

Fulfillment of Mutual Affection

Bishop and Spouse Partnerships in the 21st Century

The College for Bishops of The Episcopal Church

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1. Introduction

This study explores how election as bishop in the Episcopal Church affects not only the person elected but his or her spouse/partner as well. My interest in the topic began after my husband, Michael, was elected Bishop of Oregon in 2010. That interest was enriched by the opportunity to facilitate, beginning in 2012, the yearly New Bishop and Spouse Conferences offered by the College for Bishops. In those groups, I was fortunate to draw on Therese Sprinkle's 2008-10 research on bishop and spouse roles. Her framework encouraged excellent discussions and raised important questions. Because of those questions, the College for Bishops contracted with me to conduct this research. I am grateful for their confidence and support.

Give them such fulfillment of their mutual affection that they may reach out in love and concern for others.

*Book of Common Prayer,
Celebration and Blessing of a Marriage*

We have observed that the call to an episcopal ministry has far-reaching consequences on both the bishop and his/her spouse or partner (terms I will use interchangeably). The vows a bishop makes at ordination are not the only promises she or he has made, nor the first. Episcopalians commit, in the words of our Baptismal Covenant, "to proclaim the Good News, seek and serve Christ in all persons, strive for justice and peace, and respect the dignity of every human being." Following baptism, a faithful disciple's vocation develops and deepens, whether working within or outside the church, whether in ordained or lay ministry.

If the new bishop's partner is also a member of the church, he or she has also made and reaffirmed this Baptismal Covenant numerous times and worked to discern the vocation to which she or he feels called. Furthermore, they have exchanged vows in marriage, which our Prayer Book describes, "is intended by God for their mutual joy [and] for the help and comfort given one another in prosperity and adversity," or in a commitment to "a relationship of mutual fidelity and steadfast love, forsaking all others, holding one another in tenderness and respect, in strength and bravery" (*"I Will Bless You and You Will Be a Blessing"*). While we can no longer assume a bishop's spouse is always Episcopalian, Christian, or indeed part of any spiritual tradition, a life-long partnership rests on promises of respect, affection, and support extended, as well, to any children in the family.

In the ordination of a bishop, a spouse in the congregation hears the question, "Will you uphold *N.* as bishop?" In the Litany for Ordination we pray for the bishop's "family, that they may be adorned with all Christian virtues." At the examination, the bishop is called to be "a wholesome example for the entire flock of Christ." After these powerful intercessions and fervent blessings on the ministry of the new bishop, what follows? How does one partner becoming a bishop affect the life's work and vocation of both individuals?

Early in my research, David Whyte's book, *The Three Marriages: Reimagining Work, Self and Relationship* (Riverhead Books, 2009) became very helpful. Whyte explores three marriages adults navigate – to a beloved other, to a vocation, and to the self's own integrity and growth.

These, Whyte maintains, are not actually separate commitments, but the “different expressions of the way each individual belongs in the world” (p.10). Further, Whyte questions the popular notion of work/life balance. Since many of my conversations with bishops and spouses have touched on the pursuit of balance, I chose Whyte's ideas as a framework for this work.

In addition, I hoped the research would shed light on three large areas:

Each of the three marriages is nonnegotiable. They cannot be “balanced” against one another—a little taken from this and a little given to that—except at their very peripheries. To “balance” work with relationship and with the self means we only work harder in each marriage, while actually weakening each of them by separating them from one another. Each of the marriages represents a core conversation with life that seems necessary for almost all human beings, and none of the marriages can be weakened or given up without a severe sense of internal damage.

David Whyte

Developmental Processes

- A. What particular challenges do bishops/spouses encounter at identified transitional points?
- B. What other critical developmental points might be identified, for example: key family milestones, acute or chronic illness, personal losses, turning points in the episcopacy?
- C. How might the way couples met challenges at earlier points impact the way they handle challenges after election?

Interpersonal Stressors and Resiliency

- A. What factors related to the episcopacy might stress bishop-spouse couples, for example: role expectations, time pressures, work styles, absence/travel, finances, living arrangements, isolation, etc.?
- B. What factors might enhance resiliency for bishop-spouse couples, for example: interpersonal skills, local/regional family and friend support, executive experience?
- C. What factors might contribute to effective functioning and satisfaction in the relationship, for example: College for Bishops, Spouse & Partner programs, formal or informal mentoring, counseling or spiritual guidance?

Socio-Cultural Factors

- A. Can any trends be identified in the impact on bishop-spouse couples due to changes in gender roles in marriage and parenting?
- B. Can we begin to describe how other social-cultural phenomena might impact bishop-spouse couples, for example: social mobility, divorce and remarriage?
- C. Can we begin to describe how LGBT couples or male bishop spouses might encounter unique experiences with regard to developmental or interpersonal factors?
- D. Do any trends associated with the Church itself appear to impact bishop-spouse couples, for example: dual clergy couples, partners affiliated with other (or with no) faith communities, diocesan reorganization, financial retrenchment, increasing levels of diversity?

2. Methodology

My own approach to research relies on a variety of primarily qualitative strategies that grow out of the philosophical perspective called hermeneutic phenomenology, strategies which offer “*rich insights into human experience and provide vital understandings which can significantly inform the practice of care*” (Swinton and Mowat, *Practical Theology and Qualitative Research*: 2006, page 105).

Survey

I had first planned multiple, separate surveys of discrete groups, but I was able to design one instrument in which participants could easily indicate whether they were bishop or spouse; retired or active; and how many years since the episcopal election (in 4-year cohorts). While this allowed everyone to complete the same instrument during the same time period, I was unable to use some responses of those who chose not to answer those demographic questions.

The survey (see **Appendix C**) contained both quantitative and open-ended qualitative questions. In the first section, four pairs of questions asked the participants to describe the impact of being a bishop or spouse—first at the time of election and then at the present time—in order to provide a snapshot of changes over the years. These four pairs of questions explored:

- Life shifts
- Role perceptions
- Identity
- Losses

Each question used a 4- or 5-point scale and well as offering space for additions and other comments. I've shared a selection of those comments in text boxes in this report; please note that they express a variety of opinions. Next, participants were asked what blessings they have experienced since election as well strategies they have used to better handle various challenges.

The next survey section included several questions exploring a participant's vocation or life's work: What were its different facets? How had being bishop or bishop spouse made it easier or harder to fulfill aspects of that vocation? How closely identified was it with the role of being a bishop or bishop spouse? How had each spouse's line of work helped or hindered their partners'? This section concluded by asking for suggestions how to nurture the vocation/life's work of both individuals in a relationship.

Finally, in the demographic section, I took care to avoid close-ended categories that could reveal a participant's identity. For that reason, "years since bishop election" was lumped into four-year cohorts. Additional information about the participant's ethnicity, geographical region, and sexuality was invited by an open-ended question. At the end, anyone willing to participate in a further interview could include contact information.

I posted the instrument on Survey Monkey's website for just over five weeks: March 2-April 7, 2015. The cover letter invited participation by **"active and resigned Episcopal bishops who have been married or partnered while serving as bishop, and women and men who have been married or partnered to an active or resigned Episcopal bishop."** They were encouraged to participate by an initial email from Bishop Clay Matthews and the co-conveners of the Spouse and Partner Group, Jeanne Provenzano and Steve Bruce. After periodic reminders were emailed each group, I sent a final reminder with the date the survey's link would close.

Interviews

Examining the survey results, I discovered two complex areas where individual interviews might lead to deeper and more nuanced understanding. First, spouse interviews could explore how (mostly) laywomen discerned their vocations, how those were impacted at election, and what processes nurtured their vocations after their husbands' elections. I therefore examined the survey responses of the 68 spouses willing to be interviewed, and selected about 20 whose answers reflected a strong sense of vocation and an experience of that vocation being challenged by life after election. All 20 were women, though I had not selected on this basis.

With bishops, I wanted to know more about any who had mentioned marriage, parenting, or self-development and care when they described "facets of your vocation/life's work." Where had this more holistic sense of vocation come from? How had it been nourished and challenged throughout their ministries? What difference did it make? Of 69 bishops willing to be interviewed, only seven, all men, had included one of more of these (marriage, parenting, self-development/care) when describing their vocation.

I emailed each spouse and bishop I hoped to interview, ascertained their continued interest and availability. Because of their generosity, I was able to interview twelve spouses in person during General Convention in June, 2015 and six bishops by phone during the fall of 2015. (See **Appendix B** for the consent forms they completed before each interview.)

Ethical concerns

As an insider in the community of bishops and spouses, I consider myself responsible to them as colleagues, with oversight by the College for Bishops Board. Foremost in the goals of this project was *to do no harm*. To better insure informed consent by participants, the cover letter at the survey website provided the following information:

- My name, role, affiliation, and the purpose of the research;
- Assurance that their participation is voluntary and that she/he may decline to answer any question or withdraw entirely at any time;
- That there are no known risks but, if the questions cause any distress, to discontinue participation and inform the researcher;
- That there are no guaranteed benefits, though participation may be personally meaningful and/or beneficial to others;
- That the results will be made available to Episcopal bishops and spouses, the College for Bishops Board and, possibly, other groups who may directly benefit;
- That the participant's name will be kept confidential in all reporting and/or presentations related to the study. Due to the small size of our community, efforts will also be made to disguise or delete any information that might inadvertently identify the participant.

Limitations

I am a retired professor, and have guided many graduate students in qualitative and—to a lesser extent—quantitative research. I am scrupulous about ethics and careful with methodology. However, I did not approach this study as an academic project, an important factor I emphasize with this informal style and use of the first person. I am personally invested in this topic and acquainted with many of the people whom I interviewed. My research questions and interpretations grow out of many conversations with both groups of—and individual—bishops and spouses, as well as my own experiences, but I did not rely on a particular social science theoretical frame. In the individual interviews, I tried to set the relaxed, informal tone of a shared conversation. While these are limitations for formal research, my goal was to initiate a cooperative exploration in which the community of bishops and spouses might better understand our collective experiences and share them to inform our own programs, preparation, and support of one another.

Though every survey question still has its weaknesses in terms of clarity and validity, volunteers from each group tested my draft in January and February, 2015 and provided helpful suggestions for revision. By design, the instrument asks similar questions from slightly different perspectives, and the consistency of responses provides additional validity. The rich qualitative data also reinforces the quantitative findings. The survey was in English and was culturally-specific in many ways, therefore less accessible to bishops and spouses with other first languages.

However, the statistics obtained are useful only for descriptive purposes. Because both the population (587), respondents (230) and various sub-groups examined were small in size, Survey Monkey identified only some data as “statistically significant.” Therefore, I combined subgroups in different ways to examine percentages I believe to be interesting and useful. With additional analysis, more statistically significance might be revealed, but I have only presented the data in a raw, straight-forward manner. Neither the quantitative nor qualitative data can provide a single, over-arching, falsifiable, generalizable, or predictive paradigm (Swinton and Mowat, *Practical Theology and Qualitative Research*: 2006).

Obviously, those who participated were self-selected and their reasons for responding flavor the results. For example, persons with more negative experiences may have felt the survey provided a way to process or vent issues. A person’s assumptions about my purposes – or those of the College of Bishops – affected how and whether they responded. Participants may have adjusted their responses to further protect their identity. Additionally, many questions relied on memory, which is faulty, and not necessarily more valid closer to an event than with the perspective of time. Overall, I believe spouse participants with more challenging experiences were likely to find the research relevant and participate more fully. The results probably reflect their perspectives more than those of spouses who encountered fewer challenges. However, response to the survey was extremely good (see **Table 1**), which mitigates some of these limitations. Trained first as a social worker, my own bias is to identify issues—individual, group, or systemic—that we might better understand and address more effectively.

Remember that while we can assume some couples completed the survey, it is possible in many cases that only one partner did so. We cannot, therefore, conclude that the spouses who completed the survey are the spouses married to the bishops who completed it, or vice versa. Also, any differences between cohorts are not necessarily developmental. The cohorts are small and vary in many uncontrolled factors. Only a longitudinal study of the same group could conclude with any confidence how bishops and spouses change over time.

My own place in this community would have affected people’s responses. Rather than posing as a disinterested outsider or sticking to a rigid protocol, I conducted interviews more as a peer in conversation. To facilitate such a conversation, I chose at points to share my own experiences, check out my interpretations, and refer to ideas that had been shared by others (using no names, of course.) This approach allowed me to respond with flexibility and empathy as the

conversation unfolded. My commitment to these relationships superseded any need to pursue a so-called “objective” or “scientific” approach. While this stance had limitations, I also believe the trust and rapport that resulted strengthened the research in other ways. I am deeply grateful for everyone who participated and shared their struggles and blessings with our community.

Who Responded?

Examining who answered the survey helps determine whether a fair representation of the whole “population” of bishops and bishop partners came forward. 45 of the 230 who responded did not check whether they were bishop or spouse, active or resigned, nor their cohort. However, 185 did provide that information. (Though note, not all these 185 answered every question). For each question, the Survey Monkey charts in Appendix C indicate the number answering. Please note: for the sake of simplicity, I will refer throughout to “resigned spouses” and “active spouses” though they are, of course, “spouses of resigned bishops,” and “spouses of active bishops.” Again, “spouses” and “partners” do not refer to sexuality. “Partner” will generally be used for the bishop in order to avoid confusion with “spouse” as mostly the person married to a bishop.

As shown in **Table 1**, of the 185 who responded and provided the key demographic data, nearly equal numbers were bishops and spouses. Approximately 2/3 were active (33% spouses and 35% bishops, representing nearly half of the total population of active couples) and about 1/3 resigned (17% spouses and 16% bishops, representing 18-20% of resigned groups).

The cohorts each had 12-17% of all participants, except for the 4-7 years post-election cohort which represented 25% of all participants. Nearly each cohort was represented by a third of the total, and some cohorts exceeded 50%). Just under 1/3 were 50 or under at the time of election; approximately one half were 50-60. Half had children living at home at the time of election and half did not.

While education levels of active spouses were generally higher than for resigned spouses – with 56% of active spouses having a master’s degree compared with 35% of resigned spouses – the percentage of active and retired spouses with earned doctorates is about equal at 12-13%. All bishops have master’s degrees; about a third of active bishops have an earned doctorate and 14% of those resigned.

Males and females were equally represented in the total, but only 5 male spouses and 8 female bishops responded. Because of the small numbers, I decided not to interview male spouses or female bishops and deleted from any comments the pronouns that might compromise the confidentiality of those two groups.

Table 1: Who Participated?

Participants	Number of Participants	% of All Participants	Estimated Total N of population	Est. % Total N participating
All, unspecified	230	100%	587	39%
All, identified	185	62%	587	32%
Female	92	52%		
Male	85	48%		
Total Spouses	92	50%	295	31%
Active spouses	61	33%	<137	45%
Res. spouses	31	17%	>158	20%
Spouses 0-3	14	15%	24	58%
4-7	19	21%	39	49%
8-11	18	20%	28	64%
12-15	14	15%	45	31%
16-19	13	13%	37	35%
20+	0	0	?	?
Total Bishops	93	50%	292	32%
Active bishops	65	35%	137	47%
Res. bishops	28	16%	155	18%
Bishops 0-3	9	10%	24	38%
4-7	28	30%	39	72%
8-11	13	14%	28	46%
12-15	14	15%	45	31%
16-19	12	13%	37	37%
20+	17	18%	?	?

Instead of specific questions about identity that might have compromised privacy in our relatively homogenous community, one open-ended question invited respondents to “*include any other personal factors that have affected your experience as bishop/bishop spouse that you would like to share, for example: ethnicity/culture/race, sexuality, socio-economic class, religious/church background, geographic location.*” Of the 51% who responded to this question, most discussed geographic region of the country or socio-economic class. White, male, heterosexual privilege was mentioned by several. A few indicated that their working-class background set them apart from the typical bishop or bishop spouse. Some mentioned being, or not being, cradle Episcopalians. The participants did include people who identified as African-American, in a bi-racial marriage, but no one identified being LGBTQA. Because of deep cultural differences, the experiences of bishops and spouses outside the United States could be quite different. I have no evidence that any of these couples participated. My inability to include experiences of specific groups in our community is a serious limitation of this research.

3. Survey Results: Vocation and Life’s Purpose

At the beginning of the survey, I included four pertinent definitions of terms used in the questions to follow: **role, spouse, church, and vocation/life’s work**. I defined “vocation/life’s work” as: *the work we do in response to God’s call, with and beyond the Church; what we do, paid or not, in hope of making purposeful, meaningful contributions to our families or communities, pursuits undertaken to express or develop a more authentic self.*

I hoped this definition would encourage participants to think beyond paid ministry in the church to their marriages, parenting, civic, artistic passions and responsibilities to self. I coded their answers to the question “Briefly list the different facets of your life’s work/vocation” and results are shown in **Table 2**.

The current life context of each of the four groups (active and retired bishops, spouses of active and spouses of resigned) no doubt influenced how they described their life’s work/vocation. For example, that resigned spouses ranked “wife/husband/ partner” third (compared with active spouses ranking it only

I have two separate tracks which fill my life. Half time, I am a career professional, the other half I am a spouse to my Bishop. That role may be to travel in the passenger seat to a visitation. It may be to accompany him to a civic function where we may have been gifted tickets. It may be a listening ear, it may be hosting a clergy spouse luncheon.

The role as a bishop spouse may encompass unique activities, but it is not any different than being the spouse of any secular executive. It is not because I am a bishop spouse my life is full, it is because of the professions we have both chosen and the support that comes from our committed relationship.

Table 2: Aspects of Vocation/Life's Work with Rankings (R*)

	Spouses Of Active		Spouses of Resigned		Bishops, Active		Bishops, Resigned	
	%	R*	%	R*	%	R*	%	R*
Profession/Paid Work/Artist	78%	1	71%	1	1%	8	17%	5
Community/Volunteer	24%	2	29%	3	4%	7	17%	4
Parent/Family/ grandchildren/home caregiver	22%	3	24%	4	17%	6	0%	
Discipleship	22%	3	33%	2	85%	1	87%	1
Institutional Church Role	14%	4	10%	7	68%	2	52%	2
Teamed ministry w/ Spouse	12%	5	24%	5	0%	-	0%	-
Leader	10%	7	5%	8	47%	3	13%	6
Wife/Husband/Partner	6%	6	29%	3	17%	5	0%	-
Self-development, learning, self-care	6%	8	19%	6	23%	4	22%	3

Please note that a response might be coded into more than one category; e.g. a person might indicate all the following: “Proclaim the Gospel” (Discipleship), “Administer the diocese and provide leadership for TEC (institutional church role and leadership); develop my musical skills (arts); “Regular exercise” (self-care).

sixth) may reflect the lifestyles of retired couples more than what priority they place on their marriage. Likewise, resigned bishops may have ranked “leader” sixth (compared with active bishops ranking it third) only because of their current distance from the institutional church scene.

With these sorts of caveats in mind, however, some things do appear noteworthy. Resigned spouses did not rank their professions, paid work, or artistic pursuits significantly lower than active spouses, and did not include an institutional church role in their descriptions (such as care of clergy spouses or hosting diocesan events) more often than active spouses.

More traditional gender roles did, however, surface: 29% of resigned spouses included “wife/husband/partner” in their descriptions compared with only 6% of active spouses. It is the third- most-often-listed aspect of life’s work for resigned spouses, but no resigned bishops listed marriage or parenting as an aspect of their vocation. By contrast, active bishops listed “husband/wife/partner” *more* often than did active spouses, and parenting only a bit less often than active spouses.

Wikipedia reports that over half of married households in 1989 were dual-earners, which covers most of the period from the earliest cohort forward. **Tables 3 and 4** show how participants summarized navigating dual vocations/lives’ work. The largest disparities are between the perceptions of resigned bishops and resigned spouses. Only just over one-third of resigned bishops believed their vocation made their spouse’s work harder; 52% of resigned spouses believed that to be so. 46% of resigned bishops believed their work made their spouse’s easier, whereas 26% resigned spouses agreed.

Table 3: Over time, how has your spouse’s life’s work/vocation affected your own?

	Considerably easier	Somewhat easier	No effect	Somewhat harder	Considerably harder
Active Spouses	10%	14%	21%	43%	12%
Resigned Spouses	11%	15%	22%	33%	19%
Active Bishops	58%	20%	12%	8%	2%
Resigned Bishops	67%	19%	11%	0%	4%

Table 4: Over time, how has your life's work/vocation affected your partner's?

	Considerably easier	Somewhat easier	No effect	Somewhat harder	Considerably harder
Active Spouses	35%	14%	43%	7%	0%
Resigned Spouses	33%	19%	48%	0%	0%
Active Bishops	13%	21%	10%	41%	15%
Resigned Bishops	31%	15%	19%	27%	8%

Bishops overwhelmingly reported their spouse's work made their own at least somewhat easier (78% of active bishops and 87% of resigned), but less than half of the spouses believed they had eased their partner's vocation.

In other questions, 23% active and 37% resigned bishops reported a significant sense, after the election, that their spouse was more strongly fulfilling her/his vocation/life's work. About the same percentage said they had a significant sense of their own role to support their spouse's work. By contrast, 68% of active spouses and 57% of resigned spouses reported a significant sense after the election that their partners (bishops) were fulfilling their vocation more strongly. A quarter of active spouses and 39% resigned indicated they had a significant sense of their role to support their partner's vocation. The questions about spousal support no doubt carry considerable gender role baggage.

4. Life Shifts

Impact after the Election

We like to begin the yearly New Bishop/Spouse Conference with this ice-breaker: *Go back to the moment you heard the election results and share whatever you choose about what that time was like for you.* While, of course, the details vary considerably, nearly all find common ground in the visceral impact and chaos that followed. And followed...

Clergy couples may have more experience moving households than any other group aside from career military families. Despite this expertise, I have heard several bishops and spouses comment how much harder to handle this last move after the election has been. Over a fifth of the newest cohort (0-3 years from election) reported this was "significantly" the case, and another 29% said this move has been "somewhat" harder to handle than previous ones.

To explore this, the first section of my survey drew on the 1967 research by Holmes and Rahe. These psychologists used health records to explore the correlation of life events with illness. They found that not only negative events (like a death in the family) but also changes that might seem neutral (a new residence, different personal habits, a change of church community), and even positive ones (such as a holiday) were linked with subsequent illness. Looking quickly over their original list and the points assigned to a variety of life events, I tallied the “stress points” almost *every* bishop-spouse couple encounters after an election. The sum fell into Holmes’ and Rahe’s moderate-to-high-risk range.

With help from other spouses and bishops, I created a list of specific “shifts” that might occur after election. The survey asked participants to rate *how significant* each shift was (regardless of whether it seemed positive or negative or both). First, they rated the list thinking of “when I or my spouse became bishop” and then rated it a second time reflecting on “how I feel *now* about shifts that happened when I/my spouse became bishop.”

I paired the four questions this way, hoping to be able to tell whether effects or impacts around the time of the election remained significant. Across the different cohorts, then, we might get a picture of how stressors change with time. As mentioned, however, we have to be wary of predicting the life-span of any issue. However, in line with what we have heard directly from bishops and spouses over the years, the survey results often confirm some issues are mostly stressful to begin with, while couples adjust –and sometimes fairly quickly – to other ones.

Three-quarters of bishops indicated the shift in church community was significant to them after the election, and over two-thirds of spouses agreed. 80-90% of bishops indicated travel was a significant shift; half of active spouses and two-thirds of resigned spouses also rated this as significant. Related to travel, equally high levels of significance were reported by both spouses and bishops for shifts in personal and family routines (two items), and in living situation (region of the country, type of neighborhood, or housing).

Shifts in incomes, financial condition, or available resources affected nearly all bishops and spouses, but the deeper story is important. A change in “the proportion of income I provide our household” was immediately significant for 37% of active and 47% of resigned spouses. Spouses under 55 at the time of election reported this shift was more significant for them than those over

Dealing with a diocese in crisis while everything in your life is shifting and changing and feeling uncertain is personally draining. Nothing prepared me for this.

It has been a wonderful journey but it is similar to waking up one morning and finding that I am “no longer in Kansas.” It feels larger than life to be part of a Bishop election and ordination. I left a job I enjoyed, said goodbye to significant friendships, moved 600 miles away from home, bought a new home and prepared for ordination within 2-3 months’ time. That was a lot of change in a very short time.

It’s just another part of our journey.

55. In another related question, the shift from a two-earner to one-earner household was significant to a quarter of the active but nearly half of the resigned spouses – in fact, to *over* half of spouses in the 16-19 year cohort. I was surprised by this. Are more spouses working now than in the resigned spouses’? Later items in the survey shed further light on this question.

Impact of Those Life Shifts Now

To explore how persistent an effect those shifts at the time of election continue to have, bishops and spouses were asked whether they had experienced each listed shift at election and, if so, how well they have adjusted to it now.

Resigned bishops and spouses indicated overwhelmingly that they have adjusted well to almost all the shifts from those many years ago – of course, we can assume many are no longer relevant with retirement. But a sizable minority of resigned bishops (22%) and resigned spouses (19%) said they have mostly *not* adjusted—or only *to some degree* adjusted—to the shift in their “church community, spiritual home, or practices.” Just under a fifth of resigned spouses indicated they have only to some degree or mostly not adjusted to the shift in the amount of income they provide for the household. We will see these issues again when we examine losses.

Most active bishops and spouses also indicated many of the initial shifts present little or no ongoing difficulties. However, most of those who do find difficulties continuing are active spouses. A fifth to 42% have still only “to some degree” or “mostly not” adjusted to nine of the twelve shifts in the list. I wondered if more recent cohorts skewed these percentages.

This does, in fact, appear to be the case. When spouses’ answers are separated by cohorts, each more-experienced cohort reports better adjustments to many of the shifts. To illustrate: almost three-fourths of spouses 0-3 years post-election indicated they have only to “some degree” or “mostly not” yet adjusted to the shifts in their church community, spiritual home or practices. 43% report adjusting only “to some degree” to travel. Both of these shifts are less and less difficult for the next-experienced cohorts. However, adjustment to most issues became harder again twenty years and more post-election, including “the proportion of income

I joke – though not really– and say that in my first year as bishop I lost my prayer life, my family life, and my exercise life. It took me several more years to get those things back in line.

My adjustments seem pretty good now after several years of struggle, though it still requires constant energy to maintain them in a way I’ve not experienced before.

-an active bishop’s spouse

When I hear other bishops spouses complain about the big changes, especially moving to a new place when their spouses were consecrated, they are not acknowledging the other complications in their lives.

I provide the household” (56%), which is likely reflected in Social Security and pension checks.

Causation and correlation must not be confused. Several spouses point out how some shifts at that time were not due to the election itself. For example, some spouses indicate they were about to be laid off work anyway, or were already dissatisfied with their career path. Given the age of most spouses at of election, grown children are often leaving home, menopause is setting in, parents are aging, and health concerns are rising. We must understand that not all adjustments following election are outcomes of the election, but we must also realize how that event often arrives when a family system is experiencing multiple developmental challenges common to late middle-age.

The ongoing impact of these shifts for bishops is, in many regards, similar to that of spouses. Though shifts in living situations, proximity to families, and household finances do not challenge these bishops as much as these spouses, adjusting to travel and the “dispersed” church community do. Like the spouses, the most recent bishop cohorts reported higher difficulties handling the shifts than those more experienced, then the “oldest” cohorts said those challenges are more difficult now.

For example, over half of bishops in the 0-3 year cohort said they have only “to some degree” or “mostly not” adjusted to the travel. Under a third of bishops 4-7 years out and only 8% at 8-11 years said this. But 14% at 12-15 years and 18% of 16-19 years reported that level of difficulty again. Travel demands—and bishops themselves—grow old with time.

As I mentioned before, we cannot conclude for certain that these adjustments to shifts are developmental – that the data predicts how bishops’ difficulties will change over time. The experiences might as easily be unique to these relatively small groups. However, it may be helpful to explore with bishops whether certain life shifts they find particularly hard just after election might wear worse than others over time and later factor in “burn out.”

It is a very demanding ministry and job (physically, spiritually, and emotionally) that becomes more demanding and complicated as time goes on.

As time has gone on it is getting harder for me to adjust to my spouse husband’s time away.

5. Time and Energy Demands

After the Election

While very much related to life shifts in general, demands on time and energy merit separate discussion.

Right off, we see a possible discrepancy. Spouses ranked the time and energy demands on their partners *higher* than bishops did themselves. This was especially true of active spouses: 71% said these demands on bishops were significant after the election, compared with only 56% of active bishops saying so. (Remember, we cannot assume the partners answering this way are married to the bishops answering this way.)

By contrast, bishops ranked the demands on their spouses after election *lower* than spouses did themselves. Only 22% of the latest cohort of bishops (0-3 years since election) indicated that time and energy demands affected their spouses, and then only “to some degree.” By contrast, 22% of 0-3 year spouses described the demands on them were *significant*, and an *additional* 57% indicated the demands impacted them “to some degree.” Thus, a total of 79% of spouses felt *some or significant impact*, but only 22% of bishops said their spouses were impacted *some*. Bishops perceived the time demands on their spouses during that early period quite differently than spouses themselves do.

Around 90% of the 0-3 year cohort bishops reported the shifts in both personal and couple/family routines were significant. Nearly that many of the more experienced cohorts also remembered them having been significant to some degree. The “lack of control over my time” was more widely reported: over half of bishops—even through 7 years post-election—admitted the “lack of control over my time” was somewhat or significantly hard to handle and a third of those with over 9 years post-election still did.

A spouse’s comment at our own New Bishop and Spouse Conference in 2010 haunted me. We had not yet moved to the new diocese, where I hoped life would calm down. My jaw dropped when she commented that

I feel I have far more responsibility for household maintenance/family tasks/decisions/planning as well as church-related tasks for him than in the past. I wish my busy bishop spouse were less busy and preoccupied and could lend a hand. It is this infernal busyness that I don’t see to be able to escape. Then I feel guilty for feeling resentful. Hmmm...

I never anticipated the difficulty in controlling my schedule. Despite being bishop, where I go and what I do is determined by others. It has taken years to learn to shape and control my schedule.

The great questions that touch on personal happiness in work have to do with an ability to hold our own conversation amid the constant background of shared needs, hectoring advice and received wisdom...It is a place full of powerful undercurrents, a place to find ourselves, but also, a place to drown, losing all sense of our own voice, our own contribution and conversation.

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even months after her husband's consecration, she was still waiting for life to settle into "a new normal." Spouses reflected such disorientation clearly in the survey.

100% of the 0-3 year spouses indicated they experienced significant shifts after election to their personal routines. The other cohorts agreed: even nineteen years after the election, spouses remembered those shifts being just as powerful. Half to three-quarters of the cohorts indicated couple or family routines were also impacted. Three-quarters of the spouses also reported time and energy demands on *them* from the church were "significant to some degree."

The "loss of control over my time" was significantly hard to handle by around a tenth to a quarter across different spouse cohorts, but another 16-44% (depending on cohort) said it was *somewhat* hard to handle. "Less structure in my life" was reported to a lesser degree generally, but still hard to handle on some level for just under half of spouses in the two newest cohorts.

Time and Energy Demands Now

Personal – and to a lesser extent, couple – routines and rhythms still present difficulties "now" for 44% of 0-3 year and a fourth or more of cohorts through 11 years.

It is not the more-recently elected bishops, but the 8-11 year cohort who reported the most significant time and energy demands from the church. Difficulties adjusting to those demands, however, are reported by a handful in every cohort. Over a fifth of the newest cohort reported they are still adjusting to a lack control over their time, and 15% in each cohort through year 11 agreed. While about a fourth to a third of bishops reported ongoing difficulties adjusting to demands on their spouses' time and energy by the church, the percentages generally trend downward with each more-experienced cohort.

It appears spouses are still adjusting for some years later to shifts in their lives' rhythms. Around a third of 0-3 year spouses reported some issues with handling the rhythm and feeling settled in their lives. However, in years 4-7, four-fifths felt settled. In that 4-7 year cohort, though, 42% still report difficulties with the time demands on their spouse and one-third in adjusting to personal and couple rhythms. But only one-fifth of the spouses 8-11 years from election report they *haven't* adjusted now to the time/energy demands on the couple.

Thinking of work, self and other as three marriages offers the possibility of living them out in a way in which they are not put into competition with one another, where each of the marriages can protect, embolden and enliven the others and help keep us mutually honest, relevant, authentic and alive.

I stop trying to work harder in each of the marriages and start to concentrate on the conversation that holds them together. Instead of asking myself what more I need to do, and killing myself and my creative powers in the process of attempting to carry it out, I ask myself: What is the courageous conversation I am not having?

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6. Perceptions of Roles: Bishops

Along with the earthquake of shifts that occur with election, new bishops are immersed in the fishbowl of public life. We can discuss the bishops' "roles" because, clearly, the episcopacy comes with articulated responsibilities and official duties. In the dramas of liturgy or diocesan convention, this role is even highlighted by position and attire.

However, a bishop also perceives "roles" as social constructs of behavioral expectations and projections related to holiness and authority. In the survey, I provided this definition of role:

The complex, contradictory, inconsistent, and ambiguous sense that something may be expected of you by others, or by yourself. It is not necessarily "real" and certain not an agreed-upon job description.

To explore "role," the survey asked bishops whether or not they "sometimes perceived" certain expectations and if so, how hard were those expectations to handle? I developed the list partly from the research report Therese Sprinkle submitted to the College for Bishops in 2010.

For the most part, handling the new bishop role—even at first—was reported as only "somewhat hard to handle" rather than "significantly hard to handle." Hardest for new bishops were perceptions of being the object of criticism or judgment (62% said "somewhat hard to handle"). Being "an object of honor," "being a symbol of something bigger," "what I say being given more weight than I intended," and the increased visibility and attention were all somewhat or significantly hard to handle at first by about half of active bishops. Just over a quarter had some difficulty handling both the expectations of them based on their predecessor and what they perceived as conflicting expectations.

When asked to indicate which of these perceptions they "still sometimes perceive at this point" and how hard these are to handle, it is not surprising that criticism remains one of the more difficult. The percentages finding criticism somewhat hard to handle ranged from a low of 22% of the newest cohort (one of the easier things during the "honeymoon"), to a high of 42% in the 16-19 year cohort. Also, around a third of bishops from 0-12 years post-election found it somewhat hard to handle how others sometimes give what they say more weight than intended.

In our diocese, there is so much diversity, there are widely varied expectations depending upon culture, ethnicity, and other factors.

—a bishop

It all depends on your strength of selfhood. There are always expectations of you...no matter who you are...you just have to deal with it.

— a bishop's spouse

I expect there to be conflicting ideas of how I life into this role. Sometimes the burden is heavy; other time, by grace, I feel able to live into it as God has called me.

—a bishop

However, hardly any bishops found any of the role perception issues significantly hard to handle. The survey suggests that the early culture-shock of the fishbowl phenomenon fades but the nitty-gritty of being an authority figure can persist as a more powerful issue to manage.

7. Perceptions of Roles: Spouses

Spouses, at first, found similar things hardest to handle: perceiving they were a symbol of something bigger than themselves; an object for respect and honor; and when what they said was given more weight than they had intended. But spouses rated their difficulties handling these things higher than bishops did. Depending on the cohort, a third to over half of spouses found these challenges significantly hard at first. A third found the increased visibility and attention somewhat or significantly hard to handle, but the percentage reporting difficulties with judgement and criticism were a bit lower.

Spouses generally reported that, over time, they continue to *experience* being more visible (over three-quarters), being treated as an object of honor and respect and a symbol of something bigger (slightly under three-quarters). However, they overwhelmingly said these are no longer hard to handle. Rather, the hardest thing on the list to handle (and mentioned only by 16%), is others giving what they say more weight than they intend.

Over three-fourths also say they do not perceive conflicting messages about role expectations, nor others expecting them to adjust to fit the role or change how they act, dress, or talk, nor to follow in their predecessor's footsteps. Spouses learn to manage (in one way or another) the fishbowl and even "role," and, unlike the bishops, do not generally encounter such strong projections about authority or holiness.

A statement like "I perceived others had expectations..." raises more questions than it answers. For example, what should we conclude when a fifth of active spouses – vs. only a tenth of resigned spouses – indicate they *did not* at all perceive being regarded as a

Being aware some others might expect things of me while focusing on what I expect of myself – as myself – has been a way I have grown happier and healthier.

Now and then I'm still caught up short by some weird, wrong-headed observation about my life.

I rejected the role. I rejected the entitlement that can come with it.

I really do not know if my feelings about the perceptions of me and my role as bishop spouse were real, or if they were projections of my own insecurities. I suppose that can never be truly known.

I believe some of the worst words of advice are "there are no expectations, just be who you are." But there is an expectation, there is a commitment and a "role," albeit malleable.

symbol of something bigger after the election? First, we add all the caveats: Survey Monkey says the difference is not statistically significant, plus the responses are “only” the reported memories of perceptions of attitudes of others. But if there has been a real change, how much is in how bishop spouses see themselves, how much in how others are treating them, and how much in how the spouses interpret and react to the incidents?

Before we conclude that this whole fuzzy issue of spouses’ perceptions is at worst imagined and, at best, purely subjective, I offer an example of the sort of thing we experience regularly. Just this past Sunday, the celebrant at the cathedral I attend asked the congregation to exchange names along with the peace. I said my name was Marla as I shook the hand of a woman I didn’t know behind me. “Oh, I know,” she replied with a genuine smile, “You’re a very special and important person.”

I will revisit roles again in connection with spouses and identity.

8. Social and Family Impacts on Bishops

I have already discussed the significant impact and persistent difficulties from time and energy demands and reshaping some “new normal” personal, couple, and family routines. We could simply conclude that, of course, the post-election period is a whirlwind and a bishop’s work life is as busy as any CEO’s. However, I think these shifts are part of a bigger picture in which social, family, and marital relationships—and even identity—may undergo re-invention (see **Table 6.**)

Bishops reported being especially hard-hit after election by a shift in proximity to nuclear or extended family. This was significant to some degree for around 75% in most cohorts. Two-thirds felt their interactions with new friends were impacted.

The need to set boundaries between church and family also impacted half or more considerably. The immediate impact on caring for children was reported more difficult by the more experienced cohorts, a pattern

At this point, I believe I am pretty well adjusted to the role I have accepted and the impacts on personal and family relationships. That is not to say there is no pain associated with those impacts.

My core relationships – to God, to my bishop spouse, to my children, my extended family, and my long-time friends – have not changed...My sense of self has not changed just because I have a different place in the church. After (many) years into it now, I’m grateful for the chance to see that I’m not as wobbly as I might have been in the beginning.

I am given an opportunity to love the whole church better. I am connected with God in deeper ways and, when I get the balance right, I am better at caring for my family.

Table 6: Bishops and Spouses reporting “they were to “some degree” or “significantly” impacted by these shifts or losses after election

Years since election:	0-3	4-7	8-11	12-15	16-19	20+
	%	%	%	%	%	%
Proximity to family						
Bishops	78	74	76	79	92	63
Spouses	79	53	61	67	54	57
On interaction/care of children						
Bishops	11	41	38	50	50	38
Spouses	14	37	18	42	22	38
On interaction with, care of parents or other dependents						
Bishops	22	30	31	36	33	20
Spouses	14	23	22	25	23	46
On boundaries around family & church						
Bishops	56	54	46	71	75	50
Spouses	36	39	50	50	46	38
On interaction with long-time friends						
Bishops	22	52	43	36	42	25
Spouses	36	32	17	8	46	23
On interaction with new friends						
Bishops	67	63	67	36	67	31
Spouses	43	63	50	67	54	46
Loss of friends, social networks						
Bishops	33	44	46	21	25	31
Spouses	64	63	33	64	46	42
Loss of meaningful family rituals						
Bishops	11	11	23	14	27	13
Spouse	50	22	13	27	15	8
Less ability to participate in household and family tasks (Bishops)						
	22	26	46	14	0	13
Loss of colleagues, network (Spouses)						
	57	53	39	50	46	38

followed in several of these issues. Perhaps the impact of election becomes clearer to bishops over time, even as they adjust to those impacts. Over half the bishops answered that, at the present, they no longer feel they lack enough time with their children, and around half said they do not lack time with extended family. More,

Family members not of our faith or not churchgoing have difficulty understanding some of our motivations and lifestyle.

however, feel the lack of friends, especially those bishops with less than 12 years post-election. Up to then, a majority of bishops say they *do* feel they lack friends, but most of those said they have adjusted to that loss. Setting boundaries around family, interacting with old and new friends, and helping with household tasks appear to persist as issues to be managed, but have mostly been adjusted to at an adequate level.

In spite of fair adjustment to these social and family changes, the force with which they impact bishops early in the position reveals a many-layered disruption during the first years of episcopacy.

9. Social and Family Impacts on Spouses

The near-term impact of the election on spouses' social and family relationships tends, like bishops', to be reported more strongly by more experienced cohorts; though the pattern is not universal, more often "older" spouse cohorts report more social impact from the election than the cohort most recently elected.

However, spouses report less impacts than bishops do for changes in proximity to family or interaction with children and parents. Family ritual shifts seem to impact new spouses most.

The loss of my prior church community and roles has not been replaced by a diocesan counterpart.

This parishioner comes up to me at coffee hour and says, "Oh! If I'd know who you are, I would have spoken to you!"

For both bishops and spouses, the loss of the parish community was pronounced and persistent. As I mentioned earlier, this shift was one of the most significant for participants: 3/4 bishops and 2/3 spouses. Even a fifth of resigned bishops and spouses reported they still hadn't adjusted well to it. Given the central focus of the parish in the social lives of most clergy families, this is critical. The topic will be discussed again in the interviews.

10. Impact on Marriage

I have come to think that having a bishop in the household turns up the volume on everything in a marriage: strengths, challenges, joys, and coping mechanisms. Given the impacts already noted—the multiple life shifts, weakened family and social networks, disrupted personal and couple rhythms, increased time demands from the church, shifts in income, and the flurry of untested perceptions—how could the couple’s relationship itself go untouched?

To one extent or another, the couple is in this together, whatever their shared or separate hopes, joys, fears, and losses. But are they perceived as a quasi-professional team? The vast majority of bishops perceived early on that others may expect them to appear with their spouses. This perception was lowest among the most recent cohort: one-third of the 0-3 year bishops reported they had *not* perceived expectations to appear with their spouse. The two-thirds that still did, however, reported no difficulties handling such expectations. Bishops in the more experienced cohorts reported little trouble handling such expectations either, though such perceptions were reported more often as the experience of the bishops increased.

Spouses also perceived some expectations to appear with the bishop, but at a little lower levels than the bishops did. However, around a quarter to a third of spouses found expectations like this at least somewhat hard to handle early on, across all cohorts to year 20. If bishops perceive more expectations but spouses have more difficulty handling them, honest discussion is important.

Looking back to the time after election, 40% of spouses and 56% of bishops reported some or significant impact on how they interacted with their partner. Resigned bishops and spouses reported feeling more connected but active bishops and spouses reported feeling less connected. Perceiving that “one of us is a star and one an extra” was reported most strongly by active spouses after election (48% to some degree or significantly). This effect was reported less by active bishops (33%) and by only a quarter of resigned spouses and bishops.

The sense that one’s spouse was supportive after the election was reported asymmetrically. An overwhelming percentage of the bishops reported they felt *no* loss of support from their spouses. These percentages range in the low eighties for the two most recent cohorts, to a low of still 69% of the 8-11 year cohort. Spouses’ responses were markedly different, however. An overwhelming majority *did* feel a loss of their partners’ support at election. While many reported they were able to handle it fine, more found it somewhat or significantly hard to handle.

The first marriage, then, the one we most commonly use the word for—two people entwined for as long as we can imagine the future lasts—is a code or cipher for the human heart, saying that we will manifest in public an original, very particular, very private and very passionate commitment, and abide by it through an dark loveless nights of difficulty ahead.

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That same overwhelming percentage of bishops still reported high levels of support from their spouse now.. More spouses than bishops reported the loss of support from their partner now, though at least three-quarters do not feel that way—or have fully adjusted to—that loss.

Most other adjustments in marriage follow a similar pattern, with issues somewhat more pronounced for spouses than for bishops. Only one or two bishops per cohort feel how they interact with their spouse is still impacted, that they are still adjusting to feeling less connected, to having less time together, or to losing important couple rituals.

Spouses also report having adjusted well to the impacts on their marriages and the percentage saying so increased with each more-experienced cohort. However, their adjustment appears slower than the bishops'. For example, 75% of 0-3 year cohort bishops and 71% of 4-7 year cohort bishops say they either do not feel less connected with their spouse or are fully adjusted to the change. Spouses are 20 points lower in both these cohorts: 55% of 0-3 year cohort and 61% of 4-7 year cohort. By the 8-12 year cohort, though, spouses and bishops report in equal percentages that they are adjusted to feeling less connected or do not feel less connected.

At least two-thirds of bishops in each cohort said they feel no loss of—or have adjusted to having less—time as a couple. But over half of spouses from the first two cohorts indicated they *do* feel the loss of time together, though they are adjusting at least some to it. Spouses in the 8-12 years post-election cohort report adjustment as positive as the bishops reported from the beginning.

Playing a bit part alongside a star bishop is still somewhat hard for half the new spouses to adjust to, but this experience is not really on the bishops' radar much at all.

The use of marital therapy was reported evenly across cohorts, though by a small minority. Nearly all who used it reported it had been helpful. Overall, 70% of all active couples and retired spouses—and 89% retired bishops—reported that their marriage is stronger since the election.

We can conclude that the impacts on marriages affect around half of couples. Spouses, particularly those in the first two cohorts, experience being an invisible sidekick, feeling less connected and supported, and

Being a bishop has challenged my marriage. Not in terms of faithfulness, but the "inequality" mentioned in one of the questions (star/extra) has put tremendous stress on us.

Never stop thinking you have more work to do on the marriage.

I lost the dream of what I thought our marriage and family would be like.

I find that, in addition to the commitment of time and energy, I am simply preoccupied with my church ministry. It's hard to shake the worries and the focus and to be present to all the other important things in my life.

It took me away from intimacy with my spouse, who was dedicated to working extremely hard and building the best episcopacy possible...Everything was centered around that.

missing time together. While a large majority of both partners report their marriage has been blessed and strengthened, the survey reflects the heavy lifting may be done mostly by the spouses of bishops early in the episcopacy.

11. Identity and Bishops

Given those factors we have examined already: the multiple life shifts, changes in daily rhythms, bumps against the fishbowl glass, distance from social supports, and stresses on family relationships, we should not be surprised if new bishops and spouses wake up some mornings wondering “*Where am I? What’s happening to me? Who am I?*”

We would expect this call to deeply affect the new bishop, and the survey demonstrates that—and more. Of course, all bishops reported the election impacted her/his sense of vocation and relationship with the church. Over three-quarters indicated it impacted the “sense of who I was.” About half also said it impacted at least to some degree their sense of self *apart* from the bishop role, as well as integrating of all their roles into a coherent self.

About three-fourths report the election caused them to reevaluate their past ministry and about half reconsidered how they set boundaries around themselves and the church. 61% of active and 44% of the resigned bishops have a significant sense they are more strongly fulfilling their vocations since becoming bishop. Over half indicated being bishop is a significant part of their life’s vocation, and around a third believe being bishop is *identical* to their life’s vocation.

A few bishops sense mixed messages about fulfilling the role, and encounter some expectations based on how

The responsibility of oversight is a holy and necessary burden that often complicates and entangles the call to serve. A bishop learns quickly that he/she cannot be everyone’s friend.

Being a bishop can get in the way when the rules/canons call me into conformity with the church’s teaching and that happens to conflict with my person perspective.

My love/hate relationship with the Church as an institution deepened. I found myself impatient with the tedium, the occasional pettiness of people, the ways the church too often paid more attention to its survival as an institution than the radical call of the Gospel.

We can spend so much time attempting to put bread on the table or holding a relationship together that we often neglect the necessary internal skills which help us pursue, come to know, and then sustain a marriage with the person we find on the inside...We can easily make ourselves a hostage to the externals of work and the demands of relationship. We find ourselves unable to move in these outer marriages because we have no inner foundation from which to step out with a firm persuasion.

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their predecessors acted, but generally bishops are not struggling to adjust their behavior, church attendance, or spirituality. Those issues that persist, persist because of the job description: the authority of this office means bishops are pressured to champion certain causes, are called upon to speak on behalf of the church, and have responsibilities and decisions that will invariably be analyzed and criticized at times.

At the time of election, a third to a half of every bishop cohort reported their relationship with God was affected and an overwhelming percentage in each cohort that relationship continues to be impacted. Blessings, maybe especially the ones linked to challenges and trust, may be a primary way a bishop's identity as a child of God is strengthened. Many, many items on the list of potential blessings in the survey were acknowledged to some degree by virtually all the bishops, so it may be helpful to look at the blessings reports as most significant.

A sense of community with other bishops was a significant blessing for 78% of active and 74% of resigned bishops. Just less than half of active bishops and just under three-fourths of resigned ones believed they've been blessed through increased knowledge or understanding of the larger church. Just over half felt blessed by new opportunities to serve the church with their existing skills and with new ones. Many comment how they are thankful for opportunities to be creative, see the wider scope and context of issues, and connect with so many others doing wonderful work for the Kingdom.

All but 15% of active bishops, however, also listed ways the episcopacy *did* challenge them in fulfilling their vocation. This was an open-ended question and I coded the responses into four categories. The largest percentage was logistical challenges (not enough time, competing demands, the complexity and scope of the work). This kind of challenge was reported by 35% of active bishops and 22% of those resigned.

The other challenges to fulfilling bishops' vocations fell into three categories, each with remarks contributed by about one-fifth of the bishops who participated.

First, role challenges included a variety of conflicts among the many aspects of the episcopacy. Competition between the overwhelming administrative tasks was mentioned most often, but the most challenging appeared to be conflicts between pastoral and disciplinary roles. Also mentioned were aspects of the priestly vocation that bishops missed; liturgy (especially the liturgical year), preaching goals and contexts, and pastoral care are all quite different for bishops and many were challenged to adjust to those changes. Only one or two mentioned personal conflicts with church canons. Some frustration surfaced about the gap between the Gospel and institutional survival.

Second were items related to the bishops' learning curves: the scope of the work and variety of contexts, the complexity of diocesan history and dynamics, the effective use of authority and relationships, the relentless pace that does not allow reflective preparation or down-time between crises. These challenge not just for new bishops, but persist throughout the episcopacy.

Third, bishops feel challenged by the effects of work demands on spouses and families. Their comments about this complication are poignant. They hear their spouses express concern that, though physically present, their partner “isn’t really there,” and bishops acknowledged this “absence of presence.” Beyond the long hours at work, or the tasks that follow them home in briefcases or electronic devices, the challenge of just turning their mind off work concerns may be one of the most pressing self-neglect issues bishops experience. We might call this condition “purple mind.”

Some related losses seem hidden under other data. Not even half of bishops, for instance, indicate that spiritual growth has been a significant blessing, and just over a third say personal growth has been. The loss of parish community has been discussed already. At the other end of the episcopacy, retirement can present significant losses as bishops step away from the roles, colleagues, and connections that sustained them for many years.

Losses of identity at election are described more strongly by the *more* experienced cohorts, though (depending on cohort) nearly half to two-thirds did not report this feeling at all. Nor did half to two-thirds feel a “loss of power or opportunity to pursue the vocation I had discerned before. “Loss of opportunities to use skills or pursue interests I’d already developed” was only mentioned by a handful. A “loss of a role in the church I chose” was experienced by a third to half (depending on cohort) and significantly difficulty to handle by a few individuals.

But these losses felt after election fade significantly with time. At the present, 70-85% of bishops reported “not at all” feeling any unclear sense of their personal identity or their vocation; no lack of power or opportunity to pursue their chosen vocation or fulfill a role in the church they choose, no lack of new achievements or milestones in that vocation; no lack of new opportunities to use their skills or pursue their interests.

In this section of the survey – exploring losses both at the time of election and the present – are found most of the statistically significant differences, because bishop and spouse experiences, as we see next, are quite different.

I have time only to do my job, and the off time is recovering from that. I am always engaged in my work.

I find the demands so great – complicated and numerous – that I have difficulty thinking of anything else.

As bishop it is easy to get too busy and miss the life and love now that God invites me to. I can also feel at times that others just don’t get it and feel resentful.

My life in the church isn’t really my own; I feel like I am owned by the church, not simply belong.

I don’t feel I have to be a bishop to fulfill my vocation.

Being a bishop has given me the lens through which I see the ministry to which I have been call, its clarity and shape, its limits and possibilities.

12. Identity and Spouses

My research revealed impacts on a spouse's sense of personal identity that are not often, I think, expected or acknowledged.

Over half of spouses reported that the election impacted their sense of identity and, in a similar question, 44% of the newest cohort of spouses felt an impact on their sense of self *apart from* the role of bishop spouse. Over half said it impacted their sense of their own vocation/life's work. Of course a new cohort of spouses might well assume their relation to the church had just shifted, but a quarter of them also felt their relationship with God was impacted. Unique forces – to varying degrees – are at play as bishop spouses face this transition: role derivation, traditional gender role expectations, and the vocational role the spouse discerns in relation to—and separate from—that of the bishop partner. Finally, unique and persistent losses are common.

Being the spouse of a bishop is very lonely. Assumptions are made freely about who you are, what you think, what you believe.

My motto is "You do you. I do me." I was not the one elected.

It's challenging because I don't enjoy the label "bishop's spouse" yet that is how most people see me. This is as much my fault as anybody's. It's hard to stand outside myself.

Role Derivation

New bishops may feel a gap between their former or "real" self and the unfamiliar new role, but a spouse experiences a further identity threat. The deference or expectations perceived, at least at first, are not directly about *her*, but derived from her relationship to the bishop. Trying to understand and react to an "identity once-removed" can trigger feelings of displacement, invisibility, vulnerability, and powerlessness. Traditional gender roles make this derivation far stronger and more problematic for female than male spouses.

Depending on the diocesan culture and the how both spouse and bishop present themselves, this derivative identity may fade, balanced by genuine interpersonal relationships and the spouse's own confidence. Public figures, however, generally assume a public "face" in some contexts and, for a bishop spouse, aspects of this face may always derive far more from her husband's vocation than her own.

Expectations & Complications

Marriage itself means, for many couples, "we are in this life together" and they can articulate the shared values they try to use in joint decisions. Some couples even go into business together and find their family lives consumed by a shared economic commitment. But the ministry is one of a

few professions in which an employed partner's work asks the spouse to discern her or his own vocation *in relation to it*. The most common, most acceptable interview question for the spouse (generally still invited at specific points into a rector or bishop candidate's search process) is: "*How would you see your role, were your husband/wife chosen?*" Increasingly, spouses may opt out being interviewed or even present, and the interviewers often look uneasy directing a question to the spouse, but the practice persists.

The people in such interviews often reassure the spouse that she or he is not auditioning for a specific future role. However, bishops' spouses are sometimes surprised at the number of decisions they must make – and often while still in the trauma of transition – regarding which events to participate in. That socio-ecclesiastical bulk itself can often seem like a full and ready-made bishop spouse role.

To explore how widely expectations for bishop spouses persist, the survey listed traditional bishop spouse roles and asked whether spouses *perceived* expectations that they would assume these roles and how difficult – or not – they found handling any perceptions they perceived (see **Table 7**), both at first and in the present time.

Because of the small numbers in each cohort and many uncontrolled factors (geographic regions, for example) the research does not allow us to confidently deduce trends in what is expected of bishop spouses. However, it appears to confirm the conventional wisdom that traditional role expectations are weakening.

Perhaps the strongest such indication is how many more active spouses than resigned ones said they perceived *no expectations at all*, of certain types, after election.

For example, a fifth of active spouses did *not* perceive others regarded them as a symbol of something bigger, while only 10% of resigned spouses said they *didn't* perceive it. Likewise more active spouses than resigned perceived *no* expectations about championing certain causes, appearing with the bishops, and taking responsibility for clergy spouses.

My professional vocation is founded on my Christian journey. My spouse's work receives my prayers, encouragement and support – and these are all ways I would support my spouse even if he were not ordained. So, my faith, by God's grace, is part of all of my life, but my identity is not as a "bishop's spouse." I respond to opportunities and needs as a Christian not because of my spouse's ministry.

My life's work has always gone hand in hand with his. I could really help by caring for his needs, sharing spiritual moments and growth together.

I have met a lot of people and helped many of them connect with each other – very satisfying. We did a great deal of entertaining and it was a pleasure gather folks and watch them have fun.

My support role has been more pronounced and needed in this phase of our life. I have enjoyed and felt well-suited to that work

Although I have been fully supported in my (work) endeavors by my spouse, the time and effort required as Bishop's spouse has complicated that life.

Table 7: Expectations of Spouse Role

Expectations	Did not perceive %	Perceived, but not hard to handle %	Perceived, somewhat hard to handle %	Perceived, significantly hard to handle %
Manage or organize church social gatherings				
Active	43	28	22	7
Resigned	41	38	17	3
To speak to or champion issues, organizations				
Active	40	32	23	5
Resigned	28	55	14	3
Take some responsibility for clergy spouses				
Active	24	40	29	7
Resigned	7	69	17	7
What skills I had or wished to share in this role				
Active	45	30	17	8
Resigned	46	41	7	3

However, while the majority of spouses still perceived expectations, at times, that they would assume these traditional roles, most do not find those expectations hard to handle. While approximately the same percentage of active and resigned spouses did *not* perceive, when first elected, expectations to organize social events or to adjust their personality and behaviors to better fit the role, more active spouses who *did* perceive these expectations found them somewhat or significantly hard to handle than did those spouses now resigned. In this vein, 27% of active and 30% of resigned spouses commented that expectations to fill a traditional spouse role had impacted how well they were able to do their own work in the world.

A similar pattern—that those active spouses who did perceive certain expectations found them harder to handle than resigned spouses who perceived them—is found in responses to questions about church attendance, assumptions about level of faith or spiritual practice, skills the spouse might wish to share in this role, and conflicting messages about what- if anything- was expected. Perhaps active spouses report more difficulties because they are closer to the election and still negotiating any roles. On the other hand, changes in women’s and wives’ roles may have made traditional gender roles more problematic.

Unlike the fishbowl issues, which nearly all spouses handle well over time; difficulties with social expectations appear to persist longer for some. A fifth to a fourth of active spouses through 7 years post-election indicate they have some difficulties handling expectations to appear with the bishop. A slightly smaller percentage of those two cohorts find expectations to organize social gatherings or to take some responsibility for the clergy spouses somewhat difficult. Through 11 years post-election, spouses continue to struggle some with how people give too much weight to what they say. While not dismissing such difficulties, angst over expectations appears extremely low after the early days and many spouses listed a specific traditional role as one of the blessings encountered in this life.

Spouses of bishops have a rough choice: continue your career and leave the bishop to do his job on his own OR travel with the bishop, wherever and for however long the trips take. I traveled with the bishop. I gave my time to the role of spouse of the bishop. I care about the Diocese. Would I make that choice again? That’s a really good question.

Vocation

Another question about how central being a bishop spouse was in their own life’s work provides further evidence of social change (**Table 8**). While the edges and the middle of this continuum remain largely unchanged between resigned and active bishops’ spouses, percentages have shifted considerably from “it’s a significant part of my life’s work” to “it’s not a significant part of my life’s work.”

Table 8: How does being a bishop spouse integrate with your own life's work?

	It's not at all a part of my life's work	It's not a significant part of my life's work	It's maybe a part of my life's work	It's a significant part of my life's work	It's identical with my life's work
Resigned spouses	21	7	31	38	3
Active spouses	19	17	31	29	3

In answer to “***How has being a bishop spouse enabled you to better fulfill your life's work/vocation?***” a third of active and a fifth of resigned spouses indicated they felt no effect. A couple participants were clearly disturbed by the question; one commented, “*I would never presume to leverage my spouse's position for personal gain.*”

But a quarter of active and half of resigned spouses commented that their vocation/life's work had been assisted by the increased knowledge and connections they had because of their spouse's vocation. A fifth of active spouses and a quarter of resigned ones felt their personal lives had been enriched.

This is another place the research shows what appears to be a generational shift in the experiences of bishop spouses: 60% of resigned spouses, but only 28% of active ones made comments reflecting that being a bishop spouse had become a calling itself to them.

Many of the descriptions of vocation as a bishop spouse contained the same words spouses used in another question to describe how they believed their lives had been blessed since the election. Common in both

Being a bishop's spouse places me directly in a diverse world and church. My work does the same. I think that each role helps me build on or be better at the other.

I found other ways to use my skills/education when we moved. I'm still finding out whether this new venue will be satisfying in the long-term. For now, it's interesting and gratifying.

The many personal and family transitions... helped me immensely re-invigorate my ongoing quest for a sense of purpose in my life.

answers: increased knowledge of the wider church, opportunities to use skills and interests to serve the church in new ways, travel to the wider church, personal and spiritual growth, and the strong sense that their loved one was fulfilling his/her vocation more fully.

10-15% of spouses described how developments in their partner's vocation had spearheaded a re-evaluation of their own life's work. Moves, for example, became opportunities to more clearly discern and pursue who they were called to be next: returning to school maybe, or pursuing a new career.

As in other issues, spouses reported good adjustment at present, with all but a handful in cohorts over 4 years indicating they have adjusted now to the impacts of election on their sense of self, life's work, and evaluation of past work. However, 39% of active spouses and 21% of resigned ones are still adjusting to the "the way being a bishop spouse affects their sense of self apart from this role." 51% of active spouses and 22% of resigned are still adjusting to the task to "integrate all their roles into a coherent self." Many of these issues intersect with vocation.

Losses for Spouses

While the bishops' vocation can overwhelm their lives, connections, and identities dramatically, the elections have far-reaching and long-term impact on the spouses' identities, too. The election's immediate impacts on spouses, discussed earlier, reappear as they calculate the longer-term losses. A majority of spouses completing the survey indicated they had experienced most of the list of losses on the survey. In addition, most of these spouses said those losses were somewhat or significantly hard to handle.

When they described how they feel about those losses in the present, however, a majority said they no longer still feel many of them. More of those who still do sense some loss now find them only "somewhat" instead of "significantly" hard to handle. The more experienced cohorts generally report better levels of adjustment than the earlier cohorts. (Again, this data does not allow us to deduce or predict that cohorts of spouses generally adjust better given time, but anecdotal information would support that conclusion.)

The quiet strength of so many spouses in the level of isolation they find themselves in is a revelation to me. It is often the elephant in the room within the community. Recognition of this, and spouse community activities, can help us connect.

I think that within the benefits of life as a bishop's spouse there is a danger of a subtle slip into the role of sacrificial lamb. Maybe newer spouses who are rooted in their own confidence and skills will continue rich lives parallel to their spouses.

However, grieving over associated losses persists. More than half the spouses report a loss of personal identity; it was at least somewhat hard to handle for about a third. Perceptions and expectations about the bishop spouse role may contribute to this loss of identity. Whether or not the spouse says “no” easily, or says “yes” happily, each expectation perceived initiates an inner discussion: *is this what I am called to be about?*

The deepest and most long-lasting effects, however, appear to stem from the work many spouses left behind. I was surprised that these reactions were as strong or stronger among the resigned spouses as among the active ones. 45% resigned and 40% active spouses described permanent effects of the election on their own vocation: the loss of treasured career, a perfect job, professional licensure or tenure. I found the spouses’ comments in this section heart-breaking, likely because of my own adjustment to leaving my university.

Difficulties handling these losses after election persist for around one-third of spouses who described feeling a loss of power or opportunity to pursue their work and rued the loss of their own income. The loss of collegial networks was as at least somewhat hard to handle by half of active spouses and 41% of resigned. A third or more of both groups reported missing achievements or milestones they’d anticipated in their life’s work. Just over a third (active) to just under half (resigned) spouses lost *a sense of their own life’s work* after the election.

Finding work after the election can be complicated by several factors. Over a third described issues with uprooting – needing to settle down the household or children, rebuild networks, adjust to regional differences, resign selves to a commute, etc. Another third found work conflicted with their bishop spouse role, attending events, or the responsibilities at home because of the bishop’s absence, or conflicts of interest between their work and the bishop’s. Another 15% listed the lack of desirable local career options. However, work became one of the main strategies used by spouses to handle the new life.

I still miss that job 12 years into this new life.

The losses have been as hard as the deaths of close family and friends and the grieving took about the same amount of time. However, I have come to a place of joy and blessing and grace, like I have been given a new life.

When my spouse became bishop, I felt I started over again. In many ways that was not true, but it felt true for several years.

But if I worked, when would we see each other?

I had started a small business that made my heart sing.

It removed me from any (professional) community, leaving that side of my life as barren as one’s spiritual life would be without a faith community.

Walking away from my professional life has been devastating; although my spouse is now retired, I have not recovered.

It caused a delay in my career that will ultimately impact my financial security in retirement.

13. Interviews of Spouses

After I examined the survey results, I knew the spouses' comments about identity and vocational loss needed further exploration. Full stories could provide context for how women had developed a sense of their own purpose in life and how they had confronted and overcome challenges and barriers. As mentioned, I read the complete surveys of each person who was willing to meet for an interview and selected around twenty who were very articulate about their own vocation/life's work, and related an experience of that vocation being challenged by their life after election. All were women, though I did not know that when selecting the best interview candidates. They ranged across the country and in different age groups, married to both retired and active bishops. I was able to meet with twelve of these women at General Convention in June-July 2015. I interviewed each in person for between forty and ninety minutes.

Though I will point out themes and connections to the survey findings, for the most part the women speak eloquently for themselves. The answers provided by the individuals are gathered here under the themes that emerged as I analyzed the recordings. This format helps highlight the similarities and differences in the experiences of these women and also helps protect their privacy. As I discussed with the interviewees, I have edited their comments lightly for comprehension by a reader and, also, to remove identifying information.

Back When: Developing Vocation and Life's Work

I began with a question inspired by Parker Palmer, who says each of us comes into the world already with the shape of our own unique soul. Therefore, reflecting on what we delighted in as very young children provides insight into what we might offer the world in our vocations and life's work.

Some women had no difficulty remembering what they had delighted in as very young children. Others described a longer process, often learning about themselves through supportive mentors who saw something they had not. I think it is important to note that, while no one's vocation is handed to them, girls and women often confront gender stereotypes and sexism which can make discerning and pursuing vocations all the more challenging. With marriage to a priest who will likely change cures with some regularity, and because of nurturing children, women often opted for nimble vocations. They have re-invented themselves far more than their husbands.

- *I was a voracious reader. I loved to adventure into new lives. My family encouraged this; Grandma said, "Hurry up and read, your eyes won't wait!"*
- *I've never become a professional anything, which I regret. I fell into a field with a job I loved that grew with me. After ten years we moved to a new parish and I had a tough*

time but, with networking, I found a job where I was part of a team. It involved creativity and detail and intimacy with all levels of the industry.

- *My call was to have an understanding heart, to feel connected to people even when I don't know them.*
- *I went with my mom to visit the poor, to care for them, Legion of Mary it was called. It was an incredibly special activity. "Keep this our secret" Mom said, so I'd be discreet. Since I was a Roman Catholic girl, a vocation was out of the question, but I always had a deep connection to God; I always wanted to do ministry. My dad insisted I work in the corporate world for two years, but after two years and two minutes I left. I knew I was called to something more but I was terrified to do it because of what it would do to the family. But I was like, if it's a call it's a call, and God doesn't call us to something bad, that's not the kind of God we have. There's going to be a cost – there's always a cost – but it won't be bad. But my ministry was both being a mother and wife and then priest. Any at the expense of the other wouldn't work.*
- *Though my identity is arranged in related, concentric rings, I've always been, essentially a performer in the center.*
- *As an only child in a single parent family, not much attention was paid to forming me. But a particular teacher in 6th grade nourished me, gave me a hint I was special. She was a woman of dignity, with a special, unique pride in her self and her work. I went on to seek out other people like that, women with a sense of self. It was just on the edge of the women's movement; there were few choices. I went into teaching because I could afford the teacher's college tuition. After being married and widowed within three years, I started again on a quest to be myself. I was a little dismayed when I fell in love with a man who was a priest, but he supported my quest and that life of faith taught me to appreciate my self.*
- *After yet another move (to a new parish and region), I had to start auditioning again. My competitors at auditions were all 25 and 30 years old and that makes a huge difference. I have some regrets I didn't have their gumption at that age. I had to essentially give up my art career then, at the peak of my career.*
- *I always resisted the moves. I'd moved all the time as a kid. I craved stability. I was upset about that prospect of him going to seminary vs seminary per se. It always took me so much time to adjust after a move.*
- *After seminary I said "It's my turn!" I designed an independent Master's degree that gave me the skills and credibility so that wherever we went I'd be able to find a job.*

- *In my early fifties I changed to have a portable career. Most people in my profession don't move because they want to establish themselves, to build up a network. I feel like I sacrificed professional stature and opportunities but I also feel like I grew in some different ways.*

Fast Forward: The Invitation to Participate in a Bishop Search

Several of the women encouraged their husbands to take the search invitation more seriously. They weren't orchestrating husbands' careers—often they were quite reluctant at the prospect—but saw their partners' strengths. Bishops may have remembered this when describing how supportive their spouses have been of their own vocations.

- *He called me at work. We were chatting about what we were going to do for dinner – he had a night meeting – and he said he'd got this letter in the mail today and we laughed – ha ha! – how ridiculous! I read that letter first, while he was at the meeting. What they were looking for really matched his skills. When he came in, I said, "You should really give the search committee the respect of looking at their profile." Why did I say that?!*
- *We went from talking about retirement in a few years to talking about this bishop search. I felt being bishop appealed to vanity and all attraction to that was over and done with. Then he said "Read the profile." Next we got these phone calls saying that only a couple priests in the country could do this job. Still I thought, "I'm not going to get sucked in to this. This too shall pass, our life is solid. It's okay. I'm not looking for a change." When it got close to the election he said, "I could get elected!" and I said, "You're just thinking of that now?"*
- *When it arose we weren't going to do it. We'd have to move, all our friends and kids were in the part of the country we lived. We said no like a million times. Then our son said "You know, Dad, you always tell me to take a risk, challenge myself. I've been thinking and feel you should do this." I looked up and admitted, "I think so, too."*
- *In the walkabout, the diocese seemed weird. I thought – this isn't for him, he's not tough, not political. But by the end of that week, at the airport heading back home, eating frozen yogurt on this bench, I said, "I'm actually going to be disappointed if we don't get it." He said, "Oh no, I'm not going to get it." But son of a gun...*
- *It would have been harder to be married to a man who lost his dream – he's got to do this. If I'd said to him "No, I don't want you to be a bishop," it would have been a wedge between us for the rest of our lives. He had never stopped me from doing anything.*

- *Well, I knew he was going to be a bishop ever since seminary.*

Spouses' Theologies of Call

Nearly all the women drew upon a theology of vocation to guide their responses when their husbands were approached about the episcopacy. Often a bedrock of faith grounded them as they considered the implications for themselves if their husband were elected.

- *If a call came we agreed we would leave it in God's hand.*
- *I just said, "Go for it!" If that's what he was supposed to be I was supposed to be there with him.*
- *Just say yes, I thought, and see what God does.*
- *I couldn't believe God called my husband to this and called me to turn off the lights and pull down the shade. I just didn't know what was to be for me. So it was never a crisis of faith or a crisis of confidence or, you know, something you'd have to take anti-depressants for, but just "Oh, what the heck now?"*
- *Looking back at that process, I think there was for me, maybe naively, this thought that "Well, if God is moving in his life and his vocation, then God will necessarily be moving in mine" And I think I still believe that, it's just not as clear.*
- *We've always been open to supporting whatever call came. You have to be open to hear the call of God in this, to stay where you are or go on.*
- *But I also felt – and still do – that God doesn't ask a person to become Bishop and the spouse to come along for the ride. So I think God asks you for a yes, but not just to be a support, but because there is a joint ministry out there – however you work it out – you're going, too, as a full child of God.*
- *I knew months before the election it was going to happen. I was absolutely positive. It was a gift to know so far in advance because I had so much disengaging to do at work.*
- *I'm not a fan of how the church does this (search process) I didn't like the walkabout and I just hoped it would be over soon. But I felt personally happy with everyone I met, and grounded and authentic like I didn't have to sell myself.*

- *When he was elected I cried. I went out and sat on the back porch and cried. I was just so afraid I'd lose everything, but of course I wanted it for him.*
- *Oh my God, I thought. How is this going to change our lives? We have to process this!*

Transition: Drinking from the Firehose

In general, the first months or more were a very intense time for most of the spouses, however different the individual circumstances. In describing those early times, these women echoed nearly all the shifts and impacts the spouses revealed in the survey: losing social safety nets, challenges to their own identity, being awash in perceptions and teasing through any expectations. In addition, as it often happens, this period can include changes and losses unrelated to the election that layer and complicate the grieving in process. Spouses' excitement and awareness of grace is also evident in some comments.

- *Oh my God! It's like a vortex. You're sucked into this vortex and you're told what's going to happen. To me they said "We'll see you at General Convention!" What the hell? I'm not going – I have to work. I didn't get elected. What's with that? I was stunned by that, that suddenly it was both of us.*
- *My sister died just as we were moving and maybe how everything in my life shifted helped with my grief. I also got a break from my work. When I was ready to pick it up again it was the easiest thing to do. I'm pretty happy I have this work to do.*
- *It wasn't just that my role changed and my husband's role changed, but our kids left home and the weekend before we moved our dog died. We moved and I thought "none of my beloved are here!"*
- *The first year and a half I would place in the honeymoon phase. There were challenges – being alone, feeling it was new, not having friends in this place, moving without our children, being in a very different phase of life. But it was exciting. Getting to know the diocese, getting to meet all these people, beginning to understand what this bishop thing was all about, settling into this new house. Feeling hopeful it's all going to be fine. We've done this before. We've figured this out. We're smart people who can do this.*
- *In the first year my mother died.*
- *Me not moving across country to the diocese for a year was a great decision. He could dedicate himself, figure it out, connect. I wasn't whining, "Where are you?"*

- *Every past move was a ramping up, so I felt I had practice, but at this age less energy.*
- *My father died the second Christmas and my mother died two years later.*
- *Transition was like trying to drink from a firehose, so if there was a process I followed through it, it wasn't conscious.*

Next Steps in Vocation/Life's Work

After the moves, spouses began to look toward their own next vocational steps. As mentioned in the survey, at this point they often re-evaluate their past work or consider whether to take advantage of the opportunity to fine-tune or re-direct their work. Many approach this process with the same skills and attitudes they have developed over years of other moves. But many were also curious what the new life as bishop spouse could hold, eager to see their new diocese and its parishes, and not intimidated about fitting into some role. Taking the next step to live out their vocations often met leaping over hurdles, though, and often took far longer than they imagined.

- *I didn't want to be somebody who had to say "I was somebody!" I worried people would think my I.Q. had dropped ten points when I left my position.*
- *I really wanted to travel with him but my employer was not amenable to the time off I would need.*
- *I'd been in my profession about 7 years. That position was very stressful, without a lot of good energy. While I could do it, at 5 pm I was pretty well spent and I didn't want to spend my life that way. I was contemplating combining my degrees in some way more compatible with my personality.*
- *I said to my parish – "Give me a year. Let me go to everything for a year. I'll go and figure this all out."*
- *I took 3 years to travel with him, get to know the diocese and try the new role on.*
- *I was confident with myself. Our children were just getting out of high school. I was working in a great job, doing things in church I loved. I'd invented myself enough times I assumed I could do it again.*

- *We'd lived in that diocese before and I had this illusion that "Oh, I'm just going back to a place I know." But I didn't. Even the same people were different and their attitude towards us was different.*
- *I'd been in my previous job ten years and I really liked it; I loved it. I felt respected in it. I had to start over again. I didn't want to reinvent myself again. I liked where I was and who. I knew I couldn't duplicate it, you never can. But... okay, I'll go job hunting again.*
- *I had plans—options—how to pursue my profession. Plan A, B, and C. When I first moved, people in the diocese knew me as a bishop spouse, and a trailing spouse, and they made all sorts of assumptions. They thought I was retired. But it was okay for the diocese to think that because the rest of the U.S. and the international community knew me as a professional first. Still I was scared about – not so much about losing my professional reputation – but losing the opportunity to continue to do the work I'd done in the position I had to quit when we moved. I wasn't sure new business would come. I spent a lot of time, about four years, doing work that wasn't a lot of fun.*
- *I was interviewing for everything, applying all over the place, and getting no interviews. "But you have a Master's degree, they'd say, why would you want this job?" I got kind of despondent. It took almost 3 years before I got a fulltime job. If I wasn't a Christian I'd probably have been very depressed. Very depressed. But I knew that God had something for me out there somewhere.*
- *"God is not leaving me bereft, I can still do what I'm called to do," I told myself.*
- *The hardest thing for me was trying to find out what would be my place. I couldn't think of just staying at home.*
- *I couldn't see how I could pursue my profession with all its demands-- we wouldn't have had a life together.*
- *Before, my parish had provided a fast track for me into (my vocation of music) but as a bishop's wife, I didn't have a parish.*

Hitting Bottom

For some, the uncertainties and challenges deepened to more than just a difficult job search. These spouses clearly described their experiences encountering derivative identity for the first

time, stresses on the marriage, social and family life, and particularly by the time and energy demands on her husband. They describe, as well, impacts on their relationships with God.

- *I know this doesn't happen to everyone, but for me having my profession stripped away, along with my identity as a mother because we moved away from our young adult children for the first time. My parish. My home and my friends who we had had for almost fifteen years. In some respects the comfort of a familiar landscape. Having all that stripped away ...Around the second year I started to feel bad: a sense of emptiness, abandonment, purposelessness. I kept trying to act as if: go to the grocery, do laundry, be present, be a happy camper. I began to turn to him – I've helped you in the discernment about being called to be a bishop. I've helped you move and settled down in our home here. I've helped you do all those things and I need your help now. And he just wasn't there. He was so over his head with the needs of the diocese and larger church.*
- *It sounds harsh to say, but such lip service is given to how important bishop spouses are, but you can't get anybody to tell you what's important about it. I have actual important things in my life and I need to know why I should be here or do this instead of those other important things.*
- *I'd gotten married and had children by twenty. I'd always thought at the other end we'd have time for ourselves. If something happens to one or the other of us physically we will lose that time, and I will be really, really angry if that happens.*
- *At my own diocesan convention, my own parish is up on the screen as an example of creative programs. But all anyone talks to me about is my husband.*
- *In the job I got first my identity as the Bishop's wife was seen to be more important than the skill I had from all my years in the profession. It just made me furious! I explained it was not the right way to do the work, but it didn't stop. I left because that identity was always going to be with me. I'd found one job and I could find another.*
- *I'd never felt that way before: depression, frustration, loneliness all together. It was so strange, startling, surprising. It confounded me because I had this vision of myself as a pretty put-together, confident, educated person.*
- *There's been some rockiness in our relationship. There's no time and when there's time I'm too tired to get into issues. There's always an issue.*

- *I seriously thought about moving back to our previous state. I didn't have a life and there was no room for me in his life. I needed to make a life for myself, go back, back to my profession, have friends again. When I began to articulate how I just couldn't go on like this it all came to a crisis and at that point he was able to step back from what he was doing, see how absent, how consumed he was. He saw, but he didn't know how to fix it.*
- *We have this special closeness and connection that seems perfect to the outside world. But I think we need a marriage counselor to help give us a path to walk through so that we can give ourselves permission to set some of this stuff aside and set ourselves up on this trail, too.*
- *I tried so many different ways to assimilate into this life; I worked hard. But the diocesan things I got involved with had blown up in my face. I had to walk away from something I'd thought I could sink my teeth into. I quickly realized my role as wife of a bishop complicated my participation in a lot – in anything – in the diocese. I just can't be one of the girls, another person in the room. Whenever I walked in I was the bishop's wife whatever that meant to anybody.*
- *I tried being the perfect Bishop spouse, going every Saturday and Sunday, and going to all the functions. The weekend ended. I'd go back to work and then Friday would come again. After three years I felt like I had no identity. I got seriously depressed. I got help.*
- *When I was with him at all those church events, when I was going on visitation, there was a sense this was our time together. But it wasn't; it was his work.*
- *Our lives were hit by crisis after crisis. I felt such a lack of support because of not having a church home. I have support from some female clergy and some clergy spouses, but clergy spouses don't actually get it. I realized I need to reconnect to bishops' spouses.*

Things Turn Around

All of the wives who encountered challenges also discussed finding support and learning—not only how to meet the immediate difficulties—but also learning more about themselves. They confront, particularly, their own personal issues, derivative and differentiated identities, competing desires, and reinventing needed community life.

- *The parish gave me the comfort of a place to belong. I wasn't lonely. I had the spiritual life that, oddly, is lacking when you're traveling with a bishop. It's always a special service then. It's nice to have it just be Sunday. That was the turning point for me.*
- *I ask myself continually, "What does it mean to be 'supportive'?" "What does it mean to be a 'Christian'?"*
- *I've had to really examine how much is my ego and how much is my identity – who I am that feels invisible. I've felt tremendously invisible. I'm completely invisible. I'm being called to shed a lot of stuff.*
- *I had a sense of being betrayed by God in all this. I've learned since some Bishop spouses approach it very differently – "Okay, well that's him. Good for him. How can I make this good for me?" Instead, I trusted the answers would unfold; I was too passive. I've discovered that all my life I was trained and learned well how to expertly accommodate things in my environment. Even now, some of what I'm doing in this new life seems another accommodation to his vocation, a way of fitting into his life instead of, really, my work. I don't know – maybe it's both.*
- *The first House of Bishops meeting and that spouse gathering was hard. I don't do well in situations with a highly defended way of relating in a superficial way. I don't want to hold myself back from things I should be doing, but I also know it's not helpful to my husband when I'm unhappy and bitching about things. I don't want to be too much of an outsider but, on the other hand, I have to stick really close to my own sense of calling and where that's led me.*
- *Though my husband made changes in his work I had to work on myself – physically, spiritually, emotionally, to focus on my own self-care. The more I step away from being available to his profession and its demands, the more he moves toward me.*
- *I'm finally admitting this is a call, even if I don't like it.*

- *I lose my bearing if I'm exhausted. I try to remember the wisdom of AA: don't get too hungry, angry, lonely, or tired.*
- *I had found being a full-time mom a challenge; I'm not domestic. My spiritual director urged me to do it as a contemplative exercise, to be fully present folding laundry or washing dishes. That was like a ten-year-long retreat. Being a Bishop's wife has been a similar kind of thing, though much less fun.*
- *It's been an experience that's taken me deeper. You really have to find out where your feet land, keep noticing when you're not supposed to do something, when it's not your road.*
- *Doors keep shutting on me. When doors of the Episcopal Church kept shutting I thought, "Maybe it's not here I'm supposed to make my community." So I find myself in a Bible study group at a reformed synagogue and in a Buddhist meditation group. Well, isn't that just like God? I really have spent a lot of time looking at the ego and what am I attached to, to tease out what's valuable and real and what do I have to shed.*
- *I'm glad I wasn't younger when I had to face this. I feel strong now. I'm not so worried what other people think of me. But there's still a lot of reckoning about who I am and where I belong.*
- *It was this total stripping bare of everything that defined my life. What I realize now after significant therapy is how I relied on all those external definitions. Those labels I lost are not the same as the deeper knowing of myself, my vocation, that I'm engaged in now. I'm trying to reclaim that which I'm not sure I ever knew before and I've done a really good job. There's a possibility that I may look back on this time and be extremely grateful for what I've learned about myself. I see a glimmer of that. Maybe that's going to be the thing I was waiting to happen, the big gift.*
- *I needed a congregation of my own. I invested myself in a congregation, began to sing in a choir. It took a bit of time. People always referred to me as The Bishop's Wife. One morning my choir robe wasn't there and I notice a woman wearing it. She'd been absent awhile and had just started attending again. "I think you've got my robe," I said, and she replied, "Oh no. This is the Bishop's wife's robe. She never comes."*

Ongoing Challenges

The challenges these spouses still struggle with reflect many of the survey's findings: the way the bishop vocation complicates the spouses' vocation; the chronic pressures of time and energy; the emotional labor; understanding the potential, unintended impact of what you say; nurturing the whole self through fun, spiritual and community sustenance; the costs; that falsely glamorous life of bishops projected by the church, and derivative identity and social isolation.

- *Some of what I'm doing in this new life seems another accommodation to his vocation, a way of fitting into his life instead of really my work. I don't know – maybe it's both.*
- *What I miss is a really predictable parish life like we had for thirty years. While my first reaction when he was elected was: "Hooray! a parish doesn't own us anymore!" But I realized I had been a part of the parish, I knew people had relationships, there was a church year. In some ways I feel every Sunday I'm still a stranger.*
- *The hardest thing is not being able to be frank pretty much most of the time. I really appreciate more now when I'm with friends and can just cut to the chase.*
- *It feels like an either or: I give up my profession for this relationship or give up the relationship. There's not enough time or space for both. Maybe that's not true but I don't know how to do it yet. I feel I have to choose. Are bishops struggling with this choice – my vocation or my relationship? Do we have any choice in how to play it out?*
- *I haven't figured out fun. We need an outlet that has nothing to do with church.*
- *Don't be someone you are not. Find what makes you happy and fulfilled. I haven't been very good at this.*
- *If we don't have enough time we end up having only logistical conversations. But we're very close. To keep our relationship strong though, I need to listen to him, hear him out.*
- *The adaptive change needed is in how being a bishop and a bishop spouse is framed in the church. People think this is a glamorous gig. They think it's power; they think you travel; you see the mucky-mucks and sip scotch at parties. Okay, we do get to travel, but after those twelve days a year, this is a sacrificial life, especially in the 21st century church. And nobody ever says that. I think people need to know that beforehand, especially the people who've had purple socks in the drawer waiting since they were 25.*

- *I don't feel like I'm important in any of this.*
- *There's no regular pattern to life, that's my biggest complaint. We dig to find the time here and there. The bar is really low: just going to Home Depot feels really great.*
- *The drain on his energy has taken a year off his life.*
- *The problem with a dual vocation (both ordained) is that everything else is at the expense of the bishop call. It comes first and everything else has to adapt. That has less to do with the individuals and more to do with the culture of the church.*
- *I'm much more independent (though I was always pretty independent). I'm lonelier than I was. It makes no sense to me that this would be a lonely life because it's full of people.*
- *I took steps to integrate, but after many years, I'm still not feeling connected. It's still evolving.*
- *I'm not a big organized religion person. I really, really love Jesus, but this whole thing is a little crazy.*

The Upside: Finding the Blessings

In these final comments, we see the variety of ways that spouses make the life work for them. They mention how their support systems and marriages have been strengthened. Some forge authentic ways to use a platform and test out work or roles related to the church. They wonder what shape the bishop spouse group might take in the future.

- *I'm very fortunate in the midst of this isolation. I have friends who would go to the ends of the earth for me and they don't give a flip about the Episcopal Church. They don't get it, but there's something kind of refreshing about that.*
- *I've become wise, with more of a world view and big picture of the church.*
- *Traveling together meant more togetherness time than when he was in the parish. More holidays. We chose to do the things we'd enjoyed in the parish.*
- *It's not helpful in the long-run to play too much on this derivative existence. Hospital presidents, lawyers' spouses, other white collar professionals – they don't have support groups. Men spouses don't need support groups; they go to lunch together because they*

like to eat. What would a spouse group be like in the future? Let's not do the past in a different way but be future-oriented.

- *A bishop spouse has a sort of public platform I realize I could use in some way for good.*
- *I am just trying to step into the joy.*
- *What I learned in parishes has really helped with bishop spouse role. The isolation of this doesn't bother me that much. I didn't have any friends in parishes either. It always felt like I wasn't of the community. I got stronger as the years went on practicing that – having my own life in spite of it.*
- *I realize now I have a little bit of cache when I go into the community. I use it carefully. With retirement I'm doing more things I enjoy – volunteer community and social action things. I'm very excited about the racism work. People have come together in a new way to work for a better city and a lot of that is going to come from the churches.*
- *I know I'm not the only one. There are lots of spouses in this group who have some sort of identity that's very strong and in some cases connected to some sort of profession. Most of the bishop spouses know who they are. Men spouses don't need support groups, they go to lunch together because they like to eat. Wouldn't it be better for the spouse community going forward to do thing that would hasten the day?*
- *Now that I'm not working, I'm re-engaging with the bishop spouse role after being so long separate from it and doing my own thing. It's not like there's a huge expectation and anything I do is a plus.*
- *A huge piece of me – a selfish little piece of me that wants what I want – has felt like I've battled God through this. Another part of me is just amazed by what it is.*
- *You know that movie, "The Bishop's Wife"? I don't want Whitney Houston to play me. I want Kathy Bates!*

14. Interviews of Bishops

Of 69 bishops willing to be interviewed, only seven bishops, all men, had included, when describing the “different aspects of your vocation” their marriages, parenting, or self-development, and self-care. I started each interview by quoting the description of their vocation the bishops had written in the survey. From there, we explored where his sense of a more holistic vocation had come from. How had it been nourished and challenged throughout their ministries? What difference did it make? Key responses to the questions of each individual interview follow, unlike the spouse interviews where responses were lumped together. Again, certain details have been edited for privacy.

The bishop interviews reveal the importance of other relationships in the development of a more holistic sense of vocation. For these bishops, the energy around mutual respect for each partner’s vocation often found its origin and support from extended family, a network of like-minded friends, CREDO, or a therapeutic relationship. Though seminaries, parishes, and search committees did not often shape the commitment itself, many had experienced communities which were flexible and nurturing, valuing the priest having time to share parenting. However, some discussed how their vocations to family were misunderstood or distorted by sexism within and beyond the church.

The bishops also provided suggestions for search and transition processes. Particular concerns were raised about finances, housing, and vocations of ordained partners. Each bishop – and there was one in every time zone – provided a unique perspective on my questions. Their contributions are rich, varied, and thoughtful.

People find it hard to balance work with family, family with self, because it might not be a question of balance. Some other dynamic is in play, something to do with a very human attempt at happiness that does not quantify different parts of life and set them against one another. We are collectively exhausted because of our inability to hold competing parts of ourselves together in a more integrated way. These hidden human dynamics of integration are more of a conversation, more of a synthesis and more of an almost religious and sometimes almost delirious quest for meaning than a simple attempt at daily ease and contentment.

David Whyte

Bishop 1: “My mentor always said he was first a child of God.”

Describe the different facets of your vocation.

Theologian, teacher, pastor, administrator, liturgist, husband, father, grandfather, son, sibling

Where do you think your holistic view of vocation came from?

In community work I was doing during the Vietnam War era, I began to understand racism and my own privilege and discern my own conscientious objection to the war. The youth ministry position I held was very relational, with a lot of networking and learning to get along with people very different than myself. I met my wife-to-be then. Both she and her mother were very faithful Episcopalians, very strong women with strong senses of their own vocations. Together we had many challenging conversations that deeply formed my faith – conversations about how to follow God faithfully. I began to understand my call being formed in conversation with others. Even when I was sent to seminary, it was my bishop’s idea at first. I was very much an open book in those days and my own call was initially more external than internal.

What was the response to your more holistic sense of call during your parish ministry?

I don’t think the parishes necessarily understood or supported this idea of a wider vocation, as much as they loved and cared for us. My rector in that first parish was a curmudgeon, twenty years older, who mostly told me to shut up and do what I was told. Yet I understood later how he protected me from the exigencies of parish life so I could really form relationships.

How did your holistic view of vocation surface when deciding whether to be part of a bishop search?

I’d been ambivalent about previous bishop searches and thought maybe I should just retire. But at CREDO I was challenged on that. “You have the kind of experience we really need in bishops. Just saying no to these things isn’t really an answer; it’s a failure to engage.” When this invitation came I was curious and determined not to just bail out on it.

My wife didn’t really want to move, all our family was close by. But as she watched the interviewing process and walkabout she said, “Honey, you’re called to this. I’ve never seen you so engaged. I hate myself for saying this, but...”

In the search process, was your wide sense of vocation explored?

They didn’t raise it, but I did. My mentor always said he was first a child of God, then his wife’s husband and his children’s father, then a priest, bishop. I used those words in the search process. They didn’t really have any expectation of the bishop’s spouse. They hadn’t really had an involved bishop spouse for a long time. I think any conversation about family came from me.

How would you advise dioceses to pay attention to a candidate’s vocation as husband and father in their search process?

It is important to do so, because the episcopate is a different vocation. Many spouses choose

not to be involved in parish ministry, maybe their own employment is even the economic engine of the family. In local ministry you can make it all work. But the episcopacy almost always involves moving. The new bishop's household is grief-stricken and I don't think that is well understood. The priest has gotten the attention of a search committee by doing his/her job well but now the spouse lost her vocation in some ways and the bishop vocation has become the household vocation in ways it wasn't before.

How did the transition period affect your ability to honor commitments to your wider vocation?

The whole focus of the diocese is on the bishop and not the reality of life for the human being that's going to fill that role. It's not well understood that this bishop also has a family, a house. For reasons that are a little opaque to me, housing is always a problem. The response to problems about selling the old house and buying a new one seems to be, "Oh well."

I spent years supporting my wife in her vocation as she returned to school after kids, as she commuted for years. Then it didn't work out for her to pursue her profession in the new state. She had to find a new life, starting from scratch with connections and trying to volunteer. It took about three years to get her feet under her. That was a long period of stress for us as a household and our sense of having a shared vocational life - who we are and what we did - was pretty threatened. It was hard at many levels: financially, the household took quite an income cut when she was unable to pursue her profession and we'd gotten a big mortgage before realizing we'd be down to one income. All the while I'm also thinking, "I could have just retired!"

Being a bishop is all-encompassing; you can spend 24/7 being a bishop. I was three days a week on the road and that was in stark contrast to the time my wife was spending mostly alone in the house in a new neighborhood, with all our family far away, and trying to figure out what she would do with her energy and her creativity. Our sense of being a couple was really pulled for a while. One of the issues for me has been dealing with my guilt about what she gave up. I was in counseling awhile because I felt so bad about it. But my counselor finally convinced me my wife was perfectly capable of taking responsibility for herself and I should quit being so paternalistic.

Then at three years I had a mutual review of ministry that went really well. I'd finished the College for Bishops' Living Our Vows and I'd found that to be a really helpful experience. My wife had begun singing in a parish choir and had connected to a mostly-volunteer position that was meaningful and related to her profession. She had new friends. I felt finally I'd actually be able to survive – more than survive.

What have you found that supports your commitments to your wider vocations? What challenges them? What do you do intentionally to honor them?

I learned early on that I had to be transparent, there's so much projection that comes my way.

So I've been very open with the diocese about my personal life – the family deaths and illnesses. I've taken the church at its word in terms of its support for family. Not making it a soap opera, but keeping the diocese informed. They have been incredibly responsive both institutionally and personally.

We have always run a Christian household, a household of prayer, tithing, a habit of welcome and hospitality. The bishop's chair forces you to confront your own faith, and to be clear about it. All the attributes of our life together as Christians has been supported by this office and it reinforces what we've always done. We've both grown tremendously in our faith.

David Whyte, in his book *The Three Marriages* (to vocation, loved one, and self-growth) suggests that the idea of life-work balance is flawed. He maintains, instead, that what's needed is ongoing conversation between the various commitments. What do you think?

I recently told a new priest and his wife who are expecting a baby and concerned about there being enough time that it's a constant act of negotiation. The problem is that you take vows, to your spouse, to the church and to God and you can't choose between them. You can't say "Today I'll be married and tomorrow I'll be a priest." As much as I try, sometimes I neglect my wife and we negotiate that and sometimes something comes up in the diocese and we can negotiate that. Or the kids need us to visit and we negotiate that. "Negotiation" better reflects the intensity involved - it's not a relaxed conversation when your child asks why you aren't going to be at their concert or your wife wonders why you're breaking a dinner date.

Other thoughts?

I'm grateful to be here, for this ministry and office. It's called more from me than I was ever called to before and had pushed me to grow and deepen my life in Christ. At the same time, it's been very costly and we still feel the cost. With the distance from our grandkids, from my elderly mother, not a day goes by that we're not aware of the cost.

Bishop 2: “I can’t fully be who God is calling me to be without her.”

Describe the different facets of your vocation

To serve the people of God. To create meaningful encounters with the grace and mercy of Jesus to people in need. To incarnate the love of God in all places and with all people as much as possible. This vocation cannot be one person’s dream or call. The primary vocation must be the marriage and the family.

Where do you think your holistic view of vocation came from? What was the response to your sense of a more holistic call during your parish ministry?

The decision to pursue the priesthood was very much a joint decision between my wife and I. We’ve always felt like that the call in terms of the ministry side was something we did together. If we weren’t married, I wouldn’t be doing this. We have struggled, though, and did some counseling at one point to explore the triangle of me, the Church, and my wife: who was my wife and who was my demanding mistress? And we answered that question that the marriage is my primary vocation.

But I’m terrible at this. I’ve gotten a lot better but we’ve spent a lot of time struggling with the demands of ministry. My wife never ever would be resentful of the emergency, it was the day in and day out choices I was making, I was choosing to be available, choosing to have our time interrupted, choosing to come back from vacation. I say to my clergy, “Short of the life and death emergency, family has to come first, if you’re not taking care of that you can’t be who God is calling you to be in your ministry.” I can’t fully be who God is calling me to be without my relationship to my wife.

How did your holistic view of vocation surface when deciding whether to be part of a bishop search?

At the time of the election I’d just finished a CREDO and had an exit plan from parish ministry: to be a chaplain and maybe teach. Neither of us ever considered me being a bishop. Then while I was finishing up a wedding rehearsal one evening my wife read a packet I’d gotten from a bishop search committee – I hadn’t even opened it yet. When I came back into my office she was crying; she said, “I hate this! But they wrote this profile looking for you. You’ve got to put your name it.”

In the search process, was your sense of a wide vocation explored?

In the call process I was very vocal about my close relationship with my wife. It was very important to the diocese because of some history of conflict between past bishops and their wives. So the idea that I kept articulating was, “My wife and I are doing this together; you’ll have an active bishop’s wife” - all that was really important to them. For the bishop’s life, family, and household to be a wholesome example was #2 on their list of priorities.

How did the transition period affect your ability to honor commitments to your wider vocation?

In the early months they couldn't have been more accommodating. They helped us to buy and furnish a new house. When my wife's mother died early on, many people from the diocese drove a distance to the funeral to support us. Still, because of me being out so much in the first years, we were pretty chewed up. As time has gone on, I think they have gotten used to the fact that we're an active, healthy couple and they don't need to worry about me, so now they may take advantage of that.

What have to found that supports your commitments to your wider vocations; what challenges them? What do you do intentionally to honor them?

It's really the diocesan system itself, some unique aspects of its structure demand that I pay attention to a lot of things all at the same time. It's hard for others to see how the structure of this episcopate itself strains commitments to my family and marriage. But my wife is very visible; and they know we're new grandparents.

It was difficult for me when we decided my wife would give up going along on visitations, but it's better for her to have her own faith community where she doesn't have to play a role.

I try never to violate my day off, because I know my wife has built her schedule around that day already so if I work then we lose a whole week. At first I had a rule of no more than three nights out a week and it's two nights only now. The staff wasn't always on top of that so we decided not to let them manage our time but we've taken hold of it ourselves.

David Whyte, in his book *The Three Marriages* (to vocation, loved one, and self-growth) suggests that the idea of life-work balance is flawed. He suggests instead that what's needed is ongoing conversation between the various commitments. What do you think?

I think the metaphor is really wanting something more; balance doesn't really work. We look for balance where there's imbalance so it begins by assuming the ministry of bishop or vocation of husband and wife is out of sync already. I really do think it is a dance; you've got to give yourself wholly to what you are doing in the time when you are doing those things and, in a sense, turn those other things off. Trying to do so much together – like the visitations – meant that we weren't really getting time to ourselves. When I'm doing my job I have to do it 100% and when I'm home I need to do that 100%. And, how do you attach yourself to "balance" when it's not just about his job, it's about your mutual faith life? I tend to think the idea of trying to find balance is a set-up.

Bishop 3: “We were in this together from the beginning.”

How did the dual vocation – you and your wife both being priests - develop? What was the response to your sense of a more holistic call during your parish ministry?

We began weaving our vocations together while in seminary, and there we had small children, too. It was a wonderful context for supporting the ministries in the church we were both called to and our commitment to each other and our family life. I worked part-time while my wife finished seminary so my role as parent was part of my ministry from the very beginning. Then we left the seminary and each had parishes back in our home diocese. We were in this together from the beginning; it was what we were both doing, it was what we knew. We didn’t have some big adjustment: dual vocations were the normal for us.

How did your dual vocation factor in when deciding whether to be part of a bishop search?

I had been, early on, in a couple other processes. My wife was unhappy about those prospects and I wasn’t really turned on about them. Then, a couple years later, this search came along somewhat out of the blue. When I read their profile it was very intriguing. My wife was not real excited but, surprisingly, I was. I’ve come to realize since that I got swept away in the excitement of it all and didn’t communicate well with my partner.

In the search process, was your commitment to a dual vocation explored with the diocese?

In the search process, was your sense of a wide vocation explored?

I think the search committee and individuals that we communicated with had about as good of handle on things as was possible. We were really clear that it was our intention, if I were elected, for my wife to would serve as a parish priest in the diocese. We were very aware of the canonical issues but they didn’t seem insurmountable to us or the diocese. Half of the slate of nominees were clergy couples, so there was far more than just an outside chance that this would be an issue.

How would you advise dioceses to pay attention to a candidate’s vocation as husband and father in their search process?

We have felt the issues in our situation have been heard and relationships reconciled quite a bit. The idea of best practices has been examined – in a series of phone conferences and as part of a conference on dual vocations in general. The issues are being included in research about dual vocations, too. I’m not sure what will come out of it because, of course, dioceses don’t have to all follow certain guidelines in their searches and every situation is unique. Finding the right time to “intervene” for a candidate is tricky.

But I do think some sort of additional assistance needs to be offered to clergy at some point in the search process for bishop. When somewhat into the process maybe the couple could meet with someone able to talk with them about the things to know and discuss before the process goes too far. I got really swept up in the process and not communicating well with my wife really screwed things up. It’s hard for the couple to know what to do on their own. While we

knew of bishop/priest couples and might have approached them, we had no idea what questions to ask.

How did the transition process unfold?

We bought a house near the diocesan office. We were making plans for the ordination – I wanted her to preach – when we were advised that her preaching was not a good idea, that if she loved me she should stay out of the way and play a very low profile. This was presented as a matter of best practice that we should heed. We had never gotten any of that kind of feedback from anyone before. I have never gotten any of those messages from anybody in the diocese. That was a point of no return.

What happened, subsequently, that was supportive of your commitment to a dual vocation?

When it became, all of a sudden, crystal clear that my wife wouldn't have a parish ministry with my diocese it was really difficult and really painful. Then the question became what would she do? Everything was really up for grabs at that point – would she stay behind in our old diocese? How far could she commute if a parish became available in a nearby diocese? She was offered an interim position – working for the Church but not in a parish – and she was hired when the institution went through their search for the full-time and permanent position. In the diocese here was never anything but supportive. But they felt that yes, it was a shame we couldn't live together, but her new job appeared to be a promotion to them. They felt it had all turned out well for her, too. But that was never my wife's experience. She felt relegated, in a way, to a position not reflective of her real vocation.

Not living together was really, really hard. I arranged my time to be with her as much as possible and after a couple years we sold the house and found an apartment and divide my time between places. I did this for personal reasons, but it actually works out perfectly for the diocese, too, given where the majority of parishes are located.

The sexism of the culture and the church also are damaging. Some clergy couples have the experience of the husband being ordained first and the wife understands how invisible a clergy spouse can feel. But we never had that, being ordained and in ministry together from the very beginning. So we weren't prepared for the way the church sometimes acts around bishops and their wives. Diocesan convention was just not a good experience because she is happiest in an active role. She's come with me on visitations and been involved in some retreats and so forth. But one of the ways we coped was that she has never really been very involved in the diocese.

Once she met someone outside the diocese and got involved in a really in-depth conversation about her own ministry. They were exchanging contact information when she mentioned that her husband was a bishop. At that point it was all the other person wanted to talk about – “You

husband is a bishop?!” Surface conversations are one thing, but because this discussion had been so engaged it was particularly poignant when it got derailed.

We concentrate on talking about our family and kids when we’re together. For a lot of the time I never talked about my work at all because it was just too painful. That’s gotten a little easier over time. We found a really good therapist and things have gotten a lot better. We’ve moved forward taking one step forward and six to eight steps backward. A lot of the deeper damage is still there.

David Whyte, in his book *The Three Marriages* (to vocation, loved one, and self-growth) suggests that the idea of life-work balance is flawed. He suggests instead that what’s needed is ongoing conversation between the various commitments. What do you think?

The idea of balance is that you’ve got 100% and must figure out how to divide it up among your family, work, self-care. What is more important is how do you synthesize so that in each role you can be 100% yourself.

Bishop 4: “Being a bishop is what I do vs. who I am.”

Describe the different facets of your vocation

Time with spouse, work, rest, prayer, exercise, and outside activities

Where do you think your holistic view of vocation came from?

In great part it comes from my class background. I grew up working class. Where there’s a fair amount of alienation from one’s work –not having any say in how one makes a living – vocation defined otherwise. Vocation has a lot to do with family, and avocation – community activities and hobbies, even. I was taught that you work to live, you don’t live to work. And that’s a much different approach.

Then early in our marriage my wife’s profession was really a woman-centered community, and the men were secondary. Her full vocation and my vocation were recognized as being separate and of equal merit. When we’d encounter different expectations from the church community it felt like a cultural misconnect and we worked out what we called “the separation of the state of matrimony and religion.” She said, “I’ll come to your next church meeting when you come to my next birth and help by putting your hand on the torn perineum.” That was a fairly specific sign we were going to have separate spheres in our lives. That we would meet each other in our personal spaces rather than in our professional spaces. We have separate and equal professional identities as much as that’s possible when one partner is a public figure.

What supported and what challenged your sense of a more holistic vocation during your earlier ministry?

The sexism that is endemic in our society and in our church was a barrier. In spite of lip service, there’s a lack of value for family and partnering and fatherhood. I had several invitations to put my name in a bishop search and didn’t because I was busy with the family. My mentor said to me, “You were married long before you were ordained; your marriage and being a father is a primary vocation.” This reinforced that the life my wife and I had was a primary place from which we were doing our other work, that we would parent as a coequal responsibility of father and mother.

People said I was committing vocational suicide when I turned down [what was seen as promotions] because I wanted to be an active parent. When I was elected bishop, people would mention what a nice coincidence it was that our youngest was just leaving home. There was little awareness that I had made a conscious decision to wait in order to parent better.

How did your holistic view of vocation surface when deciding whether to be part of a bishop search? In the search process, was your sense of a wide vocation explored?

I went to the first evening, a social event, with the intent to do reconnaissance about the culture. I interviewed experienced administrators and learned that the expectation was an

eighty-hour work week. I had no interest in such an unhealthy work culture. I was ready to just leave but my wife talked me into sleeping on it. In the middle of the night she talked me down again: I could just leave in the morning, or I could continue in the process knowing what workstyle would be expected if I were elected, or I could articulate what I would need in order to fill the position in a healthy way.

Because I was familiar with the work of bishops, I could immediately list what boundaries I'd need to set, what self-care I needed to have in place. And in the very first interview the next day, the very first question was, "What would you do to take care of yourself?"

What have to found that supports your commitments to your wider vocations; what challenges them? What do you do intentionally to honor them?

We bought a house at some distance from the diocesan office. Knowing we wouldn't have large chunks of time to re-create, we wanted to live where those resources would be at hand. From the first weekend we knew it would work and every time I get home, even for a few hours, it's such a restful place. I did get pushback from some previous bishops about the distance from the office, and my wife got pushback from several previous bishop spouses about her plans to work. There was pressure to be like the previous bishops and their wives.

It's a huge time commitment, if anything that's what has been difficult. Not any one thing, but the total amount. From my working class background I've reclaimed the ability to punch in and punch out. I arrange my workweek with a concentrated time Tuesday through Thursday; I'm gone from seven in the morning to ten at night. Fridays I work from home, mostly on sermon preparation and what remains from the office work, but also lunch meetings. While there may be diocesan commitments on Saturday, I'm home from visitations generally by 2:00 pm on Sundays, and have my Sabbath time from then through Monday.

I have a keen sense of my own mortality from seeing what happened to other men in my family. I'm very serious about self-care. And I don't sweat the details. The church has been here long before me and will be here long after me; the future of the Body of Christ does not depend on me. I decided early on that, when people ask about the job, I'd tell the truth and say it's the best job in the world for me. I love my work, it's a good job. I do talk about this as a job, as work, which people don't always like. I have a functional approach to Holy Orders, which is a minority position in Anglicanism. Being a bishop is what I do vs who I am.

The invitation—and my priority—to run to joy is a good thing. Life is just too short and too precious to be squandered. Given the privilege of the majority of bishops: white, straight, upper class and overly educated, they could do anything. I'm not one to say "Oh it's so tough, so bad." That's not my experience and I'm happy to create another narrative. I'm having a great time, and when it isn't fun anymore I'll quit.

David Whyte, in his book *The Three Marriages* (to vocation, loved one, and self-growth) suggests that the idea of life-work balance is flawed. He suggests instead that what's needed is ongoing conversation between the various commitments. What do you think?

I like the image of an athlete, like a diver, or figure skater, a golfer or Olympic weight-lifter, say. They aspire to execute action from a sweet spot, where everything is in-tune and working. Think of all the variables: the posture or form, the fitness of the equipment, the body mechanics and grace, the balance, the flexibility. If all those are not in place, what will result is failure, or injury. In my life of work, and my life of relationality, and my life of prayer and being present to God, and my life of physicality, recreation - when I'm doing it right all those factors are coming together to make the act happen.

Bishop 5: “God does not call us into conflicting covenants.”

Describe the different facets of your vocation

To be a good husband. Being an involved father and grandfather. Helping others have a blessed encounter with God. Receiving spiritual nurture from nature. Enjoying and creating art.

Where do you think your holistic view of vocation came from?

The last two on the list are almost direct quotes from my Credo work on life goals. I enjoyed being a dad, that all worked pretty well and I was attuned to that vocation. I believe I have a vocation to relationship. I have a notion about covenants that come to you in a particular order and have precedent. God does not call us into conflicting covenants. Of course God comes first, but God’s gifts of these relationships-- the order they are given – all matter.

Was vocation to spouse, family, and self-care explored in seminary? What was the response to your sense of a more holistic call during your parish ministry?

In seminary, I think they did as best they could to talk about self-care and relationship-care around the edges. They were a bit attentive to how people were there as spouses and, at that point in time, there was a hope or expectation that spouses would be involved in the ministry to some extent. My first parish was in a family-oriented community that made it especially easy for me to pop out and do child care. Even after that, though, in parishes less family-focused, gated communities, etc., I always thought I had time to do a kid thing – to go to the play or be Treat Dad. PTA Dad. I was a Girl Scout leader! My wife’s job was nine-to-five and further away.

How did your holistic view of vocation surface when deciding whether to be part of a bishop search? In the search process, was your sense of a wide vocation explored? How would you advise dioceses to pay attention to a candidate’s vocation as husband and father in their search process? In the transition process?

By then my daughter was off to school and I’d been in the parish long enough it was really an open spot for me. But no, self-care and relationship did not really come up so much in the process and that surprised me. I think we could do a much better vetting jobs both at the bishop level or with rectors. Exploring how one attends to one’s health, how one has handled recent family trauma – say divorce or illness. While in this day we have much more acceptance of things that would have been a red flag decades ago, it may have made us reluctant to recognize the processes involved in handling major life changes. How do we give ourselves permission to look at someone’s adjustment in their wider life and still respect privacy? Do people just assume things will come out in the wash? From my point of view now I wish we could find a way to ask.

The institution can have its expectations and projections but what does a person bring to it? How can we get to the point where we can ask questions that get to it? How do we make it okay to ask questions? I was hoping for someone to say, “How are you doing?” This is a cheeky answer, but part of me wishes we could require the new bishop to be in therapy – something

more than a coach, though that was very helpful, too. By the time most people get to the episcopate, they've been doing the church dance for some time. For some it's maybe just a change of venue, of intensity. But I was distraught. The transition group sort of abdicated; since it didn't appear I had many changes to make, I'm not sure they had an idea what they could do. Because of potential power issues or conflicts of interest, real questions probably aren't going to be asked, especially by clergy on a transition committee. Maybe seasoned lay people are better choices.

I would ask myself: "Is the episcopate the fruition of ministry or a new thing?" Because in the general milieu of the church the sense is – "This person should be a bishop." There's an assumption they're ready for it because of all their past experience and they'll hit the ground running. But I'm very clear that God called me to this because I've got a lot of work to do on me. It's such different work. Canons know more what the work will like, having already moved from parish priest to adjudicatory. Maybe the College for Bishops should have separate sessions for new bishops coming from parish ministry and bishop offices.

I was really fed in parish ministry – the timing, the flow of it, the weekly liturgical life, being part of people's lives, the Sunday sermon with the long view – preaching is so different as a bishop. In my parish, I'd had Bible study class the same day, healing prayers another day – for years and years. My spirituality and formation depended on that. I pined for it for a long time and, on the worst days, I thought about going back to parish ministry, because I understood it.

What have you found that supports your commitments to your wider vocations; what challenges them?

Of course the culture of your predecessor is a factor and the relationship you have with staff. The major force working against my health, though, is my own paradigm of work. We bring along whatever patterns we set as rector. In the parish, I got my 5 units off most weeks and that's greatly reduced now, of course. Do I feel the church has done this to me? I don't think so. We always say "Oh, my schedule is so awful!" But who's the boss? It's my calendar. Any institution will give you opportunities to be doing something all the time. Of course, it's hard to express self-care when the Presiding Bishop asks you to be part of a very nice task force. But for the "middle men" of the church with all the requests to be on this board and that board – for those your "no" has to be pretty well-tuned to maintain a reasonable schedule.

What do you do intentionally to honor your vocations to relationships, your self-care, your art?

We strive hard to be very clear and exploratory with ourselves – what feeds us? What provides the foundation of our lives? What do we enjoy together? My wife is a good role model, pursuing

her art after her own workday. I have to do something to avoid being consumed, because I will think about the diocese twenty-four hours a day. I'll always be working on the next sermon. I can be an anxious person and worry about difficult people too much and spin my wheels on that. For me, art helps tremendously. It comes from the other side of my brain, it doesn't care, and it can be finished.

David Whyte, in his book *The Three Marriages* (to vocation, loved one, and self-growth) suggests that the idea of life-work balance is flawed. He maintains, instead, that what's needed is ongoing conversation between the various commitments. What do you think?
Yes, to have a conversation with these things and give up the notion that there's ever going to be a kind of stasis. At this time you're having a conversation about your relationship and it's okay for a while and then something happens and you can have another conversation. And it's important there are not just two sides, but three - kind of a three legged stool sort of thing. The notion of balance implies you can really permanently achieve it. It takes a lot of self-awareness and courage to live in that ever-changing space.

But it all – all the previous ministries – my baptism, my ordinations – it's all fodder for God. In the last year I'm getting a real sense that my marriage and myself are part of that fodder, too, that the Spirit thought it all brought me skills I might use in this part of the vineyard.

Bishop 6: "I believe that having fun is holy."

Describe the different facets of your vocation

I'm trying to integrate the work and ministry of my episcopacy, my marriage, and my parenting of two young adults. I believe that having fun is holy and I am trying to find adventure and take delight in these vocations and more.

Where do you think your holistic view of vocation came from?

Largely from my experience as a rector in a setting where I was able to really balance those priorities as a priest. I saw how one thing made the other possible: If I was a good priest it made me a better husband and dad and vice versa. So I entered the episcopacy hoping I could find that same balance because I really thought that would be essential. I foresaw that the challenges of being bishop would be way greater and different than the challenges of integrating the ministry of rector, father, and husband. I saw if I wasn't intentional about doing that, and devoted to it from the beginning, that I'd get in trouble and it wouldn't work at all.

Was this wider sense of vocations acknowledged and explored in seminary?

It was directly addressed in my family and in my personal friendship circle but probably less so in the larger seminary community and curriculum. From day one in seminary my wife and I were determined that being a healthy couple that had a lot of fun and put our relationship as a top priority would always be an important thread. No matter how complicated school got or how excited I got about learning or ministry, this other thing had to be of equal or greater priority. And our friendship circle was really supportive of that that. Everybody allowed me to be a dad who was super engaged.

What was the response to your sense of a more holistic call during your parish ministry?

Being intentional about it carried over to the parish. It helped us was that my wife was always super independent in terms of her own church life. She attended the churches I served, but there was never any conflation of our roles for her - she was a regular parishioner. Our kids got to be regular church kids. I have to credit those parishes: they allowed our kids to be just part of the normal healthy faith life and experience of all the other kids. They were never singled out for any special attention of a positive or negative sort. They let our kids be just happy and healthy so that made the whole fun thing possible in a way that it might not have been if our kids or my wife had been scrutinized or held to some different standard about the way they were supposed to be.

My own sense of who Jesus is in our lives and what it means to be a Christian is really grounded in joy. I'm serious about discipleship too, but if at the end of the day we're not about building people up and celebrating what's great in human life and God's creation and really having fun - infectious fun --as God's community, we're not really doing the job.

How did your holistic view of vocation surface when deciding whether to be part of a bishop search?

It was 100% part of the discernment. There's no way I would have considered entering an episcopal discernment process if our kids hadn't been gone to college. I can't imagine being able to have kept my promises to be a good dad and be a bishop, too. It wouldn't have been possible for me, for sure. And my wife and I had to know we were at a level of maturity and security about who we were as a couple, that I could be away from home a lot and that she could really feel secure and even joyful about being more independent.

In the search process, was your sense of a wide vocation explored? How would you advise dioceses to pay attention to a candidate's vocation as husband and father in their search process?

I'm not so sure the diocese explored it. Partners were included in an early visit to the diocese. We discovered on that weekend that they had some expectations about who my wife would be as a bishop spouse and we realized, "Here we go again – we have to educate a new group!" She was asked to pray in front of a big group at the last minute. She declined – no way, no interest, that's not my job, ask someone else. The person was sort of floored but my wife was really clear." I'm not going to be a spouse who leads public prayer."

Later, we were invited back for the walkabout and my wife said no. We had a child still at home and she had her job and she wasn't intending, if I became bishop, to travel with me anyway. So I came alone. The walkabouts were one of the loneliest, hardest, most terrible experiences. An into-the-fire experience of what this would be like in every way – long travel, terrible food, constantly on stage and a little bit judged, and really lonely existentially and personally. I absolutely came unglued near the end of that time talking with my family on the phone, saying this is so hard, I can't believe it. I knew part of what would make it possible for me was that my wife would send me away with her blessing every time and with no regrets and no sense of untoward compromise or shame, and she would just totally welcome me back as her husband with open arms when each journey was over.

What have you found that supports your commitments to your wider vocations; what challenges them?

A supporting force is my theology around ministry. I really think that individuals are called to all different kinds of ministries as their absolute whole selves. For me that means the husband is called and the dad is called and the Ivy League graduate is called and the guy who picks his nose is called. All the ugly and broken parts – the whole thing -- all those pieces are used by God in this miraculous way to do what we're called to do.

So I come to this with absolute confidence that I'm not supposed to compromise these important parts of myself – my parenthood, and my faithfulness to my spouse, and my love for

her, and all my history -- to be a great bishop. In fact, if I'm actually called to be a bishop, I'm supposed to use all of that. As much as anything else, that is what informs my hope, my expectation, that I can have it all somehow. And if God's in all that and calls me to all that then I'll actually be a great bishop and a great dad, if I got the call right, if I'm discerning and figure it out.

Critical to my maintaining balance is a colleague group of men I've met with for a long time -- twice a year for three days. They have an incredible array of ministry, and all are married now and all have a similar hope and commitment around being faithful partners as well as being great pastors, priests, bishops. I'm a big cheerleader for colleague groups and encourage the diocesan clergy to try them.

Church culture and expectations can work against my commitments. I don't think that's been terribly onerous for our family, but there have sure been times when people have expected me to be less present to my kids because of church demand, or expected my spouse to be present as a sort of co-host or co-pastor. When my wife has tried to go on visitations, it's been brutal when we get into the 3rd or 4th hour of me going to yet another meeting that she's either not invited to or has no interest in. It's pretty hard to look at the same bulletin boards for hours. And I know that I'm so much more present to people I visit because I'm not trying to attend to the needs of the woman I love or interpret who she is or worry about what they think of her. They know she's in the background praying for me and loving me.

And there are real practical challenges to trying to do all those big things well. For me the biggest one right now actually isn't time, though learning to negotiate a very complicated and full calendar is new to me. But the bigger thing is my attention. I'm so sadly preoccupied with how hard it is to be a bishop sometimes that I'm afraid I'm not present, in the same way, for my wife and kids. In the way I was when I had a less demanding job. I hate that and I'm working on it but it's hard for me. I just worry all the time about how to be a good bishop and how to do what the church needs done in this hard moment.

What do you do intentionally to honor them?

My wife and I do a lot and it boils down to being a beast about my calendar. We have season tickets to sport events, a really active social life. We plan those evening and weekend activities months and months in advance and I hold them as sacrosanct as any parish visitation or House of Bishops gathering. We have always taken a three day weekend every year to plan the year, talk about goals, and plan the calendar. We do a lot of stuff in our home -- some entertaining of clergy and for the diocese -- but we do a lot with close friends, many who don't have anything to do with the Episcopal Church.

David Whyte, in his book *The Three Marriages* (to vocation, loved one, and self-growth) suggests that the idea of life-work balance is flawed. He maintains, instead, that what's needed is ongoing conversation between the various commitments. What do you think?

For now I would stick by balance. The image of balancing scales, though, seems a little anemic. You can't just picture how the scales weigh in at a particular moment, you'd have to look how the scales balance out over the fifty years I hope to be with my wife. Over that huge sweep of time I think there'll be a balance. There'll be times when she sacrificed enormously for my career, and the opposite will be true, and times when we both sacrificed enormously for the kids. If we're really fully living into these different callings – God's behind them all so that they are all equally important-- somehow that there will be some parity and balance over the sweep of a human life. If I'm wrong, though, then I'm the one who has been advantaged in my relationship with my wife, because I know that she's given a lot so that I can have the dream of being a bishop. Even before I was sure about entering the search process, she said, "I can tell this is something you really care about. This is your dream and I'm going to make sure you can do it." I hope I'm up for responding in kind in all sorts of ways in her life.

15. Strategies and Suggestions

The survey asked participants what strategies they had used and how helpful they had found these. In addition, an open-ended question asked what suggestions they would offer for nurturing the vocation/life's work of both individuals in a relationship. Below, ideas from both bishops and spouses are summarized.

Relationship building was top among suggestions, offered by a third of resigned bishops, half of resigned spouses, and over 40% of active bishops and spouses. The word most often used was “conversation.” But along with communication skills, they suggested scheduled times together, flexibility, honesty, joint decision-making, support, and a joint spiritual life.

Boundaries with the church

Ranking second was maintaining clear boundaries, particularly the all-time favorites: religiously taking the day off and vacation time. Meetings of the spouse community were mentioned most by the retired spouses.

Seeking outside help

Combating isolation and benefitting from the perspective of others means attention to a social life beyond the church. Spouses ranked finding new friends outside of church among their top recommendations.

Using church resources was urged by both bishops and spouses. Active bishops highly rated the help received from meetings of the House of Bishops (76% “very helpful”), and support of other bishops (62%). Using peer support groups was also suggested. Meetings of the Spouse/Partner Support Group were most often mentioned by retired spouses.

Getting professional counseling at any time the couple needs help communicating was most strongly urged. A few people believe both partners should be in counseling, or at least coaching, from the beginning. It may be surprising that high numbers of spouses have found coaching helpful and more spouses than bishops have turned to spiritual directors.

This is much harder work than you think it will be.

Trust you are loved by your spouse and by God.

Talk about what you both need. Believe that God is calling you both to be your best selves and find the ways you can support each other in that.

Be attentive and willing to consider new, creative possibilities for spouse and bishop. Do not quickly accept the norms, or expectations of others

Maintain relationships and activities with old friends who don't see you as “the bishop and his lovely wife.”

Spend as much time away from church responsibilities as possible.

Talk honestly about this giant step when it presents itself. If that's hard, get some counseling so you can talk to each other.

The fact that we both went to individual counseling for years before set us up to maintain a healthy family and marriage.

Care-of-self ranked fifth among suggestions by all groups except active bishops, of whom only 5% mentioned it. New bishops are cautioned that their health can be easily compromised by the long hours of desk work, car travel, eating on the road and at potluck tables. One's own care and interests seem to take third place for many bishops after the job demands and giving attention to the relationship with spouse. Nearly all active bishops, however, indicated in the survey that they have used physical care (healthy eating, exercise, healthy stress relief) as a strategy and 40% found it very useful.

Spiritual health was mentioned often, including retreats and an active spiritual practice. Finding a church community was helpful at least to some degree to a majority of spouses.

Being true to self was most strongly urged by just under a fifth of active spouses. Since active bishops only ranked this at 8%, more communication may be in order.

Respecting both partners' vocations was ranked among active spouses' top suggestions, at 18%. 14% of active bishops contributed to this category and 11% of resigned bishops. The low 5% of resigned spouses who listed it is surprising, given how many described losses related to their vocations and life's work.

Spouse Work – Paid and Volunteer

Approximately the same percentage of spouses found work very or somewhat helpful as the percentage of spouses who have not worked after the election and have no regrets about that. 58% of active spouses had continued worked in their previous career (compared to 48% of resigned spouses), and 37% of active spouses had worked in a new career, compared with 48% of resigned. Over a quarter of active spouses and over half of resigned spouses have continued volunteer work they engaged in before the election. New volunteer work was pursued by 81% of resigned and 55% of active spouses.

Don't work yourself to death.

Know who you are. Know God.

Be gentle with yourselves.

This requires a healthy sense of identity for both partners.

Don't be someone you are not.

Each must take responsibility for their own happiness and fulfilling their vocational and personal goals, always being sure, however, to request the help they need from their partner.

Spouses need to keep independence and bishops need to honor that.

Recognize that each person's work/vocation is of equal importance.

The first few years are not the reality of the ministry. The learning curve for bishop and spouse is great - give it time and a whole lot of love and prayer.

16. Summary of Findings

In my proposal for this research project, I outlined three overly ambitious areas for exploration, each with several questions. I was unable to design a research instrument that could address some of those original questions. For many questions in the survey, findings are complex and raise many new questions. Much of the research supports what we already know, but brings considerable clarity to how couples navigate the episcopacy and suggests ways we might better support one another.

Developmental Processes

We must be cautious about imposing any developmental model on this non-longitudinal study, but the descriptions of issues by cohort groups with different levels of experience suggest which challenges persist and which we learn to handle or manage more readily.

The immediate effect of the election impacts nearly all aspects of the couples' lives. From earlier moves, the couples may have considerable transition skills and awareness of which aspects will likely trouble them the most. However, because of qualitative and quantitative differences from earlier moves, this transition is often harder and more persistent. Their expectations about how it will unfold can, in fact, become part of the problem. When they do not adjust as readily as they expected, they may blame themselves instead of understanding the degree of losses and challenges they are navigating. Spouses report finding many transition issues harder to handle than bishops do. Furthermore, bishops in this study appeared unaware of some of those challenges the spouses described, for example: the time and energy demands on the spouse, reactions to role expectations, and the loss of emotional support.

The first 3 years may be the expected period for adjusting to life shifts, travel, time demands, and how the couples perceive expectations. Another group of challenges persists to around 7 years, including social demands on spouses. For those after eleven years, difficulties handling travel and energy demands are more difficult to manage, as we would expect. "The job doesn't change," a bishop told my husband. "But you get older."

Given the ages of new bishop-spouse couples, we can expect a variety of late-middle age developmental events: empty nest, loss of parents, health issues. When these coincide with the transition period, spouses find themselves in particular jeopardy from layered, complicated, and often disenfranchised grief. Most importantly, "generativity vs. stagnation," and "ego integrity vs. despair" are Erik Erikson's (1959) final two stages of psychosocial development (ages 40-65, and 65- death.) The vocational grief and loss many spouses experience and the time and energy barriers to family nurturing roles for bishops directly challenge the primary developmental tasks of couples.

Interpersonal Stressors and Resiliency

Bishops reported strong initial impacts on their sense of identity, vocation, and interactions with family. They appear to adjust to the surprises of being a public figure fairly quickly. Then, for them, *it's not the fishbowl, it's the hook*: ongoing stress comes from their use of—or others' projections of—authority, and the criticism they face for decisions. Bishops continue to experience a lack of church community and friend networks, though they report adjusting fairly well to these. The impact of their busy schedules, low energy, and preoccupation can continue to stress marriages and, though reported to a lesser extent, their own physical and mental health.

Bishops describe their vocations mostly in terms of discipleship, institutional roles and leadership and, to a much lesser extent, as parent or spouse. As they understand how their work is now different than being a parish priest, some experience vocational grief. However, the episcopal vocation provides bishops what they perceive to be ample opportunities to use and build their skills, knowledge, and professional networks. They anticipate and celebrate milestones as their work life peaks and comes to a close, and retain their identity as bishops, achieving a state one described as “the much-beloved and very retired bishop.”

Spouses report wider and more persistent stressors throughout. Though most adjust, a large minority continue to have difficulties with the busy schedule and how social expectations from the church impact carrying out their own vocation. These, it seems, rather than unwanted roles, stereotypes, or fishbowl life are the greater challenges. They are, for the most part, issues to always manage rather than to solve once and for all.

The most critical finding, I believe, is the degree of impact on spouses' vocations and the number affected by vocational grief. For those who participated, around one-third of spouses reported they still felt the loss of power or opportunity to pursue their work and rued the loss of their own income. The loss of collegial or professional networks was mentioned as at least somewhat hard to handle by half of active spouses and 41% of resigned. A third or more of both groups reported missing achievements or milestones they'd anticipated in their life's work. Just over a third (active) to just under half (resigned) spouses lost a sense of their own life's work post-election.

Marriages are impacted; more active couples report they feel less connected and more retired spouses remember feeling more connected. Their relationship with each other was the most important source of support for both bishops and spouses. To nurture that, communication and good boundaries were essential. Self-awareness, self-definition and differentiation were as important for spouses as bishops. As many spouses as bishops, also, reported spiritual direction, coaching, and professional counseling were helpful. For bishops, the College for Bishops collegiality was critical.

Socio-Cultural Factors

I did not develop questions to explore the impact of divorce and remarriage, LGBT couples, or women as bishops and men as spouses because of confidentiality issues. I also decided my initial questions about the impacts of changes within the church itself (secularization, etc.) were too broad-ranging for an already-ambitious research agenda. Dual vocation (bishop/priest) couples face vocational grief and challenges to vocation strongly and this study revealed only the tip of that iceberg.

Some trends can be teased out of this data. Spouses appear to increasingly describe their vocations in terms of their paid work vs. the bishop spouse role. Expectations for the spouse appear to be diffusing, though they persist in some ways, particularly in regarding social events and care of clergy spouses. However, retired spouses here reported more vocational grief for their non-church work than difficulties meeting expectations of being a bishop spouse. There was little difference in what retired and active spouses missed about work, nor in the degree in which they reported struggling to re-discover what their vocation *is*. In these struggles, spouses focused deeply on a theology and spirituality of vocation.

17. Further Research and Implications for Practice

Cultural Diversity

Because of the homogeneity of these participants, this research ell-equips us to prepare for an increasingly diverse and global church. It is important that steps be taken to learn from the experiences of Hispanic, Indian, Asian, African-American and other cultural groups in the Episcopal Church within the U.S. and beyond. Male spouses and female bishops, as well as LGBTQA couples should be able to rely on informed search and transition committees and expert pastoral care as their numbers grow. Single bishops also face the issues this research explored with couples. While a survey research design cannot protect confidentiality while numbers remain small, qualitative and oral history designs could begin to build knowledge and capacity within the church.

Dual Vocations:

As I mentioned, dual-vocation couples (bishop/priest, bishop/deacon) have much to offer in understanding the patriarchy persistent in church and society. Their situations deserve further study in order to inform best practices in the processes of discernment of episcopal call, search, transition, housing, and employment contracts.

Discernment

New bishops and spouses have commented that they would have liked to have had more information about “the life” as they were discerning whether to enter an episcopal search. A

simple survey might reveal better what kinds of information would have been useful in advance. A pamphlet could be prepared for search committees to distribute that describes which adjustments tend to be quicker and which may persist longer, what sorts of situations may complicate transitions, and what supports are most valuable to have in place.

Election and Transition Assistance

Diocesan Search and Transition committees might profit from a clearer understanding of the scope and length of transition and possible complications in a grieving process. Given the intensity of post-election disruption, more attention is recommended to helping the couple re-establish their household. Providing referrals to local resources, pre-approval of mortgages, an outside-of-diocese advocate for housing and contract package negotiation – all would help meet basic needs more smoothly and reduce the stress of the first months.

At election, further information from the research about what issues might challenge a couple in earlier years and which might persist, could help couples understand the possible impact of this life change. They might be more prepared to seek help, have more effective language to discuss issues together, and be more able to avoid blaming themselves (or each other) when adjustments take more time than they anticipated.

Support Programs

This research was intended from the beginning to inform the programs of the College for Bishops and Spouse/Partner Support Group. Information in the study can be adapted to facilitate discussions between couples about mutual and individual vocations, how to honor the spouse's transition and adjustment work in the wild fray of early episcopacy, how to be pro-active about persistent issues such as a church community, missed milestones of the spouse's career, maintaining established social networks and building new ones. Suggestions have been made by the support group for spouse coaches, which could be an option to assist in the first three years. Ongoing programs, especially of the Spouse/Partner Support Group might be designed to provide group chats, for anyone wishing to discuss adjustments, but especially for the first three to seven years. Perhaps the group's mission might include development of spouses' re-imagined vocations. Support for vocational discernment could help build a community of respect for the different struggles and decisions spouses make.

In the annual New Bishop/Spouse Conference, I believe David Whyte's three-fold nature of marriages (what I prefer to call "vocations") is critical for couples to explore. How can they better articulate and put in place commitments to each individual's learning and growth, to each individual's work, to their mutual relationship and family? What does supporting one's partner in his/her vocation look like? Are there various models new couples might examine to help them find the best fit for themselves? What tools do they need to take away from the conference to assist as they navigate another several years of adjustment?

Further research might explore how the three vocations function to support one another. Identifying early signs of stress on one of the three “marriages” might suggest preventative or ameliorative practices. What forms of mindfulness might help bishops who wish to reduce “purple mind,” the all-consuming attention demanded by their work? What are barriers to physical health that the church could widely support? The mental health insurance provided is excellent, could health insurance move increasingly toward preventative practices? Could dioceses more widely provide health club memberships for the bishops’ families?

Systemic and Theological Work

Systemic and theological study may lay at the heart of many of the issues discussed in this report, but are far beyond my own expertise to pursue further. How can we assure, in an institution named the *Episcopal Church*, that our respect of the bishop’s traditional and central role does not raise expectations and projections to a dysfunctional level? That the role is not configured in ways that can alienate their spouse’s sense of vocation and identity, particularly (but not solely) those spouses themselves in ordained ministry? What cultural changes – gender roles, women in the episcopacy, LGBT bishops and partners, a post-Constantinian church’s peripheral role in society, the draining and dispersal of resources – will impact how we shape the episcopacy?

However, we would do well to anticipate potential whacks from a swinging pendulum. As the church is moving away from the princely bishop model, some necessary supports for the ministry might be discarded as “elitist.” Yet, it is not elitist to recognize that the challenges for the bishop and spouse are unprecedented in scope and depth to what they have experienced before in, perhaps, decades of parish ministry. While most couples adjust well, and find delight and blessings abounding, we would be well-served to remove the purple-tinted lenses that can often obstruct a clear view of this vocation. The discussion might well begin with the simple and powerful recognition that any bishop is, first, a child of God; second, a person in beloved relationships with other children of God; and then—and only then—a bishop as well.

Appendices

Appendix A: Invitations to Participate



The Rt Rev'd David E. & Helen R. Richards

COLLEGE *for* BISHOPS

March 2, 2015

Dear Bishops & Bishop Spouses/Partners:

We are writing to encourage your participation in an important research project undertaken by the College for Bishops to better understand and serve Episcopal bishops and their spouses/partners.

In 2008-2010, Therese Sprinkle completed a study for us which many of you may remember. Due to the wide participation across the provinces and tenure groups, we gained a deeper understanding of how bishop and spouse roles are perceived and managed. With the high turnover of the House of Bishops, however, that study quickly became dated.

The College for Bishops has, therefore, asked **Marla Martin Hanley, Ph.D.**, who has worked with the New Bishop Spouse/Partners Conference for four years, to complete new research designed by us and for us, and not as part of an academic study for an external audience.

The Spouse Partner Planning Group (SPPG), which represents the community of bishop spouses and partners, supports this project as well. SPPG hopes to benefit from this research when developing activities and facilitating conversations around the needs of the community.

Each bishop and spouse/partner is receiving this email in order to access the survey instrument. Specifically, this survey asks bishops and spouses how an episcopal call has affected the wider vocation or life's work of both partners, inside *and* outside the church. What are the immediate impacts after episcopal election, and what changes over the subsequent years? We believe the questionnaire is interesting and thought-provoking; it will take you about a half-hour to complete.

Your answers will be, of course, completely confidential. You will find more information on consent, confidentiality, risks, and benefits at the survey site. [Click here to access and complete it:](#)

<https://www.surveymonkey.com/s/4EPSCPL>

We urge your full participation and timely response, in the same generous way bishops responded last year to + Sean Rowe's doctoral research. Through this study, we will understand more deeply what challenges and blessings bishops and their spouses experience and be able to better prepare and support one another in our various ministries.

In Christ's Love,

The Rt. Rev. F. Clay Matthews
Bishop for Pastoral Development

Jeanne Provenzano
Co-Convener, SPPG

Steve Bruce
Co-Convener, SPPG

Cover Letter for Survey Monkey

Purpose of Research: This survey, sponsored by the College for Bishops, is part of a collaborative research project designed through conversations with bishops and spouses/partners and intended to gather our collective experiences and wisdom for our own benefit. Accepting a call to serve as bishop has far-reaching consequences on both the bishop and his/her spouse/partner and family. This study seeks to understand better the impact episcopal ministry has on other commitments we make in life, as well as its impact on our own growth as purposeful, authentic individuals. Particularly, it explores our perceptions of roles, challenges, and blessings, and how those perceptions may change over the course of time.

Who is invited to participate:

- 1. Active and resigned Episcopal bishops who have been married or partnered while serving as bishop, and**
- 2. Women and men who have been married or partnered to an active or resigned Episcopal bishop.**

If you have divorced, remarried, or been widowed as a bishop or bishop spouse, we invite you to adjust any question to better fit your experience and to feel free to explain with a comment following.

Spouses and Bishops are receiving separate emails, and it will be most helpful if you complete the survey independently. The survey will take you about 30 minutes.

Voluntary: Your participation in this study is completely voluntary. If you choose to participate, please follow the button below to the questions. Even if you choose to participate, you may skip any question you do not wish to answer. You may also terminate taking the survey at any point and your responses will not be submitted at all.

Risks: There are no known risks associated with taking this survey. However, if you feel distressed in the course of doing so, please contact me (mmartinhanley@gmail.com; 971-235-9443) or Bishop Clay Matthews (cmatthews@episcopalchurch.org; 252-635-9004) promptly.

Benefits: While there is no guaranteed individual benefit, it is possible that you will find answering the questions meaningful. This study is intended to benefit bishops and bishop spouses/partners by improving our programs, preparation, and support of one another. Compiled results will be used in presentations or materials approved by the Bishop for Pastoral Development. A summary of the research will be made available to bishops and partners/spouses who request it.

Confidentiality: Your responses to this survey are **anonymous**. I will not know who has or has not taken it, nor be able to link your responses to your name or email unless you provide that information voluntarily at the end. Before quoting responses in a report, I will carefully remove any details that might in any way compromise your confidentiality.

Thank you,

Marla Martin Hanley, PhD

Appendix B: Consent Forms

Dear [BISHOP SPOUSE],

Please read the following consent for our interview this coming week and, if you feel you understand the ways your privacy is protected and agree to meet, please reply to me (do not "reply all") on this email in advance. Please call me at [971-235-9443](tel:971-235-9443) with any questions or concerns and, when we meet together, I will first review the consent and answer any questions you may have. You may withdraw your consent at any point you no longer wish to participate.

Thank you,

Marla Martin Hanley, PhD

CONSENT TO PARTICIPATE IN COLLEGE FOR BISHOPS RESEARCH INDIVIDUAL INTERVIEW

I consent to an individual interview by Marla Martin Hanley to discuss how my experiences as a spouse of an Episcopal bishop have affected my sense of my own vocation or life's work. I understand that my responses will be

analyzed along with those of other spouses to help the College for Bishops and Spouse/Partner Group better understand how to orient and support bishops and spouses/partners.

In any report or presentation of this research project, all my responses will remain confidential (not connected to my name) and any identifying details I may give will be edited so my privacy is protected. The interview will be recorded and only Dr. Hanley will have access to the recording; it will be deleted when the research is concluded.

I understand I may withdraw my consent at any time I choose not to participate, during the interview or after up until November 1, 2015 when the report will be finished. If I notify Dr. Hanley in writing or by email that I wish to withdraw, the recording of my interview will not be used and will be immediately deleted.

By replying to this email, I affirm I have read and understood this agreement, and consent to the interview.

Dear [BISHOP],

Please read the following consent and let me know if you have any questions or concerns. If so, we can discuss when I call to interview on Tuesday, November 24 at 11:00 PST. If not, please just hit reply to this email to affirm your consent for our phone interview.

Thank you,

Marla Martin Hanley, PhD

CONSENT FOR BISHOP PHONE INTERVIEW

I consent to an individual phone interview by Marla Martin Hanley to discuss how my sense of vocation has developed, especially since my election to the episcopacy. I understand that my responses will be analyzed along with those of other bishops to help the College for Bishops and Spouse/Partner Group better understand how to orient and support bishops and spouses/partners.

In any report or presentation of this research project, all my responses will remain confidential (not connected to my name) and any identifying details I may give will be edited so my privacy is protected. The interview will be recorded and only Dr. Hanley will have access to the recording; it will be deleted when the research is concluded.

I understand I may withdraw my consent at any time I choose not to participate, during the interview or after up until December 15, 2015 when the report will be finished. If I notify Dr. Hanley in writing or by email that I wish to withdraw, the recording of my interview will not be used and will be immediately deleted.

By replying to the email, I affirm I have read and understood this agreement, and consent to the interview.

Appendix C: Survey Results

Fulfillment of Mutual Affection

Q1 When I/my spouse became bishop, my life shifted in these ways:(These shifts may have been positive or negative or both, please rate how significant they were.)

Answered: 223 Skipped: 6

	No	Not significantly	Yes, to some degree	Yes, significantly	Total	Weighted Average
Our living situation: region of the country, type of neighborhood, or housing	8.56% 19	10.36% 23	18.92% 42	62.16% 138	222	3.35
Proximity to our family (nuclear or extended)	13.96% 31	22.97% 51	19.82% 44	43.24% 96	222	2.92
Our income level, financial condition, or available resources	3.60% 8	15.77% 35	44.59% 99	36.04% 80	222	3.13
The proportion of income I provide our household	14.03% 31	23.08% 51	27.15% 60	35.75% 79	221	2.85
From a one-earner to a two-earner household	85.19% 184	8.33% 18	4.63% 10	1.85% 4	216	1.23
From a two-earner to a one-earner household	51.83% 113	9.63% 21	13.76% 30	24.77% 54	218	2.11
My amount, frequency, or type of travel	4.55% 10	2.27% 5	20.00% 44	73.18% 161	220	3.62
My personal routines, rhythms, or finding a "new normal"	1.81% 4	4.98% 11	23.98% 53	69.23% 153	221	3.61
Couple or family routines, rhythms, or finding a "new normal"	1.35% 3	6.73% 15	31.39% 70	60.54% 135	223	3.51
My church community, spiritual home or practices	2.70% 6	6.31% 14	15.32% 34	75.68% 168	222	3.64
Level of time or energy demands on me from the church	4.05% 9	13.96% 31	42.79% 95	39.19% 87	222	3.17
Level of time or energy demands on my spouse from the church	4.59% 10	23.39% 51	35.78% 78	36.24% 79	218	3.04

Q2 How I feel now about shifts that happened when I/my spouse became bishop:

Answered: 220 Skipped: 9

	Experienced then; Fully adjusted to it now	Experienced then; Mostly adjusted to it now	Experienced then; Have adjusted to some degree	Experienced then; Have mostly not adjusted	Did not experience this shift then	Total	Weighted Average
Our living situation: region of the country, type of neighborhood, or housing	47.71% 104	22.02% 48	11.01% 24	4.59% 10	14.68% 32	218	1.68
Proximity to our family (nuclear or extended)	31.05% 68	31.05% 68	11.42% 25	5.02% 11	21.46% 47	219	1.88

Fulfillment of Mutual Affection

Our income level, financial condition, or available resources	50.46% 109	24.07% 52	5.56% 12	6.94% 15	12.96% 28	216	1.64
The proportion of income I provide our household	39.25% 84	18.22% 39	8.41% 18	7.94% 17	26.17% 56	214	1.80
From a one-earner to a two-earner household	6.47% 13	2.99% 6	2.49% 5	1.49% 3	86.57% 174	201	1.93
From a two-earner to a one-earner household	20.95% 44	13.33% 28	6.67% 14	5.71% 12	53.33% 112	210	1.94
My amount, frequency, or type of travel	41.40% 89	29.77% 64	18.14% 39	4.65% 10	6.05% 13	215	1.85
My personal routines, rhythms, or finding a "new normal"	35.78% 78	33.94% 74	19.27% 42	6.88% 15	4.13% 9	218	1.97
Couple or family routines, rhythms, or finding a "new normal"	33.79% 74	37.90% 83	18.28% 40	6.85% 15	3.20% 7	219	1.98
My church community, spiritual home or practices	28.57% 62	33.64% 73	23.50% 51	10.14% 22	4.15% 9	217	2.16
Level of time and/or energy demands on me from the church	32.26% 70	32.72% 71	18.43% 40	7.37% 16	9.22% 20	217	2.01
Level of time and/or energy demands on my spouse from the church	29.30% 63	31.16% 67	19.07% 41	8.84% 19	11.63% 25	215	2.08

Q3 When I/my spouse became bishop, I sometimes perceived:

Answered: 211 Skipped: 18

	No	Yes, but was not hard to handle	Yes, and was somewhat hard to handle	Yes, and was significantly hard to handle	Total	Weighted Average
I was more visible in church gatherings, or others paid more attention to my presence	5.21% 11	58.29% 123	33.65% 71	2.84% 6	211	2.34
Others might see me as a symbol of something bigger than my regular self	8.57% 18	43.81% 92	40.48% 85	7.14% 15	210	2.46
Others might see me as an object of respect, honor	7.18% 15	49.76% 104	36.36% 76	6.70% 14	209	2.43
I might be more a target of criticism or judgment	25.84% 54	30.62% 64	37.80% 79	5.74% 12	209	2.23
Others might expect me to manage or organize social gatherings of the church	46.89% 98	32.06% 67	15.79% 33	5.26% 11	209	1.79
Others might expect me to speak to or champion certain issues, causes, or organizations	20.48% 43	43.33% 91	30.95% 65	5.24% 11	210	2.21
Others might give what I say more official weight than I sometimes intend	13.33% 28	36.67% 77	39.05% 82	10.95% 23	210	2.48
Others expected me to appear with my spouse	19.23% 40	57.69% 120	18.75% 39	4.33% 9	208	2.08
Others might expect me to take some responsibility for clergy spouses	23.19% 48	50.72% 105	21.26% 44	4.83% 10	207	2.08

Fulfillment of Mutual Affection

Others expected me to adjust in some ways to better fit the role	49.51% 102	34.47% 71	13.11% 27	2.91% 6	206	1.69
Others expected me to adjust how I act, dress, or talk when with others in the church	60.95% 128	26.67% 56	8.57% 18	3.81% 8	210	1.55
Others had assumptions about my church attendance	54.15% 111	38.05% 78	3.90% 8	3.90% 8	205	1.58
Others had assumptions about my level of faith or spiritual practice	41.35% 86	44.23% 92	10.58% 22	3.85% 8	208	1.77
Others had assumptions about the skills I had or wished to share in this role	33.49% 70	44.98% 94	17.22% 36	4.31% 9	209	1.92
Others had assumptions about me based on my predecessor in this role	46.89% 98	36.84% 77	12.44% 26	3.83% 8	209	1.73
Others assumed I would shape the role to best fit me	15.46% 32	75.36% 156	7.25% 15	1.93% 4	207	1.96
Conflicting messages about what was expected of me - if anything - in this role	42.31% 88	31.25% 65	21.15% 44	5.29% 11	208	1.89

Q4 At this point, I sometimes perceive:

Answered: 206 Skipped: 23

	No	Yes, but is not hard to handle	Yes, and is somewhat hard to handle	Yes, and is significantly hard to handle	Total	Weighted Average
I am more visible in church gatherings or others pay more attention to my presence	17.56% 36	77.07% 158	4.88% 10	0.49% 1	205	1.88
Others might see me as a symbol of something bigger than my regular self	14.63% 30	73.66% 151	9.27% 19	2.44% 5	205	2.00
Others might see me as an object of respect, honor	10.68% 22	78.64% 162	9.22% 19	1.46% 3	206	2.01
I am a target of criticism or judgment	42.23% 87	37.38% 77	19.42% 40	0.97% 2	206	1.79
Others might expect me to manage or organize social gatherings of the church	66.34% 136	25.85% 53	7.32% 15	0.49% 1	205	1.42
Others might expect me to speak to or champion certain issues, causes, or organizations	32.84% 67	54.90% 112	11.27% 23	0.98% 2	204	1.80
Others give what I say more official weight than I sometimes intend	22.82% 47	59.71% 123	16.99% 35	0.49% 1	206	1.95
Others expect me to appear with my spouse	39.41% 80	51.23% 104	8.37% 17	0.99% 2	203	1.71
Others might expect me to take some responsibility for clergy spouses	47.55% 97	43.63% 89	6.86% 14	1.96% 4	204	1.63
Others expect me to adjust in some ways to better fit the role	64.39% 132	32.20% 66	2.44% 5	0.98% 2	205	1.40
Others expect me to adjust how I act, dress, or talk when with others in the church	68.93% 142	27.18% 56	2.43% 5	1.46% 3	206	1.36
Others have assumptions about my church attendance	60.68% 125	34.95% 72	2.91% 6	1.46% 3	206	1.45
Others have assumptions about my level of faith or spiritual practice	45.15% 93	49.51% 102	3.88% 8	1.46% 3	206	1.62

Fulfillment of Mutual Affection

Others have assumptions about the skills I had or wished to share in this role	43.14% 88	48.04% 98	7.84% 16	0.98% 2	204	1.67
Others have assumptions about me based on my predecessor in this role	67.96% 140	27.18% 56	3.88% 8	0.97% 2	206	1.38
Others assume I would shape the role to best fit me	26.11% 53	70.94% 144	2.46% 5	0.49% 1	203	1.77
Conflicting messages about what is expected of me - if anything - in this role	58.42% 118	32.67% 66	6.44% 13	2.48% 5	202	1.53

Q5 When I/my spouse became bishop, I felt it impacted:

Answered: 200 Skipped: 29

	Not at all	Not significantly	Yes, to some degree	Yes, significantly	Total	Weighted Average
My sense of who I was	14.50% 29	21.00% 42	46.50% 93	18.00% 36	200	2.68
My sense of my vocation/life's work	10.50% 21	15.50% 31	44.50% 89	29.50% 59	200	2.93
How I understood or evaluated my past work or ministry	20.20% 40	39.39% 78	28.79% 57	11.62% 23	198	2.32
How I interacted with or cared for my children	36.36% 72	31.31% 62	20.20% 40	12.12% 24	198	2.08
How I interacted with or cared for my parents or others dependent on me	40.61% 80	32.99% 65	18.27% 36	8.12% 16	197	1.94
How I interacted with my spouse	25.50% 51	29.50% 59	33.50% 67	11.50% 23	200	2.31
How I set boundaries around myself and the church	12.12% 24	27.78% 55	45.96% 91	14.14% 28	198	2.62
How I set boundaries around my family and the church	17.35% 34	33.16% 65	39.80% 78	9.69% 19	196	2.42
How I interacted with long-time friends	31.16% 62	35.68% 71	22.61% 45	10.55% 21	199	2.13
How I interacted with new friends	15.15% 30	29.80% 59	41.92% 83	13.13% 26	198	2.53
How I interacted with people in the church	10.50% 21	26.00% 52	42.00% 84	21.50% 43	200	2.75
How I interacted with people outside the church	24.50% 49	36.50% 73	31.00% 62	8.00% 16	200	2.23
How I fashioned the rhythm of my life	8.59% 17	19.19% 38	33.33% 66	38.89% 77	198	3.03
My sense of myself apart from this role	22.34% 44	38.58% 76	28.43% 56	10.66% 21	197	2.27
My sense of myself within this role	13.78% 27	29.59% 58	39.29% 77	17.35% 34	196	2.60
The integration of all my roles into a coherent self	13.85% 27	34.36% 67	34.36% 67	17.44% 34	195	2.55
My connection with my spouse: I felt more connected	23.83% 46	24.35% 47	36.79% 71	15.03% 29	193	2.43

Fulfillment of Mutual Affection

My connection with my spouse: I felt less connected	61.03% 119	16.92% 33	13.85% 27	8.21% 16	195	1.69
My equal standing with my spouse: One became a "star" and one an "extra"	44.33% 86	19.59% 38	27.84% 54	8.25% 16	194	2.00
My relationship to God	36.68% 73	25.63% 51	29.15% 58	8.54% 17	199	2.10
My relationship to the church	16.24% 32	22.34% 44	33.50% 66	27.92% 55	197	2.73

Q6 How I feel now about the way being a bishop/a bishop spouse affects:

Answered: 197 Skipped: 32

	Affects me still, but I am fully adjusted	Affects me still, but I am mostly adjusted	Affects me still, and I have adjusted to some degree	Affects me still, and I have mostly not adjusted	Does not affect me	Total	Weighted Average
My sense of who I am	33.51% 65	38.66% 75	7.22% 14	0.00% 0	20.62% 40	194	1.67
My sense of my vocation/life's work	34.20% 66	31.61% 61	10.88% 21	3.63% 7	19.69% 38	193	1.80
How I understand or evaluate my past work or ministry	30.93% 60	27.32% 53	7.22% 14	0.52% 1	34.02% 66	194	1.66
How I interact with or care for my children	25.39% 49	18.13% 35	7.77% 15	1.04% 2	47.67% 92	193	1.70
How I interact with or care for my parents or others dependent on me	24.60% 46	13.90% 26	7.49% 14	0.53% 1	53.48% 100	187	1.66
How I interact with my spouse	26.46% 50	28.57% 54	7.41% 14	4.23% 8	33.33% 63	189	1.84
How I set boundaries around myself and the church	31.96% 62	34.02% 66	12.37% 24	0.52% 1	21.13% 41	194	1.76
How I set boundaries around my family and the church	36.96% 71	28.65% 55	6.77% 13	0.52% 1	27.08% 52	192	1.60
How I interact with long-time friends	28.21% 55	20.51% 40	5.64% 11	2.56% 5	43.08% 84	195	1.69
How I interact with new friends	31.44% 61	26.80% 52	9.79% 19	3.09% 6	28.87% 56	194	1.78
How I interact with people in the church	35.57% 69	30.41% 59	11.86% 23	0.52% 1	21.65% 42	194	1.71
How I interact with people outside the church	31.61% 61	26.94% 52	4.66% 9	1.55% 3	35.23% 68	193	1.63
How I fashion the rhythm of my life	29.53% 57	32.12% 62	12.95% 25	3.63% 7	21.76% 42	193	1.88
My sense of myself apart from this role	32.82% 64	26.15% 51	9.74% 19	0.51% 1	30.77% 60	195	1.68
My sense of myself within this role	34.90% 67	31.25% 60	10.94% 21	0.52% 1	22.40% 43	192	1.70
The integration of all my roles into a coherent self	29.69% 57	36.98% 71	9.38% 18	2.08% 4	21.88% 42	192	1.79

Fulfillment of Mutual Affection

My connection with my spouse: I feel more connected	39.15% 74	23.28% 44	6.88% 13	3.70% 7	26.98% 51	189	1.66
My connection with my spouse: I feel less connected	10.27% 19	11.35% 21	7.57% 14	6.49% 12	64.32% 119	185	2.29
My equal standing with my spouse: One of us is a "star" and one an "extra"	22.40% 43	16.15% 31	9.90% 19	5.21% 10	46.35% 89	192	1.96
My relationship to God	34.36% 67	23.59% 46	4.10% 8	1.54% 3	36.41% 71	195	1.57
My relationship to the church	33.85% 66	30.77% 60	7.69% 15	4.62% 9	23.08% 45	195	1.78

Q7 Since I/my spouse became bishop, I have felt blessed by:

Answered: 194 Skipped: 35

	No, not at all	Not significantly	Yes, to some degree	Yes, significantly	Total	Weighted Average
Increased knowledge or understanding of the larger church	2.06% 4	3.09% 6	41.75% 81	53.09% 103	194	3.46
A sense of community with other bishops	3.65% 7	9.90% 19	32.29% 62	54.17% 104	192	3.37
A sense of community with other bishop spouses	4.71% 9	23.56% 45	35.60% 68	36.13% 69	191	3.03
Opportunities to work with a new set of colleagues	8.76% 17	11.86% 23	30.41% 59	48.97% 95	194	3.20
Opportunities to serve the church in new roles for which I already had skills and interests	6.70% 13	10.31% 20	41.75% 81	41.24% 80	194	3.18
Opportunities to develop new skills and interests through serving the church in new ways	8.76% 17	13.92% 27	36.60% 71	40.72% 79	194	3.09
Opportunities to develop new skills or interests outside the church	14.43% 28	40.72% 79	28.35% 55	16.49% 32	194	2.47
New opportunities for travel to visit the wider church	3.09% 6	6.19% 12	20.62% 40	70.10% 136	194	3.58
A sense I am more strongly fulfilling my own vocation/life's work	9.28% 18	15.46% 30	35.05% 68	40.21% 78	194	3.06
Spiritual growth	5.21% 10	14.06% 27	50.00% 96	30.73% 59	192	3.06
Learning better how to manage time, routines, rhythms in my life	8.29% 16	20.21% 39	53.89% 104	17.62% 34	193	2.81
Personal growth	3.11% 6	11.40% 22	54.40% 105	31.09% 60	193	3.13
A sense that my spouse is more strongly fulfilling his/her own vocation/life's work	6.77% 13	13.02% 25	34.90% 67	45.31% 87	192	3.19
Strengthening of my relationship with my spouse	6.81% 13	17.80% 34	38.22% 73	37.17% 71	191	3.06
Strengthening of my family relationships	11.52% 22	31.41% 60	37.70% 72	19.37% 37	191	2.65
Better understanding my support role as my spouse fulfills her/his vocation/life's work	10.05% 19	15.87% 30	45.50% 86	28.57% 54	189	2.93

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Q8 When I/my spouse became bishop, I experienced the following losses:

Answered: 190 Skipped: 39

	Did not experience this as a loss	A loss, but not hard to handle	A loss, and somewhat hard to handle	A loss, and significantly hard to handle	Total	Weighted Average
Loss of personal identity	57.14% 108	18.52% 35	17.99% 34	6.35% 12	189	1.74
Loss of a sense of my life's work/vocation	67.37% 128	8.95% 17	14.74% 28	8.95% 17	190	1.65
Loss of power or opportunity to pursue the life work/vocation I had discerned before	59.79% 113	17.46% 33	12.70% 24	10.05% 19	189	1.73
Loss of friends, social networks	32.45% 61	25.00% 47	32.45% 61	10.11% 19	188	2.20
Loss of colleagues, professional networks	39.47% 75	26.32% 50	22.63% 43	11.58% 22	190	2.06
Less ability to re-group my life than in previous transitions	47.09% 89	23.28% 44	23.81% 45	5.82% 11	189	1.88
Less time with my spouse	35.45% 67	25.93% 49	28.04% 53	10.58% 20	189	2.14
Less support from my spouse	69.52% 130	13.37% 25	12.83% 24	4.28% 8	187	1.52
Less time with my children	56.22% 104	17.30% 32	17.84% 33	8.65% 16	185	1.79
Less time with my extended family	48.40% 91	21.28% 40	23.94% 45	6.38% 12	188	1.88
Less time with friends, social networks outside the church	29.63% 56	28.57% 54	31.75% 60	10.05% 19	189	2.22
Less sense of control over my time	23.68% 45	30.00% 57	32.11% 61	14.21% 27	190	2.37
Less structure in my life	54.30% 101	23.66% 44	17.74% 33	4.30% 8	186	1.72
Loss of a role in the church I chose	56.99% 106	23.66% 44	16.13% 30	3.23% 6	186	1.66
Loss of meaningful couple rituals	66.11% 119	15.00% 27	15.56% 28	3.33% 6	180	1.56
Loss of meaningful family rituals	56.28% 103	22.40% 41	16.39% 30	4.92% 9	183	1.70
My ability to participate as much in household decisions or planning	74.19% 138	13.44% 25	10.22% 19	2.15% 4	186	1.40
My ability to participate as much in household maintenance, family tasks	63.64% 119	23.53% 44	12.30% 23	0.53% 1	187	1.50
Loss of my own income	70.74% 133	10.64% 20	9.04% 17	9.57% 18	188	1.57
Loss of achievements or milestones I'd anticipated in my vocation/life's work	69.89% 130	12.37% 23	9.14% 17	8.60% 16	186	1.56
Less opportunity to use skills or pursue interests I'd developed	61.08% 113	16.76% 31	12.43% 23	9.73% 18	185	1.71

Fulfillment of Mutual Affection

Q9 At this point in my life, I experience the following:

Answered: 188 Skipped: 41

	Not at all	Yes, to some degree, but I am fully adjusted	Yes, but I am mostly adjusted	Yes, and I have adjusted to some degree	Yes, and I have mostly not adjusted	Total	Weighted Average
Unclear sense of my personal identity	69.52% 130	14.44% 27	11.23% 21	3.21% 6	1.60% 3	187	1.53
Unclear sense of my life's work/vocation	72.43% 134	7.03% 13	13.51% 25	4.86% 9	2.16% 4	185	1.57
Lack of power or opportunity to pursue the life work/vocation I choose	71.81% 135	10.64% 20	9.04% 17	6.38% 12	2.13% 4	188	1.56
Lack of friends, social networks	47.59% 89	21.93% 41	18.18% 34	10.16% 19	2.14% 4	187	1.97
Lack of colleagues, professional networks	65.24% 122	13.37% 25	12.83% 24	4.81% 9	3.74% 7	187	1.68
Lack of feeling settled in my life	61.08% 113	16.76% 31	11.89% 22	8.11% 15	2.16% 4	185	1.74
Lack of time with my spouse	52.43% 97	22.16% 41	14.05% 26	9.73% 18	1.62% 3	185	1.86
Lack of support from my spouse	80.43% 148	9.78% 18	5.98% 11	1.63% 3	2.17% 4	184	1.35
Lack of time with my children	60.00% 111	27.03% 50	8.11% 15	3.24% 6	1.62% 3	185	1.59
Lack of time with my extended family	54.84% 102	27.42% 51	13.98% 26	3.76% 7	0.00% 0	186	1.67
Lack of time with friends or social networks outside the church	40.86% 76	34.95% 65	14.52% 27	6.99% 13	2.69% 5	186	1.96
Lack of control over my time	47.06% 88	25.13% 47	18.18% 34	8.02% 15	1.60% 3	187	1.92
Lack of structure in my life	62.57% 117	22.99% 43	8.56% 16	5.35% 10	0.53% 1	187	1.58
Lack of a role in the church I choose	72.58% 135	11.83% 22	10.75% 20	4.30% 8	0.54% 1	186	1.48
Lack of meaningful couple rituals	69.57% 128	17.39% 32	9.78% 18	2.72% 5	0.54% 1	184	1.47
Lack of meaningful family rituals	65.38% 119	20.88% 38	9.89% 18	2.75% 5	1.10% 2	182	1.53
I participate less than I wish in household decisions or planning	84.53% 153	8.29% 15	3.87% 7	2.21% 4	1.10% 2	181	1.27
I participate less than I wish in household maintenance or family tasks	82.07% 151	7.61% 14	7.61% 14	1.63% 3	1.09% 2	184	1.32
Lack of my own income source	80.21% 150	6.95% 13	7.49% 14	2.67% 5	2.67% 5	187	1.41
Lack of new achievements or milestones in my vocation/life's work	74.73% 139	10.75% 20	8.06% 15	4.30% 8	2.15% 4	186	1.48

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Lack of new opportunities to use skills or pursue interests I've developed	70.65% 130	14.67% 27	7.61% 14	4.35% 8	2.72% 5	184	1.54
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Q10 I have used the following strategies to better handle life since I/my spouse became bishop:

Answered: 183 Skipped: 46

	Haven't tried, no regrets	Maybe I should have tried	Tried, but it hasn't been as helpful as I'd hoped	Used, and it has been helpful to some degree	Used, and it has been very helpful	Total	Weighted Average
Taking physical care of myself (healthy eating, exercise, healthy stress relief)	2.21% 4	4.42% 8	8.84% 16	40.33% 73	44.20% 80	181	4.20
Engaging in new learning	2.76% 5	3.87% 7	6.08% 11	45.30% 82	41.99% 76	181	4.20
Developing my spiritual life	3.87% 7	3.87% 7	11.60% 21	39.78% 72	40.88% 74	181	4.10
Seeking support from other bishops	35.03% 62	2.82% 5	5.65% 10	24.86% 44	31.64% 56	177	3.15
Seeking support from other bishop spouses	44.20% 80	6.08% 11	7.18% 13	25.41% 46	17.13% 31	181	2.65
Seeking support from friends I had before I/my spouse became bishop	12.71% 23	5.52% 10	6.08% 11	43.09% 78	32.60% 59	181	3.77
Seeking support from my spouse	1.10% 2	1.65% 3	6.59% 12	23.08% 42	67.58% 123	182	4.54
Developing new, local friendships outside the church	15.17% 27	14.61% 26	14.61% 26	24.72% 44	30.90% 55	178	3.42
Maintaining the career/paid employment I had before (spouses only)	46.81% 44	2.13% 2	8.51% 8	12.77% 12	29.79% 28	94	2.77
Developing a new career/paid employment (spouses only)	49.47% 47	6.32% 6	8.42% 8	16.84% 16	18.95% 18	95	2.49
Maintaining previous volunteer work	60.82% 104	7.60% 13	8.19% 14	14.62% 25	8.77% 15	171	2.03
Engaging in new volunteer work	43.18% 76	11.93% 21	9.66% 17	18.18% 32	17.05% 30	176	2.54
Spending time with family in a way I'd not done before	33.72% 58	9.88% 17	5.23% 9	25.58% 44	25.58% 44	172	2.99
Spending time in previous hobbies and interests	17.51% 31	11.30% 20	13.56% 24	27.12% 48	30.51% 54	177	3.42
Developing new hobbies and interests	29.61% 53	19.55% 35	6.70% 12	20.67% 37	23.46% 42	179	2.89
Meetings of the College for Bishops/House of Bishops	14.79% 25	1.18% 2	11.83% 20	19.53% 33	52.66% 89	169	3.94
Meetings or activities of the bishop spouse community	29.11% 46	8.23% 13	10.13% 16	20.89% 33	31.65% 50	158	3.18
Coaching - life or professional	52.33% 90	9.30% 16	3.49% 6	16.86% 29	18.02% 31	172	2.39

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Individual counseling	51.43% 90	5.71% 10	2.29% 4	12.57% 22	28.00% 49	175	2.60
Marital counseling	75.14% 130	5.20% 9	1.73% 3	5.20% 9	12.72% 22	173	1.75
Medication to help with anxiety or depression	82.86% 145	1.14% 2	1.71% 3	8.00% 14	6.29% 11	175	1.54
Spiritual direction	32.22% 58	9.44% 17	8.33% 15	21.11% 38	28.89% 52	180	3.05
Maintaining healthy boundaries between myself and the church	6.63% 12	5.52% 10	9.94% 18	34.81% 63	43.09% 78	181	4.02
Finding a spiritual /church community where I felt at home	31.28% 56	6.70% 12	12.85% 23	20.11% 36	29.05% 52	179	3.09

Q11 Briefly list the different facets of your life's work/vocation:

Answered: 141 Skipped: 88

Q12 How has being a bishop/bishop spouse enabled you to better fulfill the life's work/vocation you describe above?

Answered: 139 Skipped: 90

Q13 How has being a bishop/bishop spouse complicated or challenged you fulfilling the life's work/vocation you describe above?

Answered: 138 Skipped: 91

Q14 At this time, how does being a bishop/bishop spouse integrate with your own life's work/vocation?

Answered: 178 Skipped: 51

Answer Choices	Responses	
Being a bishop/bishop spouse is basically identical with my life's work/vocation	19.66%	35
Being a bishop/bishop spouse is a significant part of my life's work/vocation	44.94%	80
Being a bishop/bishop spouse is maybe a part of my life's work/vocation	17.98%	32
Being a bishop/bishop spouse is not a significant part of my life's work/vocation	7.87%	14
Being a bishop/bishop spouse is not at all a part of my life's work/vocation	9.55%	17
Total		178

Q15 Over time, how has your spouse's life's

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work/vocation affected your own?

Answered: 172 Skipped: 57

Answer Choices	Responses
My spouse's life's work/vocation has made it considerably easier for me to pursue my own life's work/vocation.	36.05% 62
My spouse's life's work/vocation has made it somewhat easier for me to pursue my own life's work/vocation.	16.86% 29
My spouse's life's work/vocation has had no overall effect on how I have been able to pursue my own life's work/vocation.	16.28% 28
My spouse's life's work/vocation has made it somewhat harder for me to pursue my own life's work/vocation.	22.67% 39
My spouse's life's work/vocation has made it considerably harder for me to pursue my own life's work/vocation.	8.14% 14
Total	172

Q16 Over time, how has your life's work/vocation affected your spouse's life's work/vocation?

Answered: 173 Skipped: 56

Answer Choices	Responses
My life's work/vocation has made it considerably easier for my spouse to pursue his/her own life's work/vocation.	26.59% 46
My life's work/vocation has made it somewhat easier for my spouse to pursue his/her own life's work/vocation.	17.34% 30
My life's work/vocation has had no overall effect on how my spouse has been able to pursue his/her own life's work/vocation.	28.32% 49
My life's work/vocation has made it somewhat harder for my spouse to pursue his/her own life's work/vocation.	21.39% 37
My life's work/vocation has made it considerably harder for my spouse to pursue his/her own life's work/vocation.	6.36% 11
Total	173

Q17 What suggestions would you offer other bishops and bishop spouses for nurturing the vocation/life's work of both individuals in their relationship?

Answered: 109 Skipped: 120

Q18 Other comments?

Answered: 25 Skipped: 204

Q19 Your gender

Answered: 177 Skipped: 52

Answer Choices	Responses
Female	51.98% 92
Male	48.02% 85

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Total	177
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Q20 Please include any other personal factors that have affected your experience as bishop/bishop spouse that you would like to share, for example: ethnicity/culture/race, sexuality, socio-economic class, religious/church background, geographic location, etc

Answered: 51 Skipped: 178

Q21 You are:

Answered: 185 Skipped: 44

Answer Choices	Responses
Spouse/partner of active bishop	32.97% 61
Spouse/partner of resigned bishop	16.76% 31
Bishop, active	35.14% 65
Bishop, resigned	15.14% 28
Total	185

Q22 You age when you/your spouse was first elected bishop:

Answered: 185 Skipped: 44

Answer Choices	Responses
50 or under	31.89% 59
50-54	25.41% 47
55-59	27.57% 51
60-65	7.57% 14
66 or above	7.57% 14
Total	185

Q23 Did you have children or other dependents living in your home when you/your spouse became bishop?

Answered: 184 Skipped: 45

Answer Choices	Responses
Yes	50.54% 93

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No	49.46%	91
Total		184

Q24 How many years since you/your spouse was first elected bishop?

Answered: 185 Skipped: 44

Answer Choices	Responses	
0-3	12.43%	23
4-7	25.41%	47
8-11	16.76%	31
12-15	15.14%	28
16-19	13.51%	25
20 or more	16.76%	31
Total		185

Q25 You highest level of education?

Answered: 185 Skipped: 44

Answer Choices	Responses	
High school	1.08%	2
Some college or associate degree	4.32%	8
Bachelor's degree	10.81%	20
Master's degree	56.76%	105
Earned doctorate	19.46%	36
Other (please specify)	7.57%	14
Total		185

Q26 Complete only if I many contact you about an personal interview. Thank you.

Answered: 74 Skipped: 155

Answer Choices	Responses	
Name	100.00%	74
Company	0.00%	0
Address	0.00%	0
Address 2	0.00%	0
City/Town	0.00%	0
State/Province	0.00%	0

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ZIP/Postal Code	0.00%	0
Country	0.00%	0
Email Address	100.00%	74
Phone Number	97.30%	72