

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

The accounts of creation reveal God's view on stress management, in that He worked for six days and rested on the seventh day (Gen 2: 2). God rested on the seventh day of creation, not because He was tired, rather He ceased from work after creation as a model for human beings, hence the necessity of rest which informed the Sabbath as a day of rest for the Jews. The creation of day and night also depicts the idea of rest for the benefit of human health and prevention of stress (Gen 1: 5). It was not the intention of God for man to undergo unnecessary stress, but to live comfortably. He put all the creatures in good place and prepared the Garden of Eden for Adam and Eve as the first leaders on earth to enjoy life. The Garden of Eden was a comfortable zone for them until their disobedience ushered in stress and suffering as a penalty. Hence stress became inevitable to humanity consequent upon the fall of man (Gen 3: 16-19).

Subsequently, stress in leadership cannot be denied in the Old Testament; even Moses the greatest leader in the Old Testament dispensation, as observed by Pfeiffer (2003), experienced lots of stress in his mission to deliver the Israelites from Egyptian bondage to the land of rest, the Promised Land. The effect of stress was so much on Moses that Jethro, his father-in-Law, had to advise him on how to manage stress as a leader (Gen 18: 18-26). Since stress is inexorable in leadership, it then behooves the leaders to device means of coping with it by controlling and minimizing the stressors.

In the same vein, the clergy and lay leaders of Methodist Church Nigeria are not free from the menace of stress, probably due to over commitment, economic and other social factors. In spite of the fact that the idea of teamwork is structured in Methodist leadership as provided by the constitution, some leaders still abuse it and monopolize duties for selfish

interests and other flimsy excuses. Consequently, the alarming rate of stress syndrome among religious and secular leaders in the society, especially in Methodist Church Nigeria, aroused the interest and curiosity of the researcher to embark on this work with the aim of discovering the causes and effects of leadership-stress in order to find possible solutions through a hermeneutical study of Exodus 18: 13-27.

It is imperative to note that the exposure of religious leaders to stress may not be far from the experience of leaders in secular organizations in Nigeria considering the socio-political and economic impact on the citizens. The church as part of the society is not oblivious of what is happening in Nigeria since the clergy and other religious adherents cannot be exonerated physically and psychologically from daily events in the society. Thus, the state of economy affects all the inhabitants of Nigeria. Socio-economic status (SES) is a broad term that is used to describe factors about a person's lifestyle including occupation, income, and education.

The relationship between socio-economic status (SES), physical and mental health; morbidity, disability, and mortality has been long and extensively studied. While the overall relationship of SES to mortality may attenuate in older ages, socio-economic position continues to be linked to the prevalence of disability, chronic and degenerative diseases, including cardiovascular disease, many cancers, and Alzheimer's disease. Low SES may result in poor physical and/or mental health by operating through various psychosocial mechanisms such as poor health-related behaviours, social exclusion, prolonged and/or heightened stress, loss of sense of control, and low self-esteem as well as differential access to proper nutrition and to health and social services.

In turn, these psychosocial mechanisms may lead to physiological changes such as raised cortisol, altered blood-pressure response, and decreased immunity that place individuals at risk for adverse health and functioning outcomes. Not only may SES affect

health, but physical and mental health may have an impact upon the various components of SES (education, income/wealth, occupation) over the life course. For example, bouts of serious illness may result in a significant and sustained loss of wealth.

In bridging the gaps, the World Health Organization (1995) states, 'The world's most ruthless killer and the greatest cause of suffering on earth is extreme poverty.' This statement emphasizes the place of poverty as a variable adversely influencing health. Poverty is a multidimensional phenomenon, encompassing inability to satisfy basic needs, lack of control over resources, lack of education and poor health. Poverty can be intrinsically alienating and distressing; and of particular concern are the direct and indirect effects of poverty on the development and maintenance of emotional, behavioural and psychiatric problems. The measurement of poverty is based on incomes or consumption levels. People are considered poor if their consumption or income levels fall below the 'poverty line', which is the minimum level necessary to meet basic needs. It should be emphasised that the World Bank bases the poverty line on the norms for that society in order to get the analysis of poverty in a particular country.

The gulf between the poor and rich in Nigeria is widening. Poverty and social inequality have direct and indirect effects on the social, mental and physical well-being of an individual. It is important to note that poverty and inequality are closely linked. Income inequality produces psychosocial stress, which leads to deteriorating health and higher mortality over time. In Nigeria, both the ecclesiastical and secular leaders are exposed to stress as a result of the socio-political and economic factors. Nevertheless, the fact that stress and burnout issues have not been rigorously studied within the context of Methodist Church leadership in Nigeria stimulated the researcher to focus on stress management in the leadership of Methodist Church Nigeria with perspectives from the Old Testament.

1.2 Statement of Problem

It has been observed by the researcher that most leaders of Methodist Church, especially the clergy, have stress symptoms as majority of them have been reported weak, ill and a few others dead recently. The Minutes of 45th/10th Biennial Conference of Methodist Church Nigeria held on August, 2016 at Wuse Zone 3, Abuja contains displeasing reports of 30% of ministers under stress symptoms and reveals numbers of deceased clergymen between 11th August, 2015 and 14th July, 2016 of whom majority could indirectly be regarded as stress-induced. Why is the rate of stress symptoms this high when most of Methodist leaders work hard with the aim to accomplish the vision and mission of the church? What could be the cause of this menace among the revered servants of God? How can it be alleviated to ensure effectiveness and efficiency in Methodist leadership? Could it be that inadequate motivation, remuneration, resonance and dearth of stipends are major contributors or that the victims should share the blame owing to the fact that the leadership structure of Methodist Church Nigeria has a teamwork design constitutionally? All these questions aroused the curiosity of the researcher to embark on this study for possible answers.

Stress indeed is a general menace that affects the health of every individual and can result to death if left unchecked. In spite of the various attempts of doctors, counsellors, pastors and the government to reduce stress, it is to no avail as both leaders and individuals in religious and secular world are affected. The church as an integral part of the society cannot be devoid of some socio-economic factors that induce stress, such as insecurity, injustice, poverty, insurgency, unemployment and inadequate social amenities. It therefore becomes pertinent here to seek succour in the Old Testament by studying Moses' style of stress management in Exodus 18: 13-27, and to apply same in the leadership of Methodist Church Nigeria.

1.3 Purpose of the Study

The purpose of this research is to study stress management in Exodus 18:13-27 and apply it to Methodist Church Nigeria in order to control stress among her leaders, especially the clergy. The study seeks to:

- Exegetically analyze Exodus 18:13-27 with the aim of discovering the original meaning of the text and for a clear understanding.
- Re-interpret Exodus 18:13-27 in the context of stress management in various levels of leadership especially in Methodist Church Nigeria.
- Identify the nature, types and symptoms of stress among Methodist leaders.
- Examine the causes and factors responsible for stress in Methodist leadership.
- Investigate the effects of stress in the ordained leadership of Methodist Church Nigeria.
- Assess other ways of managing stress in order to achieve effective leadership in Methodist Church Nigeria.

In the process of accomplishing the above mentioned aim, the researcher hopes not only to examine the causes of stress and inefficiency of Methodist leaders, but to also proffer practical solutions to these problems through the scriptures, other religious and secular means, and to make relevant suggestions for stress management among individuals and leaders of various leadership positions within the society and organizations in Nigeria.

1.4 Scope of the Study

This research aims at presenting the exegetical understanding of the text (Exodus 18:13-27). The nature, causes, and effects of stress in Exodus 18:13-27 would be critically studied in order to examine Moses' model of stress management and its application to Methodist leaders. The study is limited to the ecclesiastical leaders of Methodist Church

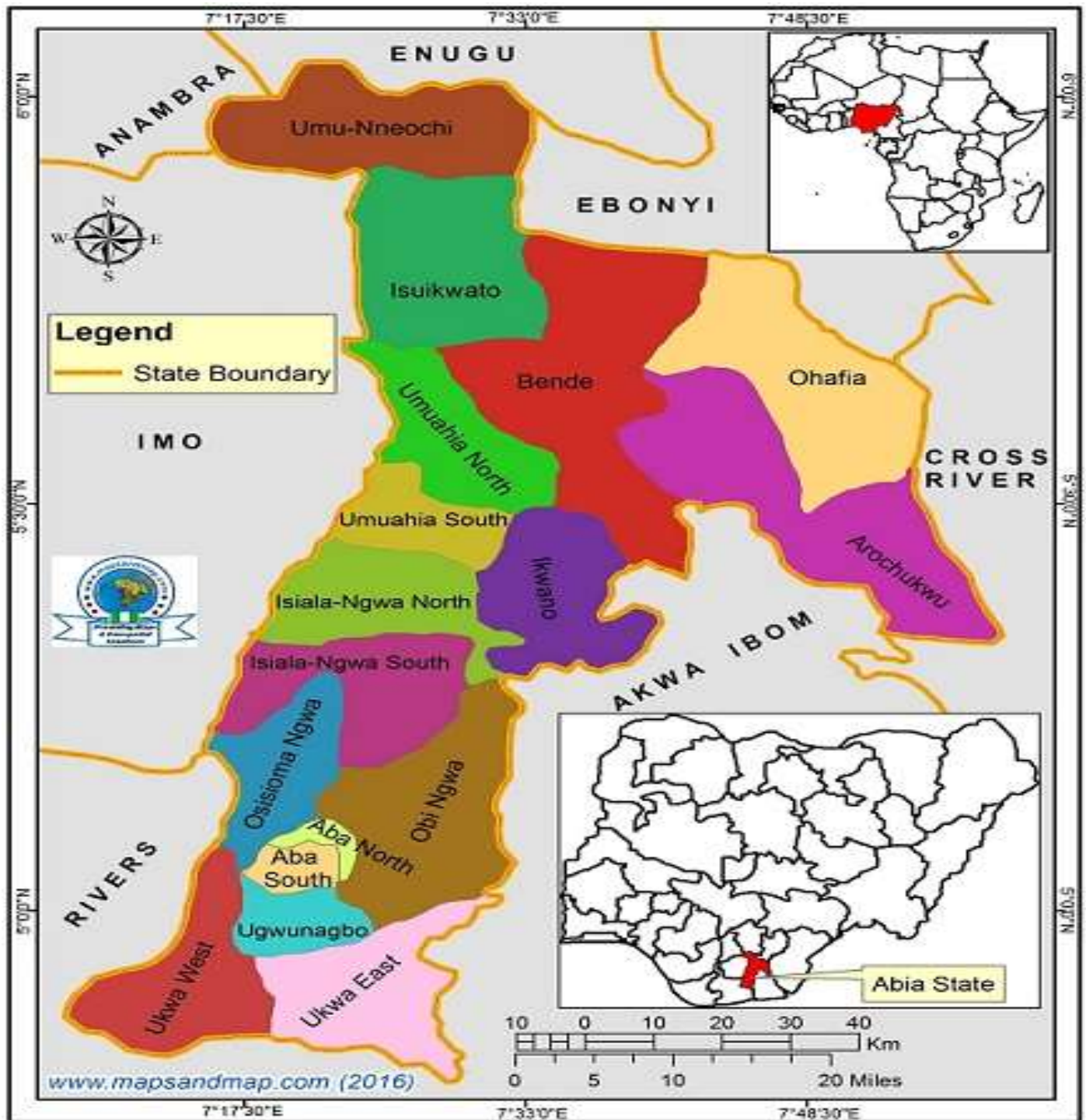
Nigeria Archdiocese of Umuahia because of the recent health challenges and sudden death of some leaders in that area. It is very crucial to note that the Archdiocese of Umuahia is geographically located in Abia State Nigeria. Abia State of Nigeria is spatially located between latitudes 4.815400° – 6.022651° North of Equator and between longitudes 4.974833° – 7.962045° East of Greenwich. Looking at this Political map of Abia State of Nigeria below, one notices that there are two insert maps in it. The one at the top – right corner is the map of Nigeria in the context of African Continent while the one at the bottom – right is Abia State in the midst of other states in Nigeria.

The administrative map of Abia State shows that Abia State is bordered in the North by Anambra State, Enugu State and Ebonyi State. In the East, Abia State is bounded by Cross River State. Also, in the South, Abia State is surrounded by Akwa Ibom State and Rivers State while in the West by Imo State. The capital of Abia State of Nigeria is Umuahia. Abia State is predominantly an Igbo speaking state in South – Eastern part of the country although English is the official language; while the major commercial city is Aba.

The Archdiocese of Umuahia cuts across Bende, Umuahia North and Umuahia South Local Government Areas of Abia State as indicated in the map. Item and Uzuakoli Dioceses are in Bende LGA, Dioceses of Umuahia Main and Umuahia East domicile in Umuahia North LGA while Umuahia West Diocese is located within Umuahia South LGA of Abia State in Nigeria. The statistics in Appendix I reveals that Archdiocese of Umuahia is made up of 5 Dioceses, 32 Circuits and 167 Local Churches with 223 leaders (the clergy) which consists of 6 Bishops of whom 1 is the Archbishop, 40 Presbyters, 155 Priests, 13 Evangelists and 9 Supernumeraries (Retired Ministers) as published by Uche and Akinwale (2018).

The researcher had taken note of the fact that stress is an inevitable and ubiquitous phenomenon in the sense that leaders of other denominations, religions, and organizations in both religious and secular circles of Nigeria are affected in various ways. Therefore, this

research focuses on the stress management in Exodus 18:13-27 and its implication on the leaders of Methodist Church Nigeria while lessons from the study could be applicable elsewhere.



The Map of Abia State showing Local Government Areas where Archdiocese of Umuahia is located.

1.5 Significance of the Study

This study is indispensable to all kinds of people in leadership positions for the wellbeing of individual leaders and the effective growth of the Church or organization, especially for the leaders of Methodist Church Nigeria.

- ❖ The findings of this study would create awareness to leaders and individuals on the symptoms, causes and effects of stress in order to employ preventive measures.
- ❖ The findings of this research would also help leaders of Methodist Church Nigeria, especially the clergy to know and enlighten their members on how to manage stress through effective teamwork and delegation in the church and workplaces.
- ❖ This study would be of great significance to Methodist leaders and members, religious leaders, political leaders, managers of companies, teachers, lecturers, doctors, nurses, and individuals in various kinds of leadership positions, caring sectors and the general public.

1.6 Methodology

In carrying out this research, the researcher employed a hermeneutical method. A hermeneutical study was used for the interpretation of Exodus 18:13-27. The researcher consulted The Hebrew Bible (*Biblia Hebraica Stuttgartensia*), Hebrew Lexicon, Bible Dictionaries and Commentaries for the exegetical and hermeneutical analysis of Exodus 18:13-27. Theory of motivation was also adopted by the researcher in an attempt to provide explanation for stress management among leaders of Methodist Church Nigeria and to explore stress management method in biblical and contemporary leadership.

In the cause of investigation and inquiry, the researcher gathered information from primary and secondary sources. The primary sources enabled the researcher to conduct interview on some Methodist leaders who presently have the symptoms of stress and are

witnesses of those affected negatively by stress in the Archdiocese of Umuahia. The views and opinions of 45 respondents as a micro size of Methodist leaders were solicited on the causes, effects and ways of tackling stress in the leadership of Methodist Church Nigeria. The concentration is on basically at the diocesan and circuit (administrative) levels which involves the Bishops and Presbyters. The secondary sources were utilized to link the work to the previous findings related to the work. Academic articles, textbooks and other written materials which are related to the subject matter were also used. The information collected from different sources that captured stress management in Exodus 18:13-27 and its application in the leadership of Methodist Church Nigeria were discussed.

1.7 Definition of Terms

The relevant terms in this research work are defined below for the purposes of clarity.

Stress

Etymologically, the word stress is derived from a Latin word *strictus* which means hardship or distress. Selye (1976) defines stress as the nonspecific response of the body to any demand placed upon it to adapt, whether that demand produces pleasure or pain.

According to World Health Organization (2015) stress is “the response people may have when presented with work demands and pressures that are not matched to their knowledge and abilities and which challenge their ability to cope”.

Lazarus Richard (2001) views stress as a state of anxiety produced when events and responsibilities exceed one’s coping abilities. A holistic medicine views stress as the inability to cope with a perceived or real (or imagined) threat to one’s mental, physical, emotional and spiritual well-being, which results in a series of physiological responses and adaptations. Adegboyega (2006) views stress as the reaction of the body and mind to something that upsets their normal balance which can eventually prevent the resource that the body needs

and produce chronic fatigue, loss of appetite and other reactions. He maintains that continued stress results into burnout.

Health and Safety Executive, United Kingdom (2001) defines stress as the adverse reaction people have due to excess pressures or other types of demands placed on them. It arises when they perceive that they are unable to cope with those demands.

Selye (1976)'s definition is suitable in this research.

Stressor: According to the Centre for Studies on Human Stress, "a stressor is anything that causes the release of stress hormones. Stressors are conditions and events that evoke strain.

Leadership

Blanchard (2008) defines leadership as the act of motivating and mobilizing others to accomplish a goal or to think in a certain way that is for the benefit of all concerned. Ukpai (2009) defines leadership as the art of influencing and directing people in such a way as to obtain their obedience, confidence, respect and loyal co-operation, in order to accomplish the mission of the organization.

Blanchard (2008)'s definition of leadership is suitable and appropriate for this research because it involves motivation and mobilization of people towards achievement of a desired goal for the benefit of the organization and followers. This motivation and accomplishment of a set goal are crucial in stress management.

Management

Obi (2004) defines management as the process by which managers create, direct, maintain and operate positive organizations through co-ordinated, co-operative human efforts. Nerbert (2009) refers to management as a process, demanding the performance of specific management function namely planning, organizing, staffing, directing, controlling, and co-coordinating. Uye (2013) citing Parket Follett defines management as "the art of

getting things done through people” (p. 4). Management is all about using both human and material resources to achieve set objectives. In this research work management is viewed as effort of leaders to organize and co-ordinate human resources as formidable team in order to prevent or alleviate stressful conditions while working for the accomplishment of the vision and mission of the Church.

Perspective

Etymologically, the word perspective came from a Latin word, *conspicuum* which connotes look in appearance and visible. Wray (2001) defines perspective as a way of thinking about something; to think sensibly about something and not imagine that it is worse than it is.

Operationally in the context of this research, perspective is the faculty of seeing all the relevant data in a meaningful relationship. It is a critical view, in which one can see far into the distance and establish a sensible relationship between the stress management in Exodus 18: 13-27 and leadership of Methodist Church Nigeria.

CHAPTER TWO

LITERATURE REVIEW

This chapter examines the academic work of some scholars on stress management in order to study their views and identify gaps in their works for a necessary contribution to knowledge. The literature review is organized under the following sub-headings: conceptual framework, theoretical framework, empirical studies and summary of literature review.

2.1 Conceptual Framework

This section views the concepts of stress, leadership and management.

2.1.1 Stress

This section deals with the views of various scholars on the concept of stress and how stress and burnout are managed in leadership to ensure effective growth in an organization or a church. Scholars have conceived stress in different ways according to their various fields of study. Spiers (2011) observes that the word “stress” is often applied incorrectly as many people use it when they have temporary work overload. Whereas stress only occurs when a person perceives, over a period of time, that he or she has insufficient personal resources to cope with a given situation. Spiers (2011) associates stress to a light-switch that our body turns on automatically under specific circumstances. Therefore, the essence of effective stress management is the ability to know when and how to turn the switch off. Stress could be seen as having an uptight feeling, a feeling of tenseness, being in a pressure situation, being in a conflict situation and being anxious or frustrated, just to mention but a few. All these conceptions came up as a result of the inevitability of stress in our daily life. It is the body’s reaction to demands placed on it which begins with being anxious because of the work load or home pressures.

Selye (1965) discovers thus: “all living beings are constantly under stress, and anything – pleasant or unpleasant – that speeds up the intensity of life causes a temporary increase in stress, the wear and tear exerted upon the body” (p. 97). He goes on to advocate that stress is not always detrimental to the body. Onset of stress sends the physiology of one’s body into an “adaptation” mode, releasing the adrenocorticotrophic hormone, corticoids, cortisone, and other pro-inflammatory mineralo-corticoids; the secretion of such hormones helps to raise the body’s resistances to the harmful effects of stress.

Selye (1956), as an expert in stress studies, lists common misconceptions about stress and states his view based on his research. Stress, for him is not the influence of a negative occurrence. It is not an entirely bad event because it has three faces namely distress, *eustress* and neutral or *nuestress*. Distress is the negative feature that comes from pressure situations, uptight feelings, and unpleasant encounters, personal and professional demands. People normally associate stress with anxiety, tension, strain, pain and frustration. *Eustress* is the positive form of stress which appears when people face an exciting challenge which can enable a potential to be maximized. While neutral evokes negative feelings at first but turns into positive experiences if properly managed. For instance, conflict shows unpleasant encounter with people, yet it can also result in positive experiences of clearing the air, creativity and innovation. Just as excessive change can lead to aggravation, bewilderment, and frustration. Therefore, “when suitably handled, stress can not only produce but also prevent disease” (p. 99). Selye views stress as the mobilization of the body’s defenses that allows human beings to adapt to hostile or threatening events. This implies that stress as the non-specific response to any demand, mobilizes the general adaptation response which is a response to any extra demand on the body. Again stress is a state that can be both pleasant and unpleasant. It is dangerous when unduly prolonged, comes too often, or concentrates on one particular organ of the body.

Spiers (2011) affirms Selye' idea thus: "It's not stress that kills us; it is our reaction to it" (p. 37). He further notes that a person who is subjected to prolonged stress goes through three phases namely: alarm reaction, stage of resistance and exhaustion stage. These responses are termed the General Adaptation Syndrome (GAS). Alarm reaction is the fight-or-flight response when the body's resources are mobilized, including the various neurological and physiological responses that occur when confronted with a stressor. A stressor is anything that causes excessive pressure to an individual, whether it is from external sources or interpersonal relationships or internal tensions. Resistance stage is reached when the body continues to experience stress, during which it is more able to cope with the original stress but its resistance to any other stress is lowered. If the threat is brief, there are usually sufficient reserves available to adapt. Exhaustion is evident after prolonged resistance when energy reserves are depleted and breakdown occurs. At this stage the body does not have energy to continue with the adaptation to the stress and the body fails to return to normal. Depending on the individual and the stressor, continued stress can lead to burnout (breakdown), serious disease, organ failure or even death. Adegboyega (2006) agrees with Selye and adds that when stress shows itself as a specific syndrome, it manifests in three stages such as the alarm reaction, when resistance goes down; the exhaustion stage occurs, during which resistance is lost, and the acute adaptation stage in which physical changes occur.

From a biological viewpoint, Leebov (1990) asserts that the body produces stress hormones- adrenalin and hydrocortisone that release sugar and fats into the blood for use by the muscles and brain to provide a burst of energy at the first stage of alarm reaction. This is when the body becomes alert to the threat or stress and is ready to fight or flee. At the resistance stage, the body works hard to adapt to the situation. When the source of stress is removed the body works to repair any damage it caused and reverses to the alarm reaction.

Olowu (2002) observes that stress is the reaction of the body and mind to something that upsets their normal balance. Therefore continued stress can eventually prevent the resource that the body needs and produce chronic fatigue, loss of appetite, over eating or other reactions. The ability to cope may diminish and one may have feelings of inadequacy that may not only lead to depression but may also lower the immune system and thereby increases vulnerability to illness and disease.

Souza (2010) observes that the physical reaction of the body occurs because of the mental and psychological state of being anxious. This is when people feel uneasy because of mental or emotional strain or physical threat. Tension triggers nervous impulses that cause physical changes in the body. Supporting that stress can be positive; he cites athletes who get worked up for the game and managers who strive to meet tough production deadlines as examples. Souza also agree that stress causes distress and can harm us physically. It affects people's mental, emotional and physical health, productivity and safety. Stress causes anxiety, emotional discomfort, sleep disturbance, medical problems, physical exhaustion, inter-personal sensitivity, apathy, depression, negativity, self-doubt, and anger. Some medical doctors associate physical problems such as lower back pain, headaches, skin irritation, muscular discomfort, ulcers, thyroid disturb and, cardiac difficulty and onset of cancer and multiple sclerosis with excessive and continued stress.

Coleman (1969) contributes that our encounter of delays, failures, losses, restrictions, obligations, illnesses, conflicts and pressures in life places additional demands and stress on us. Adegboyega (2006) adds that stress involves biological, psychological and spiritual level processes, emphasizing that psychological and spiritual guilt cause stress. Thus, psychology and theology meet on issue of guilt. An example is Judas Iscariot after he betrayed Jesus (Mathew 27:3-5). Wright (1984) views stress as "the rate of wear and tear caused by any life situation that chronically bothers, irritates, or upsets an individual; It is any type of action that

places conflicting or heavy demands upon one's body”(p. 19). The demands simply upset the body's equilibrium and if stress is allowed to build up, it can produce tensions that may lead to burnout. Burnout occurs as a result of persisted stress.

London and Wiseman (1993) distinguish between stress and burnout by stating that stress is primarily a biological phenomenon in the sense that too much adrenalin is involved when one is on high pressure and using too much energy to perform certain functions with too much deadlines in the phase of over commitment. Stress is like the loss of fuel and energy which often produces panic, phobic and anxiety-type disorder. They explain that during stress the body is in an emergency mode, so cholesterol, blood pressure and heartbeat increase. It may clog arteries and cause heart disease. The stressed individual is characterized by over-engagement and emotions because of overreaction. Stress may kill prematurely leaving the goal unaccomplished. On the other hand in burnout, the victim becomes demoralized and knows that things are not going right. People do not affirm him as he begins to lose vision and hope. Burnout often results in disengagement from the main task with the symptoms of depersonalization and detachment. It is a state of crushing, discouragement, despair and depression.

2.1.2 Burnout

The term burnout is most evident in people who are in the care-giving or helping professions or executive or leadership positions like pastors, teachers, nurses, doctors and police, to mention but a few. Parents experience burnout from constant pressures to provide for their families. Selye's work on stress syndrome indicates that stress and burnout are not synonymous as some scholars view it. Adegboyega (2006) views burnout as the state of physical, intellectual, emotional, and spiritual exhaustion. He opines that burnout can result from stress and how frequently people experience burnout varies. Sometimes we do not

recognize burnout until we are too worn out to do much about it. According to Rediger (1982), “burnout is a human condition that is characterized by the depth and persistence of its individual and combined factors.” (p. 18). Willimon (1987) also describes burnout thus: “burnout implies that one is like a brilliant upward moving rocket that tragically runs out of energy and plunges downward. It indicates that one cannot summon the energy to do what needs to be done. Distraction, tiredness, and emptiness characterized the experience of burnout.

Frendenberger(1974) avers that burnout occurs when commitment becomes over-commitment and over-commitment robs us of energy, enthusiasm and fulfillment. Burnout is an effect of inadequate responses to stress factors and our response to pressure makes the difference between burnout and peak performance. He further describes burnout as a state of fatigue or frustration brought about by devotion to a cause, way of life, or relationship that failed to produce the expected reward. The idea of burnout is threatening because it brings the response of fear which is a very powerful human emotion. Consequently, Maslach and Leiter (2008) view burnout as a phenomenon typically characterized by emotional exhaustion, depersonalization, and lack of personal accomplishment, thus: “Research has established that burnout is a stress phenomenon that shows the expected pattern of health correlates, such as headaches, gastrointestinal disorders, muscle tension, hypertension, cold/flu episodes, and sleep disturbances” (p. 499). The symptoms include insomnia, fatigue that does not go away with sleep, dizziness or light-headedness, migraines, backaches, nausea, allergies or difficulty in breathing, and skin problems, as observed by Espeland (2006). Anger as a major contributor of burnout aggravates to bitterness or harbored resentment. When a person remains in a stressful situation over an extended period he or she burns out. Oswald (1991) describes this kind of burnout as chronic stress.

Souza (2010) stipulates more signs of stress under psychological, behavioural and physiological symptoms for our personal examinations. Psychological symptoms are worry or apprehension, feelings of anxiety, vague or ill-defined, tendency to lose temper, concern over health, especially worries over minor aches, boredom and feelings of self-destruction. Behavioral symptoms include indecision or inability to make simple decisions, inability to think clearly, poor concentration, frantic pace, inability to relax physical, impulsive behavior, incompatible with normal patterns of behavior, superficial involvement or excessive drinking, smoking or eating, lack of desire to participate fully in life, absenteeism, frequent unavailability, difficulty in getting along with others, inability to cope with criticism, tendency to be extremely critical of others, inability to cope with problems and frustrations. Physiological symptoms are muscle tensions or spasms, hypertension, coronary heart disease, ulcers, skin rashes, dizziness or blurred vision, excessive tiredness, chronic back pain, insomnia, chest pain or palpitations, tension headache, migraine headache, colitis, changes in blood and hormones, shortness of breath or difficulty in breathing, gum disease and loss of teeth due to grinding and chemical damage to the gums.

Velayutham (2012) opines that stress is an unpleasant state of emotional and physiological arousal that people experience in situations that they perceive as dangerous or threatening to their well-being. Other scholars view stress as events or situations that cause them feel tension, pressure, or negative emotions such as anxiety and anger while some see it as the response to these situations. This response includes physiological changes such as increased heart rate and muscle tension as well as emotional and behavioural changes. Most psychologists regard stress as a process involving a person's interpretation and response to a threatening event. Since women constitute about 46% of today's work force, researchers are beginning to identify occupational stress and health risk that are peculiar to women as

observed by Velayutham. Prolonged exposure to stressful working condition may lead women to illness such as depression and coronary heart disease.

Steele (1973) opines that leadership is intrinsically stressful. He maintains that leaders are unsafe often, as if they are under a microscope, their very actions are scrutinized by those around them and this does not allow them to take risk of exploring new habits. They are triggered to analyze their progress too soon, curtail experimentation, and minimize risk taking, having known that others are critically watching them. Steele (1973) further observes thus:

In those days than others, leadership is intrinsically stressful. Early studies on people who had a high drive for power – the need to have an impact – showed that their very desire for that power had the same arousing effect on them as if they were under actual biological stress. (p. 45).

Zull (2002) agrees that people do not feel safe when they are stressed up; instead they are inhibited in practicing new ways of acting. They become offensive and only rely on their most familiar habits. He further reveals that the stress of leadership impedes learning in the sense that when stress is high and sustained, the brain reacts with sustained cortisol secretion, which actually hampers learning by killing off brain cells in the hippocampus that are essential for new learning. According to him prolonged stress and depression lead to reduction in the hippocampus in victims of post-traumatic stress disorder and severely depressed women. Zull (2002) avers thus:

When a person's stress increases – or his power motives are aroused – the body reacts by secreting more adrenaline and noradrenaline, the body's stress hormones. That leads to high blood pressure, getting the individual ready for action. At the same time,

the body secretes the stress hormone, cortisol, which is even longer lasting than adrenaline – and which interferes with new learning. (p. 65).

This implies that learning works best under conditions where people feel safe – but not to be so relaxed that motivation is lost. There is an optimal level of brain arousal that helps people to learn – the state in which both motivation and interest are high. A sense of psychological safety creates an atmosphere in which people can experiment with little risk of embarrassment or fear of the consequences of failure.

Goleman (2002) discovers that being in a resonant group can help one combat the aforementioned fear in leadership as observed by Zull (2002). He explains that being in a resonant group means one with other leaders like himself or herself who are venturing together to cultivate new leadership styles – this offers one of the best arenas for change. When you see someone like yourself overcomes his inhibitions and takes a risk, it sets you free to try something a bit risky yourself.

Santavirta (2007) reveals that stress in the ministry may be organizational in origin and includes stressors relating to the ministry organizational structure, that is the degree of ministers' participation or non-participation in the decision-making process. To him, poorly defined and unclear hierarchical structure or chain of command is a potential organizational source of stress. For instance, some Bishops may delegate most duties and responsibilities to ministers because of their own ineffectiveness in carrying out the responsibility. Again, their inability to appoint the right individuals to positions of authority like appointment of lay Preachers, Stewards, ushers and so on may induce stress.

London and Wiseman (1993) observe that overwhelming responsibilities and unrealistic expectations on the Pastors have crippled so many churches. These stressors are constituted by three crippling backlashes thus:

First, the people become passive and dependent. Believing the pastor's education is what qualified him to minister, they quite logically conclude from this erroneous premise that they are unable to minister. The responsibility for ministry, therefore, falls completely on the pastor. The second step is to see the pastor as a professional who gets paid for ministering, so they reason, why should we do his job? They reason falsely that the responsibility for ministry falls totally on the pastor. A third destructive attitude springs from their passivity and dependence. Passive, dependent individuals often become demanding people who heap increasing loads of responsibility for ministry on the pastor. (p. 56).

Madu (2004) observes that stress could also be caused by evil spirit through a spiritual means and injection of fear. Thus:

An outward or inward physical tearing, throwing around or to the ground especially at night; foaming at the mouth and vomiting regularly, crying out and vile utterances; regular sighing, belching and yawning; breathing heavily, tightness at pressure points which results to hypertension; inward stirring, traits of inferiority and insecurity; withdrawing attitude from the crowd, and always in a hurry; provocation by little things; disjointed speech, unnecessary worries over anything and thus meticulous care of one's health and property, and constant nightmares. (p. 78).

According to Nmah (2009) burnout is one of the devil's tools to decrease the priest's chance of thinking correctly and serving the Lord efficiently. The devil will attempt to create guilt, worry, discontent, and feeling of failure and inadequacy to the extent of prompting ministers to neglect the care of their physical bodies. This reduces the thinking process and results at failure to discriminate right from wrong. He points out that burnout can make a priest vulnerable to temptations of sexual attraction and involvement unknowingly. The victim may

grow spiritually weak and stagnant even while reading the Bible with emptiness. Anyanwu in Okwueze (2004) asserts that suicide is one of the spiritually-inflicted stresses on a victim, thus: "Suicide is precipitated by annoyance or frustration or spirit possession" (p. 282). The symptoms of some aforementioned points cannot be denied among Methodist leaders, especially the clergy.

Theologically in the Old Testament, stress can be traced to the account of creation beginning with the fall of humanity in Genesis 3. Chapters one and two of Genesis make no mention of stressful situation since the world and all creatures are made perfect by God and declared good. The first couple, Adam and Eve, enjoyed perfect relationship with God, with each other, and with the natural world in a peaceful coexistence and in stress-free environment of Eden, until sin sets in through a deceitful approach of the old serpent. As a result, God cursed the serpent and the ground as a punishment to the man while the woman would undergo pain in child bearing. The man was made to pass through rigorous sufferings before he produces food for his household. Stress entered the world through this means as God was displeased by man's disobedience to divine instruction. God allowed stress to afflict the first human beings as they were banished from the Garden of Eden to wander in suffering for their livelihood. Thus:

To the woman he said, "I will greatly multiply your pain in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you." And to Adam he said, "Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in toil you shall eat of it all the days of your life; thorns and thistles it shall bring forth to you; and you shall eat the plants of the field. In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; you are dust, and to dust you shall return." The man called his wife's

name Eve, because she was the mother of all living. And the LORD God made for Adam and for his wife garments of skins, and clothed them. Then the LORD God said, "Behold, the man has become like one of us, knowing good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live forever" -- therefore the LORD God sent him forth from the Garden of Eden, to till the ground from which he was taken. He drove out the man; and at the east of the Garden of Eden he placed the cherubim, and a flaming sword which turned every way, to guard the way to the tree of life. (Genesis 3:16 – 24, RSV)

Today humanity lives in a fallen world filled with suffering, conflict, and pain. The Hebrew word *ʿāḇ* (עָבַד) as used in Gen 3: 17 connotes in pain, strain, toil, sorrow and suffering which are all in the family register of stress. No one can avoid the stress that results from this condition. Therefore stress becomes a ubiquitous phenomenon and inevitable in human life. However, in the patriarchal period, Abraham, provides the first biblical template for coping with stress through a relationship with God characterized by humility, trust, and surrender.

It is important to note that stress has spiritual sources such as from satanic or demonic attacks. Spirit-inflicted stress can also be managed or controlled through spiritual means. To this effect, Okwueze (2004) asserts:

The negative spiritual powers, every misfortune in the human world – sickness, ill luck, failure or lack of success in the life endeavours is interpreted as being brought upon the sufferer by an evil spirit that has taken control of him or her. The effective step is to exorcise the individual of the evil spirit that has overcome or possessed him. (p. 23).

Although, Okwueze (2004) does not suggest that stress is demonic, he rather states that evidence abound in the Old Testament about the belief in the existence of demons and their power to harm people's bodies and minds with instances of Genesis 32: 25ff; Leviticus 16:

10; Isaiah 13: 21; 34: 14; 1 Samuel 16: 15; 1 Kings 22: 22-23; Psalm 91: 5-6 and so on. Job's predicament was spiritually inflicted by Satan himself and permitted by God to test his faith and integrity. Job's wife being tensed up by the stress and frustration of her husband's ill health advised him to curse God and die. (Job 2: 3-9). Again, consequent upon Saul's disobedience to God, the spirit of the Lord departed from him and an evil spirit from the Lord tormented him. The presence of the evil spirit in Saul's life gave him stress and discomfort until David was employed to use music therapy by playing the harp for him to feel better. Whenever, the evil spirit from the Lord was upon Saul, David took the lyre and played it with his hand; so Saul was refreshed, and was well as the evil spirit departed from him. (1 Samuel 16: 14, 23).

2.1.3 Leadership

It is imperative to consider the concept of Leadership for a better comprehension of stress management in the leadership of Methodist Church Nigeria. Treat (1989) views leadership as the state or process of guiding, directing and commanding others to achieve a desired goal. This implies that leadership makes the difference in any organization since the leaders know the way to accomplish the vision and then lead others to actualize it. Treat discloses that the vision of a church will be accomplished if the leaders are what they should be or what they ought to be, do what is required of them in every sense of honesty. Munroe (1997) asserts that an effective leadership is attained by the good character of the leaders. In his word "true leadership cannot be divorced from the basic qualities that produce good character" (p. 48). Leadership is built by good character which comprises natural and spiritual qualities. Similarly, Stanko (2000) avers thus: "true leadership is not about getting power and position, it is becoming a servant" (p. 24). This means that any leadership in which the leaders aspire to gain power and position may not be effective let alone achieve her

vision; it rather centers on selfish interest and retards the growth and development of the church.

Maxwell (2007) observes that leadership is often misunderstood. When people hear that someone is in position of authority, they assume such individual to be a leader. That may be true sometimes, but titles do not have much value when it aims to leading. Leadership is the art of creating a path for others to follow. It involves putting the needs of others above one's need. Maxwell (2001) concurs that the most effective leadership is by example. Finzel (2000) views leadership as influence which shows that leaders take their followers to where they would not have gone on their own. This influence of Souza (2010) opines that Christian leadership involves service with focus on purpose and not the misconception that connotes power, authority, honour, prestige or personal advantage. He describes Christian leadership as follows:

It seeks to be of service, rather than to dominate; it encourages and inspires, respects rather than exploits other personalities; reflects, prays and acts on Jesus Christ's words, whoever wishes to be first among you, shall be your servant even as the son of man came not to be served, but to serve and to give his life as a ransom for many (Matthew 20:27) (p. 12).

Goleman, Boyatzis and Mckee (2004) assert that the fundamental task of leadership that gets result is to prime good feeling in those they lead. This good feeling occurs when a leader creates resonance which is a reservoir of positivity that frees the best in people. They believe that the primal job of leadership is emotional, though often invisible or ignored entirely, it determines whether everything else a leader does will work as well as it could. Thus, emotional intelligence matters much for leadership success. Therefore, emotionally intelligent leadership drives resonance and performance but realizes its power for the

individual leader in teams and entire organizations. Though inspiration arousal of passion and enthusiasm make people be motivated and committed.

Blanchard and Hodges (2003) observe that good leadership begins in the heart and proceeds to the head, to the hands and then to habits. However, Stanb (1997) states that our understanding of leadership has changed overtime to focus more on relating to followers who work together with the leader as a team. Blanchard (2008) also notes that leadership was most often described as a set of functions that leaders do, such as strategic planning, speaking, team building, vision casting, and goal setting. While Weisenger (1998) adds that the inner life or heart of the leader has become recognized as very important, as leadership has become more relationally oriented and with the advent of the concept of emotional intelligence for the work place. Howbeit, it is crucial to note that every organization or church movement rises and falls on its leadership. Leaders are in the business of change and have the authority and power to make things happen through others. But change does not happen without a leader.

Iruoma (2003) classifies leadership into three basic styles namely: the autocratic, democratic and Laissez-faire leadership styles. He explains that autocratic also known as authoritarian leadership is a style in which the leader has the complete power to lead the people by lording it over himself to take decision and impose them on individual with no feeling of responsibility or accountability to share the reasons. Democratic also called participatory leadership style is one which the leader calls on the member to identify limits, explore situation and make decisions by allowing them to participate in every aspect of the leadership in the utilization of funds available, time parameters and facilitation of decision by members on basis of limitation. While in Laissez-faire style of leadership the leader can communicate goals and guidelines or sometimes allows the followers to either meet with these goals according to their ability and willingness or directives. Here the leader acts on the

total suggestions of individual and allows the members to do what they feel is right. Nobody is rebuked or corrected since there are no specific guidelines.

Blanchard (2008) categorized leadership styles into four major parts especially with regards to how they react towards team work. Namely, selfish autocratic and domineering, benevolent dictator, and paternalistic, transformational and serving styles of leadership. He explains that the selfish autocratic domineering leader does not believe in team work but prefers to work through groups that he/she chairs. Team-work training is staid as if it may lead to mobilizing opposition to the leader. The leader prefers to work only with and through his closest cronies. In benevolent dictator and paternalistic style of leadership teams may be acceptable, provided they do only what the leader wants for the organization or church. Training is limited to how they can work well together to accomplish the leader's objectives. Leaders need not participate in teamwork training as they are above their followers. However, in transformational style of leadership, teamwork is encouraged as the means for getting the best for the organization. Both process and accomplishments are important for the functioning of the organization. Training in teamwork is regarded as very important and essential for everyone, including the leader. In the same vein, serving Leadership style values teamwork as the essence of how servant-led organization or denomination work. Process is as important as accomplishments, while training in teamwork is regarded as very important and essential for everyone including leaders.

Nevertheless, recent studies reveal the recognition of transformational leadership in both local and International levels and made it necessary to be part of leadership literature. Allix (2000) observed that the issues faced during the reorganization processes of important institutions have led to a rigorous search for an effective leadership style. This quest has led scholars to transformational leadership as one of the leading paradigms of contemporary approaches to leadership which has gained importance and interest in contemporary

management theory and research. According to him, transformational leadership represents a necessary course of action in the management of change and innovation. This style of leadership thrives if the leader is able to recognize, control, and direct his own feeling as much as those of his followers. Rafferty and Griffin (2004) opine that transformational leadership is the creation of courage for followers and the creation of success that is beyond the followers' expectations. Hickman (1997) adds that transformational leaders can change their environment. These leaders not only react to environmental conditions, but also create a new environment.

Bass (1999) created a summary table showing the differences between the behavior of transformational and transactional leadership. Transformational leaders have the ability to shape the objectives and change the values of the followers by using only the leadership process. According to Bass, transactional leadership targets clarifying goals, labor standards and working instructions, and focuses on the followers' styles of doing business, that is a reward and incentive-based method rather than fostering initiative in the followers. According to Bass (1999), transformational leadership develops together with transactional leadership and motivates the followers through understanding of the leader's vision and sacrificing individual objectives on behalf of the goals of the group or organization. Bass (1999) considered transformational leadership behaviors in three dimensions, thus: Charismatic Leadership, Intellectual Encouragement and Individual Support. Charismatic leadership is based on being respected and admired by the followers. Intellectual encouragement encourages subordinates to explore new styles of doing business while individual support" pays attention to the individual needs of subordinates. He further separated Charismatic Leadership into "inspirational motivation" and "idealized influence".

Since the core of transformational leadership necessarily includes charismatic leadership, Bass indicates that charisma alone is not sufficient for transformational

leadership. In addition, Bass described charisma as the process of creating a mission-vision, taking pride, and having respect and confidence. Thus, transformational leadership behaviors were examined in four dimensions, which Bass (1999) referred to as the four “I’s” of transformational leadership namely: Idealized Influence, Inspirational Motivation, Individual Consideration, and Intellectual Stimulation. These four dimensions are briefly explained as follows:

Idealized influence relies on respect and admiration of followers by a leader. A transformational leader inspires and motivates followers by creating differences in their jobs, stimulates team spirit, and exhibits enthusiasm and optimism. A leader endeavors to develop a relationship with each follower, and demonstrating that care to resolve their needs enhances followers’ confidence in the leader. This also allows the followers to demonstrate their potential. As a result, a greater synergy can exist in the organization. This kind of relationship with the followers develops a sense of belonging. Intellectual Stimulation highlights the ethical and normative dimensions of transformational leadership. This is a dynamic process which encourages followers to demonstrate their contribution, creativeness, and levels of consciousness. (p. 9).

A transformational leader does not publicly criticize the errors of followers. He asks them to bring creative and innovative ideas to solve problems and encourages this direction. In the end, even followers’ ideas may not overlap with his own opinion; he does not criticize them.

Souza (2010) opines that leadership is situational in the sense that it depends largely on the demands of the task. He underscores that leadership involves an inter-relationship among three elements such as: first, the qualities, skills and need of the leader; second, the needs and expectations of the group, and third, the demands or requirements of the situation. For him this inter-relationship suggests that no one style of leadership serves best for all situations. The best style is the most appropriate in a given situation, because leadership

styles change from group to group and from situation to situation. Exercising strong directive power provides effective leadership when groups lack a sense of directions and function well, non-directive styles of leadership work more efficiently. Groups sometimes need encouragement and motivation for improved performances or results.

According to Weber in Wart (2011) the charismatic leadership style is recommendable in society for efficiency and effectiveness. This charismatic style is a concept derived from the Greek word *charisma*, which connotes the extraordinary abilities of a person given by God. He used the charismatic leadership concept to explain a heroic leader with remarkable abilities. For Weber, a leader's source power and authority can be traditional or legal, except in crisis period when these sources may be insufficient and people may require different sources of power. Charismatic leaders are successful in reorganizing society and organizations because of their unique ideas and strong characters in acting fast and developing alternatives to the current situation. The charismatic leadership approach emphasizes the personality of the leader and interests in the leader's traits but scholars are interested in the characteristics of the leader's followers. Wart (2011) avers that charismatic leadership studies are mostly descriptive and examine the negative aspects of powerful and effective leaders, such as narcissism, which provides better understanding of wrong leadership behaviors that are the result of weak personalities, exploitation of power, selfishness, and weakness of followers.

House (1977) and Fiol (1999) reviewed Weber's charismatic leadership approaches and made significant changes in the approach. These changes metamorphosed into development of further theories such as transformational leadership or visionary leadership that evoke the notion of charismatic leadership. However, Charismatic leadership has been criticized from many angles. An instance of it is Mumford (2008)'s view that bureaucratic organizations seem more appropriate for charismatic leadership than non-bureaucratic

organizations. Yukl (1999) made another criticism that this leadership style underestimates or neglects some important leadership competencies, such as planning and decision-making. Charismatic leaders define goals and demonstrate necessary action methods to their followers to accomplish the set objectives. A charismatic leader encourages and motivates followers by being a role model and selfless. Mumford (2008) notes that tool that communication is expedient in motivating followers. Therefore, charismatic leaders must have an effect on followers, provide joint goals for followers, and motivate them to take necessary actions in order to achieve the set goals. The extraordinary abilities of a charismatic leader in emotional persuasion, eloquence, and becoming aware of the follower's personal and social needs are crucial methods used in order to influence followers.

Commenting on teamwork, Souza (2010) discloses that studying leadership as a process, rather than as individual traits, helps us to recognize two major parts such as task-oriented and relationship - oriented leadership process. The second part concerns the maintenance of the team or group which implies feelings and relationships within the team as they accomplish the task, while the first parts is all about setting and pursuance of accomplishing a desired goal or task. This depicts that leadership needs an awareness of both parts and learning to strike a balance in order to avoid overemphasis on one or more of the aspects unknowingly. This is because overemphasizing the task may result into short-term effectiveness and longer-range human problems while overemphasis on maintenance or relationship results in the gross involvement of the team or groups in their feeling to the negligence of the goal or task.

Furthermore, Leaders associated with team work, group leadership and group success typically behave with orderliness, which is, careful planning, neat work, systematic and organized approach to problems. In teamwork leadership style, dynamic achievement is made by the typical behaviour of forceful and active leaders because they spend a minimum

amount of time in planning or in decision making and prefer to be on the firing line of activity. They delegate authority to their people to make decisions and leave them alone to accomplish the desired results with a high level of self confidence in themselves and in the people they lead. The key function for effective leadership lies on how leaders improve their performance and effectiveness by their ability to influence the group and its members in achieving a common goal. This practically means aiming or ensuring that the required task is executed and achieved, meeting the needs of their groups for team-work and team morale and developing individuals within the team with reasonable or appreciable motivation. For leaders to accomplish the organizational goal or church mission the following must be done: First, determining the objectives or vision which must be stated accurately, briefly and clearly in writing. Second, planning necessary activities in general, specific Long-range and immediate objectives considering the importance, necessity, usefulness and reason to achieve the goal. Third, organizing the program by making a checklist of all important things and arranging the tasks in order of priority for identification and execution of activities in sequential stages. Forth, preparing a time table on work schedule in which time is set for the completion of each step in the program. Fifth, clarifying responsibilities and accountability through defining all delegated responsibilities and accountability through defining all delegated responsibility, authority and relationships for proper co-ordination. Sixth, maintaining channels of communication by keeping their associates and subordinates fully informed for convenient advice on all crucial affairs. Seventh, developing co-operation, this involves explaining the results and expectations of both individuals, and the team in order to avoid misunderstandings, frictions and delay in progress and eighth, establishing control points for the review of progress, resolving problems, remedial action and effective necessary adjustments.

Parker (1990) highlights twelve characteristics of an effective team in the workplace thus:

Clear Purpose: this means that the vision, mission, goal or task of the team has been defined and is accepted by everyone. So there is an action plan. Informality: here the climate tends to be informal, comfortable, and relaxed. There are no obvious tensions or signs of boredom. Participation: this is when there is much discussion and everyone is encouraged to participate. Listening: the members use effective listening techniques such as questioning, paraphrasing, and summarizing to get out ideas. Civilized Disagreement: this occurs when there is disagreement, but the team is comfortable with this and shows no signs of avoiding, smoothing over, or suppressing conflict. Consensus Decisions: for important decisions, the goal is substantial but not necessarily unanimous agreement through open discussion of everyone's ideas, avoidance of formal voting, or easy compromises. Open Communication: team members feel free to express their feelings on the tasks as well as on the group's operation. There are few hidden agenda. Communication takes place outside of meetings. Clear Roles and work Assignments: there are expectations about the roles played by each team member. When action is taken, clear assignments are made, accepted, and carried out. Shared Leadership: while the team has a formal leader, leadership functions may shift from time to time depending on the circumstances, the needs of the group, and the skills of the members. The formal leader models the appropriate behaviour and helps establish positive norms. External Relation: the team spends time developing key outside relationships, mobilizing resources, and building credibility with important players in other parts of the organization. Style Diversity: the team has a broad spectrum of team-players including members who emphasize attention to task, goal setting, focus on process, and questions about how the team is functioning. Self-Assessment: periodically, the team stops to examine how well it is functioning and what may be interfering with its effectiveness. (p. 12).

Blanchard (2008) is of the view that there are numerous different kinds of teams with different purposes that show up in the workplace but in practice, three major kinds of teams operate such as: functional teams designed to produce results, whether it is in decision making, productivity, or services. A second category of teams is improvement or reorganization teams designed to solve a particular problem by improving the system. Then there are coordinating teams designed to ensure that work is properly integrated across the organization. However, in some large organizations there are both functional and coordinating teams. Improvements teams may be established for a certain period of time but do not usually have an extended life, once their recommended improvements have been implemented and discovered functional. Other kinds of teams that are not conspicuous in some organizations are management teams, high performance teams, self-managed teams, six sigma teams, contiguous improvement teams, project teams, cross-functional teams, process teams, transitional teams, sales teams, lean enterprise teams, new-product development teams, problem-solving teams, to mention but a few. It is important to note that effective teams goes beyond just producing results or a means of implementing management by results or management objectives. The task rather requires a team approach dedicated to seeing the bigger picture to make the changes that are necessary for the whole system to function well in a collegial way instead of telling the employees the result expected of them.

2.1.4 Management

Another relevant concept to be considered briefly in this research work is management in order to understand the relationship between management and stress for clarity purposes. William (1976) traces the etymological meaning of management to an Italian word *maeggeare* which means “to handle”, especially to handle or train horses. Onodugo (2000) views management as a process through which organizational objectives are realized efficiently. It implies doing things through and with people as the basic force within

organizations that co-ordinates the activities of the sub-system and relates it to its environment. Aguba (2009) asserts thus:“management is the process undertaken by one or more individuals to co-ordinate the activities of others in order to achieve results that are not achievable by one individual acting alone” (p. 5). Akpala (1993) in his own view avers: “management is a class of people within the organization who lead the organization towards the attainment of the end and goal for which the organization was set up” (p. 3). Therefore, management is very essential in result-oriented organizations where general goals are prioritized. The co-ordination of both human and natural resources must be done by management as a process to accomplish the set goal of the organization or church as the case may be.

Blanchard (2008) observes that leadership and management are related but not synonymous, though in 1980 leadership was consistently viewed as excellent management while in reality people were feeling increasingly uncomfortable with being managed. The Western world experience, in the last few centuries, has shown that people do not like to be managed if management is equated with dictatorship or micro-managing. People like to work for managers who are effective, co-ordinated and competent. Managerial development for efficiency was the characteristic goal of leadership in mid-1980 because there was an assumption of slight change in the method of organizational business. To achieve automatic success, an efficient management was required in an organization within a relatively stable environment. But this method was changed by the technological revolution and globalization in the 1990. Good managers could not lead an organization alone through windy variations; therefore, visionary leaders were needed to discover possible ways through the intricacy of changes.

Since the old ways of managing people could not promote change in the strength of an organization, leaders were then sought for to ensure a dynamic change that brings a

difference. This consequently led to team leadership because leaders discovered that they could not achieve their goals without the support of their colleagues, especially management in a diversity of multifarious responsibilities. Therefore, the 21st century organization places emphasis on developing leaders and a team of creative people.

Rost (1991) opines that management should not be underrated while discussing leadership because both complement each other for the growth of an organization towards the accomplishment of her goals. Thus: “devaluing management in favour of leadership has disastrous effects in everyday world of work and play” (p. 143). Nanus (1985) observes that the problem with many organizations especially the ones that are failing is as a result of over management and under leadership in which they may excel in handling daily routine but fail to identify the reason and when to perform the routine. Both leadership and management are important but there is a profound difference between them, thus:

“To manage” means “to bring about, accomplish, to have charge of or responsibility and to conduct.” Leadership is influencing, guiding in direction, course, action and opinion.” The distinction is that critical managers are people who do things right and leaders are people who do the right thing. The difference may be summarized as activities of vision and judgment – effectiveness versus activities of mastering routines efficiency. (p. 21).

Since leadership and management are not synonymous, the distinguishing factors between leaders and managers could be based on their personality differences or traits as seen in their orientation towards their goals, work, human relations, and themselves. Leaders impact the people with their power of influence whereas managers use their authority. Leaders work with followers or collaborators whereas managers work with subordinates. Leaders sometimes discover that they are managing some aspect of operation,

thereby functioning as managers and not primarily as leaders. The fact is that managers produce efficient service or product whereas leaders promote an organization to high level of development and at various directions. Boyett (1998) asserts:

Leadership is a very different mind-set, a different agenda, and a different relationship between the leader and the employees, customers, clients, and stakeholders. Coming out of a managerial background, a leader's responsibilities have shifted from being primarily a strategist to that of a visionary, from a controller to an inspiring story teller, from a system architect to a change agent, and from being served to serving others. (p. 17).

Blanchard (2008) maintains that the aforementioned differences make it easier to hire a manager than a leader. A manager's track record can be accessed easily than that of a leader, since the potentiality of a leader will help him or her to be promoting the team or organization to an enviable high of development. Managers may not perfectly discharge the duties of leaders if hired in an organization, because leaders undergo various stages of development in leadership as observed by Maxwell (1993).

Furthermore, Boyett (1998) compares managers and leaders in a contrasting manner thus:

Managers do things right whereas leaders do right things. Managers are interested in efficiency whereas leaders are interested in effectiveness. Managers administer, whereas leaders innovate. Managers maintain, whereas leaders develop. Managers focus on systems and structure, whereas leaders focus on people. Managers rely on control, whereas leaders rely on trust. Managers organize and staff, whereas leaders align people with a direction. Managers emphasize tactics, structure, and systems; whereas leaders emphasize philosophy, core values, and shared goals. Managers have

a short-term view, whereas leaders have a long-term view. Managers ask how and when, whereas leaders ask what and why. Managers accept the status quo; whereas leaders challenge the status quo. Managers focus on the present, whereas leaders focus on the future. Managers have their eyes on the bottom line; whereas leaders have their eyes on the horizon. Managers develop detailed steps and timetables, whereas leaders develop visions and strategies. Managers seek predictability and order; whereas leaders seek change. Managers avoid risks, whereas leaders take risks. Managers motivate people to comply with standards, whereas leaders inspire people to change. Managers use position-to-position (superior-to-subordinate) influence; whereas leaders use person-to-person influence. Managers require others to comply; whereas leaders inspire others to follow. Managers operate within organizational rules, regulations, policies, and procedures; whereas leaders operate outside of organizational rules, regulations, policies, and procedures. Managers are given a position, whereas leaders take initiative to lead. (p. 21).

Management, for Iruoma (2003) involves planning, organizing, directing, supervising, co-ordinating and controlling with the chief aim of actualizing the set goals. It is sometimes regarded as administration. Similarly, Adekoya (2003) views management as the “process of preparing, planning, organizing people and materials to attain organizational objectives” (p. 43). He explains that in church management certain people referred to as managers or ministers are placed in the position of authority to carry out managerial duties. These ministers ensure effective planning and execution of works by delegating works to their subordinates and taking responsibilities in maintaining good communication and human relations for efficiency.

Uye (2013) underscores that everybody, whether ordained minister or a lay worker is responsible and accountable to God in church management. Picturing Methodist Church

Nigeria, he reiterates that the Bishop as a manager of a diocese has the responsibility to plan, direct, control and co-ordinate the activities within his jurisdiction and also delegate duties to circuit Presbyters and other priests with good communication to ensure effectiveness and efficiency in the work. Paago (1997) lays emphasis on the term “process” as it concerns management concept, denoting doing things in a systematic way. Thus, all managers including the clergy, regardless of their particular aptitudes or skills, engage in certain interrelated activities in order to achieve their desired goals. Planning in management involves a clergy’s acumen about advanced actions which are usually based on some methods, plans and logic. Organizing in church management portrays the co-ordination of the human and material resources of the church, since the growth of the church hinges on the utilization of many resources. For Nwaneri (1982), effective management is needed to get people do things, avoid and settle human troubles, dissipations and frictions in an organization or a church. Any church without good managers will definitely experience chaos because leadership is one of the essential necessities of human life. Managers must be those who have the ability, responsibility and knowledge of how to bring men and women together to effectively accomplish a common purpose and objective. These qualitative personnel should exist to avoid indecency and disorderliness in the church or organization.

2.2 Theoretical Framework

Stress is one of the most interesting and mysterious subjects that has been studied. It is not limited to what happens to the body during a stressful situation but also to what occurs in the psyche of an individual. Theories of stress and motivation were discussed with a specific application to stress management among Methodist leaders for the benefit of leaders in both ecclesiastical and secular leadership.

2.2.1 Theory of Stress: General Adaptation Syndrome (GAS)

This theory was propounded by Hans Selye (1907-1982) a Hungarian endocrinologist, first to give a scientific explanation for biological stress in 1956. As stated previously in the conceptual framework that stress metamorphoses into three stages in biological terms, Selye (1956) presents a descriptive study of it in his model known as General Adaptive Syndrome (GAS). The GAS model suggests the three stages of stress as: the alarm, resistance and exhaustion stages.

1. The Alarm Stage

- ❖ The body reacts with “fight-or-flight” response when a stressor is encountered and activates sympathetic nervous system.
- ❖ Stress hormones such as cortisol and adrenalin are secreted into the bloodstream to meet the threat or danger.
- ❖ The body’s resources are mobilized at this stage.

2. The Resistance Stage

- ❖ Many physiological functions are returned to normal levels by parasympathetic nervous system as the body concentrates resources against the stressors.
- ❖ Blood glucose levels remain high, cortisol and adrenalin continue to circulate at elevated levels, but outward appearance of the organism seems normal.
- ❖ The HR, BP and breathing increase.
- ❖ The body remains on red alert.

3. The Exhaustion Stage

- ❖ If stressor continues beyond the body’s capacity, the organism exhausts resources and becomes susceptible to disease and death.

The alarm stage is the first stage when the body senses the occurrence of a threat which characterizes an emergency reaction of the body in preparation to attack or flee. At this stage the body mobilizes its organs to combat the threat or succumbs to it in a state known as “fight or flight”. Feldman (2005) supports that the alarm stage of stress is the first stage and a biological level when the sympathetic nervous system (ANS) sends impulse to the brain for interpretation and thereby enable the body initially to cope with the stressor. According to Leebov (1990) stress hormones such as adrenaline and hydrocortisone are produced in the body to release sugar and fat into the blood in order to energize the muscles and brain to react effectively against the threat. Taylor (2003) refers to this stage as the mobilization phase when the organism is energized to confront the threat. Mauer (2005) adds that the occurrence of physiological reactions at this stage is regardless of the source of the stress. However, the persistence of the threat leads to the next stage of stress which is the resistance phase.

Lahey (2004) explains that the resistance stage is the optimal level of the biological adaptation when the body’s resources are fully mobilized to resist the threat. The body fights to maintain physiological and psychological stability. If the body succeeds, then the state reverses to the first stage and repairs occur; but if the threat persists, the stress level increases to the next stage which is the exhaustion stage. This last phase is a disintegration stage in which the resources of the body are depleted as the individual lacks the ability to neither resist nor cope with the threat. Carson, Butcher and Mineka (1998) assert that the exhaustion stage in GAS model of stress can lead to breakdown, frustration, illness and death. According to Selye (1956) repeated stress, prolonged depletion of bodily resources which occur at the exhaustion stage of GAS lead to health problems as a result of physical and mental damage. Selye’s theory of stress is suitable and adopted in this research for explaining the nature of stress in the leadership of Methodist Church Nigeria. These stages of stress are evident in both ecclesiastical and secular leadership but vary in individuals.

Selye also enlightened about hypothalamic-pituitary-adrenal axis (HPA axis) system which prepares the body to cope with stress. He as well elucidated a local adaptation syndrome which denotes the inflammatory response and repair processes occur at the local site of tissue injury as in small, topical injuries, such as contact dermatitis which may lead to GAS if the local injury is severe enough. This process is called coping with the stress and it is achieved through a compensatory process with physiologic and psychological components.

2.2.1 Theories of Motivation

There are several theories that try to explain the concept of motivation. This work discussed motivation theories under need-based theories. The earliest studies of motivation involved an examination of individual needs. Specifically, early researchers thought that employees try hard and demonstrate goal-driven behavior in order to satisfy needs. Maslow's hierarchy of needs and Herzberg's two-factor theories are considered below in this research.

Maslow's Hierarchy of Needs

Abraham Maslow is among the most prominent psychologists of the twentieth century. His hierarchy of needs propounded in 1943 is an image familiar to most business students and managers. The theory is based on a simple premise: Human beings have needs that are hierarchically ranked. There are some needs that are basic to all human beings, and in their absence nothing else matters. The satisfaction of these basic needs is paramount and should prefix to satisfy higher order needs. In other words, once a lower level need is satisfied, it may no longer serve as a motivator.

The most basic of Maslow's needs are physiological, safety, social, esteem and self-actualization needs. Physiological needs refer to the need for food, water, and other biological needs. These needs are basic because when they are lacking, the search for them may

overpower all other urges. Imagine being very hungry. At that point, all one's behavior may be directed at finding food. Once a person eats, though, the search for food ceases and the promise of food no longer serves as a motivator. Once physiological needs are satisfied, people tend to become concerned about safety needs. The safety needs involve being free from the threat of danger, pain, or an uncertain future. The next level is social needs which refer to the need to bond with other human beings, be loved, and form lasting attachments with others. In fact, attachments, or lack of them, are associated with our health and well-being. The satisfaction of social needs makes esteem needs more salient. Esteem need refers to the desire to be respected by one's peers, feel important, and be appreciated. The highest level of the hierarchy is the need for self-actualization which refers to "becoming all one is capable of becoming." This need manifests itself by the desire to acquire new skills, take on new challenges, and behave in a way that will lead to the attainment of one's life goals.

Maslow was a clinical psychologist, and his theory was not originally designed for work settings. In fact, his theory was based on his observations of individuals in clinical settings; some of the individual components of the theory found little empirical support. One criticism relates to the order in which the needs are ranked. It is possible to imagine that individuals who go hungry and are in fear of their lives might retain strong bonds to others, suggesting a different order of needs. Moreover, researchers failed to support the arguments that once a need is satisfied it no longer serves as a motivator and that only one need is dominant at a given time.

Despite the lack of strong research support, Maslow's theory found obvious applications in business settings. Understanding what people need gives clues to understand them. The hierarchy is a systematic way of thinking about the different needs employees may have at any given point and explains different reactions they may have to similar treatment.

An employee who is trying to satisfy esteem needs may feel gratified when her supervisor praises an accomplishment. However, another employee who is trying to satisfy social needs may resent being praised by upper management in front of peers if the praise sets the individual apart from the rest of the group. How can an organization satisfy its employees' various needs? In the long run, physiological needs may be satisfied by the person's paycheck, but it is important to remember that pay may satisfy other needs such as safety and esteem as well. Providing generous benefits that include health insurance and company-sponsored retirement plans, as well as offering a measure of job security, will help satisfy safety needs. Social needs may be satisfied by having a friendly environment and providing a workplace conducive to collaboration and communication with others.

Company picnics and other social get-togethers may also be helpful if the majority of employees are motivated primarily by social needs (but may cause resentment if they are not and if they have to sacrifice a Sunday afternoon for a company picnic). Providing promotion opportunities at work, recognizing a person's accomplishments verbally or through more formal reward systems, and conferring job titles that communicate to the employee that one has achieved high status within the organization are among the ways of satisfying esteem needs. Finally, self-actualization needs may be satisfied by the provision of development and growth opportunities on or off the job, as well as by work that is interesting and challenging. By making effort to satisfy the different needs of each employee, organizations may ensure a highly motivated workforce.

Herzberg's Two-Factor Theory

Frederick Herzberg in 1950 approached the question of motivation in a different way. By asking individuals what satisfies them on the job and what dissatisfies them, Herzberg came to the conclusion that aspects of the work environment that satisfy employees are very

different from aspects that dissatisfy them. Herzberg labeled factors causing dissatisfaction of workers as “hygiene” factors because these factors were part of the context in which the job was performed, as opposed to the job itself. Hygiene factors included company policies, supervision, working conditions, salary, safety, and security on the job. For instance, if a leader is working in an unpleasant work environment, his or her office is too hot in the summer and too cold in the winter. The leader is being harassed and mistreated. He or she would certainly be miserable in such a work environment. However, if these problems were solved (the office temperature is just right and the leader is not harassed at all), there would be motivation. Most likely, the situation may be taken for granted. In fact, many factors in the work environment are things that are missed when they are absent but taken for granted if they are present.

In contrast, motivators are factors that are intrinsic to the job, such as achievement, recognition, interesting work, increased responsibilities, advancement, and growth opportunities. According to Herzberg’s research, motivators are the conditions that truly encourage employees to try harder while Hygiene factors are company policy, supervision and relationships, working conditions, salary and security.

Herzberg’s research is far from being universally accepted. Herzberg’s dual-factor theory of job satisfaction and motivation has been reviewed and criticized. One criticism relates to the primary research methodology employed when arriving at hygiene versus motivators. When people are asked why they are satisfied, they may attribute the causes of satisfaction to themselves, whereas when explaining what dissatisfies them, they may blame the situation. The classification of the factors as hygiene or motivator is not that simple either. For example, the theory views payment of salaries as a hygiene factor. However, payment of salaries and allowances may have symbolic value by showing employees that

they are being recognized for their contributions as well as communicating that they are advancing within the company. Similarly, the quality of supervision or the types of relationships employees form with their supervisors may determine whether they are assigned interesting work, whether they are recognized for their potential, and whether they take on more responsibilities.

Despite its limitations, the theory can be a valuable aid to managers because it points out that improving the environment in which the job is performed goes so far in motivating employees. Undoubtedly, contextual factors matter because their absence causes dissatisfaction. However, solely focusing on hygiene factors will not be enough, and managers should also enrich jobs by giving employees opportunities for challenging work, greater responsibilities, advancement opportunities, and a job in which their subordinates can feel successful.

2.3 Empirical Studies

The empirical studies of this dissertation reviewed books and research works on stress management in leadership especially among Methodist clergy. The focus is on the symptoms, causes, effects of stress and possible ways of managing stress in church leadership. Ifeagwazi (1995) opines that workers in helping or caring profession are under much stress because their services are needed most at crisis and distress period. Their frantic efforts to save life and deliver the clients, patients, and victims under emergency situation expose them to stress from different sources. This constant commitment can result to burnout if left unchecked. The people involved in care-providing professions include, the clergy, doctors, nurses, teachers, lecturers, police, and so on. But for the purpose of this empirical study, the focus is on leaders, especially the clergy or priests who care for people in the area of providing spiritual oversight and at the same time show concern on their health, social and emotional well-being.

Miner, Dowson, and Sterland (2010) assert: “it is a critical health issue for human service professionals, thus: as providers of human services, Christian ministers are subject to work-related stress typical of other human service professions and occupations” (p. 168). The clergy as caring and helping professionals get involved with distressed people and so are vulnerable to burnout in their eager commitment and passion to rescue the perishing that needs dire assistance from the servant of God irrespective of the time, even at odd hours of the night. Egan (1986) observes that people in distress contact the priests first for prayers, without considering the priest’s personal problems. This is a fact because the nature of pastoral work in giving hope and interceding for divine intervention, presents the pastor’s personal problems in obscurity. People think that God prevents and solves all the problems of the pastors instantly.

Grosch and Olsen (2000) aver that clergy’s stress can result from workload, boundary ambiguities, excessive bureaucracy, and conflicts between personal and congregational needs. Hileman (2008) adds that feelings of disillusionment, despair, high congregational and personal expectations and conflicted personal relationships can cause stress and burnout to the priest. Other sources of stress and burnout observed by Stanley, McMinn, Gathercoal and Free (2013) include feelings of isolation, lack of social support and job dissatisfaction. When stress prolongs in priest’s body, it results to burnout, which manifests in three ways, namely: emotional exhaustion, depersonalization and lack of accomplishment according to Maslach and Leiter (2008). Espeland (2006) gives elaborate symptoms of physiological stress and psychological burnout that the clergy experience which have behavioural effects, thus:

Headaches, gastrointestinal disorder, muscle tensions, hypertensions, cold/flu episodes, insomnia, fatigue, dizziness, migraines, backaches, nausea, allergies, difficulty in breathing, skin problems, boredom, lateness, ineffectiveness, lack of accomplishment, decrease in job performance, productivity and commitment,

absenteeism, hostility, paranoia, depersonalization, outbursts, chronic exhaustion and cynical detachment. (p. 180).

As noticed in the conceptual framework, stress is not the same thing with burnout, rather, the former leads to the later if not controlled. Burnout occurs when professionals use ineffective coping strategies to try to protect themselves from work-related stress. For instance, the body of clergy can cope with stress if allowed to rest and if the mind is peaceful and happy. During the relaxation period and happy state of the mind, the immune system of the body secretes hormones that help in the resistance of the threat and repair of damaged or affected tissues. This is a process Selye (1956) refers to as General Adaptation Syndrome (GAS) in which the strain temporarily threatens the body but is later defeated by hormones, such as adrenocorticotrophic hormones, corticoids, cortisones, and other pro-inflammatory mineralo-corticoids. These hormones equip the body to recover from the temporary exhaustion, fatigue, or anxiety.

Reynolds (2011) opines that the inability of the hormones to fight the strain makes the threat remain longer than necessary in the body. This permanent and constant presence of stress in the system of the body weakens the function of the brain which makes the person susceptible to burnout in the form of frustration, confusion, depression, anxiety, exhaustion and disillusionment. According to Reynolds (2011), the clergy undergoing the aforementioned situation may experience “spiritual pain”. This “spiritual pain” is developed through violation of beliefs and ethics, consequent upon guilt, dishonor, inhumane and provoking environmental attitudes or events. Furthermore, spiritual pain constitutes discrepancies in the clergy’s vocation that can raise spiritual questions, job dissatisfaction, high level of disengagement and job-person incongruity. It may sound incredible that the stressors of “spiritual pain” in the ministry of a priest are not committed factors but omitted primary responsibilities that instigate worry or anxiety and low self-esteem. This experience

rubs the priest sleep, rest, happiness, and could degenerate to mental disorder if left unchecked.

Ifeagwazi (1995) views the occupational settings of the priests as being potentially stressful in the sense that the work environment is pluralistic in nature. Priests may be compelled by the work environment to undertake multiple portfolios and interdisciplinary activities with little or no proportional remunerations. Some of these complex tasks include: functioning as parish priests, school manager or teachers, hospital and school chaplains, consultants, personal business enterprise, family obligations and participating in various archdiocesan, diocesan, circuit and local church committees and presiding over meetings. Priests with special ministries and talents may be tempted to be grossly engaged in long deliverance, vigil, healing ministry, counseling, visitation, psychotherapy and preaching appointments in crusades, revivals and so on.

Undoubtedly, priestly functions are highly demanding with emotional involvement that affects the effectiveness and efficiency of the priests. Ifeagwazi in Madueke, Ezeokana and Obiefuna (2008) enumerates the following as some of the sources of stress found among the priest:

Loneliness, monotony of daily routine, not having an opportunity for further study, worry about being asked to study in Nigeria, restrictions of one's ambition with regard for further study and dissatisfaction with appointment and posting. Inability to satisfactorily meet up with workload in the parish or other work areas, strains associated with organizing fund raising activities and scheduled/unscheduled pastoral visitation by one's bishop. Conflict or disagreement with the bishop and the parishioners, interpersonal problems with colleagues, difficulties with celibate life, frustration arising from lack of a vehicle or the use of old and non-functional cars.

Financial difficulties, worry about family problems, feeling of being discriminated against, marginalized or maltreated. (p. 157).

Belle (1982) describes the imbalanced relationships found among care-giving professionals like the clergy, in which the support they give is greater than they receive, as “support gap”. This “support gap” affects the clergy negatively because they deny themselves pleasures, leisure, recreation, siesta, meal, sleep and rest as sacrifices to help others but with little or no appreciation. Sometimes the motivation from the church in terms of the salary, allowances and honorarium are inadequate to their tasks due to paucity of resources and so on. Therefore, the “support gap” in the ministry is a major issue to be addressed in order to minimize stress in Methodist leadership.

Nevertheless, Friedman and Roseman (1974) identified Type A pattern of personality as a source of stress and burnout among priests which characterize their behavioral pattern. Type A pattern is a stress producing behavioural lifestyle of an individual with strong sense of commitment and devotion to duty; a sense of time urgency driving, need to hurry and explosive and accelerate speech. The Type A kind of priest is always eager to pursue unrealistic goals, meet deadlines, and embark on different projects at a time for advancement and status. Nweze (1984) observes that Type A persons have the tendency to set unrealistic goals for themselves and ignore the symptoms of stress that are capable of having physiological and psychological effects on the body. They are occupied with schedules of appointments and deadlines with less regard to their environmental events.

Matthew (1988) discovers that the Type A individuals are vulnerable to anger, cynicism, hostility, impatience, frustration and blames; unlike the Type B personalities that are more relaxed, serene, less ambitious, less concerned with deadlines, cooperative, easy-going and subject to time pressure. Type B leaders are not susceptible to burnout, cardiac

attack and sudden death. People with sanguine temperament could be identified with Type B personality because they are very poor at tolerating boredom but will seek variety and entertainment. Feldman (2005) avers that Type A individuals show a high degree reactivity of sympathetic nervous system which makes them prone to cardiovascular disease such as hypertension – a potential risk factor for Coronary Heart Disease (CHD), with the exhibition of anger and anxiety. In support of the above conversations concerning the priests, Ifeagwazi in Madueke, Ezeokana and Obiefuna (2008) asserts:

The lifestyle and overt behavioral manifestations of many of our priests seem to suggest that they are Type A personalities. The apostolic spirituality practiced by many priests especially the diocesan priests, with its emphasis on active apostolate seems to encourage or foster the Type A pattern or lifestyle among priests. These Type A priests are the “workaholics” with hurried pace of life, who schedule very tight and crowded programme of work or activities, continuously mapping out new and higher tasks or projects to be executed and setting deadlines for their accomplishments. The constant pressure under which these priests function in their bid to achieve and excel could increase their vulnerability to burnout and cardiovascular illness. (p. 159).

In addition, Caffrey (1969) opines that priests who achieved the highest ratings of Type A pattern and responsibility had the highest incidence of CHD.

Furthermore, Kayler (2011), in his research, observes that stress is prevalent among Methodist clergy in the United States. Thus, about 1500 pastors vacate the ministry yearly as a result of burnout, moral failure, or church conflict. There are high level of stress and burnout among clergy and their families due to overwhelming responsibilities, financial constraint, and unrealistic demands. The survey conducted by Duke Divinity School on the

clergy health initiative in 2008 reveals that about 1726 United Methodist clergy in North and Western Carolina conferences had a higher rate of stress-related illness when compared to the general population of the state. Some of these illnesses include hypertension, heart attacks etc. all these were caused by the emotional struggle of clergymen which pose a negative effect on the church.

Kayler (2011) views stress as the body response to a perceived threat. It is the result of an internal transaction between an external event and the person's internal appraisal of that event. He states the following as some of the stressors found among the United Methodist clergy: isolation, intrusive demands, unrealistic demands, lack of financial compensation and the itinerant system of the church. Having traced the origin of stress from the fall of humanity, Kayler (2011) suggests that Methodist clergy should adopt spiritual disciplines, keep the Sabbath, practice support system, embark on exercise, relaxation and enjoy their hobbies.

Theologically, Kayler (2011) views the Jesus model as a better pastoral stress relief than Moses model in Exodus 18. For him Moses assumed all responsibility for the ministry, thereby stressing himself and the people with unmet needs. Kayler laid more emphasis on Jesus model of stress management by pointing out the key methods such as boundaries, balance and rhythm, dignity of human beings and human relationships (pp. 35-37). Explaining boundaries as Jesus' method, the author cited Mark 1: 32-28 where Jesus withdrew to a solitary place for prayers after his daily activities of teaching, healing and exorcism. He created a boundary of when to work among the people and time to commune with God, His father. On balance and rhythm, Jesus also led his disciples to maintain equilibrium between public ministry and private prayer. In Mark 6: 31 He specifically called them out to a quiet place to rest. Considering human dignity, Kayler (2011) notes that Jesus was fully divine and human during his earthly ministry, and so He took time to enjoy food,

friendship and pleasures by attending social gatherings like wedding at Canaan Galilee which could have featured dancing, feasting and merriments of different kinds (John 2:1-11). In the greatest commandments which is showing love to God and fellow human beings (Matthew 22:34-34), Jesus taught about the value of human relationships.

Notwithstanding, Kayler (2011) left a lacuna on how Moses managed stress in his leadership and lessons that could be learnt from the episode by contemporary church leaders. This is the main aim of this research to study Exodus 18:13-27 in order to use Moses' model for stress management in the leadership of Methodist Church Nigeria. This work fills the gap of Moses' quick response to Jethro's advice in managing stress and the positive effect of his response to the people of Israel, the research of Kayler (2011) did not address.

Another research work reviewed empirically in this dissertation is by Wong (2015). The work aims at identifying the effective tools for handling clergy burnout and vocational dissatisfaction in order to enlighten clinical counselors on the roles, responsibilities and clergy related stressors for effective therapy to be administered. Wong (2015) seeks to create a therapeutic atmosphere that would restore and empower pastors in the ministry. In agreement with Maslach and Leiter (2008) she defines burnout as a phenomenon typically characterized by emotional exhaustion, depersonalization and lack of personal accomplishment. For her, burnout is a stress phenomenon that allows the expected pattern of health correlates; such as headaches, gastrointestinal disorders, muscle tension, hypertension, cold/flu episodes and sleep disturbances. Other symptoms of burnout include: insomnia, prolonged fatigue, dizziness, migraines, backaches, nausea, allergies or difficult breathing and skin problems. The effects of burnout on the clergy involve lack of job satisfaction, poor performance, decline in professional commitment, frustration, impaired physical health, lateness, absenteeism, ineffectiveness, inefficiency in the ministry, hostility, chronic exhaustion, lack of compassion and empathy, reduced self-esteem, shame and hopelessness.

Wong (2015) asserts that stress and burnout are not synonymous, in the sense that stress as an inevitable phenomenon according to Selye (1965) could be positive or negative, depending on how it is managed by an individual. Thus, “ all living beings are constantly under stress, and anything – pleasant or unpleasant – that speeds up the intensity of life causes a temporary increase in stress, the wear and tear exerted upon the body” (p. 97). When stress is suitably handled, it can also prevent disease instead of causing sickness. On the other hand, burnout is a prolonged stress which on the negative side has resulted to frustration, exhaustion and demoralization.

Furthermore, Wong (2015) views the following as stressors and challenges to the clergy: high expectations, lack of formal education in psychosocial interventions, boundary ambiguity, living in a fishbowl, fairness in the workplace, lack of adequate support, lack of control and feelings of powerlessness and job-person incongruity. All these result to familial disruption, isolation and loneliness, shame, compassion fatigue, spiritual struggles and vocational dissatisfaction. However, Wong (2015) suggests that burnout could be handled by the following therapeutic strategies: building resiliencies against job-induced burnout with revitalized engagement; building resiliencies at the home front, against isolation and loneliness by building supports. Cultivating self-compassion and fostering grounds for compassion satisfaction and vocational satisfaction can help overcome shame and unnecessary fatigue.

However, with the elaborate therapeutic strategies presented by Wong (2015) to manage clergy stress, her work lacks a clear theological basis on the causes and management of stress among the clergy. Therefore, this dissertation assumes a major task of filling these gaps by re-interpreting Exodus 18:13-27 in the context of stress management among leaders of Methodist Church Nigeria. This work points out the biblical provisions of stress management and relates it specifically to Methodist clergy.

2.4 Summary of Literature Review

The literature review of this dissertation focused on the conceptual framework, theoretical framework and empirical studies on stress management and leadership. Scholars in their various fields of study agree that stress is an inevitable and ubiquitous phenomenon of which its effect on a leader depends on management. Selye (1976) opines that stress could be positive as *eustress* and negative as distress. Stress has physiological and psychological symptoms that are prevalent in care-giving professions, especially among the clergy in the context of this study. Prolonged stress results to burnout of which exhaustion, frustration, demoralization and even death could occur. Therefore, prevention and coping with stress and burnout are all essence management viewed by different scholars in this chapter. In the same vein, the concept of leadership and its style have immense contributions on the effectiveness and efficiency of leaders involved. Team leadership is preferred in this research work as a better style for stress management among Methodist clergy and other leaders elsewhere.

The theoretical framework contains theories of stress and motivation. Selye's theory of stress on the General Adaptation Syndrome (GAS) is suitable in giving explanation to the nature of stress and stress management in the leadership of Methodist Church Nigeria. It reveals that when stress shows itself as a specific syndrome, it manifests in three stages (alarm, resistance and exhaustion stages); the alarm reaction occurs when resistance goes down, while the exhaustion stage occurs, during which resistance is lost, and the acute adaptation stage in which physical changes occur.

Theories of motivation are also good to be used in this research because they deal with the needs of leaders to encourage them maximize their potential and enhance productivity in the work place. Need-based theories describe motivated behavior as individuals' efforts to meet their needs. This implies that the leader's task is to identify what

people need and make the work environment a means of satisfying these needs. Maslow's hierarchy describes five categories of basic human needs including physiological, safety, social, esteem, and self-actualization needs. These needs are hierarchically ranked, and as a lower level need is satisfied, it no longer serves as a motivator. The Herzberg's two-factor theory differentiates between factors that make people dissatisfied on the job (hygiene factors) and factors that truly motivate employees (motivators). The hygiene factors include company policies, supervision, working conditions, salary, safety and job security. When these work environmental factors are unpleasant, the workers are dissatisfied but appreciable improvement of the hygiene factors motivates the employee. The motivators include: achievement, recognition, interesting work, increased responsibilities, and advancement with growth opportunities. The availability of the motivators encourages workers and enhances productivity.

However, Selye's General Adaptation Syndrome (GAS) is adopted in this research for the fact that it explains the stressors that are evident Methodist leadership and their stages of adaptation in the body. The theory elucidates that stress is a state produced by a change in the environment and the nature of the stressor is variable. Again, the individual appraises and copes with the stress, to reach the goal of adaptation and the process is known as coping with the stress which is achievable through physiologic and psychological components as a compensatory process.

Having reviewed the works of various scholars on stress especially among Methodist clergy under the empirical studies, it is obvious that the necessity of this dissertation hinges on the fact that the lacuna discovered in the literature review should be filled. Among all the works reviewed, Ifeagwazi (2008) did a very good job on stress and psychological burnout among the priests except in the leadership context of Methodist Church Nigeria. Kayler (2011) left a lacuna on how Moses managed stress in his leadership and the lessons that could

be learnt from the episode by contemporary church leaders. Hence, the main aim of this research on re-reading Exodus 18:13-27 for stress management in the ecclesiastical leadership of Methodist Church Nigeria. Again, with the elaborate therapeutic strategies presented by Wong (2015) to manage clergy stress, her work lacks a clear theological basis on the causes and management of stress among the clergy. Therefore, this dissertation assumes a major task of filling the gap discovered in the literature review, by re-interpreting Exodus 18:13-27 in the context of stress management among the ecclesiastical leaders of Methodist Church Nigeria; and making intensive effort to x-ray the theological perspective of stress management, especially in the Old Testament.

CHAPTER THREE

EXEGESIS OF THE TEXT (EXODUS 18:13-27)

This chapter contains the exegesis of Exodus 18:13-27 which comprises the historical and literary contexts of Exodus with its theological import as background to the exegetical text. The exegetical analysis is done under the orientation of the text with the following sub-headings: delimitation of the text, textual problems, presentation of the Hebrew text and working translation of the text.

3.1 Historical Context of the Book of Exodus

Historical context involves the social, religious, economic and political conditions that existed during a certain time or place. It enables us to interpret and analyze works or events of the past, rather than merely viewing them by contemporary standards. In this research work, the historical context briefly covers the date and authorship of Exodus, socio-cultural and theological elements, literary characteristics and synthetic structure of Exodus.

Pfeiffer (2003) reveals that the name Exodus is derived from a Latin word *exodus* and from the Greek *Exodos*. It is the name given to the book by those who translated the Old Testament into Greek in the last centuries before Christ known as the Septuagint. The word means exit or departure. The name was retained by the Latin Vulgate, by the Jewish author Philo, a contemporary of Christ, and by the Syriac version. In Hebrew language the book is named after its first two words, $\text{tAmv. hL, ae}^{\text{a}}\text{w}$ “These are the names of”. The same phrase occurs in Genesis 46:8, where it likewise introduces a list of the names of those Israelites “who went to Egypt with Jacob”, $\text{`WaB' (At\beta ybeW vyai\hat{i} bqo\hat{e}[]y: tae\ddot{a} hm'y>r"+c.mi \sim yai\text{P}B'h; lae\hat{e}r" f.yI ynE\hat{a}B.}$ (Exodus 1: 1). The Jews called it tAmv. as they customarily entitled the books of the sacred Scriptures by or

more of the opening words, which for Exodus are $\tau\text{Amv} . \text{hL, ae}^{\text{a}}\text{w}$. Thus Exodus was not intended to exist separately, but was thought of as a continuation of the narrative that began in Genesis and continued on through Leviticus, Number and Deuteronomy, all together known as the Pentateuch. Beer (1939) records that Exodus is the second book of the Pentateuch, a five-section compilation of diverse traditions of varying age edited by the priestly redactor (P) in the 6th century B.C.. Its inclusiveness as a part of the Pentateuch is hinged on the fact that the liberation from Egypt and the establishment of the law and tabernacle at mount Sinai are only a part of a narrative that begins with the creation of the world in Genesis and ends in Deuteronomy with Moses as the leader of Israel to the promised land. Exodus also contains the ancient sources (J, E, and P) that constitute the other books of the Pentateuch.

3.2 Literary Structure of the Book of Exodus

Schreiner (2011) avers that the author of the book of Exodus chose to write literary styles of the historical narrative and the law within the historical setting of the children of Israel in the wilderness. The literary genre of the first division of the book of Exodus is called historical narrative literature and the other section is termed law. The literary characteristics of Exodus is evident in the form of a suzerainty-vassal treaty in which Moses gave the narrative of the formative events in the beginnings of Israel's national history. This national origin of Israel hinges on the redemption from Egyptian bondage into a freedom of worship to Yahweh and her covenant-relationship with Yahweh which forms the basis for her national and political origins. Within this covenant-relationship is the law that comprises the social and religious responsibilities, coupled with the construction of the Tabernacle which is the center of worship and Yahweh's seat of enthronement on earth.

The literary structure of the book of Exodus consists of three major categories, namely: Israel's deliverance from Egypt as a redeemed people elected by Yahweh (Exodus 1-18); the constituting of Israel as a redeemed people to be a nation under covenant-relationship with Yahweh (Exodus 19-24); and the enthronement of Yahweh as Israel's God-King dwelling in the Tabernacle among His redeemed and elected people (Exodus 25-40). This synthetic analysis presents the book of Exodus as a unified and coherent text for a better understanding. However, the text under study – Exodus 18: 13-27 is situated within the first major structure and can also serve as an immediate background to the second structure.

Considering the synthetic structure of Exodus, the subject of the book could be viewed as the constituting of Israel as a nation elected by Yahweh. Dobson (1997) presents the broad outline of the book of Exodus as follows:

1. God delivered the Israelites from Egypt (Exodus 1:1 – 15 :21)
 - a. The sufferings of the Israelites in Egypt (1:1 – 22).
 - b. The birth and call of Moses (2:1 – 4:26).
 - c. The contest with Pharaoh: the Plagues, and the Passover (4:27 – 12:36).
 - d. Israel's escape from Egypt: crossing the Sea of Reeds (12:37 – 15:21).
2. God led the Israelites from Egypt to Mount Sinai
 - a. God provided water, manna, and quails (15:22 – 17:7).
 - b. Israel's victory over the Amalekites (17:8 – 16).
 - c. Leaders appointed to help Moses (18: 1 – 27).
3. God made His covenant with the Israelites at Sinai
 - a. The Covenant: commandments about daily life (19:1 – 24:18).
 - b. Commandments about worship: the ark, the tabernacle, and the priests (25: 1 – 31:18).
 - c. The breaking and renewing of the covenant (32: 1 – 35:3).

- d. The making of the tabernacle (35: 4 – 40:38).

3.3 Theological Import of the Book of Exodus

The Book of Exodus lays the foundational theology in which God reveals His name, attributes, redemption, law and how He is to be worshipped. It also reports the appointment and work of Moses as the mediator of the Sinaitic covenant, describes the beginnings of the priesthood in Israel, defines the role of the prophet and relates how the ancient covenant relationship between God and his people came under a new administration at Mount Sinai. Chapters 3, 6, 33-34 provide profound insights into the nature of God and focus on the fact and importance of his presence with his people as signified by his name Yahweh and glory among them. They emphasize God's attributes of justice, truthfulness, mercy, faithfulness and holiness which imply that to know God's name is to know him and his character.

It is worthy to note that God is the Lord of history in the sense that His sovereignty and control over nature encompasses Israel's affliction and the plagues in Egypt which were witnessed by Pharaoh, the Egyptians and all the Israelites (Exodus 15:11). God's care and concern towards his people cannot be overemphasized, in that he keeps his covenant and promises with Abraham, Isaac and Jacob for centuries up till the deliverance of Israel from Egyptian bondage, setting out for the Promised Land. Thus, the Sinaitic covenant is the God's fulfillment of the Abrahamic covenant and his promises to the patriarchs (Exodus 3: 15-17; 6:2-8; 19:3-8). The book of Exodus conveys the biblical message of salvation in which the redemption theology centers on the Passover narrative (Exodus 12), the sealing of the covenant (Exodus 24), and the account of God's gracious renewal of the covenant after Israel's blatant unfaithfulness to it in the worship of the golden calf (Exodus 34:1-14). In Paul's view, Christ is the fulfillment of the death of the Passover Lamb (1 Cor 5:7). Again,

John the Baptist called Jesus “the Lamb of God who takes away the sins of the world” (John 1:29).

Ksenberger (2011) asserts that the foundation of biblical ethics and morality is laid out first in the gracious character of God as revealed in the exodus and then in the Decalogue (Exodus 20:1-17) and the ordinance of the Book of the Covenant (Exodus 20:22-23:33). These taught Israel how to practically apply the principles of the commandments. The book of Exodus concludes with an extended account of the building of the tabernacle. The tabernacle in meaning and function points to the grace of God, who overcomes the alienation between himself and his sinful people in spite of the time, effort and monetary value. By means of tabernacle, the omnipotent, unchanging and transcendent God of the universe came to dwell or tabernacle with his people, thereby revealing his gracious nearness as well (John 1:14). God is omnipotent and omnipresent to the Israelites. The theological element could significantly be seen from the fact that God raised up Moses to liberate the Israelites from Egyptian slavery, to inaugurate his earthly kingdom among them through a special national covenant with him, and to erect within Israel God’s royal tent. All these reveal the divine purpose in history which he would fulfill through Israel and through Jesus Christ as the supreme Mediator.

3.4 Orientation of the Text (Exodus 18: 13-27)

The orientation of the text encompasses the sequential and comprehensive logic of the text with its exegetical analysis following the historical context and the theology of the book under study. There is need to make bare the lucidity of the text under this section and consequently present the text as a unit of its own by showing the independence of the text under the delimitation.

3.4.1 Hebrew Text of Exodus 18: 13-27

`br<['(h'-d[; rq,Boßh;-!mi hv,êmo-l[; `~['h' dmoÛ[]Y:w:
 ~['_h'-ta, jPoåv.li hv,Ðmo bv,YEiw: tr"êx\M'mi('yhiy>w: ¹³
 `bveAy hT'Ûa; [:WD^am; ~['êl' `hf,[o hT'Ûa; rv,'a] `hZ<h;
 rb"ÛD"h;-hm'(rm,aYO©w: ~['_l' hf,Ð[o aWhi-rv,a]-lK' tae²
 hv,êmo !tEåxo `ar>Y:w: ¹⁴
 `~yhi(l{a/ vroid>li ~['Ðh' yl;²ae aboiy"-yKi(An=t.xol. hv,Ðmo
 rm,aYOðw: ¹⁵
 `wyt'(roAT-ta,w> ~yhiÐl{a/h' yQEixu-ta, yTi²[.d:Ahw> Wh[e_rE
 !ybeäW vyaiÐ !yBeî yTiêj.p;v'äw> yl;êae aB'ä `rb'D" ~h,Ûl'
 hy<"h.yI-yKi(¹⁶
 `hf,([o hT'Ða; rv<ia] rb'êD"h; `bAj-al{ wyl'_ae hv,Ðmo !tEixo
 rm,aYO°w: ¹⁷
 `~yhi(l{a/h'-la, ~yrIßb'D>h;-ta, hT'²a; t'îabehew>
 ~yhiêl{a/h'(lWm... ~['^al'
 `^D<)b;l. Whfoß[] lk;îWt-al{ rb'êD"h; `^M.mi dbeÛk'-yKi(
 %M"+[i rv<åa] hZ<ßh; ~['îh'-~G: hT'Şa;--G: lBoêTi lboån" ¹⁸
 hT'ää; hyEôh/ %M"+[i ~yhiÐl{a/ yhiîywI ^êc.['äyai `yliqoB.
 [m;Ûv. hT'ú[; ¹⁹
 `!Wf)[]y: rv<ia] hf,Ð[]M;h;(-ta,w> Hb'ê Wkl.yEå `r<D<'h;-ta,
 ~h,^al' T'ä[.d:Ahw> tro+ATh;-ta,w> ~yQIßxuh;-ta, ~h,êt.a,
 hT'är>h;z>hiw> ²⁰
 yveîn>a; ~yhi²l{a/ yaeór>yI lyIx;ø-yven>a; ~['h'û-lK'mi
 hz<âx/t, hT'ää;w> ²¹
 yrEîf' tAaême yrEäf' `~ypil'a] yrEÛf' ~h,^ale[] T'äm.f;w>
 [c;b'_ yaen>foæ tm,Ða/

`tro)f'[] yrEîf'w> ~yViÐmix]

Waybiäy" `ldoG"h; rb"ÜD"h;-lk' hy"ùh'w>èt[e-lk'B. é~['h'-ta,
Wjâp.v'w>²²

`%T")ai Waßf.n"w> ^yl,ê['me(`lqeh'w> ~he_-WjP.v.yI !joàQ'h;
rb"iD"h;-lk'w> ^yl,êae`~Al)v'b. aboiy" Amàqom.-l[; hZ<ëh;
~['äh'-lk'

`~g:w> dmo+[] T'Ðl.k'y")w> ~yhiêl{a/ ^åW>ciw> hf,ê[]T; `hZ<h;
rb"ÜD"h;-ta, ~aiä²³

`rm")a' rv<ia] lKoß f[;Y:``w: An=t.xo lAqål. hv,Ðmo [m;îv.YIw:²⁴

`tro)f'[] yrEîf'w> ~yViÐmix] yrEîf' tAaême yrEäf' `~ypil'a]
yrEÛf' ~['_h'-l[; ~yviÐar" ~t'^ao !TEïYIw: laeêr"f.yI-lk'mi
`lyIx;' -yven>a; hv,Ûmo rx;'b.YIw:²⁵

`~he(WjîWPv.yI !joàQ'h; rb"iD"h;-lk'w> hv,êmo-la, !Waâybiy>
`hv,Q'h; rb"ÜD"h;-ta, t[e_-lk'B. ~['Ðh'-ta, Wjîp.v'w>²⁶

p `Ac)r>a;-la, Alß %l,YEïw: An=t.xo-ta, hv,Ðmo xL;îv;y>w:²⁷

4.4.2 The Text of Exodus 18:13-27

In this section, the researcher presents the working translation directly from the Hebrew text which is devoid of paraphrasing and already amplified manuscript of the text. This follows a sequential verse by verse pattern that is capable of making bare any textual problem in the process.

¹³And it came to pass from the next day that sat Moses to judge the people, and stood the people upon Moses from morning till the evening.

¹⁴ and when saw father-in-law of Moses all that he did for the people, he said what is that you are doing the people? Why you sit alone and all the people stand by you from morning till evening?

¹⁵And said Moses to his father-in-law, because come unto me the people to inquire of God.

¹⁶When they have to them a matter they come to me and I decide between a man and his neighbor and I make them know the statutes of God and his laws.

¹⁷ And said father-in-law of Moses to him, (is) not good the thing what you do.

¹⁸ Surely you will wear out both you and the people this that with, for (is) too heavy from this thing not you are able to perform alone.

¹⁹Now listen to my voice I will give you counsel and shall be God with you be you for the people representative before God and bring you their cases to God.

²⁰And you shall teach them the statutes and the decisions and make know them the way they must walk in which and the deed what they must do.

²¹Moreover choose (see) from the all the people able men such as fear God, men who are trustworthy and who hate bribe and place over the people them rulers of thousands, of hundreds, of fifties and rulers of tens.

²²And let them judge the people at all times, every matter great they shall bring to you, every matter small they shall decide so it will be easier for you they will bear the burden with you.

²³If thing this you do and command you God then you will be able to stand and also all people this to their place will go in peace.

²⁴So gave heed Moses to the voice of his father-in-law and did all that he had said.

²⁵Chose Moses men of able out of all Israel and made them heads over the people rulers of thousands, rulers of hundreds.

²⁶And they judged the people at all times, cases hard they brought to Moses but any matter small they decided themselves.

²⁷Then let depart Moses his father-in-law and he went his way to his own country.

3.4.3 Delimitation of the Text (Exodus 18: 13-27)

The text under study is a flow of the episode in Exodus 18: 1-27 which features Moses and Jethro as major characters. However, the delimitation of the text constitutes the researcher's choice of Exodus 18:13-27 as a *pericope* which sets out the boundaries of the study for distinct understanding of the text as an independent *pericope*. The parameter of the critical investigation of the text hinges on the fact that Exodus 18: 13-27 can stand on its own as a unit of idea because of the theme, presentation of the events and the major characters involved. The theme borders on stress management through team leadership and skillful delegation while the principal characters are Moses and Jethro his father in law with the elders on delegation. The presentation of the event is independent of the preceding episode which captured the welcoming of Jethro by Moses, reunion of Moses' immediate family and the offering of sacrifice to Yahweh coupled with feasting with the elders of Israel; Whereas the text under study presents a new and independent event which started on the following day after the previous story and also a distinct idea from Exodus 19. Therefore, Exodus 18: 13-27 can be studied as an independent unit (a periscope) since it possesses a direct bearing on the theme of our study and with a peculiar presentation of events. The delimitation of the text under study sets boundaries before and after the event on Exodus 18:13-27 in terms of theme, characters and structure of events.

A critical look on the location of the preceding event shows that Moses went out to meet Jethro and did obeisance. This implies that the location of the story Exodus 18:1-12 is different from that Exodus 18:13-27 though they people were all in the wilderness. The former took place outside the court of Moses' judgment area whereas the Moses served as a representative in the tent of meeting where cases of the people are also adjudicated. Again, considering the succeeding periscope in Exodus 19, its location is on mountain Sinai where Moses collected the Decalogue and other sacrificial laws. The time of the events too is evident too that the text under study is independent and can be studied as a complete unit of ideas unique stories each. The statement in Exodus 18:13 reveals that the episode under study is independent of the previous verses in that chapter, thus: $\text{br} < [\text{' (h' - d [; } \text{tr} \text{"êx} \backslash \text{M' mi (} \text{'yhiy} > \text{w} :$ “and it came to pass on the next day...”. Moses started judging the people on the following day after welcoming his father-in-law and his family the previous day. So the story in Exodus 18: 13-27 is a new event entirely, though the major characters in the entire chapter is the same except that Moses wife and children were not mentioned in the later events.

3.4.4 Textual Problem

Elliger and Rudolph (1997) in *Biblia Hebraica Stuttgartensia*, discover some textual problems in their attempt to recover the original Hebrew manuscript of Exodus 18: 13-14. The Hebrew word $\text{br} < [\text{' (h' - d [;}$ which can be parsed thus: $-\text{d} [;$ (to - preposition), h (the- definite article) and $\text{br} < [$ (evening - noun), appeared differently in multi-manuscripts. For instance, the *Pentateuchi textus hebraeo-Samaritanus Secundum* adds w to the Hebrew word $\text{d} [$ to read $\text{d} [\text{w} .$ (and till) which suggests that the author did emendation to improve the reading and understanding of the original text. A comparison of the two manuscripts shows that *Biblia Hebraica Stuttgartensia* reads $\text{br} < [\text{' (h' - d [; } \text{rq, Bo} \beta \text{h; - ! mi}$ (from the

morning till the evening), while *Pentateuchi textus hebraeo-Samaritanus Secundum* reads $\text{br} < [' (h' -d[w.rq, \text{Bo}\beta h; -!mi$ (from the morning and til the evening). This therefore suggests that both authors are trying to restore the real meaning of the original manuscript and the former appears to be closer to the original manuscript than the later. The former presents the kind of pressure and strain upon Moses in the course of judging Israel from morning to evening without stop; while the later could be interpreted to exclude afternoon break, but only judged the people morning and evening. Therefore, *Biblia Hebraica Stuttgartensia* is a suitable manuscript for this research work because it unveils the nature of stress tha Moses experienced in his leadership.

Another textual problem discovered in the text of study is the historical difficulty posed in the representation of Moses' father-in-law in the Old Testament. He is called Reuel in Exodus 2:16 as a "priest of Midian" but referred to as Jethro in Exodus 18:1, 2, 5, 6, 9, 10 and 12. Again, in Judges 4:11 the same person was called Hobab the father-in-law of Moses. One wonders how many father-in-law Moses had or what could have informed the use of three different names for one person in the Pentateuch. This is a textual problem because these names are Hebrew names with different meanings devoid of parallels in other texts. Further problems could be seen in Numbers 10:29 where disagreement is purported in the sense that Hobab is described as the son of Reuel the Midianite, Moses' father-in-law. This descriptive statement does not align with the previous mentioned different names of Moses' father-in-law.

However, various proposals have been presented to solve the dilemma of which one of them is from source-critical solutions. Source criticism which seeks to provide answers to repetitions and inconsistencies in the Pentateuch through an artistic and a stylistic genre suggests that the textual problem found on the name of Moses' father-in-law was probably as a result of the JEDP presentation. Thus, J source presents Reuel and Hobab whereas E source

has Jethro as the name of Moses' father-in-law. This implies that the text under study is the work of E redactors. The source criticism also suggests that a misreading of the Numbers passage may have influenced the identification of Jethro as Hobab in Judges. The proposition is that we may be missing fine distinctions between personal and clan names.

Albright (1981) opines that Reuel was a clan name and Jethro his proper name considering the reference made to the same person in Numbers 10:29-32 which is attributed by him to a misvocalization in the Hebrew text; thus: Albright supports the reading *hoten* as “son-in-law” of Moses instead of “father-in-law” while others read “brother-in-law” of Moses. Pfeiffer (2003) avers that Jethro's further contacts with the Israelites are linked with the almost insoluble problem regarding the identity of the Hobab mentioned in Numbers 10:29. For him Hobab was either Jethro or Jethro's son or grandson, at any rate an in-law of Moses. Kenite hypothesis reveals that Jethro and Midian introduced Yahwism to the Hebrews with the suggestion that Yahweh, the tribal god of the Midianites and Kenites, which was a group of metalworkers, was introduced to the Israelites by Jethro his priest. Here Moses' father-in-law is given Kenite roots in Judg1:16 and 4:11).

3.4.5 Syntactic Analysis of Exodus 18:13-27

This section presents the linguistic, syntactic structures and semantic analysis of the text wherein the Hebrew verbs, clauses and sentence are parsed to portray language-independent meanings with comments in English language for clarity and convenience purposes. The literary appreciation is presented in a tabular form, thus:

A Table, showing the syntactic analysis of Exodus 18:13-27.

Verse	Hebrew Word	Parsing/ Comment	Prefix	Root Word	Translation
13	'yhiy>w:	Consec. Qal impf. 3 m. s.	w	hy"h"	And it came to pass
	tr"êx\M'mi	Prep.-n. f. s.	!mi	tr"êx\M'	from the next day
	bv, YEiw:	Consec.-Qal impf. 3 m. s.	w.	bv;y"	Sat
	hv, Ðmo	Pr. n.		hv, Ðmo	Moses
	jPoâv.li	Prep.-Qal inf. cstr.	l.	jP"v;	to judge
	~['_h'-ta,	Dir, obj.-def. art.-n. m. s.	ta, h;	~[;	the people
	dmoÛ [] Y:w:	Consec,-Qal impf. 3 m. s.	w.	Dm; [;	and stood
	'~['h'	v. supra	h;	~[;	the people
	hv, êmo-l [;	Prep.-pr. n.	l [;	hv, êmo	upon Moses
	rq, Boßh; -!mi	Prep.-def. art.-n. m. s.	!mi h;	rq, Bo	from the morning
	br<['(h'-d [;	Prep.-def. art.-n. m. s.	d [;	br< [	till the evening

		paus.	h ; ;		
14	\ar>Y:w:	Consec.-qal impf. 3 m.s.		ha"r"	when saw
	!tEâxo	n.m.s. cstr.			father-in-law (of)
	hv, êmo	Pr. n.		hv, êmo	Moses
	] -lK' tae²	Dir.obj.-n.m.s.			All
	aWhi-rv, a	Rel.-pers.pr. 3 m.s.			that he
	hf, P[o	Qal act.ptc.			was doing
	~['_l'	Prep.-def.art.-n.m.s.			for the people
	rm, aYO©w:	Consec.-Qal impf. 3 m.s.			he said
	rb"ÜD"h; -hm'	Interr.-def.art.-n.m.s.			what is ... (thing)
	\hZ<h	Def.art.-demonstr.adj. m.s.			This
	o hT'Ûa; rv, 'a]	Rel.-pers.pr.2 m.s.			that you
	\hf, [	v.supra			are doing
	~['êl'	v.supra			to the people
	[:WDªm; ;	Interr.			Why
	hT'Ûa;	v.supra			You
	\bveAy	Qal act.ptc.		bv; y"	do sit
	^D<êb;l.	Prep.-m.n.s.-2n. m.s. sf.			Alone

	~['²h' -lk'w.	Conj.-n.m.s. cstr. - def.art.-n.m.s.			and all the people
	bC'înI	Ni. Ptc.		bC;n"	Stand
	^yl, P['	Prep.-2n. m.s. sf.			about you
	rq, Boi-!mi	Prep.-n.m.s.			from morning
	`br<[' (-d[;	Prep.-n.m.s. paus.			till evening
15	rm, aYOðw:	Consec.-Qal impf. 3 m.s.			And ... said
	hv, Ðmo	Pr.n.			Moses
	An=t.xol.	Prep.-n.m.s.-3 m.s.			to his father-in- law
	aboïy"-yKi (	Conj.-Qal impf. 3 m.s.		awoB	because ... come
	yl;²ae	Prep.-1 c.s. sf.			to me
	~['Ðh'	Def.art.-n.m.s.			the people
	vroid>li	Prep.-Qal inf.cstr.			to inquire of
	~yhi (l{a/	n.m.p.			God
16	hy<"h.yI-yKi	Conj.-Qal impf. 3 m.s.		hy"h"	When
	~h, Ûl'	Prep.-3 m.p. sf.			they have (for them)
	`rb'D"	n.m.s.			a dispute
	aB'ä	Qal pf. 3 m.s.		awoB	they come
	yl;êae	Prep.-1 c.s. sf.			to me
	yTiêj.p;v'äw>	Conj.Qal pf. 1 c.s.			and decided

	vyaiḅ !yBeî	prep.-n.m.s.			between a man
	Wh[e_rE !ybeäW	Conj.-n.m.s.-3 m.s. sf.			and his neighbor
	yTi² [.d:Ahw>	Conj.Hi. pf. 1 c.s.		[r;y"	and I make them know
	yQEixu-ta,	Dir.obj.-n.m.p. cstr.			the statutes of
	~yhiḅl{a/h'	Def.art.-n.m.p.			God
	wyt' (roAT-ta,w>	Conj.-dir.obj.-n.f.p.-3 m.s. sf.			and his decisions
17	rm, aYO°w	Consec.-Qal impf. 3 m.s.			Said
	!tEixo	n.m.s. cstr.			father-in-law (of)
	hv, ḅmo	Pr.n.			Moses
	{wyl' _ae	Prep.-3 m.s. sf.			to him
	`bAj-al	Neg.-adj. m.s.			is not good
	rb' êD"h;	Def.art.-n.m.s.			(the thing)
	rv<ïa]	Rel.			What
	hf, ([o hT'ḅa;	Prep.pr. 2m.s.-Qal act.ptc.			you are doing
18	lBoêTi lboân"	Qal inf.abs -Qal impf. 2 m.s.		lb;n"	will wear out
	hT'ḅa;--~G:	Adv.-prep.pr. 2 m.s			You
	~['îh'--~G:	Adv.-def.art.-n.m.s.	H;	~[;	and the people
	hZ<ḅh;	Def.art.-demons.adj			(this)

		m.s.			
	%M"+[i rv<åa]	Rel.-prep.-2 m.s. sf. Paus.			with you
	dbeÛk'-yKi (	Conj.-n.m.s.			for too heavy
	`^M.mi	Prep.-2 m.s. sf.			for you
	rb'êD"h;	Def.art.-n.m.s.			the thing
	lk;îWt-al{	Neg.-Qal impf. 2 m.s.	al{	lboy"	you are not able
	Whfoß []	Qal inf.cstr.-3 m.s. sf.		hv" ["	to perform it
	^D<)b;l.	Prep.-n.m.s.-2 m.s. sf.			Alone
19	hT'ú[;	Adv.			Now
	[m;Ûv.	Qal impv. 2 m.s.			Listen
	`yliqoB.	Prep.-n.m.s.-1 c.s. sf.	B.	Lqo	to my voice
	^êc. ['äyai	Qal impf. 1 c.s.-2 m.s.		# [;y'	I will give you counsel
	yhiîywI	Conj.- Qal.impf.3.m.s.apoc		hy"h"	and be
	~yhiPl{a/	n.m.p.			God
	%M"+[i	Prep.-2 m.s. sf.			with you
	hyEôh/	Qal impv. 2. m.s.			(be)
	hT'äa;	Pers.pr. 2 m.s.			You
	~ ['^al'	Prep.-def.art.-n.m.s.	L;	~ [;	(for) the people
	lWm...	Prep.			Before

	~yhiêl{a/h' (	Def.art.-n.m.p.	H;	~yhiêl{a/	God
	t'îabehew>	Conj.-Hi. pf. 2 m.s.		awoB	and bring
	hT'²a;	v.supra.			You
	~yrIßb'D>h;-ta,	Dir.obj.-def.art.- n.m.p.			Their
	~yhi(l{a/h'-la	Prep.-def.art.-n.m.p.			to God
20	hT'är>h;z>hiw>	Conj.-Hi. pf. 2 m.s.	Rh; z"		And you shall teach
	~h, êt.a	Dir.obj.-3 m.p. sf.			Them
	~yQIßxuh;-ta,	Dir.obj.-def.art.- n.m.p.		Qxo	the statutes
	tro+ATh;-ta,w>	Conj.-dir.obj.-def.art.- n.f.p.		hr"woT	and the decision
	T'ä [.d:Ahw>	Conj.-Hi. pf. 2 m.s.		[r;y;	and make ... know
	~h, ^l'	Prep.-3 m.p. sf.			Them
	%r<D<'h;-ta,	Conj.-dir.obj.-def.art.- n.m.s.			the way
	Wkl.yEâ	Qal impf. 3 m.p.		ᵘ.l;h"	they must walk
	Hb'ê	Prep.-3 f.s. sf.			in which
	hf, ð[]M;h; (- ta,w>	Conj.-dir.obj.-def.art.- n.m.s.			and (the deed)

	rv<ia]	Rel.			What
	!Wf) [ly:	Qal impf. 3 m.p.		hvo"a"	they must do
21	hT'äa;w>	Conj.-pers.pr. 2 m.s.			Moreover
	hz<âx/t,	Qal impf. 2 m.s.		hz"x"	choose (see)
	~['h'û-lK'mi	Prep.-n.m.s. cstr. -def.art.-n.m.p.			such as fear God
	lyIx;ø-yven>a;	n.m.p. cstr. -n.m.s.			able men
	~yhi ² l{a/ yaeór>yI	Qal act.ptc. m.p. cstr. -n.m.p.			such as fear God
	tm, ða yveîn>a;	v.supra-n.f.s.			men who are trustworthy
	[c;b'_ yaen>foæ	Qal act.ptc. m.p. cstr.		aneF" -n.m.s. paus.	and who hate a bribe
	~h, ^a le[] T'äm. f;w>	Conj.-Qal pf. 2 m.s.		myFi -prep.-3 m.p. sf.	and place over the people (them)
	'~ypil'a] yrEÛf'	n.m.p. cstr. -n.m.p.			rulers of thousands
	tAaême yrEäf'	v.supra-num. f.p.			rulers of hundreds
	~yViðmix] yrEîf'	v.supra-num. m.p.			of fifties
	tro) f' [] yrEîf'w>	Conj.-v.supra-num. f.p.			and (ruler) of tens

22	Wjåp.v'w>	Conj.-Qal pf. 3 c.p.			and let them judge
	~['h'-ta,	Dir.obj.-def.art.-n.m.s.			the people
	t[e-lk'B.	Prep.-n.m.s. cstr. -n.f.s.			at all times
	hy"ùh'w>	Conj.-Qal pf. 3 m.s.			
	rb"ÜD"h;-lK'	n.m.s. cstr. -def.art.-n.m.s.			every ... matter
	ldoG"h	Def.art.-adj. m.s.			Great
	^yl,êae Waybiäy"	Hi. Impf. 3 m.p. -prep.-2m.s. sf.			they shall bring to you
	rb"ïD"h;-lk'w>	Conj.-v.supra			and every ... matter
	!joàQ'h;	Def.art.-adj. m.s.			Small
	~he_-WjP.v.yI	Qal impf. 3 m.p. -pers.pr 3 m.p.			they shall decide
	lqeh'w>	Conj.-Hi. Inf.cstr.	L1;q"		so it will be easier
	^yl,ê['me	Prep.-prep.-2 m.s. sf.			for you
	Waßf.n"w>	Conj.-Qal pf. 3 c.p.			and they will bear the burden
	%T") ai	Prep. -2 m.s. sf. Paus.			with you
23	~aiä	Hypoth.part.			If
	rb"ÜD"h;-ta,	Dir.obj.-def.art.-n.m.s.			(thing)

	hZ<h;	Def.art.-demons.adj. m.s.			This
	hf, ê[]T;	Qal impf. 2 m.s.			you do
	^âW>ciw>	Conj.-Pi. Pf. 3 m.s.-2 m.s. sf.		hw" c"	and commands you
	~yhiêl{a/	n.m.p.			God
	T' Ðl.k'y")w>	Conj.-Qal pf. 2 m.s.			then you will be able
	dmo+[]	Qal inf.cstr.			to stand
	^g:w>	Conj.-adv.			and also
	~['äh'-lK"	n.m.s. cstr. -def.art.-n.m.s.			all ... people
	hZ<ëh;	Def.art.-demons.adj. m.s.			This
	Amàqom.-l[;	Prep.-n.m.s.-3 m.s. sf.			to their
	aboïy"	Qal impf. 3 m.s.			will go
	~Al)v'b.	Prep.-n.m.s.		~wolv'	in peace
24	[m;îv.YIw:	Consec.-Qal impf. 3 m.s.			so ... gave heed
	hv, Ðmo	Pr.n.			Moses
	lAqâl.	Prep.-n.m.s. cstr.		lAq	to the voice of
	An=t.xo	n.m.s.-3 m.s. sf.			his father-in-law
	f[;Y:``w:	Consec.-Qal impf 3 m.s.		hF' ['	and did

	rv<ia] lKob	n.m.s. -rel.			all that
	rm") a'	Qal pf. 3 m.s. paus.			he had said
25	rx; 'b.YIw;	Consec.-Qal impf. 3 m.s.			Chose
	hv, Ūmo	Pr.n.			Moses
	-yven>a;	n. m. p. cstr.			men (of)
	lyIx;'	n.m.s.			Able
	laeêr"f.yI- lK'mi	Prep.-n.m.s. cstr. -pr.n.		laeêr"f.yI	out of all Israel
	!TEiYIw:	Consec.-Qal impf. 3 m.s.		!t;n"	and made
	~t'²ao	Dir.obj.-3 m.p. sf.			Them
	~yviBar"	n.m.p.			Heads
	~['_h'-l[;	Prep.-def.art.-n.m.s.			over the people
	yrEÛf'	v.18:21 n.m.p. cstr.			rulers of
	`~ypil'a]	num. m.p.			Thousands
	yrEäf'	v.supra			(rulers) of
	tAaême	Num. f.p.			Hundreds
	yrEîf'	v.supra			(rulers) of
	~yViPmix]	Num. m.p.			Fifties
	yrEîf'w>	Conj.-v.supra			and (rulers)of
	tro) f' []	Num. f.p.			Tens
26	Wjïp.v'w	Conj.-Qal pf. 3 c.p.			and they judged
	~['_Ph'-ta,	Dir.obj.-def.art.-n.m.s.			the people

	t[e_ -lk'B.	Prep.-n.m.s. cstr. -n.f.s.			at all times
	rb"ÜD"h; -ta,	Dir.obj.-def.art.-n.m.s.			Cases
	hv, Q'h;	Def.art.-adj. m.s.			Hard
	!Waâybiy>	Hi. impf. 3 m.p.		awoB	they brought
	hv, êmo-la,	Prep.-pr.n.			unto Moses
	rb"iD"h; -lk'w> ,	Conj.-n.m.s. cstr. -def.art.-n.m.s.			but any ... matter
	!joàQ'h	Def.art.-adj. m.s.			Small
	WjîWPv.yI	Qal impf. 3 m.p.			they decided
	~he (	Pres.pr. 3 m.p.			Themselves
27	xL; îv; y>w:	Consec.-Pi. Impf. 3 m.s.			then ... let depart
	hv, Êmo	Pr.n.			Moses
	An=t.xo-ta,	Dir.obj.-n.m.s.-3 m.s. sf.			his father-in-law
	%l, YEiw:	Consec.-Qal impf. 3 m.s.		%l; h"	and he went
	Alß	Prep.-3 m.s. sf.			his way
	Ac) r>a; -la,	Prep.-n.f.s.-3 m.s. sf.			to his own country

3.4.6 Immediate Context of the Text

It is imperative to comprehend the first section of Exodus 18 which comprises verses 1-12 for a comprehensive exegetical study of the text – Exodus 18:13-27. This first section which captures Jethro's arrival could further be divided into two ideas, thus: focus on the family (verses 1-6) and focus on the faith of Jethro (verses 7-12). Verse 1 informs us of the basis for Jethro's decision to visit Moses, while verses 2-6 tell us the purpose of that visit. Some commentators believe that this episode is inserted out of its chronological order, because it is described as happening when the Israelites encamped at Mount Sinai. But they did not reach it till the third month after their departure from Egypt (Exodus 19:1-2). Jethro in Hebrew אר'ת.י (which means abundance), was Moses' father-in-Law, the father of Zipporah the wife of Moses. Jethro, a Midianite Priest, visited Moses because he heard about Yahweh's miraculous deliverance of Israel (Ex 2:16; 3:1).

Clifford in Brown (2000) explains that Jethro met the people who had escaped from Pharaoh at the mountain in Exodus 2:15-22. He recognized Yahweh as the omnipotent deity (Exodus 18:10-11), which was another instance of non-Israelite confessing יהוה: (* as the sole God because of the deliverance and prosperity of the people. It is crucial to note that this story does not accord with Moses' farewell to Jethro in Exodus 4:18-26, in which Moses took his wife and sons (Gershom and Eliezer) with him to Egypt. This is because Exodus 4:20a is from J source whereas Exodus 18 is E tradition. Further evidence of diversity of traditions about Moses and the Midianites is the different names for Moses' father-in-law: אר'ת.י (Jethro) in Exodus 4 and 18, but לאעו[ר (Reuel) in Exodus 2:18 and בב'סו (Hobab) in Judges 4:11. In Numbers 10:29 Hobab is presented as the son of Reuel. The Midianites were an early ally of Israel as in the text under study, but later became her enemy (Num 25; 31; Judg 6-8).

In the episode of our study, the technical term for divorce or dismissal $\tau\omega\tau\upsilon\rho\iota\kappa$ is not used as in Deut 24:1, 3; MacDonald (1984) opines that while the expression $\text{Hx}'\text{PL.viw}$ > “and send her away” can be used as a technical term for divorce, but it is obviously used in its neutral sense here. Moses had sent his wife, $\text{hr}'\text{Poc}\dot{\iota}$ home from Egypt. Her father $\text{Ar}'\text{t.yI}$ now brought her and her children back to Moses. The son’s names recall Moses’ early relationship to hwEhy . Gispén (1982) informs us of Calvin’s explanation on the issue at hand thus:

Calvin believed that Moses took Zipporah and her two sons with him to Egypt, but that he had allowed them to visit Jethro during the wilderness journey; Jethro then brought them back to Moses. The expression ‘after sending her away’ argues against this view, but it also contradicts the idea that Zipporah voluntarily left in anger to return to her father the circumcision of her son. Moses had sent them away, and Jethro wanted to return them to Moses, now that the situation for Moses and Israel seemed to be more hopeful than Zipporah might have anticipated. (p. 173).

Jethro had good reason to be sad with Moses because he did not tell him about the call of God, nor of the real purpose of his return to Egypt, which would have jeopardized his daughter and grandchildren. Neither does it seem that he asked Jethro’s permission to send his family back to the land of Midian. Henry (2003) comments thus:

To bring Moses’s wife and children to him seems he (Moses) had sent them back, probably from the inn where his wife’s aversion to the circumcision of her son had likely to have cost him his life (Ex 4:25); fearing lest they should prove a further hindrance, he sent them home to his father-in-law. He foresaw what discouragements he was likely to meet with in the court of Pharaoh, and therefore would not take any with him in his own family. (p. 120).

Having overcome the dangers and anxiety of Egypt, Moses seemed to have hesitated to call for his family. The impression from the text is that Jethro did not inform Moses of his arrival until he came close to the camp of Israel. The text reveals that Moses went out to meet Jethro, he kissed him and entered into his tent to narrate the great things God had done for Israel. Jethro congratulated Moses on what God did to him and Israel as a nation. He acknowledged that the Lord is greater than all gods, because he delivered the people from the hand of the Egyptians when they dealt arrogantly with them. He also offered burnt offering (חל'י) and sacrifices (יִשְׁבַּע לַיהוָה) to God; and Aaron came with all the elders of Israel to eat bread with Jethro before God. (Ex 18:11-12). Cole (1973) asserts:

This may not be true monotheism (the belief that there is only one god), but it certainly leads to monolatry (the worship of one god to the exclusion of others) as a logical sequence....Was Jethro 'caught up' into the worship of yhwh, a 'new convert,' as doubtless others were later? Or had he already known and worshipped yhwh; previously? Jethro's own words here seem to favour the view that yhwh was a new god, as far as he was concerned. (p. 139).

Davis (1971) observes that Jethro should be commended, for it is evident in Scripture that the Midianites generally were idolaters, yet he played a vital role in worshipping and sacrificing to Yahweh; uniting Moses family, advising him on stress management and team leadership. He must have received divine inspiration to reunite Moses' family before the Israelites enter Canaan, the Promised Land. Strong (2001) describes Moses thus: “הַמּוֹשֶׁה, the great Hebrew leader, prophet and lawgiver was son of Amram and Jochebed; of tribe of Levi; younger brother of Aaron, and brother of Miriam; called prophet; agent by whom ה' gave law; lawgiver; priest” (p. 602).

3.4.7 Exegesis of Exodus 18: 13-17

This section focuses on the exegesis of the major key words on stress management which involves the nature of stress and guidelines to its management within the pericope. The second episode in Exodus 18 shows how Jethro contributed to Moses leadership success by advising him on the principle of delegation in the administration of justice.

The following day Jethro saw how Moses was occupied from morning till evening (בְּרֵאשִׁית הַבֹּקֶר וְעַד עֶרְבַּת הַיּוֹם) in judging the people as they brought all their problems to him, that he might settle them according to the statutes of God. Keil (2006) avers that the people came to Moses to seek or inquire of God. (Exodus 18:15), that is, to ask for a decision from God: in most cases, this means to inquire through an oracle; here it signifies to desire a divine decision as to questions in dispute. It might be too parochial to think that Moses was only adjudicating cases of dispute because the Hebrew word, בַּיָּד The word means strife, controversy, dispute, quarrel, or case at law, does not appear in the text of our study. Rather Hebrew word, שָׁפַט which means to judge, govern, vindicate, or punish as used in the context of Exodus 18:13 and indicates that Moses as a judge was not simply levying out sentences, but was also giving counsel and guidance in accordance with the law. The people were seeking direction from God through Moses in various matters of life. Even if we consider Moses' assignment here from the perspective of our modern judicial system and understanding of what a judge does, it is obviously a stressful situation that is liable of causing stress and burnout to all and sundry, hence Jethro frankly told Moses that it was not good.

Again, a critical look at the two manuscripts discussed earlier under textual problem reveals that Biblia Hebraica Stuttgartensia reads בְּרֵאשִׁית הַבֹּקֶר וְעַד עֶרְבַת הַיּוֹם (from the morning till the evening), while Pentateuchi textus hebraeo-Samaritanus Secundum reads בְּרֵאשִׁית הַבֹּקֶר וְעַד עֶרְבַת הַיּוֹם (from the morning and till the

evening). The former presents the kind of pressure and strain upon Moses in the course of judging Israel from the morning until the evening without stop; while the later could be interpreted to exclude afternoon break, but only judged the people morning and evening.

~yhi(l{a/ vroïd>li ~['Ph' yl;²ae aboïy"-yKi (An=t.xol. hv, Pmo
 rm, aYOðw: 15

!ybeäW vyaiP !yBeî yTiêj.p;v'äw> yl;êae aB'ä 'rb'D" ~h,ûl'
 hy<"h.yI-yKi (16

`wyt'(roAT-ta,w> ~yhiPl{a/h' yQEïxu-ta, yTi² [.d:Ahw> Wh[e_rE
 `hf, ([o hT'Pa; rv<ia] rb'êD"h; `bAj-al{ wyl'_ae hv, Pmo !tEïxo
 rm, aYO°w: 17

Exodus 18:16 depicts that Moses made known to the people the ordinances and laws of God by judging the cases brought before him, because every decision was based upon some law, which, like all true justice here on earth, emanated first of all from God.

Owens (1995) analyzes that the Hebrew words wyt' (roAT-ta,w> are used to show that Moses was also revealing the decisions of God concerning the people. This means that Moses made use of questions in dispute, at the time they were decided, as good opportunities for giving laws to the people.

Henry (2003) comments on the great zeal and industry of Moses as a magistrate and views him as a type of Christ in the sense that he was employed to redeem Israel from bondage as a lawgiver and a judge among them. His primary task was to answer inquiries, to acquaint them with the will of God in doubtful cases, and explain the laws of God that were already given them, concerning the Sabbath, the man and so on, beside the law of nature, relating both piety and equity. Moses was faithful to God who appointed him and to the Israelites that consult him to know the divine statutes and law when they are at loss. His task was not to enact laws

but to teach God’s laws as a servant. He was to perform a judiciary function of deciding controversies, and determine matters in variance, judging between a man and his fellow. A virtue he displayed when a quarrel occurred in Egypt and they interrogated him “who made a prince and a judge?”, as he attempted to reconcile the contenders (Ex 2:14). Moses was committed to his duty with great consideration and intimacy in his posture: ~ [' _h' -ta, jPoåv.li hv, Ðmo bv, YEiïw: “and Moses sat to judge the people”(Ex 18:13). He was composed and sedate with great condescension to the people who stood by him from morning till evening (`br< [' (h' -d [; rq, Boßh; -!mi hv, êmo-l [; `~ ['h' dmoÛ [] Y : w). Moses was accessible and available to every Israelite that brought complain to him without discrimination. He was diligent and steadfast on duty in spite of the fact that his father-in-law visited him. One would expect him to take a break, vacation or shorten the court for his own relief, but contrary was the case. Moses was highly respected in Israel, his leadership was of servant hood and not autocratic nor tyrannical in spite of the conspicuous rebellious nature of the Israelites; God was strengthening him in all ramifications.

3.4.8 Exegesis of Verses 18-22

Jethro disliked the method that Moses employed in his leadership and saw it as inefficient. He considered that the work would be jeopardy to his health and very stressful to him, which would in turn make the administration of justice tiresome to the people, thereby affecting the productivity negatively, hence the statement in verse 18 indicating the stress in the text under study.

`^D<)b;l. Whfoß [] lk; îWt-al { rb'êD"h; `^M.mi dbeÛk'-yKi (%M"+[i rv<åa] hZ<ßh; ~ ['îh' -~G: hT'Sa; -~G: lBoêTi lboån"

“You will only tire yourself out and the people with you too, for the work is too heavy for you. You cannot do it all yourself” (Genesis 18:18).

Owens (1995) presents the exegetical study of verse 18 to understand the nature of the stress, thus: $\text{לָבֹנִי} \text{ לָבֹנִי}$ the Hebrew verb לָבֹנִי in its root form לָבִן is *qal* imperfect 2nd person masculine singular which means to sink or drop, to fade away; to be foolish, whereas the verb לָבֹנִי has the same connotation with לָבֹנִי but differs as *qal* infinitive absolute. Strong (2001) affirms the root word of stress in Hebrew and its meaning, thus:

לָבִן meaning to be senseless, to be foolish, to regard or treat as foolish, to treat with contempt, to sink or drop down, languish, wither and fall, to sink or drop down, to fall, wither and fall, fade, fade away, wear away, wither, disgrace, surely, dishonors, fall down, esteemed, falling, foolishly, come to naught, fall off. (p. 179).

וְ : is a particle conjunction which means also or moreover whereas הוּא is a pronoun independent 2nd person masculine singular. The Hebrew letter ה is the particle article and אֶל is noun common masculine absolute which means people, kinsmen, tribe, or nation. The Hebrew word, וְכִי is made up of כִּי as a particle conjunction homonym 2 meaning “that, because, for, when” and וְכִי an adjective masculine singular absolute homonym 1 which means “heavy”. Jethro was baffled with the stress and inefficiency of Moses’s method throughout the day and declared to him thus: $\text{בְּאֵי-אֵל} \{$ (It is not good). This statement does not imply that Moses was doing evil in his judgment, rather that the stress he was undergoing was not good to his health as a leader. It is not good to allow stress to overwhelm a leader because it will affect his output in the long run. There may be over-doing even in well-doing, our zeal must not be without knowledge but must always be governed by discretion and wisdom to avoid stress and burnout in the midst of unrealistic expectation. On the other hand, Dickson (2001) comments that Moses used his own Judgment and not the inspired method of God, thus:

How judgment was to be given to the people was something that was inspired by God, and thus Moses used his own judgment. His reason for judging as he did was that the people come to him to inquire of God and that he might teach them the statutes of God and His laws. (p. 94).

Jethro condemned Moses' style of leadership in Exodus 18:18 as exhausting, wearing out, both for Moses and the people: for the latter, inasmuch as they not only got wearied out through long waiting, but, judging from Exodus 18:23, very often began to take laws into their own hands on account of the delay in the judicial decision, and so undermined the well-being of the community at large. And for Moses the work was unnecessarily too great for him, and he could not continue for any length of the time to carry such a burden alone.

The idea here is that Moses was undergoing stressful conditions as a leader which would soon result to burnout due to the heavy task of judging the people alone. The people too were stressed up due to the delay of standing before Moses from morning till night as he was meeting with person after person, considering their predicaments, inquiring of the lord and giving them answer. The line was not getting any shorter, and so Jethro realized that at this rate both Moses and the people would be worn out with the whole matter. It is important to note here that though some English translations give impression that Moses was only judging disputes between the people. It would be too parochial to think that way because the Hebrew word, *byrI* which means strife, controversy, dispute, quarrel, or case at law, does not appear in the text of our study. whereas the Hebrew word *jp;v'* meaning to judge, govern, vindicate, or punish as used in the context of Exodus 18:13 indicates that Moses as a judge was not simply levying out sentences, but was also giving counsel.

The people were seeking direction from God through Moses in various matters of life. Even if we consider Moses' assignment here from the perspective of our modern judicial

system and understanding of what a judge does, it is obviously a stressful situation that can cause burnout to all and sundry. The implication is that Moses was running the three tiers of government alone. The pressure of the Israelites on Moses was such that his ability could not have rendered sound judgment as a sole legislature, executive and justice. Jethro frankly told Moses that it was not good (בִּאֵי-אֵלָיו). He found Moses system of leadership inefficient due to the physical and psychological stress on him and the people.

3.4.9 Exegesis of Verses 19-27

Jethro advised Moses to appoint able men from the people to handle smaller matters in dispute, so that only difficult cases, which really need a superior and divine decision, would be brought to him. “I will give you counsel and God be with you (that is, God help you carry out this advice): be to the people ~yhiêl{a/h ' (lWm, towards God. This means lay their affairs before God, take the place of God in matters of judgment, or, as Luther expresses it, “take charge of the people before God.” (Exodus 18:19). In the first place, he was to instruct the people in the commandments of God, and their own walk and conduct ((hT'är>h; z>hiw>) from the root wordryhzhwith a double accusative, to enlighten, instruct; \$rdXthe walk, the whole behavior; hX[o mparticular actions); secondly, he was to select able men (lyIx; ø-yven>a; men of moral strength, as used in 1 Kings 1:52) as judges, men who were God-fearing, sincere, and unselfish (gain-hating), and appoint them to administer justice to the people, by deciding the simpler matters themselves, and only referring the more difficult questions to him, and so to lighten his own duties by sharing the burden with these judges. ^y1, ê['me ('lqehw'>in Exodus 18:22 reads “so making things easier for you” (NJB), thus, the root words \$y1, ["me lq, h" “make light of (that which lies) upon you.” If he would do this, and God would command him, he would be able to stand, and the people would come to their place, that is, Canaan, in good condition.

Moses presided over the nomination of judges and invested authority on them. Thus, Exodus 18:26 reads: $\text{h}(\text{e } \text{Wj} \text{i} \text{WPv} \cdot \text{yI } \text{!jo} \text{à} \text{Qh}' ; \text{rb} \text{"iD} \text{"h}; \text{-lk}' \text{w} > \text{hv}, \text{êmo} \text{-la}, \text{!Wa} \text{â} \text{ybiy} > \text{'hv}, \text{Q}' \text{h}; \text{rb} \text{Û} \text{"D} \text{"h}; \text{-ta}, \text{t}[\text{e} \text{-lk}' \text{B}. \text{~}[\text{P} \text{h}' \text{'-ta}, \text{Wj} \text{i} \text{p} \cdot \text{v}' \text{w} >$ The Hebrew expression $\text{t}[\text{e} \text{-lk}' \text{B}.$ indicates that the appointed leaders judged the people at all times, and seasons thereby becoming experienced leaders for the maintenance of peace and tranquility in the land. The Israelite community flourished as the leadership-stress was well managed through team leadership. The delegated leaders became effective and efficient in their various tasks; while Moses the great leader supervised and handled difficult assignments for the benefit of Israel and to the glory of God. The law of God ($\text{hr} \text{"to}$) was well interpreted to solve the people's spiritual and social problems, hence the socio-religious relevance of the $\text{hr} \text{"to}$ and team leadership.

The point is that there are always able men around to assist in the ministry, or if at a distance, they could be brought closer and delegated to help in alleviating heavy responsibilities. Training and re-training could also be used to maximize their potentialities and efficiency for the growth of the church or organization and accomplishment of set goals. Assistance could be sought from able people without necessarily appointing to an official position.

CHAPTER FOUR

LEADERSHIP OF METHODIST CHURCH NIGERIA AND EXPOSURE TO STRESS

This chapter deals with the leadership of Methodist Church Nigeria and their exposure to stress. For a clear understanding, a concise history and leadership structure of Methodist

Church Nigeria is presented. On the aspect of the leaders' exposure to stress, the causes and effect of stress are examined using Methodist Church Nigeria as a case study to address leaders of various organizations.

4.1 A Brief History of Methodist Church Nigeria

Methodism came into Nigeria in 1842 when Rev. Thomas Birch Freeman arrived in Badagry on 24th November with two devoted African helpers Mr and Mrs William De-Graft. This movement was as a response to the Letter written by James Ferguson an ex-slave, to Methodist Church in Sierra-Leone requesting that a Missionary be urgently sent to Nigeria for the gospel of light to be propagated, hence the advent of Wesleyan Methodism in Nigeria. In 1807 Africans sold to slavery regained their freedom consequent upon the abolition of the slave trade. This hopeful event of freedom led to the settlement of freed slaves in Freetown, Sierra Leone. Some of the slaves such as James Ferguson returned to Badagry in Nigeria and later wrote a letter to Rev. Thomas Dove, a Methodist clergy in Freetown on 2nd March, 1841 that a missionary be sent to Badagry for the purpose of shedding the gospel light to the people. Fatokun (2009) narrates that the king of Badagry known as Warraru appended his signature in plea for a missionary urgently. The letter of Rev. Thomas Dove reads thus:

I am now in a place of darkness where no light is. I know that I was once under light and now I am in darkness. It is to bring our fellow citizens into the way which is right, and to tell them the goodness of Jehovah, what he had done for us and as I know better than them into the way which is right, so I humbly beg of you that be good and kind, and take pity on us and send us one servant of Christ to instruct us. Sir, the Governor of Badagry sends compliments to you and he is very glad to hear the word of God. Please let nothing delay you except sickness. (p. 10).

It was the response of this letter that necessitated the coming of Rev. Thomas Birch Freeman arrived in Badagry on 24th November with two devoted African helpers Mr and Mrs William De-Graft in 1842 being the Wesleyan Methodist missionaries.

Another brand of Methodism was the Primitive Methodists who came from the Island of Fernando Po, now Equatorial Guinea. The Rev. C. Finlay and Rev. Ben Showell were the pioneers who worked from 1893 in Archibong Town, Ikang and Oron before the Church moved into Adadia in South Eastern State in 1907. From there it spread to Ikot- Ekpene, Ndoro, Uzuakoli, Ihube, Enugu and other parts of Igbo land.

On Thursday, 15th December 1932, the Wesleyan and primitive Methodists amalgamated and formed the Methodist Church Nigeria with two districts namely Western and Eastern Districts under care of the British Methodist Conference. All major Church decisions then had to be ratified by the British Council until Friday, 28th September, 1962 when Methodist Church Nigeria became autonomous and the Deed of Foundation of the Conference was signed in Tinubu, Lagos State, with the Most Rev. Dr. J.O.E. Soremekun as the first elected president and was succeeded by Rev. N.O. Salako in January 1968 after serving a five year tenure. On Wednesday, 4th October 1972 the Revd Prof. Emmanuel Bolaji Idowu was elected president while the 1976 constitution of Methodist church Nigeria was ratified and its deed and reform order signed on Tuesday, 20th January 1976 with the inauguration of the Patriarch and Episcopal structure of the ministry. His Pre-Eminence, Bolaji Idowu became the first patriarch under the 1976 constitution that led to crisis and division within the Church with 1962 and 1976 constitutions in operation concurrently. In August 1984, His Eminence, Dr. Sunday Coffie Mbang was elected the Prelate, Methodist Church Nigeria while the reconciliation and reunification documents were signed on May 24, 1990.

On Monday, 7th August 2006, the 2006 Constitution of Methodist Church Nigeria was ratified and signed at the 40th/5th Biennial conference held at Ibom Hall, IBB way, Uyo, Akwa Ibom State. On Thursday 10th August 2006 His Eminence, Dr. Sunday Ola Makinde was elected Prelate Methodist Church Nigeria at the Methodist Church Trinity, Tinubu. The Deed of Fusion and Absorption was executed at a divine service at Wesley Cathedral Umuahia bringing into the fold of Methodist Church Nigeria, members and ministers of Methodist Church 1962 Foundation Constitution and accepting with recognition Rt. Rev. Dr. James Alozie as a bishop in Methodist Church Nigeria on Tuesday 24th May 2011. On Monday, 7th August 2006, the 2006 Constitution of Methodist Church Nigeria was ratified and signed at the 40th/5th Biennial Conference held at Ibom Hall, IBB way, Uyo, Akwa Ibom State. On Thursday 10th August 2006 His Eminence, Dr. Sunday Ola Makinde was elected Prelate Methodist Church Nigeria at the Methodist Church Trinity, Tinubu. On Sunday 1st September 2013, His Eminence Dr. Samuel Chukwuemeka Kanu Uche was elected Prelate at Williams Memorial Cathedral, Ebute Metta, Lagos, and was invested as Prelate Methodist Church Nigeria at Methodist Church of the Trinity Tinubu, Lagos on Sunday 6th October, 2013 while his predecessor did official handover on 10th of the same month and year. He is the current Prelate as at the time of this research work with Sir Foluso Aremu as the Conference Lay President Methodist Church Nigeria.

4.1.1 Historical Sketch of the Archdiocese of Umuahia

The Archdiocese of Umuahia was created in 1996 and was inaugurated in January, 1997 under the leadership of Most Rev. R. O. Uwadi as the pioneer Archbishop. The Umuahia Archdiocesan Headquarters has been the Headquarters of Methodism in Eastern Nigeria right from 1962 when the first Conference of Methodist Church Nigeria was

inaugurated on 28th September, 1962. So that center was the headquarters of the Primitive Methodism which merged with Wesleyan Methodism of the Western Nigeria to form the autonomous Methodist Church Nigeria, from British Methodism. The Wesleyan and the Primitive had united earlier in Britain in 1932.

In 1962, the Old Eastern District was divided into the following separate Districts: Calabar, Ikot-Ekpene/Port Harcourt and Umuahia. Umuahia District was at this time headed by The Rev. Chima Nwana (the first Igbo Reverend Minister) as the Chairman and General Superintendent. He was succeeded by The Rev. Chile Onuoha Ogan after five years. The Rev. Chile Onuoha Ogan served from 1967 to 1975 and succeeded by the Rev. Joshua Nwafor Dimoji (chairman) having retired voluntarily in 1975.

In 1976 the Diocese of Umuahia began with 5 circuits, namely: Umuahia, Uzuakoli, Ngoro, Aba and Item circuits. Rt. Rev. Joshua Nwafor Dimoji became the first Bishop of the Diocese with Chief David Onyema Opoko as the first Lay President who worked meticulously to inaugurate Diocese of Umuahia during the heat of the crisis of Methodist Church Nigeria. The inauguration of the Diocese, enthronement of the Bishop and presentation of the Lay President were done at Umuawalaocha. The Diocese of Umuahia was under the Archdiocese of Enugu with the Most Rev. Jonathan Onyema David as the Archbishop and Mr. Enyidede Nkpa as the Lay President.

In 1977, Archbishop of Enugu, Most Rev. Jonathan Onyema David, was translated to Lagos and Most Rev. Joshua Nwafor Dimoji was elected to replace him on 6th January, 1978 while Very Rev. J. U. E. Iheaka became the Bishop elect of Umuahia. He was enthroned at Umuawalaocha church and went through the stress of the crisis with his lay president, a native of the community. The stress was that two factions of the congregation were struggling to worship in the same Church hall simultaneously.

Some notable achievements were made such as the foundation of the Diocesan Cathedral at the Bookshop site at the Mission Hill, fencing of the Mission Hill area of the Church land, establishment of the Chima Nwana Memorial Nursery which later grew to Primary School; establishment of a Church in Owerri through Mr. Ugbaja and expansion of the Church to Mbaise, Orogwe Church and Lowa Okatta which belonged to Zion Methodist group. In 1982, Zion Methodist group was incorporated into Methodist Church Nigeria in a Conference at Jesus College Otukpo and this led to the creation of Diocese of Owerri from Diocese of Umuahia.

In 1990, Umuahia area held a Reconciliation Service as directed by the Conference with Rev. and Mrs Donald English as the visiting preacher. After this re-union, Aba/Ndoro Diocese was created out of Umuahia Diocese in 1991 under the supervision of Rt. Rev. J. U. E. Iheaka, while Rt. Rev. N. O. Eke became the Umuahia Diocesan Auxiliary Bishop at Uzuakoli. It is worthy to note that when Chief Opoko (KJW) completed 2 terms as a Lay President in 1982, Mr. S. A. Uluocha took over and handed over to Chief A. C. Okoroafor who succeeded by Sir N. O. Egesi, followed by Sir Emerson Nwakanma, then Sir Allan Okpokiri and Sir Prof. Udo Nwokocha the current Lay President.

In 1994, Uzuakoli/Item Diocese was created from Umuahia and was later separated in 1997 to Uzuakoli and Item Dioceses. Following the Episcopacy, Rt. Rev. J. U. E. Iheaka served from 1978 to 1993 and was succeeded by Rt. Rev. Osita Opara until 1996 when he was translated to Abakiliki and Umuahia became an Archdiocese under Archbishop R. O. Uwadi in 1997 until 2009 when he retired, but resided in Umuahia till his demise in 2011. Most Rev. Dr. S. I.O. Agwu became the 2nd Archbishop of Umuahia in 2009 then Umuahia East and Umuahia West Dioceses were created in 2010 and inaugurated in January, 2011. The transition of Archbishop Agwu to Port Harcourt in 2015 brought Most Rev. E. E. Ekpenyong to Umuahia who in the process of his relocation was frequenting Calabar to tidy

up things and died at Calabar on 22nd January, 2016 while his enthronement was scheduled to be February, 2016. Subsequently, Most Rev. (Dr.) Chibuzo Raphael Opoko became the Archbishop of Umuahia Archdiocese till date. This history was documented by According to Very Rev. J. O. I. Okocha (Superannuated).

4.2 Leadership Structure of Methodist Church Nigeria

The leadership of the church under study follows the existing structure of Methodist Church Nigeria beginning from Preaching Stations to the Conference vice vasa. It is important to understand the structure of the church first before looking at the leadership structure. The structure of Methodist Church Nigeria as provided by the Constitution consists of the following:

- Preaching Station and Local Churches with the Church Council as the governing body of each of the churches.
- The Circuits made up of not less than three Local churches with the Circuit Council as the executive organ and the Circuit Quarterly meeting as the governing body.
- The Diocese is made up of not more than four circuits with the Diocesan Council as the executive organ and the Diocesan Synod as the governing body.
- The Archdiocese is made up of not less than four dioceses with the Archdiocesan Council as the governing body.
- The Conference Headquarters is the overall and governing body of Methodist Church Nigeria with the Conference Connexional Council to administer and act as the highest executive organ of Methodist Church Nigeria.

The leadership structure follows the above order in terms of operation and administration.

The hierarchy of personnel and functionaries of Methodist Church Nigeria is made up of the

ministerial and lay leaders. The ministerial leadership in descending order consists of the following offices:

- The Prelate
- The Secretary of Conference
- The Archbishops in order of investiture
- The Bishops in order of consecration
- The Presbyters in order of appointments
- The Priests in order of years of entry into the ministry
- The Deaconesses in order of years of entry into the ministry
- The Lay pastoral staff in order of entry into the ministry

The Lay leadership in descending order consists of the following offices:

- The Lay President of conference
- The Archdiocesan Lay Presidents in order of appointment
- The Diocesan Lay Presidents in order of appointment
- The Registered Trustees and Officers of Conference
- The Lay Members of Archdiocesan Councils
- The Lay Members of Diocesan Councils
- The Circuit Stewards and other Circuit Officers
- The Local Church Stewards and other Lay Officers

For clarity purposes, the table below is necessary to portray the leadership structure of Methodist Church as stipulated by Olunlade (2016), thus:

CONNEXIONAL SYSTEM	ADMINISTRATIVE/ SPIRITUAL HEAD	LAY HEAD	EXECUTIVE ORGAN	GOVERNING BODY
Conference	Prelate	Conference Lay President	Conference Connexional Council (C.C.C.)	The Conference
Archdiocese	Archbishop	Archdiocesan Lay President	Archdiocesan Council	Archdiocesan Council
Diocese	Bishop	Diocesan Lay President	Diocesan Council	Synod
Circuit	Presbyter	Circuit Steward	Circuit Council	Quarterly Meeting
Local Church	Priest/Deacon/Deaconess	Local Church Steward	Local Church Council	Leaders Meeting
Preaching Station	Evangelist/Sub Pastor	A Steward designated by the Presbyter	Controlled and Supervised by the Church Council so designated by the Quarterly Meeting	Leaders Meeting so designated by the Quarterly Meeting

Table 2, showing the leadership structure of Methodist Church Nigeria.

The Clergy majorly man the spiritual oversight of the church and the Lay leaders assist them in areas of administration. The laity also helps in the expansion of Methodist Ministry through full commitment in both evangelism and administrative work. Ekebuisi and

Anyika (2010) recall that the gospel through Methodist missionaries reached Eastern region through an organized missionary activities with laymen. Some zealous laymen helped in sharing the good news they had received to others. Chiegboka (2009) cites Vatican II stating the role of the lay people, thus:

The Church is not truly established and does not fully live, nor is it a perfect sign of Christ unless there is a genuine laity existing and working alongside the hierarchy. For the gospel cannot become deeply rooted in the mentality, life and work of a people without the active presence of lay people. Therefore, from the church very special care must be taken to form a mature Christian laity. The faithful belong fully both to the people of God and civil society. (p. 4).

According to Nzomiwu (1986) the Code of Canon Law identifies the laity as those of the faithful who are neither cleric nor have professed evangelical counsels through vows or other sacred bonds recognized and approved by the Church. He avers that baptism is the basis of the common mission entrusted to every baptized person, just as it forms the basis of common vocation and Christian dignity. Therefore, by means of baptism every Christian assumes active call and responsibility to participate in the unique salvific mission of the church as a vocation which is constructive and integrating part of the Christian. The vocation of the laity could be traced from the mission of Christ and the Church in the sense that Christ is the sacrament and epiphany of God among men while the Church is the sacrament and epiphany of Christ. This implies that the laity ought to be the sacrament and epiphany of the Church.

Nzomiwu in Chiegboka (2012) subdivides the mission of the laity into two, thus: service to the Church and service to humanity. The service of the laity to the Church entails church maintenance and administration of sacramental and sacraments as allowed by law;

while services to humanity includes giving Christian animation to the temporal order which involves renovating the face of the earth and humanizing the human family. The vocation of the laity gives room for engagement in temporal affairs because of their involvement in various circumstances of family and social life. This social engagement provides opportunities to make bear the Christian ethics in the future development of a group, country and the society at large. Therefore, lay participation in the sacred liturgy leaves much to be desired. There is need to train lay people as leaders in order to encourage them to take up important positions in the church and society.

The above understanding of the importance of the laity was exemplified by John Wesley, the father of Methodism as he undertook the training of lay preachers against his former prejudice against the laity as an Anglican priest in England. According to Krumbacher (2012), John Wesley in 1745 apologetically appealed to men of reason and religion with a profound explanation of his strict examination of lay preachers in practical and experiential theology, citing the Jewish scribes who were ordinary preachers of their time as laymen. The leadership structure of Methodist Church Nigeria gives room for both the clergy and laity to complement each other. Their roles are paramount in evangelism, church planting, conducting worship, teaching at class meetings and administration in leadership positions. This structural division of labor provides opportunity for stress management and efficiency in Church leadership.

Familusi (1992) observes that Methodist Church Nigeria inherited the carrying along of the laity with the clergy in building up its hierarchy in 1962 and not at episcopacy in 1976. The change of name from Vice President to Lay President is a matter of semantics. Those elected as Vice Presidents and now Lay Presidents of the conference have been men of sterling qualities who can represent the Church in national and international matters and they had been a credit to the church since Methodist Church Nigeria became autonomous. The

same is applicable to all lay workers at archdiocesan, diocesan, circuit and local church levels of Methodist Church Nigeria. For instance, a Lay President of a Diocese is obliged to be the Chairman of the finance, youth, men's work and Appraisal and Merits Committees. The Lay President, by the delegation from the Bishop, can do any administrative work as a second in command in the order of diocesan protocol. Constitutionally, the lay president is a member of the Law and Polity, Agricultural and Rural Development, Ministerial and Theological Training, Faith Order and the Life of the Church, Health and Medical, Education, Scholarship and Training, Property and Standing Committees of Synod. Consciousness should be intensified at the diocesan levels on the duties of lay officers in order to choose competent leaders that will assist the clergy in both administration and evangelism.

It is imperative to do a brief comparative study of leadership structure in Methodist Church Nigeria and Church of Nigeria Anglican Communion. Sowale (2011) presents the administration of Church of Nigeria Anglican Communion as a shared ministry which accommodates the clerical staff and lay workers for the smooth and effective running of the church, just like the leadership of Methodist Church Nigeria. The leadership structure of Church of Nigeria Anglican Communion is as follows:

- The Primate
- Archbishops
- Bishops
- Venerable
- Canons
- Priests
- Deacons

According to Familoni (2016), The Primate is an Archbishop or Presiding Bishop who serves as the head of the Provinces and is in-charge of a Diocese. Whereas the Prelate of Methodist Church Nigeria does not own a particular Diocese but oversees the Conference area of Methodist Church Nigeria as the head of the Church in a connexional system.

The sole authority of the church on all matters is the Synod of the Diocese and the Diocesan Bishop is the president of the Synod. Every Diocese in Church of Nigeria Anglican Communion has autonomy of operation within her jurisdiction unlike in Methodist Church Nigeria where connexional system of operation exists with the Conference as the highest governing body. The Bishop is the highest order of the sacred ministry in the Anglican Communion; he is the head of the Diocese, elected by the House of Bishop. The Diocesan Bishop locates and inducts the Vicar to the church in accordance with the provision of the constitution. Sowale (2011) comments that a Synod is a period of three years while the life span of a parish council is one year. The councilors are elected to office at the annual vestry meeting of the church congregation. The Vicar, the national church officers, the Diocesan officials and the Bishop's nominee are ex-officio members of the parochial church council. The Vicar has the constitutional responsibility to appoint the pastor's warden. The above mentioned officials have tenure of three years because they are all appointed for a Synod which lasts for a period of three years as well.

The Vicar as head of the clerical and other staff may be assisted by other ordained workers who are curates in a parish. The Vicar is the spiritual overseer of a parish who care for souls while a curate may be a deacon or priest assisting and understudying the vicar. Both the Vicar and other staff in a parish are under the Bishop who has the authority to transfer all workers within the diocese of his jurisdiction. The leadership structure of Church of Nigeria Anglican Communion is arranged in a way to allow stress management. In a parish the Vicar as the chairman of the Parochial Church Council plans for division of labour through having

committees for the smooth running of the church. The names of the committee members are nominated by the Parochial Church Council as the Vicar appoints chairmen of the committees.

The committees include:

- Building Committee
- Finance or Fund Raising Committee
- Welfare Committee
- Evangelism Committee
- Harvest Committee
- Development Committee
- Cemetery Committee
- Church Music Committee
- Church Anniversary Committee

In like manner with Methodist Church Nigeria, Sowale (2011) observes that Church of Nigeria Anglican Communion trains her workers to co-operate in team leadership for maximum productivity, thus:

The system of setting up committees makes the Parochial Church Council functional and progressive in nature. It allows for more participations and contributions from the people. It promotes cooperation among the church members. It gives allowances for shared knowledge and resources of the church members. People are encouraged to use their leadership qualities for the benefit of the church. It encourages members to be more committed to the church. It is therefore expedient to have committees or sub-committees system for parochial church council or any association that will have to make remarkable progress. (p. 56).

In spite of little difference in the method of operation in the Diocese and Parish Council coupled with denominational nomenclature, Church of Nigeria Anglican Communion and

Methodist Church Nigeria have a lot of similarities in their leadership structures especially in the light of team leadership that promotes participation, delegation and stress management for both the clergy and laity.

4.3 The Nature of Stress

The various usage of the term “Stress” in daily communication poses a challenge in the comprehension of the term. The impact of Stress in human health which affects the responds of man towards his body, mind and social environment, has attracted different fields of study such as biology, medicine, psychology, leadership, management, sociology and theology. According to John (1983), stress is an engineering term which refers to the amount of force acting on a physical object. It is an internal force that acts within a material which sets up a balancing force while carrying a load. Stress shows the force applied against a resistance. Gazzaniga and Heatherton (2003) opine that the stress described in the field of engineering must have given researchers a hint of the nature of stress. This implies that Selye (1956) whose definition and concept of stress was adopted in this study could have been taken a clue from the knowledge of engineering; thus, stress is an opposing force to the body. Selye (1956) underscores that the body’s response which is not specific to any demand made upon it in a way of adaptation is what is referred to as stress. The demand is not the stress but the body’s response to it in an attempt to adapt.

Allow, Jacobson and Acocella (1999) aver that stress is an interaction between the stimulus and an individual’s response of it, thus the interaction is a determinant process of an individual’s response, and not just the response or stimulus. Lazarus in Lahey (2004) understands the nature of stress as any event that strains the body which is above the coping capacity of an individual. Similarly, Mason (1975) adds that stress is both physical and psychological strain which results from an outward force acting on both the body and mental

powers of an individual. Stress therefore affects both the physical body and human mind as a threat.

Considering stress as a threat to human ability, Brehm, Kassin and Fein (2002) assert that stress is an unpleasant state of arousal that occur when an individual perceives the demands of a particular condition as a threat to his or her optimum coping ability. Taylor (2003) views stress as a process that involves the stressors and the strains, which implies the relationship between an individual and his or her environment. Therefore, stress is a determinant factor of an individual versus the environment. Furthermore, Raulin (2003) opines that stress is an integration of both the physiological and psychological reaction of the body to situations that require adaptation. Nevertheless, Ifeagwazi in Madueke, Ezeokana and Obiefuna (2008) agrees that stress is a clinical phenomenon that affects human immunity irrespective of gender, age, social standing, professional and religious status. For him, nobody can claim immunity and personal invulnerability over stress. The researcher, therefore, observes that the inevitability and ubiquitous nature of stress cannot be overemphasized. The needful thing to do is to devise means of coping with it, or minimize and manage the stressors.

4.3.2 Physiological Dimension of Stress

In recent studies researchers have identified some ways by which stress correlates with health challenges with physiological symptoms. Pelletier in Schafer (1996) estimates 50 to 80 percent of stress-induced illnesses that are rampant in the society. Most of these sicknesses are as a result of decrease or effectiveness of the immune system which reduced by chronic or prolonged stress. Suinn (2001) notes that reduction or failure of the immune system makes the body susceptible to diseases which ordinary it ought to fight with. And this state affects the physiological aspect of an individual which may further lead negative

behaviours if not controlled on time. Physically, the body begins to suffer symptoms like headache, fatigue, arthritis, insomnia, back ache, jaw pain, skin rashes, ulcers, cancer, indigestion, diabetes, heart attack, muscular tensions, blurred eyes, perspiration, and difficulty in breathing.

On the other hand, as Selye (1956) classified stress into three namely: eustress, nuestress and distress, with an assertion that stress is not out rightly bad but can be positive under eustress; Hahn (2005) concurs with some scholars that a mild to moderate level of stress can be helpful, motivating, energizing and beneficial because lack of stress can equally lead to apathy and lethargy. In the sense of eustress potential can be maximized and enthusiasm improved for productivity, whereas reverse becomes the case as lassitude, sluggishness and laziness set in without eustress. Since stress is inevitable the best way to handle or cope with it to prevent or minimize the stressors. Hence, eradication of stress is impossible and inimical to humanity.

4.3.4 Psychological Dimension of Stress and Burnout

This aspect of stress affects the mental wellbeing of the body which goes a long way to reflect on the individual's behavior. This kind of stress is what Selye (1956) refers to as distress. It is a negative stress that called emotional distress or burnout. Burnout occurs as a result of chronic stress or prolonged stress that has affected the mental activity of a person in which the brain is becoming weak in functioning due to exhaustion. Psychological burnout is evident at the third phase of the GAS model in which adaptation is required as a price to uncontrolled stress. At this phase the emotion becomes hampered resulting to irritability, anxiety and depression – the three areas of stress emotions. Horowitz and Bordens (1995) note that this is a psychological condition in which energy and motivation are devoured. The implication is that the person involved will experience low immunity to sickness, loss of

energy due to depletion of energy reserves, high level of dissatisfaction, absenteeism, pessimism, inefficiency and irritability in his or dispositions.

The term “burnout” was coined by Freudenberger (1974) which depicts a condition of defeat by stress in various care-providing professions. Burnout, according to Moss (1989), is a syndrome resulting from the cumulative effects of stress in a work-related environment which consists of mental, physical and spiritual exhaustion characterized by the progression of loss of energy, idealism and purpose. Burnout leads to fatigue, feelings of frustration and failure. Taylor (2003) highlights three characteristics of psychological burnout namely: emotional exhaustion, depersonalization and lack of fulfillment. Emotional exhaustion is feeling of being unable to psychologically provide oneself with rest or happiness due to a depletion of emotional resources. Depersonalization of the clients is a negative, cynical, callous, and unfeeling or detracted attitude toward recipients of one’s services. Lack of fulfillment refers to lack of personal accomplishment as a result of feeling of incompetence and achievement in working and interaction with others.

Psychological burnout has the following symptoms: frustration, depression, hostility, negativity, disorientation, hopelessness, psychometric complaints, bitterness, absenteeism, withdrawal, insomnia, anxiety, and irritability; loss of sense of humor, compassion and empathy for patients, family members and friends; guilt, confusion, chronic fatigue, feeling of lack of control and energy and so on.

4.3.5 Behavioral Impacts of Stress

Stress, through physiological and psychological dimensions has some impacts on human behavior, because whatever affects human psych and physical body indirectly must

touch the behavior. The impact may be positive sometimes under eustress or negative as distress. Raulin (2003) observes that the adaptive process in the GAS model creates opportunity for the psychological response of the body to mobilize resources that will combat the threat under a condition of either fight-or-flight at the alarm stage. This first stage response ignites physiological changes that allows the immune system of the body to act and exercise its efficacy under emergency to rescue the body from the threat which the stress. By this mobilization the hormones are activated to do their work effectively in the body and when the expectation is achieved the body becomes relaxed and free from external aggression.

Cannon (1932) views the fight-or-flight response as a neutral ground for sympathetic nervous system (ANS) and endocrine system to secrete hormones such as adrenaline and hydrocortisone to be interpreted by brain and empower the body to attack the threat. But the fact remains that body response varies from person to person especially when it has to do with behavioral influence. Some people respond positively to the reduction of the threat, while others respond negatively to the increase of the stress from the alarm to the resistance and exhaustion stages. Cannon (1932) proposes that the body response is sex biased and limited in female organism. This means that females response to stress indulges into what is called “tending and befriending” in behavioral outcome instead of fight-or-flight.

Other scholars such as Taylor (2003) and Updegraff (2000) support this Cannon’s model of “tending and befriending” behavioral pattern of the female folk. The theory states that the normal sympathetic arousal thought to underlie the fight-or-flight response to stress may be downregulated in females in ways that result to social nurturing behavior. Females’ response to stress is mostly characterized with protecting and caring for their offspring and dear ones, or reducing personal risk by joining social groups to derive support and security. In this case, the situation becomes eustress for positive behavior and possibly, maximization

of personal potential. In other words, eustress under “tending and befriending” leads to positive impacts in the society, in the sense that it encourages mutual understanding, personal realization, self-development and service to humanity in the long run.

The researcher, therefore, observes that the “tending and befriending” model could be regarded as individualistic response other than gender-based. This is because human perceptions and environmental factors varies and can affect one’s response to certain stressful conditions. Some male folks can also exhibit protecting, caring and good social or interactive attitude in response to stress, depending on source of the stressors, environmental factors and personal character. On the other hand, not all female are caring and can be fortunate to nurture their own offspring; these and other factors can necessitate negative response to stress with deviant behavior to a greater extent. Again, Gazzaniga and Heatherton (2003) assert that many people cope with stress by indulging into inimical behaviors that pose more threat to their health and become nuisance to the social norms and morality. For instance, some people, in attempt to overcome anger, drink excess alcohol, smoke cigarette and become drug addicts. Some degenerate into sexual promiscuity that makes them vulnerable to contact Human Immune Virus (HIV), Acquired Immune Deficiency Syndrome (AIDS) and Sexual Transmitted Diseases (STD); while some others ignorantly eat junk food, exhibit unnecessary aggression, join bad gangs with deviant behaviors and make suicidal attempts.

Nevertheless, an unchecked stress can lead to some abnormal mental behaviors that result from mental health crisis. Such attitudes under psychosis aggravate from bipolar disorder, a condition in which emotions can swing from low to very high levels of mania and depression. The following behavioral symptoms then manifest to indicate mental malfunctioning of individual: self-withdrawal, poor daily self-care such as refusing perform personal hygiene habits; getting out of the bed or readiness to eat becomes involuntary. Sudden and extreme changes in mood; becoming violent, threatening or

aggressive; abusing substances manifest with experience of hallucinations or appearing confused. The individual may then begin to talk about suicide or hopelessness or no reason to live.

4.3.6 Stress Response on Human Health

World Health Organization (WHO) in 1984 defined health as a complete state of physical, mental and social well-being, not merely the absence of disease and infirmity. This definition of WHO (1984) implies that human physical and mental response determine one's social behavior whether positive or negative. In other words whatever affects the physiological and psychological well-being of human person indirectly affects the society because man is a social animal. Health does not just mean the physical well-being of the individual but also encompasses the social, emotional, spiritual and even cultural well-being of the whole community. This is the view of a whole life which includes the cyclical concept of life-death-life.

Furthermore, whatever affects the society or human health also affects the church and evokes theological concern because the church is an integral part of the society and the assembly of human beings constitutes the church. It, therefore, becomes imperative in this research to discuss the connection between psychological and physiological response of the body to stress and its impacts to human health. Bircher (2005) views health as a dynamic state of well-being characterized by a physical and mental potential, which satisfies the demands of life commensurate with age, culture, and personal responsibility. Health incorporates the mental, emotional, spiritual, physical, sexual, psychological and social aspects of human being.

American Psychological Association (APA) in 2005 discovered that psychological studies show that the mind and the body are strongly linked. As one's mental health declines,

the person's health can wear down, and if the physical health declines, it can make the person feel mentally down. Stress has been identified as a risk factor for hypertension, diabetes, upper extremity musculoskeletal problems, back problems and cardiovascular diseases in pastors. Kuper and marmot (2003) note that high demands and low decision control in pastors is an indication of heart disease. Landsbergis (2003) states that job strain increases blood pressure in male pastors of low socio-economic status; Barger (2005) opines that fatigue and sleep deprivation, especially, mandatory and voluntary work overtime are the causes of accidents and sudden death of pastors. Sorensen (2004) notes that low income and dissatisfaction of pastors can lead to excessive drinking and smoking, which can as well lead to damage of lungs and kidney.

4.4 Effects of Stress on Methodist Leaders

One of the major issues deliberated in the 2016 Annual Synods of Methodist Church Nigeria is stress management among leaders. The Prelate's address to all diocesan synods in the Conference Area lays much emphasis on leadership-stress management as he laments on the reports of symptoms and effects of stress among leaders which is on the alarming rate. The Prelate bewailed over incessant sudden death of ministers including some of the members of the episcopacy within a couple of weeks in January 2016 which could indirectly be attributed to stress-induced. He also sent his condolences to the bereaved families of the deceased and directed that every Methodist leader, especially the Clergy must go for his or her annual leave outside the section and should undergo medical check-up every six months, while other measures of managing stress should be strictly adhered to. Much emphasis on leaders' stress management and healthiness was made on the 45th/10th Biennial Conference of Methodist Church Nigeria held in Abuja in August, 2016. The directives of His Eminence, Dr. S. C. K. Uche, Prelate Methodist Church Nigeria in his address to the 2016 Annual Synods reads thus:

It is alarming that most of our ministers treat issues around their health with levity. Within the first two weeks of 2016, we have lost two ministers below 60 years as a result of heart related ailments. They in particular and lay members of our church generally, are advised to go for regular medical check-up. To this, I plead our Diocesan Health and Medical committees to ensure that ministers are subjected to medical examination every six months. (p. 22).

C.C. Eze (Personal Communication, 2016) reveals that some common symptoms of stress highlighted at Synod Sessions include fatigue, sleeplessness, loss of appetite, anxiety, increased irritability, self-doubt, confusion, lack of concentration, different kinds of sickness to mention but a few. Spiers (2011) examines the symptoms of stress and burnout in three ways such as psychological, physical and behavioural responses. Psychological response deals with our mindset (how we think and feel), physical response is how our body reacts, while behavioural response entails how we perform and the signs we exhibit. According to P. I. Enang (Personal Communication, 2018), an instance of psychological response is to experience some anxiety before giving a major presentation, sermon in an intimidating intellectual crowd or attending an important interview and anger. This is normal and soon passes once the event is over. It is considered abnormal when there is a persistent feeling of anxiety experienced by individuals who feel chronically stressed. This may manifest itself in irritation, impatience or anger and may lead to depression, a sense of hopelessness and other negative emotions.

B. Ikerionwu (Personal Communication, 2018) averred that the adverse effects of the emotional or psychological stress affect the physical health of an individual because there are connections between stress and serious illness. The immune system of the body could be weakened by stress, resulting to an increase in the susceptibility to illness such as cold, flu, allergies, cancer, high blood pressure and other infections. E. Kalu (Personal Communication,

2016) agreed that prolonged stress can cause migraine, irritable bowel syndrome, chest pains, back aches and many other physical ailments. In the same vein, both the psychological and physical illnesses can affect a leader's ability to perform his or her job in the sense of changes in behavioural patterns that may be disruptive in the workplace. Anger and frustration set in when a leader is unable to cope with pressure, and these feelings can, in turn, affect productivity and general morale.

K. C. Abel (Personal Communication, 2017) concurred that all the symptoms and effects of stress are prevalent in the leadership of Methodist Church Nigeria which has resulted to discouragement, frustration, weakness, ineffectiveness of leaders and probably dwindling membership indirectly. Witnessing a rapid decline in the efficiency and output of leaders, a good number of members, especially the youth have drifted to new generational churches amidst other causal factors. J. N. Arigbo (Personal Communication, 2017) added that the remaining adult members complain on the level of inefficiency of leaders and general growth of the church. The ministers and lay leaders also complain bitterly on the state of stress they experience coupled with little or no remuneration, motivation and reward of service from members and their senior colleagues. I. Okpara (Personal Communication, 2016) lamented that the leaders and members are bewildered on the incessant sickness and untimely death of leaders of Methodist Church Nigeria. Reports to 2016 annual synods shows that three members of the episcopacy and forty five clergymen have been lost to death between 2015 and 2016, while many were reported sick. The survey conducted during the presbyter's administrative course at ASCON Badagry from 10th – 16th January, 2016 reveals that all the preferred presbyters from 2010 to 2015 that were present, have the symptoms of stress.

Another effect of stress could be seen on the insufficient resources of the Church which has caused financial burden on the leaders. In some small congregations with low

financial capacity, according to M. Akachukwu (Personal Communication, 2017) the leaders undergo financial-induced stress because of the demand of huge financial assessment and too much emphasis on monetary returns as a yardstick for determining a productive leader. This affects their promotion and causes high rate of lobbying and clamoring for big churches in the urban areas where social amenities and relatively motivation are available. H. K. Anozie (Personal Communication, 2016) observed that leaders in the cosmopolitan areas like Lagos, Abuja and Port Harcourt suffer stress caused by social factors such as heavy traffic and noise pollution while trying to meet up with church and family demands. E. A. Oko (Personal Communication, 2017) added that fear of insecurity could also be felt in some areas threatened by *Boko Haram* sect, Niger Delta's Avengers/Militants, hoodlums and Fulani herdsmen's attack in the Northern and Eastern parts of Nigeria respectively. The daily news of insecurity and killings coupled with the economic recession on our Newspapers and Media in the recent times affects the income of many churches as the number of regular attendees has reduced drastically. This triggers both physical and psychological stress on the leaders because the meager income can no longer offset the financial assessment and levies on the local congregations, not to talk of their various family and personal responsibilities. This indeed, is a ubiquitous phenomenon in Nigeria affecting both leaders in the religious and secular organizations.

On the other hand, S. O. Onadipe (Personal Communication, 2017) observes that eustress has also helped Methodist Church Nigeria to grow and be co-ordinated to the present level. The leaders have worked under stress to bring the church to this height pointing at the crisis period of Methodist Church Nigeria in 1975 and 1976 which led to the division of the church when the 1962 Constitution faction decamped from the presidential system under His Pre-Eminence, Rev. Prof. Emmanuel Bolaji Idowu – Patriarch Methodist Church Nigeria. This conflict had both physical and psychological effects on the leaders and members in that

so many people drifted from Methodist Church to other denominations and created opportunity for the adoption of episcopacy in Methodist Church Nigeria as revealed by Familusi (2010). The eustress of this crisis gave room for proper repositioning and harmonization of the leadership structure of the Church which subsequently featured the reunification of the 1962 Constitution and Presidential in 1990 to be known as Methodist Church Nigeria under the leadership of His Eminence, Dr. Sunday Coffie Mbang, Prelate Methodist Church Nigeria (1980-2000). C. N. Ugbaja (Personal Communication, 2017) submitted that the achievements of Methodist Church today are as a result of the indefatigable effort and diligence of leaders in spite of the turbulent and strenuous challenges they experienced from the period of crisis till date.

This agrees with the view of Selye (1976) on stress, that it is not out rightly a negative occurrence but can be positive and produce good results if managed well. The inevitability of stress cannot be overemphasized but the hallmark lies on its management. Thus, “It’s not stress that kills us; it is our reaction to it” (p. 37). Therefore, one will not deny the fact that eustress has a positive impact on the leadership of Methodist Church Nigeria, but then effort must be intensified to prevent distress among leaders and to manage stress by identifying the stressors for a suitable resilience to be employed.

C. O. Igwe (Personal Communication, 2016) maintained that Methodist Church Nigeria has cultural values owing to the fact that she pioneered the advent of christainity to Nigeria in 1842 as mentioned earlier in this work. She is known for good legacy and proud heritage, high sense of integrity and commitment, good episcopacy and administration that allows democratic culture and active in serving humanity. However, the good administration of Methodist Church Nigeria since her autonomy from British Methodist in October 1962 is not devoid of challenges that call for repositioning in this 21st Century. O. Ogba (Personal Communication, 2017) lamented that one of the unsatisfactory effects of stress that requires

urgent attention is the inefficiency of some leaders among the clergy and laity. Fatokun (2009) outlined some effects of leadership inefficiency in Methodist Church Nigeria that should be addressed pragmatically for the vision of the Church to be accomplished. His observation among the clergy includes:

General lack of self confidence, resulting in compromise of responsibilities with the laity. Laziness, resulting in poor sermon delivery and superficial bible study programs. Poor visitation and counseling of members. Poor administration and leadership qualities because effective performance monitoring from higher authorities is virtually none existent. Poor orientation to the gifts of the Spirit, lack of continuous ministerial training and other spiritual development programmes. Insincerity, mutual suspicion and cold war between the young and old Ministers on the one hand and graduate/non-graduate Ministers on the other. And general apathy to Conference decisions and directives, particularly among the senior Ministers, which makes the Church operate more like a loose federation. (p. 123).

Olunlade (2016) opines that some leaders are still boasting and dwelling in the past glory while the first love for God has been forsaken and only few lay members and ministers are evangelically inclined. He observes that part of the reasons for mass exodus of Methodist members and empty pews in most of the local churches is leadership inefficiency cumulating to absence of genuine love and unity of purpose. This goes a long way to abuse teamwork but on the contrary, fuel unhealthy politics, sentiments and tribalism. Bias, prejudice, lack of fairness and equity are evident and obvious in the church resulting to stunted growth in all ramifications.

On the part of the laity, K. Nwaubani (Personal Communication, 2018) observed that Luke warmth and poor spiritual commitment to the church are paramount. Most Lay

leaders are indifferent and late to Sunday services and other spiritual activities. They exhibit unwillingness and lackadaisical attitude towards giving and appreciation of God's goodness upon their lives. Indiscipline and disobedience to the constitutional stipulations are noted among some lay leaders which portray wrong signal and image of the church to other members of the church and the community or society close to them. Onadipe (2011) laments on the conservativeness and general apathy of most leaders to innovative and dynamic ideas, directing all and sundry towards accomplishing the vision and mission of the church through leadership efficiency, thus:

Methodist Church Nigeria reinvented herself a couple of years ago when she adopted the current mission and vision. This new vision and mission are products of painful self-assessment and admission of grave disconnect between prevailing ministry praxis and context. While the context of local ministry undergoes rapid monumental changes, almost on daily basis, the church holds on to traditions that do not embrace current challenges. Such apparent disconnect cannot but compel seekers and even members to migrate to other place where their needs are likely to be met thus leaving behind empty pews and shallow purses. (p. 7).

It is obvious that so many leaders lack the acumen and strategic planning to raise workers' salaries, thereby making the ministry burdensome to some workers whose stipends are not paid for years till they are transferred out of the station.

In Methodist Church Nigeria some leaders go through depression due to challenging nature of their jobs. T. Ibe (Personal Communication, 2016) observed that in some respective areas where there is much pressure from senior colleagues or leaders to the junior staff on financial remittances when the reality is poor resources to fund the church. Threats of transferring some clergy members to difficult stations with financial

problems and insecurity can trigger emotional trauma or upset a leader psychologically. London (2011) alludes that being a pastor – a high profile, high-stress job with nearly impossible expectations for success – can send one down the road to depression as observed by some pastoral counselors. Some leaders get frustrated when they fail to live up to demands imposed by themselves or others. Some often turn their frustration back on themselves thereby causing self-doubt, hopelessness and feeling of failure, also in attempt to please people. These are instances of cognitive or emotional stress that can result to depression, demoralization and mental disorder among leaders.

On the other hand, physiological arousal leading to stress can be seen in leadership fatigue prevalent in church leadership in the 21st century. According to C. N. Ubani (Personal Communication, 2017) in Methodist leadership and elsewhere, leadership fatigue can manifest as some high ranked leaders assume much responsibility instead of delegating duties to junior staff; thinking that others may not do the work correctly. Others do the work of many people alone due to selfish reasons.

4.5 Sources of Stress in the Leadership of Methodist Church Nigeria

It is crucial to consider the causes of stress on Methodist leaders in order to appreciate the implication and theological import of Exodus 18:13-27 on stress management in Methodist Church Nigeria. Some of the physiological and psychological causes of stress in Methodist leadership include the following: overwhelming responsibility, inadequate delegation skill, poor implementation of the welfare policy, delay of workers' stipend, unhealthy interpersonal relationship among the leaders, poor planning and time mismanagement and so on.

4.5.1 Overwhelming Responsibility

Kirimi (2007) asserts that leadership is almost synonymous to stress owing to the fact that some of the stress may be as a result of scarce resources, unwilling and troublesome followers and even interpersonal conflicts among other reason. Overwhelming responsibility is saddled on an average Methodist leader especially the ordained ministers. The minister is expected to preach, teach, pray, counsel, visit all the members and also meet up with the Circuit, Diocesan and Conference requirements. Most of these demands are unrealistic within the allotted time frame; and trying to accomplish all with other social and family responsibilities put the minister or leader to much stress. Nmah (2009) observes that priests experience both self-imposed and external sourced burnout in the sense that they are in constant interaction with their church members, other people and family members. The priest is susceptible to burnout diseases because he or she performs a number of roles in a single week. The priest serves in the following ways: as an educator, an arbiter in church disputes a comforter in times of suffering, as a preacher at virtually in every fellowship, an officiating minister in wedding and burial among other family responsibilities. Methodist priests as well as lay leaders are obliged to comply with too many expectations from the Local Church, Circuit, Diocese, Archdiocese and the Conference. The Conference expects leaders to be mission oriented while the Diocese may mount pressure on them for high remittance of tithes, offerings, assessment, development and other levies. The local congregation may also have need of increasing her numerical strength through aggressive evangelism, visitations, meetings, services and house fellowships. C. Nwachinemere (Personal Communication, 20117) mentioned other expectations such as erecting a new biding for the Sunday school, maintenance and renovation of the existing church compound and many more. All these challenges and demands can lead to stress and burnout on the priest and lay leaders. It is important to note that lay leaders just like the clergy have their respective work, challenges and family responsibilities in addition to church work.

A. Iko (Personal Communication, 2016) opined that the priest is a public figure and expected role model would consequently be compelled to sacrifice some of his family responsibilities and personal affairs or needs in order to accomplish the imposed rules on his office and satisfy the public, church and his members. Again, embarrassment and pressure from the priest's senior colleagues, members and his children's school as a result of his indebtedness and noncompliance to financial obligations lead to stress and burnout on the minister or leader. Perhaps, the priest has not received his stipend for the past six months or one year due to prevalent financial constraint in his or her station and poor economic situation of his environment and country at large.

According to London and Wiseman (1993), a pastor's daughter from Illinois decried that unfair expectations from church people during her childhood made her resist God's love and grace. They also cited Roger Gendron's cry for help thus: "professional pastoring has made me weary to the bones ... when I allow expectations to crowd Christ out of my ministry, I feel devoid of His life-changing power". (p. 15). This implies that the effect of the overwhelming responsibility on a leader extends to his or her family members to the extent of affecting their conception about the ministry and faith in God. This is a major stressor in leadership of Methodist Church Nigeria. To this end, S. O. Onadipe (Personal Communication, 2017) observed that the mission of the Church will be severely impaired when the mission paradigm fails to consider human limitation by overwhelming a Methodist minister with responsibility that makes him or her sole administrator. Some of our churches are limited in their mission scope and unable to fashion new strategies to handle current challenges.

4.5.2 Inadequate Delegation Skill

Monopoly of duty by some senior leaders can cause stress. This is seen where some high ranked leaders try to officiate in too many functions in a day instead of delegating their junior colleagues that are competent enough to bring good result. Consequently, they overlabor themselves while the work suffers in their hands as leaders. Blanchard (2008) underscores that without delegation, there can be no good leadership development in an organization because the process would tantamount to depriving others the opportunity to lead and seriously handicap the future of the organization. Janvier and Thaba (2001) aver that delegation is difficult to implement if a leader has never seen it in action; lack of delegation is also difficult to deal with because both the leader and the people are not culturally used to it. Only good leaders can insist that people see the appropriate person for a particular case, otherwise stress may be experienced when the wrong person is loaded with problems he or she cannot solve. The unsolved problem in turn becomes a burden and stressor to the bearer. Janvier and Thaba (2001) observe that implementing delegation is not impossible but difficulty arises in a situation where everyone wants to see the big man on top (*oga*) as the only one who has the power and authority to solve problems instantly. This will eventually jeopardize the organizational structure and cause stress to all and sundry.

4.5.3 Poor Implementation of the Welfare Policy

Methodist Church Nigeria has a good policy and leadership structure to cater for the welfare of workers but the problem stress from this angle arise as a result of poor implementation of this policy by the leaders. This policy covers the hospital bills, traveling allowance, and so on as stipulated in the 2013 welfare policy of Methodist Church Nigeria. This abuse negates the motive and endangers the workers psychologically. There appears to be inadequate motivation and remuneration of leaders in due to poor implementation of the welfare policy. Most of the high-ranked officers deprive their subordinates of their rights with the flimsy excuse that there is insufficient money but claim their own without apology.

D. K. Fagbiye (Personal Communication, 2016) observed that inadequate preparation for retirement of the clergy also causes both physiological and psychological stress on Methodist clergy. The preparation should include shelter, money generating venture and conference monthly retirement package. This retirement policy, as at the time of this research, has not been fully implemented to accommodate the priests and presbyters. Only the bishops enjoy 100% retirement benefit thereby causing internal schisms between the episcopate and other ordained ministers. F. U. Ekwuru (Personal Communication, 2016) added that the fear of the uncertain future causes psychological stress to other category of ministers who brawl to make personal investments for their retirement since there is no solid hope in the church after retirement. This stress affects their output adversely. Most priests and presbyters also struggle and lobby by hijacking every available means to become bishops even contrary to the constitutional provisions of the church.

4.5.4 Delay of Stipends and Poor Remuneration of Workers

C. Umuibe (Personal Communication, 2017) agreed that a good number of Methodist Ministers complain that their stipends are either delayed or not paid for some months. According to D. K. Fagbiye (Personal Communication, 2016) a report to the 2017 annual Synod of Remo Diocese in Ogun State reveals that some ministers are owed for eleven months. This delay of workers' stipend causes both psychological and physiological stress as they anxiously struggle to raise money for the training their children in good schools. Their wives are therefore tempted to be grossly involved in any kind of menial job just to make ends meet in the family; thereby creating a lacuna in their husbands' ministry. The anxiety of the aforementioned stressor ignites psychological stress on any leader and threatens the productivity rate in the church or organization. Rainer (2012) asserts that many pastors are under extreme stress because they do not have adequate income to meet their financial obligations. A pastor can find his thought consumed with worry, just like anyone else that is

under heavy financial burdens. This psychological distraction coupled with family pressures makes him ineffective in his ministry. S. C. Messua (Personal Communication, 2016) opined that some pastors in Methodist Church and elsewhere leave their churches because of pay issues. Some of the notices for resignation emanated out of financial pressures and a major drift from one denomination to another or from the church to secular vocation borders on compensation or salary issue in that the compensation for his vocation is insufficient to meet his family needs. The delay and underpayment of leaders in Methodist Church Nigeria contribute to stress on the clergy. It contradicts Paul's advice to Timothy, thus:

The elders who are good leaders should be considered worthy of an ample honorarium, especially those who work hard at preaching and teaching. For the scriptures says, "Do not muzzle an ox while it is treading out the grain and, the worker is worthy of his wages". (1Timothy 5: 17-18, HCSB).

Osborne (1987) laments on how his pastor friend left a church where he was happy with his ministry but suffered under meager salary to a worst place because of lack of salary-negotiation with the church members who cherished him but were oblivious of his financial constraint due to underpayment. The members had no idea of his unhappiness and were not pleased with his leaving. In order not to allow the mistake to repeat, they hired another pastor of whom they paid a substantially higher salary than would have taken good care of the former pastor who suffered serious financial stress and later resigned. This shows that the church may have sufficient while pastors suffer financial constraint due to lack of negotiation and review of workers' stipend. The aforementioned case is not far-fetched in Methodist leadership.

4.5.5 Unhealthy Interpersonal Relationship among the Clergy

It may sound incredible to hear that a good number of the clergy is not living in adequate harmony with their colleagues in the same circuit, diocese and archdiocese. S. Nnanna (Personal Communication, 2017) suggested that the surprise may be because of their outward appearance on white cassocks and other ceremonial regalia that portray them as men or women of God who should maintain love and peace with one another as they teach others from the Holy book. Often times, the reverse is the case owing to the fact that many of them leave their ministerial meetings with anger, malice, hatred, animosity, acrimony, displeasure, envy and complaint. I. A. Udo (Personal Communication, 2018) agreed that there is always a trace of one ill-treatment, misunderstanding and intimidation or the other from fellow colleagues. This failed priestly fraternity degenerates into causing psychological stress on the clergy. The issue is also prevalent in other denominations other than Methodist church. Okafor (1998) observes thus:

In the recent past, it used to be a luxury for two priests to live together in a presbytery. It was a privilege reserved to elderly priests and priests with multiple assignments. Nowadays, it is common to have two or more priests living in many parishes. What can cause the breach of peace among priests living together? The encapsulated answer is selfishness. It could be selfishness on the part of one, or both or all of them. The atmosphere created by selfishness makes it possible for them to catalogue the offences of one against the other. This is because it is impossible for a selfish man to forgive and not count the cost. In some instances where a priest lives alone, he still succeeds in keeping himself sad by inflicting his selfishness on the society around him. Thus, he quarrels with the Seminarians, Cook, Typist, Steward, Catechist, Readers, Mass Servers, Church Wardens, and parish Council etc. such people must locate an escape goat for their anger all the time. Such ugly situations should no longer be found

among us. Let us jettison selfishness out of the windows of our lives and breathe the fresh air of forgiveness, justice and peace. (p. 8).

Chiegboka (2006) observed that there are different levels of strained relationships or failed fraternities among clergy. There are instances of these in placements, transfers and deprivation of office affecting Bishops and the priests, priests and priest, priests and laity and so on. He highlights the cause and situations of the conflicts among the clergy, thus:

The issues of further studies or educations for the diocesan priests shows unhealthy experience from both the side of the priests and their respective bishops as relationships and communion have been strained with problems that revolve around such issues as : lack of pragmatic personnel administrative policies I the Local churches lack of enabling and receptive environment both at home and overseas; overwhelming experience of prolonged stays presence of unproductive and under-utilized academic degrees and distracted concentration on wealth by some priests. (p. 26).

Chigboka and Nwadiolor in Madu (2014) add the following as reasons for failed priestly fraternity which indirectly are psychological stressors to the clergy and church leaders. Unhealthy images and misconceptions that affect that identity, status, attitudes towards one another; evidences of pride, ambition, greed, envy, hatreds, lack of respect, presence of emotional immaturity and complexes or exhibition wounded self, connection with the powers that be or struggle over power; display of materialism fame, money and cars. K. Nwankwo (Personal Communication, 2017) lamented on ministerial activities beyond one's territory, which is intrusion without permission; conflicts, incompetence especially in demands related to rights and benefits; evidence of growing discord, conflict and litigations among priests living together. The noble edifice of fraternity is eroded by fight of personal egos\individualism\ selfishness and character assassination that remain a scandal to the

people of God in the parish and beyond; or unhealthy and irresponsible relationship with women in the rectory of flooding of the rectory. C. Ndukwe (Personal Communication, 2017) added that flooding of the rectory with friends and family relatives at the neglects of other priests is a sign of disrespect of individual privacy and violation of ministerial ethics.

Okafor (1994) laments on how new priests take laws into their hands after ordination as if they have arrived and become eternal priests that can never be expelled nor disciplined anymore. Their ego does not allow them to be submissive to the constituted authorities and their senior colleagues in the ministry. This kind of insubordination and unwelcome attitude of some new priests create a lacuna in the interpersonal relationship among the clergy, more especially among the senior priests, presbyters or Bishops who may cease the opportunity as a point to frustrate their ministry under the disguise of discipline.

Consequently, Oguejiofor (1987) avers that natural gap or lacuna can result to difficulties, especially when a relationship is devoid of the spirit of Christ. In so much a situation, the older priests become frightened or threatened by the intimating talents and dispositions of young priests in the *presbyterium*. As a result, there is fear of insecurity, fanaticism, rejection of transfer and supervision of the yearly movement of other people. Others attempt the derogation of the younger generation and heaping blames on lecturers of the seminaries. However, both the younger and elder members of the *presbyterium* or clergy are culprits of the lacuna since the elderly ones exhibit distrust, and retrogression, wise people who have outlines their usefulness' and vigor supposedly.

4.5.6 Improper Planning and Time Mismanagement

F. N. Okoro (Personal Communication, 2017) observed that poor planning of meetings and programs lead to stress. Chain meetings arising from poor arrangement within the dioceses, circuits and local churches where meetings are arbitrarily fixed of which the

clergy and lay leaders are mandated to attend. Psychological stress may occur when the spiritual needs of the members are not met probably as a result of poor planning, time mismanagement and lack of finance to organize evangelism. All these contribute to leadership stress in the church and elsewhere.

J. Oko (Personal Communication, 2018) commented that leadership-stress could also occur as a result of misappropriation of talents and misplacement of priority in stationing of ministers. The issues of favoritism, nepotism and tribalism under the umbrella of *god-fatherism* in posting Methodist ministers with no consideration of the after effect and about their spouses' work coupled with the children' schooling contribute to stress. Again, partiality, bribery and commercialization of awards in the church which focuses on money bags instead of the integrity and diligence of the awardees, in turn causes disaffection among church members.

4.5.7 Inadequate Rest and Medical Care

It has been observed by T. T. Oduwale (Personal Communication, 2016) that an average Methodist minister or leader finds it difficult to have adequate rest and medical care due to overclocked responsibilities to make both ends meet in all ramifications. In a situation where a worker does not go on annual leave, and even when he or she applies for it, there may be no money to pay the leave allowance, thereby subjecting him or her to working leave. The observance of a day off which every Methodist worker should have every Monday is not realistic to many workers due to flimsy excuses that borders on struggling to meet up with demands. Again the inability of the church to pay hospital bills of her workers lead to the aggravation and deterioration of the undiagnosed illness of a poor leader. This affects the leader's opportunity for scholarship, in-service training and other academic improvement of Methodist leaders adversely, while demoralization and abject decline in productivity and

performances set in. Considering the determinant factor of lack of rest on the part of the priest which hampers his or her health, Nmah (2009) avers thus:

At times, priests need to put on two masks because of their high public visibility. They are to be spiritual, to behave differently from church members, not to have problems like those of other people, and not to have a day off. Their families are expected to be exemplary and perfect. They are supposed to have well-disciplined children and wives who are very supportive in response to the demands of the ministry together with their mother's wife's responsibilities. (p. 103).

The fact that the priest is a public figure and expected to be a role model will consequently compel him or her to sacrifice some of his or her personal affairs or needs and family responsibilities in order to accomplish the imposed rules on his office and also satisfy the public. Even when such a leader tries to rest physically, he or she is undergoes psychological stress as a result of embarrassment and pressure from senior colleagues and children's school teacher owing to the overwhelming indebtedness and noncompliance to his or her financial obligations.

4.6 Socio-Economic Sources of Stress

Social-economic stress on pastors encompasses not just their income but all their educational attainment, financial security, and subjective perceptions of social status and social class. It also covers the quality of life attributes as well as the opportunities and privileges afforded to pastors within Nigerian society. Poverty, specifically, is not a single factor or source of stress but rather is characterized by multiple physical and psychosocial stressors. Furthermore, social – economic stress is a consistent and reliable predictor of a vast array of outputs and outcomes across the life span, including physical and psychological

health of Nigerian pastors. Therefore, social – economic status is seen as a major contributor of the behavioral, socio – psychological, educational and all rational practices of pastors in Nigeria.

K. Falade (Personal Communication, 2016) observed that economic stress affects not only the pastors in Nigeria, but also the general Nigerian society which the pastors are part of. Socio economic status affects all human functioning, including our physical and mental health. However, socio-economic stress (SES) and its correlates, such as lower educational achievement, poverty, and poor health, ultimately affects our society. Poor health amenities, poor resources management and poor quality of life are on the increase in Nigeria and other parts of the world.

Bluestein (2008) stresses that work is central to the psychological health and well – being of pastors and communities. Vocation or work promotes connection to the broader social and economic world, enhances well-being, and provides a means for individual satisfaction and accomplishment. According to Blutein (2008), multiple factors or stressors can affect the physical health and psychological well-being of pastors. Clarke (2006) indicated that job strain and repetitive and hazardous work conditions may have detrimental effects on physical health. Mac Donald, harenstan, warsen, and Punnett (2008) notes that too much stress experienced and perceived can affects one’s psychological well-being. Clarke (2006) asserts that stress can lead to loss of senses in pastors. Let us considers them in the following sub-headings: insecurity and economic stress in the contemporary Nigerian society.

4.6.1 Economic Stress in Nigeria

It is no longer news that Nigerians are experiencing an economic downturn at the moment - The situation has also affected Christian places of worship - The situation has reduced the financial commitments of members towards the church. Adaoyiche(2017) reports have chronicled how churches are experiencing financial downturn as Nigeria's economic

crisis bites harder across the nation. The report stated that members have now turned to their church leaders for financial support towards feeding, accommodation and children's tuition. That claim was supported by Arua (2016)'s report of Pastor Kumuyi's call to Nigerian leaders to do something to upturn the downtrodden economy. The Deeper Life general oversea, however expressed the hope that the country would come out of the current recession, that had affected the churches. Kumuyi, who confirmed that the recession was affecting churches, however stressed that the house of God would continue to play its role in the society despite the downturn. The information is now made public and official that this the worst recession in Nigeria in the last 29 years which affects the church and secular leaders.

In light of the recession experienced in Nigeria, workers no longer receive their monthly salaries and those that do are not paid on regularly basics. It has also affected the pastors that most of them wait for up to 6months to receive a month salary. A Methodist Presbyterian W. N. Opara (Personal Communication, 2017) disclosed that the offerings have continued to depreciate daily and on that the economy of the nation is telling on the church and contributing in the psychological stress of both the ecclesiastical and lay leaders.

In addition to pastoral challenges, family support is essential to the psychological well-being of pastors. Pastors with multiple roles in the church may be at a greater risk of stress due to competing responsibilities in church and at home. Richman (2006) discovers that pastors with lower salaries are less likely to provide for their homes especially, food and health insurance. They also confirm that pastors of lower salaries are more likely do part – time job elsewhere leaving the flocks to scatter. Richman (2006) summarizes by noting that majority of the lower ranked or junior pastors hardly gets little sympathy from their senior colleagues or bosses especially in the provision of their least needs. A. Ede (Personal Communication, 2016) added that so many pastors had undergone lots of stress in mission

work as a result of bad roads in rural areas while some families are suffering from injuries of accident and bereavement.

4.6.2 Insecurity

Insecurity in Nigeria cannot be concluded without mentioning the destructive Boko Haram and the rampaging herdsmen attacks. Since 2009, the issue of Boko Haram insurgency has not just gained fabulous national and international attention, but has become a thorn on the flesh of Pastors and Christians. As a result of their incessant attacks on Christians countless irreparable losses have been recorded; Christian liturgical worship in Nigeria has also been negatively affected, particularly in the Northern part of the country as it leads to gratuitous destruction of lives and property of Christian members; destruction of their worship places such as churches; reduction in the membership of the Christians; displacement of Christian members, fear of being attacked by the sect, poverty, hunger among others.

As Cook (2012) asserts, Boko Haram has both solidified its hold over the region of Maiduguri in Borno State, as well as expanded its operating area to include the major Muslim population centers of northern Nigeria.

Considering the major attacks in Damaturu in Yobe State on November 4, 2011 and the Christmas Day series of operations in 2011, Boko Haram's renewed focus on Christians is a departure from its previous operations, which targeted Christians more at random and did not appear to be a priority for the group. Boko Haram's new phase of attacks on Christians can be divided into several target categories: (1) attacks against local Christians in Boko Haram's core operating area of Borno and Yobe states, and the adjacent state of Bauchi; (2) major suicide operations or bombing attacks of high-profile churches in Jos in Plateau State

and the capital of Abuja; and (3) minor operations against church or Para church personnel throughout the north and “middle belt” regions of Nigeria. These operations represent a fairly major shift in the goals of Boko Haram, which are still squarely Nigeria-focused, and represent the opposition of certain elements of the Muslim north to the spread of Christianity in the region.

Boko Haram’s operations between 2011 and 2012 began with series of suicide attacks, bombings and targeted murders in the Yobe state capital of Damaturu, which killed at least 100 people. These operations were clearly designed to expel Christians from northern mid-range towns. Much of the Christian population of Maiduguri already fled the city during the previous period, 2010-2011. Anecdotally, it seems that the Damaturu and follow-up operations in the states bordering Boko Haram’s core region of Borno and Yobe have succeeded in causing most of the Christian population to flee. Allen and Silver (2011) reports the ordeal of Christian faithful on the early hours of Christmas Day celebration as thus:

A radical Muslim sect claimed responsibility for five attacks which struck the nation's north-east today. Most of the victims died on the steps of a Roman Catholic Church after celebrating Christmas Mass. The Christmas Day attacks show the growing national ambition of the sect known as Boko Haram, which is thought to be responsible for 504 killings this year alone. The sect, who aims to impose sharia law across the country, claimed responsibility for the three church bombs, the second Christmas in a row the group has caused mass carnage with deadly bombings of churches. The first explosion struck St. Theresa Catholic Church in Madalla, a town in Niger state close to the capital, Abuja, killing at least 35 and wounding 52. The church was packed when the bomb exploded just outside. Hours after the first bomb, blasts were reported at the Mountain of Fire and Miracles

Church in the central, ethnically and religiously mixed town of Jos, and at a church in northern Yobe state at the town of Gadaka. Last year's Christmas Eve bombings in Jos left at least 32 dead and 74 wounded. Although billions of dollars of oil money flow into the nation's annual budget, Nigeria's National Emergency Management Agency sent texts to journalists asking for more ambulances. The wounded filled a government hospital, with TV images showing them weeping. (p. 3).

K. Nwankwo (Personal Communication, 2016) the minister in charge of Methodist Church Nigeria, Mandalla, whose church was also affected by the bomb blast of that fateful Christmas Day, narrated that his suffering as a minister started that day as many of his church members has relocated the area making his congregation to reduce drastically. He explained that to date, he struggles for 4months before he could pay a month assessment and receive his stipends and till date he and his colleagues in Suleja are owed close to 18months' salary. He frankly disclosed that his three children have become drop out due to none payment of school fees.

A clergy serving in Jos posted a personal picture of with a copy of bible on pulpit on his left hand and a double barren riffle on his right and then writes "What a pastor Boko Haram has made of me?what do you think?" The stress of insurgency is further elaborated by a presbyter who served in Kaduna for two years between 2010 and 2012 when he said; "it was a two stressful years without a sleep. If your family must remain, you must keep the guard day and night with your gun." When asked if he had ever preached in the open for the two years, he answered, "I have never worn my collar outside the Manse door for the two years I spent there." The practice of special body guards and the use of cops by pastors in Nigeria have enraged so many people but it justified the stress of being a pastor in Nigeria

today not just because of insurgents but for fear of kidnapping. P. Eze, a clergy in Benue State narrated how he would fold his cassocks into his bag and ensure that no one in his neighborhood identifies him as a bishop because someone was kidnapped three electric poles from his house and released without a ransom of two million naira.

Johnson (2016) narrates the kidnap of Reverend Father John Adeyi, a Catholic priest from Benue state who was kidnapped and killed by his abductors after collecting a ransom of two million naira. He reports “There was commotion in the Otukpo community of Benue State, after the lifeless body of a catholic priest, Rev. Father John Adeyi, was discovered”. Till date, no tangible arrest has been made, no one jailed or the mystery of his death uncovered. To the kidnapping of pastors, more investigations are needed for a better understanding of psychological stress on the clergy in terms of fear of uncertainty. Another sad incidence took place in Imo State for which Nkwopara writes:

Palpable fear has gripped Imo indigenes, following the increasing level of criminality in the state. The latest victim is a Catholic priest, Rev. Fr. Cyriacus Onunkwo, who was September 1, 2017, abducted and killed in cold blood. Vanguard investigations revealed that in the evening of the same day, about 7pm, the newly ordained younger brother of Rev. Fr. Jude Udokwu, was somewhere close to Mbara Okporo with his friend, when some gunmen suspected to be kidnappers attacked them. Although the priest escaped by the whiskers, it was, however, gathered that his car was riddled with bullets. It was also gathered that the same armed group struck shortly after at Nkwoito. It was at this point, Vanguard gathered, that Fr. Onunkwo was kidnapped. (p. 2).

What more can one say, the Ozubulu killings in the church was claimed by indigenous people of Biafra (IPOB) to be carried out by herdsmen whom they tagged as

Boko Haram re-incarnation. Much as that is disputed to be untrue, and more reliable claim of the death toll is likened to one man popularly called *Bishop*, the mystery still remains that church is the target and their mission is to kill Christian worshippers. Inyang (2017) write:

The Catholic Diocese of Nnewi has released the names of victims of the attack on St. Philip's Catholic Church, Ozubulu, in Anambra state. In a statement issued by Bishop of the Diocese, Hilary Odili Okeke, the church confirmed that the death toll in the attack had risen to 13 and 22 were injured. (p. 2).

On 1st January, 2018, sad news of killing of worshippers returning from crossover service was on air. Ifeanyi (2018) reports:

It was a terrible experience as worshipers from Lords chosen ministries were shot while returning home from their Passover night in the early hours of today 1st Jan. 2018 in Omoku, Rivers State over 30 people were shot and killed. (p. 3).

Kazeem (2018) in his appraisal of the Killings targeted at Christian communities claims that since the inception of the year 2018, Nigerians have been served with bloody reminders that Boko Haram is no longer the country's biggest internal security threat. States in Nigeria's middle belt have been rocked by attacks from suspected Fulani herdsmen in a new wave of violence which primarily stems from disputes over grazing areas for cattle. Attacks in villages in Benue state since the start of January have left 73 people dead. With communities razed and buildings destroyed, the state emergency agency says 40,000 people have been displaced by the attacks.

In a somber event, the 73 victims of the killings were laid to rest in a mass burial sponsored by the state government on 11th January, 2018. Human rights group Amnesty International says the violence is "reaching a boiling point of total anarchy." On his own

account, Oluwabunwa (2018) indicates that the militant Fulani herdsmen have become the greatest security challenge of this nation. In fact many objective watchers have declared that the regular raids by the militant Fulani herdsmen is the biggest security threat facing Nigeria after Boko Haram. Oluwabunwa (2018) appraises the attacks as follows:

Indeed in 2016, more people died in clashes with militant herdsmen than Boko haram attacks. Records emerging from 2017 indicate there were more casualties this past year than 2016, indicating a festering and intensifying menace. True the Fulani herdsmen and Farmers clash did not start today. It has been long but was limited to parts of the North East and North Central states. Indeed between 1996 and 2006 (ten full years) only about 121 farmers were killed by the Fulani herdsmen, largely in Bauchi, Plateau and Gombe States. But since late 2014 and early 2015 and ever since, the intensity and regularity of the attacks have maintained a steady crescendo engulfing most of the central and southern regions of Nigeria. According to the global terrorism index, over 1200 people were killed by different Fulani herdsmen in 2014. In January 2015, the Nkpologu community in Uzo-Uwani of Enugu State was thrown into mourning following an unprovoked attack of the Fulani cattle herders. In April 2016, suspected herders invaded Ukpabi Nimbo community in the same LGA killing scores of innocent citizens. The armed herdsmen numbering over 100 stormed the sleepy community in the early hours of a Monday. Indeed in Enugu State virtually all the 482 communities have had their shares of the Fulani herdsmen's barbaric activities, leaving in their wake, perennial tears of sorrows as incidents of killing, robbery, rape, maiming and kidnapping are inflicted on the communities. Since January 2016, 10 Agatu communities in Benue State have suffered unprecedented hardship in the hands of Fulani herdsmen, forcing Governor Samuel Ortom to ban unrestricted grazing in Benue State. Abia State communities in Uzuakoli in Bende

LGA, Ebem and Akanu in Ohafia LGA, Umuchieze in Umunneochi and Abam in Arochukwu have been variously attacked by Armed Fulani herdsmen who act as if they owned the entire Nigerian territory. The carnage caused by these marauders in Southern Kaduna was well reported and nothing could assuage them until Governor El-Rufai of Kaduna State bribed them to calm down or look elsewhere. In the the past year there were attacks in Zaki Ibiam in Benue State in March, in Odukpani Cross River State in April and in May, armed herdsmen attacked villages in Niger State killing 21 people. The attacks of the Fulani herdsmen have not been limited to the North Central and South East States alone. Communities in Lagun, Iyana Offa, Offa, Atagba, Lapata and their surrounding communities in Lagelu LGA in Ibadan,Oyo State have been variously attacked. They have also attacked Ekiti and Ogun states prompting Governor Ayo Fayose to take similar action as Governor Ortom of Benue State. The attack on, and kidnap of Chief Olu Falae made headline news. The attack has gone on up to Bayelsa and Delta states in the South-South Region. Everywhere, women and men are afraid to go to their farms because of rampaging and raping Herdsmen who attack human beings while their cattle attack crops! This is nothing but war, just as Professor Wole Soyinka classified it in his release last week. I was moved to do a similar article to this last year, following serial killings in Barkin Ladi and Bassa LGAs in Plateau in the month of October last year. Trouble started. Villagers were killed by armed herdsmen, over 15 people. The State government imposed a dusk to dawn curfew. A second attack happened and 9 people were said to have been killed. Then the soldiers sent to keep peace took the remaining villagers to 'safety' in a primary school building. That same night, 48 hours after the curfew by Governor Simon Lalong, the armed Fulani herdsmen returned, freely killing 27 helpless women and children, asleep in their 'safety nest' in the Nkiedonwhro

community in Bassa LGA. This prompted President Muhammadu Buhari to issue a terse statement “the madness in Plateau State which led to the killings of at least 20 people has gone too far.” Good that the President spoke. Good that he called the serial attacks and killings madness. But who left it to go too far? Nevertheless I reckoned that the presidential outrage and intervention at last would bring the ‘madness’ truly to an end. But how mistaken I was. On New Year day, January 1, 2018, the ‘madness’ moved from Plateau State back to Benue State. About 70 people including members of the Benue State livestock guards were killed by militant herdsmen in co-ordinated attacks on six Benue communities: Tom-Atar, Umenge and Akor villages in Guma LGA (home town of Governor Samuel Ortom); and Ayilamo, Turan and Ngambe-Tiev villages in Logo LGA. The attacks continued the next day leaving several persons injured, many homes razed, several persons unaccounted for and thousands fleeing their ancestral homes. (pp. 5-6).

All the respondents of this research agreed that pastors in Nigeria are under serious psychological stress due to fear of insecurity in the discharge of their sacerdotal duties and this dissertation discovers that the activities of Boko Haram insurgency, kidnapping, Herdsmen attacks etc. have negatively affected most Christians, especially the pastors in Nigeria.

CHAPTER FIVE

HERMENEUTICAL APPLICATION OF EXODUS 18:13–27 TO STRESS MANAGEMENT IN THE LEADERSHIP OF METHODIST CHURCH NIGERIA

This chapter focuses on the hermeneutical application of the text under study to the scope as it concerns stress management in her leadership. The lesson learnt from Exodus 18:13-27 are interpreted and related to how leaders of Methodist Church Nigeria and leaders in various organizations can manage stress.

5.1 Exodus 18: 21-26 vis-a-vis Delegation in Methodist Leadership

The narrative in Exodus 18:13-27 reveals that Jethro observed the level of stress that Moses was undergoing in the course of judging Israel solely from morning till evening, yet more people were not attended to after they had undergone stress to wait all through the day. Jethro frowned at such leadership style of his Son-in-law because it would jeopardize his health and affect the Israelites negatively. The family affairs and economy of the Israelites would suffer loss as many important things would be left undone or done unsatisfactorily. Similarly, the researcher dislikes the high level of stress and burnout in the leadership of Methodist Church Nigeria, considering the negative effects on the leaders and church at large. If the menace continues without control, more jeopardy would be recorded in the Christian community here and elsewhere. As Jethro reproved Moses thus: *bA_j-a_l* { (it is not good; Exodus 18:17) and thereafter advised him to delegate able men from among the people who fear God, say the truth and hate covetousness to assist in Judging the people of Israel; while difficult matters should be brought to him. Proper delegation would reduce the burden on individual leaders and encourage efficiency in all ramifications.

In the same vein, to ensure effective leadership and stress management in Methodist Church Nigeria, able and competent leaders who possess the aforementioned virtues should be identified and assigned in respect of their areas of ministry, specialization and dispositions; irrespective of age and tribe. Again, selfishness, favoritism and tribalism should be eschewed in Methodist leadership while practicing delegation, for the accomplishment of her vision and mission. The high ranked leaders should be attentive to godly advice just as Moses listened to Jethro and enhanced his leadership skill, thereby reducing stress on himself and the masses. Jethro's statement in Exodus 18:19 thus: "I will give you counsel, and God be with you! RSV) suggests that the counsel is not ordinary but has divine support to ensure stress reduction on Moses as an experienced leader. No doubt, he was a Midianite priest who revered Yahweh. He demonstrated a concern to Moses' cordial relationship with God as well as the people of Israel in his counsel: "You shall represent the people before God, and bring their cases to God" (RSV); This implies that team leadership in Methodist Church Nigeria will thrive if the leaders learn good strategies from other denominations. Truly, one cannot deny the contributions of leaders under *eustress* in Methodist Church Nigeria, but the impact of *distress* is prevalent in the recent time. Since the world is dynamic, Methodist Church Nigeria should as well diversify and change some conventional leadership practices to be able to blend well with the global change and leave positive legacy. Team leadership must be harnessed for Methodist Church Nigeria to blossom in her vision and mission, just as Israel flourished peacefully when Moses adopted Jethro's counsel of delegation.

Considering team leadership, it is obvious that leaders cannot actualize the vision and mission of the church individually. The Church must effectively develop and retrain more

leaders for a greater accomplishment through teamwork. A team is a group of people committed to a common purpose who choose to co-operate in order to achieve exceptional goals. An easy way to remember what a team is can be found in the acronym T-E-A-M, which implies “Together Everyone Achieves More”. Good teams in the church are carefully planned for and developed over a considerable period of time, just like athletic teams or work teams.

Blanchard (2008) asserts thus:

Putting a group of people together to accomplish a task does not ensure that they will function as a team. A team is much more than the sum of its parts. What are often referred to as teams in public jargon are not functioning teams at all. People can wear the same jersey, come together in the same room to make decisions or to build something, but that does not make them a team. They are just a group of individuals who, even though they may call themselves a team, have no appreciation for how a team actually functions. (p. 234).

This implies that teamwork in the church surpasses working together daily in the same uniform or regalia. This may be the reason some organizational and church leaders experience burnout with serious decline in growth and productivity. The scope of this research work is not an exception. Therefore, for a group of leaders to function effectively as a team, the following characteristics must be considerably shown as ideal conditions as stated by Souza (2010): group goals or objectives, roles and responsibilities of leaders, group procedures or work process, interpersonal relationship, group leadership needs, using member resources, and organizational environment.

It is important to note that the team goals, whether in the church or secular organizations, must be clearly understood by all team members for full participation to be

ensured. The vision and mission of the church as articulated by those in higher leadership positions must be embedded in the hearts and minds of the team members of various levels, with much emphasis on priorities. The leadership should intensify effort to see that all members of the team must understand what they and others are to do in order to accomplish the group objectives. This is important because they work together and build expectations of one another to avoid role ambiguities and conflicts. There should also be procedures or work process which focuses on how the group work together or participate in decision-making, communication and having meetings. Appropriate work process should be intensified to assure effective co-ordinated team activity. Interpersonal relationship is very crucial in the sense that it entails mutual trust, support, communication and conflict resolution techniques for healthy working relationship in achieving the desired vision.

Teamwork requires the sharing of leadership needs such as initiating or clarifying through examining leadership styles for feedback, in order to evaluate the team's effectiveness. Maximum use of individual's abilities, knowledge and experience is also required in teamwork, in which their acceptance and receipt of advice, counsel and support of among one another may lead to recognizing individual accountability and specialization. Teamwork climate should be free, open, flexible, encouraging and supportive for effectiveness to be achieved. It may not be an exaggeration to say that the above stipulated characteristics are evidently embedded in the motive behind the leadership structure of Methodist Church Nigeria; but the challenge is in the implementation which most of the leaders have abused. These teamwork features need to be revitalized in the system through reinvigoration of leaders to curb the rate and effects of burnout for effectiveness to be restored. To achieve this, intensive effort should be made to learn from biblical principles and example of teamwork among leaders.

Theologically, the notion of Trinity teaches the importance and how God values teamwork in ministry. The statement in Genesis 1:26, “Let us make man in our own image, in our likeness...” suggests a divine objective on teamwork. Cladis (1999) observes that the notion of the Trinity with God at the apex of the triangle and Jesus and the Holy Spirit at the base of the triangle which is an invention of the Western Industrial Society is notion of hierarchy rather than the biblical model. Over time, the three persons of the triune God came to be pictured at the points of the triangle with God at the apex thereby reinforcing a hierarchical view of God and leading to the pyramid representation of an organizational chart for both the church and large parts of society that portray power, control and domination from the top down. However, the early church presented the Trinity not as a triangle but as a circle in what was known as the *perichoretic* model of the Trinity.

Commenting on the Trinitarian approaches to leadership, Banks and Ledbetter (2004) opine thus:

The father is the source of the vision, Jesus models its implementation, and the Spirit generates enthusiasm and empowerment for it. The unity, love and harmony among the three members of the Trinity exemplify and catalyze the process and structures involved in a vision coming into being....The Persons of the Trinity act together, in unique but inseparable ways, and never do anything apart from one another. Leaders must seek a similar kind of participation in organizations. The goal is consensus, not merely agreement but a common position reached as people possessing varying levels of authority engaged in conversation. (p. 86).

This is biblical model or symbol for teamwork which should be emulated by leaders for effectiveness and efficiency in leadership. Thus, the Trinity implies intimacy, equality, love

and unity without destroying the identity of any component. The early church also functioned on the basis of teams of people ministering together.

Considering delegation in the Old Testament, Maxwell (2007) observes that Genesis contains several leadership lessons being the book of beginnings. There are great leaders pictured in it on which God empowered as the creator and ultimate leader to rule others. Yahweh led the Hebrews by divine election and eternal covenant with Abram which was bequeathed to Isaac, Jacob and Joseph in the patriarchal era. When the Israelites cried unto God in Egypt, God led them out of the Egyptian slavery and made them a great nation through Moses. Moses was known as a great political leader in the Old Testament because of the key role he played in delivering the Israelites from Egyptian bondage and leading them to the Promised Land under the guidance of God. Stanko (2000) commends Moses on his ability to lead the Israelites in their millions through the desert for forty years in spite of all odds and huddles encountered on the way. It was no mean feat at all.

Pringle (2005) categorize the leader's team in the Scripture into the following five groups for pasturing, for war, for oversight, for ministry empowerment and for problem solving. For pasturing, the episode in Exodus 18:13-24 in which Jethro advised Moses to delegate some duties to other competent elders of Israel is a good example of teamwork and a case study of this research work. This teaches that any leader who assumes more responsibility to him or herself neglecting delegation of duties may not last but will soon experience burnout.

Another great moment of delegation in the Old Testament was when Israel was on her way from Egypt to the Promised Land and war broke out between them and Amalek. Under this attack, Moses told Joshua to select men who would go out, and fight for them (Exodus 17: 9). Moses entrusted Joshua to select a team responsible for victory on behalf of the entire

nation, while he chose the position of prayer for himself, in spite of the fact that he had been trained in the Egyptian courts in the art of war (Acts 7:22). Josephus and Kregel (1994) describe Moses military successes and exploits, especially against the Ethiopians as follows:

Moses then achieved his march and defeated the Ethiopians in a surprise attack. They fled Egypt, and were pursued by Moses into their own country and defeated again, to the extent they were in danger of being reduced to slavery. (p. 48).

Moses knew how to wage war, and wage successfully, yet at this time he had to stand before God for the people and delegate Joshua to be the man for war against the Amalekites. Another point of teamwork is also seen from verse eleven to thirteen. As Moses held up his hand, the Israelites were winning, but whenever he lowered his hands, the Amelikes were winning. When Moses' hands grew tired, they took a stone and put it under him and he sat on it. Aaron and Hur held his hands and remained steady till sunset, until Joshua overcame the Amalekites by sword. Moses and Joshua couldn't have conquered alone without the assistance of Aaron and Hur, hence the benefit of teamwork.

In Numbers 11:11-17 when the Israelites were weeping and complaining because they had no meat, only the manna they collected each morning, Moses realized that the burden was too much on him, so he prayed and God instructed him to distribute the burden among seventy other leaders. The stress this burden placed on Moses proved to be too great on a sustained basis and he shared the load. It took seventy men to carry the burden Moses had been shouldering alone. Moses then shouldered the oversight responsibility of the seventy elders and entire Israelites. Moses clearly recognized the fact that a team accomplishes a thousand times more than an individual does on his or her own. He said to the Israelites that when they banded together, their capacity to defeat the enemy would multiply: "Five of you

shall chase a hundred, and a hundred of you shall put ten thousand to flight; your enemies shall fall by the sword before you” (Leviticus 26:8).

In agreement with the above biblical injunction, Solomon listed the advantages of a team in Ecclesiastes 4: 9-12 which reveals that members of a team have a greater reward for their work. They are able to support one another when they are trouble or if one actually falls. Two persons working together encourage each other. Team members can warm one another in times that are cold, lifting one another’s spirit. A team is more effective in battle than one person and far more likely to succeed. It is obviously better to defeat the enemy as a team than as an individual.

Akanni (2008) narrates that God called Moses for a special assignment and disclosed to him about divine provision of the men who would work with as a team in the discharge of this mandate. Moses was not an architect and so God said to him:

See, I have called by name Bezalel the son of Uri, son of Hur, of the tribe of Judah, and I have filled him with the spirit of God, with ability and intelligence, with knowledge and all craftsmanship, to devise artistic designs to work in gold, silver, and bronze, in cutting stones for setting, and in carving wood, to work in every craft. And behold, I have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan. And I have given to all able men ability, that they may make all that I have commanded you. (Exodus 31: 1-6).

Here, God lays emphasis on the need of delegation in teamwork which presupposes the recognition of one’s talent, ability or competence and area of specialization or calling. Consequently, God smote Uzziah with leprosy because he violated the rule of divine delegation on the areas of ministry by arrogantly carrying out priestly duties in the altar in

addition to his political obligations as a king. When brave priests attempted to warn him of the consequences, he ignored them to his peril.

Then Uzziah became furious; and he had a censer in his hand to burn incense. And while he was angry with the priests, leprosy broke out on his forehead, before the priests in the house of the Lord, beside the incense altar. (2 Chronicles 26:19).

King Saul fell into the same trap of failing to remain within the calling upon his life. The priests were appointed by God for the presentation of sacrifices and offering to God before engaging in warfare. Saul thought that Samuel the priest had delayed much to come and make the sacrifice before the Israelites army went into battle, and so he took the responsibility upon himself out of impatience. Consequently, God was not happy with him and Saul eventually lost his kingdom as a result of usurping the responsibilities and calling of another leader (1 Samuel 13:8-14).

Pringle (2005) underscores that teams begin with discipleship, which is delegation in management terminology. Leaders have a wonderful ability to give people jobs that they love to do. The leader's greatest achievement is to get thousands of people doing something they would never have done otherwise, have them enjoy doing it, and succeed in the effort. Akanni (2013) unveils that discipleship experience is the primary plan God has for the growth of the believer till he or she can also pour into others. It is supposed to be a life chain: one as a disciple should disciple others. For an effective and authentic mission work in transforming people's life, discipleship is a means of achieving God's goal in salvation, God's family training scheme, an apprenticeship relationship and a systematic, cumulative and experiential growth. Akanni (2011) explains that discipleship is God's means of achieving eternal purpose and central goal for our lives. It is the only means designed by God to bring us unto the measure of the stature of the fullness of Christ; a process of reproducing

or imparting the life of teacher to pupil. It is a systematic and cumulative way of making a disciple, trainee or an apprentice to become like his master, thereby becoming an indispensable tool in the team of believers.

In the New Testament Jesus Christ called the twelve Apostles and gave them authority over unclean spirits, to cast them out and to heal all kinds of sickness and disease (Matthew 10: 1). This is an instance of teamwork for ministry empowerment where authority was delegated to twelve chosen apostles. Jesus saw the need to form a team of twelve men in order to ensure productivity and management of stress. He had foreseen that the harvest (task) was plenteous with few workers, so delegation of duty became very vital in the accomplishment of the goal (Matthew 9: 37). Jesus used his team of disciples to distribute the loaves and fish in the feeding of the five thousand and also exemplified teamwork in washing of the disciples' feet, teaching them the primary need of loving and serving one another as a team of believers. Again, the emergence of the problem in the early church which led to discrimination of the Hellenistic widows in daily distribution provoked the Apostles to delegate seven deacons of good repute to the duty of distributing food daily while other apostles concentrated on the preaching of the gospel. The delegation and team model of the early church helped in conflict resolution, increase in the propagation of the gospel and multiplication of disciples in Jerusalem.

Holladay (2008) and Taylor (1952) agree that Jesus devoted much of his public ministry on earth to developing a team of leaders who would later go on to lead the church. He always sent his disciples out in pairs or groups. Warren (1995) also supports forming teamwork through turning attendees into members, developing members into ministers and utilizing ministers to build the church according to the purpose of God. Apostle Paul worked with a dozen of different missionary teams. In Acts 13:1-3 the church in Antioch was functioning as a community in sending out the ministry team of Saul and Barnabas. In this

first Gentile Church established outside Judea, diverse group of church leaders worked together in unison as they spent time together with God, worshipped, prayed and fasted, listened to the Holy Spirit, and collectively gave their blessings and support in the sending off of their ministry team. The team spirit united them behind a common vision to minister together. Nevertheless, Paul's teachings on the varieties of gifts but the same spirit and the body comprising many members with different roles, acknowledge the relevance of teamwork and delegation in the ministry. This is worthy of emulation especially during stationing of ministers from one place to the other and delegation of authority or duties to individual ministers or leaders of Methodist Church Nigeria.

The Bible recognizes teams of believers in diverse gifts and callings working together. The essence of teaming up in church leadership is to care for one another with the common aim of actualizing the vision and mission of the church. Therefore, leaders should give up their individual efforts and selfish interests in order to join in team effort and interest. Graham (1997) acknowledges the advantages of foundational teamwork present in his association, thus:

In order to do whatever needed to be done, they have subordinated their personal privileges, reordered their priorities, accepted disappointments and endless changes in schedule, stretched their patience, absorbed criticism, and exhausted their energy. They were the heaven-sent who dropped me up when I was sagging and often protected me from buffeting that would have scared me otherwise. They did not back away from correcting me when I needed it or counseling me with their wisdom when I faced decisions. I'm convinced that without them, burnout would have left me nothing but a charred under within five years of the 1949 Los Angeles crusade. (p. 663).

Leaders should learn from the teamwork principles or techniques used by Billy Graham who converted his church from a pastor dominated church to a team based ministry for effectiveness and stress management. A task force was struck to determine a suitable model for the church that would be based on scripture, on the model of other successful churches, and on what was needed in the community. Based on research, the task force recommended a change to team-based ministry which was accomplished through relevant sermons, a vote by the congregation, and training program for future team leaders on how to develop, lead and sustain teams in all areas of ministry. Eventually, in a couple of years, the church became effective with a core leadership team and teams for fellowship, stewardship, discipleship (for children, youth and adults), outreach and worship. All these methods were inherited from John Wesley, the father of Methodism, but it appears these fundamental heritages have been lost in practical terms, though evident in the structure of Methodist Church Nigeria.

Romig (2001) reveals that, team creativity is responsible for developing ideas that improve an organization's overall performance by 30 to 300%. The major advantages of working in teams include to involve more people in making decisions thereby affording more resources, ideas, alternatives and energy than could be derived from individual efforts, to maximize the use of a leader's potential strengths by surrounding him or her with those who will complement rather than expose their weaknesses; to prevent an individual leader from burning out by trying to do too much on one's own, to keep leaders focused on and accountable for reaching a goal; to take advantage of the synergy that a team creates in reaching a goal that an individual could not, or at least not in the same time frame or with the same resources; to produce buy-in by collectively accomplishing a goal where co-operation is essential; to handle the complexities of the technological explosion of the information age in which information is power but no one individual has all of the information on any subject; to experience the joy of working collaboratively rather than competitively with others to

accomplish a mutually desirable goal that brings meaning to life and its pursuits; to develop a sense of oneness in that we are sharing the burdens and the victories through our united vision, purpose and direction and to enable people to learn new things more quickly through close contacts with one another.

Methodist Church Nigeria will record more efficiency and success if the leaders pay adequate attention in practicing teamwork at all levels of leadership. Another important area of teamwork that needs emphasis in tackling burnout in Methodist leadership is delegation. This involves leaders assigning jobs to people and giving them the necessary authority to get it done. Effective leaders do not wait until they are over-burdened with work before they delegate routine and less important tasks to others. The three steps involved in effective delegation are assigning responsibility, granting authority and creating accountability. Consequently, we hear of some leaders who would selfishly accept many appointments to officiate in services such as child dedications, naming ceremonies, wedding, thanksgiving, and funeral services alone, the same day in the same or various circuits or dioceses , instead of delegating responsibilities to other junior priests who are constitutionally saddled with the same responsibilities. They become workaholics, toiling relentlessly on all matters for fame and selfish gains. As a result, many of them possess the symptoms of stress and burn out leaving discouragement and bad precedence to the junior priests while the congregational goal is impeded.

Some of them complain of incompetence of the junior leaders thereby blaming the Conference for selecting incompetent workers into church leadership. Responding to the challenge of having incompetent workers in the ministry, Lee (1989) advised that the church should, of a necessity, select staff with variety of gifts and talents to ensure effective team ministry. He suggests three considerations for staff selection as competence, compatibility and commitment. This implies that the church should select and train leaders who would have

the ability to do well, with similar theological and ethical compatibility to help accomplish her vision and mission. Methodist leaders should endeavor to define their areas of ministry, maximize their potential, implement church policies without compromise and work as a dynamic team with others. The laity should be carried along and be properly utilized in the ministry as exemplified by Moses and the Apostles in Exodus 18 and Acts 6 respectively. The Conference and high ranked-officers should ensure that the policy on leaders' welfare is implemented in its optimum rather than using their power to impose more unrealistic demands on the leaders. As a matter of necessity, Methodist leadership should implement delegation in all ramifications bearing in mind that the clergy is not jack of all trade and should not be overwhelmed with responsibilities. They should be assisted by the laity to accomplish the vision and mission of the church.

5.2 Maintenance of Priestly Fraternity

The clergy as well as the laity should love themselves genuinely in order to maintain peace and tranquility in the ministry and leadership of Methodist Church Nigeria. Jesus admonished his disciples to love one another as a proof of their loyalty to God. Priestly fraternity should be held in high esteem to pave way for effective team leadership and stress management in Methodist Church Nigeria. Chiegboka and Nwadiolor (2014) enjoin the clergy to conceive the ministry as a privileged place to gain means of sanctification and evangelization and necessary assistance to overcome the limits and weaknesses of human nature in the contemporary society, the clergy should endeavor to avoid isolation and subjectivism in priesthood, instead, efforts should be intensified to enhance fraternal communication with colleagues at all levels in order to minimize stress, enjoy warmth friendship, affectionate help, hospitality, fraternal correction and not being oblivious of the fact that the grace of others assumes and elevates human relations psychologically affectionately, cordially and spiritually. The serenity and joy of the ministry hinge on the

capacity to develop and profoundly live priestly friendship. This provides aid to wilderness experiences and improves pastoral love and leadership efficiency.

Tracing the reminiscence of the need for healthy interpersonal relationships among the clergy for stress management and leadership efficiency in the ministry, the position of Catholic Bishops Conference of Nigeria (2014) was cited thus;

The priest maintains and fosters a spirit of fraternity, solidarity, friendship and special hospitality to his brother priests who are often alone, tired and exhausted. He spends time and recreation with his fellow priests. If possible, there is a guest room in the priest's house, ready to warmly receive visiting priests. If he is aware of a priest in difficulty or temptation; a priest that is too much and too often on his own; he reaches out to support, assist and possibly challenge that priest. If need be, he elicits the support and help of the Bishop in assisting that priest. (p.20).

The implication of the above affirmation is based on the fact that the ministers of various ranks complement one another for the evangelization of people and advancement at the ministry. The goal of ministry is far beyond individual competition or display of wealth and competencies. Thus, maintenance of priestly fraternity will help control both physical and psychological stress and equal help in the development of their spirituality and intellectuality; when all these are out of place the church will grow in all ramifications. Ministers at the high echelon of the church should create the enabling environment that will foster fraternity among the clergy through leadership styles especially in stationing of ministers and other personnel, scholarship for further studies, adequate implementation of the welfare policy, regular payment of stipends and allowances. The high-ranked leaders are expected to know as much as possible the character, aptitudes, aspirations, spiritual life, health conditions, financial capacity and families of the leaders under their jurisdictions, in order to provide adequate assistance and pastoral care within the limit of the constitution. On the other hand,

the younger priests, deacons and leaders owe the presbyters and Bishops obedience, loyalty, sincere communion, collaboration, commitment and compliance during stationing. Their ministerial contributions should be relevant to the church and society as ordained servants of God and leaders of the people.

Okeke (2001) opines that the clergy should appreciate their identity and personalize their vocation in order to regain their interpersonal relationship and advance their calling with less stress. He believes that personalizing one's vocation is the hallmark of being responsible. As a continuous process, personalization leads to maturity which enhances interpersonal relationship. It involves having a plain vision of the vocation, eschewing false hopes and combating personal illusions. This will go a long way to unveil the unquantifiable love of Christ on the church and various individuals.

5.3 Applying Theories of Motivation to the Welfare of Methodist Leaders

Motivation is one of the forces that lead to performance. Nwagbo (1995) opines that motivation is a psychological process initiated by the existence of a need and involving a good seeking or purposive activities directed towards reaching a goal-object and thereby satisfying the needs. Motivators and needs are action pushers and behavior movers of human beings without which achievement may be impossible. Motivation could be viewed as the desire to achieve a goal or a certain performance level, leading to goal-directed behavior. When someone is being motivated, it means that the person is working hard to accomplish a certain task. Motivation is clearly important if someone is to perform well; however, it is not sufficient. Ability or having the skills and knowledge required to perform the job is also important and is sometimes the key determinant of effectiveness. Environmental factors such as having the resources, information, and support needed to perform well are critical to determine performance. At different times, one of these three factors may be the key to high performance. For example, for a church cleaner sweeping the floor, motivation may be the

most important factor that determines his or her performance. In contrast, even the most motivated individual would not be able to successfully design a house without the necessary talent involved in building quality homes. Being motivated is not the same as being a high performer and is not the sole reason why people perform well, but it is nevertheless a key influence over our performance level.

Madu, Nwogwugwu and Ohiri (1988) aver that managers or leaders should be consistent in motivating good employees or workers with financial incentives, fringe benefits and advancement for any organization to maintain efficiency and morale. There is need for rewards system that is comparable, meaningful and satisfying in commensurate with the organizational income. Nwizu (1999) observes that managers and leaders use motivation to inspire, impel or encourage the workers to carry out the designed action. It involves an internal effort required to obtain the commitment of the worker to the realization of specific performance criteria.

Herzberg propounded two-factor theory of motivation which is applicable to the leadership of Methodist Church Nigeria in two ways; such as areas like the motivator factor and hygiene factor. According to Herzberg (1950) motivator factors are factors that can lead to satisfaction and motivate the employees to work harder. These include feeling recognized, enjoying the work and career. Whereas, hygiene factors whose absence can result to dissatisfaction and lack of motivation involve salary, company policies, benefits, relationships with managers and coworkers. The two factors are independent of each other in influencing motivation of workers in the sense that motivator-factors improve the satisfaction and motivation of the employee but cannot cause dissatisfaction if removed. On the other hand, the hygiene factors which appear not to increase satisfaction and motivation but their removal results to an increase in dissatisfaction of the employee.

The application of Herzberg's two-factor theory of motivation in the leadership of Methodist Church Nigeria shows that more effort must be intensified in the improvement of both the motivator and hygiene factors for the accomplishment of leaders' happiness and high productive workforce. The leaders of Methodist Church Nigeria in Archdiocese of Umuahia will put in their best at work if they receive appreciations and support through that will clarify their method of growth and progress in the church. The effort of the hardworking priests should be recognized and rewarded accordingly while fair treatment, good working conditions and commensurate payment of salaries and allowances should cut across all leaders. T. Ibe (Personal Communication, 2016) agrees that regular payment of salaries will enable the priests to cater for their families without grumbling and this will boost their morale amongst other encouraging strategies to ensure diligence in their services. Delay of salaries and denial of other allowances with the constant excuse of no fund which repeats on yearly bases contribute to job dissatisfaction and financial stress in the ministry.

Again, the work environment of the clergy matters a lot. The priests deserve good accommodation in the manse with basic amenities. The necessity of ventilation and flower decorations for recreation is not to be neglected in the ministry of Methodist Church Nigeria. The working environment like the offices should be equipped to reduce stress and increase efficiency in church leadership. Attention should be given to leaders and supportive relationship provided by the church to enhance the sense of belonging and creative tendencies of the team. It should also be noted that the leaders have different personal needs apart from the general or collective needs. These personal needs should be indirectly given attention to by creating the atmosphere of freedom and self-development to maximize potentialities of leaders bearing in mind that what motivates one person may not make sense to another in the same direction. Furthermore, removal of issues that can cause dissatisfaction and provision of benefit packages in church leadership can increase engagement and diligence. The creativity

of individual leaders will be evident if such person envisages the benefits that accrue to him and his own share from the association or organization. For instance, the reward of hard work and retirement benefit packages in the ministry, motivate ecclesiastical leaders to be diligent, engaged and satisfied in their work, but reverse is the case when the future lacks financial security.

Maslow's theory of motivation on the hierarchy of needs is also applicable in Methodist leadership for stress management and efficiency. The crux of this theory is that individual's most basic needs must be met before they become motivated to achieve higher level needs. The basic needs of leaders are the low level or personal needs while the higher needs are the organizational needs, the goal and vision of the church or organization that will be collectively achieved. These needs are in ascending hierarchy thus: physiological, security, love/belonging, esteem and self-actualization needs. The first thing that motivates a Methodist leader is the availability of the physiological needs which consists of food, water and shelter. These are basic needs for survival and must not be compromised because the assurance of life motivates its activities. A manse that lacks good water, food and shelters is like the wilderness which can be a source of physiological and psychological stress to leaders. However, the prevention of burnout and reduction of stress can be achieved by adequate provision of a well-planned manse with basic amenities. The necessity of the physiological needs cannot be negotiated because a hungry man is an angry man and a homeless individual is not devoid of some level of mental illness due to lack of concentration.

Safety is another need that motivates leaders in the church. This includes personal safety, financial security, health maintenance and general well-being. Priests working in areas where threat, insurgency, kidnapping, terrorism, robbery and militancy are daily news may be prone to phobia and other psychological stress. K. Nwaubani (Personal Communication,

2018) suggested that ways of salvaging emotional threat, thus: provision of security measures such as procurement of mobility, burglary-proof doors, functional communication access, good fences and engagement of registered security agents. There should be functional clinic provision, first aid box in the manse, reasonable medical allowance and freedom for annual leave with adequate allowance and compensations to motivate the leader which depicts showing concern to leaders' health. Above all, the financial security of a leader, both immediate and posterity in terms of stipends and remuneration is a motivating factor to his or her ministry.

Maslow (1943) observes that the existence of love in the friendship, relationships and family of a leader gives him or her sense of belonging. Interpersonal relationship among Methodist clergy should be encouraged to motivate peaceful coexistence and trust in service. Charity, they say, begins at home; the leader receives motivation right from his or her home when peace, harmony and mutual understanding are evident in his or her household. This home or family love is lubricated with the availability of basic needs, effective communication skill and mutual trust that ignite hope. Then maintenance of high esteem which deals with the need to feel confident and be respected by others becomes a motivating factor to the leader. Subsequently, the zeal and desire to achieve possible goals for educational enhancement and maximization of potentialities form the habit of the leader under self-actualization.

Some Methodist leaders struggle with the abstract concept of self-actualization and do focus on lower levels of the pyramid. One of the ways to help them with higher levels may be to make them understand the meaning of their roles during a retreat of the staff. A clear description of their roles, freedom, flexible working hours, concern to their families and

financial support for stability encourage leaders to give full participation, hence the need for their motivation and respect.

The leaders on their own should work hard to ensure that salaries are generated and paid regularly asat when due. More effort should be intensified in teaching about giving and reinvigorating other sources of income to enable regular and complete payment of workers' stipends. The vision and mission of the church will be accomplished in due time if workers are paid accordingly. Leaders at the high echelon of the church should ensure that the welfare policy is indiscriminately implemented to encourage all the leaders and workers of Methodist Church Nigeria. The welfare should cover traveling allowances, remunerations and hospital bills of the leaders' spouses and at least four children in accordance with the 2013 Welfare Policy of Methodist Church Nigeria. To this end, the Conference of Methodist Church Nigeria should enforce the full implementation of ministers' retirement package alongside with the pension scheme in order to raise the morale of the leaders and reduce the stress of lobbying for the episcopal rank. The scholarship package should be given to the qualified beneficiaries irrespective of tribe and locations. In the meantime, the church gives scholarship packages to individuals that are interested in doing further studies in biblical studies and in medicine. The challenge is that it has not reached the grassroots probably due to insufficient information, only those who are connected to the high echelon of the Church get first-hand information and apply for the benefit at the right time. Indiscriminate implementation of this scheme is discouraging and affects the academic advancement of indigent workers.

5.4 Spiritual Discipline

It has been established earlier in this research that the origin of stress is theological right from the fall of humanity in the Garden of Eden where the disobedience of Adam and Eve to God's instruction incurred suffering as a penalty. If the origin of stress is theological,

then the most significant stress management should be theological too. Therefore, theological remedy is further provided under spiritual discipline which comprises trust, humility and absolute surrender to God. This was modeled by Abraham in the patriarchal period, the observance of the Sabbath by the Israelites in Mosaic era and Jesus Christ in the New Testament.

The divine call and election of Abram to leave his country, kindred and father's household for an uncertain destination should ordinarily cause psychological stress to Abram. Abram was to emigrate from established place of comfort, familiarity, relationships and security to an unknown location. He acted on a promise of a God who had not yet revealed Himself to him. The obedience and faith of Abram to this divine instruction provided a relief to the implied psychological stress of displacement and provided opportunity for the redemption of mankind through faith and obedience. Green and Willion in Kayler (2011) opine that the answer to human stress began in Abram's obedience to God in spite of the uncertain nature of the demands in Genesis 12:1-7. Abram's obedience is the antidote to Eden's unbelief and the first link in a global plan that eventually reversed the effects of the fall. It is a model to whoever wants to toll the line faith today.

It is worthy to note that Abraham's model of stress management could be seen theologically in three significant ways, such as: his surrender, trust and humility to God's directives. He relinquished his control of life to God as a metaphor of faith, having abandoned human resources of security, safety and identity. Abram's submission to God embraced the uncertainty and ambiguity that define the life of faith. Again, his trust on the promises of descendants and nations through his loins at his seventy-fifth year proved his faith to manage the psychological stress of childlessness. Abram's trust to God amidst Sarai's childlessness at old age is a theological remedy to stress, though she struggled to maintain this faith with her husband considering human nature and frailty. The life of faith which

Abraham displayed consists of humility, trust and submission. Abraham's obedience to jettison his legitimate comfort zone for nomadic wandering was an act of humility to God. Humility is seen in his willingness to comply with divine instructions in the mist of difficult and impossible circumstances.

These three areas of faith are spiritual disciplines that are relevant in handling the unexpected and demoralizing conditions of life. They are antidotes to stress and burnout in the contemporary ministry. These theological remedy may not eradicate the inevitable nature of stress rather it provides a relief from such. Depending on God is casting ones anxiety and worries on God with hope that the problem has been handled. Trusting God grants a leader freedom from guilt, stress and strains of burden. A leader that has faith can reframe a negative event as an opportunity to grow spiritually. Due to the promise of spiritual maturity, a leader under stress can rejoice in suffering and consider his predicament a joyful state that produces good result in future (Rom 5:3-4; Jas 1:2-4). Humility enables a leader to delegate responsibility instead of monopolizing the task that should have been shared to various individuals for the alleviation of burden on one person and enhancement of efficiency. This kind of delegation was modeled by Moses in Exodus 18 as advised by Jethro, his father-in-law.

Another theological remedy to stress is observance of the Sabbath. Sabbath was instituted by God as a day set apart in a week for rest or to cease from work. The Sabbath observance in ancient Israel was not negotiated to the Israelites because failure to comply with it would result to death penalty (Exodus 31: 14). The Sabbath was a sign of God's everlasting covenant with Israel for generations of life. Again, God was refreshed as He rested at the seventh day after six days of creation, thus:

Say to the people of Israel, You shall keep my Sabbath, for this is a sign between me and you throughout your generations, that you may know that I, the LORD, sanctify you. You shall keep the Sabbath, because it is holy for you; every one who profanes it shall be put to death; whoever does any work on it, that soul shall be cut off from among his people. Six days shall work be done, but the seventh day is a Sabbath of solemn rest, holy to the LORD; whoever does any work on the Sabbath day shall be put to death. Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a perpetual covenant. It is a sign for ever between me and the people of Israel that in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.(Exodus 31:13-17).

Kirimi (2007) states that leadership responsibility is one of the tasks that is infested with lots of stress. Leadership responsibilities are accompanied by pressure that is capable of discouraging and exhausting the leaders. The best way is for a leader to cast his anxieties and leadership burdens unto God for a divine guidance and wisdom. Total trust in God is referred to as spiritual discipline in this work since it encompasses absolute dependence on God through faith, prayers, bible study and heeding to the directives of the Holy Spirit. Spiritual discipline must be prioritized and practiced by Methodist leaders through prayer, daily reflection on the Scripture and communication with the Holy Spirit to overcome psychological stress insecurity and poverty in Nigeria.

The strength, comfort, guidance and communion with the Holy Spirit are essential for a successful ministry, because nobody can achieve much without God. In addition, leaders must be optimistic with their values, beliefs and goals, and at the same time, stay connected to the congregation in order to avoid stress of conflict in the church's emotional system. Conflicts should be resolved as quick as possible for peaceful co-existence among the clergy, lay leaders and members of the congregation. Leaders should not relent in in-service training

and workshops that would enhance their spiritual discipline and maturity for effectiveness and growth of the church at large.

According to Nwaubani (Personal Communication, 2018), the clergy is entitled to the benefit of the religious means or spirituality which focuses on the education of people to reduce stress discussed below:

- Create a sense of quiet, stillness, and peace. Much time is spent on multifarious activities and pursuit of unrealistic goals. Similarly, giving attention to vigorous distractions from a myriad of thoughts that revolve in our minds on daily bases result to emotional stress. However, practicing spirituality can give us quiet respite from all of these rushes. Time spent meditating, praying, appreciating an event or a talent can allow for our detachment from stressors. Leaders should give up control in order to manage stress. Believing in something greater than ourselves allows us to realize that we are not responsible for everything that happens in our lives. Bad and good things will happen no matter what, through no fault (or through no specific effort) of our own. Spirituality can allow us to release (or at least decrease) the need to always blame ourselves for bad times and/or continuously scramble to achieve good outcomes.
- Increase meaning: When those inevitable positive and negative events happen, spiritual practice can help us look for a way to think about them in a meaningful way. Asking: What can I learn? How can I grow strong? Instead of asking Why me? When something bad happens can serve to decrease negative stress feelings but fuel constructive behavior. Similarly, feeling grateful when good things happen can help spur us to spread the wealth and practice altruistic acts toward others.
- Enhance a sense of connectedness: active participation in creative events can make us feel less isolated and lonely. In addition, many people who belong to religious and/or spiritual

groups receive social support benefits(interpersonal interactions; group activities; mentoring; help with money, food,transportation, respite, etc. in times of need). Most stressors seem smaller and moreeasy to deal with if we know that we belong to and can connect with a group (or ahigher power, or the universe) who can offer acceptance, solace, strength andpossibly even solutions.

- Maintain a sense of purpose. Most of us have spent some time wondering what lifeis all about. People who start to think that meetings, unpleasant chores, and threat are all that is to life frequently start to feel depressed.The enhanced sense of connectedness and increased sense of meaning derivedfrom spiritual practices allow us to look beyond ourselves, which increases our senseof responsibility for our wider community and universe.
- Gain Perspective: Spiritual practice can help us to shrink obstacles that seeminsurmountable into something approaching a manageable size. In addition,spirituality helps us to clarify our values, and focus on related goals that areimportant, rather than becoming consumed by material things or circumstances thatare truly unimportant.

5.5 Annual Leave

Arn (2015)avers that the role of pastors is extremely stressful and demanding that most of them find it difficult to observe off-duty. This long-term stress takes a toll emotionally, spiritually and physically. He suggests that all full-time pastors and staff receive a three-month paid sabbatical every six or seven years. Again, churches that want to retain their pastors for many years must provide them with a season of rest. This recommendation is as a result of a statistics he conducted on pastors as “the battle wounded” which reviews that 45% of pastors agreed that they have experienced depression or burnout to the extent that they needed to take a leave of absence; while many pastors leave the ministry each month due to burnout, conflict or moral failure. 75% of pastors complain severe stress causing anguish, worry, bewilderment, anger, depression, fear, and alienation. It is important to note that up to

80% of ministers believe that pastoral ministry affects their families negatively. Maslach and Leiter (2008) observe that:

If people were experiencing problems with fairness in the workplace (such as favoritism, unjustified inequalities, or cheating), their early warning patterns were likely to develop into burnout over time. Once people begin to feel hostile and angry about job inequities, and lack faith in organizational process to right any wrongs, this may set in motion an increasing cascade of negative reactions to the job. (p. 508).

There is need for fairness in church leadership because it appears that some enjoy what others are denied of elsewhere. Ecclesiastical leaders should maintain equality especially in giving equal right to their subordinates in the observance of leave. However, personal development leave can aid a professional growth that will be of greater benefit to the church and society at large. It is not out of place to grant sabbatical to Methodist clergy for six months at the culmination of the seven years of full-time ministry, with full salaries and benefits paid. The religious observance of annual leave and sabbatical will have a positive impact on the clergy and the church at large.

The 45th/10th Biennial Conference of Methodist Church Nigeria resolved that every minister or worker must observe annual leave outside the station as a way of controlling stress and improving the health of Methodist leaders. This decision evolved in response to the reports of incessant ill health and sudden demise of some leaders specially the episcopate within a couple of weeks in January 2016 which could relatively be attributed to stress-induced. The Prelate directed that every Methodist leader, especially the clergy should undergo medical check-up every six months. This exercise would help in the diagnosis of some illnesses and proper medical attention timely to avoid deterioration. Adequate implementation of doctor's advice or report would help prevent and alleviate stress among Methodist leaders.

More practically the Bishops and Presbyters should publish an annual leave roster that would be national to compel Pastor to go on leave outside the station without excuse. Each Minister should be compelled to submit his or her own leave application ahead of time as early as January of every year. Annual leave should be made compulsory for every Methodist clergy in Nigeria who must submit a report thereafter to explain when, where and how he/she spent his/her annual leave as part of the appraisal for performance and promotion.

5.6 Time Management

Time is the scarcest resource in life. Unless time is managed, nothing else can be managed. It cannot be turned on or off but continues its march at a fixed rate of sixty minutes each hour and twenty four hours each day. Therefore, leaders must realistically set goals within their capabilities and limitations for the accomplishment of the desired objectives. It is important to set boundaries in life multifarious duties. This entails planning and allotting time for friends and family members in order to talk, share, enjoy good moments and make them special. Creating time for enough rest or sleep in order to relax the body physically and mentally after work is very essential for leaders. Kirimi (2007) submits that leaders need rest because they get weary due to stressful work, which reflects on their faces. It is important to note that the high percentage of church's workers portrays the weakness of such a church or organization, because no church or organization can progress higher than the capacity of her workers. Nevertheless, motivation of the workers remains a vital tool of encouraging efficiency and ensuring productivity in leadership. Leaders should set realistic goals in order of priority to avoid drifting and being swayed by the uncertainties of life.

According to J. Oko (Personal Communication, 2018), leaders should make out time for humour to shed off some stress accrued as a result of strenuous work load. Research reveals that laugh relieves tension, provides a healthy emotional outlet, diminishes boredom

and makes life more enjoyable. Humour calms emotions during crisis and creates a potential opportunity for improvement, while making fun of life's problems helps people to tolerate problems for longer periods of time.

Another possible ways of managing stress and burnout are using the rational self-analysis (RSA) and developing a positive outlook. Using the rational self-analysis (RSA) procedure comprises activating event, belief or self-talk, consequent emotional response, debate and displaced self-talk and emotional and behavioural technique (A-B-C) model developed by Albert Ellis. In Developing a Positive Outlook leaders should think, confess and act positively in order to become positive in life. They should seek out others with positive outlook and spend time with them for emulation. Changing one's perspective and self-talk can provide a basis for positive change.

Spiers (2011) provides twelve points of anti-stress checklist for busy executives thus:

Walk away from situations that you have no control over. Write down what was causing you stress and physically draw a line under it. Park your email and turn off your email alerts as they interrupt what you are doing. Set time aside daily work to do your correspondence. Compartmentalize activity by drawing up a quadrant and put your activities into a box so as to know or see what overflows into each activity. When things go wrong, take the positive lesson that comes out of the situation and move on. Do not dwell on the past mistakes nor go into victim mode, thinking about what would have been. Draw up your 'to do' list at the end of each day ready for the next. Make sure you start each week with a revised list. Prioritize your tasks and put deadline dates next to each one. Prepare a stress diary and put some 'me time' into your diary each day. Choose an exercise activity that you enjoy. Share your goals with a colleague or friend so that you are accountable to someone else, to ensure

accomplishing it. Know how many hours' sleep you need per night and ensure you get it. If you want to get up early in the morning then get an early night. Use your 'dead' time efficiently. You can always use this time as thinking time or meditation. Communicate and ask for help when you need it, because people are not mind readers; you have to ask for support. (p. 120)

It therefore behooves of every leader whether in religious circle or secular sphere to devise means of managing his or her stress by allotting time appropriately to daily activities and having self-examination of one's stress level.

5.7 Balanced Diet and Exercise

The benefit of balanced diet with much vegetable and fruits cannot be overemphasized. These fruits and vegetables play a vital role in nourishing the body with vitamins. Theologically, in the accounts of creation vegetable and fruits were the food succinctly approved for human being by God (Genesis 1:29-30). Daniel, Shedrack, Meshach and Abednego decided to eat vegetables and water instead of defiling themselves with the food and wine served at table of Nebuchadnezzar, king of Babylon. At the end of ten days their countenances appeared fairer and fatter in body than all the children who ate the portion of the king's meal (Daniel 1:8, 15). This shows that natural food is healthier than preserved ones, again eating wisely meals that contain the six classes of nutrients such as carbohydrates, proteins, vitamins, mineral salts, water, fat and oil helps in stress management and health improvement. Balanced diet improves the immune system of the body which helps in fighting toxins and threat in the body through secretion of hormones. Balanced diet with simple exercise makes one sleep well and also helps in replenishing burnout tissues in the body. Swift (2001), a co-director of the Food as Medicine program of the Center for Mind-Body Medicine in Washington, DC, states: "The choice you make at the plate absolutely influences

how you're going to feel. Food is a very powerful modifier when it comes to depression and the brain." By selecting foods for meals and snacks that contain a balance of several beneficial nutritive elements, you can create what Swift(2001) calls a "depression defense portfolio" and strengthen your brain and body in ways that boost emotional health.

Orumuniyi (2016) discovers that the following foods help in fighting depression: dark leafy green, walnuts, avocado, berries, mushrooms, onions, tomatoes, beans, seeds and apples. Dark leafy greens contain nutrient-dense inflammation fighter; walnuts are rich in mood-boosting Omega-3 fatty acids. Avocado has Oleic Acid which gives the brain power; while berries contain full cell-repairing antioxidants. Mushrooms are helpful tools for lower blood sugar; while onions are layered with cancer-fighting allium. Tomatoes contain depressin fighters while beans have high mood-stabilizing fiber. Seeds are sources of Omega-3 fatty acids while apple contains antioxidants and fiber.

O. Orumuniyi (Personal Communication, 2018) explained that Macaroni and cheese, chocolate chip cookies, fried chicken, ice cream—these are some of the foodswomen turn to for comfort when they are feeling emotionally strained, depleted or depressed. These foods can make us feel better for a few minutes, until the negative mood swings back into action. That is often a result of the way certain foods raise and lower blood sugar or disrupt our bodily systems in other ways. Eating too much of one type of food or not enough of a certain nutrient can have both short- and long-term effects on mood. Yet there are terrific foods that bring real, long-lasting comfort when we are at risk of, or struggling with, stress or depression. Reaching for a banana topped with almond butter instead of a cookie can begin a simple, life-altering shift that may help you ward off mood problems as well as lessen the impact if they do occur.

Orumuniyi (2016) supports that foods that contain Magnesium are good for the mood of a human person. She discovered the power of using food to help the mood when she was in college and interested in natural ways to manage anxiety and depression. She started eating more sunflower seeds, fish and other magnesium-rich foods, because she read they could help. Swift concurs with that idea, explaining that magnesium helps improve mood and energy by producing and supporting the brain chemical serotonin. Women frequently have insufficient amounts of magnesium in their system, she adds. Foods high in magnesium include almonds, avocados, spinach, pumpkin seeds, sunflower seeds, peanuts, soya beans, black beans, salmon, halibut, oysters and grains such as buckwheat, quinoa, oats, brown rice and amaranth. Platts (1974) explains: "Just being aware that some foods are better choices for stress and depression influences my food selection on a regular basis," (p. 3).

Avoiding fat seems like a nutritional commandment for good health, but it is a concept that has been woefully misunderstood. O. Orumuniyi (Personal Communication, 2018) maintains that plant-based fats are vital for brain health, in part because they keep cell membranes fluid. The brain is very rich and we need to feed it the right type of fats. Good fat sources: avocados, a wide range of seeds and virgin olive oil are important for depression control. Similarly, many women have shunned carbohydrates as a way to lose weight. Yet we often crave certain carbohydrate-rich foods (think sweets) when we are depressed or stressed because carbohydrates produce serotonin, which floods us with good feelings and calmness. That blood sugar spike is followed quickly by a crash—often compounded by feelings of guilt about the enormous piece (or two) of cake just eaten.

We need to consume carbohydrates every day to fuel our brain properly, but that does not mean eating more sweets, known as simple carbohydrates (or simple sugars) or enduring the related fast rise and swift plunge in blood sugar levels. Think complex carbohydrates (starches), such as whole-grain products, vegetables (sweet potatoes are a great choice) and

beans. Complex carbs contain fiber, which helps slow blood sugar level changes and reduce negative effects on mood. Taub-Dix (2010), a national spokesperson for the American Dietetic Association, says that Sugars break down easily. Complex carbohydrates are more difficult to break down. They have more of a smooth curve than a roller coaster.

According to Lee (2017), she changed her diet to incorporate complex carbs such as brown rice, millet, whole-grain bread, wheat pasta and legumes including azuki and mung beans in order to handle the stress of graduate school. She made her own mixture of raw nuts, seeds and raisins, which she carried with her to maintain her food schedule. Lee (2017) says her food changed and eating plan was great for the stress. It gave me an even level of energy with a remarkable sense of calm. To get the most sustained energy, Taub-Dix (2010) recommends combining a complex carbohydrate with protein, another important nutritional depression fighter. Her suggestions for snacks to keep one going: low-fat cheese and whole grain crackers, turkey on whole-grain toast or yogurt. Even a cup of skim milk has carbohydrate and protein. It is a great snack to squelch hunger. Or even better, it has been suggested that a cup of hemp seed beverage (found in some natural foods grocery aisles or stores) for a snack containing a combination of macronutrients is necessary.

J. Oko (Personal Communication, 2018) opines that depressed person may have heard omega-3 polyunsaturated fatty acids touted as cures for a wide range of conditions. When it comes to depression, the scientific evidence agrees that increased dietary omega-3 consumption helps reduce depression. The association between low omega-3 levels and a higher incidence of depression is especially noticeable among women who are pregnant or nursing, which depletes their nutritional reserves. Foods that are high in omega-3s include wild salmon, sardines, tuna, trout, walnuts and hemp and chia seeds. Fish that have the lowest

levels of mercury and other toxins is recommended especially if the person is pregnant. More tips on how to balance a diet for depression and stress management include the following:

- To achieve emotional balance, improve your nutritional balance. That means including fats, carbohydrates and proteins in your daily diet, along with other beneficial nutrients. And be sure to drink enough fluids.
- Don't skip meals. Indeed, have more—and smaller—meals. "I can't stress enough the importance of not skipping meals, not going on fat diets and having balanced with fruits and vegetables," Taub-Dix(2010)observes that sometimes women skip meals and do not realize what a toll that takes on health and state of mind.

In addition, simple exercises such as juggling, walking, riding bicycle and so on help one to burn fat, aid circulation of blood and keep the entire body fit to combat or cope with stress. Leaders should develop self-confidence, feel a sense of accomplishment and reduce anxiety through exercise. Souza (2010) suggests four approaches to cope with stress thus: ostrich, chicken, bulldog and Ant approaches. Ostrich approach refuses to see or denies the existence of problem. Chicken approach sees problems but runs away from them. Bulldog approach sees problems, sticks around but does not deal with them. While Ant approach sees problems, assumes responsibility and confronts them gradually. Leaders should develop self-confidence, feel a sense of accomplishment and reduce anxiety through simple exercise. In maintaining physical and mental health, K. Falade (Personal Communication, 2016) recommends that leaders should develop habits to improve their health such as providing for relaxation, getting enough physical exercise, eating sensibly and having adequate sleep or rest. They should take time out of their schedule for a breather such as reading, working on a

hobby, finding a quiet place to be alone, taking a nap, evening strolling and doing something they enjoy.

5.8 Music Therapy

Music therapy is an intervention that involves regular meetings with a qualified music therapist, which may help in improving mood through emotional expression. Music therapy (MT) is more effective in tackling depression when it added with treatment as usual (TAU) that is standard treatment. It minimizes depressive symptoms and anxiety, and also assists in maintaining involvement in job, activities and relationships. This is because music addresses the mind which indirectly relaxes the tension in the muscles and abates anger or irritation in an individual. There are two kinds of music therapy, namely active and receptive MT. Active MT is a situation where people sing and play music to minimize stress, while receptive involves people listening to music for depression reduction.

Borchard (2017) supports that music therapy could be used as an effective way of minimizing stress and managing depression in society today since it worked in earliest days of civilization. She notes that the ancient Greek used music to heal the body and soul. Music also helps in the expression of difficult matters that could not be articulated in words. Manic patients were coached to listen to calming melodies of the flute while depressed people were to listen to dulcimer hymns. To buttress her point; Borchard (2017) narrates the history and benefits of music therapy in stress management in the society. After the World War II, Modern Music Therapy (MMT) was established in 1940 to care for soldiers with post-traumatic stress disorder (PTSD). They were put in an institution since they could not function in the society. Nurses and doctors observed that hymns and melodies produced positive results on patients suffering from physical and emotional trauma, as community musicians started visiting veteran hospitals with their traditional music to relieve the patients

psychologically. This activity further necessitated the hiring of musicians to the hospitals. In 1950, the National Music Therapy Association (NAMT) was founded, while the American Music Therapy Association (AMTA) was established in 1998. Today AMTA is the single largest music therapy association in the world, serving over 5000 music therapists across 30 different countries. AMTA promotes music therapy through a host of publications including two research journals.

Michael (2017) states three reasons for effective music therapy in stress management: it provides a sense of meaningfulness and pleasure – music is an aesthetic experience that draws in the otherwise passive patient. Since the physical participation averts depression, music therapy engages the body and improves an individual's involvement in activities of life. Again, music therapy is rational in the sense that it aids one to communicate, engage and interact with other people in the society. Therefore, music therapy is recommended for leaders of all levels to minimize the rate of stress and burnout in the society. This could be done in active or passive ways. In active way, the individual can compose songs or music with an instrument or voice. Depressed patient is encouraged to participate in thought and feelings through clapping, singing and dancing during the composition or ministration of music in the church, hospital or at home as the case may be. This process helps the individual to develop insight into his or her problems.

On the other hand, in passive music therapy, individuals are encouraged to listen to music while meditating or doing a kind of reflective activity. This was the kind of therapy administered to King Saul by David in the Old Testament dispensation.

And Saul's servant said to him, "Behold now, an evil spirit from God troubles you. Let our lord now command your servants that are before you to seek out a man who is a skillful player on a harp. And it will come to pass when the evil spirit from God is

upon you, that he will 'play with his hand and you will be well.' So Saul said to his servants, "Provide me now a man who can play well, and bring him to me." Then one of the servants answered and said, "Behold, I have seen a son of Jesse the Bethlehemite who is skillful in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a handsome person. And the LORD is with him." Therefore, Saul sent messengers to Jesse and said, "Send me David your son who is with the sheep." So Jesse took a donkey loaded with bread and a bottle of wine and a young goat, and sent them by David his son to Saul. And David came to Saul and stood before him. And he loved him greatly. And he became his armor bearer. Then Saul sent to Jesse, saying, "please let David stand before me, for he has found favor in my sight." Now it came to pass when the evil spirit from God was upon Saul, that David took a harp and played with his hand. So Saul was refreshed and was well, and the evil spirit departed from him. (1 Sam 16:16-23).

The playing of the harp by David addressed the mind of King Saul. The music was medicine to his mind and an antidote to his depression and thus stabilized his emotion.

CHAPTER SIX

SUMMARY AND CONCLUSION

This section features a summary and conclusion of this research work with recommendations and suggestions of possible areas for further studies.

6.1 Summary

Stress is inevitable in human life. It could be said to have emanated from the fall of man in the Garden of Eden as contained in the Old Testament narrative during the primeval period. Mosaic leadership was not devoid of stress too but also had instances of its management that could be emulated for leadership efficiency in the 21st century, hence, the main trust of this dissertation. Effort has been made in this research work to study Moses' style of stress management in Exodus 18:13-27 through exegetical method which reveals that delegation of responsibilities to competent leaders is very vital in any organization or church for the accomplishment of a collective goal. The degree to which a leader is able to delegate work is a measure of his success in the sense that he or she reduces stress and helps other

leaders to maximize their potential. Stress management aids leadership efficiency and maintenance of a sustainable development in both religious and secular organizations.

The works of scholars were reviewed on the concepts of stress and leadership while two-factor theory of motivation was adopted in this research with empirical studies on the related topics of the subject matter. The fact remains that leadership is very crucial in the actualization of both organizational and societal goals. Leadership must be effective to accomplish the desired objectives and only efficient leaders with appropriate styles can make suitable changes. However, stress as an inevitable and ubiquitous phenomenon must be properly managed in order to achieve success in leadership. Stress should not out rightly be viewed as inimical to humanity, rather uncontrolled stress can metamorphosed to high level of distress or burnout. Therefore, this research has been embarked upon to examine stress and how it can be managed in leadership by studying an Old Testament passage (Exodus 18:13-27) in the context of leadership in Methodist Church Nigeria.

The exegetical analysis of the text in chapter four which consists of the orientation of the text, delimitation of the text, working translation of the Hebrew text and linguistic analysis of the text shows that Moses' leadership became stressful as the Israelites escaped from Egyptian slavery in an unorganized enslaved spirit as a nation. Moses was confronted with an intolerable administrative burden in which he was saddled with legislative, executive and judicial functions. Jethro, his father-in-law observed that Moses could not endure stress because the task was too heavy for him alone and that the method was too slow. As a result of his overwhelming responsibility, the people of Israel were getting dissatisfied because they were not receiving the desired attention. Jethro's suggested principle was adopted by Moses as he shared the responsibility with capable men of godly virtues. Moses then concentrated on teaching the law, exercising his legislative functions as God's representative and his leadership thrived peacefully.

The hermeneutical analysis of the text under study was presented in chapter five in relation to stress management in Methodist leadership and other similar organizations. The finding reveals that the following are needed for stress to be properly managed in church leadership and elsewhere: teamwork and delegation, maintenance of priestly fraternity, religious observance of annual leave, adequate rest, spiritual discipline, time management, motivation of workers in terms of welfare packages and so on.

Psychoeducation of leaders, especially the clergy is very crucial for stress reduction in the ministry. Ministers need to be psychologically prepared to engage in the ministry because of the dynamic ministerial challenges. Every profession has its demands and workers are expected to understand the risks and benefits before engaging in the work. This will reduce stress that may arise in the future. There should be teachings on the right way to go about living a healthy life that involves positive reactions to stress in a way that will help an individual to cope with stress.

6.2 Conclusion

The effects of stress on the leadership of Methodist Church Nigeria have been examined in this dissertation. The findings show negative impact on the church, such as the evidence of leadership ineffectiveness and inefficiency, exhaustions, sicknesses and sudden demise of leaders, especially members of the clergy. More so, attempt was made to diagnose the causes of this menace in the church under study and the researcher discovered that selfishness, tribalistic and unfaithful leaders have abused the team leadership embedded in the structure of Methodist Church Nigeria. This monopoly of duties has created a lacuna in the fraternity of the clergy as well as the laity which turns to be the major stressor. Poor and partial implementation of the welfare policy and retirement benefit for leaders;

misappropriation of talents and misplacement of priorities in posting of ministers; inadequate rest or abuse of annual leave are all contributors to stress in Methodist Church Nigeria.

The exegetical and hermeneutical study of Exodus 18:13-27 revealed Moses' successful approach to stress in his leadership. The lesson implies that leaders will become efficient with less stress if team leadership and delegation skills are practiced religiously. If the ministers' welfare is reviewed and implemented judiciously and talents appropriated during stationing, stress will be reduced and productivity enhanced. Leaders of all spheres, on their own, should intensify effort in judicious observance of the Sabbath, having a day off, maintaining compulsory annual leave, time management, proper planning and eschew pursuing unrealistic goals. To crown it all, ecclesiastical leaders should define and maximize their spiritual gifts in their areas of ministry; imbibe spiritual disciplines and improve in their academic endeavors in order to be more relevant in the society and ensure efficiency in their dispositions. Undoubtedly, efforts are being made to curb stress in Methodist Church Nigeria, it is also germane for leaders to utilize the good leadership structure of the church and apply Moses' style of team leadership and delegation without compromise in order to promote effectiveness and efficiency.

6.3 Recommendations

Since stress is inevitable in every leadership, this research work therefore recommends the following mechanisms for stress management in the leadership of Methodist Church Nigeria and elsewhere:

- ❖ Leaders should imbibe and practice team leadership as modeled by Moses in Exodus 18:13-27 in order to manage stress in the ministry or any organization. High-ranked Methodist leaders should be faithful in delegation of duties for efficiency in all ramifications.
- ❖ Methodist Church Nigeria should ensure effective review and implementation of her welfare policy for the motivation of leaders.

- ❖ It is imperative that every Methodist leader observes annual leave religiously and goes for medical check-up every six months as approved by 45th/10th Biennial Conference of Methodist Church Nigeria.
- ❖ Annual leave roster should be published yearly as a Conference directive to compel Pastors to go on leave outside station without excuse.
- ❖ Each Minister should be compelled to submit his or her own leave application ahead of time as early as January of every year.
- ❖ Annual leave should be made compulsory for every Methodist clergy in Nigeria who must submit a report thereafter to explain when, where and how he/she spent his/her annual leave as part of the appraisal for performance and promotion.
- ❖ Leaders should guard against pursuing unrealistic goals by setting priorities and improve in time management skill. There is need to balance their time for the family, leisure and work to ensure effectiveness.
- ❖ Leaders should trust God absolutely and uphold their spiritual discipline in order to overcome psychological and spiritually-induced stress that may arise as anxiety, demoralization, threat, sickness and spiritual attack.
- ❖ Leader should eat balanced diet, do simple exercises, enjoy hobbies and create time for enough rest in order to relax the body physically and mentally.

6.4 Suggestions for Further Research

This research work focuses on stress management in Exodus 18:13-27 as it relates to leadership in Methodist Church Nigeria. It has been observed that most church leaders undergo much stress even when they have means of managing it. This inability to utilize the available human and material resources in church leadership has adversely affected the productivity of the organization and efficiency of individual leaders. However, this prevalent issue has been addressed in this research work and solution suggested through a

hermeneutical analysis of the text; recommending proper delegation, motivation and spiritual discipline in every leadership that aims to be effective and relevant to the society.

We therefore suggest that further research be carried out on the following topics:

- Exegetical Analysis of Exodus 18: 1-12 in the light of Interfaith Partnership for Peaceful Coexistence and Sustainable Development in Nigeria.
- Appraisal of Mosaic Leadership in Ancient Israel: A Challenge to 21st Century Youth in Nigerian Governance.
- Leadership Encumbrances in Old Testament: Implication to the Contemporary Nigerian Situation.

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APPENDIX I

STATISTICS OF THE LEADERSHIP OF MCN ARCHDIOCESE OF UMUAHIA

S/ N	Diocese	Circuit	Local church	Arch/Bishop	Presbyter	Priest	Evan gelist	Supern umerari es
	Umuahia Main	8	58	1	15	58	1	9
	Uzuakoli	9	47	1	11	35	12	-
	Item	4	13	1	3	13	-	-
	Umuahia West	5	26	1	5	26	-	-
	Umuahia East	6	23	1	6	23	-	-
	Total	32	167	6	40	155	13	9

APPENDIX II

**INTERVIEW QUESTIONS
ON
STRESS MANAGEMENT IN THE LEADERSHIP
OF METHODIST CHURCH NIGERIA:
PERSPECTIVES FROM EXODUS 18:13-27**

SECTION A

Please rank the under listed using: A (Agree) and D (Disagree)

S/N	QUESTION	A	D
1	Do leaders of MCN undergo stress?		
2	The causes of stress on Methodist leaders include:		
	a. Overwhelming responsibility		
	b. Lack of delegation skill		
	c. Nonpayment and delay of payment of salaries		
	d. Poor planning / time mismanagement		
	e. Inadequate rest/ lack of medical care		

	f. Abuse of annual leave		
	g. Poor implementation of welfare policies		
	h. Lack of retirement benefits for the leaders		
3	Are the following effects of stress in the leadership of Methodist church of Nigeria?		
	a. Weakness/ inefficiency		
	b. Sickness		
	c. Frustration		
	d. Fatigue		
	e. Untimely death		
	f. Dwindling membership		
	g. Socio-Economic challenges in Nigeria		
4	Can the following points help control stress in the leadership of MCN?		
	a. Maintenance of priestly fraternity		
	b. Teamwork/delegation		
	c. Division of labour / specialization of ministry		
	d. Implementation of the welfare policy		
	e. Spiritual discipline (prayer, bible study,		
	f. communion with the holy spirit etc)		
	g. Compulsory annual leave / medical check up		
	h. Time management and relaxation		
	i. Balanced diet and regular exercise		
	j. Review of retirement benefits		

SECTION B

1. Name of your diocese? _____

2. Age of respondent: 20-25 26-31 32-37 38 -42 43 and above
3. Sex : Male Female
4. How long have you been working in the church? 1-5years 5-10years 10 and above
5. Professional qualification? _____
6. Position held in the church? _____
7. From your point of view suggest causes and solution of stress in Methodist leadership

Causes:

Solution:

APPENDIX III

LIST OF RESPONDENTS INTERVIEWED

S/N	NAME	PLACE	DATE	AGE	OCCUPATION
1	Dec. A. Iko	Item	4/6/2016	51	Clergy
2	Dr. B. Ikerionwu	Abuja	4/2/2018	50	Medicine
3	Dr. E. Kalu	Sagamu	2/3/2016	35	Medicine
4	Dr. K. Falade	Sagamu	8/3/2016	55	Medicine
5	Dr. T. T. Oduwale	Sagamu	12/3/2016	60	Medicine
6	Prof. P. I. Enang	Uyo	19/1/2018	58	Lecturing
7	Rev. C. Akosim	Item	4/6/2016	40	Clergy
8	Rev. C. C. Eze	Item	4/6/2016	44	Clergy
9	Rev. C. Ndukwe	Umuahia	4/4/2017	42	Clergy
10	Rev. C. Nwachinemere	Umuahia	4/4/2017	30	Clergy
11	Rev. C. Okonkwo	Onitsha	2/10/2018	33	Clergy

12	Rev. C. Umuibe	Umuahia	5/12/2017	35	Clergy
13	Rev. F. N. Okoro	Umuahia	4/8/2017	42	Clergy
14	Rev. F. U. Ekwuru	Umuahia	2/6/2016	33	Clergy
15	Rev. I. O. Ogbonna	Suleja	2/6/2016	39	Clergy
16	Rev. I. Okpara	Item	4/6/2016	40	Clergy
17	Rev. J. C. Okoronkwo	Umuahia	6/4/2017	45	Clergy
18	Rev. J. N. Arigbo	Onitsha	3/6/2017	43	Clergy
19	Rev. K. C. Abel	Onitsha	3/5/2017	40	Clergy
20	Rev. M. Akachukwu	Umuahia	18/4/2017	38	Clergy
21	Rev. Mrs J. Oko	Uyo	22/1/2018	43	Psychiatric Nursing
22	Rev. T. Ibe	Item	4/6/2016	37	Clergy
23	Rt. Rev. Dr. C. O. Igwe	Umuahia	6/8/2016	54	Clergy
24	Rt. Rev. K. Egbochue	Umunneochi	3/2/2017	48	Clergy
25	Rt. Rev. V. C. E. Onoh	Ihube	3/4/2016	55	Clergy
26	Very Rev. A. Ede	Item	4/6/2016	50	Clergy
27	Very Rev. C. Ndukwe	Umuahia	3/5/2017	45	Lecturing
28	Very Rev. Dr. C. N. Ubani	Umuahia	5/8/2017	58	Lecturing
29	Very Rev. Dr. C.N. Ugbaja	Umuahia	5/8/2017	57	Lecturing
30	Very Rev. Dr. D. K. Fagbiye	Sagamu	3/6/2016	58	Lecturing
31	Very Rev. Dr. E. A. Oko	Uyo	2/11/17	45	Lecturing
32	Very Rev. Dr. H. K. Anozie	Umuahia	5/8/2017	49	Lecturing
33	Very Rev. Dr. S. C. Messua	Umuahia	4/2/2016	43	Lecturing
34	Very Rev. Dr. S. O. Onadipe	Sagamu	2/9/2016	52	Lecturing
35	Very Rev. Dr. W. N. Opara	Umuahia	18/12/2017	55	Lecturing

36	Very Rev. I. A. Udo	Uyo	22/1/2018	44	Clergy
37	Very Rev. I. I. Michael	Item	4/6/2016	54	Clergy
38	Very Rev. K. Nwankwo	Abuja	6/4/2017	48	Lecturing
39	Very Rev. K. Nwaubani	Uzuakoli	23/1/2018	45	Clergy
40	Very Rev. Nnamdi Nsude	Umuahia	16/11/2017	45	Clergy
41	Very Rev. O. Ogba	Umuahia	3/7/2017	51	Lecturing
42	Very Rev. S. C. Nwankwo	Uzuakoli	4/8/2017	48	Lecturing
43	Very Rev. S. Nnanna	Uzuakoli	6/8/2017	50	Clergy
44	Very Rev. U. Madubuko	Umuahia	4/7/2017	60	Clergy
45	Very Rev. Very Rev. P. Eze	Benue	4/4/2018	53	Clergy