

DEALING WITH BARRIERS TO GODLY LEADERSHIP

The Emotional Pains that Fill our Lives



Based on work by David Ferguson at Intimate Life Ministries

THE HEART OF CHANGE IS A CHANGE OF HEART

BY SIMON ROBERTS, MULTIMEDIA EDITOR AT MATTHIAS MEDIA

What is the engine room of change in the Christian life? It's an important question, because we all find change hard to bring about, and we generally don't see as much of it as we would like. As followers of our Lord Jesus Christ, we want to change to be like him, but we cannot seem to escape the almost constant allure of sin.

The answer, of course, is that only God brings about change as he works in us through Christ by his Spirit. But can we say more than this? Can we delve a little deeper and discover something more about the way God changes us?

I was recently reminded of one of the key Reformation principles: *what the heart loves, the will chooses and the mind justifies*. Most Roman Catholic and enlightenment thought is based on the assumption that humans have the capacity to choose what they know to be right. That is, if we are presented with a choice, we can figure out the right thing to do, and then we have it in our power to choose to do right rather than wrong. Education is therefore the key to developing an understanding of what is right and wrong, and effort is the key to breaking bad habits and actually choosing right over wrong.

The Reformation challenged this basic assumption. Through their reading of the Scriptures, the reformers were acutely aware that our will, our ability to choose, is captive to our heart. And our heart is captive to sin, the flesh and the devil. But more than this, far from freeing us from this captivity, our mind actually *justifies* this weak-willed slavery as being right.

It's a scenario we have all experienced; I like chocolate and want to buy some, so I decide I will. Of course, I then think to myself, 'Well, I have been working hard and I do deserve a reward. And I'm not buying the biggest block. And after all it is on sale. Anyway, I'm sure I read somewhere that chocolate is good for you.' Ultimately, it is my love of chocolate which drives my will, and my mind dutifully makes me feel better about the whole situation. It's often this way with gluttony, but it is also the case with greed and gossip and sexual immorality and any other sinful behaviour. What our heart loves, our will chooses and our mind justifies.

ULTIMATELY, IT IS MY LOVE OF CHOCOLATE WHICH DRIVES MY WILL, AND MY MIND DUTIFULLY MAKES ME FEEL BETTER ABOUT THE WHOLE SITUATION.

It's not surprising, then, that when the Bible talks about the heart of change, it talks in terms of a change of heart. Ezekiel provides us with a classic example. Throughout Ezekiel, God rebukes his people for their stubborn, wandering hearts that refuse to follow him. The Lord challenges Israel in Ezekiel 18:31, 'Cast away from you all the transgressions that you have committed, and make yourselves a new heart and a new spirit! Of course this only serves to highlight their, and our, problem – we cannot change our heart, and so we continue to wander from the Lord. It is God alone who can do this for us as we read in Ezekiel 36:26:

And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh.

The first thing we must learn about change is that we cannot change ourselves, but God can – and he does this by changing our hearts.

But the second thing we must learn is this: what our heart loves is the engine room driving our words and actions. The greatest command is that 'You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind' (Luke 10:27). If we get this right, everything else will fall into place. It won't happen immediately, nor without effort and failure, but if we have a sincere love of God we have the right foundation for change, the right engine to power the Christian life.

...THE SECOND THING WE MUST LEARN IS THIS: WHAT OUR HEART LOVES IS THE ENGINE ROOM DRIVING OUR WORDS AND ACTIONS.

I think this is the logic behind Paul's grand poetic prayer in Ephesians 3:14-21. It's a well-known passage, but have you ever stopped to reflect on how it links the material in the first few chapters of Ephesians with that in chapters four to six? In the first three chapters of Ephesians, Paul lays out God's cosmic plan for his creation and his people, a plan to set all things right in Christ (1:10). It is a plan by which 'God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ' (Ephesians 2:4-5). And it's this love which Paul prays we might have power to comprehend at the end of chapter 3:

For this reason I bow my knees before the Father, from whom every family in heaven and on earth is

named, that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith – that you, being rooted and grounded in love, may have strength to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God. (vv. 14-19)

In that extraordinary prayer, Paul reminds us that we have already been 'rooted and grounded in love', a point he has established in chapters one and two. He points us to our need for divine help by praying that the Spirit would strengthen us with power, or in other words, that Christ would dwell in our hearts by faith. In all this, Paul's purpose is that we might know the unknowable, grasp that which is beyond measure – the love of Christ for us. And it is this knowledge in our inner being, in our hearts, that can fill us with all the fullness of God. Whatever else it means to be filled with all the fullness of God, for sinners like you and me it certainly means change. And so Paul continues in chapters four to six, outlining the sort of change God is bringing about in his people.

The key point to make here is that it's only as we are divinely enabled to understand God's love for us that we are able to change, and love God and our neighbour. But, just as the reformers recognised, there is always the danger that our hearts might love the wrong thing, and, as a willing accomplice, our minds will justify our wrongdoing. Our mind must rather be the willing servant of a heart that loves God. And our heart will only ever truly love God by continually returning to the love of God for us shown in Christ Jesus.

If we want to change, we must follow the Apostle's teaching and keep returning to our Lord Jesus Christ, the perfect expression of God's love for us. We must apply our minds to understanding afresh what Christ has done, and so by the Spirit rekindle in our own hearts a love for God which expresses itself in right action.

Or, to put it simply, we will change because Christ's love compels us.

HOW I LEARNED TO LEAD FROM BROKENNESS

BY PAUL CARLISLE

Rick Warren's Ministry Toolbox

www.pastors.com

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How could I be depressed? I was a pastor and professional counselor. I believed I was immune to the despairing grasp of clinical depression. So when it placed its icy fingers around my life, I was shocked! I could not shake it no matter how much I read the Bible and prayed. I was not sure I would survive my bout with the BEAST.

DANCING WITH DEPRESSION

I know many other pastors and Christian leaders have or will encounter this type of brokenness. Remember, you are not the first one to travel this dark and precarious path. I survived and would like to serve as your guide and companion on the journey from despair to deliverance to joy. Let me begin by telling you my story:

In the summer of 1994 I was finishing up a summer vacation when I got the news that my dad had died in delirium tremens. He was unable to get the alcohol his body craved resulting in a massive heart attack that took his life instantly. I was shocked and numb.

I flew to Texas and performed my dad's funeral then returned to my family in North Carolina. All I remember about those days was my being deeply fatigued and profoundly exhausted. I continued to prepare messages for the church and prepare for the next semester of teaching at seminary. I was not ready for what was about to take place.

One morning, without warning, I fell to the kitchen floor in front of my wife. I was arrested by a pain I'd never known. I was light-headed and disoriented. I couldn't concentrate. I felt like someone had unplugged my brain. Hope suddenly drained from my body and darkness slowly enveloped me to the point of suffocation. Anxiety velcroed itself to me as a permanent partner. I didn't know it at the time, but I'd come perilously near an incapacitating emotional and mental breakdown.

Depression is an invisible cancer that slowly drains your will to live. It leaves you stripped of heart and hope.

Happiness is replaced with horror. For me, anxiety racked my body and mind to the point that death would've been welcomed. I dreaded bedtime because I was doomed to lie in the bed watching the clock at 30 minute intervals as terror stalked me until dawn. I would awake unsure if I could survive the day. Often I would experience such fear and panic upon waking that all I could do was embrace my wife Terri and sob uncontrollably with groans I did not understand.

Where was God? I cried out and cried out, yet my heavenly

Father was silent. A growing fear of betrayal and abandonment gripped my heart. Never had I known such aloneness. The fear of losing God would literally cause my body to shake and tremble. I could not understand what was happening to me.

I would have run away if I could have. However, I was sure that this would provide no relief. Yet – when the despair would mount a heightened attack – I would get in my Mazda truck and drive for half an hour or so hoping to distance myself from the darkness.

Self-hate assaulted me daily. I felt like such a wretch of a person, unworthy of anything good. I could not free myself from the thought that my dad's death was somehow my fault. My mind was sure that it was alcohol and dad's poor choices that killed him, yet something inside continued to point an accusing finger at me. I reasoned that I was a minister, a seminary professor and a professional counselor and surely that should have been enough equipment to enable me to rescue Dad. It was not.

I was beginning to think that I would never be back to normal. I could not remember the last time I laughed or felt peaceful. My body had taken about all it could. I was losing hope that there would ever be a way out.

HOW BROKENNESS IMPACTED MY MINISTRY

I thought I would have to leave the ministry because I was nearly debilitated mentally, physically, emotionally and spiritually. I prepared sermons and class lectures only with the greatest effort. Like Charles Haddon Spurgeon, 'the chariot wheels dragged.'

Meeting with people, which had been a real joy earlier, I now dreaded. I knew I had nothing to offer them. How could I save anyone from drowning when I was sinking myself? What if they could see through my thin veneer of 'okayness?' I prayed that it would not happen but feared that it would.

The physical exhaustion was with me all day and night. I was sure that others could see that I was not doing my job adequately. Questions overwhelmed me: Would others see my tiredness and complain? Would they understand why my energy is depleted? Would they think I am lazy or crazy? Would I lose my job? These ideas plagued me constantly.

The worst part of the depression and brokenness was the spiritual doubts that swarmed me incessantly – like a hundred mosquitoes. I was helpless to fend them off. No

matter what I tried to do, I would hear these dark phrases. 'God will not help you.' 'God has gone.' 'You are not a Christian.' 'God does not exist.' 'Maybe God is not good and loving.' 'God is hurting you.'

Facing these thoughts left me with very little desire to tell others about our marvelous God. This was a real problem because my total identity involved relating Jesus to others. The spiritual and emotional doubt was destroying my hold on the only anchor in my life – God! The result was spiritual paralysis. The alternative to admitting my doubt and paralysis was to fake it – and at this point I did not have the physical energy to be phony. I learned to be real because I had no other choice. *Desperation gave birth to authenticity.*

THE PATH OF HEALING

Praise our magnificent Savior for 'severe mercy!' What I discovered is **brokenness is purposeful and seasonal**. By purposeful I mean brokenness invites us to a deeper and richer intimacy with Christ.

Seasonal means that it has a beginning and an end. Thank you, Jesus, for brokenness having a completion point. Here is the way God brought me through the darkness:

1. **Medical help was essential to my healing** My family physician, a former missionary doctor, tried to treat the depression with medication but was unsuccessful. He referred me to a Christian psychiatrist who had expertise with my malady. I felt tremendous shame that I was so weak and broken that I had to be treated by a psychiatrist. Yet the pain inside was so acute that I would do anything to get help. Prescribed medications finally broke the insomnia cycle, quieted the anxiety and enabled me to think again. At this juncture I was able to begin the hard work of healing brokenness as a result of childhood experiences of physical abuse. But medications alone were not enough to heal my broken and damaged heart.
2. **Friends who were supportive** God graciously provided me with four friends to walk with me through the darkness (two pastors, a colleague from seminary and a lay person). I cannot tell you how important these people were to my being able to successfully navigate the white waters of darkness to the light. The most significant thing they did for me was 'be present.' Being present seems like a simple gift, until you need that gift.

Most people wanted to give me a 'quick fix.' My pain somehow threatened them. My God-given companions gave me something more valuable than a fix; they gave me themselves. **Being in brokenness was like being in a raging river that stripped the life jacket from my body.** I was at the mercy of the river named 'darkness.'

These four friends of mine, along with my wife and a faithful psychiatrist, did a courageous thing: they jumped in the dangerous waters, swam out to me and held on. This allowed me to have some sense of stability and hope. Many people yelled suggestions and admonitions from the safety of the shore, but they did me little good because I was at the mercy of the river. But those who loved my soul and jumped in the river with me, brought a healing to my heart that is indescribable. Their actions communicated, "We are here and we won't leave you." It was awesome!

My faith was beginning to be reactivated. My experience with these soul-mates reflected the rich relationship shared by Jonathan and David in 1 Samuel.

Besides intimate friends, my wife Terri played a major role in my healing. Her love and support for me were never so obvious as when I was in the darkness. She held onto God with one hand and me with the other. I know she had great trouble understanding just what was happening to me, but she never once stopped believing God would bring us through.

My heavenly Father was doing a marvelous work in my life that was far beyond my feeble comprehension and understanding. He was tearing down and destroying, so he could plant and build (Jeremiah 1). The problem was that all I could see was the 'tearing down' part. I felt at times like he was killing me. I had no way of knowing that he was about to do a magnificent work in my life. My depression showed how much I tried to CONTROL everything in my life. I could talk of trusting God, but in reality I only trusted myself. Believing in a kingdom that was bigger than mine was slow in coming, but I was taking some baby steps.

I wrestled with the depression for the better part of two years. This was the most difficult time I had ever known in my spiritual journey. Yet, the brokenness gave birth to a dynamic and rich relationship with God that I had never before experienced. Never in my wildest dreams had I known that Christ could provide such peace, security, purpose and confidence. I say glory to him! He alone is worthy of my praise! The barren land of brokenness was the door to unfathomable intimacy with God. So **hang on during the darkness because it will bear the fruit of enthusiastic love and devotion for God.** It will be worth it after all!

PRACTICAL HELPS

The brokenness forced me to change my frantic pace of life. If you could have seen how busy I was, you would have thought I believed the Bible said, 'Be hyper and know that I am God.' I had replaced intimacy with God with frenzied activity. I had to learn to stop going Mach 4 speed in a camel body. Imitating Martha came naturally but the ways of Mary were foreign to me (Luke 10).

WHY MUST I DO THIS?

To get a handle on my fast-paced life style, I began to have people whom I trusted look at my calendar to see if I was overloading. This was really helpful. Before adding something to my calendar I would ask myself, "Why must I do this?" This helped me uncover the fear of rejection that drove me to do more and more. I chose to learn the way of stillness and solitude with God. At first I could only tolerate short moments with the Master, but as our relationship developed I hungered for more and more time with him. Minutes turned to hours and hours to days. I was learning to live life radically differently ~ more dependent on Christ. That was one of the main purposes of my brokenness. In these lessons of stillness, God taught me the importance of letting others minister to me.

Let me offer you some suggestions on establishing soul-mate intimacy:

First, ask God to provide intimate friends that will love you with all their heart. This type of relationship needs to be initiated and maintained by the Spirit of God.

Second, approach those that are presently available and see if you sense any type of openness to a deepening relationship with you. If you think the person is a possible candidate, be more direct about pursuing a friendship with them. It takes time to know if the person will be one with whom you can share your deepest fears and joys, so be patient. Because of this, we need to develop this type of rapport with a few people before we experience a despairing brokenness.

Third, be yourself. A time of brokenness is not the time to act like you are OK. Peel off all masks and false images. Let the intimate friends see you as you really are. This will require a deep trust in God on your part, especially if you have never done this before.

Last, meet with your intimate friends regularly. I suggest weekly. This will allow the Spirit of God to deepen the friendship and minister consistently to your heart. Use these suggestions as guidelines as you connect yourself with those God brings along side of you.

Leading from brokenness

Leading from brokenness is one of the most fulfilling experiences I have ever known. I no longer am dominated by a fear of rejection. **The brokenness produced a security in Christ that is unshakable!** Gone is the fear of having to please the deacons, elders, president or leader of the women's auxiliary. The fear has been replaced with an unimaginable sense of security and confidence in Christ.

The brokenness has taught me it is OK to be human. I can admit I really don't know it all. I better relate to my congregation and students because I can admit and accept my limits. I find that parishioners and students are attracted to my honesty. It's a tremendous relief to not

'fake' spiritual vitality. Another benefit of knowing my humanity is being empowered with the empathy of Christ. Helping others is becoming more joyful day by day.

The brokenness has convinced me of God's faithful presence. **I no longer have to make myself believe God; I really do!** This is still a bit of a mystery to me. Gone are the days of having to tell myself that God is faithful, and that he really does love me. I am certain of this from the tip of my head to the end of my big toe. What a joy this is!

The brokenness has introduced me to God's 'easy yoke' and 'light burden.' I know what it means to be yoked with him in ministry. It is a joy unspeakable! I am 'learning of him.' This means a life-long process or journey. It is my prayer for you that you will allow brokenness to have its perfect work that you may walk in a richness of life that only can be explained by the transformational work of the Holy Spirit.

PURPOSE-DRIVEN®

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PERSPECTIVES ON SEXUALITY AND GODLY LEADERSHIP

Mitchell Whitman, Bayside Associates

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SEXUAL BOUNDARIES IN MINISTERIAL RELATIONSHIPS

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SEXUAL BOUNDARIES IN MINISTERIAL RELATIONSHIPS

1. Introduction: The Problem

'Excuses for moral delinquency are... usually processes of self-deception. At first they may not be; but at length a man who tries to deceive himself comes into that state in which he can do nothing else but deceive himself. Deceit may not be known to be so at first. It then becomes less and less noticeable and finally the mind is falsified and lives without frankness, openness, purity or truth. And nothing is more common than that men may be in that state and with a certain kind of exterior morality, making them noticeably good in external matters while they have actually lost power of moral discrimination in respect to their own inward habits.'

From a sermon preached by Henry Ward Beecher in 1858, 20 years prior to his public affair with Elizabeth Tilton, a member of his church.

2. Definitions

a. Professional Sexual Misconduct

'It is professional sexual misconduct when any person in a leadership role of clergy, teacher, counselor, or doctor engages in sexual contact or sexualized behavior with a congregant, student, client, patient, etc. (of whatever age) in a professional relationship.'

Fortune

'The forbidden zone is a condition of relationship in which sexual behavior is prohibited because a man holds in trust the intimate, wounded, vulnerable, or undeveloped parts of a woman. The trust derives from the professional role of the man as doctor, therapist, lawyer, clergy, teacher, or mentor, and it creates an expectation that whatever parts of herself the woman entrusts to him (her property, body, mind, or spirit) must be used solely to advance her interests and will not be used to his advantage, sexual or otherwise.'

Rutter

b. Sexual Harassment

'The use of one's authority or power, either explicitly or implicitly, to coerce another into unwanted sexual relations or to punish another for his or her refusal; or the creation of an intimidating, hostile or offensive working environment through verbal or physical conduct of a sexual nature.'

U.S. Federal Employment Opportunity Commission

3. Examples of Sexualized Behaviour

VERBAL BEHAVIOR

- Risqué jokes, sexual humor.
- Revelations of, or inquiries about, the intimate details of one's personal life.
- Inviting someone to share an experience involving nudity, such as a hot-tub, massage, or swimming at a nude beach.
- Sexual innuendo.
- Teasing.
- Bids for sympathy about one's partner's sexual inadequacies.
- Requests (direct or indirect) for active assistance with one's own sexual inadequacies or problems.
- Suggestive comments about appearance, dress, or body shape/size/capacities.
- Tales of sexual exploits/ experiences.

NON-VERBAL (PHYSICAL) BEHAVIOR

- Cornering someone and leaning against him or her.
- A prolonged hug, when hugging is the customary behavior; or pressing up against someone's body during a hug.
- Kissing on the lips, when kissing on the cheeks would be the customary gesture.
- Sending someone a condom in a greeting card.
- Rearranging one's schedule so as to be with someone.
- Dancing sensually with someone.
- Giving someone a gift of lingerie.
- Fondling or caressing.
- Prolonged gazes; insistent visual contact.
- Tickling and playful aggression, e.g., wrestling.
- 'Accidental' contact with sexual areas of body, e.g., reaching across someone and bumping against or brushing his or her breasts, genitals, buttocks, thighs.

Note

- Some of these would be sexualized behavior in some cultures, subcultures, or situations and not in others.
- In order to determine whether a particular behavior is of a sexual nature, one should ask whether a 'reasonable' observer, looking at the behavior in its context, would conclude that it is.
- Exclude normal affectionate behavior such as a handshake or a quick hug; or normal comforting behavior such as a firm hold of the person's hand, a firm touch on the arm or the shoulder, and/or a brief hug.

4. Ethical Analysis

- a. Violation of role.
A 'fiduciary' responsibility for someone is a responsibility for safeguarding the interests and wellbeing of that person, for protecting that person and his/her interest against any danger, threat, or harm. The minister is obliged to act in the best interests of a congregant/client even when this action does not serve the minister's needs or interests.
Fortune, 1992
- b. Misuse of authority and power.
- c. Taking advantage of vulnerability.
- d. Absence of meaningful consent.
- e. Sinful behavior is unethical.
- f. The key issues: motivation of person giving; interpretation of person receiving; context in which the behavior is occurring.

5. Crossing the Boundaries

- a. Good/bad/confusing touch.
- b. Touch Continuum.

6. Professional Vs. Personal Roles: The Relationship Continuum

7. Risk Factors and Self-Assessment

'It is not the things of this world that either occupy the soul or cause it harm, since they enter it not, but rather the will and desire for them.'

St. John of the Cross, The Ascent of Mt. Carmel

'Whoever has not experienced temptation cannot enter into the Reign of Heaven'.

Abba Anthony

'Take away temptations and no one will be saved.'

Evagrius

a. Risk Factors in Clergy Infidelity (Thoburn & Balswick, 1994)

1. Personal adjustment factors.
2. Marital adjustment.
3. Ministerial role.

b. Vulnerability

These ministerial behaviors can lead to vulnerability, and are significant warning symptoms of approaching marital unfaithfulness (Brock & Lukens, 1989):

- Working late to avoid going home to one's spouse and children.
- Making calls on the way home and having unpredictable arrival times, frequently missing dinner.
- Not taking days off. When days are taken off, the spouse is not included in plans.
- Seeking intellectual or social stimulation outside one's marriage.
- Unless counseling is a full-time assignment, the tendency to counsel more than ten hours a week while trying to keep up with the other tasks of ministry.
- Beginning to dream about colleagues or counselees.
- Finding oneself lusting after other women or men.
- Needing the excitement of public exposure (the limelight) and congregational response to compensate for the lack of personal and family fulfillment.
- Failing to maintain a personal devotional life beyond pulpit preparation.

c. Risk factors related to an increased risk of misusing power in counsel and other relationships:

- Isolation or tendency to be a 'loner'.
- Denial of vulnerability.
- The desire to maintain an 'impeccable' image.
- An unhappy marriage.

- Increasing interpersonal conflict.
- Unfulfilled sexual needs.
- Unresolved addictions: romance, sexual, pornography.
- Over-involvement in work.
- Narcissistic tendency and constant need to be affirmed.
- Chronic tiredness and depression.

d. Affairs: Secrets, Proximity, and Attraction.

8. Cross-Gender Friendships

Five assertions about 'Cross gender friendships'(Smedes, 1983, pp. 169-172)

- Cross gender friendships are inevitable. 'Furthermore, we need them... None of us is able to meet all our partner's needs for interpersonal relationships... They are more to be commended than suspected.'
- Cross gender friendships are not necessarily innocent. 'A friendship may be free and clear of sexual touch, but could in fact be an emotional seduction away from one's commitment to the love of a dull spouse.'
- Cross gender friendships are risky. A morally responsible person will weigh all odds in sharing the mystery of personhood with another, and 'take the risk only if he can be sure their spouse will not be the loser either way.'
- Cross gender friendships are tested by what they do to our covenant relationship. The primary marital covenant is violated when a friendship robs a spouse of prime time and interest and high level energy.
- Cross gender friendships can be consistent with fidelity. 'A covenant-keeper does not have to worry much or moralize a great deal about the proprieties of relationships outside of marriage. Loyalty is limiting but not constricting.'

9. Guidelines for Maintaining Clear Ministerial Boundaries

'Boundaries define who we are – where we leave off and the rest of the world begins, what is ours and what is not ours, what is intimate and what is separate... Unless we have been taught how to recognize and control these boundaries, other people can psychologically invade us. Such invasions can be damaging in themselves, and they can make us vulnerable to subsequent sexual invasion. In general, men are taught to challenge sexual boundaries in our culture, and women are taught to accept masculine boundary-challenging as a matter of course.'

Rutter

Premise: Ministry includes some degree of intimacy with congregants and clients. Ministry does not include mutual intimacy, or sexualized behavior. Mutual intimacy or sexualized behavior in a ministerial relationship is crossing the boundaries and a violation of the ministry relationship.

- a. **Counseling.** Do not attempt counseling for which you are not prepared or trained. Every minister needs to do short-term, crisis or spiritual direction counseling. Be especially careful of prayer counseling (inner healing), regression type therapies, and marriage counseling where you see only the partner of the opposite sex. Do not attempt to counsel victims, survivors or abusers without special training and regular supervision by a competent professional.

Use caution when working with people diagnosed with 'Borderline Personality Disorder.' These constitute the greatest number of lawsuits and misconduct problems.

- b. **Counseling Ethics.** There are clear ethics codes that have been developed by a number of professional groups (e.g. APA, NBCC, and CAPS). If you counsel, conform to the very best ethical practices. Work above and beyond what most denominations require.

- c. **Follow Denominational/Organizational Policies.**

- d. **Sexual Feelings.** Expect and beware of sexual feelings with clients or ‘protégés’ (one who is protected by someone older or more powerful). Acknowledge these feelings to your supervisor and/or in consultation, but do not express the feelings to your client (or even to another ministry peer). Do not sexualize the relationship with the client by talking about sexual feelings.
- e. **Sexualized behavior.** Do not sexualize your professional relationships with another or permit another (e.g. client, fellow worker) to sexualize your professional relationships with him or her. When sexual approaches are experienced: maintain your ministerial focus, responsibilities and role; reaffirm to yourself and your client the pastoral relationship you have; consult immediately and explicitly with a colleague, consultant or supervisor.
- f. **Self-care.** Avoid the ‘have others do unto me as I do unto them’ trap. The pastor needs to provide for his or her own ‘R & R’ and unwind time. As a check to see whether you are doing this, list activities you engage in outside your ministry setting.
- g. **Dual relationships.** Avoid dual relationships in which you are both minister and best friend to a congregant, client, intern, staff member, or other protégé. Avoid dual relationships in which you are both minister to the family and counselor/friend to the wife; supervisor of the intern and where she is your personal confidant; priest/counselor to a needy single parent family while hosting them for Thanksgiving.

‘The forbidden zone is a condition of relationship, not a geographical happenstance (my italics). The degree of trust that a woman has in a man, and the amount of power he has over her and his emotional importance to her, do not disappear if they meet somewhere else.’

Rutter 147

- h. **Personal relationships and intimacy needs.** Attend to and nurture your own personal and familial relationships. As a check, list the relationships you have with people who are not members of your church family.
- i. **Avoid workaholicism and burnout.** A workaholic is a person who gradually becomes emotionally crippled and addicted to control and power in a compulsive drive to gain approval and success.
- j. **Supervision, consultation and evaluation.** Every worker has the right to receive supervision, peer consultation and periodic evaluation. Insist upon keeping yourself honest.
- k. **Avoid isolation.** Be in relationship with colleagues, fellow ministers and your school, and consult regularly.

10. Guidelines for Intervention

- a. Individuals. The Sexual Impulse Scale (SIS)
- b. What To Do When You Find Yourself Sexually Attracted To Another Person (Hart, 1994, p. 146)
 1. Avoid being alone with her/him. Ensure that your spouse is with you whenever you must be with this person.
 2. Stop fantasizing about being with her/him romantically or sexually.
 3. Don’t open Pandora’s box by telling her/him that you are attracted to her/him. It will only complicate matters more. She/he may turn around and accuse you of harassment.
 4. Share your feelings of attraction with a close friend who can hold you accountable.
 5. Take responsibility for all your actions. You are not to blame for your feelings. But you are responsible for the actions that follow your feelings.
 6. Try to look at the whole picture. A moment of passion can lead to a lifetime of regret and hurt.

c. Congregations

1. Two approaches, two outcomes.
2. Principles of congregational intervention.
3. Elements of healing
 - Trauma debriefing.
 - A process of grief and loss.
 - Sexual abuse recovery concepts.
 - Pastoral care and applied theology.

'Confess your faults one to another' (James 5:16). He who is alone with his sin is utterly alone. It may be that Christians, notwithstanding corporate worship, common prayer, and all their fellowship in service, may still be left to their loneliness. The final breakthrough to fellowship does not occur, because, though they have fellowship with one another as believers and as devout people, they do not have fellowship as the undevout, as sinners. The pious fellowship permits no one to be a sinner. So everybody must conceal his sin from himself and from the fellowship. We dare not be sinners. Many Christians are unthinkably horrified when a real sinner is suddenly discovered among the righteous. So we remain alone with our sin, living in lies and hypocrisy. The fact is that we are sinners!

Dietrich Bonhoeffer, *Life Together*, 1954, p. 110

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APPENDIX 1

Self Assessment Questionnaire

Self-Assessment (adapted from Fortune, 1992). The following questions may be used to assess your own 'at riskness' in violating ministerial boundaries. An answer of 'NO' to any area (except question #1) indicates an area where self-monitoring is essential.

1. PERSONAL HISTORY

- Does my personal or family history include physical, emotional, or sexual abuse, alcohol and drug abuse, or other major family dysfunction?
- (If 'yes') Am I coming to terms with the issues and feelings involved in my personal history? Am I able to identify areas in my history where I need healing?
- Do I deal effectively with my various depressions and let downs? What do I do?
- Am I taking steps to address these areas where I need healing?

2. PSYCHOSEXUAL INTEGRATION

- Have I discussed my sexual history with someone (a professional or a friend)?
- Am I comfortable with my sexual orientation/identity?
- Do I ensure that whatever sexual fantasies I have are not exploitive and immoral (e.g. sex with congregants, clients, and children)?
- Are my personal relationships and friendships wholesome? That is, do I welcome and invite the presence of Christ into the whole relationship without hidden places 'just for me'?
- Am I able to identify my emotional/sexual needs and meet them appropriately (e.g. within the covenant of marriage)?

3. PERSONAL/PROFESSIONAL SELF

- Am I meeting my personal needs outside of my work setting?
- Do I ensure that my professional needs are met by taking courses, obtaining outside consultation, etc.?
- Do I accept and affirm the power inherent in my professional role?
- Am I aware of the effects of that power on those with whom I interact – for example, the attraction that power holds for some people?
- Do I remain alert to my potential for violating boundaries due to that power?
- Am I aware of the consequences to me of my violating the boundaries of my ministerial relationships?
- Do I have a consultation or supervision setting in which I can discuss these questions?

4. MARRIAGE AND FAMILY

- Do I have the kind of friendship with my spouse that I can talk about my emotional needs?
- Do I have the kind of friendship with my spouse that I can talk about my sexual needs?
- Do we have the kind of marriage where we grow and change after we talk? Do we do what we commit ourselves to do?
- Do we obtain outside help for our marriage before we need to?
- Do we model 'perfection' to our congregation Or do we model 'doing the best we can' under the hand of God?
- Do we have a pastor to pastor us?