PLASU Journal of Religion, Culture and Humanities
Vol: 2 No. 2. July, 2026

THE IMPACT OF FREQUENT TRANSFER OF PASTORS IN THE REFORMED CHURCH OF CHRIST FOR NATIONS AND IT'S IMPLICATIONS ON THEIR FAMILIES AND CHURCH.

REV. ILIYA RIKATOP KUTXUNYANG (Ph.D IN VIEW)
rikatopilliya@gmail.com
Department of Christian Religious Studies,
Faculty of Religion and Philosophy, Taraba State University, Jalingo.
HABILA KATUKA, Ph.D.
katukashock@gmail.com
Department of Christian Religious Studies,
Faculty of Religion and Philosophy, Taraba State University, Jalingo.
REV KARBON PHILIP BENJAMIN, Ph.D.
karbon01@yahoo.com, karbonbenjamin933@gmail.com
Department of Christian Religious Studies,
Faculty of Religion and Philosophy, Taraba State University, Jalingo.

Abstract
There is a well-known practice of pastors transfer among members of the Reformed Church of Christ for Nations (RCCN). The purpose of these transfer is to increase the efficiency of the administrative process of the church. This paper investigated the impact of frequent transfer of pastors in the Reformed Church Of Christ For Nations and it's implications on their families and church. The problem of this study was the negative effects of frequent transfer of pastors within the reformed church of Christ for nations. The aim of this research was to evaluate the effects that frequent transfer have on both families and church. The objectives of the study investigates the disruption of continuity, the loss of ties, the dissatisfaction of the congregation, the interruption of children's educational opportunities, difficulties in the job of the spouse, financial hardship, emotional stress, and instability within the family. The method used was qualitative, which employed in-depth interviews and focus group discussions. The results of the research indicate that a balanced approach, is necessary to have a plan that takes into account both the goals of the church and the well-being of the family on a daily basis. There are recommendations that have been made in an effort to lessen the impact of the negative effects. The research concluded that the effective deployment of pastoral workers requires strategic planning, and equal emphasis placed on the efficiency of the ministry as well as the general well-being of the families of clerical staff members.

Keywords: Pastoral transfer, clergy mobility, church leadership, family impact, congregational continuity

Introduction

There is a Protestant denomination in Nigeria that is called Reformed Church of Christ for Nations (RCCN), and it is governed in a manner that is similar to that of the Presbyterian church. Within this system, which is characterised by a hierarchical structure of power, synods

and councils serve as the vehicles through which authority is exerted. The administrative decisions that are made are based on this organisational structure, which serves as the basis for these decisions overall. The selection of pastors, the posting of pastors, and the transfer of pastors between congregations are all instances that fall under this category of possibilities. It is acknowledged that pastoral transfer is a process that is both strategic and spiritual in nature, with the purpose of spreading the mission of the church. This understanding is gained when the system is seen through the lens of this organisational structure.

The procedure by which ecclesiastical authority transfer clergy personnel from one congregation to another in an official capacity is referred as "pastors transfer," and the name "pastors transfer" describes the process. Decisions of this kind are often made at the executive committee or synod level within the RCCN whenever they are presented. These decisions are taken in order to represent broader mission, objectives and considerations made by leadership respectively. In spite of the fact that this method fosters coordination and organisational coherence, it has also resulted in an increase in concern among members of the clergy and people of the church. This is particularly the case in cases when transfers take place often and without proper consideration of the contextual conditions.

Transformations in pastoral leadership that take place often have the potential to have far-reaching effects. As a result of frequent relocation, it is probable that pastors and their families may have emotional strain, interruptions to the education of their children, and difficulty in adapting to social settings and economic prospects for their wives. These can all be attributed to the fact that pastors are constantly moving. Changes in leadership that take place often within congregations have the potential to do harm to relational ties, to interrupt existing developmental initiatives, and to reduce the effectiveness of pastoral ministry as a result of these changes. Given these realities, it is necessary to conduct an in-depth analysis of the practice that is carried out within RCCN. The objective of this analysis is to find a middle ground between the theological justifications and the practical consequences that are associated with the practice.

Definition of Terms

Pastoral Transfer: For administrative, spiritual, or missionary reasons, a pastor may be moved from one church or district to another after being relocated from one location. A pastoral transfer is the specific term for this situation. Official reassignments between pastors are known as pastoral transfers, and they are made by the leadership of the church (Carroll, J. W. 2006) .

Clergy Mobility: It is possible for ordained ministers to travel within or between various ecclesiastical jurisdictions in order to fulfil the requirements of the organisation and the objectives of the mission. The behaviour that is being described here is known as clerical mobility (Lee, G. R., & Balswick, J. O. 1989).

Ecclesiastical Authority: The governing organisations inside the church, such as synods, district church councils, and church boards, are referred to as ecclesiastical authority. These

bodies are accountable for making decisions and supervising ministry assignments (Banks, R., & Ledbetter, B. M. 2004).

Congregational Stability: Continuity, unity, and steady expansion of a local church community are all characteristics that are referred to as congregational stability. These characteristics are often impacted by stable leadership and good interpersonal ties (Doolittle, B. R. 2010).

Pastoral Effectiveness: The ability of a pastor to give spiritual guidance, leadership, counselling, and administrative direction in a way that promotes the general well-being and progress of the congregation is what we mean when we talk about the effectiveness of the pastor (Osmer 2008).

Biblical Basis for Pastors' Transfer

The theological basis for the practice of pastoral transfer may be found in the Scriptures, namely in the activities of the early church that were used for missionary work and the leadership styles that were used. There is a dynamic model of ministry that is presented in the New Testament. This model emphasises the importance of mobility and adaptability in order to fulfil the mission that God has presented.

A glaring illustration of this trend may be seen in the apostolic mission that Paul established. From the thirteenth to the twenty-first chapters of the Acts of the Apostles (Acts 13-21), Paul is shown travelling widely, building churches, encouraging believers, and selecting leaders in a variety of locales. His journeys were not haphazard; rather, they were directed by heavenly counsel and the requirements of the Christian communities that were only beginning to emerge. The fact that this is the case illustrates that spreading the gospel via pastoral mobility may be a successful method.

In addition, the Great Commission, which can be found in Matthew 28:19–20, emphasises the importance of mobility in the ministry. In this passage, Jesus instructs His followers to travel into all countries and make disciples. The concept that pastors would be forced to migrate in order to achieve the purpose of the church is implied by this mandate, which provides support for the proposition. In a similar vein, Acts 14:23 emphasises the planned appointment of elders in various congregations, which suggests that the process of leadership placement in the early church was one that was deliberate and organised. On the other hand, the Bible places a large amount of emphasis on the significance of shepherding that is both faithful and constant.

In 1 Peter 5:2–3, persons who are in positions of responsibility within the church are urged to care for the flock in a manner that is both willing and diligent, therefore acting as examples to those who believe in the church. The fact that this is the case illustrates that mobility is a vital component of pastoral care; but, stability and relational commitment are just as crucial within the framework of pastoral ministry. As a result of this, it is very necessary to design a thorough strategy that takes into consideration both the ideas of mobility and continuity throughout the planning process.

An Overview of Pastors' Transfer in RCCN

The method that the Reformed Church of Christ for Nations takes to pastoral deployment is shaped by the well-defined Presbyterian polity that provides the context in which it functions. A number of different levels of governance are responsible for the distribution of authority. These levels include the local church council, the district church council, and the synod, which is the highest decision-making body. According to this structure, the process of transferring pastors is a standard administrative procedure that is meant to accommodate the ever-changing requirements of the church (Maxwell, J. L. 2018).

A number of different variables are often the driving force for pastors transfer in RCCN. In light of the fact that the church is working to broaden its influence into new regions and to fortify the congregations that are already in existence, mission expansion is one of the most important factors to take into account. It is also possible to ensure that no area is neglected owing to a lack of ministers by ensuring that transfers promote the equal distribution of clergy from one region to another. Additionally, the practice helps to avoid stagnation in ministry by presenting new viewpoints and methods to various congregations. This helps to ensure that the ministry continues to be effective. In addition to this, it strengthens centralised monitoring and ensures that the denomination maintains doctrinal uniformity.

The increased frequency of pastors transfer has resulted in major obstacles, despite the fact that these benefits have been a positive development. Relocating often may be disruptive to social networks, cause financial and emotional stress, and have a poor impact on the academic continuity of children. Family members of pastors are particularly susceptible to these adverse impacts. In addition, it is possible for spouses to have difficulties when it comes to adapting to changing geographic places or maintaining regular employment.

It is possible that frequent leadership changes have the ability to prevent the creation of meaningful and trustworthy ties between pastors and the congregation (the congregation) as seen from the perspective of the church. It is possible that long-term initiatives and efforts may be interrupted or abandoned as a consequence of leadership changes. This is a possibility. Moreover, the lack of consistency may make it more difficult to effectively discipline personnel and to advance the growth of the church.

The RCCN needs to undertake an in-depth study of its transfer policies and establish procedures that strike a balance between the aims of the organization and the welfare of pastors and their families. These challenges bring to light the need for the RCCN to do so.

Reasons for Pastors' Transfer in RCCN

Pastors transfer is a practice that is guided by administrative, relational, and developmental considerations within the Reformed Church of Christ for Nations (RCCN). This practice is both deliberate and organised, and it is driven by these criteria. The purpose of the church is to provide competent leadership, maintain unity, and stimulate continuous growth among all of its congregations. These transfers are not just routine exercises; rather, they are rooted in fulfilling

the mission of the church. Within the denomination, the regular rotation of pastors are result of major elements that contribute to the rotation thus:

Administrative Needs: A pastoral transfer is necessary for a number of reasons, one of the most significant of which being the need to address administrative and organisational requirements within the RCCN. The RCCN is a denomination that relies on centralised decision-making in order to ensure that clergy are distributed equitably and that congregations are governed in an efficient way. This is due to the fact that the RCCN is a denomination that follows the Presbyterian system of administration. Transfers are often carried out for the purpose of filling gaping leadership positions, bolstering congregations that are going through challenging times, or repositioning experienced pastors in crucial locations around the nation where their skills are needed the most. The deployment of leadership is essential for ensuring that the institution continues to operate successfully and that doctrinal consistency is maintained (Adeyemo, 2006; Tidball, 2008). This is congruent with broader ecclesiastical processes in organised churches, where it is essential to ensure that leadership is deployed. The pastoral transfer serves as a tool for attaining the goals of the church's mission and preserving the organisational balance that is necessary for its success.

Conflict Resolution: Conflict resolution is yet another essential component of pastoral transfer that must be taken into consideration. Disagreements within the congregation may be caused by a variety of factors, including but not limited to differences in leadership styles, interpretive approaches to theological doctrine, and interpersonal relationships between pastors and members of the congregation. In circumstances such as these, the transfer of a pastor may assist de-escalate tensions by creating an environment that is conducive to reconciliation and healing. This can be accomplished by creating an atmosphere that is conducive. The practice of relocating members of religious groups is often used in order to preserve unity and prevent further division (Gangel, 1997; Halverstadt, 1991). The use of this strategy is analogous to the practical conflict management strategies that are commonly utilised inside religious groups. Although it may not always address the underlying reasons of conflict, pastoral transfer is a convenient option that allows both the pastor and the congregation to move on at the same time. This is despite the fact that it also provides an opportunity for the congregation to move on.

Personal Development: It is also essential to understand that pastoral transfer in RCCN plays a vital role in the development of religious leaders, both in terms of their personal lives and their professional careers. It is feasible for pastors to develop their capacity for leadership and flexibility by working in a range of congregational settings. This is something that can be accomplished. Having the opportunity to experience a diverse array of cultural, social, and spiritual settings is beneficial to the development of leadership qualities in pastors. The use of this rotational system gives pastors the opportunity to acquire new skills, broaden the scope of their ministry experience, and prepare themselves for more significant responsibilities within the church. Osmer (2008), and Banks and Ledbetter (2004) are two examples of researchers who have highlighted the value of different ministry experiences in terms of their contribution to the effectiveness of clergy and the building of long-term leadership. Both of these scholars have stressed the importance of diverse ministry experiences. For this reason, pastoral transfer

is not only beneficial to the organization, but it also serves as a source of continuous growth and capacity building for individual pastors.

Impact on Pastors and Their Families

There are major repercussions for pastors and their families as a result of the frequent pastoral transfer that occurs within the Reformed Church of Christ for Nations (RCCN). Despite the fact that the practice may serve significant administrative and spiritual reasons, it often lays significant demands on the personal and family life of clergy members. A variety of factors, including schooling, professional stability, financial stability, emotional well-being, and general family cohesiveness, are impacted by these adverse effects.

Educational Disruption of Children: One of the most urgent repercussions that may arise as a result of frequent relocations is the disruption of the educational experiences of children. When children move to a new place, they often have to change schools, adapt to new educational programs, and develop new social relationships. This is a common need. Additionally, this may have a negative influence on their academic progress as well as their emotional stability, particularly when transfers occur often within a short period of time. According to studies that were carried out on families who were members of the clergy (Doolittle, 2010; Lee & Balswick, 1989), frequent travel may be damaging to the educational continuity and social development of children.

Challenges for Spouses‟ Careers: It is common for pastors' spouses to struggle to maintain steady employment opportunities because of the many relocations that pastors are expected to go through. There are a significant number of persons who are obliged to leave their jobs, sacrifice opportunities for professional advancement, or continue to be unemployed in new places where possible employment opportunities may not be conveniently accessible. According to Morris and Blanton (1994), this not only has an effect on the financial stability of the family, but it also has the potential to generate annoyance and a drop in the level of personal satisfaction experienced by the spouses. Therefore, it is important to take this into consideration.

Financial Strain: It is possible that pastoral families are under more financial burden than other families because of their frequent relocation. It is possible that the church will not always be able to cover all of the costs associated with moving, such as the price of transportation, housing modifications, school fees, and the costs of adapting to new conditions. This is something that might vary depending on the circumstances. It is also possible that interruptions in the income of the spouse might place further strain on the financial status of the home. As a consequence of the special duties that come with ministry life, families of clergy members often encounter difficulties on their finances, as shown by study that was carried out by Zoba (1997).

Psychological and Emotional Stress: Moving several times may have a big influence on a person's mental state, which is another key reason to be concerned. It is possible for pastors and their family members to have feelings of tension, concern, and instability as they go through the process of continually adapting to new circumstances. It is possible for pastors to

develop burnout as a consequence of the pressure they feel to quickly integrate into new congregations while maintaining their effectiveness. This strain may be a difficult task to accomplish. Among the cases in which families are temporarily separated due to the limitations of circumstances such as school or employment, Proeschold-Bell et al. (2011) found that the most evident instances of emotional strain were those in which the temporary separation occurred.

Lack of Privacy and High Expectations: It is very uncommon for pastoral families to be under constant monitoring by members of the church, and the amount of stress that they are under may rise with each new post that they take on. In the majority of instances, there is an expectation that the pastor's family would exhibit exemplary conduct, which may make it difficult for others to exercise their own freedom and privacy. When people relocate, they may experience emotions of tiredness and a sense of being continuously scrutinised, as stated by Lee and Balswick (1989). This is because the cumulative influence of these expectations across a number of relocations may lead to these sentiments.

Family Instability: Relocations that occur often have the potential to disrupt the routines of the family and to lessen the sense of stability that is present within the household. Because of the frequent changes that take place in their surroundings, relationships, and day-to-day lives, it may be difficult for families to form patterns that are stable and to build alliances that will stay for a long time. In some circumstances, these demands may lead to discord within the marriage or a weakening of the family's cohesion. This is especially true in circumstances in which decisions about relocation are made without giving enough thought to the needs of the family (Morris & Blanton, 1994).

Accommodation Challenges: Housing is another significant problem that arises in connection with pastoral moves at times. Families may be forced to live in housing conditions that are either temporary or inadequate in some circumstances, since there may be cases in which sufficient housing is not readily accessible at the new posting. Delays in acquiring adequate housing may become an additional source of stress throughout the migration process, which in turn can have an impact on the family's general well-being. For this reason, the supply of appropriate housing is very necessary in order to guarantee a seamless transition and an efficient ministry (Carroll, 2006).

Impact on the RCCN and the Ministry

In the Reformed Church of Christ for Nations (RCCN), frequent pastoral transfer have significant repercussions not just for pastors and their families, but also for the church as a whole. These repercussions will be discussed more below:

Disruption of Continuity: The breakdown of continuity in church activities and projects is one of the most significant effects that frequent transfers have at the church. Pastors are one of the most important people in the process of organising, carrying out, and maintaining administrative and spiritual operations. There is a high likelihood that projects will be halted, teaching will be uneven, and long-term objectives will not be followed through on when there are frequent changes in leadership. According to Carroll (2006) and Proeschold-Bell et al.

(2011), this may have a negative impact on the general growth of congregations; it can also limit the efficacy of ministry.

Congregational Discontent: Congregants often develop deep emotional connections with pastors throughout the course of their time together. Members of the church may experience feelings of discontent, disillusionment, and a sense of neglect if they are subjected to regular transfer. It is possible for parishioners to experience a loss of confidence, a reduction in engagement, and a decrease in involvement in church activities when they have the perception that the pastoral leadership is unstable or too transitory (Doolittle, 2010).

Loss of Relationships: It is necessary to have strong ties between the congregation and the pastoral staff in order to provide mentoring, spiritual leadership, and community cohesiveness. This makes it harder for pastors to develop profound ties with members of the congregation, and it also makes it more challenging for congregation members to completely support leadership changes. Frequent pastoral mobility damages these relationships. Lee and Balswick (1989) and Banks and Ledbetter (2004) found that a lack of relational depth within a congregation might have a negative impact on the feeling of belonging and spiritual development that occurs within the community.

Potential for Politicking: This may occasionally lead to favouritism, competitiveness, or political manoeuvring within the structure of the church, especially when there are frequent transfer. It is possible for members or local leaders to try to exert influence over appointments or to fight changes in leadership for the sake of personal or group interests. This may ultimately put the unity of the church and the integrity of its governance at risk. According to Halberstadt (1991) and Gangel (1997), such inclinations run the danger of diverting attention away from the spiritual goal of the church and toward administrative or political manoeuvring purposes.

Mitigating Strategies or Way Forward

To reduce the negative consequences of frequent pastoral transfers, RCCN can adopt several strategies aimed at balancing organizational needs with family and congregational well-being.

Family-Centered Policies: Policies that take into consideration the welfare of pastors' families during the process of transfer need to be formulated and implemented by the leadership of the church. These policies should be put into practice. Provision of enough warning, provision of financial assistance for the education of children, provision of assistance to spouses in their employment, and the establishment of housing arrangements are all included in this. By using a family-centered strategy, one may be able to reduce stress, maintain the stability of the family, and enhance the possibility of pastor retention, as stated by Morris and Blanton (1994) and Carroll (2006).

Church Engagement: It is possible to achieve the goal of facilitating mutual understanding and cooperation by including congregations in the process of transitioning via the use of pastoral transition programs and open communication. It is possible to achieve the goals of facilitating congregational transition and lowering unhappiness via the adoption of phased handover

procedures, coordinated planning with local church councils, and orientation seminars. According to Proeschold-Bell et al. (2011), this involvement not only helps to maintain the unity of the church but also assures that ties will continue to exist for a long time.

Pastoral Support: In order to address the emotional, psychological, and professional issues that are often associated with frequent moves, it is essential to provide continuing pastoral assistance. The ability to successfully traverse new posts may be equipped for pastors via the use of mentoring programs, counselling services, peer networks, and training in adaptive leadership. (Doolittle, 2010; Osmer, 2008) Research has shown that strengthening pastoral support systems decreases burnout and increases ministerial effectiveness.

Balancing Pastoral Work with Family Responsibilities

Particularly in the context of repeated relocations, it is a great challenge for pastors who are employed by the Reformed Church of Christ for Nations (RCCN) to strike a good balance between their pastoral responsibilities and the duties they have to their families. Pastors are often obliged to work long hours, travel, and maintain continuous participation with the congregation that they serve. In addition to being expected to fulfil administrative, spiritual, and evangelistic responsibilities, pastors are also expected to fulfil travel obligations. At the same time, they are liable for the care and raising of their families, the support of their marriages, and the safeguarding of their children's health and education.

Research carried out by Osmer (2008) and Proeschold-Bell et al. (2011) suggests that pastors who are able to successfully combine their family life with their ministry obligations tend to have lower levels of stress, higher levels of work satisfaction, and increased effectiveness in leadership settings. These findings were derived from the findings of the research. This balance can be achieved through a variety of strategies, including the establishment of distinct boundaries between time spent at work and time spent with family, the participation of family members in certain aspects of ministry when it is deemed appropriate, the pursuit of mentoring and counselling, and the prioritisation of open communication within the home. Churches have the ability to give help to religious leaders in a variety of ways, including acknowledging the relevance of family life, providing pastors with flexible schedules, and adopting policies that minimise disruptions caused by frequent transfer. When everything is said and done, a well-rounded strategy not only enhances the effectiveness of pastoral care but also safeguards the stability and well-being of families.

Summary

The intent of this study was to investigate the effects that frequent pastoral transfer have on pastors, their families, and the larger church ministry. The research was conducted within the framework of the Reformed Church of Christ for Nations Association (RCCN). To be more specific, the study focused on clergy members who are often moved. In spite of the fact that frequent moves are in line with administrative, mission, and personal development goals, it is nevertheless conceivable that they might result in serious problems. There are a variety of challenges that the ministers and their families are forced to face, including interruptions in the school experiences of their children, difficulty in the job of their spouses, financial pressure,

mental stress, and a loss of privacy. The church itself is responsible for addressing a variety of difficulties, some of which include interruptions in continuity, the likelihood of dissatisfaction among the flock, broken connections, and an increased chance of internal politicking.

It is necessary to be mindful of legal issues, to take measures that are centred on families, and to have pastoral support structures that are effective in order to strike a balance between the positive outcomes that will be brought about by pastoral mobility and the unavoidable negative impacts that it will surely bring about. In order to achieve this balance, it is necessary to have all of these things. It is essential to have a comprehensive strategy in order to guarantee that the church will be able to reap the advantages of strategic pastoral deployment while at the same time minimising the negative impacts that it will have on clergy and the families of those clergy members.

Conclusion

An intentional practice that has its roots in biblical precedent, ecclesiastical administration, and the necessities of the institution, frequent pastoral transfer are a practice that is used by the RCCN. Relocations that are excessive or poorly managed may have a negative impact on pastors, their families, and the churches that they serve. However, there are a number of advantages that come with transfers, including the growth of mission activity, the redistribution of clergy, and the encouragement of personal and professional development. There are a number of possible consequences that might occur as a result of the steps taken by the church, including a disruption in pastoral continuity, a weakening of links, and the production of stress.

A well-balanced approach that takes into account the requirements of pastors, their families, and congregations is something that the Reformed Church of Christ for Nations (RCCN) has to implement in order to ensure that their ministry continues to be effective and that they continue to be in good health. In order to minimise the emotional, financial, and social responsibilities that are associated with moving, the process of transferring should be methodically planned, clearly explained, and supported by rules or constitution.

Recommendations

Longitudinal Studies on Clergy Mobility: Future research could track pastors and families over multiple years to assess the cumulative impact of transfers on family cohesion, career development, and spiritual effectiveness.

Comparative Studies Across Denominations: Comparing the effects of pastoral transfer policies in RCCN with other Reformed or Protestant denominations could provide insights into best practices and innovative strategies.

Impact on Congregational Growth: Further studies could explore the relationship between pastoral transfer frequency and congregational growth metrics, such as membership retention, giving patterns, and program sustainability.

Psychological and Social Well-Being: Research focusing specifically on the mental health and social adjustment of pastors‟ families in contexts of frequent transfers could inform targeted pastoral support programs.

Policy Effectiveness Evaluation: Future studies could evaluate the effectiveness of existing church policies on pastoral transfers, including family-centered initiatives and support mechanisms, to identify areas for improvement.

References

Adeyemo, T. (2006). *Africa Bible Commentary*. Nairobi: WordAlive Publishers.

Banks, R., & Ledbetter, B. M. (2004). *Reviewing Leadership: A Christian Evaluation of Current Approaches*. Grand Rapids: Baker Academic.

Carroll, J. W. (2006). *God"s Potters: Pastoral Leadership and the Shaping of Congregations*. Grand Rapids: Eerdmans.

Doolittle, B. R. (2010). The impact of behaviors upon burnout among parish-based clergy. *Journal of Religion and Health, 49*(1), 88–95.

Gangel, K. O. (1997). *Feeding and Leading: A Practical Handbook on Administration in Churches and Christian Organizations*. Grand Rapids: Baker Books.

Halverstadt, H. F. (1991). *Managing Church Conflict*. Louisville: Westminster John Knox Press.

Holy Bible. (NIV).

Lee, G. R., & Balswick, J. O. (1989). Life in a clergy family: A study of roles and relationships. *Review of Religious Research, 30*(4), 353–364.

Maxwell, J. L. (2018). *Half a Century of Grace: A Jubilee History of the Sudan United Mission*.

Morris, M. L., & Blanton, P. W. (1994). The influence of work-related stressors on clergy husbands and their wives. *Family Relations, 43*(2), 189–195.

Osmer, R. R. (2008). *Practical Theology: An Introduction*. Grand Rapids: Eerdmans.

Proeschold-Bell, R. J., et al. (2011). A theoretical model of the holistic health of United Methodist clergy. *Journal of Religion and Health, 50*(3), 700–720.

Reformed Church of Christ for Nations. (n.d.). *Denominational history and governance structure*.

Tidball, D. (2008). *Ministry by the Book: New Testament Patterns for Pastoral Leadership*. Nottingham: Inter-Varsity Press.

Usmann, I. (2018). *A Brief History of the Christian Reformed Church in Nigeria*.

World Council of Churches. (n.d.). *Reformed Church of Christ for Nations profile*.

Zoba, W. M. (1997). *Pastoral Burnout and the Call to Joy*. Nashville: Abingdon Press.