

MISCELLANEOUS
INFORMATION

(1) EPISCOPAL AREA OFFICES, WESTERN JURISDICTION

Denver Area:	Rocky Mountain and Yellowstone Conferences Bishop Elaine Stanovsky 6110 Greenwood Plaza Blvd., Greenwood Village, CO 80111-4803..... 800-536-3736
Los Angeles Area:	California-Pacific Conference Bishop Mary Ann Swenson 110 South Euclid, P. O. Box 6006, Pasadena, CA 91102-6006..... 626-568-7312
Phoenix Area:	Desert Southwest Conference..... Bishop Minerva G. Carcano 1550 E. Meadowbrook Ave., Phoenix AZ 85014-4040 800-229-8622
Portland Area:	Oregon-Idaho Conference Bishop Bob Hoshibata 1505 S. W. 18 th Ave., Portland, OR 97201-2524 800-593-7539
San Francisco Area:	California-Nevada Conference..... Bishop Warner Brown 1276 Halyard Drive, West Sacramento, CA 95691 916-374-1500
Seattle Area:	Alaska Missionary & Pacific Northwest Conferences Bishop Grant Hagiya 816 South 216 th #2, Des Moines, WA 98198-3650 800-755-7710

(2) CAMPING, OUTDOOR, AND RETREAT MINISTRIES

110 S. Euclid Avenue, P. O. Box 6006, Pasadena, CA 91102-6006
FAX 626-568-7331

Paul Cogger, Director.....	626-568-7335	.....	pcogger@cal-pac.org
Samuel Yun, Dir. of Program Development.....	626-568-7332	.....	syun@cal-pac.org
Susan Bonaparte, Admin. Asst.....	626-568-7330	.....	sbonaparte@cal-pac.org
Billy Moon, Program Development Asst.....	626-568-7334	.....	bmoon@cal-pac.org
Patti Palomo, Reservationist.....	626-568-7333	.....	ppalomo@cal-pac.org
Frances Jones, Advocate Support.....	626-568-7360	.....	fjones@cal-pac.org

CAMPS AND RETREAT CENTER:

(For availability and reservations, call 800-244-8622 or 626-568-7333)

Aldersgate Retreat: Chris Erickson, Manager	www.aldersgateretreat.org
310-454-6699	925 Haverford Ave.
FAX 310-459-9934	Pacific Palisades, CA 90272
Arroyo Grande: Steve Tallant, Manager	www.camparroyogrande.org
805-489-4139	250 Wesley St, PO Box 328
FAX 805-481-5924	Arroyo Grande, CA 93421-0328
Cedar Glen: Cory Jones, Manager	www.campcedarglen.org
760-765-0477	743 Farmer Rd, PO Box 2500
FAX 760-765-0479	Julian, CA 92036
Colby Ranch: Mark McConnell, Manager	www.colbyranch.org
626-792-2296	23828 Angeles Forest Highway
FAX 626-792-9206	Palmdale, CA 93550
Lazy W Ranch: Billy Stempson, Manager	www.lazywranch.org
949-728-0141	23852 Hot Springs Canyon Rd, PO Box 579
FAX 949-728-0240	San Juan Capistrano, CA 92693-0579
Sturtevant: Chris A. Kasten, Manager.....	www.sturtevantcamp.org
760-249-4626	PO Box 847
FAX 760-249-4626	Sierra Madre, CA 91025
Wrightwood: Gary L. Clover, Manager.....	www.campwrightwood.com
760-249-3453	1401 Linnett Rd, PO Box 66
800-455-8781	Wrightwood, CA 92397
FAX 760-249-4113	

(3) CAMPUS MINISTRY UNITS

**California Polytechnic State University
at San Luis Obispo and Cuesta College**
Wesley Foundation
1515 Fredericks Street
San Luis Obispo, CA 93405-1942
Jane Voigts 805-543-7580

California State University at Long Beach
United Methodist Campus Ministry
University Interfaith Center
1250 Bellflower Blvd.
Long Beach, CA 90840-0603
Mary Kay Will 562-985-4369

California State University at Los Angeles
Wesley Foundation
1850 West Hellman Avenue
Alhambra, CA 91801-2699 626-284-3229

San Diego State University
Wesley Foundation
5716 Hardy Avenue
San Diego, CA 92115-2232
Beth Cooper 619-582-0772

University of California at Irvine
University UMC
18422 Culver Drive
Irvine, CA 92612
Sarah Heath 949-786-8354

University of California at Los Angeles
Wesley Foundation
900 Hilgard Avenue
Los Angeles, CA 90024
Jeanne Roe Smith 310-208-1051

University of California at Riverside*
United Campus Ministry
900 University Avenue
Riverside, CA 92521
Terry Mathis 951-334-1859

University of California at San Diego
Wesley Foundation
9600 Gilman Drive, Dept. 0081
La Jolla, CA 92093-0081
Gary Anderson 858-534-6951

University of Hawaii, Manoa
Wesley Foundation
1918 University Avenue
Honolulu, HI 96822-2403
Charlene Zuill 808-949-1210

University of Redlands
University United Methodist Church
940 E. Colton Avenue
Redlands, CA 92374-3637
Glenn C. Hoskins 909-793-1651

University of Southern California*
United Ministry
University Religious Center
835 West 34th Street, Room 103
Los Angeles, CA 90089-0751
Diane Kenney 213-740-2667

* Indicates an Ecumenical Ministry

(4) THEOLOGICAL SCHOOLS AND AFRICAN-AMERICAN INSTITUTIONS
OF HIGHER EDUCATION
Theological Schools

Boston University School of Theology 617-353-3050
745 Commonwealth Avenue, Boston, MA 02215

Candler School of Theology 404-727-6322
Emory University, Bishops Hall Suite 10, Atlanta, GA 30322

Claremont School of Theology 909-447-2500
1325 N. College Ave., Claremont, CA 91711-3199

Drew University, The Theological School 973-408-3000
36 Madison Ave., Madison, NJ 07940

Duke University, The Divinity School 919-660-3400
107 New Divinity, Box 90968, Durham, NC 27708-0968

Gammon Theological Seminary 404-581-0300
653 Beckwith St., SW, Atlanta, GA 30314

Garrett-Evangelical Theological Seminary 800-SEMINARY
2121 Sheridan Road, Evanston, IL 60201

Hiff School of Theology 303-744-1287
2201 S. University Blvd., Denver, CO 80210-4798

Methodist Theological School in Ohio 740-363-1146
3081 Columbus Pike, Delaware, OH 43015

Perkins School of Theology 214-SMU-THEO
Southern Methodist University, P. O. Box 750133, Dallas, TX 75275-0133

St. Paul School of Theology 816-483-9600
5123 E. Truman Road, Kansas City, MO 64127

United Theological Seminary 937-529-2201
4501 Denlinger Road, Trotwood, OH 45426

Wesley Theological Seminary 202-885-8600
4500 Massachusetts Ave., NW, Washington, D.C. 20016-5690

African-American Institutions of Higher Education
Historically Related to the United Methodist Church

Bennett College	Greensboro, NC 27401
Bethune-Cookman College	Daytona Beach, FL 32114
Claflin University	Orangeburg, SC 29115
Clark-Atlanta University	Atlanta, GA 30314
Dillard University	New Orleans, LA 70122
Huston-Tillotson University	Austin, TX 78702
Meharry Medical College	Nashville, TN 37208
Paine College	Augusta, GA 30901
Philander Smith College	Little Rock, AR 72202
Rust College	Holly Springs, MS 38635
Wiley College	Marshall, TX 75670

(5) RETIREMENT HOMES

(The following institutions have had, from time to time, a varying history and degree of relationship to other organizations of the United Methodist Church, and are listed for your information only.)

BAKER Home: 1415 S. Otterbein Ave., Rowland Heights, CA 91748..... 626-964-5677

BURBANK Homes: (4 non-profit corporations that function as a single entity)

Wesley Homes: (A Holding Corporation) 1048 Sherlock Dr., Burbank, CA 91502	
Burbank Plaza: 340 Harvard Rd., Burbank, CA 91501.....	818-841-2621
Pacific Manor: 609 N. Glenoaks Blvd., Burbank, CA 91502.....	818-846-2667
Wesley Tower: San Fernando Road & Verdugo Avenue, Burbank, CA 91501	

PACIFIC Homes:

Casa de Manana: 849 Coast Boulevard, La Jolla, CA 92037.....	800-959-7010
Claremont Manor: 650 West Harrison Avenue, Claremont, CA 91711.....	888-627-2900
Fredericka Manor: 183 Third Avenue, Chula Vista, CA 91910.....	800-310-4696
Kingsley Manor: 1055 N. Kingsley Dr. Los Angeles, CA 90029.....	323-661-1128
Wesley Palms: 2404 Loring Street, San Diego, CA 92109.....	858-274-4110

(6) 2008 SPECIAL OFFERINGS RECEIVED AT ANNUAL CONFERENCE

<u>DATE</u>	<u>RECIPIENT</u>	<u>AMOUNT</u>
Wednesday, June 18	Domestic Disaster Response	\$ 4,138.18
Thursday, June 19	Nothing But Nets	4,866.95
Friday, June 20	Global Disaster Response	3,264.70
Saturday, June 21	Nothing But Nets	4243.50
Saturday, June 21	Conference Youth Endowment Fund	3,398.80
Sunday, June 22	Bishop's Designation for Children: Corri Winanka home for orphaned children in Bolivia	<u>3,001.80</u>
TOTAL OFFERINGS		\$ 22,913.93

(7) LAYMAN AND LAYWOMAN OF THE YEAR AWARD RECIPIENTS

In 1961, the Bishop Gerald Kennedy Award was established. This was to be given annually to a person or persons for distinguished service, selected by a committee appointed by the Bishop. After 1980 it was given to an outstanding Layman and Laywoman each year. The award is presented at the Conference of the following year.

1961	Wesley I. Dumm
1962	Keith Smith
1963	Verne Orr, Sr.
1964	Donald A. Odell
1965	Robert Griffin
1966	Robert Fletcher
1967	Lawrence T. Cooper
1968	Hubert Orton
1969	J. Wesley Hole
1970	Walter R. Hoefflin
1971	Marion R. Walker
1972	Mildred Hutchison
1973	Kazuo Saito
1974	Victor Ruiz
1975	Richard Dennis
1976	C. Raymond Meyers
1977	Pauline Bobbitt
1978	Tova Bedolla
1979	LeRoy Vaughn
1980	Harriet Dommes and Byron Hayes, Jr.
1981	Charles Cappleman and Pat Hammer
1982	Jean Wickett (Posthumous) and Ronald Warner
1983	May Chun and Frances Dale
1984	Peggy Hutchison and Clifford Aguilar
1985	Doris and Robert L. Luckhardt
1986	Marguerite Justice and Chuck Jones
1987	Betty Finn and Leon McKenzie
1988	Sherlie Weeks and Norman Bowler
1989	Nancy Green and Arlan Walton
1990	Shin Maesaki and Jo D'Archangelis
1991	Howard Hudson and Lucy Wilson
1992	John Chang and Sharon Savage
1993	Millie Hilts and Robert E. Klein
1994	Ellen Peterson and Sam Maloof
1995	Lupita Alonso de Redondo and Kenneth Tittle, MD
1996	Margaret Jones Kanaar, MD, Charles Bohannon, Betty Jackson, and Dennis Lee
1997	Eleanor Ramsdell, Betty Mitchell and Donald Evans
1998	Scott Jackson (<i>posthumously</i>) and Verna Porter
1999	Martha Lindey, Gertrude McClay (<i>posthumously</i>) and Salvador Sarmiento
2000	Doris Shigihara and Alex Morales
2001	Ardys Hunter and Russ Whittenburg
2002	Delores Alleyne and Glen Bancroft
2003	Margaret Ann Henke and Francis Fukumoto
2004	Rosemary Zettler and Bob Denham
2005	Martinique Brown, Ellen Johnson and Chris Fracchiolia
2006	Ellen Evans Agee and Genaro Cordova
2007	Virginia Terry, Huntington Beach First UMC and Donald Howald, Camarillo UMC

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- 9) After the interview the MAS will complete an evaluative written assessment report.
 - i. The report will be sent to the Candidate, the District Committee on Ministry (dCOM), and the Board of Ordained Ministry
 - ii. The report is a confidential document and should not be shared with anyone without the Candidate's permission
 - iii. The Candidate may submit an addendum to their report. This addendum will be attached to the MAS report. The addendum may be used to correct information, provided additional information, rebut interpretations made in the report, or disagree with recommendations made in the report. The Candidate must send the addendum to the MAS, the District Committee on Ministry (dCOM) and the Board of Ordained Ministry
 - 10) Fees are paid to the Ministerial Assessment Specialists
 - i. The Candidate pays \$170
 - ii. The Home Church or Organization pays \$170
 - iii. The Board of Ordained Ministry pays \$225
 - iv. A "Rush Fee" of \$100 will be charged to the Candidate if they do not have their requests in and scheduled with the counseling center by April 15
- B. Tier II tests are taken before meeting the Board of Ordained Ministry for Probationary Membership. There should be at least one year between Tier I tests and Tier II tests. If there is more than five years between Tier I and Tier II tests the Candidate will be required to retake Tier I tests.
- 1) The Candidate will arrange directly with the Ministerial Assessment Specialist (MAS) to take the Tier II battery of psychological tests. These tests include:
 - i. Myers Briggs Type Indicator
 - ii. Fundamental Interpersonal Relations Orientation-Behavior Leadership Report (FIRO-B)
 - iii. There are two additional tests that may be ordered by the MAS especially geared to Asian Candidates. These tests measure the level of assimilation in the Western North American worldview, values and norms as well as personality characteristics that are important in Asian cultural contexts but are not measured by Western personality tests.
 1. Suinn-Lew Asian Self Identity Acculturation (SL-ASIA)
 2. Cross-Cultural Personality Assessment Inventory (CC-PAI)
 - 2) When the tests are complete the MAS will meet with the candidate for a 2 hour interview.
 - 3) After the interview the MAS will complete an evaluative written assessment report.
 - i. The report will be sent to the Candidate and the Board of Ordained Ministry
 - ii. The report is a confidential document and should not be shared with anyone without the Candidate's permission
 - iii. The Candidate may submit an addendum to their report. This addendum will be attached to the MAS report. The addendum may be used to correct information, provided additional information, rebut interpretations made in the report, or disagree with recommendations made in the report. The Candidate must send the addendum to the MAS and the Board of Ordained Ministry
 - 4) Fees are paid to the Ministerial Assessment Specialists
 - i. The Candidate pays \$225
 - ii. The Home Church or Organization pays \$150
 - iii. The Board of Ordained Ministry pays \$175
 - iv. A "Rush Fee" of \$100 will be charged to the Candidate if they do not have their requests in and scheduled with the counseling center by two months before they need the report for their District Committee on Ministry meeting.
 - v. A \$20 fee must be included with Form 112 when requesting the tests from the Division of Ordained Ministry

- C. Tier III Psychological Assessment process is presently being reviewed by the Board of Ordained Ministry. Once the process has been clarified and the new requirements put in place, this new structure will continue be a part of the assessment of effectiveness in ministry for Ordination by the Board of Ordained Ministry.

SUPPORTING DATA:

1. Board of Ordained Ministry, California-Pacific Conference
The United Methodist Church
Registrar for Probationary Membership
The Rev. Melissa MacKinnon
400 W. Duarte Road
Arcadia, California 91007
(626)447-2181
2. Ministerial Assessment Specialists
Samaritan Counseling Center
869 N. Euclid Ave.
Upland, California 91786
(909)985-0513
FAX: (909)985-7193
Information: www.samaritancounselingupland.org
E-mail: Samctupl@verizon.net

Other Board of Ordained Ministry Contacts:

The Rev. J.T. Greenleaf, Candidacy Registrar
Board of Ordained Ministry
24652 Adams Avenue
Murrieta, CA 92562-9149
(951) 677-6174 (Office)
E-mail: Candidacy@calpacordainedministry.org

Or The Rev. Brenda Simonds, Psych Assessment chairperson
300 W. Huntington Dr.
Arcadia, CA 91007
(626) 574-3433
E-mail: RevBrenda@aol.com

(10) CLERGY COUNSELING AND GUIDANCE BENEFITS

The Annual Conference through the Orders Executive Committee, and Pensions makes available counseling and guidance benefits for clergy, Diaconal Ministers, and their immediate families.

For those clergy, Diaconal Ministers and covered dependents enrolled in the PacifiCare and Secure Horizons health plans, PacifiCare Behavioral Health provides psychiatric, psychological and counseling services. Various treatment plans are available through a low cost system of assessment and referral for inpatient, outpatient, residential and urgent care programs. Please consult your Plan handbook or contact the Heath Benefits Coordinator at the Conference Board of Pensions Office for details of coverage. (626-568-7319 or 800-244-8622.)

The Orders Executive Committee also provides financial assistance to clergy and Diaconal Ministers and their immediate families. The Orders are prepared to assist with up to 50% of out-of-pocket expenses up to a limit of \$500 per year, per family member with the amount provided for assistance not to exceed \$1,000 per family, per year. Because these funds are limited and come from the Apportionments paid by local churches of the Annual Conference, the Orders Committtee recommends that requests for assistance be made after benefits from their personal or group insurance plans have been exhausted. Also if persons are financially able to meet their

respective counseling expenses without assistance from the Conference, they are encouraged to do so. This will make funds available for those you do not have these resources.

Requests for funds through the Orders Executive Committee are handled in a strict confidential manner to respect the privacy of the applicant. A process is worked out with the providing counselor to bill the Orders using a pre-arranged numbering system which is known only to the Counseling/Support officer of the Orders Executive Committee.

Information concerning the Orders Executive Committee program may be obtained from:

The Reverend Mark Richardson
490 Los Osos Valley Road
Los Osos, CA 93402
(805) 528-1649

(11) STRATEGIES FOR PREVENTION OF SEXUAL MISCONDUCT

- A. **INTRODUCTION:** The importance of self care in the Christian ministry cannot be overstated. As professional caregivers we are subject to the stresses and strains of being out of balance in our outreach and love. Stress, burn out and exhaustion knock at our door on a regular basis, and we must look for ways to overcome the demands of our calling. When it comes to sexual ethics, self care remains one area of prevention. In fact, recognizing this connection between self care and prevention is the first step for all of us. If we are striving for a life in balance (physically, emotionally, spiritually, intellectually, etc.) we will be better able to maintain our professional boundaries and to live a whole and liberating life of Christian love.

As ministers we live a life in community. We are each part of different groups which supply some part of our need for fellowship, validation, enjoyment, study, etc., in both short-term and ongoing communal experiences. We lift this up as a vital and necessary part of our human experience. However, if our lives are out of balance, and certain needs are not being met, there can be a tendency to blur the boundary lines of professionalism. At that point, we are susceptible to moral indiscretions that violate our ministerial covenant. It can be as simple as spending more time than necessary in the pastoral care of a person whom we perceive might be able to meet our own needs. It can be as serious as violating the marital covenant by entering into a personal relationship with a parishioner. It can be a simple hug of affection from one of our congregation members when we are in need of emotional care. It can be as serious as misappropriating church funds out of a personal need. It can be as simple as ignoring a parishioner's phone call because we are angry with them for something they did to us at church. It can be as serious as being deceitful in our professional role and violating a trust. It can be a matter of mistaking spiritual intimacy for sexual intimacy.

It is no secret that we are most susceptible when our own needs are being ignored, and out of anger or frustration, we act on those needs in the confines of our professional role. As professionals, we must have a clearly defined role that remains separate from the personal roles that we must assume. This professional role defines a boundary that must not be crossed in the ministry—a boundary that has to be maintained and monitored by both the institutional church and ourselves. This professional role as ministerial members is undergirded by the covenant of trust. People trust us precisely because we are Christian ministers!

One of the problems arise from our lack of clarity concerning the integration of our professional and personal lives. We are called not only to a vocation, but a lifestyle. We are called on behalf of the community to tend to the spiritual needs of that community. Thank God it is not just a job, but a way of life. However, in the midst of this divine calling, we never cease to be human, with human needs, aspirations, joys and sorrows. Our dilemma is to remain being true to ourselves in the midst of our professional role. Our dilemma also surrounds how we maintain a clear separation between our personal and professional lives. Most other professions allow for the individual to clearly delineate between his/her professional role and personal life. It is not so easy with ministers. Those who know us will always relate to us as the "minister."

Our clerical role does not stop merely because we go home. This is precisely because we are called to a way of life as much as to a job or profession. Pastoral emergencies are real and necessary elements in our daily lives, and there will be occasions when we simply have to respond to a crisis in the ministry. However, such pastoral emergencies are not everyday occurrences, and it is to the day to day ministry with which we are concerned. To help us balance the ambiguity between the separation of our personal and professional lives, we must establish some clear boundaries that can remain intact. It is when we are exclusively responding to pastoral matters and neglecting our personal and family time that we remain out of balance and the most susceptible to violating ethical standards.

Following are some important and key areas that must be examined in our own lives to help us discover whether we are living a healthy, whole and liberating life in light of our professional role. All of them are suggestive of a holistic approach to self-care in the Christian ministry which is the first step in prevention. The list is certainly not exhaustive! All of us would be wise to add our own additions and private concerns when it comes to our own personal care. However, these following areas can help us frame a checklist to take inventory on our own lives.

- B. MY SPIRITUAL WELL BEING: As a Christian minister, a basic question is, “What is my personal and communal relationship with God in Jesus Christ?” One of the classical ministerial roles that we assume is that of “priest,” but often we manifest this role in the performing of priestly duties, rather than the ownership of a priestly being. Often we do not give adequate or concentrated periods of time for the development of our own spiritual resources. Here are some questions we might ask ourselves:
- Am I growing spiritually? Is there a sense of spiritual direction in my life?
 - Am I working on some specific spiritual disciplines? Do I set time for my own personal spiritual life on a daily basis? Do I set time for strengthening my covenant relationship with other ministers?
 - Am I in touch with the Holy Spirit? Is there a true connection between myself and the Triune God?
 - Do I have a worshipping life of my own? Can I also worship while leading the congregation in worship? Do I need to supplement my worship life?
- C. MY EMOTIONAL WELL BEING: A basic question is, “Am I in touch with my real feelings in the here and now of my life?” We must attend to our emotional needs and concerns and be willing to take an emotional inventory. So many of us have worked at developing our intellectual capacities far beyond our emotional ones. We pay more attention to what we think than how we feel. We must be reminded of the Hebrew concept that the heart is the center of our rational side as well as of our emotional side. It lifts before us an example of a holistic integration of ourselves as human beings. Our essence is formed by the balance of our head, heart, body and spirit. Some questions we might ask ourselves are:
- How is our self-esteem? How are we feeling about ourselves?
 - Do we have a theology of being or just doing? Are we living this theology of being?
 - Are we in touch with our positive emotions: joy, laughter, elation, etc.?
 - Are we in touch with our negative emotions: anger, frustration, hatred, envy, jealousy?
 - How are we dealing with conflict? Do we have a healthy conflict resolution style?
 - Where are we intentional about seeking an appropriate place to express these emotions?
- D. MY INTELLECTUAL WELL BEING: A basic question is, “Am I growing intellectually, cognitively, rationally?” Many ministers fail to keep up on the different fields connected to the Christian ministry. We are called to be generalists, but all of us need to work in a more conscious way toward our continued intellectual growth. Some questions to explore are:
- Do I take time for regular study on a daily or weekly basis? Is it directed at personal growth rather than merely connected to functional duties I am required to perform?
 - Am I engaged in a lifelong learning process that has a well thought out and comprehensive program?
 - Am I challenging myself to grow in new areas? Am I moving toward deeper reflections and study?
- E. MY RELATIONAL WELL BEING: A basic question is, “Do I give quality time for the different personal relations that I have in my life?” Since our entire professional lives are relational, we sometimes blur the lines between our personal and professional relations. Are we giving enough time to our family and friends in light of the demands and needs of our parishioners? Is there a healthy balance in our relational life? Some questions to reflect upon are:

- What is the quality of my relationships with my immediate family, my extended family, my friends, my parishioners, my colleagues, strangers, the earth?
- Am I aware of the clear cut relationship boundaries which exist between myself and those in my ministerial care? Do I monitor these boundaries and defend them at all costs?
- Am I aware of how I relate to members of the opposite and same sex? Is there a healthy sense of trust and respect that I have developed? Am I aware of any sexism in my personal or professional relationships?

F. MY PROFESSIONAL WELL BEING: A basic question in this area is, “Do I continue to grow and develop in my professional ministerial role?” There is much demanded of us in the ministry and we cannot possibly excel in all areas and roles. An important question is, “Are we intentional in our growth and maturing in the various areas of our ministry?” No matter how long we have served, there is always more to learn and more to experience. We need to develop a healthy sense of professional goals and objectives. We need to keep fresh challenges alive in our work; however, ambition in the ministry is something of a double-edged sword. On the one hand, it is important to keep challenging ourselves professionally, and yet we must always remember that our highest goal is to be servant of all. All of us must come to grips with our basic professional ambitions and how we want our ministry to develop. Some questions we can ask are:

- What happens when I do not progress the way I think I should? Do I become angry or feel cheated when others “less qualified” are placed in positions I feel I deserved?
- Are there better professional models than simply moving to a “higher” ministerial order?
- Do I continue to seek growth in my current location?

Another important part of our professional well being revolves around our healthy use of time. We need to be well versed in time management principles. The bottom line for many of us is the need to balance time between our professional and personal selves. We must be intentional in our self care and develop off time when we are not working or fulfilling the ministerial role. Time management can help us organize our lives to become more efficient. But we must recognize that this is not to make more time to work; it is to find more time to be a child of God. We must remember that God values our very being as much as how much we do. Some important questions on which to reflect are:

- Do I understand my gifts and the evidence of God’s grace in my ministry?
- Do I have a firm grasp of the various ministerial roles, and do I take a regular assessment of how well I am fulfilling these roles?
- Do I have an understanding of where I am going in my professional ministry?
- Do I understand my own ambitions and am I content with them?
- Am I aware of the elements of time management and incorporating them into my ministry?
- Do I have a healthy sense of the balance of time in my life?

G. MY PERSONAL WELL BEING: One might well start with a basic question of, “Do I have a significant personal life to begin with?” We have already covered much of the ground in this section on our discussion of our “Relational Well Being”, but we cannot overstate the concern to take quality time with personal friends, family members and loved ones. We must take personal time to become good friends with ourselves. Our profession by nature is relational, but quiet and solitude are good spiritual disciplines for us to consider also. We must consider making time for personal interests and hobbies that do not necessarily relate to the Christian ministry.

One of the major areas of concern as it relates to our personal well being and the ministry is the “Fishbowl” effect. We practice ministry in a public setting where all eyes can be trained on us for extended periods. It is not just our ministry that is under scrutiny — our personal and family lives are also exposed as fish in a fishbowl for all to see. We can lessen the effects of the fishbowl, but we can never remove ourselves from the scrutiny of our parishes. Here are some questions to reflect upon:

- Do I have significant friends both inside and outside the church?
- Do I have a healthy and affirming attitude about the formation of friends within the life of the church where I serve? Have I thought through the implications of friends in the parish, e.g. that some parishioners might feel slighted by the amount and quality of time spent with fellow parishioners who happen to be personal friends?

- Do I understand and maintain clear boundaries about what can and cannot be shared with friends in the congregation?
 - Do I and my family have a healthy attitude toward the “fish bowl” effect of the church?
 - Do I have a healthy set of hobbies and interests that round out and balance my personal life? Do I make time for such hobbies?
 - Do I make time for myself?
- H. MY PHYSICAL WELL BEING: We put a great deal of training into the development of our minds, and, hopefully, our spiritual selves. However, when it comes to our bodies, we often find excuses to not put in the necessary time to take care of our physical selves. We skip meals, we eat on the run, we don’t have time for exercise, and we put ourselves through too many stressful situations. We must take the time to care for our bodies, for oftentimes the strength of our ministry will depend on physical health. Some guidelines might be:
- Do I take the time for regular exercise? Do I have a daily routine where I am getting the physical exercise necessary to maintain a healthy body?
 - Do I have a rigorous exercise routine that enables my cardiovascular system to be worked a minimum of twenty minutes, at least three times a week?
 - Do I receive annual check-ups from a physician? Do I follow medical advice well and attempt to improve my physical health?
 - Do I eat balanced meals on a daily basis? Do I try to maintain good eating habits and avoid skipping meals? Do I attempt to eat healthy, low fat foods?
 - Do I practice some form of stress management that enables me to deal with the great stress that comes in the Christian ministry?
 - Do I attempt to maintain an ideal body weight? Do I practice preventive medical care?
- I. MY ETHICAL AND MORAL WELL BEING: Another area which is often neglected is the development of our ethical and moral self. It might be that we are so clearly associated with honesty and integrity that no one bothers to raise the ethical character issues with us as ministers. This however is a gross oversight. As human beings we are liable to all the frailties and weaknesses of others. We do not have a special market on character. We need to work intentionally on our ethical and moral lives, just like everyone else. One of the key issues in this area is the question of the integrity of the ministry. We have to assume so many diverse roles in the Christian ministry. We often have to compromise our personal feelings in order to be more objective for our pastorates. An important question here is, “Can I be true to myself while assuming the role of the Christian minister?” Without personal integrity we cannot grow and develop in our own professional role as minister. We would be like a split personality, carrying on the public role of minister, while feeling something very different inside. Some additional issues to consider are:
- Do I feel a tension between my ministerial roles and the kind of person that I truly am? How do I deal with this tension? What are some positive ways to deal with the question of personal integrity in the ministry?
 - Am I satisfied with my personal character? Are there areas of my ethical and moral self that need work? What positive steps can I take for self-improvement in the area of my character?
 - What kind of model am I in my ministry? Do I realize that people look to me as a model? What kind of modeling would I like to project in my own ministry?
 - How do I deal with power? How do I deal with my own personal sense of power? Am I aware of the power dynamics that I bring in my ministry?
 - How do I deal with members of the opposite and same sex? Do I seek positive and healthy relationships with members of the opposite and same sex?