

# Feed Your Wolf: Owning Your Shadow in Ministry



*an Issues in Ministry paper*

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v.2

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## INTRODUCTION

To make light is to make shadow;  
One cannot exist without the other.<sup>1</sup>

I will give you the treasures of darkness ...  
so that you may know that I am the LORD.<sup>2</sup>

The inhabitants of the Italian village of Gubbio were proud, if not arrogant, people. Their village was clean: their streets were swept, their houses freshly whitewashed and their orange roof-tiles well-scrubbed. The old people were happy, the children well-disciplined, the parents hard-working. From their village, perched on the side of the mountain, the people of Gubbio looked with scorn on the plains villages. They considered ‘the people from down below’ dirty and not to be associated with.

Now it happened that in the dark of night a shadow made its way into Gubbio and devoured two villagers. The entire population was filled with consternation. Two brave young men offered to go and kill the monster. Armed with their swords, they waited for the enemy with determination. But in the morning, the people found only their mauled bodies.

Total panic gripped the villagers. They knew this was the work of a wolf who was roaming their streets at night. To rid themselves of the problem, the village council decided to call on a holy man known for his ability to talk with animals—none other than Francis of Assisi. A delegation set out to meet with Francis to implore him to come and chase the wolf out of their peaceful village forever.

On the way back, the holy man left the delegation at an intersection and went into the forest to talk to the murderous wolf.

The next morning all the villagers had gathered in the public square and were getting impatient with how long Francis was taking. When they finally saw him emerge from the forest they began to shout with joy. Walking slowly, the saint made his way to the fountain, climbed up onto it, and spoke harshly to his listeners. ‘People of Gubbio, you must feed your wolf!’ Without another word, he got down from the fountain and left.

At first the people of Gubbio did not take this well at all. Their fear of the wolf gave way to disappointment and then anger against this useless saint. But, thinking better of it, they appointed one villager to put a leg of lamb outside his door that night. And they did the same every night.

From that day forward, no one in Gubbio was ever attacked by a wolf again. Life returned to normal, and the people had become much wiser through this ordeal. They dropped their arrogant and scornful attitude towards the plains people. The presence of a wolf in their lovely village had taught them humility.

(Monbourquette 2001:52-53)

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<sup>1</sup>Johnson (1991:17).

<sup>2</sup> Isaiah 45:3

## WHY THIS BOOKLET?

It is our practice in this series of *Issues in Ministry* booklets to provide a brief rationale for what was at work in ourselves at the time of writing that prompted us to put pen to paper (or its electronic equivalent).

Our response to the question above flows from our observation of and experience with ministers and Christian leaders over two decades of supporting and caring for them. It includes thousands of hours of listening and walking with people in ministry roles through times of pain, joy and struggle.<sup>3</sup> Some of our reflections are:

- Our commitment is to helping those who exercise leadership in the church to understand themselves as persons. As such there is a need to explore the complexities of the soul and the multi-layered reality of personhood. Pastors and others in similar roles should be assisted to understand themselves beyond the ministry persona—the public face—and to embrace their whole selves.<sup>4</sup>
- Reports continue to emerge of clergy and others in leadership roles within the church experiencing a ministry meltdown of some description—burnout, leadership failure, ethical violation, relationship breakdown, early (and often messy!) termination, etc. We believe this state of affairs requires exploration. Our observation – flowing from our work with many casualties of ministry – suggests that, in too many pastoral crises, powerful forces are at play within the pastor of which s/he is unaware.
- There are inherent and seductive dangers associated with roles of authority and positional power. Why have many Christian leaders fallen from grace during a ‘successful’ season in their ministry? When a person functions in the spotlight, and particularly in the limelight, there is a correspondingly dark shadow which has a life of its own. Perhaps the larger the spotlight and limelight, the more extensive and pervading the shadow. Johnson writes that Carl Jung, keenly aware of the ‘close proximity of light and darkness’ would greet a particular friend with the question: ‘Had any terrible successes lately?’ (1991:20). Unless this shadow is identified, tamed, and appropriately fed,<sup>5</sup> it will undermine one’s ministry—one will inevitably develop a *public* life and a *secret* (rather than just *private*) life—and pose a potential threat to those who are the recipients of that ministry.
- Christians should be concerned that many in leadership positions within the church appear to lack the self-awareness and the reflective capacity necessary in roles in which so much power is concentrated.<sup>6</sup> This paper seeks to provide a space within which important questions in relation to this power can be posed and, at least in part, answered.
- Finally, it is our view that caring for broken people is more effective when it is provided by those who acknowledge their own brokenness – Nouwen’s (1979) *wounded healers*. As Hudnut writes:

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<sup>3</sup> As well, of course, in times of joy and celebration.

<sup>4</sup> ‘*Whole selves*’ here meaning both the entire self – private and public face – and a *whole*, i.e. healed person – one who is moving towards wholeness.

<sup>5</sup> These are the components of what this paper identifies as *shadow work*, what Monbourquette calls *befriending your shadow*.

<sup>6</sup> So much so, in fact, that DeKruyter claims that ‘... the stewardship of power in the church is more important than the stewardship of money’ (in Cousins 1990:31).

When I accept the dark parts of myself as my own, when I 'own' them ... then I can accept the dark parts of others (1989:45).

However, there is another dynamic to the 'Why this booklet?' question. Why is the dark side of leadership an important and relevant issue for Christians generally and Christian leaders in particular? Why should we talk about it?

There are several answers to these questions:

- In the secular—particularly the business—world there is an increasing awareness that the lessons learned from the excesses of the 1980s have somehow been forgotten, and that attention is again being focussed on organisational toxicity – in particular, the dysfunctionality that manifests itself in leaders of toxic entities. ***The church needs to engage this issue as well.*** Christians ought to be reflecting on the implications of the shadow at work in our religious systems. McIntosh and Rima's groundbreaking *Overcoming the Dark Side of Leadership*, first published in 1997, identified shadow manifestation at work in the church. Discussing the fall of many highly visible and influential Christian leaders in the last two decades of the 20<sup>th</sup> Century, they write:

... It almost seemed as if these leaders were driven to experience failure in equal proportion to their success (1997:10).

The contribution of these writers is a great gift to the community of faith: it helps us all acknowledge, in their words '... a family secret that no one wanted to talk about' (p. 11). Our hope is that this booklet will help the church to surface this issue and have the conversation.

- We are being told constantly that we live in a post-modern society, one of the characteristics of which appears to be an ever-increasing focus on the self. It is our *own* narrative which authenticates us, our existence, our sense of who we are, our belief system, our values. Individualism has replaced the communitarianism of previous eras, part of the benefit of which was to provide a relatively safe space in which shared norms could be understood and absorbed, and self-correction take place. We all now live in a world in which it is our right to self-validate. Reflecting upon the possibility of the existence of a dark side to the psyche might help us to approach the self and its opinion with a little less self-assurance.
- The escalating pace at which we all live rarely provides us with opportunities or spaces to reflect—to examine our lives—in order to learn who we are, and more especially to uncover those parts of the self with which we are either unfamiliar or uncomfortable. This *dark side* schema—for many, familiar territory but relocated within a new landscape—may be innovative enough to capture our attention and so provide an incentive to pause and scrutinise the self.
- Jung's<sup>7</sup> notion of the 'shadow' placed repression<sup>8</sup> at its core, and sadly the Christian community and repression go hand in hand. Jung believed that religious faith and

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<sup>7</sup> It will become obvious through this booklet that the content draws heavily on the writings of Carl Gustav Jung (1875-1961), Swiss psychotherapist and one-time colleague of Sigmund Freud, and others who follow Jung. For further notes on Jung and Christianity see Appendix #1.

<sup>8</sup> *Repression* is what we do when experiences and thoughts are so difficult for us to handle that we bury them in the unconscious mind. We are thus unaware of repressed material.

practice was beneficial only insofar as it led to wholeness<sup>9</sup>—the journey of integrating all parts of the self. If for no other reason than to understand the potential negative effects of growing up in the church, integrity demands that this issue of possible repression-related damage to the self be explored.

- And finally, as Sanford (1981) writes: ‘... [T]he Church has not been too helpful to us in dealing with the Shadow’ (p. 66). Perhaps out of fear of the unknown, or anxiety about being judged, or an unwillingness to face the reality that part of the self dwells in a shadow land, the standard Christian *modus operandi* in dealing with shadow material is to attempt to bury it, sometimes by killing it first.<sup>10</sup> On the contrary, ‘Wholeness is not achieved by cutting off a portion of one’s being, but by integration of the contraries.’<sup>11</sup> Rather than denying the shadow component of the self, attempting to excise it from our being (the church’s historical approach), it is better to acknowledge its presence and move towards an integrated, whole self by drawing the shadow into consciousness.

The purpose of this discussion therefore is to examine the concept of the shadow as it impacts Christian ministry.

Monbourquette (2001) defines the shadow (the *wolf* in the story above) as ‘... everything we have driven back into the unconscious<sup>12</sup> for fear of being rejected by people who played a determining role in our upbringing’ (p. 11). The structure of the discussion will follow the flow of Monbourquette’s parable above, which, in our view, raises at least the following questions:

1. What is the wolf, and where does it come from?
2. What happens when the wolf is not fed, or is fed inappropriately?
3. Where do we get help to know what to do with the wolf?
4. What is the effect of the wolf being appropriately fed?

Our desire is to explore these issues in such a way that some commencement points may be provided for ministers, for those involved in the theological and pastoral formation of ministers, and for those who provide pastoral support and supervision to ministers and Christian leaders. Our hope and prayer is that, through meditation and reflection, spaces may open which will be used by the Spirit to bring into the light that which lies in darkness.<sup>13</sup>

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<sup>9</sup> The quest for relevant Gospel connections with post-moderns has opened up a conversation across the church around the notion of *salvation as wholeness*. E.g. ‘... Christians in the Western world have been prone to think of salvation as a ‘point-of-sale’ transaction that focuses on getting to heaven instead of appreciating that Jesus came to fulfill the Old Testament promise of shalom, a concept that suggests wholeness, wellness, and peace’ (Associated Baptist Press Feb 7, 2007). Which makes more sense: preaching total depravity (Gen 3) to a generation which does not understand the idea of guilt, or, inviting seekers to fulfil the image of God in themselves with which they were born (Gen 1) — i.e. embark on the journey towards wholeness? Some might think that this is a departure from orthodoxy, but Vines (1981) indicates that *sózó* and *diasózó*—both translated *saved* in the New Testament—contain the notion of wholeness and are translated in the KJV as *whole* in, e.g., Matt 9:22, 14:36 (p. 321).

<sup>10</sup> E.g. see Col. 3:5. Sanford would see this injunction as unhelpful, given that we can never completely kill off a part of the self, and any attempt to do so will actually result in the *harming* of the self. Perhaps controversially for some, Sanford writes that Jesus’ approach to the shadow life was to embrace it, while Paul’s was to deny and suppress it. See ‘Jesus, Paul and the Shadow’ – Ch 6 in *Evil: the shadow side of reality*.

<sup>11</sup> This quote attributed to Jung, but original source unknown.

<sup>12</sup> The unconscious is that part of thought and emotion that happens outside everyday awareness.

<sup>13</sup> See 1 Cor. 4:5

## Case study

### **Pastor Jack: An unintegrated self**

Pastor Jack was driving home from the monthly church leadership meeting. It had not gone well. Startled by a sudden noise, he looked up to see the driver of the car behind beep his horn, again, and make some angry gesture. Jack realised the traffic light had turned green, and drove off, mumbling expletives under his breath. He turned on the radio—always tuned to the local Christian station—just in time to hear an announcement inviting people to visit a large church on Sunday where someone Jack used to know would be the guest speaker. They had graduated from theological college in the same year. ‘Looks like he’s made it to the big-time now’, Jack ruminated. ‘He’s even had a book published ... Bet he’s feeling pretty cocky ... Probably lost touch with what it’s like for the rest of us ... Who has the j to write books, anyway? ... Probably pastors who don’t pastor!’ Jack arrived home; everyone was asleep. He found a packet of potato chips and a drink, went into the lounge room, grabbed the remote, and started flicking through the TV channels.

- ? What shadow aspects is Jack demonstrating?
- ? If you were a confidante of Jack’s and observed some of these behaviours, what could you suggest that he do?



## WHAT IS THE SHADOW?

*Everyone is a moon, and has a dark side which [s/he] never shows to anybody.*

Mark Twain<sup>14</sup>

Carl Jung is credited with first articulating and defining the notion of the shadow. Jung's understanding of *the self* comprised:

- the *persona* – how we would like to be seen by the world—our public face;
- the *ego* – what we consciously know about ourselves, and
- the *shadow* – what we do not see or know about ourselves.

In explaining the shadow, Jung wrote:

'The shadow personifies everything that the [individual] refuses to acknowledge about himself [*sic*] and yet is always thrusting itself upon him, directly or indirectly – for instance, inferior traits of character and other incompatible tendencies' (cited in O'Connor 1985:46).

Jung believed that the source of all shadow-related activity lay in the unconscious. O'Connor (1985) summarises his understanding of Jungian shadow theory as including:

- less dominant aspects of the personality – inferior (in Jungian terms) and therefore exercising less external influence: for example, feelings may be the inferior function in a highly objective, facts- and tasks-oriented person;
- aspects of the personality which are *incompatible* with the chosen or adopted persona: for example, compassion and mercy would be incompatible with a 'gangster' image; and
- behaviours which the unconscious auto-generates in order to *compensate* for or offset consciously held notions of the self; they balance out the dominant self:<sup>15</sup> for example, an anxiety prone person may unintentionally become gushy and effusive when meeting new people.

According to O'Connor (1985) these factors combine to form a sometimes-autonomous splinter personality which resides in the unconscious—an alter-ego, the presence and nature of which we are largely unaware.

Episcopalian priest, John Sanford clearly embraces this Jungian perspective:

There are, in my view, two 'shadows':

1. the dark side of the ego, which is carefully hidden from itself and which the ego will not acknowledge unless forced by life's difficulties, and
2. that which has been repressed in us lest it interfere with our egocentricity and, however devilish it may seem, is basically connected to the Self (cited in Johnson 1991:45).

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<sup>14</sup> Twain, 1880.

<sup>15</sup> The dominant self can obviously be both positive and negative, so it flows from this that the shadow contains both positive and negative elements.

Therefore, shadow work from a Jungian perspective is to draw that which lies in darkness—unconscious and repressed—into the light, the conscious.<sup>16</sup>

However, Toombs (1995), whilst understanding the shadow as *mostly embedded in the unconscious*, goes beyond Jung and allows for the possibility that *some* shadow behaviour may be intentional—i.e. suppression, as well as repression, can drive shadow behaviour.<sup>17</sup> He likened the shadow to masks, which:

... [we] all wear ... *Sometimes we know they are there. Sometimes we don't ...*

Our masks are often unconscious creations, donned and held in place by forces outside our conscious control ... As a result, we rarely see our own masks ... we are largely blind to them (p. 155, emphasis added).

The writers' suggestion, therefore, is that shadow-generated behaviour finds its source not only in the *unconscious*—that which we have no knowledge of, but also includes the *sub-conscious*—that which we have become aware of, but then buried. I may have unrecognised feelings of hostility towards another because the other represents buried pain from my past (unconscious). Alternatively, hostile feelings might simply be a natural response to a particular context – the person presented at an inconvenient time and interrupted me on my day off. I am somewhat aware of those feelings (they are sub-conscious) but do not express them because it would be inappropriate in light of my role.

Putting all this together, the shadow is either that which we do not see or know, or that which we know but do not accept about ourselves. This discussion therefore assumes that our 'dark side' comprises:

- That about myself of which I am unaware but which others know;
- That about myself of which I am aware but conceal from others, and
- That about myself which is as yet unknown to myself and others.

Readers familiar with the *Johari Window*<sup>18</sup> will recognise these as components of the blind, hidden and unknown quadrants.

The tone of this language—dark side, shadow, masks—automatically skews our thinking towards all shadow activity being 'evil': an outworking of a sinful human nature, or at least 'negative'.<sup>19</sup> This would be 'simplistic in the extreme', according to O'Connor (1985:47). The shadow is both positive and negative; it harbours both light and dark.

Let us, for example, explore the issue of *competition* within a pastor. When pastors have a need to compete, to take on challenges and push themselves to achieve, to experience the surge of adrenalin, to taste victory, to learn from failure, then this can be expressed in positive or negative ways:

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<sup>16</sup> 'As the shadow is drawn up into consciousness, it becomes softer, more pliable, more gentle' (Johnson 1991:41).

<sup>17</sup> *Suppression* occurs when we consciously and intentionally bury something we don't like about ourselves; *repression* occurs unconsciously.

<sup>18</sup> See Appendix #2

<sup>19</sup> In fact, '... Jung and his disciples understood the shadow too exclusively in terms of 'evil' (Monbourquette 2001:127).

- If pastors deem any competitive aspects within themselves to be unacceptable, shameful or unchristian, they will probably suppress the need and urge. The danger is that the urge will leak into inappropriate parts of their life. Unhealthy competition surfaces in ministry as a need to be more loved by parishioners than others on the ministry team, attempts to solicit more praise for sermons than other preachers receive, enjoyment of criticism of colleagues, needing to get invited to take more weddings or funerals than one's peers, etc. These are all manifestations of the dark side of the shadow.
- Healthy competition, conversely, starts with the acknowledgement that a need to compete exists within; that this need is neutral—neither good nor bad—but that it needs to be expressed in appropriate ways. Usually this means finding ways to compete outside the ministry role (see p. 33 *Competition*), or else within the role as a passionate determination to grow, excel, to ... *shine like stars in the universe*. (Philippians 2:15)

For the purpose of this discussion, therefore, we agree with O'Connor (1985), Johnson (1991), Monbourquette (2001), McIntosh and Rima (1997): the shadow comprises both good and bad. For example, in the words of the latter:

The dark side, though sounding quite sinister, is actually a natural result of human development ...

... [O]ur dark side can ... propel us to attempt and accomplish things we might not have otherwise attempted apart from its presence in our lives ...

... [O]ur dark side is not intrinsically evil. It is simply a part of being human. God can and does work through our dark side to accomplish ... Kingdom purposes and elevate us to positions of leadership that we might not even have aspired to without the influence of our dark side (McIntosh and Rima 1997:22, 63, 147-148).

## WHERE DOES THE SHADOW COME FROM?

It would be easy to explain the source of the shadow by pointing to those Biblical passages which describe the sinful nature of human beings,<sup>20</sup> and there is a sense in which it can accurately be stated that all *negative* manifestations of the shadow find their source in the brokenness of the human condition.<sup>21</sup> Certainly, Biblical leaders were quick to recognise their own natures as the root of the problem. David's ... *'I was sinful at birth ... from the time my mother conceived me ...'*<sup>22</sup> and Paul's ... *'In my sinful nature I am a slave to the law of sin ...'*<sup>23</sup> are examples. However, as has already been noted, the shadow consists of light as well as darkness, so to equate the shadow solely with the sinful nature would not only be an over-simplification, but it would also not do justice to the nature of the shadow as it is described in the current literature and used as a foundation in this paper. For example, some negative shadow manifestations can be better understood as virtues carried to an unhealthy extreme, viz:

- the need for self-preservation, which perhaps most appropriately manifests as a legitimate commitment to self-care, can morph into over-rigid boundaries which result in withdrawal and disengagement from people and insensitivity to their needs;
- compassion can become compulsive control;
- zeal to use one's gifts to make a significant difference to the Kingdom could develop into rank ambition;
- the pursuit of excellence can become rigid perfectionism or competitiveness;
- enthusiasm for the task can become tunnel-vision, 'take-no-prisoners' drivenness;
- confidence can turn into arrogance.

Perhaps these are examples of the apostle Paul's *'... Do not allow what you consider good to be spoken of as evil'*<sup>24</sup>—good intentions gone wrong.

For Christians, the starting point for understanding the source of negative shadow activity *must* be theological: our understanding is that human brokenness results in a bias towards sin. That bias does not just lead to thoughts and actions that are inherently harmful to self and others (i.e. 'sinful'), it also cuts us off from knowing ourselves,<sup>25</sup> including the good in ourselves.

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<sup>20</sup> E.g. Rom. 5:18-19

<sup>21</sup> We recognise that the notion of original sin is the subject of considerable debate, and we do not want to demean that conversation through over-simplification. We find Hands and Fehr's (1993) comment helpful as a clarifying starting point:

*'We see [original sin] as a way of expressing the weakness, the proclivity towards unhealth, and the tendency towards behaviours destructive to self or others that plague every human being. More than that, it also connotes an origin of this unhappy condition that pre-exists any free choice of the individual.'* (p. 3).

<sup>22</sup> Ps. 51:5

<sup>23</sup> Rom. 7:25

<sup>24</sup> Rom. 14:16 (NIV)

<sup>25</sup> As Psalm 139 suggests, the psalmist did not possess sufficient self-knowledge to know himself. Only God could truly know him, and then reveal that truth to the writer.

Building on that theological foundation, the formation of the shadow thus occurs:

### 1. As part of the developmental process

The shadow is formed through our family of origin experience, and further shaped by every subsequent 'family' or group we become part of:

... much of what determines how a leader's dark side will develop, as well as how he or she will deal with that dark side once in leadership, stems from the family the person grew up in and his or her childhood years through adolescence ... the experiences of our childhood determine the degree to which we are controlled by the dark side of our personality ... (McIntosh and Rima 1997:50, 52).

Part of the task of the development of the social self is becoming attuned to group norms: what attitudes, behaviours and conduct are and are not acceptable in the presence of the clan or tribe? From a very early age we all learn to modify how we present in response to peer standards. This is mostly a beneficial process—it enables us to learn how to fit in with the group and not offend others and alerts us to the existence of social prohibitions and taboos. However, we experience angst when (in our own view) a valid belief or opinion or legitimate part of the self<sup>26</sup> is perceived to be contextually improper. One may feel justified in feeling this way, but we don't know what to do with this part of the self because our community does not tolerate it. As Johnson observes:

We all are born whole but somehow the culture demands that we live out only part of our nature and refuse other parts of our inheritance. We divide the self into an ego and a shadow because our culture *insists that we behave in a particular manner* (1991:5, emphasis added).

How can this angst be resolved? Monbourquette (2001) adopts Robert Bly's (1988) 'garbage bag' metaphor. That which is part of us, but socially unacceptable, we consign to a reject bin. Thus, the persona is created through a process which relieves the immediate anxiety and secures acceptability with the group, but it also results in an ever-increasing accumulation of potentially dangerous un-dealt with material. According to Monbourquette:

Gradually, the psychic energy imprisoned in the bag will take revenge against its owner, creating a mountain of obsessions within or, externally, projecting itself onto those around us (2001:45-46).

And out it comes as shadow behaviour.

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<sup>26</sup> Monbourquette (2001) writes about various social prohibitions which feed into this process, e.g., truly revealing and being oneself, being allowed to learn and change and risk and grow, recognising, owning and appropriately expressing emotions, being comfortable with intimacy, possessing and acting with self-confidence, etc. (see pp. 46-51). We hide these feelings and talents because we sense we are not supposed to be like that. Stereotypically, Australian males in our macho and tall poppy culture would find it hard to own these things about themselves.

**Reflect on the *persona*-construction (i.e. *shadow*-making) features of your early life:**

- ? What qualities were rewarded and frowned upon in your family of origin?
- ? Who were your main role-models and heroes as a child and youth? What was it about them you admired and sought to emulate?
- ? What values underpinned the school and clubs you were part of?
- ? How was your family regarded within your neighbourhood? What effect did this have on you: pride, shame, feeling 'normal' ...?
- ? What were the family secrets?

**2. Through a failure to have needs met**

... no amount of success or achievement will ever fill the holes created by our unmet needs (McIntosh and Rima 1997:148).

McIntosh and Rima (1997) suggest that the shadow also forms as a result of legitimate needs not being adequately met. Citing Maslow's (1970) *Hierarchy of Needs*—physiological, safety, love, esteem, fulfilment—each of which must be properly satisfied at some level in order for us to enter and maintain healthy, functioning personhood, they propose that failure to have a need met, a malfunctioning in the process, or a traumatic childhood experience in relation to a particular need, will result in a missing 'needs building-block' that negatively impacts our capacity to successfully navigate adulthood. As much of this development occurs at an unconscious or sub-conscious level, we may be unaware of this missing component in the psyche. Regardless of whether we know or don't know, what is happening at a subterranean level will influence us in some way. As legitimate needs surface, and if we...

... perceive our attempts to meet these unsatisfied needs as a sign of weakness or personal failure, or if we are unaware of how to meet these needs, our attempts are often sublimated and begin forming what will become our dark side (McIntosh and Rima 1997:57).

A shadow built on unmet needs poses a potential threat to ourselves and others:

... [O]ur drive to achieve, fuelled by unmet needs ... and existential debt becomes misdirected, it can result in disaster ... (McIntosh and Rima 1997:80-81).

Harbaugh's observation is significant in the context of pastoral formation:

Since so little time is spent in seminary with the healing of hurtful memories of the past, it is probable that most of a seminarian's 'unfinished business' is taken into the parish (1984:147).

We see this demonstrated in the case-study below:

In her family of origin, Jill suffered daily rejection because her two siblings were the favourite of either their mother or father: she was the third wheel. Pushing this pain deep inside but harnessing its energy as a passionate sense of injustice, Jill took on many causes throughout her life, eventually entering full-time ministry. Now, serving as an associate pastor, Jill finds it very difficult to cope with what she perceives as the senior pastor favouring other members of the team over her. She starts avoiding team meetings and isolating herself, whilst seeking a powerbase amongst discontented parishioners, but doesn't realise she is doing this, much less why.

**Reflect on Maslow's hierarchy of needs listed above:**

- ? Which were well met by your family and main social groups as a child and youth?
- ? Which were ignored, under met, or unmet?
- ? How did you attempt to have these needs met then?
- ? How well met are these needs now?
- ? What are your most 'hurtful memories of the past'?
- ? What have you done with these memories over the years?
- ? What still needs to be done for healing to take place?
- ? What 'unfinished business' do you suspect you carry from your childhood?
- ? What are some ways this may have been 'taken into the parish'?

### 3. During life transitions

Jung's belief was that repression—the sending and keeping of material to the unconscious self—is related to all shadow formation. So, a further contributor to the development of the shadow is our tendency to repress thoughts and feelings and experiences that we do not have the capacity to work through and fully integrate into the conscious self during times of significant change.

Monbourquette (2001) believes that 'major transitions in life are often sources of repression' (p. 48) and sees the two stages of midlife and the beginning of spiritual life as 'particularly vulnerable to shadow formation' (p. 20). Johnson (1991) goes beyond that, viewing midlife as a time when valuable shadow *de-construction* can take place: when one is perhaps more likely to take stock of life and review values and practices; when all the material that has been pushed into the reject bin of the psyche begins leaking more heavily; when, as Johnson describes so graphically, the 'banished elements [which] make up our shadow ... come back like Old Testament scapegoats returning from the desert' (p. 102), demanding our attention at last. Midlife, handled well, can be a rich stage of dismantling the shadow, and the beginning of the journey of integrating the whole person.

The beginning of our spiritual life, however, is a pivotal stage in shadow formation, and we examine it below (see *Pastoral Formation*, p. 15).

## WHERE DOES THE CLERGY SHADOW COME FROM?

The minister, as a *person*, comes to the vocational context with a shadow already fashioned and operating as a result of the factors outlined above having been at work through the formation of their personhood. In addition, however, there are other issues at play which add to shadow construction.

### 1. The pastoral personality profile

The first factor relates to the type of person who is typically called to be a pastor. Eadie (1975) built on the work of Horney (1942) and identified the clergy 'helping personality'. Two thirds of ministers, he found, conform to a personality profile which is characterised by:

- an idealised self-image of being loving and lovable at all times;
- guilt, personal dissatisfaction and self-criticism;
- obsessive-compulsive characteristics of perfectionism, taking on excessive responsibility, avoiding delegation, and perceiving colleagues as rivals;
- affective controls on sexuality and aggression, resulting in excessive dedication and individualistic competition, with energies chiefly directed at maintaining the image of an ideally loving person;
- passivity, compliance and conformity, seeking to placate and please everyone, but paying the cost in loss of self-respect;
- inadequate attempts to resolve conflicts by withdrawal ('flight', despite the loving ideal), or impulsive, rebellious behaviour, especially related to sexuality ('fight'), thus inducing further guilt;
- intro-punitive hostility, self-hate and chronic self-deprecation; and
- stress symptoms of long-term, low-grade depression, nagging free-floating anxiety, and a variety of psychosomatic complaints, coupled with a resistance to seeking help because of the need to maintain the 'helping image'.

All of these personality characteristics, to a lesser or greater degree, tend to work against effective shadow exploration. For example, in functioning a great deal of the time on their persona, ministers who conform to Eadie's (1975) 'clergy helping personality' type must place an embargo on any needs or emotions that do not conform to their idealised self-image. Thus, the need for intimacy and the expression of anger, for example, are seen as weaknesses to be denied or repressed. The result for some clergy is that they become mere half-persons, smiling without, whilst privately struggling with what Hart (1984) describes as 'an impossible burden of guilt about their humanness' (p. 125).

Furthermore, it may be that those who are particularly gifted or multi-talented have a deeper shadow-struggle than those who are less well-endowed. Johnson suggests:

Narrow creativity always brings a narrow shadow with it, while broader talents call up a greater portion of the dark (1991:19).

This may in part explain Jung's 'terrible successes' question, mentioned earlier. Great talent and success can lead to great temptations and dangers if: confidence grows into pride, then arrogance; the need for accountability is discounted; boundaries become blurred; and



dependence on God is subsumed by a sense of self-sufficiency. Dazzled by the limelight, one can fail to see the expanding shadow.

Reflecting on seemingly recurring moral crashes of high-profile pastors, we [the writers] have discerned a disturbing pattern: church boards often collude with shadow-construction in their pastors. Again and again, we have noted how pastors who become very successful—in terms of the metrics of numbers—become untouchable. Elders, deacons and board members conflate success with God’s approval: our pastor is doing so well because of God’s favour. Pathways for healthy accountability quickly disappear as these church leaders assume all must be well. If questionable behaviour starts to surface in their pastor—murmurs of bullying, arrogance, boundary violations—these are dismissed, because how dare we question God’s anointed. Institutional blindness sets in. Flaws are spiritualised. Toxic behaviours are condoned, minimised or excused; the indefensible is defended. Abuse is allowed to fester; victims are forsaken. And, in this process, the pastor is allowed to remain dazzling and shiny in the limelight, with no accountability.

The greater the spotlight and limelight, the greater potential for shadow.

In response to this disturbing observation, the writers intentionally track promotions and ‘success’ with our supervisees. When a supervisee is appointed to a position of greater power and influence, or when they are enjoying a particular season of ministry growth, we invite greater shadow-work within supervision sessions.

- ? What are the pathways for feedback and accountability in your ministry? Are they robust to withstand seasons of success?
- ? Have you had any ‘terrible successes lately’? What temptations come with these? How do you monitor and manage these?

The 19<sup>th</sup> century American preacher, Henry Ward Beecher is a dramatic example of a gifted leader brought down by his dark side. Shawchuck and Heuser (1993) cite Hibben’s account of the life of this deeply flawed man:

... nothing is more common than that men [*sic*] ... [exhibit] ... a certain kind of exterior morality, *making them noticeably good in exterior matters while* they have actually lost power of moral discrimination in respect to their own inward habits (p. 95, emphasis added).

If Johnson’s (1991) thesis above is correct, it places many clergy at risk, given that those who are called to the ordained ministry and Christian leadership generally present and are accepted as candidates for such roles because they appear to possess a broad range of competencies. They subsequently move up the ecclesiastical ladder because they demonstrate above-average proficiency in many of the tasks normally associated with the exercising of ministry.

- ? Which of the ‘helping personality’ characteristics do you identify in yourself and your ministry style?
- ? What effect have they had on you: Costs? Struggles? Threats? Any perceived benefits?

## 2. Pastoral formation

The second issue relates to how the seminarian is prepared for the task of ministry.

It is Monbourquette's (2001) view that people are particularly vulnerable to shadow formation at the 'beginning of their spiritual life' (p. 20). This has two layers of relevance for those in ministry, for they experience two primary processes of spiritual formation: at the time of conversion and then at theological college. At both points a person comes to see what is 'in' and what is 'out'. To be a Christian *and* to be a pastor, the student can be 'this', but not 'that'. Sometimes the process is subtle, sometimes overt; regardless, the impact is similar. The person in formation—into Christian and/or Christian leader—learns to retain and display that which is acceptable to the people who matter, and that which must be relegated to an underground world. Thus, two components of the 'self' are created: the idealised self and the shadow. The tighter the boundaries between the two—that is, the more independently these two selves exist and function—the more powerful and potentially dangerous the shadow becomes.

This socialisation process forms part of the necessary preparation for any profession. It draws the novice towards the inculcation and adoption of the persona-related characteristics normally associated with the particular professional role. The learnings through the period of training are often collateral—fundamentally embedded and intentional, but largely non-directive—absorbed osmosis-like alongside formal didactic processes. So, trainee lawyers, teachers, doctors, ministers, etc. learn—often unconsciously—how to think, act, behave and operate within the norms of their chosen profession through being exposed to and interacting with lecturers, tutors, professors, practitioners, etc. The positive aspect to rubbing shoulders with such role models is that the trainee's role professionalism forms and develops within a largely affirming and automatically self-correcting context.

In relation to the context of ministerial formation, Harbaugh (1984) discusses this process by telling the story of stereotypical ordinand, 'John', who learned how to 'conform to a vocational image':

... [John's] entry into seminary was shaped by the prevailing vocational images. He experienced pressure to control his emotions as well as his behaviour ...

In the seminary, there is a strong induction into the role of professional minister. A seminarian may perceive a need at least to try to fit the part that has been played by the pastoral models he or she most values ...

The person preparing for ordained ministry is affected by vocational stereotypes not only about actions, but about feelings ... Without anyone ever saying it in so many words, John was quickly indoctrinated into what was considered appropriate and inappropriate emotional expression ... There were many ... acceptable and unacceptable feelings that John learned mostly through his peers, often with only non-verbal cues. Most of his professors acted as if they too had learned the code ... (pp. 86-87).

And so, John learned how to be a 'good' minister.

However, there are potential dangers in this socialisation model:

- Some of the trainee's influencers may be less than ideal role models, and with an under-developed capacity to discern what constitutes good and bad professional practice in the role, the trainee may unconsciously absorb inappropriate norms into their own

practice and thus perpetuate an unhelpful professional model. For example, a lecturer or field supervisor who is jaded or disillusioned, who sees workaholism as a good thing in a leader, or who views all conflict as bad, would probably not inculcate best ministry practice in their students.

- Pressure to conform to instructors' professional norms may be counter-productive if those instructors have become institutionalised to the extent that they have become disconnected from the profession they are preparing others to enter.<sup>27</sup> To that extent, their role modelling is largely irrelevant and, again, the trainee may be unaware of this reality.
- The development of the professional *persona* may be at the expense of the proper formation of the trainee's *person*, especially where the trainee's personality fails to conform to the accepted professional norm. For example, a denomination's preferred leadership model may be that of the CEO as a congregational leader. Ordinands who feel called to a shepherd pastor model, instead, may feel pressured to starve their spiritual gifts of mercy and encouragement (i.e. their authentic self) and develop only the preferred behaviours.
- Theological college lecturers, field supervisors and other influencers may be unaware of the shadow—as a concept, within themselves, within others, as a component of persona-formation—and so the issue is never surfaced and/or discussed. Further, if there is an awareness but also an *anxiety* associated with the issue, it will be avoided. The shadow needs outing.

Ideally, the programs offered by theological colleges would counteract negative aspects of the socialisation process, and properly form the minister as a *person*. However, the opposite is often the case:

[One would expect] ... that ... ministerial training would have been precisely the place where potential person-role conflicts would be identified and worked through. However, while the seminary is an excellent place for persons to learn about being a pastor, there is much less help in the seminary for coming to terms with the pastor as person ...

[During seminary training] ... [W]hen the courses had an applied component, the application was almost always how to minister, rather than helping [the trainee] to understand the relationship between the materials of the course and his/her self as the person who would do the ministering (Harbaugh 1984:73).

Reflect on how you were socialised into the ministry role during your theological training and formation for ministry:

- ? What was considered acceptable by your lecturers, field supervisors and peers? How was this demonstrated? How were these behaviours, attitudes and beliefs rewarded?
- ? What was deemed unacceptable and therefore consigned to the reject bin? For example: how were emotions, and their expression; different worship styles; doubts and struggles in faith and life; humour; sexuality; ambition; tiredness and sickness viewed?

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<sup>27</sup> The 'those who can do, do; those who can't do, teach' syndrome.

### 3. The nature of the ministry role

The third issue is ministry itself: what it looks like and how it is practiced by the clergyperson. As indicated above, theological formation often tends to be less than adequate in preparing the ordinand *as a person* for the task of ministry. However, it is the writers' observation that being located in the parish is not automatically going to provide opportunities that will assist the new minister to understand their dark side either. There are factors present in the actual doing of ministry which work against clergy 'befriending their shadow'. For example:

- The high visibility of ministry acts to force the pastor to become sensitive to role socialisation pressures—a critical factor in shadow development. Sarbin and Allen (1968) suggest that:

Role enactment that is observable by a variety of other persons makes the role more vulnerable to positive and negative sanctions from audiences than does role enactment that is restricted from observation (cited in Smith 1973:63).

- Some ministers prefer, and are further enabled by their role, to remain unknown to their parishioners. Sanford (1981) believes that clergy largely operate behind a persona, one function of which is to ...

... protect us from the outer world by enabling us to assume a certain outer posture but at the same time keep other aspects of ourselves hidden from others (p. 11).

Such a position is unlikely to be conducive to enhancing self-knowledge, vital to the process of engaging the shadow—that is, doing 'shadow-work'.

- The pedestal effect works against ministers developing the type of authentic relationships that help the minister to *be*, and to begin to know what that *being* actually looks like. Allender (2006) cites one pastor's story:

I love to fish, but only once have I been invited to go fishing. A number of men in the church fish, but they never ask. The same goes for golfing. I've asked others, but I never get asked. I think the problem is that I am put on a pedestal. I joke sometimes that my first name is pastor. My position causes people to fear me, and thus it is safer to keep me at a distance rather than allow me to get too close (p. 110).

- If shadow work is linked to shrinking the Johari *blind* quadrant, ministers tend to be disadvantaged as a group, as Hands and Fehr (1993) note:

Pastors and priests do not ordinarily receive much genuine regular or adequate feedback and are often left unaware of their blind spots ... (p. 17).

## IDENTIFYING THE SHADOW

What is typically in a minister's shadow?

For Christian people, who are trained to be nice, kind, loving and unselfish, the shadow is typically hostile, aggressive, conniving, ambitious and self-serving' (Sanford 1984:47).

Few vocations can so subtly lay a [person] open to insincerity, egotism, over-estimation of [their] own importance and wisdom, intellectual and moral arrogance masked and disguised as religious fervour and conviction (Guntrip, cited in Prior 1990:130).

The shadow characteristics identified in these quotes are generic to the pastoral role and are a good place to start examining possible shadow content. However, each Christian leader needs to be aware of their particular and unique shadow. How can shadow material be brought to the surface? There are a number of strategies available to help us identify what might be lurking in the shadow:

### 1. Personality type

Jung thought of the shadow as the *inferior*—i.e. the undeveloped or underdeveloped part of the personality. Because the Myers-Briggs Type Indicator (MBTI)<sup>28</sup> is based on Jung's theory of psychological type, determining one's MBTI type helps us identify our shadow in at least two ways:

- The personality type lying opposite to our own might point to shadow elements;<sup>29</sup> e.g. a Myers-Briggs ESTJ might examine the personality traits of an INFP or intentionally interact with an INFP. Some of these characteristics may be present in their own shadow.
- By studying our MBTI profile and taking note of the varying strengths of our four preferences, we can identify our dominant, auxiliary, tertiary and inferior functions. The tertiary and inferior functions are the least developed parts of our personality, possibly hinting at both positive and negative shadow components.<sup>30</sup>

Another widely-used model of psychological profiling is the *Enneagram* which identifies nine personality types.<sup>31</sup> Once one's number type is identified, rich data becomes available for what might comprise elements of the shadow—the typical weaknesses of our number type. For example, Enneagram's 'twos', at their best, are caring, compassionate, and humble; at their worst, i.e. when their 'self' is not integrated, they can be manipulative, dominating, prideful.<sup>32</sup>

? What are the strengths of your personality type? In what way(s) might it be possible for those strengths to become weaknesses?

? What possible weaknesses are part of your personality type? How might those weaknesses impact your ministry? How do you monitor those weaknesses?

<sup>28</sup> The MBTI describes personality around four continua: introvert/extrovert; sensing/intuition; feeling/thinking, and judging/perception. We all have a preference within each pairing. See Appendix #3 for a summary of MBTI shadow-related characteristics.

<sup>29</sup> See Ch IX of Oswald and Kroeger (2001).

<sup>30</sup> Dwyer (1995) and Hirsch and Kise (1998) provide excellent material which aids understanding of shadow strengths, weaknesses and dangers.

<sup>31</sup> The categories are the reformer, the helper, the achiever, the individualist, the investigator, the loyalist, the enthusiast, the challenger and the peacemaker. See Appendix #4 for more details.

<sup>32</sup> See, for example, Beesing et al. (1984), Appendix #4, identifies some Enneagram shadow-related characteristics.

## 2. Dream-work and fantasy-work

... [E]verything we tried to hide during the day to save face is revealed to us at night by our dreams (Monbourquette 2001:28).

Jung proposed that the psychic material we are unable to consciously process during the day (due to time constraints or because of the nature of the content) ends up in the unconscious, from where we attempt to process it at night in our dreams. It follows, therefore, that another way to explore the possible contents of the shadow is to pay attention to our dreaming. As an extension to this, our recurring daytime fantasies might provide clues as to what is buried in the shadow. Dreams and fantasies of fame or revenge, for example, may point to current shadow themes.

- ? Do you have any recurring dreams that might point to possible shadow content?
- ? What do you fantasise about? What might this be saying about your shadow?
- ? If you were to design an avatar for yourself, what qualities and characteristics would you choose for this creature? Is this avatar a more idealised version of yourself—highlighting strengths into superhero status? Does it display repressed but secretly admired qualities—e.g. dominance and aggression, sexual confidence, and assertiveness? What does this tell you about what you most/least like in yourself?

## 3. Intentional questioning

Monbourquette (2001) suggests that the following questions might help to identify shadow tendencies:<sup>33</sup>

1. What are the most flattering aspects of my persona? What are the opposite qualities I have had to repress in order to highlight my positive traits?
2. What topics of discussion do I tend to avoid?
3. In what situations do I find myself becoming nervous, over-sensitive or defensive?
4. In what situations do I feel inferior or lacking in self-confidence?
5. In what situations do I feel embarrassed?
6. Am I inclined to be offended if criticised? What kinds of criticism?
7. Do I find it difficult to accept a compliment?
8. What aspects of myself do I find hardest to accept?
9. What quality did my family value most when I was growing up?

Monbourquette (2001) also suggests that what we find humorous, what we prohibit in others, and what we criticise others for might point towards shadow issues.<sup>34</sup>

- ? Which of Monbourquette's questions hit a nerve with you? How can you follow up this reaction?
- ? What do your sense of humour, your prohibitions, and your criticisms say about your shadow?

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<sup>33</sup> See pp 75-78.

<sup>34</sup> See pp 84-87.

## Leadership traits

McIntosh and Rima (1997) propose that: 'The various characteristics of the dark side can be grouped into some broad categories ... [providing] the general framework we need to begin the process of understanding our unique dark side' (p. 81). They provide a questionnaire within their book which identifies the presence and relative strength of these traits, indicating when traits are unhealthy due to shadow forces at play.

Following are the categories, together with some key questions, based on McIntosh and Rima's work:<sup>35</sup>

- *The compulsive leader*
  - Do you prefer not to take time off and/or often find yourself thinking about work in non-work time?
  - Do you have anxieties around what superiors and peers think about you and the quality of your work?
- *The narcissistic leader*
  - Is your self-acceptance linked to how well you think you pastor or preach, or what others think about those things?
  - Do you often feel undervalued in your present context, and believe that you are actually destined for greater things?
- *The paranoid leader*
  - Do you believe that it is essential that you be part of all the key decision-making groups in your work context, and ensure that you are present every time those groups meet?
  - Would the majority of people you work with describe you as a micro-manager?
- *The co-dependent leader*
  - Was chemical dependence of one or more family members or ultra-conservative religious practice part of your upbringing?
  - Would you be seen as over-responsible or over-sensitive in relation to others' feelings?
- *The passive-aggressive leader*
  - Do you tend to withdraw from others who offend you or under-perform when it would be better to confront the situation?
  - Do you tend to work slowly on tasks or projects assigned to you (i.e. not self-chosen), or delay commencing them?

? In which of McIntosh and Rima's categories might you be most at risk?

? What is the next step you can take that will help you explore this further?

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<sup>35</sup> See Part 2 of McIntosh and Rima, 1997.

## A NOTE ABOUT NARCISSISM<sup>36</sup>

... [T]he church and Christian organisations provide fertile soil for budding narcissists (McIntosh and Rima 1997:100).

As such, this dark side manifestation requires particular examination.

Narcissism is a measure of self-love. The term comes from a Greek myth about Narcissus, a young boy who fell deeply in love with his own image, with tragic consequences.

Pathological narcissists 'present various combinations of intense ambitiousness, grandiose fantasies, feelings of inferiority and overdependence on external admiration and acclaim'.<sup>37</sup>

It could be argued that balanced narcissism is a desirable, even necessary personality trait in an effective leader. Healthy narcissism enables us to believe in ourselves, to be confident and assertive, to lead with conviction and self-assurance, to bounce back from failure and to deal appropriately with criticism. However, there is a significant body of evidence which suggests that clergy are over-represented in *pathologically* narcissistic populations.<sup>38</sup>

Pathological narcissism is characterised by a grandiose self-concept. Particularly relevant to the task of shadow engagement, Meloy (1986) claims that narcissists tend to have lower than normal reflective capacity. He agrees that ministry can reinforce narcissistic tendencies,<sup>39</sup> citing:

- the person hears and understands the call to ministry as a direct call from God;
- the church, in affirming the call, becomes an enabler in the person believing that God has specifically chosen them, so now they have a 'special' relationship with God;
- the notion of the minister being deemed an especially holy person, with respect due to him or her simply because they are a minister, and inappropriate leadership behaviours ignored or excused, is a mark of some religious systems,<sup>40</sup> and
- because the congregation is reassured by certainty and rendered anxious by ambivalence, the minister's capacity as an arbiter of morality—an x is good, y is bad, black and white world<sup>41</sup>—feeds and shores up both the minister's and the congregation's sense of security. They need each other and need to not question each other.

It all comes together in the leading of public worship. The minister's separation from the people and pastoral exceptionality are symbolised by a raised pulpit and ecclesiastical attire. The grand mystery of the Gospel is played out through the liturgy: the word, preached by the minister, becomes the Word of God, further blurring the distinction between the Divine and the Divine's envoy, and the congregation becomes a mirror, reflecting all the glory back to the minister.

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<sup>36</sup> This section drawn from *Narcissistic Psychopathology and the Clergy*, Meloy 1986

<sup>37</sup> Lowen (1983) cited in McIntosh and Rima 1997:98.

<sup>38</sup> McIntosh and Rima write that '... [N]arcissism ... is all too common in the church and among spiritual leadership' (1997:99).

<sup>39</sup> 'The clergy profession provides a socio-cultural rampart for this grandiose self' (Meloy 1986:51).

<sup>40</sup> As McIntosh and Rima also note: '[B]ecause many followers of the narcissistic leader think all this [kingdom] activity is being done for God, they feel uncomfortable challenging their leader' (1997:100).

<sup>41</sup> This is a psychological phenomenon known as 'splitting' and, according to Meloy, is a 'consensually valid and theologically comfortable aspect of preaching' (1986:52).



## EFFECTS AND RISKS OF A SHADOW THAT HAS NOT BEEN IDENTIFIED AND TAMED

The shadow gone autonomous is a terrible monster in our psychic house (Johnson 1991:5).

The bad habits, or temptations of the religious profession, when left unexamined, open the door to powerful, entrenched emotions, influencing the leader's subconscious to the effect that wrong looks right, or at least acceptable. Sooner or later an unexamined religious leadership will erode into neurotic dysfunctionality (Shawchuck and Heuser 1993:96).

Shadow work is so important for healthy ministry that we need to explore some of the risks if it is ignored and the self remains unintegrated.

Firstly, what are some manifestations of an unintegrated self?

### 1. Denial

To refuse the dark side of one's nature is to store up or accumulate the darkness (Johnson 1991:26).

If the ministry formation process has been particularly effective at 'shadow-making', then signs of anything within the trainee which are outside of the prescribed vocational image will cause anxiety and shame. It will become easier for them to deny these signs, to pretend that nothing exists except the persona—the idealised self. The results can be dramatic in their negative impact on the minister and his/her ministry:

This denial and repression, along with the resulting emotional explosion, are particularly common among religious leaders who feel the constant need to be in total control of their lives so they can minister effectively to others (McIntosh and Rima 1997:23).

But sometimes the impact is more subtle. Ministers who constantly live through their persona, denying any normal human reactions – like anger, impatience, tiredness, doubt – can become exhausted maintaining the mask. The result is often long-term, low-grade depression.

Denial can therefore result in guilt, shame and/or depressive symptoms in pastors.

- ? What emotions, reactions and behaviours do you find most difficult to accept in yourself?
- ? What are your publicly shared weaknesses (i.e. you are prepared to admit them to others in a sermon, job interview, etc.)?
- ? What are your secret weaknesses (those you would hate others to discover)?
- ? It has been said that we are as healthy as our secrets. What does this mean for you?

## 2. Projection

No matter how much zeal you bring to your apostolic action, if you remain unaware of your shadow, you will someday project it on to those to whom you minister ... (Monbourquette 2001:131-132).

Projection occurs when we attribute to others the traits or qualities we refuse to recognise in ourselves. Projection is always the work of the unconscious. It has been said that what is not transformed within ourselves will be transferred onto others. Thus, if jealousy or envy is harboured towards one's colleagues, team members and/or others but not acknowledged, these traits will be ascribed to others. One strategy to identify one's own shadow, therefore, is to recognise the traits (weaknesses?) all too quickly seen in others. They probably dwell within.

The tendency to see one's shadow 'out there' in one's neighbour or in another race or culture is the most dangerous aspect of the modern psyche (Johnson 1991:27).

Jesus spoke forcefully about the dangers of projection (see Luke 6:41-42).

? What 'specks' do you pick up easily in others? What are your 'logs'?

## 3. Addiction

'Addiction is a shadow problem' (Naifeh, cited in Monbourquette 2001:14).

Whether the addictive behaviour is socially *frowned upon*—such as alcoholism, drug abuse, over-eating, sexual addiction, and rageaholism; or socially *rewarded*—such as workaholism, perfectionism, or compassion compulsion, it points to an unintegrated shadow. What is it that drives us to numb pain, avoid reality, please others, seek control, but unmet needs and secret anxieties stored up within? If I deny this baggage and pain, if I don't acknowledge my needs, then I will be forced to numb the pain and meet these needs in furtive ways. And so, the addictive pattern begins, each time reinforcing the strength of the 'itch' and the secret power of the 'fix'.



Pattern of Addiction

The core misbeliefs of addictive behaviours are: 'I can be nurtured by objects or events'; 'I can control how I feel'. Ironically, the Latin root of the word addiction—*addicere*—is to give assent, to surrender.

What is the difference between healthy and addictive (shadow-driven) behaviour?

**When healthy**

Passion  
Focussed  
Called  
Do  
Real

**When addictive**

Obsession  
Consumed  
Driven  
Who (defines my identity and worth)  
Role

The pathway back from addictions to health is the pathway we describe as shadow-work, i.e. the journey of naming, owning, monitoring and managing our dark side. This is explored more fully below.

Arterburn (2006)<sup>42</sup>, for example, describes the healing journey in this way:

- seek forgiveness – from God and yourself;
- accept and take responsibility for yourself
  - stop blaming others
  - stop making excuses
  - stop believing your own lies;
- nurture healthy, life-giving relationships, and
- find your purpose in life and begin to do it.

Accepting and taking responsibility for oneself (second dot point above), particularly, cannot be achieved unless and until the shadow is embraced.

- ? What do you most relate to in the healthy behaviour list above?
- ? What do you most relate to in the addictive behaviour list?
- ? What pain in your life do you seek to numb? How do you do that?
- ? What behaviours do you believe have gained some control over you?
- ? What is a plan to start turning this around?

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<sup>42</sup> See Arterburn (2006) Chapter 4 – *Jumpstart the change process*.

#### 4. Coups<sup>43</sup>

Pastors who over-extend themselves in their role, failing to tend their valid needs, are particularly prone to being hijacked by needs.

Consider this case study:

Jill works so hard that she becomes a production machine – cranking out sermons, pastoral visits, phone calls, meetings. Jill is becoming exhausted, starting to resent the people she is serving, but doesn't have the self-awareness to sense what is happening internally in her soul and spirit. All of Jill's energy goes into the outer life, the role. Jill becomes one-dimensional – depriving her senses (sight, sound, touch, smell, taste) and denying signs from within that things are out of balance. Beneath her all-available, all-coping persona, things are happening to Jill. She is vaguely aware of some inner turmoil, some unrest, but pushes it under and keeps on cranking out work. Eventually and dramatically Jill's deprived senses stage a coup.

Monbourquette (2001) predicts such an outcome:

Woe to those who continue to ignore [their shadow]. Like a raging torrent, it will one day force its way into the conscious and invade it (p. 12).

As more and more psychic material was dumped into the garbage bag, the pressure built up. And because Jill had no appropriate mechanisms in place to relieve and/or release this pressure, a blow-out was inevitable. The shadow now says, 'You have been ignoring me too long. I need some attention. I need a fix. I want to feel good RIGHT NOW!' And so the shadow stages a coup: shadow behaviour erupts either in secret – Jill over-eats, over-drinks, watches TV mindlessly, over-spends, or accesses pornography; or publicly – Jill explodes in anger, displays road rage, or has an affair.

Monbourquette (2001) reflects on this scenario:

It is not uncommon for someone in a helping profession, whether psychological or spiritual, to lack authenticity because they do not pay attention to the existence of their shadow, and their impulses. This neglect has caused some to commit gross moral and professional misdeeds against their clients, followers or students (pp. 130-131).

Once the shadow emotions are in coup mode, it is likely that professional boundaries will be violated, as Monbourquette (2001) warns:

If we refuse this work on ourselves, we risk psychological imbalance. We will tend to feel tense and depressed, tormented by vague feelings of anxiety, self-dissatisfaction and guilt; we will fall victim to all sorts of obsessions and be easily carried away by our impulses: jealousy, uncontrolled anger, resentment, inappropriate sexual behaviour, greediness, and so forth (p. 14).

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<sup>43</sup> Oswald and Kroeger (2001) link negative shadow manifestation and Jungian-based (Myers-Briggs) type: 'We believe type theory sheds some light on how certain people get off the track theologically or sexually ...' (p. 124). They particularly canvas issues around doctrinal unorthodoxy and sexual impropriety through the grid of temperament type.

Even at this point of grave risk, however, the person may still be unaware of what is happening. Loftus (1994), cited earlier in relation to ministers' ability to compartmentalise their lives, writes further:

... Sometimes the 'seal' around sex is so tight that it allows people to be engaged in explicitly, blatant sexual activity without even 'knowing' the activity to be sexual (p. 47).

Suppression and/or repression will probably be operating here. Hands and Fehr (1993) write of clergy so shut off from their needs that they abuse already wounded pastoral care recipients believing this is solely for *their*—not the pastor's—benefit. These pastors believe that the 'pastoral activity' – be it hugs, informal meetings, sexual encounters –was healing or therapeutic for the parishioner. Such was the level of denial that these ministers ...

... maintained that they received no pleasure in sex with such victims, that they were only giving and not receiving (p. 41).

- ? Which of the senses—sight, hearing, taste, touch, smell - do you tend to under-nourish when you are busy in ministry?
- ? How have these senses 'staged a coup' in order to get your attention?
- ? What has been the result of this for you and others?
- ? What are some healthy ways you can nurture—rather than deprive—your senses?

## 5. Isolation (and perhaps separation) from God

It is inevitable that, with all this going on, the ministering person will be functioning out of the persona (public face) rather than the person. Authentic intimacy with God will have broken down. Hands and Fehr (1993) write:

... [A] cleric can live without sufficient awareness of or respect for the true feelings and needs of the self ... [paralleled by ... very often] ... a lack of a real *personal* relationship to God ... [which is] ... concealed by the cleric's immersion in 'the things of God' ...

Ordained ministers can live for years on the level of the 'objective' church-mediated faith...

This kind of 'existential distance' from God ... is usually linked with an alienation from one's own deep personal center (p. 54).

This can lead to a professionalisation of the clergy person's faith: they live out their spirituality solely in the public domain through their highly visible church leadership, neglecting their own spiritual formation. This situation leads to the possibility of ...

... losing one's own faith ... Because one is so knowledgeable about it, has all the language down, and comes from 'off-stage' to make the liturgy happen again and again ... it might all become hollow ... with no more power or truth for oneself (Hands and Fehr 1993:59-60).

- ? When do you feel closest to God? When most distant?
- ? How do you nourish your relationship with God, rather than just honing your spiritual gifts?

## INTEGRATION: MAKING FRIENDS WITH THE SHADOW

... each of us is striving to become the divinely intended 'child of God', but this can happen only gradually as we are stripped of the falsehood and evil that distorts our lives, as we come to recognise and affirm our true self (Hands and Fehr, 1993:64).

An instinctive response to being confronted with the reality of our dark side is to deny its existence, repress it and bury it as deeply as we can.<sup>44</sup> This would be a mistake, according to Jung, who advocated integration of the persona and the shadow. Integration is not just about coming to terms with the psyche and emotions; it draws us into the realm of spirit and Spirit:

To honor and accept one's shadow is a profound spiritual discipline. It is whole-making and thus holy ...

To own one's shadow is to reach a holy place ...

[W]e need to honor the part of life that lies in shadow, to redeem those qualities we have forgotten or ignored ... (Johnson, 1991:x, 17, 26).

If this is so—if shadow work is a holy undertaking which draws us towards wholeness—it is incumbent on people of faith to make the journey.<sup>45</sup> To do anything else is to deceive ourselves.<sup>46</sup> By denying a dark side, we become part of Peck's *people of the lie*.<sup>47</sup> It is for wholeness we have been and are being saved. It is no accident that Petersen describes the coming Messiah in Isaiah's iconic prophetic passage as the Prince of Wholeness.<sup>48</sup> It is a journey in which Christ is both guide and companion.

Because the potential damage—to themselves and to those to whom they minister—of clergy *not* embarking on this journey, Christian leaders should see it as essential. The benefits are significant, as Schnase (1993) indicates:

When the [shadow] tensions are recognised, accepted and befriended, they foster authenticity in ministry and stimulate spiritual growth. As we balance opposing tendencies within ourselves, they begin to work for us; they lose their power ... (p. 100).

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<sup>44</sup> An all-too-common response of those in Christian leadership, as outlined above. As an example, commenting about three clergy who had affairs with members of their congregations, Toombs (1995) writes: '... Publicly they blamed anyone but themselves. It seems their ultimate, unspoken goal was the task of hiding their fall even from themselves ... It's a pattern of self-sufficiency that's far too common in the lives of believers. Hollywood has long stereotyped the self-righteous, self-sufficient patriarch with feet of clay. But this air of self-sufficiency is a lie. At their core these folks know they are not self-sufficient. They know their needs are immense. Yet if they allow others to come too close, their neediness might be noticed, and their specialness will be in jeopardy. So they keep mask of self-sufficiency in place. And like all masks, it separates them from the healing God intended the church to provide' (p. 33).

<sup>45</sup> '... [I]t is the task of every man and woman to restore the shadow and redeem our rejected qualities' (Johnson 1991:41).

<sup>46</sup> See 1 John 1:8

<sup>47</sup> '[The people of the lie] ... are continually engaged in sweeping the evidence of their evil under the rug of their own consciousness ... We become evil by attempting to hide from ourselves' (Peck 1990:85).

<sup>48</sup> See Isaiah 9:6 in *The Message*.

Monbourquette (2001) suggests some principles that will help us on the journey:<sup>49</sup>

- *Guard against hastiness*

Exposing ourselves to too much too quickly could lead to disintegration rather than re-integration: we need to take in a candle, not a floodlight! Furthermore, we could become weary of the task and short-circuit the process, which may leave us even worse off than when we started. Remember Jesus' story about getting the demon out of the house.<sup>50</sup>

- *Intentionally make it a spiritual journey*

The Psalmist wrote that it was God who turned their darkness into light.<sup>51</sup> We will be greatly aided in our task if we understand it to be Spirit-infused.

- *Travel with a companion*

A trusted friend can act as a sounding board when the need is for someone to listen; a guide when the way ahead is uncertain; a source of support when the going is difficult; and an accountability partner when the temptation is to bail.

Schnase adds that on this journey we need multiple pathways for feedback and reflection:

Why do clothing stores put three-way mirrors near dressing rooms? We need many different angles to get a clear sense of ourselves ... To see ourselves as others see us adds clarity and balance to our self-perceptions (1993:106,107).

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<sup>49</sup> See pp. 108–110

<sup>50</sup> Matthew 12:43–45

<sup>51</sup> Psalm 18:28

## TOWARDS INTEGRATION

*Don't deny or run from the darkness; take in a candle and redeem it.*

Nothing in the literature suggests that the journey of integration is straightforward,<sup>52</sup> so the purpose of the writers is not to underestimate what is clearly a difficult undertaking. However, the pathway described below will provide the courageous strategies that will help to take a candle into the darkness.

### 1. Own the Wolf

If, as Jung believed, denial is at the core of shadow construction and maintenance, acknowledgement must be the first step in the de-construction/integration process. Herein lies a potential problem: one cannot engage that which one believes does not exist. The works of Horney (1942) and Eadie (1975) – referred to on page 13 – point to the majority of clergy having an idealised sense of self which prevents them admitting to imperfection in themselves.

Of course, one is caught in a bind here. Our predisposition towards denial is itself evidence of the reality of the shadow. The more we deny, the more we condemn ourselves, and we may resent that we are in a no-win situation. ***The only way forward is to open the door to the possibility of a dark side.*** It is only then that the journey can begin.

We deny and repress because we fear that which we do not know or understand. We resist shadow work because we are apprehensive of what might be unearthed. Christians in leadership positions may particularly struggle with the idea of confronting possible evil in themselves. How can we overcome these anxieties?

- Jung's view was that life is a constant quest to achieve wholeness.<sup>53</sup> If this is so, Johnson's comment is relevant:

We must be whole whether we like it or not; the only choice is whether we will incorporate the shadow consciously and with some dignity or do it through some neurotic behaviour (1991:26-27).

What should be our greatest fear? The fear of us hurting (even unintentionally) ourselves or those whom we serve as a result of some destructive activity on our part, or the fear associated with engaging our inner self as we become more whole?

- The journey will bring to light good in us as well as tendencies in ourselves which need to be curtailed or eliminated. Hidden potential, strengths, giftings, positive attributes—these all reside in the shadow. This is the 'gold in the shadow'<sup>54</sup> which Johnson (1991) identifies, and why Monbourquette (2001) believes we must 'befriend our shadow'. By not doing so we exclude from our consciousness much that is good about ourselves, perhaps even the best.

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<sup>52</sup> E.g. 'Don't expect that getting in touch with your shadow and tapping into its riches will be smooth sailing' (Monbourquette 2001:22).

<sup>53</sup> 'Jung considers the unconditional acceptance of self, with its greatness and smallness, to be ... the highest level of ideal attainable' (Monbourquette 2001:140).

<sup>54</sup> Following Jungian thought, Johnson sees the gold in the shadow as the *imago Dei* [image of God] within us (1991:62).



- It was said of Jesus that he ‘... never lost sight of where he was headed ... he could put up with anything along the way: cross, shame, whatever ...<sup>55</sup>—short-term pain for long-term gain. Sometimes life is like that—it *is* the hard times that make us strong. This is certainly the case with shadow work. The pain that comes as part of the journey serves to draw us towards wholeness. We will like ourselves more, others will like us more, and we will be more useful to God and the Kingdom as a result of walking this road, as difficult as it may be.

A pre-requisite for engaging what is difficult in ourselves, according to Monbourquette, is the sacrifice of the ego. It must ‘... abandon its claim to be the psychic centre ...’ (2001:65). Pride and a lack of willingness to be vulnerable prevent us from reaping the benefit of shadow exploration.

## 2. Tame the Wolf

By granting definition to our destructive impulses, we lift them from mist and haze to tameable proportion (Schnase 1993:100).

Some parts of our shadow will be dark: they need to be tamed. The Apostle Paul’s ‘good which I want to do and evil which I do not want to do’<sup>56</sup> falls into the ‘needs to be tamed’ category. We need to become more adept at monitoring ourselves and our behaviour and assessing its appropriateness.

We also need to be aware of when shadow behaviour is most likely to break out. When are we most at risk? The following **HALT** acronym may provide some clues:

### *Hungry*

We could be hungry for lots of things besides food: love, attention, adventure, affirmation, sex. These needs drill deep into our psyche. When we experience them, we crave satisfaction, but the means of satisfaction may not always be appropriate.

### *Angry*

We can justify almost anything when we are angry because we tell ourselves that what we are feeling is righteous anger. With righteous anger comes entitlement: ‘I deserve this’ or ‘I don’t deserve this’ or ‘I deserve better than this’ or ‘This is not fair.’ From there, it is only a hop, step and a jump to acting out in the full belief that my behaviour is a reasonable and entirely defensible response to the way I am being treated.

### *Lonely*

Feeling alone taps into deep places of pain that are linked to abandonment. It touches on being under-valued, unappreciated, and unacknowledged. We are extremely vulnerable when those dynamics are at play.

### *Tired*

Our defences are down when we are psychically, physically or emotionally weary. Our judgement is impaired when we are tired. Feeling drained compromises our capacity to logically assess the difference between good and bad and appropriate and inappropriate.

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<sup>55</sup> See Heb. 12:2 in *The Message*

<sup>56</sup> See Romans 7:19

It is very important to note that these needs, or ‘itches’, are often valid and healthy; it’s how we ‘scratch the itch’ that renders it positive or negative. If we deny the need and bury it, it will grow in the dark and break out in unhealthy ways—usually in secret (perhaps addictive) behaviours.

Shadow behaviour is often the result of unmet needs breaking out inappropriately. It may be that our shadow kicks into gear when just one of the **HALT** elements is present. It is more likely that a cluster of some or all of the four will line up in a particular way in a particular context, and we become sitting ducks for the shadow to manifest itself. Regardless, we need to know ourselves. We need to know how these stars align themselves and get us into trouble, and we need to be able to predict the particular contexts in which that is likely to happen. When we know, we can be more clued-in to what is happening. When we know, we can avoid or better manage those contexts. Most of all, we can choose healthy ways to ‘scratch the itch’; we can ‘feed our wolf’. In Schnase’s words (cited above), we have lifted our impulses to ‘tameable proportions’. The key, therefore, is to be careful, rather than fearful.

#### Reflect on the HALT model:

- ? Which of the four, or combination of the four, do you identify as your most vulnerable areas—i.e. your strongest needs/drives or least nurtured?
- ? How do they manifest themselves—i.e. how do you feel the ‘itch’?
- ? In what contexts are they most likely to grow—e.g. when stressed, following a perceived failure, when you have been criticised ...?
- ? The ‘itch’ or need may be valid and healthy; it’s how we ‘scratch’ it that is important. What are the appropriate ways to ‘scratch the itch’?

### 3. Feed the wolf

Let’s return to the story at the beginning of this booklet:

St Francis ... entreats the arrogant villagers not to fight their wolf—that is, their shadow. Rather, he invites them to accept the wolf as one of their own, to treat it well by feeding it. Thus, instead of being a threat to the village, the wolf will become an integral part of it. Its constant presence will help the villagers to be less scornful and arrogant and, henceforth, humbler and more genuine (Monbourquette 2001:70).

Many parts of the shadow are not evil; they just are. They are good and legitimate parts of us. They may cause us trouble if they get out of hand, but mostly they just need appropriate contexts in which to operate in ‘tameable proportions’. This wolf needs feeding. Here are some examples of how that can happen:

- Competition

There are healthy and unhealthy ways to compete (see p. 14). Competing healthily means leaving my ego off the court or the course or the field or out of the lecture room or the pulpit. It is doing my very best and then being content - something which, according to Paul, is likely to be a process rather than an event.<sup>57</sup> An acquaintance,

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<sup>57</sup> See Phil. 4:11

aware that she has a need to compete in her life, has decided not to push this into her shadow but to accept and integrate it. She has found that, when she denies this part of herself, it grows in the dark, coming out in inappropriate ways. By naming it, she can then tame it – letting it out at appropriate times, like ‘racing my partner to the next block when we go bike riding’. This is how she feeds her wolf.

- Risk and Adventure

Some of us need the adrenalin rush. We can get it by taking inappropriate risks in ministry, and by so doing, place others at risk. Or we can get it through extreme sports and similar leisure activities. If this is a genuine need (some personality types need regular challenges and adventure, or else they grow stale and restless), we need to find ways to appropriately feed this wolf.

- Desire for achievement

There is nothing improper about wanting to achieve. The unintegrated shadow expression of this, however, is to achieve at the expense of others, or achieve to prove my worth, or achieve to demonstrate superiority to others.<sup>58</sup> Look for healthy ways to gain a sense of fulfilment and achievement: through hobbies, interests, goal-setting. Examine your motivation and embrace humility. When you achieve, celebrate appropriately, and give God the glory.

- Sensuality

As we explored earlier, if we live as if we don’t have sensory needs, they will stage a coup and take over in inappropriate ways. The answer? Live an appropriately sensuous life. Food, clothing, music, the arts, touch, beauty – expressing and nurturing sensuality through these pathways will increase the likelihood of healthy integration of the shadow with the self.

What does this healthy integration look like? Let’s return to the case study about Jack:

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<sup>58</sup> This and the first dot point are particularly live issues for the two thirds of ministers who view colleagues as competitors. (See Eadie, 1975, above.)

***Pastor Jack: towards an integrated self***

Pastor Jack was driving home from the monthly church leadership meeting – it had not gone well. ‘I knew it would be a tough one’, he reflected, ‘but not this hard! I feel like I’ve been run over by a truck! ... I sure am glad I have my Supervision appointment this week. I’ll need to work out with Barb whether I didn’t prepare enough for this meeting ... How come I didn’t read the dynamics and factions properly? And why did I get so angry with the Chairperson?’

Startled by a sudden noise, he looked up to see the driver of the car behind beep his horn again, and make some angry gesture. Jack realised the traffic-light had turned green, mouthed ‘Sorry’ into the rear vision mirror, and drove off. ‘Man, I must be even more exhausted than I thought’. Jack turned on the radio – which was tuned to the local Christian radio station – just in time to hear an announcement inviting people to visit a large church on Sunday where someone Jack used to know would be the guest speaker. They had graduated from theological college in the same year. ‘Looks like he’s made it to the big-time now’, Jack ruminated. ‘He’s even had a book published. Bet he’s feeling pretty cocky ... Whoa - just a minute! ... Where is all this coming from? Am I jealous? Probably ... a bit. But I think it’s more about tonight’s meeting. Sometimes, Lord, it all feels so hard ... I guess I have more to unpack at Supervision than I thought.’

Jack had arrived home; everyone was asleep. As he walked from the garage, Jack did his usual ‘soul stock-take’ ... ‘Hungry? No, not for food – at least tonight’s supper was good! ... Angry? Yep, but mainly frustrated ... Lonely? Yeah – I wish Jill was awake so I could talk to her ... Tired? My body’s wrecked, but I’m still too wound up to sleep for a while.’

Remembering that last time he felt this way he’d slumped on the couch, turned on the TV and ended up watching a late-night movie on SBS that sexually aroused him and just made him feel more frustrated and restless, Jack took a DVD out of the boxed series of his favourite comedy. He’d asked Jill to buy it for his last birthday for times exactly like this ...

## SHADOW WORK AND PROFESSIONAL SUPERVISION

It is a good idea for the pastor to have recourse to someone or some group that can serve as confidante to the pastor ... Ideally, such an individual would be a professional supervisor ... (Bush 2006:113).

For those working in what is often termed the helping or caring professions, professional supervision may provide a safe context within which carers-of-others are able to explore the dark side of the self where shadow issues are impacting on the *doing* of the professional role.<sup>59</sup>

In a counselling context, Page and Wosket (2001) write of this journey and the role of the supervisor:

The process of deliberately seeking out aspects of the self that seem, at first sight, most antipathetic to the task of counselling requires the supervisee to act with considerable courage and integrity. To find one's own capacity to be vicious, cruel, exploitative, abusive, devious, or to recognise one's own ability to take pleasure in the suffering of others is unsavoury in itself. This journey from recognising any aspect of personal shadow to learning how to use this discovery to inform and improve therapeutic interactions is one in which the counsellor needs to have, and experience, the support and assistance of their supervisor. The supervisor will need to communicate their acceptance of those potentially shameful aspects of the counsellor that are being brought out into the open. They also need to be alongside the counsellor in ensuring that clients are not being harmed (p. 237).

Accountability is a standard component of the supervisory relationship (Feltham, in Hands and Fehr, 1993), so professional supervision<sup>60</sup> is being embraced more and more by clergy as they see the benefits of allowing their practice of ministry to be scrutinised by an objective, supportive other.

Pohly (2001) writes of the *emerging story*—‘the account we ... tell selectively to communicate what we want others to know about [ourselves]’ ... (p. 157). His view is that self-deception is a component of the emerging story, and in supervision ‘... the supervisee decides what story to tell, what to include or exclude, and how to present some particular engagement in the world’ (2001:165). It is easy to see how—intentionally or unintentionally—one's emerging story might not be told accurately. The shadow may be at work, so, according to Pohly:

The task of supervision ... is to help the supervisee tell and enlarge the emerging story... In so doing the supervisee can be helped to become more clear about his/her identity. By knowing her/himself more fully and intimately, the supervisee can be enabled to minister with better insight, intentionality, responsibility, sensitivity and openness. Thereby, the tendency toward self-deception can be checked and/or corrected (2001:166).

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<sup>59</sup> Of course, there may be a need for the professional to explore shadow issues through therapy rather than professional supervision. Broadly speaking, supervision addresses *role-related* issues, while issues around *personhood* and personal growth are dealt with through a counselling therapy process. It is acknowledged that this is not always clear-cut however, as the professional as a *person* is the primary tool of their trade.

<sup>60</sup> Sometimes called *pastoral supervision* in the ministry context.

The goal of all shadow work is integration, and the process of supervision is ideally suited to surface and explore issues related to wholeness and integration, barriers to which are shadow issues. So, Pohly (2001) writes that supervision ...

... by its very nature, tends to force dysfunctional life patterns into the open ... (p. 80)

and that it ...

... has as its major objective the growth into wholeness of the persons with whom it is utilised (p. 81).

Whilst Pohly understands that it can be as threatening for clergy to do shadow work as it is for any person fulfilling a professional role:

To share the events of brokenness, division, hostility, failure, doubt, and indecision which mark our ministry ... is certainly an invitation to judgement (p. 149).

He emphasises that the goal of shadow work within the context of supervision is growth and transformation, so ...

It can also be challenging, restorative, and exhilarating ... [It] brings a new identity into being' (149, 147).

**Effective supervisors, therefore, will help supervisees explore their shadow:**

- to recognise it when it surfaces;
- to know and understand how it operates;
- to monitor it as it impacts on ministry functioning;
- to have a healthy fear of it where that is prudent;
- to develop healthy alternative expressions of it where appropriate (to feed the wolf), and
- to tame it where necessary.<sup>61</sup>

**For supervisees:**

? Who are the *objective, supportive others* in your life? How effective are they at helping you do shadow work? How can you help them to be more effective?

**For supervisors:**

? How much anxiety (if any) do you have about helping supervisees do shadow work? What questions do you ask that open pathways to supervisee shadow exploration? How do you do your own shadow work? What has that journey taught you about shadow conversations within the context of supervision?

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<sup>61</sup> Recognising, as indicated above, that it may be more appropriate to deal with some of these issues through a counselling process.

## CONCLUSION

The greatest thing a person can bring to their ministry is wholeness, and wholeness results from the journey of integration courageously taken. The shadow is redeemed; the person *in* ministry is empowered, and the practice *of* ministry is enriched. The journey is worth it! Even though shadow work exposes our woundedness, we ought not be afraid of our shadow or fearful of continuing to do the shadow work we need to do:

As we balance opposing tendencies within ourselves, they begin to work for us; they lose their power to diminish our fruitfulness, our fulfilment, our mutuality (Schnase, 1993:100).

We know that, at best, we minister out of a sense of our own brokenness and always remain *wounded healers*. The journey towards wholeness is never complete, as O'Connor writes:

'How to deal with one's shadow is a psychological problem to which there is no short answer and no short cuts other than to say it is a life's work' (1985:57).

However, we also know that God's power is found in brokenness and that divine strength is released precisely through human weakness.<sup>62</sup>

The very reason the treasure of the Gospel resides in fragile humanity—*clay pots*—is so that its divine source is unmistakably clear.<sup>63</sup> God truly does write straight lines with crooked sticks.

Every leader has a 'shadow' side ... areas that are disguised or unexplored and unrecognised. I am convinced that our leadership will be stronger and the dangers of collapse less if we become aware of these dark areas and bring them into the light (Leighton Ford)<sup>64</sup>.

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<sup>62</sup> See 2 Cor. 12:9.

<sup>63</sup> 2 Cor. 4:7, especially in *The Message*.

<sup>64</sup> From the jacket of McIntosh and Rima (1997).

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## APPENDIX #1

### Carl Jung, Myers Briggs, and Christianity

Some Christians express concern about making use of the work of Carl Jung, Swiss psychotherapist and one-time colleague of Sigmund Freud. Jung's earliest influences included his father, a minister in the Calvinist tradition, and his mother and grandmother, both of whom were spiritualists.

All psychological theories need to be approached with caution, as they largely emerge from a humanist base. What sets Jungian-based models apart is that they go beyond the secular and the scientific. Jung's starting point was a world view that allowed for the non-rational: *The analytic approach of Jung is certainly more open to the ineffable and mysterious than any other major approach to people-helping* (Jones and Butman 1991, in *Modern Psychotherapies: a comprehensive Christian appraisal*, p. 121). Both *Modern Psychotherapies* (Chapter 5) and the relevant entries in the *Baker Encyclopaedia of Psychology and Counselling* (1999) should be consulted for evaluations of the shortcomings and potential usefulness of Jungian theory from a Christian perspective. These comments by Jung provide some insight into his spiritual world view:

I would not say I believe. I know! I have had the experience of being gripped by something that is stronger than myself, something that people call God<sup>65</sup>.

And,

God is the name by which I designate all things which cross my path violently and recklessly, all things which alter my plans and intentions, and change the course of my life, for better or for worse<sup>66</sup>.

Jung was certainly a keen observer of how Christianity was practised in his day:

The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of Christianity<sup>67</sup>.

Jung's writing about the shadow led us (the writers) to delve into this issue from the perspective of Christian ministry. Here is a sample of his thinking:

If you imagine someone who is brave enough to withdraw all his projections, then you get an individual who is conscious of a pretty thick shadow. Such a man has saddled himself with new problems and conflicts. He has become a serious problem to himself, as he is now unable to say that they do this or that, they are wrong, and they must be fought against (in Dwyer 1995:109).

The Myers Briggs Type Indicator (MBTI) was developed by Isobel Briggs-Myers and her mother, Katharine Cook Briggs. It draws heavily on the work of Jung. By the 1940s the formative theoretical framework of the MBTI had begun to emerge as the result of research and interviews within excess of 15,000 medical students and nurses. Shortly before her death in 1980, Isobel

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<sup>65</sup> Cited in Time. Feb. 14, 1955:64.

<sup>66</sup> Jung, Dec 5, 1959:525.

<sup>67</sup> Jung, Collected Works Vol 12:12.

Briggs-Myers completed *Gifts Differing* (1995), a treatise which encapsulated her life's work. It was published posthumously. The title is taken from Romans 12:6.

Since that time, the MBTI has become what is probably the world's most widely used personality inventory. It is now based on 60 years of research and development. It has been administered to literally millions of individuals (currently, about two and a half million people use the instrument annually worldwide) and has been found to be particularly useful in understanding the dynamics of relationships, both personal and in the workplace (including relationships in the church – clergy and partners, leaders in team ministries, mission teams, etc.). In Australia, MBTI testing can only be conducted by registered psychologists, or by individuals who have completed an extensive accreditation program.

The characteristics of the relevant MBTI type describe the individual's personality. The Myers Briggs description does not *prescribe* the way the person will act or behave in a given context.<sup>68</sup> The person's four-letter type code indicates a **preference** only. The shadow (or opposite) type is present but less dominant in the personality. It can (and usually should) be developed to ensure a more integrated temperament.

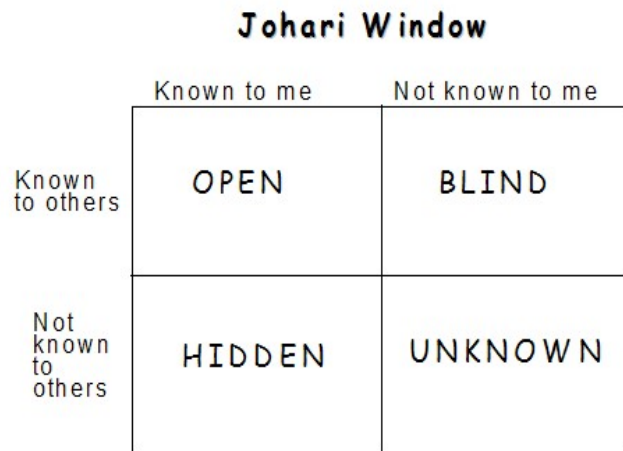
Our view is that the MBTI has much to offer Christians, if administered correctly, interpreted by an appropriately trained person, and the results properly explained to the person being tested. The notion that we are people-in-process finds its basis in scripture. The fact that God is drawing us all towards integration and wholeness is also a Biblical concept. As Christians, we ought to be 'making friends with our shadow'—bringing into the light that which was previously in the darkness—so that with our whole being we can glorify God.

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<sup>68</sup> Which is why personality testing should not, **on its own**, be used as a definitive tool to predict anticipated work performance in employment selection.

## APPENDIX #2

### The Johari Window and the Shadow



Luft & Ingram (1955)

The Johari Window is a helpful tool which enables us to look at:

- the state of our self-esteem
- our level of self-awareness
- our preparedness to self-disclose.

Developed by Luft and Ingram as a window into the self, they divide the window into four **quadrants** as follows:

1. The **open** self: what I am aware of in myself (mannerisms, thoughts, feelings, beliefs, experiences, etc.), and that which others are also aware of, either because it's obvious or because I have freely shared this information about myself with them.
2. The **blind** self: those aspects of myself which I am oblivious to, but which are (sometimes painfully!) obvious to others. These represent my personal blind spots. A large blind quadrant probably indicates that a person would have many blind spots about how they relate to others, are viewed by others, and function in their role.
3. The **hidden** or concealed self: information about myself which I withhold or prefer to hide from others. If the hidden quadrant is the largest in my Johari window it might indicate that my family of origin encouraged a stiff-upper-lip approach to life; or maybe I've been vulnerable in the past, but had my trust betrayed, thus causing me to now hold things in. Conversely, some people who have low self-esteem hide their true self behind a mask for fear of rejection.
4. The **unknown** self: 'the God-only-knows-box'. This is the realm of my hidden potential, the unconscious, and my repressed memories.

The most healthy and integrated person has an Open quadrant, which is the largest of the four, demonstrating high self-awareness and engagement with others. Conversely, a person whose Blind or Hidden quadrants are the largest would be demonstrating low levels in these.

The **blind** quadrant can be reduced in the following ways:

- commit yourself to a growing self-awareness;
- monitor habits, idiosyncrasies, behavioural patterns and traits;
- examine yourself (and your relationships) periodically for possible subconscious motivations and hidden agenda;
- invite significant people in your life to give you specific feedback about personality and performance issues, then reflect on what they tell you; and
- learn to trust and accept others' perceptions about you.

The **hidden** quadrant can be reduced in the following ways:

- commit yourself to a growing honesty and vulnerability;
- learn to trust more;
- accept yourself as you are – in process;
- examine yourself (and your significant relationships) periodically for your motivations and intentional hidden agenda;
- reflect on the reasons you might wish/need to hide 'stuff' as you become aware of it occurring.

The issues of **self-awareness** and **self-disclosure** are important for effective relationships:

- *self-awareness* – because none of us wants a lack of self-knowledge to become a barrier to deepening intimacy with the important people in our lives;
- *self-disclosure* – because we want our significant relationships to be characterised by increasing vulnerability, openness and honesty.

People who have the most effective relationships with others tend to be those whose dominant quadrant is the **open** area. Their relationships are characterised by authenticity, congruence and transparency.

## APPENDIX #3

### Myers-Briggs Type Indicator (MBTI) and the shadow

The MBTI helps us identify our shadow, in terms of the undeveloped or under-developed part of ourselves, in at least two ways. In the table below, we can find our Myers-Briggs profile and then identify the opposite personality Type, e.g. a Myers-Briggs ESTJ might examine the personality traits of an INFP or intentionally interact with an INFP; some of these characteristics may be present in their own shadow.

By studying our MBTI profile, and taking note of the varying strengths of our four preferences, we can identify our:

1. dominant function
2. auxiliary function
3. tertiary function
4. inferior function

The tertiary and inferior functions are the least developed parts of our personality, and possibly point towards both positive and negative shadow components.

#### MBTI – Order and strength of the preferences for each Type

ISTJ 1. Sensing 2. Thinking 3. Feeling 4. Intuition	ISFJ 1. Sensing 2. Feeling 3. Thinking 4. Intuition	INFJ 1. Intuition 2. Feeling 3. Thinking 4. Sensing	INTJ 1. Intuition 2. Thinking 3. Feeling 4. Sensing
ISTP 1. Thinking 2. Sensing 3. Intuition 4. Feeling	ISFP 1. Feeling 2. Sensing 3. Intuition 4. Thinking	INFP 1. Feeling 2. Intuition 3. Sensing 4. Thinking	INTP 1. Thinking 2. Intuition 3. Sensing 4. Feeling
ESTP 1. Sensing 2. Thinking 3. Feeling 4. Intuition	ESFP 1. Sensing 2. Feeling 3. Thinking 4. Intuition	ENFP 1. Intuition 2. Feeling 3. Thinking 4. Sensing	ENTP 1. Intuition 2. Thinking 3. Feeling 4. Sensing
ESTJ 1. Thinking 2. Sensing 3. Intuition 4. Feeling	ESFJ 1. Feeling 2. Sensing 3. Intuition 4. Thinking	ENFJ 1. Feeling 2. Intuition 3. Sensing 4. Thinking	ENTJ 1. Thinking 2. Intuition 3. Sensing 4. Feeling

## APPENDIX #4

### The Enneagram and the shadow

The Enneagram (meaning a figure with nine points) is a personality model developed in the 1970s. It measures personality along nine different scales, each of which is linked to a number of personality traits. The Enneagram helps identify elements of one's shadow and may provide some indicators for the shadow-work which needs to be done as part of the wholeness/integration journey.

#### Strengths and weaknesses of Enneagram types

##### One: The reformer/perfectionist

*At their best:* principled, self-controlled, purposeful, critically aware, serene, encouraging

*At their worst:* perfectionist, know-it-all, pharisaical, corrosive, angry, fear being wrong

##### Two: The helper/giver

*At their best:* demonstrative, generous, caring, compassionate, in solidarity with others

*At their worst:* people-pleasing, possessive, manipulative, dominating, symbiotic, proud, fear not being indispensable

##### Three: The motivator/achiever

*At their best:* adaptive, excelling, ambitious, energetic, visionary

*At their worst:* opportunistic, deceptive, driven, image-conscious, fear failing

##### Four: The romantic/individualist

*At their best:* expressive, dramatic, creative, sensitive, natural

*At their worst:* self-pitying, self-absorbed, envious, temperamental, decadent, fear being abandoned

##### Five: The thinker/observer

*At their best:* perceptive, innovative, respectful of distance, sober, reflective

*At their worst:* isolated, secretive, nihilistic, eccentric, fear not having enough

##### The sceptic/questioner

*At their best:* faithful, engaging, responsible, obedient, trustful, trustworthy

*At their worst:* dependent, aggressive, anxious, suspicious, cowardly, fearful about personal safety

##### Seven: The adventurer/enthusiast

*At their best:* joie de vivre, spontaneous, versatile, embracing of pain

*At their worst:* Distractible, scattered, excessive ('more is better'), dilettantish, opinionated, fear boredom

##### Eight: The leader/asserter

*At their best:* self-confident, decisive, clear, authoritative

*At their worst:* wilful, confrontational, power-obsessed, tyrannical, violent, immoderate, fear vulnerability

##### Nine: The mediator/peacemaker

*At their best:* receptive, reassuring, agreeable, peacemaking, loving unconditionally, steadfast

*At their worst:* fatalistic, complacent, stubborn, lazy, disoriented, fear being uncomfortable

Feed Your Wolf: Owning Your Shadow in Ministry

