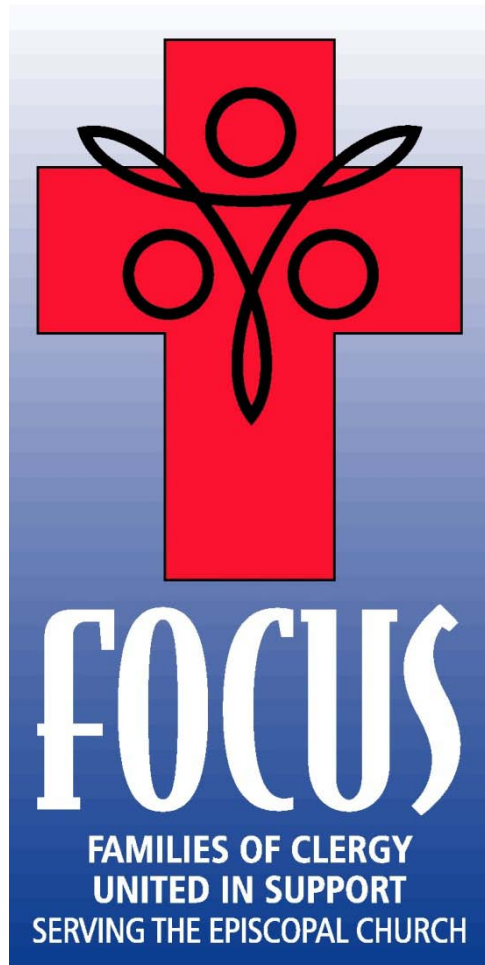
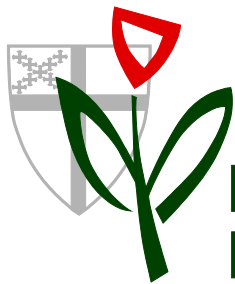


Diocesan Staff



Prepared in partnership

with:



National Episcopal
Health Ministries

Diocesan Staff

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Introduction

Are you looking for ways to improve clergy wellness by helping family members of clergy?

This section is especially designed for bishops and their staff, deployment officers, Commission on Ministry leaders, congregational consultants, interim clergy and interim consultants (there is a separate section for family members of people in the process). There are also resources for search committee leaders and consultants in the section on “transitions.”

Family members of clergy are important parts of the church system, as well as clergy and lay professionals. Bishops and diocesan staff can play a key role in facilitating support for family members of clergy by disseminating information directly to family members of clergy, making chaplains available to family members of clergy when necessary, and by providing some resources for educational and social programs (even in hard financial times) for family members of clergy.

The thrust of this material is preventative. By including families of clergy from the beginning of the discernment process throughout the process, ordination, and deployment, this will support wellness in the relationship between the aspiring ordained and his/her family, families of clergy and the diocese, as well as ultimately linking all persons within the system in a positive, inclusive manner. The acuteness of the need for support for clergy families is 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.

Some families of clergy may choose to view the ordained family member’s vocation as a job like any other which brings income to the family, and therefore may elect not to participate in any of these programs. 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.

The diocese should reach family members directly, rather than through the church or clergy. A voluntary directory of family members of clergy, available at the diocesan web site or in a more confidential format, would help let family members know that they are important, and would facilitate communication, planning, and support.

Often spouses, partners, or even children of clergy, need a pastor other than the one to whom they’re related. Clergy and family members can be encouraged to think about this need, and find local clergy who can fill this role, if desired. A different kind of problem occurs when the clergy member is in trouble, such as family problems, alcoholism, domestic violence, child abuse, financial misconduct, etc. Recent work on clergy sexual and financial misconduct usually

includes appropriate attention to the needs of the clergy family members once the clergy member is exposed. But when the problem is still a secret, and a family member wants to talk about options before the problem becomes public, he or she needs someone whom the family member can trust not to break confidence, at least until the time is right and a process is complete. Some dioceses with chaplains for family of clergy hire independent consultants from other denominations, or lay counseling professionals.

Basic Information A Diocesan Staff Member Should Provide Directly to Family Members of Clergy (NOT their clergy spouse/partner)

1. Health Insurance Coverage:

What diocesan plans are available? Where can the spouse or partner get information about benefits? When are open enrollment deadlines?

2. Counseling for Clergy and Families

Can someone on diocesan staff make recommendations about therapists on the diocesan plan, or good local resources throughout the diocese?

Is there financial help from the diocese? For example, the Diocese of Ohio has set up a plan where the insurance company pays a portion, the family member pays a portion, and the diocese pays a portion while the counselor bills the diocese through a contact person without listing the name of the client.

What safeguards for confidentiality are in place?

3. Resources for spiritual wellness

Are there retreat centers in the diocese, and is there financial help available?

Does the diocese have a list of spiritual directors?

Does the diocese have a chaplain for family members?

Are there retreats for family members of clergy?

4. Financial Wellness

Clergy compensation guidelines

Financial planning and Counseling for family of clergy

Pre-retirement conferences

College scholarships

Help with family emergencies (e.g. children with special needs, short term loan for job loss, other crises)

5. Specific programs/support for family members of clergy

Is there a listserv or some other way for children of clergy to connect with each other?

Is there contact information for spouses/partners/children of clergy in the diocese?

Are there gatherings/workshops or any regularly scheduled activities for family members of clergy?

Is there a local CFLAG chapter (Family of Lesbian and Gay Clergy)?

Continuum of Care for Clergy Families

A pilot project of FOCUS in the Diocese of Nebraska, 2004

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.

The resources below were assembled 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.”

Discernment/Seminary/Education:

- 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.
- 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.
- 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).
- The deanery or region will have resource material/referral material available for families, i.e., confidential referral to spiritual directors, counselors, etc.
- 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.
- 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.
- Families of nominees/postulants/candidates will be invited and encouraged to attend Annual Council. Funding and child care may be necessary.
- The diocese will explore health insurance needs and options for the families of students.

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

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

Continuing Ministry:

- 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.
- Confidential referrals for spiritual guidance or counseling will be provided for families.
- The diocese will provide educational material for congregations to raise awareness about the expectations and demands placed on families of clergy.
- Volunteers from the families will be sought to coordinate communication and plan events.
- The diocese will provide a resource book, database and web link for families of clergy.

Retirement:

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

Chaplains for Families of Clergy

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!

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.

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

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: This is 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.

A. 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 the recognition 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 it 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 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.

B. Data Gathering

- Surveys completed in 1998 and 2002.
- Discussions at Spouses of Clergy retreats that took place in 2002 and 2003
- Review of models from the Dioceses of Ohio and Massachusetts
- Consultation with the Rev. Tansy Chapman, Chaplain to clergy families in the Diocese of Massachusetts.

- Brainstorming sessions at:
- Convention breakfast 2002
- Retreat 2003
- Meetings in three regions of the Diocese
- Periodic phone conferences with committee members

C. Review of Literature/Research/Studies

Common themes

1. Family members have no pastor within the congregation.
2. Recognition that their needs cannot be met through clergy programs.
3. Desire for a safe place for seeking pastoral care.
4. A need for services and programs for children of clergy.
5. Discovery of the dichotomy of "visibility and invisibility" that characterizes the family's role as a member of a parish which has no voice.
6. A sense that there is no safe place for clergy families to go where there is trust and confidentiality
7. A source of support clergy families in the discernment of their baptismal ministry.
8. Differentiating between individual call and congregational expectations and/or projections.
9. In the case of dual clergy couples, affirming and recognizing the unique boundaries and calling issues of their relationship.
10. A need for continuing education.
11. Family members can benefit from mentoring by other more experienced clergy family persons.
12. A desire to be part of an empathic and compassionate group where the family members of clergy can share their perspectives.
13. A need to raise awareness and educate congregations.
14. 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

Mission and job description for chaplain to families of clergy

- Be highly respected.
- Have approval and blessing of the bishop.
- Have approval and blessing of families of clergy.
- Be ordained or highly qualified.
- Pastoral counseling background is helpful.
- Understands Episcopal polity.
- Understands spiritual dimensions.
- Understands family systems theory.
- Establishes clear boundaries by:
 - Reporting numerical contacts to the Bishop, but not being a part of diocesan staff.
 - Creating a safe place where there is trust, empathy, support and confidentiality.
 - Except for legal and/or ecclesiastical reasons, there is no content reporting responsibility to bishop.
- Conveying a non-anxious presence is responsible, sensitive, accurate, timely, thorough and an expert to clergy families and diocesan officials.

D. Duties

- Development and facilitation of small and/or regional groups.
- Development of pastoral relationships with family members who want it.
- Be a respected, confidential resource for referrals (2 or 3 options) to therapists or spiritual directors
- Help facilitate (with the assistance of the committee) retreats and programs for family members.
- Confer with the Clergy Family Wellness Committee or appointed body.
- Be aware and be open to learning the unique issues of members of clergy families.
- Encourage self-empowerment to lessen invisibility/visibility.
- Encourage self-empowerment to allow expression of the baptismal ministry unique to the individual.
- Be knowledgeable about the web of insurance coverage.
- 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, a newsletter, email updates, convention booth.
- Be creative and open to change as this pastoral office, in relationship to his/her flock, evolves.

- Develop
 - Resources
 - Diocesan activities
 - Diocesan family directory/database
 - Web links
- Live in Maine and learn about the differing Maine cultures
- Have or acquire credentials that meet the provider criteria of the Medical Trust re: "Colleague Groups".

E. Benefits

- Paid position, benefits determined by the diocese.
- Liability insurance.
- Office in a location other than diocesan office.
- A private telephone with a toll free, access by email and fax.
- Travel allowance.
- Authority of the bishop behind the position.
- Supervision by a professional familiar with this unique role.
- 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.

Chaplains for Active Clergy and Their Families in the Diocese of Western Massachusetts

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.

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.

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 therapist or 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 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.

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.

Chaplains will meet approximately every three months.

Referral System

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

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.

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

Child to parent: “Do I have to come to church/be an acolyte/go to youth group/give money to church today?”

Parent to child: “Honey, I’m really sorry I won’t be at your class Halloween party; Mrs. Smith died and I have to be with that family.”

Child to parent: “Dad, can you *please* not wear your collar when you pick me up from school?”

Parishioner to teenager, pinching his cheeks in the middle of church: “Oh, you’ve grown so much, I remember when you were just a little boy, and you would take off all your clothes and run around the church.”

Sometimes, being a “PK” (preacher’s kid) stinks. Sometimes it’s great—access to the copier, or the dark room, or a mission trip, being genuinely proud of one’s parent, and scholarships when needed. This site is designed to offer some perspective, suggest ways to communicate some of what one is feeling, and find other kids in similar situations.

Do you need to talk to someone about a problem in your family?

Sometimes finding the right person can be hard. Here are some ideas:

- Diocesan youth missionary
- Adults one respects at school
- Another clergy person
- Counselor/Therapist

Specific programs/support for family members of clergy

- Is there a listserv or some other way for children of clergy to connect with each other?
- Is there contact information for spouses/partners/children of clergy in the diocese?
- Are there gatherings/workshops or any regularly scheduled activities for family members of clergy?
- Is there a local CFLAG chapter (Family of Lesbian and Gay Clergy)?

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

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”).

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 he or she is 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 pleased. 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:

1. To provide a "safe place," literally and metaphorically, for children of clergy to find support and understanding.
2. To provide children in families of clergy a peer context in which to have a voice.
3. To provide affordable fun and recreation of children in families of clergy.
4. To provide support for children in families of clergy as they struggle to be a "wholesome example."
5. 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.

Resolutions about Clergy Family Wellness from General Convention, Dioceses, and Other Denominations

B018 (FOCUS Sponsored)

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:

- Provide a chaplain in each diocese for families of clergy.
- 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.
- 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.

Diocese of Maine Resolution #17 – Families of Clergy

Passed at 181 Diocesan Convention of the Diocese of Maine, of the Episcopal Church - 2000

Resolved at the 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 that the health and well-being of clergy deserve spiritual and institutional support is recognized; and

Be it further resolved that the initiative of the Bishop in appointing a steering committee to develop a program for the wellness of families of clergy is endorsed.

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.

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:

- An equal right to seek employment of his/her choice;
- An equal right to freely choose church membership or non-membership;
- An equal right and responsibility to serve the mission of the church as a member, without special obligations or privileges; and
- An equal right as a member of the congregation to be considered for election to the Session and other boards and committees.
- 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 local congregations. The image is a painfully accurate description of a 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 the 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; it is unthinkable to believe that congregations intentionally wish to experience 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, one envisions 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.

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

Support the clergy families by doing the following:

- First, examining our own attitudes, perceptions, and expectations and identifying where we are unrealistic;
- Asking questions that will identify any sexism or racism in expectations and assumptions.
- Remembering clergy families 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 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.

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 of this program 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:

- 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.
- 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.
- The General Board of Higher Education and Ministry will enhance the training for Staff-Parish Relations Committees to provide useful strategies and resources.
- Staff-Parish Relations Committees will use strategies and training resources for their members in these specific concerns of clergy and families.
- 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.
- 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.

- 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.
- 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.

*Corson, Sylvia B., *Giving Voice: A Survey and Study of District Superintendents' Spouses in the United*

Methodist Church, Nashville: The General Board of Higher Education and Ministry, 1999.

Submitted By Gail Murphy-Geiss, General Commission on the Status and Role of Women (General Agency).

Bibliographies, etc.

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.

Non-Fiction

Folwell, Christine E., Adair Lummus and Roberta Walmsley, *A Manual for Developing Action/Research for Diocesan Clergy Family Committees*, New York: Episcopal Family Network, 1989

Christine Folwell and Roberta Walmsley are 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.

In *A Manual for Developing Action/ Research for Diocesan Clergy Family Committees*, the authors conclude that there is a need for wellness in clergy and their families. Their purpose is to give dioceses a manual from which to develop program that would be ongoing for the wellness of clergy and their families.

To implement the creation of program, the authors suggest that at least one trained counselor be used. Networking with other diocesan programs is also 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.

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 included several dioceses that used the manual to their benefit. The statistics from the project itself are now outdated as is some of the message sent. Family of clergy has changed, as has ministry and education for ministry. The process of family of clergy wellness needs to evolve to the next step while keeping the information from the manual in mind.

This manual was very useful to not only to the reviewer, but the present committee dedicated to family of clergy wellness. Christine Folwell and Roberta Walmsley attended annual meeting of the Diocese of Maine and spoke about their study and the resulting manual. Folwell and Walmsley not only suggested directions to take in the Diocese of Maine's work, but directions

which to avoid. The manual gained even more meaning thanks to the informal personal description of the Clergy Family Project.

Friedman, Edwin H., *Generation to Generation*, New York: The Guilford Press, 1985

Edwin Friedman was a rabbi who was also a student of Murray Bowen. From Bowen, Friedman learned his approach to family therapy and carried his theories of systems into “religious congregations, schools, hospitals, professional partnerships, and business enterprises.” Friedman created an institution in Maryland, which he directed, and taught others his method of family therapy.

According to Friedman, each part of a family system effects the whole; it is necessary to study the whole system not just one part in isolation.

As the title implies, the text explores the generations of the family process in churches and synagogues. Friedman takes Bowen’s family system theory beyond the art of therapy and into the halls of spiritual life, demonstrating 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 affected by what goes on within. The within consist of unresolved behaviors of previous generations. The leader who maintains a non-anxious presence, and can define his or herself, 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.

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 also easier to identify and label the dis-ease of a person or part of a system than to at the emotional whole. Friedman deviates from the traditional view of seeing a person with a diagnosis, seeing content, and looking at cause and effect to the emotional process, the effects of the integral parts and observing the given position in a system (p.18). He stresses the importance of seeing the whole system and not isolating any one part.

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 key to understanding well-functioning systems. If dysfunction exists in someone’s past, it is liable to play out in the system he or she now finds him or herself. The

health of any system can be improved by the ability of individuals to separate oneself from one's past.

This book is must for anyone interested in family systems theory and how it is applied do churches and other institutions. *Generation to Generation* builds on Bowen's work and goes onto to be the basis for Steinke's publications. It is excellent background for students of any kind of relational study. Humor sneaks out now and then to keep the reader alert.

Halass, Gwen Wagstrom, M.D., *The Right Road: Life Choices for Clergy*, Fortress Press: Minneapolis, 2004

All of who work in the field of family systems theory 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. 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 the clergy might make improvements in each of the areas.

The primary responsibility for effective self-care primarily rests 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.

The above review appeared in the Nathan Network Newsletter, Spring 2005.

Hochschild, Arlie Russell, *The Managed Heart*, Berkeley: Univ. of California Press, 1983

Arlie Hochschild has been a Professor of Sociology at the University of California at Berkeley for the past two decades; he is co-director of the Center for Working Families. *The Managed Heart* received several awards upon publication.

Human feeling can be commercialized for corporate financial gain. The author focuses on the emotions of airline attendants and tax collectors.

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.

Although almost everyone experiences emotional labor, it appears 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. The outward emotion is used by flight attendants and tax collectors 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.

On the back cover, Gail Sheehy writes, "*The Managed Heart* is written so accessibly that it appeals to both the academic and the general reader."

Hochschild's work contains 65 pages of appendixes, some of which are helpful and some are more academic than most would need for his or her study. The bibliography and index is both extensive and is very comprehensive.

The Managed Heart explains very clearly what the families of 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 attendants could easily be clergy families who smile and say soothing things, creating an aura of well-being while *feeling* something else entirely inside. The deep feeling is buried as it is not appropriate to exhibit true feeling of self. The emotional labor is the hiding of 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 anyone studying family of clergy.

Kerr, Michael E., and Murray Bowen, *Family Evaluation*, New York: W. W. Norton, 1988

Michael Kerr worked for many years with Murray Bowen. Bowen’s “Bowen Theory” is one of the bases for family therapy and the family systems theory. Kerr and Bowen were faculty at Georgetown University Medical Center in Washington, D.C. and were directors of the Georgetown University Family Center.

Kerr believed that people can not be looked at as isolated individuals; they must be seen as part of their emotional and intergenerational relational context. Kerr thoroughly describes 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, affecting 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 should be done with the whole family and not with an isolated member of that group.

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 family systems are always on a continuum. By nature, any relationship can not stay the same; they are always changing. It is how the relationships change and evolve which is important; this is a natural system as is all life (p. 51).

The theory of the triangle in relationships can cause undo anxiety which affects the family system. When triangles are formed within the family system, or from external contact, change in behavior can be seen. Wonderful diagrams, which are well explained, are contained in the text.

Multigenerational effects on family systems are another strong proponent of Bowen's thinking, for all are children, grandchildren, nieces, nephews ad infinitum. The behaviors that effected the generations before are still present. 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 well-being of the entire family system. This is the test that people turn to 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. The writing is 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, is a good addition to have in this compressive monograph.

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 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 other systems such as clergy, family of clergy, and congregation which is in relation and involved emotionally. Each part of the church family system is in context of the whole emotional unit, and each can affect the other parts.

The triangle is center to the church family system and it displays its ugly head more than it should. Family of clergy can be 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 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 Tom Leary, Holy Matrimony: An Exploration of Ministry and Marriage, Oxford: Lynx, 1994

Mary Kirk is a trained marriage and relationships counselor, 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. The authors wish to show the unique stresses that are present in clergy marriages and how to offer support.

Kirk and Leary completed interviews with various ministers and their wives to discover the similarities of pressures within the clergy relationship. In their book, they discuss the dynamics of marriages of clergy and what makes them different. They speak of how the process of seeking Holy Orders lacks of involvement of the family. Most importantly, the authors devote an entire chapter to prevention of dis-ease in the clergy family. The scenarios offer insight from preordination to all that surrounds the active role once in the ministry.

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, which is 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.

Luepnitz, Deborah Anna, *The Family Interpreted*, New York: Basic Books, 1988

Deborah Anna Luepnitz holds a doctoral degree and is clinical faculty for the University of Pennsylvania's School of Medicine in the Department of Psychiatry. She is eminently qualified in the field of family therapy, which she presents from a feminist point of view.

According to Luepnitz, we live in a patriarchal society. While the father is absent, the mother raises the family. Because of our patriarchal society, the mother is judged as being lesser than the father. She does not have power over the father and is controlled by him. If the mother displays anger, she is deemed dysfunctional, or acting out of character. She becomes an "ism" like racism, and if anger is shown the "ism" is maintained. The mother may protest to the father, when the "ism" is present, "I have not been treated by you the way you treat yourself" (page 20). In the feminist's view, the mother does have a voice as much as the father; she is not to be blamed because she is present in the family just as the father is not to be blamed even if he is absent. The mother holds a more holistic means of approaching family therapy.

Luepnitz gives a fascinating historical overview of counseling and therapy which was, until fairly recently, a male-dominated field. Gradually, therapy is changing to allow new approaches to family counseling.

Throughout the book, Luepnitz present various theories 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 is not beneficial, for the entire family system must be examined as a whole.

This is an excellent book on the feminist 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 as well as is a study on family of clergy wellness. Luepnitz gives a background of the history of family in our culture, especially women in a man's world. In this world, the family of clergy, as well as women, are marginalized. Early in the book, the commonalties of oppression, the power/control over and the double bind are explored. (6)

Steinke, Peter L, *Healthy Congregations*, Bethesda: Alban Institute, 1996

Peter Steinke is a Lutheran pastor who 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.

Steinke writes that if there is health, then there is wholeness. The whole is made up of parts and they must be working together to create wellness in a system. *Healthy Congregations* is a continuation of Steinke's previous work, *How Your Church Family Works*, which emphasizes that the need for health in a system is an attainable goal. As Paul Parks writes, inside the front cover, "This book is about stewardship of the congregation: how people care for, respond to, and manage their life together."

In *Healthy Congregations*, Steinke uses scenarios to describe dis-ease in the making, then uses theological tales to juxtapose the dis-ease with what he calls the "higher medicines"; just what health is all about. What is present in this book that is absent from the first is the emphasis on prevention. He calls it a "parachute woven ahead of time." (p. 106)

This book is short and 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 help illustrate the thrust of the systems thinking. Notes and Bibliography appear in the back of the volume. There is no index.

This text gives many possible incidents of exactly what the dynamics of health are that can be translated into wellness of families of clergy. Steinke gives an easy path to follow in discovering the road to health. 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 encouraging. 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 in understanding systems.

Ibid, *How Your Church Family Works*, Bethesda: Alban Institute, 1993

In Steinke's book, *How Your Church Family Works*, he explores how congregations can become healthier by having insight to the emotional systems in which they are involved. Steinke feels that congregations can be better understood if viewed through family systems theory based on the work of Friedman and Bowen. If those who work both with and in congregational settings are aware of the emotions that cause unrest, they can be better equipped to enable wellness and healing.

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, otherwise anxiety can result.

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 while 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. There is tension between the smaller areas of the brain and the larger part.

Relationships are most sound when they are based on "allowing", rather than "reaction to". 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 in order to allow creativeness to come together in wholeness. The author offers seven responses for systems [churches] to work toward on page 109 of his book:

1. self, not others
2. strength, not weakness
3. process, not content
4. challenge, not comfort
5. integrity, not unity

6. system, not symptom
7. direction, not condition

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 “How To” books that are often short and to the point and 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 which includes works cited.

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 states 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. Steinke talks of the invisibility of part of the system, families of clergy. On page 119 he writes, “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?

Stevick, Daniel B., *Baptismal Moments: Baptismal Meanings*. New York: The Church Hymnal Corporation, 1986

Dr. Daniel B. Stevick is Professor Emeritus of Liturgies and Homiletics at the Episcopal Divinity School in Cambridge, Massachusetts. In his book, he describes the need to look at the initiation into the church in a more contemporary light. The main point of the text is to give a full explanation of the changes that have been made in the liturgy of baptism.

The text offers an historic overview of the custom and liturgy of baptism. Starting with theological beliefs, the author goes on to explore 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*.

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 is well explained. The notes on each

chapter are helpful to the reader. *Baptismal moments, Baptismal Meanings* could be on the syllabus of any liturgical course.

Through baptism all become ministers. If ministers, everyone 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.

Walmsley, Roberta Chapin and Adair T. Lummis, *Healthy Clergy, Wounded Healers*. New York: Church

Publishing Incorporated, 1997

Roberta Walmsley is the wife of the retired Bishop of Connecticut who holds a Masters of Social Work degree and 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.

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.

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. Walmsley talks of the differences and similarities between clergy and other professions. Many indicators are used to delineate 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 of clergy 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.

This is an excellent well-written and well-researched text. It is clear and informative, and 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.

Whybrew, Lyndon E., *Minister, Wife and Church*, Washington, DC: The Alban Institute, 1984

The Rev. Lyndon Whybrew is a Presbyterian minister who is also a psychiatric counselor following Murray Bowen's Family Systems theory. Using Bowen's theory of family systems, Whybrew takes the view of the local church from and two-dimensional relationship to a three dimensional relationship of clergy, wife, congregation.

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.

Whybrew examines how any part of the system is in danger of triangulation and how de-triangulation 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.

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. This little booklet is out of print but should be on every family of clergy bookshelf.

Zabriskie, Stewart C, *Total Ministry*, Bethesda: The Alban Institute, 1995

Stewart C. Zabriskie was the Episcopal Bishop of the Diocese of Nevada and encouraged Total Ministry during his tenure. The author's point of view as expressed by Loren Mead is that, "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)"

The text follows the tenets of Roland Allen's teaching which is that all people are ministers and that 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."

Zabriskie talks in terms of total ministry being collaborative more than hierarchical. He also speaks of the importance of educating 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.

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".

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.

Fiction

Howatch, Susan, *The Starbridge Series: Glittering Images (1987), Glamorous Powers (1988), Ultimate Prizes (1989), Scandalous Risks (1990), Mystical Paths (1992)*

Susan Howatch's series on clergy in the Church of England in the 1960's through 80's is fun reading; they contain 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)*

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, *The Rector's Wife*, London: Black Swan, 1991

Joanna Trollope is a well-known and popular English fiction writer. She is a descendant of Anthony Trollope. The text shows the protagonist need of self-differentiation in a setting that wishes not to allow it. 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.

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.

This novel is well written and treats the characters honestly and openly warts and all. As Victoria Glendinning writes on the front cover, "I would have killed anyone who wrested this novel from my hands . . . it's compulsive reading."

At the end of the book, Anna, the rector's wife, comes up with a scheme to support wives of clergy, which she shares with the Bishop. The scheme is similar to that of FOCUS's for the diocesan church. It is an essential read for anyone wishing for reform for the church's view of family of clergy.

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.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).

Articles

Blomquist, Cathy and Beth Curry, editors, “The Methodist Conference Thrival Kit, 2002”

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>

Begany, June; Harold Clark, Kent C Miller, John Sharick, “The Staywell Program Handbook, A Health

Enhancement Program for Cent Church Professionals”

Copies may be ordered from Presbyterian Distribution Management Service (1-800-524-2621) Order # DMS 257-91-041

Guess, J. Bennett, “The Sturdy, Reliant, Self-destructing Pastor”, 2005

This article discusses the stresses on pastors and why they avoid acknowledging them.

<<http://www.ucc.org/ucnews/feb05/pastor>>

Carroll, Jackson W, “Those Preacher’s Kids”, *Pulpit and Pew Research Papers*, 2002

Research for this article included 799 Protestant clergy. Carroll studies the number of children of clergy who enter the ordained ministry by denomination.

<<http://www.pulpitandpew.duke.edu/PreachersKits.html>>

Gilbert, Barbara, "Where can Clergy and Their Spouses Go for Help or Renewal?",
Congregations, 1993

Lummis, Adair, "What Do Lay People Want in Pastors?", *Pulpit and Pew Research Reports*, 2003

Morris, Michael lane and Priscilla White Blanton, "The Availability and importance of
denominational support services as perceived by clergy husbands and their wives," *Pastoral
Psychology*, 1996

Price, Matthew, "State of the Clergy 2003", CPG , July 2003

Journals and Newsletters

Congregations, published by the Alban Institute. <<http://www.alban.org>>

Leaven, published by the National Network of Episcopal Clergy
Associations. <<http://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).

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>

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.

266 Front Street, Suite 204 Memphis, TN 38103 Tel: (901) 527-6350

<<http://www.episcopalcredo.org>>

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., PO Box 429, Pewee Valley, KY 40056-0429, 502-241-5544 or 251-476-8680 <LinkupOffice@aol.com>

The Nathan Network

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 <www.clergyflag.com> or <info@cflag.diocesenyc.org>

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

Further Research

Committee for the Diaconate of the United States Conference of Catholic Bishops (USCCB), “Wives of Deacons: Ordinary Women, Extraordinary Lives” [Video]

Ministering to Ministers Foundation

Mission: The Ministering to Ministers (MTM) Foundation seeks to be advocates for clergy and their families in all faith groups who are experiencing personal or professional crisis due to deteriorating employment or congregation-clergy relationships. <<http://mtmfoundation.org/>>

Miles, Al, *Domestic Violence: What Every Pastor Needs to Know*, Minneapolis: Augsburg Fortress, 2000

Ibid, *Violence in Families: What Every Christian Needs to Know*, Minneapolis: Augsburg Fortress, 2002