HANDBOOKS AS A FORMAT FOR LEARNING

Understanding Handbooks

Through A Systematic Analysis of Handbooks for Ministers' Wives

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Abstract

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The purpose of this research was to provide a better understanding of handbooks and to establish criteria guidelines for handbook selection and use. Content analysis utilizing the library as fieldwork identified 15 handbooks for MsWs meeting selection criteria for this study. Coding and diagramming of over 2000 pages resulted in identification of 15 themes which grouped into 3 types of relationships: personal (to self and God), familial (to husband and children), and congregational (to the church). Six of these themes were recognized as distinctive to the life of the MsW. Three time frames (1940 to 1960, 1960 to 1980, and 1980 to 1998) were established, and handbooks were found to be consistent with the social context of their respective era. An unfolding picture of the life of the MsW as portrayed by key informants revealed a shift in emphasis, with earlier handbooks portraying a lifeworld revolving around role fulfillment, and later handbooks emphasizing development as a person. A lack of learning opportunities for MsWs was noted throughout the eras. A 30+ page appendix of metaphors indicates that MsWs use their gift of reasoning through word pictures. The authors taught lived world truth as they perceived it. This study indicated clues as to appropriateness of content in handbooks and safeguards to be taken in reading them for self-directed learning or other training purposes. The implication is that handbooks are adult education by default. Two original products resulting from this research were a schemata of the process of using handbooks as a format for learning and selection criteria guidelines for choosing a handbook. The process may be utilized in self-directed learning (individual or guided) and within other educational settings, and the guidelines may be adapted to handbooks for other populations. This

research should encourage related studies to broaden the knowledge base of understanding handbooks and recognizing their place in training, utilizing field research using literature sources, and assisting MsWs with learning how to effectively manage their myriad roles and relationships.

ACKNOWLEDGMENTS

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CHAPTER I

INTRODUCTION AND PROBLEM

Handbooks are commonly used as reference guides for technical knowledge, providing easy access to "how-to" directions, definitions and usage of terms, and supplemental information. A lesser-known use of handbooks is within the framework of assisting persons in understanding a lived world. This study concerned handbooks designed to assist the particular population of Ministers' Wives.

According to the 1996 edition of **Statistical Abstract of the U.S.**, there are more than 300,000 pastors serving United States parishes whose church doctrine allows clergy to marry. Excluding women pastors and single male pastors, there are at least 250,000 pastors married to women who find themselves part of a group called Ministers' Wives. Each of the 250,000+ MsWs[1] finds herself embarking on a major adult learning project (Tough, 1979) of undertaking her own journey to learn how to succeed as a MsW.

This journey undertaken to learn how to succeed as a MsW is an especially arduous one because there is no declared college major of "MsW", which leaves the wife to put together for herself her own course of study. MsWs who have traversed the path of self-directed learning[2] to be a MsW have responded to a paucity of information by publishing numerous handbooks for others. Although written to offer advice and encouragement and not specifically education intended, these books have nevertheless served as a source of instruction for women pursuing self-directed learning to be a MsW.

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[1] Hereinafter MsW will be used to designate Minister's Wife. MsWs will be used to designate Minister's Wife's, Ministers' Wives, and Ministers' Wives' as dictated by context.
[2] Appendix A is a glossary of terms used in this study.

Background of the Problem

"Handbook" in this study denotes a book designed to assist one in role definition and assimilation, i.e. learning proper behavior and attitudes for a MsW--in essence, learning how to become a MsW. In this particular study, a handbook denotes a work specifically intended to assist MsWs to lead happy, productive lives.

Handbooks written to assist people in their lived world, e.g. MsWs, foreign service wives, military wives, and other wives whose lives are profoundly affected by their husbands' occupation, are not a specific topic of study. Yet the fact that so many handbooks have been written for particular populations speaks to the felt need for handbooks and the use of them by the wives. Most of the handbooks identified in this research were not education intended or written for a classroom setting. Therefore, the implication is that they have been mainly used for self-directed learning, whether guided or individual.

The MsW who seeks to learn about herself and her role is essentially forced to participate in self-directed learning, not necessarily because she desires to learn in such a manner but more practically because adult educators have yet to meet her with appropriate interventions at her point of need.

An understanding of handbooks as a format for learning is a topic that has not been approached from a scholarly level. A literature search indicated selection criteria guidelines and writing guidelines for handbooks such as English composition and technical courses. Yet even within the academic realm of English, the lament was made that "No book touching so many students receives so little attention [as the handbook]" (Myers, quoted in Segal, 1995, p. 111).

Those who write English composition handbooks are educators. If there is a need for study of handbooks written by educators, there is certainly a need for study of those handbooks written by non-educators. This is especially true since the

handbooks, by default, are used to educate via self-directed learning and even, at times, in structured settings.

Problem

An extensive review of the extant literature on MsWs for this research revealed at least 35 books which could be classified as handbooks for MsWs, of which 15 were retained as a population for this study. Only three of the handbooks identified were not written by MsWs. These three were written by men (Eaton, 1851; Hewitt, 1943; London & Wiseman, eds., 1995). According to most of the MsWs who authored handbooks, their purpose was to help other women learn how to succeed and to be encouraged as a MsW.

While there are a few other occupations which have a limited number of handbooks for wives [corporate wives, foreign service wives, military wives], there is no other marriage which has the plethora of handbooks for wives as that of the clergy marriage. The sheer number of handbooks indicates the felt need for knowledge sharing among MsWs, and suggests that MsWs are willing to be instructed and encouraged by their peers. The fact that most handbooks were written by MsWs, and the others by ministers, indicates that both ministers and wives feel that training and support are needed for this position and that handbooks are perceived as a way of providing them.

The publication of MsWs handbooks by established publishers confirms a reading population for them. Handbooks are an easily accessible training medium for the woman seeking help on her own. While many MsWs read the handbooks and may have several on their library shelves, no study has been undertaken to understand handbooks as a format for learning.   Specifically, what kind of guidance does one who reads handbooks receive?   What kind of information do handbooks offer?

Statement of Purpose

The purpose of this research was to provide a better understanding of handbooks and to establish criteria guidelines for handbook selection and use. This was accomplished by looking at handbooks for a particular population, MsWs.

Rationale for the Study

Considering the number of handbooks for MsWs which have been published over the years, and that learners' lives are affected by their self-directed learning experiences, it seems reasonable that the lives of women who share in ministry with their husbands have been influenced by these books. Not only have the readers' lives been affected, but the influence of the self-directed learning projects extended to the MsWs family members and the congregations served.

The handbooks utilized for this study were all written by women who felt their experience was sufficient and their insights were valuable enough to be shared. Therefore, the lens of learning about MsWs through the handbooks was focused in-depth on women of adequate experience to share an abundance of information with others. These women served as "key informants" (Glaser & Strauss, 1967). Fifteen handbooks written between 1942 and 1995 were selected for use in this study. This was the number remaining from the 35 identified after applying selection criteria of books written by only one woman, not of a biographical or workbook nature, not self-published, and in which the author was speaking of her own lived world. The sample selection criteria are explained in detail in Chapter 3: Method.

Questions Guiding Inquiry

The questions guiding inquiry in this study related to the understanding of handbooks which have traditionally been used in self-directed learning:

1. Are handbooks a valid means of understanding the life of a particular population (in the case of this study, MsWs)?

2. How do handbooks contextually relate to society at the time of their publication? To determine the relevance of handbooks for learning, themes and trends in the handbooks were identified. As further detailed in the methods chapter, analysis was performed with regard to the context of the time in which each handbook was written. Specifically guiding the investigation were the research questions of which themes in the handbook population:

   a. have remained constant over time,
   b. have diminished over time,
   c. are presently emerging.

3. Is the help offered in handbooks that of perpetuating successful performance within a position, or do the handbooks offer guidance for a woman's development as a person?

4. How is education presented in the handbooks? To optimize the contribution of this research to the field of adult education, the specific theme of learning (training, education) as presented in the handbooks was an *a prior* theme of analysis. Specifically, how did the authors view learning for themselves in relation to their position as MsWs?

5. What metaphors are used to convey meaning in the handbooks. A metaphor is a "device of representation through which new meaning may be learned. At their simplest, metaphors illustrate the likeness (or unlikeness) of two terms (or linguistic frameworks)" (Coffey & Atkinson, 1996, p.83). As a part of this research an appendix of metaphors was compiled [Appendix B]. This should prove valuable to those who wish to understand or explain the life of the MsW and to assist MsWs in better understanding themselves.

6. Adult learning: (a) What implications for adult learning can be gained from understanding handbooks? (b) What do the handbooks have to say about the process of using them as a format for learning? (c) What criteria guidelines for handbook selection and use can be established as a result of this study?

7. Is the method of qualitative content analysis utilizing the library as fieldwork adequate for learning about a population and understanding handbooks as a format for learning?

Significance of the Study

The fact that the purpose of this study was to understand handbooks and make recommendations and proposals for use as a format for learning necessitated the selection of handbooks for qualitative content analysis. Handbooks for MsWs were determined to be a good fit for the purpose because: (a) so many of them have been printed, and (b) they serve a population which influences many people and which has many complexities. Therefore, the results of this study not only contribute to the understanding of handbooks, but also contribute to a population needful of such attention. There are two points of significance concerning this study: (a) the contribution of understanding handbooks as a format for learning, and (b) the contribution which studying handbooks of MsWs makes to the population of MsWs.

Examining handbooks over the six decades from WWII to the present, especially in light of the context of the times, offers assistance in validating or repudiating handbooks as a worthy training medium. It aids in knowing whether handbooks are a satisfactory source of assistance. As such, it makes a major positive contribution

toward the good mental health and welfare of women who are the subject of such books.

This research contributes to the body of knowledge concerning the role of handbooks and their place as a format for learning. Insights were gained into the role that handbooks can serve as a format for learning by studying handbooks of the specific population of MsWs   Handbooks offer a way to disseminate knowledge, a vehicle of "distilling" meaning

Probing within these handbooks specifically for references to education contributes to the body of knowledge concerning women and their pursuit of educational endeavors. The presence or absence of formal educational pursuits in the lives of these women may serve to shed light on the field of women's motivation to pursue training. It contributes to the body of knowledge regarding women.

This study also contributes to the body of knowledge regarding ministers and MsWs and their family relationships.   Since MsWs serve as an aspiration reference group for various women, role model status makes this study relevant to other populations.

Fundamentally, assimilation of resources and analysis of existing data benefits educators and trainers who serve MsWs as their population. As adult learning programs for MsWs utilize information based on this research and as a better understanding of the life is gleaned from the research, wives entering the ministry will find support and direction not previously available. This knowledge is also valuable to spouses whose mates are involved in *two-person careers* or *greedy* institutions, and to an increasing number of ministers' husbands.

A further contribution of this study is to methodologically determine the scholarly as well as practical usefulness of the library as fieldwork. It adds to the small number of studies utilizing content analysis: "It is rather baffling that content analysis is not very advanced as a discipline." (Solomon, 1993, p.68). While the qualitative paradigm is one which has become utilized more frequently in recent years, especially in media

and communication, the field of adult education has not enjoyed as much contribution from this type of research. Perhaps this study will encourage others to consider using the method of qualitative content analysis.

Metaphors are a more recent field of analysis being utilized in research. The study of metaphors could be a self-contained one.   Perhaps others will be inspired by the sheer number and types of metaphors in the handbooks and pursue a research project exploring in-depth their utilization.

Assumptions

One major assumption of this study was that the population of MsWs is worthy of study. Those within the church look to the minister's home, marriage and family for positive role models. As one being looked to by many significant others, the MsW has a motivation to go through the process of finding her place as a MsW, or learning to become a MsW.

Justification Assumed for the Use of Handbooks for MsWs

The importance of the MsW in her husband's ministry is underscored by the fact that the ministry has been called a *two-person career*. Introduced by sociologist Hanna Papanek (1973), the concept of *two-person career* refers to an employment situation with a three-way involvement: the institution, the husband, and the wife. The husband is actually employed and salaried by the institution, but the wife is expected to fulfill certain requirements on an unpaid basis. She is to perform these functions, not because she or the institution "chose" each other, but because she has a marital bond with the employee.

Most pastors have received formal or informal training for their role.   Training for many pastors includes graduate degrees in the ministerial discipline.   Others have

undergraduate degrees in biblical education, while some choose to pursue secular degrees. Others, whose education may be less than an undergraduate or graduate degree, still usually have some sort of training, e.g., denominational seminars, courses, and internship programs.

Though the degree of formal training may differ, most ministers speak of experiencing a *calling* which they feel is an enabler to do the work. While there are others who may feel a *calling* to their occupation, i.e. doctors and nurses, they still must train in the field of medicine to be equipped. In the world of the Christian minister, some equate the *calling* and the equipper. Such a rationale does not prevent most ministerial candidates from pursuit of training, though those who adhere to the concept of *calling* as an entitlement by divine right experience empowerment along with their formal learning.

On the other hand, there are no undergraduate or graduate degrees specifically for one to learn how to succeed as a MsW. A single woman does not enter college for training to be a MsW. Only after she marries or becomes engaged to a man who is in or preparing for the ministry does a woman become a part of the population of MsWs. As a part of the population, a MsW begins to discover for herself the sum and substance of being a MsW. In essence, she is learning on the job. Many educational interventions are after-the-fact, offered as a service or support to those already in ministry. Learning to be a MsW involves in-service education or on-the-job training.

The question of whether a woman is *called* to be a MsW is much debated. Many MsWs are of the opinion that the *calling* is only for the husband.   In this perspective, the MsW does not share in the formal training nor the feeling of empowerment experienced by her husband.

A further complexity for the MsW is that she finds herself a part of not one, but two, *greedy* institutions: the family and the ministry. A *greedy* institution is defined by Coser (1974) as one which seeks exclusive and undivided loyalty from an individual.

Prioritizing her efforts between two institutions which require great demands in terms of commitments, loyalty, time, and energy is a major undertaking for the MsW.

Further Assumptions of the Study

A basic premise of this study is that knowledge, training, and carefully designed programs based upon solid research can improve the climate for ministers' homes, marriages, families and congregations. In turn, the lives of those influenced by the minister's family will be influenced.

It was assumed that the authors of the handbooks were well-meaning, faith committed, sincere women who cared about others. They wrote their books in order to help others and they believed that this was a way they could assist others to best perform their divinely ordained position of being a MsWs. It was also assumed that, as the wives who wrote the handbooks sought to **give** help, those who read them seek to **receive** help.

Another major assumption of this research was that the handbooks emanated from the "lived world" of the authors. Therefore, the information could be embraced as authority opinion from a key informant. Whether fact or opinion, reality or perception were being presented cannot be determined regarding every area covered in the handbooks. However, what can be determined is that these MsWs wrote in their handbooks what they **perceived** as their role. Since it guided their personal lives and the lives of their families, to them it was **truth**. Therefore, even though the experience is subjective, the data are valid.

Other assumptions of this research are:

1. Each MsW has the task of seeking out and defining what her role should be in relation to her husband, her family, and the congregation.

2. The means of seeking out and defining her role varies with each wife: seminars, reading, courses, experimenting, being mentored, and combinations thereof.

3. One of the most easily attainable sources of help is that of written material.

4. Many wives avail themselves of the opportunity to borrow (from a friend or library) or purchase handbooks to read.

5. Since they are written by those knowledgeable in ministerial circles, handbooks are seen as a valid source of information in assisting the MsW to learn how to be a MsW. MsWs who read them believe they will find truth.

Limitations

This study was limited to American MsWs of the Christian faith. The rationale for these limitations is three-fold:

1. The data field utilized for the study is strictly American.

2. All handbooks identified were written by those of the Christian faith.

3. The role of minister's husband is a more recent phenomenon in the literature. To group men in with women as ministers' spouses for study would be problematic, possibly skewing the results. Further, no handbooks have been identified which speak specifically to the minister's

husband (though some recent books regarding ministry speak to the

minister's spouse rather than the MsW).

While handbooks are a resource for wives of men in different ministries (senior pastors, denominational executives, associate pastors, etc.), this study did not attempt to identify or address variations in ministerial status.

CHAPTER II

REVIEW OF THE LITERATURE

This literature review is divided into two sections: (a) Conceptual and theoretical foundations and framework, and (b) Studies and literature relating to the questions guiding inquiry. Each will be discussed separately.

Conceptual and Theoretical Foundations and Framework

The life of the MsW is unique. There are three factors which influence the life of the MsW to make it different from spousal relationships in other professions: (1) The *calling* of the minister-husband, (2) the ministry as a *greedy* institution, and (3) the status of the ministry as a *two-person career*. While other occupations may possess one or two of these attributes, only the MsW is faced with the composite of all three. Each of these theoretical concepts is discussed in this section, followed by a review of what is deemed to be an outgrowth of the unusual life of the MsW: a proliferation of handbooks.

The *Calling*

Many MsWs feel that the greatest problem in their lives is the lack of time they have with their husbands because of demands on his time by others (Croskery, 1977; Mace and Mace, 1980; Watts, 1982; Douglas, 1965). A wife who feels that demands on her husband's time are inordinate may begin to resent his profession. Whereas wives of men in other professions may encourage their husbands to enter another vocation, the MsW who does so may find herself carrying a load of guilt. In fact, something as simple as encouraging him to spend more time with her and the family may carry its own weight of guilt.

The concept of *calling* upon the minister's life is what makes the guilt for the spouse more pronounced than in other occupations*. Calling* can be defined as the feeling one has that he has received directly from God a mandate of a life set apart for service to God. Receiving a *call* is still regarded as the basis for most ordinations (Niswander, 1982, p. 65).

"Responding faithfully to the call of God" was ranked the number one priority of 97% of the pastors in a 1986 study by Devogel. Ninety-four percent of these same pastors gave the happiness of their spouse the second highest ranking. Devogel (1986) concluded that , "Clearly, a call is still the most significant factor for a career in ministry (p. 1149).

Even though men may optimize answering the *call* by placing God first, family second, and others third, in reality their time commitments often place others before the family. In the day-to-day affairs of life, many ministers find themselves giving the majority of their time to others, with little time left over for wife and family (Mace and Mace, 1980).

Thus, the wife and family may feel that the pastor-husband-father answers to the needs of others before he answers to the needs of his family. The wife finds herself in a dilemma: she desires to spend more time with her spouse, but she feels guilty about taking him away from his work in order to meet her personal needs (Watts, 1982). Conversely, the husband/minister may feel that he is answering his call and pleasing God by spending long hours away from home in service to others.

The church has been likened to a "seductive mistress which demands all a man's interest, time, and emotional involvement" (Douglas, 1965, p. 206). The wife who resents lack of time with her husband is faced with the feeling that she is, therefore, resenting the time he gives to pleasing God. How does one compete with the "other woman" [one who has her husband's interests, time and emotions] when the "other woman" is *GOD*?

Another stress in ministry which is compounded by the concept of *calling* is that of financial remuneration. By regarding the ministry as a *calling* rather than as an occupation or profession, church members may deem irrelevant some of the usual criteria of occupational success such as financial rewards and high consumption standards. The minister's motivation—pleasing and serving God—tends to remove his duties and activities from the common classification of *work.* Further, "this attitude extends to the MsW" (Taylor and Hartley, 1975, 358).

In essence, the minister's *call* allows and justifies the lowest salary scale among all trained professionals. Yet ministers' families are expected to live on a socioeconomic level at least as high as the majority of the congregation while receiving a salary lower than most professionals in the congregation. The solution for many ministers' families is for the wife to go to work. The family then finds themselves faced with the congregation's perception of *calling* extending to the MsW. The implicit *call* attributed to the wife "justifies the failure to reward her contributions" and the *gainful unemployment* of the MsW is religiously sanctioned (Taylor and Hartley, 1975, p. 358). That is, she is considered to be gainfully active in church-related work, but unemployed when it comes to pay. While recent studies indicate there is more freedom today for the MsW to have her own career, the low salary scale for the highly educated minister is still a reality.

Thus, the *calling* seems to validate expectations of both overwhelming time commitments and low financial remuneration for the minister. Both of these are significant factors in the life of the MsW.

The *Greedy* Institution

Coser (1974, p.1) has classified those institutions which make great demands of individuals in terms of commitments, loyalty, time, and energy as *greedy* institutions. Being a part of *greedy* institutions is problematic because an individual possesses

limited amounts of energy and time, and various groups compete with one another to obtain as much energies and time from the individuals' available "pool of resources."

> Greedy institutions seek exclusive and undivided loyalty and attempt to reduce the claims of competing role and status positions on those they wish to encompass within their boundaries. Their demands on the persons are omnivorous (p. 4).

Ministers' families find themselves a part of **two** major societal institutions which both have been classified as *greedy*: the ministry and the family. Each institution makes demands upon the persons within it. Although the ministry is particularly greedy for the minister and the family is particularly greedy for the wife, all members of the family are affected by the greediness of both institutions.

The Ministry as a *Greedy* Institution

Historically, in times of feudal systems and apprenticeships, employers had great control over their employees' time. After industrialization, and before legislative restrictions, factory owners could require long hours of employees. Coser (1974, p.6) notes that individuals today can meet competing demands because of modern regulations. "The amount of time that an individual legitimately owes to his employer is normatively and even legally established; this makes it possible for him to have time for his family or other non-occupational associations" (p.6).

However, in the ministry there are no legally established time constraints. The minister is on call 24 hours a day (Mace and Mace, 1980). Many do not take even one whole day off per week, and there is never time "left over" in ministry (Devogel, 1986, p. 1151). During times when many other families enjoy leisure pursuits (weekends, evenings, vacations) the clergyman is working. Holidays are not time off for the minister: "It seems that parishioners' holidays are the church's holydays and therefore

the clergy must work" (Morris and Blanton, 1994, p. 350). The effects of the *greedy* institution are felt full force for the minister, and subsequently his family, in terms of time.

Another effect greediness of the ministry has on the minister and his family is that of being subject to relocation. It is rare indeed for a minister to spend his entire career at one church. Most ministerial families move several times during a career and there are denominations (some Methodist, for example) which change a pastor's location every four years. The minister's family lives with uncertainty because they know change is certain—the only questions they have are *where to, how* and *when.*

The normative constraints imposed upon the spouse and children to be exemplary are another major factor of the ministry as a greedy institution. The behavior of the wife and family is always under scrutiny and can affect the minister's opportunity for career advancement. While there are fewer prescriptive obligations today for the Ms family, proscriptive ones still exist. For example, while the *should's* are not as multitudinous as they once were, Ms Ws and children are still required to observe *should not's* such as not participating in "troublesome" behavior.

While the ministry does not meet all the criteria for Coser's (1974) *greedy* institution, it does have the characteristics of great demands on individuals in terms of commitments, loyalty, time and energy. Kantor and Lehr (1976) labeled the clergy occupation as "absorptive." Kieren and Munro (1988) developed the idea of absorptiveness and noted that in absorptive occupations the person is immersed in the role. The occupational role intrudes on other roles (personal, interpersonal, and community) as do greedy institutions. The absorptive work roles also demand investments from other family members, including the spouse as an unpaid co-worker.

The Family as a *Greedy* Institution

All members of a nuclear family are expected to be emotionally committed to and display affection toward one another, to identify with the family as a unit, and to fulfill

diffuse role obligations (Segal, 1988, p. 81). However Lewis Coser and Rose Coser (1974) indicate the family is especially greedy for women and expects the wife "to devote most of her time, as well as her emotional energies, to their family" (p. 89). They note that women have traditionally been excluded from high-status occupations because the occupations require commitments that would interfere with the fulfillment of family obligations. The role [of wife in a *greedy* institution] "shapes the person in it by confronting her with a characteristic dilemma and constricting the range of options for response" (Kanter, 1977, p. 5).

Recent societal changes have lessened some of the impact of the family's greediness toward the mother. For example, the housewife role is becoming a much less exclusive role for women. A majority of American women are now in the labor force, and women have increased access to high-status positions through legislation which has removed many educational and occupational barriers. Still, the family itself continues to be one of the major greedy institutions, and the wife is a very important part of the family.

The Ministry and the Family as *Greedy* Institutions

Coser (1974) articulated that if expectations from within the same or different institutions are incompatible or conflicting, the consequences for persons caught in the web can be highly dysfunctional. However, relief for the status occupant is in the ability to articulate and adapt his role or status by assigning priorities to certain behaviors at given times. His behavior is not observable by all role-partners or status-partners at the same time. The fact that a person does not interact with all role- or status-partners at the same time, and is not able to be observed by them all the time, reduces the burden of answering to contradictory expectations.

However, this coping mechanism is not available to the minister and his family, because both institutions are 24-hour-a-day ones. The minister does not work eight hours and then go home to not be observed in the work arena until the next day. His

life **is** his work. Both congregation and family are participants in continual observation.
There is no place to hide, for the minister or his wife.

The impact of being a part of two *greedy* institutions is enormous for the minister
and his family. Everyone is expected to participate, although in various ways and in
differing degrees. Nevertheless, every person is under scrutiny and sensitivity to this
fact is a very real part of their lived world.

Coser (1974) acknowledges that the wife may be especially affected: "As in the
case of the family, [the organization] may require that the wife be always available to
cater to all its needs" (p. 5). MsWs know firsthand the challenges of constant
availability. As indicated, the wife is historically the one most affected by the
greediness of the family. On the other hand, the life of the MsW is so intertwined with
her husband's career that the ministry has been called a prototype of the *two-person
career*. She is deeply affected by both greedy institutions.

The *Two-Person* Career

When sociologist Hanna Papanek introduced the concept of *two-person single
career* in 1973, she described it as being a career in which the husband is employed
and salaried by the institution but the wife is expected to fulfill certain commitments on
an unpaid basis. In essence, the employing institution receives two persons for the
price of one. The wife may choose not to participate, but to do so may mean that she is
jeopardizing her husband's career. The contributions of the wife benefit the institution,
while her benefit is vicarious achievement realized through participation in the
experiences of her husband.

Papanek (1973) offered prime examples of careers which she saw as requiring
active participation of the wife in the husband's work. Among these careers were the
armed forces, colleges and universities, large private foundations, foreign service
representatives and government officials. She named the corporate executive and his
wife as the "best-known two-career pattern" (p. 96). Interestingly, Papanek did not

mention the career of the ministry, one which definitely meets the criteria for inclusion. It must be noted, however that she may not have been well acquainted with the career of Christian minister, since she specified that most of her professional work had been in Muslim South Asia.

Two years later Mary Taylor and Shirley Hartley (1975) responded to Papanek's paper and noted that "the profession that provides the historical prototype—the Protestant ministry—is not mentioned" (p. 355). In fact, they described the Protestant ministry as an "extreme and fascinating example" of the two-person career, and one which met the following criteria specified by Papanek:

1. The two-person career is restricted to certain middle-class occupations, generally within those large, complex employing institutions that recruit highly-trained men.

2. The two-person career usually occurs in male-dominated occupations.

3. The wife's participation in the two-person career frequently begins during the husband's training period when her earnings may subsidize his education.

4. The wife's contributions to the husband's career may include status maintenance, intellectual contributions, and public performances: the wife's failure to participate in an expected manner may jeopardize the career.

5. The wife's contributions to the husband's career, although necessary, are formally unacknowledged and unremunerated.

The ministry fits Papanek's model on each of the foregoing characteristics. It is a middle-class, male-dominated profession which requires a long period of specialized

training for the employed member. The employers—the mainline Protestant churches—"expect the wife to contribute to the husband's occupation with time, energy, and emotional commitment, although she receives no formal rewards for her contributions" [gainful unemployment per Taylor and Hartley, 1975, p. 359]. So important is the wife in the ministry career that:

> A familiar aphorism states that marriage is as much a requirement
> for the Protestant ministry as celibacy is for the Catholic priesthood.
> Unlike most graduate students, the seminarian is under institutional
> pressure to marry before he completes his training; one MsW refers
> to the "third-year panic" that assails divinity students who see
> ordination looming ahead, but have not yet acquired wives
> (Taylor and Hartley, 1975, p. 357).

It is possible for unmarried men to be ministers. The meaning of the above quote is that it is easier for a married man to be accepted as a minister. Reasons given over the years for preference for a married minister include role modeling of husband and father, avoidance of disturbance within the congregation due to jealousy or conflict over the minister dating, and the benefit of the enormous contribution a wife makes on an unpaid basis to the welfare of the church.

Taylor and Hartley (1975) conducted a survey of 448 MsWs from six denominations and found that involvement in the husband's ministry was accompanied by acceptance of the principle of the two-person career: that the clergy wife does—and should—find her satisfaction in life vicariously, through her husband's achievement. Further, 82% of the sample attributed at least some of their church involvement in activities to the role expectations of the two-person career (p. 366).

Papanek (1973) stated that a wife's choice not to participate could risk injuring her husband's career and likened the injury to one caused "by a wife who drinks too much, talks too much, or has strong independent aspirations." (p. 97). Hartley and

Taylor (1977) found nonconformity of uncommitted wives to be viewed as both a threat and a challenge (p.18). Papanek (1973) indicated that status maintenance, intellectual assistance, and public performance are among the kinds of contributions which wives in two-person careers make to their husbands' work.

Faced with major challenges of meeting these expectations, MsWs responded by publishing a number of handbooks to assist new and prospective MsWs in carving out their own niche. According to Taylor (1977), this confirmed the place of the two-person career in the life of the MsW:

> The dozens of books for and about clergy wives provide a clear
> indication of the importance of the two-person career for the
> churches. While a few of the more recent publications call for
> an end to stereotyping and greater latitude in interpreting the
> role of the MsW, most are guides to deportment that take for
> granted the wife's contributions to her husband's career"(p. 18).

Handbooks for MsWs

As previously indicated, one way MsWs have chosen to learn about their role, and to impart their experience and wisdom to others regarding that role, has been through publication of handbooks. For this research, a handbook is defined as a book whose purpose it is to assist one in role definition and assimilation, i.e. learning how to become a MsW. Further, it is a book written specifically to assist MsWs to lead happy, productive lives. Although its purpose is to educate, as a rule the author is not an educator.

Essentially, this type of handbook [as opposed to a technical handbook] is a "how-to" book and can be used for any occupation—how to be a proper military wife, corporate wife, foreign service wife, MsW. However, the literature search for handbooks revealed less than 5 handbooks for each of the other careers, and at least 35 for MsWs. The fact that 3 of these were written by ministers and 32 by MsWs

underscores the intensity of the felt need for information, support and direction in these homes. The 15 books comprising the population for this study appeared in each of the decades from 1940-1990.

Taylor and Hartley (1975) saw the proliferation of handbooks as proof of the challenges of the two-person career:

> All of these [handbooks] are intended to guide the woman who marries a minister and finds herself enmeshed (or engulfed) in the requirements of a two-person career. While these requirements may vary according to the denomination, size and status of congregation, geographical location, and a number of other factors, their existence and importance can hardly be doubted in the face of this extensive literature. Similar handbooks do not exist for the wives of other professional men. The ministry stands alone in the nature and extent of the demands made on the wife.

> And, of course, the guides to behavior also demonstrate the importance of the wife's participation for the husband's career. **They would not have been written if the consequences of improper participation had not been deemed harmful to the minister, the ministry, and the church itself** (p. 358) [bold mine].

Studies and Literature Relating to the Questions Guiding Inquiry

The purpose of this research was to provide a better understanding of handbooks and to establish criteria guidelines for handbook selection and use. This was done by disclosing major content patterns of handbooks to uncover themes and trends of importance to the life of a particular population, the MsW.

The abundance of literature which has been published by, for and about MsWs was organized into two major categories of Informal Literature and Formal Literature for background illumination of this research. **Informal Literature** included those writings of anecdotal, self-help, handbook, bibliographic, inspirational, or fictional quality.

Investigation of this category indicated that over 50 years ago people in the field of ministry began to publish literature to assist one another.

Formal Literature designated theses, studies, dissertations, histories and books based on scholarly research. The informal literature seemingly clarified to scholars that serious study was needed in the field, and the strong response began in the 1960s with two major studies (Denton, 1962; Douglas, 1965).

<u>**Informal Literature**</u>

Prior to the publication of scholarly endeavors on the MsW, there was a proliferation of anecdotal, self-help, handbook, bibliographic, inspirational, and fictional literature. Some of the first literature that appeared to assist MsWs in defining and filling their roles was written by men. **The Itinerant's Wife: Her Qualifications, Duties, Trials and Rewards** was written by the Reverend H.M. Eaton in 1851, almost a century before the other handbooks. Arthur Hewitt touted his book entitled **The Shepherdess** (1943) as "the first handbook for Ministers' Wives" (p. viii). He did acknowledge that, had he been aware that Golda Bader was compiling a handbook (**I Married a Minister**, 1942) before he began writing his book, he might not have undertaken the task. **Married to a Pastor's Wife** (London & Wiseman, eds., 1995) consists of chapters written by different ministers, each hailing his wife for a particular virtue she exhibits which he sees as contributing to success in ministry .

Books of a personal nature and autobiographies also appeared as early as the 1940s. Personal stories intermingled with smatterings of advice include **Inside the Parsonage** (Howell, 1946); **Without Halos** (Cochran, 1947); **The Parson Takes a Wife** (Sheerin, 1948); **For Heaven's Sake** (Smith, 1949); **No Wings in the Manse** (Frist, 1956); **Parsonage Doorway** (Gebhard, 1950). Ladies who felt their own personal biography was worthy of publication also began to share their stories during the decade of the 1940s: **The Making of a Minister's Wife** (Johnson, 1939); **Papa Was a Preacher** (Porter, 1944).

Both types of these books continued to be published in later decades: **As the Years Go By** (Raley, 1959); **The Pastor's Wife and the Church** (Pentecost, 1964); **The People on Second Street** (Moore, 1968); **The Adventure of Being a Wife** (Peale, 1971); **Finding Fulfillment in the Manse** (Damp, 1978). One fictional book, with true identities hidden and stories embellished was published in 1967, **A Hat on the Hall Table** (Davis).

Several inspirational books and books of helpful hints for MsWs were published in the 1970s: **Heirs Together: A Collection of Inspirational Advice for Ministers' Wives** (Dees, 1970); **A Parsonage Pantry** (Wiseman, 1978); **Especially for Ministers' Wives** (Wiseman, 1978). Also in the 1970s self-help manuals began to appear which contained Teacher's Guides, questions for discussion and self-help questions: **The Pastor's Rib and His Flock** (Carter, 1979); **A Growth Guide for Ministers' Wives** (Montgomery, 1984); **Confessions of a Preacher's Wife** (Spray, 1985).

Handbooks, the population for this study, first appeared in 1942, but began to appear in number in the 1950s. Table2.1 on the following page lists the population of 15 handbooks used in this research by decade of publication.

Formal Literature

Whereas *Informal Literature* began to appear in the 1940s, the bulk of formal literature did not appear until much later. A formal history was published in 1953 entitled **The History of the Parson's Wife** (Watt). Subsequent histories were published in the 1980s: **The Minister's Wife: Her Role in Nineteenth--Century American Evangelicalism** (Sweet, 1983) and **First Ladies of the Parish: Historical**

Table 2:1

HANDBOOKS BY DECADE OF PUBLICATION

1942	**The Pastor's Helpmate**	Douglass McDaniel
1950	**The Pastor's Wife**	Carolyn Blackwood
1950	**Handbook for Ministers' Wives**	Welthy Fisher
1956	**How to be a Preacher's Wife and Like It**	Lora L. Parrott
1963	**The Better Half of the Ministry**	Freda O'Neall
1966	**The Minister's Wife: Person or Position?**	Marilyn Oden
1968	**How to Be a Minister's Wife and Love It!**	Alice Taylor
1972	**The Unprivate Life of a Pastor's Wife**	Frances Nordland
1974	**Underground Manual for Ministers' Wives**	Ruth Truman
1977	**This Call We Share**	Martha Nelson
1981	**The Private Life of the Minister's Wife**	Betty Coble
1981	**The Pastor's Wife Today**	Donna Sinclair
1982	**The Privileged Woman**	Joy Haney
1987	**Tips for Ministers and Mates**	Mary Bess
1995	**I'm More Than the Pastor's Wife**	Lorna Dobson

Portraits of Pastors' Wives (Tucker, 1988). Several books based on studies

appeared in the 1980s: **Counsel for Pastors' Wives** (Langberg, 1988); **What's

Happening to Clergy Marriages?** (Mace, 1980); and **Who is the Minister's Wife?**

(Ross, 1980).

During the 1960s the first two major studies on MsWs were published. Both of

these studies, **The Role of the Minister's Wife** (Denton, 1962) and **Ministers' Wives**

(Douglas, 1965), can be defined as classics and are frequently referenced by authors

of more recent studies.

Wallace Denton (1962) noted the lack of empirical data on MsWs in contrast to

the volume of personal experience, opinion-type articles which existed. His research

method included structured in-depth interviews with a random selection of 30 MsWs,

information from seminary wives who attended a series of seminars, MsWs who had

come to him for counseling, and a questionnaire administered during a nationwide

conference of MsWs.

Denton's work provided the groundwork for four major themes noted often in

later studies: Role Confusion (regarding role expectations), Lack of Time (and its

impact on the ministerial family), Loneliness (over 2/3 discussed feelings of loneliness),

and Lack of Privacy (due to being public church servants). Denton also delineated

three major role categories of pastors' wives according to their amount of involvement

in the career of the husband: aloof participants, supportive participants, and

incorporated participants.

William Douglas (1965), in a study funded by Lilly Endowment, devised a

research instrument which he based on extensive qualitative preparation. He reviewed

over 350 written sources, consulted with denominational executives, solicited written

material from MsWs, and then analyzed the information for themes. Douglas (1965)

presented these themes to discussion groups of MsWs from various denominations for

verification before constructing his questionnaire. The subsequent questionnaire was

mailed to 7,975 Protestant MsWs and received a response rate of about 60% usable questionnaires (4,777).

Douglas (1965) found the wives noted the same areas of concern Denton reported (Role Expectations and Confusion, Loneliness, Lack of Time, and Lack of Privacy), with the additional one of Financial Strain. He also noted five patterns of participation which could be used to describe and type MsWs by their levels and/or motivation for participation and involvement in the church:

Teamworkers (20%) are very involved in shared ministry, and feel *called* to serve God, as do their husbands. They feel they are part of the team and share responsibility with their husbands.

Background supporters (63.9%) are very involved in church and constitute two types: **Purpose-motivated** are motivated by the purposes of their church. They believe their first responsibility is to be a good wife who has no more responsibility to the church than any other member. **Useful work-motivated** are motivated by a desire to contribute through being useful.

Detached (15.1%) are involved, but no more than if the husband were in another vocation. There are two types. **Detached-on-principle** have a low involvement in church because they believe they have the same responsibilities as any other church member. Yet they are strongly committed to Christianity. **Detached-in-rebellion** are involved because it's expected of them or see involvement as a way to be close to their husbands. They are really not too interested, and may be rather antagonistic.

Douglas (1965) found an enormous amount of diversity among MsWs and their life situations. He noted that each individual has a mixed patterning of personal,

marital and situational variables. Although he determined that external pressure to conform to stereotyped roles was diminishing (MsWs did not see themselves simply acting out a script imposed for them), he found that internal pressure to conform to an ideal was constant.

Douglas (1965) also suggested that many MsWs, especially younger ones, desire to be seen as persons, rather than extensions of their husbands. This direction was affirmed in a 1976 study by Platt & Moss who surveyed 100 wives of Episcopal priests on their social attitudes and self-perceptions. In relation to earlier studies, they found a "positive direction of freedom from stereotypes" (p. 192). Valeriano (1981) in a study of 166 MsWs, found that 58% felt their most important role was supporting and encouraging their husbands, but a full 20% wanted to be thought of as individuals, rather than as MsWs.

A number of dissertations and theses have been written regarding the MsW in recent years. Table 2:2 on the following page is a sampling of titles which gives some indication to concerns that have been addressed over the years.

Justification for the Study of MsWs

It is evident that the publication of so many handbooks for a particular population indicates special areas of need.   In this study, ministry wives constitute a singular population regarding their place in their husbands' occupation as evidenced by

- the impact of their husbands' *calling* upon the wives,
- their status in two *greedy* institutions,
- the *two-person career*,
- research conducted about them, and
- their felt need to help one another through a proliferation of handbooks.

Table 2:2

REPRESENTATIVE SAMPLING:

TITLES OF STUDIES AND DISSERTATIONS

1977	Engdahl	The Minister's Spouse as a Person
1981	Schoun	A Design for/ a Psycho-Social Support System…
1982	Watts	A Proposed Psycho-Social Support System for Ministers' Wives…
1987	Alleman	The Psychosocial Adjustment of Pastors' Wives
1987	Gilbert	Who Ministers to Ministers?: A Study of Support Systems for Clergy and Spouses
1992	Lucas	An Investigation of the Risk Factors for Depressive Symptomatology Among Clergy Wives
1992	Holling	Marriage in the Parsonage: Comparing the Marital Satisfaction of Different Groups of United Methodist Clergy and Their Spouses Using Enrich and the Dyadic Adjustment Scale
1993	Frame	The Well-Being of Relocated and Nonrelocated Male United Methodist Clergy and Their Spouses
1993	Hack	The Clergyman's Spouse: Predictors of Satisfaction in the Spousal Role
1995	Currow	Developing Ministry's Other Half: Theological Education for Theology Student Wives

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Rather than undertaking to do another study employing the use of a questionnaire and quantitative methodology, the researcher decided to utilize the unique finding of multiple handbooks in an innovative, little-used fashion. According to Mary Bouma (1979), MsWs are "…where the action is. We're not spectators, looking at what's happening out there. We're right in the middle for better or for worse, helping it happen" (p. 12).

Thus this study was designed to learn about handbooks by examining the life of the MsW from 15 key informants who have lived the life in depth. They not only have experienced the life, they have actually been participants, helping it happen. Further, they have spent enormous amounts of time individually examining the life, its various aspects, individually comparing and contrasting it with other lives. Subsequently, they have proceeded to write their observations, specifically focusing their findings toward presentation in a way to assist other women in adjusting to this life-style and finding fulfillment in their own personal lives as MsWs. Determination of whether their resultant handbooks are really a relevant format for learning has not been previously explored.

The consistency of publication of handbooks for MsWs since 1942 indicates that there is a buying public for these books, and reason dictates the most likely purchasers are MsWs. Since the handbooks were not textbooks to be used in a classroom setting (though some of them may have been), most of them were probably read privately by individuals. If this is so, the adults who read them were participating in what has been described as self-directed learning (Tough, 1979).

Cyril Houle (1972), a pioneer in the field of adult education, delineated 11 categories of educational situations ranging from C-1: Independent Study to C-11: Mass Education. Yet Aslanian and Brickell (1980) found that "more adults (28%) learn completely on their own than in any single kind of institution offering adult learning" (p. 101).

Self-directed learning (Houle's 1972 C-1: Independent Study) occurs when one seeks to acquire new ideas, skills or attitudes by carrying out a learning experience. Reading a book with such intent qualifies as self-directed learning. In the self-directed process, the learner is primarily responsible for choosing the book, reading it and evaluating the experience. Whereas self-directed learning was at one time presented as a linear and planned process (Knowles, 1984), there is now evidence that it can be a flexible, fluid, nonlinear process (Mocker and Spear, 1984; Danis and Tremblay,

1988). According to Mocker and Spear (1984), a change in life circumstances triggers a need and opportunity for learning, and circumstances dictate method and resources used.

It is the researcher's opinion that much of the self-directed learning experienced by MsWs is of the fluid, nonlinear process. Learners set out on their own to learn in any way which best presents itself, with their goal being to learn how to better function as a MsW. Resource selection is guided mainly by what is readily available in the learner's environment.

Houle (1961) defined three types of learners: goal-oriented who use education to accomplish specific objectives; activity-oriented, who participate in learning for reasons essential unrelated to the purpose or content acquired; and learning-oriented, who seek knowledge for its own sake (p. 15). While many MsWs seek specific goals in learning, others seek to learn as a means of participating in a worthwhile alternative from activities they don't enjoy as MsWs. Such was the case of the researcher. After frustratingly penning an essay entitled, "If It's Tuesday, It Must Be Hot Dogs", she made a 45-minute trip to enroll in graduate school.

Many adults learn completely on their own. These adults proceed without regular teachers or formal instruction, buying or borrowing whatever books, tools, magazines, and supplies they need. They watch television, ask friends, observe relatives, help fellow workers, or use trial and error until they finally get it to grow or run or look right or make sense (Aslanian and Brickell, 1980, p. 109).

This study of handbooks used in self-directed learning is needed because, as far as can be determined, it represents an area which had not been covered in previous studies [qualitative content analysis of handbooks]. Its major contribution is to the usefulness of handbooks as a tool for learning. Further, it makes a unique contribution to a population of adults [MsWs] and assists them in better understanding and coping with their lived world.

With a lack of any formal educational major of "Minister's Wife", many women look to find guidance and support in other ways. Handbooks are one of them. If the handbooks are found to perpetuate outdated stereotypes, the women reading them may feel frustrated and over-whelmed. Handbooks could actually pose a danger to their well-being. However, if they are found to be on the cutting edge, pointing to the need for self-fulfillment as women, or at least heading in that direction, handbooks could be a valuable support for MsWs in their own self-directed learning projects and for use within a structured setting.

This study of handbooks will be valuable to other populations which have access to handbooks written to assist them in fulfilling their role, e.g. military wives, foreign service wives, corporate wives. Validation of MsWs handbooks as a format for learning or verification that they are not suitable for use will certainly impact the use of handbooks for other populations.

CHAPTER III

METHOD

This chapter contains an organization of the remainder of the study and is divided into two sections: **Identification of the Population** details the procedure used to identify the population of handbooks for the study; and **Research Design** details the design of the study, sources of data, and means of collecting and analyzing the data.

Identification of the Population

Since the population for this study emanated from an intensive literature search resulting in the identification of all extant sources known as handbooks for Ms Ws, part of the literature review encompassed the means of obtaining the population. The information covered in this chapter regarding method is justified because it describes how the method identified the population.

The method of identifying the population for this study was introduced by Glassner and Corzine (1982, p. 315) in an article entitled "Library Research as Fieldwork." Their method for data collection involves three major steps of Gaining Entry, Mapping, and Systematic Sampling. Each of these steps is discussed as an entity.

Gaining Entry

Gaining entry is a term indicating the process for uncovering the accessible universe of documents. For information unique to MsWs, visits were made to libraries associated with religious institutions. Most of these libraries serve schools on both the undergraduate and graduate levels. Christian bookstores and on-line resources also contributed to the search for references. Computer reference searches [e.g.

Dissertation Abstracts International & ERIC], card catalogues, and bibliographies from relevant works served to indicate written data relevant to this study. Topics searched included ministers' wives, clergy wives, ministers' families, clergy families, ministers, wives, and handbooks.

Once sources were identified, articles, books, dissertations, and studies which emerged through the review of the literature as potentially relevant to a study on MsWs were located in bookstores and public and university libraries. They were then skimmed and discarded or acquired, based on the following criteria. Those whose topics were similar, but not directly relevant to this study (e.g. role of farmers' wives in Iran) were discarded. If they were written for another population but contain relevant information for MsWs, the pertinent information was acquired. An example of this would be a book regarding "Hazards in the Ministry", written especially for ministers, but containing a chapter on the wife. The relevant chapter on the wife was acquired.

Mapping

The second step in utilizing the library as fieldwork for qualitative data analysis is that of "Mapping" of relevant categories. As the literature sites were skimmed ("quick visits" per Glassner & Corzine, 1982, p. 309), notes were made of the types and properties of sites. Divisions arising from these quick visits included items ranging from short magazine articles of encouragement for wives to major studies conducted on the population of MsWs (Denton, 1962; Douglas, 1965: Morgan, 1980; Langberg, 1988). Many biographies and autobiographies were also found which detail the life of the MsW.

An unexpected contingency which arose during fieldwork was the discovery of a large number of handbooks for MsWs. Glaser and Strauss (1967) acknowledge that discovery of contingencies is part of the process and may "...lead to the adoption of new strategies or the decision to follow newly discovered leads that frequently alter the course of the study."

Such is what happened in the process of mapping this research. The discovery of so many handbooks for MsWs raised the question as to whether such handbooks exist for the wives of men in other professions or occupations. Subsequent research indicated that there is a limited number of other occupations which have a few handbooks for wives, but that the number of handbooks for MsWs is disproportionately high. This discovery became a major factor influencing the entire purpose and design of this study.

Sampling

Sampling, in utilizing the library as field research, refers to means of selection of works to be analyzed from all the hundreds, or even thousands, of works available that have relevance to topics generated by a study. From more than 85 books located that were written by, about, and for MsWs, 35 potential handbooks for MsWs were identified as possible documents for the population of this study.

Each book was skimmed and preliminary notes were made indicating its appropriateness. In the process, justification for elimination of certain handbooks emerged. The field of 35 potential handbooks was narrowed to 15 by sample selection criteria which included books written by MsWs, written by only one woman, published by a professional publisher, non-autobiographical, non- workbook, and those not based on results of quantitative studies. Sample selection criteria were as follows:

Written by women - Since the problem of this study concerns the life of the MsW as viewed by the MsW herself, the three handbooks identified as being written by men were eliminated.

Written by one woman - Two handbooks were compilations with various women each writing on one specific topic. Therefore, these two books could not be evaluated on the same level as an in-depth book written entirely by one woman on various subjects concerning life as a MsW during her era ("key informant" per Glassner & Corzine, 1982).

Professionally Published - One book was eliminated because it did not go through the acceptance and editing process of publication by a publishing house as did the other handbooks.

Non-autobiographic - All of the handbooks identified seemed to contain at least some reference to the author's personal life. However, books heavily autobiographical, with the author's major purpose seeming to be that of telling **her** story, rather than educating other women, were eliminated. They do not meet the qualification of being an educational tool for many women.

Non-workbook - Three books were obviously education intended. They contained information similar to other handbooks, but provided worksheets for the MsW. These were eliminated.

Non-studies - Books based on deductively oriented studies but not necessarily illuminating the lived world of the author *per se* were eliminated. This study is concerned with handbooks by key informants rather than surface pictures of many women. One handbook in which the author successfully retained her key informant status while supporting it with quantitative data was retained (**I'm More Than the Pastor's Wife** by Lorna Dobson, 1995).

These decisions were all made in the interest of consistency of comparing like items for emerging themes. That is, an effort was made to have all handbooks on as

level ground as possible for the identification of themes through the years. Having identified the population of all the handbooks known to the researcher with deletions for certain criteria, 15 handbooks were retained for the next phase of the study.

Research Design

In light of the purpose of this study, to provide a better understanding of handbooks and uncover themes and trends in the life of the MsW, qualitative research is the preferred approach because it is one which "aims at understanding people from their own point of view" (Fidel, 1993, p. 222). This is in contrast to logico-deductive research which, "Imposes a preconceived paradigm upon a data source and seeks verification. The constraints of the design can severely hamper the possibility of discovery" (Merriam, 1980, p. 14).

While quantitative researchers . . . "rely upon manifest (explicit) content within text, to the exclusion of latent (implicit) content" (Glassner & Corzine, 1982, p.306), qualitative research allows for analysis of latent content. An example of latent (implicit) content may be seen in the handbooks for MsWs. Most were written by experienced MsWs who took upon themselves the challenge of assisting young wives by offering advice. Handbooks were written with the assumption that one must meet certain expectations to be a successful MsW. While no author actually said, "Do as I do in order to succeed as a Ms W," inherent in the advice was the assumption that if others would do as she **said** to do, they would succeed.

Qualitative research gives primacy to *subject matter* over method .(Fidel, 1993 , 221). Qualitative research is inductive; that is, researchers develop concepts, insights, and understanding from patterns in the data, rather than collecting data to assess preconceived models, hypotheses, or theories. There is neither any preconceived categories to structure the observations nor an *a-priori* conceptual framework in which observed data are supposed to fit.

The method of using the library as fieldwork is one which has not been utilized commonly: "Occasionally, qualitative studies have been conducted using written documents alone, but those are the exceptions" (Merriam, 1995, p. 99). Yet there are times when the advantages of fieldwork with literature sites are considerable and practical. This research project is a case in point. One obvious advantage is that the researcher is not limited to visiting a field in the present time, but has the ability to visit those sites separated by time. The researcher will thus be able to view the changes in handbooks over the years.

Avoiding the need to rely on retrospective interpretations of informants to learn of past sites is another major advantage of this type of research. Lindauer (1974, p. 82) has stated that the major advantage of literature as a data source is that "it gives the insights of talented people about important problems." The authors of the handbooks wrote from a "present" perspective, rather than having to rely now on memory of past happenings.

Another major advantage is that the fieldworker cannot influence subjects through participation. Reliability is measurable since the same universe of documents may be used for replication or future analysis, whereas traditional sites may change or disappear.

The only notable disadvantage of qualitative content analysis with library research as fieldwork is the inability of the researcher to observe non-written interactions and to further question the informants (Glassner & Corzine, 1982, 308). This disadvantage can be overcome in the two major ways listed below, each of which is followed by the way in which the concern is addressed in this study:

1. The fieldworker may be able to derive the socialization from documents. In this case, part of the study was to determine the authors' reasons for writing as expressed in their own words. Their background and reasons for writing, coupled with acknowledging the

periods in which sites were written, gave additional substance and meaning to the viewpoints of the authors .

2. If the fieldworker is part of the community being studied, she is already "socialized into the world of meanings shared by the group" (Glassner & Corzine, 1982, p. 308). In this study, the fieldworker has spent 53 years in a ministers' home, 22 of those as a minister's daughter and 31 as a minister's wife. This fieldworker is well acquainted with the milieu and nuances of being a clergy spouse.

In addition to the two previously mentioned ways of overcoming the potential disadvantage of this method, the researcher contacted some of the authors and interviewed them as ancillary sources of data [See Appendix C]. This gave the opportunity to be "made aware of the motives behind verbal productions and other actions of the subjects" (Merriam, 1995, 398). The interviews separated this study from a historical study in that the key informants were able to augment what they wrote with what they see now.

Content Analysis

Content analysis is based on the premise that many words can be reduced to categories in which words share the same meaning or connotation. One uses a set of procedures to make logical inferences from the text about the sender(s) of the message, the message itself, or the audience of the message. The classification procedure that is used to accomplish this reduction must be consistent so that anyone (with training) would get the same results (Weber, 1985).

In content analysis the construct evolves as the study progresses. Data analysis guides data collection and involves clustering like things together. The overall structure of the construct continues to emerge as the analysis progresses.

The constant comparative method, created by Glaser and Strauss (1967) is generally recognized as the most effective means of content analysis (Lincoln & Guba, 1985; Mellon, 1990, Westbrook, 1994). This procedure involves joint coding and analysis during a continual review of data to gradually form categories. As each book was read, the researcher kept a running log on categories which appeared in the content. Categories and properties emerged simultaneously throughout the process of data collection, coding and analysis: "There is no precise moment when the researcher stops one operation and begins another." (Merriam, 1980, p. 15).

Openness to what emerged from the study necessitated a flexible design. Patton (1990, p. 41) pointed out that the qualitative researcher is "Open to adapting inquiry as understanding deepens and/or situations change . . . [and] pursues new paths of discovery as they merge." This means that the design of a research project progressed with the project itself.

Patton (1990) called for empathic neutrality:

> the researcher's passion is understanding the world in all its complexity—not proving something, not advocating, not advancing personal agendas, but understanding; the researcher includes personal experience and empathic insight as part of the relevant data, while taking a neutral nonjudgmental stance toward whatever content may emerge… (p. 41)

Unit of Analysis

Selecting the unit of analysis for coding was a major decision in this content analysis. The researcher wished to make the unit small enough to see things that may be overlooked in larger units of analysis, but large enough not to become bogged down and thus be unable to see the proverbial forest for the trees.

Other studies utilizing content analysis were referenced for their units of analysis and justification for their choice. A major study influencing the final decision for this project was by Schneider and Dornbusch. In their study of **Inspirational Books in**

America (1973), they began with the unit of paragraph analysis. After reading each paragraph, the reader would record one or more coding categories which were explicitly treated in that paragraph. This paragraph-by-paragraph method was found to be "quite arduous"…and "disappointingly time-consuming and difficult" (p. 12).

They changed their method from paragraph analysis to global analysis as a check on the reliability of findings based on the detailed paragraph scoring. In global analysis, they employed the same coding scheme, but each entire volume was read and given a single summary score on each category. The scale ranged from "this concept is represented very much" to "this concept is not mentioned." This procedure allowed the opportunity to include in the study every volume identified. They found that nothing was really lost in this change: "Paragraph analysis performs most useful fine-grained operations. For general themes, however, we could discern little loss from use of the more rapid global scoring method" (Schneider and Dornbusch, 1973, p. 167).

The use of global themes on sections of text (grouped by topic, not size) was chosen for this research for several reasons. The choice of using the entire known population meeting the criteria, rather than a sample, resulted in a population of 15 books numbering over 2000 pages. Paragraph analysis would have been cumbersome for this volume of pages.

Sections of the text rather than entire chapter were the unit of analysis utilized because it was deemed possible that categories other than the one indicated by chapter title could emerge within a specific chapter. Coding provisions included these additional categories.

To investigate the presentation of themes, classification was guided by reference to a handbook's table of contents, which framed the initial scheme for content coding. For example, the Table of Contents of each of the handbooks was mapped out to indicate topics covered, added and deleted through the years. An initial cursory examination revealed that the topics of the 1940s handbooks and those of the 1990s handbooks were very dissimilar. Careful reading and processing resulted in emerging themes, and indicated any that may have deviated from the topic of the chapter.

Coding of Data

As Mellon (1990) observed, data analysis in qualitative research is much like indexing or classifying: It involves fitting qualities into categories. Commonly called coding, researchers analyze units of data and determine to which category each belongs. Coding does not descriptively paraphrase the notes. Instead, it identifies the main categories as well as associated subcategories so that, eventually, all units of data can be categorized according to these codes (Strauss, 1987).

There were over 2000 pages of documents to be analyzed in the 15 handbooks. The coding scheme used to analyze the data from the handbooks resulted in 235 typed pages of memos as the handbooks were read. Over 170 codes were established and utilized. In the process of building the scheme, categories were continually reviewed and supplemented which resulted in 35 categories when grouped. Reading and rereading the text brought to light certain relationships which eventuated in identification of three major themes in the lives of MsWs as presented in the handbooks through the years. In the analysis of data, major categories and sub-topics within the three themes are discussed as they relate to variations within the themes through the years.

Strategy

The researcher began the process with the latest handbook in the population of known handbooks, **I'm More Than the Pastor's Wife** by Lorna Dobson (1995). References to a possible theme were underlined and recorded.   On a separate piece of paper, the page number and tentative heading were noted. This procedure was followed throughout the book. Core quotes were noted under different categories. After completing **I'm More Than the Pastor's Wife**, the researcher typed a memo noting strong themes of the book.

The next book in the process was the earliest handbook, **The Pastor's Helpmate** by Douglass McDaniel (1942). Underlining and notetaking continued with a difference being that the tentative categories generated by **I'm More Than the Pastor's Wife** (Dobson, 1995) were kept in mind by the researcher. While looking for some verification of the categories of **I'm More Than the Pastor's Wife** (Dobson, 1995), new categories and re-focusing of earlier categories were sought. After typing a memo recording thoughts on **The Pastor's Helpmate** (McDaniel, 1942), the researcher typed a memo recording joint observations pertaining to **I'm More Than the Pastor's Wife** (Dobson, 1995) and **The Pastor's Helpmate** (McDaniel, 1942).

A factor of note was which categories were represented in both the latest and the earliest published handbooks, and which ones appeared in one book but not the other. As other handbooks were studied, note was made of whether concepts shared in the latest and earliest handbooks had appeared consistently throughout the years, which categories and concepts disappeared over the years, and when, and what new categories and concepts began to emerge, and when. This procedure assisted in later analysis of data in the contextual light of the tenor of the times.

With the reading of successive handbooks, corroboration and elaboration of earlier categories were sought Every attempt was made to keep from trying to force new data to fit already established categories. Rather, as much as possible, each handbook was permitted to generate its own categories. Memos were typed concerning each book's own thematic content and its relation to others.

As works were compared and contrasted with one another, clusters began to emerge into which the data could be sorted. Each cluster was continuously supplemented as appropriate while at the same time analyzed by the researcher in an attempt to ascertain a pattern of categories and properties. Subdivisions of categories eventuated and assisted in setting boundaries and illuminating the more general concept.

As the relationships between categories and properties began to solidify, works read earlier were reviewed for corroboration. If found to be in only one or two handbooks, categories were eliminated. Before being dropped, they were reviewed to see how prominent they were in those handbooks and if they are really a property of another category.

As a major contribution of qualitative methodology, this analysis of categories continued throughout the writing process. Some categories were cross-referenced. This procedure helped to interrelate the categories and such insights were recorded.

The systematic coding of the data resulted in a review of all the books. Categories and properties were continually analyzed with an eye to refining them so that they reflect the data as precisely as possible. After all 15 works were read and data recorded in this manner, all notes, recorded data, comparative and theoretical memos were reviewed.

From the first step reading of the first book through the completion of writing the conclusions, the researcher attempted to remain sensitive to what themes emerged on their own from the data. This cumulative process involved a simultaneous examination of evidence with the formulation of emerging categories generated directly from the data.

To facilitate horizontal analysis of 15 handbooks, three types of coding were used: open coding, axial coding and selective coding (Strauss and Corbin, 1990). The following discussion explains how each type of coding functioned within this research.

Open Coding

Open coding was utilized in the initial stages of analysis. As the handbooks were read notes were typed of short quotes and phrases which could be used later as illustrations and would serve as reminders of the particular information which led to certain concepts. Also included were memos of observations which occurred to the researcher during this process.

The researcher began by carefully reading and marking the text of **I'm More Than the Pastor's Wife** (Dobson, 1995). Notes and memos were entered into a word processor in order to later utilize the search function to identify frequency and source of particular topics presented in the handbooks. The next handbook to be analyzed was **The Pastor's Helpmate** (McDaniel, 1942), the earliest one of the population. The same procedure was applied, being careful to notice any categories which were represented in Dobson's 1995 handbook and any which were not represented in the Dobson book. Note was also made regarding topics which were the same, but approached from differing perspectives. At this time during the process handbook titles were noted as apparently representing the lived world of authors McDaniel and Dobson. From that observation proceeded the investigation into the titles of the other handbooks, which resulted in the "Titles of Handbook" analysis as presented in **Section 1: Overview** of this chapter.

The same procedure utilized on the Dobson (1995) and McDaniel (1942) handbooks was carried out chronologically on the remaining 13 handbooks. Analysis occurred concurrently with the entering of the notes into the word processor. Impressions, observations, questions, and indicators of potential relationships were entered with the typed notes. This process resulted in 235 typed pages of notes and memos representing the more than 2000 pages of text analyzed.

As the variety and types of memos that may be written during open coding are virtually limitless (Strauss and Corbin, 1990), the next step was to assign descriptive key words or phrases to the code notes. Over 170 code words were entered on computer for subsequent retrieval, grouping and compilation.

Axial Coding

Axial coding was the next step utilized to facilitate grouping of codes into categories for analysis. As code words were studied, memos were made of their possible grouping and added to memos retrieved from the notes already entered on

computer. Utilizing the memos, words were grouped together into representative clusters. These clusters were grouped in relation to certain aspects of the life of the MsW, e.g., person, career woman, wife, mother, "first lady" of congregation.

Diagrams

Diagrams were then constructed which facilitated classification of data into thematic units. Associations between categories were considered, as also were connections of categories to sub-categories.

The resultant analysis of data incorporates both macro-level horizontal and vertical comparisons as described by Glassner & Corzine (1982). Horizontal comparisons allow overall analysis of a topic by constantly comparing information about the topic at the various sites. Themes were explored in all of the 15 books to see which themes are commonly represented, which disappear over the years, and which have emerged or are presently emerging in the literature. The views by various authors on similarities and differences regarding the same phenomenon serve to broaden the knowledge base concerning MsWs.

A vertical comparison as described by Glassner & Corzine (1982) is the textual analysis of one author's work or of one single project. Vertical comparisons were useful in this research because they helped to determine the focus of each woman's work and to evaluate it in light of the context of the time in which she was writing. This was an aid in evaluating the themes horizontally, for a handbook which did not parallel the social times would be likely to vary from others in its time frame in relation to horizontal themes.

CHAPTER IV

CONTENT ANALYSIS OF MsWs HANDBOOKS 1942-1998

In undertaking to view handbooks as a format for learning, content analysis was conducted on 15 handbooks published between 1942 and 1995. The content was analyzed to investigate substance; particularly, what themes have MsWs been reading about which may have influenced so many lives? How is the successful MsW depicted in these handbooks? What are her priorities? What is her relationship to others? What is seen as her role?

This chapter, **Handbooks as a Format for Learning: The Content**, is an analysis of content of the 15 handbooks in the study. It investigates the themes represented in the handbooks: those which have appeared consistently with the same emphasis through the years, those which have appeared consistently but with differing emphases, those which have diminished or disappeared over the years, and those which have emerged through the years.

The themes could not be explored adequately without evaluating them in their societal context, i.e., how did themes represented in the handbooks relate to what was occurring in society at the time. The function of this research, the exploration of handbooks as a format for learning, necessitated a time frame format for clarity of analysis of society through the years included in this study.

Handbooks for MsWs in this study were published from 1942 to 1995. In an effort to determine social relevance to the nature of handbooks, historical and sociological books and encyclopedias were examined. The researcher decided to use a plan involving twenty-year increments: 1940 to 1960, 1960 to 1980, and 1980 to 1998 (the current year). This time frame reference was employed because each division reflects a definite social and political tenor in America. The first era (1940 to 1960) was a time of conformity to established roles and patterns and was designated in this research as **Conformity**. The second era (1960 to 1980) was a time of

restlessness and change, including a search for independence outside the well-defined roles of the previous era. It was designated in this research as **Restlessness and Searching**.

The third era (1980 to1998) is an era looking to stabilize, with a return to an ideal of conservatism which has an emphasis on individualism. While **not** the type of conservatism represented in the 1940 to 1960 era, it is conservatism when compared to the restlessness and change of the second era. It differs from the 1960 to 1980 era because it incorporates a sort of setting of boundaries within the search, yet it still retains the emphasis on the individual. Combining the split of both a different type of conservatism and a different type of change, this third era was designated in this research as **Conservatism With Individuality**.

These time frames were validated by authority opinion upon consultation with Steve Nock, Professor of Sociology at The University of Virginia, Charlottesville, Virginia. Professor Nock affirmed that the three eras established by the researcher have been utilized for other studies. Each of these eras will be considered in depth in **Section II, Vertical Analysis of Content**. Significant factors in each of these time frames will be presented in the data analysis as the themes are socially contexted.

This chapter is divided into three parts:

Section I, Overview presents an analysis of handbook titles followed by presentation of two *a priori* themes noted in the research: learning and metaphors.

 Section II, Vertical Analysis of Content presents the following elements for each of the three time frame categories: societal context and adult learning, plus an annotated bibliography of the handbooks of the era. Vertical analysis was accomplished by looking at each book separately to determine its focus and themes, presenting a separate annotated bibliography for each handbook in an era, and relating all handbooks of an era to societal context and adult learning during the era. Each era, 1940 to 1960, 1960 to 1980, and 1980 to 1998, was considered separately.

Section III, Horizontal Analysis of Content presents the emerged themes. Horizontal analysis was accomplished by constantly comparing topics from different sites (handbooks) to allow for overall analysis of a theme across all sites. Themes derived horizontally were grouped according to three major relationships in the life of the MsW: **Relationship to God and Self**, **Relationship to Family**, and **Relationship to the Congregation**.

SECTION I: OVERVIEW

This division presents three areas worthy of note before proceeding to the vertical and horizontal analyses of the handbooks. As the handbook titles were divided into their respective time frames, an interesting pattern emerged which is presented in **Titles of Handbooks.** Following that will be analysis of the two horizontal themes which were noted *a priori* in the research: learning as presented in the handbooks and use of metaphors in the handbooks.

Titles of Handbooks

Table 4.1 on the following page presents the handbook population of this study in their respective time frames. An interesting picture developed as the handbooks were viewed simply by their titles. The titles of three of the books of the first era, the Time of Conformity, simply present a "This is what you are. Here is how you do it" account: **The Pastor's Helpmate** (McDaniel, 1942)**, The Pastor's Wife** (Blackwood, 1950), and **Handbook for Ministers' Wives** (Fisher, 1950). The last book of the era, **How to be a Preacher's Wife and Like It** (Parrott, 1956), indicated there was beginning of change from acceptance of established roles to a searching for self satisfaction in that role.

The titles of the books in the second era, the Time of Restlessness and Searching, reflected a search for the person amidst the role (**Minister's Wife: Person or Position?**). She was presented as valuable to the ministry (**The Better Half**

Table 4.1

HANDBOOK POPULATION

GROUPED ACCORDING TO TIME FRAME ERA

First Era (1940-1960): 4 handbooks

1942 Douglass McDaniel **The Pastor's Helpmate**

1950 Carolyn Blackwood **The Pastor's Wife**

1950 Welthy Fisher   **Handbook for Ministers' Wives**

1956 Lora L. Parrott   **How to be a Preacher's Wife and Like It**

Second Era (1960-1980): 6 handbooks

1963 Freda O'Neall   **The Better Half of the Ministry**

1966 Marilyn Oden   **The Minister's Wife: Person or Position?**

1968 Alice Taylor   **How to be a Minister's Wife and Love It**

1972 Frances Nordland   **The Unprivate Life of a Pastor's Wife**

1974 Ruth Truman   **Underground Manual for Ministers' Wives**

1977 Martha Nelson   **This Call We Share**

Third Era (1980-1998): 5 handbooks

1981 Betty Coble   **The Private Life of the Minister's Wife**

1981 Donna Sinclair   **The Pastor's Wife Today**

1982 Joy Haney   **The Privileged Woman**

1987 Mary Bess   **Tips for Ministers and Mates**

1995 Lorna Dobson   **I'm More Than the Pastor's Wife**

of the Ministry) and having significance with her own personal calling (**This Call We Share**), in spite of the demands placed upon her (**The Unprivate Life of a Pastor's Wife**). One title, perhaps in response to the 1956 **How to Be a Preacher's Wife and Like It** (Parrott), indicated that liking the role is no longer enough in this era of self-exploration and love: **How to Be a Minister's Wife and Love It!** (Taylor, 1968). Perhaps the title most adequately portraying this time of restlessness is that of **Underground Manual for Ministers' Wives** (Truman, 1974).

The third era (1980-1998), a return to Conservatism With Individuality, was that of a different type of conservatism than the conformity of the first era. In contrast to the role conformity and adherence of the first era, this latest era places much more emphasis on the individual. **The Private Life of the Minister's Wife** (Coble, 1981) and **The Privileged Woman** (Haney, 1982) pictured an individual who is not only a person with a private life, but a privileged one at that. **Tips for Ministers and Mates** (Bess, 1987) pointed to the sharing of roles and responsibilities, while **I'm More Than the Pastor's Wife** (Dobson, 1995) screamed for recognition as an individual.

Perhaps the most accurate indicator of the change in society over the years can be seen in comparing the title of the first book, **The Pastor's Helpmate** (McDaniel, 1942) with the title of the most recent one, **I'm More Than the Pastor's Wife** (Dobson, 1995). While there is an adage warning one not to "judge a book by its cover", there does appear to be a parallel between the titles and the mood of the times [see Table 4.2 on following page]. Whether the texts parallel the titles in reflecting the social context is a major part of the following content analysis.

Learning as Presented in the Handbooks

One of the two themes investigated *a priori* in this study was that of education, training, and learning as presented in the MsWs handbooks. Though specific terminology may change in nuances or appropriateness over the years, any term that

Table 4.2

HANDBOOK TITLES AND SOCIETAL CONTEXT		
Era	**TITLES OF HANDBOOKS**	**IMPRESSIONS CONVEYED BY TITLES OF HANDBOOKS**
Era One: **1940 to 1960** **The Age of Conformity**	**The Pastor's Helpmate** **The Pastor's Wife** **Handbook for Ministers' Wives** **How to Be a Preacher's Wife and Like It**	This is what you are: Here is how you do it. Change beginning: Search for Fulfillment
Era Two: **1960 to 1980** **The Age of** **Restlessness** **and Searching**	**The Better Half of the Ministry** **The Minister's Wife: Person or Position?** **How to Be a Minister's Wife and Love It** **The Unprivate Life of a Pastor's Wife** **Underground Manual for Ministers' Wives** **This Call We Share**	Search for the person amidst the role Individual value, significance In spite of the demands and visibility Must love what you do Significance of personhood: own personal calling Change beginning: Identity Crisis
Era Three: **1980 to 1998** **The Age of Conservatism** **With Individuality**	**The Pastor's Wife Today** **The Privileged Woman** **Tips for Ministers and Mates** **I'm More Than the Pastor's Wife**	Current picture of woman with a privileged life Shared roles and responsibilities Change beginning: From spouse to person

spoke to the MsW indicating a need [for herself or others] that could be fulfilled through any kind of educational intervention was coded for reference.

Learning as Presented in the Handbooks 1940 to 1960

McDaniel's warning to young women was: "Don't marry a minister if you don't have as much intellectual preparation as he does" (1942, p. 11).   She

counseled them not to marry a minister if they were not physically well, a point

emphasizing the many demands of the role and the need of a minister to have

his wife present as needed.

Fisher (1950) advised young women to take advantage of opportunities for

education, training, instruction, classes, seminars, courses. She also recommended

study groups, discussion groups, panel discussions, religious book publishers,

speakers and use of A/V aids such as film strips, and local community organizations

and parish groups to aid with the MsWs multiple duties.

The importance of the MsWs education was shared by Blackwood (1950) quoting a

congregational member: "The pastor's wife should have more than average education, but

never should she refer to the fact" (p. 18). The type of education is not specified.

Two authors of this era spoke of education being received the hard way:

There is no substitute for *tact*. "We must learn it in the school of

experience, where, you know, the tuition is dear" (McDaniel, 1942, p.13).

. . .The mother must be the more ingenious and creative. And ministers'

wives, for the most part, have developed that quality. If they haven't

studied psychology in academic halls, they have learned it, course by

course, in the parsonage, at all levels (Fisher, 1950, p. 110).

Learning as Presented in the Handbooks 1960 to 1980

The first author of the restless era (O'Neall, 1963) also spoke of education by

experience: "There are no lexicons for ministers' wives. For doctors, lawyers,

plumbers—yes. Even ministers are taught some of the techniques of their profession.

But for the minister's wife there is only the do-it-yourself kit. She must learn by the trial

and error method. She must do it the hard way" (p. 13). Then she rationalized that

"Perhaps the reason we do not have more material on the good minister's wife is

because we don't need it. We know without being told that she is to the minister what

oil is to machinery, what cranberry sauce is to the turkey, what salt is to the egg"
(O'Neall, 1963, p. 17).

Perhaps O'Neall gave one of the most poetic discourses on the benefits of
education:

A wonderful and profitable diversion, if location makes it possible, is a

course or two in a university. There are always friends of varied interest

to be made here. Better still, when the mind goes out in quest of Truth, it

finds such a world in which to range that the little front yard at home takes

on an entirely different aspect. So, no matter how old we are, and no

matter how breathlessly we go from open door to open door, there is

never an end to learning and its creative interests (p. 40).

Oden (1966) quoted William Douglas' major study (1965) on the dangers of the
seminary experience: "The tragic beginnings of an outgrown wife may be recognized
[in the seminary]. . . seminary wives "feel increasingly alienated from the world in which
their husbands live and work. Even when the husbands are *physically* at home, they
are still absorbed in other interests, and little real communication takes place" (p. 22).

Another danger which accompanies the seminary experience is that of role
reversal. The wife becomes the provider, and the husband the one provided for: "As
time passes, this reversal may cause us to respond differently to one another than we
would have otherwise . . . We may reach a point at which the effects cannot be entirely
removed simply by again reversing the roles to our society's natural order" (Oden,
1966, p. 23). She acknowledged that these problems are shared by seminary as well
as nonseminary couples.

Another author spoke of learning within the parsonage:

Although there are some who have been privileged to go through

Seminary with their husbands, the majority come to this new life totally

unprepared and professionally untrained. She must work for her degree

of PW (preacher's wife) at the University of Experience. The woman who

can project herself into her career, give herself wholeheartedly, yet

somehow remain herself will graduate *cum laude* (Taylor, 1968, p. 16).

Truman (1974) the only author having a Master's Degree (Counseling) and a

Ph.D. (Education) spoke of education as being an ego-booster, helping one to make

conversation more easily. It also gives one the benefit of feeling more at home when

ideas are discussed and of being able to share thoughts with her husband on a more

equal level. She also referred to the benefit of informal education: "Any kind of interest

that keeps you thinking is valuable" (p. 20) because it increases understanding of the

world and of people.

An interesting point coming from one with a Ph. D. in education is that, if

attempts were made to train MsWs on a formal level, there would still be a gap to be

filled:

The one thing that no seminary can teach, or for that matter no medical

school or law school, is how to cope with the **dailiness**. There may have

been an attempt to give some counseling skills, a lot of teaching about

preaching and thinking, some psychology to help you understand people,

and maybe some intern programs in which the prospective pastor actually

worked in on-the-job training. It's all good—and it's all pretty unreal.

(And very little different from any other educational training in that

respect!) (Truman, 1974, p. 162).

Even so, Truman strongly encouraged the MsW to step out into formal education

as a possible solution to discontent within her life:

To confront meaning in your life, you have to think of yourself. You have

been trained to be selfless, thinking of others. How do you think of your

needs and wants without feeling guilty?

"I am come that they might have life, and that they might have it more abundantly." I just *have* to assume that the statement includes ministers' wives as well as other humans and that the rights and privileges of being a full person are mine for the claiming. I realize this may be full-scale heresy in some departments of the church, but stake-burning is not too prevalent today so I'm willing to take my chances. Confronted with emptiness within, one has to move out to abundance. It is time to walk out of the parsonage—by the *front* door.

Wait, though! While you're putting on your coat, consider a question: How much are you willing to give up in order to gain personal freedom? Your leisure time? Your easy lazy days? Your church involvement? Your companionship with your husband? . . . Your husband?!

If you go through that door to get away from an unhappy marriage, better face the fact now. Either you deal with the marriage and its needs with professional help or you eventually deal yourself out of the marriage . . . There *is* the potential, however, for becoming a happier person, which will cause your husband to fall in love with you all over again, giving the two of you a better marriage. Now, if that's your motivation, the result can be very positive so go ahead and button your coat.

Don't turn the door knob, though, until you decide if you are running away from the church and if so, why? Is the church the shyster who has stolen away your personal freedom, or are you afflicted with a crumbly backbone that could never stand up to people pressures? Take heed! If people have been walking over you for years, it will be rougher on the other side of that door where nobody cares about loving-kindness. The reason for running away is inside your coat, not in the church. Time

to face SELF—revamp it completely if necessary. Time to come out from under that role of being the minister's wife and start being a person.

Take a minute to look in the mirror hanging by the door. What kind of a face do you see? Full of hate, bitterness, resentment? Are you running out to the world to run away from God? Take a quick spiritual life check: How's your prayer life? When was the last time you picked up your Bible in private? Score zero? Then you're headed in the wrong direction—you need to get down on your knees before you walk out that door to freedom (and if you go on out slamming the door behind you, my theory will be proof-tested!)

All those checks safely passed, you are ready to go through the door. The question is: to what? Those dreams we've been talking about? Maybe now is the time. No matter that you're not prepared—go back to school and get prepared. Sure, it costs money but look at it as an insurance policy—if your husband gets so anxious for heaven that he goes first, you can support yourself! Goodness knows, you can't live on the widow's mite in this day of inflation (Truman, 1974, pp. 151-153).

Truman (1974) ended this discourse with a thought-provoker for the MsW: "You wanted freedom from the parsonage? You've got it [in the college classroom], complete without rank and privileges" (p. 153).

Another author spoke of education as being insurance for the MsW:

Some make long-term investments in the wife's education with an eye to future contribution. This is a wise choice. [Faculty members] painted a sad picture of highly capable young men who forge ahead in their careers, while the educational gap between husband and wife widens. The gap can be a liability if he is called to a church he can handle, but she cannot. It can be a liability to a marriage, too, for marriage involves

compatibility. When there is too great a lag between the intellectual growth of the pair, there is bound to be trouble ahead (Nelson, 1977, p. 48).

Advantageous as higher education may be, however, Nelson (1977, p. 49) also saw the benefit of taking advantage of other opportunities that would present themselves:

> While I chalked up a number of college and seminary hours during student days, I passed up altogether too many opportunities for growth: courses I would give anything to have a chance to take today; library resources unmatched in our entire state; programs I would now pay dearly to attend; speakers I would travel far to hear.
>
> But I absorbed a great deal. Seeing what religious education majors were doing, I began my own resource files independently. I read denominational periodicals avidly. And I typed enough papers to have earned a degree by correspondence (p. 49).

Nelson (1977) acknowledged: "I'm not seminary trained, I received my education in the school of hard knocks "(p. 52). But she did stress the importance of education and also recommended another kind of training for MsWs: "Wives might benefit by adapting principles in the field of assertiveness training to know how to make requests, say no, answer put-downs, and engage in feeling talk" (Nelson, 1977, p. 119).

Learning as Presented in the Handbooks 1980 to 1998

Sinclair (1981) started out this era bemoaning: "Why don't they TELL students in seminary that there are DANGERS in this job. If there have been studies done on ministerial personality profiles, why don't they do some counseling around that?" (p.

91). She suggested that seminary students should be taught about what it means to live in a parsonage, how to accept or refuse expectations, and how to succeed in the minister's own marriage. Another suggestion she made is that both the minister and his wife should take advantage of whatever training is available to them in the area of dealing with transference and counter-transference.

The remainder of what was said in this era of conformative individuation regarding training was varied. Haney (1982) spoke of training which comes from God: "How can you reach your potential in God if you do not read His recipes and instructions? "(p. 10). Bess (1987) pointed out that one of the positive things about moving is the new educational and cultural opportunities it offers. Dobson (1995) spoke of mentors: "Another factor that plays heavily on us is what our mentors said—or did not say—to us in preparation for life in the ministry" (p. 22). Again, learning on the job was referenced as she quoted a respondent to her questionnaire: "There is a lack of training for pastors' wives; it is on-the-job training with training being expectations of people" (Dobson, 1995, p. 22).

Summary

The most common association of education by MsWs for MsWs in the handbooks is that of on-the-job-training. While a MsW may not have had the benefit of formal training for her role, she is not considered by the handbook authors to be uneducated. They spoke of:

Education as being received at the "school of experience" (McDaniel, 1942, p. 13);

Psychology being learned at all levels, course by course, in the parsonage (Fisher, 1950, p. 110);

The do-it-yourself kit . . . she must learn by the trial-and-error method and
do it the hard way (O'Neall, 1963, p. 13);

Working for the degree of PW (preacher's wife) at the University of
Experience (Taylor, 1968, p. 16);

Not [being] seminary trained, I received my education in the school of
hard knocks (Nelson, 1977, p. 52);

The "lack of training for pastors' wives; it is on-the-job training with
training being expectations of people" (Dobson, 1995, p. 22).

Authors of all three eras of this study wrote of this type of training, though none
of them promoted it as the preferred mode. However, they conceded there was nothing
else available.

Metaphors

The second *a priori* theme investigated was that of metaphors. According to
Lakoff and Johnson (1980) "the essence of metaphor is understanding and
experiencing one kind of thing in terms of another" (p. 5). An effort was made to locate
analogies, similes and other presentations of imagery used to convey meaning within
the handbooks.

Every book contained at least one metaphor. One author especially proficient in
the use of metaphors was Dobson (1995). Her book contained excellent visual pictures
assisting in relating her themes to everyday images. Some of the more notable of
Dobson's metaphors were doing the laundry: sorting colors from whites to keep them
from fading and running together, but dressing in both colors and whites, e.g., trying to
separate items in thought processes, but in actuality being unable to separate heart

and action (p. 54), the high price of carrying excess baggage, e.g., going through life carrying painful roots of the past (p. 41), and struggling to stay on the balance beam, especially as it is raised higher and higher, e.g. sometimes in life we need a "spotter" a mature individual to give encouragement when we feel we're teetering off the beam [of trying to find balance in life] with no pad on the floor below (p. 28).

Presented in Appendix B, the metaphors are categorized according to topic they addressed and organized in reference to the findings of this study (see Section III of this chapter). This collection should prove valuable to those who wish to understand or explain the life of the MsW and to assist MsWs in better understanding themselves.

SECTION II: VERTICAL ANALYSIS OF CONTENT

Each of the three eras, 1940 to 1960, 1960 to 1980, and 1980 to 1998, will be analyzed separately. Societal context of **Era One: 1940 to 1960** will be presented in detail, followed by a summary history of adult education during the era, and an annotated bibliography of each of the era's handbooks. A vertical analysis of the handbooks in relation to society and adult education will follow.

This same format will be followed for each of the other two time frames (1960 to 1980 and 1980 to 1998):

1. Societal Context
2. Adult Education Context
3. Annotated Bibliographies
4. Summary

Era One: 1940 to 1960

The Age of Conformity

The societal context and adult education context of the years 1940 to 1960 are presented in this section. The contextual histories are following by annotated bibliographies of the five handbooks during this era and a summary comparison of the handbooks to society at the time in which they were written.

Signs of the Times: Social Context 1940 to 1960

The "coming-out party" for the modern American woman (U.S.) began with World War II. While previous wars had encouraged women into the work force, World War II did more than use women to keep the war machinery rolling. Henry Ford's sophistication of the assembly line encouraged an explosion of technology which required trained workers, without regard to gender.

World War II served to consolidate America. The Great Depression was past. War roused patriotism, but required personal and national sacrifice. Individualism and leisure were unacceptable against the backdrop of Hitler's determination to rule the world.

Rising numbers of white collar workers in the 1940s and 1950s increased the demand for higher education, with a college degree expected for business people. Nascent professionals developed a penchant for their spouse to have a higher than normal education.

Improved economics of the family afforded movement to the suburbs. Home ownership increased dramatically in partial response to federal government financing efforts, e.g., Farmer's Home Administration, Veteran's Administration.

Conformity was the modus operandi of suburbia (Still, 1994, p. 39). Levittown was an ideal, comprised mostly of non-elderly married folks living in houses that looked alike on streets that looked alike (Gilbert, 1986, p. 116).

The suburban housewife became a new American phenomenon, with standardized rituals and definitions. For many women the role of housewife became a career. If she had more gadgets in the home, she also had more variables to erode her leisure time. The car had become a part of the American way of life, making the family mobile.

There was an air of euphoria after World War II. The United Nations was established with optimism that the last great war had been fought. Good times were ahead. People married earlier and had children sooner after marriage. Instead of children being economic units for the family, children were desired for pleasure. Family life took on a new definition with children being the center of recreation and education. Parents worked and sacrificed to provide for their children. It was the age of Dr. Benjamin Spock who standardized and virtually ritualized methods for rearing children (Still, 1994, p. 48).

The role of women changed during this era. Women became better educated, more mobile, more independent, more democratic and more willing to insist on their partnership in marriage.

Though divorce rates grew, marriage continued to be valued as the right and proper way for a man and woman to live together and procreate. If the woman's role was changing, it was still being shaped within the context of being a spouse, being supportive of her husband, and living up to fairly standardized suburban expectations of a wife (Peduzzi, 1995, p. 711).

The husband was considered the breadwinner, even if the wife also worked publicly. The professional wife was perceived as being in the supportive role, doing those things which would be most advantageous for her husband's career.

In a sense, it was a surreal world. What was on the outside was not fully indicative of the inside. While Americans pretended the good life, `social unrest over race, sex, and ethnicity divided the nation" (Peduzzi, 1995, p. 713).   The Civil Rights Act of 1957 focused the racial crisis. "Economic growth had sputtered and stopped,

there was growing apathy among the young, there was poverty, there was hate, and there was ignorance" (Peduzzi, 1995, p. 857). President Eisenhower authorized a national study to determine the state of society, and the results were so negative they were not released until after the presidential election.

By the end of the 1950s, the stage was set for the restless and searching 1960s. As the "focus of politics changed from the celebration of the 1950s to the confrontation of the 1960s . . . `problems emerged that demanded immediate attention" (Gilbert, 1986, p. 190). Only the tip of the iceberg was showing, but beneath the surface there was plenty of evidence about to surface that conformity would be a moot social issue in the 1960s.

Adult Education 1940 to 1960

Adult education was a nascent social science discipline during the difficult war years of the 1940s. Industry was enormously challenged to produce necessary equipment and supplies for the battlefield. Most jobs were blue -collar. Practical on-the-job training was expedient, especially for the growing number of women going to work outside the home. From 1940 to the 1980s the percent of women working outside the home increased from 29% to 66% (Merriam and Caffarella, 1991, p. 13). The war years pushed the American economy increasingly away from a monolithic to a nonlithic economy, from a technological society to an information society. The government funded adult education for basic job training and with the basic objective being the elimination of illiteracy (Brooke, 1972, p. 92).

Adult education was not a new idea, but as a young discipline seeking to earn a distinctive niche in academia it was challenged to develop a distinct identity apart from such disciplines as sociology and psychology. The Freudian psychoanalysis movement had waned, and the behavioral science movement (emphasis on objectivity) was emerging. Adult educators in the 1940 to 1960 Era were almost singularly

challenged with the task to instruct in job-related skills. Instead of supply and demand economics, it was demand and supply.

Federal legislation contributed significantly to the development of adult education. In the 1920s legislation restricted immigration, and there was a corollary decline in adult basic education. In 1944 the government funded efforts to provide basic education materials for adults. The 1954 U.S. Supreme Court decision on civil rights focused attention on the need for additional education in the black population. The 1960 census indicated a rising cost of welfare. Effectively, these combined influences, along with the American people's growing discomfort with conformity, accentuated the need for adult education and accelerated the process of defining the discipline.

By the late 1950s adult education had become recognized as an applied science. However, in 1957 the question was raised, "Are we all clear as to what the issue for discussion is? What is the content, the essential ingredient of adult education, that marks it off from other fields or disciplines?" (Knowles Papers, 1957, quoted in Welton, 1995, p. 127). Four decades later Welton (1995) observed that the question was still a fascination to scholars attempting to define adult education.

Significantly, as related to this research, adult educators were not entrepreneurially in search of new clients during the **1940 to 1960 Era.** MsWs handbooks were privately motivated and experientially driven. Nevertheless, the nature and content of the handbooks was consistent with the pedagogical approach to instruct novice MsWs in the development skills basic to their job performance in the manse.

Annotated Bibliography of Each of the Four Handbooks of the 1940 to 1960 Era

Following are annotated bibliographies of the four handbooks published for MsWs during the 1940 to 1960 Era.

1942

The Pastor's Helpmate   Broadman Press

 Douglass McDaniel   144 pages

[MsW over 40 years]

Purpose: She..."ventures to tell those who may need it, not what she *has* done, but what, after forty years, she wishes she *might have* done" (p. 10).

Encourages a woman to consider carefully before marrying a minister, for she can make or mar him. Intellectually inept or sickly women should say "no" to marrying a minister. Appreciate the honor and be sure that you daily become increasingly *worthy* of it. Full of *must, should, should not, be sure to, do, do not, never*—all revolving around roles the MsW must fulfill in order to be successful. *"*It is your high duty not only to *make good*, but to do your *glorious* best" (p.24).

Lists several different things that should come first in the life of the MsW: spirituality, a sick baby, the husband's welfare and success in his "glorious" calling. Chief opportunity for service: to tell him frankly and lovingly what you think he needs to be told. In addition, "…the specialty of the pastor's wife must be homemaking, and supporting her husband in his task of church making, and both working together in the glorious chance of citizen making" (p. 84).

1950

The Pastor's Wife   Westminster

by Carolyn Blackwood   187 pages

[MsW. Many congregations (large, medium, small in different settings). Over 7 years at one church. "Christian worker"]

Purpose [according to her husband in the Introduction]: Written at his encouragement for the mistress of the manse in a church of average size, or smaller.

The MsW must expect to be a marked woman who accepts petty irritations as part of the day's work. Opportunities for service outweigh all handicaps. Her first duty

is to make the home attractive. Emphasis on homemaking, hostessing, entertaining as a major part of the role. The good MsW knows her role and does it. "So let the 'elect lady' set the flock a flawless example" (p. 94), e.g. be in the pew every Sabbath with the children. Her lot is happier than any other woman, even though she should not have close friends within the congregation.

1950

Handbook for Ministers' Wives   Woman's Press

Welthy Fisher   135 Pages

Purpose: To help the MsWs do her job more effectively.

"This emphasis on task and responsibility, challenge and problem is more apparent than the conviction which we all share, namely, that the very fact of 'difference' which makes it hard at times to be a minister's wife also makes it one of the most fascinating, interesting, and rewarding ways to spend one's life" (p. 21). Picture is sometimes demanding and would probably dismay some wives, "Yet, the effective MsW has more satisfactions as a woman than many other wives because the inextricable partnership of man and wife extends, for them, to their professional as well as to their personal relationships" (p. 17).

Portrays the husband as being a different kind of man (knows what his job is, has a multiplicity of relations, is prey to "lonely hearts"), with a "great idea". Emphasis on accepting criticism, taking time to choose one's role in a new parish. Many, many hints on etiquette: telephone, introductions, table, wedding, correspondence, church. Housekeeping is important, but should be weighed against the value of time which could be given to other more important work. Keys to time management of household tasks. Emphasis on the MsW defining and choosing her own role. Gives a list of resources and how to use them.

1956

How to Be a Preacher's Wife and Like It   Zondervan

Lora L. Parrott   120 pages

Book begins before the marriage: "There is a price you pay for being the wife of a minister, so be sure he is the right one" (p. 16). Emphasis on the preacher being a different sort of person. Unique to this book: Deals with basic conflicts in the early stages of marriage. Much concerned about outward appearances and proper etiquette. A rule for everything, from driving an automobile to flag etiquette.

Speaks of many problems in parsonage living which may be a source of overwhelming discomfort to the pastor's wife: attentive women, curious people, nervous exhaustion, restrictions on conduct, taking over emergency situations in husband's absence. Keep the house clean: "Parish duties should never come ahead of parsonage obligations" (p. 44). Very thorough: how to buy and serve meat, plan meals, when and where to shop. Dress well. Covers the gauntlet, but the book seems to end right in the middle of the telling. There is no conclusion.

Summary of Handbooks 1940 to 1960

Handbooks by the following four authors were analyzed for the1940 to 1960 Era: McDaniel, Blackwood, Fisher and Parrott. Themes were remarkably consistent with the conformity model of the era. Over a 14-year span (1942 to 1956) the authors insisted that the role of the MsW was to take care of her man, keep the home attractive, and set a "flawless example" in home and church (Blackwood, 1950, p. 94). There were many *do's* and *must's*, with an inherent supposition that duty is not done for God nor man until the MsW has made herself, her children, and her husband to be impeccable models of appearance and behavior. The MsW's role is demanding, but it can be "one of the most fascinating, interesting, and rewarding ways to spend one's life" (Fisher, 1950, p. 21). While individual handbooks varied in specific content, the message was

the same: the MsWs function is to fulfill the congregation's expectations of supporting her husband in his calling.

Era Two: 1960 to1980
The Age of Restlessness and Searching

The societal context and adult education context of the years 1960 to 1980 are presented in this section. The contextual histories are following by annotated bibliographies of the six handbooks during this era and a summary comparison of the handbooks to society at the time they were written.

Signs of the Times: Social Context 1960 to 1980

By the time John F. Kennedy became President of the United States in 1960, conformity of the 1950s was but an idea for historians. It was clear that America was entering difficult times. Kennedy attempted to capitalize on the unrest by empowering the youth of the nation: "His energy helped unleash the idealistic forces" (Gilbert, 1986, p. 211). In the spirit of altruism he launched his presidency with his 1960 inauguration speech in which he challenged people to ask what they could do for the country, rather than asking what the country could do for them.

Kennedy surrounded himself in government with a cabinet younger than those of his predecessors. While his administration had tremendous impact upon the long-range social thinking of the country, it failed to achieve congressional legislation consistent with the idealism.

What promises Kennedy made for a better America and world were shattered in the violence of his assassination. Idealism was shaken, and it was to be shaken again and again by assassinations of key politicians until 1980.

The 1960s came to be known as a decade of violence (Wright, 1995, p. 999). Though scientific and technological progress was unprecedented, this accomplishment was against the backdrop of the Vietnam War, racial unrest with riots in many American

cities, poverty among the poor, and women clamoring for political equality. Idealism without rationalism challenged the status quo, resisted the establishment, and generally discarded the 1950s notion that materialism was the good life.

The corporate life emerged as the model of family life, with the executive putting wife and children second to career. Climbing the corporate ladder often required long-distance commuting from the suburbs, minimizing time with the family. But if the family was second, the wife was still expected to be college educated as an insurance of her knowing how to socially interact with persons key to her husband's future. Gilbert (1986) has observed: "Rootless, but with an insatiable desire to belong, the organization man and his wife behaved at home as if in training for corporate jobs" (p. 118).

It must not be presumed that the corporate family life was the indicator of all that was happening in America during the 1960s and 1970s. Many women were developing corporate careers by the late 1970s, sometimes choosing to stay single in preference to their career (Still, 1994, p. 106). Friedman published "The Feminine Mystique" (1963) and founded NOW, the National Organization for Women. The contraceptive pill was approved for birth control, which became part of the 1960s revolution of sexual behavior. Dr. Rueben's books in the late 1960s liberalized views on sexual behavior and openly discussed previously tabooed sexual behaviors in an amoral context: "If sex is 'right', then everything in the world is right. If sex is 'wrong', then nothing else can be right" (Reuben, 1974, p. xvii).

The establishment was challenged with militant recklessness, and traditional values and materialism were rejected. The Roe vs. Wade decision legalized abortion, setting in motion legal, social and religious battles. The loss of the Vietnam War and Watergate shook the faith of Americans. Trust in government would never be the same again. The oil crisis frightened Americans who had come to depend on other countries.

As the 1970s were coming to a close, Ronald Reagan ran for presidency on a platform insisting that patriotism and traditional values were still stock trade in the lives

of Americans and that the best days were still ahead for America. At least from a political perspective, conservatism rebounded to rescue the liberalism of the previous two decades. However, it was a revised and restructured Conservatism With Individuality which would characterize the 1980s and structure entry into the last decade of the millennium.

Adult Education 1960 to 1980

Historians can resolve the issue as to whether the discipline of adult education was propelled into existence by extant forces. What can be postulated with certainty is that, by the 1960 to 1980 Era included in this research, adult education had emerged from conventional wisdom into a profession concerned about qualifying its members. In a 1968 speech Knowles asserted: "Adult education is now big business. Enormous sums are being spent by the government, by educational institutions, by business and industry, and by voluntary agencies for adult education. Adult education is no longer suffering from marginality" (Welton, 1995, pp. 75, 76). Knowles' observations were comfortably contexted with adult educators **desiring** to be perceived as professionals, instead of being viewed by other educators as step-children in a social movement.

Social phenomena and politics served in a timely fashion to accelerate the movement toward professionalism. Disturbing trends in the 1960 census, e.g., number of poor, and the tension of the civil rights movement, were a major impetus for the implementation of the 1964 Economic Opportunity Act. This federal legislation required each state to respond with a proposal for actualization. Funding was federal with responsibility for instruction by states. In addition, the economic act specified age 18 as being minimal to determine adulthood. By the third year all 50 states, the District of Columbia, and three provinces had qualified for the entitlement program and more than 375,000 adults were enrolled. In 1966 the federal government legislated the Adult Education Act and transferred supervision and funding to the Office of Education. There were several direct benefits from the Adult Education Act:

1. Funding and implementation became less politically volatile.

2. Adult education became a political staple with federal government funding.

3. Funding for experimental training programs was increased.

4. A national advisory committee was established to supervise all adult education programs (Brooke, 1972, p. 96).

While the concept of adult education was still evolving, the discipline had secured a tenable entrepreneurial position in federal funding and the academic community. As the American society moved from a technological to an information based society, i.e., physical ability to mental ability, (Boucouvalas, 1987), there was a corollary shift from blue-collar to white-collar jobs. Training became more necessary and with higher educational standards. Proprietorships decreased, and corporations increased. Internationalization became a more impinging factor in the work force, especially as America reaped the benefits of its world leadership during World War II. Adult education adjusted to the marketplace, developing materials and providing instruction to meet the needs of a restless generation. Transcendence theory emphasized the needs of the individual adult "with the boundary of the field as wide as society itself, and would include everything that forms the outlook, character, and actions of communicative agents in time and space" (Welton, 1995, p.134). Adult education focused on the individual.

Modernity was an incubator for a popular democracy encouraging adults to pursue their own goal to be whatever they wanted to be. As corporations began to deal with employees as economic units, sometimes laying off thousands without prior notice, an increasing number of adults sought training for new careers or became entrepreneurial. This myriad of social, political, and economic activity converged to the common benefit of adult education: adults were wanting to be educated.

As related to this research, adult education became an adult discipline during the **1960 to 1980 Era.** MsWs handbooks commonly exalted themes of education,

discreetly allowed public employment, suggested children not be first in the marriage and home, and insisted on the minister-husband sensing some responsibility for home, family, and wife. The nature and content of the MsWs handbooks was consistent with the cultural trend emphasizing individuality. Many of the anecdotes shared by the authors are personal stories of how they painfully learned to establish their identity while being a faithful MsW. The consensus was that MsWs could suffer a little less polish in the parsonage and have more life outside the manse.

Annotated Bibliography of Each of the
Six Handbooks of the 1960 to 1980 Era

Following are annotated bibliographies of the six handbooks published for MsWs during the 1960 to 1980 Era.

1963

The Better Half of the Ministry   Christopher

Freda O'Neall   83 pages

[MsW with no authority except that of long experience and the happiness she has known as a MsW.]

Purpose: Author states that her purpose in writing was two-fold: (1) To win new recruits for a field which sadly needs dedicated and energetic newcomers, and (2) To help to chart the course for those who are about to begin this journey.

Sees the ministry as a calling, not a career. There are fundamental traits necessary for a good MsW: "Sincerity, a good disposition, a genuine interest in people, and above all, a sense of humor that will not allow her to take anyone, including herself, too seriously" (p. 14). Other characteristics may vary, as with all women. Our personalities as MsWs need not be stereotyped. A MsW with mediocre talents can do wonders if her spirit is right.

MsW can make up her own mind as to what she will do in the church, with regard to what she can do best. "It goes without saying that the MsW will have a real interest in the woman's work of the church" (p. 32). To not keep in touch with friends from a former church may "make them inclined to view with suspicion *all* ministers' families" (p. 37).

Strongly emphasizes reading: why we should read and teach our children to love reading. Many pages devoted to this subject, with quotes by such famous writers as Ruskin: "Would you gossip with maids and stable boys when you can converse with kings and queens?"(p. 56) and Thoreau: "What difference is there between those who cannot read, and those who *can* but Do Not?" (p. 60).

                                                                                    1966

Minister's Wife: Person or Position?   Abingdon

Marilyn Oden   111 pages

[MsW: Church of Christ/Methodist. 1 son, 2 daughters]

"There is a time" to stand together as Christian women, seeking individually the way God would have us go" (p.14). Wants to help women move from Myth (role-centerdness) to Meaning (person-centerdness).

To try to fit a stereotype is likened to gelatin in a ring-mold salad. As time passes we become set in the pattern of the mold, and the hole in the center remains (p. 16). We are first and foremost Christians; it is secondary that we share the ministry by marriage (p. 17). Our career is not *clergywoman* but *homemaker*. It is within the home that the ministry will be strengthened or weakened; for it is in the minister's home that he finds harmony or discord, happiness or despair (p. 17). Speaks of complexities of ministry: the seminary experience, loneliness, finances (parsonage, salary).

Deals in-depth with attitude toward role: role-centered (dependence and independence), and person-centered (interdependence). "When our primary point of reference becomes persons, our role becomes secondary" (p. 46).

Trying to live as "the parish expects . . ." is a fallacy; for there are as many different ideas as there are individuals within the fellowship (p. 81). Perceived expectations may be nothing more than our own weakness revealed in the face of overt criticism. Book contains some wonderful quotes by others to support stance.

1968

How to be Minister's Wife and Love It   Zondervan

Alice Taylor   118 pages

[MsW: Episcopal]

Written for beginning MsWs asking "How will I do?", those MsWs in the mid-stream of life asking "How am I doing?", and those MsWs with the end of the journey on the horizon, asking "How have I done?" Also for lay people to read and receive answers to "What is she [the MsW] like? What makes her tick?"

"First and foremost, the MsW must always be herself. Across the years she will have dreams, goals, tensions, failures and temptations, but she must somehow work out her own destiny—never losing her own personality, nor her own identity" (p. 15). Although the ministry is not an easy life, there is no life more rewarding. Mental attitudes [toward negatives of the ministry] placed in correct proportion can be of infinite value, changing a life from the negative to the positive joy of self-giving. Emphasizes entertaining. Has a prayer at the end of each chapter.

Trend of decay of the home must be stopped, and the rectory family has a wonderful opportunity to demonstrate what a God-centered home can be. The ministry family does live in a goldfish bowl, and through this glass globe the family can demonstrate to the world an exemplary family life—not perfect, of course, but healthy and happy (p. 26).

1976

The Unprivate Life of the Pastor's Wife   Moody Press

Frances Nordland   176 pages

[30 years experience as a PsW. Also had a radio talk show. Refers to husband as "Mr. Nordland" (p. 28).]

Addresses the congregation from time to time (more than other handbooks). Asks them to be compassionate toward MsW and, instead of criticizing her, to pray for her and be alert for ways to help her and to show kindness. No biblical picture of MsWs role. No separation between clergy wife and layman's wife. Atmosphere of home more important than perfectly-kept house. Reject self-pity because of demands received due to being the MsW. Every woman fills more than one role. Must learn to balance them. Moving can be a privilege or a problem. Deals in-depth with parsonage living. Discusses differences between men and women.

"In the business of everyday living, it is important to know what to leave out. There are so many things to absorb us, to use up our time and our energies. We must learn to leave out the trivialities and concentrate on the essentials" (p. 78). Must ask the question: "Am I doing what *God* wants me to do within the dimension of time He has given me?" (p. 87). Many scriptures interspersed throughout book. The MsWs sufficiency is of God.

1974

Underground Manual for Ministers' Wives   Abingdon

Ruth Truman   173 pages

[MsW: Methodist. Also a pastor's daughter. Master's degree in Counseling (Cal State) and Ph.D. in Education (UCLA)]

Purpose: Self-described "Reluctant MsW" who distrusted church people, was determined to have privacy for her family, and determined to do all the right things so her husband could succeed. After six years, found herself empty, bitter, no sense of

self, living life at the whim of children and church, with the "real me almost dead" (p. 8).

Second chance in which she came to learn about herself, other people, life, death, joy,

sorrow. "And I discovered that many of my friends who were MsWs were also in

trouble because no one had prepared them to live as full persons regardless of the

husband's job" (p. 8).

Strong on discovering own self-identity: "Knowing your self is the key to knowing

others. It unlocks a lifetime of happiness for you" (p. 24). Chapter 2 is entitled "The

Happy Hour" and deals entirely with the importance of sexual fulfillment. Ways to

snatch bits of time. Healthy sex life keeps love fresh and glowing.

Listen much. Give little advice. Speaks of denominational differences. De-

emphasizes hostessing. Emphasizes privacy in home and simple entertaining. Come

out from under that role of being the MsW and start being a person.

                                                                                        1977

This Call We Share   Broadman

Martha Nelson   139 pages

[MsW 31 years. Southern Baptist]

Purpose: Aware of concern within her denomination over the pressures

experienced by families of men in church-related vocations. "Repeatedly I was hearing

the observation that the MsW is his most important human resource in helping him

cope with problems" (p. 3).

Divine call is indispensable to survival. Most meaningful contribution may be the

return on investment of self in the lives of our children. No higher level of human

sharing that man and wife together working on an assignment handed to them by God.

There is a satisfaction in throwing your interests and abilities into one primary

area [of the church] (p. 51). Good insights into the changing social scene of the

ministry, e.g., more "strangers" in the cities (with no religious background or with vastly

differing doctrines) who require more intensive leadership training than those who have grown up in a church (p. 22). Notes changes in ministers' lives over the years. Focuses on contribution. Be sure to take time off (personal time, couple time, family time.) Inter-staff relationships. Assertiveness training (gives case-study examples for discussion.)

Summary of Handbooks 1960 to 1980

Handbooks by the following six authors were analyzed for the1960 to 1980 Era: O'Neall, Oden, Taylor, Nordland, Truman and Nelson. Consistent with the restlessness of the times these authors emphasized sincerity, duty and piety within a context of individuality: "We are first and foremost Christians" (Oden, 1966, p. 17). The authors did not refute the duties posited for MsWs of the previous era, but placed emphasis on personal goals and purpose: "First and foremost, the MsW must always be herself" (Taylor, 1968, p. 15). Truman (1974), epitomized the common theme of seeking for self-identity, and in the spirit of the sexual revolution suggested that "The Happy Hour" is sexual fulfillment (Title of Chapter Two). It would be difficult to imagine authors of the previous era applauding fleshly pleasures. In summary, the handbooks of this era lacked uniformity of theme, purpose, or content, which was the commonality demonstrating a search for new definitions and new horizons.

Era Three: 1980 to1998

The Age of Conservatism With Individuality

The societal context and adult education context of the years 1980 to 1998 are presented in this section. The contextual histories are following by annotated bibliographies of the four handbooks during this era and a summary comparison of the handbooks to society at the time in which they were written.

Signs of the Times: Social Context 1980 to 1998

The conflict between ideology and reality was classical during the 1980s Reagan Era. Talk of the family and traditional values gave Reagan the presidency twice, but demographics were in direct opposition to the Reagan ideology. Instead of rejuvenation of the traditional family, divorce rates remained steady, abortion became a constant, "alternative lifestyles" became conventional behavior and language, women and children gained more independence, and crime increased.

The "new" breed of conservatives advocated freeing people from government. The ideology propagated less government and greater self-sufficiency. Conceptually, people taking more responsibility for their lives would decrease welfare, crime, and "give people more of a sense of purpose, and reinvigorate the entire country" (Wright, 1995, p. 1281).

In juxtaposition to the conservatives were those who believed that government was necessary in a technologically advanced society. Their warnings of the weakened government were supported when lack of scrutiny allowed the Wall Street debacle of insider trading in 1987.

In addition, a volunteer army led to enormous cost over-runs in the defense budget. But Democrats, traditionally known for big government, generally failed to resist the popularity of the Reagan Era. Business was booming, and foreign investments were flowing generously into the American economy.

While Americans talked about conservatism, they lived the good life. No major war occurred in the 1980s. Statistical reports indicated decreased drug use. Automobiles became more plentiful and more fuel efficient. Entertainment parks and recreational areas exploded in number and technology, becoming big business. Air travel and vacations became accessible and financially possible for Americans as never before.

Only in time did Americans come to realize they were working longer hours and not getting more out of it. Leisure time became more elusive. Education became less

desirable because of fewer high paying jobs. Many college graduates had no employers knocking on their door. Graduates often found employment far afield of their formal studies and at salaries far below their dreams.

The media, as never before, became a part of the American way of life. Advancing technology allowed almost instant global news coverage. Television became the media mogul. Reporters tended to feed the appetites of the public, occasionally with callous disregard to facts or taste. Almost all American homes had television(s), prompting bumper stickers "Kill your television" (Wright, 1995, p. 1284).

The breakup of the Soviet Union and the incredible victory of the Persian Gulf War served to heal some of the wounded ego of Americans from the loss in Vietnam. The prosperous 1980s renewed Americans' hopes for better times and for the United States to once again emerge with pride as an international leader.

What was perhaps not anticipated by many Americans during the 1980s was the power of a growing world economy. Boucouvalas (1980) has made a case for the shift of a society from hierarchies and bureaucracies to multicentered and horizontal networks. By the late 1980s corporate down-sizing and restructuring were eliminating millions of jobs. A net effect of this transition was the privatization of entrepreneuralism. America was moving rapidly from an industrialized physical labor to an informational mental ability workforce. American homes and schools were obtaining and using computers as a way of life.

More than the labor force had changed by the 1990s. Generation X children had come of age. These were the children who had survived the first round of birth control pills and legalized abortion. Their numbers were smaller, their families included large numbers of those single, divorced, and living together not married. Sociologists called them "Generation X, an unknown factor yet to make their mark on society" (Holland, 1995, p. 1410).

Corporate restructuring and down-sizing in the 1990s impacted the affluent life-style of many homes. Loss of jobs often left one or both parents out of work, thus

preventing continuance of comforts. Women who worked as many hours as their husbands often got little help with chores at home: "Dialogue between men and women—and between working and 'at home' moms—was often strained" (Holland, 1995, p. 1411). The conflict between the corporate businesswoman and the career mom was often divisive, yet with both tendering less than complete happiness in their role. "One thing though hadn't changed: Expectations for women seemed as unrealistic as they had ever been" (Holland, 1995, p. 1412).

By 1995, 59% of American women age 16 and older were in the labor force. From 1980 to 1990, 11 million women were added to the labor force, versus 6.8 million men (Foster, Szuyres, and Jacobs, 1996, p. 17). Women were making significant progress in professions of medicine, law, and education. By 1991, "29 percent of the total married-couple families in which both spouses worked" had the wife making more than her husband (Foster et al., 1996, p. 25).

As America now prepares for the new millennium, conservatism is becoming increasingly muted with diversity applauding individual rights. America seems destined to enter the next millennium with a consensus that consensus is out. There is no ethos which dictates commonality, nor which calls for Americans to stand with unanimity on private or public, national or international issues. The headline article by William Booth in The Washington Post on Sunday, February 22, 1998, posed the question, "One Nation, Indivisible: Is It History?" The cry for individualism has turned the proverbial melting a pot into a tossed salad.

Adult Education 1980 to 1998

Adult education in the 1980 to 1998 Era was contextualized with the changing ethos of the nation. As John F. Kennedy's presidential election was a reaction to the unsettled issues of the 1950s, so Ronald Reagan's presidency was a reaction to the restlessness of the 1960s and 1970s. The new wave of conservatism was vastly different from the conservatism of the 1940s and 1950s, which advocated conformity.

The Reagan Era ushered in a social movement advocating individualism: "Each of us must struggle to prove ourselves in the face of difficult odds and earn our right to society's wealth and privileges through our individual effort" (Belanger and Valdiviselso, 1997, p. 97).

Government funding for adult education became progressively less predictable, usually as a political response to a social problem. Long-term federal funding for adult education became unreliable, especially as the government deficit combined with an ostensibly healthy economy. The onus for funding adult education shifted to employers and the adult learner. By the 1990s adult education was economically driven by non-government sources, i.e., with more than 90% of the funding being provided by employers or the adult learner (Belanger and Valdiviselso, 1997, p. 97).

Transformative learning became a code word for adult education. Adults experienced a learning process the sum total of which resulted in a transformed relationship of the adult learner's lived world (Cranton, 1994, p.65). Adult educators clearly understood that learning is a lifelong process and that the sum total of learning in any life-stage could be sufficiently dynamic to transform the learner's perspective, attitude, career, marriage, belief system, etc. The challenge for those ambitious to be adult educators was posited by Cranton: "If the educator is authentic, fosters healthy group interaction, is skilled at handling conflict, encourages learner networks, gives personal advice when appropriate, and supports learner action, critical self-reflection and transformative learning will be supported" (Cranton, 1994, pp. 191, 192). Critical self-reflection was also a conceptual tool advocated for developing schematics for adult learning environments.

While adult educators were still trying to define their professional parameters, they were in a market driven by the economy. Funding depended upon satisfied customers. Multifarious needs of an information society demanded flexibility, creativity, and sensitivity from adult educators. Access to education became more user friendly. Image learning could be experienced with remarkable success without the physical

presence of an adult teacher. Facilitating became the modus operandi of adult education. The educator assumed that students were whole people but needing bits and pieces of knowledge to accomplish social objectives.

As related to the study of MsWs handbooks, the 1980 to 1998 Era handbooks for MsWs were virtual models of adult educators' custom-tailored approach to individualistic adult learning. The individual was encouraged to establish identity. MsWs were admonished that from the bedroom to the kitchen, life in the manse was but a part of life. Individualism was encouraged to maximize personal potential: There is life outside the church. Sharing in conversation and work-load were natural consequences of the MsW becoming fulfilled in her personal life, whether working in the church or the public sector. Handbooks of this last era encouraged self-analysis and adult education to bring to pass a healthy self concept. All authors of MsWs handbooks of the last era agreed that preparation and study could improve happiness in the ministerial marriage. The handbooks did not contain the *do's* and *do not's* of the first era, but had a liberating sensitivity.

Annotated Bibliography of Each of the
Five Handbooks of the 1980 to 1998 Era

Following are annotated bibliographies of the five handbooks published for MsWs during the 1980 to 1998 Era.

1981

The Private Life of the Minister's Wife   Vantage

Betty Coble   69 pages

[MsW 32 years. Speaker/conference leader. 3 children]

Purpose: To be of help by discussing some areas of resource, opportunity, and need in the life of a wife married to a man who ministers in a religious vocation—whether that man be pastor, minister of education, music, youth, senior adults,

chaplain, or any other leader in ministry. Shares "practical ideas that have helped me be a person, not only a bearer of several labels" (p.7).

Outdated mold of a MsW still in the minds of most people, communicated subtly and subconsciously. How we see ourselves is our priority. There are degrees of conformity that we all submit to, but we must give ourselves permission to be the person God wants us to be (p. 12). Much to say about defining own labels. Self identity. Being an individual. Love of God. Love of self. Love of others. Need both short- and long-range plans.

Only handbook to deal with the topic of aging parents and adult-daughter identity. Much to say about making a successful marriage. Most important area of church service is to provide a close, honest relationship with her husband. Motivate yourself by seeing what you are doing right (p. 138).

1981

The Pastor's Wife Today   Abingdon

Donna Sinclair   127 pages

[MsW. United church of Canada] Book a part of the **Creative Leadership Series**, Lyle E. Schaller, Editor]

A very personal book about the author's moves through transition stages in life. Tells of the roles the author filled at the various stages of her life. Since the focus is on the different types of roles of the MsW and helping other women define and decide on their roles, and not just on Sinclair's story, it met the selection criteria for inclusion in this study.

Life is a journey, a pilgrimage. Roles of Helpmate, Enabler, Liberated Woman are discussed. Some themes not covered in other handbooks: Symbolic function of the minister ("It is difficult to have an argument with God"). Divorce and the MsW. Special problems of the Ex-MsW. Need for rituals to accompany divorce. Two-career marriage and complications of time, parenting, and territoriality (moving). Sharing of

household tasks is a way to "become one"—the masculine and feminine in the psyche can begin to discover one another at last (p. 117).

"The real danger does not lie in the presuppositions people might have about us. Those are unconscious, and as such, innocent. The *real* danger is that we will absorb those projections and suppositions and expectations….Then their problems become ours, in spades" (p. 67). Many quotes. Footnotes. Bibliography.

1982

The Privileged Woman   Christian Life

Joy Haney   132 pages

[MsW 21 years. United Pentecostal. 5 children]

Purpose: You can never say it is easy to be a MsW, no matter how rewarding such a life may be. I hope this book can help you to adjust to a "different" way of life and help you to see your responsibility to God and your position.

Prayer is the greatest thing MsW can do for her husband and the Kingdom of God. Importance of daily prayer. Be in the prayer room 30 minutes before church. Husband is your best friend. He is the head. He is responsible to God for the people. You are in subjection to him as husband and as your pastor. If he feels a need and asks you to do it, say "yes" and do it. God will equip. [Her advice is **much** like that of the **1940 to 1960** handbooks. She does emphasize that God is the equipper and He will enable you to do all the things expected of you.]

God wants you to: run a well-ordered household, feed your family nourishing meals, share a listening ear, calm the fears of your children, look your husband in the eye and listen to his plans and get excited about them. Speaks of aging and all the historical people who did great things at advanced ages. You decide how you want to grow old. Enjoy NOW together. The joy of the Lord is your strength.

[Not enough paragraphs. Errors in sentence structure, wrong word usage grammar, typesetting. At least 21 misspelled words.]

1987

Tips for Ministers and Mates   Broadman

Mary E. Bess   128 pages

[MsW 18 years. 5 pastorates. Southern Baptist. 1 son, 1 daughter]

Purpose: Desire to write a book emanated from self-evaluation and a reversal of own priorities. Church had been #1 priority. She reversed to (1) God (2) Family (3) Church. Wanted to communicate that marriage to a church staff member is fun, challenging and rewarding. Lessons should be learned and shared.

Positive and uplifting book begins with the chapter "It Can Be Done!" Avoid overcommitment –the number one marriage killer. Ministering in the home, church, spirit, and kitchen. Contains a cookbook.

Share the responsibility of housekeeping. Create memories. Build a strong marriage. Have dates. Show kindness to one another. Children pick up parents' attitudes. Take time for self. Help children to see their blessings. Looks at the benefits of moving.

Many things in ministry are a "given" (criticism, etc.). Accept challenges and learn to handle them successfully. Gives tips for doing so. Unique insights. "It is worth the effort"—instead of "You must". Beware of resentment that may creep in if you try to live up to others' expectations. Don't try to fulfill a role, but let the role be a vehicle for growth. Limit church responsibility to one major job other than that of the MsW. Safeguard emotions. Tips for making Sunday special. Survival tips for ministry through the kitchen Includes advice at the end from experienced MsWs.

1995

I'm More Than the Pastor's Wife   Zondervan

Lorna Dobson   135 pages

Purpose: Feeling she needed advice upon entering the ministry, she turned to older women for help and did not receive it. Has learned the value of verbalizing issues and hearing from other MsWs "This, too, shall pass."

MsWs are not different from others in congregation, but do share a lot in common because they often are identified with husbands' occupations in ways other women are not. Sent surveys to 230 women, with 59% response rate. Survey questions derived from small group meetings with women. The book is not just a compilation of the results of the survey, but a handbook with advice supported by statistics. Urged women to put aside thoughts of spouse, etc. while reading her book and think only of their personal relationship to God. "Being a pastor's wife is not the real issue; living as God's child and handling circumstances in a manner pleasing to him is what matters" (p. 14).

Good usage of many metaphors to enhance meaning (carrying baggage, doing the laundry, etc.). Must deal with painful roots that are carried into the ministry, and with criticism, guilt, loneliness, stress of limitations. Must take care of self. "Total submission to God and mutual submission to each other is essential for balance in a marriage" (p. 87). Need to establish boundaries—they help one maintain balance in life.

Summary of Handbooks 1980 to 1998

Handbooks by the following five authors were analyzed for the 1980 to 1998 Era: Coble, Sinclair, Haney, Bess and Dobson. Americans were returning to church with the new wave of Reagan conservatism, and congregations were finding a new breed of MsW who might, or might not, even live in a church-owned manse. Duty to God and family remained perennial themes consistent with the two previous eras, but the

manner of performing these duties was being seriously revised. Coble (1981) affirmed conformity within the bounds of the MsW liberating herself to be all that God wants her to be. Sinclair (1981) and Bess (1987) addressed life stages, with emphasis on the evolving role of the MsW. All authors of this era, with the exception of Haney (1982), focused on the importance of a dynamic, inter-personal, quasi-independent, and task-sharing relationship between the husband and wife. The last two books epitomized the changing role of the MsW with Bess (1987) offering a chapter "It Can Be Done", and Dobson titling her work **I'm More Than The Pastor's Wife** (1995).

Dramatically, the last era also witnessed a growing number of minister couples divorcing and a growing number of ministry families receiving housing allowance to rent or own their own dwelling. In addition, there was a growing number of two-career ministerial couples. The new conservatism invaded the manse bringing with it a liberating of the MsW from traditional roles. She was still the MsW, but she had become a person in her own right.

SECTION III: HORIZONTAL ANALYSIS OF CONTENT
RELATIONSHIPS IN THE LIFE OF THE MINISTER'S WIFE

Three types of coding were used in horizontal analysis of the 15 handbooks: open coding, axial coding and selective coding (Strauss and Corbin, 1990). Associations and connections led to five particular aspects in the life of the MsW (God, self, husband, children, congregation) being distilled from the handbooks into one major summation of **relationships**. A quote extracted from the notes corroborated this emphasis on relationships: "Your life can be summed up in relationships-- relationships which involve you as a person with other persons. First, your relationship with God. Nurture both" (Nordland, 1972, p. 172).

Further reading and rereading of the memos, notes, diagrams, lead to the grouping of these relationships into three areas of **Personal** (self and God), **Familial** (husband and children), and **Congregational** (church). The themes which emerged from this study of handbooks by 15 key informants (Glassner and Corzine, 1982) established a common format regarding relationships in the life of the MsW. The relationships, though interconnected, cluster into three major divisions with each group being sufficiently distinct to justify separate analysis.

1. **Personal: MsWs Relationship to God and to Self**.

As God is a given in the life of the MsWs of this study, the relationship with God is coupled with the relationship of self, i.e., one's definition of self is defined in connection with and as a consequence of one's relationship to God. Therefore, these two relationships will be discussed jointly as "Personal."

2. **Familial: MsWs Relationship to Her Husband and to Her Children**

The relationship with husband and the relationship with children cannot be packaged separately and apart from one another. Therefore, these two relationships will be discussed jointly as "Familial".

3. **Congregational: MsWs Relationship to the Church Her Husband Pastors**

The MsWs relationship with the congregation as their "First Lady" is a unique aspect of this particular two-person career. Learning how to interact with the congregation in mutually edifying and satisfying ways is a lifetime quest for some women, while others find it fulfilling and gratifying.

The relationship of the MsW to the congregation of the church her husband serves will be discussed as "Congregational".

Relationships were analyzed in the context of variables which are a consequence of ministry. In the lived world of the sacred, ministry compounds the task of developing and maintaining successful relationships. This study focused on efforts and methods suggested by authors for developing satisfying social relationships. Each set of relationships has a number of themes which were investigated for commonalities and differences among the time frames. Discussion of each theme is followed by a table indicating how the theme was approached throughout the years.

The first two relationships, personal and familial, are not of themselves unique to the MsW. Every woman has to decide what she will do about a higher force ("God" within the Christian realm of this study) and self. She also has to confront the issue of familial relationships of husband and children, even if she opts not to have these relationships.

However, the MsW has no choice but to incorporate these variables into the lived world of the sacred. For example, even if she has no children she may be expected by the congregation to role model motherhood or to work with children in the church in ways such as teaching a class, leading a choir, or counseling them. Further, regardless of her personal faith, if she does not proffer a belief in God, the home, marriage and parish suffer.

In summary, even if other two-person career marriages incorporate faith and church, their lived world is more or less exempted from congregational scrutiny. The lived world of the MsW is cosmically bound up with the sacred.

Prioritization of Relationships

There are many relationships in the life of the MsW, but a common theme throughout the handbooks is that the personal relationship with God is a priority.

Prioritization 1940 to 1960

"Establish a family altar" immediately upon marriage was the advice given by McDaniel (1942). "We are first and foremost Christians" was declared by Oden in 1966 (p. 17). Dobson (1995) expressed that "No single activity is more important than spending time in the Word of God, unless it is the prayer time in which you beseech God to activate his Word in your life" (p. 82).

Most of the handbooks studied posited that God should be first in the MsWs life, yet there is variance in the 1940 to 1960 Era as to what relationship should be second. McDaniel (1942) enumerated several things that should be the MsWs first priority. One chapter, titled "He [the husband] is Always First" urged the wife to: "Make his welfare and success---your first and dearest desire" (p. 49). She is to take her place "Beside him at the altar—but forever after—behind him, never in front" (p. 49).

McDaniel (1942) also admonished the MsW to make the children her most important duty, and spoke of a sick baby taking precedence over all other duties (p. 31). In the personal realm, Parrott (1956) declared that "above all other characteristics, is *spirituality* needed" (p. 18), and ". . .the primary requisite is to plan some time every day to **be still**" (p. 60). She also reasoned "Woman must always and forever put first the good of a unit larger than herself" (p. 105).

McDaniel (1942) also admonished the MsW that the husband should be first: "Tell him frankly and lovingly, face to face and heart to heart, what you think he needs to be told. Herein is your chief opportunity for service." Further, "the care of his wardrobe must be one of your first duties (p. 40). And "Make his welfare and success in his glorious calling your first and dearest desire (p. 49).

According to Blackwood (1950), "the first duty of the minister's wife is to make the home attractive. The same holds true of any woman" (p. 44). In addition, Blackwood opinioned that, first of all, the MsW ought to *love people.*

Fisher (1950) was adamant that "it is right that the primary needs of the parish come first" (p. 91). By doing so, the MsW will receive ". . . a personal enrichment and

an adventure much more rewarding than you would have encountered had you concentrated on the enhancement of your own specialties" (p. 91).

Parrott (1956) emphasized that the family should be the first responsibility for the MsW : "The great commission for the pastor's wife is to make her home a happy place to be for her husband and children. All other vocational considerations should be secondary" (p. 63).

Prioritization 1960 to 1980

While priorities after God were mixed in the 1940 to 1960 Era, women in the 1960 to 1980 Era placed husband and family first. According to O'Neall (1963) "her most important function is now, as always, in providing the right background for the minister and his children" (p. 21).

While Taylor (1968) claimed that first and foremost, the MsW must always be herself and never lose her own personality nor identity (p. 15), she also stated that the "First priority of anyone in any occupation is the family. One can change occupations without sin; one may not without sin abrogate one's responsibilities as husband or wife" (p. 24).

Prioritization 1980 to 1998

Handbook authors of the 1980 to 1998 Era spoke of establishing priorities in terms of relationships. Sinclair (1981) spoke of the family as being the first priority of anyone in any occupation. Bess (1987) gave this advice from another pastor's wife: "Husband is first; children second; and all the other assignments and projects that fall into the lap of 'the pastor's wife' are handled in third, fourth, and fifth place" (p. 114). Coble (1981) was even more specific, with God, marriage, children, and extended family all coming before church and community.

God, family, and church was the order agreed upon by Dobson (1995). She pointed out that the husband-wife relationship was instituted first, followed by the

family, and then the church (Dobson, 1995, p. 63). "No matter what our status in life, our responsibility to minister to our family is more important than looking for other ways to serve the Lord" (Dobson, 1995, p. 60).

Because there was strong consensus among authors that knowing and spending time with God on a daily basis should be the first priority in the life of the MsW, the relationship of **MsW to God and Self** will be discussed first. Discussion of the relationships of **MsW to Her Husband and Her Children** and **MsW to Her Congregation** will follow.

Table 4.3
EMERGED THEME: PRIORITIES
WHAT SHOULD COME FIRST IN LIFE OF MsW?

1940 to 1960 Conformity	1960 to 1980 Restlessness and Searching	1980 to 1998 Conservatism With Individuality
No Consensus: **X**	⟺	
1. Husband	**FAMILY (INCLUDING HUSBAND)**	
1. Attractive, clean home		
1. Needs of the parish		
1. Family		

[In the tables regarding themes generated from the horizontal analysis of the handbooks, the following symbols are used to indicate meaning:
    X   No consensus in this era
    ∅   Not mentioned in this era
    ⟺ Consensus of two eras
    _____   A consistent theme through all eras, even though emphasis on theme may vary. If so, another symbol will mark the emphasis within the eras.]

Personal Relationships: MsW to God and Self

The search for **self** is a challenge every person faces: "Finding a personal identity is a task for every person, and failure here may result in serious breakdown" (Kidd, 1973, p. 126). Kidd (1973) further defines four different aspects of self:

> (1) What the person actually does and says,
>
> (2) How the person perceives and feels his own behavior,
>
> (3) How what the person does is perceived by others,
>
> (4) The ideal self which each of us carries, constant while constantly changing, throughout life (p. 126).

The MsW has the challenge of discovering self (finding her own personal identity) amidst a busy schedule while being observed by many others. Authors of handbooks suggested two circumstances necessary for successfully establishing a self-identity. The first is **Personal Devotions**, the time the MsW sets aside to spend with God in private meditation and contemplation. Second is **Alone Time**, time the MsW reserves for herself alone.

Personal Devotions (Time With God)

The need for divine assistance is a common theme in the handbooks of all three eras. The time the MsW spends daily in prayer, meditation, reading the Bible, and seeking divine assistance from God is entitled **Personal Devotions.**

Personal Devotions: 1940 to 1960

"Only in God's strength dare we attempt such service," mentioned McDaniel (1942, p. 18). Blackwood (1950) advised the MsW to have a set hour for private devotions and keep it at all costs. She warned that "One can become so involved in

the machinery of activities that there is little time left for quiet meditation. Beware of the barrenness of busyness" (p. 134). She encouraged MsWs to "Pray to him [God] in private and he will stand by you in public" (p. 136). Parrott (1956) listed personal private devotions as one of the ways to prevent spiritual anemia.

Personal Devotions: 1960 to 1980

Taylor (1968) expressed that private devotional life is to be followed by definite action and commitment. In addition to reading, studying , memorizing and meditating on the Word [Holy Scriptures], Nordland (1972) encouraged women to pray by listening to God as well as talking to Him. Further, she admonished them to learn from the experiences of life. She summarized: "Many of our inadequacies can be remedied by study and spiritual and emotional growth" (p. 25). She also suggested that women ask the question: "Am I doing what God wants me to do within the dimension of time He has given me?" (p. 87).

Nelson (1977) reminded women that "Our Lord has set the example for retreat. He…retreated for renewal" (p. 94). Truman (1974) emphasized the difference between being religious and being spiritual. To "do the religious thing, you'll die young of shriveled spirit—or any of a host of other diseases that spring from bitterness and hatred" (p. 144). She called for a deeper spiritual commitment, asking every morning to be used of God that day. "Why struggle when you can do it the enrichment way? Abundant life . . . is for real!" (Truman, 1974, p. 144). The path to this deeper spiritual life included meditation, Bible reading (use of different translations), and use of other literary helps.

Personal Devotions: 1980 to 1998

Haney (1982) saw prayer as the greatest thing a woman could do for her husband, and daily personal devotions as a way of establishing her own priorities. Receiving instructions from God and strength for the day would prevent wasting time

and energies that could be more productive: "Do first things first and the secondary things will fall into their rightful place" (p. 8). Dobson (1995) echoed that God would fulfill His purpose in the lives of those who make their personal relationship with God their first priority.

Taylor (1968) called MsWs to solitude and to keep silent before God and wait. Bess (1987) encouraged a woman to have her own walk with the Lord, and not to let her husband outgrow her spiritually. Dobson (1995, p. 82) emphasized that no single activity is more important than spending time in the Word of God.

Table 4.4

CONSISTENT THEME: PERSONAL DEVOTIONS

1940 to 1960 Conformity	1960 to 1980 Restlessness and Searching	1980 to 1998 Conservatism With Individuality
NEED FOR PERSONAL DEVOTIONS AND FOR GOD TO STRENGTHEN MsW IN HER LIFE		

Alone Time (Time for Self)

In addition to the time a woman needs each day in her own personal devotional time with God, handbook authors also agreed on another theme involving time. Time for self, alone time, was presented as a vital necessity for the MsW.

Alone Time: 1940 to 1960

Time for self, apart from private devotional time, was deemed valuable as far back as the first era. Fisher (1950) emphasized that it was a primary requisite for a woman to plan some time every day to be still because "Solitude gives us the resource to put love into action" (p. 61). Parrott (1956) actually suggested the MsW take a series of short vacation trips as needed to avoid nervous exhaustion which comes from a prolonged period of psychological pressure. "Frequent days away, if properly used, are not spent but invested" (p. 31).

Alone Time: 1960 to 1980

Taylor (1968) emphasized the wife should plan her alone time: "Whatever a MsW does, there should be occasions when she does exactly as she wishes, with no feeling of accountability to the parishioners" (p. 101). She suggested a hobby requiring complete absorption, such as art or music. "By thus ridding herself of any festering inhibitions, the MsW may avert a visit to the psychiatrist's office" (p. 101).

Nelson (1977) spoke of a MsW needing "I" time, a time of doing exactly what she wants for a while—alone or with company of her choice. She emphasized that the MsW would have to take such time, that no one would hand it to her.

Alone Time: 1980 to 1998

Several authors of the 1980 to 1998 Era stressed the importance of alone time, apart from the devotional time. Haney (1982) called it taking a few "hours" vacation every once in a while and recommended indulging…"yourself when you feel inspiration coming on, for it will never come back quite the same way" (p. 64). She suggested writing, music, painting, needle work and encouraged women that they were not being selfish or self-centered, but actually were being good to husband and children by becoming more contented with self.

Bess (1987) suggested going out with friends or sitting home alone and reading a book. Sinclair (1981) saw benefit in a time of solitude, indicating that true hospitality is rooted in solitude: "Rather than pulling us away from our fellow human beings, solitude makes real fellowship possible" [quoting Henri Nouwen] (p. 46).

Table 4.5

CONSISTENT THEME: ALONE TIME

1940 to 1960 Conformity	1960 to 1980 Restlessness and Searching	1980 to 1998 Conservatism With Individuality
MINISTER'S WIFE NEEDS ALONE TIME		

Summary of PERSONAL Relationships:
MsWs Relationship to God and Self

The concept of self is a constant in all three eras, but the definition of self varies by era. From 1940 to 1960, "self" is relational to being the supportive to a minister. From 1960 to 1980, "self" is relational to being the minister's spouse, but having the right to personal time and projects. From 1980 to 1998 "self" is relational to being the minister's spouse, but having the right to a career, social contacts, and personal goals, even if such pursuits restrict duties as a MsW.

Content analysis of **Personal Relationship of the MsW to God and to Self** revealed strong consensus across the three time frames. Two consistent themes present throughout the full time were:

1. The MsW Needs Daily Time With God for Strength and Direction.
2. The MsW Needs Daily Time Alone.

No matter what else was emphasized through the years regarding the various duties incumbent upon the MsW to fulfill, a point of agreement was that her relationship to God is a personal consequence of her private devotional life. She is to maintain her own personal integrity and communication with God.

Further, she is to reserve time for herself alone each day. This time is apart from the daily personal devotional time. It is to be a time of solitude or among friends, as she chooses. The important point is that it is **her** time.

One other theme, "Priorities: What Should Come First in the Life of the MsW?" demonstrated consistency across all eras that God should be first. The personal time the MsW spends with God is a necessity for prioritizing everything else.

That family (including husband) should be first priority after God was consistent across the latter two eras. However, MsWs of the 1940 to 1960 Era were very mixed as to what should be the first priority after God. A clean house, the husband, the parish, and the family (children) were all given as first priority in varying handbooks of this time frame. While one author of the age of conformity (1940 to 1960) did emphasize the family, the others lent support to notions upholding traditionally historic expectations common to ministry: the clean house and the well-kept husband (both representatives of the congregation) and the needs of those within the parish.

Familial Relationships: MsW to Husband and Children

The **Relationship of the MsW to Her Family** will be covered in two phases. First, **Relationship to Husband**, concerns the husband as an individual and the relationship of the husband and wife to each other in the marriage unit. Second,

Relationship to Children, concerns the relationship the MsW shares with the family unit.

The Relationship of the MsW to Her Husband

Some authors have expressed an opinion that those who choose to enter the ministry on a full-time basis are a special breed of person. The first part of **The Relationship of the MsW to Her Husband** deals with the nature of the minister and is titled "The Husband: Kind of Person"**.** The second part concerns the marriage relationship of the husband and wife and is titled "The Ministerial Marriage".

The Husband: Kind of Person

There are numerous factors regarding ministry which affect the marriage of the clergy and spouse. Some authors have referred to the minister as being a different kind of man with a spark of creative genius . . . "emotional beings, ones capable of both bearing the feelings of others and of sharing a spark of themselves as they deliver a sermon" (Fisher, 1950, p. 21). Truman (1974) listed three qualities of those who really thrive on the ministry: zest for life, love for people, and deep humility before God (p. 15). "More than any other job, the ministry requires a man to be sensitive to all human need… and have the hide of an elephant at the same time" (Truman, 1974, p. 28).

Sinclair (1981) quoted Bloom (1971) noting an observable pattern of men who lacked sufficient love and attention in childhood becoming clergymen ". . . because in that role he is required to give love and attention generously to other people. Acting out his own childhood frustrations, he sometimes overdoes his attention to his congregation" (p. 64).

Fisher (1950) emphasized that "a minister isn't an ordinary man—everybody knows that" and posed the question, "How do you help a real man fit into an unreal job?" She noted that the demands of his profession— "one of the most inclusive combinations of requirements, skills, and obligations that were ever put together for

one human being" (p. 25)--- affect the wife because few occupations impose such requirements of teamwork, and the wife must accept them.

Three other factors noted which may affect the minister in his marriage are workaholism, disillusionment, and attentive women. H. M. Robinson, in *The Cardinal*, observed that a minister's function is too often seen as rather like that of the "municipal water supply—something that everyone unconsciously depends upon for purity and volume at a constant rate of pressure (quoted by Oden, 1966, p. 80). Perhaps due in part to such expectations, ministers sometimes tend to be workaholics (Truman, 1974: Sinclair, 1981). Ministers also may suffer from both disillusionment with the system, the organization, and from tired minister syndrome (Truman, 1974).

The third factor, attentive women, deserves directed attention because of the emphasis upon it in the handbooks. In the midst of his humanity, the man **called** of God has to deal with the factor of attentive women. In all three eras authors noted that there always exist women in the congregation who have a personal interest in the pastor.

Attentive Women

The issue of attentive women is worthy of note because of the volunteer nature of the organization (the church). Part of the husband's job is to connect with the people. If he wants to bond relationships with the congregation, detachment from the congregation becomes an imminent consideration. The sustenance of the church, and consequently of his family, depends on volunteers staying with the organization.

Attentive women 1940 to 1960. Fisher (1950) observed that the minister is "prey to all the 'lonely hearts' ladies of the parish" (p. 18). While Fisher admonished MsWs not to worry about such women, she did advise the wives to caution their husbands not to make repetitious or long pastoral calls to attentive women. "It does not

take facts, only rumors, to devastate completely a minister's impact upon the community" agreed Parrott (1956, p. 18). Wives were also warned to beware of jealousy and to let the husband go free (Blackwood, 1950), i.e., not allow their cautious concern to interfere with honest ministry.

Attentive women 1960 to 1980. This era, rather than speaking of attentive women as a fact of life to be accepted without jealousy, acknowledged that, "One of the most difficult tasks for all ministers' wives is to learn to share their husbands. He is a confidant to many, including attractive women" (Taylor, 1968, p. 21). Nordland (1972) recognized that it is not easy to know that other women are sharing their innermost secrets with your husband. Truman (1974) affirmed attentive women to be "a ministerial job hazard. He [the minister] sees them in their most helpless conditions, begging for a man to depend on. He comforts them at their most susceptible moments…" (p. 49). Her advice was that ". . . a husband who is well loved and physically satisfied is much better equipped to deal with other men's wives as persons rather than as women. A healthy parsonage sex life keeps his perspective straight" (Truman, 1974, p. 49).

Attentive women 1980 to 1998. Dobson (1995) labeled the problem of attentive women as one of transference. She defined "transference" as the:

> redirection of feelings and desires…toward a new object…
> when a woman looks at the pastor unrealistically, putting him
> on a pedestal, thinking he is able to solve every problem
> and meet her needs, and letting her emotions magnify those
> thoughts disproportionately (p. 105).

Another author, Sinclair (1981) noted an article by Charles Rassieur which identifies the "Problem Clergymen Don't Talk About" as that of the "lonely woman,

badly needing to be cared for, who is therefore prone to falling immediately, overwhelmingly, and quite unintentionally in love with the first strong male figure in her life who *does* care. Her pastor" (p. 51).

Sinclair (1981) noted a factor that makes transference in the ministry different from transference in other occupations: "The psychiatrist's wife is seldom put in a position of socializing and being loving toward the unhappy housewife who is desperately in love with her husband" (p. 52). Sinclair noted that there is always the possibility of counter-transference: feelings of the pastor become fastened on this flatteringly admiring parishioner. She advised ministers and wives to take advantage of whatever training is available to them to help them prevent or cope with such ministry challenges.

Table 4.6

CONSISTENT THEME (With Variations in Emphases):

ATTENTIVE WOMEN

ATTENTIVE WOMEN ARE A PART OF THE MINISTRY		
1940 to 1960 Conformity	1960 to 1980 Restlessness and Searching	1980 to 1998 Conservatism With Individuality
~	~	~
They are a fact of life. Accept it. Don't be jealous.	They are a job hazard. He needs to counsel others, so you have to share him . Make sure he is fulfilled sexually at home.	Transference is a reality. Counter-transference may occur. Seek training to cope successfully

The Ministerial Marriage

While the theme of the ministry marriage is one represented in every book, there are variations presented as to what makes a happy marriage.

The ministerial marriage 1940 to 1960.

The first handbook of the 1940 to 1960 Era (McDaniel, 1942) warned young women not to marry a minister if they were not physically well or didn't have as much intellectual preparation as the minister. McDaniel (1942) did give advice to establish a family altar as a common point of bonding and sharing mutual goals.

However, handbooks of this era had little or nothing to say about a couple working together to make their marriage a happy one. The rest of the information in handbooks of this era centered around making a happy marriage and home by being a good housekeeper. "The first duty of the minister's wife is to make the home attractive. The same holds true of any woman" (Blackwood, 1950, p. 44). How could a woman say her prayers if she knew that the bathroom needed a day's work to make it fit for human beings? (Blackwood, 1950, p. 46). The home . . . must be in good taste, well-kept, cheerful, and inviting. Meals should be prompt . . . and the pastor husband should know that he will not have to wait beyond the usual time (McDaniel, 1942).

Duties centered around the wife's responsibility to the husband. She was to "NEVER criticize your husband to anyone" and her chief opportunity for service was to "commend him" (McDaniel, 1942, p. 29). In addition she must protect his privacy and be trained to perceive the first symptom of fatigue in him. She was to get him away on Mondays for relaxation, have a favorite meal when he returned, "and tuck him into bed with a mystery story to lull him to sleep" (McDaniel, 1942, p. 85).

Parrott (1956) posited four basic causes for conflict in the early stages of marriage, three of which (mild disillusionment from difference between anticipation and reality, two unique personalities adjusting, and emotional adjustment) are present in every marriage. The fourth applies to men in public positions, that of a safety valve

outlet in which the husband feels he can't let off steam in public, so he does it at home. In addition, she spoke of **unsuccessful** ways of handling conflicts in the home such as daydreaming or fantasy, walking out on the problem, regressing to infantile levels such as temper tantrums, and becoming ill. The only happy solution was to pray things through and talk things out.

      The ministerial marriage 1960 to 1980. Most of the talk of what it takes to make a marriage work appeared in the handbooks of the latter two eras. These handbooks dealt with issues such as communication, conflict, emotional needs, trust, mental overload, the need for time together as a couple, submission, and ways to manage a healthy sex life in the midst of a 24-hour-a-day occupation.

      Truman (1974) had earlier cautioned that communication in the home of the minister can too often be restricted to business, e.g., schedules of the day, what time the next meeting will be, what messages have been received, the complaints, illnesses, deaths, and what is wrong with the kids, the washer, or the dog. The MsW may feel that her value as a wife is lost in all of the confusion as a messenger. Truman (1974) encouraged wives to base marriage on honest and loving communication, thus enabling the marriage to "grow into a life experience of great beauty" (p. 143).

      Nordland (1972) spoke of "Presiding over the ministry of the interior", meaning that a woman's most important help is to her husband's physical and emotional interior, "by undergirding your husband with love and understanding" (p. 117). She also listed several **Barriers to Communication** within the ministry marriage: criticism by wife of her husband's sermons, his desire to use his home as a place of escape from peoples troubles and his reluctance to share things that happen at work, and a possibility of criticizing his wife because in his counseling of others he looks at them objectively and sees their faults (p. 108).

      Authors also enumerated ways which couples can maintain communication: pray together daily, read and discuss books together, spend time with other pastors

and wives (to share hopes, disappointments, problems, fun), verbally express love daily, and spend time alone together.

The ministerial marriage 1980 to 1998. One author of the last era wrote of ministry marriage much like authors of the first era. Haney (1982) admonished women to pray for and encourage the husband and "Do anything he needs you to do to lighten his load. Always do what he asks. Do not hesitate or say no" (p. 45). She emphasized the minister's place as being the head of the home and of the church, and the MsWs place as being subject to her husband/pastor and obeying him. The MsW was to demonstrate love by serving him, i.e. clothes pressed and in proper place, house clean and orderly, nutritious meals with proper table settings, and positive dinner conversations. Haney (1982) assured that God equips the MsW to do all of this.

The other authors of this era promoted mutual responsibility and commitment. Bess (1987) spoke of being on the husband's team, but as the cheerleader, not the leader. Coble (1981) also emphasized this major point of agreement in the latter handbooks, "To build a solid, growing marriage relationship, both husband and wife must give first priority to the other" (p. 63). The husband and wife should have a loyalty to each other greater than to anyone else—including their children or the most demanding member of the congregation.

The marriage was absolutely to come first in the home: "Children are not a part of the marriage. There are two people only in a marriage" (Coble, 1981, p. 64) She emphasized that the time spent on marriage is well spent toward becoming better parents, and that the children notice the couple's kindness toward one another.

Communication, spoken of as a vital part of successful marriage in the last two eras, occurs when both parties function as both sender and receiver (Coble, 1981, p. 76). One cannot be passive and the other active in true communication. It is a mutual endeavor.

Another observation was that God established guidelines for marriage, and "*Marriage is a time to quit deciding issues with only one opinion* "(Coble, 1981, 55). Coble stressed that couples need to work together on the goal of two becoming one.

Table 4.7

EMERGED THEME: MINISTERIAL MARRIAGE

WHAT IT TAKES TO MAKE A HAPPY MINISTERIAL MARRIAGE		
1940 to 1960 Conformity	1960 to 1980 Restlessness and Searching	1980 to 1998 Conservatism With Individuality
X Marriage relationship not a theme. Good housekeeper. Prompt meals. Never criticize husband. Do all you can for him.	⇔ First Priority: Each considers the other. Two-way communication is vital.	

Couple Alone Time Together

The necessity of a couple having alone time together is a theme which emerged during the years. The authors of the 1940 to 1960 era had essentially nothing to say about the necessity of a couple spending time together. Their ideas centered around responsibility of the husband to the parish and responsibility of the wife to the husband, without specific mention of mutual responsibility to each other to build a fulfilling marriage.

Couple alone time together 1960 to 1980. The necessity for time off together as a couple became a common issue during the 1960s. O'Neall (1963) stated that those who make it a rule to take some weekly diversion together as a couple will stay in love much longer, and will come back to their work refreshed and renewed. She further stipulated that both the minister and the congregation have a responsibility to see there is opportunity for relaxation for the wife. O'Neall's perspective of putting onus on the pastor and congregation was a radical departure from handbooks of the previous era.

Reasons to take time off were predicated on physiological needs. Nordland (1972) stressed that just as the heart muscle rests between beats, the mind of man must idle along between periods of stress (p. 121) and that a period of abnormally heavy strain ought to be followed by a period of unusually light strain. Nelson (1977) echoed the concern for the body that no one can go on indefinitely working a seven-day week, evenings included, without running into problems of one kind or another (p. 86).

Nelson (1977) further emphasized that it was God himself who commanded the day of rest, and that Jesus both kept the Sabbath and saw to it that his disciples rested. "Yet many men who spend fifty Sundays working feel guilty about taking a day during the week to rest from a long week's work" (p. 85).

Nordland (1972) had spoken earlier of the guilt some feel when taking off time. "We must learn to do it [take days off] without being burdened with a sense of guilt. Keep in mind that it's no sin to get tired, but it is a sin to let tiredness get the best of you" (p. 78). Nelson (1977) also recognized that many who do lay aside their work for a spell feel they must sneak away, hiding the fact of their need for rest as though it were sin" (p. 86).

Suggestions for time together included a couple taking a spontaneous drive to the country or lakeshore. Haney (1982) shared that the pressure melted away as the distance from home increased. Other suggestions by authors were to have a date at least once a week, take mini-vacations at a special "getaway spot" that they

have discovered, and have at least three days of rest and relaxation every few months. These times, reserved just for the couple, are separate and apart from vacations as a family.

Although it is the husband who is on twenty-four hour call, the ministry is life-encompassing also for his family. An advantage that the parsonage couple does enjoy, though, is flexibility of schedule which enables couples to snatch bits of time together at odd times. Truman (1974) and Coble (1981) advised couples to look for spontaneous times for sex, or they would pass right by.

One author suggested taking 1-2 days away for a sex break, even if it's to a place only 10 miles away. Truman (1974) devoted all of Chapter 3, (The Happy Hour") to a satisfactory sex life. Fidelity was stressed as one of the main reasons to take time off together as a couple: "Fidelity is important, but it is difficult to be affectionate and faithful to someone who isn't there" (Truman, 1974, p. 42). She emphasized that even though fidelity in marriage is a lifetime commitment, it is carried out on a day-to-day basis.

Couple alone time together 1980 to 1998. Handbooks of this era continued the theme of necessity for time together as a couple. Bess (1987) proposed that "Having time with your mate may be the most important ingredient in a marriage" (p.23). She encouraged couples to "Declare a holiday! Take a day off!"(p.23). And she repeated the admonition not to feel guilty about doing leaving church work behind for personal time as a couple.

The happy maturing of a marriage was given as another advantage of time off together: Coble (1981) spoke of marriages under the pressures of ministry needing special blocks of time away from routine duties in order to grow.

Nelson (1977), in the previous era, had introduced the fact that both husband and wife need to *plan* times of recreation or they will never get them. When the schedule is the heaviest diversion is needed the most. Living under constant tension

takes too great a toll on the emotional and physical makeup of a person. Authors of this era also agreed that time off does not come naturally and has to be intentionally sought. It is a result of determination and discipline. "Unless both spouses are committed to making time for each other, there will be little or no personal time together " (Bess, 1987, p. 23). Dobson (1995) went so far as to advise a woman to "Have the secretary put your name on your husband's schedule" (p. 59).

Table 4.8

EMERGED THEME: COUPLE ALONE TIME TOGETHER

1940 to 1960 Conformity	1960 to 1980 Restlessness and Searching	1980 to 1998 Conservatism With Individuality
í	⟺	
	Consensus of two eras	

No mention of need of private
   time for the couple or
Mutual responsibility
   to one another.
	Couple must have private time away together.	

	Yes! Needed to stay in love. Need rest and refreshment Do not have guilt for being away. Take advantage of flexible times.	Must **plan** for times away together. Grow together. Very important to a marriage.

The Relationship of the MsW to Her Children

The lived world of children of ministry parents is centered around the church. Work, play, friends, worship, and sometimes schooling, are focused within the church family. Having a father who is on call 24-hours a day, 7 days a week affects all aspects of the children's family life. Much is said of PKs who err, but the authors of the

handbooks posture that such children are a small minority whose escapades create high publicity.

The picture that the handbooks present of ministers' children is that they are, in fact, quite exceptional:

> There are three times as many of them [ministers' children] listed
> in *Who's Who* as there are coming from the homes of any other
> profession (O'Neall, 1963, p. 47).

> Statistics tell us that more persons listed in *'Who's Who'* come from
> homes of clergymen than from any other profession (Taylor, 1968, p. 30).

> … Contribute a disproportionate amount of leadership in our country,
> often rising to high offices in the government, presidencies of universities
> and businesses, and are heavily represented in *Who's Who* (Truman,
> 1974, p. 56).

> Observers of the minister's family frequently remind us that more
> children of ministers go on to be listed in *Who's Who* than children
> of any other professional (Nelson, 1977, p. 107).

Though the citation for the *Who's Who* statistic is never given, MsWs seem to perceive placement on the list as validation that ministers' homes produce good children. There is a consensus that, as a whole, ministers' children fare quite well as responsible adults. Nelson (1977) observed regarding the socialization process of ministry: "The role of minister in our time has changed that only time will tell its long-range effects upon the children" (p. 107).

The priority status of the children within the life of the parents, the atmosphere of the home, and the advantages and disadvantages that ministry children face because

of the occupation of their father are all significant factors in their lives. These issues will be discussed together in the three time frames.

Ministry Children 1940 to 1960

"The overtired mother of the parsonage does not need the warning about inefficient maids and vicious servants, for she usually makes her children's care her most important duty." This statement by McDaniel (1942, p. 69) is notable for two reasons. The first reason is that maids and household servants, which McDaniel seemed to take for granted, are not now a normal part of ministry homes. The second reason is that McDaniel listed several "first" or "most important" duties of the MsW in her book.

Nevertheless, children are first priority even in this earliest of handbooks. Education, training, and proper behavior of the children are primarily posited as being the duty of the MsW.

Every position in life has both advantages and disadvantages. Adults are able to weigh benefits against liabilities and make a choice whether to remain in or depart from a position. However, children do not have such a choice. They are affected by the ministry through an involuntary process: they were born or adopted into the minister's home. Fisher (1950) first listed the disadvantages for children in the minister's home:

1.   They are too often set apart as different and peculiar.
2.   Gold-fish bowl existence (open for public viewing).
3.   Frequent and often sudden moving.
4.   Economic insecurity

She then listed the advantages:
1.   Exposure to the Bible.
2.   Environmental assets (growth in an understanding of values).

3.   Encounters with people from all parts of the world.

4.   The disadvantages they are forced to encounter! (Fisher, 1950, p. 109).

The reasoning that the disadvantages of ministry children actually become advantages as they are forced to make personal choices in a complex environment is worthy of note. Being set apart, the children have to make careful estimates of themselves and others: "Goldfish bowl existence can develop in preacher's children more out-going personalities, together with an easy grace, and an inner integrity that sends them out unafraid to face life" (Fisher, 1950, p. 116). The constant moving contributes to the development of social skills and to making friends more easily than normal. Because they have seen what happens to people's lives as a result of criticism and fault-finding, ministry children become less negative and more accepting of people. The economic insecurity helps to develop a "satisfying simplicity that keeps spiritual values above material ambitions" (Fisher, 1950, p.117).

A much-debated question in ministry circles is whether children should be forced to attend church. Blackwood (1950) spoke of adults who profess that too much religion as children made them negative toward church, even to leaving the church: "This attitude seems to me little saner than to say that a prescribed course of three meals a day in childhood has led to a total abstinence from food in adult life" (p. 56).

Parrott (1956) encouraged parents to instill a love for church into their children by setting the example of enjoyment in attending, by demonstrating the good of the church in their own lives, by being concerned for the welfare of the congregation, and by finding fellowship among the church people. She further admonished, "At no time speak evil of the church or its leaders, either lay or ministerial, in front of the children" (p. 61).

She also emphasized the importance of maintaining family devotions., stating that praying together unites the family, and family devotions slow down the generally

fast pace which is set in most parsonage households. Further, family devotions are a great teaching medium, and they give spiritual strength to all participants.

Ministry Children 1960 to 1980

Among the advantages O'Neall (1963) listed of parsonage life for children was an "attitude of plain living and high thinking" (p. 47). Since children must learn to be happy without a great outlay of money, they are unusually resourceful. There is also the underlying element of harmony of the home, parents who love each other, anticipation of higher education, and cooperation as a family unit which produces a sense of security. O'Neall (1963) contributed another positive factor: "Lives of most ministers' children have been shot through and through with idealism. They have always been expected to make good" (p.51).

The idea of disadvantages becoming advantages was shared again in this era: "The interrupted meals, the frequent absence of father, the demands of the telephone and the doorbell, that at times seem so rude, the lack of privacy, and the label of being different from the other children—perhaps it is these very things that have contributed to the building of their characters" (Taylor, 1968, p. 30). Blessings she mentioned include visitors coming to the home, and contact with missionaries who are "a built-in study course in history, geography, economics and social studies all wrapped in one" (Taylor, 1968, p. 49). The benefit of contacts with various people was echoed by Truman (1974).

The importance of children coming before church was emphasized by Oden (1966):

> There is nothing we can do in the church that is as important as taking the time to show our children love, to make them feel good about themselves, to let them know that they are important to us, and to invest ourselves in them as little individuals. If we are so involved in church busyness that we are stealing time

allotted for our family, our *work for the church* is blocking our *witness to the church* (p. 56).

Perhaps the most encompassing statement concerning children in the ministry home was that a child forms his concepts of God by how the parents relate to the child (Nelson, 1977). Nelson shared a story of a child and his busy father as they made their way through the father's darkened office to a light switch. The child squeezed his father's hand and said, "I love you, Daddy. You know the way" (p. 108).

Ministry Children 1980 to 1998

Parents in this era were warned not to neglect children because of church demands, expect more of their children than other Christian parents expect of theirs, or to neglect teaching the children that faith is an individual commitment. Further, parents were encouraged to emphasize to the children the blessings of being PKs

Peer pressure was spoken of by Bess (1987) as a disadvantage the PK encounters. Coble (1981) spoke of other difficulties: "Being treated as someone different, not like the other children, plus the open criticism that is passed on to children as if they were to act as adults, and special adults at that, must be dealt with" (p. 86).

Special attention from adults and having ascribed value as children of the minister are advantages of PKs. Visitors to the minister's home often bring gifts or give special attention to the children, contributing to the children's sense of self-worth.

Dobson (1995) saw the family as the MsWs special mission field. She inserted a word of caution about children being first priority: Though [she recognized] children should not always come after others, they "need to be sensitive to the fact that ministry is often dictated by the crises of the moment, and in those times, Dad—and sometimes Mom—must pay attention to those who are in dire need" (p. 111).

Haney (1982) indicated that the MsWs greatest influence is in the home, for the attitude in the home is where the children learn how to treat others. "The small child

tends to accept the parents attitudes as normal and right" (Coble, 1981, p. 84). Ministry couples who live before their children what they teach in the church have a distinct advantage of role modeling which surpasses any words.

Table 4.9

CONSISTENT THEME: MINISTRY CHILDREN

1940 to 1960 Conformity	1960 to 1980 Restlessness and Searching	1980 to 1998 Conservatism With Individuality
CHILDREN SHOULD COME BEFORE CHURCH		
ADVANTAGES OF GROWING UP IN A MINISTER'S HOME OUTWEIGH THE DISADVANTAGES **FURTHER: DISADVANTAGES ARE OFTEN ADVANTAGES**		
ATTITUDE OF THE HOME IS VERY IMPORTANT		

Summary of FAMILIAL Relationships

There was only one theme regarding the husband that was consistent across all three time frames: the theme of Attentive Women are a Part of the Ministry. While the theme itself was consistent, how it was dealt with in the 1940 to 1960 era (accept it) differed from the last two eras (accept it, but do something about it.).

Likewise, the theme of Couple Alone Time Together was emphasized in the last two eras, but differed in the first era. In fact, the only mention of the couple alone

together in the first era was Blackwood (1942) who devoted a small portion to encouraging the MsW to be ready for a ride in the country if her husband needed it to share information, frustrations of work, and feelings with her.

Children were mentioned as a priority by the first author (McDaniel, 1942), and the theme is strong in all eras to the present: "No matter what our status in life, our responsibility to minister to our family is more important than looking for other ways to serve the Lord" (Dobson, 1995, p. 60). Consistently, authors indicated the importance of the MsWs putting children before church duties.

Various advantages and disadvantages of growing up in a ministry home were enumerated, with some authors referring to the disadvantages being signal events in the lives of ministry children to make them better adults. The attitude of the home, set by the MsW, was emphasized as being of utmost importance to the good mental health of everyone and to their acceptance of the challenges of their unique lifestyle.

Congregational Relationships: The MsW and the Church

This section deals with the complexities in the life of the MsW because of (a) her inherent association with the congregation her husband pastors, and (b) her attitude toward her involvement with the church and congregation. Of particular interest is the MsWs journey to define and decide her role within the church. Each of these topics will be analyzed separately.

Many complexities in the life of the MsW revolve around her relationship to the congregation of the church her husband pastors. These complexities are divided into four specific areas for discussion:

(1) **The home**, i.e., complexities of moving, of parsonage living, and of expectations regarding housekeeping and hostessing;

(2) **Finances**, i.e., complexities of limited income for the husband and personal career decisions for the wife;

(3) **Congregational Friendships**, i.e., complexities involved in personal relationships with those in the congregation, such as friendship and loneliness, criticism and forgiveness;

(4) **Expectations**, i.e., complexities arising from dealing with expectations, real or imagined, which the MsWs perceives the congregation has of her.

Complexities of the Home

There are several complexities in the life of the MsW directly related to the home. The issues raised in the handbooks are combined into two major themes which emerged. The first is that of the **physical dwelling** and concerns the ever-present issue that a move is in the future. Interfaced with this reality is the question of whether the new home will be a church-owned parsonage or one rented or purchased by the family with a housing allowance from the church. Each option has its own set of complexities.

The other theme, the responsibilities of the MsW in the area of **housekeeping and hostessing** is also one given extensive consideration in the handbooks. Discussion of this theme will follow that of the physical dwelling.

Physical Dwelling

Moving is accepted as a necessary part of the ministry. Frequent moves have always been a peculiar characteristic of ministers' families, but since WWII American society has become a mobile society. Servicemen taking advantage of the GI bill often moved to be near colleges, large corporations started transferring junior executives, and many Americans moved from rural areas to urban centers.

Physical dwelling 1940 to 1960. Each time there is a move in the ministry, the MsW is faced with the challenge of making new living quarters into an acceptable and functional home for her family.   Though she is never sure of what she will find at the change of residence, she can be sure that each place will be different—some very small, some ancient, some added-on, and some very nice.

The church-owned parsonage has traditionally been a part of the minister's financial package. Many churches furnish the home, with a parsonage committee responsible for decoration and upkeep. Fisher (1950) accepted that the parsonage offers an essential supplement to the minister's salary, but spoke of the "stylistic oddities" of furniture usually left behind.

Having to take the parsonage "as they find it" was spoken of by Blackwood (1950, p. 44). Parrott (1956) spoke of many problems particularly involved in parsonage living which may be a source of overwhelming discomfort to the MsW. McDaniel (1942) encouraged that the privations in the parsonage can be offset by the good times in the home (p. 40).

Physical Dwelling 1960 to 1980. Authors of this era continued the theme of complexities involved with the physical dwelling of the ministerial family. Disadvantages of church-owned housing were a particular topic related to this theme. Truman observed that "a half-done or temporary correction on a parsonage is rarely finished or temporary" (1974, p. 89). Oden (1966) considered the motto of some church committees to be "But not *everyone* has one"—so, of course, the parsonage should not (p.31).

Ownership by the church is a serious issue for many MsWs who want to live in a family-owned house. Whether they actually own it or not, the MsW wants to feel like the house is **hers:** "A parsonage is not our *home*, not *ours*" (Oden, 1966, p. 31).

Another disadvantage of church-provided housing is that the part of the minister's salary represented by house rental is lost to him and his family in terms of

their future financial planning (Nordland, 1972). As an answer to the parsonage dilemma, more ministers are being given housing allowances today to rent or buy the house of their preference. This presents its own set of problems which includes finding a home at the right price in a convenient place, a busy husband who may not have the time or know-how for the upkeep, and the challenge of selling it and buying another at the next move.

The family was cautioned not to be so engrossed in its own feelings of loss (what is left behind) that it fails to be sensitive to those in the new parish. The minister's family must remember that the congregation is also experiencing grief from the loss of their former pastor (Oden, 1966).

Physical Dwelling 1980 to 1998. Moving and parsonage living continued to occupy much space in the handbooks of this era. Bess (1987) included a whole chapter on moving in her book. She covered everything from minute moving details, before and after, to realizing the husband's time at home will be limited the first few months. She offered positives about moving: it clears away unnecessary clutter, it adds friends, it gives opportunities for change and improvements, it offers new educational and cultural opportunities, and the MsW can enjoy her "new" wardrobe, because the new congregation has not seen it.

Coble (1981) emphasized that looking at the positives (what the ministry family will have to work with) instead of the negatives (what they are losing) will help adjustment to come more quickly. Nevertheless, there are physical demands, emotional trauma and social adjustments, and Dobson later noted that "Moving is one of the most difficult stresses for ministry wives" (1995, p. 102).

Sinclair (1981) saw the parsonage as a symbol of the pastor/people relationship: At its worst it is, "We own you. We will take care of you." At its best it is, "We care for you. This is *your* house" (p. 136). She spoke of an ambiguity: "The church—as long as it owns and maintains the manse—is a substitute parent, protecting us from the final

reality that the sewer might someday plug up, and we will have to fix it. There is a sense in which we cannot grow up, no matter how mature we might become in other areas" (Sinclair, 1981, p. 37).

Table 4.10

CONSISTENT THEME: THE HOME (Physical Dwelling)

1940 to 1960 Conformity	1960 to 1980 Restlessness and Searching	1980 to 1998 Conservatism With Individuality
MOVING IS A CHALLENGE FOR THE MINISTER'S FAMILY and **PARSONAGE LIVING HAS COMPLICATIONS**		

Housekeeping and Hostessing

Authors of handbooks for MsWs in all three eras gave emphasis to housekeeping and hostessing. Much of the hope for being perceived as a successful MsW has rested in acceptable performance in these areas.

Housekeeping and hostessing 1940 to 1960. When authors of the **1940 to 1960 Era** wrote of having a good home, many of them meant having a clean, attractive home—physical appearance. They did not emphasize the familial aspect of relationships making a home happy. Rather their point was that the manse should be ready at all times for invited and uninvited guests.   McDaniel (1942) emphasized that the husband not even be asked to do small chores such as picking up the laundry,

because he had other, more important and worthy tasks on his agenda. She further warned that "she had better not ride out in her new car…and leave the beds unmade and the dishes unwashed. Other women may do these things, but not the pastor's wife" (p. 17).

Blackwood (1950) emphasized that the MsWs first duty is to make the home attractive, and this holds true for every wife. She was insistent that for a MsW to become involved in church work and not keep her house in order is a misappropriated sense of duty of the "work for the Lord" (p. 46). She questioned, "How could a woman say her prayers if she knew that the bathroom needed a day's work to make it fit for human beings?" (p. 46).

Fisher (1950) took a more relaxed stance toward housework. She offered a perspective which she called practicing *intelligent neglect*: "The amount of time required to do the work, under the standards set up, should be weighed against the value of time which one could give for other more important work" (p.75). She encouraged MsWs to "Take a new attitude toward your work. Stop doing unnecessary things and simplify the rest. Decide on the smallest amount of cleaning and dusting which will meet the need; then build your program of work around this "(p. 75). She suggested a system and gave hints to speed and simplify housecleaning, even suggesting optimal counter heights, with the apparent assumption of ownership, tenure or the next MsW of the parish being the same height.

According to another MsW (Parrott, 1956), "The great commission for the pastor's wife is to make her home a happy place to be for her husband and children. All other vocational considerations should be secondary" (p.63). Parrott's (1956) first order of making the home a happy place was to keep the parsonage clean. According to Parrott, the MsW was to be up early, dress attractively, be at her very best in serving breakfast and giving the family a good start for the day, keep a well-ordered schedule and serve three good tasty meals each day, on time.

The MsW was also to be a gracious hostess, keeping an emergency shelf of food to be prepared for unexpected visitors such as church members, strangers, or

church officials. Blackwood (1950) even presented a step-by-step guide for preparing a dinner for guests.

Housekeeping and hostessing 1960 to 1980. Authors of this era depicted the changing role of the MsW within the home, with noticeable change in expectations regarding housekeeping. "No longer do we expect her [the MsW] to be the perfect wife and mother and the ideal housekeeper at the same time that she is being all things to all men and women in the church" (O'Neall, 1963, p. 13). The emphasis was changing to how to do things simply without trying to impress. Truman (1974) lamented: "If only, long ago, someone had explained to me that entertaining was about the people who came, not the person receiving them " (p. 107).   She spoke of what had been expected of MsWs in previous generations: "In those days if you could do those two things well [entertain guests and pray], plus keep your children in line, be an immaculate housekeeper, dress perfectly, etc., not much else mattered. That concept of you [MsW] we must assume is now passé—and even if it isn't, assume it anyway. You'll be much happier" (Truman, 1974, p. 108).

The idea of home before church continued in the 1960 to 1980 Era: "As wives of ministers, our career is not *clergywoman* but *homemaker*. It is within the home that the ministry of our husbands will be strengthened or weakened; for it is in the minister's home that he himself finds harmony or discord, happiness or despair" (Oden, 1966, p. 17).

Nordland (1972) acknowledged that the picture of the "Ideal" minister's wife still conveyed the idea that she "manages her home well and keeps an immaculate house—accomplishments she achieves in spite of devoting many hours a week to church work" (p. 33). She recommended a daily schedule for keeping home *looking* orderly [front room straight, dishes washed, beds made] in case someone should drop in.

Housekeeping and hostessing 1980 to 1998. Coble (1981) reflected the continuing change of emphasis regarding housework: "There should be no pressure on you [MsW] for your house to have a non-lived-in look" (p. 119). Persons were seen as more important than performance, and the purpose of entertaining was to become better acquainted rather than impress. Coble encouraged wives to entertain simply and have a sense of humor. If something should go wrong (such as a turkey slipping off the plate to floor), the MsW should recover and regroup with a smile. Such difficult moments often become humorous stories to tell later.

Haney (1982) expressed opinions quite similar to those of the first era. According to her, the MsW should have a clean house, meals organized and prepared, tables set, dishes done, floors mopped and waxed, clothes washed, dried and put away, shopping done, groceries bought, bills mailed, children chauffeured . . . (p. 53). Haney (1982) ended this comprehensive list with the statement that "Conscientious young ministers' wives are likely to set goals of perfection so impossible to reach that they carry a needless burden of frustration" (p. 55). In a gesture of encouragement while facing the impossible, she promised that the Lord would be present to help the dutiful MsW with all her duties.

By the time of Bess (1987), shared responsibility was becoming a reality. The minister and family were helping to keep the house orderly and the tasks of the MsW reasonable and practical: "The most valuable gift my husband ever gave me was putting the children to bed" (p. 17). Further, while she advised MsWs to make happy memories at mealtimes, she noted that any family which could share at least one meal per day would be fortunate.

Housekeeping and hostessing: Diminishing topics within themes. A change in the ministry couple's home during the three eras dealt with the issue of a study for the husband/minister. According to McDaniel (1942, p. 45), he has to have one, the MsW must take entire charge of it and never delegate it to a servant, and the

MsW must see that the minister has complete privacy and no interruptions when he is in his study. As late as 1968, Taylor advised that "Even at the risk of one less bedroom, the clergyman must have a room in the rectory that is *absolutely* his own, one in which neither mother nor the children have free entry" (p. 21). Later books neither mention nor speak of the importance of a pastor's study in the home. This is definitely a change over time.

A similar path was followed concerning overnight guests. McDaniel purported that every home should have what she called a "prophet's chamber": "A home without a guestchamber is never quite furnished…" (p. 66). Taylor (1968) called the number of guests that MsWs sometimes have as "Running the Rectory Hilton" (p. 40). In the last book of this study, Dobson (1995) only gave a courtesy visit to the subject of hostessing.

Table 4.11

CONSISTENT THEME (With Variations in Emphases):

THE HOME (Housekeeping and Hostessing)

HOUSEKEEPING AND HOSTESSING		
1940 to 1960 Conformity	1960 to 1980 Restlessness and Searching	1980 to 1998 Conservatism With Individuality
~ Clean home = happy home. Spotless, ready for drop-ins with an emergency food shelf. Much emphasis and many hints on being a gracious hostess.	~ Changing emphasis: no longer expected to be perfect housekeeper & hostess. Don't try to impress. Relax and enjoy guests.	~ Should not feel pressured to have a "non-lived in" looking house. De-emphasis on housekeeping and hostessing. Major change from Era of Conformity to shared responsibility. Minister also expected to share in household tasks.

<u>Finances: Income and Career</u>

Another task of the MsW is that of balancing the family budget. This is especially challenging on the traditionally frugal income which ministers receive.

<u>Income of Minister 1940 to 1960</u>

The authors of this era did not speak directly to the fact that ministers earn lower salaries than other professionals of similar educational levels. What they did emphasize was being responsible to pay bills on time and ways to stretch a budget.

McDaniel (1942) spoke of the disadvantages of a minister marrying a woman with money. The MsW would find herself in an awkward situation of learning to live below her means: " . . . a rich wife can do more harm in the parsonage than anywhere else on earth" (p. 35).

Parrott (1956) shared "Eight Ways to Stretch Your Pay Check" in addition to step-by-step instructions for setting up a budget, and knowing when and where to borrow. She also observed that the "right perspective toward the small amount of happiness which money brings allows a family to fully give themselves to the real sources of family enjoyment" (Parrott, 1956, p . 80).

<u>Income of Minister 1960 to 1980</u>

Authors of this era pointed out the inequity in salaries of ministers as related to those of other professionals. According to Oden (1966), ministers "no longer live on starvation salaries" (p. 8). Taylor (1968) observed a beginning of change in the wage situation: "With gratitude we note that the people are beginning to wake up and realize that the parson and his family cannot live on a sub-standard wage, and that his wife should not have to work to meet that standard" (p. 27).

Yet their salaries still "fall far short of other professional salaries requiring comparable educational prerequisites" (Nordland, 1972, p. 34). Sinclair (1981) observed that clergy salaries rank with unskilled labor (p. 31). Though they rank next

Table 4.12

EMERGED THEME: INCOME OF THE MINISTER

1940 to 1960 Conformity	1960 to 1980 Restlessness and Searching	1980 to 1998 Conservatism With Individuality
∅	⟺	
No discussion of salary.	Minister's Low Income for Level of Education	

to the bottom economically, educationally they rank with the top ten earning occupations—lawyers, physicians, dentist. Taylor perceived that ". . . At least no one can say of the parson's wife that she married him for his money" (1968, p. 35). MsWs were encouraged by Nordland (1972, p. 64) to learn contentment, which she described as living happily with what the MsW can buy with the amount of money she has, i.e., learn to be full of happiness on a low income.

Income of Minister 1980 to 1998

In all three eras of this study there is an emphasis on the minister's family paying bills promptly and living within budget. Recognizing the challenge of doing this on a low salary, Other instructions from wives included warnings against impulse spending, advice to buy a health insurance policy, to be thrifty in purchasing, e.g., buy day-old bread, etc. Haney (1982) cautioned against installment payments: "One of life's hardest jobs is to keep up with the easy payments" (p. 124). The minister was encouraged by Sinclair (1981) to negotiate with the church board for a salary commensurate with education and experience.

Authors reminded MsWs that God blesses his servants with rewards that money cannot buy, and there have been mixed feelings through the years about whether or not the MsW should work. Nevertheless, many MsWs feel forced to seek employment because of the limited income of their husbands. Choice of career is impacted by the fact the husband is a minister.

Career of the MsW 1940 to 1960

McDaniel (1942) cautioned against a MsW going to work, for it could result in poor housekeeping. Further, everything else she would do in home and church would be scrutinized in relation to her public employment. Any absence from church or inability to do extra work in church would be attributed to her public job. By not having a career, the MsW would be able to freely give herself to the work of God.

Fisher (1950) gave a woman permission to work if she needed to and could do it without detriment to her family. "However…be sure the income earned is not too costly in terms of neglecting essential duties" (p. 103). Parrott (1956) stated that the "Wife's employment should, of course, be on a most temporary basis" (p. 80) because outside income often results in misunderstanding and difficulty within the congregation. She further observed that the work of the MsW is never done and that "The great commission for the pastor's wife is to make her home a happy place to be for her husband and children. All other vocational considerations should be secondary" (p. 63).

Career of the MsW 1960 to 1980

While Nordland (1972) expressed her opinion that the MsW should not work outside the home, she did enumerate reasons why more and more seek employment: financial need due to insufficient salary, a future financial need (college), a desire to escape the demands upon a MsW, need for an outlet for talents and interests, and

opportunities to witness to people she might otherwise not have known. She suggested a prayer for value judgments concerning employment: "Lord, help me ever to keep eternity's values in view" (p. 154).

Nelson (1977) also named some reasons why women are working more public jobs in recent years: "Inflation has been a determining factor in the move of women, including wives of ministers, into the working world, as has the rising educational level and the career preparation of these women, the smaller family, and the opportunities open to them" (p. 27). She placed emphasis on the influence of Christian women in the public work arena and stated: "I feel like I'm ministering through my work" [paid work on a public job] (Nelson, 1977, p. 56).

Career of the MsW 1980 to 1998

Coble (1981) added reasons other than financial for MsWs to enter the work force. Women may seek to discover identity and meaning through a career. Some women use a career to get away from the position of MsW. Coble (1981) remarked that there are so many needless and useless demands made on the MsW that the easiest answer is to work publicly and have an excuse not to be accountable to the local church (p. 131).

While Coble (1981) attempted to release the MsW from false guilt, i.e., expectations of what others think a MsW should be doing, she did insert a word of caution that children need to be considered in relation to the MsWs public career. The wife and mother must insure personal time with husband and children.

Sinclair (1981) spoke of the two-career marriage and the problem presented to it by clergy mobility. Knowing that moving is dependent upon the minister's job, many MsWs resort to portable careers, such as nursing or teaching. If the MsWs career necessitates a move, and there is no "call" for the minister at the new location, a marriage can experience particularly stressful crises. Sinclair (1981, p. 106), suggested alternatives to be considered in deciding which career should take

precedence, e.g., commuter marriage or integration of careers by working full-time with spouse.

Table 4.13

CONSISTENT THEME (With Variations in Emphases)

CAREER OF THE MsW

SHOULD THE MsW HAVE A CAREER?		
1940 to 1960 Conformity	1960 to 1980 Restlessness and Searching	1980 to 1998 Conservatism With Individuality
~	~	~
No, if the family can get by financially without it. Needs of congregation and family should come before career	Not much said, but mixed reaction. May be an open door for witness.	Becoming a reality. Consider the children. MsWs career choice affected by clergy mobility.

Congregational Friendships

"Congregational friendships" is a term denoting the relationship of the MsW to those who attend the church her husband pastors. Personal relationships within the congregation are perceived as both a benefit and a liability within the life of the MsW.

The following discussion scopes the benefits and liabilities of friendships, along with related issues of loneliness, gossip, criticism and forgiveness.

Congregational Friendships 1940 to 1960

MsWs have the potential for many friends, for the minister's family typically encounters a large number of possible friends when assuming a new pastorate. Congregations **want** to like their new pastor and family and want the pastor's family to like them. McDaniel (1942) urged women to think of moves as a chance to make new friends instead of losing the old. In fact, McDaniel declared that perhaps the MsW has the "greatest opportunity of all women for making friends" (p. 74).

Coupled with the opportunity for many friends is the liability that the MsW may discover she has no intimate friendships. She wants to be known for herself, for the person she is, rather than always as "the MsW." She faces the choice of living with the loneliness or running the risk of having close relationships within the congregation.

McDaniel (1942) was adamant in her expression that those in ministry should not have close friends within the congregation: "The giving up of intimate friends may seem to some an irreparable loss, but it has many compensations. A pastor and his wife who are faithful to all their members have little time or strength left for intimate friends. These intimacies which seem so pleasant often become burdensome, and in the pastorate absolutely dangerous" (p.76).

Parrott (1956) considered criticism as standard fare for the MsW: "Handling criticism is just one of the occupational hazards of the pastor's wife " (p. 27). She believed that severe and prolonged criticism endured by MsWs is a direct consequence of their secondary role. Though visible in dress, make-up, care of children, and participation in social events, they rarely have primary status and authority. However they choose to function in their undefined—yet mandated--roles, there may be any number of people or committees to countermand their decisions. Parrott also observed that laymen have a standard of perfection for the MsW (neat, wise, happy, frugal, deft,

strong, feminine, spiritual). "Such a standard of perfection is not even held for the pastor himself " (p. 27).

McDaniel (1942) emphasized forgiveness as a key to successfully handling criticism. She counseled the MsW not only to forgive, but also to help her husband to do so. Blackwood (1950, p. 126) moralized regarding criticism: "I early learned not to use my imagination in that field!"

As to any accessibility she may have to privileged information, the MsW should be careful not to share it with anyone in the congregation. According to McDaniel (1942) the MsW should measure her words carefully and not even have telling facial expressions: "Eyes and eyebrows, as well as tongues must be under complete control" (p. 54).

Congregational Friendships 1960 to 1980

Nordland (1972, p. 128) cautioned that the MsW as a leader should maintain a fine balance between distance and familiarity with those who look to her as a role model. O'Neall (1963) called the attitude of not having close friends within the church a mistake: "It is a great mistake to feel that the minister's wife must have no special friends; that she must, for the sake of the church, like all people equally well….yet many MsWs have spent lonely lives, trying to be all things to all parishioners, and nothing in particular to any of them" (p. 36). She advised MsWs that they should never feel that they do not have the same right to love and friendship that all other people have.

Nelson (1977) expounded on the notion of MsWs having personal friends by indicating they have needs like other women, although she conceded she did not have a "soulmate within the church" (p. 85). Taylor (1968) maintained that the preacher's wife ought to have at least one "clicker"—someone she really "clicks" with in friendship (p. 66), yet she felt that entertaining only a few close friends in her home would be "treading upon dangerous soil" (p. 54). In general, the notion of MsWs having close

friends has become more relaxed, but there yet lacks consensus as to definition and extent of such friendships.

Two quotes from Truman (1974) emphasized her experiences of loneliness:

…You find yourself completely separated [from the husband]. You go alone to women's meetings, you sit alone in church (beside someone, but alone), you take communion alone. There is no money for sitters, so you spend many evenings by yourself and when your husband has a free evening, there is no money to go to a special place. In fact, he probably is so glad to be at home that to ask him to go out would be an insult.

Though the husband may try "very hard to overcome the pull of his work so that there is time for the family, you begin to realize that it is rare for his mind, as well as his body, to be completely present. The seminary never told you about this—if it told *you* anything at all" (Truman, 1974, p.166).

The limitation of intimate friendships is compensated for by the abundance of friendships. An added benefit is the friendship of the husband-wife:

. . .May not have the close friendships for which you long, but God is able to give you other compensations. One is this: You have a closer relationship with your husband and his work than do other wives (Nordland, 1972, p. 164).

Truman (1974) counseled the MsW that she must learn how to resolve criticism so that it does not become self-destructive. The key for the MsW to resolve criticism is to understand that critics who accuse others really have their own problems. Bess (198, p. 52) encouraged forgiveness and enumerated two steps of forgiveness as the act of deciding to forgive and the process of refusing to dwell on the offense.

Gossip was again addressed as an issue. O'Neall (1963) recommended that the MsW, upon hearing gossip, introduce a new topic of conversation as soon as possible. Truman (1974) added that the wife who gossips only destroys what she values most— her husband. Taylor (1968) summarized the topic: "The preacher's wife will hear much that can never be repeated. She must be a good listener, but never a gossip. A bishop's wife once told me that she felt like a cemetery, so many secrets were buried within her" (p.59).

Congregational Friendships 1980 to 1998

Coble (1981) observed that Jesus was closer to some people than others, therefore it is acceptable for the MsW to have close friends within the congregation. Yet, according to Dobson (1995), a sense of alienation is common: "Many women in the congregation see you as a role and not as a person. You are not Jane or Sally; you are the pastor's wife. People are often caught between wanting you to be perfect and hoping that they will find a flaw so that they can feel more comfortable around you" (p. 71).

Bess (1987) cautioned that criticism of others and gossip by the pastor's wife always leads to trouble, and Haney (1982) agreed that it is better to say too little than too much. Bess (1987) exhorted women to be open to change and to be ready to admit failure. "But DO NOT let anyone in the congregation destroy your day by unproven or unsolicited criticism" (p. 53). And she reminds MsWs: "If I am pleasing everyone, I'm probably not doing my job well" (Bess, 1987, p. 53).

Factors that contribute to loneliness for MsWs are moving, living away from relatives, and sharing their husbands. Sometimes culture shock is experienced in a move, e.g., from a rural to an urban area. Dobson (1995, p. 69) asserted that, while many missionaries receive cultural awareness training, people in ministry in American are not prepared for culture shock.

Handbooks for MsWs distinguish between outward forgiveness of others and inward forgiveness of self: "To accept his [God's] forgiveness intellectually is not enough unless we forgive ourselves and receive the cleansing he offers. Errors forgiven should not occupy the thinking of the forgiven one again. This is a matter of CHOICE. We control our thoughts. Use your energy to MOVE ON in your life" (Coble, 1981. P. 67).

> At...times we need guidance to diligently sort through years of placing in
> the baggage dirty objects that should be discarded through forgiveness
> instead of being hidden from view. You may delay payment for excess
> baggage for decades, but you will pay much in interest along the way
> (Dobson, 1995, p. 51).

Coble (1981, p. 25) warned that depression begins with self-criticism, and it is destructive. Comparing herself with others can lead the MsW to a sense of personal guilt. Under condemnation, she is likely to think of what she does not have instead of what she does have, and may find herself agreeing with those who criticize her. Coble (1981) encouraged the MsW to see herself as a valuable, not perfect, person and to avoid comparison of self with others: Comparison of yourself with another is like saying an orange and an apple should look and taste alike because they are both fruit. Learn from others. Do not compare yourself with them. The ghosts of the past [former ministers' wives] are frightening until we find they are not real. Trying to be another person sets you up for failure and cheats the congregation out of knowing another one of God's special people (Coble, 1981, p. 26).

Table 4.14

CONSISTENT THEME (With Variations in Emphases):

CONGREGATIONAL FRIENDSHIPS

HAVING *MANY* FRIENDS IS A BENEFIT OF THE MINISTRY, BUT MINISTRY CAN BE LONELY IN THE MIDST OF PEOPLE

HAVING *CLOSE* FRIENDS IN THE PARISH CAN BE RISKY

1940 to 1960 Conformity	1960 to 1980 Restlessness and Searching	1980 to 1998 Conservatism With Individuality
~ MsW should not have close friends within the parish.	~ Some: risky to have close friends. Others: OK to have close friends.	~ OK to have close friends. No consensus on **how** close.

FORGIVENESS IS NECESSARY FOR HAPPINESS

1940 to 1960 Conformity	1960 to 1980 Restlessness and Searching	1980 to 1998 Conservatism With Individuality
~ Forgiveness is a key to successfully handling criticism.	⟺ Don't let others control your life. Choose to forgive and move on.	

Expectations

Congregations have pieced together their expectations from historical stereotypes, examples set by previous MsWs, and personal preferences. The denomination and geographic location of the church also affect the role expectations of

the MsW (Bess, 1987, p. 42). The source of acquisition of the competencies required to meet expectations is the subject of an original discourse by the researcher entitled "Osmotic Competencies" [see Appendix D].

Congregational Expectations 1940 to 1960

Nothing was addressed in this era as to whether congregational expectations were fair or unfair, real or imagined. They were just accepted as a given, and the MsW was to try to fulfill whatever was expected of her.

Congregational Expectations 1960 to 1980

Taylor (1968, p. 13) verbalized the complexities:

So much is expected of her—the health of an Amazon and the dedication of a Florence Nightingale, the patience of a Job and the zeal of a Carrie Nation, the peace-loving thoughts of a Ghandi and the fighting spirit of a warrior, the charm of a debutante and the intelligence of a Phi Beta Kappa. Besides this, she must live her life in a goldfish bowl, well aware **that it is her sole responsibility to see that the goldfish behave** (Taylor, 1968, p. 13).

O'Neall (1963) observed of the tendency of MsWs to try and live up to other's expectations:

There are ministers' wives who have tried so hard to please everybody that they have pleased nobody—and what is considerably worse, have become rubber stamps in the process. They have been so busy saying the expected word and doing the accepted thing that they have allowed their personalities to become submerged (p. 64).

Nordland (1972) observed that it is unrealistic and humanly impossible for a woman to fulfill the idealistic concept of the minister's wife in every detail. She quoted

one MsW's lament: "We need to remember that we aren't in competition with the angels" (Nordland, 1972, p. 18).

The MsW who attempts to live up to the expectations of others typically has little time left for personal decisions. She too often discovers that, not only does she not please herself, but she has based her value system and behavior on phantom expectations:

> The **expectation** may be only in *your* mind, not in theirs [congregation]. Since you think they would criticize you for acting in a certain way, you don't do it, and then they come to expect you to act in the way you have been acting. You brought it on by not being true to yourself in the first place! (Truman, 1974, p. 18).

No single concept of a model for MsWs exists. Parishioners do not convene and establish a list of rules for the minister's wife. Oden cautions that : "The phrase, 'The parish expects'… is a fallacy; for there are as many different ideas as there are individuals within the fellowship . . . Some laymen, assuming we are without individuality, completely dismiss us as stereotyped. But we are also at fault, for many of us categorize the parish as a static *it* rather than recognizing a dynamic fellowship of persons" (Oden, 1966, pp. 81, 84).

Congregational Expectations 1980 to 1998

Despite the contemporary emphasis on being one's own person, there appears to remain at least a mythical model of what a MsW ought to be. These preconceived ideas and expectations are socially transmitted from one generation to another, subtly and subconsciously (Coble, 1981, p. 12).

Dobson (1995) added another factor influencing expectations: the type of church of one's association. Nontraditional churches do not tend to expect traditional behavior of the MsW, especially in congregations which evangelize the unchurched. New

Table 4.15

EMERGED THEME: EXPECTATIONS

DEALING WITH EXPECTATIONS OF CONGREGATION		
1940 to 1960 Conformity	1960 to 1980 Restlessness and Searching	1980 to 1998 Conservatism With Individuality

∅
No word—
Assumed you would do/be
  what was expected.
	~
	Impossible to fulfill idealistic
	  concept.
	May be in **your** mind, not
	  congregation's.
	Can lose real self in trying to
	  please others.
		~
		You may not really know what
		  the congregation wants.
		Seek to be what GOD wants
		  you to be.

parishioners in such congregations rarely have set expectations for the staff or their

spouses. Conversely, couples who serve congregations steeped in tradition often find

a binding code of spoken and unspoken expectations (Dobson, 1995, p. 19).

Coble (1981) added her commentary to the subject of expectations:

The images of a minister's wife are as varied as the individuals who form

them. To one person the MsW must be outgoing, enthusiastic, well

groomed, intelligent, tireless, unruffled, a teacher, musician hostess,

friend, counselor, nurse, and athlete. To another person the MsW must

be quiet, always in the background, and neat but demure. She should

never offer an opinion or be in the forefront and should always be guided

by what others need. She should look like a MsW, without definition (p.

7).

Bess (1987) observed that the MsW should think in terms of the will of God for

her life: "If you try to do what you **think** the congregation wants you to do, you may

miss what God wants you to do" (p. 4). She spoke of her personal experience: "I thought the congregation expected things of me which I had to do. Years later I realized that those expectations were my own, carried over from the only role models I had known…Be who God made you to be and avoid falling into the trap of being molded by the congregation" (p. 121). Quoting advice from an experienced MsW: "You are the clay, but the congregation is not the potter" (p. 125). Bess reminded MsWs that ". . . You are special because you are the only pastor's wife in the church. Enjoy it! " (Bess, 1987, p. 125).

Does the MsW Have the Right to Say NO?

The MsW having a choice of not performing some duties is a theme that emerged through the years. Expectations for the MsW to carry the weight of her duty, albeit undefined, were such a given that they were not even addressed during the first era of this study. The MsW was expected to perform to satisfaction, and the option of saying "no" apparently did not enter the mind of the authors of the 1940 to 1960 time frame.

"NO" 1960 to 1980

The option of saying "No" was first introduced in the era 1960 to 1980. Noting that sometimes MsWs feel guilty for church involvement which leads to neglecting the family, Oden (1966, p. 36) positioned that "Perhaps a few 'no's' on our part are necessary if our children are to find meaning in the church." Nelson (1977) agreed that it is better for the MsW to say "no" and have someone else mad at her than for her to be mad at herself.

Nordland (1972), after hearing one MsW share that she attended 21 meetings per month and suffered from frequent crying spells, observed that "Sometimes a

Table 4.16

EMERGED THEME:

DOES THE MsW HAVE A RIGHT TO SAY "NO"?

1940 to 1960 Conformity	1960 to 1980 Restlessness and Searching	1980 to 1998 Conservatism With Individuality
$\varnothing$ No word-- Assumed MsW would do what was expected	Yes, for children's sake. Yes, for own sake. Fatigue enhances guilt--tired mind can't cope.	$\Longleftrightarrow$ Saying no graciously related to finding one's niche. Don't feel guilty about Saying "no".

woman needs to say NO" (p. 75). She noted that fatigue enhances feelings of guilt, and a tired mind cannot effectively cope with the problems of everyday living.

Truman (1974) offered a unique perspective concerning the MsW trying to do so much in the church. She observed: "It is totally **selfish** of you to attempt to cover all the bases in the church because you then prevent someone else (who may have to be coaxed) from developing his leadership potential or finding his personal worth. And selfishness is sin" (p. 142).

"NO" 1980 to 1998

Bess (1987) exhorted the MsW that she does not have to say "yes" to everything just because of who she is, and that she has the privilege of accepting some invitations and declining others. She augmented her view by adding, "Being able to say NO graciously is directly related to finding your own niche" (Bess, 1987, p. 47).

Dobson (1995) insisted that MsWs have the right to say "No" and underscored the fact that they should not feel guilty for doing so. "Must you always feel guilty for saying NO? Definitely not! Most guilt is self-imposed and arises from our own

insecurities. Unrealistic standards we set for ourselves or standards we allow others to impose upon us cause 'guilt trips'" (Dobson, 1995, p.50).

Attitude Toward Role and Search for Own Role

The MsWs role cannot be totally separated from the role of other wives. Certain expectations have commonality, but the composition of the whole frames the context.

Role 1940 to 1960

The author of the very first handbook of this study, McDaniel (1942), implored the MsW to be her best self. "You decide your role. Don't let everyone else decide it for you until you end up "going around in circles" (Fisher 1950, p. 92). She further urged the MsW to "Find out who you are, and then stick to it" (p. 64).

For the MsW trying to decide what her role is, Fisher (1950) suggested that it's usually what the MsW enjoys doing the most. But she counseled that wives should also learn to do things they don't like "For always, the basic needs of the parish **must** come ahead of your pursuit of your own special interests" (p.90). In essence, the MsW may decide what she likes to do within the confines of the needs of the church. For Fisher the MsWs individualism was elusively bound up in the framework of the sacred.

Role 1960 to 1980

It has been said that "Life is a search for oneself" (Nelson, 1977, p. 33), and MsWs join with others in their own personal search for self. However, according to (Nelson, 1977), to just "be yourself" may not be adequate: *Be yourself?* I could not recommend it unreservedly . The epitaph might read, 'She was herself—and perished. Here lies her husband also' " (p. 42).

 "The confusing thing about life is that there are so many choices and we all want to do so many things!" (O'Neall, 1963, p. 70). A vital point that Nelson (1977)

asserted was that a woman's choice of role may change through the years. She quoted Dr. Elton Trueblood: "There are many chapters in life and a woman's life is long enough these days to include a great many things" (Nelson, 1977, p. 50).

Nelson offered a more liberal model for the MsW. She did not try to confine the MsW, but recognized that most MsWs have a desire and capacity to make social contributions beyond the scope of home and parish: "I think it is a valid desire, for God has told us to love others as ourselves—and I see the immediate family as an extension of a woman's self, and 'others' as those beyond" (Nelson, 1977, p. 50).

Advice concerning role choice centered around personal decision: Women are advised to constantly ask the question "If I do this thing instead of *that* how far will it take me toward my goal?" (O'Neall, 1963, p. 70).

O'Neall (1963) agreed that the MsW should make up her own mind in regard to what she can do best, and what she should do for the church. She did recommend having a specific involvement because it gives a MsW reason to say "no" to other things, making it easier to stabilize and control her schedule. Having a specific involvement also helps one to become goal-oriented and gives one a sense of self-worth.

Attitude is a critical component in the search for one's identify and individuality. In her 1966 book, **Minister's Wife: Person or Position?**, Oden spoke of **attitude** toward one's role as that of dependence, independence, and interdependence. The first two of these are role-centered, while the third is person-centered:

> If our attitude toward our role is that of **dependence**, we are role-centered; for it is only *through* the traditional role of the minister's wife that we attempt to find meaning in life (p. 44).
>
> > In our dependency we are *other-directed*; that is, our actions are determined, not by our own standards, but by what others will think of us (p. 77).

Role is again our primary reference point if our attitude is that of **independence**; for we seek meaning only *apart from* this role (p. 44).

> In our search for independence, we set ourselves *apart* from our church family… We respond to *self*….In our independency we become *self-directed*; we determine our own actions regardless of what others think; but we are also *self-centered* (p. 78).

> Her independence is won! She is victor. But victory is void. She stands in the triumph of individuality—but she stands alone. **As she looks on, she realizes her loss—for to be apart from is not *to be*.** She stands in freedom—in the freedom to choose isolation or interdependence, reclusion or relatedness—in the freedom to choose her own bondage! (p. 75).

If we are to experience genuine relatedness, which is the basis of Christian witness, we must move from being role-centered to being person-centered. We must move in the direction of **interdependence** (p. 77).

> When our primary point of reference becomes persons, our role becomes secondary. Through interdependence, we become person-centered rather than role-centered (p. 46).

> Through **interdependency** we allow ourselves to be *a part of* our church family. We become aware that our freedom from stereotyped reaction is to no avail unless we use this freedom to act in love. We remain *self-directed*, but we become *other-centered;* in so doing, we witness to Christ (Oden, 1966, p. 79).

Coble (1981) also observed that the choice of relationship over role allows MsWs to recognize the person as more valuable than the position (p. 17). MsWs are encouraged by Nordland (1972, p. 19) to yield to the indwelling of the Holy Spirit to be controlled by Him—so they can relax concerning their role. She encouraged them to relax and live naturally with joyous spontaneity.

Role 1980 to 1998

The advice to "be your best self" was repeated by Bess in 1987. She saw being true to self as "The greatest gift you could ever give to your husband, family, and congregation" (p. 116).

 "Understanding who you are is absolutely essential," stated Bess (1987, p. 44). On the other hand, knowing what everyone else expects you to be or do is not necessary. "I'm a member of the team: interested, supportive, involved. But I'm not the pastor's official, unpaid assistant" (p. 44). She recommended that the MsW limit her church responsibility to one major job other than that of pastor's wife (p. 44).

According to Sinclair (1981) "Conscious" and "choice" are key words for today's woman: "We are not defined either by our husband's occupations or by the expectations of the immediate society in which we find ourselves. We define ourselves" (p. 22). If the woman's choice is to excel in the home environment, she should not alter her behavior just because parishioners try to squeeze her into a different mold. (Bess, 1987, p. 43). Some have chosen a career outside the church, but have not canceled their role as minister's wife.

Coble (1981) declared that the MsW herself must decide what her roles are. Contextually, this is a quite different use of the word **must** from most of the handbooks of the 1940 to 1960 era which tended to semantically list duties of the MsW, almost as if she were deprived of making choices.

Table 4.17

CONSISTENT THEME (With Variations in Emphases):

SELF AND ROLE

SEARCH FOR SELF and ROLE		
1940 to 1960 Conformity	1960 to 1980 Restlessness and Searching	1980 to 1998 Conservatism With Individuality
~ 50-Find who you are & stick to it. 42 - Be yourself—your best self. 50-YOU decide role, but needs of parish must come before your own special interests.	~ May be dangerous to be yourself! Attitude is vital—whole book on role. Person more vital than position. Choice of role may change through the years. How far will this take me toward my goal? Having a specific involvement in church makes it easier to say no & control schedule.	~ Steps to follow in self-definition Knowing yourself is essential "Conscious" and "choice" emphasized. MUST decide own roles

Summary of CONGREGATIONAL Relationships

This summary will follow the outline of congregational relationships as they appeared in the text: the home, finances, personal relationships, and expectations.

The home. Consistent across all time frames was the fact that moving is a challenge for the minister's family. Further, even though there has been a change over time from a furnished house being supplied by the church to a living allowance being allotted for the minister to rent or buy a home, parsonage living has complications.

Bess (1987) painted a contrasting portrait of the old and the new philosophies regarding housekeeping and hostessing:

OLD - Solemn scene some parishioners might paint: Spotless, everything-in-order living room, pictures hung straight, piano bench cleared off, a blinding glare from the uncluttered and spotless kitchen counter, well-behaved children never bickering or complaining, and love and affection just dripping form the chandelier…

NEW - My kitchen counter seldom makes an appearance. It has been covered too long with cookbooks, appliances, fruit baskets, flowers, keys, and anything else you can name (p. 13).

The route from the MsW keeping a showroom home in McDonnell's 1942 handbook to Dobson's 1995 book which does not even include issues of housekeeping follows a consistent and straight path. The only deviation from the evolution is again Haney's 1982 book which seemed to belong in the 1940 to 1960 time frame era with its "should's" and "musts" for the MsW .

Finances. MsWs of the 1940 to 1960 offered suggestions for budgeting and living on a modest income, though they did not speak specifically to the amount of salary earned by the husband. In contrast, MsWs of the two later eras spoke directly to the fact that ministers earn a blue-collar wage for a white-collar education. They offered suggestions for congregations and ministers concerning the minister's pay.

While MsWs of the 1940 to 1960 era strongly admonished the MsW not to go to work if the family could get by without it financially, the later eras enumerated benefits of working such as an open door for witness or a means of making a contribution. MsWs do find themselves subject to careers which lend themselves to mobility caused by moves within the ministry. In every era, a career was to be considered in regard to what is best for the children.

Personal relationships. Not much was said about friendships and loneliness in Era One. All eras emphasized that one of the benefits of ministry is that the MsW has many friends. The latter two eras spoke to the fact that ministry can be lonely, even in the midst of people.

A particular complexity is that having close friends in the parish can be risky. While early (1940 to 1960) authors were adamant that MsWs should not have close friends within the parish, the latter eras relaxed this stance while remaining guarded. There was no consensus in any era regarding just how close the friendships of the MsW should be with those in the congregation. A consistent theme across all eras is that forgiveness is necessary for happiness.

Expectations. In dealing with the expectations of the congregation, the first era authors were silent. Their focus was on helping the MsW be what others expected her to be, without addressing whether or not the expectations were right and justified. They did not even address whether or not the MsW had the right to say "No".

Authors of the middle era (1960 to 1980) warned the MsW that she could lose her real self in trying to please others. She was not only encouraged to say "No" at times, but also advised that trying to cover all bases prevented others from developing in their roles.

The last era saw authors encouraging MsWs to make their own decisions, because they may not really know what the congregation wants. They were to seek to be what God wants them to be. Not only was saying "No" graciously related to finding one's niche, it was also to be done without a sense of guilt.

All eras encouraged the MsW to seek to define her own role. However, needs of the parish were still to come first in 1940 to 1960. The two later eras encouraged persons being more vital than position, and "conscious" and "choice" being key words in self-definition of role.

CHAPTER V:

UNDERSTANDING HANDBOOKS AS A FORMAT FOR LEARNING

In order to summarize the results of this research, the usefulness of handbooks as a format for learning is approached from two different vantage points:

1. **Usefulness in understanding a particular population**, i.e., Are handbooks a valuable source in helping to understand the life of the MsW? What insights do they give us into the population of MsWs, a population previously unexplored in this type of study? This discussion will be first.

2. **Usefulness in self-directed learning**, i.e., Are handbooks valuable to the process of self-directed learning, whereby one individual independently seeks to know or understand better through selecting and reading a book. This section will be entitled "Handbooks as a Format for Learning: The Process".

Section I:
USEFULNESS IN UNDERSTANDING A PARTICULAR POPULATION:
ANALYSIS OF THEMES THROUGH THE YEARS

Qualitative content analysis utilizing the library as fieldwork was the methodology utilized in this study. A review of the literature on the life of the MsW revealed an unusual configuration of the MsWs lived world which includes the **calling**, the **two-person career**, the church as a **greedy** institution, and a **proliferation of handbooks.**

Gaining entry to literature sites and mapping of relevant entries (Glassner and Corzine, 1982) led to the location of over 85 books written by, about, and for MsWs. Thirty-five (35) of these were found to be of a handbook nature and were examined to determine appropriateness for inclusion in the population of

this study. Application of sample selection criteria resulted in a population of 15 handbooks which were retained for this study.

Content analysis conducted by the constant comparative method (Glaser and Strauss, 1967) on the 15 handbooks emerged 15 themes which intersected into three major relationships: **Personal**, **Familial**, and **Congregational**. Themes are discussed in the following order:

1. Consistent themes with a consistent emphasis over the years.
2. Consistent themes with differing emphases over the years.
3. Emerging themes.
4. Diminishing themes.

Consistent Themes

There are four themes which have been addressed consistently over the three eras in MsWs handbooks, with essentially the same emphasis in each era. These four themes represent all three relationships: Personal, Familial, and Congregational. Table 5.1 presents the themes which have remained constant and with the same emphasis over the years.

<u>Personal Relationship: God and Self</u>

The two consistent themes in this area had to do with time for God and time for self. "Personal Devotions" is defined as spending personal private time daily before God in prayer, Scripture reading, and meditation. There was consensus that making this a priority will make other things in the busy life of the MsW fall into their proper place.

 "Alone Time", the second theme in this relationship, refers to a daily personal, private time for the MsW to enjoy doing whatever she wants to do. Her choice in her Alone Time may be to be alone or to be with friends, for the decision is totally hers as to what she will do with her Alone Time. The consensus was that Alone Time is a necessity for the well-being of the MsW.

.   Table 5.1

CONSTANT THEMES WITH THE SAME EMPHASIS THROUGHOUT THE YEARS		
Personal Relationships God and Self	**Familial** Relationships Husband and Children	**Congregational** Relationships

1. Personal Devotions are a Necessity
2. Alone Time Is A Necessity
	3. Children Before Church Duties
	    Advantages for Children
	    Outweigh Disadvantages
	    Attitude of Home is What's
	    Important
		4. Moving is a Challenge and Parsonage Living Has Complications

Familial Relationship: Husband and Children

The consistent theme relating to familial relationships concerned the children of the ministerial couple. There was no theme which was dealt with consistently over the years concerning the husband-wife relationship in the marriage. This relationship has changed dramatically through the years in the handbooks.

A constant aspect of the theme of children was that children should take priority over church duties for the MsW. Though she is not to neglect her role in the church, the MsW is first to be a mother to her children and to see to their needs.

Another important consideration was that the advantages for children growing up in a minister's home outweigh the disadvantages. In fact, one of the advantages listed is that the disadvantages the children may face while growing up serve to make them better adults. There was agreement that the atmosphere

of the home, i.e., the attitude which the MsW helps to establish, is what counts in making the children into positive adults.

Congregational Relationship (Church Family)

What remained consistent over the years concerning the MsWs relationship to the congregation was that moving, as well as living in the parsonage, are challenging experiences for the ministerial family.

Continual Themes With Differing Emphases

There are five other themes which were presented continually in all three eras, but the emphasis on them changed over time. Each of the themes is mentioned herewith, but to fully understand their text, the reader is referred to **Section III: Horizontal Analysis of Themes** in Chapter 4.

One theme present in all three eras, but with a change of emphasis, was a familial one concerning the minister/husband and attentive women. The other themes presented through all years, but with different emphases, had to do with the relationship the MsW has to the congregation because of her husband's career and included areas of housekeeping and hostessing, whether or not she should have a career, whether or not she should have intimate friends within the congregation, and how she goes about defining herself and her role. Table 5.2 presents these five themes with the earliest and latest emphases found in the handbooks.

Table 5.2

THEMES WHICH HAVE APPEARED CONSISTENTLY
BUT WITH DIFFERING EMPHASES OVER THE YEARS

~ Theme has changed FROM:	~ Theme has changed TO:
1. Attentive Women are a Part of the Ministry	
Accept it.	Accept it, but do things which will make the minister/husband less susceptible.
2. Housekeeping and Hostessing	
MsW should personally keep house company-ready at all times.	Family should share in responsibility to keep house livable.
3. Should the MsW Have a Career?	
No. Home and congregation should always come first.	Yes, if she desires. Make sure children are not neglected.
4. Is it OK to Have Intimate Friends in the Congregation?	
No.	Yes, maybe. But be guarded.
5. MsW Should Define Her Self and her Role	
Keeping the needs of the parish first.	People more important than position. "Conscious" and "choice"

Emerged Themes

There were six themes which emerged in the Second Era (1960 to 1980), and continued in the Third Era. The first was that of Priorities: What should be first in the life of the MsW. While this theme was mentioned in the First Era (1940 to 1960) there was no consensus. Each of the four authors gave a different opinion of what should be first after God.

Table 5.3

	EMERGED THEMES	
1940 to 1960 Conformity	1960 to 1980 Restlessness and Searching	1980 to 1998 Conservatism With Individuality
X (No consensus)	What Should Be First Priority?	
0	What Makes a Happy Ministerial Marriage?	
0	Husband and Wife Need Private Time Together	
0	Minister's Low Income for Level of Education	
0	Dealing With Expectations of Congregation	
0	MsW Has a Right to Say "No"	

Though not proved in this study, it is the researcher's hunch that the diversity among the first four authors on the topic of Priorities (after God) may be

an indicator of the truth which readers attribute to the handbooks they read. The four authors of the first era had not had as much opportunity to read others' opinions and be influenced by them. They were, therefore, breaking new ground with their own ideas. Authors have indicated that students accept the authority of textbooks because they regard the information as authentic. Therefore, care must be taken in curriculum content because material in textbooks becomes "truth" for children (Gordy, 1995, p. 201). Perhaps the same idea extends to MsWs regarding their acceptance of handbooks as truth.

The other five themes were not addressed directly or at all in the same manner in the first era as in the other two eras, e.g. budgeting was mentioned, but not the fact that the minister receives a notably low salary for his education level. Table 5.3 presents the themes which emerged in Era Two and were expanded on into Era Three. For discussion of these themes and how they have changed over the years, the reader is referred to **Section III: Horizontal Analysis of Themes** in Chapter IV.

Diminishing Themes

There was no theme which has diminished entirely, although there were several identified which have taken decidedly different shifts in emphases [see Table 5.2]. There were some sub-topics of themes which have disappeared over the years. One of note was the emphasis placed in early books regarding the minister's study in his home. The wife was to guard his privacy, personally keep the study clean, not move things, etc. This was listed under the larger theme of home. Thus, a shift in emphasis [from emphasis on the study in the home to no mention of a study in the home] was noted over time, but not a diminished theme [the theme of parsonage living].

Themes Specific to the Life of the MsW

The analysis of themes in the life of the MsW would not be complete without looking at the themes she shares with other women, simply because they are women.   While, indeed, these themes are pertinent to the life of the MsW, they are not limited to her life. Of the 15 themes generated in this study, the following six themes could apply to those women whose husbands are in other occupations:

1. Priorities: What should come first?
2. Personal Devotions
3. Alone Time
4. What it Takes to Make a Happy Marriage
5. Couple Alone Time Together
6. Career of Wife

In fact, there are only nine themes which are unique to the lived world of the MsW:

1. Attentive Women are a Part of the Ministry
2. Ministry Children
3. Parsonage Living
4. Housekeeping and Hostessing in the Parsonage
5. Minister's Low Income and High Educational Level
6. Congregational Friendships
7. Dealing With the Expectations of the Congregation;
8. Does a MsW Have a Right to Say "No"? (to duties in church)
9. The MsWs Search for Self and Role

SECTION II:

USEFULNESS IN SELF-DIRECTED LEARNING

While the following comments relate to adult learning and the MsW, it should be noted that adult learning strategies, definitions, processes, etc., are not limited to one population, neither do they speak specifically to the distinct population of MsWs [except in certain studies of this particular population]. However, since the topic of this research is "Handbooks as a Format for Learning" and utilizes handbooks written by, about, and for MsWs, the following analysis will refer to MsWs. Adult education quotes and references have been transferred from their original reference populations and applied to the MsW in particular.

Self-Directed Learning

Self-directed learning describes a form of study in which people take the primary initiative, with or without the help of others, for planning, conducting, and evaluating their own learning activities. Tough (1979) defined self-directed learning as a series of related episodes, adding up to at least seven hours. The person who engages in self-directed learning seeks to gain and retain certain fairly clear knowledge and skill, or to produce some other lasting change in himself (Tough, 1979, p. 17). Reading a handbook for the purpose of gaining new knowledge and skills, and/or to accommodate oneself to the role or find fulfillment therein qualifies as self-directed learning. The MsW who reads a handbook is participating in self-directed learning.

The Process

Figure 5.1 illustrates the process of handbooks as a format for learning. Each step of the process will be discussed individually.
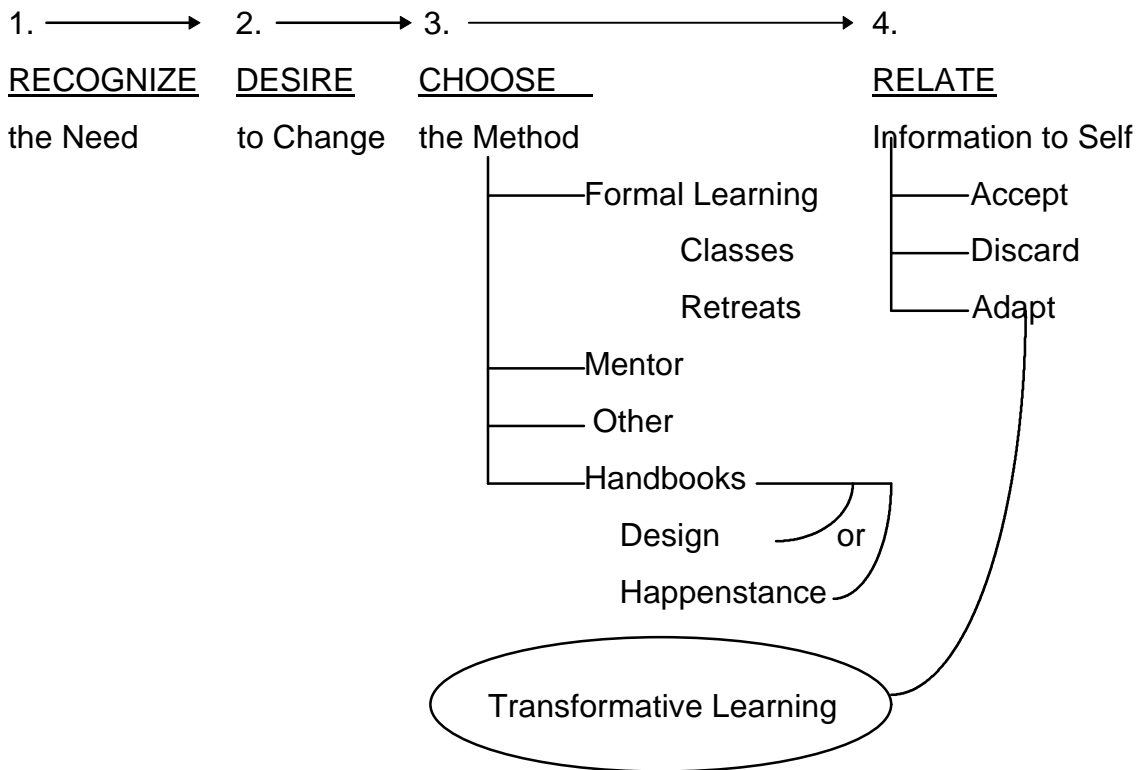
Figure 5.1 Handbooks as a Format for Learning: The Process

Figure 5.1 is further divided into two parts for discussion. Figure 5.1A illustrates steps 1 (Recognize the Need), 2 (Desire to Change), and 3 (Choose the Method), followed by a discussion of these three steps. Figure 5.1B (on page 162) illustrates step 4 (Relate Information to Self) and is followed by a discussion of that step and conclusive comments.

1. ⟶   2. ⟶   3.

<u>NEED</u>   <u>DESIRE</u>   <u>CHOOSE a Method</u>

TENSION   To learn   Formal Learning:

(between   to relieve   College Classes - Must live near a

learner   tension or   seminary or Bible School

and   fill gap.   offering needed classes for

world)`   MsWs.

                                Ministerial or Ladies' Retreats-Offered

or   only occasionally.

GAP   Mentor : May not be easily accessible.

(between   May not be an appropriate or

current and   adequate mentor.

desired level

of proficiency)   Other : Various

(Knox 1985)

                        Handbooks

                                Design - MsW sets out to learn

                                    more by locating pertinent

                        OR   information in books.

                                Happenstance - MsW happens to

                                    hear of or see on display a

                                    book which interests her.

Figure 5.1A: The Process (Steps 1-3)

<u>Step 1</u>. **Recognize the Need**

        Motivation to learn may not lie within the learner so much as within the

tension that exists between the learner and the socio-cultural world (Jarvis,

1985, p. 67). This would certainly be true of the MsW seeking to understand her role in relation to her lived world environment created by the ministry occupation of her husband.

Knox's proficiency theory of adults' experiencing a gap between their current level of proficiency and a desired level relates in particular to major adult roles of spouse and worker (Knox, 1985). The MsW, a spouse occupied in a two-person career (Papanek, 1973), otherwise known as shadow labor (Nesbitt, 1995) or gainful unemployment (Taylor and Hartley, 1975), certainly meets the criteria of spouse and worker. Her proficiency gap is created by her spousal role and is magnified by its inclusion in the two-person career.

Step 2. **Desire Assistance**

A MsW may become involved in a learning project relating to her role for several reasons:

1. She may have a background devoid of role models of MsWs.
2. She may be unaware of proper behavior for a MsW .
3. She may experience a felt need or discrepancy between what she thinks is a proper MsW and what she feels she is.
4. She may seek affirmation that what she is doing is correct.

Step 3. **Choose a Method**

Many single young women dream of such a place of honor and position. They see the minister's wife as one who has life all put together with no problems *(has a perfect husband)*, a position next to her husband *(a co-worker or a team member)*, with the love of all the congregation directed toward her *(never lonely)*, and having every opportunity to serve the Lord *(in any category she wishes)*.

Other young women I have talked with say, "No way. Not me." They see the wife as a person without a husband *(always serving somewhere else)*, pushed aside *(rarely recognized as an individual)*, with

everyone's problems stacked on top of her *(with very little time of her own)*, and being responsible for every job that someone else doesn't want to do *(just not that talented)* (Coble, 1981, p.12).

Whether a MsW launches her career becoming what she wanted to be (a MsW) or trying to want to be what she has become (a MsW), she faces the challenge of learning how to be successful. She is also faced with the challenge of **learning how to learn** to be a successful MsW, i.e., learning where to go for help. Whatever her reason(s) may be, she sets out to learn more about being a MsW. Three doors to learning [not the only ones, but exemplary of the choices] open to her are formal education, seeking a mentor, or self-directed use of handbooks:

FORMAL EDUCATION is not always a good option for the MsW for several reasons:

1. **Distance**. There may not be any courses taught within geographic proximity practical for the MsW.

2. **Applicability**. There is no major of "MsW", and courses may or may not be focused on meeting the MsWs needs in her particular situation. Even if she lives close to a college, seminary or Bible college, the MsW is not guaranteed to find courses that are applicable to women in her situation.

3. **Schedule**. For a woman to enroll in a college course requires a schedule that allows it. Coordinating her home and church schedule with college classes is a challenge. Even for occasional opportunities for learning at retreats, seminars, etc., the MsW may find that she cannot work them into her schedule.

Further, she is always subject to "church" emergencies which can disrupt schedule, e.g., death, birth, accidents.

4. **Cost**. Another significant factor for MsWs trying to make ends meet on a low salary is that of the cost of formal education. As far as can be determined, there is not an abundance of scholarships for one to learn to be a MsW, if, indeed, any do exist.

MENTORING may not be a feasible option for several reasons. As Bess (1987) stated in her purpose for writing a handbook, she could not find women willing to open up and talk about their situations. She gave as a possible reason for this that MsWs don't want to be reminded of their bad memories of the ministry.

There are other factors which keep mentoring from being a viable option. Geographical proximity and cost are again factors. Having someone close enough to share in-depth is rare indeed. Long-distance telephone calls can wreak havoc on a ministerial income. E-mail is an option, but most MsWs old enough and experienced enough to be a mentor have not been exposed to or feel comfortable with such new media approaches. Traditional letter writing is a time-consuming option for a busy MsW.

Another factor is selective memory. Looking back at her life, a woman may tend to remember or magnify either the good or the bad. Such selective memory could be counter-productive for the novice being mentored. Emphasis by a mentor on either difficulties in ministry or simplicity of ministry can both be intimidating.

Situational differences within ministry may also be a factor negatively affecting a mentoring relationship. As previously noted, there are differences in pastoring rural and urban congregations, established churches and new

churches, people new to the faith and those who have been in it for years. The experiences of one MsW may not fit the situation another MsW is facing.

OTHER ways exist in which MsWs can seek to learn more. However, since the duty of this research is not to discuss the vast array of training options but to make a point about handbooks, these will not be discussed.

HANDBOOKS are a viable option of self-directed learning. Reading a book for the purpose of gaining new information or experiencing a change in behavior or life style is defined as a learning project. For this reason, MsWs who purchase or borrow handbooks and read them are seen as self-directed learners.

Self-directed learning is an especially good option for the MsW because of the inherent control, freedom, and flexibility it offers her. In addition to the ability to select relative to personal learning style and process, pace, structure, and flexibility are contextualized to personal needs (Penland, 1979). Authors of all three eras of this study encouraged personal alone time for MsWs, with those of the second and third eras progressively emphasizing the importance of time to identify and develop self as a person, extant of the label of MsW, i.e., the MsW is first a person then a MsW (Truman, 1974; Dobson, 1995). Authors of the last era also emphasized self-development during personal time

It should be noted that the self-directed learning project of reading a handbook does not necessarily come about because the MsW is actively seeking to know . She may, indeed, set out to learn more about what is expected of her by searching for a good book to read on the subject. She may ask others what has been valuable to them, or she may go to a library seeking help, or a bookstore seeking to know what there is on the subject. But she may also just hear someone mention a good book, or see a book on display which draws her interest.

Thus, reading a good self-help book may come about by design or happenstance. The MsW may be attracted to a specific handbook for certain reasons: because it has an attractive, easy-to-read format, or chapter titles speaking to her area of need or interest, because it was written by someone within her denomination, or because it is the latest one published. Choice of which book to read is an individual one, and may not be necessarily guided by selection criteria other than availability or recommendation.

Method ⟶ Step 4.

Handbook   Relate it to Self

Accept all - as truth for her life.

Discard all - as not relevant to her life.

Adapt information from handbook:

Accept what pertains to her life.

Discard what does not pertain to her.

Hold in abeyance.

Act

Transformative Learning : Shift of consciousness at some level
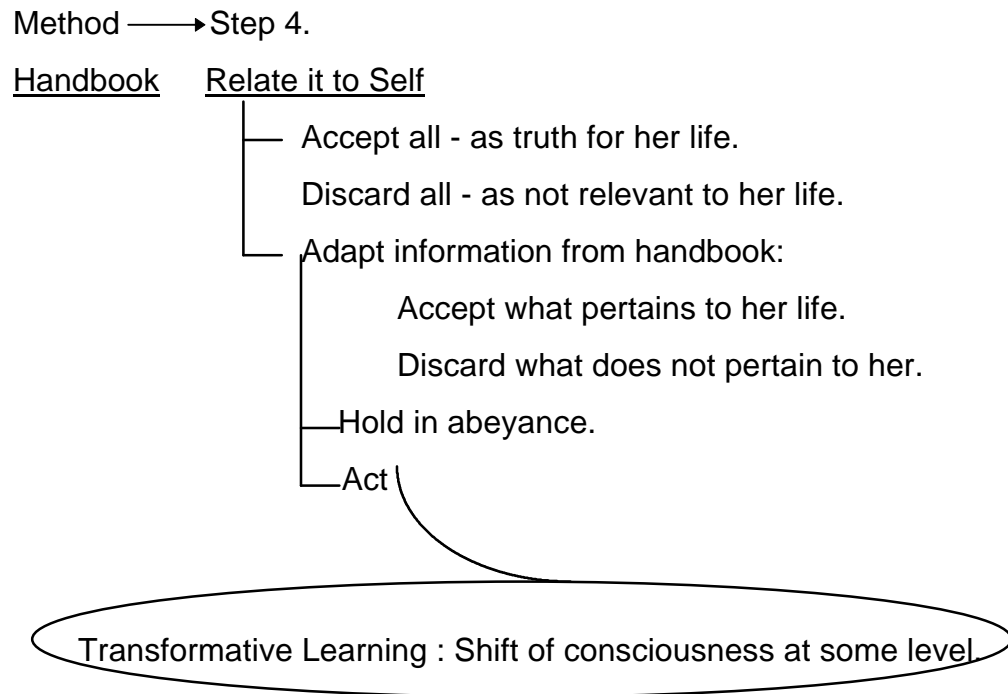
Figure 5.1B: The Process (Step 4)

Step 4. **Relate Information to Self**

As she reads the handbook, the MsW is faced with three choices: to accept totally what she reads, to discard it all, or to adapt it to fit her needs.

a. **Accept all.** A major contribution of this study is that of informing the public that there are many different variations within the handbooks as to the proper role of a MsW. Therefore, for a woman to simply accept *carte blanche* what she reads as the truth, and to try to mold her life to fit it, is to do herself, her family, and her congregation (indeed, even her God) a disservice. There is no way she can meet the admonitions of every handbook.

b.   **Discard all**. To discard a book entirely is an option if the book is from an entirely different era and presents life in a different social context than today's world. The contents can be outdated, not relevant, and impossible to attain in today's social setting. Such handbooks can leave a MsW feeling intimidated, frustrated, discouraged. Even trying to read such books in light of what is going on today can be a depressing event. In fact, after looking at it more closely, the MsW may even choose **not** to read a handbook she has selected.

c.   **Adapt handbook:**
          Accept relevant information and discard irrelevant information.
The third option open to the MsW is to use her own judgment and discretionary powers as she reads the handbook. She may receive enlightenment and encouragement from a previously-unknown source who is not relying on memory to recreate, but who wrote from a present perspective. She may be intimidated by suggestions that she feels are not adaptable. Or she may be even outraged by some of the suggestions. However, it is hers to pick and choose, and she may accept that which inspires her and discard that which does not:

Adults learn what they need to know in order to be successful in their new status. Adults enter a learning experience in one status and expect to leave it in another. They will be disappointed if they go out exactly as they came in. The test of the learning is the success of the transition (Aslanian and Brickell, 1980, p. 111).

Development of discretionary powers is a desirable objective in reading. As she processes the information presented in such a form, the MsW finds her own discretionary abilities enlarged. Further, as she reads of lives of other MsWs, she is able to view the life in its broadest scope. She comes to see herself in a different light. Her world is clearer. Her discovery of a sisterhood of like-minded women with similar challenges is a support to her. Her perception of her world is enlarged, and her real world is broadened. She is free to accept or reject the help that is offered.

Transformative Learning

Optimally, the MsW may find that she has participated in transformative learning (Mezirow, 1991), whereby there is a shift of consciousness at some level. According to Wildemeersch and Leirman (1988), there are three stages in the development of transformation: the self-evident lifeworld, the threatened lifeworld, and the transformed lifeworld.

The self-evident lifeworld has the component of routinelike actions of everyday activities. This is the lifeworld of the MsW before entering the ministry. She is accustomed to life as it is, whether it be seminary or another career.

The threatened lifeworld involves a dilemma, especially the type of dilemma associated with life transitions. The woman entering a new domain as a MsW encounters contradictions which produce anxiety. She has left the comfort of her previous lifeworld and is now in the public eye as she acclimates herself to this new world. Where to find help in defining and adjusting to her role

and all the other relationships impacted by the ministry is a question of magnitude.

The transformed lifeworld is achieved when the learner moves forward through the stages of transformation by a sense of personal competence. The MsW who seeks to resolve the dilemma of her threatened lifeworld through the use of a handbook must adapt relevant portions of it to her life. She may act immediately upon the new information, or she may hold it in abeyance until a more proper time. As she puts into action her new insights, the discernment and empowerment she feels gives confidence. As she becomes aware, informed, and enabled she overcomes feelings of dependence and lack of power.

Success leads to a new action pattern—changes in actions or aspirations may be partial. After this final stage, learners resort to a new type of "self-evidence" that allows them to function normally in everyday, routine situations. (pp. 162-163).

Taking action on what she has learned is a vital component of transformative learning for the MsW. She cannot just read and digest and experience transformative learning. She must relate it to her life. If she does not take action on what she has learned, she has not really participated in transformative learning: "Taking an action is an integral dimension of transformative learning" (Mezirow, 1991, p. 161).

The MsW may gain new insights into herself and her role as she reads a handbook. She may also avail herself of other forms of learning, through a mentor, a class, small group interaction, etc. As she distills meaning from these various facets, she finds herself becoming what it is that she has defined for herself as a proper MsW. In order for perspective transformation to really occur, she must have a provisional trying of new roles after acquiring new knowledge and skills. The building of competence and self-confidence in the new role is followed by a reintegration into one's life based on conditions guided by the new perspective one has gained (Mezirow, 1991, p. 169).

Selection Criteria

In the process of this study, the researcher sought to find a reference on selection criteria for handbooks, e.g., ministry, corporate, military, etc. The search was not productive. There does not appear to be any standard for qualifying such handbooks. What was found were guidelines on how to choose a handbook for an English composition class, and how to choose other technical handbooks for use within classrooms.

Perhaps this comment speaks of a theoretical flaw common to handbooks regarding specific populations: they are **selected without established selection criteria**. Certainly, there is no scholarly work speaking to selection criteria for MsWs handbooks. Therefore, the researcher suggests the following selection criteria which emanated from the process of this research:

1.   **Social Perspective.** Determine that the handbook is consistent with the societal context of the present. For example, the researcher experienced frustration, even a little anger at some of the [she felt] impossible demands made in the earlier handbooks of this study. However, by the time she reached the last era, she found herself being motivated, energized and inspired by some of the authors. Part of this may be attributed to the time frame of reference, i.e., the last era is relevant to the researcher's lived world.

2.   **Multiple Perspective.** Because it is the lived world of the author, more than one handbook should be read by those who desire to understand the life and role of the MsW. There is no presumption of objectivity on the part of the MsWs authoring handbooks. To the contrary, their message is predicated on experience. However, though their content be truth, it is truth predicated in personal experience, thus having extrapolation limitations.

3.   **Religious Perspective**. All of the authors presumed association with a religious organization. Not all authors identified the church or denomination of their affiliation, which may have been a marketing factor. Two interviews with authors affirmed one of Baptist affiliation and the other non-denominational. The larger point is that content of handbooks may be influenced by religious affiliation, but this study did not include controls for this variable.

What is known is that churches vary widely in beliefs, missions statement, organizational structure and governmental policy on the role of the MsW and women in the church. The minimal known common denominators of the authors included being a woman, being religious, and being married to a minister. MsWs should seek to know as much about the authors before acquiring or recommending a book, and should select handbooks from an informed perspective.

To date no handbook has been written by or for MsW ostensibly to repudiate the role or to argue alternatives. All handbooks included in this study validated the role of the MsW, assumed its godly purpose as a part of the Kingdom of God, and asserted the possibility of happy marriage, happy family, and fulfillment in church work. No handbook included in this research advocated divorce for those MsWs who found their lot to be less than paradise. It should be noted that the idea of a non-Christian MsW was not allowed as viable by any handbook, and the idea of a MsW being estranged from her husband's parish (perhaps attending another) was not even mentioned.

While the generalizability of the lived world of the author is an important factor, a handbook should be accepted within context of the author's stated purpose. The reader chooses to read and to be influenced. Therefore, the reader has the choice of ignoring or rejecting, which are the same choices a reader has over any type of training. One's own lived world must be placed in perspective to handbook material to determine what is salient to personal happiness and common ministry mission with the minister/spouse. The net

effect must leave the MsW intact, with her own persona, a person of worth, not a prototype or clone, but a fulfilled and happy individual.

CHAPTER VI
SUMMARY AND CONCLUSIONS

The following summary and conclusions are covered sequentially in relation to the questions guiding inquiry as detailed in Chapter 1.

Question 1: Are handbooks a valid means of understanding the life of a particular population (in the case of this study, MsWs)?

This research has established that handbooks are one way of knowing a population. The life of the MsW is presented as complex, with rewards, challenges, and cries for help, a population needful of adult learning tools and resources. The research serves as a reference needs assessment tool. A supplemental instrument extending the assessment by speaking to a particular locale or a particular segment of MsWs would be in order. However, the methodological framework providing point of reference and establishment of need is a contribution of this research.

Question 2: How do handbooks contextually relate to society at the time of their publication?

For the most part, handbooks were consistent with the social context of the era in which they were written. The one notable exception was Haney's 1982 book, **The Privileged Woman**, which was more characteristic of the 1940 to 1960 handbooks than others of era in which it was published (or even the era preceding it). While the handbooks were not noticeably behind the times, neither were they futuristic. Essentially they were contextually conformative with contemporary social trends at time of publication.

The finding that handbooks were not futuristic was not a surprise to the researcher. In an ever-changing world, the handbooks were written

by MsWs espousing biblical values, i.e., laying down one's life for a greater cause, living a fulfilled life through dying to self, and honoring commitments.

Changes have appeared in handbooks in the last 20 years. Several handbooks identified in this research (but not used in this study) were education intended, i.e., of a workbook nature or with questions for thought and interaction: Phyllis Carter, **The Pastor's Rib and His Flock** (1979); Karen Norheim, **Mrs. Preacher** (1985); and Pauline Spray, **Confessions of a Preacher's Wife** (1985). Others have based their content on the results of collection of quantitative data:

Charlotte Ross 1980	**Who is the Minister's Wife?** The United Presbyterian Church in the USA Questionnaires to the clergy wife, the clergyman, and the lay person.
Karen Norheim 1985	**Mrs. Preacher: Succeeding As a Minister's Wife** Preacher's Wife Questionnaire to 250 MsWs. Church Survey to 250 church members.
Lynne Dugan 1994	**Heart to Heart With Pastors' Wives** 570 responses from 3,000+ surveys mailed to MsWs whose pastors or churches were on the mailing list of the National Association of Evangelicals [not necessarily members].

Although some of the handbooks in the population for this study utilized surveys, the handbooks did not incorporate research data as a format, i.e., the handbook presented the author's lived world, and data

from the survey were only used to supplement. The above-mentioned books of Ross, Norheim and Dugan are based on the results of quantitative data, rather than the author's lived world. Such books were not included in the population for this study (for selection criteria guidelines, the reader is referred to Chapter II: Method).

Question 3: Is the help offered in handbooks that of perpetuating a successful performance within a position, or do the handbooks offer guidance for a woman's development as a person?

A major change noted in MsWs handbooks is the shift from lists of "This is what you should do. Here is how you do it. . ." to suggestions for coping successfully with myriad roles while being a person first. Interestingly, this shift is in a counter direction of the shift in handbooks for army wives over the years:

> In 1942, the first edition of **The Army Wife**, by Nancy Shea, was published. This was a book which told the newcomer about some of the things she should expect as one married to someone in the Army. The tone was conversational, the advice was based on knowledge about practical situations which she would encounter in a military lifestyle. . .
>
> [The book was revised several times between 1941 and 1966, the last edition.]
>
> The last edition was 'revised' by Anna Perle Smith; it lost the conversational tone and took on the tone of a directive. The things outlined in this book are the way things are, and this is not just some friendly advice; rather, this is the way you are to do things (Gotsch-Biddle, 1992, p. 84).

Though the last edition for military wives was published in 1966, the change in directions between the handbooks for the two populations (Army wives and MsWs) was evident even at that time. The military wife was virtually ascribed a supportive role to her husband and his duty to country.

The picture of MsWs as presented in the handbooks for this study is a changing one. The earliest handbooks painted a picture of a woman whose whole life revolved around being what she should be as a MsW. Being a good wife meant keeping a presentable house (at all times), being a gracious hostess, serving well-balanced meals on time, pressing clothes, guarding the minister's study, and seeing that the husband rested and was not bothered with incidentals around the house. Being a good mother meant providing a well-run home for well-behaved children who were examples for the congregation.

If a woman felt she HAD to go to work (why else would she?), she was to do so for only as long as necessary. If her work in the church suffered, she should not work a public job. Career was never to interfere with church work. Every phase of her life seemed to revolve around the ministry, as diagrammed in Figure 6:1.
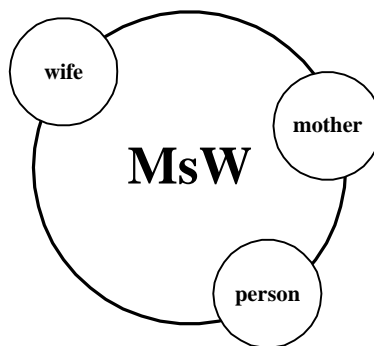
Figure 6.1. Earlier View of the Life of the MsW

Today, the emphasis is on the MsW seeking to be her own person, not apart from her church, but in relation to it as a fulfillment of who she already is. She is a person first—who knows herself, her God, her limitations, her strengths. She is a wife—who works on her relationship with her husband, who seeks time alone with him and who communicates with him. She is a mother—who realizes that children should be treated with respect and as individuals—not primarily as role models of perfect children for the congregation. She knows she is the thermostat of the home—setting the climate for successful interactions.

She is also a MsW. But that is only part of who she is. Being a MsW crosses all facets of her lived world, but being a MsW is not cosmically definitive for her persona. Her life is not built around saying, being, and doing all the right things to please others. The contemporary MsW, at least in principle, has the right to be her own person, to pursue personal goals, to have private alone time, and to even pursue a separate career. Her life today, as depicted in later handbooks, could best be diagrammed as in Figure 6.2.
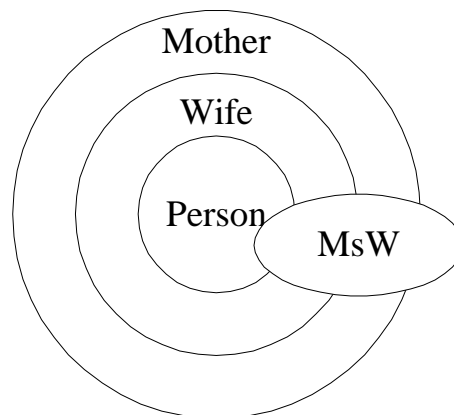
Figure 6.2. Current View of The Life Of The MsW

Question 4: How is Education Presented in the Handbooks? Specifically, how did the authors view learning for themselves in relation to their position as MsWs?

Beginning with McDaniel's 1942 admonition to young women not to marry a minister if she did not have intellectual matching his to Dobson's 1995 lament regarding lack of training for MsWs, learning is seen as a virtue. Though the theme appeared across all time frames, it was generally not addressed largely, i.e., references were couched within chapters or discourses on other topics.

The consistent cry in every era was that there is no training to be a MsW, that it has to be learned on-the-job, the hard way. The danger of such learning is that it is on display, visible to all, and the MsW may bruise others, herself, her husband in the process of learning the hard way.

Question 5:   What metaphors are used to convey meaning in the handbooks?

Metaphors as presented in Appendix B constitute over 32 pages of text, a volume quite surprising to the researcher. It is the judgment of the researcher that, because the authors are women who work directly with people and who have a desire to communicate (as evidenced by their books), they have sought in their lives not to only share knowledge but to really seek two-way interaction. They have developed the gift of reasoning through the use of word pictures.

If this is so, the use of metaphors in learning situations with MsWs is important. The compilation of metaphors in Appendix B makes a contribution to adult learning by providing insights into the life of the MsW and by being a valuable resource for sharing these insights with others.

Question 6a - Adult learning: What Implications for adult learning can be gained from understanding handbooks?

Two authors were interviewed by phone for this study. Appendix D includes interview questions and a summary of the interviews. As stated by the authors, their original intent in writing was to give guidance and inspiration to individual MsWs. When given a choice of wording, both authors rejected the word "education"; however, both authors indicated their respective handbook has been used rather extensively in educational circles. The implication is that handbooks are adult education by default.

In essence, what is being taught in the handbooks is that which authors, who are not necessarily educators, perceive as being valuable information for the readers. What is taught is lived world truth as perceived by the author and is taught with strength of conviction. What this study has indicated gives clues as to appropriateness of content in handbooks and what safeguards should be taken in reading them for self-directed learning or other training purposes.

The authors of the handbooks were reflecting their own lived world. As such, the 15 key informants imparted valuable insights into this world and the changes in it over time. It is possible that now such books are no longer useful in their present format, i.e., perhaps it is now time to take a turn, to supplement them with items which will make them more user friendly in an educational setting.

Adult educators need to take another look at the population of MsWs to provide appropriate learning tools and strategies. Though some tasks of the MsWs lived world cannot be taught, transformative learning can result from shared knowledge and experiences. Adult facilitators could also learn about wives of men in other occupations by utilizing this

same methodology, although, as it has been previously noted, handbooks of non-ministry careers are fewer in number.

Many MsWs issues can be translated to other populations, e.g., military wives also move frequently. However, there are times when the military wife **cannot** go with her husband, while the norm for the MsW is to live with her husband. The military has a structured support system for wives upon moving. No handbook mentioned a support system for MsWs who move from one parish to another.

Aslanian and Brickell (1980) offered evidence that adults learn mainly to cope with life changes: "Just as more of those in transition are learning, those who are in transition are learning more" (p. 100). That is, adults in transition are more often multiple learners. The woman transitioning to a new world of MsW seeks help. Even more help is sought as her husband moves from location to location, and possibly from position to position.

Question 6b - Adult learning: What do the handbooks have to say about the process of using them as a format for learning?

Most of the authors stated in their reasons for writing that they wished for their books to be a source of encouragement and inspiration. None spoke of the particular use of their book as being education or training, and the issue of use as a format for learning was not addressed.

Therefore, the researcher developed a schemata of the process of using handbooks as a format for learning (Chapter V). The process can be utilized both in self-directed learning (individual or guided) and within other educational settings.

Question 6c - Adult learning: What criteria guidelines for handbook selection and use can be established as a result of this study?

This research led to the establishment of the following selection criteria for handbooks:

1. **Social Perspective.** Determine that the handbook is consistent with the societal context of the present. The fact that handbooks consistently were relevant to societal context at the time of publication should deter women from obtaining handbooks of past eras to guide their lives in the present and future.

2. **Multiple Perspective.** Because handbooks are written from the perspective of the lived world of the author, it is important to study a variety of handbooks. Truth predicated in personal experience has extrapolation limitations.

3. **Religious Perspective**. The handbooks were not found to expound the religious belief of any particular denomination. However, an awareness of the author's background may assist in understanding nuances and reasons for certain recommendations by respective authors. An example of this is author Haney (1982) whose book was noticeably not in keeping with societal context of its era. Her religious affiliation would be classified as ultra-conservative regarding such issues as women's make-up and dress. Knowing an author's background or affiliation assists in selecting handbooks from an informed perspective.

Question 7: Is the method of qualitative content analysis utilizing the library as fieldwork adequate for learning about a population and understanding handbooks as a format for learning?

Content analysis utilizing the library as fieldwork is an excellent way to obtain data. Undertaking this research has been the equivalent of 15 in-depth interviews with open-ended questions not structuring the key informants' answers. The key informants [authors of handbooks] were not influenced by the researcher, an important factor relating to the reliability of the study. The same universe of information is available for anyone who wishes to replicate this research.

Comparative content analysis is not an easy method. The absence of structure gives rise to a volume of information that has to be organized, in this study a population of 15 handbooks numbering over 2000 pages. A much simpler method would have been to enter the research process with a list of themes being sought. But a predetermined schema would have devalued the impact of this particular work's focus of learning of the lived world of MsWs and of understanding handbooks from a macro analysis perspective.

To study the lived world of this particular population, content analysis utilizing the library as fieldwork served positively. Whereas quantitative studies of the MsW are successful in accomplishing their intent, e.g. identify advantages and disadvantages of the life or the effects of relocation (moving) upon marriage, content analysis of the handbooks revealed an unfolding picture of the life through generations. This study is unique in its in-depth portrayal of the life throughout the years, as portrayed by key informants as they lived the life. The picture was not clouded by inaccurate memory, specified lists of alternatives, or researcher prodding.

The handbooks were found to be easily read, user friendly, with much anecdotal and experiential material. None were written on a scholarly level predicated in cognitive knowledge or academic research. Charts or illustrations would have contributed to interest level in reading and ease of analysis. The volume of text could have been better handled

if pictures, diagrams and visual designs had been included. However, this is a factor which affected the reading of the handbooks more than the content analysis.

For Future Study

This research should encourage related studies to broaden the knowledge base of understanding handbooks and recognizing their place in training, utilizing field research using literature sources, and assisting MsWs with learning how to effectively manage their myriad roles and relationships.

Contributions to Adult Learning

The process of handbooks as a format for learning was generated by the researcher as a result of this study. This was done only after no established process could be located. A future study of value would be to test the process, and expand or improve upon it as indicated by the research.

The success of this study in utilizing qualitative content analysis as a research method should serve to encourage other adult educators and trainers to use the method. It is another way of knowing, of presenting valuable insights which may not be garnered from other methods.

The usefulness of education intended handbooks or handbooks based on quantitative data was not a topic of this study. Books for MsWs which were education intended or based on quantitative data failed to meet the sample selection criteria. The usefulness of such modified and expanded handbooks within self-directed learning (both independent and guided) and within a training setting would constitute a valuable study.

Contributions to Those in Ministry

Future areas of study include addressing how much MsWs have actually been influenced by handbooks, i.e., how many they have read, which ones, whether or not they actualized any of the advice in their own lives. Such a study should include the effect the handbooks had on their lives, i.e., did they serve to encourage and motivate or discourage and overwhelm. A particular contribution of such a study would be to identify what current issues in the lives of MsWs should be addressed in future handbooks and other materials to facilitate adult education for MsWs.

This researcher believes that there are differences in approach to life in ministry between MsWs in denominations which vary widely in doctrine and practice. A future study to determine if the content of handbooks is distinctive by denominational affiliation of the author would be of interest. However, such a study would probably be difficult because publishers may nominalize content to broaden the market beyond denominational boundaries. No author in this study credited a denomination for funding her project.

Another area of contribution would be to determine whether children of ministers are actually better educated and more successful than children from other types of homes. If so, what goes on in ministers' homes to contribute to the success of the children? Within the framework of human resource development, strategies for successful parenting by couples involved in high-stress public positions would be an issue worthy of sharing.

There is a growing number of male clergy spouses in society today. A contribution to the population of clergy spouses would be the construction of a handbook based upon recommendations and guidelines established in this research. Such research would need to be supplemented through a quantitative survey or qualitative interviews of a sample of the population of male clergy spouses in order to delineate

differences, e.g., role performances, expectations of parishioners, etc. Questions used could be guided by the analysis of themes of this study. Such a study would also be valuable to male spouses of wives in other two-person careers.

Conclusion

As previously mentioned, there are many similarities in the life of the minister's wife and the lives of wives whose husbands are in other professions, such as military or corporate wives. However, it must be noted that generalizations are not applicable to all careers. Similarities are not necessarily commonalties.

For example, Nordland (1972) spoke of the medical profession, for doctors (like ministers) often have to put work ahead of family:

> He [the doctor] puts his work ahead of his family, but his wife isn't expected to serve his clients like the wife of a minister serves the people of her husband's church. And the doctor's children aren't the objects of attention of his patients in the same way as children of a minister are noticed by members of their father's congregation. Furthermore, a doctor's family doesn't usually encounter the financial problems which face a minister and his family. Such financial problems mean that the pastor's wife needs to devote extra time and effort to her homemaking responsibilities because their economic situation requires this (p. 156).

Likewise, the following quote from Shea's **The Army Wife** (1966, quoted by Durand, 1995, p. 22) presents some similarities to the life of the MsW:

> So you are with the Army now! As a wife you have a most important role in your husband's Army career. His work will reflect his life at home, your attitude toward the Army, your

interest in his duty, and your adaptability. In this respect you will also have an important part in our national security, and a duty toward your country.

Even though yours is a supporting role, The Department of the Army recognizes its value and importance. Although no serviceman's career was ever **made** by his wife, many have been hindered or helped by the social skills of those wives, their flexibility, and their loyalty toward the Army and its customs. It is your responsibility to create the right background for your husband and your ability to do so can make a subtle but important contribution to his advancement.

Early in your new role as an Army wife you must understand that your husband's "duty" will come **first** -- before you, before your children, before his parents, and before his personal desires and ambitions. Regardless of his job, the dedicated man will do his best even beyond the call of duty" (p. 22).

Like the shift evident in the handbooks for MsWs, a study of Army wives by Durand (1995) revealed a change that has taken place over time:

I do not know how many couples agreed with her [Shea 1966] back then; however, my data show that for a large percentage of today's officers and wives, the family, not the career, is of primary importance to them. Most officers and wives believe that if family needs conflict with job needs, the needs of the family should come first. They also believe that husbands and wives should share equally in responsibilities for children (p. 112).

Corporate wives have shared some very similar experience to Army wives and MsWs:

> Once upon a time, a good corporate wife was to be seen
>
> and not heard. She was to make sure nothing, but nothing,
>
> came between her man and his work. She was to shield him
>
> from the tedious and distracting details of domestic life. She
>
> was to raise beautiful, well-mannered children and maintain
>
> a beautiful, well-appointed home, making it look effortless.
>
> She was to work the charity circuit—to be the belle of the
>
> charity ball and also its unpaid CEO. She was to smile
>
> through scores of business dinners. And she was never,
>
> ever, to make a stink. Even in the worst of times, even when
>
> things unraveled, she was expected to know her place and,
>
> if need be, to slip quietly offstage (Morris, 1998, p. 65).

For those that would argue that the advice in the handbooks for MsWs is flawed because it is not futuristic, and that the MsWs life is a "behind-the times" one, it may be well to remember that the wives whose husbands are in non-ministry careers (military, corporate, foreign service) experience many of the same complexities as MsWs. Thus, it may be that the outlooks presented **may not necessarily be so distinct to the ministry as they are to the two-person career**.

The finding that more adults learn on their own (28%) than in any single kind of institutional setting of adult learning prompted the following quote from Aslanian and Brickell:

> If schools and colleges want to understand their competition in the
>
> adult learning market, they have to realize that their greatest,
>
> toughest competitors are adults who learn on their own. What
>
> does the competition have to offer that the schools and colleges do

not? Several factors give the individual adult learner a distinct advantage: Twenty-four-hour-a-day availability of instruction; variable-length lessons ranging from five minutes to five hours; a wide choice of locations, furniture, and lighting; food and drink on demand; and an instant end to boredom by closing a book or flipping a switch. What school or college can match—or should match it? Perhaps none. But that is one way to a larger share of the adult learning market (p. 110).

An additional reason why adults learn on their own rather than in institutional settings is because the training they need is not readily available or affordable in their lived world. Authors of this study viewed learning for themselves from the perspective of on-the-job training, school of hard knocks, and learning the **hard** way. They bemoaned the fact that other types of learning were not available for them.

Nevertheless, the emphasis on acquiring training, if available, was strong and MsWs were encouraged to take advantage of whatever was offered. They were also advised to read and do what they could do to keep their minds active. But no real course of study was promoted or recommended, perhaps because none exists to promote, and most of the authors, not being educators, did not presume to educate.

The fact that her husband is a minister is inextricably woven into the myriad roles of the MsW. Whoever she is, whatever role she assumes, she is the MsW. It is an inevitable. The only alternative is not to be a MsW. But if one chooses to marry a minister, she cannot deny the role while living in the manse. In order to successfully accommodate herself to her position and its accompanying multiple complexities, the MsW is a needful and receptive population for adult learning.

The authors trained themselves to do with what they had, to make the best of their abilities. O'Neall (1963) shared a story of Dwight L.

Moody's response to a haughty woman who had upbraided him for speaking in public because of his errors in grammar. "I deeply regret my lack of education but I serve God to the best of my ability with what I have." Then after a moment's thought he said, "Now you know plenty of good grammar, what are you doing with it?" (p. 9).

Nelson (1977) in stating the purpose for her book, related that she had become aware of concern within her denomination over the pressures experienced by families of men in church-related vocations. "Repeatedly I was hearing the observation that the MsW is his most important human resource in helping him cope with problems" (p. 3).

If Nelson's statement is true, then MsWs are a human resource and the educational development of MsWs is crucial to the minister's career and productivity. In addition, the shared success of the ministry couple positively impacts the congregation. With approximately 250,000 ministry couples leading congregations in the United States, this represents a tremendous population for adult learning.

Handbooks are a means of reaching the population of MsWs and other populations whose complex lived worlds evoke publication of handbooks. This study has indicated the need these audiences share for institutional support. Adult educators and trainers would do a service for a significant portion of the population to offer assistance in training via use of handbooks. Such assistance could be offered in settings ranging from guided self-directed learning to instruction in formal educational institutions.

Appendix A
Glossary of Terms

Calling. The feeling one has that he has received directly from God a mandate of a life set apart for service to God.

Greedy Institution. An institution which seeks exclusive and undivided loyalty from an individual (Coser, 1974).

Handbook. A guidebook, directory, manual, or instruction book for better understanding a field or topic. Within this study, a book designed to assist a MsW in learning how to become a MsW.

Indwelling.   The belief that the Holy Spirit dwells within the Christian and serves as a source of comfort, giving guidance, direction and purpose in life.

Lifeworld. The background consensus of our everyday lives. Our definitions and understandings of the world.

Minister's Wife. As used in this study, a woman married to a man who serves as a minister within a Christian denomination in the United States.

Self-Directed Learning. A form of study in which people take the primary initiative, with or without the help of others, for planning, conducting, and evaluating their own learning activities. Tough (1979) defined self-directed learning as a series of related episodes, adding up to at least seven hours.

Two-Person Career. An employment situation with a three-way involvement: the institution, the husband, and the wife. The husband is actually employed and salaried by the institution, but the wife is expected to fulfill certain requirements on an unpaid basis (Papanek, 1973).

Appendix B: Metaphors

Metaphors of the MsWs Personal Relationships to Self and God

Adaptability	Energy
Attitude	Focused
Be Yourself	Growth/Maturation
Benefits (of Being a MsW)	Personal/Potential
Bible Reading	Priorities
Calling	Self
Consistency	Spiritual
Education	Stress
Emotions	

Metaphors of the MsWs Familial Relationships

Husband

Husband/Kind of Man
Husband/Marriage
Marriage
Privacy for Couple
Relationships Husband
Stress Marriage
Stress Time Off
Time Off R & R
Woman to Husband

Children

Children/Family
Family
Relationship Family
Resentment

Metaphors of the MsWs Congregational Relationships

Career	Gossip
Conflict	Loneliness
Congregation	Moving
Criticism	Parsonage
Depression	Praise
Encouragement	Relationship
Expectations	Role
Finances	Role as Hostess
Forgiveness	Role - YOU Decide

Metaphors of the MsWs Personal Relationships to Self and God

Adaptability

In many ways she is a paradox, wearing a coat of many colors. On a notoriously low salary, she must be reasonably well groomed and attractive -- well dressed enough to be at home with the woman who buys her clothes at Bergdorf Goodman, yet not so decked out that she is alien to the girl whose wardrobe came from the Nearly New Shop. (Taylor, 1968, p. 17)

Attitude

"And the house was filled with the odor of the ointment," when Mary gave her love and devotion to Jesus and broke the alabaster box. When the precious ointment of devotion to Christ begins to be poured out, those closest to you will be the first to know. There will be a different attitude, a different atmosphere. Singing will replace sighing; patience will replace quarreling; grumbling and complaining will be a thing of the past. A feeling of love, peace, and gentleness flows out of a transformed personality, and as oil on troubled waters, it helps smooth all it touches. (Haney, 1982, p. 46)

Isn't it true that a lot of us blame the road when it is really just the pebble in our shoe? We think that the whole road is rough. And, looking back over something that seemed extremely hard and rough, we wonder how we got through it so easily. The mental pebbles that we put in our shoes make the job hard--not the job itself. Once we get rid of the mental obstacle, our whole attitude is different. (Haney, 1982, p. 115)

Be Yourself

Being yourself is a battle but one well worth the effort. For pretending is uncomfortable, and after awhile it becomes painful. It can create resentments. It is nerve-racking. It saps energy and is emotionally depleting. It is wasteful. It can be

self-destructive. One woman I talked with declared: "A woman doesn't have a right to fake it. It's not fair to her husband, her children, or the church. It will eventually become a divisive factor. It's better to be honest and say, 'I can't do this, it's tearing me apart. The internal conflicts are killing me.' Hard, yes, but much better than a psychiatric unit in a mental hospital." Thoughtfully, she added, "I've seen too many fall apart." (Nelson, 1977, p. 33)

The human psyche has a way of compensating when the "good" side gets out of control. The minister's wife who tries always to be perfect at the expense of her own feelings will have the shadow side of her personality slip out, willy-nilly. Perhaps she will be sweet all morning teaching Sunday school and then come home and have a fight with her husband over lunch or kick the dog or scream at the children. (Sinclair, 1981, p. 67)

Quit trying to fit into someone else's mold for you. Discover your own uniqueness. (Bess, 1987, p. 45)

Benefits (MsW)

One great advantage of the position of minister's wife is that it "affords the opportunity of occupying a reserved seat in the grandstand of life." (McDaniel, 1942, p. 28)

I am conscious she is taking an accurate photograph of my doings and the parish will be entertained by it, no doubt. But that is all a part of life under Broadway lights. "Only," she chuckled, "we don't get Broadway incomes." Then she added almost in meditation, "I really believe, though, we get more fun out of life than many of the people who struggle so nervously for happiness." (Fisher, 1950, p. 24)

In fact, friendship is the great reward of the ministry, and we do violence to one of life's most beautiful opportunities when we refuse it or cease to cultivate it. (O'Neall, 1963, p. 39)

A minister's wife must view her label from the advantages of her position instead of the disadvantages in order to have materials with which to work. To try to build anything with materials you do not have causes failure. It would be beneficial to list all of the advantages of being the wife of your husband. Defining a label says you have decided who you are and what you are willing to give in building a relationship. (Coble, 1981, p. 16)

Appreciating what God has given you is accepting His love. Now you are equipped to value others. Esteeming others better than yourself does not mean you are worthless. (It means being able to compliment without comparison.) We only see the value and worthwhileness of others through clear eyes unmarred by self-criticism. (Coble, 1981, p. 28)

God has placed you in a special position of honor. You have walked many long mile with Him, and He has given you choice bits of wisdom that only comes from age and experience. You may not be as busy as you were during the middle years; therefore, maybe you do not feel as needed. Erase that thought from your mind, you are very much needed! Your steady walk is a beacon of faith to the younger faltering step. Your quiet, unhurried smile is a balm to an overworked and frustrated mother. You are part of a generation that is our heritage, and you are needed. Your presence is important and inspires others that they can do great things for God as you have done. (Haney, 1982, pp. 101, 102)

Bible Reading

A chapter a day doesn't necessarily keep the Devil away! It may take just one verse or one parable, held close in your mind all day, turned and basted with the ideas flowing in from your other reading until, when the day is done, you have a finished thought-product that exceeds your expectations.(Truman, 1974, p. 147)

Whether the challenge is juggling your schedule, facing expectations, dealing with criticism, or choosing friends, retaining your footing on the balance beam of life comes from being based on the foundation of God's Word. (Dobson, 1995, p. 40)

Calling

When the Lord calls a young woman into the parsonage, he expects her to tackle a hard job. (Blackwood, 1950, p. 181)

My desire is to warn you not to make the mistake of locking the door for ministry because of pride, anger, or hatred for a fear of those whom God brings to knock on it. If we do, we run the risk of finding that the doors we want him to open are locked and bolted. (Dobson, 1995, p. 128)

It is common for people in ministry to make statements regarding what they could or could not do in certain settings. And it is not always because we know ourselves well or know where we "fit." Two contrasting statements I have heard recently are: "I couldn't handle being in a large church where you can't know everybody; I prefer a smaller group," and "I'm glad to be out of a small church where you see the same people every week and everyone knows everything about you!" These comments were

obviously made by ministry people with different comfort zones. While they express honest thoughts, people who say such things may be unintentionally dismissing the power of God to assist them in finding their niche wherever he places them. Do we make our own comfort the goal of ministry?(Dobson, 1995, p. 124)

Consistency

Remaining consistent in that is the battle between a willing spirit and a weak body (see Matt. 26:41) (Fisher, 1950, p. 24)

Education

In the face of this economic insecurity, the mother must be the more ingenious and creative. And ministers' wives, for the most part, have developed that quality. If they haven't studied psychology in academic halls, they have learned it, course by course, in the parsonage, at all levels. (Fisher, 1950, p. 110)

Emotions

No one should have such control over your emotions that he or she determines how you respond. That decision ought to be for you alone. Your mood should not be dictated by the object of your hostility. Don't allow someone else to push your "panic button" or control your temperament. That is your personal privilege. If you want to panic, then fine. But let it be your own choice. Don't become someone else's puppet. (Bess, 1987, p. 50)

Energy

[Prayer] is the most powerful form of energy one can generate. There is a sleeping giant in a lot of homes, and the result is frustration, confusion, lack of victory, and general irritations. If we could learn the enormous force of power and victory that comes by praying each day, it would wipe away a lot of nasty tempers, gossipy tongues, heartaches, and broken dreams. There would be fused into our hearts and homes new goals, visions, dreams, and accomplishments.   God wants to answer our prayers. He is waiting with thousands of angels to do our bidding.(Haney, 1982, p. 6)

Focused

Write the message out. Do not get involved beyond the taking of the message unless you have the time. Some Christians look at the telephone as God's assignment for the day instead of a vehicle for rapid communication. Phone calls can be a temptation to lay aside your responsibilities and let your life drift into the pleasurable instead of the work assignment. (Coble, 1981, p. 120)

Growth/Maturation

I do not consider myself to be an excellent gardener, but I do know that a seed must be planted and given time to grow. You cannot plant an apple seed one day and expect to eat apples off of the tree the next day. Digging the seed up so see how it is growing is not a good idea, either. There are stages of growth that are normal, and they take time. The process of growth involves planting a seed in prepared soil, sprouting, leaves, branches, blossoms, time for maturation, and then fruit. All of these stages have to be important in fruit bearing. Maturation is a lifelong process for the wife of a minister also. She needs to use what is there today for growth to take place. (Coble, 1981, p. 35)

Personal - Potential

Reach your potential. Graduate to the next level of living. Do not stay in third grade all of your life, but learn the lesson there and go forward to the next opportunity. What is sleeping inside you, what lies frustrated, chained by laziness or lack of organization, inside of you? Let it out! Use all of your talents and inspirations to become a better person and influence others toward God. But remember, talents and inspirations are coupled with discipline, hard work, sacrifice, and steadfastness. (Haney, 1982, pp. 70, 71)

Priorities

As you look back now on this universal experience for ministers' wives you know that it is right that the primary needs of the parish come first. You know that your husband is captain and you are the service crew of a ship that will plow its way with strange cargoes and through, for your, often uncharted seas. But this you now know is a challenge and a personal enrichment and an adventure much more rewarding than you would have encountered had you concentrated on the enhancement of your own specialties. (Fisher, 1950, p. 91)

Energy in one's system can be compared to money in the bank. Checks are drawn on the account, according to the amount that is there. She who overdraws that account is in for trouble. First things must come first, and the little unnecessary foolish expenses must be foregone. (Taylor, 1968, p. 96)

The irregular hours of my pastor-husband have been a daily call to flexibility, and the regularly scheduled plus additional meetings related to church life give rise to continual struggles with both calendar, clock, and kitchen range. (Nelson, 1977, p. 17)

Frequently I sketch out a rough calendar for the next few days and block out the time already committed. Then, what is left I clutch to my heart! I have "first class" time and "economy" time, calculated on my mental and physical peaks, and I like to go first class with the things that need my best efforts. (Nelson, 1977, p. 125)

There is the problem of time or lack of time. We probably need more help to be good stewards with our time than with our money. Since time is so elusive and cannot be stored, we feel the desperate necessity of cramming it full of activity. There are so many things that we want to do or feel we need to do. (Coble, 1981, p. 58)

[Prayer] should be your very breath. If it takes setting the alarm and getting up early to pray, do it. Please, do not neglect the most important part of your day. The time of washing your soul clean, sweeping away the cobwebs of doubts, and tearing out the small erosions of impurities should be utmost in your daily schedule. Take time to love and be loved by God and to be inspired and filled with His power. Prayer to God not only gives you power to overcome evil and sin, but it gives you creative power and inspirational thoughts. It is the greatest force of power in the world. (Haney, 1982, p. 6)

Self

[Do not] be perturbed by "the woman that a minister's wife discovers in every church--- handsome, skeptical, well-to-do, widowed, and worldly." Jealousy is unworthy of any loyal wife of a true husband, but many wives of doctors and ministers fall easy prey to it. [Let] that shadow never cross your threshold. [Be] too splendid and magnanimous to stoop to such an attitude yourself, and by our own innate nobility disprove, without words, the innuendoes of another. (McDaniel, 1942, p.29)

Then you see a naked soul stripped of all pretense, struggling and groping after God. (Blackwood, 1950, p. 158)

Before long she came out into the sunlight of a radiant belief in God and his Son Jesus Christ. (Blackwood, 1950, p. 159)

How self-centered are you? If your thinking theme-song is "Me, Me, Me," how do you possibly expect to enjoy others? In fact, you can expect to be downright miserable in the parsonage if you are the only person you think about. People will be banging their fists trying to get into your self, while you are busy barring the door from the inside. The louder they bang, the thicker the barricade you'll build until you finally discover that you have locked up your self so securely that even you have forgotten how to get out. If this is where you are, you need professional help to show you how to open the door again to interpersonal relationships. (Truman, 1974, p. 20)

If you have been around awhile, you have had a few years to try on and take off a number of things in search of yourself. You have learned that some styles of life, like some fashions, are just not "you." You don't feel right in them.

      Possibly you are still looking. Like an unhurried shopping trip in search of exactly the right outfit, you look and look and look (not buying the first thing you try on), and then, suddenly, when you have just about decided you will not find it, there it is! You know it when you see it!" (Nelson, 1977, p. 33)

Mr. Hensley added a practical note, "Tell the wife to get a tune-up before she breaks down. She should see her doctor when things get too much for her. She is not God, and she must not allow persons to impose the burden of deity upon her. (Nelson, 1977,

p. 122)

In order to know what qualities you have for use in ministering to others, it is necessary for you to be acquainted with yourself and your worth before God. Preparation of a dinner for a group of people calls for inventory of what is on hand and a trip to buy what is needed. Even a skilled cook cannot serve dinner if there is nothing to prepare. Trying to serve others from a nothing opinion of oneself is just as futile. (Coble, 1981, p. 31)

Luke 6:38 is a good motto: "Give, and it will be given to you; good measure, pressed down, shaken together, running over, they will pour into your la For whatever you deal out to others, it will be dealt to you in return" (NASB). We are told to give God's love in proportion to the amount he has given to us. When we give his love away, he refills us until his love overflows. This brings real joy in service. When a cup flows over it must be full inside, and the overflow touches the outside of the cup into the saucer--out on the table and onto the floor. The minister's wife's relationship with God is where the supply emanates, and the overflow will touch her husband (the other side of the cup), other believers (the table), and on into the world (the floor). She could fill the entire area around her as long as she accepts God's love for herself. (Coble, 1981, p. 103)

My point is that no one else will take the reins and do this work for me; and no one else is responsible for me except me. (Dobson, 1995, p. 87)

I was shocked from a spiritual standpoint into the reality of my responsibility for taking care of my body. A friend challenged me *not* to buy the book *Your Body, His Temple*, unless I could handle a lot of guilt.(Dobson, 1995, p. 85)

Spiritual

A spiritual search is a personal one, and so you must begin by knowing the person you actually are (back to chapter one)--not the preacher's wife, which may be the role you play. Lots of wives get the feeling that if someone took a picture of them the way they see themselves, they would faintly resemble a body splattered against a concrete wall, arms and legs stretched to their extremes, with the spirit leaking out of all the cracks and holes. And when they say they need to pull their Self together, they are judging the condition accurately.

Please notice, the word I used was "wives," not "ministers' wives," because it happens to any woman who doesn't periodically take the time to examine what she is doing, and why, and whether or not her life patterns are nourishing her spirit or draining it. (Truman, 1974, p. 141)

Inside, a more settled serene person will begin to emerge, Oh, your ideas and actions may change constantly, but you cannot meditate daily without touching base with the kingdom of heaven inside you. And that brings peace-the kind of peace Christ promised to leave with us. How long it takes depends on how real your prayer of surrender is and how regularly you follow up with reading, meditation, and prayer.

Same old story you've heard for years, right? You have to commit yourself, and then read the Bible and pray! Well, don't blame me; I didn't give the instructions. The only new part is the one we've ignored so long but is so pointed in the way Christ lived:

Go into the olive garden. . .pull the leaves around you. . .and meditate! meditate!   meditate!(Truman, 1974, p. 148)

Tapes and books are helpful, but what is needed more than anything else is a time with God's Word that will give him an opportunity to meet your spiritual needs. In this way you will have something to share with those around you. There probably is not a more desperate feeling than that of trying to serve out of an empty life. It is like trying to fill another cup from an empty cup: impossible. (Coble, 1981, p. 60)

The power in this kind of symbolism cannot be underestimated, especially in an age of rationalism like our own. People become hungry for pegs on which to hang meanings, ways to organize the material of the spirit. When the "spirit and meaning stuff" is not given a place of honor in society, it develops an energy of its own. (Sinclair, 1981, p. 66)

The Lord is your strength, and He sometimes sends a ray of sunshine from unexpected sources. The angelic smile of a golden-haired child, the warm embrace of a caring friend, the listening ear of a dear friend who has a closed mouth afterwards, the solitude of His handiwork--the trees and streams; yes, He gives comfort and love through many avenues. Be open to His ministrations unto you; through the above mentioned as well as His great comforting Spirit which overshadows you and dwells inside you, being ever near during the midnights of your life. (Haney, 1982, pp. 8,9)

The second most important thing in your life in your relationship with God is the reading of the Bible. You have no choice about it if you want to grow into the person God had in mind when He created you. It is a must. For after wiping the spidery webs of discontent, sin and doubt from your mind and cleansing your soul through prayer, you must fill it with something. You are what you read and feed upon. The Bible should be the number one book in your life. It has jewels of wisdom in it and shines light upon

questioning doubts that lurk in your mind. It is a purifier and a comfort. It should be read with love and reverence and be devoured like you would devour a French eclair. You should look upon the Bible with excitement and hold it close to your in your thoughts. It should be THE very book of wisdom that controls your thoughts and actions. (Haney, 1982, p. 9)

They can turn a deaf ear to instructions, get angry at stern words, but they cannot stand travailing prayer long into the night. That is what reaches down into their very soul. Prayer goes directly, by the telegraphy of the spirit, into their hearts, quietly passes walls, and past locks unhindered and comes into most direct touch with the inner heart and the will that is to be affected. (Haney, 1982, p. 31)

Light the candles and have them glowing, get out the deliciously prepared food, shine the furniture, vacuum the floors; yes, all this is important. But, it is not the MOST important thing. We should do the same in our hearts. Light the candle of love in our hearts at the altar of God, have spiritual food ready to nourish a discouraged one or a lonely child, clean out the corridors of our heart and help it to radiate the warmth of God's spirit.   Give of your food, give of your love, give of your warmth and kindness, for in giving you live. (Haney, 1982, p. 85)

I can usually make time for myself. Practically speaking as well as scripturally, it helps me start the day on the right footing. When I am robbed of that time or choose to busy myself with morning chores, I may develop an attitude problem that takes the spiritual footings right out from under me. I often keep a portion of Scripture with me from which I can "snatch" a few verses until I can have my coveted time. (Dobson, 1995, p. 84)

Stress

If it seems that we "just can't find time" for these extras, we will need to re-read that wonderful book of Arnold Bennett's, *How to Live on Twenty-four Hours a Day.* Remember these words: "You wake up in the morning and lo! your purse is magically filled with twenty-four hours of the unmanufactured tissue of the universe of your life! Out of it you have to spin health, pleasure, money, content, respect, and the evolution of your immortal soul." (O'Neall, 1963, p. 41)

We can scurry about here and there like ants, letting our doing bury our being. We can go through the motions of life--be born, marry, rear children, grow old, and die--never having been. Fearing the loss of illusions, we hide our selves and add nothing to life. (Oden, 1966, p. 19)

Sometimes we just need a "spotter," a mature individual to encourage us to do something about those frustrations that give us the feeling that we're teetering off the beam with no pad on the floor below. (Dobson, 1995, p. 28)

I need connections to my past; it helps me step away mentally from the pressures of today. (Dobson, 1995, p. 92)

Familial Relationships

Metaphors of the MsWs Relationship to Her Husband

Husband/Kind of Man

The first thing a man has to learn when he finishes school is how to translate what he has been taught into words and actions that speak to his people -- and that's not easy. Is there a seminary so brave as to offer a course in "coping with the Cantankerous"? Or how about "Ways and Means of Changing Centuries-Old Attitudes"? A mini-course in telephone diplomacy that offers skill in hanging up gracefully might be entitled "For Whom the Bell Tolls. In fact, the course could be expanded to include bell choirs, organ chimes, and steeple bells (it took a week to get ours operating again after my husband got them stuck ringing them to vigorously).

Another essential rarely supplied in ministerial training is a course in "Office Practices" which prepares a man to write bulletins, church papers, brochures, and then type, mimeograph, fold, and mail them with speed and efficiency. This could be simplified by a companion course in "Organizing and Managing the Volunteer Worker." The list is unending, but by now you can see that part of the problem is than seminary training doesn't completely tell it like it is--nor could it. Life becomes the teacher and sometimes we have real difficulty learning the lessons, especially if our expectations differ greatly from the reality of every day. (Truman, 1974, p. 163)

Some folks think it takes a combination of God and Clark Gable to make a perfect preacher. Everybody knows exactly what it takes:

He preaches exactly twenty minute, then he sits down.

He condemns sin, but never hurts anyone's feelings.

He works from 8 a.m. to 10 p.m. in every type of job,

from preaching to custodial service.

He makes $60 a week, wears good clothes, buys

good books regularly, has a nice family, drives a

good car, and gives $30 a week to the church.

He also stands ready to contribute to every good

work that comes along.

He is twenty-six years old and has been preaching

for thirty years.

He is tall and short; thin and heavyset; handsome.

He has one brown eye and one blue; hair parted in

the middle, left side dark and straight, the right

brown and wavy.

He has a burning desire to work with teenagers and

spends all of his time with a straight face because

he has a sense of humor that keeps him dedicated

to his work.

 He makes fifteen calls a day on church members, but

is never out of the office. (Nelson, 1977, pp. 63, 64)

The minister is a crusader. *They told me to be on the cutting edge and look who got cut*! (Nelson, 1977, p. 65)

Recognizing the strong conflict he experiences between good and evil, the wife can have a stabilizing influence. By just being there when she is needed, reflecting upon the cause to which they are committed, and seeing God's hand at work all around, she may help him return to the vision which moved him out beyond himself in the first place. The remembrance of past victories can refresh and renew. The recall of those who

have gone before us to make the way better--calls us to visions of the future. (Nelson, 1977, p. 69)

One of the greatest sources of stress for the man in ministry is the impossible task to which he is dedicated. Counselors are trying to help young ministers understand what they will face. Dr. James Cooper of Texas Baptists Ministers' Counseling Service told Southwestern students in a chapel massage: "Learn to live with the impossible task. It can't be done. Accept it as that. Do the best you can, and leave the rest to God." (Nelson, 1977, p. 76)

A wife bogged down with many small grievances should see them as warning signs of being discontent with her husband the way he is. She needs to ask herself why she has a need to change him. This can be a mark of poor self-esteem. Robert West has said, "Nothing is easier than fault-finding: no talent, no self-denial, no brains, no character are required to set up in the grumbling business." A poor self-image causes us to criticize others. We do it well because we practice on ourselves. Most minister's wives expect perfection from themselves, whether in child care or Bible teaching. When they fail to reach 100 percent, criticism results. (Coble, 1981, p. 64)

Transference: To oversimplify, a woman brings all the need for tenderness, love, and nurturing she may have experienced in her childhood--or may now need in her marriage--and plops it squarely on her pastor. She falls hard, because, as James Davison points out, "The pastor is a perfect set-up for transference, especially as a father figure, both in the pulpit and in counseling." (Sinclair, 1981, p. 52)

Husband/Marriage

Someday you and your husband will be sitting by the western window waiting for life's little day on earth to end. Then in the sweet spirit of love and trust you can pray together: "O Lord, support us all the day long, until shadows lengthen and the evening comes, and the busy world is hushed, and the fever of our life is over, and our work is done. Then in Thy mercy grant us a safe lodging, a holy rest, and peace at the last; through Jesus Christ our Lord. Amen." (Blackwood, 1950, p. 186)

Back to the first question before you went out the door--how important is your marriage to you? You have the wherewithal to go through the door now and never return if you want. You are self-supporting. Take a good long look at that man of yours and the years behind you. Freedom is going to cost you dearly if you lose him in the rush for a

new life. Thus you make a discovery: freedom always has limits that, if cast off, make the very thing we search for the thing that destroys us. (Truman, 1974, p. 157)

Marriage is somewhat like building a house. Making the plans is exciting. Watching its construction, moving in, and furnishing it are very adventurous steps. As time passes, you add pieces of furniture. One day you become tired of looking at the sameness of it all and start to have a desire for a new house. Some remodeling, painting, planting a new tree, or making a new flower garden can add satisfaction to the house and remove the monotony. (Coble, 1981, p. 52)

Trying to live up to what one assumes others are expecting of a minister's wife is a guessing game that keeps life edgy. One answer to the distasteful living in a glass house is for husband and wife to decide when the drapes are to be drawn. There is privacy for those who wish it enough to draw the line of how much of their lives they are

to share with others. God does not hold us accountable for what others think we should be or do. A husband and a wife together can determine a satisfactory amount of time to be together if both share their needs openly with each other. There is a time to be alone and time to share with others. (Coble, 1981, p. 61)

There is a need to define the husband's role outside of his career. Many women have a very unrealistic idea of how a husband is to function and who he is to be. Expectations come from her father, brothers, and other acquaintances. Many times the wife's idea of husband is like a smorgasbord--a little bit of this, a little bit of that. Her composite forms the fantasy of a perfect husband. There is no such person. (Coble, 1981, p. 62)

A bed of roses is what we all would like to have because of the fragrance and beauty, but a rose garden must be cared for constantly in order to produce the prize blossoms. There is care of soil, insects to be dealt with, and thorns to be watched for if there is enjoyment to be received. A good marriage also requires consistent effort. (Coble, 1981, p. 63)

Every family, Mitchell goes on to explain, has this monster at work in it. It is not an unfriendly beast, this "undifferentiated family ego mass," even though it has a long title. It is just that it tends to breathe fire if it is not watched. And when both parties in a marriage are wrapped up in a vocation that is as absorbing as ministry, and as filled with benevolent intentions, then the dragon can sleep in their shadows and mature unnoticed, until the day he wakes up and burns down the house and the marriage with his first good yawn. (Sinclair, 1981, p. 114)

[Daughter accidentally mixed green towels with brother's white shirts in the wash] "shirts…which I later discovered slightly green. Life gets very complicated when the colors run together. When communication breaks down, the result is a mess that is very hard to remedy, especially with the husband-wife relationship What you think you have said clearly may not be heard or interpreted clearly, and the result is not pretty. (Dobson, 1995, p. 57)

Over and over I hear women say that they don't want to approach their husbands about the difficulties mentioned because they are in the Lord's work. They are guilt-ridden for feeling upset over such issues. Consequently they suppress their anger, letting it simmer, and they ooze out periodic complaints until finally they erupt and hurl blame in all directions. (Dobson, 1995, p. 58)

It is not uncommon for wives of ministers to feel intuitively that another woman has unhealthy feelings for the pastor. If he is not aware of another woman's manipulation to spend time near him, the wife may feel as if only an act of Congress can convince him that she is not imagining the situation. Often it isn't until someone else in the church makes the same observation and mentions it to the pastor that he realizes his wife is right! (Dobson, 1995, p. 106)

Bonding and intimacy grow as old accounts are settled and short accounts are kept. Knowing that your mate finds great pleasure in the relationship keeps tightening the knot through the storms of life. (Dobson, 1995, p. 112)

Privacy for Couple

And a chance for a *couple* to have time that is uncontaminated by church issues--at a movie, on a hiking trip, and most of all in the bedroom. Bed is no place to be joined by the ghost of the chairman of the board, or the spiritual presence of the current counselee. (Sinclair, 1981, p. 115)

There is a time to set limits on the invasion of our person, which can be overwhelmed by the needs of others who may wipe their feet on ministry people who inadvertently appear to be doormats. (Dobson, 1995, p. 114)

Some of my boundaries, instead of being like our dog's chain-link fence—made of steel and set in cement—are like the picket fences around our garden. When I first put them up and painted them they were quite sturdy. Later I had to remove a few rotten boards. Finally I determined that one fence really wasn't useful, and I removed it altogether. Boundaries sometimes need adjustments or are no longer necessary for a new season of life. (Dobson, 1995, p. 116)

If your boundaries are picket fences instead of walls of separation, you will still be able to see and hear the needs of others and even keep the lines of communication open without feeling that you must meet their needs. Only God can do that. (Dobson, 1995, p. 122)

Relationships - Husband

Bossy preachers' wives, uncertain and faltering pastors, often result from a wife's ability to think faster and more clearly than her spouse. In the early years of marriage she

slipped into the driver's seat instead of helping him to learn to depend on his own judgment. The more he relied upon her, the more bossy she got until now everyone knows who wears the pants. (Parrott, 1956, p. 18)

As time progresses, these misunderstandings, obstacles, conflicts, or whatever you want to call them, become fewer, less violent and further separated. A conjugal fellowship unites with romantic love to form a sterling marital relationship. (Parrott, 1956, p. 22)

You become vaguely aware that he is often more attentive, getting up to pour your coffee, doing little things around the house that were strictly your jurisdiction before, finding other people to do church jobs he used to let fall naturally on your shoulders. Now that he has discovered you're not in competition with him and don't intend to leave him he reacts with a new security. He's more interesting. In sum, your liberation has liberated him, too--from the need to provide all the living to the pleasant sharing of increased resources . . . from dependence upon you to self-sufficiency . . . from taking you for granted to consideration and mutual respect . . . from seeing you as his wife to seeking you as an exciting person.

If you achieve all that by going through the front door, you have been liberated and then some! The things these pages don't say are the pitfalls of emotional innuendoes, subjective feelings, and disillusionments that clutter the landscape in the search for such freedom. No two people begin with the same relationship, and yours may be holier than some (theirs may be whole!). Work may be a drudge, school a failure, and home a welcome refuge. Going out may, in fact, be the only way to discover how much freedom you already have. (Truman, 1974, p. 158)

Your man, for example, may have come into the ministry to work with people and has
found himself spending so many hours as an administrator that he rarely has time to
get to the individual people. There are endless boards and committees, budget
meetings and preparations, property to attend to--all important and all time-consuming.
It is also possible that he has made the startling discovery that he is the only Indian in
the tribe of Chiefs--what everybody dreams up he is expected to carry out. This makes
him feel like the Chief Flunky whose greatest talent is moving tables, stacking chairs,
replacing light bulbs, and locking u Instead of being pastor, counselor, and preacher he
is office manager, clerk typist, and janitor (with PBX thrown in for good measure). To
say the least, it isn't quite what he had in mind. (Truman, 1974, p. 164)

Stress-Marriage

Be careful, my daughter, that sounds like a prelude to the divorce court. (Blackwood,
1950, p. 39)

In her anger she lashes out at him for being gone all the time. He, too tired to
communicate, to try to understand, ignores her. His lack of response deepens her
emptiness. (Oden, 1966, p. 25)

If there have been situations in life that have given you opportunity to become bitter,
weigh it out and decide whether you want to be tense, unhappy, envious, and full of
gall. Is it not better to be big enough in your spirit to let past mistakes and heartaches
lie buried in the cemetery of forgetfulness? Let the fresh breath of love blow through
the windows of your soul and wash you clean and pure. You will be happier and feel at
peace with God, yourself, and your fellow man. Life is not long enough to harbor

resentments and evil thinking. Get into your spiritual dump truck and fill it up with the things that have bothered you: hate, envy, resentments, pride, ill-will, broken-trusts, and other related feelings. Shift into drive, leave the town of suspicion, and drive into the sunfilled country and back in the dump-yard of God's forgiveness. Dump it all on Him. He will take it, forget about it, and then cleanse you and make you new in Him. You will walk with a lighter step and feel years younger because you are not carrying the load of needless irritant that you had carried previously. (Haney, 1982, p. 104)

Endurance is not sufficient. Since ministry couples are not exempt from Satan's fiery darts, they need to protect, tend, and fortify their marriages against stress, and even be prepared for a veritable earthquake.(Dobson, 1995, p. 102)

Stress-Time Off

If a man burns out and loses his family, someone else will step into the pulpit and the work will go on. For that matter, the work goes on fine now when a pastor takes a week or two off. He needs more than a vacation once a year; he needs some segment of each week off. And if he cannot make those decisions to do it by himself, his board and/or friends and his wife owe him an avenue of accountability (even though he is responsible to take care of himself, just as his wife is). (Dobson, 1995, p. 108)

Time off (R & R)

The weekend has been called America's "moment of hope." (Nelson, 1977, p. 81)

We picnicked so much when our youngsters were growing up that I thought I would never want to see another picnic in all my life. But then I learned about quiknics. Just grab whatever is at hand and put it into a picnic basket. Lay it out on a redwood table

or an old quilt, garnish with sunshine, top with blue sky, sprinkle with a bug or two-and
have a quiknic. (Nelson, 1977, p. 92)

Woman to Husband

"The preacher's wife stands *beside* him at the marriage ceremony, but forever after she
[must be] *behind* him, never in *front* of him. (McDaniel, 1942, p. 49)

If you are a shrinking violet, just as well begin to acquire this trait. No namby-pamby,
clinging-vine sort of character, but a kind of "silent partner," in complete accord with
what is best for him personally and for Christ's cause generally. If thus you are
completely united, you will stand as one. (McDaniel, 1942, p. 50)

A ship has only one captain. Your husband is that; you are one of the crew.(Fisher,
1950, p. 100)

"Why did I ever marry a minister?" My dear girl, sooner or later the wife of every pastor
discovers that the congregation has claimed her man. (Blackwood, 1950, p. 38)

So as your mother confessor, I appoint you, his wife, to serve as leader of that cheering
section. (Blackwood, 1950, p. 39)

Perhaps the reason we do not have more material on the good minister's wife is
because we don't need it. We know without being told that she is to the minister what

oil is to machinery, what cranberry sauce is to the turkey, what salt is to the egg. (O'Neall, 1963, p. 17)

An executive's wife may even feel a bit pacified that the work is for her. Not so with the wife of many a young minister. With a tolerant smile he chides, "My Dear, God's work is full-time." And exits--donning his halo. How, pray tell, can she resent God! She forgets, as does her husband, that all truly committed Christians are full-time, regardless of the way in which they earn their living.(Oden, 1966, p. 28)

On the other hand, as our husbands receive their diplomas, certifying that they are properly educated to be official representatives of the Church of Jesus Christ, we find that we receive an invisible but traditionally enforced contract of total partnership in this role. What doctor's wife represents the hospital, or lawyer's wife represents the courts, as a minister's wife represents the church? A doctor's wife does not expect herself to be more interested in medicine than the normal healthy person. Nor does a lawyer's wife necessarily expect herself to be more involved than the average citizen in interpreting and preserving the laws of our land. Yet, as ministers' wives we have a tendency to feel guilty if we are not more involved in the church than other dedicated Christians. (Oden, 1966, pp. 34,35)

Even as you must be true to your self to enjoy this life-style, he must make his peace with that person who dwells within. If Paul is his hero and he is constantly striving for perfection, he has to realize that he can't win every race. In fact, he has to choose which races to start in and then decide whether he will win, place, or show. This, of course, is where you enter the scene (but not with the starting gun). You are probably

the only person who knows him well enough to see him as he actually is. Your handicap, however, is that you happen to be related to him through marriage and that sometimes clouds your perception. Well, wipe the fog of emotion away now and then, so you can see clearly with your head. That done, you are ready to be a helpmate in the truest sense of the word. (Truman, 1974, p. 28)

Then offer your suggestions, but do not be personally offended if he does not use them or if he uses them and forgets to give you credit. (Love forgives, remember?) From the time he talks to you to the time the idea is put into action a lot of people will have become involved in it, added their own thinking, and changed it to fit the constantly shifting circumstances of people-work. Let him take the credit--praise warms the cockles of a man's heart and tides him over when his followers stand around while the cock crows . . .(Truman, 1974, p. 29)

In short, you can be Super Lay Person. Even while you understand and give suggestions, you have got to stay as far removed from professional ministerial attitudes as you can. Be the Devil's Advocate at home. Prick in fun (or a least gently) the idealistic balloons he may tend to blow up so that he keeps his feet firmly on the ground where all the church members are also standing. Bring reality into his dreams with ideas that are positive and attitudes like those of the person who is outside the church thinking about coming in. To do this you must obviously know people like this. (It's good for your social life, too!) You must also have your ear to the ground so that you pick up clues to know how people feel about certain things that are proposed. You will hear more than he will, but you must develop a Wisdom Strainer that only lets through the right things to your husband. The rest, throw out with the garbage since that's what it is, or, if you are affected by it, develop a close confidant who lives Someplace Else. (Truman, 1974, p. 29)

In the normal give and take of a busy ministry, a solid, sensible sounding board can be a great aid to stress prevention. Your observations of human nature may provide needed insights into staff relationships. You may detect symptoms in a counselee which your husband may not notice. Wild ideas sometimes need taming down; tame ideas often can be spiced u A woman's point of view frequently has merit. Decisions made in times of discouragement--and sometimes they cannot wait--are not always reliable. Your husband may not always want your judgments, but you will probably find yourself sharing with him often in the lonesomeness of decision-making. (Nelson, 1977, p. 74)

The futility of trying to live your mate's life for him (and that is what being responsible for him means) is sort of like two cars headed down the street in the same direction at thirty miles per hour. suddenly one driver decides that the other driver is not driving correctly. Without stopping and agreeing to exchange cars, she just steps out to take over for him. Her car crashes because there is no one at the controls. She ends up lying in the street, injured, and the other driver moves right along on his merry way, taking care of his own driving. In some cases he, too, jumps out to take over her driving; and they both crash. (Coble, 1981, pp. 53, 54)

That is the beauty of this stage. There is something about following the person you love into an unknown future that is crucial to the human spirit. It bound us very tightly together. (Sinclair, 1981, p. 28)

For one thing, I had learned a deeper meaning of the word "trust." We had a brand-new marriage, untested in many ways. It took an enormous leap of faith to leave my job and jump into the unknown with this new husband, trusting that we would somehow

look after each other.

      That leap was invaluable. We learned that our relationship was solid enough to withstand my misguided attempts to drown in it. We also discovered that I was strong enough not to disappear completely. (Sinclair, 1981, p. 41)

Likewise, there is a right way for the husband and wife to fill the role that God assigned them, also. If each does his Biblical part, all heaven will be behind them cheering them on to a happy, well-balanced marriage. (Haney, 1982, p. 121)

Relationship of the MsW to Her Children

Children/Family

A manager of a smooth-running home will work the schedule for the good of all family members. Unrelated schedules are tearing the marriage and the family apart on a daily basis. A family cannot continually go in different directions and call the home more than a hotel. Management calls for time set aside where the needs of the marriage and family take precedence. There needs to be some time reserved for personal needs, your marriage relationship, and your children before the calendar is full of other requests. Otherwise you will be trying to build the most important relationships out of scraps of time. (Coble, 1981, p. 123)

Both parents (to take one example) might strongly value hard work. The children will also be heavily influenced by the work ethic. Of course, they may--they will have to--struggle against this as they mature and begin to disassociate themselves from the family mass. They will need to do the work of adolescence--pulling away from the

family and discovering who they are and what their values are--before they develop their own family, with its own mass.

Both parents and children may find that necessary rebellion difficult to cope with in any family. But in a home where the parents share a rather consuming vocation, such as ministry, that difficulty in pulling away may be overwhelming. (Sinclair, 1981, p. 112)

Family

Mother has to take account of all these matters.   She knows that environment is making or breaking her children. All mothers are particularly watchful as to environment, but t the minister's wife is not so free as others. She has a parish fence around her. (Fisher, 1950, p. 108)

Somehow, someway, this trend of the decay of the home must be stopped. The rectory family has a wonderful opportunity to demonstrate what a God-centered home can be. Whether they like it or not, they do live in a goldfish bowl, and through this glass globe they can demonstrate to the world an exemplary family life -- not perfect of course, but healthy and happy. (Taylor, 1968, p. 26)

Stress is a fact of life and ministers are not immune. While it can be beneficial, it can also be dangerous. And while we do not want to be overly preoccupied with the problem side of life, I believe it is better to go prepared.

Men in ministry wear at least half a dozen hats. A quick look at the tangle of stresses they can create gives sufficient cause for the wife to be concerned. (Nelson, 1977, p. 62)

Relationship-Family

Did you ever stand for long minutes and gaze into a clear bowl of goldfish and watch the glide through their domestic life? These fish are really ordinary carp, but with a special golden exterior. But their life is exaggerated by the magnifying bowl in which they dwell as much as by the glamour of their coloring. When you begin life in a parsonage, you and your family become the goldfish inside the parsonage bowl. The onlookers are the parishioners who love to gaze and exaggerate the parson's family. Every detail of your life is going to be known and what isn't known is imagined. How often you will wonder why it looks so golden and rosy to the onlookers!

Like the goldfish you, too, are imported, as you did not grow up in the town in which you are now living. When lawyers or doctors come to town, their families are taken for granted. You and your family, ordinary carp, to be sure, have a special glow because of the curiosity and publicity which surround you; and you cannot avoid exposure to the public gaze. (Fisher, 1950, p. 23)

There are also those of us who feel that our personal investment in our Christian community has strict limits because of our position as the wife of the minister. As Mrs. Minister, we do not feel free to develop personal relationships. We dare not break the rule of restricted relatedness. We build a wall around ourselves to keep everyone outside the area of the personal. We feel free to relate only on the positional level-- one-to-many rather than one-to-one. (Oden, 1966, p. 28)

A painless communication system that works for us is a chalkboard on which either of us writes the things that need doing around the house, and erase it when it is finished. The board does the nagging while we go on loving. (Truman, 1974, p. 31)

Resentment

One such wife stated resentfully, "I'm not my husband's wife, the church is. It gets his time and care. I'm just his mistress and housekeeper!" Though not often to this extent, many of us share the feeling that our favorite companion invests himself in the church family enough for both of us. (Oden, 1966, p. 28)

Metaphors of the MsWs Congregational Relationships to Church

Career

Your job requires that you be both Martha and Mary. (Fisher, 1950, p. 91)

Is survival enough, or is there more to life? As a young wife I could look around and see that almost everyone was surviving, but many looked as if they wished they were not. Today there is more emphasis on fullness of life. Hence, more and more ministers' wives are saying, "I cannot handle this position any longer." There is little criticism, if any, when a woman decides to change jobs because she is not satisfied where she is employed. There is too little consideration for the person when a minister's wife resigns her position *as wife of the church* to become the *wife of her husband.* (Coble, 1981, p. 18)

God is in the salvage business. He does not junk his wrecks but helps them to take what they have and adds his dimension of forgiveness and restoration. (Coble, 1981, 30)

If a wife fails to have the support of her husband and family in a career, she can easily fill up a cup of resentment from her anger that will take its toll on her attitude, joy, and energy. Two young children were discussing all the nice things their mother continues to do for them even though she is gone to work all day. The younger one stopped short, "She must have really been goofing off before." From a child's perspective, maybe - but a career woman is working two jobs because she feels it is her responsibility. (Coble, 1981, p. 132)

Taking a lesson from my mother's life, my main motive for obtaining a college education was to have a money-earning tool should I be left the sole breadwinner. (Dobson 1995, p. 100)

Conflict

You wash whites and colors separately, but when you dress, you combine the colors with whites. In career ministry, you may try to separate items in your thought processes, but everyday living requires the combination of all aspects of life. Those who determine to keep issues separate in heart and action appear to be frustrated in more than one area of life. (Dobson, 1995, p. 54)

Congregation

Wallace Denton, author of *The Role of the Minister's Wife*, tells us: "Loneliness has its genesis not in the absence of people, but in the absence of meaningful relationships to people." One way to relieve our loneliness is to invest ourselves personally in our Christian community. (Oden, 1966, p. 26)

Just as the grace of God is freely given, not earned and often not deserved -- so God's people choose to express their love for their church, by bestowing gifts upon the shepherd of the flock. (Taylor, 1968, p.89)

In many ways the relationship can be likened to that of couples in the thousands of Ma-and-Pa businesses around the world. While we do not hold legal partnership as they do, with our name on the dotted line in a business contract, there's a togetherness required to get the job done. We find ourselves being his receptionist, sounding board, counselor, interpreter, defender, friend--you name it, we've been it! And like any woman working with her husband, we live in close association with the people he serves. (Nelson, 1977, p. 16)

Ideally, the church is the saved--a group of individuals bound together by a common love for the Lord Jesus Christ.

Realistically--well, let us put it this way: reality and shock hit when the minister and his wife discover that there are more than two kinds of people in the world: the saved and the lost.

For the church is made up of believers, all of whom continually battle the sinful bodies in which the Spirit of Christ dwells.

Within the ranks of these believers are many immature Christians, some still in the nursery of the Christian life. Some are children in terms of spiritual growth, and some behave as unpredictably as adolescents. Many peripheral members relate to the church family like distant cousins. They are absent from the family reunions and are scarcely known.

Then, there are those of the family who are out of sorts with everyone; we say they are "out of fellowship." Some of these have attached themselves to leaders of the past and have become disenchanted. Some have put their faith in fellow members more than the Lord and are disillusioned; some have suffered real hurt at the hands of

fellow believers.

Also, on every church roll--and God only knows who and how many--are the unredeemed, some well-meaning but unaware. Some have moved in with the family for selfish reasons; others have been urged to join and have been heartily welcomed by family members.

And, of course, on every church roll are the dear hearts and gentle people. (Nelson, 1977, pp. 111,112)

Not only is a church a working situation, but, to borrow from the Western vernacular, you ride what you draw. At rodeos the cowboys in the bucking contests do not get to choose their animals.   They have to ride what they draw. If the animal does not respond, the rider cannot really show his skill.

The Lord's man comes prepared to his position, but he may be inhibited in his performance if his congregation does not respond to his leadership. Some congregations are stable and strong and mature. Some are immature, weak, and wavering. Some are adventuresome. Some balk at the very thought of change.

And to carry the comparison a bit farther, the pastor and his wife had better ride loose in the saddle but be prepared to hang on when the going gets rough. (Nelson, 1977, p. 113)

Some of the difficulties ministers run into are inherited: cliques, divisions, monstrous building debts, strange doctrine. Both minister and wife may inherit ghosts from the past. One wife said her predecessor was a real trouble-maker and gossip, careless with her charge accounts, and so on. As the next pastor's wife, she had to prove herself before she was accepted. (Not much worse than trying to succeed an angel, probably!) (Nelson, 1977, pp. 117, 118)

Criticism

Theoretically, by developing a thick skin and by using a sense of humor, one learns to ignore petty pinpricks, and often one can see the funny side of something serious. (Blackwood, 1950, p. 126)

As for the criticisms, the blessed work of helping the world forward happily does not wait to be done by perfect men. (Blackwood, 1950, p. 138)

Has anyone ever advised you, "Consider the source of criticism?" Some people by their constant, critical spirit do not deserve to be heard. They offer no positive or constructive help in their barbed comments. Pure water does not flow from a polluted spring, so consider the source and save yourself agonizing hours of worry and concern. (Bess, 1987, p. 53)

Depression

Whatever field of service one may enter, problems and difficulties will arise, and the ministry offers no exception. The problems here seem more acute, and more delicate, because one deals with souls sensitive to the touch of love, souls chilled by lack of tact. There come times when life seems like a long succession of pale-gray days and dull, drab nights, when no fairies sing and no visions beckon. (Blackwood, 1950, p. 181)

Always try to see the lesson you can learn during a dark time. If you will lean on the Lord stay close to Him, and constantly commune with Him during the dark moments of your life, there will many times emerge a valuable lesson that will be beneficial to you and also to others. This example of God's care for us may seem more evident than when everything is going great, because there is a washing away of the outer crust when there is brokeness. Tears that are mixed with a "not my will" spirit reveal the finer

things of value. The Lord will draw nigh to those that have a broken heart. Let these be your "growing" times. These are the moments, if the spirit is kept right, that you can become a little more polished and shiny as gold. When all is dark, trials pile up and people seem unaware of your heartache, stay close to the Master. He will make something good come out of this trying time of your life.(Haney, 1982, pp. 107, 108)

Encouragement

"It is easy to be nice to dear Mrs. X., whose life has been sweetened by sorrow." (Blackwood, 1950, p. 131)

Divorce: As neighbors and as members of a Christian community we need to learn how to bring in the "food" -- spiritual chicken soup for those on a dark journey. Assurance of pardon. Reminders that there is hope and life after this death. Resurrection. (Sinclair, 1981, p. 90)

Expectations

The girl who marries a minister must expect to be a marked woman. The very fact that she is married to a pastor will set her apart from the common run of women. (Blackwood, 1950, p. 13)

Parish etiquette for the minister and his wife means walking, over a high bridge of loyalty, to this new group. (Fisher, 1950, p. 51)

Actually, it is not the business of the pastor's wife to set the standard of fashion for the

congregation. To keep herself, her family, and her house clean, and to be a pleasant person should be enough to satisfy the most fashion-minded parishioner. The most pitiable person in town is the preacher's wife who has fallen into the habit of social climbing. It is not only damaging to the budget, but also to her husband's ministry. (Parrott, 1956, p. 75)

Let no one suppose that the clergyman's family is freer from the vicissitudes of this life than any other family. In spite of all the jokes about it, the preacher has no hot wire communications with God, nor does he receive, or expect to receive, preferential treatment from the Almighty. He is subject to all the ills and anxieties that his flock have. (Taylor, 1968, 92)

Of course it behooves a woman to present a pleasing and neat appearance, but why, O why, does she feel she must try to stop the clock? Millions of dollars are spent each year by women who want to look and stay young, unmindful that maturity, as in the oak tree, has a beauty all its own.

This maturity does not come simply from aging or growing old. It results from victory over life's bumps and jolts and knocks. Little does the preacher's wife, or her husband, know of the struggles that lie ahead, as they set out upon their life together. (Taylor, 1968, p. 114)

"Blueprint for the Ideal Preacher's Wife."

A drawing of this composite creature showed her with four arms--to keep a neat, clean house at all times, to keep her family neat, clean and well dressed, to do all church work required, and to raise children to be intelligent and obedient. The hairdo on one side of her head differed in styling from the other side. The reason: "Hair--half

in fashion of the day, the other half in a motherly style." The front view of this woman showed only one eye in front--for playing the piano. A note indicated that she had one eye in back--to see what her children were doing in the front pew. She had an ear with an automatic sifter to sort out information which could be repeated from that which was to be kept confidential. Her mouth was described as "always smiling, saying good things." Her feet: "substantial--to work and work and work." Her figure: "not too glamorous and not too matronly." Body: "tireless." Clothing: "always neat, not too new, not too old, not too fancy, not too plain."

What kind of mind was she expected to have? Several, descriptions were given: "Radar mind--to know exactly where to reach husband at all times. Automatic mind--to produce Sunday school lessons, youth lessons, assorted ladies' group devotions, parties, socials, and clever ideas to keep up husband's morale. File-cabinet mind, containing (1) miscellaneous file of all information that husband is apt to forget, (2) recipe file of 999 ways to prepare hamburger, (3) information on child psychology, marriage problems, and so on."

And to top everything off, this composite woman had an escape valve on top of her head--to relieve tensions.

And then an asterisk refers the reader of this blueprint for the ideal preacher's wife to a note giving this information "Available only with ideal preacher. We do not break a set!" (Nordland, 1972, p. 12)

"Classified Advertisement" prepared by Robert M. Boltwood, who was head of the technical writing division of Chevrolet Engineering Center, General Motors, and a teacher at Wayne State and Michigan State universities:

"Applicant's wife must be both stunning and plain, smartly attired but conservative in appearance, gracious and able to get along with everyone, even

women. Must be willing to work in church kitchen, teach Sunday school, Baby-sit, run

multilith machine, wait tables, never listen to gossip, never become discouraged."

      Be sure of this: You will not be able to please everyone in the congregation, and

you won't find peace of mind in trying to do so. But you will find peace of mind as you

seek to please the Lord, and you will find that He will make you adequate for what He

wants you to be and do. (Nordland, 1972, p. 13)

As a minister's wife you are not a flower that is allowed to grow in a secluded place.

You must bloom along the pathway where everyone looks at you and bumps against

you. It is a privilege to be where you can be the light of the world and the salt of the

earth. God has equipped each one with what we need to serve effectively where we

are. A pulpit committee asked a prospective minister what positions his wife filled. He

did his wife a favor when he replied, "She will come to you as my wife and a new

church member who will need time to find her place of service." Develop your life. Do

not try to explain yourself to others. God has promised you the strength to succeed.

(Coble, 1981, p. 116)

I had rightly realized that if anyone expected me to be always gracious, or always

thrifty, that was their problem (actually, fewer did than I thought). The real danger does

not lie in the presuppositions people might have about us. Those are unconscious, and

as such, innocent. The real danger is that we will absorb those projections and

suppositions and expectations and try to be saintly, kind, frugal, and generous all the

time. Then their problems become ours, in spades. (Sinclair, 1981, p. 67)

Have you ever seen the mechanic's wife clean a windshield or change a tire on your

car while her hubby tuned the engine? Or what about the doctor's wife giving you a

manicure while the physician treated your ills? Probably not. But then those ladies are

not really expected to labor side by side in their husbands' chosen profession. Yet we who marry ministers often find ourselves expected to do that very thing. We bounce from the nursery to the church kitchen and from the piano bench to teaching an adult class. If help is needed, just call the preacher's wife. We are supposed to be good at filling in the cracks of church programs.

Are you that versatile? if so, congratulations! But watch out! Frustration may be just ahead because you cannot be everything to everybody. Nor is it good to try. You might be denying someone else that opportunity of service. Worse, you could even overload your own boat and sink. That happens when well-intentioned talent tries to do it all. (Bess, 1987, p. 45)

Finances

Debt is like a cancer. It grows swiftly, consumes your happiness, can kill your marriage, and makes you suffer a lot. Sometimes the only alternative is to learn to be poor and happy at the same time, or for you to go to work. Thank goodness, the day of the Super Frown has passed! That's the one the church people or the Ecclesiastical Brass gave you when you announced you were working. Everyone *knew* that a minister and his wife were hired as a team to serve the church, and somehow, by bringing income from a source other than the church, you no longer belonged to the team. The faulty reasoning was theirs--when you brought in the extra income, you often lifted the load off your over-burdened husband and took the pressure off the church to raise your salary. You were also able to increase your giving. Unfortunately, such pragmatic reasoning was rarely acceptable, and the wife returned to the kitchen that suddenly had become a prison. Now, we live in the Enlightened Latter Days. The wives of our laymen have gone to work also, so what can they say? (Truman, 1974, pp. 128-129)

Forgiveness

Have you ever tried to discipline your mind not to dwell on the past? When the brain's buried feelings of resentment come to the surface, remember you have forgiven. This is not blindly ignoring the past but facing up to it. This application of forgiveness is remembering the healing instead of the hurting. It is choosing to start over with the person who wronged you or whom you wronged. Forget the hurt of the past. Think of the healing. (Bess, 1987, p. 53)

Gossip

It has been said that plain people gossip in capital letters, and it might be added that snobs gossip in italics. Both classes are in every church, and in either case, we [must be] too much engrossed with our Father's business. (McDaniel, 1942, p. 29)

If any shrewish sister starts to gossip, you can divert the stream of talk into a safe channel. If sore hearts need solace, you can listen in love and often soothe by silence. (Blackwood, 1950, p. 157)

Indirect criticism is gossip. It should not only be avoided, but it should be rejected as invalid when delivered to us. If a person delivered a package marked *Bomb*, I would not just stand there holding it; nor would I begin to unwrap it to see if it really was a bomb. I would get rid of it where it would not cause harm to myself or anyone else who might be in that vicinity. Similarly, another person's remarks spoken by a second party are going to be added to simply because they have been interchanged. Each person's marks will be left on events. You cannot handle another person's feelings and thoughts without mixing your own feelings and thoughts with them. (Coble, 1981, p. 115)

Loneliness

Evening is a lonely time. As the sun sets and dusk spreads itself around his wife, she feels the hush of loneliness descending. In the quietness she thinks back upon her day and how it went. She spent it typing the church newsletter, caring for their two little children, preparing a program for the woman's society, and baking a coffee cake for the church. And now, as her favorite companion has begun the final part of his working day, she faces a lonely evening of typing the letters he brought home. (Oden, 1966, p. 25)

But he alone is not guilty. If blame is to be placed, she must share it. Throughout the day a minister gives of himself emotionally to others--through empathy, compassion, acceptance, understanding, and loving care. It is small wonder that he has little left of himself to give when he returns home at the end of the day. She cannot expect him to fill totally the void of loneliness in her life. (Oden, 1966, p. 26)

Moving

We feel that part of ourselves has been cut off and left behind. We wonder if our relationships will withstand prolonged absence, if the gap of distance can be bridged. We feel the hurt of loss, the pain of separation. We begin to wonder if the fulfillment of self-investment is worth the suffering that must be endured upon moving--if the birth of a relationship is worth the risk of its death. (Oden, 1966, p. 29)

But as time passes our hurt begins to heal, even though the scar of separation remains. When we leave behind a part of ourselves, we take with us a part of others. We have shared feelings and ideas, interests and love, good experiences and bad. We have cared for one another. Our lives have touched. In time we may come to realize that where we have given fully of ourselves, the gift remains; and where we have invested in a Christian community, it becomes a part of us--and will remain so. (Oden, 1966, p.

30)

Army and Navy wives know all too well the difficulties of moving from place to place. Stakes can be buried mighty deep over a period of years, and the uprooting, especially when there are children, is emotionally disturbing.(Taylor, 1968, p. 107)

As the attic is emptied of its worn articles, of use no more, one's mind seems to be relieved of some old worn-out ideas, too. With the sorting of a twelve-year accumulation of material possessions come memories fond and otherwise -- that old suit that father wore to the White House one memorable day, the first lock of golden hair, the painting of the reindeer that Aunt Gertie gave us. The list goes on and on, as the parade of the past marches by.

When the parade is over, its place is taken by thoughts of the future, and the new challenge to be met. We promise ourselves we won't make the same mistakes. We have a new chance. (Taylor, 1968, p. 108)

Parsonage

A few women indicated on the survey that their home has a "revolving door" (Dobson 1995, p. 121)

Even so, in the hands of a happy homemaker such a barnlike abode may become a center of "sweetness and light." (Blackwood, 1950, p. 45)

Having spent two years out of thirty away from the church environs, I submit that geographical distance detracts from the spiritual and emotional proximity of the House of God. Living near the church, one is aware of a kind of benediction. And certainly the shepherd can more effectively tend the pasture which is at hand.(Taylor, 1968, p.

67)

Praise

Above all search until you find in the new parish events, programs, and situations that which can be highlighted in truthful praise. (Fisher, 1950, p. 40)

Relationship-Congregation

Learn to listen and observe to know a new parish and a new community. Remember the advice of an old Indian guide to a group of new settlers living on the edge of danger in a frontier community; "You must keep your ear to the ground, your eyes open, and your mouth shut--but white men not good acrobats". (Fisher, 1950, p. 33)

It is evident that the acceptance of a new church is a very serious matter for both the minister and his family. In fact, this decision is like the Chinese idea of a crisis. Their written word for this concept is composed of two separate words put together: "danger" and "opportunity" ("dangerous opportunity"). These are really better words for this decision than "assets," and "liabilities". (Fisher, 1950, p. 30)

Just as the mother of our day depends upon medicine when her children are ill, instead of the goose grease and camomile tea her grandmother employed, so the modern minister's wife avails herself of techniques in her service to the church of which her predecessors never even heard. (O'Neall, 1963, p. 21)

In-church fighting probably causes the most severe tension of couples in church-related work. It is encouraging to know that seminaries are providing studies in conflict within the Christian community and the denomination is offering practical help along this line. Wives could benefit tremendously from such studies too; the worst thing we can do is to push the panic button when conflict rears its ugly head. The minister is having enough professional problems without having to deal with a panicky wife at home. (Nelson, 1977, p. 70)

An experienced minister told us as a young couple, "The typical response of a congregation to a new pastor the first year is 'Here, kitty, kitty, nice kitty!" The second year it's 'Poor kitty!' The third year it's 'SCAT!'" (Nelson, 1977, p. 72)

Personalities are going to clash; your husband's ideas will not always be welcomed (and this hurts, for ideas are like babies, none quite like your own). There will be clashes between the old and the new--but after all, suppose those were your toothprints on that second pew: you would not want the building bulldozed either! (Nelson, 1977, p. 116)

And it has occurred to me that some balking deacons may have saved their church some embarrassment by speaking up as they did against some wild idea cooked up in a ministerial ivory tower. (Nelson, 1977, p. 117)

Role

At times the minister's wife goes emotionally from lowest depths to dizzy heights. Today you have been smoothing the ruffled feathers of one of the musicians; tomorrow you will meet with a group of young mothers who wish to know how to bring up their little ones; another time you will hold in your arms a heartbroken young woman whose

husband has just died; that same evening you will rejoice with a young couple, deliriously happy, who have stopped by the manse to show the new diamond. (Blackwood, 1950, p. 184)

In time you may become the burden bearer, even the secret shares, of many a disconsolate soul. (Blackwood, 1950, p. 24)

You are the one who knows that each church is different in a thousand ways. You are the one who knows the truth of the affirmation that "*your role cannot be the one you choose. Most often it is the part assigned by the Great Producer."*

No one can play her part effectively without knowing the stage on which she operates. When a dramatic troupe comes to a new town, the audience is always unknown, but the particular hazards and possibilities inherent in the stage and its "props" have always been carefully explored before an/ opening performance. (Fisher, 1950, p. 32)

If we could look upon all ministers' wives as a great sisterhood serving a common cause, there would be more of this type of letter written. (O'Neall, 1963, p. 38)

We, in pride of martyrdom, have carried forth into tradition the role of the minister's wife. Our illusion of the grand first lady of the manse is reflected in books we read and write about ourselves as Mrs. Minister. We are referred to as the "shepherdess," the "uncrowned queen," the "personal counselor," and the "living example." What

explanation is there for the "high example." What explanation is there for the "high priestess" presented in these books if it is not that we enjoy considering ourselves the most important woman in our church? (Oden, 1966, p. 38)

Before the average preacher's wife ends her days, she will have presided over miles and miles of meals and menus. If she can learn to love it and keep her sense of humor for insulation, it will be one continuous County Fair. (Taylor, 1968, p.53)

Role - Hostess

Probably every parson's wife, at some time in her life, is convinced that she is running a first rate hotel -- with one difference. The hotel has a competent staff, and at the Rectory Hilton, the lady of the house is not only the manager, but also in charge of reservations, room clerk, purchasing agent, bellboy (with an occasional lift from the male members of the household), chambermaid and dining room superintendent.

Most will agree that the added trouble involved is well worth the effort for the thrill of having so many exciting persons, from all walks of life, cross the threshold of the rectory -- missionaries, bishops, seminary students, senators, college presidents, as well as ordinary folk. And any family reared in this atmosphere is richly blessed. (Taylor, 1968, p. 40)

The preacher's wife does indeed wear the uniform of her church in her community. (Taylor, 1968, p. 38)

Role-YOU decide

The great question here is, not what you will get, but what you will become. The greatest wealth you can ever get will be in yourself....Oh, to live out such a life as God appoints, how great a thing it is! To do the duties, make the sacrifices, bear the

adversities, finish the plan, and then say with Christ, "It is finished!" (Blackwood, 1950, p. 186)

Our stereotype (literally a printing plate) has survived numerous reproductions. Parishioners have seen this interpretation of the role recur so frequently that they have come to accept it and perhaps to expect it. This is not to say, however, that we must hide our variation and fit ourselves into the traditional mold. More individuality is in order in the interpretation of our particular role as a particular minister's wife. (Oden, 1966, p. 38)

Faculty wife suggested to the wives that they might as well learn to live surrounded by discontent. "There will always be discontented people, wherever you are." This may be because we as Christians are preoccupied and, rightly so, with ideals and thus are ready victims for discouragement and disappointment. Whatever the reason, we do have to learn to shrug off the barbs, sift what we hear, and not bother our husbands with every little thing. A little professional toughness comes in handy at times. (Nelson, 1977, p. 118)

When the requests of others become priorities, you will experience a remote-controlled kind of living with very little, if any, satisfaction possible. The futility will catch up with you sooner of later. (Coble, 1981, p. 33)

The easiest way to live is to let other people decide what you should do. That takes little thought and effort. All that requires is to move when given a push. Don't wait for others to chart your course. Some will view you with loads of talents and abilities while others will desperately want to remold you. That's not their privilege. (Bess, 1987, p. 44)

Appendix C: Interviews

Coble, Betty J. 1981. **The Private Life of the Minister's Wife**.

Dobson, Lorna. 1995. **I'm More Than the Pastor's Wife.**

Synopsis of Phone Interviews

Authors Coble (1981) and Dobson (1995) were interviewed via phone.   Six
questions were asked: four were content and two were normative.   No premise was
offered for the interview other than the present research was a study of handbooks for
MsWs.

Participants responded positively to an opportunity to discuss their respective
handbooks. Coble indicated that guidance was the primary intent of her work.   Dobson
intended to motivate and inspire. Both addressed their writings to individuals, but
seemed quite pleased that the handbooks had also been used in seminaries, small
groups, and at conferences for MsWs.   Dobson observed that MsWs have many of
the same challenges of other wives; however, because of the minister's unique
responsibilities the MsW must often respond differently than other wives.

When asked about a rewrite and educational value, Coble indicated that a
rewrite would include a chapter on sexual affairs in ministry, "because so many
ministers seem to be having this problem."   Dobson observed that she would revise
the appendix of her book.

Neither author indicated that a rewrite would omit any items. Coble to the
contrary expressed concern that the concept of submission in marriage is changing;
therefore, submissions needs to be expanded in the contemporary context of "two
people working together…communicating who we are to each other."

Both Coble and Dobson continue to be committed to ministries. Dobson is a
pastor's wife of an evangelical church of several thousand parishioners.   Coble's first
husband, Baptist, is deceased.   Her second husband is a partner in teaching and

ministry to ministers and MsWs.   She is currently affiliated with the Evangelical Free Church.

Coble and Dobson continue to publish. Coble is currently in process of republication of her work **The Private Life Of a MsW.** However, she insists this time the publisher will have to title it **Labeled MsW.**

Dobson is not sure when she will return to the idea of a MsWs handbook.   She is presently publishing a book to help laypeople understand ministry life.

Coble was unsure of the number of her books sold. Dobson has a recent count of 9300+ sold, which she and the publisher considered very positive.

In summary, both authors intended their works to be self-directed learning by the readers.   While the intent of the author was for private reading for inspiration and guidance, both books were used in seminaries, classrooms, and for discussion groups of MsWs.   In essence, the texts were educational vehicles for adult learning, i.e., adult education by default.

What cannot be determined from this research or these interviews is the validity of the content for effective adult training.   Were the handbooks used in educational context because of their excellence, or because of a lack of other available material? This study does not include data and methodology to make this distinction.   What does seem to be a reasonable conclusion of this research and these interviews is that MsWs are searching for instruction materials to know how to cope with their lived world.

INTERVIEW QUESTIONS

Overall guiding study question: Are handbooks a contemporary vehicle for the training of MsWs

Content
1. What was the intended use of your book?
   e.g. inspiration, direction and guiding, training, descriptive
    (always offer all examples)

2. Whom did you perceive the primary reader or beneficiary of your book to be?
    e.g., individual women,. Small groups, classroom

3. Do you have any insight on who actual readers or beneficiaries of your books were?
    Or, how it was utilized?

4. Would you change the format or content of your book, if it were to be used
   expressly for the purpose of training and educating women in the role of MsW?

Normative Questions
1. If you were writing your book today for MsWs is there any text you would include
   that you previously did not
2. Is there any text you would omit?

Appendix D: "Osmotic Competencies"
Laila B. Bare

The researcher, in trying to determine where the congregation assumes the wife has acquired such competencies, has coined the term "osmotic competencies". This term refers to competencies which people seem to assume the MsW has obtained through osmosis while sleeping with the expert, her minister husband.

The woman who marries a minister cannot ignore the fact that she is part of a two-person career, a ministry team. What part she chooses to **play** on the team, large or small, does not diminish the fact that she **is on the team**. Membership on the team is granted to her solely by the possession of a marriage license.

Having married a man-of-the-cloth, she does not have a choice of whether or not she will be on the team. Her choice is what part she will play on the team. A critical factor in determining what function one wishes to fulfill on a team is learning what positions are available. A woman may join the team already knowing the game, i.e., she may have grown up in a minister's home or been in church at least part of her life. However, familiarization with a role does not mean one wishes to play exactly the way she has seen others play.

In essence, while she knows how others have played the same position on the team (helpmate, assistant pastor, aloof participant), she may choose to carve her own niche and tailor her position to fit her strengths. While fashioning a role is an intricate and often perplexing experience, the MsW may choose to do this rather than attempt to become a "carbon copy" of the position she has seen others play on their teams.

There are those who enter the game essentially unaware of how anyone else has ever played the position, and they may be cognitively uninformed as to how the game is played. Though this does not occur often, there have been those women who, having no church background, entered into marriage with a minister and found

themselves in a whole new game and on a different field from where their lives had been previously lived.

Between these two extremes on the continuum are those women who had previously attended church on occasion and observed other MsWs in action. There is also the MsW who became a part of the marriage team to a man who later decided to enter the ministry. She then finds herself a part of a second team, both with the same players. Ministry had not been anticipated at the time of marriage. It was a career change.

In essence, the woman who marries a minister or is married to a man who becomes a minister is awarded a spot on a two-team roster: marriage and ministry. She and her husband form their own unique marriage team and their own unique ministry team.

All of the aforementioned women have similar challenges of learning what it means to be married to a minister in terms of his career, evaluating her own strengths and preferences, and deciding what contribution she will make to the team. The process of learning to be a minister's wife is one that is learned essentially on the job and over an extended period of time.

For example, while classroom instruction on the art of swimming may be valuable, one does not actually acquire the skill until one jumps in the pool. At the point of immersion one is able to put into practice the knowledge one has acquired and, in essence, learn to swim—or sink.

So it is with the ministry. It is a commonly held belief that ministers cannot be adequately prepared for ministry without on-the-job training. Seminaries offer programs of preparation which include internships. However, seminaries cannot adequately convey the weight of full responsibility for a congregation of people with all their individual needs and signal moments ranging from birth through the final rites. The experience of financing everything from mortgages to staff payroll from voluntary contributions, coupled with denominational responsibilities, cannot be learned in a

classroom. Sermon preparation, though a part of the seminary curriculum in a think-tank environment, is also quite different when it is a weekly experience. In the reality of the lived world, the minister's family experiences perspective transformation.

While the minister is busy defining his role, with assurance of **calling** and divine resources combined with available training, the MsW seeks to define and carve her niche perhaps without a divine **calling** and without any college major of "Minister's Wife." For both of them, the teachable moment comes on the job at the point of need.

MsWs realize that waiting until the point of need to learn a lesson may result in major mistakes with prolonged consequences. They seek to learn what they can before the fact. While there are no college majors of "Minister's Wife", there are several routes of learning open to MsWs. They may choose to establish relationships with experienced MsWs and dialogue with them, seek a mentor, take classes offered at retreats and seminars, read pertinent magazine articles and books, and to seek help from God by personal, introspective devotions.

There is a fine line in choosing one's role on the ministry team. On the one hand, to be a supportive MsW entirely in the background may earn one the title of bench-warmer with essentially nothing to contribute. On the other hand, too high visibility may earn a MsW the title of home-run queen, with negative consequences. Any insinuation of up-staging her husband may be perceived as a star player trying to be the coach. The congregation must see the minister as the leader.

There is a further dimension to the dynamic of how much to be involved, in what way, and with how much visibility. "Shadow labor" is a term for those who "enhance the status and well-being of others" as part of their role: "The more she seems natural at it, the more her labor does not show as labor, the more successfully it is disguised as the absence of other, more prized qualities " (Hochschild, 1983, 167).

Without benefit of assigned duties or a role description, the MsW is expected to play an unofficial secondary and voluntary role, Yet it is definitely a supportive role in which the MsW has traditionally been expected to pinch-hit with confidence on a

moment's notice. A fact often noted in the MsWs community is that doctors' wives are not expected to fill in if their husband has to leave surgery for some reason, neither would the plumber's wife be called to finish a job for him if he became sick, nor would the lawyer's wife be counted on to deliver a brief in her husband's absence. However a MsW may be called on to console a family in a situation of grief, counsel someone in an emergency, or even deliver a devotional when her minister husband cannot be present.

Osmotic competencies are not attributed to wives of men in other professions, possibly due to the element of God-empowerment in ministry. Literature does not note wives of other professionals being expected to skillfully perform duties of the husband. Because her husband is in service to God, the MsW is assumed to have an empowerment which the doctor's, plumber's or lawyer's wife does not have. The halo of divine aura ostensibly benefits the MsW, even if on a secondary level via her spouse—a man-of-the-cloth in the realm of the sacred.

Acquiring competencies osmotically? Wish it were so!

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