

# **Counselling the Wounded Healer: A Temperament-Based Exploration of Compassion Fatigue in African Pastoral Ministry**

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## **Abstract**

Pastoral ministry, though sacred, can become emotionally draining when compassion is extended beyond one's spiritual and psychological capacity. This study explores **compassion fatigue among African pastors** through the lens of **temperament theory**, examining how the unique emotional wiring of each temperament influences both vulnerability to and recovery from burnout. Rooted in biblical anthropology and supported by practical counselling experiences in Ghana, the work presents an integrated approach that bridges psychology, theology, and pastoral care.

In my counselling practice, I have met pastors who preached hope on Sunday but wept privately on Monday. One melancholic pastor confessed that he no longer felt God's presence, though he continued to serve. Another choleric minister admitted feeling angry and detached from his flock after years of unreciprocated labor. From these encounters, one can see that compassion fatigue in ministry is not a sign of weak faith but a call for deeper self-understanding and spiritual renewal.

Using the **Arno Profile System (APS)** as a framework, this paper identifies how each temperament's emotional needs, when unmet, can lead to depletion. It further demonstrates how the Holy Spirit's sanctifying work restores inner balance, empathy, and purpose. The study concludes that counselling the wounded healer requires both psychological insight and spiritual

sensitivity — helping pastors rediscover rest, grace, and identity not in performance, but in communion with Christ.

## **Keywords**

Wounded healer; Compassion fatigue; Temperament theory; Pastoral counseling; Clergy burnout; African ministry context; Faith-based resilience; Christian psychology; Emotional regulation; Spiritual renewal; Self-care in ministry; Pastoral theology; Creation Therapy; Trauma-informed care; Holistic pastoral wellness.

## **Section One: Introduction and Background**

The vocation of pastoral ministry stands at the crossroads of the divine and the human. It is a sacred calling to care for souls, to preach truth, and to embody the compassion of Christ. Yet, beneath the robes, sermons, and tireless service lies an often-unspoken reality — pastors, too, bleed. They comfort the grieving while grieving themselves, counsel the broken while nursing private wounds, and intercede for others while their own faith flickers. In the African context, especially within Ghana's Pentecostal and Charismatic churches, the pastor is not merely a religious leader but a community healer, social Counsellors, and family patriarch. The weight of these roles, sustained without adequate emotional care, often leads to exhaustion of both body and spirit.

### **The Paradox of the Wounded Healer**

The term wounded healer captures the paradox of ministry: the one who heals others often does so while silently wounded. Many pastors find strength in their pain, turning personal suffering into empathy for others. Yet, when those wounds are neither acknowledged nor healed, they fester into

compassion fatigue — a state of deep emotional depletion that dulls spiritual sensitivity and relational warmth. Unlike burnout, which arises from overwork, compassion fatigue seeps into the soul through prolonged exposure to others' pain. It is the cost of caring too deeply for too long without replenishment.

In Ghanaian ministry, this condition is often misunderstood or even spiritualized. Pastors who express exhaustion may be accused of lacking prayer life or faith. Others suppress their feelings, quoting, "The joy of the Lord is my strength," while inwardly collapsing. I once counseled a young pastor from a growing Charismatic assembly who said, "I cry after every altar call, not because of joy, but because I feel empty after giving everything." His words echo a truth many fear to admit: ministry can drain the emotional reserves it depends upon.

### **Cultural Expectations and the Burden of Perfection**

African pastors are often expected to be spiritual superheroes — always strong, always available, and never broken. Congregants look to them for solutions to every problem: marriage, health, finances, and even politics. In rural areas, the pastor may be the only accessible Counsellors, mediator, and advocate. In urban settings, where pastoral competition is intense, success is measured by numbers, influence, and miracles. Under such scrutiny, vulnerability becomes dangerous. To admit emotional weariness is to risk one's reputation, authority, and livelihood.

These cultural pressures, though unspoken, are heavy. In my counselling work with pastors, I have observed that many internalize unrealistic expectations that conflict with their emotional capacity. A phlegmatic pastor may quietly absorb others' pain until it becomes too much to carry. A choleric may push through exhaustion with pride, believing rest signals weakness. A sanguine may mask

fatigue with enthusiasm, while a melancholic hides behind perfectionism. These temperament-driven coping mechanisms provide temporary strength but often accelerate inner collapse.

### **Understanding Compassion Fatigue in Ministry**

Compassion fatigue in pastoral ministry arises when emotional output consistently exceeds replenishment. It begins subtly — irritability during counselling sessions, loss of joy in preaching, or withdrawal from fellowship. Spiritually, pastors may feel abandoned by God or guilty for their weariness. Psychologically, symptoms mirror secondary traumatic stress: nightmares about parishioners' suffering, emotional numbness, or avoidance of pastoral duties. Physically, hypertension, insomnia, and chronic fatigue are common.

One Ghanaian Assemblies of God pastor shared during supervision, “I used to pray all night for people’s deliverance, but now when someone asks for prayer, I feel nothing.” His statement reflects a kind of spiritual desensitization — when empathy itself begins to burn out. Without intervention, compassion fatigue can evolve into depression, moral failure, or withdrawal from ministry altogether.

### **The Temperament Factor**

Temperament plays a silent but decisive role in how pastors experience and cope with compassion fatigue. Each temperament carries both divine design and human vulnerability. The sanguine thrives on relational engagement but may overextend emotionally. The melancholic serves with excellence yet absorbs pain deeply. The choleric leads with zeal but resists rest. The phlegmatic provides calm stability but tends toward emotional suppression. The supine, often overlooked, gives endlessly yet feels unappreciated.

By using the **Arno Profile System (APS)**, one can discern how emotional needs and stress responses differ across temperaments. This awareness allows for personalized interventions that integrate psychological understanding with spiritual restoration. For instance, a melancholic pastor's path to renewal may require gentle affirmation of worth and time alone with Scripture, while a choleric may need accountability structures and guided reflection to slow down and rest in God's presence.

### **The African Spiritual Context**

In African Pentecostal theology, ministry is often framed as warfare — spiritual battles against demonic forces. While this worldview sustains courage, it can also create an environment where emotional exhaustion is mistaken for spiritual attack. When pastors begin to break down, the default response is more fasting and prayer rather than counselling or rest. In some cases, deliverance replaces therapy, leaving the psychological roots of fatigue untouched.

However, within the same African context lies the seed of healing. The African communal spirit — expressed in fellowship, storytelling, and mutual support — can become a powerful platform for pastoral recovery when guided by wisdom. The church can be both sanctuary and therapy room when emotional honesty is valued as much as spiritual power.

### **The Need for Faith-Informed Counselling**

This study arises from both pastoral concern and clinical observation. Many ministers who come for counselling are not merely tired; they are wounded in the very area they once ministered with joy. Some have buried too many church members, endured betrayals, or faced financial and moral

accusations. Others are silently grieving their own losses — miscarriages, wayward children, or unhealed trauma from childhood — while expected to comfort others.

Faith-informed counselling provides a bridge between psychology and spirituality, allowing pastors to encounter the healing grace of God through self-awareness, emotional renewal, and Spirit-led transformation. Counselling becomes not a replacement for prayer, but a deeper form of it — where the Holy Spirit exposes emotional wounds and breathes life into weary hearts.

### **Purpose and Direction of the Study**

This exploration aims to provide an integrated model for counselling pastors suffering from compassion fatigue, using temperament theory as a diagnostic and therapeutic tool. It seeks to answer:

- How do different temperaments experience and express compassion fatigue?
- How can the Holy Spirit transform temperament-driven vulnerabilities into channels of grace?
- What faith-informed strategies can restore wounded pastors to emotional health and spiritual vitality?

By situating these questions within the Ghanaian and broader African pastoral landscape, the study contributes to the growing discourse on contextual Christian counselling. It emphasizes that pastoral care must begin with caring for the caregiver. A wounded pastor who learns to rest in the Spirit becomes not a weaker minister but a wiser one.

From this observation, one can see that the healing of Africa's churches must include the healing of its shepherds. Compassion fatigue, when addressed through the lens of temperament and sanctification, becomes not a sign of failure but an invitation to deeper intimacy with the Great Shepherd Himself.

## **Chapter Two: Theological and Theoretical Foundations**

### **2.1. The Biblical View of the Shepherd's Heart**

The foundation of pastoral ministry is built upon the image of the shepherd — one who tends, guides, and protects the flock of God. Scripture presents this role not as a profession but as a divine calling, marked by love and sacrifice. Jesus identifies Himself as “the Good Shepherd who lays down His life for the sheep” (John 10:11). This sacrificial love sets the standard for all who serve in ministry. Yet the same metaphor reveals the inherent vulnerability of the shepherd's heart — to love deeply is to risk being wounded.

The prophet Jeremiah voiced this burden when he lamented, “Woe to me because of my wound! My injury is incurable, yet I said to myself, this is my sickness, and I must endure it” (Jeremiah 10:19). His cry reflects the experience of many pastors who bear others' pain until it becomes their own. The biblical pattern is clear: shepherds are not immune from suffering; they are invited to experience redemptive suffering that refines rather than destroys.

The Apostle Paul, perhaps the archetype of the wounded healer, embodies this paradox vividly. In 2 Corinthians 4:8–10, he writes, “We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned.” Paul's resilience was not stoic denial but Spirit-enabled endurance. He ministered through his weakness, declaring, “When I am weak, then I am

strong” (2 Corinthians 12:10). For Christian Counsellors, this theology of weakness is central. It teaches that divine strength often manifests through human fragility.

## **2.2. The Theology of the Wounded Healer**

The term “wounded healer,” first articulated by Henri Nouwen (1979), describes the minister who finds healing precisely through ministering out of his own pain. Nouwen argues that it is not the absence of wounds but the redemption of wounds that makes one capable of deep empathy. In the African pastoral context, where suffering is communal and faith is expressed through shared endurance, the concept resonates deeply.

Yet, this calling carries risk. Without spiritual and psychological integration, wounds can turn toxic — producing bitterness, cynicism, or apathy. A pastor who has not processed grief may preach from pain instead of hope. A Counsellors burdened by unhealed trauma may overidentify with clients, losing professional and spiritual boundaries. The theology of the wounded healer therefore calls for ongoing sanctification — a journey where the Holy Spirit continuously transforms pain into compassion.

The Spirit’s role in this process is not passive. As Jesus declared in John 16:13, “When the Spirit of truth comes, He will guide you into all truth.” This includes emotional truth — the courage to face one’s inner turmoil honestly before God. Through confession, reflection, and prayer, wounded ministers encounter divine healing not as an event but as a relationship.

## **2.3. The Pneumatological Foundation: The Spirit as the Counsellor**



The Holy Spirit is the central figure in the theology of pastoral healing. Jesus identified Him as the Paraklētos — the Comforter, Advocate, and Helper (John 14:26). This description is profoundly therapeutic. The Spirit is not distant from the human emotional struggle; He is the divine presence within it. He reveals truth, convicts of error, and brings inner comfort that no technique can replicate.

In pastoral counselling, the Holy Spirit functions as both guide and healer. When a pastor listens to a weary colleague or counselee, the Spirit supplies wisdom beyond training and empathy beyond personality. In moments of silence, insight arises not from intellect alone but from the Spirit's gentle illumination. This dynamic defines faith-informed counselling — not merely a Christian label over secular methods, but a living partnership between divine and human counsel.

In the Ghanaian context, where prayer and spirituality permeate every aspect of life, this pneumatological dimension feels native rather than imported. Many pastors intuitively seek the Spirit's guidance in counselling, often beginning sessions with prayer or Scripture reading. However, without psychological understanding, some rely on revelation alone, missing the emotional processes through which the Spirit often works. The challenge, therefore, is integration — recognizing that the Spirit uses both Scripture and psychological truth to restore the wounded heart.

#### **2.4. Temperament Theory as a Lens for Pastoral Understanding**

Temperament theory, particularly as developed by Richard and Phyllis Arno through the **Arno Profile System (APS)**, provides a vital psychological framework for understanding emotional behavior and stress response in ministry. According to the APS model, human temperament —

expressed in **Inclusion, Control, and Affection** — reflects God’s unique design in every individual. It determines how a person interacts socially, exercises leadership, and gives or receives love.

From a theological standpoint, temperament can be viewed as part of God’s creation in humanity — the raw material of personality that the Holy Spirit sanctifies. As Dr. Arno observed, “Temperament reveals who God created us to be; personality reveals what we do with that creation.” In pastoral counselling, this distinction helps identify the line between divine design and human distortion.

Each temperament possesses both strength and vulnerability.

- **Sanguines** inspire others with warmth but risk emotional burnout when their need for affirmation is unmet.
- **Cholerics** lead effectively but may suppress emotion, mistaking control for strength.
- **Melancholics** offer depth and empathy yet absorb the pain of others until they become emotionally saturated.
- **Phlegmatics** embody calm and dependability but may detach when emotionally overwhelmed.
- **Supines** give selflessly yet feel invisible when unappreciated, leading to silent resentment.

In pastoral work, these dynamics shape how compassion fatigue manifests. For example, a melancholic pastor may become self-critical after failure, while a sanguine may experience sudden withdrawal. Understanding these patterns allows Counsellors to guide pastors toward Spirit-led renewal tailored to their temperament.

## **2.5. Integrating Pneumatology and Temperament: The Process of Sanctification**

The convergence of pneumatology and temperament theory forms a theological-psychological synthesis — the **sanctification of temperament**. This process describes how the Holy Spirit transforms the emotional and behavioral tendencies of each temperament into instruments of grace. Sanctification, in this context, is not personality suppression but spiritual refinement.

Scripture affirms that transformation begins from within: “Be transformed by the renewing of your mind” (Romans 12:2). The Spirit works through conviction, awareness, and renewal — the same movements present in effective counselling. What psychology calls cognitive restructuring, Scripture describes as renewal of mind; what psychology terms emotional processing, theology calls purification of the heart.

In pastoral counselling, this integration means that emotional awareness, spiritual surrender, and psychological insight function as one holistic process. The Spirit illuminates the unconscious fears or wounds driving a pastor’s fatigue, then leads them toward truth and peace. Through prayer, reflective journaling, and guided counselling, emotional catharsis becomes sanctification.

A Ghanaian example illustrates this beautifully. A phlegmatic-supine pastor, known for humility and kindness, sought counselling after months of fatigue. He confessed that he feared disappointing his congregation and rarely said “no” to their demands. In counselling, he came to realize that his desire to please others stemmed from early rejection by his father. As he prayed through this revelation, he began to feel the Spirit urging him to find rest in being loved, not in being needed. His healing became a sermon in itself — an embodied theology of grace.

## **2.6. The Theological Meaning of Rest and Renewal**

At the heart of both theology and psychology lies the concept of rest. God rested on the seventh day not because of weariness but as a model for rhythm and restoration. Jesus echoed this invitation in Matthew 11:28, “Come to me, all you who are weary and burdened, and I will give you rest.” For the wounded pastor, rest is not retreat but worship — an acknowledgment that ministry belongs to God, not the self.

Spirit-led counselling calls pastors back to this Sabbath of the soul. It teaches that fatigue is not sin but a signal; that boundaries are not selfish but sacred; and that renewal is not optional but obedient. The Spirit restores emotional equilibrium, much as He brooded over chaos in Genesis 1, bringing order to disorder. The same creative Spirit now broods over the disordered emotions of the weary minister, reshaping them into peace and purpose.

From this observation, one can see that the true Counsellors in every session is the Holy Spirit, the divine Comforter who sanctifies temperament, renews compassion, and restores balance to the shepherd’s soul. The fusion of pneumatology and temperament theory thus provides not only a model for pastoral counselling but a theology of hope — where even the wounded healer finds healing in the presence of the Healer Himself.

## **Chapter Three: Review of Related Literature**

### **3.1. Introduction**

The study of compassion fatigue, pastoral vulnerability, and spiritual renewal has received growing attention in both psychology and theology over the past three decades. Globally, scholars have begun to examine how those engaged in caring professions—pastors, Counsellors, nurses, and missionaries—experience deep emotional depletion when their empathy outpaces their ability

to recover. In the African context, this phenomenon remains under-researched, though its effects are widely visible in the emotional exhaustion, relational strain, and moral crises affecting many pastors. This review therefore explores three major bodies of literature: (1) global research on compassion fatigue, (2) temperament and personality-based approaches to pastoral well-being, and (3) faith-informed and Spirit-led models of pastoral counselling. Together, they form a framework for understanding how theology and psychology converge in caring for the “wounded healer.”

### **3.2. Global Perspectives on Compassion Fatigue**

The term compassion fatigue was first introduced by Joinson (1992) to describe the emotional weariness nurses experienced from constant exposure to patient suffering. Figley (1995) later expanded the concept to include all helping professionals, describing it as “the cost of caring.” He identified two key components: **secondary traumatic stress** (absorption of others’ trauma) and **burnout** (chronic emotional and physical exhaustion).

Further studies (e.g., Stamm, 2010; Ray et al., 2013) have emphasized that compassion fatigue is not mere tiredness but a profound disruption in one’s capacity for empathy. When caregivers continue to give emotionally without replenishment, they risk becoming detached, cynical, or spiritually numb.

In ministry contexts, research by Miner, Sterland, and Dowson (2010) revealed that pastors often internalize congregants’ pain while lacking structured supervision or counselling support. Similarly, Francis and Rutledge (2004) observed that clergy burnout correlates strongly with high emotional labor and inadequate self-care.

However, while global scholarship highlights the prevalence of compassion fatigue among clergy, few studies integrate spiritual formation into prevention and recovery. This omission creates a critical gap for faith-based contexts, where ministry is not merely vocational but deeply spiritual. For pastors in Africa, whose work intertwines faith, community leadership, and social service, compassion fatigue takes on both psychological and theological dimensions.

### **3.3. African Perspectives: Ministry, Suffering, and the Weight of the Call**

In African Christianity, pastoral identity carries layers of expectation that extend beyond Western definitions of ministry. As Bediako (1995) and Kalu (2008) have argued, the African pastor functions as prophet, Counsellors, mediator, and spiritual father — a custodian of both faith and community harmony. This multidimensional role, though noble, can become emotionally overwhelming.

Studies within the Ghanaian and Nigerian contexts (Asamoah-Gyadu, 2013; Oduro, 2016) show that many pastors experience fatigue from continuous involvement in counselling, deliverance sessions, and social mediation without rest or emotional processing. The African worldview, which perceives illness and misfortune in spiritual terms, often places the pastor at the center of every crisis. When a marriage breaks down, when a child falls ill, or when a business collapses, the pastor is expected to pray, counsel, and resolve the issue supernaturally.

While this expectation reflects the communal and spiritual richness of African Christianity, it also produces cumulative stress. In my counselling encounters with pastors across Ghana, I have seen how many view exhaustion as a lack of faith. One pastor from Kumasi confided, “If I rest, my members may think the power of God has left me.” This sentiment echoes Louw’s (2015)

observation that African pastoral identity is often performance-driven, valuing productivity over reflection. Without theological correction, such beliefs reinforce unhealthy cycles of self-neglect and guilt.

The scarcity of pastoral counselling supervision in Africa further compounds the problem. As Lartey (2006) note, the African minister's care for others often unfolds in isolation, lacking structures for peer review or therapeutic support. Consequently, compassion fatigue is spiritualized rather than treated, and many pastors silently deteriorate under the weight of unacknowledged wounds.

### **3.4. Temperament and Personality Studies in Ministry Contexts**

Temperament theory provides a valuable psychological lens for understanding pastoral well-being and compassion fatigue. Classical theories, from Hippocrates to modern typologies, identify consistent patterns of human behavior and emotional response. The **Arno Profile System (APS)**, developed by Richard and Phyllis Arno (1990), remains one of the most integrative frameworks for Christian counselling. It interprets temperament as the divinely designed core of personality expressed through three areas: **Inclusion** (social energy), **Control** (decision-making), and **Affection** (emotional intimacy).

Studies using the APS and similar typologies (LaHaye, 1997; Collins, 2007; McMinn, 2011) have shown that self-awareness of temperament enhances emotional regulation and relational health in ministry. For example, a melancholic pastor, though empathetic, may absorb too much emotional pain, leading to discouragement. A choleric may thrive under pressure but resist vulnerability,

hindering emotional renewal. A phlegmatic may provide calm leadership but struggle to assert needs, leading to passive fatigue.

In recent Ghanaian applications of temperament theory, temperament has been used as a diagnostic tool for ministry resilience. The findings suggest that pastoral health improves when ministers understand their God-given temperament and submit its weaknesses to the sanctifying work of the Holy Spirit. This intersection between psychology and pneumatology creates a bridge between self-awareness and spiritual transformation — an essential resource for addressing compassion fatigue in faith-based contexts.

### **3.5. Compassion Fatigue and Spirituality: The Wounded Healer Model**

Theologically, the concept of the wounded healer (Nouwen, 1979) has shaped much of pastoral care literature. Nouwen's insight that "our wounds can become sources of healing" provides a redemptive framework for understanding pastoral fatigue. Contemporary writers such as McMinn (2011) and Worthington (2005) expand this by integrating spiritual formation into therapeutic care. Their works affirm that true pastoral renewal occurs when ministers encounter their pain in God's presence rather than denying it.

Recent empirical studies (Pargament, 2007) reinforce that spirituality functions as both buffer and risk factor. Healthy spiritual practices — prayer, worship, sabbath rest — mitigate compassion fatigue, whereas distorted spirituality (e.g., over-responsibility, guilt-based service) accelerates it. In the African setting, where spiritual vitality is abundant but reflective disciplines are scarce, this tension is particularly visible. Pastors may pray fervently yet lack emotional processing, leading to inner dissonance between spiritual passion and psychological exhaustion.



From Ghanaian pastoral encounters, I have observed that compassion fatigue often masquerades as “spiritual dryness.” Ministers describe feeling disconnected from God, yet the underlying issue is emotional depletion. As one senior pastor in Accra said, “I hear the Scriptures, but they no longer enter my heart.” His experience illustrates that spiritual life and emotional health are inseparable — an insight echoed by Louw (2000), who insists that pastoral theology must address both soul and psyche as one unified field of care.

### **3.6. Faith-Informed Counselling and Pneumatological Integration**

Faith-informed counselling represents a growing movement within Christian psychology that integrates the Holy Spirit’s role into therapeutic practice. Authors such as Tan (2011), Collins (2007), and McMinn (2011) emphasize that counselling rooted in Scripture and empowered by the Spirit fosters transformation beyond behavioral change. Within this paradigm, the Holy Spirit is viewed not merely as theological abstraction but as the active Counsellors who guides both therapist and client toward truth and healing (John 16:13).

In Africa, pneumatology is not an academic theory but a lived reality. The Holy Spirit is central to daily faith and ministry practice. Yet, as Asamoah-Gyadu (2013) notes, Pentecostal spirituality, though vibrant, often lacks psychological literacy. Pastors are trained to pray demons out of others but rarely to discern emotional exhaustion within themselves. Integrative models, therefore, seek to bridge this gap — combining spiritual discernment with emotional intelligence and temperament analysis.

Faith-based counselling in Ghana, as practiced at the **College of Counselling and Psychology (CCP)**, demonstrates how this integration can be institutionalized. Courses on Creation Therapy,

Temperament and Counselling Practice, and Spiritual Formation teach that the Spirit works through both revelation and reflection. Counsellors learn to listen not only to clients' words but also to the promptings of the Spirit. Such pedagogy nurtures the formation of "Spirit-wise" Counsellors — ministers who heal not from burnout, but from balance.

### **3.7. Gaps and Emerging Insights**

While global scholarship provides extensive data on compassion fatigue and pastoral burnout, African theological contributions remain limited in integrating temperament and pneumatology. Existing literature on African pastoral care (Lartey, 2006; Louw, 2015) calls for contextual models but often lacks empirical tools for diagnosing emotional exhaustion. Conversely, psychological models imported from the West, though useful, seldom account for Africa's communal spirituality or Spirit-centered worldview.

This gap underscores the need for a **Faith–Temperament Integration Model (FTIM)** — a framework that recognizes temperament as God's creation, acknowledges emotional fatigue as a human condition, and invites the Holy Spirit's sanctifying presence as the source of healing. Such a model moves beyond symptom management to spiritual restoration, affirming that the same Spirit who called the pastor also sustains him.

From these observations, one can see that addressing compassion fatigue in African pastoral ministry requires a theology of care that unites the heart of the shepherd, the science of the soul, and the power of the Spirit. The wounded healer must learn, not merely to serve from pain, but to let the Spirit transform that pain into renewed compassion. This is the vision toward which this study and subsequent framework point.

## **Chapter Four: The Faith–Temperament Integration Model (FTIM): Conceptual Framework and Application**

### **4.1. Introduction: From Theology to Praxis**

The Faith–Temperament Integration Model (FTIM) was developed to respond to the growing emotional and spiritual exhaustion among African pastors and Christian caregivers. Its foundation rests on the conviction that pastoral renewal must address both divine grace and human design. Many pastors in Ghana, though deeply spiritual, struggle to sustain emotional balance because they minister out of zeal rather than integration. They pray fervently yet misunderstand their temperament; they serve faithfully yet neglect their emotional rest. The FTIM therefore bridges faith—the transforming work of the Holy Spirit—with temperament—the psychological wiring through which that transformation manifests.

The model affirms that temperament is not a flaw to be fixed but a vessel to be sanctified. The Holy Spirit does not erase individuality; He refines it. Thus, pastoral healing requires understanding one’s emotional blueprint and allowing the Spirit to renew it from within. The FTIM draws insight from **biblical anthropology**, **temperament theory (Arno Profile System)**, and **Spirit-led counselling**, positioning them within an African communal worldview of wholeness.

### **4.2. Conceptual Foundations of FTIM**

The Faith–Temperament Integration Model operates on three core assumptions:

1. **Human beings are tripartite**—body, soul, and spirit (1 Thessalonians 5:23).  
The soul—comprising mind, emotion, and will—is the bridge between the physical and the spiritual. Pastoral fatigue arises when this middle ground becomes strained.
2. **Temperament is the God-given configuration of emotional needs and behavioral tendencies.** Each temperament (Sanguine, Choleric, Melancholic, Phlegmatic, and Supine) carries both divine potential and fallen distortion.
3. **Sanctification is the Spirit’s ongoing work in transforming temperament toward Christlike maturity.** The Spirit does not bypass temperament; He works through it to renew emotional energy, relational patterns, and ministry effectiveness.

In this integration, theology provides meaning, psychology provides method, and the Holy Spirit provides transformation. The model views the Counsellors as a facilitator of divine-human cooperation—one who helps clients identify emotional imbalances, understand their temperament, and invite the Spirit into the healing process.

#### **4.3. The FTIM Counselling Framework**

The FTIM is a six-stage integrative framework designed for pastoral counselling, spiritual direction, and supervision. It provides a structured yet flexible path for healing compassion fatigue and fostering sanctified temperament renewal.

##### **Stage 1: Spiritual Grounding (Faith Awakening)**

This stage begins with spiritual centering. The Counsellors invites the pastor to reconnect with the foundations of faith—Scripture, prayer, and self-reflection. The goal is not merely devotion but

reorientation of identity. Many pastors suffering from fatigue define themselves by productivity; thus, they must rediscover being before doing.

Case Example (Ghana): A young Pentecostal pastor in Tema, after years of church growth pressure, confessed, “I no longer feel God’s presence when I preach.” Through guided reflection on Psalm 23, he learned that rest is not retreat but obedience. Over several sessions, his prayer life shifted from pleading for revival to resting in divine companionship.

### Stage 2: Temperament Awareness (Self-Discovery)

Here, the client completes the **Arno Profile System (APS)** assessment to reveal temperament traits in Inclusion, Control, and Affection. The Counsellors interprets results in light of emotional needs and ministry context. Awareness helps pastors understand their stress triggers and patterns of compassion fatigue.

Example: A melancholic-supine pastor discovered that his emotional exhaustion stemmed from unexpressed anger masked as humility. He began journaling to externalize repressed feelings and practiced assertive communication guided by Scripture (Ephesians 4:26).

### Stage 3: Emotional Catharsis (The Healing of the Heart)

At this stage, the Counsellors facilitates emotional release through empathetic listening, prayer, and reflective dialogue. The Spirit’s presence is invoked to bring conviction, comfort, and cleansing. The process resembles Theophostic or inner healing prayer but integrates cognitive and affective restructuring.

Example: A phlegmatic pastor from Cape Coast wept openly for the first time during counselling, admitting he had not grieved his father's death ten years earlier. As he prayed through the pain, he reported a new freedom: "I feel peace for the first time in years."

#### Stage 4: Cognitive and Spiritual Reframing

Drawing from **Cognitive Behavioral Therapy (CBT)** principles and **Romans 12:2**, this stage addresses distorted thinking patterns that fuel guilt, perfectionism, or fear. The Counsellors helps clients replace self-condemning narratives with biblical truth. This stage integrates both faith and psychology—truth replacing error, Spirit renewing thought.

Example: A choleric pastor believed that resting was laziness. Through scriptural study on sabbath and stewardship, he reframed rest as spiritual responsibility. Over time, he modeled this to his congregation, shifting the church's culture toward healthier rhythms.

#### Stage 5: Relational and Ministerial Renewal

The renewed pastor reengages ministry and relationships with balance and awareness. Family reconciliation, boundary setting, and delegation of responsibility are encouraged. The Counsellors supports the pastor in creating accountability systems to prevent relapse into exhaustion.

Example: A sanguine pastor's compassion fatigue improved when he empowered associate ministers to share counselling duties. He later testified, "The church now grows through teamwork, not my exhaustion."

## Stage 6: Ongoing Sanctification and Supervision

The final stage emphasizes long-term formation through mentorship, peer support, and spiritual disciplines. The FTIM encourages pastors to view emotional maintenance as part of sanctification. The Counsellors may recommend spiritual retreats, supervision groups, or ongoing journaling.

Example: At ITS's supervised practicum, ministers are paired with supervisors who monitor emotional health alongside theological competence—a living expression of FTIM institutionalized in training.

### 4.4. Guiding Principles of FTIM

The Faith–Temperament Integration Model operates under seven guiding principles that define its theological and psychological ethos:

1. **Wholeness over Performance:** Healing focuses on being, not merely doing. Ministry flows from identity, not exhaustion.
2. **Spirit over Technique:** The Holy Spirit is the true Counsellors; human method serves divine wisdom.
3. **Self-awareness as Stewardship:** Understanding one's temperament is not self-centered but God-honoring stewardship.
4. **Community as Healing Context:** In African culture, healing is communal. Pastors recover best in relational settings of trust and fellowship.
5. **Scripture as Transformative Narrative:** The Word of God reframes distorted emotion and renews meaning.

6. **Integration of Head and Heart:** Emotional and theological reflection must co-exist; truth must reach the affections.
7. **Sabbath as Sacred Discipline:** Rest, reflection, and recreation are acts of faith—acknowledging God’s sovereignty over ministry outcomes.

These principles ensure that FTIM remains both biblically faithful and psychologically sound, resisting the extremes of either spiritualization without understanding or psychologizing without faith.

#### **4.5. Practical Application in the Ghanaian Context**

In Ghana’s Pentecostal-charismatic landscape, FTIM offers a culturally resonant yet professionally rigorous approach to counselling. Pastors often trust spiritual authority more than psychological expertise; therefore, integrating pneumatology with temperament analysis makes counselling accessible and credible.

##### **a. Individual Pastoral Counselling**

FTIM sessions typically last 60–90 minutes, combining prayer, discussion of APS profiles, and emotional processing. Counsellors emphasize confidentiality—rare in traditional African settings—creating safe space for vulnerability.

##### **b. Group and Peer Support**

FTIM recommends small-group interventions for pastors facing similar challenges. Through peer dialogue, participants exchange coping strategies while learning to honor



emotional limits. At ITS, pilot “Shepherd Circles” have demonstrated remarkable improvement in pastors’ emotional resilience.

**c. Church-Based Interventions**

FTIM can inform seminars on pastoral health, integrating sermons, workshops, and retreats. Congregations are taught to appreciate the humanity of their pastors and support their rest and counselling attendance.

**d. Integration with Supervision**

FTIM aligns well with pastoral supervision models that monitor emotional, spiritual, and professional growth. In Ghana, where formal supervision structures are emerging, FTIM provides a flexible framework adaptable to theological institutions and denominational oversight.

**4.6. The Transformational Outcome**

When fully applied, the Faith–Temperament Integration Model produces more than emotional relief—it cultivates sanctified temperament. The wounded healer learns to serve not from depletion but from overflow. Pastors rediscover joy in ministry, not as adrenaline, but as abiding peace. Families benefit, congregations heal, and the witness of the church strengthens.

From observation in counselling practice, I have seen melancholics rediscover joy through gratitude, sanguines develop depth through reflection, and choleric rediscover humility through surrender. Each transformation bears witness that the Spirit sanctifies not only the soul but the

emotional temperament through which one serves. In this way, the FTIM becomes more than a model—it becomes a theology of hope in motion.

## **Chapter Five: Training, Supervision, and Institutionalization of FTIM in Africa**

### **5.1. Introduction: From Model to Movement**

For any counselling model to bear lasting fruit, it must move from theory to training, from classroom to community, from personal insight to institutional practice. The **Faith–Temperament Integration Model (FTIM)**—rooted in theology, psychology, and pneumatology—cannot remain a private framework; it must be lived, taught, and supervised within the structures that shape Africa’s pastoral and counselling leadership.

Across Ghana and the wider African Church, the call for indigenous counselling frameworks has become urgent. Many pastors still rely on imported Western models that fail to resonate with African spirituality, or they depend solely on prayer without structured therapeutic understanding. The FTIM seeks to bridge this gap by institutionalizing Spirit-led counselling education that honors both the Word of God and the science of the soul.

Institutions such as the **College of Counselling and Psychology (CCP)** are strategically positioned to lead this integration. Within ITS’s faith-informed curriculum, the FTIM offers a practical theology of care that combines academic rigor with spiritual formation. This chapter outlines how FTIM can be embedded in training, supervision, and ministry formation for sustainable impact.

### **5.2. Curriculum Embedding: Forming Spirit-Led Counsellors**

The integration of FTIM into counselling education begins with curriculum design. A well-structured curriculum must address three domains—**knowledge, skills, and spiritual maturity**—while reflecting contextual realities of African pastoral life.

(a) Core Courses and Modules

The FTIM can be introduced through a cluster of courses across diploma, degree, and postgraduate levels. These may include:

- **Temperament and Personality Studies in Christian Counselling** (covering APS, creation therapy, and biblical anthropology)
- **The Holy Spirit and Human Transformation** (examining pneumatology and sanctification in therapy)
- **Faith-Based Therapeutic Models** (comparing FTIM with other integrative counselling models)
- **Pastoral Stress, Burnout, and Compassion Fatigue** (applying FTIM to clergy mental health)
- **Practicum and Case Supervision** (using FTIM for client analysis, session planning, and reflection)

Each course combines classroom instruction with guided practicum. For instance, students may administer the **Arno Profile System (APS)** to clients, interpret temperament grids, and reflect on spiritual interventions in supervision sessions.

## (b) Learning Outcomes

Graduates trained under FTIM should demonstrate:

- Theological and psychological literacy in understanding human behavior.
- Competence in applying temperament analysis to counselling practice.
- Sensitivity to the Holy Spirit's role in healing processes.
- Ethical and culturally responsive counselling skills.
- Capacity to develop self-care and reflective discipline to avoid burnout.

Through this integration, academic learning becomes spiritual formation—equipping “healers who have first been healed.”

### **5.3. Supervision Framework: Guiding Transformation through Accountability**

Supervision is the backbone of the FTIM's sustainability. It ensures that Counsellors-in-training and practicing pastors internalize both competence and character. In the African pastoral environment, supervision has often been misunderstood as control or correction; yet in FTIM, it is viewed as spiritual mentoring—a shared journey of reflection, correction, and renewal.

#### (a) Three Dimensions of FTIM Supervision

##### **1. Clinical Supervision (Skill Development)**

Trainees engage in structured observation, case review, and feedback on counselling sessions. Supervisors evaluate use of temperament tools, client interaction, and ethical judgment.

## 2. **Spiritual Supervision (Faith Formation)**

Rooted in the pneumatological aspect of FTIM, this involves prayer, Scripture reflection, and spiritual direction. The goal is not just professional growth but deepened communion with the Holy Spirit.

## 3. **Personal Supervision (Self-Care and Identity)**

Counsellors learn to reflect on their own emotions, triggers, and fatigue levels. Journaling, peer sharing, and emotional check-ins help identify when the “healer” needs healing.

### (b) The Ghanaian Example: ITS Supervision Model

At **ITS**, supervision operates through a triadic model involving:

- **Faculty Supervisors** – certified counselling educators guiding academic and clinical reflection.
- **Field Supervisors** – practicing Counsellors or chaplains in partner hospitals, churches, and NGOs.
- **Spiritual Mentors** – pastors or senior ministers who provide prayer support and spiritual discernment.

Each trainee submits FTIM-based supervision logs that integrate emotional learning (temperament insight), professional notes (DAP or SOAP formats), and spiritual reflections. This ensures that every supervision meeting becomes both educational and formational—shaping heart and habit.

## 5.4. **Institutionalization in African Theological Education**

The long-term success of FTIM depends on institutional adoption within seminaries, Bible schools, and church-based leadership programs. Several strategies can help embed FTIM within African theological education systems.

(a) Collaborative Partnerships

Partnerships between universities, churches, and regulatory bodies such as the **Ghana Psychology Council (GPC)** and **Ghana Tertiary Education Commission (GTEC)** are crucial. These alliances ensure academic legitimacy and faith consistency. FTIM-aligned programs can be co-accredited under “Faith-Based Counselling and Psychology” categories—bridging theology and mental health practice.

(b) Faculty Development and Certification

Faculty members and pastors must undergo orientation in FTIM philosophy and temperament analysis. Certification workshops can be organized by ITS’s **Centre for Faith and Mental Health Integration**, enabling lecturers, chaplains, and Counsellors to apply FTIM principles in supervision and ministry.

(c) Church and Denominational Integration

Denominations can adopt FTIM for clergy care and continuing professional development (CPD). Churches can organize Pastoral Wellness Retreats based on FTIM principles, focusing on:

- Emotional self-awareness by temperament.
- Prayer and rest as ministry disciplines.
- Group reflection on compassion fatigue and boundaries.

For example, the **Assemblies of God Ghana** and the **Church of Pentecost** have already established pastoral renewal programs. Integrating FTIM could enrich these with structured counselling and temperament awareness sessions.

### **5.5. Ministry Formation Strategy**

FTIM aligns with biblical models of formation where character precedes calling. Jesus's discipleship method emphasized relationship, reflection, and transformation—mirroring the stages of FTIM. Thus, pastoral training in Africa must move from mere information transfer to spiritual and emotional formation.

#### **(a) Formation Retreats and Spiritual Direction**

Students and pastors engage in periodic formation retreats, focusing on solitude, journaling, and spiritual listening. During these sessions, facilitators guide participants through temperament reflection exercises—identifying where their strength has become strain, and where the Spirit invites surrender.

#### **(b) Mentorship Communities**

The FTIM advocates small mentoring circles—groups of pastors and Counsellors who meet monthly for prayer, reflection, and case discussion. These circles, inspired by Ghana's communal traditions (nnoboa), embody the African theology of mutual support. Healing thus becomes relational, not isolated.

### (c) Research and Field Application

ITS's graduate programs can embed FTIM into action research. Students can explore:

- The role of temperament in clergy burnout.
- Effectiveness of Spirit-led counselling interventions.
- Comparative outcomes between FTIM and secular CBT approaches.

Such research contributes to the growing field of African Christian psychology, giving FTIM academic visibility and empirical credibility.

### 5.6. Implementation Challenges and Opportunities

Introducing FTIM across Africa will encounter challenges—chief among them **resource constraints, cultural misconceptions, and institutional inertia**. Some pastors may resist psychological language, viewing it as secular intrusion. Others may over-spiritualize fatigue, interpreting counselling as a lack of faith.

To address these barriers:

- Training must demystify psychology as a tool God can use.
- Supervisors must model vulnerability and humility in sharing their own fatigue experiences.
- Institutions must blend academic excellence with spiritual authority, showing that professionalism and anointing coexist.



The opportunity, however, outweighs the challenge. FTIM provides what Africa needs most in its next generation of Christian leaders—emotional intelligence sanctified by the Spirit. As seminaries adopt this model, they will not only produce scholars but shepherds who are emotionally whole, spiritually discerning, and culturally grounded.

### **5.7. Toward a Spirit-Led Educational Ethos**

Institutionalizing FTIM is ultimately an act of worship. It restores counselling to its rightful theological foundation: the Spirit of God healing the soul of humanity. At ITS and similar institutions, the classroom becomes a sanctuary of transformation; supervision becomes discipleship; research becomes revelation. Students learn to counsel not only with technique but with tears, not only with insight but with intercession.

From experience, one can see that when African Counsellors are trained to listen to both the psyche and the Spirit, a new kind of healer emerges—humble, discerning, and whole. The FTIM thus stands as a prophetic framework for the African Church’s renewal: a vision where education, theology, and counselling unite under the anointing of the Holy Spirit for the restoration of God’s wounded servants.

## **Chapter Six: Summary, Conclusions, and Recommendations**

### **6.1. Summary of the Study**

This study began with a simple but deeply human question: How can the one who heals others find healing for himself? In the context of African pastoral ministry, where service is both spiritual and sacrificial, many clergy and caregivers silently bear emotional fatigue that erodes their joy and

compassion. Compassion fatigue, often misunderstood as mere tiredness, is a profound depletion of emotional and spiritual energy that gradually numbs empathy and disconnects the minister from divine vitality.

Drawing from **temperament theory**, **biblical anthropology**, and **pneumatology**, the study explored how the Holy Spirit sanctifies the emotional life of the minister through the natural temperament He Himself designed. The **Faith–Temperament Integration Model (FTIM)** emerged as a holistic framework for understanding and addressing compassion fatigue—not through secular therapy alone, nor through prayer alone, but through a Spirit-led process that unites theology and psychology in mutual service.

Throughout this work, both global and African literature affirmed the universality of pastoral exhaustion but also revealed the unique pressures faced by African ministers: communal expectations, spiritual warfare paradigms, and limited access to professional counselling support. Yet amid these challenges, there exists a deep reservoir of spiritual resilience within the African Church—a resilience the FTIM seeks to channel and refine through intentional emotional and spiritual formation.

The FTIM framework—structured around six progressive stages: Spiritual Grounding, Temperament Awareness, Emotional Catharsis, Cognitive Reframing, Relational Renewal, and Ongoing Sanctification—offers a roadmap for healing the wounded healer. Each stage integrates Scriptural truth, psychological insight, and the power of the Holy Spirit. It affirms that God does not bypass human emotion but transforms it; He sanctifies temperament rather than erasing personality. The model’s success lies not in method alone but in the Counsellor’s capacity to cooperate with divine presence in the therapeutic space.

Through Ghanaian counselling case studies, the FTIM demonstrated that the Spirit's work of renewal can restore pastors, families, and churches alike. When the minister experiences inner healing, the congregation also flourishes. Healing, therefore, becomes contagious—moving from the Counsellor's chair to the pulpit, from the pulpit to the community, and from the community to the nation.

## **6.2. Theological Reflections: The Spirit and the Soul of the African Minister**

At the heart of this study lies a theological conviction: **the Holy Spirit is the primary Counsellors of the human soul**. He is not a metaphor for comfort but an active agent of psychological renewal and spiritual empowerment. His work transcends human understanding yet dignifies it—transforming emotional patterns, reframing thought structures, and healing relational wounds.

The African worldview, which refuses to separate the sacred from the psychological, provides fertile ground for this pneumatological approach. In African pastoral life, emotion, faith, and community intertwine seamlessly. When the pastor rejoices, the congregation rejoices; when he suffers silently, the entire community feels the tremor. Thus, counselling the African minister is never merely individual—it is communal and redemptive.

Theologically, compassion fatigue represents more than emotional depletion; it is a distortion of divine empathy. It occurs when the heart that once beat in rhythm with God's compassion begins to beat unevenly from strain. The FTIM restores this rhythm by aligning temperament with grace—teaching ministers to serve from overflow rather than emptiness, from communion rather than performance.

From a pneumatological standpoint, sanctification involves the renewal of temperament. The melancholic learns hope through faith; the choleric learns gentleness through surrender; the sanguine learns depth through discipline; the phlegmatic learns courage through purpose; the supine learns confidence through divine affirmation. In each transformation, the Holy Spirit personalizes holiness, tailoring grace to the contours of temperament.

This truth is not abstract. I have seen it embodied in the lives of pastors who, after embracing self-awareness and spiritual renewal, rediscovered laughter, creativity, and balance. In their faces, one sees not the glamour of ministry but the quiet glow of peace—a peace born not of success but of wholeness.

### **6.3. Implications for Ministry and Counselling Practice**

The FTIM presents several implications for pastoral care, Counsellors training, and theological education in Africa:

#### **(a) Reframing Pastoral Identity**

Pastors must understand that caring for others includes caring for themselves. Self-care is not selfishness but stewardship. Churches should create environments where emotional vulnerability is not viewed as weakness but as wisdom. As Jesus withdrew to pray, so must His servants withdraw to renew.

#### **(b) Embedding Counselling in Theological Formation**

Every seminary and pastoral training program should include faith-informed counselling modules. The goal is not to turn all ministers into therapists but to equip them with emotional literacy and

pastoral empathy. Courses like Faith and Human Behaviour, Temperament and Ministry, and Spiritual Care for the Caregiver can help institutionalize FTIM principles.

#### (c) Cultivating Supervision and Peer Support

Pastoral supervision should become a standard practice in Africa's faith communities. It provides safe space for reflection, emotional processing, and accountability. Supervision groups—such as those initiated at **CCP**—should be replicated in denominations and regional clergy networks. Within such circles, pastors can share burdens without shame and rediscover the communal nature of healing.

#### (d) Encouraging Research and Innovation

The African Church must contribute to global counselling scholarship. Research should document the outcomes of Spirit-led interventions like FTIM across diverse contexts—urban and rural, Pentecostal and mainline, male and female clergy. This data will not only affirm Africa's theological voice but also help refine faith-based models for wider application.

#### (e) Integrating Temperament Awareness in Congregational Care

FTIM principles can extend beyond clergy to church members. Understanding temperament helps families resolve conflict, couples improve intimacy, and congregations develop empathy. It transforms pastoral counselling into a culture of care that nurtures every member of the body of Christ.

### **6.4. Recommendations**

## **1. Institutional Implementation**

ITS should develop a dedicated Centre for Faith–Temperament Research and Pastoral Renewal, offering training, supervision, and publications on FTIM.

## **2. Denominational Adoption**

Churches should adopt FTIM-based retreats for clergy well-being, combining spiritual renewal, counselling, and temperament workshops.

## **3. Policy Advocacy**

Collaboration between the **Ghana Psychology Council (GPC)** and faith-based institutions can create recognition for integrative Christian counselling models rooted in African theology.

## **4. Publications and Curriculum Expansion**

The CCP Press can produce FTIM manuals, devotional guides, and temperament-based counselling resources to equip pastors nationwide.

## **5. Community Awareness**

Faith-informed counselling programs should extend beyond seminaries to schools, prisons, and NGOs—promoting mental health through biblical principles contextualized for African realities.

## **6.5. Vision for the Future: A Spirit-Led Reformation of Care**

From the journey of this study, one truth resounds: Africa's healing will not come through imported systems alone, but through Spirit-filled wisdom rooted in her own soil. The Faith–Temperament Integration Model represents more than an academic contribution—it is a prophetic framework for reclaiming the sacredness of care in African ministry.

The next generation of Counsellors and pastors in Ghana must learn not only how to preach the gospel but how to embody it psychologically and emotionally. The Spirit desires to heal the healers—to transform African ministry from strain to grace, from fatigue to flourishing.

In the Akan language, we say, “Ɔdo ye mogya”—love is life's blood. Compassion, therefore, must flow freely from hearts renewed by the Holy Spirit. When the pastor's compassion is sanctified, the church's ministry becomes whole. When the church becomes whole, society begins to heal.

Thus, the Faith–Temperament Integration Model stands as both vision and invitation:

to pastors—to rest;

to Counsellors—to listen with grace;

to institutions—to train with Spirit and truth;

and to the African Church—to rediscover that in healing others, she too must be healed.

From this sacred task, may arise a new generation of **Spirit-wise Counsellors** and **emotionally whole shepherds**, instruments of divine compassion in Africa and beyond.

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