

# Psychosocial Factors Determining Clergy's Wellness

*Konwea, Patience Escohe & Olubamise, Olufemi Moses*

---

## ABSTRACT

*The wellness of clergy is critical for their health and their ability to fulfill demanding roles as spiritual leaders, counselors, and community influencers. This paper explores the psychosocial factors influencing the wellness of clergy, focusing on the interplay of emotional, social, and occupational dimensions. Psychosocial factors, which are the combination of psychological and social factors, are recognized to be critical in both the causation and the prevention of disease and in the promotion of health. Key Psychosocial determinants such as stress, workload, burnout, income, clergy's family, and social support were examined. It was recommended that more of tentmakers should be recruited to assist in daily activities, while committed church workers should be given prominent roles to play in the church to cut on the burnout experienced by the clergy due to numerous activities and responsibilities demanding for their attentions, all after which the management of the communion must have considered increasing the clergy's salary significantly.*

## INTRODUCTION

Clergy vocation is unique in its diverse range of professional responsibilities with a unique set of required emotional demands and job skills. The responsibilities of teaching, preaching, counselling, administering, and leading characterize their work. Clergies inherently seem to be exposed to a lifestyle that is hectic, fragmented, and emotionally challenging, which has little structure or predictability (Kuhne & Donaldson, in Lindholm *et al* 2016). Despite the varied responsibilities of the vocation, they seem to be committed to their vocation and feel a deep sense of commitment to the people and to the vocation. This passion may make it difficult for them to set necessary boundaries between their work and their personal lives. Beyond these responsibilities, it has been observed that the work of the clergy is different from most other occupations, mainly because they see their vocation as part of a specific calling from God (Proeschold-Bell & LeGrand, 2012). Their task seems weighty and carries a high responsibility since they are expected to be leaders and shepherds of individuals and the collective body of the local church.

Clergies are also seen to be accountable to God for the care of those whom they have been entrusted, that is, the congregation. This task can weigh on the clergy's mind, body, and soul as he is incredibly burdened for the eternal destiny of those around him. They spend much of their work time investing in others, sometimes at the expense of caring for themselves or investing well at home.

## CONCEPT AND ROLE OF CLERGY

A Clergy is a person who has been ordained and has the authority to perform and administer a religious rite, to conduct religious services and make sacrificial offerings. He is a person who is qualified to perform religious duties and ceremonies in the Roman Catholic, Anglican and Orthodox churches. Differing from other related role types, the clergy serves the altar, the temple, or shrine, as the representative of the community in his relationship with God and sacred order by the virtue of power conferred upon him at his ordination (James, 2007). In many Christian churches, a member of the second grade of clergy ranking below bishop but above a deacon and having authority to administer religious rite is referred to as a clergy.

The calling of a clergy demands a vow of lifetime constancy and commitment, a vow of obedience to one's Bishop or superior, and a promise of sexual and moral chastity. The office and work of a clergy is not a job but a calling, in that it is a vocation and hence cannot be compared to other jobs. They are consultants and people demand so much from them as they are consulted to resolve issues that have to do with their family, jobs, psychological feelings, such as loss of loved ones and spiritual matters among

others. Clergymen are crisis people who involve themselves in the “pains of life” and in so doing striving to give healing, succour and peace to people as helping professionals.

In Nigeria, the Anglican clergy are held in high esteem by the church, their congregation and the community where they serve, as a result, during periods of crisis, conflicts, political unrests, unpopular government policies and conflicting political issues they are often looked up to for their intervention, hence meddling into the situation as a gap bridge. If the clergy decides not to intervene, or speak on an issue, which has a political undertone he is seen as taking sides, and where he adopts a withdrawal method he is seen as being a neonate and incapable of holding space; some of his congregation could even see the pastor as timid, not spiritual and still in the shadows of himself.

Clergies act as counsellors for members of their congregations. When members are going through difficult periods of their life, they often turn to the clergy leading their church for guidance. For example, families that are having struggles with their personal relationships either romantic, friendships, or family, turn to their clergy for guidance and advice. In addition to pastoral counselling, clergy can act as healers. It is not uncommon for a clergy to visit church members that are sick at home or in the hospital to pray for the member or offer comfort. These visits often include words of encouragement to the grieving family, as well as prayer sessions for the sick and their loved ones.

Clergies often seem to face consistently high levels of job-related demands. For example, they generally set and maintain high, often unrealistic expectations for themselves for example constant availability, long work hours among others. These expectations are often enforced and sometimes enhanced by members who expect their clergy to be constantly available. Given the demands placed on them, it is realistic to predict a certain degree of physical and emotional stress and to assume that this stress has an effect on their wellness.

## THE CONCEPT OF WELLNESS

Valenty (2017) described wellness as the realization of a person’s true potential to live a healthier, happier and more successful life or existence as well as the result of personal initiative, seeking a more optimal, holistic and balanced state of health and well-being across multiple dimensions. Wellness has been described as the state of being comfortable, healthy, or happy. It is more than just feeling happy and comfortable; it involves the interplay of several factors which includes physical, emotional, physical and spiritual health, together with the availability and quality of personal and professional relationships, within the wider context of vocation, all contribute to an overall sense of wellness.

Clergy’s wellness is supposed to be part of many religious institutions’ holistic mission, however, very few religious institutions seem to have health ministries where spiritual counseling and health services through special committees are rendered. Interventions, ranging from nutrition and physical activity education to diseases prevention and management can be done through and during different religious settings and programmes through these ministries.

It however appears that concern for the wellness of clergy has been neglected, possibly because their position is so “others-oriented” as to stave off concern for them. However, there are reasons to be concerned about their wellness and health interventions which should be considered peculiar to them. Clergy wellness could be one of the most vital issues globally as the greater the level of individual clergy wellness, the more effective they would be able to serve their congregations and communities with the message of hope, grace and love. Given the demands placed on clergies, it is realistic to predict a certain degree of emotional stress and to assume that this stress, among other factors has an effect on them and their wellness which is one of the strong indices of good health.

The World health organization (WHO, 2015) also defined wellness as the optimal state of health of individuals and groups and further expressed wellness as a positive approach to living. Hence when wellness is not taken care of, health is invariably affected. Wellness also refers to a positive rather than neutral state that is strongly linked to happiness and life satisfaction. It could also be a measure of healthy living and

The wellness of an individual could be determined by quite a lot of factors. Psychosocial factors, which are combination of psychological and social factors, are recognized to be critical in both the causation and the prevention of disease and in the promotion of health. Psychological factor refers to consistency in internal operations that have to do with the thought process, emotions, skills, abilities and sense of moral while social factor has to do with the style of interaction or relationship with other people (Olofintoye, 2010). Psychosocial factors therefore, are issues faced by individuals, which result from the pattern of workings of the mind and in relation to their conducts within a group of people.

Psychosocial approach according to Woodward (2015) looks at individuals in context of what their combined influence of psychological factors and surrounding social environment has on their physical and mental wellness and their ability to function. The psychosocial determinants of clergy's wellness refer to those factors that could be classified as psychological or social or even both that influence clergy's wellness. The psychological factors are workload, stress and burnout while the social factors include clergy's family, educational status, social support and income.

In their efforts to ensure the spiritual well-being of their congregations, clergy frequently neglect their own well-being, resulting in stress, burnout, and other health-related impairments (Halbesleben & Buckley in Matthew, Halbesleben, Paustian-Underdahl, 2015). This neglect often extends to the families and congregations of clergy.

## **WORKLOAD AND WELLNESS**

Workloads are the duties or all the tasks and activities carried out by clergy in the course of their work. The ministry work of the clergy is in a fluid nature as no day or week is spent the same way as the other because crises, death, counselling and other demands on the clergy cannot be planned. They are on call twenty-four hours of the day with no time for rest or leisure. These coupled with high expectation and a load of responsibilities from congregants and the surrounding community exact a heavy workload on their well-being. Ekechukwu and Isiguzo (2016) opined that excess workload could lead to inefficiency and death.

Clergy are accountable to God for the care of those whom they have been entrusted, the congregation. This task can weigh on a pastor's mind, body, and soul as he is incredibly burdened for the eternal destiny of those around him. Many pastors report that work overload and a lack of self-role differentiation mark their jobs and lives (Beebe, 2007), but there is only some data to specifically indicate how many hours pastors typically work in a week or other quantifications of workload. A major study by Carroll (2016) reported that pastors worked an average of between 47 and 56 hours per week, varying according to denominational tradition and other factors.

Another report among Catholic priests in the U.S. stated that priests worked an average of 63 hours per week (Perl & Froehle, 2012). One problem in measuring workload is that the pastorate is certainly a lifestyle, and it is sometimes difficult to see where a person's job role ends and personal life begins.

## **STRESS AND CLERGY WELLNESS**

Stress can be described as any type of change that causes physical, emotional or psychological strain. It can be destructive if not well managed. In addition to its effect on the health of the individual, it also has a direct bearing on the individual's wellness (Melgosa, 2013). Stress in the life of a clergy can result from rigid work schedules, bureaucracy, denominational structures, conflicts between personal and congregational needs, high congregational expectations, and impoverished or conflicting personal relationships (Miner, Dowson & Sterland 2010). The job of a clergy is never finished as it is often repetitive and constantly involves dealings with people's expectations most times. Hence there seems to be great drain on their energy. At times, roles may conflict, as when the clergy must be both a friend and a counsellor. This can lead to stress and emotional exhaustion as they struggle to resolve the resulting ambiguities and strain. Clergy also face a number of other work-related stressors including high demands on their time, lack of privacy, pres-

asures from frequent church transfer by the church leader, and criticism from church members. When the activity of the clergy is excessive, the balance between inner life and activity breaks, and stress occurs

Clergies may experience high levels of stress due to demanding responsibilities and hectic schedules which might be due to stress and strains associated with challenges of managing work and non-work role demands and boundaries. Even outside of church facilities, they are held to a higher standard than others, and closely monitored by members of their congregation as well as the general community wherever they might be. Stress is might not only be detrimental to the individual's immediate emotional stability and behaviour, but also to long-term psychological effect on wellness Hill, (Darling, and Raimondi, 2003; Lee & Balswick, 2006). It is important to note that the church congregation has been growing geometrically while the population of the Clergy has been increasing linearly.

Rowatt in DKM Hutchinson (2019) opined that both male and female clergy and their spouses are exposed to four categories of stressors: vocational stressors (inadequate pay, low work satisfaction, unrealistic time demands, relocation); intrapersonal stressors (emotional exhaustion, burnout, low personal satisfaction, sense of personal failure); family stressors (low family satisfaction, lack of family time, lack of privacy); and social stressors (high expectations regarding behaviour, criticism, intrusiveness, lack of social support. These causes of stress can be seen as leading to lower pastor well-being and greater pastor burnout.

## **BURNOUT AND CLERGY'S WELLNESS**

Burnout is a term used in psychology to express a syndrome in which an individual often working in a high demanding job suddenly becomes disillusioned, exhausted and disinterested in the work. It is a state of emotional, mental and physical exhaustion caused by excessive and prolonged stress. It occurs when one feels overwhelmed and unable to meet constant demand. Burnout is a gradual process that occurs over an extended period of time. It does not happen overnight, but gradually happens if one is not paying attention to the warning signals. Job burnout is a prolonged response to chronic emotional and interpersonal stressors on the job. It is a syndrome of disengagement from one's work that involves exhaustion, lack of hope, lack of interest, irritability, and reduced self-esteem. Randall, (2013) found that emotional exhaustion was a significant experience for a large majority of Anglican clergies. Burnout may represent a threat not only to one's vocation, but to the sense of calling on one's life and identity. The physical signs and symptoms of burnout include; feeling tired and drained most of the time, lowered immunity, feeling sick a lot, frequent headaches, back pain, muscle aches and change in appetite or sleep habits.

## **FAMILY AND CLERGY'S WELLNESS**

The family affects the growth of every member, and plays an important role in the normal operation process of a social system. The family of clergy can be extremely strained, and this could lead to tension that can have implications on their physical, emotional, mental, social, and spiritual health (Aulthouse, 2013). Clergy's wellness seems to rely upon the needs of their families, even beyond what the ministry placement offers them. It has been observed that clergy's families live under unique and significant pressures that may affect their family stability and wellness. Also that clergy and their families face a wide range of challenges including work related time pressures, frequent relocation, family neglect, financial stress, lack of privacy in the family, emotional stress during crisis situations and lack of basic amenities among others, which could possibly affect the wellness of the clergy.

Some clergy especially the men have large families. Firstly, they produce many children on grounds that the church does not agree with family planning methods. Secondly, they have adopted children from their poor folks in the church. Some are orphans and this means looking after all these members of the family notwithstanding the extended family system, is a big problem. The only source of funds is from the church, and sometimes the salary is very little to pay school fees, buy food and other essentials in a home (Freundenberger, 2011). Research evidence suggests that the number of family problems among pastors' families is on the rise despite the advantages and benefits that come with pastoral work (Miles & Proeschold, 2012).



Clergy spouses sometimes experience heightened physiological and psychological stress, often due to disruptions in family because of congregational or community crisis. As a result, the spouse was often left alone to keep the family functioning. While for some, the clergy viewed his daily challenges and demands as an investment and a commitment to the congregation, he or she struggled with being everything to all people. The outcome of this struggle normally resulted in a lack of attention toward their family members. Darling et al. (2014) concluded that it was critical for clergy families to guard the boundaries which protected their families. In doing so, there was direct benefit to their family.

Samau and Schoeffel (2015) were of the opinion that pastor's children are perhaps the most deeply affected of all due to a parent's work as a preacher. Most of them are reared in homes owned by the church and set aside for their parents' use. They are more likely to be involved in the church's activities than other church raised children. Aulthouse (2013), also observed that pastor's family members are often treated as if they are different; children may be left out of peer activities, and spouses may feel unable to share feelings with those outside the family. This often affects their development, maturity and family bonding when they are not capable of coping with expectations of perfection (Samau & Schoeffel, 2015). This means that just like the spouses of clergies, children also suffer from role ambiguity and role overload

## **EDUCATION AND CLERGY'S WELLNESS**

Education is a deliberation attempt to acquire and to transmit the accumulated, worthwhile skills, attitudes, knowledge and understanding. The attainment or level of education acquired describes the educational status of an individual. The correlation between educational status and health is crucial. Poor health not only results from lower educational attainment, it can also cause educational setbacks which might interfere with one's vocation. It has been observed that educational status can create opportunities for better health and well-being. Not only will it create opportunities, it invariably increases wages. Having access to education is especially significant for clergies, not only because education facilitates the realization of other human rights, but also because the educational status of clergy might have a direct impact on his wellness.

The expectation of some congregation is for scholars, that is, those clergies that are up to date, and contemporary, good communicators, well read and exposed. Others demand those ministers who are clergy; in other words, those clergies who teach, preach, give sacraments and lead in worship; while others demand for those clergy who are Pastors; that is, those clergy who are pastorally inclined- providing pastoral counselling to their congregation, bereavement support, administration and leadership to the church. Furthermore, members expect their clergy to be a miracle worker; one who gets things done with the speed of an eagle and to precision. The inability of some pastors to meet up with 'perfection' as expected from them by their parishioners has resulted in undue conflicts between the clergymen and their congregation.

## **SOCIAL SUPPORT AND CLERGY'S WELLNESS**

Social support is the perception that one is cared for and that assistance is available from other people, most importantly from a social network that one belongs to (Carr, Wohn & Hayes, 2016). Social support can be perceived to be correlated with better wellness including less depression. Clergy, as a group, are perceived to be particularly vulnerable to social stressors because of their unique occupational setting.

Social support consists of emotional, tangible, or informational resources provided by other people to eliminate a stressor. It appears that clergy do not have enough support to carry out their required duties; either from church members or members from the church hierarchy and this seems to affect their wellness. This support could come in form of helping fix a problem and suggestions on how to go about a given problem, such as recommending a way out. Clergy invest in congregants, only to find that congregants will not, in turn, invest back in the clergy.

Social support could be in the form of providing companionship and reassurances that one is cared about and valued. As a form of coping strategy, social support involves discussing stressful situa-

tions with colleagues, peers, family members and friends. The social support has been advanced to give good beneficial effect to reducing stress. The beneficial effects of work-based support are much greater because the recipient feels that people can more readily appreciate the problems.

Support from friends, family members and others that have a lasting and positive impact on one's individual life has a long way in helping one to get by in times of trouble. Social support systems provide with emotional sustenance, tangible resources and aid as well as information when one is in need. People with social support feel cared about and valued by others and feel a sense of belonging to a larger social network. Dread (2010) defined social support as the degree to which an individual perceives how others facilitate his/her working life, how he/she can count on them for support when things get difficult, how he/she can talk to them and how much they are willing to listen to his/her problems.

Social support is defined as an individual's feeling that they are cared for and loved, esteemed and valued and belongs to a network of communication and mutual obligation (Carr, Wohn & Hayes, 2016). Social support has not only been linked to higher levels of mental health (Holden, Dobson, Ware, Hockey & Lee, 2015), but has also been shown to have beneficial effects on the physical health (Uchino, 2006)

### **INCOME AND CLERGY'S WELLNESS**

Income of clergy could be another factor that could determine wellness. Lee and Iverson-Gilbert in Westafer (2009) found that income is a significant predictor of the clergy's overall wellness. Some clergy face problem of low salaries thus many cannot afford a comfortable lifestyle. Even today, young clergy who are degree holders, get salaries that are not commensurate with their education and peer expectation. Income of many clergy, if low, might cause a struggle with resentment toward the church for low pay, but they feel the guilt to ask for more. They are torn between the perceptions of trusting God to provide while they cannot go on strike to press home a demand for a pay rise and improved welfare packages like the other professions would do.

During periods of needs, financial crisis, family challenges and distress the clergy appears to be left with no one to help, as part of the ethics of the profession they are not expected to seek for help outside; they cannot take loans, join co-operative and thrift societies, socialize or seek help from their church members. These seem to have forced some clergymen to live 'faked lives'; pretending that all is well while things are not well. While, some clergymen live in vicarages that are moribund and in complete state of disrepair, having pits dug as toilets, with no adequate ventilation and illumination. Some vicarages appear to be simply out of date. This experience often results in the clergy being drained, unfulfilled, dissatisfied and stressed; yet, they cannot move out of the vicarage, taking residency out of the church's officially prescribed manse.

Mc Millian and Price (2002) contended that low salaries are making it difficult for clergy to be true to their call and are causing many talented graduates to enter other professions other forms of ministry. To meet financial demands, many are forced to take second job such as farming, part time lecturing, and trade among others; while others are forced to depend on their income-producing spouse. Hudnut-Beumler in Westafer (2009) indicated that the ability and willingness of congregations to pay a professional wage for professional services is on the decline.

. Lee and Iverson-Gilbert in Westafer (2009) found that income is a significant predictor of the pastor's overall well-being. Siburt and Wray (2002) maintained that a flawed belief among congregants is that the minister does not have any real material needs.

### **RECOMMENDATIONS ON IMPROVING THE CLERGY WELLNESS**

Kumar (2008) suggests possible ways to fight stress to include; eating foods that reduce stress, for example, herbal trees like chamomile and peppermint; taking a good night's sleep and unwind with muscle relaxation techniques. Others include, visualization and meditation techniques, which involve simple act of concentrating the mind on a single word or object; chiropractic techniques, which include, application of manual pressure to muscles, bones and joints, particularly the spine; and, Yoga exercise and

Social supports can significantly affect how well and how long one lives. These factors affect ability to make healthy choices, afford medical care and housing, manage stress, and more. Halaas (2004) asserted that having a network of loving friends and family is very important protection and prevention from falling into or being stuck in unhealthy relationships.

There is need to improve on the state of the clergy's wellness by the administration of the church at all levels, while spouse can be admonished to commit themselves into monitoring the health of the clergies. Effort can also be made to increase the income of the clergies significantly, such that they would be able to cater for their family and individual demands and make their job worth doing. The management of the religious institutions the clergies work, should strategically be committed to the course of stirring a significant reduction in the level of stress by posting more clergies as assistant. In this manner, churches with more worshippers should attract more clergies to have the workload spread evenly. More of tentmakers should be recruited to assist in daily activities, while committed church workers should be given prominent roles to play in the church to cut on the burnout rate experienced by the clergies due to numerous activities and responsibilities begging for their attentions.

Church members, friends and family should be encouraged to look after the clergy's social welfare and wellness as much as the clergies are committed to looking after their spiritual welfare, understanding that the clergies are human being and needed some of their attentions and interventions too. Social support is of growing interest as a potential approach to alleviate stress today in various forms such as lending with a task, lending money when in need, talking and showing affection, sympathy and at times empathy, giving love and physical affection among others., A crucial self-care practice or strategy which assists in maintaining clergy well-being is having a strong and reliable support network. Wolf Jones (2010) believes clergy need people with whom you can step out to, whom they can trust for love and support and people who do not expect them to be perfect. These "support" people can be fellow clergy "who understand this odd and wondrous calling" (Daniel, 2009), congregation members, or friends who are not part of the congregation.

Baab (2005) has a very powerful message which emphasizes the need to rest: "Seven full days makes one weak." Therefore in order to avoid being in a ministry that is not very healthy, as well as avoid burnout, it is essential that clergy get sufficient rest, as well as participate in the joys and benefits of Sabbath, Maintaining these boundaries also modelled to their congregations the importance of implementing appropriate and healthy family development patterns. Gill (2014) contends that clergy, who have a high sense of well-being, along with heightened levels of emotional labour, would also be responsible when caring for others.

## REFERENCES

- Aulthouse, M. E. (2013). Clergy families: The helpless forgottens cry for help answered through reality therapy. <https://www.counseling.org/docs/defaultsource/vistas/clergy-families-the-helplessforgottens-cry-forhelp.pdf?sfvrsn=11>
- Baab, L.M. (2005). *Sabbath keeping: finding freedom in the rhythms of rest*. Downers Grove, Ill: InterVarsity Press
- Beebe, R. S. (2007). Stress and burnout endanger clergy health. *Journal of Career Assessment*, 15(2), 257-275.
- Carr, C. T., Wohn, D. Y. & Hayes, R. A. (2016). As social support: Relational closeness, automaticity, and interpreting social support from paralinguistic digital affordances in social media. *Computers in Human Behavior*, 6(2), 385-393.
- Carroll, J. W. (2016). *God's Potters: Pastoral Leadership and the Shaping of Congregations*. Grand Rapids, MI: William B. Eerdmans Publishing Co.
- Craig F. (2018) Causes of Burnout Among Church Leaders: A Qualitative Phenomenological Study of Pastors. Walden Dissertations and Doctoral Studies Collection. Walden University Scholar Works.
- Ekechukwu R.O., Isiguzo B.C., (2016). Stress and its Associated Health Staff in Nigeria University: A Case study of University of Port Harcourt. *European Journal of Psychological Research* Vol 3(1), 16-27
- Halbesleben, J. R. B. & Buckley, M. R. (2004). Burnout in organizational life. *Journal of Management*, 30(6), 859-879.
- Hill, E. W., Darling, C. A. & Raimondi, N. M. (2003). Understanding boundary-related stress in clergy families. *Marriage & Family Review*, 35(1-2), 147-166.

- James, C. R. (2007). *Social sequelae of occupational injury and illness*. Unpublished doctoral dissertation, Griffith University, Australia
- Lee, C. & Balswick, J. (2006). *Life in a glass house: The minister's family and the local congregation*. Pasadena, CA: Fuller Seminary Press.
- Lindholm, G., Johnston, J., Dong, F., Moore, K. & Ablah, E. (2016). Clergy wellness: An assessment of perceived barriers to achieving healthier lifestyles. *Journal of Religion and Health*, 55(1), 97-109.
- Matthew R. Leon, Jonathon R.B. Halbesleben, Samantha C. Paustian-Underdahl (2015). A dialectical perspective on burnout and engagement. College of Business Faculty Publications. Florida International University FIU Digital Commons
- McMinn, B.R. & Price, M.J. (2002). "How much should we pay the pastor?" A fresh look at clergy salaries in the 20th century. Pulpit and Pew: Research on pastoral leadership. [www.pulpitandpew.duke.edu/salarysummary.html](http://www.pulpitandpew.duke.edu/salarysummary.html).
- Melgosa, S. (2013). *Positive mind, A practical guide for any situation* (3rd ed.). Madrid, Spain: Safeliz,
- Miles, A. & Proeschold-Bell, R.J., (2012). Overcoming the Challenges of Pastoral Work. Peer Support Groups and Mental Distress among United Methodist Church Clergy. *Sociology of Religion: A Quarterly Review*
- Miner, M. H., Dowson, M. & Sterland, S. (2010). Ministry orientation and ministry outcomes: Evaluation of a new multidimensional model of clergy burnout and job satisfaction. *Journal of Occupational and Organizational Psychology*, 83(1), 167-188.
- Olofintoye, T.T. (2008) Integrated classrooms and the psycho-social adjustment of students with hearing impairment and the hearing. *International Journal of Sustainable Development* 1(2), 8-14.
- Olofintoye, T.T. (2010) Towards Integration: The Trends of Psycho-social Adjustment of Students in Nigerian Integrated Junior Secondary Schools. A paper presented at World Conference on Psychology, Counselling, and Guidance, Antalya-Turkey, 21 – 25 April, 2010
- Perl, P. & Froehle, B. T. (2012). Priests in the United States: Satisfaction, work load, and support structures. CARA Working Paper Series No. 5. Washington, DC: Center for Applied Research in the Apostolate.
- Proeschold-Bell, R. J. & LeGrand, S. (2010). High rates of obesity and chronic disease among United Methodist clergy. *Obesity*, 18(9), 1867–1870.
- Proeschold-Bell, R. J., LeGrand, S., James, J., Wallace, A., Adams, C. & Toole, D. (2012). A theoretical model of the holistic health of United Methodist clergy. *Journal of Religion and Health*, 50(3), 700-720.
- Randall, K. J. (2013). Examining thoughts about leaving the ministry among Anglican clergy in England and Wales. *Practical Theology*, 6(2), 178-189.
- Samau, B. & Schoeffel, P. (2015). Pastors' daughters: Boundary ambiguity or the fishbowl effect? *The Journal of Samoan Studies*, 5(1), 88-96.
- Siburt, C. & Wray, D. (2002). Minister self-care. Presented at the Christian Education Conference, January 2002. <http://cconline.faithsite.com/content.asp?CID=39581>
- Uchino, B. N., Bowen, K., Carlisle, M. & Birmingham, W. (2013). Psychological pathways linking social support to health outcomes: A visit with the "ghosts" of research past, present, and future, 74(7), 949-957.
- Westafer, W. (2009). *Clergy stress: The efficacy of coping strategies*. Doctoral thesis Ball State University.
- Woodward, L.J. (2015). Effects of single-sex and coeducational secondary school on children Academic Achievement. *Australian Journal of Education*, 43, 58 – 65
- World Health Organization, (2015). Healthy Living. Living a Healthy lifestyle.