

The history of clergy
killers theology
religion essay



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An evil exists, which lurks within many folds in the church system. This phenomenon, in most instances, is soundless and unobserved. However in others, it is obvious, but it goes overlooked, tolerated and even encouraged. This tendency is damaging to the local church, the curate, the community, and to the larger Christian religion. In his book, *Clergy Killers*, G. Lloyd Rediger identifies that marks of this type of detrimental behaviours are documented every bit early as 1960 (Rediger, p19) . However, if we take a closer expression at Biblical history, we see grounds that Moses was subjected to the sort of maltreatment referenced by Rediger. The Israelites whined and complained, and even threatened bodily harm to him. (Numbers 16) This conflict of fold versus curate is age old, but we are seeing newer and more violent onslaughts. It is of import that we are willing to place the job and seek ways to battle the issue.

The vocal Wire, which is quoted above, addresses the issue of booby traps within pastoral ministry. I ' m unsure as to whether this was the purpose of the authors, but the vocal speaks straight to the issues of clergy maltreatment. Many times, in the beginning of a new pastoral alteration, there is a " honeymoon " experience that creates an semblance of peace and repose that can non be sustained. A curate is led to believe by the misrepresentation, that his clip there will be unmarred by junior-grade struggle and unfavorable judgment. I did non include " her " in the old statement because in many rural communities, there is seldom a honeymoon period for adult females in ministry. Very small attempt is made to demo credence and support or to conceal the fact that the fold does non desire a female curate. Though more diverse denominations exist within

smaller communities, the common mentality is one that aligns more closely with a Baptist or Fundamentalist background, which does not accept the cogency or deity of a female assignment. This intolerance frequently pervades the full community. However, disenchantment by the destructive actions of church members is not alone to female clergy. The vocal, by the Christian group Third Day, describes a scenario in which people come to hear what the sermonizer has to state, but is ill-defined if it is motivated by a desire to see success or failure by the sermonizer. The individual fears that a autumn from flawlessness would ensue in the people merely watching him autumn (Wire, Third Day) . It seems that everyone is your friend, until they are not. This is never more true than with members of the clergy. In a perfect universe, curates would be given an chance for success at every new assignment. There would be a period of grace in which the fold enterprises to acquire to cognize the new curate and the curate to go familiar with the fold, without bias. The fact is, we do not populate in a perfect universe ; and there are toxic “ Christians ” who are waiting to mistreat yet another member of the clergy within every community, town, and metropolis.

Harmonizing to Rediger, there are six features that are inactive for a clergy slayer. They are:

Destructive- they are knowing about the hurting and the harm they cause

Determined- they do not halt. They may acquire quiet and alter their attack, but they do not lose focal point

Deceitful- they manipulate and coerce others to acquire on board with their programs

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Demonic- immorality and perchance mentally disordered. They seek to fault person for their internal hurting and a symbol of the Christian religion is a good lightning rod. Within the book, Rediger intimations of religious warfare and its presence within the clergy slayer.

Denial- because of the desire and belief of " many " that this would n't go on in church, the fold chooses non to believe that it is possible in their worship topographic point.

Discernment- the clergy slayers frequently believe that they are merely moving on the best involvements of a^!.. the church, the people, the community. (Rediger, p9-10)

Rediger attributes personality upsets to the individual behind the maltreatment. It could be antisocial behaviour, paranoia, halted adolescence, a history of household force or perversion, or a combination of more than one (Rediger, p10) . The implicit in issue is that the driving force of an opprobrious individual is an unwellness, perchance outside self-denial. The misconception of many curates is that they might manage the state of affairs in one of two ways. First, they are under the feeling that they can disregard the job and that it will travel off. If the position quo is maintained and the bulk of people are satisfied with the church, the job will go undistinguished. The other option is to try to cover with the state of affairs without the right tools. Normal responses and rational idea will non do when trying to cover with a individual with mental issues. It would be like contending a wood fire with a thimble of H2O.

The website Clergy Assistance Ltd, defines clergy slayer as “ a individual in a fold or church hierarchy who emotionally abuses a curate frequently ensuing in the curate ‘ s being forced out of the church, go forthing the ministry, enduring terrible emotional hurt and, in some cases, perpetrating self-destruction. ” (clergykiller. org) the web site besides offers some startling statistics:

61 % of folds have forced a curate to go forth.

42 % of curates have been forced out at least one time. A

A 83 % of curates believe their ministry was a naming from God and the Church.

A 83 % of partners want the clergy partner to go forth the pastoral ministry.

A 80 % of curates reported they receive no support from equals.

A 90 % of clergy in all denominations will non remain in ministry long plenty to make the age of retirement.

50 % of curates indicated that they would go forth the ministry if they had another manner of doing a life.

70 % of curates report a go oning struggle with-depression.

A 1, 500 clergy leave pastoral ministry each month. A

In the United States, a curate is either forced out or discharged every six proceedingss.

Research from Texas Tech and Virginia Tech Universities show that clergy who have been forced out show more marks of wellness issues, self-esteem issues, and depression. With the clergy slayer ' s Numberss lifting, it has become more evident that non merely are the folds resistant to acknowledge the job, but besides the national church, research shows. With the proposal to stop guaranteed assignments this twelvemonth, some curates in the United Methodist churches fear that they will be forced out due to job churches. There is a feeling that old ages of effectual ministry will be forgotten in the face of functioning a job church (The Arda web site) . Reverend Randolph Kanipe, manager for the Association for Stressed and Abused Clergy, focused on a little minority of people in the church who respond to anxiety in unhealthy ways by going counter, acerb and in some instances, " clergy slayers. " Kanipe refers to these people as otherwise ' normal ' persons within folds but have somehow become obsessed on destructing the curate. In a web log by Darcy, she claims that curates are an easy mark for these toxic congregants because they are present every hebdomad, they are supposed to be patient, and lovingness, and loving, and most of all forgiving despite their actions. It ' s their occupation! (MrsDarcy Blog) Taking another place, Kanipe believes these people to be angry with God. Through their actions, they seek to destruct the credibleness, repute and calling of curates, all the piece trying to command the church. Kanipe shared that " 70 per centum of his ordination category has resigned from the ministry for changing grounds. " (Covenant News)

" At one clip " , Reverend Paul McKay writes, " clergy held moral authorization within the fold and the community. When colleges and other

establishments looked for leading, they frequently tapped curates to be their presidents and to function on boards of managers. " Although many in clergy still bask such authorization and influence. However, over clip, this influence has diminished. During the 1980s, televangelism discredited curates and the dirt within the Roman Catholic Church have done small to guarantee assurance. Today ' s young person seek other waies to professionalism such as concern, finance, jurisprudence. These callings will non merely give more financially, but will besides avoid the stigma that frequently accompanies ministry. (Jitterbug) Jim Ketchum writes that the denominations need to step up and address these toxic folds. Excessively frequently we see no recognition at all and the curate receives small or no support and begins to oppugn whether he or she will be able to be effectual in any scene. This maltreatment leaves people experiencing lost and vulnerable. (Ketchum, TimesHerald. com)

It is the belief of the bulk that Christians are supposed to be above pettiness and political relations in the church. It is besides a common belief that church leaders are non supposed to be in it for power and glorification. Before traveling into ministry, I was told to " do certain that there is nil else I would instead make. This naming demands to wake you up in the forenoon and set you to bed at dark. " (Reverend Ed Lantz, Tyler Street UMC) Many who embark on this journey of service to God pass old ages in schooling and do it the whole of their lives. If the church is your calling, your spiritual place and the centre of your engagement in your community, and the church attacks you, where make you travel? (Sarahlynn web log) Who are we to turn to? This job with clergy slayers exists much closer than one would wish

to acknowledge. In a survey of two churches, called church A and church B, we look at the experiences of six clergy, called curates W, X, and Z. In church A, we foremost look at curate Ten. This curate had a reasonably good experience. X exhausted 2 A? old ages in this assignment. Overall, his term of office was successful. The church had a little sum of growing and he was left to make his work. The lone issues arose from interactions with one household in the church. Their positions on how the ministry for kids and young person caused a little sum of play. In this instance, they acted entirely and the degree of maltreatment was limited. Pastor X finished his term and moved frontward. When curate Z came onto the scene, the before mentioned household, who was still unhappy with the former curate, became a on a regular basis heard voice within the church. The new curate was really experient and excelled in both sermon and pastoring. His lone ruin was that he wanted everyone to acquire along and was non speedy to crush problem shapers. After two old ages of covering with staff turnover and dissatisfied parishioners, curate Z retired from ministry. The household from before collected some Alliess and began to knock every move that the curate made, or tried to do. He was spoken to as though he were merely a hired manus with no regard or self-respect. The degree of maltreatment had begun to intensify. In the concluding comparing of church A, curate W is appointed and is the first female curate for this church or this community. Prior to her reaching, a " undertaking force " of long clip members visited her church to acquire a expression at the new sermonizer. The negative remarks started there and lasted two old ages until she asked the territory overseer to be moved. On one juncture, a outstanding member of the church, who people looked to as an of import individual in both the church and in the community,

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refused to agitate the curate ' s manus after Sunday worship. The congregant chose the chance carefully and waited to be in forepart of the full fold to do his point. Outside the church, the community leaders joined the rabble and worked to direct the same message by excepting her from community worship activities. In this state of affairs, I do n't cognize that any mental unwellness caused the jobs, instead merely detest filled people who sought to be in control of the concern of the church. They wanted the church to function their docket ministry.

In church B, Pastor X was on the scene several old ages prior to curates W and Z. In a topographic point that had ever been labeled as a " sermonizer feeder church, " Pastor X had an experience that most would see dismaying. In add-on to hapless intervention and verbal onslaughts, Pastor X left town after holding his life threatened. There had been a decease in the church and emotions were running high, but it can be seen where a interruption from mental stableness would be necessary to endanger to kill the curate of the church. It was really shortly after the menace that the curate was removed. Prior to pastor Z ' s reaching, several curates served the church. In most instances, there was a grade of play that surrounded the assignments. Some of the assignments were a " bad tantrum. " The personalities of the curates and the fold did non fit good. Thingss continued for old ages until an assignment came with an older, but well-placed curate. He had a good term of office for a twosome of old ages. At that point, the choir and Sunday school sections wanted to make church their manner. When the curate resisted, so did the church. It became a war of volitions and finally caused a big divide that crippled the church. In this state of affairs, we can see

grounds of a mental disablement within members of the church. This paranoia that the old curate had somehow contributed to the decease of the congregant is irrational. In the instance of the latest curate, the fold felt that the curate was transgressing by take a firm standing that he be consulted about the pick of music and " tampering " into Sunday school concern. The curate left and curate W was appointed. Again, we see an illustration of a female clergy traveling into non merely a little town, but into a fold who had merely had another dislocation, where the curate was blamed. Her occupation was an impossible 1. She was non excited about the assignment to little town Texas and to be faced with a broken church and still worsening fold, she would try to offer administrative thoughts to assist set the church back together and hopefully bring integrity. That was non traveling to go on during her term. As we saw in church A, this fold was non prepared or unfastened to the thought of a female clergy. And similarly, neither was the community. Her stay was short and disruptive. Pastor W left the church more bitter than she arrived. Most late, curate Z was appointed. At this point, much of the older jobs had removed themselves from the scene, merely to resurface sporadically. The old ages of sadness and strife had left their cicatrixs on the staying faithful. After many old ages of sermonizers thought to be ineffective and uninvolved in the community, and more late that female clergy, the new curate walked into a topographic point where the fold was eventually looking to be healed and restored. I believe that the new curate ' s lone pre-requisite was to hold a face. Almost any individual could hold gone in and seen instant success. Pastor Z, full cognizing the history, arrived with a simple policy that stated " we merely do n't hold clip for that. " And the fold bought into it. He believed that all the pettiness and all the

scores were merely a stumbling block to the work that needed to be done for the community in the name of Jesus Christ. On juncture, the curate has seen the former members return in an attempt to see and frequently to do more problem. Merely now, the fold is non willing to be portion of the problem. The desire now is to idolize and function and to make the most good. Now, the other church members will mediate before the play gets out of control.

Reverend Kanipe, who is mentioned above, believes that this aggressive behaviour helps to explicate the high abrasion rate among clergy. " About 90 per centum of curates presently functioning in churches are non expected to stay long plenty to make retirement, " he says. " Why? Abusive and grim congregational struggle aimed at the curate. Clergy people need to mind Jesus ' instruction in Matthew 10: 16-being " every bit astute as snakes and guiltless as doves " -to handle counter people. " (UMRReporter) The Rev. Bill Denham, curate of First United Methodist Church in Grapeland, Texas, believes " that church members in recent old ages have tended to move more sharply and are more likely to cuss or raise their voices at clergy, perchance due to the overall tendency of disrespect within the civilization. He ' s experient it himself, and he ' s heard many narratives from colleagues- some of whom have left the church as a consequence. " (UMRReporter) A Most frequently, the mistake lies with the fold. But on juncture, there are curates who are toxic to folds. Harmonizing to Rediger, these curates are called " slayer clergy. " They are defined as vocational curates who depend entirely on the church for their fiscal support. Theses curates become disenchanted with their assignment and seek to run the church in a way unhealthy for all involved. These clergy sometimes go " agents of

immorality. " (Rediger, p101) Rediger states that evil clergy are rare and normally caught in the procedure and removed. But, evil clergy do be and must be dealt with, merely as clergy slayers are. This action has to be taken for the improvement and endurance of the local fold and the larger church. Mental unwellness in curates is common as good and must besides be dealt with.

In an effort to get down conversation with the hierarchy of the different Christian denominations, I contacted several entities. The responses were really direct and similar. First, I contacted the Diocese of Austin of the Catholic Church. Though friendly, they were unwilling to talk " on record " about anything. In add-on to being unable to talk openly to me because their Diocese of Dallas should be my first point of contact, they assured me that their church had no issue with clergy slayers. The interpreter said that the folds have no control in the assignment or remotion of a priest. The adult male wished me fortune with the authorship of this paper. Second, the Episcopal Church directed me to seek written stuff about the issue. They would neither corroborate nor deny that their church had a job. The public dealings representative for the Southern Baptist Convention said they " have no job " and refused to speak to me.

While representatives that I contacted from other denominations appeared incognizant or unwilling to admit the being of such jobs within folds of their denomination, research shows otherwise. In a study dated October 1984, the Southern Baptist churchs indicate that four hundred curates had been fired in an 18 month period. Ninety per centum of the terminated curates said that there were jobs that should hold been warning marks. Forty-four per

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centum of those terminated said that it came with really small warning.

(Fowler, 1985) An interesting set of statistics shows “ 78 per centum of the churches had terminated old curates or staff members and 63 per centum of the churches had experienced two or more expirations. Of those curates who went to churches that had terminated other curates, 60 per centum were incognizant of the expiration history of the church. Another tierce was non to the full informed sing the church ‘ s history of expirations. Noting one church that has fired five curates in the last 11 old ages. ” (Fowler, 1985) One must presume that the Southern Baptist Convention has either come a long manner in mending the job within their denomination or they are doing every attempt to deny that their job is perilously existent. While I do non hold statistics from other denominations, I wonder if this study would be a just contemplation of such issues within those as good. A former Church of Christ member confided in me that she left a COC church after the seniors released a immature curate literally go forthing him and his immature household without an income and without a place. This causes me to inquire if the absence of statistics is more a contemplation of an involuntariness to acknowledge the job than an absence of the job.

The lone unfastened communicating that I received came from within my ain denomination. The Bishop of the North Texas Conference of the United Methodist church, Bishop Mike McKee, and my District Superintendent, Reverend Dr. Marvin Guier both agreed to an interview. After a phone conversation, I met with Bishop McKee in his office. I explained how I had arrived at this peculiar subject and the Bishop seemed interested in the topic. The state of affairs is non foreign to the Bishop. He has seen others

affected by this tendency. Bishop McKee said that he “ believes that there are adversaries in every church. They may not be obvious, but they are at that place. ” The Bishop believes that the difference in the adversary going a clergy slayer or not depends wholly on the curate and the curate ‘ s response to the state of affairs. Many times we see curates who come into an assignment with every purpose of altering that church to be precisely like we think church ought to be, or how a group might wish you to “ accommodate ” it to be. But the existent adaptation comes in seeking to accommodate to the topographic point that you are. “ Sometimes you merely hold to be ” , said Bishop McKee. “ Change is not ever possible. There is something to be said for merely maintaining up the good work. ” Often we find that folds are not interested in large alterations, if any alterations at all. Bishop McKee besides said that sometimes we are merely excessively serious. Possibly if we approach a tense state of affairs with a small well-placed wit, the icy outside can be melted. McKee said that he believes that a good theological instruction is of import, but getting the tools to cover with struggle will be critical to the curates in any scene. He said that he intends to see with the internship coordinators to discourse this affair and to assist to avoid this type of environment in our churches. The Bishop agreed that this was an of import issue.

I besides late had a conversation with my District Superintendent, Marvin Guier. Dr. Guier had some clip to see the subject and was prepared to give me his ideas. He believed that the issue could be broken down into four basic slugs.

The first, he believed to be the implicit in and foundational philosophy. He stated that we have a “ ministry of all trusters. ” In that, through our baptism, we are all called to ministry. Not all are set apart for pastoral ministry, but everyone is called. One of the jobs in the church today is that the temporality of the church have to recognize that the clergy can non make it all, and they should non hold to. The thought that each individual within the church does his or her ain portion to accomplish the ends set to laud God and farther the Kingdom. Dr. Guier said that he has seen this within his ain ministry.

Following, Dr. Guier says that within our Discipline, it is no accident that the Staff- Parish Relations Committee is designed to back up the curate. This is their first duty. The SPRC is designed to stand for the fold and it is assumed that the fold is supportive of the commission. The first line of defence for the curate is the SPRC. It is hence the duty of the fold to assist the curate to be effectual. If the curate is effectual, so the fold is effectual excessively. Conversely, if the curate is uneffective, the fold is every bit good.

Third, it is of import that we understand that the Bishop and the Cabinet have duty within the assignment procedure. Each assignment has to be made with a sensible opportunity of success. Because of the system of itinerancy, folds will acquire curates who have different gifts, accomplishments, and endowments. No individual fits each fold every bit. Many churches believe the assignment procedure to be no more than a good ole male child system where favours are paid and agendas met. Bishop McKee assured me that the “ procedure is intense. ” He said that the sum of clip, thought, consideration, and supplication put into the procedure is

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extended and devouring. He said that the duty is non taken lightly. The general consensus is that every attempt is made to put the right curate with the right fold, but no assignment is perfect. There is still a big grade of humanity involved. Dr. Guier said that he “ believes that a curate who is both strong and effectual will do it work wherever they are appointed. No affair how bad the state of affairs may be.

Finally, the curate has duty excessively. Many times we see that they may non even be cognizant that they are non making their portion. A curate ‘ s first duty is to acquire to cognize the fold and run into them where they are at. This involves acquiring to cognize the community excessively.

Alternatively of seeking to do alterations to them, it is of import to hold a willingness to accommodate to the life of the church. Becoming one with the church opens up chances unavailable to those closed away from the flock. Making yourself a little more existent or accessible will travel a long manner with many of the members. Throughout the class of life and acquiring to cognize this fold, the curate needs to allow them cognize that he or she loves and cares about them. This will necessitate to be seen and witnessed systematically in add-on to talking it. Issues will go on to come up, but set uping a relationship foremost will let the curate to love them and assist to work through the jobs. Curates are non to refashion the fold. It is of import to observe that Dr. Guier believes it of import for the District Superintendents to acquire to cognize their curates and their folds to the best of their abilities. With our larger territories, it becomes hard to acquire around more frequently, but Dr. Guier believes it to be “ incumbent of the District

Superintendents. ” This is what it will take to construct relationships and to keep those relationships.

From a sociological point of view, the thought offered by Dr. Guier about relationships is the key to extinguishing the clergy slayer issue. The implicit in inquiry is “ what is the cause for the friction/hostility within the church? ” and “ how can we outdo attack this to stop the job? ” A curate ‘ s ability, or inability, to cover with struggle within the church will assist to specify whether that curate is effectual or ineffective. As antecedently mentioned, in every instance there is more at the root of the job. We have seen where the folds are hostile with more than one curate and frequently end with the same results- a short term of office by the curate who finally asks for a move or is forced out. We know that people tend to seek some control in their lives. When their place, work, and personal life coiling outside their control, they search for a topographic point to vent their defeat. Bishop McKee pointed out that people frequently look to fault God, but feel as though they are being unfaithful by puting any incrimination on the Creator. Then they turn their aggression, possibly motivated by feelings of letdown, failure, dissatisfaction to the church, or more to the point, the representative of the church and God- the curate. It is so that the clergy slayer begins working. And the slayer does non halt until there is some grade of satisfaction. The onslaughts may get down little and without the assistance of others. But, they finally snowball and possibly a little group gets involved. For an retiring curate, the little group may sometimes experience or look more like a lynch rabble. A curate ‘ s married woman one time told me that “ some of the meanest people she has of all time met, she met at church. ” Many times, a

curate attempts to minimise the job in an attempt to avoid turning struggle. Most who have chosen a life in ministry desire to function everyone and for all to acquire along. Unfortunately, many times, jobs are ignored or avoided in the hope that the job will work itself out. This frequently leaves congregants experiencing defeated and unministered to. Following Dr. Guier 's recommendation seems to be a better solution ; a curate comes into a new assignment where he or she makes every attempt to acquire to cognize the fold foremost. The curate attempts to go involved in the church activities and the community maps and begins to develop and further relationships. When relationships develop foremost, at the marks of struggle, there is a foundation to decide the struggles before they become unwieldy. The whole issue is clearly the survey of people and relationships and how they interact with each other to execute the maps of a church in assorted scenes. When bad wonts, personal dockets and resentment are added, we have a expression for pandemonium. Such disfunction is what many of the unchurched error for " church. "

My personal experience within a clergy slayer church has been successful therefore far. Prior to my assignment, I had been warned repeatedly about the church and really encouraged by some to inquire to be reconsidered. After corroborating the assignment, I was able to run into members of the church, in the company of the former curate, prior to the existent move day of the month. What I found to be expecting me was a broken church that urgently wanted mending. They had split after many old ages of disfunction within the fold. There were a little figure of adversaries that had worn out the remainder of the church organic structure and their welcome. I was told early

that the church would back up my ministry in whatever way we chose to take. We have been at our present assignment for 17 months and our attending continues to turn. We have been able to get down new categories on Lord's daies and new plans to function the community around us. Financially, the church is in far better form than they have been in old ages and they really have started hosting a concert one time a twelvemonth for the young person in neighbouring communities. This concert is free and headlines a recognizable Christian music creative person. Any clip the fold can open the door, make full the edifice, and serve others, they are filled with a renewed spirit. It is easy to see the Bible from Matthew 22, " love God, love your neighbour " at work within the church. The struggle within the church is about non-existent. There are occasional statements, but they are minor and normally pass rapidly. They are still human. In my sentiment, the fold

A survey by Nelson and Everett in 1976 indicates that " clergy who serve little folds were more likely to see calling alterations than those functioning larger 1s. Curates presuming traditional clergy functions tended to be improbable to see a alteration, while those who are more orientated toward the community job work outing tended to see a calling alteration. " (Nelson, 1976) The article places the issue of satisfaction and dissatisfaction as the guiding premiss. The satisfaction foremost lies with the fold and their appraisal of the curate ' s work. In the scene of a smaller church, where the curate tends to be more scrutinized because of his or her engagement in the community, regularity in infirmary visits, and pastoral accomplishments when covering with the church organic structure. Once the issue of

dissatisfaction reaches the fold and the torment begins, curates begin to measure their place and seek to make up one's mind whether to go on or non. Obviously, the determination is non easy and ever prayerfully considered.

In his 2004 study *Clergy-Congregation Mismatches and Clergy Job Satisfaction*, Charles Mueller states that many believe clergy to be satisfied in their places because they are replying a naming from God and because they chose the way of ministry. " It is assumed that low stuff wants and outlooks go with the occupation, and entryway to the clergy is conditional upon their accepting them " (Mueller, 2004) This statement supports the deficiency of regard or concern for clergy within society. Whether the dirt or the inappropriate behaviour of some has tarnished the image of all clergy or the reduced involvement in the church, the thought that curates are undistinguished and easy replaceable seems to be a common idea. The first ground that the survey gives is that the church and curate stand apart on the conservative/liberal issues. Often, the political and social places of the curate are violative to the fold. In our present society, with so many controversial societal issues, folds tend to believe a certain manner and they expect their curate to believe and back up that place. In some cases, the fold will non believe that the curate can efficaciously take them if his or her positions do non fit that of the people. The following issue from the survey was theological stance. In a secular environment, differences of belief between employee and employer are normal and frequently are ignored. This is non the instance with curates and folds. If a curate ' s theological place is at all different from the church, the subject is tremendous and takes

on a life of its ain. Mueller says, " Even though clergy have learned to anticipate some grade of mismatch of their theological places with those of the fold, mismatches, by nature, are about ever destructive and unsettling, instead than constructive and reassuring. " (Mueller, 2004)

This issue of clergy slayers is a serious job in many communities. This study merely scratches the surface of a true life or decease issue. Not merely the life or decease of a fold, but the lives of curates are in danger every bit good. Reports show that curates who have been in clergy slayer state of affairss frequently suffer from depression and sometimes fall back to suicide out of a sense of hopelessness and desperation. When 1 who has chosen a life of ministry and distributing the Gospel finds that they are uneffective in a occupation that they feel called to, they become lost. When no 1 ministers to the curate, it is easy to see how one would lose way. Merely by acknowledging there is a job, and seeking to aline with other like-minded Christians to offer support for battered clergy and work toward solutions to assist will assist to relieve the rupturing down of those who are called to function God and the universe around us.