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Potentials and Problems Unique to Clergy Couples in Ministry

by

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THESIS

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Abstract

In the past twenty years there has been an increase in the number of Clergy Couples. This study uses qualitative methods in order to research the question: What are the potentials and problems of clergy couples in ministry? Nine clergy couples were interviewed. A deductive content analysis of the data was done using the five categories of vocation issues, identity issues, support issues, time issues, and boundary/role issues. Results indicated that reported problems were dominated by boundary/role issues; reported potentials were dominated by vocation, identity and support issues. An inductive content analysis was done on the data in order to generate theory about the clergy couples' models for marriage and ministry. Results indicated that clergy couples' models for marriage and ministry were both influenced by the values of equity and mutuality. The need to establish new models for marriage and ministry was seen to be both a potential and a problem unique to the clergy couple context.

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I would also like to thank all the clergy couples who participated in this research. I thank them for their time, openness and enthusiasm.

This work is dedicated to

The Rev. Lynn A. Mitchell

my wife

my colleague in ministry

and my partner in life

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Chapter 1

Introduction

In the past twenty years there has been a dramatic increase in the number of women preparing for, and carrying out professional ministry in many of the Christian denominations of North America. Part of this increase is due to the fact that certain denominations have recently admitted women as candidates for professional ministry. However, part of this movement is also due to changing societal attitudes about women, men, work, career and family. The traditional models are in the midst of radical change.

As the number of women in seminaries and theological colleges have increased, there has also been an increase in the number of women and men who are married together and both doing professional ministry. As Kieren (1989) points out, this is not surprising since institutions can play such an important role in finding marriage partners. These clergy marriages have been referred to by different names in the academic literature: "clergy couples" (von Lackum, 1978)(Detrick and Detrick, 1982)(Rayburn, 1991); "two-clergy marriages" (Rallings and Pratto, 1984); "dual clergy couples" (Kieren, 1984); "dual clergy marriages" (Kieren, 1985). For the sake of this paper, I will refer to them simply as "clergy couples". This was the prevailing term used by the couples who were interviewed for this research project.

At the present time there are an increasing number of married couples in North America where both spouses work outside the home. There are also many couples where both spouses have professional careers - even the same career. This latter group of couples is often referred to in the literature as "dual-career couples". As dual-career couples have become more common, a considerable amount of research has been done on the dynamics of their particular situation.

Since clergy couples fall into this general category, it is clear that they will encounter many of the experiences that other dual-career couples experience. However, the role of a clergyperson and the job of professional leadership in ministry are significantly different from other roles and jobs. These differences can introduce both unique stressors and unique resources for clergy couples (Kieren, 1989). In this present paper, the question that I will be investigating is: What are the unique problems and potentials of the clergy couple in ministry?

In order to identify and clarify that which is unique in the experience of clergy couples I will begin with a brief review of the literature on dual-career couples. Identifying the main themes and issues in this broader group should help in the clarification of that which is unique to clergy couples. Similarly, I will review some of the literature on traditional clergy marriages: where one is a clergyperson and the spouse is a layperson. Once again, the

identification of key issues for this group should help in the clarification of that which is unique to clergy couples. To complete the literature review, I will be summarizing what others have discovered in their research of clergy couples. In doing this, comparisons will be made between their research design and results, and the research design and results of the present study.

In the past few years several research studies have been done in the area of clergy couples. The two largest studies, done by Rallings and Pratto (1984) and Kieren (1985), relied heavily on quantitative methods for collecting data. In these studies and others (Rayburn, 1991), special emphasis was placed upon identifying the problem solving strategies or coping strategies these couples used in order to deal with the stresses and strains of the lifestyle. These studies have certainly provided a wealth of important information about clergy couples from a psychological and sociological perspective. However, as someone who has been in a clergy couple relationship for the past seven years I am aware of other perspectives and other issues that are important and need to be emphasized.

In my personal experience of being in a clergy couple relationship I have certainly become aware of unique problems and potentials or "stressors and resources" (Kieren, 1989). For three years my wife and I were pastors of two separate rural parishes adjacent to one another. She was in charge of the southern parish

which had three congregations. I was in charge of the northern parish which also had three congregations. At this time we had no children. A unique problem or stressor in this particular situation was that the demands of six different congregations were coming into our one home. Also, though both parishes wanted to get to know "the spouse", the opportunities for this to happen were quite limited. Among the most important coping strategies that we employed were the very intentional use of time (especially time off) and the intentional setting of boundaries (especially concerning our home).

The unique potentials or resources that I identified in our situation were very strong. Having a spouse who shares the same values, faith, commitment, education, and training in the context of a call to ministry was experienced as an extremely powerful support. It was experienced as a support, not only for our own emerging identities and for our intimate relationship as a couple, but also for the tasks of ministry in which we were engaged. Another benefit of our situation was the flexibility of our schedules. If we were intentional with our time we could make sure that we took one day off per week as a couple or make sure that our vacation times were together.

In the midst of our particular situation, I became aware of the fact that there was much more to what we were doing than simply finding coping strategies to deal with a busy lifestyle. Without

being fully conscious of it, my wife and I were presenting a different model for a marriage relationship and a different model for ministry. Upon reflection, the foundation of these new models were some basic assumptions about what is <u>valuable and important</u>. In our particular situation we felt that it was valuable and important for power, authority and decision making to be shared. Roles and tasks were to be negotiated and shared in a fair manner. These basic assumptions tended to be reflected in our model and practice of ministry as well.

In this present study, I have decided to use qualitative research methods: personal interviews and content analysis strategies. I have done this primarily because I believe that these methods could be very helpful at emphasizing some of the changes in basic assumptions that may be involved in the clergy couple relationship and what kind of an impact this may have on the practice of ministry. It is my experience that the traditional model of ministry is becoming less and less useful in the life of the Church. If the experiences of clergy couples have some insights into new models then it would be important to identify them.

Before looking for the potentials and problems unique to clergy couples in ministry it will be important to do a brief survey of the issues identified for dual career couples and traditional clergy marriages.

Chapter 2

Review of the Literature: Dual Career Couples

In North America the traditional model for marriage is deeply embedded in the sociocultural context. This model has a very particular role structure. Traditionally, the husband was the one to have a job or career outside the home. He was seen as providing the financial resources to support family life and his involvement in household and childcare tasks were few and intermittent. The wife's role was primarily in the home. She was seen to be the homemaker and child caretaker and employment outside the home would happen only in unusual circumstances. Certainly not *all* marriages adhered to this structure but this model was a standard that exerted considerable influence.

This traditional model acted as a template for the institution of marriage. It set out a specific context for marital and family dynamics. Not only did it carry specific values and basic assumptions about what marriage is, but also provided some basic assumptions about what it is to be male and female. In this model, masculinity has been closely tied to success in the work force. For women, femininity has been closely tied to successful nurturing in the home context. Traditionally the male is the provider-fixer while the female is the nurturer-emotional caretaker.

As several writers have recently noted, although there are many new models of marriage emerging in the North American context, the traditional model, its role structure and basic assumptions, still exert a powerful influence that cannot be ignored (Yogev, 1983). Any couple, including "clergy couples", who are trying a new model of marriage must deal with the influence of the traditional model both in our social structures and within our personal psyches.

Dual-Career Couples

Over the past thirty years a new model of marriage that has been on a dramatic increase is the dual-career couple. In their seminal research, Rhona and Robert Rapoport defined the dual-career couple as a marriage in which both spouses pursue a professional career by choice, while at the same time maintaining a family life with one another (Rapoport & Rapoport, 1969). The dual-career model of marriage differs from the traditional model of marriage in significant ways. Not only does it challenge the traditional role structure, but it also challenges some of the basic assumptions about marriage and male and female identity.

In several research studies, Rapoport and Rapoport (1969, 1971, 1976) began to identify some of the key issues for dual-career couples. They grouped the main issues into five general categories: 1) role overload, 2) multiple role cycling dilemmas 3)

personal identity and self esteem, 4) discrepancy between personal and social norms, and 5) social network dilemmas.

Role Overload

Early researchers (Blood, 1963) found more conflict and less marital happiness in dual-career couples when compared to traditional couples. The reason for this was thought to be a blurring of the traditional marital roles. With the wife taking on work outside the home and the need for husbands to take on more work within the home, it was thought that confusion over roles would occur and create conflict (Yogev, 1982). Further research, however, provided little evidence of the role blur phenomenon. It was found that many husbands were not contributing more time to work in the home and therefore wives were experiencing role overload.

Role overload describes the situation where one or both spouses have accumulated more roles than they can adequately manage (Rapoport & Rapoport, 1969). In contrast to the traditional model, in the dual-career couple, strong role demands are made on each spouse from both home life and work settings. The demands of home life need to be addressed. If one person (usually the wife) attempts to take on all the demands of home life as well as a career then the stress of role overload is likely to occur (Yogev, 1982). Even in families where the husband shares in the roles and

tasks of home life, researchers are still concerned that role overload will be experienced by one or both spouses (Pleck, 1978).

Multiple Role Cycling

Role cycling, the constant shifting from one role to another, demands energy and flexibility (Jordan, Cobb, McCully, 1989). Important roles and tasks include: cleaning, cooking, childcare, arranging for daycare, matching work schedules and planning leisure time. Although it demands energy, Reitz (1982) found that partners who shared roles also shared more intimacy. When negotiating the division of roles and tasks in the home setting, the roles must be complementary. Finding a system that is complementary and satisfactory may not be simple. This is especially true at transition points such as the birth of a child or a job change. These transition points are stressful and career or family sacrifices may be inevitable (Price-Bonham & Murphy, 1980).

In describing the division of household tasks and childcare, Rapoport and Rapoport (1975) suggest that "equity" is needed rather than "equality". People have different strengths and weaknesses. The term "equity" takes into account the differences between two people. Equity refers to "a fair allocation both of opportunity and of constraints" (Yogev, 1982). In order to achieve equity, the occupational, familial and personal systems must be taken into account.

Personal Identity and Self Esteem

Changing the role structure of the traditional model of marriage inevitably calls into question some of the traditional sex role stereotypes. In the dual-career model of marriage, both spouses are forced to confront their personal assumptions and beliefs about being male and female. How comfortable is the husband with moving into the roles of cleaning, cooking or changing diapers? How comfortable is the wife with leaving some of these roles behind and pursuing a career? Regardless of changing social attitudes, the comfort level of taking on new roles varies for each individual. Researchers have suggested that spouses in dual-career marriages experience personal limits as to how far they can experiment with new sex roles. These personal limits have been called "tension lines". If individuals are pushed beyond these lines then significant tension occurs around personal identity and self esteem (Rapoport & Rapoport, 1969).

Personal Norms vs. Social Norms

Related to the issue of personal identity is the frequent discrepancy between personal norms and social norms. Although dual-career couples are becoming more common, there is still significant social pressure to conform to the traditional roles. Questions such as "Are you being a good mother?" and "Are you being a real man?" can be experienced from many sources (eg. parents, friends, co-

workers, the media). Furthermore, during childhood development spouses have internalized the norms of a prior generation. It is often quite possible for dual-career couples to experience anxiety and guilt even without the external sources of pressure (Rapoport & Rapoport, 1971).

Social Network

The ongoing requirements of shifting roles and accomplishing the various tasks of career and family life usually mean that dual-career couples find themselves running out of time and energy. When this occurs, certain activities diminish. For some, leisure and time for intimacy may diminish. Researchers, however, have noted that most dual-career couples have very little time and energy for socializing with friends and relatives. The giving and receiving of support in a social setting can be an important nurturing activity for any individual or couple. Tension can arise in dual-career couples when there is not time to give and receive in the amount that is expected by friends and family (Rapoport & Rapoport, 1976).

Family-Work Spillover

In more recent studies, Burley (1991) investigated family-work spillover for men and women of dual career couples. Family-work spillover is defined as the degree to which work intrudes on family time and the degree to which family intrudes on work time. Burley

(1991) found that the amount of family-work spillover and the degree to which it is accepted is significantly different between men and women.

Advantages of the Dual-Career Lifestyle

The majority of studies on dual-career couples have tended to focus on the problems of the lifestyle. As reviewed above, much research has been done on the stresses and strains of establishing a non-traditional role structure and the corollary new assumptions about male and female identity. Perhaps this is because many researchers have approached this field of study from a clinical perspective. There is a general concern that the stresses of this lifestyle can cause marital instability. Therapists need to understand the sources of stress and find appropriate ways of helping the couple deal with them.

Despite the stresses of the lifestyle, many dual-career couples perceive that the advantages outweigh the disadvantages. Rapoport & Rapoport (1971) report that in their study most couples were able to manage the stress of role overload. In a study done by John-Parsons (1978) wives reported that the psychological benefits outweighed the disadvantages.

Investigating the effects of dual-career participation on men, Rosen (1990) found that 80% of the men in her sample reported high

levels of career, family and marital satisfaction. These participants identified a variety of advantages to the dual-career model of the marriage. Since they were not the only earners in the family they experienced autonomy or freedom to choose career directions. With both spouses having a career, they found support and empathy for the demands of establishing a career. Husbands and wives found that sharing career issues and experiences was a support to their work. In terms of family life, husbands reported voluntary, continuous, hands-on involvement with the children a benefit of the lifestyle. In the marital relationship, husbands often referred to their wives as "partners in life". It was felt that the marital relationship was enriched and given vitality by bringing together the separate work experiences of the spouses (Rosen, 1990).

It is interesting to note that those men who were not satisfied with the dual-career lifestyle were those who entered into the marriage with the traditional model (Rosen, 1990).

The levels of marital satisfaction in dual-career couples is an area that has been widely discussed. Contradictory findings have clouded the issue. Blood (1963) found less marital happiness in dual-career couples whereas Birnbaum (1971) found more marital happiness. Yogev (1982) has suggested that these contradictory findings are partly due to changing values in our society. In the early studies, much conflict occurred because couples were still

trying to adhere to the traditional model of marriage. In later studies, couples were experimenting with a new model. Rather than an "either-or" approach, the role structures and assumptions about male/female identity were being modified in order to permit a "both-and" approach to family and career (Yogev, 1982).

In reviewing the work of Rapoport and Rapoport, Yogev, Rosen, and others, research in this area seems to be indicating that the levels of career, family and marital satisfaction for dual-career couples is strongly affected by the model of marriage: the role structures and assumptions about male and female identity.

Chapter 3

Review of the Literature: Clergy Marriages and Clergy Couples

The Traditional Clergy Marriage

Until recently, there has been a traditional model for clergy marriages in the Protestant churches of North America. In many ways, the role structure in the clergy marriage followed along the same lines as other traditional marriages. The husband, as the pastor, was trained and ordained to do the work of professional ministry. In this way he provided the financial resources to support the family but his involvement in household and childcare tasks were expected to be minimal. Once again, the wife's main role was seen to be homemaker and childcare giver and did not earn income in a job outside the home. However, due to the nature of parish ministry the wife was expected to take on other roles and tasks within the context of the church and the community.

Although the clergy wife was neither officially trained nor ordained to do professional ministry, she was often expected to be an unpaid and unofficial assistant to the pastor. She was expected to affirm and support the work of the pastor and lead, or at least participate heavily in the various activities of the church - especially the choir, Sunday school, and women's meetings (Randall, 1992). She was the "uncrowned queen of the parish". Not only was she expected to be perfect at ironing, cooking, and child rearing,

but also a strong representative of active faith and a valued counsellor to others in the community (Nyberg, 1979). For these reasons, the clergy marriage has often been cited as a classic example of the "two-person career". Both husband and wife make important contributions to the one (husband's) career (Dunlap & Kendall, 1983; Hartley, 1978).

Several studies have revealed some of the stresses that husbands and wives can experience in a clergy marriage. Gleason (1977) found that there were several sources of stress that were commonly experienced by both clergy and spouse: 1) Proliferation of activities and lack of leisure time, 2) perceived need for perfection, 3) unwelcome surprise - parish needs invading family time and space, 4) role conflicts, 5) intangible results of work, and 6) the goldfish bowl existence - a lack of privacy. In a later study Mace and Mace (1982) found that there were four disadvantages to clergy marriage that were frequently mentioned. These included: 1) unreasonable expectations of the congregation, 2) intolerably heavy schedules, 3) lack of family privacy, and 4) inadequate salary. Other disadvantages that were mentioned included confusion over spouse's role and difficulty in developing indepth friendships.

An important aspect of clergy marriage is the fact that the demands and expectations of the congregation as a whole are always present and therefore form a triangle of interaction with the

clergyperson and spouse. Randall (1992) suggests that the congregation can function very much as a self - a third party that has emotional demands that the pastor and spouse are expected to fulfil. For example, often the parish will look to the clergy marriage to build up its own sense of value, self esteem or community spirit. Similarly, in a period of tension, the parish expects the pastor and spouse to provide whatever is necessary to hold the church together (Randall, 1992). These emotional demands and expectations are never explicitly part of the job description and can often create poor emotional boundaries within the triangle of interaction. As new models for clergy marriages emerge - such as "dual career couples" and "clergy couples" - the dynamics of this triangle may change but the emotional demands and expectations of the parish remain and continue to affect the couple relationship.

New Models for Clergy Marriage

Over the past few years it has become quite evident that the model for clergy marriage is changing in dramatic ways. This is certainly due, in large part, to the enormous changes in our society's standards and values. The principle of equality in role structures and decision making is having an impact on clergy marriages as it has had on marriage in general. Today, many women are placing great value on having a job or career outside the home. As a result, many clergy wives are finding that it is no longer acceptable to follow the traditional model of clergy marriage. They

are finding that the role of pastor's wife is no longer their primary source of identity (Niswander, 1982; Dunlap and Kendall, 1983). In addition to this, with more women entering professional ministry, there are a growing number of male clergy spouses who cannot fit into the traditional role of the clergy spouse either. The new standards and values in our society are coming into conflict with those of the old model.

On account of these factors, a new model that is becoming common is the dual-career clergy/lay marriage. In this model, one spouse has a career as a pastor and the other spouse has a career in a separate field. Dunlap & Kendall (1983) have done research on some of the problems and possibilities in these kinds of marriages. They found that the greatest stress was experienced around the issues of: 1) Time management, and 2) Career priority. Balancing the time demands of careers and the family were reported to cause the most stress. The high time demands of parish ministry combined with a need to share in household and childcare tasks often led to emotional fatigue and a lack of quality time as a family. In addition to this, due to clergy having to work Sundays there was a conflict in leisure time between the two careers. In the area of career priority, spouses felt torn between the desire to enable a spouses career but also a desire to respond with integrity and commitment to one's own career. Possible strategies for coping with this stress included alternating opportunities for career growth or further education or looking at part-time work possibilities.

Contrary to what was expected, relatively low amount of stress was reported from competition and the Goldfish bowl existence (Dunlap & Kendall, 1983).

Clergy Couples: An Alternate Model of Marriage and Ministry

One of the first papers written on clergy couples was a report from a clergy couple conference held in Ohio, in 1978. Nancy and John von Lackum (1979) noted that this was the first truly ecumenical clergy couples conference ever held. At that time 113 clergy couples gathered from across North America to share their experiences. Since then, there has been a growing amount of research in this area done by Rallings and Pratto (1984), Kieren and Munro (1984, 1985, 1988, 1989), Ward (1984) and Rayburn (1991).

These researchers have identified a number of stresses that clergy couples have in common with other dual career couples. They report that clergy couples have to deal with the five key issues of other dual-career couples identified by Rapoport and Rapoport (1969, 1971, 1976): 1) role overload, 2) multiple role cycling, 3) personal identity, 4) discrepancy between personal and social norms, and 5) social network dilemmas (Rallings & Pratto, 1984; Kieren & Munro, 1985). Further studies revealed that other stresses were often present in the dual-career couple and the clergy couple: Restricted job mobility; dual demands on time and energy; lack of

leisure time; family vs. job competition; role conflicts; competition with spouse; and bringing problems home (Kieren, Munro, 1989).

Kieren & Munro (1989) suggest that clergy couples are just as susceptible to these strains as any other dual career couple. However, in addition to those already mentioned, they maintain that there are unique aspects to the role of a clergy person that create some unique stresses *and* resources for clergy couples. They identify four main elements: 1) the mission; 2) the call and commitment; 3) the traditional base; and 4) the absorptiveness of the role.

The "mission" or role of professional ministry is often seen as an all encompassing task that is difficult to define and contain in a concrete form. The "call" is the element to ministry that often is the basis for putting job commitment above other life commitments. The "traditional base" is the set of unspoken expectations that the church and people place on the clergy person and his or her family. The "absorptiveness" of the role is the high degree to which the job of the clergy person can intrude into personal and family life (Kieren, Munro 1984, 1985, 1988). Examples of absorptiveness are: living in a church owned home that people feel they can use for church gatherings, having family plans ruined by unexpected events, a lack of personal privacy, and expectations of family involvement (Oswald, Guitierrez, Dean, 1980). It is clear

that these are issues that clergy couples have in common with other clergy marriages in general.

Some research has suggested that there is a social support gap for clergy couples. Kieren and Munro (1985, 1989) found that due to the nature of the lifestyle clergy couples tended to be very insular in their social support. They reported that by far, individuals received the most support from their spouse. Support from friends and relatives was low due to the restrictions of time and distance (Kieren & Munro, 1989).

Ward (1984) details some other negative aspects that can arise from a clergy couple in ministry. If they are sharing one full-time position (co-ministry or team ministry) sometimes there is the feeling that one person is preferred. It might be that one person is "seen" as *the* minister and the other an assistant. The people might feel that both need to be at everything. Or the parish may wittingly or unwittingly begin to exploit the couple and encourage both to work more than half-time each. It tends to be easy for work to "consume" private time and space (Ward, 1984). Rhode & Rhode have also reported that a major conflict concerning the nature of ministry in the congregation could be devastating to a clergy couple (Rhode & Rhode, 1990).

If the clergy couple are doing separate ministries (eg. in two different congregations), the one who is not resident may not be

considered to be a "full minister" by the people. On the other hand, the non-resident clergyperson may feel cut off from the congregation. Long distance phone calls can be a psychological and financial factor. In addition, extra travel allowance for the non-resident clergyperson becomes an issue (Ward, 1984).

With all these negative aspects being documented for clergy couples one would wonder why it is a model of marriage that is on the increase. Fortunately, the studies that have been done on clergy couples have not been restricted to looking at the problems that can occur. Most researchers such as Kieren & Munro (1989) have noted that along with unique stresses there are unique resources that can be accessed. Rallings & Pratto (1984) reported that the clergy couples in their research stated overwhelmingly that the "negative consequences seem to pale in comparison to the positive outcomes".

Way & Way, as reported in von Lackum (1979), argue that the model of a clergy couple can offer creative and positive alternatives to the traditional concepts of *authority, community and identity (gender stereotypes)*. This can be a positive aspect for the couple and the congregation. They also note that clergy couples tend to have deep and abiding roots in common. For example, education, ministry training, faith, and marital history. These areas in common tend to be a strong "built in support system". Couples often rejoice in the ability to share with a "live in

colleague" (Ward, 1984).

Another positive element reported is the fact that being a clergy couple can enable a certain amount of lifestyle flexibility. Both partners can possibly experiment with the balance between ministry, personal and family life, and other interests. Many clergy couples also mention that they find it wonderful to have the resources of two people in ministry rather than just one. In a single congregation two people have a better chance of relating to all the people than one would. It also enables each person to specialize in the area of ministry that they feel especially talented (von Lackum & von Lackum, 1979).

In summary, the literature to date has suggested that the career, marital and family issues of clergy couples have much in common with those of other dual-career couples. Some of the standards and values of the "traditional" marriage are left behind. Different role structures need to be established and different assumptions about male and female identity need to be affirmed. It is also clear that clergy couples have many issues in common with other clergy marriages. The traditional roles of a pastor and spouse in a ministry context are still very powerful and need to be addressed.

Although positive aspects of the clergy couple model have been acknowledged, far more has been said about the stresses and coping

strategies needed to manage the lifestyle. This is understandable due to the clinical interest. However, if couples are reporting that the potentials outweigh the problems then clearly if we give equal attention to both then the experiences of these couples may have much to say to us about marriage and ministry today.

Chapter 4

Methodology

Subjects

The purpose of this study was to investigate the experience of clergy couples where both spouses were employed in professional ministry. Personal contacts within the various Church structures were helpful in locating the names of clergy couples. Every couple contacted agreed to take part in the research. Below, Table 1 contains the demographic information of the couples who participated.

The nine couples included in the study represented five different church denominations in Canada: Anglican, United, Presbyterian, Evangelical Lutheran and Mennonite. Seven of the couples are presently doing team ministry in the same context. The other two couples have experienced team ministry in the same context but are presently working in separate ministry contexts. Ages of the subjects ranged from 35 to 57 with the average age being 43. The length of time married ranged from 6 to 29 years with the average being 17 years. The years of ordained ministry ranged from 2 to 22, the average being 11.7. All couples have children: Six with young children, one with teenagers, and two with children who are fully grown. No subjects had been divorced or previously married.

Table 1

Demographic Information of the Couples

Couple	Sex	Age	Church	Ord.	Mar.	Chil.	Ministry Context	Work Time %
C1	F	38	ACC	10	10	2	Team	50
	M	41	ACC	9	10	2	Team	50
C2	F	35	UCC	9	14	2	Team	100
	M	37	UCC	9	14	2	Team	40
C3	F	48	UCC	20	22	2	Team	100
	M	49	UCC	20	22	2	Team	100
C4	F	40	PCC	15	17	3	Team	50
	M	41	PCC	15	17	3	Team	100
C5	F	46	ELCC	2	27	3	Team	100
	M	49	ELCC	22	27	3	Team	100
C6	F	40	ACC	2	6	1	Team	50
	M	41	ACC	7	6	1	Team	50
C7	F	37	ACC	13	15	3	Separate	100
	M	38	ACC	13	15	3	Separate	40
C8	F	41	UCC	9	13	3	Separate	50
	M	43	UCC	9	13	3	Separate	100
C9	F	57	MCEC	14	2J	4	Team	50
	M	53	MCEC	14	29	4	Team	50

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ACC - Anglican Church of Canada
UCC - United Church of Canada
PCC - Presbyterian Church of Canada
ELCC - Evangelical Lutheran Church of Canada
MCEC - Mennonite Conference of Eastern Canada

Team - Team ministry in the same context
Separate - Separate ministry in separate contexts

Data Collection

In this present study qualitative research methods were used. The primary method of gathering data was the Dramaturgical Interview (Berg, 1989). I interviewed the nine clergy couples using a semi-standardized interview method. After a review of the literature a set of 12 questions was drawn up for gathering data in the interviews. The first two questions were designed to gather information about the couple's context. Acquiring information about both the marriage context and the ministry context was the goal. The three essential questions to this investigation were:

1) What are the best aspects of being a clergy couple?

2) What, if any, are some of the difficulties of being a clergy couple?

3) How ,if at all, does your model for marriage affect your model for ministry, or vice versa?

The other seven questions were used to probe more deeply into the issues of the clergy couple context. Summaries and other unscheduled probing questions were used to clarify answers.

Couples were contacted by phone and a time for an interview was arranged. All interviews were done in the couple's home or work office. Interviews were audiotaped and the tapes transcribed for analysis. A content analysis was used to analyze the gathered

information.

Content Analysis

In the analysis of the data, a combination of deductive and inductive methods was used. Using the deductive approach, themes and concepts were gathered from a review of the literature. Below, Table 2 summarizes some of the major issues for clergy couples that were identified in the literature. The issues were grouped into five categories:

1) Boundary/role issues

2) Time issues

3) Social support issues

4) Identity issues

5) Vocational issues

These five categories were used as key concepts in the content analysis. The answers to the first two essential questions were analyzed in terms of the frequency of these five key concepts. In other words, how many times do each of these issues appear when asked about the positive aspects?; how many times do they appear when asked about the difficulties?

In the analysis of the third essential question an inductive approach was used. Words and themes were identified in the subjects' answers to this question. The frequency of occurrence and

number of persons using to them in their answers were recorded. These common themes and issues were used to build grounded theory about the relationship between models for marriage and models for ministry for this sample of clergy couples.

Table 2

Concepts from the literature:

---

1) Boundary/role issues

- absorptiveness
- blurring of roles
- multiple role demands
- sharing roles

- enmeshment
- role conflict
- role overload
- sharing decision making, power

---

2) Time issues

- time pressure
- dividing house work
- dividing parish work
- flexible schedules

- time off, day off
- dividing childcare
- juggling schedules

---

3) Support issues

- mutual spousal support is primary
- colleagues unsure of how to relate to clergy couple
- few clergy couples around, esp. in rural settings
- little time to get support from other friends
- moral support vs. concrete support

---

4) Identity issues

- value and meaning in the shared commitment
- being a mirror for each other, building identity
- traditional-nontraditional model conflict
- internalized expectations of society and church
- gender role expectations
- personal high need for achievement
- maintaining self esteem
- reluctance in expressing feelings
- competition

---

5) Vocational issues

- the sense of call and commitment to ministry
- occupational commitment ranked above other commitments or roles
- all encompassing task
- difficulty in prioritizing
- family expected to be part of the vocation
- few clear concrete results of the job
- restricted job mobility
- needs and demands of a congregation
- poor sense of time on, time off
- ascetic ideal, should not be too concerned with pay

Chapter 5

Results

The Positive Aspects of being a Clergy Couple

A content analysis of the reported positive aspects of being a clergy couple is listed below in Table 3 and graphically represented below in Figure 1. The vast majority of responses in this area fell into the three categories of vocation issues, identity issues and support issues. Positive aspects that fell into the category of boundary/role issues were considerably less in number. The category of time issues contained the fewest reported positive aspects of all.

When asked about the positive aspects of being a clergy couple subjects offered some very consistent responses that fell into the vocational issues category. Almost every couple in this sample reported that having a spouse with the same call, commitment, and vocation to ministry was a very strong positive aspect. Responses such as the following are characteristic:

C1-M

"I think that one of the things that I value is that I feel I've made a life commitment and a working commitment to a particular vocation and I value being in a relationship with a partner who has an appreciation of that, and what that means for me as a person."

Table 3

Content Analysis of Positive Aspects Experienced

Couples (M/F)	B/R	T	S	I	V
C1-M	0	0	4	4	6
C1-F	3	3	3	3	3
C2-M	2	2	3	2	3
C2-F	4	3	7	7	4
C3-M	0	1	3	0	3
C3-F	0	1	6	6	3
C4-M	3	0	2	3	3
C4-F	8	0	4	9	6
C5-M	1	1	4	3	5
C5-F	1	0	4	4	3
C6-M	2	0	1	3	3
C6-F	1	1	2	3	1
C7-M	3	1	6	4	10
C7-F	0	0	5	6	6
C8-M	0	1	4	1	4
C8-F	1	1	2	1	2
C9-M	2	1	5	6	7
C9-F	4	2	4	3	5
Male total	13	7	32	26	44
Female total	22	11	37	42	33
Totals	35	18	69	68	77

Index
B/R - Boundary/Role issues   I - Identity issues
T - Time issues   V - Vocation issues
S - Support issues

Figure 1 - Positive Aspects
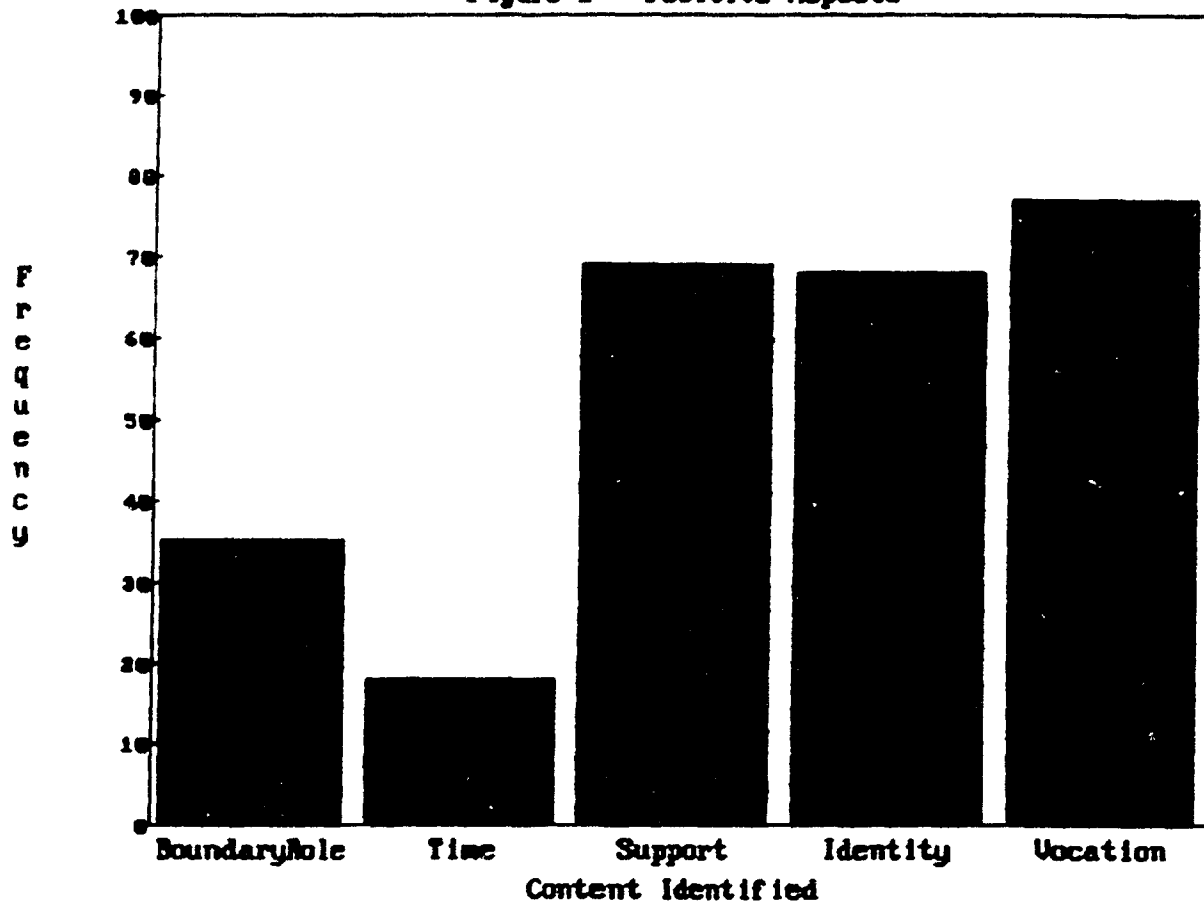
C7-F

"To be with someone who's also committed - who's made that commitment with you fifteen years ago - to do ordained ministry and to make it through this difficult time is enormously helpful."

As can be seen in the two examples above, vocation, identity and support issues often overlapped in the reports of positive aspects. Having a common vocation to ministry seemed to be a strong emotional support for couples as well as being a strong affirmation of personal identity. The following are more examples of positive aspects that contain issues of vocation, identity and support:

C8-M

"I think it's nice to have a colleague that you can talk to about stuff, and knows what you're talking about - and has the same professional interest - and can make observations."

C9-F

"There's a sharing of each other and of work"

C8-F

"...the shared values and that. Theology. And that basic common approach to life and working."

C5-M

"There's certainly a clearer understanding of what the actual pressures and expectations of ordained ministry are - it's one thing to explain it, it's another thing to experience it. To experience it together is just different.

C7-F

"...we've understood each other and shared a vision - in general terms. We might often differ on things whether theological or practical but on the whole it's been an experience of mutual support and encouragement.

C1-F

"And I guess for me it's helpful to have somebody who is the same as I am, basically - ideologically - and who shares in the work that I do. And vice versa."

C1-M

"So that's probably one of the most important things - that sense of, beyond all of the details, an ongoing fundamental affirmation for the work that I do. I don't feel as though I continually have to explain it."

Support issues could also take more tangible forms. Several couples reported that the sharing of ideas, materials and tasks with each other was a positive aspect. For example:

C8-M

"And sometimes you're around to share materials or use materials from each other. And you could do that with other people but because you're right there -- you know - worship materials."

C9-M

"So there is a kind of sense of satisfaction when you bring in two perspectives into a sermon."

C3-M

"When there are certain events in our life that involve taking the kids away, E can take the responsibility of that Sunday worship for me so that - if we weren't a husband and wife team there might be - we might be imposing on another colleague."

The last quotation above is an example of a positive aspect that would also fall into the categories of time issues and boundary/role issues. Although time issues and boundary/role issues were mentioned with less frequency, it is clear that here too there was a reporting of some benefits. Flexible roles and flexible time schedules were reported to be a positive aspect. For example:

C1-F

"Well, I think that the first and foremost thing for me is the fact that it's because we both do the same thing that we can take care of our kids - both of us... we can split the job and take care of our kids."

C2-F

"We know each other's strengths and weaknesses already. So when a job comes up that needs to be done, it's not a case of sitting down and deciding who's going to do it - it's just a matter of saying, well, that's where you need to go, and that's what I should be doing. So we don't spend a lot of time negotiating around issues and things.

C5-M

"... simply because of our relationship I think you can cover for each other in certain areas and ways that are more easily done than a normal team ministry...More flexibility in terms of - even last minute kinds of changes - if someone is ill or has to do something..."

C8-F

"When we were first working, we worked together. The good aspect of that was that we were both officially working three quarter time. And so it felt like we had more flexibility with the kids. Our hours were more flexible. I think that's still true."

Many of the positive aspects that fell into the boundary/role issue category usually had to do with the benefits, the meaning and the value of establishing a new model for marriage and ministry. The following are examples of this:

C2-F

"I like the fact that it models for my children that we're both capable. Both able. In terms of parenting as well, our children perceive us as being fairly equal. It doesn't really matter who is there as long as one of us is. And so we've tried to model that in most of what we've done."

C4-F

"I think one of the best aspects is that we're presenting a model to the congregation. The fact that a clergy couple, for us,

is a male and a female. And so we're presenting men and women in ministry. And I have found that it has been really very moving for some people... The fact that we are married, we present ourselves as a couple, and we're partners in marriage and partners in ministry... So there really is no sense of hierarchy in terms of who the real boss is."

C5-M

"There's a certain joy in the kind of model that can be provided for the congregation with husband and wife working together."

C6-M

"I also think that it's more holistic to have a couple as the pastors, rather than one man or one woman."

C7-M

"And the nice thing was that there was a man and a woman - there were two different aspects of ministry, two different perspectives on spirituality."

C9-M

"We moved from a traditional model of ministry to a team model... By 1980 we were pretty well sharing 50-50. So that we had moved in that direction. That whole journey I think, was a good one for us. So that we had moved to a much more mutual kind of arrangement."

C9-F

"When we were first married we were not doing shared tasks -

we each had our own jobs and I think there was much less understanding of what goes into the task that each of us had than we have now."

In summary, the clergy couples in this sample reported positive aspects of their situation in all five categories of the content analysis. The categories, however, were not equally represented in terms of frequency. The majority of positive aspects mentioned were found to be in the three categories of vocation, identity and support issues.

The Problems of being a Clergy Couple

A content analysis of the reported problems of being a clergy couple is listed below in Table 4 and graphically represented below in Figure 2. As with the positive aspects, couples reported problems in all five categories of the content analysis. However, the difference in frequency distribution between the categories was dramatic. By far, the largest number of reported problems fell into the single category of boundary/role issues. The frequency of reported problems in this area was nearly double that of any other category. Vocation issues had the next highest number of problems reported, with time issues and identity issues being almost equal in frequency. Problems reported in the category of support issues were very low in number.

Table 4

Content Analysis of Problems Experienced

Couples (M/F)	B/R	T	S	I	V
C1-M	5	2	1	2	3
C1-F	5	2	0	1	0
C2-M	7	3	0	2	3
C2-F	8	4	4	1	2
C3-M	9	6	2	4	5
C3-F	3	1	0	2	3
C4-M	5	3	0	1	3
C4-F	6	3	1	3	5
C5-M	0	1	0	0	1
C5-F	2	2	0	1	1
C6-M	5	2	0	2	1
C6-F	6	2	0	4	3
C7-M	4	1	0	2	4
C7-F	4	1	0	1	2
C8-M	6	2	2	4	4
C8-F	3	2	1	1	0
C9-M	9	5	2	4	7
C9-F	4	2	0	2	2
Male total	50	25	7	21	31
Female total	41	19	6	16	18
Totals	91	44	13	37	49

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B/R - Boundary/role issues   I - Identity issues
T - Time issues   V - Vocation issues
S - Support issues

Figure 2 - Problems
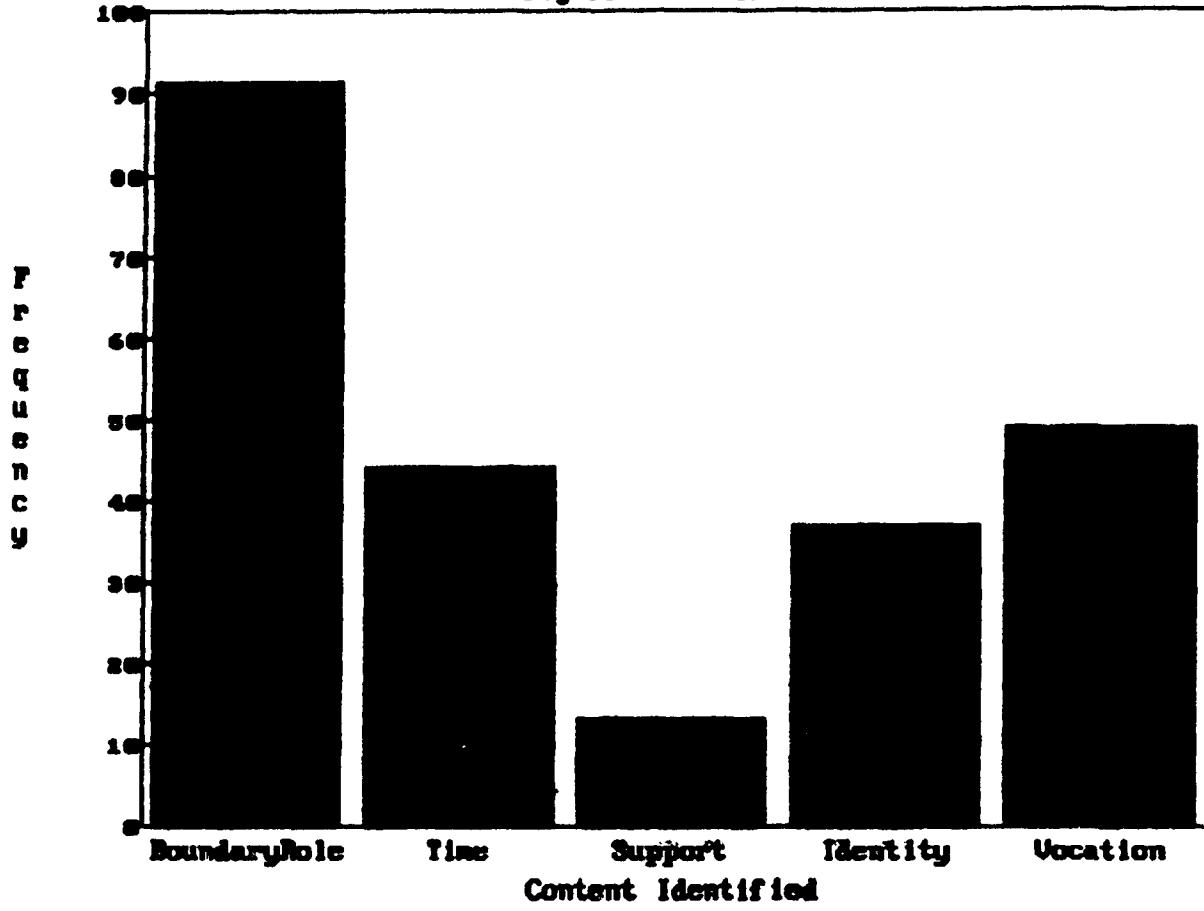
Without fail, when asked about the problems of being a clergy couple, every couple mentioned that boundaries and roles can get blurred and confused: boundaries between church and home life; boundaries between working and not working; and balancing your role as colleague and spouse in the marital relationship. The following are examples:

C1-F

"And so this house is the office, it's the meeting place, it's everything. And that gets in the way of our personal life...we just can't get away from it. And that's one of the negatives about being a clergy couple."

C2-M

"We're _always_ a clergy couple... we're very seldom just a couple. We're always talking church, the church is always there in the back of our minds... We have no boundaries with the congregation. Well almost no boundaries."

C3-M

"The lines of professional and personal life are very blurred. Maybe that's an inevitable thing in the ministering profession - but especially so with a clergy couple because both of your lives are rotating around these concerns all the time. It means that unless you're careful you can become fully preoccupied..."

C4-M

"It can become all consuming, in the sense that when you are at the church you are focused in on this situation, grief or

something else. And then you go home and you can talk about it some more. So you do!"

C5-F

"One of the times I've noticed a difficulty is with holidays when the children come to visit. And I'm Pastor and Mother and Caregiver."

C7-F

"I think it was hard on the children when they had two active priests for parents - particularly when we were living in the church rectory. It was difficult having a house that was invaded by the parish. That's true for all clergy families but I think the difference was that church took both of us away..."

C8-M

"When you're mad at your colleague about something - that's who's sitting at the supper table!"

C2-F

"When your ministry is sort of integral to your life, which is what we've made it here... when you start having pain here you start having pain everywhere."

In the category of vocation issues, the problem that was consistently reported was the ongoing struggle against the expectations of the traditional clergy and spouse model and also the hierarchical model for team ministry. Below are some examples of the struggle for a non-hierarchical model of team ministry:

C1-M

"Their assumption at that point in time would be that I would be the senior of the two on the team - the rector. That would be reflected in title and appointment and so on. And we were anxious to avoid that because we didn't want to set up that sort of dynamic in terms of our own relationship"

C6-M

"And the struggle for me was - like - moving from operating on my own to working as a team..."

C8-F

"We had different expectations of what team meant - different understandings."

C8-M

"Nothing was spelled out as to who would do what. There was negotiation between ourselves and our charge."

"They would say - We want each of you to appear in all five places equally. And so we tried to do that - in my view a stupid thing. It just was very demanding."

The following are examples of the struggle against the expectations of the traditional clergy and spouse model:

C6-F

"The parish had to learn to accept me as a clergy person as well. Sometimes I found it frustrating to go to events and people would say - Oh isn't R coming? And it was like I wasn't

representing the clergy - only he was."

C3-M

"People think they can almost get two for the price of one. Just because, I think, in the past, ministers wives were at home but continued to perform a valuable ministry - an unpaid ministry. And I think there's still that image in people's minds a bit that we are minister and wife... there's still that mentality that we're just minister and spouse.

C9-M

"Now one of the difficulties would have been... expectations from society; expectations from the church; expectations from ourselves - and that has meant going through a number of different phases.

C9-F

"We felt that it was very important to be very clear since we were ordained at the same time that there were two ordinations happening and that this was not just part of the package of his ordination... And that was partly because it needed to be clear to us."

From the examples above it is clear to see that these struggles for a different model of clergy marriage and a non-hierarchical model of team ministry are closely related to issues of personal identity as well as vocation.

The problems relating to the category of time issues mostly

had to do with the difficulties of balancing time between church and spouse/family. Some examples in this area include:

C1-M

"So trying to get the balance at times is difficult... Being available to the community, while at the same time being available to ourselves."

C3-M

"Tonight I have a meeting and also have to drive him somewhere so there's still some juggling that takes place. It's a bit of a juggling act... there are very few evenings that we are at home together."

C6-F

"But for all three of us to get together - we don't get enough of that."

C9-M

"But there's also a con in that when there are family events scheduled for different times but we have commitments because our commitments are so diverse - and there's a ground-breaking service happening on the Sunday afternoon or evening, whatever, when our family's home."

In the category of support issues, three problems were reported. First, there is a tendency to rely too much on one's spouse for needed support. Second, because of the lifestyle it is difficult to develop relationships with colleagues outside the

marriage. Third, some experienced poor support from church authorities. Examples are:

C2-F

"It's difficult to develop colleagues outside of the parish. People who are alone in ministry tend to get together with other people whom they can talk ministry with. Because we already have a resident colleague, you have to work a lot harder to go and find another minister to talk with... the days he's gone it's like suddenly I'm without any colleagues. That's been hard... we do rely on each other an incredible amount."

C8-M

"The pastoral relations committee of (our denomination) wasn't really any help in sorting through these various things."

Several couples mentioned problems that did not easily fit into any of the five established categories. These problems could best be described under the heading of financial issues. The following are examples:

C3-F

"Wherever we've been there's always been that constant question - can we afford two ministers - can we do this? And I'm so tired of that conversation."

C3-M

"But because we are married, the issue of paying us equally -

they say they're just one couple - one family - they're just living in one house. Why two housing allowances?

C9-M

"We can be in two places at the same time... But THEN we add some costs to the job for our employer that may be a concern for the employer if that happens in many cases - added travel, added phone calling."

In summary, a very large proportion of the reported problems for these clergy couples fell into the category of boundary/role issues. Problems in the areas of vocation and identity issues were largely concerned with the struggle to establish new models for clergy marriage and team ministry. The majority of problems reported in the time issues category had to do with balancing time between church and spouse/family. In the area of support issues the frequency of problems reported was very low. Nevertheless, an over reliance on spousal support and a lack of support from outside the marriage were identified as problems. Other problems that did not fit into the five categories were concerned with financial issues of being a clergy couple.

Models for Marriage and Models for Ministry

When asked to describe how their model for marriage and model for ministry affected one another, some very consistent themes and

patterns emerged. The results of an inductive content analysis are found below in Table 5. "Equality" in relationships was a very strong theme in the couples' responses:

C2-F

"Our relationship is one of equality and that's what our ministry is."

C4-F

"We're partners in marriage and partners in ministry."

C6-M

"We have different tasks but we see ourselves as equals."

C8-F

"I was pretty determined when we got married that it was going to be as much of an equal relationship as it could be.

Although the couples used the terms "equal" and "equality" to describe their models for marriage and ministry, it was clearly evident that they did not mean an equal division of every role and every task. From the interviews, clearly the couples were referring to an even balance between responsibilities and opportunities in accordance with each spouse's strengths and natural inclinations. For this reason, it would seem that the concept of *equity* would better describe their relationships than the concept of "equality".

Along with the theme of equity went a strong sense of the importance of sharing and mutuality. This involves not only sharing tasks at work and at home, but also sharing one's gifts with one

another and with the church:

C5-M

"I've made reference to one of the pluses I see - is the opportunity to model in a more public way for the congregation. And I would see those aspects - hopefully modelling those aspects - sharing them in our ministry because they're important in our marriage at home..."

Table C

Content Analysis of Marriage-Ministry Dynamics

Themes Identified	Frequency	Persons
Relationship	11	6
Struggle with traditional clergy marriage model	10	9
Equal, Equality, Egalitarian	9	7
Share, Sharing	8	4
Struggle, Struggling	7	7
Expectations	5	4
Non-traditional	5	4
Mutual, Mutuality	5	3
Modelling for others	4	4
Hierarchical, Non-hierarchical	4	4

Direction of Influence in the Marriage-Ministry Relationship

Marriage model affects Ministry model	3	3
Ministry model affects Marriage model	1	1
Both in a parallel process	8	5

C9-M

"The thing that we work at in our marriage, of mutuality, and both partners giving and receiving, and both gifts being recognized is something we've applied very much to our team ministry, and a sense of mutuality as we work together."

In their responses, many couples were again aware that they were struggling against the traditional models of clergy and spouse and hierarchical team ministry. They knew that they were having the expectations of the old models placed on them and that it took a great deal of energy to deal with them. For example:

C1-M

"We didn't want to set up that sort of (hierarchy) in terms of our own relationship; we didn't want to set it up in terms of the life of the parish."

C2-M

"When we first came we wanted it to be pretty clear that there wasn't going to be a (traditional) division of labour... before us there was a male minister and a female CE worker - it would be fairly simple for L to get slotted into the CE position and for me to be the senior minister who preaches on Sundays. So we intentionally flipped that."

C3-M

"And I think there's still that image in people's minds a bit that we are minister and wife... there's still that mentality that

were just minister and spouse."

C9-M

"We intentionally worked at some phases in our journey in team ministry where we did the opposite of what society was expecting, or the church was expecting at that point... So I looked after the kids and D was out. Or I was in studies full-time and D was full-time in ministry without myself being involved. And then we reversed it for a while. So we have needed to structure things in order to gain a perspective of each being important. At the time of our ordination we were ordained separately and individually... but happening the same day. That was important for people to acknowledge that both were in ministry."

When couples were asked if marriage affected ministry or whether ministry affected marriage, three people affirmed the former and one person the latter. But the majority (5) said that both were influenced by common values - a parallel process. Since both were being molded by the same values, it was perceived that they influenced and supported one another on the level of values and meaning. For example:

C5-M

"...the mutual respect and consideration of each other in our marriage certainly is reflected in our ministry."

C7-F

"So not being top down, not being hierarchically organized... talking about both marriage and ministry because they're in a sense

inseparable and as we've developed a clearer sense of being two human beings in a partnership where everything's up for grabs... We started off as fairly traditional husband and wife. As we've explored the areas that feminism has opened up and asked questions... what does it mean to be a good human being? - then all of that has trickled down into our ministry too."

C9-M

"The thing that we work at in our marriage, of mutuality, and both partners giving and receiving, and both gifts being recognized is something we've applied very much to our team ministry, and a sense of mutuality as we work together. So years ago we moved away from one person being in charge of this team - that kind of imagery.

C3-F

"When we started this there were no models - so we forged our own and there was a lot of freedom to do it the way that it felt right. And I always felt that our marriage was strong because of it."

C2-M

"...those words: openness, relationship and family. Those are key words for our ministry and our model for marriage - for both."

In summary, the results of this inductive content analysis indicate that clergy couples in this sample tend to place much value on the goals of equity, sharing and mutuality in their relationships - whether in marriage or ministry. They are also very

aware that they are struggling against the expectations of traditional models in both marriage and ministry. In the establishment of new models for marriage and ministry many perceived that there was a parallel process occurring.

Chapter 6

Discussion

The results of the present study support and affirm much of the previous research on clergy couples. As with the work of Rallings and Pratto (1984) and Kieren (1985), clergy couples in this sample were found to experience many of the same stresses as other dual career couples. Couples reported experiences of role overload, multiple role cycling, identity issues, personal norms vs. social norms, and social network dilemmas. The following are examples:

C4-F (role overload)

"One of the things that I find as a mother and a minister difficult... there are times where I find that I'm just pooped and tired and I've listened all day and I don't want to listen..."

C2-F (multiple role cycling)

"You never sort of shut the door on work and come in and just be at home. Which has effects on our kids as well. At any point where the phone rings we suddenly switch hats..."

C7-M (identity issues)

"There have always been pressures in my perception that as the man I should be leading - that I should be leading the marriage, I should be leading the ministry...it's been important for me to

enable... to have a sense that I have a responsibility to enable her ministry."

C3-M (personal norms vs. social norms)

"And I think there's still that image in people's minds a bit that we are minister and wife... there's still that mentality that were just minister and spouse."

C1-F (social network dilemmas)

"I think I would love to spend more time with my friends, but we just don't have the time to spend with them."

In addition to this, couples in this study also reported the four issues that other clergy marriages experience: the mission; the call and commitment; the traditional base; and the absorptiveness of the role (Kieren & Munro: 1989). Below are examples of each:

C4-M (the mission)

"It can become all consuming, in the sense that when you are at the church you are focused in on this situation, grief or something else. And then you go home and you can talk about it some more. So you do!"

C7-F (the call)

"I think it was hard on the children when they had two active

priests for parents - particularly when we were living in the church rectory."

C8-M (the traditional base)

"They would say - We want each of you to appear in all five places equally. And so we tried to do that - in my view a stupid thing. It just was very demanding."

C1-F (the absorptiveness of the role)

"And so this house is the office, it's the meeting place, it's everything. And that gets in the way of our personal life...we just can't get away from it.

As can be seen from this list of issues and examples above, most of the research done in this area has focused on the problems and stresses of the clergy couple lifestyle and strategies for coping with it. In this study, in order to get a more balanced picture, subjects were asked to report both, the positive aspects and the problems in being a clergy couple. It was felt that only in this way could the experiences unique to the clergy couple context be clearly identified. The results of this study indicate that the clergy couples of this sample experienced *both positive aspects and problems in all five categories: boundary/role issues, time issues, support issues, identity issues and vocation issues.*

Boundary/Role Issues

In terms of frequency, the boundary/role category had the largest number of reported problems. Couples found that because of the overlap between Church work, family life, marital life and personal life, it was very easy for boundaries and roles to get blurred. As church demands invade the home the boundaries between church and home are lost. This is true with single clergy marriages but subjects felt that this was amplified with both spouses being "on call". Couples also reported that since they were surrounded by the work of the church it was difficult to make a distinction between talking to their partner as a spouse and as a colleague - an example of role blur.

Most of the positive boundary/role issues had to do with the joy experienced in sharing roles and experimenting with new models for marriage and ministry. It was felt that there was significant benefit, meaning and value in using non-traditional models of marriage and ministry.

Time Issues

In the category of time issues, the frequency of problems reported was greater than the positive aspects. Most of the problems mentioned were related to the difficulties of balancing time between church work and spouse and family. Several couples

found that the inability to have enough time together as a family was a problem.

Some reported that time flexibility was a positive aspect of the clergy couple context. Flexible schedules could mean that it is possible to share roles and to meet a wide variety of demands from church, spouse and family.

The results of this study seem to indicate that there is a definite relationship between boundary/role issues and time issues in the clergy couple context. On the one hand, the *positive aspects* of these two categories seem to support one another: the flexibility of time could support the flexibility and sharing of roles. On the other hand, the *problems* identified in these categories also seem to be connected. Poor boundaries between church and home life usually mean that there is inadequate time for spouse and family activities. Whether positive or negative, these two categories appear to be closely related.

Vocation, Identity and Support Issues

A close examination of couples' responses indicates that there are some relationships in the three categories of vocation, identity and support issues as well. For example, there were a large number of reported problems that fell into both vocation issues and identity issues. These problems concerned the couples'

struggle against the expectations of the traditional model of clergy and spouse, and also their struggle against the hierarchical model for team ministry. In these struggles, couples found that they were challenged not only in terms of their sense of vocation, but also in terms of their personal identity.

Similarly, there were a large number of positive aspects that touched on all three categories of vocation, identity and support. These positive aspects included: Being partners with someone who shared an understanding of the call to ministry; being with someone who knew the stresses of ministry; being with someone who affirms your call to ministry; being with someone who shares the same models, someone who also values the goals of equality and mutuality in both marriage and ministry. Couples found that these aspects were a strong affirmation of one's vocation and identity and therefore was experienced as a powerful support.

Unfortunately, on account of the time pressures of the clergy couple context, some reported that this powerful support from one's spouse became the *only support*. Some couples felt that there was an over reliance on each other and not enough support from outside the marriage. Although this is in agreement with the findings of Kieren and Munro (1989), it should also be noted that in terms of the five categories of problems, support issues were the least often mentioned. For this sample of clergy couples other problem issues seemed to be much more prominent.

Financial Issues

An area that has not been emphasized in previous studies of clergy couples is the category of financial issues. Though low in frequency these issues were consistently negative. Problems reported included: a congregation or employer questioning whether they could afford two pastors; people asking why they should pay two housing allowances to one family; and the general expenses of two people in one position may cost the employer more than one person. These problems occur because a clergy couple model is trying to be fit into the traditional model with its inherent structures and expectations. For this reason, such problems also become issues of vocation and identity as well.

Potentials and Problems Unique to Clergy Couples

As this, and other studies have shown, many of the problems and potentials that clergy couples encounter are also experienced by other dual career couples or other clergy marriages. The major issues of these two groups tend to overlap in the clergy couple situation. In this present study, several couples felt that the issues of dual career couples and other clergy marriages were magnified for the clergy couple simply because both spouses experienced the demands of ministry and family life at the same time.

In terms of specific content, there certainly are some potentials and problems unique to clergy couples in ministry. The opportunity to lead worship as a married couple is a unique potential. The flexibility of one's time can be a unique potential. The total absorption of the family in one's work can be a unique problem. The number of roles to fill and demands to meet can also be a unique problem. These are all examples of specific content that is unique to clergy couples.

Nevertheless, one of the important findings in this present study is that, rather than specific content, what is truly unique is the *context*. Most couples do not work out a model for marriage in the midst of a common job. Clergy couples work out their model for marriage in the context of parish ministry. The church, its demands and its supports, becomes a third party in both areas of marriage and ministry. The issues of boundaries/roles, time, support, identity, vocation and finances exist in the *context* of this triangular relationship. The *content* is comprised of the behaviours, thoughts, feelings, desires, beliefs, expectations, and values held by the three corners of this triangle. The development and maintenance of viable models of marriage and ministry can occur through an ongoing interaction between the content and context of the clergy couple in ministry. The content influences the context, and the context in turn influences the content. As can be seen in couples' responses, some interactions can be a strong potential for a clergy couple in their ministry - other interactions can present

a serious problem.

An important characteristic of the clergy couple context is that it does not easily fit into traditional models of marriage and ministry. Clergy couples find that they cannot fulfil all the expectations of the traditional models. They are quite certain that they have a rich and valuable ministry to offer but it simply cannot occur within the traditional models. As a result, many clergy couples find that they are often struggling against traditional structures and expectations. Whether it be with family, the congregation, church authorities, or society at large, couples felt that they were in the process of establishing new or modified models for marriage and ministry. This was seen largely as a parallel process: the model of marriage and model of ministry were both influenced and molded by the values of equity and mutuality.

Couples in this study reported that they experienced a strong sense of meaning and value in this process. Establishing and working out of these modified models of marriage and ministry was an important part of their identity as individuals and as a couple. These common values and goals also provided powerful support. For example, although the level of stress from boundary/role issues could become very high, the couples in this study were usually able to cope with these problems and work through them primarily because they placed a high value on finding ways to live out new models of marriage and ministry - and experienced a great deal of meaning in

doing so. Two couples mentioned that they had experienced periods where the stress levels became unmanageable and the situation began to lose meaning and value. At that point a significant change had to occur.

Strengths and Limitations of the Study

In comparison with other studies done on clergy couples, one of the strengths of this project has been the qualitative methods employed. In previous studies the use of quantitative measurement has certainly produced important and helpful information, but such methods can also put certain limits on the responses illicited. The use of interviews and content analysis strategies can reduce the limitations on people's responses and can often reveal the meaning in the person's experience.

Another strength of this study was its multi-denominational sample. Five different church denominations were represented. Although the denominational systems have differences, the actual experiences of clergy couples in ministry were remarkably similar regardless of church affiliation.

Along with these strengths a number of limitations for this study need to be noted. First of all, the sample was of clergy couples in which both individuals have been in active ministry for some time. In other words, they could be categorized as

"successful" clergy couples; couples who have been through struggles and have found ways of making it work up to this point in time. Undoubtedly there are some clergy couples who have been unable to establish viable and satisfying models for marriage and ministry. Some couples have returned to having one spouse active in ministry, while others have separated and divorced. The experiences of these couples were not part of the present study.

Another limitation of this project is that it did not include the perceptions and experiences of the congregation in each couple's ministry context. Since the expectations of a congregation are a key element in the clergy couple context, it would be very helpful to study the experiences of congregations who are part of this ministry context.

A further limitation in this study is that spouses were interviewed together as a couple. This approach had its assets and liabilities. It was an asset in the sense that one spouse's comments would often illicit further comments and experiences that were not initially reported. Nevertheless, it was also a liability in the sense that if spouses had any strong negative feelings about the context or toward the other spouse they may have restrained themselves from expressing these feelings in the presence of their spouse.

Finally, this was a relatively small sample of clergy couples.

Although the findings of this research may highlight some key issues for clergy couples in general, they certainly cannot be said to represent the experiences of all clergy couples.

Recommendations for Further Research

Some of the limitations of this study suggest some possibilities for further research. For example, the experiences of those couples who found the context untenable would be valuable to document. Also, research that interviewed spouses separately might provide important insights.

The results of the present study also suggest some areas for further research. For example, if it is the case that clergy couples need to negotiate and establish viable new models for marriage and ministry, how then does this have an impact on the congregation in which they are doing ministry? The experience of the congregation could provide some important information.

An interesting finding in this study was that there seemed to be a significant difference between the responses of males and females to the questions asked. In general, females reported more postive aspects to being a clergy couple whereas males reported more problems. For example, females did not report boundary/role issues as a problem to the same degree that males did. The reasons for this difference would be an important area for further

research.

Finally, many of the couples in this study had been through different phases or different "stages" as a clergy couple. Another possiblity for further research would be to investigate whether there is a normative set of stages through which clergy couples may move and to what degree this may be related to the family life cycle.

Conclusions

The findings of this study indicate that many of the unique potentials and problems for clergy couples in ministry are a result of a unique context involving an interaction of vocational, identity, support, time, boundary/role, and financial issues. As they interact in this context a number of things seem to occur:

1) traditional models of marriage are challenged

2) traditional models of ministry are challenged

3) a commitment to work out viable and valuable new models for marriage and ministry can be affirmed

4) all this occurs not only within the marriage but in the context of parish ministry

Therefore, a powerful potential and problem for clergy couples in ministry is the need to negotiate, establish and work out of new or modified models of marriage and ministry.

Research in this field is still quite limited and needs further exploration. The number of clergy couples in our society is certainly going to continue to increase as the number of women in ministry increases. If it is the case that they are exploring and developing alternative models for marriage and ministry then further study in the field may be of great value.

Chapter 7

Symbols and Images for the Clergy Couple

Towards the end of each interview in this study, couples were asked if there were any symbols or images that described for them what it was to be a couple in ministry. Three spouses mentioned that the story of Abraham and Sarah was a meaningful image. They could identify with the fact that Abraham and Sarah were married and were both called by God to do God's work in particular ways. They could also identify with the image of them as a married couple being called to go to new places and do new things. The couples pointed out, however, that the image was not a perfect one. The story portrays Abraham and Sarah as being in a traditional hierarchical relationship in their marriage - a model with which the couples in this study did not strongly identify.

Three other people referred in the interviews to the image of Adam and Eve. In this image they focused on the strong theme of needing both male and female in order for life to exist. In the clergy couple context they related this to "needing each other for completion". These people felt that their ministry was stronger, more holistic or more complete when engaged in ministry as a clergy couple.

Two people mentioned the New Testament figures of Aquila and Priscilla. In Acts 18, Aquila and Priscilla are described as two

new disciples who are married and have come to Corinth because Emperor Claudius had "ordered all Jews to leave Rome" (Acts 18:2). In Corinth they meet Paul and begin to spend time travelling with him. They are mentioned five other times in the New Testament and always together as a couple (Acts 18:18, 18:26, Rom 16:3, 1Cor 16:19, 2Tim 4:19). In each of these references they appear to be a married couple who are very helpful to Paul and very active in the spreading of the gospel. Although the amount of information about this biblical couple is very small, couples who mentioned Aquila and Priscilla felt that they identified with what appeared to be a marital team ministry having the values of equity and mutuality.

Another two people felt that the image of Jesus sending the disciples out in pairs was powerful for them. They felt that this emphasized the importance of not doing ministry alone. For them it was a symbol of how ministry is a journey that is best done in dialogue with another person. As reported in this study, all couples felt that this was one of the most positive aspects of doing ministry as a clergy couple.

"Family" was also an image mentioned by two people. In this case it seemed that the image of "family" was seen to be meaningful for both their own family and the congregation or ministry context. Characteristics of this image included a sense that everyone is connected with one another and a sense of caring and support through good times and bad. Of course there are other

characteristics of this image which are not as positive. The image of the family can also suggest the possibility of enmeshed or disengaged relationships; the result of emotional boundaries that are too weak or too strong. In this way, the image of the family can suggest some of the positive aspects as well as some of the problems associated with the clergy couple context.

One person spoke about how the butterfly was a symbol that had become meaningful in his experience of the clergy couple context. He talked about how a butterfly had two large wings that came together to support a slender and fragile body. All three parts working together enable the butterfly to fly. It was felt that each spouse was a wing of the butterfly; both are individual and distinct, both are of equal importance, and the two must move together in rhythm in order to fly. Working together they carry forward the body which represented their marriage and ministry.

Another suggestion was the image of "pilgrimage". This person pictured the clergy couple as two people on a journey through the wilderness. It was stressed that the wilderness and desert imagery did not represent a barreness, but rather the sense of travelling through territory that has been unexplored; leaving behind the past and never being quite sure where the path is leading. This person also pointed out that the image of pilgrimage included the sense that other people were travelling with and around them; they were not alone but supported by a community.

One final image offered was the story of the two disciples on the road to Emmaus (Luke 24:13-31). The two people who offered this image found it appealing because they saw themselves as sharing a journey. Their experience was that this journey involves "times of feeling close to God and the presence of Christ" and yet also involves times of asking oneself "what does all this desolation mean?"

As in the biblical story, this couple experienced times when they sensed the presence of Christ in the interaction that occured. There were times when the journey seemed valuable and meaningful, but also times when it felt futile and tiring. Christ was felt to be in the midst of their struggles and could assist in the understanding and the meaning of it all.

An important feature of both the Road to Emmaus story and the experience of clergy couples is that the journey seems to be more important than the intended destination. For the disciples in this story, Emmaus is not the end of their journey. On account of what they have experienced, they feel compelled to return to the place from which they came in order to tell others of what happened. Similarly, clergy couples do not seem to arrive at one final destination. On account of their journey, they seem to have some experiences and insights worth sharing with others. Since they have explored some new approaches to marriage and ministry they may be able to offer some insights for others in either marriage or

ministry who are also finding they cannot fit easily into the traditional models.

Upon reflection, two strong themes emerge from the images and symbols offered by these couples. First of all, the theme of two people in a mutually supportive relationship is found to some degree in all of the images that were suggested. This seems to be the most prominent characteristic with which these clergy couples identified. Secondly, the theme of being in motion is characteristic of nearly all the images offered. Whether it be Abraham and Sarah moving to a new land, Aquila and Priscilla travelling with Paul, the butterfly in flight, the pilgrim's journey, or the two disciples travelling to Emmaus, all of these images are about being in motion. It would seem that clergy couples identify strongly with images or symbols that represent two people moving forward in a mutually supportive relationship.

Appendix A

Interview Questions

Demographic Information:

1. Male _____   Female _____
2. Age _____
3. Educational Background _____
4. Denomination _____
5. Length of time ordained _____
6. Length of time married _____
7. Number of children if any _____

****

Questions

1. What kind of ministry are you presently doing?

2. Tell me about a typical week for you:
   - at work
   - with your spouse/family

3. What are the best aspects of being a clergy couple?

4. What, if any, are the difficulties of being a clergy couple?

5. How, if at all, does your model for marriage effect your model for ministry?
   - and vice versa?

6. How do you cope with the demands of ministry and family life?

7. How do you balance your dual calls to ordained ministry?

8. What support systems have you found helpful as a clergy couple?

9. What do you think are the unique aspects of being a clergy couple?

10. What feelings do you have about being a clergy couple?

11. Are there any images or symbols (biblical or otherwise) that describe for you what it is to be a couple in ministry?

12. Is there anything else you would like to say about your experience of being a clergy couple?

Appendix B

Content Analysis

Concepts from the literature:

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1) Boundary/role issues

- absorptiveness
- blurring of roles
- multiple role demands
- sharing roles
- enmeshment
- role conflict
- role overload
- sharing decision making, power

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2) Time issues

- time pressure
- dividing house work
- dividing parish work
- flexible schedules
- time off, day off
- dividing childcare
- juggling schedules

---

3) Support issues

- mutual spousal support is primary
- communication
- colleagues unsure of how to relate to clergy couple
- few clergy couples around, esp. in rural settings
- little time to get support from other friends
- moral support vs. concrete support

---

4) Identity issues

- value and meaning in the shared commitment
- being a mirror for each other, building identity
- traditional-nontraditional model conflict
- internalized expectations of society and church
- gender role expectations
- personal high need for achievement
- maintaining self esteem
- reluctance in expressing feelings
- competition

---

5) Vocational issues

- the sense of call and commitment to ministry
- occupational commitment ranked above other commitments
- all encompassing task
- difficulty in prioritizing
- family expected to be part of the vocation
- few clear concrete results of the job
- restricted job mobility
- needs and demands of a congregation
- poor sense of time on, time off
- ascetic ideal, should not be too concerned with pay

Concepts identified in the interviews

A. Best aspects of being a clergy couple.

C1

RG
- life commitment to a particular vocation
- value in having a partner who understands that commitment
- we share a common vision, a support in this
- ongoing fundamental affirmation for the work i do
- common direction
- CC as a ministry family team ministry deeply reflects what we hold to be important

NB
- as a clergy couple we can both take care of our kids
- split job and care of kids
- helpful to have someone who shares same ideology
- someone who shares in the work that i do
- mutual support
- we offer diff gifts to the parish
- model of equality for the congregation

C2

LS
- work well as a team, enjoy team ministry
- bounce ideas off each other
- knowing each other very well
- fewer team staff relationship problems
- we know each other's strengths and weaknesses
- don't need to spend much time negotiating tasks
- as team ministers we only have one family that needs activities planned for
- there's a lot more flexibility with tasks
- boundaries are flexible within the team roles and tasks
- a lot of information crossover, strong communication link
- it models for my children that we're both capable, they see us as equal
- I come and share insights with you - twice the opportunity for growth

PS
- sharing illustrations, co-writing sermons
- fewer crisises as team ministers
- little time needed to negotiate the "how" of team ministry relationship
- it takes little time to assign a task

- if I'm reading something you'll often get a synopsis of it

C3

EM
- we share a commitment, theology, frustrations, joys, the relationship
- benefit of better access
- we've made this commitment, unanimity of spirit, focus and value
- there's a lot of grace - we give each other gifts
- there's a solid commitment to each other
- there's a givenness that goes with the marriage that you can rely on - not the same in other team ministry

PM
- conferring with one another on pastoral issues
- don't need to bring the other on board about the realities of your work
- the other can take the responsibility for sunday worship when necessary - task flexibility

C4

LA
- we're presenting a model to the congregation, men and women in ministry
- partners in marriage and partners in ministry
- people don't sense a hierarchy in the ministry team
- there isn't a sense of competition as in other team ministries
- presenting a model of marriage that many now identify with
- values of equality and shared work
- members have a gender choice for counselling
- differences between spouses models openness for all in the ministry context
- we both understand what the other person's dealing with, without having to explain it all
- you can share confidentiality stuff

BA
- presenting a model of marriage
- as a couple we can communicate in short hand
- helpful to have a female professional on staff
- female members don't get as easily attracted to the male minister
- We are modelling being able to disagree

C5

LT
- a joy doing worship together
- to be able to share my faith commitment deeply with my spouse is very meaningful
- being in ministry together has enhanced our marriage, spiritually, intellectually
- the support that's there is a real plus

PT
- reading and sharing and discussing of new ideas about faith and ministry, new growth.
- a certain joy in providing a husband-wife model for the congregation
- benefits in the extended communication that's possible
- there's a clearer understanding of the pressures and expectations of ordained ministry
- easier to cover for one another than in other team ministry, flexibility in last minute changes

C6

RG
- we complement one another, each has different gifts
- gender choice in counselling, J over myself
- more holistic to have a couple as the pastors

JG
- our time is very flexible
- see a lot of each other
- Jh sees both parents
- having the spouse there to talk to if there's a problem

C7

DR
- two for one, attractive commodity
- man and a woman, two perspectives on ministry and spirituality
- double the imagination and resource base for one shared parish job
- a rich thing to offer a parish
- we've known each other's work inside out
- if one is stressed we know why
- can offer each other advice
- we enable each other's ministry
- comprehension about stressful situations
- she knows exactly what I'm talking about

LR
- we've understood each other, shared a vision - in general terms
- mutual support and encouragement
- both decided to take this route to work out our Chrn vocation
- being with someone who's committed to this vocation
- current ministry issues affect us both personally
- a sense of understanding, support, commonality

C8

DB
- hours flexible, flexibility with the kids
- being involved in the same networks of people
- shared values, shared approach to life and working

RB
- a lot of flexibility for both of us
- having a colleague that your can talk to about stuff
- same prof. interest, can make observations
- can share materials, worship materials
- both people interested in the church, an investment

C9

DN
- half time each, we have a bit more space to manoeuvre
- we can have some flexibility
- a sharing of each other and of work
- I understand his work and he understands mine
- we understand each others work more than we would otherwise
- we're able to divide our work along the lines of our gifts
- bring a stronger ministry by both bringing our best

HN
- it can be flexible
- there's a certain richness where both are committed to ministry
- there is a solidarity
- time for reflection on a mutual ministry
- joy of doing some things together
- a sense of satisfaction bringing two perspectives into a sermon
- there's a greater appreciation for gifts that we both give
- moving to a more mutual kind of arrangement - was good for us

B. Difficult aspects of being a clergy couple

C1

NB
- different personalities
- we have different ways of viewing and using **time**
- house is office and meeting place for parish - gets in the way of personal life
- you can't get away from the parish
- traditional attitude about women and pregnancy and children

RG
- some people, who is the real priest?
- Parish and personal life merge - days when it's entirely overwhelming
- available to community vs. available to ourselves
- initially diocesan authorities had diff vision than us for our ministry - saw a hierarchical team rather than an equal team
- had to be very clear about what we envisioned - where mutuality is acknowledged

C2

LS
- there's no separation between work and home
- work impinges on home
- our relationship always seems to be a working relationship
- when the phone rings we have to switch hats
- has an affect on the kids
- difficult to develop colleagues outside the parish
- too much reliance on each other for support
- harder to develop close friendships in the congregation because you come across as a solid team
- when you start having pain from the parish context you start having pain everywhere

PS
- always a clergy couple, seldom just a couple
- always talking church, in the back of our minds
- we have no boundaries with the congregation
- doing work at home is hard for the kids
- meetings here in the house
- model of togetherness has been too much
- really terrible boundaries

C3

EM
- our family could easily get swallowed up
- with CC ministry, higher level of passion problems

- people calling our home is a difficulty
- church always questioning paying two ministers in one family
- church financial struggles affects couple relationship, can't afford to pay both
- both ministers take holidays at the same time

PM
- balancing parish and family commitments a juggling act
- have to do most things as individuals to get things done
- we don't see much of each other unless we're in the office working
- constantly conferring, lives constantly engaged in ministry
- lines between professional and personal life are very blurred
- both can become fully preoccupied with ministry
- personal life as a couple can become secondary
- hard to get distance and perspective, easily swallowed up
- very few evenings at home together
- our home becomes a contact point for the church
- a sense of both members of the couple always being on call
- people want to get two for the price of one
- still a minister and spouse mentality

C4

LA
- sometimes use each other as support too much
- during holiday seasons there's no energy at home to organize family time
- traditional expectations of home life need to change
- can get sucked into a conflict in the congregation
- the church comes home with us
- work and not work gets blurred, fellow mother or pastor?
- can't offer the church the perspectives of two different generations
- to holiday together we need to find someone to cover
- at the end of the day, energy for listening to the kids is low

BA
- tension of being on the same liturgical rollercoaster
- putting out energy at peak times, both tired
- can become all consuming, go home and talk church some more
- as a couple we have different boundary expectations
- emotional energy for parish & family hard to balance

C5

LT
- holiday times are difficult, trying to be pastor and mother
- takes great energy to do both

PT
- we spend an unusual number of hours doing church work

     ** Don't feel a need to keep clear boundaries **

C6

JG
- don't get enough time as a family
- shift to team model been a struggle
- lack of information sharing
- personality differences, practical vs visionary
- slow to acknowledge me as an equal partner in ministry
- slow to acknowledge me as a clergy person
- home - church boundaries unclear

RG
- need to be more intentional about family time
- difficult shifting to a shared ministry model, half-time
- struggle in the shift to thinking and working as a team
- haven't established clear home/church boundaries yet
- always working together, sometimes little individual space

C7

LR
- closeness means greater potential for disruption
- issues in the church spillover into couple relationship
- especially intertwined in the parish
- hard on the children having two priests for parents esp in parish, church took both of us away
- competitiveness, constant comparing

DR
- it's like a three cornered marriage
- you don't walk away from your work
- difficult to draw line between work and not work
- big church issues spillover into couple/family time
- finances, can't afford you means can't afford you both
- career competitiveness

C8

DB
- boundaries between church and family
- boundaries between being spouse and being colleague
- boundaries between working and not working

- difficult for our marriage

RB
- we had different understandings of team ministry
- everything had to be negotiated, between ourselves and between us and the parish
- boundaries between tasks a problem, who does what
- when you're mad at your colleague you're mad at your spouse
- poor support from church authorities
- trying to meet demands of the old parish model was awful
- the church consumed me

C9

DN
- acknowledgement of both ordinations, working against the traditional pastor/spouse model
- needed to be clear to us as well
- sometimes our time overlaps and therefore it's easy for us to put in more time than just one person in the job
- tempting to put more time into the job because time might be there
- there may be some added costs to the employer

HN
- time flexibility means it can spread out over the whole week as opposed to being more compact
- sometimes work and family commitments overlap
- traditional expectations from society, church and ourselves
- enmeshed for a while, needed role clarification
- doing the opposite of what society or the church expected
- took work for both to be acknowledged as being in ministry
- the quality time and resources of two people are not always recognized by the church
- churches can take advantage of clergy couples
- time issue can easily become a conflict without good communication
- there may be a problem after you leave - one person

C) How has the model of marriage affected the model of ministry or vice versa?

C1

RG
- the CC situation (parish team ministry) deeply reflects what I hold to be most important: relationship, inclusion, welcome, availability, presence, hospitality.
- didn't want a hierarchical relationship with each other or in the parish

C2

PS
- didn't want to set up a traditional division of labour
- togetherness and relationship emphasized in both marriage and ministry
- the church wanted a strong model of family
- both family and ministry: team work, connectedness, relationship, communication, all key words
- our model very diff than the traditional model
- we've become a symbol of what they want their relationship to be
- modelling both marriage and work as an equal team
- struggling with the pastor/spouse model

LS
- modelling equality in family and ministry
- both our relationship and our ministry is one of equality
- openness for both marriage and ministry

C3

EM
- it's a commitment to a lifestyle
- model of ministry affected model of marriage, equality
PM
- struggling with the pastor spouse model

C4

LA
- we're presenting a model of men and women in ministry to the congregation
- partners in marriage, partners in ministry
- no sense of hierarchy
- our marriage is like this, modelling equality and shared work
- room for diff as a couple, room for diff within congreg.
- still feel the tug of the old family expectations
- found ways of shifting our expectations

BA
- members find the couple relationship attractive
- modelling being able to disagree
- need for egalitarian relationship - equity

C5

PT
- mutual respect and consideration in marriage is reflected in ministry
- sharing them in our ministry because they're important in our marriage at home
- opportunity to model this new kind of marriage in a public way fro the congreg

LT
- taken on an extra role, hard to balance with the old expectations of being mother
- moved out of the traditional model, a process

C6

RG
- shift from indiv to team ministry model a struggle
- need to learn compromise
- equal partners
- no hierarchy
- follow that in ministry too
- diff tasks but see ourselves as equals

JG
- need to share information as a team
- need to share decision making
- struggle with the pastor/spouse model
- equity not equality - don't share all tasks & roles
    - goes for ministry too

C7

DR
- pressure as a man to lead marriage and ministry
- decided to step back and not lead as strongly, let us lead together
- see less and less distinction between ordained and non ordained

LR
- partnership

- feminism, non-hierarchical relationships, in both marriage and ministry
- started with marriage relationship, trickled down into our ministry

C8

RB
- struggled with the expectations of the old model of pastor and ministry - everyone seeing the minister on Sunday
- had to reject them and try a new approach
- marriage model flowed into ministry model
- joint decision making, joint planning
- mutual marriage and mutual work was just too much for us to handle at the time

DB
- equal relationship
- share housework
- share childcare
- result was a crisis of identity
- I just felt consumed
- unmet expectations for shared ministry

C9

HN
- moved from trad model to a team model of ministry
- moved to a more mutual arrangement
- had to struggle against the trad. pastor/spouse model
- church moving away from old model but unclear about what lies ahead
- CC model demands higher levels of communication (between spouses and with congreg and Church) in order to function effectively
- mutuality
- partners giving and receiving
- both gifts being recognized
- all applied to ministry

DN
- struggle with trad. pastor/spouse model - had to be clear in our minds
- enabling in ministry rather than imposing

PM-1 3½"x4" PHOTOGRAPHIC MICROCOPY TARGET
NBS 1010a ANSI/ISO #2 EQUIVALENT

1.0
1.1
1.25

4.5
5.0

2.8
3.2
3.6
4.0

2.5
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1.8
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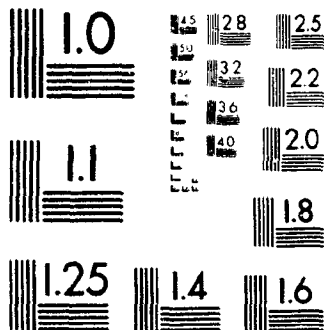
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