a priest and physician (also wife of Dean Kowalski at our Cathedral). She brings a unique perspective to the discussion. They usually start on Friday night for dinner and go through Sunday lunch. They always have a Chaplain with them available for private consultations during the weekend who is separate from the main speaker. The Chaplain leads the Sunday a.m. worship and is a priest from ANOTHER diocese so that folks do not worry about unburdening themselves to a priest who is a colleague of their spouse.

DIOCESE OF NEWARK

Contact: The Rev. Dr. Allison Moore
1576 Palisade Avenue, Fort Lee, NJ 07024; E-mail: allimoore@earthlink.net

There were two clergy family retreats about 4 and 5 years ago, funded by a grant that was not renewed, that took families to a resort in the Poconos off season, for support and discussion. Program contents are fuzzy and have been lost in the mists of time.

Bishop Croneberger and his staff support clergy families. Bishop Gallagher has been central to the FOCUS pilot project. There will be an election for Diocesan Bishop in September, so please contact The Rev. Allison Moore who will refer people to the appropriate person when one is

appointed.

DIOCESE OF NORTH CAROLINA

Contact: Ms Judy Gloster, Spouse of the Assisting Bishop
2236 Fernbank Drive, Charlotte, NC 28226
Phone: 704-366-3843; E-mail: jhgloster@aol.com

This diocese has two events a year for clergy spouses. The first is a long standing clergy spouse luncheon at our diocesan convention hosted by the bishops' spouses. The second is an overnight retreat that has been happening for many years. The report from the most recent retreat follows:

We just finished the spouse retreat at our Summit Conference Center in the middle of Oct. The group (18) was small, but the program was very well received. The theme was "the arts." A very talented clergy spouse, Judy King, was the workshop leader. Others were encouraged to bring and share their creative passions. It was magical how we got to know one another - our stories. We also line danced, one of the spouses teaches dancing, and it was the most FUN!!!

DIOCESE OF NORTH DAKOTA

Contact: The Reverend Marianne Ell, St. Peters Episcopal Church
PO Box 1181, Wiilliston, ND 58801
Phone: (o) 701-572-9278; (h) 701-770-3248; E-mail: marianne@dia.net

A small diocese, they have no program for families of clergy beyond what attention the Bishop can give.

DIOCESE OF NORTHERN CALIFORNIA

Contact: Ms. Christine Winger,
1301 H Street, Sacramento, CA 95814
Phone: 916-847-4902; E-mail: chris@rotarysacramento.com

In this diocese there is a retreat for clergy and their families and a workshop for clergy and their families led by Nancy & the Reverend Mark Allen, based on Appreciative Inquiry. (See chapter on Family Workshops for more details) A sub committee on Marriage and Family Life of the Commission on Support and Development also considers family of clergy.

DIOCESE OF NORTHERN INDIANA

Contact: The Reverend David Seger, Canon to the Ordinary
117 North Lafayette Blvd., South Bend, IN 46601
Phone: 574-233-6489; E-mail: dseger7@juno.com

This diocese did participate in the Clergy Family Project until a few years ago, but no longer. Where financial support is needed it comes from the Bishop's Discretionary Fund.

DIOCESE OF NORTHERN MICHIGAN

Contact: Ms Jane Cislucyis, Diocesan Operations
131 East Ridge Rd., Marquette, MI 49855
Phone: 906-228-7160; E-mail: jane@upepiscopal.org

The four Michigan bishops sponsor a conference for clergy and their family on Mackinaw Island.

DIOCESE OF NORTHWEST TEXAS

Contact: Ms Sheila Ohl, Spouse of the Bishop
1802 Broadway Street, Lubbock, TX 79401-3016
Phone: 806-763-1370; E-mail: diocese@nwt.org

The Bishop's spouse hosts a retreat for spouses after Easter.

DIOCESE OF NORTHWESTERN PENNSYLVANIA

Contact: Diocesan Office
145 West Sixth Street, Erie, PA 16501 814-456-4203

The diocese has a program for clergy and their families at the time of transition.

DIOCESE OF OHIO

Contact: Ms Heather Wood
17022 Howe Road, Strongsville, OH 44136
Phone: (h) 440-268-9594; (o) 216-741-6228, E-mail: heatherwood@earthlink.net

This diocese publishes a monograph titled: Clergy & Clergy Family Wellness: A Guide to Resources in the Diocese of Ohio, 2003. (**SEE SECS This manual contains six chapters which address physical wellness, emotional wellness, spiritual wellness, financial wellness, professional wellness, hospitality and pastoral care. It is updated annually. In the emotional wellness section there is a list of licensed therapists who have significant experience counseling clergy and their families. A clergy family member may contact one of the therapists directly or through the diocesan office. Therapists do not tell anyone whom they are seeing as clients. Payment is accomplished through insurance, the diocese, and the client after discussion of ability to pay.

Every other year the Bishop hosts a 'Winter Gathering', a three-day, two-night conference for clergy and their spouses/partners. The purpose is to "provide an opportunity for the Bishop to minister to clergy and their spouses/partners by providing a time away from daily responsibilities

for the purpose of fellowship, relaxation, and education through the presence of a keynote speaker.” The cost of the conference is subsidized by the diocese, and financial assistance is available for conference costs and for child care.

Clergy and their families also have a cabin at a church facility available to them without cost for two nights and three days annually, food included unless another group is being served.

This diocese has two chaplains to provide pastoral care to spouses, partners or children of clergy, and each deanery has a representative who serves as a mentor to clergy spouses and partners. This representative’s role is to welcome and extend hospitality to new spouses and partners and to answer anyone’s questions or concerns.

This diocese has a program for children of clergy. (See Section 3. F. 4. of this guide)

DIOCESE OF OKLAHOMA

Contact: Ms B. Lance Moody, Spouse of the Bishop
4001 Oxford Way, Norman, OK 73072
Phone: 405-321-7258; E-mail: lancemoody@cox.net

Anyone from this diocese entering the process leading to seminary study and their spouse take extensive psychological exams. The diocese has a chaplain for spouses of clergy, named Sister Ellie. Financial support is also available to families of clergy who would benefit from professional psychological assistance. Mrs. Moody has written an endorsement for dioceses to fund chaplains for families of clergy. (See Chaplains section)

DIOCESE OF OLYMPIA

Contact: The Rev. Kay Kessel-Hanna,
11527 Ninth Ave NE, Seattle, WA 98125
Phone: (c) 206-914-0759 Email: kaykhanna@comcast.net

Kay Kessel-Hanna is developing a program for family of clergy wellness described in the section on pilot programs *(SEE P. XX)

DIOCESE OF OREGON

This diocese sponsors a clergy and spouses conference and hosts a breakfast at Diocese Convention.

DIOCESE OF PENNSYLVANIA

Contact: Ms Barbara L. Blodgett, Diocesan Pastoral Assistant for Clergy and Church Professionals and their Households
742 Folly Hill Road, West Chester, PA 19382
Phone: 610-793-7691; E-mail: barbarabl@aol.com

This diocese publishes a pamphlet containing information about support titled “Clergy and Church Professionals and their Households.” These services are an adjunct to the pastoral ministry of the bishops of Pennsylvania. Persons may contact Barbara L. Blodgett confidentially or contact any of the services listed directly. Cost of services is divided among the individual using the service, their health insurance, and in some cases the Wellness Fund of the Widow’s Corporation. The support services include pastoral counseling, spiritual direction, executive coaching, vocational discernment, retreats, sabbatical leaves, and continuing education.

The diocese also conducts an annual retreat with a nationally known speaker at the Hershey Inn for clergy and their spouses/partners, underwritten by the bishops and the Widows Corporation.

DIOCESE OF PITTSBURGH

Contact: Ms Nara Duncan, Spouse of the Bishop
125 N. Linden Avenue, Pittsburgh, PA 15208
Phone: 412-362-7972; E-mail: duncan@pgh.anglican.org

The Diocese of Pittsburgh takes the care of clergy, clergy wives and their families very seriously. In a Diocese that covers a significant amount of territory and has a large percentage of young clergy and families, the issue of clergy family isolation is addressed intentionally. The Diocesan Bishops and the senior staff meet regularly monthly with the clergy of the Diocese in their several districts. While that option is not open to the spouses of clergy in a regular scheduled way, the spouses meet yearly at least three times for fellowship and sharing. One of these times is built into the annual Convention, when the spouses gather together for a social time while the convention delegates are meeting.

The second event of the year is a Tea party hosted by the wives of the Bishops at one of their homes. This is held at a time when the clergy can take care of their children and give the spouses some time off. The third and longest event is a “conference” held each year in the spring at an Inn in the mountains of our diocese. This gathering offers for those who can come early, a free evening and entire day “off” during which time activities and outings are offered but not required. The conference starts with dinner on a Friday night and goes through Saturday afternoon. We invite a speaker to engage us on a topic that we would all find helpful – this year’s topic was “Life in the Rectory” – giving us a broad range of subject matter.

We have learned over the years that we as a group have a vast store of knowledge and skills and so we try to involve our own as moderators of discussions and presenters where appropriate. We always allow time for written questions from within the group so that timely issues and problems can be discussed and worked out. During the time that we have been doing this it is fair to say that a much deeper level of trust has grown among the clergy spouses and that many very real and important relationships have been forged. The Bishops are clear that no one who wants to attend ever misses this event for lack of funds – either for the event itself or for childcare. The Bishops are asked every year to encourage the clergy to make an extra effort so that their spouses may attend. The Diocese subsidizes the event heavily, and we see a very high percentage turn-out.

Written by Henry Scriven, Assistant Bishop of Pittsburgh

900 Oliver Building, 535 Smithfield Street, Pittsburgh, PA 51222
Phone: (o) 412 281 6131 (h) 412 608 5090; E-mail: www.pgh.anglican.org

All five dioceses in Pennsylvania have access to the Widows and Orphans Fund. This is a corporation set up before the four smaller diocese split from the original diocese. The corporation's main focus is insuring clergy. The money has been invested so well that extra money is available from time to time, which is allotted to each diocese on a census basis. The diocese of Pittsburgh uses this money to subsidize the spouses gathering, to provide extraordinary health care when needed, for example, if a clergy child needs braces, or if a family needs a vacation but cannot afford one.

DIOCESE OF QUINCY

Contact: The Reverend Dennis Brown, Deacon, Deployment
3601 N. North St., Peoria, IL 61604
Phone: 309-688-8221; E-mail: DOQ@ocslink.com

Clergy wives meet.

DIOCESE OF RHODE ISLAND

Contact: The Right Reverend David Joslin
275 North Main Street, Providence, RI 02903
Phone: 401-274-4500; E-mail: bbpj Joslin@espiscopalri.com

We have no information at this time.

DIOCESE OF RIO GRANDE

Contact: Ms Cheri Winter, Spouse of Clergy
1424 46th St., Los Alamos, NM 87544
Phone: (h) 505-662-7878, (o) 505-412-3460; E-mail: ckwinter@msn.com
No information at this time.

DIOCESE OF ROCHESTER

Contact: The Reverend Canon Carolyn Lumbard, Canon for Congregational Development and Communications
935 East Avenue, Rochester, NY 14607-2297
Phone: 585-473-2978; E-mail: revcarolyn935@rochesterepiscopal-diocese.org

Clergy and Spouse/Partner Annual Gathering is an opportunity to play together. In the past in has included a dinner at a special venue in the Diocese such as a sight seeing cruise on the Finger Lakes or the Genesee Valley Country Museum. The Employee Assistant Program is a budgeted item and helps with uninsured counseling/therapy expenses for clergy and their families.

DIOCESE OF SAN DIEGO

Contact: The Reverend Canon Jenny Vervynck, Deacon,
Canon for Ministry Development and Deployment
2728 Sixth Avenue, San Diego, CA 92103
Phone: 619-291-5947; E-mail: vervynck@edsd.org

We have a Clergy/Spouse Conference every other year.

DIOCESE OF SAN JOAQUIN

Contact: Ms June Waltenberger; Executive Ass't to Bishop
Diocesan House, 4159 E. Dakota Ave, Fresno, CA 9376-5227
Phone: 559-244-4828; E-mail: june@sjoaquin.net

This diocese sponsors an annual clergy spouse retreat.

DIOCESE OF SOUTH CAROLINA

Contact: Ms. Debby Barker, Executive Assistant to the Bishop
PO Box 20127, Charleston, SC 29413-0127
Phone: 843-722-4075; E-mail: dbarker@dioceseofsc.org

Camp Christopher has been the location for activities for families of clergy. The diocese used to sponsor a clergy family day at the camp. Currently they have an orientation for new clergy with families invited for free time at the camp.

DIOCESE OF SOUTH DAKOTA

Contacts: Ms Tally Salisbury
2408 Central Boulevard, Rapid City, SD 57702
Phone: 605-737-0586; E-mail: tally@rapidnet.com

&

Ms Ellen Vinson
912 Gardner Drive, Sioux Falls, SD 57103
Phone: 605.334.2554; E-mail: ellen.vinson@mckennan.org

In such a geographically large diocese efforts to support families of clergy need to be creative. There is a spring conference for clergy and their families held close to where the clergy meet. They raise money for this conference by selling diocesan shirts and bags. Many spouses enjoy a luncheon before the diocesan convention. Ann has an informal network of clergy spouses. One project has been to sell CDs of native priests telling stories and singing.

DIOCESE OF SOUTHEAST FLORIDA

Contact: Ms Jackie Fernandez, Executive Assistant to the Assistant Bishop
525 NE 15th Street, Miami, FL 33132
Phone: 305-373-0881 x26; E-mail: jackie@diosef.org

This diocese has a Human Needs Commission and is concerned with multi-cultural diversity.

DIOCESE OF SOUTHERN OHIO

Contact: Lee Hinton
Phone: 513-576-0103, E-mail: eee@fuse.net

Currently, the diocese sponsors a Fall Gathering for clergy, clergy spouses and their children or grandchildren at a state park.. These events are normally scheduled to begin the Sunday afternoon of Columbus Day weekend and run through lunch on Tuesday. The cost is subsidized by the diocese. A program is provided, but there are no attendance requirements. The Gathering is intended to provide rest and relaxation to clergy and clergy families. A luncheon for clergy spouses, hosted by the Bishops' spouses, is scheduled each year for the Saturday of the diocese' annual convention. Also, the Bishop hosts an annual Twelfth Night Party for clergy and clergy spouses, with dinner and dancing. There is a Chaplain to the Retired Clergy, who ministers to clergy who are canonically or physically resident in the diocese as well as widows or widowers of the same. He maintains active contact through mail, phone calls and personal visits. There is a quarterly meeting with the Diocesan Bishop attended by representatives from the Clergy Gathering Committee, the Deacons, and Interims plus the Chaplain to the Retired Clergy, the Canon for Ministry and the Canon to the Ordinary.

DIOCESE OF SOUTHERN VIRGINIA

Contact: Ms Lavette M. Porter, Administrative Assistant to the Bishop
600 Talbot Hall Road; Norfolk, VA 23505
Phone: 757-423-8287; E-mail: 600@diosova.org

This diocese has found mixed success with retreats for clergy spouses. There is a luncheon for spouses at diocesan conference. A vicar is available for retired clergy and their spouses and widows, who sends them birthday and anniversary cards. The Bishop and his wife give a blessing cup to new babies and give wedding presents to marrying clergy. Periodically the diocese sponsors clergy and family picnics. Deanery convocations include social time. There is support for new clergy and for families of clergy in crisis/divorce.

DIOCESE OF SOUTHWEST FLORIDA

Contact: Ms Bonnie Jean Durning, Spouse of the Canon to the Ordinary
12002 Summer Meadow Dr., Bradenton, FL 34202
Phone: 941-755-5770; E-mail: BJMDurning@aol.com

This diocese provides three Canon pastors for clergy and families. These retired clergy call when they are in an area to see if the clergy and/or the family want to meet for a talk or for lunch. Participants report no conflict arising from confiding in diocesan clergy. Spouses may attend a one night retreat with an option for two nights. They offer a telephone directory for retired clergy spouses and survivors, and a newsletter for retired Episcopal clergy, spouses, and widows (**SEE SECS XX) called *Over the Hump Thymes*.

DIOCESE OF SOUTHWESTERN VIRGINIA

Contact: Ms Jenny Dye
Diocesan Office
P.O. Box 2279 Roanoke, VA 24009-2279
Phone: 540-342-6797; E-mail: jdye@dioswva.org

This diocese provides a chaplain to retired clergy, an annual gathering for clergy spouses with the bishop's spouse, Dorothy Powell, and a clergy and family day. Some years, the diocese has sponsored clergy and spouse quiet days, and clergy family days at the diocesan camp and conference center, however, these events are sometimes cancelled due to lack of interest.

DIOCESE OF SPOKANE

Contact: The Reverend Kristi Philip, Canon to the Ordinary
245 East 13th Avenue, Spokane, WA 99202-1114
Phone: 509-624-319; E-mail: 1kristip@spokanediocese.org

The diocesan camp, Lake Coeur d'Alene, is available for clergy and families to spend a few days without programming, just for rest and relaxation. Spouses are included in occasional retreats focusing on spiritual renewal and fellowship.

DIOCESE OF SPRINGFIELD

We have no information at this time.

DIOCESE OF TENNESSEE

Contact: The Reverend Peter Whalen
85 Fairway Dr., Nashville, TN 37214

Phone: (o) 615-883-4595, (h) 615-871-4376; E-mail: stphilipschurch@juno.com

This diocese budgets about \$2000 for families of clergy. They usually plan a Christmas get together for clergy and families and with the Church Pension Fund, sponsor the Planning for Tomorrow conference.

DIOCESE OF TEXAS

Contact: The Reverend. C. Andrew Doyle, Canon to the Ordinary
3203 W. Alabama, Houston, TX 77098

Phone: 713-520-6444; E-mail: adoyle@epicenter.org

This diocese maintains a list of clinical resources for clergy and clergy families to see for three visits without charge and then referrals for future help as needed. The diocese also has a diocesan hospital, St. Luke's Health System and Hospital which will provide a second opinion and/or expedite treatment for anyone Episcopal Church member throughout the diocese. People are informed of these services through announcements at the diocesan convention and through articles in the diocesan newspaper. Regional convocations held numerous times throughout the year provide social contact for clergy and their spouses. Once a year the diocese holds a two and a half day retreat for retired spouses and clergy.

DIOCESE OF UPPER SOUTH CAROLINA

Contact: Ms Betty Jean Ireland, Spouse of Clergy
1115 Marion St, Columbia, SC 29201

Phone: 803-771-7800; E-mail: diocese@edusc.org

This diocese has clergy/spouse events and tends to retired clergy and their widows.

DIOCESE OF UTAH

Contact: Ms Vicki Evans, Clergy Spouse, Administrative Assistant to Executive Officer and
Deployment Officer,

PO Box 3090, Salt Lake City, UT 84110-3090

Phone: 801-322-4131 x 366;

E-mail: vevans@episcopal-ut.org

This diocese identifies clergy spouse by a special sticker on the name tag at the diocesan convention. They want to do more to support families of clergy.

DIOCESE OF VERMONT

Contact: Ms Susan Ohlidal, Pastoral Enrichment Coordinator
25 Ridgewood Drive, St. Johnsbury, VT 05819
Phone: 802-748-8755; E-mail: sohlidal@dioceseofvermont.org

This diocese has an annual conference for clergy and their spouses/partners. They also have an active ministry to retired clergy and their spouses/partners.

DIOCESE OF VIRGINIA

Contact: C. Lindsay Ryland, Lay, Deployment Officer
Diocese of Virginia, 110 West Franklin Street, Richmond, VA 23220
Phone: 1-800-346-2373 ext.13; E-mail: lryland@thediocese.net

Clergy/their spouses and lay professionals and their spouses are invited to a retreat underwritten by the Diocese such that the cost is less than \$100 per couple. Child care is provided at the retreat which occurs the first Monday – Wednesday in May. The retreat is designed to be an educational experience sometimes with a special breakout for spouses. The format is that late on Monday there is a speaker. Tuesday afternoon is free time. Services occur throughout the time.

The diocese provides a chaplain for retired clergy and their spouses, widows, widowers.

DIOCESE OF WASHINGTON

Contact: Ms. Karen Chane, Spouse of the Bishop
3713 Woodley Road NW, Washington, D.C. 20016
Phone: 202-96-3324; E-mail: kchane@comcast.net

This diocese has a network for spouses and partners and holds a retreat for them each spring. The Bishop and his wife have begun to hold monthly dinners at their home for small groups of clergy and their spouses/partners from various parts of the diocese. In the summer the Bishop and his wife host a picnic in their backyard for the younger clergy families, including children.

The retreat last spring was held in Williamsburg for clergy spouses/partners for fun and relaxation. On the Saturday before Lent and Advent at the Washington Cathedral a retreat with a spiritual director is held for spouses and partners. This four hour time began with Eucharist, which was followed by lunch and conversation. Confidential counseling is provided by volunteer retired clergy who donate their time and expertise.

The diocese had planned a day for clergy children last spring, but the timing was bad so it was cancelled. They will try again. (Look for the plan of the day outlined in the invitation in the PK section of this manual.)

DIOCESE OF WEST MISSOURI

Contact: Ms Mary B. Howe, Spouse of the Bishop

4601 Charlotte Street, Kansas City, MO 64110

Phone: 816-931-0878; E-mail: marybhowe@earthlink.net

This diocese has a number of activities for spouses and families of clergy. Each fall the spouses plan a retreat held at the Franciscan Prayer Center. The retreat beginning Friday afternoon and continuing through Sunday brunch cost \$70 with scholarships available. A retreat leader usually makes two presentations. Both a spiritual director and a massage therapist are available. During Saturday afternoon either there are workshops or free time. Sometimes members' special talents are used for a workshop session. Saturday night's dinner is a special occasion with entertainment. Eucharist on Sunday sometimes incorporates Taize music with a traditional candlelighting ceremony. The overall purpose of the time is community-building. A brochure for this retreat is available at www.diocwestmo.org. Click on upcoming spouse events.

A spouses' luncheon for which they pay is held at the annual diocesan convention in a private dining area. Spouses new to the diocese are introduced, announcements of coming events are made, and planning for the next year's retreat follows the luncheon. This year at the luncheon a new mission project was announced, the making of rag dolls for the work of Mary Page Jones at www.ragdolls2love.org.

The first Sunday in Advent is the day for the annual luncheon for clergy, spouses and children, alternating in location between Kansas City and Springfield, MO. This is a very special occasion with entertainment, sometimes by members of the group.

An annual Winter Conference or 'get away' weekend is held at a resort in the Ozarks from Sunday evening – Tuesday brunch. This event is mostly for rest and recreation, but there are workshops, time with the bishop, and sometimes a group activity in the evening. The diocese pays for food; participants pay for lodging at a group rate.

Spouses have devised and carry out a Clergy Family Prayer Circle for the all the families of clergy in the diocese. There is also a spouses' network, provided by the Media Center at the National Church Office. Occasional gathering occur such as the meeting with spouses in St. Louis with the spouses in that diocese.

As a means of staying connected to other spouses in the diocese the bishop's wife sends each spouse a birthday card on his/her birthday.

DIOCESE OF WEST TENNESSEE

Contact: The Reverend Tom Momberg
4645 Walnut Grove Road, Memphis, TN 38117
Phone: 901-767-6987; E-mail: tmomberg@holychommunion.org

Spouses have a meal together at the annual diocesan convention. Under long range planning a Clergy/Clergy Family Committee devises policies about sabbatical and maternity/paternity leave, continuing education, and boundary issues. There is a clergy/spouse get together sponsored by the diocese as well as a clergy family day.

DIOCESE OF WEST TEXAS

Contact: Ms Catherine Lillibridge, Spouse of the Bishop
2911 Trailend, San Antonio, TX 78209
Phone: 210-826-6458; E-mail: lillibridge5@yahoo.com

The clergy and their spouses gather for an annual Christmas party in two different locations, due to the geographic size of the Diocese. The spouses have time together at diocesan convention in February, which includes the Spouses' luncheon and then gather for a weekend in the fall for the Clergy Spouses Retreat. We had our first clergy family picnic at our Diocesan center the Saturday after Easter, coordinated by 2 clergy spouses. We have a spouse network and a prayer calendar.

DIOCESE OF WEST VIRGINIA

Contact: Ms Rosie Wood, Spouse of Clergy
5301 Morning Dove Lane, Cross Lanes, WV 25313
Phone: 304-776-0810; E-mail: roselinddwood@aol.com

&

The Reverend Karl D. Ruttan
1105 Quarrier Street, Charleston, WV 25301
Phone: (h) 304-343-9581(o) 304-346-0359
E-mail: kdtruttan@stjohnswv.org

This diocese creates a spouses' directory with careers mentioned and names and ages of children. Activities for spouses include a retreat for spouses and clergy, luncheon at Diocesan Conventions for spouses and monthly lunches for spouses.

Mountaineer Episcopal Clergy and Families is a group that is currently being reorganized. The Diocese is creating a wellness commission that will include families of clergy. Each month the bishop's wife sends a postcard with a spouse name and a small prayer to every spouse of clergy, and they have a retreat for spouses only in addition to the clergy retreat, where spouses are invited.

DIOCESE OF WESTERN KANSAS

Contact: Ms Stacey Adams, Spouse of the Bishop
118 South Estates Drive, Salinas, KS 67401
Phone: 785-452-9732

This diocese hosts a spouses' retreat.

DIOCESE OF WESTERN LOUISIANA

Contact: Ms Susan MacPherson, Spouse of the Bishop
6305 Morgan Oaks Ct., Alexandria, LO 71301
Phone: 318 767-1334

The bishop and his wife model behavior for clergy and their spouses. They encourage continuing education, a sabbatical and healthy behavior. There is a clergy spouse lunch. The diocesan directory contains names of spouses and widows.

DIOCESE OF WESTERN MASSACHUSETTS

Contact: The Reverend William Coyne, Archdeacon
37 Chestnut Street, Springfield, MA 01103
Phone: 413-737-4786; E-mail: wcoyne@diocesema.org

Pastoral care for clergy and their families is provided by Bishop's Chaplains of which there are four in the diocese. The diocese provides three chaplains for retired clergy and their spouses, widows, or widowers. The chaplains' ministry includes prayer and some spiritual direction. All conversations are confidential. (See section 3.E. 3. , p. 51 of this guide, for more information).

DIOCESE OF WESTERN MICHIGAN

Contact: Ms Gennie Callard, Staff for Youth and Family
2600 Vincent Avenue, Portage, MI 49024
Phone: 269-381-2710 ext.204; E-mail: gcallard@edwm.org

Clergy spouses gather for a luncheon with the Bishop's spouse during the annual diocesan convention. The diocese organizes an occasion for mothers and children.

DIOCESE OF WESTERN NEW YORK

Contact: The Reverend Bruce Gillis, Archdeacon
1114 Delaware Avenue, Buffalo, NY 14209
Phone: 716-881-0660; E-mail: brucegillis@episcopalwny.org

This diocese has no program at this time.

DIOCESE OF WESTERN NORTH CAROLINA

Contact: The Reverend Canon Jane Smith, Executive Secretary to the Bishop
900B Center Park Drive, Asheville, NC 28805
Phone: 828-225-6656; E-mail: bishop@diocesewnc.org

The diocese organizes a spring overnight that includes good food, no expectations, and babysitters where necessary. An Employee Assistant Program is available separate from the diocese, for which the diocese will pay the initial evaluation and short term counseling session (s). Further counseling is usually covered by insurance. Use of this program is entirely confidential.

The diocese publishes a diocesan clergy family prayer calendar and a Clergy Family Handbook. The handbook contains a directory of clergy, spouses, including surviving spouses, and children's names and for the children, birthdates. This section also includes the church's address and phone number. Other chapters contain information about the Pension Fund, health insurance, resources for spiritual direction and counseling, Episcopal Institutions within the diocese, and a short bibliography. (See Bibliography, Section 10. of this Guide; bibliography is incorporated into other resources)

The bishop's wife publishes a newsletter quarterly for spouse of clergy called "Spirit and Spice." The newsletter contains personal news, a note from the Bishop, and some church related humor.

DIOCESE OF WISCONSIN

We have no information at this time.

DIOCESE OF WYOMING

Contact: The Rt. Reverend Bruce Caldwell
104 South 4th Street, Laramie, WY 82070
Phone: 307-742-6606; E-mail: gail@wydiocese.org

We have no information at this time.

**9. RESOLUTIONS ABOUT CLERGY FAMILY
WELLNESS FROM GENERAL CONVENTION,
DIOCESES AND OTHER DENOMINATIONS**

B018 – FOCUS Sponsored

9. A. Resolution Passed at General Convention 2003

Resolved, The House of Deputies concurring, That the 74th General Convention recognize that healthy families of clergy promote the well-being of clergy and congregations, and thus deserve spiritual and institutional support; and be it further

Resolved, that the 74th General Convention commend and encourage the effort of Families of Clergy United in Support (FOCUS) in their work of advocacy and education for awareness of clergy family needs, in efforts to promote the following:

1. Provide a chaplain in each diocese for families of clergy.
2. Provide education for each search committee regarding the special needs and concerns of families of clergy in transition, and about the expectations placed on the family by the congregation.
3. Provide support by seminaries for spouses, partners, and children of postulants and candidates in the process of ordination.

Resolved, that the Office for Ministry Development provide oversight and coordination with FOCUS and other programs that support the well-being of clergy and clergy families, and assist in seeking funding for such programs, including for Families of Clergy United in Support.

9. B. Diocese of Maine Resolution #17 – Families of Clergy
Passed at 181 Diocesan Convention of the Diocese of Maine, of the Episcopal
Church - 2000

Resolved this 181st Convention of the Diocese of Maine recognizes that healthy families of clergy can help promote the health and well-being of clergy and congregations; and

Be it furthered resolved that we recognize that the health and well-being of clergy deserve spiritual and institutional support; and

Be it further resolved that we endorse the initiative of the Bishop in appointing a steering committee to develop a program for the wellness of families of clergy.

Explanation

Families of clergy include spouses, partners, children, parents and friends, and extend beyond traditional conception of who comprises a family. They serve diverse ministries in a variety of settings, sometimes in the home, but just as often outside the home. In addition, by virtue of their roles, they are often called upon to support the common life of the church in a variety of ways that often go unrecognized or unacknowledged. Moreover, members of these families are placed in special position of trust and confidentiality. For these reasons, members of clergy families are particularly at risk of social isolation and have special needs of spiritual support that individual congregations and their clergy leadership have difficulty addressing.

9. C. United Presbyterian Church in the USA Bill Of Rights For Ministers' Spouses

The Assembly Committee on Women in Church and Society recommended to the 186th General Assembly (1974), Louisville, Kentucky and the Assembly approved:

- 1) an equal right to seek employment of his/her choice;
- 2) an equal right to freely choose church membership or nonmembership;
- 3) an equal right and responsibility to serve the mission of the church as a member, without special obligations or privileges; and
- 4) an equal right as a member of the congregation to be considered for election to the Session and other boards and committees.

9. D. Resolution passed at the May 2004 General Conference Of The United Methodist Church

Over the last many years, clergy and their families have continued to express serious concerns for the stresses they bear in their congregations and districts. This phrase, "life in the fishbowl," describes how pastor and staff therapist Frank J. Stalfa sees the lives of clergy and their spouses and family members in our local congregations. The image is a painfully accurate about the situation filled with unrealistic expectations, virtually nonexistent boundaries for privacy and personal time, disrupted lives, crisis in careers and educational programs, unending demands of congregational needs, and pressure for spouses and "PKs" (preacher's kids) to be perfect, "model" Christians.

PK syndrome is documented in research on children and youth in clergy families, and it names the pressure on clergy children to set a high standard for other children to follow (the perfect student, the model son/daughter, the high achieving youth) - potentially limiting their individuality and development.

In a 1992 survey by *Leadership*, on the causes for marriage problems in clergy families, these were the most frequently named: insufficient time together (81%); use of money (71%); income level (70%); communication difficulties (64%); congregational differences (63%); differences over leisure activities (57%) followed by difficulties raising children, pastor's anger toward spouse, differences over ministry career and spouses' career. A significant and troubling 80% of clergy reported that they believed their pastoral ministry negatively affected their families.

In a study of spouses of district superintendents, *Giving Voice: A Survey and Study of District Superintendents' Spouses in the United Methodist Church*,* the detailed list of concerns and problems included the following: gossip and criticism, lack of family time, raising children alone, constant stress, unrealistic work loads, emotional and energy drains, sense of isolation in times of conflict, and the struggle to find spiritual nurture in that setting. This survey and study found these key issues:

- Family lifestyle;
- Careers of spouses;
- Self-care or lack of it;
- Sense of isolation, anger, and frustration.

It is important to note that while the majority of clergy spouses are female, a growing number of these spouses are male. Noteworthy is the difference in how these men are treated: rather than being called the clergy spouse, they are the "men married to ministers," and the expectations placed on female clergy spouses are not placed on these male clergy spouses. Their development of a separate personal and professional identity may not be the struggle it is for many female spouses who fight to keep a career or family time or educational opportunities. This survey suggests that expectations of clergy spouses may be not only traditional but gender-related.

With the changing nature of our clergypersons in the Church, roles of their spouses and families have changed, blurred, shifted. Dual career clergy families can see career-ending moves and increased pressure on spouses to leave careers and educational programs. Anger, frustration, hostility, and isolation are all mentioned by clergy spouses in surveys of their feelings about this developing crisis in congregational relationships.

The increasing concerns heard from these "model" or "invisible" or "fishbowl" families are similar across the denomination in U.S. and global congregations. And it is unthinkable to believe that congregations intentionally wish this stress and pain. Certainly, many parishioners would find it unacceptable that their expectations and demands (spoken and unspoken) would cause such stress on their clergy family.

Christian Community for All our Families

As United Methodists we envision churches and congregations in which all of God's children are welcome at the Table, all are nurtured and respected for their own gifts and talents, and all are transformed to be Christ to others in the world. We are a Church of Open Hearts, Open Minds, and Open Doors, regardless of gender, regardless of family status.

Our Church places high value on our families, yet the needs and crises of our clergy family, "the invisible family," may go unnoticed, unidentified, and unaddressed. Clergy families are like every other family with strengths and stresses similar to our own. They need privacy and boundaries that protect personal life just as our families do.

What Can Be Done?

The roles of clergy spouse and family are unique and frequently taken for granted. These roles are, nonetheless, critical to the success of the clergy's ministry. Sustaining the emotional, spiritual, physical, and economic health of our clergy families is a ministry to be recommended to every congregation and district.

We can support our clergy families by doing the following:

- First, examining our own attitudes, perceptions, and expectations and identifying where we are unrealistic;
- Asking ourselves the questions that will identify any sexism or racism in our expectations and assumptions: *If this clergy spouse/family member were another gender or another race, would I have the same expectations? Would I make the same assumptions?*
- Remembering they are human and have their own personal and professional lives;
- Providing safe and honest sharing for clergy families when stress mounts;
- Encouraging clergy families to seek help, even taking the initiative to provide resources and support;
- Regularly clarifying and keeping our expectations realistic, recognizing that pedestals are for statues;
- Reserving family time and protecting family life boundaries;
- Avoiding stereotypic demands of a clergy spouse as an extension of the clergy or as another

professional at the service of the congregation.

We can share the effective and renewing models working in Episcopal areas and conferences around the Church, including but not limited to these:

- The Arkansas Episcopal Area's Partners in Ministry Surveys and Renewal Retreats.
- Iowa Conference's *"What Do I Do If...?"* -- *Basic Information Handbook for Clergy Spouses*, similar to those used in Northern Illinois, Memphis, and Southern Indiana conferences.
- Clergy Transitions Programs in several conferences.
- Florida Conference's program of nurture, healing, and preventative care to clergy and their families, *Shade and Fresh Water*. (The three-part approach includes a therapeutic presence for families in crisis or need, including professional counseling and safe space; a preventative program for clergy families in transition in appointments; and a sustaining program encouraging healthy modeling of well-balanced lives.)
- Varied programs, guidance, and initiatives of organizations like The Center for Ministry, the Center for Pastoral Effectiveness and Spiritual Direction, and websites like "Desperate Preacher's Site."
- Ongoing collaboration between the General Commission on the Status and Role of Women the General Board of Higher Education and Ministry, and the General Commission on Religion and Race.

Therefore, be it resolved that, the General Conference of the United Methodist Church calls on each of the following to address this growing crisis among our clergy families:

1. The General Commission on the Status and Role of Women will work collaboratively with the General Board of Higher Education and Ministry and other general boards and agencies to convene a denominational forum focusing on clergy spouse and families issues as experienced globally, the programs and resources available to clergy families, cabinets and bishops, conferences, and local congregations. The Commission will report the feedback from the forum to the 2008 General Conference with recommendations for further study or action.
2. Bishops, cabinets, and boards of ordained ministry will promote specific conference resources, training and orientation models, and counseling assistance programs to all clergy and families.
3. The General Board of Higher Education and Ministry will enhance the training for Staff-Parish Relations committees to provide useful strategies and resources.
4. Staff-Parish Relations Committees will use strategies and training resources for their members in these specific concerns of clergy and families.
5. The General Commission on the Status and Role of Women and the General Board of Higher Education and Ministry will convene a summit of staff and members of related general agencies including the Board of Pensions and Health Benefits, the Commission on Religion and Race, and the Board of Church and Society and the General Board of Global Ministries, to research issues affecting clergy spouses and families in the global United Methodist Church, to identify and promote existing relevant resources, plan the development of needed additional resources to address these concerns, and make any legislative recommendations to the 2008 General Conference.

6. District superintendents and their spouses may be called on to provide modeling and leadership for their clergy families in successful strategies. Superintendents will prioritize this issue as they work with local congregations in transitions and ongoing appointments.
7. Annual Conference Commissions on the Status and Role of Women will survey spouses and families of clergy to assist annual conferences, bishops and cabinets, and general agencies in gathering data and developing resources and strategies in response to the challenges of life in the clergy family.
8. The research findings of GCSRW, GBHEM, and other general boards and agencies, will be published in a summary document and made available for use by United Methodist annual and central conferences, and other denominations and religious bodies.

**Giving Voice: A Survey and Study of District Superintendents' Spouses in the United Methodist Church*, by Sylvia B. Corson, published by the General Board of Higher Education and Ministry, Nashville, 1999.

Submitted By

Gail Murphy-Geiss

General Commission on the Status and Role of Women (General Agency).

10. BIBLIOGRAPHIES, ETC.

10. A. Annotated Bibliography

Editor's note: This bibliography was prepared by Bonnie Studdiford as part of a continuing education project. It leads readers to important general systems theory as well as specific resources about clergy families. Each entry gives author's name and credentials, author's point of view, main point and sub-points of the text, a critical evaluation and an assessment of the usefulness of the text.

Non-Fiction

Folwell, Christine E., Lummus, Adair, & Walmsley, Roberta. (1989). *A manual for developing action/research for diocesan clergy family committees*. New York: Episcopal Family Network.

Author's name and credentials:

Christine Folwell and Roberta Walmsley are both bishop's wives and licensed family counselors. They were hired to develop this manual for pastoral care of families of clergy. Dr. Adair Lummis is a sociologist as well as faculty at the Center for Social and Religious Research at Hartford Seminary.

Authors' point of view:

The authors point of view is that there is a need for wellness in clergy and their families.

Main point of the text:

The main point of the text is to give dioceses a manual from which to develop program that would be ongoing for the wellness of clergy and their families.

Sub-points:

To implement the creation of program, it is suggested that at least one trained counselor be used. Networking with other diocesan program is encouraged. The manual wishes to create a better sense of community with dioceses. Each diocese is encouraged to create program that is tailored for its own community using the manual as a guide.

Critical evaluation of the text:

This manual which represents a comprehensive national project is an excellent resource for anyone considering creating or improving a diocesan pastoral program for the wellness for clergy and the families. The project had several dioceses that used its manual to the good of those involved. The statistics from the project itself are now outdated as is some of the message sent. Family of clergy has changed, ministry has changed and education for ministry has changed. It is time to go on to the next step keeping this information from the manual in mind.

Usefulness of the text to the reader:

This manual was very useful to not only me but the present committee dedicated to family of clergy wellness. Christine Folwell and Roberta Walmsley came to our annual meeting and spoke about the study they did and the resulting manual. They suggested avenues not to take

in our work and roads to definitely travel down. The manual had so much more meaning with an informal personal description of the Clergy Family Project.

Friedman, Edwin H. (1985). Generation to Generation. New York: The Guilford Press.

Author's name and credentials:

Edwin Friedman was a rabbi. He was a student of Murray Bowen and learned his approach to family therapy. From there, Friedman carried his theories of systems into, “. . . religious congregations, schools, hospitals, professional partnerships, and business enterprises.” (cover) He did a great deal of training of his theories at an institution that he directed in Maryland.

Author's Point of View:

Each part of a family system effects the whole. Must study the whole system not just one part in isolation.

Main Point of the text:

As the title implies, the text concerns the generations in family process in church and synagogue. Friedman takes Bowen's family system theory beyond the art of therapy into the halls of spiritual life. Showing us that trying to “fix” one part of a system does not work. The dis-ease that is exhibited in one area of a system can be the result of dis-ease in an entirely different area. Systems are organic and as such are emotionally effected by what goes on within. The within can be unresolved behaviors of previous generations. The leader who maintains a non-anxious presence and can define themselves has a better chance of effecting change within a system. Friedman contends that self-definition is more important than expertise. In other words, self-differentiation while in relationship is paramount for any family system.

Sub-points:

I hate to even call the following discussion sub-points because they seem so integral to what Friedman has to say.

Homeostasis is a system resisting change. It is so much easier to maintain the status quo rather than going through the process of change toward self-differentiation and relationship. It is easier to identify and label the dis-ease of a person or part of a system than to at the emotional whole. Friedman gets away from the traditional view of seeing a person with a diagnosis, seeing content, and looking at cause and effect. He looks at the emotional process, the effects of the integral parts and observing the given position in a system. (p.18) He keeps coming back to looking at the whole system, not isolating any one part. If one part is isolated it will act differently than when in the system or in relationship.

Triangles are another area Friedman illuminates. “. . .when any two parts of a system become uncomfortable with one another, they will “triangle in” or focus upon a third person, or issue, as a way of stabilizing their own relationship with one another.” (p.35) This causes the system to become anxious and unbalanced.

Family of origin is very important to understanding well functioning systems. If there has dysfunction in someone's past, it is liable to play out in the system he or she now find themselves. The health of any system can be improved by the ability of individuals to self-differentiate from their past.

Critical evaluation of the text:

This book is a must for anyone interested in family systems theory and how it is applied to churches and other institutions. *Generation to Generation* builds on Bowen's work and goes on to be the basis for Steinke's publications. It is an excellent background for students of any kind of relational study. Humor sneaks out now and then to keep the reader alert.

Usefulness of the text to the reader:

Friedman's *Generation to Generation* has been indispensable to my study of family of clergy wellness. His rich language describes the various aspects of family theory as it applies to churches. Much of my first paper was based on his writing. I felt that I was reading the authority, the most knowledgeable, the guru of family systems.

I only wish I could have been a student of his and hear him talk of his thoughts. The next best thing was to go over the text with my field practitioner, Nancy Hopkins. Nancy does much of her after-pastor work using family systems theory. She relies heavily on Friedman as well as Steinke. Lack of understanding of this text was not an option for me. I appreciated the opportunity to review the text with Nancy as it made family systems far more meaningful for me and my study.

Halass, Gwen Wagstrom, M.D. *The Right Road: Life Choices for Clergy* - Fortress Press, Minneapolis, MN - 2004 - ISBN: 0-8006-3657-0 (Paper)

Editor's note: this is a break in Bonnie Studdiford's annotated bibliography to include a resource reviewed in the Nathan Network Newsletter, Spring 2005. The review is included here:

All of us who work in this field are acutely aware of the consequences which ensue when clergy and others in positions of pastoral leadership do not exercise appropriate self-care. Building on the research work done at Fuller Theological Seminary and Duke Divinity School which shows that a high percentage of clergy report that pastoral ministry is a danger to themselves, their partners and families, denominations have implemented a wide range of wellness and self-care programs. In addition, there have been a range of contributions to the literature in the last five years focusing on these concerns as they apply to clergy and other caregivers. The first of the most recent crop of books addressing these issues was *Rest in the Storm* by Kirk Byron Jones (Judson Press – ISBN: 0-8170-1393-8) released in 2001 and the most recent is Gwen Halaas' recent book, *The Right Road: Life Choices for Clergy*.

Dr. Halaas, who holds degrees in both medicine and business, has served as Director of Ministerial Health and Wellness for the Evangelical Lutheran Church in America and is currently Assistant Professor of Family Medicine at the University of Minnesota Medical School. As a family practice physician, she is well qualified to address the issues of wellness and self-care. This book is a compendium of her observations about wellness as they apply to clergy, and by extension, to clergy families. In reviewing the book, William Craddock, Managing Director of the CREDO Institute, wrote, "the special needs of clergy wellness are well-documented, and Dr. Halaas provides a comprehensive road map for initiating healthy change. *The Right Road* can help clergy to find the balance needed to strengthen their ministry and their lives."

Halaas uses the concept of the Wholeness Wheel as a practical and visual guide to balancing all aspects of health for clergy. She sets the stage by recounting some of the stresses reported by ELCA clergy in the work of pastoral ministry and offers a case study of a clergy person who is a “poster child” for many of the wellness traps into which clergy can fall and which put them at high risk for a variety of physical and emotional illnesses. Having painted a rather bleak picture of the health and self-care habits of many of the clergy, Dr. Halaas goes on to address each of the elements of the Wholeness Wheel offering practical suggestions about how we might make improvements in each of the areas.

The primary responsibility for effective self-care primarily rests, of course, with the clergy person but, she argues, those around him/her must exercise some responsibility as well by challenging behaviors which are not good self-care or wellness practices. Clergy must lead by example and by demonstrating good wholeness behaviors, encourage others in positions of leadership to themselves engage in healthy activities. When those in leadership are healthy, then there is an increased probability that the whole community will move towards a greater state of health and wholeness.

Hochschild, Arlie Russell. (1983). *The Managed Heart*. Berkeley: Univ. of California Press.

Author’s name and credentials:

Arlie Hochschild is a Professor of Sociology at the University of California at Berkeley for the past two decades and is co-director of the Center for Working Families. The Managed Heart received several awards upon publication.

Point of View:

Human feeling can be commercialized for corporate financial gain. The author focuses on the emotions of Airline attendants and tax collectors.

Main point of text:

There is a gap between the emotion that is displayed publicly and the emotion that is felt. This gap is called emotional labor, which is stressful and can be an occupational hazard. The true self can be lost.

Sub-Points:

Although almost everyone experiences emotional labor it is seen more often in service jobs and therefore in women who are in the majority holding this type of employment. Feeling rules that set emotional labor in motion must be obeyed in private life and well as public life. Flight attendants and tax collectors outward emotion is used to elicit different results in their respective jobs. The flight attendant uses her emotion to enhance the status of the customer while the tax collector uses theirs to deflate the status.

Critical Evaluation of text:

I agree with Gail Sheehy who is quoted from the back cover, saying, “‘The Managed Heart’ is written so accessibly that it appeals to both the academic and the general reader.” There are 65 pages of appendixes. Some are helpful and some are more academic than I would need for my study. Hochschild’s studies are really looking at employment issues. The bibliography is extensive covering 28 pages. The index is very comprehensive.

Usefulness of the text to the reader:

The Managed Heart explains very clearly what I feel that the families clergy experience in their parochial life. Emotional labor is a perfect term for the feeling rules that unconsciously and consciously creates the “perfect clergy spouse”. The airplane where the flight attendant does emotional labor to create a comfortable setting for the customer could easily be substituted for the home and church of the family of clergy. Flight attendant themselves could easily be the clergy families, smiling, saying soothing things creating a aura of wellbeing while *feeling* something else entirely inside. The deep feeling is buried; it is not appropriate to exhibit true feeling of self. The emotional labor is hiding true feelings to the point that they are sometimes lost altogether and putting on the “face” required of the feeling rules of the situation. The analogies between flight attendant and family of clergy and their feeling and emotions are wonderfully apt for my course of study.

Kerr, Michael E., & Bowen, Murray. (1988). *Family Evaluation*. New York: W. W. Norton.

Author’s name and credentials:

Michael Kerr worked for many years with Murray Bowen. Murray Bowen’s Bowen Theory is one of the basis for family therapy and the family systems theory. Kerr and Bowen were faculty at Georgetown University Medical Center in Washington, D.C. They both were directors of the Georgetown University Family Center.

Authors’ point of view:

People can not be looked at as isolated individuals. People must be seen as part of their emotional and intergenerational relational context.

Main Point of the Text:

Kerr describes thoroughly Bowen’s approach to seeing the family as emotionally affecting one another. This emotional system within the family creates the behavior and development of individuals. The emphasis is on the family system and how a person is part of that system, effecting and being affected by that relationship. The tension of how to remain an individual and be able to be in relationship is key to Bowen’s findings. Therapy would be done with the whole family not with an isolated member of that group.

Sub-points:

Bowen found that there was, “a distinction between the family *relationship* system and the family *emotional* system. The relationship system was a description of what happened, and the emotional system was an explanation for what happened.” (p. 11)

It is interesting to note that Bowen feels that family systems are always on a continuum. By nature relationship can not stay the same, they are always changing. It is how they change and evolve that is important. This is a natural system as is all life.(p. 51)

The theory of the Triangle in relationships can cause undo anxiety that effects the family system. When triangles are formed within the family system or from external contact change in behavior can be seen. There are wonderful diagrams which are well reviewed in the text.

Multigenerational effects on family systems are another strong proponent of Bowen thinking. We are all children, grandchildren, nieces, nephews on infinitum. The behaviors that

effected the generations before us still are with us. Everyone has a “black sheep” and/or an “angel” in their past. This is true of the nuclear family as well.

Kerr explores “symptom development” and how the family can be evaluated to aid in the wellbeing of the entire family system.

Critical evaluation of the text:

This is the test that people turn when looking for the explanation of Bowen’s theories of family systems in psychotherapy. It is what Friedman and then Steinke used as the basis for their family system theories. I found the writing to be straightforward and not out of the reach of the layman, even without a background of psychology or therapy techniques. The table of contents is self-explanatory as is the very complete index.

The epilogue, following Bowen’s impressive career, was a nice addition to have in this compressive monograph. I plan to reread *Family Evaluation* upon completion of my work and dig deeper into family systems theory.

Usefulness of the text to the reader:

This text was extremely important as it gave an overall view on which Friedman and Steinke based their work. *Family Evaluation* helps to put in perspective what I am trying to say about the need to look at the system of “the local church” in a different way. The local church needs to see that it is a family system which is made up of other systems. The system of the local church is made up of clergy, family of clergy and congregation that is in relation and involved emotionally. Each part of the church family system is in context of the of the whole emotional unit. Each can effect the other parts.

The triangle is center to the church family system and one that displays its ugly head more than it should. Family of clergy is used by congregations and clergy to influence one or the other causing anxiety and stress.

People come to the church system with their backgrounds and well as the institutional history as seen in the “congregation”. All behavior is influenced by these factors to bring about various dynamics within the systems’ relationships.

Kirk, Mary and Leary, Tom. Holy Matrimony? Oxford: Lynx, 1994.

Out of Print – but fantastic if you can find a copy.

Author’s names and credentials:

Mary Kirk is a trained marriage and relationships counsellor, freelance journalist and former Director of Church and Community Trust in England.

Tom Leary, at the time of publication, was the Vicar of Merton in London, Coordinator of Family and Marital Work for Westminster Pastoral Foundation and Organizer of the Clergy Marriage Consultation Service.

This information is taken from the back cover of the text.

Author’s point of view:

The authors wish to show the unique stresses that are present in clergy marriages and how to offer support.

Main point of the text:

Interviews are done with various ministers and their wives to discover the similarities of pressures within the clergy relationship.

Sub-points:

Kirk and Leary talk about the dynamics of marriages of clergy and what makes them different. They speak of the process of seeking Holy Orders that the lack of involvement of the family. Most importantly, the authors devote an entire chapter to prevention of dis-ease in the clergy family. The scenios offer insight from preordination to all that surrounds the active role once in the ministry.

Critical evaluation of the text:

This book is important to anyone studying clergy's relationships with their spouses. It gives a comprehensive description of the research upon which the text is based – worthy of a CAGS program. It is well written and accessible to both clergy and lay alike. It is a “must read” for every Bishop in every diocese if they wish to improve health in their parishes, clergy and the families of clergy.

Usefulness of the text to the reader:

The text was immeasurably useful to me. I have reread it at least three times and certain parts more often. Even though it is written about the Anglican Church in England it speaks so well to the subject of my course work; family of clergy wellness. The fact that the text talks of prevention or, as I like to call it, wellness, from the beginning is so important. This has been my most important find for information. Unfortunately it is now out of print.

Luepnitz, Deborah Anna (1988). *The Family Interpreted*. New York: Basic Books.

Author's name and credentials:

Deborah Anna Luepnitz is at the University of Pennsylvania's School of Medicine in the Department of Psychiatry. She holds a doctoral degree and is clinical faculty for the University. She is eminently qualified in the field of family therapy, which she presents from a feminist point of view.

Author's Point of View:

Luepnitz says that we live in a patriarchal society and the stereotype is still the male. Along with this view is that in families the father's are not present, a term she calls “father-absent”.

Main Point of the Text:

The main point of the text is that the mother is the one that brings up the family while the father is absent and the culture we live in is patriarchal. This dynamic causes the mother to be lesser than the father. She does not have power over but is controlled by the father. If the mother displays anger she is deemed dysfunctional, she is acting out of character. She becomes an “ism” like racism and if anger is shown the ism is maintained. When the ism is present, “I have not been treated by you the way you treat yourself.”(20) In other word the feminist would say that the mother does have a voice as much as the father. She is not to be blamed because she is present in the family and the father is not to be blamed even if absent. She holds a more holistic means of approaching family therapy.

Sub-points:

Luepnitz gives an historical overview, which is fascinating. She points out that therapy in the past was a male dominated field and that that is changing allowing new approaches to family counseling.

Various theories are presented which show the variety and progression of work in family systems therapy. A few of these are the acknowledgement that intergenerational exploration is important in viewing a family. Isolating a problem and trying to fix it just does not work. The entire family system must be seen not just its parts separately.

Critical Evaluation of the Text:

This is an excellent book on the feminist point of view of family therapy. It is well written, historically based with a tad of humor here and there. Luepnitz skillfully presents other methods and theories on family therapy.

Usefulness of the Text to the Reader:

This was a wonderfully useful book for my study on family of clergy wellness. Nancy Hopkins, my field practitioner, made it required reading and I see why. It gives a background of the history of family in our culture, especially women in a man's world. I am looking at the marginalization of the family of clergy and Luepnitz has it there in women. Early on in her book she talks about the commonalties of oppression, the power/control over and the double bind. (6) These are words that I have used when talking about clergy families. *The Family Interpreted* explains the family in a manner I wish I could articulate.

Even though I resisted, I am glad that Nancy persevered and had me read this informative text. It put so much in perspective for me and will be something I am sure that I will refer back to again and again.

Steinke, Peter L.(1996). *Healthy Congregations*. Bethesda. MD: Alban Institute.

Author's name and credentials

Peter Steinke is a Lutheran pastor. He writes for The Alban Institute whose mission is to advocate for congregations. He has studied with Edwin Friedman and is presently Director of the Interfaith Pastoral Counseling Center in Barrington, Illinois.

Author's Point of View

If there is health then there is wholeness. The whole is made up of parts and they must be working together to have wellness in a system.

Main Point of the text:

This text is a continuation of Steinke's, How Your Church Family Works, emphasizing the need for health in a system and that it can be accomplished. On the inside front cover Paul Parks says, "This book is about stewardship of the congregation: how people care for, respond to, and manage their life together."

Sub-points:

Going forward from Steinke's previous book, this text deals with health and how to obtain it and maintain it. One chapter talks of ten principles of health.

Steinke uses examples to describe scenarios that typify dis-ease in the making. Steinke then uses theological tales to juxtapose the dis-ease with what he calls the "higher medicines"; just what health is all about.

One thing that is present in this book that is missing from the first is the emphasis on prevention. He calls it a "parachute woven ahead of time." (p. 106)

Critical evaluation of the text:

This book is short and again to the point. The language is rich in description and practical in its offer of application to develop and uphold healthy congregations. The foreword and the introduction are very good in giving the reader a taste of what is to come. The table of contents speaks well to the text that will be revealed. After each chapter there are 3-4 questions that can be used individually or in a group. They are provocative and to the thrust of the systems thinking. Notes and Bibliography appear in the back of the volume but there is not an index.

Usefulness of the text to the reader:

This is another excellent book that will be referred to more often than not. My topic is the wellness of families of clergy and I am presenting it from a systems approach. This text gives many possible incidents of exactly what are the dynamics of health that can be translated into wellness of families of clergy. Steinke gives an easy path to follow in discovering the road to health. I will use his path to include the families of clergy!

The system of church is still seen as the congregation and the clergy with the families just hanging out in the wings. But the dynamics that surround the congregations and the clergy can be applied to families and should be. Words such as, "Healthy people create healthy congregations." (p. 81) is music to my ears. Families of clergy are people, therefore, they can affect whether congregations are healthy or not.

The idea of prevention or wellness from the beginning is very pertinent to the health of a church system. The more families of clergy, clergy and congregations know about the concept of wellness all the better. Naming what is before us is so valuable to understanding systems.

Steinke, Peter L. (1993). *How Your Church Family Works*. Bethesda, MD: Alban Institute.

Author's name and credentials:

Peter Steinke is a Lutheran pastor. He writes for The Alban Institute whose mission is to advocate for congregations. He has studied with Edwin Friedman and is presently Director of the Interfaith Pastoral counseling Center in Barrington, Illinois.

Author's Point of View:

Congregations can become healthier by having insight to the emotional systems in which they are involved

Main Point of the Text:

Steinke feels that congregations can be better understood if viewed through family systems theory based on the work of Friedman and Bowen. If those that work with and in congregation settings are aware of the emotions that cause unrest, they can be better equipped to enable wellness and healing.

Sub-points:

Where there are emotional systems, anxiety is present. This is true of churches. It is also true that in a system the individual wants individuality and to be in relationship with others. There has to be separateness to allow healthy togetherness. This can be anxiety resulting in tension.

System thinking is that everything is connected, parts and whole. There are circles of connection – everything influences everything else and the patterns created can be repeated again and again.

The human brain is made of three areas that handle different responses. The reptilian brain handles the survival, instinctual actions and the mammalian brain handles emotional responses. These two work together, while the neo-cortex, the largest area of the brain, handles analyzing, imagination, and creativity by itself. There is tension between the lower areas of the brain and that of the larger bigger part.

Relationships are most sound when they are based on “allowing” other, rather than “reaction” to other. If reactivity pervades a system not allowing analyzing and flexibility there occurs, “*–a shrinking of perspective tightening of the circle, and a shifting of the burden.*” (p. 43)

Triangulation is one danger of a dysfunctional system.

Leaders must be good at self-differentiation and encourage others to do the same to allow creativeness to come together in wholeness. The author offers seven responses for systems [churches] to work toward,

- self, not others
- strength, not weakness
- process, not content
- challenge, not comfort
- integrity, not unity
- system, not symptom
- direction, not condition (p. 109)

Critical evaluation of the text:

This book is a very readable text providing insight into the world of Systems thinking. It is a straightforward, succinct but academic work based on the theories of Bowen and Friedman. The Alban Institute publishes what I call, “How to . . .” books. The books are short and to the point written by experts in the field.

It has a table of contents that is not terribly revealing which uses clever titles rather than informative ones. After reading the book the table of contents becomes clear. The Foreword and Introduction are excellent in stating the basic premises of the book. There is no index. There is a bibliography (Works Cited).

Usefulness of the text to the reader :

This book is the 101 course for studying wellness of families of clergy in relation to system thinking. The families of clergy are part of the system of congregation, clergy AND families of clergy. This important concept which seems so simple is something that is overlooked time and time again by the powers that be in the hierarchical Episcopal Church. Yet the book says in spades that systems are made up of mutually effecting parts and if the part of family is left out then the whole system is not being dealt with. I have just about underlined the whole book and have several stickies protruding from pages illustrating points that reinforce the theory that families affect clergy and congregations and vice a versa. Steinke talks of the invisibility of part of the system, families of clergy. On page 119 he says, "Christian love is being son or daughter of the Father by functioning as a brother and sister to all the other children of God." The family must be included in that family of God. Family must give the, ". . . appearance of well-being so as not to upset the system. [Family]. . . de-selves to preserve self." (p. 70) Is this true or is this the historic model?

This little book will, hopefully, be the text that will keep me centered on my focus of the family of clergies place in the system and how it could be changed.

Stevick, Daniel B. (1986). *Baptismal moments: baptismal meanings*. New York: The Church Hymnal Corporation.

Author's name and credentials:

Dr. Daniel B. Stevick is Professor Emeritus of Liturgies and Homiletics at the Episcopal Divinity School in Cambridge, MA.

Author's point of view:

The author sees the need to look at the initiation into the church in a more contemporary light.

Main point of the text:

The main point of the text is to give a full explanation of the changes that have been made in the liturgy of baptism.

Sub-points:

The text offers an historic overview of the custom and liturgy of baptism. Starting with theological beliefs, the author goes on to talk of the meaning of rites of passage in our society and culture. This book tells of the actual liturgy and how it was changed in the 1979 *Book of Common Prayer*.

Critical evaluation of the text:

This is a comprehensive look at baptism and its meaning historically and in our present day culture. The actual look at the liturgy and its changes that takes us through this rite of passage is well explained. The notes on each chapter are helpful to the reader. I could easily see this book on the syllabus of any course on liturgics.

Usefulness of the text to the reader:

Through baptism we all become ministers. If we are ministers than we should be allowed to express our baptismal ministry the way we wish. This is one of the main concerns for the wellness of families of clergy. This book filled in many places that I did not even knew needed filling. Stevick's work was very helpful to me.

Walmsley, Roberta Chapin & Lummis, Adair T. (1997). *Healthy clergy, wounded healers*. New York: Church Publishing Incorporated.

Authors' names and credentials:

Roberta Walmsley is the wife of the retired Bishop of Connecticut. She holds a Masters of Social Work degree. She was the coordinator for the Episcopal Clergy Family Project. Dr. Adair Lummis is a sociologist as well as faculty at the Center for Social and Religious Research at Hartford Seminary.

Authors' points of view:

Lummis compiles the statistics which Walmsley uses to produce the text in a meaningful way concerning the need for health in clergy and clergy families.

Main point of the text:

The thrust of the text is to shed new light on what is health and how to achieve it in clergy and clergy families using statistical evidence.

Sub-points:

Walmsley talks of the differences and similarities between clergy and other professions. Many indicators are used to delineate just what is health in clergy and what is not. This is true for the families, too. There is brief mention of the new phenomenon of male spouses and how the dynamics of being family of clergy affects them. There are concrete suggests of what can be done to help achieve wellness in clergy and their families.

Critical evaluation of the text:

This is an excellent well-written and well-researched text. It is clear and informative. It is the newest comprehensive published work on clergy and family of clergy wellness. Sadly, the statistics used are quite old. The notes on the various chapters give helpful insights to the text. There is no index. The "Questions for Discussion" at the end of the book are wonderful for individual thought or for group discussion.

Usefulness of the text to the reader:

Being the latest published work about families of clergy and clergy wellness, this work was indispensable to me in my study. I have met with Walmsley on several occasions to discuss issues of health in families in particular. We have even had some good arguments about the pressures I feel are present for clergy families and she does not. The discussions came from the content of Walmsley's book.

Whybrew, Lyndon E. (1984). *Minister, wife and church*. Washington, DC: The Alban Institute.

Author's name and credentials:

The Rev. Lyndon Whybrew is a Presbyterian minister who is also a psychiatric counselor following Murray Bowen's Family Systems theory.

Author's point of view:

Using Bowen's theory of family systems, Whybrew takes the view of the local church from a two-dimensional relationship to a three dimensional relationship of clergy, wife, congregation.

Main point of the text:

The main point of the text is to give a tool to clergy, their wives, congregations, judicatories and pastoral counselors to better understand the dynamics of a local church system through family systems theory.

Sub-points:

Whybrew talks of how any part of the system is in danger of triangulation and how detriangulation can be achieved. The author speaks of clergy as male and wife as the relationship. His brief explanation of family systems theory helps to put other relationship in perspective.

Critical evaluation of the text:

This brief 38 page booklet is a wonderful resource for looking at the local church system as a family system. It has a good introduction and conclusion as well as illustrations. Many of the works on the bibliography are outdated. I am amazed that Whybrew did not go on to write a more comprehensive text on the subject. This little booklet is out of print but should be on every family of clergy bookshelf.

Usefulness of the text to the reader:

Anyone who talks to the wife of the Presiding Bishop of the National Episcopal Church about families of clergy will be given this booklet. I have been given this booklet and am glad that I had the opportunity to read it again and again before I started on Bowen, Friedman and Steinke. It gave me a good background and actually my ideas are based on Whybrew's writing. It is a very useful book to read first knowing that it was written when men dominated the clergy ranks.

Zabriskie, Stewart C. (1995). *Total Ministry*. Bethesda, MD: The Alban Institute.

Author's name and credentials:

Stewart C. Zabriskie was the Episcopal Bishop of the Diocese of Nevada and encouraged Total Ministry during his tenure.

Author's point of view:

The author's point of view as expressed by Loren Mead is that, "The purpose of total ministry is to have every member of the church fully engaged in serving the world, while those with special skills are identified to help do those things that the institution needs to have done to provide the support for the body. (p. vi)

Main point of the text:

The text follows the tenets of Roland Allen's teaching. All people are ministers. Ministry happens in many different forms including ordination. The difference from traditional training for ministry is that the ministries are raised up from within the congregations. "There is *one* ministry in Christ and all baptized people – lay and ordained – participate in it according to the gifts given them." (p. x)

Sub-points:

Zabriskie talks in terms of Total Ministry being collaborative more than hierarchical. He also speaks of the importance of education of the whole community as part of the local raised up ministry. He tells very honestly the pros and cons of such ministry while telling of the successes he has had in his diocese and the richness of the experience for those involved.

Critical evaluation:

This, like most Alban Institute publications, is for the layman as well as ordained. In its 90 pages of text, less appendices, it sums up the basis of the theory of Total Ministry and how it works. The appendices include the canons for local ordination, notes on some of the chapters, and study themes on "mission" and "commitment".

Usefulness of the text to the reader:

The book was very useful because it is an excellent description of Total Ministry. Knowing that this is really being done in the Diocese of Nevada makes it all the more interesting. It is the perfect introduction to the gifts given to us all through baptism and the honoring of those gifts. This is one of my concerns for the families of clergy; that their gifts are not always honored.

Fiction

Howatch, Susan 1. Glittering Images (1987), 2. Glamorous Powers (1988) 3. Ultimate Prizes (1989) 4. Scandalous Risks (1990) 5. Mystical Paths (1992) **Publisher:**

Fawcett *Editor's note: Susan Howatch's series on clergy in the Church of England in the 1960's through 80's is fun reading; insights into clergy stresses, the toll those stresses take on clergy families, and always a mystery (though more psychological or spiritual than adventurous).*

Karon, Jan, The Mitford Series: At Home in Mitford (1994) A Light in the Window (1996) These High, Green Hills (1996) Out to Canaan (1997) A New Song (1999), A Common Life (2001), In This Mountain (2002), Shepherds Abiding (2003) **Viking Publishers *Editor's note: These novels about Father Tim Kavanagh and his ministry to***

small-town folk in North Carolina are very popular but bear little resemblance to any parish ministry I've ever known except in some scenes of pastoral visits and some encounters with odd but loveable characters.

Trollope, Joanna. (1991). *The rector's wife*. London: Black Swan.

Author's name and credentials:

Joanna Trollope is a well-known and popular English fiction writer. She is a descendant of Anthony Trollope.

Author's point of view:

The text shows the protagonist need of self-differentiation in a setting that wishes not to allow it.

Main point of the text:

The main point of this story is to take a slice of village life, namely the vicar and his wife, and show the struggles that they experience in an amazingly realistic way.

Sub-points:

The author talks of the family of the clergy and their perspective of life in the rectory. Trollope also shows the extended family and how clergy influences their life. The characters are the people of village life that are true to form.

Critical evaluation of the text:

This novel is well written and treats the characters honestly and openly warts and all. As Victoria Glendinning says on the front cover, "I would have killed anyone who wrested this novel from my hands . . . it's compulsive reading." My sentiments exactly!

Usefulness of the text to the reader:

I have read this novel 5 or 6 times. It speaks to the dynamic of spouse of clergy in a realistic and telling manner. Every time I finish it I think I should write a letter to Trollope asking how she could know the things she wrote about. At the end of the book, Anna comes up with a scheme to support wives of clergy, which she shares with the Bishop. The scheme is the same as my idea for the diocesan church. I find it hard to believe that *The Rector's Wife* is fiction. It is an essential read for anyone wishing for reform for the church's view of family of clergy.

10. B. Websites

www.episcopalchurch.org/focus. FOCUS: Families of Clergy United in Support

www.healthy Lutherans.org. Evangelical Lutheran Church in America. Ministerial Health and Wellness.

www.elca.org/dm/health

www.pulpit&pew/duke.edu

www.scclanc.org Samaritan Counseling Center has a “reading room” with some good articles about clergy marriages

www.UMC.org is the United Methodist church website. Their General Board of Global Ministries has done some significant research on clergy family wellness, some of it incorporated into this guide (Cf. Section 9, their 2004 Resolution on Clergy family wellness).

10. C. Articles

The Methodist Conference Thrival Kit, 2002. Blomquist, Cathy, Curry, Beth, editors. This loose leaf resource binder is dedicated to the Spouses and Families of the Ministers of the Florida Annual Conference of the United Methodist Church. It is a guide, not a set of rules, containing chapters such as: Great Expectations, Family Dynamics and the Ministry, Moving, Wellness and Wholeness, and Where to Turn for Help. www.flumc.org.

The Staywell Program Handbook, A Health Enhancement Program for Church Professionals. Begany, June; Clark, Harold; Miller, Kent C.; Sharick, John. Copies may be ordered from Presbyterian Distribution Management Service (1-800-524-2621) Order # DMS 257-91-041

The Sturdy, Reliant, Self-destructing Pastor, Ben Guess. ucc.org/ucnews/feb05/pastor. This article discusses the stresses on pastors and why they avoid acknowledging them.

Those Preacher’s Kids by Jackson W. Carroll, www.pulpitandpew.duke.edu/PreachersKits.html. Research for this article included 799 Protestant clergy. Carroll studies the number of children of clergy who enter the ordained ministry by denomination.

Gilbert, Barbara. (1993, May-June). “Where can Clergy and Their Spouses Go for Help or Renewal?” *Congregations*, 18-22.

Lummis, Adair. "What Do Lay People Want in Pastors?" www.pulpit&pew/duke.edu

Morris, Michael lane & Blanton, Priscilla White. (1996, July). "The Availability and importance of denominational support services as perceived by clergy husbands and their wives," *Pastoral Psychology*, 44, 29-44.

Price, Matthew, "State of the Clergy 2003" ,CPG , July 2003

10. D. Journals and Newsletters

Congregations, published by the Alban Institute. www.alban.org

Leaven, published by the National Network of Episcopal Clergy Associations. www.nneca.org

Connection, Clergy Families in Crisis; a newsletter published three times a year by the Spokane Council of Ecumenical Ministries that "shares and connects groups concerned about clergy families facing divorce, abuse, misconduct and everyday trials of family living." Editor, Mary Stamp, CFIC, 245 E. 13th Avenue, Spokane, WA 99202.

The Retirees' Newsletter; published by the Preachers' Aid Society of New England, P.O. Box 3386, 18 Main Street, Suite 202, Plymouth, MA 02361-3386 (Methodist). Practical information about **GET COPY (BONNIE WILL TRY) TO SEE WHY IT'S RELEVANT

The Over the Hump Thymes the Diocese of Southwest Florida's retiree's newsletter.

Community of Spice newsletter for clergy spouses written by clergy spouses. First issue January, 2006. published by Ms. Karen Powers, 1505 Deerfield Drive, Oshkosh WI 54904 communityofspice@new.rr.com

10. E. Organizations

CREDO: Clergy Reflection, Education, and Discernment Opportunity

Mission: to provide opportunities for clergy to examine significant areas of their lives and to discern prayerfully the future direction of their vocation as they respond to God's call in a lifelong process of practice and transformation.

CREDO is funded by the Church Pension Fund, and therefore the original CREDO retreats are open only to clergy and other lay professionals who contribute to the Church Pension Fund. CREDO conferences ask clergy to reflect on vocation, finances, physical health, emotional and spiritual health, and family issues in a retreat setting.

In 2001 the CREDO Institute was formed to look at other aspects of wellness in the church, including wellness in clergy families. **The mission of CII is to serve as a collaborative alliance providing resources for Episcopal leadership and wellness programs.** CII seeks to open new avenues for educational and leadership-based alliances within the Episcopal Church and ecumenically.

www.episcopalcredo.org 266 Front Street, Suite 204 Memphis, TN 38103 Tel: (901) 527-6350

Survivors of Clergy Abuse

"The Linkup" prints "The Missing Link" which is a newsletter for **Survivors of Clergy Abuse**. Sue Archibald is the President. It has been serving survivors of all faiths since 1991.

Mission: To foster healing, prevention, and education in the area of clergy sexual abuse

Vision: To end clergy sexual abuse in all denominations and achieve healing of the survivor community

In addition to the website: The Linkup, Inc., POBox 429, Pewee Valley, KY 40056-0429, 502-241-5544 or 251-476-8680

LinkupOffice@aol.com

The Nathan Network

Name: The name is derived from the Prophet Nathan who is sent by God to speak truth to power in the face of the misconduct and betrayal of trust by David the King (2 Samuel chapter 11). By his example, Nathan serves as a model for those who are members of this Network.

Vision: The vision of the Nathan Network is to serve the Church by providing support for those engaged in preventing and/or responding to misconduct. We will accomplish this through: training and empowerment, education, theology, policy dialogues and proposals, individual and systemic wellness tools, spiritual support, resources, lobbying, and connections.

Mission Steps: The following mission steps are intended to move us to a greater incarnation of the Vision

- Offer a network of people experienced in training and response to support and encourage those working in ministries to make the Church a safer and healthier place for all
- Offer a prophetic voice, speaking the truth in love, to keep the Church accountable
- Offer to the Church prototype policies and instructional training/continuing education materials and links to other resources for diocesan and congregational adaptations and use.
- Offer workshops that inform and instruct those whose ministries are shaped by these issues

Contact the Convener: The Rev. David C. Parachini

Episcopal Diocese of Connecticut,

Safe Church Training Office,

c/o Grace Episcopal Church,

311 Broad Street,

Windsor, CT 06095

Toll-Free Telephone: 877-285-8659

Greater Hartford Area: 860-285-8659

Fax: (860) 731-0865

e-mail: nathannetwork@sbcglobal.net

****CFLAG (Clergy Families and Friends of Lesbians and Gays)**

Also **at** St. Bartholomew's in New York City, Jane Tully, spouse of the rector, has put together a national network called CFLAG, Clergy Families and Friends of Lesbians and Gays. This is a mutual support group for straight clergy and spouses who have gay, lesbian, bisexual, and transgender children, siblings, and other family members, including spouses. The purpose of this network is to:

- Share experiences
- Support families and GLBT people
- Witness to the church

Those involved are church leaders, for whom the issues of diverse sexual orientation are both deeply personal and unavoidably professional. CFLAG is open to other Christian, Jewish and Muslim clergy friends in the U.S. and around the world.

To join or communicate with this group visit their website at www.clergyflag.com or info@cflag.diocesenyn.org

10. F. Resources useful for dioceses to make available to clergy families

A list of local resources such as these, available to clergy families, would help them find the support they need at any given time.

Retreat Centers
List of Spiritual Directors
List of local health services
List of local social services.
Information from military

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