

# **THE THEOLOGY OF REST: SABBATH, STILLNESS, AND THE SPIRITUAL RENEWAL OF LEADERS**

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## **ABSTRACT**

The demands of ministry often leave leaders drained, spiritually dulled, and emotionally overextended. This study explores the theology of rest as a divine rhythm intended to renew the inner life of those who serve in pastoral and ministerial roles. Drawing on biblical theology, pastoral reflection, and experiences within Ghanaian ministry settings, the study contends that Sabbath is far more than a legal observance; it is a formative practice that restores identity, reorders desire, and sustains long-term service. Old Testament teachings on Sabbath, Christ's pattern of withdrawal, and early Christian reflections on spiritual attentiveness provide the theological foundation for understanding rest as both command and gift (Brueggemann, 1982; Peterson, 1989). Observations from pastoral counseling show that leaders who neglect rest often exhibit emotional fatigue, shrinking creativity, and diminished spiritual discernment. Conversely, those who embrace Sabbath practices—silence, solitude, prayer, and reflective disengagement—demonstrate clearer judgment, steadier emotions, and renewed spiritual vitality. The findings suggest that rest is not optional in ministry; it is essential to faithful leadership and is anchored in humility, obedience, and an awareness of human limitation.

Ministry within contemporary African church contexts demands constant emotional, spiritual, and administrative engagement. Many leaders carry responsibilities extending beyond preaching and

pastoral care, often absorbing pressures that erode inner stability. Exhaustion, irritability, blurred judgment, and weakened spiritual attentiveness frequently follow. This study examines the theology of rest as God's provision for sustaining the inner life of leaders who serve under such relentless demands.

The research integrates biblical exegesis, pastoral theology, and insights from more than two decades of ministry practice. The Sabbath command, rooted in the Old Testament and reframed through the ministry of Jesus, serves as the primary theological lens. Sabbath emerges as a rhythm revealing God's intention for human flourishing (Brueggemann, 1982). Spiritual formation literature from the late twentieth century reinforces this, reminding leaders that one cannot offer what has not first been received. Peterson's reflections (1989) underscore the significance of unhurried prayer and quiet attentiveness for genuine ministry.

Pastoral encounters in Ghana provide a practical thread. In my counseling practice, I have met leaders who confessed that months of uninterrupted ministry left them short-tempered, emotionally distant from their families, and unable to pray without distraction. One pastor admitted that his sermons had become "technically correct but spiritually empty." Yet after integrating intentional rhythms of rest—setting aside weekly intervals for solitude, prayer, and slow meditation on Scripture—these same leaders reported sharpened inner clarity, restored compassion, and renewed conviction about their calling. From such encounters, one can see how rest makes room for God to replenish what ministry strain gradually drains.

The study argues that Sabbath shapes the life of the leader in three interrelated ways:

1. **As obedience** — acknowledging God at the center of ministry rather than personal effort.

2. **As reflection** — creating space to examine motives, desires, and the quiet erosion of fatigue.
3. **As grace-centered formation** — grounding leadership in dependence on God rather than performance.

The theology of rest challenges the assumption that constant activity equates to faithfulness. Instead, it affirms that stepping back is an act of trust—trust that God sustains the work, that human limitation is not failure, and that spiritual strength is renewed in stillness. Sabbath practices such as silence, solitude, unhurried prayer, and meditative reading of Scripture become channels through which God restores the leader’s inner life.

The abstract concludes that sustainable ministry cannot flourish without rest. Sabbath is not an interruption to leadership; it is the ground in which resilient, discerning, and spiritually healthy leadership grows. This study invites pastors, church workers, and ministry administrators to reclaim the divine rhythm of rest as an essential dimension of pastoral integrity and spiritual renewal.

**Keywords:** Sabbath; spiritual renewal; pastoral leadership; rest theology; burnout prevention; spiritual formation; contemplative practice; ministerial well-being

## 1. INTRODUCTION

Leadership in ministry has always carried weight, but the pace and intensity of contemporary church work demand more from pastors and ministry workers than perhaps any previous era. In many African church settings, the responsibilities placed on leaders extend beyond preaching, teaching, and pastoral care. They are expected to mediate family conflicts, interpret spiritual crises,

manage institutional growth, respond to emergencies, and serve as community counselors. These layered expectations produce a kind of chronic inner strain that often remains unspoken. Many leaders continue to serve faithfully, yet inwardly experience depletion, blurred discernment, and a quiet sense of spiritual fatigue.

This study explores *rest*—specifically Sabbath and stillness—as a theological and pastoral response to leadership exhaustion. The aim is not merely to defend a day of rest, but to uncover the deeper logic behind God’s rhythm of work and renewal. Sabbath, as revealed in Scripture, emerges as an invitation rather than a restriction. It reminds leaders that ministry must grow out of communion with God, not the momentum of activity. Writers such as Brueggemann (1982) have argued that Sabbath reveals the character of God’s freedom: a freedom from anxiety, from self-preservation, and from the illusion that human effort sustains the world. When applied to ministry, this framework helps leaders recognise that rest is not optional; it is part of their obedience to God.

In many pastoral conversations, I have met leaders who confessed that rest felt like a luxury they could not afford. One Ghanaian pastor shared how he preached three services on Sundays, conducted meetings throughout the week, and responded to midnight emergency calls from church members. Over time, the pressure left him irritable, spiritually numb, and unable to pray without distraction. His story is not unusual. Fatigue often becomes normalised in ministry circles, where productivity is silently equated with faithfulness. Yet such patterns weaken leadership in ways that are subtle but profound: compassion diminishes, preaching loses depth, prayer becomes mechanical, and decision-making grows cloudy.

Theologically, Sabbath cuts through this culture of depletion. It invites leaders to return to the truth that God, not human effort, sustains the work. Peterson (1989) describes ministry as a long

obedience shaped by attentiveness to God's presence rather than restless activity. This understanding places rest at the center of leadership formation, not at its margins. Sabbath restores perspective. It creates space for leaders to examine their motives, resist performance-driven spirituality, and rediscover the grace that anchors their calling.

Spiritually, rest is transformative because it confronts the illusions produced by busyness. When leaders step away from schedules, meetings, and demands, their inner landscapes often reveal unacknowledged fatigue, unresolved grief, or buried anxieties. In stillness, boundaries become clearer. Prayer deepens. The leader's sense of identity is re-rooted in God rather than in the expectations of people. In my counseling work, I have watched leaders who embraced rhythms of silence and solitude regain clarity of thought and tenderness of heart—two qualities essential for healthy ministry.

Culturally, the African context presents both strengths and challenges. Communal expectations often encourage leaders to be endlessly available, especially in crises. While such expectations reflect strong community bonds, they can also create pressure that erodes personal well-being. Sabbath theology speaks precisely to this tension. It offers a counter-narrative—one that affirms service but insists on rest as a divine boundary that protects both the leader and the community. When leaders practice rest faithfully, they model a more sustainable way of life for their congregations.

From these reflections, the introduction makes clear that rest is not merely a personal wellness strategy. It is a theological act rooted in obedience, humility, and trust. Sabbath and stillness reshape how leaders understand themselves, their work, and the God who calls them. This study therefore seeks to develop a framework for Sabbath as a divine rhythm for restoration and

sustainable ministry, drawing on biblical theology, pastoral experience, and spiritual formation literature from 1981 to 1999.

## **2. LITERATURE REVIEW**

The theme of rest has surfaced repeatedly across biblical scholarship, pastoral theology, spiritual formation studies, and research on ministry burnout. Each field offers insights that illuminate Sabbath as a theological gift and a practical discipline for the renewal of leaders. This review brings these strands into conversation to outline the intellectual and pastoral foundations of this study.

### **2.1 Biblical and Theological Foundations of Sabbath**

The biblical witness frames Sabbath not merely as a legal requirement, but as a revelation of God's character and a rhythm built into creation. Genesis presents Sabbath as the climactic act of God's creative work—a deliberate pause that sanctifies time and establishes a divine pattern of work and rest. Scholars such as Brueggemann (1982) argue that Sabbath represents God's protest against the tyranny of endless production, standing as a counter-vision to systems that value people only for their output. This theological insight places Sabbath at the heart of human freedom.

Old Testament theology also portrays Sabbath as a reminder of covenant identity. In Deuteronomy, rest is linked to God's liberation of Israel from Egypt. This connection between Sabbath and freedom has profound implications for leadership, especially in contexts where external pressures and internal expectations become oppressive. As Heschel (1983) suggests, Sabbath invites believers into a sanctuary of time, reminding them that their worth is rooted in divine grace rather than human striving.

New Testament reflections extend this theme. Jesus' interactions with Sabbath law emphasize restoration, healing, and human dignity. He positions Sabbath as a gift for the flourishing of people rather than a burden (Mark 2:27). For ministry leaders, this interpretation reframes rest as an act aligned with Christ's own rhythm of withdrawal, solitude, and prayer. Peterson (1989) points out that Jesus' pattern shows a leader who worked intensely yet refused to let ministry demands override communion with the Father. This model challenges contemporary leadership patterns that sacrifice spiritual depth for activity.

## 2.2 Spiritual Formation and the Inner Life of Leaders

Growing literature on spiritual formation during the late twentieth century highlights the inner life of the leader as foundational to sustainable ministry. Nouwen (1989) describes the spiritual leader as one who ministers from solitude, not from exhaustion. He warns that activism without contemplation leads to spiritual desolation, reducing ministry to performance rather than loving service. His reflections resonate deeply with the experience of many leaders who serve faithfully but inwardly feel fragmented.

Foster's work on spiritual disciplines (1981) brought renewed attention to practices such as solitude, silence, and Sabbath-keeping. He argues that these disciplines do not withdraw leaders from responsibility; instead, they strengthen discernment and deepen character. Willard (1988) further explains that spiritual disciplines create the capacity to hear God amid the noise of daily life, functioning as tools for interior renewal.

These writings provide an interpretive lens for understanding rest as a necessary discipline rather than a passive cessation of work. They place rest within a larger spiritual movement—withdrawal

for the sake of deeper engagement, silence for clearer discernment, and stillness for more grounded leadership.

### 2.3 Ministry Burnout and Leadership Fatigue

By the 1980s and 1990s, empirical studies on burnout began highlighting the psychological cost of prolonged emotional labor in ministry. Maslach and Jackson (1981) identified emotional exhaustion, depersonalization, and diminished personal accomplishment as core elements of burnout. Ministers, due to constant caregiving and emotional exposure, were identified as particularly vulnerable.

Later work by Clinebell (1984) and Oswald (1987) described how continuous pastoral availability erodes personal boundaries, leading to spiritual dryness and emotional depletion. These studies helped normalize conversations around pastoral fatigue, something many African leaders privately experienced but seldom named.

Although burnout literature is primarily psychological, its findings intersect with theology of rest in meaningful ways. The symptoms identified mirror what biblical writers described when individuals carried burdens alone without divine rest (e.g., Elijah in 1 Kings 19). Sabbatical rhythms—regular cycles of withdrawal and renewal—address the same vulnerabilities highlighted in burnout research. Leaders who resist rest often move progressively toward emotional exhaustion, reinforcing the relevance of Sabbath as a preventative discipline.



## 2.4 African Communal Context and the Burden of Spiritual Responsibility

Leadership in African churches is shaped by strong communal expectations. Pastors are expected to mediate family disputes, interpret dreams, offer counsel, attend funerals, and respond to spiritual emergencies at all hours. While such expectations reflect communal solidarity, they also contribute to fatigue.

African theologians such as Bediako (1995) and Oduyoye (1995) highlight how communal life enriches Christian identity but can inadvertently intensify pressure on leaders. When leaders become the center of communal spiritual life, their availability is often assumed rather than negotiated. This dynamic contributes to the erosion of personal rest.

Within Ghanaian contexts, informal pastoral conversations frequently reveal leaders who feel guilty for withdrawing, even for prayer. A young pastor once explained how his congregation interpreted his silence as emotional distance. This cultural tension shows why Sabbath theology is crucial: it provides leaders with a theological basis for setting boundaries in a communal setting that prizes accessibility.

## 2.5 Integrating Biblical Theology, Spiritual Formation, and Leadership Research

A consistent theme emerges when these fields are brought together: rest is not an optional spiritual luxury but a theological, psychological, and cultural necessity. Biblical theology positions Sabbath as part of the divine design. Spiritual formation literature identifies rest as a means of inner renewal. Burnout studies warn of the cost when rest is neglected. African theology reveals the cultural tension that makes rest difficult for leaders who serve within communal norms.

From these strands, one can see that the theology of rest addresses leadership fatigue at multiple levels—spiritual, emotional, and cultural. Sabbath and stillness do not disrupt ministry; they sustain it. They shape leaders who serve from depth rather than depletion.

### 3. CONCEPTUAL FRAMEWORK

The theology of rest in this study draws insight from three interacting domains: **biblical theology**, **spiritual formation**, and **leadership studies**. Each domain offers a lens for understanding Sabbath as more than a religious duty. Together, they shape a framework through which the spiritual renewal of leaders can be understood and practiced.

#### 3.1 Biblical-Theological Framework: Sabbath as Divine Rhythm

The biblical framework rests on the foundational truth that Sabbath originates in God’s own rhythm of work and rest. The Genesis creation narrative portrays rest not as recovery from fatigue but as deliberate completion—a sacred pause that hallows time (Brueggemann, 1982). This divine pattern becomes the first strand of the conceptual model: **rest as imitation of God’s rhythm**.

The theological tradition strengthens this foundation. Heschel (1983) describes Sabbath as a “cathedral in time,” a divine gift that anchors human life in grace rather than achievement. His work helps frame Sabbath as an encounter with God that reorders the inner life. Jesus’ own relationship with rest offers another interpretive anchor. He withdrew repeatedly for solitude and prayer (Mark 1:35), signalling that rest is not escape from ministry but preparation for it. As Peterson (1989) observes, Jesus held together intense public ministry and deep private communion, modeling rhythm leaders today urgently need.

From these theological voices emerges a simple but profound principle: **Sabbath is a divine strategy for spiritual alignment.**

### 3.2 Spiritual Formation Framework: Stillness and the Inner Life of the Leader

A second strand of the framework draws from spiritual formation literature, which views inner life as the wellspring of all Christian leadership. Writers such as Foster (1981), Nouwen (1989), and Willard (1988) emphasize disciplines—solitude, silence, meditation—that cultivate attentiveness to God. These disciplines are not passive; they reshape desire, reorder identity, and deepen discernment.

At the heart of this strand lies the conviction that **leadership strength flows from interior groundedness.** When leaders abandon stillness, their ministry subtly shifts from calling to performance. In my encounters with Ghanaian pastors, I have noticed how leaders who lack silence often struggle with hurried decision-making or emotional reactivity. Those who practice a rhythm of solitude, however, speak with greater clarity and maintain steadier emotional presence.

This strand positions Sabbath and stillness as part of the ongoing formation of the leader—not occasional rest, but a way of sustaining spiritual vitality throughout ministry.

### 3.3 Leadership and Burnout Framework: Human Limits and Sustainable Ministry

A third interpretive strand comes from leadership and burnout research. Maslach and Jackson (1981) define burnout through emotional exhaustion, depersonalization, and diminished accomplishment. Their work gives language to what many leaders experience but struggle to

articulate. Oswald (1987) and Clinebell (1984) further demonstrate how constant pastoral availability erodes emotional health, leading to fatigue that is both spiritual and psychological.

These studies affirm a theological truth long present in Scripture: **leaders are not limitless**. Human beings require rhythms of recovery. When ministry demands become continuous, leaders drift toward exhaustion and cynicism. Research from this period shows that intentional rest and boundary-setting reduce burnout and improve effectiveness.

This forms the third strand of the framework: **rest as stewardship of one's emotional and physical limits**.

### 3.4 Integrating the Three Strands: A Framework for Sabbath-Based Leadership Renewal

The three bodies of knowledge—biblical theology, spiritual formation, and leadership research—do not stand in isolation. When placed side by side, they reveal a unified conceptual framework built on four central affirmations:

1. Rest is part of God's design.

The biblical witness positions Sabbath as a divine rhythm that shapes human flourishing (Brueggemann, 1982).

2. Rest forms the inner life.

Spiritual disciplines cultivate stillness, attentiveness, and emotional integrity (Foster, 1981; Nouwen, 1989).

3. Rest protects leaders from burnout.

Psychological research affirms that intentional rhythms of recovery help sustain long-term ministry (Maslach & Jackson, 1981; Oswald, 1987).

4. Rest is countercultural but necessary.

In many African congregations, leaders serve as first responders to communal needs. Sabbath provides a theological mandate to pause without guilt, enabling healthier boundaries (Oduyoye, 1995; Bediako, 1995).

These strands converge to shape a conceptual claim:  
**Sabbath is a divinely instituted rhythm that strengthens the leader's spiritual identity, preserves emotional health, and sustains long-term ministry effectiveness.**

From this integrated framework, the study approaches Sabbath not as an optional practice but as a necessary structure for holy, grounded, and resilient leadership.

## **4. METHODOLOGY**

This study adopts a qualitative theological-pastoral approach grounded in lived experience, reflective interpretation, and close engagement with Scripture and leadership practice. Its aim is not to quantify Sabbath observance but to understand how leaders *experience* rest, how they speak about it, and how its absence or presence shapes their spiritual and emotional lives.

The methodology draws from three sources:

1. **Written texts**—biblical passages, theological works, and pastoral literature.

2. **Pastoral narratives**—anonymized reflections from leaders encountered in ministry settings.
3. **Reflective analysis**—integrating theology, spiritual formation, and leadership research.

This approach follows the tradition of practical theology which encourages listening to human experience alongside Scripture in order to discern patterns of meaning (Browning, 1991).

#### 4.1 Research Orientation: Practical-Theological Reflection

The study rests on practical-theological inquiry, which seeks to understand how faith is lived within real contexts. This orientation allows Scripture, tradition, and human experience to remain in dialogue. Osmer (1990) notes that such inquiry requires three movements:

1. Attending to lived experience
2. Interpreting it through theological and human-science lenses
3. Discernment for faithful practice

In this study, these movements emerge naturally. Leaders' stories illuminate the reality of strain; theological writings reveal God's rhythm of rest; and leadership literature contextualizes the emotional cost of constant ministry.

The approach is intentionally reflective rather than experimental. It allows insights to rise from close listening—an approach used widely in pastoral care research throughout the 1980s and 1990s (Clinebell, 1984; Nouwen, 1989).

## 4.2 Data Sources: Pastoral Encounters and Leadership Narratives

The primary data for the study emerge from pastoral encounters collected over years of ministry. These include informal conversations, retreat reflections, and counselling sessions with leaders who struggled with exhaustion, restlessness, or disconnection from their calling.

Each narrative selected for analysis met three criteria:

1. **It reflected a significant moment of spiritual or emotional strain.**

For instance, a young associate pastor in Accra who confessed, “I feel empty after preaching, as if something inside me is draining faster than I can refill.” His experience mirrors the emotional exhaustion described by Maslach and Jackson (1981).

2. **It illustrated a turning point or awakening related to rest.**

One senior minister shared how he rediscovered silence during a personal retreat: “When I finally stopped talking, I heard myself again.” His comment reflects themes found in Foster’s (1981) and Nouwen’s (1989) writings on solitude.

3. **It revealed how cultural expectations shape the leader’s rhythm.**

A church planter from Kumasi described pressure from his congregation to be “always available,” reflecting communal values noted in Oduyoye (1995) and Bediako (1995). His exhaustion raised questions about how Sabbath can be practiced in cultures where leaders are expected to be ever-present.

Although not used as clinical case studies, these narratives serve as windows into the lived realities that form the study's interpretive base.

#### 4.3 Analytical Process: Theological and Interpretive Synthesis

The analysis followed a three-step interpretive process built from practical-theological research methods:

##### 1. Theological Reading of Experience

Narratives were examined through biblical themes of Sabbath, rest, and renewal (Brueggemann, 1982; Heschel, 1983). The aim was to discern how leaders' struggles resonated with or contradicted these themes.

##### 2. Psychological and Leadership Interpretation

Experiences of exhaustion, pressure, or emotional depletion were read alongside insights on burnout (Maslach & Jackson, 1981), pastoral stress (Clinebell, 1984), and leadership spirituality (Peterson, 1989).

This allowed the study to identify patterns such as emotional depletion, blurred boundaries, or spiritual dryness.

##### 3. Integrative Synthesis

Theological and psychological insights were woven together to interpret how Sabbath practices—or the lack of them—shaped leaders' spiritual well-being. This synthesis echoes Browning's



(1991) claim that practical theology draws its strength from the interplay between lived experience and theological tradition.

As insights accumulated, recurring themes appeared—silence, depletion, boundary loss, spiritual fatigue, and new awareness—forming the foundation for the findings presented in the next section.

#### 4.4 Researcher Positioning

Although the study does not centre personal ministry experience, pastoral engagement shapes the interpretive lens. Years of listening to leaders in counselling, prayer meetings, and retreats provided a vantage point from which patterns of strain and renewal became recognizable. Such reflective involvement is consistent with Nouwen's (1989) view that ministry itself becomes a place of theological learning, where the struggles of others illuminate shared human need.

To maintain objectivity, narratives were anonymized and interpreted through established theological and scholarly frameworks, ensuring that personal insight informed but did not dominate the analysis.

#### 4.5 Ethical Considerations

All narratives used in the study were anonymized and drawn from voluntary pastoral conversations. Care was taken to avoid identifiable details. The study does not report clinical data but reflective pastoral insights that honour confidentiality, consistent with pastoral ethics described by Clinebell (1984).

## 4.6 Limitations

As a qualitative theological study, the findings are not intended to be generalized across all Christian leadership contexts. They reflect the lived experiences of leaders within Ghanaian and African congregations, shaped by cultural expectations of availability and communal responsibility. However, these limitations allow the study to capture depth and nuance often missed in quantitative approaches.

The strength of the methodology lies in its ability to listen closely to the inner world of leaders and interpret those experiences through theological and psychological insight.

## 5. FINDINGS

The qualitative reflections, pastoral narratives, and interpretive analysis revealed a series of recurring patterns in the lives of leaders who wrestled with restlessness, exhaustion, and spiritual depletion. These findings show how deeply Sabbath rhythms—or the absence of them—shape emotional health, spiritual maturity, and ministry sustainability.

### 5.1 Restlessness as a Sign of Spiritual Disconnection

Many leaders described an inner agitation that went beyond physical tiredness. This restlessness often surfaced as:

- Difficulty being still
- A sense of being “on edge” even in quiet spaces
- Sleeplessness after ministry activities
- Feeling guilty for pausing

These descriptions echo the emotional dislocation identified in early burnout studies (Maslach & Jackson, 1981). In pastoral contexts, such restlessness had a theological dimension. Several leaders confessed that silence felt unsafe because it exposed their inner emptiness.

In one case, a youth pastor shared privately during a retreat, “When I sit quietly, everything I am avoiding comes rushing at me.” His struggle aligns with the tension between noise and self-awareness described by Nouwen (1989), where busyness masks inner poverty.

From these stories, one sees that restlessness often signals a deeper distance from Sabbath’s invitation to return to God and oneself.

## 5.2 Ministry Overextension and Boundary Loss

A second pattern was the erosion of boundaries. Many leaders felt compelled to be constantly available—to congregants, extended family, community meetings, and ministry engagements.

Statements such as:

- “People expect me to be reachable at all hours,”
- “If I say no, I feel like I’m failing God,”
- “Rest feels like disobedience,”

were common. This echoes Peterson’s (1989) argument that pastors often confuse omnipresence with faithfulness, slowly replacing calling with compulsive activity.

A minister from Ho explained, “If I’m not present, someone will say I don’t care. So I just keep moving.” His words reflect the cultural pressures documented by Oduyoye (1995) and Bediako (1995), where communal expectations shape leadership rhythms.

The effect was cumulative: emotional fatigue, relational strain, and spiritual dryness.

### 5.3 Emotional Exhaustion as a Spiritual Condition

Several leaders described symptoms that matched the early clinical markers of emotional exhaustion—irritability, withdrawal, loss of joy, and difficulty concentrating (Maslach & Jackson, 1981). But their descriptions carried a spiritual tone:

- “My prayers feel heavy.”
- “I preach with no inner fire.”
- “I feel empty after ministry.”

Such expressions parallel Foster’s (1981) observation that spiritual disciplines become hollow when practiced without inner rest.

One senior pastor reflected during counselling that his exhaustion felt like “carrying a ministry that carries me no longer.” The collapse of emotional energy often signaled a collapse of spiritual vitality.

## 5.4 Sabbath as a Lost Rhythm

A striking finding was that most leaders lacked intentional rhythms of rest. Sabbath observance had faded into unstructured moments of sleep or occasional vacations. Many admitted they had never been taught how to rest in a biblical sense. For some, Sabbath had been replaced by:

- Long meetings
- Crisis management
- Administrative duties
- Social expectations
- Continuous preaching schedules

This mirrors Brueggemann's (1982) argument that modern life—religious and secular—easily becomes enslaved to production and urgency. Leaders often felt guilty stepping away, suggesting that Sabbath had become more of an idea than a habit.

One associate minister put it bluntly: “Rest is something I encourage my members to do, not something I practice.”

## 5.5 Renewed Awareness Through Silence, Retreat, and Withdrawal

For the few leaders who reintroduced Sabbath practices—silence, solitude, prayer retreats—remarkable shifts occurred. Their descriptions reflected:

- Clearer thought
- Softer emotional tone
- Reduced irritability

- Renewed sense of calling
- Awareness of God's presence

These transformations align with the restorative role of solitude described by Nouwen (1989) and Foster (1981). Leaders often noted that even short periods of silence helped them rediscover inner grounding.

One reverend shared after a three-day retreat, "I heard my life again." His words echoed a pattern among those who embraced stillness: rest reawakened spiritual sensitivity.

### 5.6 Cultural Pressures Complicate the Practice of Rest

Ghanaian communal life places leaders at the centre of family, community, and church obligations. Many explained that declining invitations felt disrespectful. Leaders were often expected to:

- Attend every funeral
- Visit every home
- Respond immediately to every call
- Participate in community events without pause

Such expectations mirror the communal values described in Oduyoye (1995) and Bediako (1995). While these obligations strengthen relationship bonds, they also make sustained rest difficult to practice.

One elder remarked, "If I withdraw, people think I am proud. But if I don't withdraw, I am drowning."

This tension shaped the emotional landscape for many leaders.

### 5.7 Moments of Awakening and Reordered Priorities

Across narratives, leaders described significant turning points—breakdowns, retreats, counselling sessions, or quiet realizations—where they sensed a divine invitation to slow down. These moments often brought clarity:

- “I cannot continue like this.”
- “God did not call me to destroy myself.”
- “My ministry is suffering because I am not resting.”

Such reflections resonate with Lartey’s (1997) argument that self-awareness is central to pastoral maturity.

From these experiences, it became evident that Sabbath is not merely a spiritual discipline; it is a necessary rhythm for sustainable leadership.

### 5.8 Summary of Findings

The findings demonstrate that:

1. Restlessness often signals spiritual and emotional misalignment.
2. Boundary erosion leads to exhaustion and weakened leadership presence.
3. Emotional depletion carries profound spiritual implications.
4. Sabbath neglect is common and deeply ingrained.
5. Silence and solitude foster renewal and restored clarity.

6. Cultural expectations both enrich and challenge the practice of rest.
7. Leaders who reconnect with Sabbath rhythms experience renewed strength and purpose.

These themes shape the discussion that follows, where theology, psychology, and leadership insights are brought into deeper conversation.

## **6. DISCUSSION**

The findings reveal how profoundly Sabbath, rest, and intentional stillness influence the emotional and spiritual lives of leaders. When interpreted through theological and psychological lenses, the experiences of the participants offer a deeper understanding of why rest matters—not as a luxury, but as a divine rhythm essential for sustaining ministry. Several key insights emerge.

### **6.1 Restlessness as Evidence of Spiritual Drift**

The restlessness many leaders described is not merely a psychological condition; it reflects spiritual disconnection. The biblical pattern of Sabbath positions rest as a return—back to God, back to oneself, back to the awareness that one’s worth is not tied to productivity. Brueggemann (1982) argues that Sabbath confronts the ideology of endless work by naming it a kind of bondage. In this light, the leaders’ inability to be still mirrors the inner fragmentation that occurs when ministry activity replaces communion with God.

Psychologically, such inner agitation aligns with the early burnout framework developed by Maslach and Jackson (1981), where emotional exhaustion often emerges when individuals feel they must constantly prove their value. From pastoral encounters, it was evident that some leaders feared silence because it exposed unresolved wounds or unmet emotional needs. This finding



supports Nouwen's (1989) contention that silence pulls hidden anxieties to the surface, making avoidance easier than rest.

Thus, restlessness becomes both a spiritual warning and an emotional signal, calling leaders back to groundedness.

## 6.2 The Burden of Availability and the Erosion of Healthy Boundaries

The collapse of boundaries in ministry life reflects a complex interaction between personal inclination, congregational expectations, and cultural norms. Many leaders felt responsible to be perpetually available, believing that constant presence equated to faithfulness. Yet, as Peterson (1989) warns, such overextension subtly shifts ministry from divine calling to self-driven compulsion.

Culturally, Ghanaian leaders navigate communal expectations that place them at the centre of social, extended family, and community responsibilities. Oduyoye (1995) and Bediako (1995) note that African cultures tend to value presence, relational closeness, and communal duty—virtues that enrich relationships but can also produce unhealthy pressures. When these cultural expectations converge with pastoral roles, the leader becomes emotionally overstretched.

From this observation, one can see that boundary loss is not primarily a moral failure but a structural challenge. Without intentional Sabbath rhythms, leaders become vulnerable to fatigue, irritability, and spiritual dullness.

### 6.3 Emotional Exhaustion Undermines Spiritual Discernment

A striking pattern across the narratives was the erosion of inner clarity. Leaders described praying without focus, preaching without joy, and serving without passion. These descriptions match the emotional depletion described in burnout literature (Maslach & Jackson, 1981). But within ministry, emotional exhaustion has spiritual consequences: discernment weakens, compassion narrows, and joy fades.

Foster (1981) observed that spiritual disciplines lose their vitality when practiced from a place of depletion rather than grace. The findings affirm his insight. Leaders who pushed themselves without rest often experienced their spiritual practices turning into hollow rituals.

Yet when some leaders embraced silence and withdrawal, they reported a gradual return of clarity and spiritual resonance. Nouwen (1989) notes that solitude creates the space where God renews the inner life. The narratives reveal that even brief moments of intentional stillness helped leaders regain emotional steadiness and spiritual direction.

### 6.4 Sabbath as a Counter-Cultural Corrective

The findings show that Sabbath is more than a religious observance; it is a theological protest against cultural and ministerial overdrive. Brueggemann (1982) describes Sabbath as a divine declaration that human beings are not defined by endless production. For leaders living in cultures that expect constant presence, Sabbath becomes both a gift and an act of resistance.

Many leaders in this study acknowledged that rest required courage—courage to disappoint others, courage to be misunderstood, courage to withdraw when needed. This insight aligns with the

pastoral reflections of Lartey (1997), who emphasizes the need for self-awareness and self-care in African ministry contexts.

Sabbath challenges the deeply ingrained idea that leadership value is measured by busyness. Instead, it teaches that strength flows from rootedness rather than activity.

### 6.5 Cultural Expectations Strengthen and Complicate Leadership Rest

African communal norms enrich the experience of ministry by providing strong relational networks and shared responsibility. Yet, these same norms complicate the leader's pursuit of rest. Oduyoye (1995) and Bediako (1995) argue that African life is woven into relational obligations that rarely pause.

This study confirms their observations. Leaders found it difficult to rest because:

- funerals are frequent and socially obligatory,
- community events expect their presence,
- family systems demand constant involvement,
- congregants equate availability with care.

Such expectations shape how leaders perceive rest—not as a divine rhythm but as an interruption. The cultural pressure to be present often collided with the theological call to rest.

Yet, when leaders reframed Sabbath as obedience rather than withdrawal, they reported renewed strength. This suggests that rest must be taught, modelled, and defended in ways that harmonize with communal values.

## 6.6 Rest Rebuilds Identity and Restores Purpose

A final theme in the discussion is the powerful impact of rest on identity. Leaders who reintroduced Sabbath disciplines spoke of recovery—not merely physical but emotional and spiritual. They rediscovered their sense of calling, regained clarity in decision-making, and approached ministry with renewed energy.

This echoes Crabb's (1991) assertion that spiritual maturity requires space for reflection, truth-telling, and emotional renewal. It also reflects Foster's (1981) argument that stillness creates room for inner transformation.

From these insights, one sees that Sabbath is not only restorative but formative. It shapes the kind of leaders who serve with humility, patience, and wisdom.

## 6.7 Summary of Discussion

Across theological, psychological, and cultural reflections, the discussion highlights several insights:

1. **Restlessness reveals deeper spiritual and emotional misalignment.**
2. **Boundary erosion emerges from cultural, congregational, and personal pressures.**
3. **Emotional exhaustion weakens spiritual discernment and relational presence.**
4. **Sabbath functions as a theological corrective to overwork and cultural demands.**
5. **African communal expectations require contextualized forms of Sabbath practice.**
6. **Rest renews identity, strengthens calling, and deepens spiritual vitality.**

These insights prepare the ground for the final section on implications and recommendations.

## 7. IMPLICATIONS AND RECOMMENDATIONS

The findings of this study point toward several practical, theological, and cultural implications for leaders, congregations, and theological institutions. Sabbath is not merely a devotional preference; it is a structural necessity for sustainable ministry. When leaders neglect rest, the entire ecosystem of ministry suffers—relationships become strained, discernment weakens, and emotional exhaustion quietly shapes decision-making. The following recommendations flow from the insights gathered.

### 7.1 Implications for Personal Spiritual Formation

Leaders must recognize that rest is central to spiritual health, not an optional discipline. Brueggemann (1982) notes that Sabbath challenges the restless human instinct to control outcomes. The findings suggest that leaders who intentionally embrace rhythms of stillness experience greater emotional steadiness and clarity in ministry.

#### Recommendations

1. **Establish a weekly Sabbath**—a defined period where work, ministry tasks, and social pressures are set aside.
2. **Integrate silence and solitude** as part of personal spiritual routines, drawing from practices commended by Foster (1981) and Nouwen (1989).
3. **Monitor emotional warning signs** such as irritability, fatigue, or withdrawal as indicators that rest is overdue.

These practices help reshape internal narratives that equate busyness with effectiveness.

## 7.2 Implications for Pastoral Leadership and Ministry Culture

Ministry environments often perpetuate a cycle of unrealistic expectations. Some congregations view their leaders as spiritual first-responders, perpetually on duty. Peterson (1989) cautions that such expectations distort the pastoral vocation, turning shepherds into performers.

### Recommendations

1. **Teach congregations the theology of rest**, emphasizing biblical models of Jesus' withdrawal (Mark 1:35) and divine rhythms of work and rest.
2. **Clarify pastoral boundaries**, such as availability hours, days off, and emergency protocols.
3. **Model rest publicly**, allowing congregants to see that rest is part of obedience, not weakness.

When leaders rest, the church learns healthier patterns of discipleship.

## 7.3 Implications for Counselling and Member Care

Many leaders in this study experienced emotional exhaustion that undermined their ability to offer care to others. Maslach and Jackson (1981) identify emotional exhaustion as the earliest indicator of burnout. Sabbath rhythms can slow this erosion.

### Recommendations

1. **Encourage leaders to seek spiritual direction or counseling** during seasons of stress.

2. **Establish peer-support systems** where leaders can speak honestly without fear of judgment.
3. **Train church workers to share pastoral responsibilities**, ensuring that care is not centered on one individual.

Shared responsibility strengthens the entire community.

#### 7.4 Implications for African Cultural Contexts

The findings repeatedly show that Ghanaian ministry life operates within rich but demanding communal systems—extended family obligations, social roles, and community duties. These obligations often compete with the leader’s need for rest.

#### Recommendations

1. **Contextualize Sabbath teaching**, showing that rest does not oppose communal values but enriches them by making leaders healthier and more present.
2. **Address cultural expectations directly** during leadership training, helping leaders negotiate obligations without guilt.
3. **Promote communal rhythms of rest**, such as retreat groups, leadership sabbaticals, or shared days of quiet.

Oduyoye (1995) and Bediako (1995) remind us that African theology must engage local realities rather than ignore them.

## 7.5 Implications for Theological Education and Training

Training institutions shape how future leaders understand ministry, identity, and self-care. Historically, theological curricula have emphasized doctrine and pastoral skills but given less attention to rest and emotional resilience.

### Recommendations

1. **Integrate Sabbath theology into formation courses**, emphasizing its biblical, pastoral, and psychological dimensions.
2. **Teach leaders to recognize signs of burnout**, using frameworks such as those by Maslach and Jackson (1981).
3. **Encourage reflective practice**, allowing students to explore their own patterns of busyness, fear, or overcommitment.
4. **Include guided retreats and spiritual formation modules** in pastoral training programmes.

Formation that ignores rest produces leaders who serve from depletion rather than grace.

## 7.6 Implications for Church Structures and Policy

Congregations often lack structural policies that support pastoral rest. As a result, expectations develop informally, based on tradition or necessity rather than theological conviction.



## Recommendations

1. **Establish formal rest policies**, including annual retreat days, mandatory days off, and sabbatical cycles.
2. **Distribute leadership responsibilities**, ensuring that preaching, teaching, and visitation are shared.
3. **Create mental-health support frameworks** for clergy, drawing on early pastoral care literature advocating holistic care (Capps, 1981).

These structures protect both leaders and congregations.

## 7.7 Summary of Implications

Across personal, communal, and institutional levels, a consistent theme emerges: **rest is a gift, a safeguard, and a theological imperative.**

When leaders embrace Sabbath rhythms, they serve more deeply, listen more attentively, and lead with greater wisdom. When churches honor these rhythms, they cultivate healthier spiritual communities.

These recommendations set the stage for the concluding section, which will reflect on the theological and pastoral meaning of rest for leaders today.

## 8. CONCLUSION

The study set out to explore the theology of rest as a divine rhythm for sustaining leaders, grounding the inquiry in Scripture, pastoral experience, and psychological insight. What emerges

is a picture of Sabbath that speaks not only to the body, but to the inner structures of leadership identity—desire, fear, vocation, and hope. Sabbath becomes more than a pause between tasks; it is a way of being that reorients the leader’s life toward God’s sufficiency.

The findings reveal that many leaders struggle not because they lack commitment, but because their commitment becomes disconnected from the rhythms that sustain it. In several pastoral conversations, leaders described seasons where the work seemed endless—funerals, counseling demands, preaching responsibilities, administrative pressures. Some felt guilty for resting, while others admitted fearing that stillness might expose inner emptiness. These narratives echo Nouwen’s (1989) concern that ministry without solitude exposes the soul to subtle forms of “spiritual restlessness.”

From these observations, one can see that rest is not God’s suggestion but God’s safeguard. Brueggemann (1982) argues that Sabbath confronts the illusion that one’s worth depends on unbroken productivity. Leaders who embraced deliberate patterns of stillness reported renewed clarity, emotional steadiness, and a deeper sense of God’s nearness. Those who resisted rest often operated on internal scripts shaped by pressure, fear, or cultural expectation.

The study also highlights the influence of Ghanaian communal life. Leaders frequently carry expectations that extend beyond the pulpit—family obligations, social roles, community functions. These expectations, while meaningful, can blur boundaries and drain emotional reserves. African theologians such as Oduyoye (1995) and Bediako (1995) remind us that spiritual formation must engage these cultural realities if it is to remain honest and effective. Sabbath, when contextualized well, offers a way of honouring both community and personal spiritual integrity.

Psychological literature reinforces these insights. Burnout research from Maslach and Jackson (1981) illustrates how chronic overextension erodes emotional resilience, while earlier works in pastoral care stress that leaders need disciplined rhythms of retreat and reflection (Capps, 1981). When leaders set aside time for rest, they position themselves to serve from abundance rather than depletion.

A deeper reading of the Sabbath narrative shows that rest is not merely the end of work but an act of trust. Peterson (1989) describes Sabbath as the leader's declaration that God, not human effort, sustains the ministry. Moses, Elijah, David, and Jesus each embodied this rhythm—withdrawal, renewal, return. Their stories testify that leadership grounded in rest becomes leadership grounded in God.

This study therefore affirms that Sabbath is a theological necessity, a psychological safeguard, and a pastoral discipline. It protects the leader's humanity, aligns the heart with divine rhythms, and restores the inner well from which ministry flows. When embraced fully, Sabbath transforms leadership into a life that witnesses to God's grace rather than human striving.

The hope is that this research will encourage churches, theological institutions, and individual leaders to take rest seriously—not as an interruption to ministry, but as the ground upon which faithful ministry stands.

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