

NAZARENE THEOLOGICAL SEMINARY

THE PASTOR AS A SELF-DIFFERENTIATED LEADER NURTURED BY A CONFLUENCE
OF GRACE ENGAGING WESLEYAN SPIRITUAL DISCIPLINES

A Project Submitted to the Seminary Faculty In Partial Fulfillment of the Requirements
For the Degree of

DOCTOR OF MINISTRY

By
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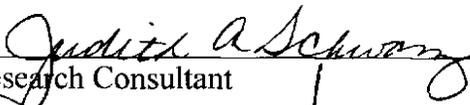
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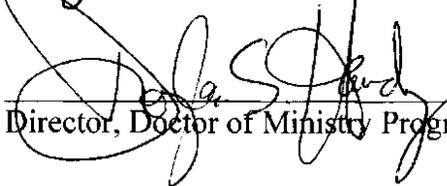
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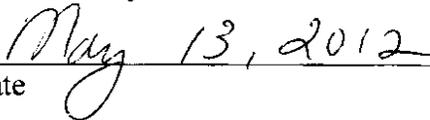
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ABSTRACT

"The Pastor as a Self-Differentiated Leader
Nurtured by a Confluence of Grace Engaging
the Wesleyan Spiritual Disciplines"

John F. Reilly

The author's thesis was, "The spiritual disciplines as a means of grace informs the process of increased self-differentiation enabling the Pastor to bring helpful skills and perspectives for working with the congregation." The author applied the concept of self-differentiation from the Family Systems Theory of Murray Bowen and the work of Hal Knight concerning the Wesleyan Spiritual Disciplines to the Pastor Leader. In a twenty-four hour educational clergy retreat, pre and post retreat inventories were administered to measure self-differentiation (DSI) and engagement with the spiritual disciplines. Feedback from the retreat and four post-retreat assignments describing the application of self-differentiation in their ministry contexts provided affirmation for the author's thesis.

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Dedication

I dedicate this Pastoral Research Project

To my wife Debbie Who has been an encouragement and support And who is a passionate disciple of Jesus Christ.

CHAPTER 1

OVERVIEW OF THE STUDY: THE PSDL NURTURED BY

A CONFLUENCE OF GRACE

Introduction

A highly technical world and a greatly diverse culture present significant challenges for the pastor and for the church community. The pastor and the church minister in a post modern,

post Church and even an anti-Christian climate. In light of significant challenges and an antagonistic climate, the importance of the concept of the Pastor as a Self-differentiated Leader (PSDL) emerges as a source of self-care and a necessary component towards effective ministry. ¹Keith Schwanz and Joseph Coleson, Editors, *Missio Dei, A Wesleyan Understanding*, (Kansas City: Beacon Hill Press, 2011), 25.

In these days of rapid cultural change the cry goes out for the church to be missional. In our efforts to embrace missio Dei and seek "A Heart for Mission," we also must be vigilant to protect the pastor's heart. "If God's nature is mission, then those of us who partake in his nature will share that same nature of mission. In this sense, therefore, mission is not a program, but rather the essence of being Christian."¹ This project focused on the need for pastors to be "partaking of God's nature."² As clergy expend energy and passion in mission, the need for renewal and refreshment in Christ increases. This project explored the importance of the Wesleyan spiritual practices as nurturing the pastor's heart towards self-differentiation.

I proposed that the PSDL project offers a way to address the anxiety that both clergy and congregations deal with in our culture today. The effective PSDL is rooted in sanctification understood as holy love manifested in holy affections, and that growth in sanctification is by way of means of grace and spiritual disciplines. Finally, Christian conference can be seen as a critical means of both growth and expression of non-anxious leadership. The thesis being that the spiritual disciplines as a means of grace informs the process of increased self-differentiation

enabling the pastor to bring helpful skills and perspectives for working with the congregation. Further, an educational retreat for clergy utilizing the proactive research method to present and teach the concept of self-differentiation as a beneficial skill for the pastor was offered with the anticipated outcomes of greater awareness of and practice of self-differentiation for participants.

I proposed that the concept of the PSDL involves three connections, namely the doctrine of sanctification, the concept of self-differentiation and the employment of Wesleyan spiritual disciplines. Since the concept of PSDL can be used with other traditions this project has a wide application. Specific definitions of each were explored. The doctrine of entire sanctification informs the concept of self-differentiation. The means of grace nurture spiritual growth as one seeks higher levels of self-differentiation. The PSDL grows in grace from both an awareness of self-differentiation and from the application of its concept. The spiritual disciplines as means of grace inform the process of increased self-differentiation.

The PSDL characteristically will recognize the spiritual disciplines as a necessary nurture of God's grace. The PSDL will embrace Wesleyan spiritual practices as a source of spiritual growth and nurture towards a spiritual sense of well-being. As a matter of ongoing spiritual growth and sanctification, the PSDL will employ the Wesleyan spiritual practices. The benefits of the PSDL practicing spiritual disciplines will overflow from personal benefits for the Pastor to the church family. Christian Conferencing will be explored as a means of promoting self-care for the PSDL.

The PSDL engages in spiritual self-care employing the Wesleyan spiritual disciplines. The PSDL offers his or her faith community a stable and healthy atmosphere where spiritual transformation can be nurtured. Friedman suggests that self-differentiation as a skill learned and practiced by the Pastor can foster congregational growth towards spiritual maturity. The concept of the PSDL enlightens significant insights into congregational dynamics and conflict resolution. The PSDL operates from the ability to identify symptoms of interpersonal relationship conflict that may stem from the dynamics of triangulation. The benefits of the PSDL include healthy emotional spirituality for both the Pastor and the congregation.

The concept of self-differentiation originates with Murray Bowen's Family Systems Theory. While this theory contains vast secular psychological application, the work of this project adopts the theory to a Wesleyan context. The concept of self-differentiation can be understood within the framework of sanctification. The PSDL specifically embraces the concept of differentiation within a Wesleyan construct. Wesleyan spiritual practices inform the concept of self-differentiation towards nurturing a healthy Pastor and congregation. The PSDL experiences a convergence of grace through the use of spiritual disciplines towards creating transformative spirituality.

Jesus said in Matthew 11:28-30 (NIV), "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light." Jesus knew the oxen that he formed yokes for as a carpenter. The yoke is not a devise of

torture or pain but designed to balance the load the oxen had to bear. The yoke actually made the load lighter and the work gentler. As Pastors face the challenges of our time and culture the concept of self-differentiation can be like a yoke that helps to balance the load of ministry. In this next section of ministry context for the study, the intention is to show how the yoke of self-differentiation serves to help balance the anxiety and burdens of ministry.

Context of the Study

The Ecological Assessment, according to Nancy T. Ammerman in *Studying Congregations: A New Handbook*, looks at the community-church relationship. This frame observes ways that the community and the church are influencing each other. This contextual assessment of Keene, NH Church of the Nazarene used that ecological lens.

³ Nancy T. Ammerman, Carroll W. Jackson, Carl S. Dudley, and William McKinney. *Studying Congregations: A New Handbook* (Nashville: Abingdon Press, 1998), 40-76.

The Keene, NH Church of the Nazarene began in 1888 with the leadership of Rev. Frank Sprague and a small group of chapter members from the United Methodist Church. The church was incorporated as the Bethany Pentecostal Mission. Frank Sprague heard Rev. Hiram Reynolds preach a Holiness camp meeting in Claremont, NH. From its inception, the Keene

church has been part of the Holiness movement. In 1908 the Keene church joined with the

Pentecostal Church of the Nazarene and changed its name to the Bethany Pentecostal Church of the Nazarene.

The congregation has worshiped in 4 different facilities over the 123-year history. The church initially rented a third floor meeting room for the first ten years. When the Methodist decided to build a new building, the young congregation purchased the old Methodist church building and used it for the next 34 years. A tragic fire destroyed the building and with the help of many citizens in town a new building was constructed in 1944 on Court Street. This property was in a residential neighborhood and provided no off street parking on the property. The need for off street parking led to the purchase of a new building lot purchased in 1970. A new church building was completed in 1976 and an expansion to that building with a new foyer and renovated sanctuary was completed in August 2008. A grand dedication service filled the sanctuary with neighbors and friends celebrating this latest milestone.

From the beginning the Keene church has fluctuated in attendance and membership. Over the past twelve years, the church morning average attendance reached its record of 95 in 2005. While there have been many conversions over the life of the church, we experienced numerous fluctuations as a result of interpersonal relationship conflicts. The context for this project originated with the Keene, NH Church of the Nazarene. As pastor, I was seeking God's help to understand the dynamics at work and how to bring about healing. The Doctor of Ministry Program was God's answer to my question. In each of the Doctor of Ministry seminars pieces of understanding and ministry tools emerged. The concept of self-differentiation is an

important piece of the healing process. The PSDL becomes an important influence of compassion and patience for the congregation towards learning the importance of trusting God for healing.

The concept of the PSDL emerged from readings in Ron Richardson's two books, *Creating a Healthier Church* and *Becoming a Healthier Pastor*. In presenting the Keene, NH church as a ministry context, Dr. Dean Blevins suggested turning the focus of the PRP from an analysis of the congregation to a focus on the pastor. Hence was born the idea for the PRP of the PSDL.

⁴ Timothy C. Geoffrion, *The Spirit-Led Leader: Nine Leadership Practices and Soul Principles*, (Herndon, VA: Alban Institute, 2005), 114.

In August of 2009, as a result of inspiration from the Doctor of Ministry module experience, as Pastor, I led the church board through the process of re-visioning the mission statement of the Keene, NH church. A confluence of grace molded a new mission statement, "Nurturing relationships ... with God, with each other and with our neighbor." With intentionality Wesleyan theology and ecclesiology informed our new mission. I believe that this is the critical focus needed for this particular body of Christ. The following are the specific practices and spiritual disciplines that I intend to engage in for the purpose of growth in holiness within my ministry context in Keene, NH. Timothy Geoffrion asserts "God works powerfully as we seek His leading as a team."⁴ I believe as pastor and people together seek God to lead us and to transform us that God will bless our partnership with Him in ministry and service to others.

Seeking God and his activity among us will focus on practicing spiritual disciplines both as a

community of faith and as individuals on a journey together. Frederick Buechner suggests, "The place God calls you to is the place where your deep gladness and the world's deep hunger meet."⁵

I have experienced deep gladness as I have witnessed the hungry and broken people of my ministry context seeking and finding God. Also I have experienced a deep sadness as I have witnessed some hungry and broken people rebel and reject God going away to starve to death. Our new mission statement represents a spiritual experience within a significantly desperate ministry context.

The context of this project originated with the local congregation and expands to district wide Pastors willing to be part of this differentiation project. The specific content of this project focuses on one concept of Murray Bowen's Family Systems Theory namely self-differentiation and fusion scale of relationship dynamics. The problem and need addressed concerns the importance of the Pastor as a self-differentiated leader and the ability to identify symptoms of interpersonal relationship conflict that may stem from the lack of self-differentiation.

⁵ Mark R. Schwehn and Dorothy C. Bass, *Leading Lives that Matter: What We Should Do And Who We Should Be*, (Grand Rapids, MI: Eerdmans Publishing Co., 2006), 112.

This project presented self-differentiation as a valuable skill available to every pastor. As

the pastor becomes aware of self-differentiation and practices this concept, the transformative process becomes possible. The goal is towards increasing a higher level of self-differentiation. A Wesleyan based model of self-differentiation was developed engaging Wesleyan spiritual practices that foster and develop a healthy self-differentiation for the PSDL.

Operational Definitions

Wesleyan spiritual disciplines are the means of grace as described and taught by John Wesley. An exploration of Wesley's concentric circles and topologies of spiritual disciplines will be presented. A full list of the means of grace was developed.

Self-differentiation is a term borrowed from Murray Bowen. Murray Bowen developed the Family Systems Theory that included self-differentiation as one of eight or more concepts that plays a role in family systems. Briefly, self-differentiation means nurturing a healthy self-identity in the midst of complex relationships. Friedman further develops this concept in the context of church and synagogue. Richardson connects self-differentiation with entire sanctification. The concept of self-differentiation will be further elaborated.

Sanctification will be defined as a progressive work of God within the human spirit beginning with prevenient grace leading a person to a salvation experience of being born of the

spirit into a redemptive relationship with Jesus Christ as Lord and Savior and continuing to grow in grace progressing to a crisis experience of entire sanctification or total consecration enabling the person to love God and neighbor and continuing in progressive grace to live a holy life. Entire sanctification is that moment of submission and total consecration in which a person commits to love God with all heart, soul, mind and strength and neighbor as self. John Wesley also referred to this experience as heart perfection.

Methodologies and Instrumentation

This PRP utilized the "Pro-Active Research Method" as described by William Myers. "The pro-active research method intentionally engaged in qualitative research while pro-actively working towards transformation."⁶ The goal of the PSDL was to raise awareness in clergy of the concept of self-differentiation as a tool towards greater transformation. Secondly, a goal was to raise awareness and renew the practice of Wesleyan spiritual practices towards greater personal transformation. Thirdly, the practice of Christian Conferencing and the use of John Wesley's Covenant Service were presented as means of clergy support and accountability. The spiritual practice of journaling was presented as a way of identifying and applying the concept of self-differentiation through case studies in specific ministry contexts.

William R. Myers, *Research in Ministry, A Primer for the Doctor of Ministry Program*, (Chicago: Illinois: Exploration Press, 2000), 29.

The PSDL was presented to the district clergy. All clergy of the New England District will receive an invitation to attend a twenty-four hour retreat at the district retreat center. The retreat began on a Tuesday morning and ended on Wednesday with lunch. Four meals and

lodging were provided. The New England District offered twenty-four hour prayer retreats twice a year for clergy. This project fits into the previous framework for these retreats. Retreat sessions were offered focusing on self-differentiation, spiritual disciplines, Christian Conferencing, and case study application respectively. A pre-test inventory to measure self-differentiation was given on arrival. Also an inventory of spiritual disciplines was given to *provide a baseline of frequency of practice.*

The Context, Location and Population of the Study

The District Superintendent of the New England District granted permission to present the PSDL to the Pastors of the New England District. An invitation to all the Pastors on the district was distributed through email and as a handout at clergy gatherings. The PSDL was presented at a twenty-four hour clergy retreat to be held at the New England District Camp and Retreat Center in Windsor, NH. The retreat center offers excellent hotel style accommodations known as the Inn at Windsor. The Inn offers double beds and private bathrooms. The Chapel at the Inn offers a large space for tables and chairs as a teaching setting with PowerPoint projection and other media options. The dining hall offered four meals, which included lunch and supper the first day, and breakfast and lunch the second day.

Limitations and Generalizability of the Study

This project focused specifically on self-differentiation. The limitations of this study are bounded by the source of the concept of self-differentiation. This concept is one of many concepts borrowed from Murray Bowen's Family Systems Theory. The limitations arise in that some teaching around family systems is offered but the clinical context of family systems theory is too vast to give an adequate background in the time frame available. However the concept of self-differentiation can be adequately presented in order for the clergy to benefit from its application.

The PSDL is nurtured by spiritual disciplines. This project presented an over view of the Wesleyan spiritual practices. However time does not allow for an in-depth discussion of the spiritual disciplines. Further this project proceeded with an assumed bias that contemporary clergy either do not know what Wesleyan spiritual practices involve and / or view Wesleyan spiritual practices as something that worked in the 18th Century but are no longer relevant today. As the project progressed this assumption was altered.

This study especially integrated self-differentiation and the Wesleyan spiritual practices. The PSDL may in fact be nurtured in other ways and means beyond the spiritual disciplines. The intention of this project was to increase awareness of clergy concerning self-differentiation. The assumption was that greater awareness of self-differentiation means greater emotional health for the pastor. A limitation then of this project was that there might be many other ways and means for increasing emotional health of pastors. This project considers just one, namely self-differentiation.

This study can be duplicated in many settings inviting clergy to participate in the twenty-four hour retreat. This project could be duplicated within the context of other Nazarene districts. This project can also be generalized to clergy groups beyond the Nazarene family. Also this project could be included in such settings as ministerial preparation either as a class or in a retreat format. Another possible setting where this project could be used is the annual Pastors and Spouses' retreat. The material of this project could be incorporated into the social setting of the annual clergy retreat.

Overview of the Following Chapters

The shape of the PSDL is the heart of *missio Dei*. As the pastor partners with God in His redemptive mission to our world, the pastor needs to apply appropriate practices of self-care. Ministry employs endless hours of work and so the possibility for burnout and stress is ever present. Having a heart for mission requires the nurture of a healthy heart for the pastor.

Awareness of self-differentiation helps the pastor to see him or herself in the context of complex family systems. Complex family systems for the pastor are like concentric circles beginning with the pastor's own nuclear family in the first circle, extending to families in the congregation as the next circle, the denominational family as the third circle and then to the whole world. As the mission of God expands with ever increasing boundaries the pastor must take time to return to the inner circle of his or her own heart and to nurture it. This is what I mean by the shape of the PSDL is the heart of *Missio Dei*.

The practices of Wesleyan spiritual disciplines offer healthy ways for the pastor to nurture her own heart and apply spiritual discernment. As pastors embrace ministry, mission and passion the need for self-differentiation will take shape. For example, in New England to be missional has been a theme for many years. Most recently our District Superintendent renewed our missional focus with a theme of "A Heart for Mission." As the pastor extends energy towards ministry and mission, the heart of the Pastor must be protected and renewed. Failure to protect the pastor's heart could result in burn out, moral failure and mental illness. This project suggests that self-differentiation and intentional employment of spiritual disciplines will protect and nurture the pastor's heart. Increased awareness and practice of the concept of self differentiation can be nurturing to the Pastor's heart in the midst of intense ministry and the hard work of being missional.

In the following chapters the literature supporting this project will be reviewed. In chapter two the integration of the concept of self-differentiation and spiritual disciplines will be explored. In chapter three, the setting for sharing the concept of self-differentiation is described. Specifically a twenty-four hour clergy retreat is offered to the New England district clergy. The entire retreat schedule and presentations will be included. In chapter four, the results of the retreat will be presented with a theme of "The Gift of Self Differentiation" for pastors. The concept of self-differentiation as a gift describes the sense of discovery of this concept as a tool for self care. In chapter five some conclusions will be offered.

Looking Ahead through A New Hampshire Icon

On a cold February day in Keene, NH, the snow drifts high reaching the top of the roofline. The day seems dark but the snow brightly illuminates the woods. Looking through the sliders to the back deck, diagonally across the back yard stands an historic and rugged icon of the New Hampshire landscape. Nearly bleached white by years of weathering, its wood has no stain or paint left on it. A once strong and vibrant structure now stands as a frail frame of its past power sitting almost unnoticed in the shadows of hectic life. The structure seems to disappear into the black and white shadows as a silhouette against the rich, lush evergreens of New Hampshire. The front entrance appears a few steps into a covered porch with a sloped shed roof with four square window openings. Rising above the shed roof emerges the prominent "A" frame shape.

Above the peak of the "A" frame crowning the structure sits a cupola with window openings built into it on all four sides. These windows would open when the structure was in full operation. Steam once billowed high up through its tall ceiling and out the four windows in the cupola. The structure now empty and abandoned symbolizes a previous life. Although the New Hampshire Maple Trees still yield their full favored sap each spring this peculiar building no longer operates as a New Hampshire sugarhouse. The Maple trees yield an abundance of sap but this NH sugarhouse no longer contributes as a partner in the process. The PSDL seeks to be a partner with God in his redemptive mission to our world.

The present and future hope of the local church depends in part on the PSDL. The church as a community of faith functions as an extensive emotional system consisting of many subsystems represented by the families contained within it. The PSDL offers the church context a non-anxious presence in the midst of an extensive network of family systems that are interconnected. The thesis of this project focused on the PSDL as a significant influence within family systems as they contribute to the culture of a faith community. Family systems will determine and contribute to the vitality of life within the context of the faith community. The ability of the faith community to accept and assimilate new people depends upon the health of its leaders and congregational relationship dynamics.

Thorn Rainer and his son Sam Rainer, in their book, *Essential Church*, make a shocking statement that the American church is dying. Their research shows that 70% of young adults between 18 and 22 years of age drop out of church because they do not find church essential to their lives. The authors offer a top ten list of reasons for church drop out embracing a general reason of the church being irrelevant to life. Research indicates that young adults are likely to stay in church if they find church to be essential and relevant to their lives.⁷ The PSDL nurtured by the spiritual disciplines is uniquely positioned to be an ambassador of Christ in our worldly culture. The PSDL is a partaker of the very nature of Christ becoming for the world a partner with God in his redemptive mission.

In the context of our post modern and post Christian culture, the survival of the church as

a local manifestation of the mystical body of Christ requires attention to the dynamics of interpersonal relationships within the church. The PSDL needs to practice spiritual discernment as a partner in God's mission. A thriving and growing church depends upon the characteristics and signs of being and becoming a healthier church. The PSDL holds the tension of tradition with the emerging characteristics of the contemporary church.

⁷ Thorn S. Rainer and Sam S. Rainer, III., *Essential Church: Reclaiming a Generation of Dropouts*, (Nashville: Broadman and Holman Publishers, 2008), 8.

People of faith often talk about their faith community as being a family. The idea of family may evoke warm feelings in some people and for other people the idea of family may carry painful memories. In a similar way, the idea of a faith community being a family may evoke warm feelings for some people and painful feelings for others. The family unit as a system functions within a huge spectrum from healthy harmony to disruptive and dysfunctional relationships. People bring their families to church in a literal way as well as in an emotional way with systems and behavior that reflect the dynamics of the home front. The PSDL can offer the body of Christ a stable and non-anxious presence in the midst of complex family dynamics.

CHAPTER 2

LITERATURE REVIEW THE PSDL AND THE APPLICATION OF WESLEYAN SPIRITUAL DISCIPLINES

Introduction

This PRP explored the importance of the Wesleyan spiritual practices as a confluence of grace for the Pastor as a Self-differentiated Leader (PSDL). The concept of PSDL was explored in the context of seeking spiritual nurture through the means of grace. The PSDL embraces Wesleyan spiritual practices as a source of spiritual growth and nurture towards a spiritual sense of well-being. Further, this project explored the importance of the concepts of ongoing spiritual growth and moving on towards perfection and sanctification, as of primary influence for the pastor to be a self-differentiated leader. As the PSDL employs the Wesleyan spiritual practices, the benefits will overflow from personal for the Pastor to the church family. Lastly, Christian Conferencing will be explored as a means of promoting self-care for the PSDL. The PSDL can benefit from Christian Conferencing in three overlapping contexts: the local context, the denominational context and in the context of the universal Christian Church.

The concept of the PSDL involves three connections: namely the doctrine of sanctification, the concept of self-differentiation and the employment of Wesleyan spiritual disciplines. Specific definitions of each will be explored within this paper. The doctrine of entire sanctification informs the concept of self-differentiation. The means of grace nurture spiritual growth as one seeks higher levels of self-differentiation. The PSDL grows in grace from both an awareness of self-differentiation and from the application of its concept. The spiritual disciplines as means of grace inform the process of increased self-differentiation.

Self-differentiation is a concept developed by Murray Bowen as part of Family Systems Theory. Edwin Friedman and Ron Richardson, in their books, introduced the concept of self-differentiation into the context of the church and the synagogue. The purpose of this project involves immersing the PSDL into the Wesleyan spiritual practices as a matter of practical theology. Using the Wesleyan tradition as a framework, attention is given to the use of Wesleyan spiritual practices as a means of grace in general and more specifically as a means of grace towards nurturing self-differentiation. The intention is to develop the concept of self-differentiation with specific Christian framework. The PSDL is not limited by the secular definition and model of self-differentiation but further embraces self-differentiation as being nurtured by God through the means of grace. The secular idea of self-differentiation will be expanded towards a sacred concept through the practice of spiritual disciplines.

Towards a Definition of Self-Differentiation

The concept of self-differentiation originates with Murray Bowen's Family Systems Theory. Self-differentiation is the ability of persons to embrace the uniqueness of their being at the same time being fully engaged with family and their environment. Bowen offers a scale of self-differentiation from zero to one hundred. Bowen suggests that no person can ever be fully differentiated nor can any one person be fully fused within the family structure. Differentiation is the process by which people grow from dependence on family towards independence of self and remaining connected to the family.

Bowen's Family Systems Theory includes eight concepts: nuclear family, differentiation, triangles, cutoff, projection, transmission, sibling positions, and societal emotional process.

Differentiation is the only concept of the eight that specifically refers to a positive process of the individual separating from the emotional fusion of the family unit. All the other seven concepts refer to the dynamics within the family unit. The concept of cutoff may be referred to as a movement away from the emotional fusion of the family unit however cutoff usually involves a negative process such as estrangement, divorce, and suicide. Self-differentiation describes a positive and healthy dynamic of an individual becoming autonomous at the same time remaining connected to a family of origin. Maintaining one's differentiation keeps one's problems from infecting others in ways that interfere with the resolution of relationship issues.

Michael E. Kerr, MD. and Murray Bowen, MD., *Family Evaluation, The Role of the Family as an Emotional Unit that Governs Individual Behavior and Development*. (New York: W. W. Norton and Company, 1988), 235.

Self-differentiation engages the individual in the emotional work of human growth and development within the context of the family of origin and its traditions throughout multiple generations. "As the basic level of differentiation increases or decreases down the generations, the amount of stress experienced by an individual and by a family unit varies accordingly."⁸ As differentiation and adaptiveness decrease, family systems theory predicts that the incidence and severity of life problems will increase. Each generation's emotional system is connected to the emotional systems of the preceding generation. "Differentiation of self allows individuals to be

free from the dysfunctional effects of multigenerational emotional functioning."⁹ Each person grows into their own person and must deal with the emotional events of life that may prevent their personal growth. Each nuclear family brings to church their unique family dynamics.

Friedman relates Bowen's Family System Theory to faith communities such as churches, congregations and synagogues. Friedman makes the observation that clergy live in three family systems; their own, the families that come to church and the congregation as a whole. Friedman refers to the church or synagogue as a family. Perhaps today instead of the term family, the contemporary term would be a faith community. However, for the purpose of this paper, the church congregation will be identified, as Friedman defines it as a family.

Friedman applies family systems theory to the church family. In family systems theory the process of self-differentiation applies to family members separating from the family but remaining connected. Friedman applies the process of self-differentiation to the Pastor as leader in the congregational family. As the pastor grows towards increasing self-differentiation, the process engages the congregation to also grow towards increasing differentiation. As the pastor models being a non-anxious presence in the midst of stress, the congregation also learns to be non-reactive in anxiety provoking situations.

Specifically, then, the PSDL can be defined as a person who engages in the process of

self-awareness, considering the issues that flow from family of origin and seeks to identify issues of projection and transference from people who are part of the congregation. The PSDL will seek to lead the congregation from a place of practicing a non-anxious presence, teaching and presenting mission and vision for the congregation as a goal towards growth and maturity through the process of spiritual transformation. The PSDL experiences the love of God for him or her self and practices being a model for the congregation of a gift giver of God's love, grace and forgiveness. The PSDL employs the Wesleyan Spiritual Disciplines as a mode of nurturing self-awareness and healthy connection to his or her tri-fold family systems. The PSDL develops appropriate boundaries that foster a healthy self-identity while remaining connected to the congregation.

Wesleyan Spiritual Practices and Nurture of Self-Differentiation

The phrase *Wesleyan Spiritual Practices* can be defined as the biblical spiritual disciplines as identified by John Wesley as the means of grace and then applied to the Christian Life with intentionality. The book, *The Presence of God in the Christian Life: John Wesley and the Means of Grace*, presents an extensive discussion of the spiritual disciplines as a means of grace. Dr. Hal Knight awakens the Christian spirit to a renewed awareness that God's grace floods around us all the time and in each experience of life. John Wesley affirms for the church a confluence of God's grace nurturing the human soul with holy affections towards a sense of spiritual well being.

The means of grace nurtures spiritual transformation towards an ever-increasing Christlikeness. The actual mechanics and effects of spiritual transformation have been the object of heated debate between Calvinists and Wesleyans. John Wesley was cautious to warn that imputed righteousness is no cover for continued unrighteousness.¹⁰ Our culture is seeking the significance of spirituality that is ultimately captured in the words of Paul, "... Hope does not disappoint us, because the love of God has been poured out into our hearts by the power of the Holy Spirit" (Romans 5:5). Our response to God's love is "the practice of love [which] enables us to know the identity of God who is love."¹¹ The hope of God and the love of God poured out into human hearts by the power of the Holy Spirit, offers the people of our contemporary culture the spiritual experience of significance and meaning that they are seeking. The challenge of the church is to offer the people of our culture a demonstration by personal example of the reality of this hope, love and power.

¹⁰ Henry H. Knight, III., *The Presence of God in the Christian Life: John Wesley and the Means of Grace*, (Metuchen, NJ: Scarecrow Press, 1992), 54.

¹¹ *Ibid.*, 13.

¹² Randy Maddox, *Responsible Grace: John Wesley's Practical Theology*. (Nashville: Abingdon Press/Kingswood Books, 1994), 187.

The spiritual disciplines nurture human character towards heart purity. Christian perfection, as a spiritual condition, was misunderstood when John Wesley presented it to his world and is misunderstood today. The concept of sinless perfection is widely debated today from both ends of the spectrum ranging from a lack of knowledge to a passionate commitment to Calvinism. "John Wesley assumed that growth in holiness would continue within Christian

Perfection."¹² Christian Perfection is the spiritual experience of loving God and loving others as an ongoing way of life. Christian Perfection reflects a spiritual maturity that demonstrates the fruit of the Spirit. "Wesley's position was that God implants righteousness in everyone to whom

he has imputed it."¹³ Christian Perfection is the dynamic level of maturity within the process of sanctification characteristic of a mature Christian life. "Blessed are the pure in heart, for they shall see God" (Matthew 5: 8). Nurturing a pure heart is the goal of every Christian towards going on towards perfection. The PSDL understands the importance of progressive sanctification.

The 18th Century Wesleyan Methodist had a neatly formed topology of Wesley's Means of Grace; General, Instituted, and Prudential.¹⁴ The General Means of Grace include universal obedience and exercising the presence of God. Instituted Means of Grace include prayer, sacrament, and Christian Conferencing. The Particular Means of Grace include acts of holy living and doing all the good one can. John Wesley clearly taught the spiritual works of mercy and promoted the use of the spiritual practices of works of piety. Wesley understood grace as a free flowing gift of God's presence requiring a human response. My personal life verse has been for many years, "... grow in grace and knowledge of our Lord and Savior Jesus Christ" (2 Peter

3:18). As a Christian I seek to grow in love and knowledge through a continuing and deepening of my relationship with God.

Richardson places self-differentiation within the Wesleyan concept of sanctification.

Richardson wrote:

¹³ Knight, *The Presence of God in the Christian Life: John Wesley and the Means of Grace*, 55.

I place the kind of growth that comes with differentiation of self within the doctrine of sanctification rather than the doctrine of justification. It is about us cooperating with the

Holy Spirit to become healthier people. Differentiation allows us to move toward becoming the kind of human beings God created us to be.¹⁵

Wesleyan spiritual practices nurture growth towards increasing self-differentiation and form a Wesleyan pattern for the healthy pastor and congregation employing spiritual disciplines towards creating transformative spirituality. Self-differentiation is modeled by Jesus and is consistent with scripture and with Wesley's model of pastoral ministry.

The PSDL understands that a pastor lives life in the context of three complex emotional systems. Friedman makes the observation that the clergy find themselves in the midst of three family systems: their own family system, the families who come to church bringing with them their family systems, and the congregation as a family system itself. "Clergy are simultaneously involved in three distinct families whose emotional forces interlock."¹⁶ The concept of The

PSDL enlightens significant insights into all three emotional systems.

¹⁵ Ronald W. Richardson, *Creating a Healthier Church: Family Systems Theory, Leadership, and Congregational Life*, (Minneapolis: Fortress Press, 1996), 67.

¹⁶ Edwin H. Friedman, *Generation to Generation: Family Process in Church and Synagogue*, (New York: Guilford Press, 1985), 1.

A fourth family dynamic can be added namely the denominational family. The denominational family engages at both a district level and perhaps a worldwide level. Christian conferencing can be a positive engagement for district clergy in a retreat setting as well as in district assemblies. Both district and general assemblies of the denominational family can be places of engaging conversation around doctrine and how to teach doctrine.

The process of self-differentiation for the pastor-leader takes place within his or her nuclear family, the broader family of origin as well as in the midst of the congregational family dynamics and conflict resolutions. The self-differentiated pastor operates from the ability to be self-aware and to identify symptoms of interpersonal relationship conflict that may stem from the dynamics of triangulation. Triangulation is one aspect of Family Systems Theory that names the relationship dynamics between three people. The PSDL offers a non-anxious presence as a role model and example within the congregational family. The PSDL can be a non-anxious presence

by being aware of the dynamics affecting the pastor in any given triangulation and by being empowered by the practices of spiritual disciplines. The benefits of The PSDL include healthy emotional spirituality for both the pastor, his or her nuclear family and for the families of the congregation.

The spiritual disciplines inform the process of self-differentiation. The PSDL is nurtured by the engagement with Wesleyan spiritual practices. Self-differentiation increases as the person practices the means of grace. John Wesley listed five instituted means of grace: prayer, searching the scriptures, the Lord's supper, fasting or abstinence, and Christian conference. Christian Conferencing includes discussions on doctrine and theology and methods used in preaching and teaching. Important to Christian conference is a commitment to civility in which each person respects the other's opinion and allows for a dynamic interactive conversation. In addition to instituted means of grace, John Wesley added a second category named prudential means of grace, which includes those practices that put love into action such as visiting the sick, feeding the hungry and providing for the poor.

Another set of categories for means of grace used by John Wesley are the works of mercy and works of piety. Works of piety include practices that nurture a personal spiritual formation such as worship, personal prayer, devotional reading, silence, solitude, fasting, and retreats. Works of mercy are means of God's grace to those who engage in serving others as a way of living out the great commandment.

John Wesley called prayer "the grand means of drawing near to God."¹⁷ Prayer is essential to all of the other means of grace as the catalyst of heart felt interaction with God. John Wesley expressed prayer as "the breath of our spiritual life." Prayer is so important as a means of nurturing a relationship with God that to neglect prayer is the primary cause of Christians losing their faith. Prayer nurtures our relationship with God as we express our adoration, gratitude, confession and supplications.

¹⁷ Knight, *The Presence of God in the Christian Life: John Wesley and the Means of Grace*, 116.

¹⁸ Henry Knight, *Eight Life-Enriching Practices of United Methodists*, (Nashville: Abingdon Press, 2001), 49.

Lectio divina or sacred reading is an ancient four-part practice consisting of reflection, meditation, prayer, and contemplation.¹⁸ In this practice the Christian allows God's word to lead and direct with openness. John Wesley believed that in order to hear a word from God one must be open and receptive to the Holy Spirit and have a desire to know the whole will of God. The PSDL receives immense spiritual benefit by applying *lectio divina* as a personal devotional practice as well as a practice in the midst of sermon construction. In times of stress or trouble, the Pastor can find the spiritual nurture of God's grace through the discipline of *lectio divina*.

Lectio divina produces a sense of spiritual well-being and peace within one's heart and soul. The Pastor can model *lectio divina* for the congregation through its application in sermon construction and delivery. The listener of the sermon can be inspired to reflect, meditate, pray,

and contemplate the scripture and its application.

Wesley defined means of grace as outward signs by which God conveys preventing, justifying and sanctifying grace. Wesley talked about both preventing and prevenient grace. Knight writes, "Wesley's alternative to predestination was universal prevenient grace. Seen from this perspective, salvation begins not with new birth but with prevenient or preventing grace."¹⁹ Wesley developed concentric circles with love at the center to illustrate the relationship of the means to the end. Wesley proposed a three-fold rule of life for Christians: do no harm, do good to others (works of mercy) and to attend "all the ordinances of God" (works of piety). All the means of grace nurture the love of God filling our hearts. Knight, *The Presence of God in the Christian Life*, 25.

Sanctification is a key concept for John Wesley with a goal of perfect love or Christian perfection which is an ongoing dynamic of God's love filling the Christian enabling a love relationship with God and with one's neighbors. Holy tempers or holy affections are the transforming experience of God's holy affections filling the Christian. A Christian seeking the fruit of the Holy Spirit will be nurtured by various means of grace in a daily personal relationship with God. The great work of God is the restoration of the image of God (imago Dei) within the Christian believer and the renewal of all creation. For the PSDL, the spiritual journey of sanctification informs the process of increasing self-differentiation.

The spiritual growth of the sanctification process parallels the growth process of higher self-differentiation. Both the process of sanctification and the process of increased self-differentiation can be nurtured through the intentional employment of the spiritual disciplines. The PSDL increases self-differentiation as she engages in personal daily devotions and prayer. The spiritual disciplines have an effect of centering a person within the heart of God thus allowing God the opportunity to clarify and refine personal issues of stress and anxiety. The resolution of stress and anxiety in the life of a person can lead to greater self-differentiation.

Wesleyan Spiritual Practices and Interpersonal Dynamics in the Church

The book, *Eight Life-Enriching Practices of United Methodists*, focuses on spiritual practices for nourishing our relationship with God. Dr. Knight quotes John Wesley who linked holiness to happiness. We are happy when we are living life as God created us to live. For Wesley, holiness was simply love; loving God and our neighbor as one's self. The fruit of the Spirit, love, joy, peace, patience, kindness, self-control, and the virtues of faith and hope characterize the Christian life. "God is love" (1 John 4:8) is the essence of our being in God and being renewed in His image. The PSDL seeks the experience of the imago Dei restored personally and for each one of those in his or her flock.

The author divides the book into five parts, New Life, Personal Devotion, Worship,

Letting Go and Reaching Out. Within these five divisions, the eight life enriching practices are presented; Prayer, Worship, Word and Table, Renewal and Healing, Christian Community,

Christian Lifestyle, Serving our Neighbor, and Sharing Our Faith. All of the eight life enriching practices are means of God's grace to us.

New life in Christ includes both salvation and growth in grace. Salvation not only includes justification but also sanctification. "Regeneration occurs simultaneously with justification and begins the process of sanctification, in which we grow in knowledge and love of God. The culmination of sanctification is what John Wesley called Christian Perfection or entire sanctification."²⁰ Wesley's concept of Christian Perfection is best understood not as absolute perfection but as a perfection of the Christian transformed by and filled with God's love.
²⁰ Henry H. Knight III, *Eight Life-Enriching Practices of United Methodists*, (Nashville: Abingdon Press, 2001), 17.

Growing in grace has been a life long theme for me. My life verse is "... grow in grace and knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18). The spiritual disciplines are important to me, as I understand the dangers that might draw me away from God. Wesley warned of two dangers that can draw us away from God. One he called antinomianism, which literally means against the law and argues that salvation, frees us from the moral and ethical law. The second danger is legalism, which embraces salvation as obedience to the law. The author suggests two more dangers: formalism and dissipation. Formalism is the belief that observing the practices of religion such as worship and tithing will qualify us for heaven. Wesley defines

dissipation as the art of forgetting God. "The cure for both dissipation and formalism is a faith that enables us to know and love God."²¹ Faith needs the nurture of spiritual disciplines like

worship, participating in the Lord's Supper, personal devotions, Bible reading, fellowship with Christians, and serving others through acts of mercy. The cure for dissipation is faith working by love.

The Keene, NH Church of the Nazarene, of which I am the Pastor, serves the evening meal at the Keene Community Kitchen every fourth Friday. God's grace flows to us as we engage in loving our neighbor through this work of mercy. The Sunday preceding the fourth Friday of each month, the team leader provides opportunity for the people to sign up to help serve. The team wears orange shirts with our church name and the words, "Serving Christ by Serving Others." People experience God's grace as they serve food and converse with people.

Dr. Knight in his article, *"The Role of Faith and the Means of Grace in the Heart Religion of John Wesley"* begins with the heart warming experience of John Wesley at Aldersgate. The experience of a warm heart conveys the assurance of trust in Christ for salvation. Wesley had the assurance of being saved from the law of sin and death. For Wesley, the central importance of a personal spiritual experience is the evidence of transformation in

heart and life.

²² Henry H. Knight III, "The Role of Faith and the Means of Grace in the Heart Religion of John Wesley," Richard B. Steele, ed., "Heart Religion" in the Methodist Tradition and Related Movements, Scarecrow Press (2001): 273.

Spiritual joy and happiness results from the practice of the means of grace and the actions of faith working by love. Faith is a gift of God and must be nurtured through the means of grace.

Nurturing our faith is necessary for an ongoing, dynamic relationship with God.

The PSDL and Shaping the Christian Life

Hotz and Mathews in their book, *Shaping the Christian Life*, define religious affections and then apply religious affections to worship. The authors specifically identify four features of the religious affections, describing the fallen problem and God's redemption. The authors name three experiences of the heart: awe, contrition and gratitude. The four features of the affections are the senses, community, desire, and knowing and doing. Our senses enables us to experience the awe of God's creation, community allows the holy affections to be shaped in us, desire and dependence link us to the essence of holy affections, and the holy affections motive our knowing

and doing.

Hotz and Mathews define distortion of the holy affections as fragmentation. The discussion of self-deification, as the result of fragmentation, centers on dethroning God in our life and then enthroning self. The distortion of the holy affections causes brokenness in personal relationships. Jesus Christ is the redemption of the fallen affections. Jesus restores the holy affections purifying us of self-deification. The right relationship with Jesus yields a spiritual sense of well-being. For the PSDL a sense of personal well-being is centered in an intimate relationship with Jesus Christ. This sense of well-being is differentiated from the possible turmoil of the world and troubles that might erupt in the church.

In part two the authors discuss the religious affections in relation to the work of the church. The structure of worship is described as gathering, abiding, and sending. The means of grace, prayer, scripture and sacraments, offered in community help to shape the holy affections. The authors presents five models for worship, evangelism, inner spirituality, training in doctrine, empowerment for social issues, and repetition of tradition. Christian worship shapes us for the Christian life and shapes hope into Christian hope. Worship directs our religious affections. Worship is intensely physical, with a pattern of gathering, abiding and sending.

The authors discussed the process of purification. Purification is defined as the process that we identify idols and let go of them.²³ Preaching is part of the purification process mediating the purifying grace of God. The author encourages the use of the lectionary for preaching the

Word offering the faith community the whole counsel of God's word on a three-year rotation.

²³ Kendra G. Hotz and Mathew T. Mathews, *Shaping the Christian Life*, (Westminster: John Knox, 2006), 126.

Christ shapes the Christian life as we engage in spiritual practices of prayer, worship, preaching, and sacraments. As our religious affections are shaped the result is a spiritual sense of well-being. We were created to worship God and to enjoy His presence forever. A spiritual sense of awe, contrition and gratitude creates in us a deep experience of receiving God's love and offering God's love in worship and service to others.

Don Saliers in his book, *The Soul in Paraphrase*, utilizes an interesting title to gain the attention of the reader. The phrase, *The Soul in Paraphrase*, refers to a poem written by George Herbert titled, Prayer. The first line of the poem is "Prayer the church's banquet." The thesis of the book is that prayer is central to Christian life and brings us into the emotional depths of being human. Prayer is the spiritual means by which a Christian learns to love with God's love. The PSDL will agree that prayer is a central spiritual discipline towards nurturing one's own spiritual journey of sanctification.

Jonathan Edwards advocates that true religion consists in the holy affections motivating

the will and desires. True saints possess a "sense of heart."²⁵ The practice of the virtues for Edwards is a distinguishing mark of the Christian experience. The holy affections are the deep heart experience of Christians seeking God's love so that the actions of living life are a pure expression of loving others with God's love.

A practical point is that we need to distinguish shallow and deep emotions. A person with a deep sense of gratitude reveals a virtuous character. In our culture people are judged by actions but the action may not reveal a heart of love. Prayer and worship flow from one's heart. A deep prayer is to ask God to create a pure heart within. From a pure heart flows worship in Spirit and truth. We are to love God with all of our heart.

Prayer shapes the holy affections with the heart and from the heart flows the expression of holy affections. Prayer is praise, giving thanks, blessing God, and lifting the world to God in intercession, humbly recognizing who we are in God's presence. Prayer enables us to discern spiritual truth. Prayer of confession enables us to gain self-knowledge and truth in the heart.

Holy fear is a place of humility before God. Holy fear is the beginning of wisdom (Psalm 111). Holy fear is a place of tension for us as we stand in the presence of a Holy God and recognize our own unholiness. Confession and repentance turns us to the mercy of God and shapes our heart and minds towards wholeness in God. The spiritual affection of joy flows from corporate worship as we celebrate together Jesus' victory over sin and death.

The article, *True Affections*, offers significant insights into evangelical spirituality. Dr. Knight raises awareness of the tension in evangelism between those who emphasize theological proposition and those who lift up the individual experience of faith and personal holiness. To avoid the Schleiermachian slope, the author suggests a rediscovery of the religious affections, as the central theology of Wesley and Edwards. Both Edwards and Wesley affirmed the holy affections as true religion; that is love for God and love for neighbor. The PSDL expresses the love of God and the love for God through actions of loving our neighbors.

Self-Differentiation and Societal Regression

The traditional family normatively consisted of a mother, father, and children. In our culture today, the term family, has shifted significantly in its normative definition. For some people, who experienced abuse and neglect by parents, the term family holds a negative, dysfunctional connotation due to the emotional hurt experienced. Further, beginning in the last decade, the term family normatively included same sex unions, single parent homes, and children living with extended family members with no parents present. The broadening definition of family forces faith communities to deal with the reality of immense diversity of family units and complex emotional systems.

²⁷ Roberta M. Gilbert, M.D., *The Eight Concepts of Bowen Theory, A New Way of Thinking About the Individual and the Group*, (Falls Church & Bayse, VI: Leading Systems Press, 2006), 101.

Murray Bowen postulates, "There was a growing evidence that the emotional problem in society was similar to the emotional problem in the family." In the 1960's the anxiety in society was increasing as order broke down in cities and universities. Bowen added a concept to his

theory called societal regression. It stated that society is more or less anxious, orderly and organized at different times in history. In 1940, teachers in California were polled to find out what they considered the most troublesome problems they face and the results were: talking, chewing gum, making noise, running in the halls, getting out of line, wearing improper clothing, not putting paper in the waste basket. In 1990, fifty years later, teachers were polled. The results were quite different: drug abuse, alcohol abuse, pregnancy, suicide, rape, robbery and assault.

In fifty years our society has changed a great deal. From 1963 to 1993, the crime rate went up 360%, youth crime was up 200%, teen pregnancy was up 600%, teen suicide was up 300%, singles parents increased 300%, SAT scores went down 7%, and drug use rose 1000%. Changes in our society and culture profoundly impact the way in which faith communities provide meaningful ministry to families.

Gilbert asserts a profound proposition, "If our society is only as stable as our families then our society is definitely in trouble."²⁹ Four factors contribute to societal regression: permissiveness in childrearing, the pleasure principle, the sexual revolution and blaming parents. Some societal attitudes have changed. Societal mores have changed to an anti-family ethic. Societal anxiety makes it more difficult to sustain relationships. Rearing children is more difficult because of new dangers such as drugs, sex, and violence. Two career families stretch the nurturing process to the limit. Clergy and faith communities that seek to be informed of the

cultural forces affecting the family emotional unit will be more effective in providing a meaningful ministry context.

Irresponsibility is the norm causing lawmakers and parents to take the short cut to problem solving. The extended family is too far away to be a support. Because the society is more anxious and anxiety is infective, families are more anxious. Chaos in organizations is illustrated by hostile takeovers and buyouts. Organizations promote over functioning with rewards of perks. Large denominations that have been the mainstay of our culture are shrinking.

When anxiety in a system increases, people tend to do more of what they have always done, creating a vicious cycle. The process repeats itself until a final straw breaks the camel's back. The end results are that the family regresses to a lower level of functioning. The resolution of a family regression requires one member of the family to stand up and promote a higher level of functioning for self.

Self-differentiation and personal responsibility share parallel patterns in human growth and development. As people embrace their own self-differentiation they also accept personal responsibility for decisions and consequences. Bowen suggests, "Leaders have the responsibility to learn the facts, learn to think systems, clarify guiding principles, and take a

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stand." Leaders include, clergy, teachers, doctors, therapists, judges, police, and politicians. The survival of society rests with leaders who are working to reverse the societal regression. Clergy share an important role in our contemporary society towards modeling and teaching a

lifestyle of self-differentiation.

³⁰ Ibid., 105.

As he mentions in his book, *The Soul in Paraphrase*, Don Saliers desires to revive holy affections from the "shoddiness of current English usage." To help with this effort, I have been inspired to use the term, "Holy Affections" in sermons. John Wesley teaches that the great purpose of God is to restore the *imago Dei* and that this restoration is by God's love filling human hearts as a holy temper. The Biblical narrative shapes Christian community. As people

participate in Christian community the biblical narrative forms and shapes the holy affections in their hearts.

The article concludes that the basis for relationship with God is formed in Christian Community where the Biblical narrative is being applied. The Biblical narrative of Christ and of salvation history enables the Christian community to interpret the world and to live faithfully in it. Scripture is a tool of the Holy Spirit that enables us to grow in knowledge and of the love of God. The holy affections reflect the life of God being formed in people in the present and also give hope for a future life to come.

Worship and Sanctification

In an article titled, *Worship and Sanctification*, Dr. Knight promotes the purpose of worship as a means to glorify God and as a practical means towards the sanctification of humanity. There is much concern over the consumerism of our culture affecting worship. The multi-media culture has affected the mode of worship. Our purpose of glorifying God can get lost in the anxiety of being relevant to media consuming culture. Worship glorifies God and at the same time sanctifies people through forming and shaping Holy Affections.

Worship that glorifies God is praise and thanksgiving for who God is and what God has done for us in Jesus Christ. True worship flows from a transformed heart proclaiming the forgiveness of God and the formation of holiness within a person. "Worship for Wesley was often most centrally Eucharistic and, therefore, doxological as well."³² For Wesley, the primary attribute of God is love, and that love revealed in Jesus Christ. In the proclamation of faith that Christ loved me and gave himself for me, we receive Christ as Prophet, Priest and King.

The holy affections are the content of sanctification and are shaped by the One Holy God. Worship and sanctification are linked as praise and thanksgiving nurture spiritual growth and transformation within us. Worship that glorifies God also sanctifies the participants. The fruit of the Spirit grows within us as we participate in true worship. The PSDL seeks to know and express the holy affections. John Wesley used the term holy tempers in reference to the holy affections. Both of these terms refer to the fruit of the Spirit. The PSDL seeks the holy tempers

through the nurture of God's grace received through the practice of the spiritual disciplines.

**Self-Differentiation as a Leadership Approach
within a Framework of Wesleyan Spiritual
Practices**

³² Henry H. Knight III, "Worship and Sanctification," *Wesleyan Theological Journal* 32:2 (Fall, 1997): 11.

Self-differentiation as a leadership approach, positions the PSDL as a non-anxious presence in the midst of multiple relationship dynamics. The awareness of self-differentiation and the intentional practice of self-differentiation as a leadership style enable the Pastor to interpret the relationship dynamics with objectivity. For the PSDL to be a non-anxious presence requires God's grace and sacramental nurture. The heart of the PSDL is nurtured by the sacraments and sacramental means of grace. As a leadership approach, the PSDL embraces self-differentiation within the sacramental framework as being both a grace receiver as well as a grace giver.

Rob Staples presents a scholarly work on the sacraments within a Wesleyan framework. The title of his book, *Outward Sign and Inward Grace*, reflects the definition of sacraments by John Wesley. The main theme of the book is Wesleyan Spirituality rooted in the 18th century Wesleyan movement and impacted by the 19th century American Holiness movement. The author makes the statement, "Wesley was closer to biblical truth in his doctrine of the Holy Spirit than

was Phoebe Palmer."³³ Rob Staples engages John Wesley in our search for biblical truth that remains the primary task of the contemporary church today.

Rob Staples begins and ends his book with a discussion of the Wesleyan Dilemma and Design, "Spirit via Structure." The catholic perspective held by John Wesley respected the tradition and order of worship and reflected his priority for the sacraments. The holiness movement was suspicious of ritualism and formal services. The dilemma that Rob Staples describes concerns finding balance between the emotionalism of an experientially preferred worship and the structure of a liturgically designed worship. The dilemma is still present in the church today as we seek freedom of expression in the Spirit in worship while at the same time experience God's presence through the sacraments and means of grace in worship. Rob Staples makes the point that we can experience the Spirit through structure.

Rob L. Staples, *Outward Sign and Inward Grace: The Place of Sacraments in Wesleyan Spirituality*, (Kansas City: Beacon Hill, 1991), 15.

John Wesley's perspective on the sacrament of communion is that Jesus is present. The elements of wine and bread are not changed into the actual body and blood of Jesus. Wesley

rejected transubstantiation and referred to it as a "senseless opinion."³⁴ Wesley also rejected Luther's view of consubstantiation. Although Wesley used some "memorialist" language he did not fit into the Zwinglian mold. The Lord's Supper was more for Wesley than just a memorial;

Jesus is Present in the Lord's Supper and actively shares his grace with all who receive him.

Wesley believed in the "Real Presence" of Jesus, not bodily but spiritually.

The Lord's Supper is the sacrament of sanctification. In the Lord's Supper we remember the past sacrifice of Jesus on the cross providing for our justification which is initial sanctification. In the present moment of the Lord's Supper we receive the grace of God through the Holy Spirit, which is forming Christ in us as our ongoing progressive sanctification. The Lord's Supper is also looking forward to the second coming of Jesus when our entire sanctification is certain. The Lord's Supper is a foretaste of the Kingdom. The kingdom of God and the Christian life of perfection are "already and not yet."³⁵ The kingdom of God is breaking into this present age but is also of the age to come. The Lord's Supper is open to all people not just believers. Since the Lord's Supper is an outward sign of inward grace those seeking Jesus can find faith and grace in coming to the table. The Lord's Supper is the sacrament of sanctification as God's Spirit is working to awaken, convince, convert and transform people into the image of Christ. Through the Sacrament of Communion the imago Dei is being restored.³⁴ Ibid., 215.

The open table of the Wesleyan holiness tradition reflects the invitation of Jesus to all people to receive salvation. The universal invitation to salvation is also offered to all people in the invitation to the Lord's Supper. Some churches and traditions exclude people from the Eucharist and others are cautious in their invitation qualifying it to believers. The Eucharist is

offered in a universal invitation to all sinners who would receive his grace, prevenient, justifying, sanctifying grace. I find myself saying the words of the Church of the Nazarene in the invitation to the Lord's Supper but I do agree with Wesley that the Lord's Supper is offered through a universal invitation to all without qualification.

In the story of Nicodemus coming to Jesus, Jesus talks to Nicodemus about being "... born of water and the Spirit" (John 3:5). Wesley understood Jesus to mean that the water was the outward sign of the inward working of the Holy Spirit. Staples states, "Christian baptism is only possible after the Pentecost outpouring of the Spirit."³⁶ John the Baptist testified that one would come after him who would baptize with water and fire. Baptism represents initiation into the Christian faith and symbolizes an identity with Jesus in his death and resurrection. The mode of immersion best illustrates the death as one goes under the water and resurrection with the rising up from the water. Other modes of baptism are accepted such as sprinkling and pouring. Through the sacrament of baptism the Christian is receiving God's grace and Holy Spirit and being made a part of the mystical body of Christ.

Rob Staples offers some practical suggestions for helping people to engage with God's grace in the sacraments. The symbols of baptism should not be confused with the symbols of infant dedication. The Pastor is wise to avoid the use of water in any way when conducting an infant dedication. Infant baptism is best offered when the parents are committed to raising the child in the Christian faith. Concerning rebaptism, Staples suggested it should not be done

except with great caution and wisdom on behalf of the Pastor. For example, there may be people who were baptized as infants and slipped away from the Christian faith. As a matter of confession, recommitment and testimony some may deeply desire to be baptized. The pastor may discern that under certain circumstances rebaptism offers people an assurance of God's forgiveness and grace.

Rob Staples offers some suggestions on the practice of the Lord's Supper. I really like the discussion of the symbolism of people walking to the Lord's Table to receive the elements as a sign of accepting the Lord's invitation to his table. In our church, the Pastoral staff and the ushers help to serve people in the pew. This is done due to the number of handicapped people we have in the church. The handicapped people are more comfortable and feel less conspicuous remaining in their seats to be served so we serve everyone. I felt affirmed by the other suggestions that I employ of celebrating the Lord's Supper in conjunction with reading and preaching God's Word. I always pray a prayer of celebration and thanksgiving and we affirm our faith with either the Apostles' Creed or the Nicene Creed. We celebrate the Lord's Supper in our main service on the first Sunday of each month and on special occasions such as Christmas Eve and Ash Wednesday.

Outward Sign and Inward Grace is an excellent comprehensive resource for Pastors on the Wesleyan view of the sacraments. Rob Staples helps to lift up an awareness of the sacred. People are seeking meaning in their life and Wesleyan spirituality offers a biblical nurturing of God's grace in and through the journey. Rob Staples has succeeded in achieving his goal and

purpose in this book by helping a fellow Christian to better appreciate the sacraments.

The PSDL understands the importance of the sacraments in the life of the church. The employment of the sacraments provides a means of spiritual formation for the people of the church. The PSDL models for the congregation the sacredness of the sacraments. The Pastor receives God's grace through the sacraments along with the people of the congregation. The sacrament of communion nurtures the Pastor and the congregation together.

Self-Differentiation as a Response to "Difficult People" Applying Aspects of Wesleyan Spiritual Practices

Difficult people within the church family present a challenge to the pastor. Extra grace is required in dealing with difficult people. God's grace equips the pastor to be non-reactive when confronted by difficult people. A well-differentiated pastor will respond to difficult people in a non-anxious manner being aware of the projection process, detached from the emotional energy and still being connected by hearing the person.

³⁷ Lloyd. G. Rediger, *Clergy Killers: Guidance for Pastors and Congregations Under Attack*, (Louisville: Westminster John Knox, 1997), 13.

The extreme of the spectrum of difficult people can be described as, "clergy killers." G. Lloyd Rediger describes a growing phenomenon in our culture of congregations abusing pastors. In a study, Rediger found that 25% of pastors have been abused.³⁷ Abuse of pastors is a

symptom of an unhealthy church. "Only a sick or dying church batters its pastors. The tribe

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that kills its shaman loses its soul." Entitlement thinking pervades our culture and contaminates the church. The business model of running a church leads to treating the pastor as a commodity. Questioning authority has been a growing characteristic of our culture. The church has lost its traditional identity. The pastor becomes the lightning rod for feelings and conflict and anxiety.

A healthy church will interact with the pastor in a constructive and positive format for affecting positive change. The PSDL can facilitate this process by demonstrating and implementing positive communications with the church leadership. When the pastor is healthy and the church leadership is healthy both can then deal with difficult people and clergy killers in a non-anxious and non-reactive manner. Healthy churches develop a positive proactive plan that can be implemented so that the difficult person is heard and at the same time the church and pastor are protected from abuse.

Boers, in his book, *Never Call Them Jerks*, asserts that pastors and church leaders need to resist the temptation in the midst of frustration to simply call difficult people jerks. Difficult people often show symptoms of dysfunction related to unresolved family issues. The behavior of difficult people is often projections. Dealing with difficult people remains challenging work for a pastor.

Through the process of this research study, I have grown towards increasing self-differentiation. However dealing with difficult people in healthy ways is on the cutting edge of my pastoral work. I have explored personally, in supervised groups and in therapy my family of origin to discover what might be some anxiety and stress triggers for me as I deal with difficult people. One self-revelation I can disclose here is that I desire to be liked by people. Sometimes I interpret bad behavior from difficult people as a form of rejection. As I seek to grow towards greater self-differentiation I am considering healthy ways to interpret bad behavior and healthy ways to tolerate rejection. I have learned that self-differentiation means taking responsibility for my own happiness and contentment and that it does not depend on others. The PSDL holds the tension of being non-reactive to difficult people.

³⁹ Arthur Boers, *Never Call Them Jerks: Healthy Responses to Difficult Behavior*, (Herndon, VA: The Alban Institute, 1999), 18.

The PSDL encourages spiritual transformation for the church family and at the same time recognizes that difficult people may seek to sabotage the process. The PSDL sets the standard for the church for dealing with difficult issues with the highest level of spiritual maturity. "Religious institutions are the worst offenders at encouraging immaturity and irresponsibility. Passive aggressive members hold the whole system hostage."³⁹ Boers suggests several factors contributing to difficult behavior: accomplices, passive responses, ritual and social constraints, the price of togetherness, interior stakes, external stakes, religious language, pressure of high goals, status quo, abuse of power, excluding people, hazards of small churches, pastoral ghosts. Conrad Weiser, a pastoral psychologist, warns pastors that "Religious systems attract

dysfunctional persons."⁴⁰ The compassionate pastor desires to minister to all people living life along the broad spectrum from health and happiness to those who live in crisis and chaos.

Part of my ongoing education is the goal to be as fully functional as I can be. Thomas Merton beautifully describes the paradox of life long learning, "As long as we are on earth, the love that unites us will bring us suffering by our very contact with one another, because this love is the resetting of a Body of broken bones." Boer makes the point that brokenness is a reality. The PSDL offers empathy to those who are broken while maintaining a holy detachment.

Boers emphasizes that family systems theory offers help towards dealing with difficult people in churches. Churches are emotional units functioning as a system and so there are multiple causes for difficult behaviors. Boers makes an important point that "clergy need to understand that "difficult behavior" symptoms may not in fact be directly resolvable or even manageable. Therefore family systems thinking generally recommends working with a system as a whole rather than trying to change dysfunctional parts." As clergy seek to deal with difficult people their own frustration level can be managed by understanding that using self-differentiation, as a strategy for change and transformation is a long but healthy process.

Friedman suggests that the self-differentiating pastor will be playful with the congregation. Playfulness can diffuse the stress and anxiety of some difficult situations.

Seriousness presents a paradox in that responsibility is serious but seriousness can become toxic. The antidote to seriousness is playfulness. Playfulness has to do with recognizing the content and context of the serious situation or issue and at the same time introduce a healthy perspective that places the issue in a relative context with life. The nature of religious traditions often seems overwhelming with seriousness. The PSDL will introduce playfulness as a means of reducing stress and anxiety in the congregational family system.

Self-Differentiation and the Dark Side of Leadership

Effective leaders are self-aware of strengths and weaknesses. The PSDL works to be self-aware of personal dysfunction. McIntosh and Rima discuss the paradox of personal dysfunction. "The personal characteristics that drive individuals to succeed and lead often have a dark side that can cripple and cause significant failure."⁴⁴ Carl Jung's concept of "shadow" parallels the dark side. The dark side seems to hold provocative power over humans. Literature and theater often tells the story of good in battle with evil such as the classic "Star Wars" in which Anakin Skywalker is seduced by the dark side. Self-differentiation means being in touch with the power of one's own dark side in order to harness its power for good.

⁴⁴ Gary L. McIntosh and Samuel D. Rima, Sr., *Overcoming the Dark Side of Leadership: The Paradox of Personal Dysfunction*, (Grand Rapids, Michigan: Baker Books, 1997), 14.

The PSDL will practice progressive self-knowledge. McIntosh and Rima describe how the concept of progressive self-knowledge informs self-differentiation. Each person lives in a stream of self-knowledge informing of both the dark side and of being well-differentiated.

Spiritual disciplines provide tools for informing self-knowledge. McIntosh and Rima suggest, "Spiritual disciplines and tools will provide a constant stream of information about ourselves that

we can use in an effort to understand ourselves and overcome our dark side rather than passively being controlled by it."⁴⁵ Scripture knowledge and devotional reading informs us of our spiritual condition. Personal retreats nurture the stream of self-knowledge. The practice of journaling involves putting one's thoughts and life process on paper. Tools such as personality inventories and profiles help clergy to gain personal knowledge. Other tools include professional counseling and therapy as well as being part of support groups. For the past eleven years I have been part of a clergy support group offered by the local Pastoral Counseling Agency.

Pastors and leaders need to clarify fears, motives, insecurities and other emotions that lurk beneath the surface of public persona. Engaging in spiritual disciplines can help clergy to nurture the stream of self-knowledge. Denominational resources are often inadequate in helping clergy to dealing with the issues of the dark side. Personal and confidential therapy and support groups can help clergy to be accountable and responsible to their call.

Self-Differentiation and the Lost Art of Christian Conferencing

The spiritual discipline of Christian conferencing can provide pastors with a forum to test

thoughts and personal perceptions. Isolation is a danger for Pastors who tend to work independently and alone often times in a church building with few or none other people around. *The Conversation Matters*, promotes the importance of Christian Conferencing, and written by two Methodists, Don Saliers, a sacramental Methodist, concerned with worship as a primary theological act, and Henry Knight, a Wesleyan evangelical, concerned with evangelical theology. The theological difference between the two authors is significant towards modeling their purpose in the book of presenting the importance of Christian Conferencing as a means of grace. John Wesley implemented Christian Conferencing in 1744, to provide a forum for ministers to discuss what to teach, how to teach and what to do. The authors propose that Christian Conferencing matters and how we engage in conversation ought to reveal the fruit of the Spirit.

The Conversation Matters is presented in two parts: What to Teach and How to Teach. What to Teach focuses on doctrine and its role in Wesleyan theology. How to Teach focuses on Civility: Speaking and Seeking the Truth in Love. The authors propose a re-discovery of Christian Conferencing in the church locally and universally. Christian Conferencing as a means of grace is a lost art perhaps because the rules of engagement are difficult and require spiritual discipline. The American culture suffers from a bi-polar fanaticism. Our two political parties seem to be irrationally emotional beyond the reason of the issues at hand. Technology seems governed by the physics of electronics with an "off or "on" mode. Anxiety over worldwide terrorism has affected our way of life with such disturbing impositions as airport security. The church needs to be an effective model for our culture of civility in conversations over any issues

from theology to politics.

⁴⁶ Henry H. Knight III and Don E. Saliers, *The Conversation Matters: Why United Methodists Should Talk With One Another*, (Nashville: Abingdon Press, 1999), 73.

The authors discuss the importance of civility towards facilitating a meaningful conversation. The United Methodist Church adopted ten guidelines for civility.⁴⁶ The Church of the Nazarene in its bi-monthly journal, *Holiness Today*, published an article, "A Covenant of Kindness" (see appendix) addressing the importance of civility. The Board of General

Superintendents proposed a covenant of kindness with ten points. Point nine affirms the need for civility in conversations, "We pledge to God and to each other that we will lead by example in a time where civil discourse seems to have broken down. We will model a better way of treating each other in our faith communities, even across religious and political lines. We strive to create safe congregations that are sacred spaces for common prayer and community discussion as we come together to seek God's will for our future together."⁴⁷ The complex social issues of our culture beg the need for deeper listening conducive to meaningful theological debate.

Christian Conferencing is an important way for Christians to discuss doctrine and doctrinal issues. Scripture is the primary source of Christian teaching and yet it contains tensions and contradictions that are interpreted by different people in different ways for various reasons. "A key to all theological interpretation of doctrine is this: The church's practices and claims are

bound together."⁴⁸ Doctrine has developed over the history of the church and through the work of the historical councils. Doctrine functions to give the church purpose, identity, foundation for interpretation and towards understanding itself in context with the culture. John Wesley added that doctrine provides a crucial pastoral role.

⁴⁷ Board of General Superintendents, Church of the Nazarene. "A Covenant of Kindness: Come Let Us Reason Together." *Holiness Today* 12, no. 6 (November/December, 2010): 6-7.

⁴⁸ Henry H. Knight III, and Don E. Saliers, *The Conversation Matters: Why United Methodists Should Talk With One Another*, (Nashville: Abingdon Press, 1999), 26.

The PSDL contributes to Christian Conferencing by being an active participant in this spiritual discipline. Also the PSDL receives grace through the practice of Christian Conferencing. For the PSDL, the importance of Christian Conferencing cannot be overstated.

The importance of Christian Conferencing includes accountability to other clergy within the practice of conferencing. Other important benefits of conferencing include fellowship, affirmation of ministry experiences, strategizing for mission, and understanding relationship dynamics. The frequency of conferencing can be challenging in our hectic culture but the spiritual benefits for the PSDL that are fostered from Christian Conferencing prove worthy of its time investment. A reasonable frequency for Christian Conferencing would be a monthly meeting consisting of an opening prayer time followed by a focused discussion on a topic or doctrine. The reason prayer time is first on the agenda is to place prayer in its proper priority. In addition to monthly meetings for clergy quarterly twenty-four prayer retreats can offer clergy a respite away

from the world in order to refocus and renew. The format of the twenty-four prayer retreats would include a variety of the works of piety, the Lord's Supper, and Christian Conferencing. The PSDL can experience self-differentiation in the context of Christian Conferencing. The actual practice of retreat from the ministry context is a healthy practice of differentiating from the church family without actual cutoff. In the context of Christian Conferencing, the PSDL finds a spiritual freedom to hear from God and to better experience spiritual discernment.

Spiritual discernment of God's will is shaped by doctrine. The church must be open to the Holy Spirit and to the Word of God in order to receive fresh insights of relating to cultural context. Over the course of history, the church has abused its power seeking to protect doctrine but actually damaging itself and destroying people. "John Wesley desired charitable convergence on the essentials."⁴⁹ Wesley hoped for doctrine and experience to be connected and for scripture and tradition to be honored and refreshed. Christian Conferencing requires a faithful mutual respect flowing from the grace of God.

John Wesley places love as the center of all means of grace. Christian Conferencing requires the holy affection of love to permeate the interpersonal discourse. A heart formed by love for God and for neighbor shapes emotional and intellectual maturity. Effective Christian Conferencing will be characterized by: respect for others through active listening; building trust through intentional understanding; connecting prayer and caring with our listening; being aware of our own prejudices. Humor can be a tool to diffuse tension and to correct within our self a

tendency to be too serious. The tone and style of our voice significantly impacts our presentation. The practical application of the fruit of the Spirit in Christian Conferencing helps to focus conversation with the heart of Jesus.

A 17th century Lutheran, Rupertus Meldenius said, "In essentials unity, in non-essentials liberty, in all things charity." John Wesley worked towards modeling a catholic spirit with evangelical passion. Tolerance for the opinion and words of others means a respect for them as persons at the same time reserving the right to accept or reject doctrine as measured by one's own belief and value system. "Our pursuit of righteousness must always be by righteous means."⁵⁰ Christian Conferencing is how doctrine evolved in the historical church through the councils of theologians who gathered. The doctrine of Christology was formed throughout the centuries by church councils including the Councils of Nicea and of Chalcedon. Our faith is based on the love of God and our love for neighbor. How we engage in conversation testifies

more to our spiritual condition of heart than the logic and reason of our arguments. Our demonstration of love for one another is more important than the issues and beliefs being expressed.

As part of my final project for the Doctor of Ministry degree, I planned an educational clergy retreat, as a mode of Christian Conferencing, for the pastors of the New England District Church of the Nazarene. The retreat focused on self-care for pastors through the practice of the Wesleyan spiritual disciplines. In the evening service, I used the Wesley Covenant Service with

Communion followed by an interactive, guided discussion of the importance of the means of grace in our life and in the life of the church. The practice of Christian Conferencing was intentionally practiced.

Specifically, the PSDL can receive spiritual nurture through the practice of Christian Conferencing at several levels. On the local level there may be opportunities for pastors to be part of a clergy support group hosted by a local pastoral counselor. In this setting, clergy are able to share and discuss church issues and receive help and nurture. On the district or denominational zone level, there may be opportunities for clergy to join together in monthly meetings for discussions on theology and church issues. One such setting might be a twenty-four hour prayer retreat that allows time for the clergy to interact and fellowship. On the denominational level or the general universal level, there may be large gatherings of clergy where doctrinal issues are discussed. Such conferences may be thematic around theological issues or organizational issues concerning a denominational direction. The PSDL will avail

himself/herself of such opportunities for Christian Conferencing towards nurturing greater differentiation and spiritual growth.

The Pastor As Evangelist, The Wesleyan Way of Sharing Faith

Knight and Powe, in their book, *Transforming Evangelism*, presented evangelism within the context of Wesleyan Theology. *Transforming Evangelism* offers all Christians today and

specifically for the Wesleyan Christian, a valuable resource for relational evangelism. The message of the book is that practical evangelism today must be a transformed model of previous forms of evangelism. Not to say that the Wesleyan way of sharing faith has changed but that those who are Wesleyan ought to understand the Wesleyan way of sharing faith. Other models of evangelism have been adopted by Wesleyan based churches and the people of those churches need to embrace the Wesleyan model of evangelism. Wesleyan theology is all about love and so too "... evangelism is all about love: God's love for us in Jesus, our love for our neighbor and the invitation to receive and grow in a new life that is characterized by love."⁵¹ John Wesley modeled evangelism that welcomed people, nurtured spiritual growth and appealed to both the heart and the mind.

⁵¹ Henry H. Knight III and F. Douglas Powe, Jr., *Transforming Evangelism, The Wesleyan Way of Sharing Faith*, (Nashville, TN: Discipleship Resources, 2010), 9.

The PSDL understands, teaches and models the Wesleyan way of evangelism. As pastors seeking to grow a vibrant church, our primary goal of evangelism may look like an effort to build up the Sunday Morning attendance. However, our primary goal ought to be to teach the biblical

meaning of salvation. The Wesleyan way of evangelism seeks to bring people into a life changing relationship with Jesus Christ and to nurture that relationship with and application of the means of grace. The PSDL promotes and motivates the use of spiritual disciplines towards ongoing spiritual growth towards an understanding and embracing of entire sanctification.

John Wesley described "true religion" or "salvation" with five affirmations. First the invitation to salvation is a universal invitation in that it is offered to everyone based on the universal love of God. Second, everyone needs salvation. Third, everyone can receive the gift of forgiveness through faith. Fourthly, salvation is new life described as regeneration. Fifthly, salvation produces happiness and peace and joy through the Holy Spirit. John Wesley affirms that salvation is not gained through a set of duties or good works that lead to a heavenly reward. Further salvation is not a gift that leaves a person unchanged. Salvation is the gift of new life that is applied and lived out in daily life.

John Wesley sees evangelism as a life-transforming gift. "Evangelism in the Wesleyan tradition can be defined as our sharing and inviting others to experience the good news that God loves us and invites us into a transforming relationship through which we are forgiven, receive new life and are restored to the image of God, which is love."⁵² The goal of Wesleyan evangelism is new life. The new life results in bearing the fruit of the Holy Spirit, love, joy, peace, patience, kindness, faith and hope.

Other models of evangelism might focus on imparting information or pushing for a decision to accept Jesus. John Wesley rarely used the word conversion but rather spoke of justification and new birth. For Wesley salvation was a journey of sanctification, an experience that was both instantaneous and gradual. Wesley viewed salvation as a transformation from initial sanctification to growing in grace to entire sanctification onward to glorification.

Conversion was an experience of the work of God through the power of the Holy Spirit.

Wesley promoted three general rules: do no harm by avoiding evil in every kind, do all the good one can using the works of mercy, and participate in the ordinances of God such as worship, ministry of the Word, Sacrament of Communion, prayer and other works of piety. Busy schedules interfere with daily personal devotionals. The spiritual disciplines require intentional planning. Evangelism for Wesley included the involvement of daily spiritual disciplines and group meetings.

According to George Hunter, the Wesleyan model of formation describes six stages for people who adopted Christianity. First people become aware of Christianity and the people of a church family. Secondly people see the relevance of Christianity. Thirdly, people show an active interest in worship and the scriptures. Fourthly people enter a trial phase of adjusting their life to Christianity. Fifthly, people adopt the faith, are publicly baptized and then accepted into church membership. Sixthly, people's faith is reinforced through the spiritual disciplines. The result of the first six stages is the seventh stage of sharing faith. Placing baptism within the process of formation lessens the problem of people being baptized and failing to live the Christian life in heart and life. "Scott Jones defines evangelism as that set of loving, intentional activities governed by the goal of initiating people into the Christian discipleship in response to the reign of God." Evangelism in the Wesleyan tradition cannot be divorced from the process of spiritual formation.

The challenge of evangelism is to balance invitation and sustaining members in the process of formation. A Christian community has the responsibility of keeping the fire burning so that the love of Christ continues to be lived out by people who have been and are being transformed. John Wesley once said, "There is no holiness but social holiness."⁵⁴ For Wesley, being renewed in the image of God was a living testimony and witness to the world. Evangelism happens when Christians live out the love of Jesus and invites others to experience God's love. Being evangelistic within the Wesleyan tradition means being true to scriptural holiness while being relevant to the culture. A key word for John Wesley is relational. Christianity, holiness and evangelism are all relational as all three develop in the context of relationships with God and with our neighbor. Prayer and testimony services help people to share their experiences with God and with each other. In sharing with each other in our church family we can gain the confidence to share our faith in the world.

Evangelism is concerned with the urgency of salvation and the eternal destiny of souls. John Wesley and his movement were concerned with the eternal destiny of souls. John Wesley made a distinction between the decision and that salvation was the work of God. John Wesley helps us with the theory and practice of evangelism.

Wesley understood the *imago Dei* in three parts: natural, political and moral. The moral image is corrupted by the fall and the political and natural images are distorted by the fall. The work of Jesus Christ is the restoration of *imago Dei*. The transforming power of the Holy Spirit enables the process of transformation to take place with a person. Salvation is by grace alone and

it is God's work. For Wesley, grace enables a human response to God's initiatives. Evangelism does not bring Christ to people but rather invites people to hear of the good news of salvation in Christ. For Wesley, a Christian is someone who has been born again and in whom the restoration of imago Dei has begun.

George Hunter would like to see a rediscovery of the Celtic style of evangelism that emphasizes conversion through communal participation. Evangelism ought to lead to participation in the means of grace. For Wesley, true religion in very essence is nothing short of holy tempers. A holy life is the result of a holy heart. The participation in the means of grace and spiritual disciplines enables us to grow in the knowledge and love of God. As we come to know God and his love for us our affections and our Christian life are shaped and transformed by his Holy Spirit. The Holy Spirit shapes us towards Christian Perfection. Christian Perfection is the love of God being formed in us. Evangelism at its best is Christian Perfection lived out in Christian community impacting neighbors with God's love. The PSDL has a heart formed by God's love and expresses God's love to neighbors through intentional evangelism.

**"The Transformation of the Human Heart:
The Place of Conversion in Wesleyan
Theology"**

The transformation of the human heart is both conversion and the process of salvation. For Wesley, salvation was both instantaneous and gradual. The rediscovery of the Wesleyan model of formation helps to diminish the idea of conversion. Wesley's own experience at Aldersgate is

not conversion but rather assurance of salvation. The PSDL has the assurance of salvation and is intentional about the spiritual practices of the journey of salvation.

For Wesley conversion was not salvation. Salvation for Wesley was a much wider experience of regeneration and new life. Wesley preferred the words of repentance and sanctification and seldom used the word conversion. Justification for Wesley was a transformative gift from God. Wesley did not view conversion as the human decision to believe. Conversion is an act of God that is transformative in its effects. Salvation shows fruit of conversion as Christ is formed in a person. The goal of conversion for Wesley is holiness or Christian Perfection. Salvation reflects the transformative act of God in a person. Wesley notes "justification implies a relative change in our relationship with God while the new birth is a real change transforming our hearts."

Conversion is an encounter with God's love that lays a foundation enabling growth in the Christian life. Both conversion and Christian perfection are acts of God that come to those who are seeking them. Conversion and Christian perfection are retained for those who continue to grow in grace daily. The gradual work of salvation before and after conversion consists of an ongoing relationship with God. Paul the Apostle writes, "... continue to work out your salvation with fear and trembling" (Philippians 2:12). It is God who works in me with his grace to will and act according to His good purpose. I thank God for the assurance of salvation and his continued flow of grace to me. My personal life verse is "... continue to grow in grace and knowledge of Jesus Christ" (2 Peter 3:18).

The PSDL and The Traits of a Healthy Church

The purpose of this paper is not to exhaustively study all the traits of a healthy church but rather to explore the importance of self-differentiation as a factor contributing towards a healthy church. Richardson effectively applies Bowen Family System Theory to the church. The PSDL analyzes issues in the church with objectivity. Richardson suggests, "The emotional maturity of differentiation allows us to think things through for ourselves and to act more efficiently in relationships to others in the congregational system."⁵⁵ As a pastor seeks to grow into a higher level of differentiation, he or she will experience clarity in thinking through issues with a freedom from anxiety surrounding those issues. Richardson affirms, "A higher level of differentiation means a person has the ability to think clearly."⁵⁶ A pastor seeking a higher level of differentiation will demonstrate to church leaders and to the people of the congregation a form of functioning together in relationship that offers the potential for flexibility in the decision making process.

⁵⁵ Ronald W. Richardson, *Creating a Healthier Church: Family Systems Theory, Leadership, and Congregational Life*, (Minneapolis: Fortress Press, 1996), 81.

The leaders and the people of the congregation will learn from the pastor the meaning and the mode of functioning from a higher level of differentiation. Richardson states, "The higher the average level of differentiation of the membership of the church, the more

competently it will adapt to the needs of the present circumstances, and the greater flexibility it will show when accomplishing its goals and living out its Christian principles within the circumstances presented to it."⁵⁷ The higher the self-differentiation of the church body the higher the flexibility of coping skills and survival in times of crisis. People of a healthy faith community will be seeking spiritual transformation through the process of self-differentiation. The evidence of the people of a faith community practicing self-differentiation will be in their responses and modes of reactions to each other and to stressful events. A non-anxious reaction to a church crisis demonstrates some degree of healthy engagement of the people in the process of self-differentiation. The mission and vision of a congregation can be effectively lived out in the world when both pastor and people are seeking a higher level of self-differentiation.

Traits of a Pastor as a Self-Differentiated Leader

The importance of the PSDL consists in several general applications. First as the cultural changes affect the church the anxiety level rises within the local church context. Second, this anxiety level causes relationship problems of people within the local church context. Thirdly, the reaction to anxiety can be either negative by destroying relationships or positive as a fuel for becoming a healthier church. In all three of these applications, the PSDL will either facilitate a positive transformation of spiritual growth or become the victim of dysfunctional behavioral issues within the church context.

The PSDL in the local context is an important perspective for the universal church as it deals with significant cultural changes. Declining church attendance trends and public opinion about the organized church force the church leaders to reassess strategic planning and to revision mission for the church. The once popular church growth models become a secondary strategy as church leaders step back to re-evaluate the meaning of ministry in our current cultural context. As a result, the universal church is rediscovering the meaning and purpose of *missio Dei*. Applying the doctrine of *missio Dei* as a ministry model means being partners with God in His redemptive mission to the world. God as the great missionary sent His Son as a love gift to the world and the Father and the Son send the Holy Spirit as a power gift to the church. The Father, Son and Holy Spirit sent the church into the world to share the light of the gospel message. In local context of the universal Christian Church, the re-discovery of embracing God's love gift re-creates a passionate fire of mission and rediscovering God's power gift re-ignites the confident boldness of sharing God's message. Within this frame of reference, the PSDL becomes a significant agent of change for people of the congregational family.

My personal spiritual journey as a pastor for the past twenty-two years spans service in two churches: Lowell First Church of the Nazarene in Lowell, MA as Associate Pastor for nine years and the Keene Church of the Nazarene in Keene, NH since 1999. The Lowell church nurtured me as one of their own entering ministry as a layperson involved in various ministries within the church including church board, serving as President of the church's day school and as Wednesday Night Adult Bible Study teacher. The experience in Lowell taught me the importance

of a pastor functioning within a church family and engaging the healthy process of differentiating from the family as a pastor. In those days I did not know the term for differentiation but I intrinsically understand the importance of separating from the church family as one of them and becoming a pastor connected to them. This process served, in part, as preparation for becoming the solo pastor in Keene Church of the Nazarene.

As I reflected on pastoral ministry happening around me and observing Pastors who were successful and those who were struggling I came to understand a relationship dynamic at work although I had no name or label for it. A personal epiphany through the study of Family Systems Theory broke into my ministry experience. As I often wondered what is going on around me, Family Systems Theory helped me to understand the dynamics at work. In part, successful pastors engage in a growing experience of self-differentiation. A self-differentiating pastor will be able to remain connected to people without being trapped or manipulated by the system's dynamics happening within the church family system. The PSDL does this by focusing on the issues rather than on the perception and projections of a personal attack. The PSDL avoids entrapment by remaining a non-anxious presence within the triangle. The PSDL offers a model self-differentiation by being a non-anxious presence within the dynamics of the triangle.

The family systems theory names the concept of triangles as a way of understanding the relationship dynamics at work. The PSDL will be aware of the classic triangles within the church family system. Triangles are defined as three people or entities engaged in and connected by

relationships. Triangles are a healthy and natural part of the family system but can become troublesome and dysfunctional. The self-differentiating pastor will be sensitive to the "Pastor-Spouse-Congregation" triangle. The stress and tension of this triangle can be overwhelming. The pastor ought to nurture and love his or her spouse. The self-differentiating pastor works to nurture relationship with their spouse while maintaining a healthy connection with the congregation. The healthy boundary looks like the pastor placing priority on his or her spouse and family over the congregation. Thus avoiding the anxiety of the spouse feeling like they are competing with the church for the pastor's attention.

Other classical triangles include "Pastor-Member-Issue", Pastor-Board Member-Member", and Pastor-Member-Member". The self-differentiating pastor as leader recognizes the possible dynamics at work within these triangles such as projection and transference. The self-differentiating pastor responds to projection from a personal position of recognizing the emotion projected. When a pastor recognizes emotional projection from a board member or irate church member, then the pastor's response can be compassionate rather than defensive.

A self-differentiating pastor will demonstrate healthy personal boundaries with people. Healthy boundaries provide a safe place for ministry to take place. Boundaries will include precautions in place when engaging in Pastoral Counseling. Spouses will know about appointments' beginning and ending times, others will be in the building so that the pastor is not in vulnerable position. The healthy pastor will take precautions when planning for counseling

sessions and meetings of any kind that involve being alone in vulnerable settings.

⁵⁸ Friedman, 23.

The self-differentiating pastor will be aware of the church family system seeking a place of homeostasis. Friedman defines homeostasis as "... the tendency of any set of relationships to strive perpetually, in self-corrective ways, to preserve the organizing principles of its existence."⁵⁸ This concept applies as pastors seek to make changes in the ministries of the church. The "push back" or resistance may flow from the system seeking to maintain homeostasis. Sometimes pastors rush into a new church assignment and begin to make changes that stress the church family system. The self-differentiating pastor as a leader will be sensitive to the dynamic of disturbing homeostasis and will count the cost of doing so. The self-differentiating pastor as a leader will make decisions about changes to the church family system with some degree of risk and understand the potential outcomes. Stressing the church family system with meaningful and prayerful changes can lead towards spiritual growth and transformation.

The triangle suggested by this paper consists of the PSDL, the Triune God, and the people of daily interaction. The PSDL engages the Triune God through the means of grace such as the spiritual disciplines. A goal of interaction between the PSDL and the Triune God is progressive sanctification. A goal of interaction between the PSDL and the people of daily interaction is greater self-differentiation and non-anxious responses. Ultimately, the people of daily interaction will experience the love of the Triune God through the non-anxious presence of

PSDL.

The practice of the Wesleyan spiritual disciplines informs the PSDL. The practice of the spiritual disciplines and their application provides the PSDL with a means to sublimate when the homeostasis of the family system goes out of balance. An important trait of the PSDL is the intentional practice of spiritual disciplines.

Conclusion and Summary

The PSDL understands that God loves him or her and that God calls us to live out His love in our world. Self-differentiation means that the pastor-leader finds healthy ways of staying in touch and connected with the congregation. Self-differentiation means taking responsibility for one's self and staying focused. The PSDL demonstrates God's love to his or her nuclear family as well as to families in the congregation. In this way, entire sanctification is lived out and modeled by the PSDL.

The concept of self-differentiation provides the pastor with a model for leadership within the church family that allows for a healthy self identity while at the same time nurtures appropriate boundaries in relationships that balances detachment and connectedness with people. The PSDL cultivates a healthy environment for the church family to grow and mature spiritually. A well-differentiated pastor motivates by example a proactive and positive presence within the church family that results in lowering the levels of anxiety as the church family faces issues and conflicts. The intentional practice of the Wesleyan spiritual disciplines nurture a pastor's heart

equipping and empowering the pastor-leader towards being a non-anxious presence in the midst of daily ministry.

Our culture and society today is characterized by rapid change, explosive advances in technology, immense secularization, threats of worldwide terrorism and a breakdown of Judeo-Christian values that all contribute towards a heightened level of generalized anxiety. In the context of our culture and society today, the PSDL offers a non-anxious presence creating an atmosphere where the church family can experience a sense of spiritual peace and harmony. The PSDL equips the church family to live productive and fruitful lives by dealing with conflict and anxiety in healthy ways. While church growth is not the strategic purpose of the PSDL, more so than ever before, healthy and consistent church growth is dependent upon the PSDL.

CHAPTER 3

RESEARCH DESIGN: PRESENTING THE PSDL IN A DISTRICT FORUM The Gift

of Self-Differentiation for the Pastor Leader

Introduction

The concept and discovery of self-differentiation for the pastor-leader was presented as a gift. The gift of self-differentiation provides the pastor-leader with a specifically focused frame of reference for ministry. The gift of self-differentiation empowers the Pastor Leader with the emotional space needed to allow others to make the choices they will make, offering them our counsel along the way and stepping back enough to allow for emotional distance (but not absence). The PSDL shows confidence in ourselves, knowing who we are and allowing others to do what they feel they need to do. The key is to find the balance between distance and closeness in the process. The gift of self-differentiation was presented to the district clergy as an aspect of self-care in a twenty-four hour retreat setting.

The Focus and Purpose

The PSDL experiences higher self-differentiation when exposed to awareness and practice of self-differentiation. The PSDL was presented, defined and discussed in an educational retreat context. The concept of self-differentiation was presented as a gift to be discovered by clergy. The awareness and application of self-differentiation helps the clergy to coach parishioners in life journey decisions and at the same time to set healthy boundaries for ministry. In this regard self-differentiation becomes one aspect of a larger focus of self-care for clergy.

Description of the Location and Population of the Study

The clergy of the New England District were invited to a twenty-four hour retreat. A copy of the invitation is included as Appendix A. The clergy of the New England District serve a diverse population of five New England states: New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut. (Maine is its own district of about fifty churches.) The clergy have received training through a variety of ministerial preparation modes. A popular mode of training is the district training school known as the Reynolds Institute. The Reynolds Institute course of study follows the syllabi used by the Nazarene Bible College. A few clergy have received training through the Nazarene Bible College and the Nazarene Theological Seminary. A few district pastors have graduated with the Doctor of Ministry degree from Nazarene Theological Seminary, Boston University and Fuller Theological Seminary.

Windsor Hills Camp and Retreat Center is located on two hundred and nine acres in Windsor, NH. The retreat center has a beautiful spring fed lake, many walking trails and several buildings that host activities, dining and lodging in various degrees of comfort. The Inn at Windsor provides hotel style accommodations with private bathrooms. The Inn at Windsor has the McLean Chapel attached where the retreat sessions were held. The chapel was set up with tables for the retreaters to take notes. The tables were arranged in a semi circle to facilitate discussion and provide visibility to the video projector screen. Both power point and flip charts were used in the presentation. The schedule of the retreat is included as Appendix B.

Research Methodology and Instrumentation

The research method used was the "Pro-Active Research Method" as described by William Myers. "The pro-active research method intentionally engages in qualitative research while pro-actively working towards transformation."⁵⁹ Teaching the concept of self-differentiation to clergy begins the process of transformation as the concept of self-differentiation is applied and practiced.

Each retreat participant was asked to complete two measurement instruments. One measurement instrument was a survey used to measure the practice and frequency of clergy engaged in spiritual disciplines. The Wesleyan Spiritual Disciplines Preferences Survey can be viewed in Appendix C. A variety of Wesleyan spiritual practices were listed and on a scale of frequency the clergy were asked to report their preferences and frequency of use for each spiritual discipline. The second measurement instrument used was an inventory to measure self-differentiation (DSI). The Differentiation of Self Inventory (DSI) can be viewed in Appendix D.

These two surveys were completed on arrival to the retreat in the first session.

⁵⁹ William R. Myers, *Research in Ministry, A Primer for the Doctor of Ministry Program*, (Chicago: Illinois: Exploration Press, 2000), 29.

During the retreat each session began with a Wesley hymn and prayer. In session one, the teaching on self-differentiation was presented using power point and newsprint charts. The

clergy were given a handout booklet containing all the presentation material with blanks to be filled in by the participants. The retreat session overviews and outlines can be viewed in

Appendix F. The curriculum for the educational retreat can be viewed in Appendix G. In session two, Wesleyan spiritual disciplines were explained and discussed. Connections were made between increasing self-differentiation by intentionally engaging in the Wesleyan spiritual disciplines.

⁶⁰ *A Covenant of Kindness: Come Let Us Reason Together*. Board of General Superintendents, Church of the Nazarene. *Holiness Today*, Vol. 12, No. 6, (November/December, 2010); 6-7.

Prior to supper the participants were given a journal article written by Dr. Hal Knight entitled, "Worship and Sanctification." The participants were asked to read this article prior to the evening session. After supper, in the evening session, the participants were led through the Wesley Covenant Service including Wesley hymns and the sacrament of communion. A copy of the John Wesley Covenant Service that was used in session three can be viewed in Appendix J. Following communion, the Wesleyan spiritual practice of Christian Conferencing was presented. Also "rules for civility" in conversation were presented using the "Covenant of Kindness"⁶⁰ prepared by the General Superintendents of the Church of the Nazarene. The Covenant of Kindness can be viewed in Appendix K. The importance of Christian Conferencing for pastors was emphasized. As an example of Christian Conferencing the participants were led through the practice of Christian Conferencing in discussing the article, "Worship and Sanctification." Free time and snacks were available to participants prior to lights out.

In the morning, prior to breakfast, the practice of the spiritual discipline of silence was encouraged. Silence was broken at breakfast. After breakfast session four began with a Wesley hymn and prayer. In session four some case studies involving self-differentiation were discussed. Participants were encouraged to recognize and discuss their own case studies. Four post retreat tasks were requested. The handout describing the four post retreat tasks can be viewed in Appendix H. Each participant was asked to keep a journal recording cases involving the process of self-differentiation. Each week for four weeks, the participants were asked to email a brief journal entry to the presenter to share insights developed from the retreat in recognizing self-differentiation.

The Project In-depth

Each session of the retreat began with a scripture that holds a theme for the session. The scripture connected with a spiritual discipline to be highlighted. Each session had a focus on self-differentiation and builds in development towards connecting self-differentiation with spiritual disciplines. Each session offered practical application of self-differentiation towards self-care for pastors. A Wesley hymn was sung to begin each session.

The retreat invitation and agenda was distributed by email beginning in June 2011 to a selected group of pastors in New England to review it and return any feedback to help clarify the

information. Several pastors responded and their input was considered and incorporated. The District Superintendent included the invitation and agenda in his late summer newsletter to pastors. Again in early fall the retreat invitation and agenda was included in the district newsletter to pastors. The invitation to retreat and the retreat agenda can be viewed in Appendix A and B respectively.

The curriculum for each session was designed with a spiral effect to emphasize and elaborate on the definition of self-differentiation in each session. In addition each session highlighted a spiritual discipline. The intention and goal for this educational retreat was to create a retreat experience while offering information and a learning experience. A complete retreat curriculum is provided as Appendix G.

The final session of application through case studies offered a time of sharing from ministry contexts. Self-differentiation as nurtured through the means of grace provides one aspect of self-care for clergy. Healthy self-differentiation connects to entire sanctification as a practical spiritual application of the means of grace. The PSDL increases self-differentiation through the practice of the spiritual disciplines. The PSDL is a healthier partner with God in His redemptive mission to the world.

Conclusion and Summary

In summary, the educational retreat presentations represented only a portion of the

material reviewed in chapter two. The intention was to teach about self-differentiation towards a goal of increasing self-differentiation in the participants through awareness and practice. The application of Wesleyan spiritual disciplines connected self-differentiation as nurtured through means of grace. Specifically Christian conferencing was presented as a means of grace for clergy through meaningful sharing and Spirit filled conversation.

CHAPTER 4

RESEARCH DATA AND RESULTS THE PSDL: DISCOVERIES AND TRANSFORMATION

Introduction

Twenty-five registrations were received including one student from Gordon Conwell Theological Seminary. Due to an unusual fall nor'easter snowstorm, causing some areas in New England to lose electrical power for over a week, three of the clergy who registered had to cancel. Three participants arrived late, missing the first session. The feedback forms indicated that the three participants, who were late to the retreat, missing the first introductory session, felt lost throughout the remaining fast paced presentations. One participant attended the entire first day of presentations but could not stay the night and missed the second day of activities.

A spirit of support and encouragement by those who attended the retreat created an atmosphere of joy and fun throughout the retreat. The goals of the retreat included offering the

participants spiritual renewal and refreshment through the practice of various spiritual disciplines. The retreat participants embraced the tasks of retreat such as the surveys with interest and energy. The feedback forms reflect a wonderful sense of engagement and interest in the topics. Responses from the feedback forms were collated under each question and attached.

The retreat was well organized and the schedule seemed to be appropriate with six one hour sessions and half hour breaks. During break times, a refreshment table offered apples, oranges, bananas, candy, and fresh perked Dunkin Donut coffee, boiling hot water for tea, apple cider and water. Participants appreciated these snacks. The power point presentations proved appropriate for the one-hour sessions allowing some time for discussion and questions.

Results of using the proactive qualitative model will be presented and summarized. Results of the surveys are presented in a table form with a graph for visual effect. Each participant was asked to take the Differentiation of Self Inventory (DSI) survey in the first session and again in the last session. Each participant was also asked to take a survey measuring the frequency of the Wesleyan spiritual disciplines. The results are presented in table form and graph form to compare the pre and post retreat results. In the final session the post retreat tasks were presented and the participants seemed interested and willing to accommodate this request. Evidence of transformation was evident from the retreat participants' journal entries. The analysis will focus on evidence of applying self-differentiation in the midst of a conflict. Assigning numbers respected confidentiality for each of the responses from participants.

Further some new and renewed appreciation of the Wesleyan spiritual disciplines was expected. Participants were surveyed for a new and renewed application of spiritual disciplines in their own life. In general, a new learned awareness of the PSDL was expected, as well as evidence of applying some family systems theory to relationship dynamics. The presentation and application of family systems theory was limited but there is value in clergy being aware of family systems dynamics. Specifically, the importance of self-differentiation as a concept of family systems theory was conveyed in the educational retreat. A new and renewed commitment to practice the spiritual disciplines, as a form of self-care was anticipated.

Wesleyan Spiritual Disciplines

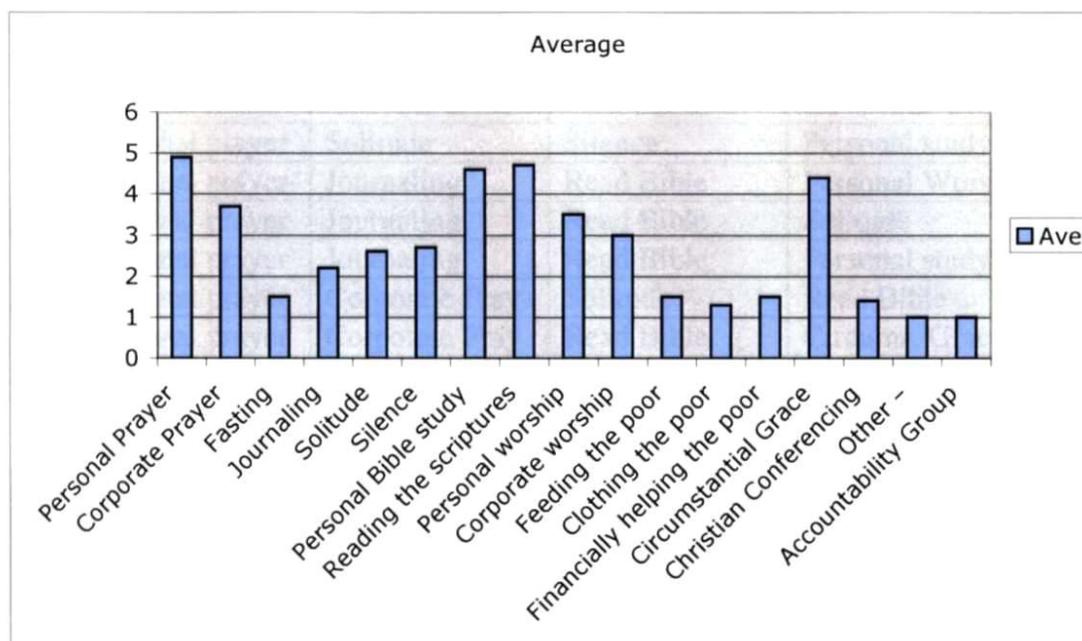
The following graph shows the average frequency of each spiritual discipline. The scale

The first survey taken by the participants measured the frequency of each spiritual discipline. The survey results are grouped by responses of each participant. The scale of frequency ranged from 5 as a high to 1 as a low. The preferences survey was presented and explained. The results from this survey were collated and are presented in the chart below. The numerical value and frequency of each discipline from the survey was tallied. A weighted

average was used to indicate the frequency for the group.

ranged from a high of 5 to a low of 1. The value indicated as average is a weighted average calculated from values indicated in the chart above. One participant indicated spiritual disciplines not listed on the survey: meeting with a spiritual director and being part of an accountability group.

Graph 1 ~ Average Frequency of Spiritual Disciplines



From the survey of spiritual disciplines, personal prayer emerged as the most common spiritual discipline. John Wesley referred to prayer as the grand means of drawing near to God. Nearly all of the participants indicated personal prayer as a top preference. Personal Bible study and Bible reading also emerged as popular spiritual disciplines. Recognizing circumstantial grace was listed as a top spiritual discipline.

The following chart illustrates the top four preferences for each participant. From the survey the top four Spiritual Disciplines (SD) are labeled from SD-1 to SD-4. SD-1 would be the highest preferred spiritual discipline and then each spiritual discipline in respective descending order. (The clergy number does not correlate with other clergy numbers used throughout the retreat. Also please note that the spiritual disciplines survey did not ask the

participant for their names.)

Although silence and solitude are not popular spiritual disciplines among this specific group, they did make it into the top four spiritual disciplines six times. Christian Conferencing and Fasting did not make it into the top four preferences. In fact, throughout the discussion times, Christian Conferencing was unheard of by many of the participants. Christian Conferencing as a spiritual discipline is not highlighted in clergy groups as an intentional means

of grace. Opportunities for Christian Conferencing are not priorities for clergy living in the chaos of our busy world. From the feedback forms presented later in this chapter, the session presenting John Wesley's Covenant Service and Christian Conferencing were indicated as helpful and informative. The retreat setting and the opportunity to focus on and discuss Christian doctrine was renewing and refreshing for the participants.

The small sample of clergy surveyed in this study represents a contrast to the frequency of spiritual disciplines practiced by those who were part of the Wesleyan movement of the 18th century. The low frequency of works of service to the poor indicates the detachment of the middle class from the poor. Middle class people offer their financial resources to social agencies that do care for the poor. Community kitchens, community homeless shelters and clothing thrift stores offer a mode of ministry to the poor that diminishes the need for people to be directly touching the lives of the poor. Many churches partner with community kitchens, shelters and clothing thrift store to offer volunteer help on an occasional basis. A few churches offer specific ministries to the poor as a compassionate ministry center offering hot meals, shelter and clothing.

However, works of service to the poor as a means of grace through the intentional practice as a spiritual discipline does not seem to be highlighted in our churches today.

Differentiation of Self Inventory (DSI)

The following table shows the results of the Differentiation of Self (DSI) survey. Four aspects of self-differentiation are measured; Emotional Reactivity (ER), "I" Position (IP), Emotional Cutoff (EC) and Fusion with Others (FO). The overall DSI is the average of ER, IP,

EC and FO. Emotional reactivity assesses a person's adaptiveness and response to anxiety. "I" position reflects a person's ability to balance individuality and togetherness. Emotional cutoff is defined as the process of separating from the nuclear family. Fusion with others refers to ways people borrow or lend a self to others. The higher the score in each category reflects higher overall DSI. DSI is measuring the level of differentiation with respect to emotional interdependence in relationships and how that interdependence affects individual functioning.⁶¹

⁶¹ Kerr and Bowen, *Family Evaluation*, 89.

Each participant took this survey twice, once in session one and then again in the last session. To protect confidentiality, in place of clergy names, a number was assigned to each participant. The designation of "a" indicates the initial results and the indication of "b" represents the final results for each participant. (Clergy number 20 needed to leave the retreat prior to the last session and so the second set of scores is missing.) Following the table of data, graphs showing the results for each participant are presented. Score values range from one to six and the

average values were calculated to two decimal places and then rounded off to one decimal place.

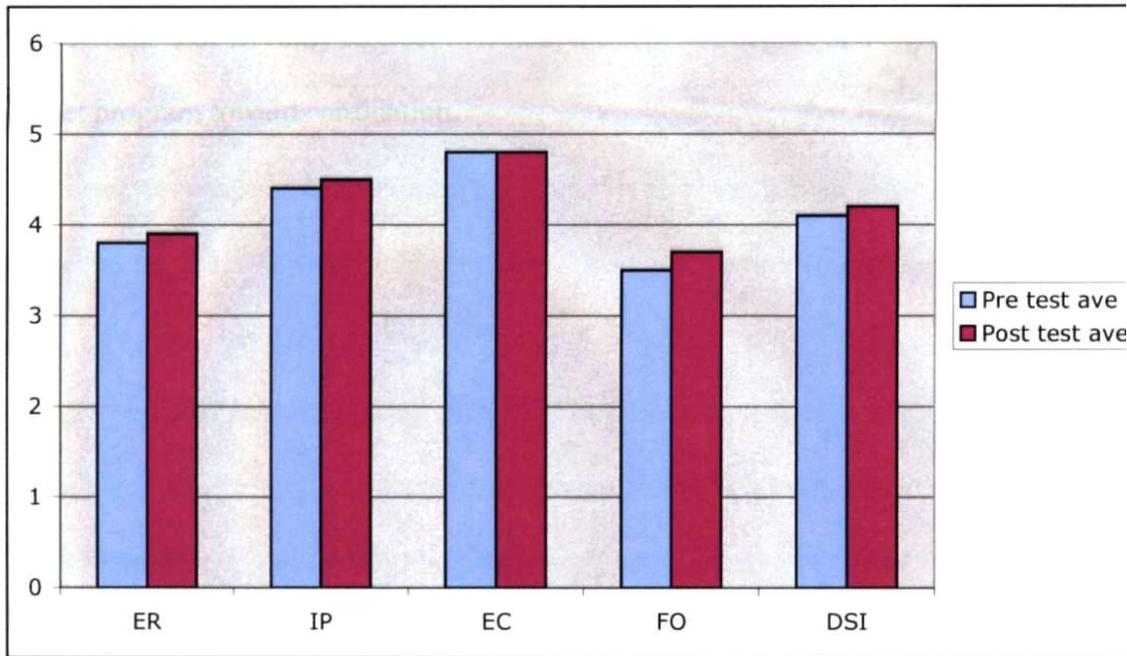
<i>J_o</i>	<i>J.D</i>	<i>J.O</i>	<i>C 1 3.1</i>	<i>3 Q</i>	<i>3 8 J.o</i>
5b	3.6	4.5	5.4	3.8	4.3
6a	3.7	4.2	4.0	3.9	4.0
6b	4.4	4.4	3.9	3.6	4.1
7a	4.6	4.5	5.4	4.8	4.8
7b	5.0	4.5	5.7	4.7	5.0
8a	3.4	4.6	4.2	4.2	4.1
8b	3.9	3.8	4.3	4.3	4.1

9a	3.0	4.3	5.6	1.7	3.7
9b	3.2	4.5	5.4	1.9	3.8
10a	3.6	4.4	5.1	3.9	4.3
10b	3.5	3.5	4.8	3.7	3.9
11a	3.8	4.5	4.6	3.9	4.2
11b	3.6	4.5	4.3	2.8	3.8
12a	5.9	5.5	5.5	3.8	5.2
12b	5.5	5.5	5.8	5.1	5.4
13a	2.7	4.1	3.3	3.1	3.3
13b	3.5	4.5	4.1	3.0	3.8
14a	3.4	3.5	4.6	3.4	3.7
14b	3.1	4.1	4.6	3.7	3.9
15a	4.7	3.8	5.6	3.9	4.5
15b	5.0	4.6	5.4	4.3	4.8
16a	3.8	3.9	5.3	3.9	4.2
16b	4.1	3.8	5.0	3.7	4.2
17a	4.2	4.6	4.5	3.1	4.1
17b	4.3	4.5	3.5	4.0	4.1
18a	3.6	4.3	3.3	3.4	3.7
18b	3.3	3.9	3.1	3.7	3.5
19a	3.8	5.0	5.3	3.9	4.5
19b	4.3	5.6	5.2	4.2	4.8
20a	4.4	4.4	5.2	2.6	4.2
20b					
21a	4.5	4.8	4.8	4.7	4.7
21b	4.4	4.5	4.9	4.2	4.5
Pre test ave	3.8	4.4	4.8	3.5	4.1
Post test ave	3.9	4.5	4.8	3.7	4.2
Pre test std	0.79	0.47	0.67	0.75	0.48
dev					
Post test std dev	0.80	0.53	0.71	0.72	0.50

Comparing Pre and Post Scores ~ Differentiation of Self Inventory (DSI)

Scores range from 1 to 6. Higher scores on all scales reflect greater differentiation of self. Comparing the averages of each subsection of Emotional Reactivity (ER), "I" Position (IP), Emotional Cutoff (EC) and Fusion with Others (FO) and for the overall value of DSI, indicate an increase of self-differentiation from pre test to post test. Although the increase in the averages is

statistically small we can still conclude that the effect of the retreat was successful in accomplishing the goal of increasing awareness of and nurturing the possibility of higher degrees of self-differentiation.



Elizabeth A. Skowron and Myrna L. Friedlander, "The Differentiation of Self Inventory: Development and Initial Validation", *Journal of Counseling Psychology* 45, no. 3 (1998): 235-246.

Specifically twelve participants had increasing DSI scores. Four participants had the same DSI pre and post scores. Four participants had DSI decreasing scores. One participant was unable to take the post test. The following table compares the study of this project, (Clergy Study) with the two studies (Study 2 and Study 3) reported in a journal article by Skowron and Friedlander. In reporting their results, Skowron and Friedlander described the results of their two

studies as "highly similar."⁶² Their sample population represented a group of faculty, staff and spouses of a large university. In comparison, the results of the clergy group representing this project are slightly higher than the results of the Skowron and Friedlander studies. Speculation about this result includes the examination of the individual test scores highlighted in the graphs that follow. The clergy group includes eighteen men and three women. Only one participant in the clergy group represented other than the white Anglo ethnic group. Education levels of the clergy range from a certificate program of the district education program to a seminary education. Two clergy of the group hold Doctor of Ministry degrees, seven clergy hold a Masters of Divinity degree, four hold a Bachelors degree and eight are working in the district program towards ordination.

Scale	Study 2 (n= 169)		Study 3 (n = 127)		Clergy (n = 20)	
	mean	std dev	mean	std dev	mean	std dev
ER	3.35	0.90	3.37	0.88	3.9	0.80
IP	4.01	0.83	4.08	0.85	4.5	0.53
EC	4.34	0.87	4.53	0.79	4.8	0.71
FO	2.97	0.88	2.92	0.85	3.7	0.72
DSI	3.73	0.58	3.74	0.60	4.2	0.50

Skowron and Friedlander affirm, "Differentiation of self refers to the ability to experience intimacy with and independence from others."⁶³ Greater differentiation allows people to experience strong affect when circumstances dictate and to operate equally well on both emotional and rational levels. Poorly differentiated people tend to be more emotionally reactive and when overwhelmed by emotion tend to engage in fusion or emotional cutoff. For clergy, each subsection of Emotional Reactivity (ER), "I" Position (IP), Emotional Cutoff (EC) and Fusion with Others (FO) and the overall value of DSI, represent values of differentiation of self in the context of multiple family systems. Higher scores for the clergy group may represent a self-imposed expectation that clergy ought to function with higher levels of self-differentiation. Also it is possible that some training for clergy, both in the formal classroom and in workshops and seminars, dealt with self-differentiation using other strategic terms.

Clergy with higher levels of self-differentiation can maintain a healthier sense of self within the complex family systems of the congregation. Chronic anxiety in the clergy family of origin may parallel levels of low self-differentiation. Emotional Reactivity (ER) for the clergy significantly affects their ability to be a non-anxious presence in the midst of a church crisis.

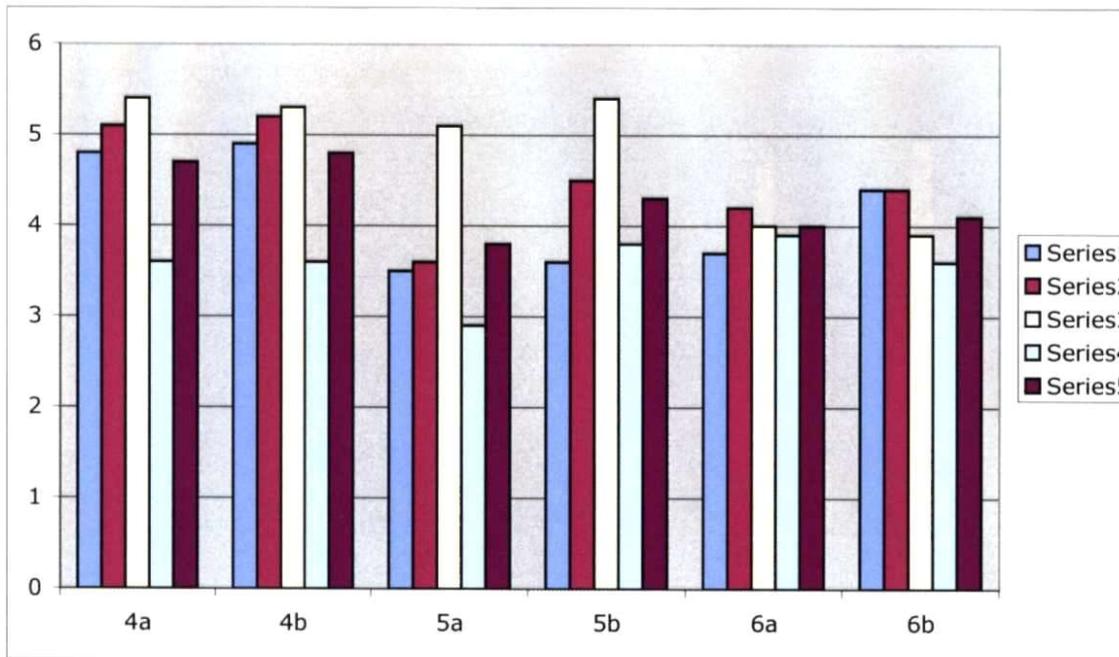
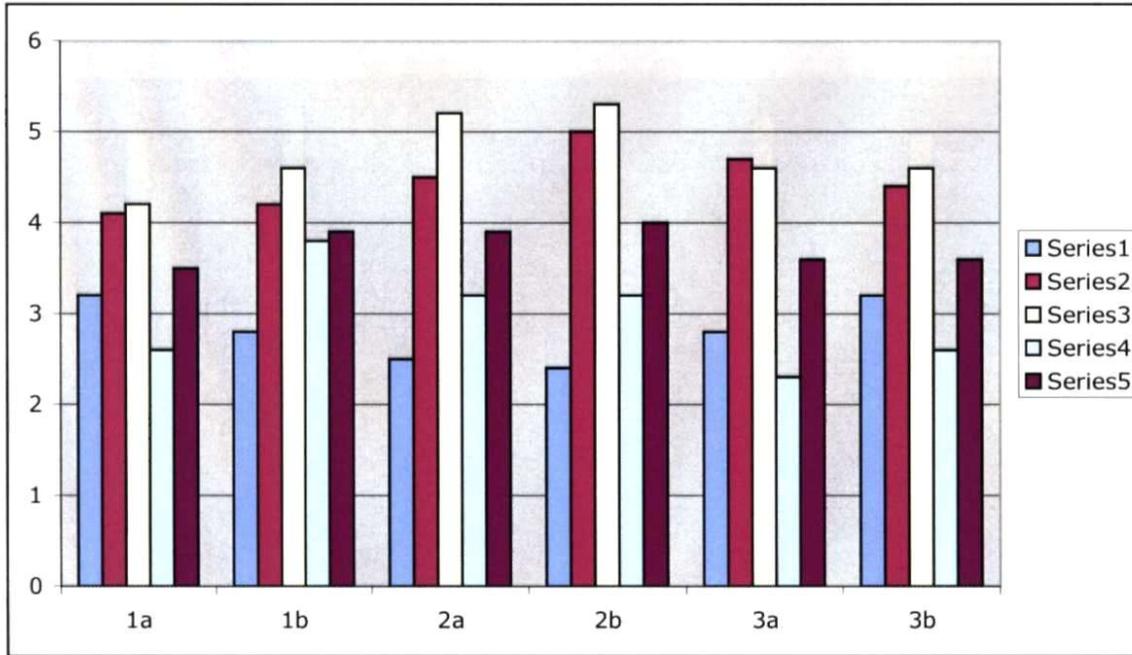
Sometimes clergy can be flooded with emotion from many different directions. "I" Position (IP) for the clergy represents a challenge in that clergy need to be shepherds of the flock showing love and concern and at the same time maintain a sense of being true to one's self. Clergy can be engulfed by emotional systems in their ministry context. Emotional Cutoff (EC) for clergy in their ministry context will reflect their management of relationships within their nuclear family as well as within the congregation. Clergy with higher self-differentiation potentially enjoy more satisfying relationships with their nuclear family. Clergy with unresolved issues in their nuclear family may find themselves projecting and transferring emotions into their ministry context. For clergy, Fusion with Others (FO) may look like inappropriate relationships with members of their congregation. Clergy must maintain a healthy sense of self with appropriate boundaries to avoid relationships of misconduct. Scores for DSI is the average of the four categories. For clergy, DSI scores reflect their ability to experience intimacy with people in their congregations and at the same time maintain a healthy sense of independence.

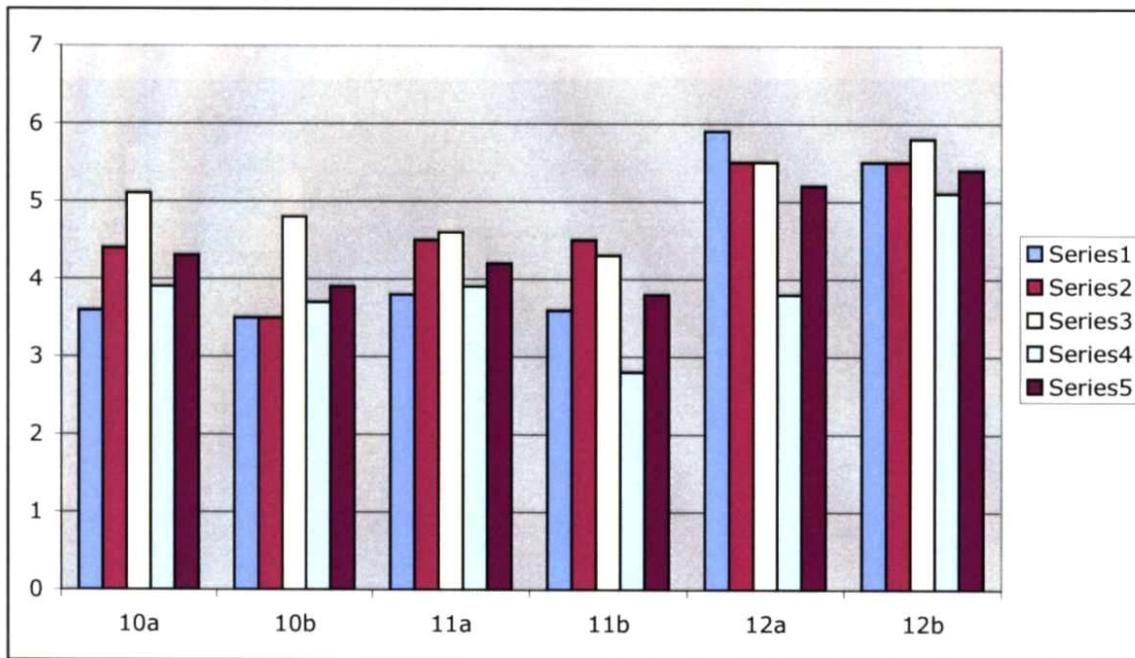
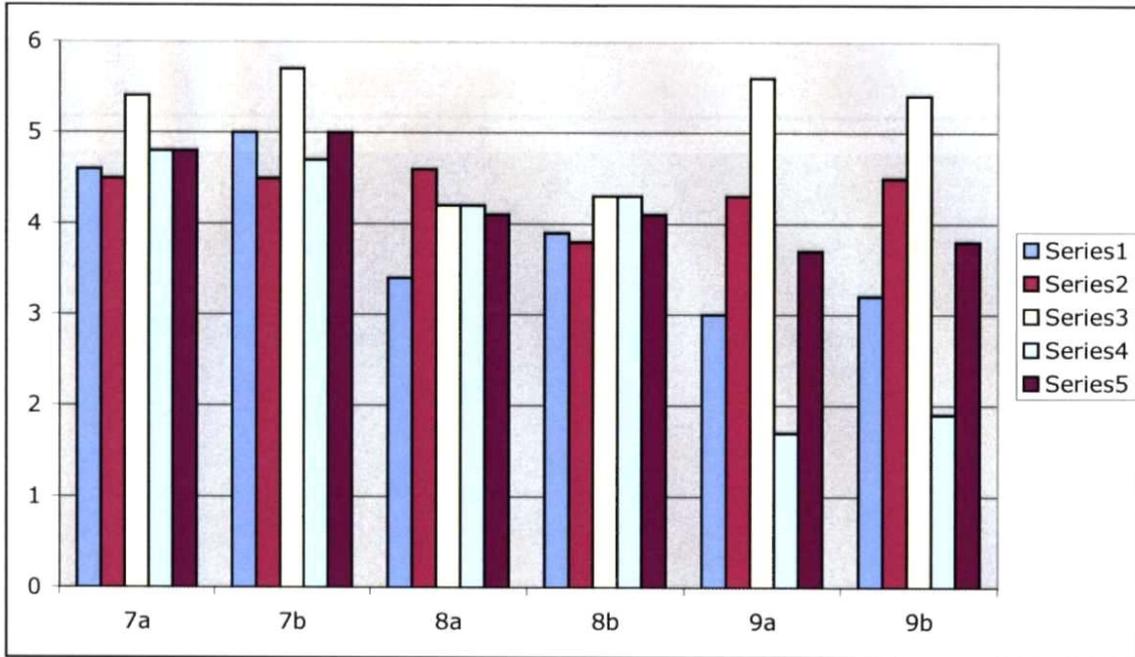
The Clergy Study group results showed close parallel between the scores for the pre and post inventory. Clergy who are introspective may score closer to the mean or lower while others

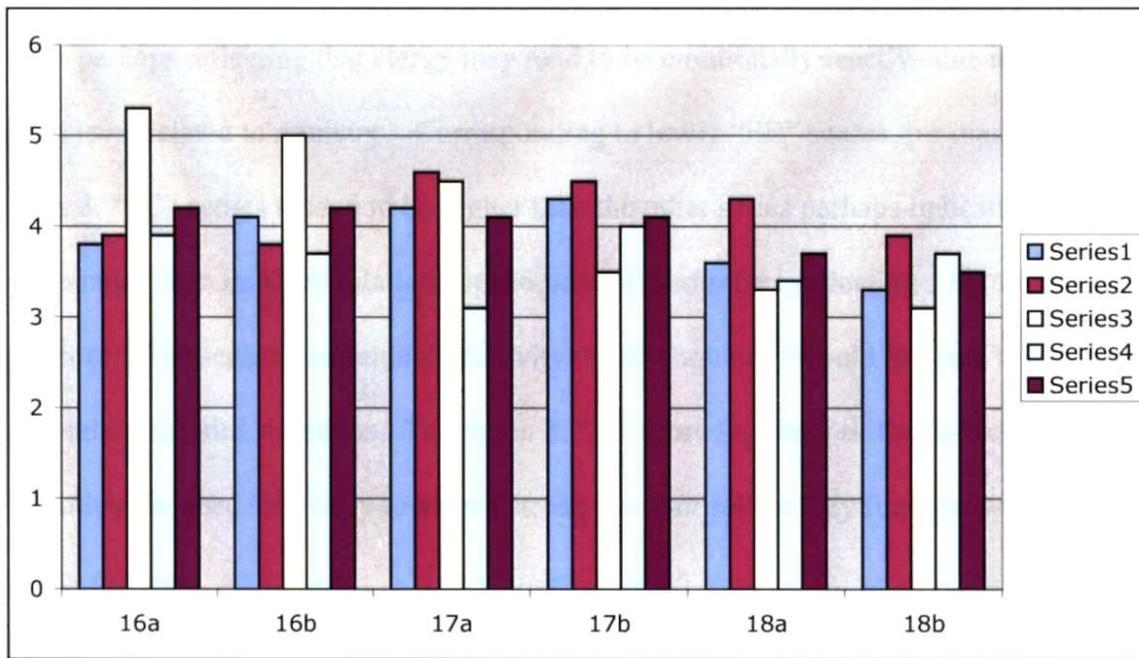
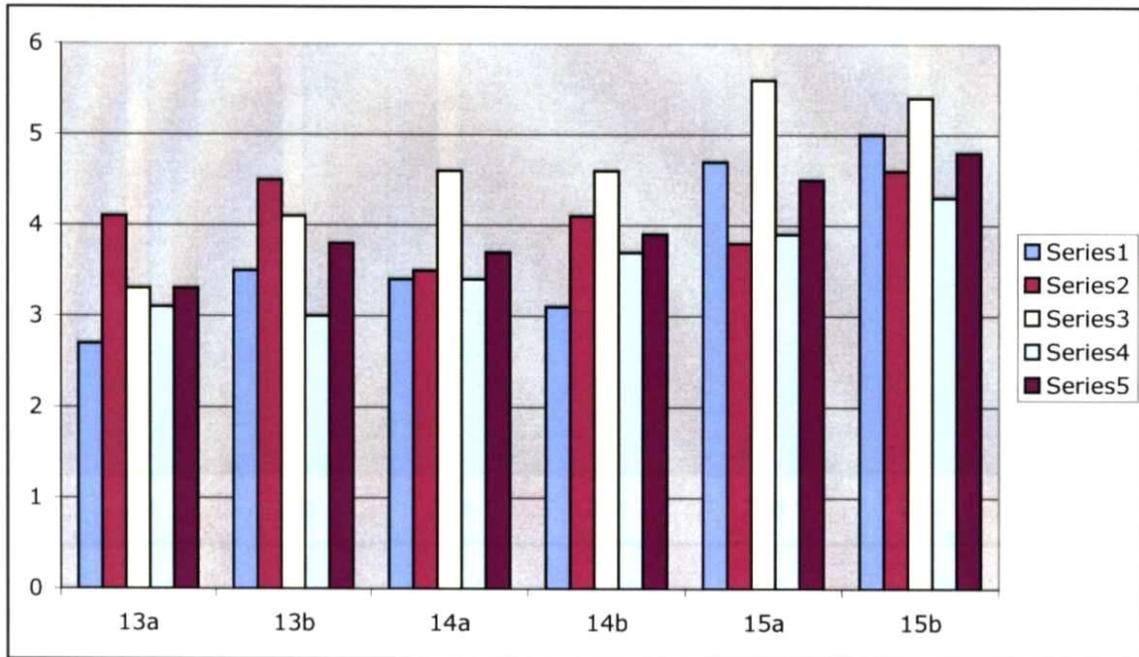
who might feel overconfident may score higher. Considering the graphs of individual results, a subjective observation suggests extroverts and introverts may score differently on the DSI. Introverts tend to be more introspective than extroverts, and might over analyze their responses on the inventory. This reflects a subjective observation of the clergy group as the most extroverted participant scored the highest on the DSI.

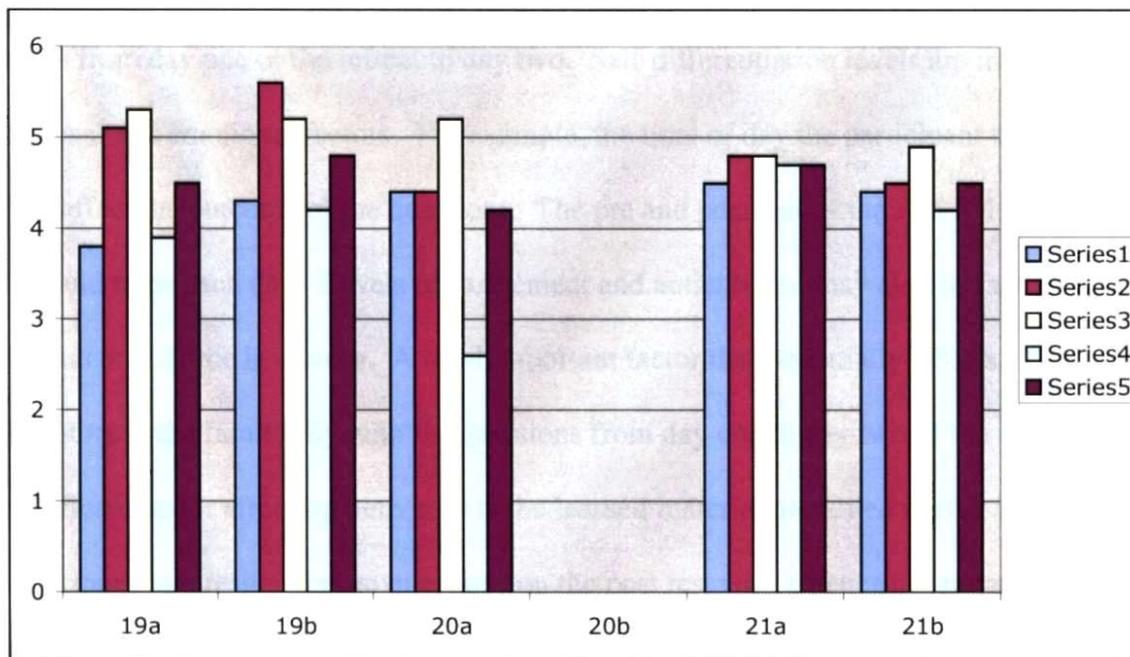
Graphs Comparing Pre and Post Scores ~ Differentiation of Self Inventory (DSI)

Each of the following graphs, group together three to four participants comparing their pre test inventory values with the values of their post retreat inventory. Color coding of the four sub sections of self-differentiation; Emotional Reactivity (ER), "I" Position (IP), Emotional Cutoff (EC) and Fusion with Others (FO) and for the overall value of DSI, are consistent through all the graphs. The side bar key is as follows: Series 1 = (ER), Series 2 = (IP), Series 3 = (EC), Series 4 = (FO) and Series 5 = (DSI).









Series 1 = (ER), Series 2 = (IP), Series 3 = (EC), Series 4 = (FO) and Series 5 = (DSI)

These graphs indicate that for many the scores for series 1, "ER" are lower than the other series perhaps reflecting that clergy may tend to be emotionally reactive due to a heightened stress level related to ministry. Corresponding to lower "ER" scores, for many participants the series 3, "EC" scores tended to be higher than the other series perhaps indicating that clergy do set boundaries in ministry relationships to protect themselves reflecting a higher emotional cut off score. The scale of emotional reactivity, "ER" for clergy would indicate the ability to respond in stressful situations. The series 2, "IP" score for many of the participants was high indicating the need for clergy to have a strong sense of self as they function within a variety of family systems.

The variation between pre and post-test results may indicate a change in the emotional status from day one of the retreat to day two. Self-differentiation levels are influenced by personal and emotional factors. For example, the time of day the participant takes the inventory may affect the outcome of the questions. The pre and post test of the DSI did occur between 11 AM and noon each day. Levels of excitement and anticipation may also be factors influencing the outcome of the inventory. A third important factor that potentially affects the outcome of the inventory is the familiarity with the questions from day one to day two of the retreat. A fourth significant factor affecting outcomes is the learned material presented during the retreat. Participants are responding to questions on the post test with a better understanding of self-differentiation.

Increasing levels of self-differentiation requires some time of nurturing the process and applying learned skills of developing a life style of practicing self-differentiation. I suspect that the four participants who had a lower level of self-differentiation on the post test than on the pre test were experiencing some degree of perceived personal disappointment with themselves having applied the material of the retreat to their ministry and family contexts. Those participants who showed an increase in self-differentiation, I suspect, were expressing a personal desire to apply the retreat material to their ministry and family contexts. The four participants who had the same pre and post test scores (DSI) indicate a consistent self-appraisal. The twenty-four hour time frame of the retreat provided an opportunity for learning about self-differentiation but real changes in self-differentiation requires time for application, processing and nurturing; nurturing

for example through the spiritual disciplines.

Emerging Documents from the Strategies

Following the retreat, the clergy participants were encouraged to journal reflecting on discovering interactions in which they could identify self-differentiation being applied. The participants were invited to email their journal entries and case studies. The post retreat journal tasks were designed to be brief and concise requiring a small amount of time from the participants. In part, these journal exercises served a two-fold purpose: to practice the spiritual discipline of journaling and to maintain an ongoing thought process embracing self-differentiation after the retreat experience. The journal tasks were presented and explained. (See appendix.)

The actual journal entries that were received can be viewed in the appendix. The clergy number reflects the order in which the responses were received. The participant numbers do not correlate with any other numbers. The clergy number was assigned in sequential order as each journal entry for each task was received. The actual journal entries are exact quotes from participants without any edits for any reason including spelling and grammar.

The first post retreat task was due by November 9. The task was to define in your own words what self-differentiation means. The actual responses can be viewed in Appendix L. The participants offered very good definitions of self-differentiation indicating a learned frame of

reference. Fourteen of the twenty-one participants responded to this first post retreat task representing a 66% response rate. Various definitions mention aspects of nuclear family relationships and their impact on interpersonal relationships. Some definitions make mention of the value of the spiritual disciplines in nurturing self-differentiation such as, "Development of spiritual disciplines help us to make better decisions in times of pressure." The retreat was successful in offering an awareness of self-differentiation for clergy.

Comment # 6 highlights a dilemma some people face when considering concepts presented in psychology such as self-differentiation. Some Christians and clergy are careful to place Christian doctrine above secular psychological concepts. In part, this project and in the retreat setting, self-differentiation was presented as a tool for pastors to help us understand ourselves in our ministry context. The examples the participants used from the Bible concerning Jesus in relationship to his own nuclear family does not refute the importance of self-differentiation but in fact supports the human aspect of Jesus functioning as a person and doing ministry in the context of having a typical nuclear family. The significance of this project of the PSDL is supported by the examples of Jesus shared in the comment made by this participant.

The second post retreat task was due by November 16. The request was to briefly state how self-differentiation might be applied to your context of ministry. The actual responses can be viewed in Appendix M. The responses of participants in this second post retreat task indicate a very good application of self-differentiation in their ministry context. Ten of the twenty-one participants responded representing a 47% response rate. The first response came from a Pastor

in a multicultural congregation where expectations on the pastor have been formidable. He reports, "My ability to self differentiate not only frees me to stay focused on helping our church transition into a more significant, relevant expression of the Kingdom in our community but it also reduces the amount of time and energy we spend on this revolving conversation that often threatens to redefine the scope of my pastoral ministry." A multicultural ministry context can be challenging and highlights the importance of the PSDL.

Participant #2 commented, "(self-differentiation) - Help me respond properly to "difficult people" and/or a difficult situation, especially a situation that "takes me by surprise." This comment represents one of the important aspects of the PSDL in that clergy are often confronted with difficult situations. These difficult situations are best responded to with a non-reactive and non-anxious and proactive message. The PSDL nurtured by spiritual disciplines can be in a place to respond in a positive mode in unpredictable situations.

Participant #5 reflects on the importance of self-awareness in ministry with the comment, "I need to be alert to my own "baggage" - issues from my family that can bleed into ministry and issues from my ministry that can bleed into my family." The retreat material presented some of the factors affecting the interpersonal dynamics between pastor and people. The PSDL is aware of personal issues that might be projected or transferred in pastor-people interactions.

Participants #8 and #9 mentioned the dynamics between males and females in the

ministry contest. Participant #9 reflects on the dynamics of a husband and wife as co-pastors in their ministry context. The PSDL will be aware of the sexual tensions that are present in the midst of ministry.

The third post retreat task was due by November 23. The request was to identify some interpersonal interactions and journal one case where you intentionally applied the concept of self-differentiation. Please use a brief summary from your journal to reference this example. The responses for post retreat task #3 are included in Appendix N.

Six participants responded to the third post retreat task representing 28% response rate. As time passes following the retreat, fewer responses represent the fading impact of the retreat. More pressing needs take priority over a past experience. The six responses were very appropriate applications of self-differentiation in an interpersonal interaction.

In this particular post retreat task, the participants were asked to apply self-differentiation to a specific ministry experience. Participant #1, shared, "It's been difficult for me to transition, but I have found that I can be a pastor - and even someone's friend - without sharing all the details of my own life." This participant indicates that ongoing process of applying the principle

of self-differentiation while in the midst of doing ministry. The PSDL will have a healthy sense of comfort with his or her own emotions.

Participant #2 shared his experience in an interfaith context in which the gay life style is affirmed. The following comment indicates that the pastor was comfortable being himself and representing himself in a diverse interfaith context: "Nevertheless I am at peace with myself and my decision. I'm also very excited about what God may do in my community through this opportunity." The PSDL will seek and experience a sense of self-acceptance with his or her own voice and being in the midst of diverse ministry experiences.

Participant #3 describes his experience of discovering the value of self-differentiation in his comment he said, "I have also been preoccupied with wanting to present myself in such a way as to make people like me. Within the last couple of years I have been introduced to the concept of self-differentiation and am trying to live out its principles of true identity and healthy relationships." This man actually spoke up in a small group where one person was dominating the conversation. The PSDL finds a comfort level in self-expression and a freedom from the temptation to be a people pleaser.

Participant #5 described an interaction with a board member, "Had been having ongoing conversation with a board member regarding a personal issue I was having about paperwork that needed to be filled out a certain way." This pastor described his or her feelings around the incident with this board member. As a participant in the retreat the participant indicates the importance of the PSDL in being able to relate to people in a non-threatening mode.

Participant #6 described the process of transference as a person from the church talks

about the glory days. The participant's comment was, "As I apply the concept of self-differentiation, I read the writing from their perspective trying to remove myself from the situation and making it not about me." The PSDL realizes that often the issues are not about the pastor. The PSDL recognizes the process of transference and projection and is cautious not to get trapped or trampled by it.

The fourth and last post retreat task was due by November 30. The task was to consider the Wesleyan spiritual practices or spiritual disciplines that you might intentionally engage in following this retreat and to use a brief statement to summarize your plan. The responses for post retreat task #4 are included in Appendix O. Six participants responded to the fourth post retreat task representing 28% response rate. This fourth task focused on the intentional engagement of one or more of the Wesleyan spiritual practices or spiritual disciplines following retreat. One participant found the practice of silence to be helpful and planned to practice silence on a daily basis. Another participant described an effort to practice *Lectio divina* but was unsuccessful.

Another participant bought a journal and planned to practice journaling. The PSDL will engage the spiritual disciplines as a source of nurture towards increasing self-differentiation. Spiritual disciplines are always available and each new day is a new opportunity to engage. Sometimes we might feel overwhelmed by the demands on our time and the busyness of life but we ought not feel unsuccessful in the spiritual disciplines but rather seek to form a habit through successive approximation. The PSDL will enjoy the process of engaging in favorite spiritual

disciplines. Not everyone needs to practice all the spiritual disciplines.

One participant referenced Christian Conferencing, "Your thoughts on Christian Conferencing combined with another experience later in November has me thinking about how to possibly do something with that in the new year." In the retreat setting, I offered my love for Christian Conferencing and retreats and my hopes of many more new opportunities to practice Christian Conferencing. I think it is very important for clergy to get together on a regular basis and talk about doctrine and how to teach doctrine in our culture today.

One of the participants made reference to the spiritual disciplines as a source of nurturing self-differentiation specifically, "When I have a better balance of recognizing and declaring God's presence in my life, my own self-differentiation will be healthier." One of the assumptions of this project was that the practice of spiritual disciplines would nurture self-differentiation. The goal of presenting the PSDL as nurtured by the spiritual disciplines seems to be accepted and understood by the retreat participants.

Post Retreat Responses

The post retreat tasks encouraged participants to reflect on self-differentiation and to journal thoughts and experiences around the concept. The retreat participants seemed willing and interested in continuing the stream of thinking that began in the retreat. A few participants noted that the post retreat tasks helped them to continue to reflect on the retreat whereas in

previous retreat and conference experiences the learning is soon forgotten. Overall the responses on these post retreat tasks indicated significant thought and application of self-differentiation.

The participants engaged in the first task showing insight and reflection in processing the concept of self-differentiation in their own words. For the first task, fourteen of the twenty-one participants actually responded. For the second post retreat task, ten participants responded. Six participants responded to the third and fourth tasks. Perhaps the closeness of the holidays was a factor in the declining responses. Also as the retreat experience becomes history, the interest in the topic perhaps declines. An email a few days prior to the task due dates was sent out as a "Friendly Reminder" with a brief reference to the actual journal task being suggested.

To summarize the post retreat responses, the participants indicated an acceptance of the concept of the PSDL. Further the emphasis on the spiritual disciplines, as a source of nurture for the PSDL also seemed to be an accepted concept. The retreat served to promote and emphasize the importance of the spiritual disciplines as a means of grace. The participants enthusiastically embraced the lost art of Christian Conferencing. The Wesley Covenant Service provided both a learning experience for some who never heard of it and also as a true spiritual service of renewal and rededication to Jesus and to his ministry. Overall, the PSDL was recognized as a significant and critical concept for clergy.

Feedback Form

In the last session, each participant was asked to reflect on each session of the retreat.

The feedback form used can be viewed in Appendix I. Participants were supportive and engaged in this feedback process. All the participants seemed willing and did complete a feedback form. The feedback information was helpful, insightful and significant. The actual feedback responses can be viewed in Appendix P.

Reflections on Feedback

Reflecting on the feedback provided by the participants some significant learning about self-differentiation occurred in the educational retreat. For example, a theme of self-care emerges from the feedback from question #1, "What was helpful about the concept of the PSDL?" summarized by this comment, "I think this is a critical issue in pastoral burnout and healthy pastoral leadership." Another participant stated, "This is important particularly as it pertains to expectation of others and boundaries related to ministry roles." Healthy boundaries help the PSDL to nurture a healthy sense of self-identity. Participants recognized the connection of self-differentiation to the ministry context. Quoting another respondent, "All of the material was a good reminder of how to maintain health in a profession (clergy) that is intense and emotional and spiritual level on an on-going basis," further reinforces a goal of this project to provide tools for nurturing the Pastor's heart.

In question #2, participants were asked to comment on "How can you apply the concept

of the PSDL to your ministry context?" Some of the respondents identified being a non-anxious presence as important for clergy as seen in this comment, "I can better serve my church by being an example of a calm - non-anxious source of strength who is not enmeshed." Another participant mentions worry, "By not getting overly-worried when issues or situations arise (that others experience the same)." The value of being a non-anxious presence for clergy in the midst of their ministry context can be characterized by strength and confidence.

Another theme that emerges from the responses of question #2 is the reference to self-awareness. One participant stated, "Awareness of issues that keep me from being self-differentiated." Participants seemed to form an understanding that the higher their self-differentiation the higher their capacity to deal with issues in their ministry contexts. Another participant suggested, "If I can become more spiritual and can differentiate my life towards God and his will for my life and my church they may see a more positive picture of the church." Participants recognize that self-awareness includes a spiritual awareness. A third participant expressed strongly, "When I feel a deep sense of emotion over something or am having trouble letting go -I need to step back from the situation and allow the Lord to clarify for me what is going on inside of me that needs to be looked at so that in the ministry context I do not react poorly or in a way that doesn't reflect Christ." This statement reflects the thesis of this project, "The spiritual disciplines as a means of grace informs the process of increased self-differentiation enabling the pastor to bring helpful skills and perspectives for working with the congregation." The participants recognized that self-awareness enables higher self-

differentiation. Spiritual awareness for the PSDL is nurtured through the spiritual disciplines strengthening conflict management tools and relationship skills.

The feedback concerning Christian Conferencing was a big surprise to me. One participant said, "The practice of Christian Conferencing as a spiritual discipline helped me to listen and process while giving the Holy Spirit freedom to work on me." Other comments included, "Art of C.C. - Appreciated this greatly as a tool for helping develop a measured response; requiring thoughtful intersection. Great contrast from the urge to reply instantly." and "Covenant Service - Excellent - useful to bring new people in line with our Wesleyan roots. Christian Conferencing - Important to self worth and growth." One final feedback comment concerning Christian Conferencing to highlight that really struck me, "Excellent! Probably the best part of retreat - in helping me understand and experience this discipline." I was really surprised that Christian Conferencing and the Covenant Service would be the best part of the retreat for someone. I was actually cautious about this part as I expected some push back. Dr. Hal Knight would be pleased to know that the lost art of Christian Conferencing had been rediscovered if for only one brief shining moment.

Participants indicated that the retreat as a whole was helpful, organized and informative. For example, one participant shared, "John, you are a kind and gracious leader. Thank you for your time and giftedness in preparing this retreat!" Concerning the information presented one participant shared, "Greatly enjoyed the new information and where to go for more." Overall I

am grateful for the support of colleagues in this project. I appreciate all the feedback, time, thought and work of the participants. Perhaps to summarize the feedback portion of this chapter, I will quote once more from a participant who said, "John you did a good job. Take a deep breath and tell yourself that this was a great time for all involved." My heart is full and I am grateful for this successful experience.

Summary

The retreat ended with lunch on Wednesday at noon. We enjoyed good conversation around the lunch table. An atmosphere of renewed connection between clergy was evident. The topic seemed to stimulate a deeper level of interaction between clergy. The participants expressed gratitude for a meaningful retreat experience.

The retreat itself was a family system; a subsystem of the district family of clergy. The participants seemed engaged with the topic and actively participated in each session. A high degree of willingness and cooperation throughout the retreat was noticed. Participants were supportive and attentive throughout the retreat. During session three on Tuesday afternoon, discussion began to digress down a tangential side road. One participant asked the leader, "Is this conversation helpful to you or do we need to get back on the subject?" This participant reflected concern and awareness that the retreat had a purpose beyond retreat. This dynamic illustrated a Bowenian principle.

The higher the level of self-differentiation of people in a family or social group, the more they can cooperate, look out for one another's welfare, and stay in adequate contact during stressful as well as calm periods. The lower the level of differentiation, the more likely the family, when stressed, will regress to selfish, aggressive, and avoidance

behaviors; cohesiveness, altruism, and cooperativeness will break down.⁶⁴
⁶⁴ Kerr and Bowen, *Family Evaluation*, 93.

The participants of these twenty-four hour district clergy retreats over the years have often been consistently the same small group of pastors. So the "retreat group" has a connection to each other that perhaps is not shared with other pastors on the district. The

warmth and comfort level of the retreat was in part due to the familiar environment and the sense of being district family.

The participants were gracious in their willingness to engage with the retreat process. Their attentive engagement was evident through discussion and questions. The feedback forms provide valuable input and response to the retreat experience. The Wesley Covenant Service was a significant spiritual experience and may have been the first experience for some participants. The participants were willing to engage in the post retreat tasks. The responses from the post retreat tasks show continued learning and engagement with the concepts presented in the retreat. Chapter five will explore the retreat data and experience further.

Overall, the PSDL is a significant and crucial concept for clergy. Retreat participants were accurately able to identify and apply the concept of self-differentiation to their ministry context. Participants offered rich insights into the application of self-differentiation in their own nuclear family and the congregation as a family system. The score of the DSI indicated a thoughtful process of applying each question to their life experiences. The goals of this project have been achieved. First, awareness and application of the concept of the PSDL was achieved.

Second, the application of the spiritual disciplines as a means of grace nurturing the PSDL was achieved. Thirdly, the rediscovery of the lost art of Christian Conferencing was achieved. Fourthly, the retreat demonstrated clearly that awareness of self-differentiation is a tool for dealing with conflict. In chapter five, further conclusions and summaries will be presented.

CHAPTER 5 SUMMARY

AND CONCLUSIONS

Introduction

The PSDL was presented to a group of twenty New England District Pastors, representing twenty percent of the district Pastors, attending a twenty-four hour clergy retreat at Windsor Hills Camp and Retreat Center in Hillsboro, NH. Their responses to surveys and their participation in discussions reflect and support the thesis of this project. The thesis being that the spiritual disciplines as a means of grace informs the process of increased self-differentiation enabling the pastor to bring helpful skills and perspectives for working with the congregation. Further, the educational retreat affirmed that the proactive research method of presenting and teaching the concept of self-differentiation as a beneficial skill for the pastor resulted in greater awareness of and practice of self-differentiation. The generalizations of the concept of the PSDL were found to be relevant and applicable towards spiritual health for the pastor. Further, a confluence of grace flowing from spiritual disciplines was affirmed as a source of nurturing to

the PSDL. In general the feedback from participants and the responses of participants from the four specific post retreat tasks affirmed and supported the premise that self-differentiation presented and practiced would be one aspect of self-care for pastors.

The concept of the PSDL holds significant implications for self-care for the Pastor. A theme for this retreat was, "A Heart for Mission and Nurturing the Pastor's Heart." The point of this theme was that the energy and emotion invested in ministry and mission requires times and seasons of nurturing the pastor's heart. The application of the concept of PSDL contributes, in part, towards lowering the burn out rate and provides understanding into relationship dynamics within the church. The intentional use of spiritual disciplines provides a confluence of grace to the PSDL and results in benefits to the congregation. The PSDL, when practicing to be a non-anxious and non-reactive presence in stressful situations, teaches the congregation about self-differentiation by modeling. For the PSDL, as self-differentiation is nurtured and increases so also the possibility of being a non-anxious presence increases. When the PSDL has a well-balanced sense of self-identity then the possibility increases of managing a crisis in a non-anxious mode. The role of self-differentiation in conflict management is a matter of awareness and application for the PSDL. As the PSDL practices being a non-anxious presence a peace and harmony is conveyed into the ministry context. Often the first mode of ministry for clergy is to bring a sense of peace and calm into a tense and stressful situation. The PSDL can use the practice of non-anxious presence as a tool for crisis management.

The concept of self-differentiation provides the pastor with a model for leadership within the church family that allows for a healthy self identity while at the same time nurtures appropriate boundaries in relationships that balances detachment and connectedness with people. The PSDL cultivates a healthy environment for the church family to grow and mature spiritually. A well-differentiated pastor motivates by example a proactive and positive presence within the church family that results in lowering the levels of anxiety as the church family faces issues and conflicts.

Our culture and society today is characterized by rapid change, explosive advances in technology, immense secularization, threats of worldwide terrorism and a breakdown of Judeo-Christian values that all contribute towards a heightened level of generalized anxiety. In the context of our culture and society today, the PSDL offers a non-anxious presence creating an atmosphere where the church family can experience a sense of spiritual peace and harmony. The PSDL equips the church family to live productive and fruitful lives by dealing with conflict and anxiety in healthy ways. While church growth is not the strategic purpose of the PSDL, more so than ever before, healthy and consistent church growth is dependent upon the PSDL. The reason why the PSDL becomes more important in our congregations and in our culture is that the social regression discussed in chapter two contributes stress and anxiety to all social systems including the family. As stress and anxiety increases in our contemporary culture the PSDL becomes a point of non-anxious presence. As dysfunction in our culture affects family systems in the congregation the role of the PSDL includes teaching, nurturing and modeling healthy self-differentiation. The PSDL models Christlikeness through personal holiness nurtured through the

spiritual disciplines and displayed in self-differentiation.

Limitations of the Study

The research material represented several years of reading and research. To present the material from this extensive literature review in a twenty-four hour retreat forum was a major limitation to the study. Several participants that did not have any previous experience with the concept of self-differentiation felt overwhelmed. The twenty-four hour retreat provided a forum to present the PSDL as a concept to be aware of and perhaps engage in through the spiritual disciplines.

Further development of self-differentiation other than the initial awareness in the retreat would include research and reading from the provided bibliography. Each participant did receive a bibliography as a resource. In addition, for clergy who might identify a personal need around resolving some family of origin issues, a recommendation for individual psychotherapy or family counseling would be appropriate. Often in therapy, the process of developing self-differentiation takes a fairly long period of time with many therapeutic prompts and repeated attempts. So from the retreat forum itself, the expectation of fully understanding and implementing self-differentiation was not an expected outcome.

The purpose of the project was to raise awareness of the PSDL and to inspire further investigation and personal reflection for the participants. Throughout each session of the retreat key books were highlighted and available to participants to browse. The PSDL embraces such

resources as tools in our continuing spiritual formation journeys.

Evaluation and Interpretation

God's grace was present and flowing in the clergy retreat. The discussion was valuable and the fellowship among pastors had a bonding effect. A clergy retreat offers intrinsic value in and of itself and so the expectation of God being present was affirmed. Overall the retreat accomplished the goal of raising awareness of self-differentiation and promoting the practice of spiritual disciplines. As facilitator of the retreat, I experienced gratitude for the support of the participants and satisfaction in offering tools for pastors towards self-care and spiritual nurture.

The specific topic of the retreat, namely, the PSDL, was well received in general. However there was some cautious positioning about psychology and what was perceived as humanistic thinking around the concept of self-differentiation. Some retreat participants connected self-differentiation with self-actualization and both with humanism. Family Systems Theory was considered a topic for family counselors more so than for pastors. Over the brief time of the retreat this perspective softened somewhat and this reaction varied in degree depending on the educational background of the participants. Pastors who graduated with a Masters of Divinity degree from Nazarene Theological Seminary were more open to the concept of self-differentiation than those Pastors who prepared for ministry through the district course of study. Fourteen participants held a Masters of Divinity and seemed to have some knowledge or exposure to the concept of self-differentiation and seven participants who received ministry

preparation through the district school named the Reynolds Institute seemed less aware. Those participants who did not have any previous knowledge of self-differentiation appeared to be cautious in their hearing and perhaps on guard. From the feedback forms a wide range of opinion and exposure to self-differentiation was revealed.

The three major parts of the project included self-differentiation, the Wesleyan spiritual disciplines and the connection between self-differentiation and sanctification. The retreat participants were asked to take a survey measuring the frequency of spiritual disciplines and an inventory measuring self-differentiation. The survey on frequency of practice of the spiritual disciplines reflected prayer as the primary practice. Many participants shared that spiritual disciplines are less emphasized than evangelism. In fact the denominational and district focus of being missional gives the impression of evangelism being more important than practicing spiritual disciplines. The reality and the impression may in fact fluctuate depending on specific events and emphasis. In New England the emphasis on the theme of "A Heart for Mission" does not necessarily ignore the importance of nurturing the pastor's heart. A goal of this project was to raise awareness of the importance of balance between looking outward and looking inward. "A Heart for Mission" should in fact include the mission of nurturing the heart of pastors and all disciples through the engagement of spiritual disciplines towards deeper spiritual formation.

The retreat participants showed warm support for the activities of the retreat. Participants for the most part embraced the Differentiation of Self Inventory (DSI). After the participants

completed the inventory, everyone used a score sheet to calculate their respective values for each of the four parts of the inventory as well as for the overall DSI value. As we worked through this scoring worksheet, we discovered together an error on calculating one part, Emotional Cutoff (EC). The questions for EC create an inverse response value. The scoring method was "reverse scoring" for most of the questions as instructed from the Skowron and Friedlander journal article. In comparison, the Skowron and Friedlander study groups 2 and 3 were larger groups than the clergy group. The mean and standard deviation for the clergy group below reflects the post-test results.

Scale	Study 2 (n= 169)		Study 3 (n = 127)		Clergy (n = 20)	
	mean	std dev	mean	std dev	mean	std dev
ER	3.35	0.90	3.37	0.88	3.9	0.80
IP	4.01	0.83	4.08	0.85	4.5	0.53
EC	4.34	0.87	4.53	0.79	4.8	0.71
FO	2.97	0.88	2.92	0.85	3.7	0.72
DSI	3.73	0.58	3.74	0.60	4.2	0.50

The clergy group consistently scored higher means in every category compared to the two study groups from Skowron and Friedlander. Comparing Emotional Reactivity (ER) the clergy group average was 0.53 higher than the study group 3, which is within one standard deviation. "I" Position (IP) mean score for the clergy group was 0.42 higher than the study group 3 and within one standard deviation. Concerning Emotional Cutoff (EC) the clergy group means was 0.27 higher than study group 3 and within one standard deviation. The study group mean for Fusion with Others (FO) was higher for study group 2 and 0.73, which is slightly more than one, standard deviation for the clergy group. The mean scores for DSI for the two study groups were within 0.01 and 0.46 higher for the clergy group, which is within one standard deviation. Several factors contribute to the higher means for the clergy group. One factor was the smaller number of

participants in the clergy group. A consistent sample size would smooth out the clergy averages. Another factor might be the perceived need of clergy to score higher since they feel the responsibility of being leaders. Higher scores for the clergy group may represent a self-imposed expectation that clergy ought to function with higher levels of self-differentiation. Higher scores for the clergy group might be the result of the educational retreat in that the presentation emphasized the importance of self-differentiation for clergy.

From the feedback forms, participants greatly appreciated the Wesley Covenant Service with Communion. Some participants experienced the Covenant Service for the first time and many others were thankful for the rediscovery. All participants were provided with copies of the covenant service to take and to use in their ministry contexts. The time of receiving the sacrament of communion included the invitation for each participant to come to the table to serve themselves when they were ready. Many participants spent time in silent prayer and only one at a time approached the table. When all had served themselves the words of Jesus were spoken as we ate together the elements. The Wesleyan Covenant Service was a highlight of the retreat for many. I was pleasantly surprised by this feedback as I was expecting some push back about anything that seemed liturgical.

Participants expressed appreciation for learning about Christian Conferencing with which they seemed mostly unfamiliar. We enjoyed a meaningful conversation focused on Hal Knight's article, "Worship and Sanctification." Several participants expressed delight in the

revelation presented by Hal Knight in his article. I chose this article for this discussion activity because I found the article to be a revelation of the practical application of sanctification. Dr. Knight asserts, "... worship is both for the glorification of God and the sanctification of persons, but it can only aid the latter if its focus is on the former." The spiritual practice of worship sanctifies the believer. Knight continues that Wesley understood the Christian to possess in his or her hearts a pattern of affections or "holy tempers." The participants enthusiastically embraced this seemingly new revelation as a practical application of our theology of sanctification. Towards this end, a goal accomplished was to rediscover Christian Conferencing as a spiritual discipline in part nurturing the PSDL. Christian Conferencing can play an important role in the spiritual formation of clergy. Many participants expressed a hunger for more opportunities to experience Christian Conferencing. I was gratified by the feedback concerning Christian Conferencing, as it is a means of grace that I really enjoy and would like to promote further opportunities for pastors to experience.

The retreat renewed my spirit. I was deeply satisfied through the opportunity to present this material. I am grateful for the loving support of the participants. One surprise for me was the high degree of support of the participants. My own anxiety and insecurity over presenting this material was building in the nine months prior to the retreat as I prepared and rehearsed the retreat in my sleep. My anxiety was compounded by intrusions of such things as an unusual nor'easter causing three participants to cancel. In the midst of final preparations for the retreat, I was ministering to the family of a retired pastor who was dying. His funeral took place on the Monday before retreat. I had planned to be at the Retreat Center on Monday all day to prepare

myself but instead I was officiating at a funeral and spending time visiting with the family following the funeral. Through the time of preparation for retreat, I was challenged to be a PSDL as I handled the demands and gifts of ministry. The Holy Spirit through the experience of the retreat transformed my anxiety into a deep sense of satisfaction for a huge task completed with positive feedback from participants.

As I listened to the participants I became aware of their brokenness and the brokenness of the people in their church families. Walking to lunch on day two, one pastor walked beside me and shared his current dilemma within his church. He described two groups, one that supported him and one group that was asking his to resign. The pastor described his hurt and the confusion around issues. The District Superintendent is involved but the pastor sees no possible resolution. My heart ached with his heart. My role as presenter of the PSDL material made me available to participants for sharing their stories. I consider this a great gift.

The retreat was one important aspect of the entire project. Overall the project presents an important perspective for the pastor-leader. Self-differentiation for the pastor leader and for the church offers help for building healthy relationships. The Wesleyan spiritual disciplines provide nurturing towards an increasing self-differentiation. The PSDL as a project provided personal and professional growth for me.

Potential Changes for Future Uses of This Project

The presentation of PSDL within the time frame of a twenty-four hour retreat limits the

amount of material being shared. The PSDL material could be presented in a longer-term retreat of even two nights. The additional time would allow for the practice of spiritual disciplines such as fasting, Lectio divina, journaling, silence and solitude. The evening session that combined the Wesley Covenant Service and discussion on Christian Conferencing could be spread out over a longer retreat. Ideally the first night of a two-night retreat could be the Wesley Covenant Service and Communion and the second night could be exclusively Christian Conferencing. The feedback forms indicated the need for some to have more information about self-differentiation. The time constraint of the retreat format was perhaps the single largest limitation to this study. The material presented in chapter two of this project was beyond the possible scope of the retreat setting. Further the academic material concerning self-differentiation is far greater than the scope of this project. Of all the limitations of this project, the challenge to present the concept of self-differentiation in a twenty-four hour retreat format was significant.

The PSDL retreat project employed the concept of self-differentiation from Family Systems Theory. Self-differentiation was presented with little context to family systems theory.

Participants, who had some knowledge of self-differentiation and its context of family systems, had an advantage over those participants who did not have any background in family systems. A suggestion for the future use of this project is to redesign sessions one and two, to present the concept of self-differentiation within the family system model. The post retreat task of writing a definition for self-differentiation indicated a depth of understanding on the part of participants. These examples of definitions could be shared in future presentations of the PSDL project.

Another suggestion for future retreats would be to use small groups of three to four participants to discuss among themselves the application of self-differentiation to their ministry context. After a designated time of discussion each group would briefly report on their discussion. This suggestion would increase the actual number of case studies being discussed. Some of the whole group discussions pre-empted the possibility of each participant sharing a case. The feedback forms indicated a desire and interest of participants in attending future retreats to further discuss the topics and issues raised. The participants expressed significant hunger for opportunities for retreats employing Christian Conferencing.

Future Ministry Studies

The PSDL points to another future ministry study, *The Church, as a Family System, nurturing Self-Differentiation*. The focus of this study would address the question, "How does the PSDL help the church to employ and nurture the concept of self-differentiation?" The study would begin with the PSDL building on the foundation of the pastor as a healthy leader. A healthy church needs both a healthy pastor and a healthy family system. The premise of the study would be: A healthy church embraces and employs Wesleyan spiritual practices towards nurturing a healthy family system. The scope of the project would include the presentation, explanation and implementation of a wide variety of spiritual disciplines. The church people would be encouraged to engage in a variety of spiritual disciplines towards developing a rule of life.

A church wide strategy for dealing with conflict would be developed and implemented. Conflict would be presented as a natural part of human relationships and does not need to be avoided but rather intentionally and constructively embraced. Christian Conferencing would be presented and practiced as a mode of developing a church wide strategy for dealing with conflict and as a means of ongoing conflict resolution. The biblical principles taught by Jesus in Matthew 18, informs the spiritual discipline of Christian Conferencing and would be the foundation for the church wide strategy. Specifically in Mathew 18 Jesus taught a three-phased approach to conflict resolution; one on one conferencing, two or three on one conferencing, large group on one conferencing. The large group would be a leadership team representing the whole church. Christian Conferencing would be presented in two forms: one as a whole church discussion format that focused on an idea, doctrine or missional vision topic, secondly as a peace making strategy to resolve conflict in relationships. One of the major goals of the study would be to create an attitude of acceptance for differences of opinion and to encourage acceptance of a group decision accomplished through Christian Conferencing.

Another future possible project extends the PSDL into the context of the dysfunctional church. The PSDL offers a valuable perspective towards the dysfunctional church. Christian Conferencing on the topic of the dysfunctional church would offer encouragement and support to clergy dealing with difficult church issues. Another future ministry study for another clergy retreat would be to focus on the topic of "*Surviving the Dysfunctional Church.*" Dr. Judi

Schwanz teaches a semester long class on this topic. Offering clergy an opportunity for discussion in the format of Christian Conferencing would be a means of grace and support towards nurturing self-differentiation.

The PSDL nurtured by a confluence of grace through the Holy Spirit models spiritual formation. Nurturing self-differentiation is a practical aspect of spiritual formation. A heart for mission requires that the pastor's heart be nurtured in part by increasing degrees of self-differentiation.

Concluding Thoughts and Summary

On a hot and humid August day in Keene, NH, the sun was rising over Mount Monadnock. The day seemed busy with life as children rode their bicycles and a retired man walked to the corner store for the morning newspaper and many cars drove past on their way to work. Looking through the sliders to the back deck, diagonally across the back yard stands an historic and rugged icon of the New Hampshire landscape but not for long. A flatbed truck and a pickup truck arrived and a crew of six young men emerged from the vehicles. They began at once using crowbars and hammers to remove the horizontal boards from the old "A" frame shaped sugarhouse. They carefully piled the boards one on top the other on the flat bed truck as if they planned to reassemble the sugarhouse somewhere else. Once the lower level was stripped of its horizontal boards, the men tied ropes to the upright supporting beams and tied the rope to the

pickup truck. As the truck pulled on the rope the top half of the old sugarhouse fell as one piece to the ground. The crew again worked to remove the horizontal boards. Lastly, the peak of the "A" frame crowning the structure, the cupola, was lifted onto the flat bed truck. The old New Hampshire Maple Sugar House that symbolizes a previous life had disappeared before my eyes. As the trucks drove away, my neighbors, Dorothy and Hamilton, raked the barren ground where the sugarhouse once stood. They scattered some grass seed and covered it with some hay. I walked over to them and said, "A sad day saying goodbye to the sugar house." Dorothy said, "Our family had fun making maple syrup." Hamilton said, "Our grown children and their children have no time for the sugar house. It takes too much time and it is a lot of work." I thought about the church and how their words can refer to the church today. The PSDL sees the church in context of the culture. Sometimes old structures need to give way for new. In my melancholy, I grieve the loss of the Jewish Temple but not the ritual of sacrifices. I grieve the loss of some of our tradition but I do embrace the wonderful image of the Christian being the Holy Temple of God, the mystical body of Christ. I sense God is doing something new among us and in part this project was one way for me to be watchful. We scatter seed and spread some hay to nurture growth as we partner with God in his redemptive mission to our world.

The present and future hope of the local church depends in part on the PSDL. The church as a community of faith functions as an extensive emotional system consisting of many subsystems represented by the families contained within it. The PSDL offers the church context a non-anxious presence in the midst of an extensive network of family systems that are interconnected. The thesis of this project focused on the PSDL as a significant influence within

family systems as they contribute to the culture of a faith community. Family systems will determine and contribute to the vitality of life within the context of the faith community. The ability of the faith community to accept and assimilate new people depends upon the health of its leaders and congregational relationship dynamics.

The PSDL nurtured by the spiritual disciplines is uniquely positioned to be an ambassador of Christ in our worldly culture. The PSDL is a partaker of the very nature of Christ becoming for the world a partner with God in his redemptive mission. "To be sure, God's missional presence, in the person of the Holy Spirit, will continue on our world, and ultimately God will accomplish God's desires for the world."⁶⁶ Dr. Douglas Hardy uses the analogy of the Apollo 13 mission to relate to the church, "Church, we have a problem."⁶⁷ The problem of course is sin in the world. The PSDL is open to the ongoing reforming of the Holy Spirit for oneself and for the church.

⁶⁶Douglas S. Hardy, "Becoming Who We Are: Formed for Mission" in *Missio Dei, A Wesleyan Understanding*, ed. Keith Schwanz and Joseph Coleson (MO: Kansas City, Beacon Hill Press, 2011), 177.

In the context of our post modern and post Christian culture, the survival of the church as a local manifestation of the mystical body of Christ requires attention to the dynamics of interpersonal relationships within the church. The PSDL needs to practice spiritual discernment as a partner in God's mission. A thriving and growing church depends upon the characteristics and signs of being and becoming a healthier church. The PSDL holds the tension of tradition with the emerging characteristics of the contemporary church. People bring their families to

church in a literal way as well as in an emotional way with systems and behavior that reflects the

dynamics of the home front. The PSDL can offer the body of Christ a stable and non-anxious presence in the midst of complex family dynamics.

The journey outward into the world with the goods news of Jesus requires a journey inward, into the heart of the disciple, employing the spiritual disciplines. The PSDL has a heart for mission and at the same time engages in spiritual self-care that nurtures the Pastor's heart. The PSDL, nurtured by a confluence of grace through the Wesleyan Spiritual Practices, offers hope for the church by faith and example of transformational holy living. "May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful, and he will do it" (1 Thessalonians 5:23).

INVITATION TO RETREAT

Invitation to Retreat

*New England District Church of the
Nazarene "A Heart for Mission " and
"Nurturing the Pastor's Heart"*

**Self-Care for Pastors ~ A Clergy Retreat Tuesday, November 1 to
Wednesday, November 2, 2011 Pastors on the New England**

District are invited to a two-day retreat at Windsor Hills Camp. Pastor John F. Reilly of the Keene, NH church will lead us through an exploration of self-differentiation and how the Wesleyan spiritual practices can strengthen us for ministry.

Briefly, self-differentiation means nurturing a healthy self-identity in the midst of complex relationships. The Pastor as Self-Differentiated Leader (PSDL) project proposes a way to address the anxiety that both clergy and congregations deal with in our culture today. The effective PSDL is rooted in sanctification understood as holy love manifested in holy affections, and that growth in sanctification is by way of means of grace and spiritual disciplines. Finally, Christian conference can be seen as a critical means of both growth and expression of

non-anxious leadership.

The session topics will focus on "Self-Care for Pastors."

In Session One, we will explore and define the concept of "The Pastor as Self-Differentiated Leader" and how this concept relates to self-care.

Session Two will focus on the "Wesleyan Spiritual Disciplines" as a means of grace and as a means of nurturing self-care for Pastors.

The evening session will include worship, singing, the Sacrament of Communion and discussion of the lost Art of Christian Conferencing as a means of grace and as a means of nurturing self-care for Pastors.

Session four will focus on an interactive discussion applying the concept of "The Pastor as Self-Differentiated Leader" to our unique ministry contexts. Questions: please call 603-352-7972 or email John Reilly at ifrtrek@myfairpoint.net

The cost is \$45.00 for meals and one night lodging in the Inn at Windsor. Checks can be made out to Windsor Hills Camp. To register please email or mail this form to Sandy Smith c/o Windsor Hills Camp

Registration

Form

Name _____

Address _____ **City** _____ **State** _____ **Zip** _____

Email _____

Home Phone _____ **Cell Phone** _____

Church Assignment _____

Roommate request _____

Please mail the form with payment to

Sandy Smith c/o Windsor Hills Camp 29 White Pond Road, Windsor, NH 03244 Voice:

603-478-3363 or 630-478-1450 Fax: 603-478-3373 email: sandysmith@whcamp.org

(This invitation was sent to all clergy on the New England District on September 1, 2011 through the district email list. Further this retreat was promoted through the district newsletter in August, September and October.)

RETREAT AGENDA AND SCHEDULE

Retreat Agenda and

Schedule Clergy Retreat

Overview: Our retreat will focus on "*The Pastor as Self-Differentiated Leader*" and on The Wesleyan spiritual practices as means of grace and nurture for self-differentiation. A facilitated discussion is planned around spiritual disciplines.

Theme: Our theme will be "Self Care" for the Pastor: Discerning inner personal conflict and inter personal conflict in the church."

Format: *Power point presentations are planned for each session with handouts and outlines.*

Schedule:

Tuesday 10AM: Arrival and registration

11 AM: **Session 1:** Brief introduction, Two Surveys to Complete
Survey on spiritual disciplines and Differentiation of Self-Inventory
(DSI)

12 PM: Lunch

1 PM to 2 PM - **Session 2:** Presentation of "*The Pastor as Self-Differentiated Leader*" and Family Systems Theory with Definition of terms.

2 PM to 2:30 PM - break

2:30 PM to 3:30 PM - **Session 3:** A presentation of Wesleyan spiritual disciplines as a means of nurturing self-differentiation.

3:30 PM to 4:00 PM - break

4:00 PM to 5:00 PM - **Session 4:** Integrating the concept of self-differentiation and the Wesleyan spiritual disciplines.

5:00 PM to 5:30 PM-break

5:30 PM to 6:30 PM - supper

break 6:30 PM to 7:00 PM - free

time

7:00 PM to 9 PM - **Session 5:** Worship, Wesley's Covenant Service with Sacrament of Communion, Presentation of Christian Conferencing Discussion of Christian Conferencing as a means of self-care for pastors

Wednesday 8:00 AM - Breakfast

Wednesday 9:00 AM to 10:00 AM - **Session 6:** Application of *"The Pastor as Self-Differentiated Leader" as a means of self-care.*

10:00 PM to 10:30 PM - break

10:30 PM to 11:30 PM - **Session 7:** Wrap up, questions, Post retreat journal explanation, feedback form. Benediction

Wednesday - Closing with lunch at Noon. Safe travels.

WESLEYAN SPIRITUAL DISCIPLINES PREFERENCES SURVEY

Wesleyan Spiritual Disciplines Preferences Survey

Using the scale below please rate your frequency of use for each.

1 = once a year, 2 = once a month, 3 = once a week, 4 = several days per week, 5 = daily.

Works of Piety

1 = once a year, 2 = once a month, 3 = once a week, 4 = several days per week, 5 = daily

Personal Prayer _____

Corporate Prayer _____

Fasting _____ Journaling _____

Solitude _____ Silence _____

Personal Bible study _____

Reading the scriptures _____

Personal worship _____

Corporate worship _____

Others _____

Works of Mercy

\ = once a year, 2 = once a month, 3 = once a week, 4 = several days per week, 5 = daily

Feeding the poor _____

Clothing the poor _____

Financially helping the poor _____

Others _____

Universal

\ = once a year, 2 = once a month, 3 = once a week, 4 = several days per week, 5 = daily

Circumstantial Grace _____ (*Recognizing God's grace in every day events.*)

Christian Conferencing _____ (*Regularly scheduled conferences to discuss doctrine.*)

DIFFERENTIALION OF SELF INVENTORY (DSI)

Differentiation of Self Inventory

These are questions concerning your thoughts and feelings about yourself and relationships with others. Please read each statement carefully and decide how much the statement is generally true of you on a 1 (not at all) to 6 (very) scale. If you believe that an item does not pertain to you (e.g., you are not currently married or in a committed relationship, or one or both of your parents are deceased), please answer the item according to your best guess about what your thoughts and feelings would be in that situation. Be sure to answer every item and try to be as honest and accurate as possible in your responses.

Scale range: (1) Not at all true ----- (6) Very true of me.

- I. People have remarked that I'm overly emotional. 1 2 3 4
5 6
- 2.1 have difficulty expressing my feelings to people I care for. 1 2 3 4
5 6

- 3.1 often feel inhibited around my family. 1 2 3 4
5 6
- 4.1 tend to remain pretty calm even under stress. 1 2 3 4
5 6
5. I'm likely to smooth over or settle conflicts between two people whom I care about. 1 2 3 4 5
6
6. When someone close to me disappoints me, I withdraw from him or her for a time. 1 2 3 4 5
6
7. No matter what happens in my life, I know that I'll never lose my sense of who I am. 1 2 3
4 5 6
- 8.1 tend to distance myself when people get too close to me. 1 2 3 4
5 6
9. It has been said (or could be said) of me that I am still very attached to my parent(s). 1 2 3 4
5 6
- 10.1 wish that I weren't so emotional. 1 2 3 4
5 6
- II. I usually do not change my behavior simply to please another person. 1 2 3 4
5 6
12. My spouse or partner could not tolerate it if I were to express to him or her true feelings about some things. 1 2 3 4
5 6
13. Whenever there is a problem in my relationship, I'm anxious to get it settled right away. ~ 1 2 3 4
5 6
14. At times my feelings get the best of me and I have trouble thinking clearly. 1 2 3 4 5 6
15. When I am having an argument with someone, I can separate my thoughts about the issue from my feelings about the person. 1 2 3 4
5 6
16. I'm often uncomfortable when people get too close to me. 1 2 3 4
5 6
17. It's important for me to keep in touch with my parents regularly. 1 2 3 4
5 6
18. At times, I feel as if I'm riding an emotional roller coaster. 1 2 3 4
5 6
19. There's no point in getting upset about things I cannot change. 1 2 3 4
5 6
20. I'm concerned about losing my independence in intimate relationships. 1 2 3 4
5 6
21. I'm overly sensitive to criticism. 1 2 3 4
5 6
22. When my spouse or partner is away for too long, I feel like I am missing a part of me. 1 2 3 4 5 6
23. I'm fairly self-accepting. 1 2 3 4

- 5 6
- 24.1 often feel that my spouse or partner wants too much from me. 1 2 3 4
- 5 6
- 25.1 try to live up to my parents' expectations. 1 2 3 4
- 5 6
26. If I have had an argument with my spouse or partner, I tend to think about it all day. 1 2 3 4 5 6
- 27.1 am able to say no to others even when I feel pressured by them. 1 2 3 4
- 5 6
28. When one of my relationships becomes very intense, I feel the urge to run away from it. 1 2 3 4 5 6
29. Arguments with my parent(s) or sibling(s) can still make me feel awful. 1 2 3 4 5 6
30. If someone is upset with me, I can't seem to let it go easily. 1 2 3 4
- 5 6
31. I'm less concerned that others approve of me than I am about doing what I think is right. ~ 1 2 3 4 5 6
- 32.1 would never consider turning to any of my family members for emotional support. 1 2 3 4 5 6
- 33.1 find myself thinking a lot about my relationship with my spouse or partner. 1 2 3 4 5 6
34. I'm very sensitive to being hurt by others. 1 2 3 4
- 5 6
35. My self-esteem really depends on how others think of me. 1 2 3 4
- 5 6
36. When I'm with my spouse or partner, I often feel smothered. 1 2 3 4
- 5 6
- 37.1 worry about people close to me getting sick, hurt, or upset. 1 2 3 4
- 5 6
- 38.1 often wonder about the kind of impression I create. 1 2 3 4
- 5 6
39. When things go wrong, talking about them usually makes it worse. 1 2 3 4
- 5 6
- 40.1 feel things more intensely than others do. 1 2 3 4
- 5 6
- 41.1 usually do what I believe is right regardless of what others say. 1 2 3 4
- 5 6
42. Our relationship might be better if my spouse or partner would give me the space I need. 1 2 3 4 5 6
- 43.1 tend to feel pretty stable under stress. 1 2 3 4
- 5 6

SCORING SHEET FOR DIFFERENTIATION OF SELF INVENTORY (DSI)

*Scoring Differentiation of Self
Inventory* (Revision to the scoring

sheet: 1-20-12)

Differentiation of Self Inventory Subscale Composition Differentiation of Self Inventory Subscale Composition (The original article used an underline to indicate reverse scoring. However an error caused by the underline code was replaced with the notation in the parenthesis in order to be more accurate.)

Emotional Reactivity: 1, 6, 10, 14, 18, 21, 26, 30, 34, 38, 40 (Reverse score all)

I Position: 4, 7, 11, 15, 19, 23, 27, 31, 35, 41, 43 (Reverse score 35)

Emotional Cutoff: 2, 3, 8, 12, 16, 20, 24, 28, 32, 36, 39, 42 (Reverse score all)

Fusion With Others: 5, 9, 13, 17, 22, 25, 29, 33, 37 (Reverse score all)

***Differentiation of Self Inventory
(DSI) Scoring Sheet***

Name _____

DSI = _____ = ER+IP+EC+FO divide by 4
ER _____ , IP _____ , EC _____ , FO _____

Emotional Reactivity (ER) (Reverse score all)

- 1. _____
- 6. _____
- 10. _____
- 14. _____
- 18. _____
- 21. _____
- 26. _____
- 30. _____
- 34. _____
- 38. _____
- 40. _____

'I' Position (IP) (Reverse score 35)

- 4. _____
- 7. _____
- 11. _____
- 15. _____
- 19. _____
- 23. _____
- 27. _____
- 31. _____

- 35. _____
- 41. _____
- 43. _____

Total = _ divide by 11 = _____

Emotional Cutoff (EC) (Reverse score all)

- 2. _____
- 3. _____
- 8. _____
- 12. _____
- 16. _____
- 20. _____
- 24. _____
- 28. _____
- 32. _____
- 36. _____
- 39. _____
- 42. _____

Total = _ divide by 12 = _____

Fusion with Others (FO) (Reverse score all)

- 5. _____
- 9. _____
- 13. _____
- 17. _____
- 22. _____
- 25. _____
- 29. _____
- 33. _____
- 37. _____

Educational Clergy Retreat

Session Overviews and Outlines

~ Session 1 ~ The Pastor as a Self-Differentiated Leader

***A Warm Welcome and a Brief introduction with Overview
Explain the theme and connection "A Heart for Mission "
and***

"Nurturing the Pastor's Heart" Self-Care for Pastors ~ A Clergy Retreat

***Two Surveys to Complete
Survey on spiritual
disciplines and
Differentiation of Self-Inventory***

***~ Session 2 ~ The Pastor as a
Self-Differentiated Leader***

***We will explore and define the concept of
"The Pastor as Self-Differentiated Leader"
and how this concept relates to self-care.***

Topics include defining self-differentiation, application to the Pastor as Leader in the context of family systems theory including triangles, importance towards conflict resolution.

~ Session 2 ~ Outline

Introduction: Defining the PSDL

A. Defining self-differentiation

- i. Bowen***
- ii. Friedman***
- Hi. Richardson***
- iii.***

B. Application to the PSDL

- L Nuclear family***
- ii. Part of families of the congregation***
- Hi. The Congregation as a Family System***

C. Triangles (and other fun shapes of relationship dynamics)

D. Discerning Inner conflict of the PSDL and interpersonal relationship conflict

E. Case Application ~ Inner Conflict

F. Questions and

Discussion Summary and

Looking forward.

-----break -----

~ Session 3 ~ Overview

Session Three will focus on the "Wesleyan Spiritual Disciplines" as a means of grace and as a means of nurturing Self-Differentiation for Pastors.

Topics include "Wesleyan Spiritual Disciplines" as a means of self-care for Pastors.

Session 3 ~ Outline Introduction:

Presentation of Spiritual Disciplines as a Means of Grace

A. Brief Presentation of resources for Wesleyan Spiritual Practices

- i. Hal Knight's book, "The Presence of God in the Christian Life"*
- ii. Rob Staples' book, "Outward Sign and Inward Grace"*

Hi. Hal Knight's book, "Eight Life-Enriching Practices"

B. Wesleyan Spiritual Disciplines

- i. Wesley's Concentric Circles (Love, holy tempers, works of mercy, works of piety, universal church)*
- ii. General Means of Grace (obedience, commandments, watching, denying self, daily cross, practice Presence)*

Hi. Instituted Means of Grace (Prayer, scriptures, Lord's Supper, fasting, Christian conference) iv. Prudential Means of Grace (rules for holy living, visiting the sick)

C. Application to the PSDL

- i. Nurturing the Pastor's Soul as Self-Care*
- ii. Spiritual Disciplines in the congregation Hi. The Congregation as a Family System*

D. Case Application ~ Inner conflict and means of grace.

E. Questions Discussion

Summary and Looking forward.

-----break -----

Session 4: Integrating Self-differentiation and Wesleyan Spiritual Disciplines

~ Session 4 ~ *Outline Introduction: Opening*

Comments and Brief Check in on any questions.

A. Integrating self-differentiation and spiritual disciplines

B. Brief Presentation of resources

- i. Hal Knight's book, "The Conversation Matters"*
- ii. Don Saliers' book, "The Soul in Paraphrase"*

Hi. Hotz and Mathews' book, "Shaping the Christian Life"

C. Case Application ~ Inner conflict and means of grace.

D. Questions and Discussion.

Summary and Looking forward.

Evening Session ~ Session 5 ~ Overview

The evening session will include the Wesley Covenant service with worship, singing, Sacrament of Communion.

A presentation will be given of the lost Art of Christian Conferencing

~ Session 5 ~ *Outline Introduction: Opening*

Comments and Preparation for the Wesley Covenant Service

A. Wesley's Covenant Service

*Handouts with liturgy
Wesley Hymnal for
singing The Lord's
Supper*

- B. Brief Presentation of resources**
 - i. Hal Knight's book, "The Conversation Matters"**
Topic: Christian Conferencing
- C. Brief Presentation of Christian Conferencing**
 - i. Covenant of Kindness**
 - ii. Ten Guidelines for Civility in Christian Conferencing**
- D. A Practical Application of the lost Art of Christian Conferencing**

A guided discussion and possible small group breakout.
- E. Benediction**

~ Session 6 ~ Overview

Session 6, Applying the concept of "The Pastor as Self-Differentiated Leader" to our unique ministry contexts.

~ Session 6 ~ Outline

Introduction: Applying concept of PSDL to our Ministry Context

- A. Brief Presentation of resources**
 - i. "Clergy Killers" by G. Lloyd Rediger,**
 - ii. "Never Call Them Jerks" by Boers**
 - Hi. "Overcoming the Dark Side of Leadership " by McIntosh and Rima**
- B. Applying Self-Awareness as Self Care**
- C. Applying self-differentiation to conflict**
- D. Resolving Conflict**
- E. Questions**
- F.**

~ Session 7 ~ Overview

Session 7, Wrap up, questions, Post retreat journal explanation, feedback form. Benediction

~ *Session 7 ~ Outline*

Introduction: Wrap up, questions.

A. Explanation of Post Retreat Journal Exercises

B. Feedback Form

C. Self-differentiation Inventory Benediction ~ Thank

you!

D.

APPENDIX G CURRICULUM FOR THE
EDUCATIONAL RETREAT

Session One (11 AM-Noon)

In session one, words of thanks and gratitude were offered to all participants for their attendance. The concept of self-differentiation was presented as a gift to pastors. A brief overview was presented with a brief definition of self-differentiation. The discovery of self-differentiation was presented, as a gift to pastors and the practice of self-differentiation by the pastor can be a gift of self-care.

The concept of self-differentiation originated with Murray Bowen's Family Systems Theory. Self-differentiation is the ability of a person to embrace the uniqueness of his or her being at the same time being fully engaged with family and their environment. Bowen offers a scale of self-differentiation from zero to one hundred. (Please note that the Bowen scale of self-

differentiation ranging from zero to one hundred does not correlate with the Skowron and Friedlander scale used in their Differentiation of Self Inventory (DSI) measuring self-differentiation.) Bowen suggests that no person can ever be fully differentiated nor can any one person be fully fused within the family structure. Differentiation is the process by which people grow from dependence on family towards independence of self while remaining connected to the family.

Several goals were presented as a guide for our discussion and the application of the PSDL as a means of self-care. The goals of our retreat included connecting self-differentiation as a means of self-care, connecting spiritual disciplines as a means of nurturing self-differentiation and connecting self-differentiation with sanctification. The PSDL embraces the love of God for him or her self and practices being a model for the congregation of a gift giver of God's love, grace and forgiveness. The PSDL employs the Wesleyan Spiritual Disciplines as a mode of nurturing self-awareness and healthy connection to his or her tri-fold family systems. The PSDL develops appropriate boundaries that foster a healthy self-identity while remaining connected to the congregation.

The retreat was designed as an immersion into Wesleyan spiritual practices and so we began with the Wesley hymn, "Arise, My Soul, Arise," vv. 1,2,3. For the introduction, the scripture used was, "Grace and peace to you from God our Father and the Lord Jesus Christ, who gave himself for our sins to rescue us from the present evil age, according to the will of our God and Father, to whom be glory for ever and ever. Amen." (Galatians 1: 3-5). This scripture was

selected to introduce the Pastors to retreat and to engage them in letting go of the concerns of the local ministry and of the world and focusing on a time of self-care during this spiritual retreat. They were encouraged to enjoy God's Presence.

A brief introduction to the concept of self-differentiation was offered followed by the initial survey of forty-three questions measuring self-differentiation. Also a survey concerning the Wesleyan Spiritual disciplines was given. As people completed the surveys they submitted them and a break for lunch was taken.

Session 2: (1PM to 2 PM)

The goal in this session was to present the PSDL as connected to Family Systems Theory and to provide a working definition of terms. We began the session with the Wesley hymn, "Arise, My Soul, Arise", vv. 1,43 highlighting the intention of connecting Wesleyan spiritual disciplines with the concept of self-differentiation.

The theme scripture was: "This is what the LORD says: "Go and buy a clay jar from a potter." "Then break the jar while those who go with you are watching." (Jeremiah 19: 1a, 10.) A clay jar sat on a canvas drop cloth in front of the participants from the beginning of the retreat. Chapter 19 of Jeremiah was read and then the clay jar was smashed. Several applications were made including the metaphorical smashing of traditional molds used in ministry. The metaphorical busyness of our culture was smashed and we were invited into God's presence for retreat. Meditation as a spiritual discipline was described briefly and a brief writing from J.I.

Packer was read. Then participants were encouraged to focus and meditate on God's presence. Following the moments of quiet meditation and silent prayer the question was asked, "What are the broken pots of your ministry?"

Self-differentiation was further defined and connected to the emotion of broken pots of ministry. The connection to broken pots was presented as a means of representing grace in ministry. As partners with God in his redemptive mission to our world we are called to ministry but we are also called to a healthy sense of self-differentiation. Sometimes clergy are quick to give God credit for successes in ministry and to take the blame for perceived failures in ministry.

Self-differentiation enables a pastor to engage in ministry and at the same time maintain a healthy sense of self.

Further discussion of the PSDL continued with references to Kerr and Bowen's book, *Family Evaluation* and Friedman's book, *Generation to Generation*, and lastly Richardson's two books, *Creating a Healthier Church* and *Being a Healthier Pastor*. The goal in this session was to connect the idea of studying congregations by studying family dynamics. One aspect of studying congregations is to understand the family dynamics within a congregation. Each congregation has a unique personality consisting of the collective personalities within the congregation. Bowen's concept of nuclear family expands to the families of the congregation. As Friedman points out in his book, the pastor is a member of multiple families: his or her own nuclear family, all the families in the congregation, as well as the district and general

denominational family. The PSDL understands and identifies family system dynamics at work.

The Family System is a complex interconnected set of multiple relationships. Relationships exist within a massive web of complex triangles. The PSDL watches for and identifies the formation of triangles around relationship issues and church issues. The PSDL uses wisdom in conversation being cautious not to over step appropriate boundaries. The PSDL becomes aware of stress and anxiety that results from triangles. The PSDL will protect healthy boundaries while engaged in ministry.

Perhaps the most difficult concept to practice for any human being is discerning inner conflict. The PSDL learns to discern the inner conflict that results from various relationship interactions and from triangles. In other words, what pushed your buttons? The PSDL learns what issues or behaviors in other people cause increased anxiety and possible overreactions to people. The PSDL becomes aware of interpersonal relationship conflict that can possibly cause inappropriate reactions to people and situations. The PSDL learns to listen, understand, analyze, as a non-anxious presence without reacting.

As participants identified with the dynamics of triangles several case applications were discussed. The concept of inner conflict was related to some of the popular defense mechanisms such as projection and transference. Retreat participants were engaged to share examples.

Session 3: (2:30 PM to 3:30 PM)

The goal of session three was to offer a brief presentation of Wesleyan spiritual disciplines and to connect them as a means of nurturing self-differentiation. Further a connection was presented between self-differentiation and sanctification. We began the session singing "And Can it Be?" The theme scripture is "They are not of the world, even as I am not of it. Sanctify them by the truth; your word is truth. As you sent me into the world, I have sent them into the world. For them I sanctify myself, that they too may be truly sanctified. My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me" (John 17:16-21).

The spiritual disciplines nurture human character towards heart purity. Christian perfection, as a spiritual condition, was misunderstood when John Wesley presented it to his

⁶⁹John Wesley, *A Plain Account of Christian Perfection*, (Kansas City, MO: Beacon Hill Press, 1966), 22.

⁷⁰Rupert E. Davies, (Ed.), *The Works of John Wesley*, Volume 9: The Methodist Societies: History, Nature, and Design, (Nashville: Abingdon Press, 1989), 409.

⁷¹Knight, 55.

⁷²Randy Maddox, *Responsible Grace: John Wesley's Practical Theology*, (Nashville: Abingdon Press/Kingswood Books, 1994), 187.

world and is misunderstood today. In his book, *A Plain Account of Christian Perfection*, John Wesley stated, "... among religious men, who affirmed, not that I stated perfection wrong, but that, "there is no perfection on earth;" nay, and fell vehemently on my brother and me for

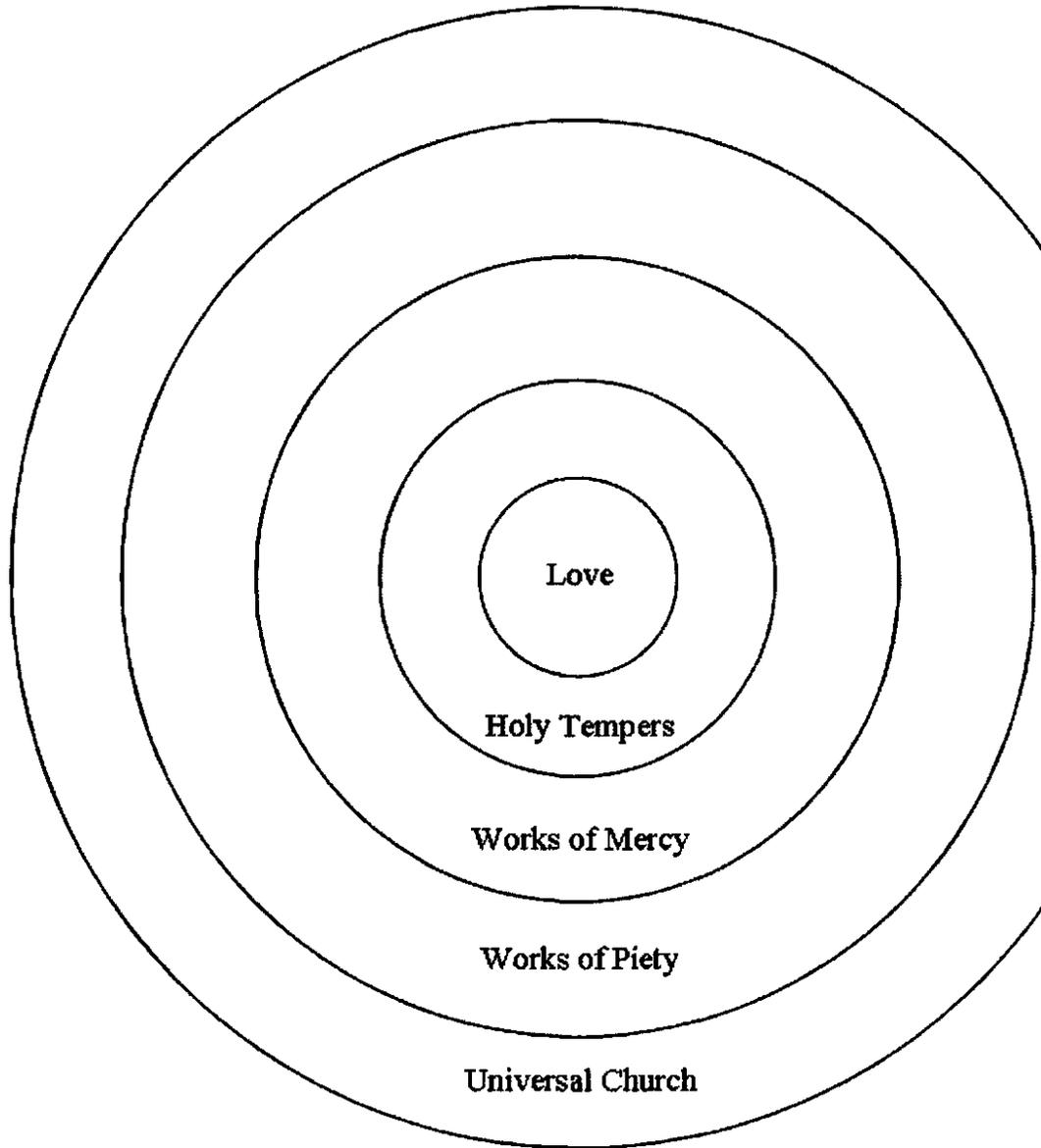
affirming the contrary. We scarce expected so rough an attack .."⁶⁹ The concept of sinless perfection is widely debated today from both ends of the spectrum ranging from a lack of knowledge to a passionate commitment to Calvinism. In his own defense John Wesley stated, "The perfection I hold is so far from being contrary to the doctrine of the Church that it is exactly the same which every clergyman prays for every Sunday: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name I mean neither more nor less than this. In doctrine therefore I do not dissent from the Church of England."⁷⁰ Christian Perfection is the spiritual experience of loving God and loving others as an ongoing way of life. Christian perfection reflects a spiritual maturity that demonstrates the fruit of the Spirit. "Wesley's position was that God implants righteousness in everyone to whom he has imputed it."⁷¹ Christian perfection is the dynamic level of maturity within the process of sanctification characteristic of a mature Christian life. "John Wesley assumed that growth in holiness would continue within Christian perfection." For the contemporary clergy the challenge before us is to preach and teach holiness as an ongoing transformational experience with God. "Blessed are the pure in heart, for they shall see God"

(Matthew 5: 8). The PSDL seeks to nurture a pure heart through the practice of spiritual disciplines.

The 18th Century Wesleyan Methodist had a neatly formed topology of Wesley's Means of Grace; General, Instituted, and Prudential.⁷³ The General Means of Grace include universal

obedience and exercising the presence of God. Instituted Means of Grace include prayer, sacrament, and Christian Conferencing. The Particular Means of Grace include acts of holy living and doing all the good one can. John Wesley clearly taught the spiritual works of mercy and promoted the use of the spiritual practices of works of piety. Wesley understood grace as a free flowing gift of God's presence requiring a human response. Wesleyan spiritual disciplines were presented as a means of grace empowering and encouraging clergy for ministry. A brief presentation of resources for Wesleyan Spiritual Practices included Dr. Hal Knight's book, *"The Presence of God in the Christian Life "* and Dr. Rob Staples' book, *"Outward Sign and Inward Grace. "* In the session, the presentation expanded on Dr. Hal Knight's book, *"Eight Life-Enriching Practices. "* A diagram was presented representing Wesley's Concentric Circles beginning from the center with love, then respectively holy tempers, works of mercy, works of piety, universal church.

John Wesley's Means of Grace Concentric Circles ⁷⁴



Wesley divides the means of grace into categories. The General Means of Grace include

obedience, observing the commandments, watching, denying self, taking up our daily cross, and

Henry H. Knight III, "The Role of Faith and the Means of Grace in the Heart Religion of John Wesley," (Richard B. Steele, ed., *"Heart Religion" in the Methodist Tradition and Related Movements*, Scarecrow Press, 2001), 278.

practicing God's presence. Specifically Wesley names the Instituted Means of Grace as prayer, reading the scriptures, participating in the Lord's Supper, fasting, and Christian conference.

Wesley used a further category of Prudential Means of Grace that included rules for holy living, visiting the sick, accountability in small groups and covenant services. Another set of categories used by Wesley focused on works of piety and works of mercy. Wesley suggested that in all things and through all experiences God's grace is available to us as circumstantial grace.

Rob Staples presents a scholarly work on the sacraments within a Wesleyan framework. The title of his book, *Outward Sign and Inward Grace*, reflects the definition of sacraments by John Wesley. The main theme of the book is Wesleyan Spirituality rooted in the 18th century Wesleyan movement and impacted by the 19th century American Holiness movement. The author makes the statement, "Wesley was closer to biblical truth in his doctrine of the Holy Spirit than was Phoebe Palmer."⁷⁵ Rob Staples engages John Wesley in our search for biblical truth that remains the primary task of the contemporary church today.

⁷⁵ Rob L. Staples, *Outward Sign and Inward Grace: The Place of Sacraments in Wesleyan Spirituality*, (Kansas City: Beacon Hill, 1991), 15.

Discussion followed around the application of the means of grace to the PSDL and how the means of grace can nurture the pastor's soul as self-care. The discussion was expanded to

include the spiritual disciplines as a means of grace for the congregation. Discussion concluded with a focus on the congregation as a family system and the power of applying the means of

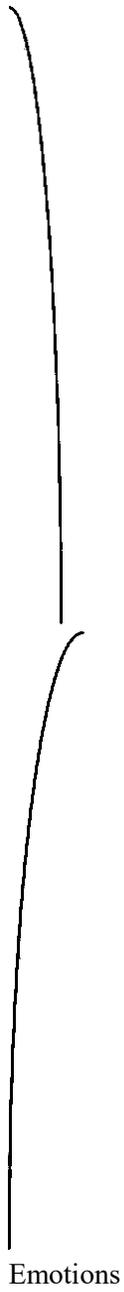
grace to issues of conflict. The application of the spiritual disciplines as a means of grace within the congregation was presented as a source of God's nurture to His people on life's journey.

Murray Bowen's scale of self-differentiation was presented as follows. "A knowledge of Bowen family systems theory is extremely useful in the effort to move up the scale of differentiation of self."⁷⁶ Bowen suggests that as people become more aware of being and becoming calm, thinking and self-defining in circumstances they move up the scale and others around them also move up the scale.

Scale of self-differentiation

Differen
tiation -
100-





More Anxiety

Stress

Crisis/trauma

More Life issues

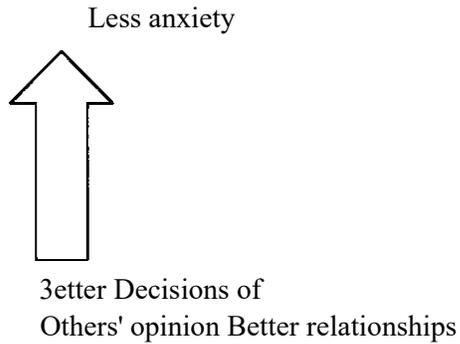
Family fusion dynamics Less concern

Concern about others' opinions Poor decisions

-50-

- 0 - Fusion

Thinking



Roberta M. Gilbert, *The Eight Concepts of Bowen Theory*, (Falls Church, VI: Leading Systems Press, 2006), 31.

144

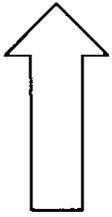
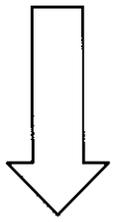
Bowen's scale of self-differentiation was superimposed on the spiritual doctrine of entire sanctification. Self-differentiation connects with entire sanctification through the employment of the spiritual disciplines. The use of spiritual disciplines informs the experience of entire sanctification and increases the self-differentiation.

Scale of Sanctification

Entire
Sanctification
Imago Dei
Restored

100
-50-

159



- 0

Sin
Anxiety Stress
Crisis/trauma Life issues Family dynamics

Holiness Joy Peace Love
Fruit of the Spirit Well-being

Spiritual Disciplines

Imago
Dei Broken yet
retained

The session concluded by connecting the practice of spiritual disciplines as a significant application of the means of grace for the PSDL. The goal was to connect the practice of spiritual disciplines as means of grace towards increasing self-differentiation. In so doing self-differentiation becomes a practical outcome of the practice of holiness. The practice of the spiritual disciplines is a means of nurturing the Pastor's soul as self-care. Spiritual disciplines are important for the pastor on a personal level.

Also the practice of spiritual disciplines in the congregation is important for the body of Christ as a whole unit. The practice of spiritual disciplines by the congregation increases the frequency of healthy family dynamics. The congregation as a family system becomes healthier as the whole body engages in the practices of spiritual disciplines.

The practice of spiritual disciplines as a means of grace contributes towards healthier reactions of inner conflict. The means of grace are practical ways of increasing positive outcomes of family dynamics. Specifically as individuals engage in practicing spiritual disciplines their input into family dynamics can have positive effects. Practicing the spiritual disciplines is a form of daily taking up our cross and following Jesus.

Session 4: (4:00 PM to 5:00 PM)

The goal of session four was to facilitate a group discussion around integrating the concept of self-differentiation and the Wesleyan spiritual disciplines. (If the retreat attendance were too large for one group discussion then the group would gather into small groups for a more intimate discussion.) The session began with a brief introduction with opening comments and a brief check in on any questions. The intention was to integrate self-differentiation and spiritual disciplines. The group discussion was designed to engage the participants in making the connection between self-differentiation and the spiritual disciplines. Towards that end a brief presentation of the following resources was offered: Dr. Hal Knight's book, *The Conversation*

Matters, Don Saliers' book, *The Soul in Paraphrase* and the Hotz and Mathews' book, *Shaping the Christian Life*.

The presentation of Dr. Hal Knight's book, *The Conversation Matters* emphasized Christian Conferencing as a means of grace. This was in preparation for a discussion to be held

in the evening session. John Wesley places love as the center of all means of grace. Christian Conferencing requires the holy affection of love to permeate the interpersonal discourse. A heart formed by love for God and for neighbor shapes emotional and intellectual maturity. Effective Christian Conferencing will be characterized by: respect for others through active listening, building trust through intentional understanding, connecting prayer and caring with our listening, being aware of our own prejudices.

A summary of Don Saliers' book, *The Soul in Paraphrase*, focused on the Christian affections. Prayer as the language of the heart emphasized that prayer is the primary spiritual discipline. As part of prayer, gratitude and giving thanks to God are formative spiritual affections. Karl Barth affirmed, "Grace and gratitude belong together like heaven and earth." The PSDL practices prayer with gratitude and receives God's grace.

As mentioned in his book, *The Soul in Paraphrase*, Don Saliers desires to revive holy affections from the "shoddiness of current English usage." To help with this effort, I have been inspired to use the term, "Holy Affections" in sermons. John Wesley teaches that the great purpose of God is to restore the *imago Dei* and that this restoration is by God's love filling human hearts as a holy temper. The Biblical narrative shapes the church as a Christian community. As people participate in Christian community the biblical narrative forms and shapes the holy affections in their hearts.

Lastly, Hotz and Mathews' book, *Shaping the Christian Life*, was referenced as a resource for religious affections and the work of the church. "In worship we encounter afresh the divine initiative of grace coming to us to renew and transform our religious affections that is, to make us new creatures in Christ." The goal was to present spiritual disciplines as practical applications of shaping the Christian life. The intention is to connect the practice of spiritual disciplines with living a holy life. A holy life is nurtured through the application of spiritual disciplines. The PSDL engages in practices that nurture increased self-differentiation.

The following article was handed out to participants: Knight III, Henry H. "Worship and Sanctification." *Wesleyan Theological Journal* 32:2 (Fall, 1997): 5-14. The participants were requested to read this article before the evening session in preparation to discuss it.

Session 5: (7:00 PM to 9 PM)

⁷⁹ Hotz, 25.

Session five was held after supper. The spiritual disciplines highlighted in this session included worship, covenant, Eucharist, and conferencing. Participants were invited to engage in worship by emptying their minds of all worldly concerns. As a means of grace and self-care this

worship time was designed for us as clergy as a moment of retreat for the purpose of spiritual

renewal. The contrast of self-care and ministry to others was lifted up as a focus that the PSDL needs renewal time that does not involve the work of doing ministry for others.

The participants gathered in a circle of padded chairs with the sacrament of Communion set up on a table in the center that was covered in a white tablecloth. There were no tables for note taking in this session as tables may create a barrier to intimacy. Candles were lit and the lights were lower to facilitate a more intimate and less academic setting.

Wesley's Covenant Service with Sacrament of Communion was used which included singing some of the Wesley hymns a cappella. The exact service was provided for the participants and can be viewed in the appendix. Following the Wesley Covenant Service a brief discussion of an article, *Worship and Sanctification*, written by Dr. Hal Knight was discussed. An introduction to the spiritual discipline of Christian Conferencing was preparation for a guided conference of the article by Dr. Hal Knight. The goal of this guided discussion was to emphasize and model Christian Conferencing as a means of grace and self-care for clergy.

Session 6: (9:00 AM to 10:00 AM)

Session six presented self-differentiation as a gift to pastors. The discovery of self-differentiation can be a gift to pastors and the practice of self-differentiation by the pastor can be a gift of self-care. A goal was to guide a discussion of the applications of the concept of the PSDL to our ministry context.

Brief presentations of the following resources were offered: "*Clergy Killers*" by G. Lloyd Rediger, "*Never Call Them Jerks*" by Boers and "*Overcoming the Dark Side of Leadership*" by McIntosh and Rima. Effective leaders are self-aware of strengths and weaknesses. The PSDL works to be self-aware of personal dysfunction. McIntosh and Rima discuss the paradox of personal dysfunction. "The personal characteristics that drive individuals to succeed and lead often have a dark side that can cripple and cause significant failure."⁸⁰ Carl Jung's concept of "shadow" parallels the dark side. The dark side seems to hold provocative power over humans. Literature and theater often tell the story of good in battle with evil such as the classic "Star Wars" in which Anakin Skywalker is seduced by the dark side. Self-differentiation means being in touch with the power of one's own dark side in order to harness its power for good.

Gary L. McIntosh, and Samuel D. Rima, Sr., *Overcoming the Dark Side of Leadership: The Paradox of Personal Dysfunction*, (Grand Rapids, Michigan: Baker Books, 1997), 14.

The circle graph tool of the dark side profile provided by McIntosh and Rima was presented. This tool plots passive aggressive, compulsive, paranoid, narcissistic and codependent leadership styles. Some of the leadership examples from the book were presented as examples. The dark side of leadership was presented as a contrast to the PSDL. A graphic of the authors' mapping was drawn on newsprint. The participants were invited to discuss Bible characters that might display the leadership tendencies. Then the discussion continued with examples in history

and in contemporary society of the five leadership styles.

Boers, in his book, *Never Call Them Jerks*, asserts that pastors and church leaders need to resist the temptation in the midst of frustration to simply call difficult people jerks. Difficult people often show symptoms of dysfunction related to unresolved family issues. The behavior of difficult people is often projections. Dealing with difficult people remains challenging work for a pastor.

As a retreat summary, the many ways to increase self-differentiation were discussed. First, awareness and discovery increases self-differentiation. Second, applying the spiritual disciplines helps to increase self-differentiation. Thirdly, setting appropriate boundaries for nuclear family relationships and church family relationships helps manage issues around fusion and the dynamics of triangles. Fourthly, developing a proactive strategy for conflict resolution helps to maintain and increase self-differentiation. Fifthly, for the PSDL being involved in Christian Conferencing provides a forum for the nurture of healthy self-differentiation. Sixthly, the power of one's dark side can be harnessed towards a positive strategy for leadership and healthy self-differentiation. The PSDL continues to apply strategies towards nurturing a healthy sense of self as one component of self-care.

The six counter points to increasing self-differentiation were stated to reinforce the conclusions. If a person is unaware of the concept of self-differentiation its application becomes random. To neglect the practice of spiritual disciplines has many ramifications including the depreciation of self-differentiation. Blurred and confused relationship boundaries, with nuclear family and congregational families, increases anxiety and diminishes self-differentiation. Without a proactive conflict resolution strategy, the mode of response to conflict seems arbitrary and reactive. The lack of pastoral support groups and Christian Conferencing for clergy contributes to a sense of isolation and confusion over issues. The PSDL recognizes the importance of engaging in Christian Conferencing as a means of grace and as a source for nurturing self-differentiation. Strategies for conflict management can emerge through Christian Conferencing.

Session 7: (10:30 AM to 11:30 AM)

The goal of session seven was to offer an opportunity for any questions in order to clear up any potential confusion. Further the closing goal of this session was to motivate the participants to recognize self-differentiation and to apply it to difficult situations. Towards that end, the participants were asked to do several things including a post retreat journaling of a situation in which they recognized an opportunity to employ self-differentiation. An explanation of the journaling request was presented. The feedback form was reviewed. Lastly, the post retreat inventory of self-differentiation was given.

This session began with the singing of the Wesley hymn, "O for A Heart to Praise Our God." Summary conclusions were offered including that the PSDL understands that God loves him or her and that God calls us to live out His love in our world. Self-differentiation means that the pastor-leader finds healthy ways of staying in touch and connected with the congregation. Self-differentiation means taking responsibility for one's self and staying focused. The self-differentiating pastor demonstrates God's love to his or her nuclear family as well as to families in the congregation. The concept of self-differentiation provides the pastor with a model for leadership within the church family that allows for a healthy self identity while at the same time nurtures appropriate boundaries in relationships that balance detachment and connectedness with people.

The PSDL cultivates a healthy environment for the church family to grow and mature spiritually. A well-differentiated pastor motivates by example a proactive and positive presence within the church family that results in lowering the levels of anxiety as the church family faces issues and conflicts. Becoming a healthier pastor in part involves increasing degrees of self-differentiation. Becoming a healthier church depends in part on the pastor seeking greater degrees of self-differentiation.

The session ends with a closing prayer by the facilitator for the participants and a benediction is offered. "May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ"

(1 Thessalonians 5:23).

Post Retreat Journal Tasks

Introduction: Thank you for your Participation in the retreat. ***Over the next four weeks, please email your responses of the following, John Reilly at [jfrtrek\(a\)myfairpoint.net](mailto:jfrtrek(a)myfairpoint.net)***

1. ***By Nov. 9, please email your response to the following***, in your own words define what self-differentiation means.
2. ***By Nov. 16, please email your response to the following***, briefly state how self-differentiation might be applied to your context of ministry.
3. ***By Nov. 23, please email your response to the following***, please identify some interpersonal interactions and journal one case where you intentionally applied the concept of self-differentiation. In your journal please note the time and place of the interaction and provide a brief history of issues concerning the interaction. Please make note of your feelings before, during and following the interaction. Please describe the inner conflict you were processing. Describe how the interaction was resolved or how you hope to resolve any conflict.
4. ***By Nov. 30, please email your response to the following***, Please consider the following Wesleyan spiritual practices or spiritual disciplines that you might intentionally engage in following this retreat. Please select one or more and record in a journal form the experience you have with God by practicing this discipline. In one month's time please email me with a brief case summary of your experience of how the spiritual discipline nurtured your awareness and growth in self-differentiation.

Please email these journal entries to me at jfrtrek@myfairpoint.net

Your Feedback Is Appreciated!

Thank you for taking time to attend this retreat.

1. What was helpful about the concept of The Pastor As A Self-differentiated Leader?
2. How can you apply this concept to your ministry context?
3. Comment on the value of each session and presentation.
Session 1 ~ *Defining self-differentiation*

Session 2 ~ *Spiritual Disciplines as a Means of Grace*

Session 3 ~ *Integrating self-differentiation and Spiritual Disciplines*

Session 4 ~ *Wesley Covenant Service and Art of Christian Conferencing*

Session 5 ~ *Applying concept of PSDL to our Ministry Context*

Session 6 ~ *Post Retreat Journal Explanation*

4. Please comment on the focus on spiritual disciplines and did this help to motivate a greater interest in using the spiritual disciplines for self care.

5. Comment on any topics raised in this time of retreat.

- 6.

WESLEY'S COVENANT SERVICE

Wesley's Covenant

Service Introduction to Wesley's Covenant Renewal

Service

In 1663, Richard Alleine, a Puritan, published (*Vindiciae Pietatis*): or, A Vindication of Godliness in the Greater Strictness and Spirituality of It. In 1753, it was again published in John Wesley's A Christian Library. Wesley used one chapter, "The Application of the Whole," on Monday, August 11, 1755, in what probably was the first real celebration of the Covenant Service in the Methodist movement.

Wesley found the service rich and meaningful, as expressed in his Journal: "Many mourned before God, and many were comforted" (April 1756); "It was, as usual, a time of remarkable blessing" (October 1765); "It was an occasion for a variety of spiritual experiences. I do not know that ever we had a greater blessing. Afterwards many desired to return thanks, either for a sense of pardon, for full salvation, or for a fresh manifestation of His graces, healing all their backslidings" (January 1, 1775). In London these services were usually held on New Year's Day.

Around the country the Covenant Service was conducted whenever John Wesley visited the Methodist Societies.

After the time of Wesley several versions of the Covenant Service were developed, gradually giving Wesley's material less place in the total service. The present service follows our Basic Pattern of worship, enables the congregation to participate more fully, and updates language. Most significant, the liturgy beginning with the Invitation is taken directly from Wesley's service of 1780. The heart of the service, focused in the Covenant Prayer, requires persons to commit themselves to God.

(Preparation Instructions - assign scriptures)

Call to Celebration - From Psalm 50

The peoples' responses are printed in bold and italics.

The Mighty One, God the Lord, speaks and summons the earth from the rising of the sun to its setting.

***Out of Zion, the perfection of beauty, God shines
forth Our God comes, and does not keep silence,***

before whom is a devouring fire, round about whom is a mighty storm.

God calls to the heavens above and to the earth, that the people may be judged:
"Gather to me my faithful ones, who made a covenant with me by sacrifice!"

***The heavens declare God's righteousness, for God alone is judge! Offer to God a sacrifice of
thanksgiving, and pay your vows to the Most High; and call upon me in the day of trouble; I
will deliver you, and you shall glorify me."***

"Rejoice, the Lord Is King" — Sing to the Lord Hymnal - No. 276 Opening

Prayer

O God, Searcher of all our hearts, you have formed us as a people and claimed us for your own. As we come to acknowledge your sovereignty and grace, and to enter anew into covenant with you, reveal any reluctance or falsehood within us.

***Let your Spirit impress your truth on our inmost being, and receive us in mercy,
For the sake of our Mediator, Jesus Christ, who lives and reigns with you in the unity of the
Holy Spirit, one God, forever and ever. Amen.***

Litany of Thanksgiving

Let us give thanks for all of God's mercies.

O God, our Covenant Friend, you have been gracious to us through all the years of our lives. *We*

*thank you for your loving care,
which has filled our days and brought us to this time and place.
We praise your holy name, O God.*

You have given us life and reason,
and set us in a world filled with your glory.

*You have comforted us with family and friends,
and ministered to us through the hands of our sisters and brothers.
We praise your holy name, O God.*

You have filled our hearts with a hunger after you,
and have given us your peace.
You have redeemed us, and called us to a high calling in Christ Jesus.

*You have given us a place in the fellowship of your Spirit and the witness of your Church. We
praise your holy name, O God.*

You have been our light in darkness and a rock of strength in adversity and temptation.

*You have been the very Spirit of joy in our joys and the all-sufficient reward in all our labors.
We praise your holy name, O God.*

You remembered us when we forgot you.
You followed us even when we tried to flee from you.

*You met us with forgiveness when we returned to you.
For all your patience and overflowing grace. We
praise your holy name, O God.*

Scripture readings.

A Reading from II Chronicles

34:29-33 A Reading from Jeremiah

31:31-34 A Reading from John 15:1-8

A Reading from Matthew 25:14-30

"A Charge to Keep I Have" — Sing to the Lord Hymnal - No. 536

Proclamation

Brothers and sisters in Christ,
the Christian life is redeemed from sin and consecrated to God.
Through baptism, we have entered this life and have been admitted into the new covenant of
which Jesus Christ is the Mediator.
He sealed it with his own blood that it might last forever.

***On the one side, God promises to give us new life in Christ,
the Source and Perfecter of our faith.***

***On the other side, we are pledged to live no more for ourselves but only for Jesus Christ, who
loved us and gave himself for us.***

From time to time we renew our covenant with God,
especially when we reaffirm the Baptismal Covenant and gather at the Lord's Table.

***Today, however, we meet, as the generations before us have
met, to renew the covenant that binds us to God. Let us make
this covenant of God our own.***

Invitation

Commit yourselves to Christ as his servants. Give yourselves to him, that you may belong to him.

***Christ has many services to be done. Some are more easy and honorable; others are more
difficult and disgraceful.***

Some are suitable to our inclinations and interests, others are contrary to both. In
some way we may please Christ and please ourselves.

***But then there are other works where we cannot please Christ except by denying ourselves. It
is necessary, therefore, that we consider what it means to be a servant of Christ.***

Let us, therefore, go to Christ, and pray:
Let me be your servant, under your command.

/will no longer be my own.

I will give up myself to your will in all things.

Be satisfied that Christ shall give you your place and work.

*Lord, make me what you will.
I put myself fully into your hands:
put me to doing, put me to suffering,
let me be employed for you, or laid aside for you,
let me be full, let me be empty,
let me have all things, let me have nothing.
I freely and with a willing heart
give it all to your pleasure and disposal.*

Christ will be the Savior of none but his servants. He is the source of all salvation to those who obey. Christ will have no servants except by consent;

*Christ will not accept anything except full consent to all that he requires:
Christ will be all in all, or he will be nothing.*

Confirm this by a holy covenant.

To make this covenant a reality in your life, listen to these admonitions:

First, set apart some time, more than once, to be spent alone before the Lord; in seeking earnestly God's special assistance and gracious acceptance of you;

*in carefully thinking through all the conditions of the covenant;
in searching your hearts*

whether you have already freely given your life to

Christ. Consider what your sins are. Consider the laws of Christ, how holy, strict, and spiritual they are, and whether you, after having carefully considered them, are willing to choose them all.

Be sure you are clear in these matters, see that you do not lie to God.

Second, be serious and in a spirit of holy awe and reverence.

*Third, claim God's covenant,
rely upon God's promise of giving grace and strength,*

***so you can keep your promise.
Trust not your own strength and power.***

Fourth, resolve to be faithful. You have given to the Lord your hearts, you have opened your mouths to the Lord, and you have dedicated yourself to God. With God's power, never go back.

And last, be then prepared to renew your covenant with the Lord. Fall down on your knees, lift your hands toward heaven, open your hearts to the Lord, as we pray: (Covenant Prayer)

O righteous God, for the sake of your Son Jesus Christ, see me as I fall down before you.
Forgive my unfaithfulness in not having done your will, for you have promised mercy to me if I turn to you with my whole heart.

God requires that you shall put away all your idols. I here from the bottom of my heart renounce them all, covenanting with you that no known sin shall be allowed in my life.

***Against your will, I have turned my love toward the world.
In your power I will watch all temptations that will lead me away from you.
For my own righteousness is riddled with sin,
unable to stand before you.***

Through Christ, God has offered to be your God again if you would let him. Before all heaven and earth I here acknowledge you as my Lord and God.

***/ take you, Father, Son, and Holy Spirit, for my portion,
and vow to give up myself, body and soul, as your servant,
to serve you in holiness and righteousness all my life.***

God has given the Lord Jesus Christ as the only way and means of coming to God. Jesus, I do here on bended knees accept Christ as the only new and living Way, and sincerely join myself in a covenant with him.

***O blessed Jesus, I come to you,
hungry, sinful, miserable, blind, and naked,
unworthy even to wash the feet of your servants.
I do here, with all my power, accept you as my Lord and Head. I
renounce my own worthiness,***

and vow that you are the Lord, my righteousness.

I renounce my own wisdom, and take you for my only guide.

I renounce my own will, and take your will as my law.

Christ has told you that you must suffer with him. I do here covenant with you, O Christ, to take my lot with you as it may fall.

Through your grace I promise that neither life nor death shall part me from you. God has

given holy laws as the rule of life.

I do here willingly put my neck under your yoke, to carry your burden.

All your laws are holy, just, and good.

I therefore take them as the rule for my words, thoughts, and actions, promising that I will strive to order my whole life according to your direction, and not allow myself to neglect anything I know to be my duty.

The almighty God searches and knows your heart.

O God, you know that I make this covenant with you today without guile or reservation.

If any falsehood should be in it,

guide me and help me to set it aright.

And now, glory be to you, O God the Father,

whom I from this day forward shall look upon as my God and Father.

Glory be to you, O God the Son, who has loved me and washed me from my sins in your own blood and now is my Savior and Redeemer.

Glory be to you, O God the Holy Spirit, who by your almighty power has turned my heart from sin to God.

O Mighty God, the Lord Omnipotent, Father, Son, and Holy Spirit, you have now become my Covenant Friend.

And I, through your infinite grace, have become your covenant servant. So be it. ***And let the covenant made on earth be ratified in heaven. Amen.***

You are advised to make this covenant not only in your heart, but in word; not only in word, but in writing.

Therefore, with all reverence, lay the service before the Lord as your act and deed. And when you have done this, sign it.

Then keep it as a reminder of the holy agreement between God and you that you may remember it during doubts and temptations.

"Love Divine, All Loves Excelling" " — Sing to the Lord Hymnal - No. 507

Sacrament of Communion

The Lord's Prayer

Affirming our Faith, The Apostles' Creed

/ believe in God, the Father Almighty, the Maker of heaven and earth, and in Jesus Christ, His only Son, our Lord: Who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell. The third day He arose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

Invitation to Receive God's

Grace Partaking of God's

Grace together Prayer of

Thanksgiving

Benediction

"May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful, and he will do it" Amen. (1 Thessalonians 5: 23-24).

Closing Hymn, "The Church's One Foundation" — Sing to the Lord Hymnal - No. 668

A COVENANT OF KINDNESS: COME LET US REASON TOGETHER

May the words of my mouth and the meditation of my heart be pleasing in your sight, O LORD, my Rock and my Redeemer (Psalm 19:14).

The Church of the Nazarene offers a message of hope and reconciliation to a world deeply divided by political, theological, and cultural differences. Too often, however, our communication has reflected the divisions of our cultures rather than the unity we have in the body of Christ. We unite to urge those who claim the name of Christ to "put away ... all bitterness and wrath and anger and wrangling and slander, together with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven you"

(Ephesians 4:31-32, NRSV).

In an effort to fulfill Christ's purposes:

I. We affirm that each of us is created in and reflect the image of God. The respect we owe God should be reflected in the honor and respect we show to each other in our common humanity. "With the tongue we bless the Lord and Father, and with it we curse those who are made in the likeness of God ... this ought not to be so" (James 3:9-10, NKJV).

II. We recognize that we cannot function together as brothers and sisters of the same community unless we are mindful of how we treat each other. In pursuit of the common good in our life together, each of us must therefore "put off falsehood and speak truthfully to his neighbor, for we are all members of one body" (Ephesians 4:25). "Give preference to one another in honor" (Romans 12:10, NASB).

III. We commit that our dialogue with each other will reflect the spirit of the Scriptures. We are encouraged to be "quick to listen, slow to speak, and slow to become angry" (James 1:19).

IV. We pledge that when we disagree, we will do so respectfully. We will not falsely impugn others' motives, attack others' character, or question others' faith. Humbly recognizing that in our limited, human opinions, "we see but a poor reflection as in a mirror" (1 Corinthians 13:12). We will therefore "be completely humble and gentle; ... patient, bearing with one another in love" (Ephesians 4:2).

Board of General Superintendents, Church of the Nazarene, A Covenant of Kindness: Come Let Us Reason Together, *Holiness Today* 12, no. 6 (November/December, 2010): 6-7.

V. We will embrace Christ's admonition that we speak confidentially "to" others prior to speaking "about" them to the church. "If a fellow believer hurts you, go and tell him-work it out between the two of you" (Matthew 18:15, TM).

VI. We will carefully guard our hearts and the language we use in expressing our differences. "Above all else, guard your heart, for it is the wellspring of life" (Proverbs 4:23).

VII. We commit to pray daily for our political and spiritual leaders, those with whom we may agree, as well as those with whom we may disagree. "I urge that supplications, prayers, intercessions, and thanksgivings should be made . . . or kings and all who are in high positions" (1 Timothy 2:1-2, NRSV).

VIII. We believe that it is more difficult to hate others, even our adversaries and our enemies, when we are praying for them. Together we strive to be faithful witnesses to our Lord, who prayed "that they may be one" (John 17:22, NRSV).

IX. We pledge to God and to each other that we will lead by example in a time where civil

discourse seems to have broken down. We will model a better way of treating each other in our faith communities, even across religious and political lines. We strive to create safe congregations that are sacred spaces for common prayer and community discussion as we come together to seek God's will for our future together. "Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves" (Philippians 2:3).

X. We commit to bear witness to Christ's presence and the kingdom of God in this world. Recognizing that the world is watching, we seek to be authentic Christ followers who recognize, "How good and pleasant it is when the people of God live together in unity!" (Psalm 133:1).

XI.

Post Retreat Task #1 Responses

Clergy	Journal entry
1	"Self differentiation: is the goal, increasingly achieved, of a personal development of emotional and relational health towards a condition of being independent of others for one's sense of identity, affirmation and
2	"Self-differentiation is an individual's ability to be aware of the potential to be affected by relationships/situations around him/her. The affection can come to the surface through longtime familial relationships (i.e.: parents, spouses, siblings) but also quickly in newly-established relationships."
3	"It is the recognizing of our self as it is related to those around us."
4	"Self-differentiation is the ability to clearly define, model, and communicate the boundaries of self in the midst of complex reiauonsnips. 11 goes oeyono Knowing one s sen ana ine common aaage "being true to one's self to the ability to demonstrate the ability to distinguish oneself in the midst of complex relationships."
5	"Being self-differentiation is being able to aware of the different influences about and around me that may be came from my own family origin, my immediate family, as well as the recent serving communities like my recent serving congregation. A higher self-differentiation mean I Q¥Y"l Qnlp t. A .A' 1. . A 11 VI 11 [l i i "l. 1, A 1 ll, i f 11 AAA' 11t!"1V, -1 ■ 1. f 11 11., "A 11 11/A .1 1, 7 i 1, A i. din auie to nave a ngni lueniny 10 master my nie anu maxe ngni anu clear decision for the purpose of my life and myself as well as the people I am serving. As a pastor, all the identity, purpose, right or wrong are all flowing from my close relationship with our Lord who has called me to serving Him."

6	<p>"Self-differentiation is the process of becoming oneself, as separate from one's background of origin (parents, ethnicity, community); the progression in independence and decision-making abilities. For the Christian in general and the Christian pastor/clergy in particular, I find it interesting that our goal is Christlikeness. Insofar as one conforms to the Imago Deo and loses self, it is a paradox of the secular process in self-differentiation. Galatians 2:20 comes to mind as one example of the truly biblical model of this. Paul testified to his heritage (Phil. 3 and</p>
	<p>elsewhere), but that he had to shed that in order to become the apostle of Christ. Then he makes the bold statement to his readers that they should follow him as he followed Christ. As a pastor, we must model this which is often counter-cultural to some of the psychological constructs of Piaget, Kohlberg, etc. Becoming "self-actualized" in fact is losing oneself and becoming "little Christ's" instead. Losing one's life for Christ is in fact gaining it. When Jesus was confronted by His family who came to take Him home, the response was that His mother, brothers and sisters were those who did the will of the Father. The family of</p> <p>rtrrtfTin AI7QG TA TAT TAT I TTA TATA vt TA timp T ,A rTAT*VTA O TAT rTA1 1 TAT O TA 71 TA TA TA TA 1 (SyIVP A C TOT</p> <p>origin was noi or Imponance in terms or uenei anu ooeuience. As rar back as Luke 2 when Jesus stayed behind at the Temple at about 12 years of age, His business was to be about His Father's business. For the Lord, self-differentiation could not be attained unless He was one with the Father "</p>
7	<p>"Self-Differentiation is being aware of how a person handles difficult citnntir^nc xritnfiiit lpttino tnPit* "imp" "Fpplincrc" ptnntinncc taVino nVpr i diLUdIIIHld WIIIIUUI ICIUIIlg LiICII LI UC ICCJUilj^o UI CHHJIIOlllo IdIVIIlg UVCL.1</p> <p>also think it is the ability to separate reality (what is really happening)from projection (it is all my fault/taking it personally)."</p>
8	<p><i>SkPIf^niiffpFPntifiti/in ic li/in/ii/Ho flip wtun n t fif oi*npp sin/j n lln ufi ii o CZnH oty"iijjClefiiiiiituri ij Muuyiriif ifitz rritzUfity UJ cfutt Ufiti iiiiurytiie vjuil</i></p> <p>to work through those means of grace in my life."</p>
9	<p>"Self-differentiation - an awareness of my true identity and calling in life and a knowledge of the fact that I live my life based on this identity and call rather than the expectations that others have of me."</p>
10	<p>"Self-differentiation mean I know who I am (add...as a Christian who I am in Christ as well as how He has made me) and I live out of who I am with "proper" boundaries, refusing to bend to the pressures of what others</p> <p>A V" TAT * 7t TAT TAA (ATAT 7 IA (AL' T T A TAT*TA G 01 I T*TA TAA T A 1"TA TATA /7*1 TA 1 'rA 1 T 7TATAO .A /A t TAATAOTA</p> <p>expect oi me or seen 10 pressure me 10 oe/uo. ims uoes noi mean inflexibility, but it does mean flexibility within the boundaries of the river God has made me to be verses overflowing the banks with no direction/understanding."</p>

11	<p>"self - differentiation to me means knowing and developing your TATAfCTATA O 11 1a /QTA77 in TATA TJ TA I TA t T A T*TAQ7A+ATA Q 1 hTlct 1 1 V TA TAAQTATATAT" \ ' 1a T A A</p> <p>personality anu 10 ue ame 10 react in a t^nrst mxe manner wnen pressures come upon you. Development of Spiritual Disciplines help us tn tyijikp npftpt* npcicnns in titnpc at t"it*pcqiii*p Rpincr pln^p id f~nrm:t finH IU IIIdivC UCIICI UCGISUIIO 111 III lit o KJL UICooUIC. JJCIllg, GIUISG IVJ V^iIIIIdI Olid walking in the spirit will help us be better example to model this process."</p>
12	<p>"Self differentiation is being aware of issues and triggers in yourself and uuitis, aiiu Having mc auiiiy ia sei appropriate Duuiuarics in your lire</p>
13	<p>"Self-differentiation is the process of considering previous relationship issues seeking better understanding of one's self, with the goal of '. 1A' 7 AIT11 TA (I TATTA1 TATAfITATI QtATT t T*71 TA C I f a T*T a TA 7 '.ai A TA 17 A TATa/ATalta 1 TA 1 TA 7 * 7 A IA 11 T*(a 17IT W A TA "</p> <p>avuiuing piojction anu tiaibiciic onto peopic in tnc coiigicgauoi.</p>
14	<p>"Self-differentiation means that I can remain in a place of objectivity even when in an emotional situation. I am able to separate myself from the turmoil or challenge the other people are experiencing, but at the</p>
	<p>same ume remain active m ine roie or relating anu/or neiping tne parties involved."</p>
15	

APPENDIX M Post Retreat

Task#2 Responses

Clergy	Journal entry
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1	<p>"I pastor a multicultural church where the majority of my congregation are of Portuguese/Azorian/Cape Verdian descent. I arrived seven years ago to help our church to transition into more significant, relevant expression of the Kingdom of God in our community and around the world. From time to time we will enter a revolving discussion about how we can best minister to our older Portuguese speaking members and reach out to the Portuguese families in our area. At some point in this discussion it most always gets suggested that I learn to speak more Portuguese and that we reallocate resources and attention to develop ministries that are specifically designed to minister to an older Portuguese demographic.</p> <p>It is not that I am not able to speak Portuguese, but that I have not had the opportunity to do so. I have been able to speak Portuguese for many years, but I have not had the opportunity to do so in a way that would allow me to minister to an older Portuguese demographic. I have been able to speak Portuguese for many years, but I have not had the opportunity to do so in a way that would allow me to minister to an older Portuguese demographic.</p> <p>My ability to self-differentiate not only frees me to stay focused on helping our church transition into a more significant, relevant expression of the Kingdom in our community but it also reduces the amount of time and energy we spend on this revolving conversation that often threatens to redefine the scope of my pastoral ministry."</p>
2	<p>"Self-differentiation can be applied to: 1 - Help me know what I should do and what I should seek to have others do. 2 - Help me respond properly to "difficult people" and/or a difficult situation, especially a hopefully adjust) behaviors related to my family of origin and nuclear family. 4 - Help me understand (and hopefully adjust) tendencies toward workaholism or fear of failure or people pleasing."</p>
3	<p>"I am applying principles of self-differentiation in my ministry context by consciously remembering who I am (God-centered identity) and what God has called me to be and do (pastor) and intentionally living by these priorities rather than catering to the expectations of others (perceived or real). This means that I don't assume ownership or responsibility of other people's poor choices and their consequences. I consciously remind myself that I am not the savior of people's wayward children or spouses. I don't tailor my sermons to fit the sensibilities of members of my congregation. I speak truth in love even if I know it is going to be upsetting to certain people. In other words I am trying to live the life to</p>
	<p>which God has called me without being overly preoccupied with what other people think of me. Let the chips fall where they may."</p>

4	<p>"Understanding the concept of self-differentiation and having an awareness of its effect on my own life has helped me to at least be cognizant of my relationships and conversations with others. It helps me understand (though not necessarily overcome) that pressures I perceive to be upon me from family relationships, history, and tradition can and do come in the way of how I fulfill my ministerial obligation and</p> <p>7ATATA/A W 11 ta 11 a 7 tr\ /ll ta TafO \A\7 "n61TARATI" A7 CIO CI iaq Ot/At* 10 iVifa Cr»*QC.TA_TIIITA/A</p> <p>opportunity to others. iviy iirst priority as a pastor is tne giace-riiicu presence of Christ and not fulfilling others' expectations of me (whether my perceptions of them are true or not). At the same time, I understand my great need for familial support and their role in my own practices of sabbath, self-worth and - sometimes - efficacy.</p>
5	<p>"Self differentiation is vital to my ministry context. I need to be aware of my strengths and weaknesses. I need to be alert to my own "baggage" -issues from my family that can bleed into ministry and issues from my</p> <p>taa 1 ta 17t*a' 1 ja '1i 7* 11 ja ta 1 (A (A 7i 1 ta 17a taa a 7 '1'a taa 11 * Ata 7i 1 ta 7A . A 7t 17a U.A 7A ta taa a 77a 77a 77a ta'ta</p> <p>ministry mat can tneeu into my lamiiy. Anti i neeu to Keep my eyes open for other people's issues that may be playing out before me. This all helps me be less reactive in heated situations and better able to diffuse and reconcile as necessary, and better able to work with others to accomplish Kingdom goals."</p>
6	<p>"In my context of ministry I have very little history with the people in my church so I am aware that I am in the process of coming into relationships. I have found that the way I have approached this process is</p> <p>t7A ja 7A 7, ta 7A ta '1 ta 7i ta 17A <A 7' 17 ta t ta 111 t 7a t '7U7A taa a 7 7* 1117A 7 f vta taa 1 Tl, A 7a t ta 7't" I f t ja 1A 7,1 ta 11t"</p> <p>to ne open anu pieasant out to taxe my ciucs iiom mc otnei. 11 tne otnei responds openly I will respond likewise. If I perceive the other to be hesitant I will be more likely to withdraw. In reflecting on this I am thinking about this approach and the ways I can improve my relationship building style."</p>
7	<p>"Context 1: with Church people: to insulate myself from the inevitable emotional rollercoaster of pastoral ministry: difficult people, unreasonable expectations, the falsehood of both flatterers and detractors Context 2: with my family: to maintain good emotional health in a bi-vocational life and the stresses that come with all of that. Putting my</p> <p>■ 133i 1 \ 7onaoh /-\ T + TET oriiifon n/nof/ii /of tifo /->T 1,™ O 1</p> <p>lamiiy aneau 01 tne cnurch wnerever practical.</p> <p>Context 3: (the big one) with God: to try to remember that my validation, identity and the continual affirmation and renewal of my calling is from He who sits on the throne my life, and not let all of that be redefined by family, friends or my church people."</p>

1	<p>I tend to wear my heart on my sleeve. I've always fell to the desire to please others or at least make them feel good about themselves, and often I've often sought to do this by sharing my faults, mistakes, etc. with them in an effort to show empathy. Often, my goal is achieved, but also often, at the cost of other things: the pastoral relationship, the authority of preaching the Word, and even the ability to be able to speak to the other's situation. As I've intentionally sought to move more of the time I spend</p> <p>in tyi i a i ctrv intn nnp-nn-nnp HiepinlpeViiTi/rripn+npcliin τ visiy/p Trvnnn it ill lllllllolij 111HJ UHC VJll VJHC CllloGljJICMIlj/lllClllUlolllip, 1 lICIVC lUlllU ll</p> <p>vitaly important to limit my own personal anecdotes or empathetic-sharing in these discipleship relationships. This means being able to come up with examples of life, scenarios, illustrations, etc. that do not</p> <p>inolndp mv own npr<innfil lifp PYNpripnppn τ <5ti11 nnmptimp<5 9h?irp mv 111V1UUL 111V V1VV11 ly.1 OV111C11 llv> I*llwwo.1 dlill 3V/111WL1111V*3 311C11V 111V</p> <p>own things, but not to the level of being "an open book." Just this morning, I was discipling a young adult female. We were talking about a very disappointing situation in her life's past that she still has not come to grips with (blaming herself, blaming God, etc. for a situation that was otherwise out of her control). I made up a scenario wherein someone was walking down the street with a child and a car hit the child, killing her. In the past, I might have used an actual scenario from my own life. It's been difficult for me to transition, but I have found that I can be a pastor - and even someone's friend - without sharing all the details of my own life. This has been good because in the past, I've found that an individual, in being "allowed into" my own life tends to become more attached to me in unhealthy ways, which can lead to difficult scenarios wherein the individual feels a "right" or a "privilege" to my life. Differentiating myself (and my family!) from them helps avoid this.</p>
2	<p>I had recently been approached by the local Clergy Association in our area to 'bring the homily' for this year's community wide thanksgiving celebration November 22. Last year's 'preacher' was an openly gay Episcopalian Priest doing associate work in the parish directly across the</p>

	<p>street from our church. Last year I chose to avoid the whole situation by gathering all the Nazarene Churches from our sate on that date for our own service of thanks. It went very well and I was planning on continuing our little Nazarene gathering before I received the invitation to preach the community wide thanksgiving celebration message. We have several loud voices connected to (no longer directly attending) our congregation that often bemoan the dangers and end times fulfillment of the 'emergent practice of ecumenicism'. I could have done the easy thing and continued the safe Nazarene gathering of thanksgiving I started last year, but after several days of interpersonal struggle with my calling, my responsibilities to shepherd, what it means to be holy in a missional denomination I decided to accept my community's invitation and began to prepare a clear articulation of the Gospel - that "God is in Christ redeeming a broken world and reconciling it to himself. A message like that has got to change people, families, communities and the world." I have some concerns that either the message will not be well received by my community or I will be labeled by critics as a dangerous emergent church leader. Both could very well come to pass. Nevertheless I am at peace with myself and my decision. I'm also very excited about what God may do in my community through this opportunity.</p>
3	<p>"I attended a Men's Retreat this fall. We were assigned to small groups for personal sharing following the general sessions. One of the gentlemen in our group was a very outspoken, strong personality who high-jacked the discussion within the first few minutes of our first small group session. Not only did he monopolize the conversation but he took the conversation in directions other than the assigned topic of session. I watched as the other men in the small group clammed up and withdrew into themselves with expressions on their faces that indicated disappointment and even fear. I am historically a person who fears confrontation. I have also been preoccupied with wanting to present myself in such a way as to make people like me. Within the last couple of years if have been introduced to the concept of self-differentiation and am trying to live out its principles of true identity and healthy relationships. So it was that in our small group I chose to speak up and confront this gentleman on both the validity of his ideas and his monopoly of the conversation. I couldn't believe the words were coming out of my mouth. I found myself feeling a "who cares" attitude about what this man thought about me. I was going to speak truth whether he agreed or not. I was going to speak up on behalf of the other "cowed" men in the group whether anyone came to my aid or not. Woohoo!"</p>
4	<p>"The interpersonal interaction was an ongoing one through Naznet conversational posts over Thanksgiving week. This specifically concerned my support and/or agreement on the thread regarding women holding back other women in ministry. I never actually posted on that thread. I am self-differentiated enough to know what others had already said often covered my thoughts. I didn't feel the need to pile on. Despite</p>

	<p>the fact I never posted those thoughts except to perhaps "say thanks" via the button for that, I went through the process of thinking for myself. I had to answer the same questions about ministry in general and women in ministry. What frustrated me was when others took the posts (some of which I agreed in principle) as personal attacks against them. They were not the issue in and of themselves. Some people could not separate their views on an issue from the issue."</p>
5	<p>Had been having ongoing conversation with a board member regarding a personal issue I was having about paperwork that needed to be filled out a certain way. I had clearly spoke to them in the context of a board meeting and several (3) other times that this needed to be done both timely and precisely. This was super critical because of the nature of its effect on both me and the church. (This was before the PSDL meeting)</p> <p>So a week ago this board member came to me and said in a nutshell" hey I sent in that paper work, and I did it this way. I could feel the room all of a sudden getting warmer. I ask the " what do you mean?" to which they answered, "Yeh I sent it in and filled it out this way." Okay now I am no longer self-differentiating, I am about ready to clock this person !! In fact I said to them, What possessed you to do then when clearly I told you it had to be done this way? (My 2's just went to 10's - off the chart to the reply) Well i knew what you told me wasn't right!!! Boom, then I clocked him and he fell to the floor (just kidding) Actually I started to think that this could go really bad if I didn't think it through. So I said to this person, let's pause so I can think. In an attempt to reduce my stress, I prayed silently and asked God to help me and reveal the truth. I felt that their disloyalty really threw me. in other words ho dare they question what I said, especially when they aren't qualified to make that call.</p> <p>I guess that the narrative is that it is here that I remembered thinking that I have to choose how I feel, and so I decided to surrender my feelings to the moment. I continued to ask him questions and realized that they thought that what I told them was wrong because of certain reasons and were afraid to take the risk. I used that to ask them why they didn't talk to me first because they indicated that they didn't think I would listen to them. I was surprised to hear that but thought this was positive feedback I could use. So I apologized lor the situation and began to talk to them about my reasons and why it had to be that way. They understood and apologized for not listening to my instructions. I then talked to them about how to rectify this and they promptly indicated they would fix this. I got an email the next day indicating that they corrected the issue."</p>
6	<p>"History: long time member who remembers the "glory" days of a past pastor and thinks no one cares about them. Recently received an email from this individual, 11/15 regarding a writing they want to publish. The writing was about loving others and not just merely saying it but also through actions. My first response was this individual was "taking a shot" at me and the church not caring for her or others in her family.</p>

<p>^linpp it i<2 QnmpTtiino T Tipjit* nnifp oftpn from ttii<5 inHiviHnal T fplt lik~p it</p> <p>LJH1W 11 13311111/11111 111 111VCU LIU1IV 00h11 1111111111113 111UVIULIC11 111/11 111111/11</p> <p>\\ " 1 7 arthm QT*TAI 1 TA7I 11A(TA 1 7A7*E QFTQh 7j / 1 1171 7ATAA7Al 1 7ATA7 AA 7T/A 471 L7 I TAIT TAA 7 7ApA c</p> <p>VVa3 gUUIg alUUIU U1C DIUCJY again allll lly CIHIOUOI13 WCIC Idlvlllg Ovei. /3</p> <p>I apply the concept of self-differentiation, I read the writing from their perspective trying to remove myself from the situation and making it not about me. I hope to respond to the email affirming thoughts, but sharing how we all need to do a better job loving through actions to all we meet. I also believe this has nothing to do with our church."</p>

APPENDIX O

Post Retreat Task #4 Responses

Clergy	Journal entry
1	<p>"I have a positive habit of opening my day, but nothing to close my day. I decided to start slowly and simply end each day by reading a Psalm and let it soak in a little. I've failed miserably. Most of the time I have simply forgotten - in other words — it's not a habit. I am going to give it another month to see if I can vain some consistency and see if it really</p> <p>hll/lll4 111711111 IVDw 11 1 vlll 17H111 HPI 11V VVIOHIVHVT 1111VI JVV-IX11 1VU11T</p> <p>helps me connect with God. I have not beaten myself up on this one either which means I am beyond feeling or, more positively, come to grips with how life often works. I suppose if we think in baseball terms I am hitting about .333 (1 for 3 average)! That would be good - if it were baseball.</p>
2	<p>"Your thoughts on Christian Conferencing combined with another experience later in November has me thinking about how to possibly do something with that in the new year. Not sure what that means yet. We'll see. I appreciate you and the solid work you are doing in Keene, on the district and for the Kingdom."</p>
3	<p>"My goal upon leaving the retreat was to resume journaling regularly as a spiritual discipline. I confess (that's Wesleyan too) that has not really gotten started as I had hoped. I bought a journaling book dedicated for such a purpose but have not entered a single entry yet. I can say, that a few years back, the process of journaling helped me greatly through a difficult period. That was reason enough to be prompted to resume this discipline. Regrettably, it isn't off the ground yet. It will happen. Simply through the Naznet example above, I had to put my thoughts in writing even if they never got posted served to assist me in sorting out who and what I am becoming (or avoiding becoming)."</p>

4	<p>"The spiritual discipline that has undergone the greatest transformation in my life in recent years is scripture reading. It's not that I haven't been reading the Bible. It's that I have usually read it for information rather</p>
	<p>than formation (Robert Mulholland's terminology). I have been practicing a much more contemplative reading of scripture, which has had the effect of making me more aware of God's constant, communicating, transforming presence in my life. He has always been present but I am experiencing him as more of an internal, personal presence than an external presence. This has helped me to leave behind</p> <p>DICTIMIlsi UCI aUUcIIIj 11 letL IlcUa JJIClgUCU 11C IUI 11UGH UI</p> <p>my life and adopt a way of relating to other people that flows out of my true-self. It is a bolder, more self-confident persona, encouraged by the awareness that I am who God has called me to be and who he is daily empowering me to be rather than the fearful person I once was."</p>
5	<p>"There was one thing I found incredibly helpful, it was silence. I have found that taking specific time in my daily routine to sit and be silent has</p> <p>uen very neipiui. in uic picvioua niciuciii i luunu ixiai siupnig anu</p> <p>the objectivity that I needed in that situation. I have also noticed that my ability to sense crisis moments in personal interaction has increased and my reserve of patience has increased. I have also had increased times of spiritual insight."</p>
6	<p>"Practicing the presence of God.. I have not been good at it this month, but I am continually aware or trying to be aware of God's presence in my life and the world around me. When I have a better balance of</p> <p>differentiation will be healthier. Pastorally speaking the recognition of God's presence takes the focus off of me and more on Him. At the moments of recognition of His presence writing down the moments will help remind me of the presence."</p>

Actual Feedback Responses from Participants

The feedback from the feedback forms was collated and posted verbatim as follows. The feedback form questions appear in bold italics. The actual feedback information is verbatim with no corrections to spelling or grammar. Participants were assigned an arbitrary letter as an indicator and their responses to each question was respectively consistent.

Your Feedback Is Appreciated!

Thank you for taking time to attend this retreat!

1. What was helpful about the concept of The Pastor As A Self-differentiated Leader?

- a. That our self differentiation is not static or even linear but fluid.
- b. The family systems as it relates to the church body.
- c. It is a refresher to something needed refreshing.
- d. Processing the answers to the question of "Who am I?"
- e. Learning more about myself and my goals of pastoring my flock will certainly assist me down the road of ministry.
- f. I need balance.
- g. Learning to understand the balance of strengths and weaknesses, and how it can cause trouble for you and them.
- h. Being able to openly discuss these issues with other pastors in a non-anxious, grace-filled setting.
- i. Self-understanding... non-anxiety presence
- j. I think this is a critical issue in pastoral burnout and healthy pastoral leadership, k. The idea that we can set up SD boundaries that allow a person to feel heard but also allowing us to not engage the "crazy" (over a better word) l. All of the material was good reminders of how to maintain health in a profession (clergy) that is intense and emotional and spiritual level on an on-going basis. Kind of like a check-up at the doctor's where he/she reminds you of habits of good health you should be practicing.
- m. The power of self-awareness as a building block for entering into family/church systems.
- n. Yes, that is what I need for that is my weakness, always responsive too fast and people will only see that and not see the real issue (side tracked)
- o. Explanation of PSDL. Application of PSDL. Role of Spiritual Disciplines.
- p. Unfortunately I missed session 1 and struggled to feel that I adequately understood the central idea.
- q. It helped to label and analyze this aspect of sanctification and heart transformation.

2. How can you apply this concept to your ministry context?

- a. I need to be aware/cognizant of my own life situation and personal issues and how they impact me in my ministry - Also being aware of the dynamics at work with others. This will give me grace & patience with myself and others and help me to be thoughtful and proactive.
- b. I can better serve my church by being an example of a calm - non-anxious source of strength who is not enmeshed.
- c. Awareness of myself should benefit those I minister to. I am always in need of adjusting how I relate.
- d. Several reproducible/replicable concepts to take home regarding worship and sanctification.

- e. If I can become more spiritual and can differentiate my life towards God and his will for my life and my church they may see a more positive picture of the church.
- f. Awareness of issues that keep me from being self-differentiated.
- g. Intention attention given to this and the disciplines discussed.
- h. By not getting overly-worried when issues or situations arise (that others experience the same).
- l. Seek to better understand what is coming at me.
- j. I have been giving tools to become a healthier pastor.
- k. When dickering with people who expect me to DO SOMETHING I don't need to bet I can hear their concern. l. When I feel a deep sense of emotion over something or am having trouble letting go - I need to step back from the situation and allow the Lord to clarify for me what is going on inside of me that needs to be looked at so that in the ministry contest I do not react poorly or in a way that doesn't reflect Christ, m. This is important particularly as it pertains to expectation of others ad boundaries related to ministry roles, n. I need to have spirit filled and be filled with his guidance and wisdom to treat each situation!!
- o. Many ways as I meet with various boards in times of transition/conflict, p. Will require further reflection.
- q. Modeling this in my life and translating the principles to everyday interactions.

3. Comment on the value of each session and presentation.

Session 1 ~ Introduction and surveys

- a. It was a good overview of where we are going.
- b. Doesn't change anything for me.
- c. Missed session.
- d. Missed intro. - Late arrival. Same survey for DSI questions, need clarification.
- e. Introduction -l had no idea what to expect and this clarified. Survey- confusing but useful.
- f. Awareness of how I really see myself or how others perceive me.
- g. Great
- h. None
- i. Basic
- j. I love surveys! I hope this one will be further refined and illuminating.
- k. Good intro. to concepts presented.
- l. OK - no problem doing the surveys.
- m. Good intro: more up front exploration of the DSI survey
- n. Yes. Begin slowly and get to the heart situation.
 - 1. Learning concepts
- p. N/A

- q. Set the tone as positive and redeeming

Session 2 ~ Defining self-differentiation

- a. I'm still a little fuzzy on this - it seems like it's simply being a self aware person with good boundaries.
- b. An important concept to keep in mind in the midst of conflict.
- c. A good starting point. I still need to work on understanding the concept.
- d. None
- e. High value - I can use as a tool for my self growth.
- f. This is definitely something I have been working on and continue to see who I am and how I perceive others view of me.
- g. Great
- h. None
- i. Positive
- j. None
- k. Included - Good info.
- l. It was good - I just never got to write it down....
- m. Very good but maybe too clinical/academic
- n. Not quite sure in the beginning, but grow understanding more and more,
- o. Understanding the significance of PSDL
- p. Not clear, sorry!
- q. valuable

Session 3 ~ Spiritual Disciplines as a Means of Grace

- a. Good reminder of the means of grace in disciplines.
- b. Very important with lasting and far reaching results.
- c. I am attracted to this and appreciate any understanding I gain.
- d. We need to explore this together.
- e. Already knew this and practice it daily.
- f. Reminder of the value of the means of grace and how it can be our encourager and reminder of God's presence.
- g. Great
- h. None
- i. Positive
- j. None
- k. I really liked this one - very helpful
- l. Good section - lots of material. Gave me some places where I was checked about really practicing these as a means of grace,
- m. Good
- n. Yes, that is helpful to be reminder that spiritual dictate our own outcome of life.
- o. None
- p. None
- q. The thesis of the project gave us a focus to return to.

Session 4 ~ Integrating self-differentiation and spiritual disciplines

- a. I didn't quite get the connection to self differentiation- perhaps the disciplines provide the space for the awareness and work of God toward self differentiation.
- b. More reason for continuing to develop and work a spiritually disciplined life.
- c. Since I am fuzzy on the S D piece. I'm not sure about their intersect.
- d. None
- e. New concept I want and I am going to apply
- f. The discussion of Wesleyan Holiness and American Holiness understanding was a great place to see how "we" really view Holiness and the application of it in our church.
- g. Great
- h. None
- l. Positive
- j. Very timely in my life - I'm greatly assisted by reading on the completed pastoral model k. Good info.
- l. My sense is that as we practice the spiritual disciplines on a regular basis, we are more self-aware making self-differentiation more possible, m. Good
- n. Need more time to develop and explore those relationships/integrations o. Looking forward to integrates p. None
- q. This goes with the previous as an application of the thesis.

Session 5 ~ Wesley Covenant Service and the Art of Christian Conferencing

- a. Excellent! Probably the best part of retreat - in helping me understand and experience this discipline.
- b. Wonderful example.
- c. That was very meaningful - Thank you.
- d. Art of C.C. - Appreciated this greatly as a tool for helping develop a measured response; requiring thoughtful intersection. Great contrast from the urge to reply instantly.
- e. Covenant Service - Excellent - useful to bring new people in line with our Wesleyan roots. Christian Conferencing - Important to self worth and growth.
- f. The discussion of Wesleyan Holiness was a great help to me.
- g. Super
- h. None
- i. Positive - enjoyed process of invitation ... Allowing the quiet ones to speak,
- j. None
- k. I really liked this session the best.
- l. This was excellent - emphasis on the value of proclaiming what we believe and desire to live out as community, m. Loved it! A re-explanation of mutual intervention - the process and purpose, n. That is new and maybe sometimes hard for developing leaders when they

are busy

and not relational intimate enough.

1. Powerful reminders and value of conversation.

p. Wesley Covenant Service- Wonderful+++ Art of Christian Conferencing-Grueling

because I want to respond to everyone, q.

Quite edifying

Session 6 ~ Applying concept of PSDL to our Ministry Context

a. Fuzzy.

b. Extremely practical.

c. Something I will work on.

d. None

e. Very useful but will have to explore the area more.

f. Very helpful.

g. Great

h. None

1. Positive

j. I'll be more intentional about this now. k. Also

good material

l. Good books recommended. Would like to do further study on this, m. Good

discussion on non-reactive

n. Yes, the last part is helpful to point out that the solution to the conflict is myself living in the power and control of the spirit and his fruit.

1. I know what resources to help make application

p. Would have benefited from less material, with more examples, q.

More time could have been spent on this.

Session 7 ~ Post retreat journal explanation

a. Not sure how much I will be able to do, but I will try. It would certainly help to solidify the material for me.

b. Clear.

c. I will try.

d. None

e. PTL -1 understood very well and wish to utilize.

f. I look forward to the time of "debriefing" to see what I learned and how it can be applied!

More Grace!

g. Great

h. None

1. Necessary

j. None

k. I will try to remember to do this. Appears to be a good exercise to keep info we

learned in our heads - Help retention. l.
Clear. No problem.
m. Good - appreciative that the responses can be brief. Don't need another major thing
in my schedule, n. Yes, that will be a good follow up and application, o. Looking forward
to application and integration of what I've discovered, p. None q. Clear

4. Please comment on the focus on spiritual disciplines and did this help to motivate a greater interest in using the spiritual disciplines for self care.

- a. I think I already utilize disciplines as part of my self care - but it's a good reminder.
- b. Yes. Loved the silence, very enriching.
- c. This is something I am working on.
- d. In the past week I had come to the conclusion that I needed to resume journaling. This gives the intentionality that I need.
- e. Not really -I utilize Wesley and his journals and materials already for my time with God -my wife and I spend time with all in our devotional times together.
- f. Absolutely!
- g. Yes, this was very helpful, great learning experience.
- h. Yes - This is why I came. I tend to think that the lack of intentional discipline by pastors is a major contributor to burn out, stress and overall ministry angst.
- i.
- i. My "rule of life" is reasonably well set. I will seek to reflect on possible adjustments
- j. Greater help in outlining specific disciplines to particular PSDL issues.
- k. Any reminder of those shows how I can better use them in my own life.
- l. Definitely refocused me in this area - need to be more diligent in these areas because there's so many places of giving out. Need equally as many occasions where I'm stepping out of the game for a set time to get filled up. m. It was a re affirmation of my current understanding and practice n. Yes, thank you for reminding me the fruit and ministry flows out of the closer interaction and intimacy with our loving Lord and His spirit.
- l. Absolutely
- p. I think this content required time and focus to effectively connect us to it. q. Yes! Thinking about PSDL gives us a way of reflection on/or measuring spiritual growth (to the extent that we can).

Comment on any topics raised in this time of retreat.

- a. None
- b. The practice of Christian Conferencing as a spiritual discipline helped me to listen and process while giving the Holy Spirit freedom to work on me.
- c. None
- d. None
- e. Confusing but informative copy of slides will assist in more application of the concepts.
- f. None.

- g. All Good
- h. None
- l. The worship service.. .Good to reflect again. Greatly enjoyed the new information and where to go for more. Greatly enjoyed the give and take of the participants.
- j. I really think self-differentiation is a quality of life issue that can be intentionally and personality changed/improved (and must be!) from a circumstantially directed facet of our personality.
- k. John you did a good job. Take a deep breath and tell yourself that this was a great time for all involved. l. Hope there are others on related topics.
- m. Covered about language of dysfunction and that we were all operating from different definitions and that we need to have a greater sense of the grace to overcome dysfunction.
- n. None
- o. I would love to explore further discussions on PSDL. I would love to explore the effectiveness of community rituals - i.e., Confirmation, etc. Knowing that the PSDL as a resource has eased my desire to control everything.
- p. John, you are a kind and gracious leader. Thank you for our time and giftedness in preparing this retreat!
- q. None.

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