

AN ABSTRACT OF THE THESIS OF

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Title: PROFESSIONAL COMPETENCIES FOR CHURCH MINISTRY AS PERCEIVED BY  
SEMINARY FACULTIES, CHURCH LAY LEADERS, AND SEMINARY SENIORS  
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The conceptual foundations of the study emerged from a review of the literature, suggesting that a serious gap exists between clergy and laity in terms of ministerial expectations. This gap has been attributed in part to a growing estrangement between seminaries and the churches they serve.

Thus, the central problem addressed was that of identifying the extent to which seminary faculty and church lay leaders are congruent in their perceptions of those professional competencies which are important to pastoral ministry.

Four additional avenues of investigation were pursued. First, evidence was sought to determine what, if any, differences exist among seminary faculty themselves with regard to the kinds of preparation pastors need. Second, a comparison was made of the perceptions of senior seminary students with those of church lay leaders. Third, useful data were sought regarding the impact of seminary training on seniors by comparing faculty and senior perceptions of competencies.

Finally, the data were subjected to factor analysis to isolate clusters of common competencies as perceived by the respondents in the three population samples.

A 70-item questionnaire, containing statements of pastoral competencies, was constructed through a modified Delphi process and administered to three randomly sampled populations. The three sample groups (of equal size,  $N = 50$ ) represented faculty members of two Conservative Baptist seminaries, senior pastoral students from the same seminaries, and lay leaders from regionally stratified Conservative Baptist churches nationwide. The 150 respondents indicate on a five-point Likert-type scale the importance they attributed to each of the seventy pastoral competencies. The data were analyzed by means of one-way and two-way analysis of variance and factor analysis techniques.

#### Selected Findings

The one-way analysis of variance revealed a significant difference between faculty and lay leaders on 18 of the 70 competencies and between seminary seniors and lay leaders on 20 of the 70 items. Little difference existed between seminary faculty and seniors. Both faculty and senior perceptions reflected greater openness to pastoral leadership for change and innovation than did those of lay leaders. Seniors also rated more highly competencies related to social, civic and political involvement. While noting these differences, the evidence of this study did not substantiate the serious gap between faculty or students and lay leaders suggested in the literature.

The two-way analysis of variance disclosed that seminary faculty

members are a highly homogeneous population in terms of their perceptions of pastoral ministry. Concerns expressed in the literature of faculty ranks divided along lines of practical pastoral experience and teaching fields were not supported by the evidence of this study.

The 150 respondents attached the greatest importance to the inter-personal dimension of pastoral ministry, as measured by the mean score ranking of the competency items.

The R-mode factor analysis generated a five-factor solution.

The five factors were:

- I - Interpersonal Skills.
- II - Specialized Ministry and Functional Skills.
- III - Personal Scholarship and Intellectual Capabilities.
- IV - Management of Personnel and Programs.
- V - Leadership, Participation, and Awareness at National, Community, and Extra-Church Levels.

These clusters were regarded as meaningful categories that can form the bases for developing curricula in pastoral training programs.

#### Selected Recommendations

1. Similar studies be done, including a population sample of practicing pastors.
2. Additional longitudinal research studies be conducted to measure the impact of seminary faculty on the formation of students' expectations of pastoral ministry.
3. The findings regarding the importance of interpersonal skills be carefully considered in the evaluation and planning of seminary curricula.
4. Research similar to this study should be carried out with additional populations (other than Baptist) to confirm the finding of this study across a broader representation of the church at large.

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PROFESSIONAL COMPETENCIES FOR CHURCH  
MINISTRY AS PERCEIVED BY SEMINARY FACULTIES  
CHURCH LAY LEADERS, AND SEMINARY SENIORS

by

James E. Sweeney

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PROFESSIONAL COMPETENCIES FOR CHURCH  
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CHAPTER I

INTRODUCTION

Today is a day in which the major test of any educational system is its ability to produce satisfactory results. Recent years have seen a marked rise in interest in the impact an educational program has on the student. Within institutions charged with the preparation of professional practitioners, whatever the field, the growing concern has been one of measuring competence--seeking answers to the question: "What specific competencies does a person need to enter the profession and function effectively?" This concern is not absent in theological education.

Background of the Problem

There is likely no problem more important for the church pastorate or for theological education than the development of an effective ministry. Ministers themselves are concerned with the quality of their service and with making it as productive and helpful as possible. The last decade has witnessed a renewed interest and involvement of laity and church leaders in the functioning of the church, and they consequently have focused their attention on the quality of the pastoral leadership they follow. Finally, seminary faculties would acknowledge

as the primary objective of their instructional programs the training of men and women for what they believe to be an effective ministry.

Among various denominational bodies and theological accrediting associations, and within individual seminaries and graduate schools there is an increasing emphasis on identifying and measuring professional pastoral competencies (Dittes, 1970; Coville, 1970; Nauss, 1972; Schuller, 1973). In its most recent publication of standards for the accreditation of professional degrees, the Association of Theological Schools has placed great emphasis upon measuring such competencies. Its Commission on Accrediting is seeking means for measuring the effectiveness of a school's claim to prepare students for the practice of ministry (Schuller, et al, 1973).

Yet, despite this general interest and concern, Nauss points out that the various studies and research projects "have to date identified very little empirical evidence of what is required of a parish pastor to function at a high level of effectiveness" (96:141). He has suggested that the poverty of results can be traced principally to a lack of hard criterion data and valid methods for measuring effectiveness. The Association of Theological Schools has sought to attack this problem by means of a research effort known as the Readiness for Ministry Project. Launched in 1973, and funded by a major grant from the Lilly Endowment, Inc., the objective is to define the variety of competencies necessary for the person ready to begin the practice of ministry (Schuller, 1973). Whether this project will make a break-through in solving the competency criterion problem remains to be seen.

There have been a variety of approaches to research on ministry. These approaches could be categorized as follows: (1) Studies aimed at

measuring "effectiveness" in ministry (Blizzard, 1956, 1958; Douglas, 1957; Fichter, 1961); (2) studies designed to assess "readiness" for ministry (Schuller, et al, 1973; Menges, 1973); (3) studies intended to isolate and weigh specific competencies or skills affecting success in ministry (e.g., personality versus role-activity variables) (Newman, 1971; Maddock, et al, 1973); and (4) comparisons of role expectations on the part of clergy and parishioners (Kling, 1959; Glock and Roos, 1961; Johnson, 1961; Dittes, 1967, 1970). As will be noted subsequently, there have been some minimal attempts to measure certain factors within the theological education setting itself. However, no body of knowledge has been sufficiently compiled in this area to warrant including it with the above categories.

Role conflict in the ministry has been one of the most persistent themes in research on theological education in recent years. Two basic approaches have been followed in studying the effects of seminary training on role expectations of future clergymen. One approach has centered on the identification of discrepancies between the perceptions of pastors and church laymen regarding the role of the pastor. Kling (1959) found a discrepancy between laymen's expectations and the performance of ordained clergymen. Johnson (1961) found that pastors often complain that their theological training does not equip them for certain of the tasks imposed on them by their ministries, nor do they feel comfortable with the obligations imposed by lay expectations concerning their functions. Dittes (1967, 1970) discussed the confusion and frustration clergymen often experience in trying to satisfy parishioners and live up to their expectations.

A second basic approach has been to view role conflict as a function

of the psychological characteristics of seminarians and clergymen (Dittes, 1970; Menges, 1973), or as a function of the pre-seminary experiences which shape the population (Bridston and Culver, 1965).

Certainly, the changing face of ministry itself and the variety of ways in which it finds fulfillment in expressing itself have contributed to the problem of assessing effectiveness. Historically, the definition and function of the ministry was unambiguous. Smart summarizes the shift which has occurred:

. . . in the medieval church there was a clear-cut picture of the minister as a director of souls, in the Reformation Church an equally clear-cut picture of the minister as a preacher of the word, and in Pietism the minister as evangelist, but in Twentieth-Century Protestantism no such unitary and unifying principle exists (117:18).

Today, ministry might find definition in such diverse occupational specialties as counseling, education, hospital and prison chaplaincy, music, and cross-cultural mission in addition to the traditional concept of parish pastor. As Bennett has noted, "Because these varieties of ministry exist, many persons find it more difficult to determine the exact roles in which they should fulfill their calling" (8:12).

Recent research makes clear that it is quite common for parish clergy to experience stress in connection with their work. Mills' extensive survey of 4,908 ministers in twenty-one Protestant denominations (1970) revealed that seventy-five percent reported one or more periods of "major stress" in their careers. Two-thirds of these instances identified the source of stress with the minister's work in the local church. "Almost thirty percent of all ministers specify this as growing out of personal or ideological conflict with parishioners" (118:54). Stewart's research (1974) pointed to the breakdown

of role definitions and expectations between clergy and laity as the major cause of what he termed the "crisis" in the ministry.

In addition to these kinds of studies focusing on role conflict, various studies have been conducted to ascertain possible conflicts in perceptions regarding needed competencies between church laymen and seminary students. Newman (1971) approached the subject in a study conducted at two Protestant seminaries, but limited his objective to the impact student peers have on one another in shaping desired competencies.

However, very little research has been reported which examines the comparison of perceptions about pastoral competence between laymen and those most responsible for the education of pastors--the faculties in the seminaries. While studies of the ministry in the 1950's strongly pointed to the seminary as an important area for future research (Kling, 1959), surprisingly little research attention has subsequently been focused on the role of the seminary in defining and shaping competence for ministry. This is not to suggest that the subject is not under frequent discussion in the literature, for the question of curricular reform in the seminaries has been addressed with growing intensity (Niebuhr, Hadden, Feilding, Pusey and Taylor). Nevertheless, the availability of empirical data is scarce. More conjecture than research has been offered.

Specifically, no significant study has been done which sought to examine the involvement and impact of seminary educators themselves on the competency question. Becker (1971) points out that seminaries are the innovators and systematizers of ideas of professional ministry and as such ought to expect to exist in perpetual tension with practitioners

in the field as well as with laymen in the churches. This notion raises questions as to the appropriate nature of such tensions and the relation they have to perceptions about pastoral competency.

### Statement of the Problem

The problem considered by this study is that of identifying the extent to which seminary faculty, church lay leaders, and seminary pastoral seniors are congruent in their perceptions of those professional competencies which are essential to pastoral ministry in the church. Of particular interest is the comparison between seminary faculty (those responsible for the design and implementation of pastoral training curricula) and church lay leaders (those who are most influential in assessing the performance of pastors in the field and who participate most directly in the process of calling pastors).

The major objectives of the study are:

1. To determine if significant difference exists between seminary faculty members, church lay leaders, and seminary senior students in the way they perceive professional competencies needed for pastoral ministry.

2. To determine if significant difference exists regarding perceptions of such competencies between seminary faculty members who differ on the variables of previous pastoral experience (i.e., those who have had such professional experience and those who have not) and teaching fields (i.e., those who teach in the disciplines of theological and biblical studies--"content"--and those who teach in the disciplines of practical theology--"methodology").

3. To identify the common essential professional competencies needed by church pastors as perceived by the respondent population

samples. A factor analysis should identify competency clusters that will be beneficial to curriculum considerations.

### Importance of the Study

It appears to be significant to the planning and development of seminary curricula that those responsible for them have a clear understanding of what kind of pastors churches need and expect. While church expectations may be only one factor among many influencing curriculum design and implementation, any degree of incongruence in perceptions between seminaries and churches as to the competencies a pastor should possess will only serve to create unnecessary tension and conflict. An expected by-product of such discrepancies will be frustration for the pastors themselves. While, as Becker (1971) suggests, seminaries are probably going to continue to function in a leading-edge role creating certain tensions because of the need to promote growth and change-incentive, it is counter-productive to all concerned for conflict to exist in this area when that conflict is based on simple ignorance. Studies need to be done which will provide data upon which informed curricular decisions and judgments can be made.

An analysis of data collected in this area appears to be one way of getting at the question of whether or not present curricular programs in the seminaries are producing pastors who will likely satisfy their parishioners and who will experience professional satisfaction themselves.

Four secondary purposes underlie the study. First, the investigation sought to determine what, if any, differences exist among seminary instructors themselves with regard to the kind of preparation pastors need. Two variable categories were employed, one to test

whether faculty members who have had previous pastoral experience tend to lay greater weight on certain competencies than do those without such experience, and the other to test whether those who teach in "content" disciplines view needed competencies differently than do those who teach in "practical" disciplines.

Second, the study sought to compare the relative perceptions of seminary seniors soon to be seeking pastoral positions with those of laymen in the churches, which constitute in one sense the "job market." The study in this regard adds to present knowledge concerning the potential for role conflict in the ministry.

Third, useful data were acquired regarding the impact of seminary training on pastoral candidates through a comparison of how the seminary instructional staffs perceive the competencies important to pastors and how the seminary seniors perceive them.

Finally, a factoring of the data was intended to isolate clusters of competencies, a procedure useful for purposes of curriculum analysis.

#### Procedures

The research instrument employed was a questionnaire listing seventy randomly ordered pastoral competencies. Each competency item was accompanied by a five-point Likert-type scale enabling the respondent to assign a score reflecting his judgment as to the relative importance of that competency in pastoral ministry. These scores were the dependent variables in the study. The instrument was developed by means of research in relevant literature and a modified Delphi process.

The general population from which the three sample groups were randomly selected consisted of the churches of the Conservative Baptist Association of America and two graduate seminaries--Western Conservative

Baptist Seminary, Portland, Oregon, and The Conservative Baptist Theological Seminary of Denver, Colorado.

The three groups compared were: (1) selected seminary faculty members; (2) selected active church lay leaders; and (3) selected seminary senior students. Each groups sample included fifty respondents for a total of 150. The sample of lay leaders were stratified on the bases of geographic region and church size. Questionnaires were administered by mail.

### Research Hypotheses

In light of the purposes of the study, the following null hypotheses were tested:

1. There are no significant differences among the mean scores of seminary faculty members, church lay leaders, and seminary senior students.
2. There is no significant difference between the mean scores of faculty members who teach in the disciplines of theological and biblical content and those who teach in the disciplines of ministerial practice.
3. There is no significant difference between the mean scores of faculty members with previous pastoral experience and those without previous pastoral experience.
4. There is no significant interaction effect between the faculty sub-group levels of pastoral experience and teaching field.

### Limitations and Assumptions

To ensure manageability of such a study, as well as consistency in the findings, certain guidelines had to be identified and inherent limitations defined. The guidelines and limitations of this present

study rest upon the following underlying assumptions about theological education: Not all seminaries and church bodies are alike in all respects, and the differences that exist among them impose certain parameters for any meaningful comparative study of the educational dynamics at work within them. More specifically, it should be recognized that differing theological orientations existing among various church denominations and associations will produce differing perceptions of the desired role of a pastor. While it is beyond the scope of this study to discuss the documentation for this premise, such variables among seminaries and churches at large should be evident. The Protestant-Catholic dichotomy would be an example of the first order. Beyond that, the fundamental distinctions between so-called liberal and conservative Protestant bodies would present an equally significant dichotomy. It is therefore assumed in this study that a limitation must be imposed to enable homogeneous groups to be measured, homogeneity being established along the dimension of theological orientation. Therefore, the following factors should be considered when results of the study are interpreted.

Sample groups selected for comparison were drawn from institutions and churches affiliated with the Conservative Baptist Association of America. When utilized in analysis of the findings, the term seminary faculty, seminary senior student, and lay leader will be limited to those included in that denominational population. While it may be possible to generalize the findings to other Protestant denominations of similar theological orientation, no such direct generalizations are intended or implied.

The pastoral competency questionnaire used to measure perceptions

of the respondents in this study is viewed as representative rather than comprehensive. Since the primary objective involved the measuring of comparative judgments among the three sample groups regarding pastoral competencies, the instrument was designed to reflect a relatively thorough range of such competencies. There are other competencies which are not included.

#### Definition of Terms

In order that the significant terms utilized throughout this study might be understood in their appropriate context, the following definitions are provided.

Clergyman A general term designating a person ordained to the service of God in the Christian institutional church. Such ordination is usually mediated through a particular authorized local church, group of churches, or denomination. The term minister is used somewhat synonymously with clergyman, according to context.

Pastor In general, similar to clergyman, but usually specifying one whose major responsibility entails leadership of a local congregation or parish.

Local Church A congregation or assembly of Christian believers in a specific community. Parish is generally distinguished from local church in that it may include more than one local church under the leadership of a given pastor.

Seminary An institution of higher education, specifically for the training of candidates for the professional ministry.

Seminary Senior A reference in this study to a student in the final year of an educational program leading to the first professional ministry degree (M. Div.).

Lay Leader Designates a person who holds a position of active leadership in a local church, but who is not a member of the ministerial profession. Such leadership includes those who are volunteer staff members, church officers, or committee or board members.

Competency A specific ability or skill related to the performance of a task or responsibility. In this study competency is viewed in terms of those tasks required of a professional church pastor. It should be noted that competence is regarded as developmental, not simply achieved.

### Summary

Theological education, like other professional educational systems, is concerned with identifying and measuring the functional competencies needed by those it trains for professional service. While research and study has been devoted to this question, little empirical evidence has materialized to identify what is required of a parish pastor to function at a high level of effectiveness.

There is considerable evidence of frustration and role conflict within the ministry, much of which seems linked to discrepancies between the perceptions of pastors and church laymen regarding the function of the pastor. Earlier studies pointed to the seminary as an important area for research; however, little attention has been focused upon factors within the setting of theological education which have an impact on pastoral competence. Specifically, no significant study has been done which sought to examine the influence of seminary instructors themselves on this problem.

It would appear significant to the planning and implementation of seminary curricula that those responsible for them understand clearly what kind of pastors churches need and expect. While seminaries must

maintain a leading-edge role in educating the churches, such understanding should lead to greater congruence between the expectations of laity and clergy.

This present study examined the extent to which seminary faculty, church lay leaders, and seminary seniors within a Baptist association are congruent in their perceptions of those professional competencies necessary for pastoral ministry in the church. A questionnaire was utilized to gather the data.

## CHAPTER II

### A REVIEW OF RELEVANT LITERATURE

This chapter presents the conceptual foundations and issues relevant to the study, with a review of literature including the following areas of significance:

1. The conceptual framework of ministry and the pastoral role.
2. The identification of ministerial competence and effectiveness.
3. Theological education as professional training for ministry.

#### The Conceptual Foundations of the Ministry

The minister, or pastor, is in a historical succession to one of the most misunderstood and ill-defined positions in our modern society. Niebuhr called the ministry "the Perplexed Profession" (98). To a great extent the role of the minister is perplexing because there is lacking a precise job description which defines his duties. This section of the literature review addresses this concern, touching on the historical and traditional views of the ministry, the question of the ministry as profession or calling, and the contemporary "ferment" in the ministry brought about by changing social and ecclesiastical structures.

#### The Ministry in History and Tradition

A proper understanding of Christian ministry cannot neglect an examination of the biblical literature, particularly that of the New Testament. While it is not likely that the writers of the New Testament

documents envisioned the institutional ministry as we know it today, it is important to trace basic definitions to those sources. Certain difficulties present themselves in this task, however. Knox observes that

anyone who attempts to give an account of the organization of the ministry in the primitive church and of the various functions it performed must also necessarily begin with an acknowledgment of the difficulties which beset his undertaking . . . none of the New Testament documents is concerned to set forth in any full or systematic way the constitution of the church or the methods of its work. . . . The New Testament documents are rich indeed in indications of the concrete nature of, the quality, the "feel" of the early Christian life itself, but are, for the most part, silent concerning the forms of organization and procedure which prevailed (74:1-3).

Biblical Concept of Ministry. Nevertheless, a profile of the concept of ministry emerges when the several Greek words used by New Testament writers to denote the ministerial leaders of the early church are examined. The principal Greek word for ministry is diakonia, and it was in the New Testament the most favored way of referring exclusively to the church's workers and their work (74). In one of the earliest accounts we have of the various functions being performed by individuals in the first century church, the Apostle Paul refers to the "varieties of ministries" (I Corinthians 12:5, New American Standard Bible). The word diakonia, whether in Greek or English, means simply "service;" and although it came to stand for a particular New Testament office, the original, more inclusive, sense has never been lost (74). In his letter to the church at Ephesus the Apostle Paul spoke of the equipping of all believers in the church for the "work of the ministry" (Ephesians 4:12).

Yet, a distinct concept of the service rendered by leadership attached itself very early to the term "minister." Paul, who bore the title "apostle"--clearly distinguishing him as one with special

authority and leadership--applied the term diakonos to himself, as minister of the new covenant, or of Christ, or of God, or of the church, or of the gospel (II Corinthians 3:6, 11:23; Colossians 1:25; Ephesians 3:7). Jesus earlier had used the verb form diakoneo with reference to his own ministry (Matthew 20:28).

There are two other Greek words used in the New Testament documents with reference to a minister. They are leitourgos, meaning public servant or worker, and huperetes, meaning an under-rower on a ship, or an assistant. With diakonos, each of these terms expresses a certain concept of the function of the minister (58).

The Christian worker is also often referred to in the New Testament as a "slave," a doulos. Paul and others called themselves "slaves" of Christ. The emphasis of this term is primarily upon a status, or relationship--the slave is the property of his master, belongs utterly to him. However, diakonos denotes not primarily a relationship (although it may be implied), but a function, the function of useful service. A "minister" is useful, serving Christ, serving the church, serving others (74).

Thus, the word "minister," taken in a large sense, gives a wide range of meaning to the concept. Nevertheless, as Hiscox points out, "in ecclesiastical usage it designates an officer in the church" (57:71).

Three other Greek words appear in the New Testament documents to delineate the actual office of leadership in the church. These words have been incorporated into common ecclesiastical usage, each finding a place of emphasis in differing traditions within the Christian church. In a modern and popular sense, the term "minister" is often used synonymously with these three words: episkopos, meaning overseer; presbuteros,

meaning elder; and poimen, meaning shepherd (1). The term episkopos, often translated bishop in the New Testament, was the word chiefly used by the Greek Christians to denote the pastor, who had the oversight of the flock and performed the work of a shepherd in spiritual concerns. The term pastor, derived from poimen, came to mean metaphorically "to tend as a shepherd" or "to govern" (57). It well indicates the relationship this special minister sustains to the church--that of leading, feeding, guiding and guarding the flock committed to his care. The term presbuteros, or elder, was evidently derived from the synogogue and used chiefly by Jewish Christians to designate this same person (57).

One of the most interesting New Testament references dealing with this office of church leadership is Acts 20:28. It records an exhortation of Paul to the leaders of the Ephesian church, referred to in verse seventeen as the "elders (presbuteros) of the church."

Be on guard for yourselves (elders) and for all the flock, among which the Holy Spirit has made you overseers (episkopos) to shepherd (poimainein, pastor) the church of God, which he purchased with his own blood (New American Standard Bible).

This reference is of particular interest for, as Hobbs observes,

in this one verse the ideas of elder, presbuteros, overseer or bishop, episkopos, and pastor, poimen, are used to refer to one office. While in the course of Christian history these terms have come to be applied to three different offices, it is clear that in the New Testament they were used to refer to three different functions within one office (58:293).

Development of Clericalism. By the opening years of the second century a significant pattern for church leadership and ministry had emerged--the pattern of a single pastor, or bishop, at the head of each church. Knox, in an essay on "The Ministry in the Primitive Church," points to Ignatius, bishop of the church of Antioch in Syria, as the first clear witness to this developing pattern. A number of brief letters written

by Ignatius to the various churches of Asia are among the very few sources available for the history of the church in the early decades of the second century. These letters reveal not only that Ignatius was single bishop of Antioch, but that a number of Asian churches were ruled similarly. "It is clear that these churches had a body of elders and a corps of deacons; but presiding over both and over the congregation as a whole is the bishop" (74:23). Knox suggests that the rise of mon-episcopacy (single bishop pattern) had its roots in the practical needs raised by the increasing complexity of church operations and the need for both unity and efficiency in the face of increasing persecution by the state. It may well have been influenced by the appeal of having a single responsible voice to fill the vacancy left by the apostles. Such an officer could serve as guardian of the tradition and fill the place of highest authority for decisions. I Clement, one of many significant post-biblical church documents, represents the bishops as the successors of the apostles. "How much simpler," observes Knox, "and how much more appropriate if the authority of this succession could be located in single individuals" (74:24).

With the establishment of monepiscopacy went the doctrine that a certain priestly power inhered in the office of the bishops, who were the successors of the apostles (74). By the end of the third century, the predominance of a "clergy class" was established. At this stage bishops and presbyters constituted the priesthood, or clergy. "The . . . clergy had become enlarged to embrace most of the ministries of the church, including most of the so-called 'lower orders.' Only a few 'lay' ministers had failed to be clericalized" (135:29). The impact of this development of ministry into ecclesiastical orders in a

strict hierarchy of authority cannot be overemphasized. It was to influence the concept of ministry until the Reformation. Williams describes the effect:

The proliferation of . . . orders . . . and the erection of a hierarchy . . . brought about the gradual disaggregation of the corporate ministry in a face to face fellowship. Thereupon the various orders of the clergy came to be thought of as the ecclesiastical counterpart of the succession of officers . . . in the service of the State. Thus the ministry became more of a career than a calling (135:29).

Post-Reformation Concepts of Ministry. The modern Protestant conception of the ministry--seen by Protestants as reflecting the New Testament model in contrast to the clericalized and hierarchical ministry which had developed--owes its revitalization to Luther and his fellow Reformers. With the Reformation came a renewed emphasis on the Bible as the Word of God and on personal faith. The ministry was viewed as the service of the Word of God. As Pauck states,

Strictly speaking, every Christian is or should be a minister of the Word of God by virtue of his faith. It is therefore not surprising that, at the very beginning, Luther was led to propose the doctrine of the universal priesthood of all believers, thus doing away with the distinction between clergymen and laymen (103:112).

However, even Luther was to make a distinction which would preserve the concept of the minister's role as a select vocational calling. While all believers are ministers by virtue of their faith, not every one of them can or should assume the function of preaching, teaching, or counseling. "We are all priests," wrote Luther, "insofar as we are Christians, but those whom we call priests are ministers selected from our midst to act in our name" (103:112). With this distinction was assured a continued clergy. For the sake of order and function, certain qualified ones must be set apart from the group of believers to serve

in the office of "minister." In Pauck's view, "This was the new conception of the ministry that was to determine the whole history of Protestant Christianity" (103:112).

The concept of the Christian calling to ministry as falling upon every believer, and the consequent rejection of the ministry as a class, was an insight which seized the hearts and minds of the early Baptists. Baptists are generally regarded to have originated as an identifiable religious body in the seventeenth century. Church historian Henry Veder, at Crozer Theological Seminary from 1894 to 1927, came to the conclusion that "after 1610 we have an unbroken succession of Baptist churches, established by indubitable documentary evidence," and that "from about the year 1641, at the latest, Baptist doctrine and practice have been the same in all essential features that they are today" (132:201). The Baptist view of ministry "amounted not so much to the elimination of the clergy as, in the phrase of the Quakers, the elimination of the laity" (55:33). But, as with the Reformers, the universalizing of the Christian calling did not mean the elimination of the religious leader. Spiritual leadership of some kind was obviously important in local churches. There was need for preaching, teaching, and some kind of pastoral oversight (55). Because of the strong conviction against a special class or status for these leaders, Baptists of the seventeenth and early eighteenth centuries chose them from among the ranks of the people.

. . . ministers were selected from the witnessing community of believers on the basis of their special gifts, and were ordained to preach, administer the ordinances, exercise discipline, and dispense pastoral care. The minister was in most cases unpaid and non-professional. It was locally conceived, each minister being ordained or commissioned by his own congregation. By the eighteenth century there was to develop a

wider conception of the ministry, to include evangelists without a settled church (129:55-56).

This widening conception of the ministry was influenced by the increasing pressures brought to bear on voluntary leadership as the eighteenth century brought new expansion and growth to the church. Gradually there emerged a shift in the role of the minister from the voluntary preacher who earned his living on the farm or in the shop, to the salaried pastor who gave his exclusive attention to the work of the church (55).

#### The Ministry: Calling or Profession?

From the expanding conception of the ministry that has developed over the centuries emerges a question significant to the present study. Is the ministry to be viewed properly as a profession? The question stands at a point of tension that has continued to exist between the twin concepts of ministry as a "calling" and ministry as a "vocation."

The issue presents two principal ramifications for this study. First, if the ministry is a profession then it necessitates professional training and implies particular professional competencies. Second, a professional ministry, by implication, stands in contrast to the "laity." This contrast calls attention to itself, and raises further questions about the relationship of clergy to laity. The nature of that relationship is significant here, since this study assumes the legitimacy and importance of lay perceptions of pastoral competencies.

The Ministry as Calling. The idea of a divine "call" to the special task of ministry has characterized the mind of the church through the centuries. It has its roots in the New Testament, in such passages as Ephesians 4:11-12 where the Apostle Paul speaks of the gifts granted to

the Church by Christ, mentioning specifically apostles, prophets, evangelists, and pastor-teachers. These are given, he says, "for the equipping of the saints for the work of service, to the building up of the body of Christ" (New American Standard Bible). In a later reference to himself in a letter to a young minister, Paul expresses thanks to God "that he counted me faithful, putting me into the ministry" (I Tim. 1:12, KJV). A modern day expression of this conviction, for Baptists and other evangelical church bodies, is noted by Hiscox in his Guide for Baptist

Churches:

If the spiritual life of the churches is to be maintained, and the power of godliness to be preserved, a divine call to the work of the ministry must be insisted on by the churches.

It is not enough that a man--young or old--has piety and ability and education. . . It must not be the mere choice of a profession, nor the dictate of an ambition which looks to the ministry as a desirable arena for achieving distinction, nor even as the best field for usefulness. . . He that would enter upon the work must do it from a deep . . . conviction . . . that such is the will of God concerning him. And that nothing else is, or can be, the work of his life. . . "  
(57:48-49).

While recognizing the concept of special "gifts" for pastoral service, it is important to note that in many Protestant traditions, including the Baptist, these "gifts" were not identified simply by the one possessing them but by the judgment of the assembled church (55). A pastor did not elevate himself to that office--he was called by God and set apart to it by the church. Thus, the perceptions of lay members have historically played a significant role in the identification and assessment of the competencies ("gifts") possessed by would-be pastors.

Shelley stresses this relationship between clergy and laity in noting that ordained leadership is to an office, not to a status.

The ordination of a man to the ministry does not give him special powers unavailable to his fellow Christians. Ordination is simply the church's recognition of a divine call to a particular ministry in the church and of the gifts needed for the fulfillment of that call (115:58).

Robert S. Paul, in reexamining the meaning of ordination, particularly within the tradition of the Congregational church, asserts that the ministry is not to be thought of as a separate caste within the Christian community. "The pastor is ordained, not because his work is essentially different from that of the laity, but rather to signify and objectify the whole church's ministry within the world" (104:133).

As noted earlier, these sorts of convictions among many seventeenth century Protestant bodies forged a general resistance to the ministry as profession.

The force of circumstances in a rapidly changing eighteenth century America gradually wore down that resistance. Hartshorne provides a concise view of what occurred:

It was found more and more that for the minister adequately to discharge the responsibilities of his increasingly difficult role, he must be equipped with a body of knowledge and skills peculiarly related to his task. . . . Among these were organization, administration, public speaking, pastoral counselling, and a host of others. When this specialized body of knowledge and skills was organized and related to the real function of the ministry, the ministry became a profession" (55:30).

The Ministry as Profession. Recent literature provides substantial evidence of the tension that remains in perceiving the professional role of the minister. The predominate view is certainly in favor of regarding the ministry as a profession, yet the very insistence of this bears with it a self-conscious defensiveness on the part of ministers. Hulme (1966) observed that the minister suffers from a "sense of professional inferiority. In his own mind he is the low man on the professional totem

pole" (64:20). Hulme attributes this perception to the fact that this is the "psychiatric age," a day in which the ills of the soul have shifted from a matter of religion to a matter of medicine. Having enjoyed in the past an elevated role of importance to society, the minister now senses a loss of prestige in a world that chooses to honor science, technology, and material production.

The modern notion of the "professional" is a relatively recent idea, only gathering momentum and prominence in the United States in the late nineteenth century (60). Before that time, the "traditional professions" had been closely identified with the church.

Education was so closely bound up with ecclesiastical functions that the priest and the teacher were distinguished with difficulty. Lawyers, physicians, and civil servants were members of the ecclesiastical order who had assumed special functions. . . . Entry into the professions was by way of the church; maintenance and promotion within the profession was also by way of ecclesiastical preference (21:290).

From the Reformation onward the process of secularization was taking place and by the end of the sixteenth century was essentially complete (44). Nevertheless, "in the early eighteenth century Addison spoke of the three professions of Divinity, Law, and Physic. Divinity found a place in the list because at one time it was either the only profession or the basis on which other professions were built" (21:292).

In their definitive work on the history and sociology of the professions, Carr-Saunders and Wilson (1933) refer to the opening of the "flood-gates" from the eighteenth century onward, which saw a torrent of new vocations demanding places alongside the traditional professions. The claims were not based on any religious or ecclesiastical prerogatives or social status, but rather on standards of technical competence.

This focus on the concept of technical competence, sharpened throughout the nineteenth century, was an inevitable development of "the modern period with its practical concerns. . . and its middle-class commitment to work and duty," according to Holmes (60:172). He noted, and criticized, the willingness of so many in the church to submit their model for ministry to the emerging perspectives of sociology and psychology.

The literature on the nature and development of professions has emphasized the element of technique, or technical competence. This literature has in turn influenced the shaping of the contemporary model for ministry. Carr-Saunders and Wilson defined a professional in terms of six criteria: (1) Prolonged and specialized intellectual training; (2) acquisition of a particular technique; (3) ability to render a specialized service; (4) fixed remuneration; (5) a sense of responsibility; and (6) associations to test the competence and maintain the standards of conduct of the members. Of these six criteria, they cite the possession of a technique as "the distinguishing and overruling characteristic" (21:285).

Glasse calls attention to an earlier effort by Abraham Flexner to define a profession. (Flexner's research and criticism, incidentally, led to a dramatic overhaul of medical education and thus the medical profession in 1910.) (27:61). Among Flexner's criteria for a profession was the idea that it possess a technique that can be taught (44:36). Joseph Fichter (1961) utilized sociological criteria in assessing the Roman Catholic clergy. In his book Religion as an Occupation the same stress on technique is made.

First, the function [the professional] performs has to be handled as a single task and cannot be routinized. Secondly,

the task requires technical competence and specialized knowledge, so that the professional is the 'man who knows' (39:164).

James D. Glasse, in Profession: Minister (1968), provides one of the clearest and most extensive expositions of the effort to identify the ministry as a profession. He defines a professional as someone who is (1) educated in some body of knowledge, (2) possesses a cluster of skills, (3) has an institutional commitment, (4) is responsible to a set of standards, and (5) is dedicated to the values of his profession (44:38). Glasse's analysis is clearly influenced by the sociological perspective which became prominent in religious research in the 1950's and 1960's. He sees the church as a complex institution in contemporary society with organizational and administrative needs that demand professional leadership. Not surprisingly, he lays great stress on the development of specialized professional competencies, the "cluster of skills," and as an educator (Glasse was associate dean and professor of practical theology at Vanderbilt University Divinity School) he advocates a renewal of theological education to that end. His book concludes with a call for the establishment of an American Academy of Parish Clergy which would coordinate the efforts of grass roots clergy of various demoninations to develop programs of continuing education and define the practice of ministry in professional terms (44). The Academy operates today with headquarters in Minneapolis, publishing a quarterly journal and sponsoring research and educational projects for parish pastors cross-demoninationally.

Criticism of the Professional Model. The professional model for ministry has been criticized primarily from two perspectives--the psychological and

the theological. Both views take issue with the professional emphasis on technique.

The psychological point of view sees professionalism emphasizing technique at the expense of interpersonal needs. This argument is most clearly articulated in a study by Argyris and Schon (1974) which is not directly concerned with ministry but with professions in general. These writers point to a dramatic rise in the number of dissatisfied practitioners in all professions and view it as the inevitable consequence of the emergence of technique as the dominant feature of professions. They trace the evolution in professional education of an emphasis on impersonal techniques, such as the lawyer's case, the doctor's diagnosis, the planner's plan, and argue that they have become the only skills which professionals are taught. As a corrective they suggest that practitioners must begin to incorporate interpersonal skills in their work and develop a sensitivity to the particular needs and situations of individual clients (4).

Essentially this same concern is voiced by Micklem (1971) with regard to the church, though he goes even further in advocating an end to vocational forms of ministry. He describes the reliance on professional competence as counter-productive to emerging structures in the church and sees the functions of professional leadership gradually giving way to a pattern of individuals meeting one another's needs.

It is in group-style gatherings that Christianity can make itself most accessible to the people. . . . And by far the greatest part of the leadership work in the church so organized can and should be done part-time. . . . Will there be any place in the coming church for the full-time professional? It is extremely doubtful whether we ought to be accepting any further candidates for "the ministry" conceived as full-time (88:25-26).

There is strong reflection in the literature of the 1970's of a

renewed interest in the concept of shared ministry and interpersonal concern, represented by such writers as Stedman (121), Miller (90), Larson (75), Mains (79), Howe (63), Richards (107), and Trueblood (131). However, this emphasis on interpersonal skills appears to have become an added corrective to rather than replacement of professional competencies in ministry.

If the psychological critique of professionalism in ministry finds fault in clergymen who are too different from laymen, the theological critique finds fault in clergymen not different enough. Urban Holmes, whose Future Shape of the Ministry is one of the most thorough assessments of contemporary pastoral role models, argues that a renewed theological perspective is needed to restore the clerical function which has been made subject to purely sociological analysis. He registers four particular complaints against the popular professional model for the clergy:

- (1) It inadequately equates ministerial function with one role and one profession.
- (2) It promotes a tendency to emphasize skills that depend on a subject/object dichotomy, diminishing the importance of the personal, charismatic character of ministry.
- (3) It leads to a form of "professionalism" that stresses technical competence over spiritual service.
- (4) It tends to focus attention on the "here and now" to the exclusion of transcendence (60:196-200).

Holmes laments the fact that more and more clergy have been saying, "Look, I'm just like any other man; and I want to be treated this way" (60:245). While compelling attention, his appeal for a restoration of the sense of

mystery and "apartness" to the clergy was registered by few others in the literature. Murray and Westhues (1969) and Mills (1970) are the most prominent among a relatively few who advocate a similar approach.

### Ferment in the Ministry

A disillusioned minister, author of How To Murder A Minister under the pseudonym Pastor X (1970), expressed his frustration over the lack of a clear job description.

Most references to the pastoral office in the New Testament deal with how the pastor is to act or be rather than what he is to do. Here is the heart of the problem. Much is said about the kind of man the church needed but nothing of guidelines for his role or duties; which is understandable because of the infancy of the church and the newness of the pastoral office (102:17).

In spite of the "professionalizing" of the ministry in this century, a great deal of confusion and uncertainty persists regarding what the minister is supposed to do and what his role is supposed to be. Klink (1969) noted that "The ministry as a vocation exists in a network of unwritten 'contracts of expectations.' As these are understood and clarified, the minister will be in a far better position to carry out his vocation effectively and with a sense of personal fulfillment" (73:13).

The occupational condition of the modern ministry has been characterized by such terms as crisis (Glasse), breakdown (Schrader), drop-out (Jud, et al), and ferment (Hiltner). Hiltner's term suggests the unrest, agitation, and anxiety which troubles the clergy today because of obscure and often conflicting role expectations. Yet, as a metaphor drawn from the wine-making process, it implies that the ultimate result "may be very good if the commotion is stopped in time" (56:15).

What has caused the commotion? Michaelson (1956) points to the

first real assault on the Protestant ministry which accompanied the revolutionary and increasing complex developments of the last century. The industrial revolution and the urbanism it spawned put to severe test the practices and patterns of a ministry largely identified with rural society and culture (87). The rise of religious cultural pluralism added to the strain.

Biersdorf (1976) has noted the more recent impact of modern technology on the ministry.

Most ministers can hardly have avoided the impact of new management methodologies, organizational development, and the various influences of the social sciences. . . . For some ministers . . . it has raised doubts as to how the theological doctrines of call and grace fit into the new language of goal-setting and performance evaluation (9:10).

Add to this what Kemper (1976) has called the "pressure of activism," the need to remain totally involved and to produce. He cites the observation of management consultant Peter Drucker that in our language we have a word for "activist," meaning "one who is active," but have no word for "accomplishmentist," meaning "one who accomplishes something." "As a group," says Kemper, "clergy tend to be activists, judging themselves and their performance by that criterion" (69:158). Without doubt, the impetus of social activism in the 1960's and early 1970's left its mark on the definition and function of ministry.

The expansion of the scope of ministry to cover a wide variety of ministerial functions is evident to even the casual observer. This trend has contributed to a sense of uneasiness in two major respects. First, there is a growing demand on the minister to exercise more and varied professional competencies. Second, there is a blurring of role identification. Hiltner (1969) points out three special emphases in ministry today that differ significantly from the past. One is the kind of ministry

defined in terms of setting or special situation, e.g., the inner city, the hospital, military service, the college campus and other distinct contexts. Another emphasis is on "subministers" who are permitted to perform nearly (but not quite) all the functions of the minister, but who can be trained much more quickly. "Paraminister" has become a familiar term to denote those who function in this way. A third area noted by Hiltner is specialization in ministry. He cites such "functional specialists" as Christian educators, pastoral counsellors and seminary teachers. At the time he wrote he estimated that twenty percent of United Presbyterian ministers were specialists in this sense (56).

#### Lay - Clergy Gap

As the minister's own image of himself suffers from lack of precision, the problem is compounded by the confusion of laymen about the ministry. Glock and Roos (1961) found that laymen are quite unclear about how clergymen spend their time (46). Horn (1961) concluded that the image of the minister is sociologically conditioned; he is seen as just another professional among an expanding number of professions (61). Schroeder's (1963) research confirmed the existence of a lay-clergy gap, demonstrating that laymen do not highly value the cognitive and administrative skills that are frequently valued and developed by clergymen themselves. Rather the laymen in Schroeder's study valued mostly the personal, adjustive, and integrative qualities of the life of the minister (110).

Evans (1963) found, in comparing the expectations of pastors and lay church office-holders, that there was a wide difference between them regarding the pastoral role. Particularly significant was the greater degree of professionalism expected by the pastors themselves (36).

Martindale (1970) questioned the ability and interest of laymen to

define clearly the professional ministerial work role, citing instances where lay leaders in churches were at loss to describe the professional competencies expected in terms of a work task. "It was as if to say, 'Well, a minister is a minister is a minister--isn't he?'" (80:19).

Sociologist Jeffrey Hadden (1968, 1969) warned of a "gathering storm" in the churches as a result of the widening gap between laity and clergy. He found a serious conflict between those clergy and laity who want the church to be a source of comfort and those who want it to challenge its members to resolve social problems. His three main conclusions are far-reaching: (1) There is a deep struggle over the purpose of the church. The laity are concerned that a new image of the church has been developed by the clergy, in sharp contrast with their own understanding of the meaning of the church. (2) There is a crisis of belief. The laity have been left out of the struggle to reinterpret contemporary theology. (3) There is a struggle over authority. A power struggle appears to be developing over who should run the church and how (52).

Hadden's research covered 7,441 parish clergy and campus ministers identified with six mainline denominations and drew on a study by Fukuyama (1968) for data on the beliefs of the laity. Within that context, his findings present compelling evidence of a serious incompatibility of lay-clergy expectations.

In 1970 the United Church of Christ released the results of a study designed to discover why ministers leave the pastorate. The report, Ex-Pastors: Why Men Leave the Parish Ministry, was based on research among 276 active pastors and 241 former pastors who had left church employment. The reasons for leaving the ministry emerged in three main

categories, at least two of which strengthen the notion that a schism of understanding has grown up between clergy and laymen. One category of reasons involved perceived conflicts with the congregation, usually involving incompatible expectations. The second significant cluster of reasons centered around distortion of the role of pastor. Even the third category was indirectly related to the pastor-people gap, for it revealed such personal problems as a sense of professional inadequacy and insufficient training. (67).

The accumulated evidence seems to make clear this fact: church laymen and church ministers are not at all congruent in their perceptions of what the minister's role is or ought to be. It is important to keep in mind why this is such a significant issue. The unrest and "ferment" ascribed to the ministry today can in large part be traced here. Conflict and frustration are inevitable results in the church in which the pastor follows one agenda for ministry and the congregation another. The minister is usually the one who suffers most in this conflict for his suffering is rooted in his vocational as well as spiritual life. Nevertheless, the results measured in terms of sterility and counter-productiveness in the institutional church are indeed alarming as well.

Furthermore, the importance of this issue is heightened in church traditions such as the Baptist where the concept and practice of ordination rely strategically on lay perceptions of pastoral competencies. Since the assembled church judges the presence and adequacy of the pastoral candidate's competence for ministry, a common image of the pastoral role is crucial. Even beyond ordination, many church bodies like the Baptists adhere to a polity which makes the calling of a pastor to a local church or parish a matter of congregational action. In effect, the

congregation (or at least a designated committee of its lay leaders) "hires" a pastor who is judged to possess the necessary qualities and competencies. Thus, even when reduced to "job market" terms, the issue has serious ramifications for both minister and church.

Having noted the lack of certainty among clergy and laity regarding what constitutes effectiveness in ministry, it seems appropriate to examine the efforts that have been made to clarify this question. The next section will deal with the literature on effectiveness and competency assessment and the final section with trends in theological education.

#### Effectiveness and Competence in Ministry

A prerequisite to bridging the gap between clergy and laity is a common understanding of what is required of a pastor to function effectively. What does the pastor need to do or say that will help to result in the fulfillment of parish needs?

#### Criterion Problem

There is general agreement among those concerned with developing a greater effectiveness in ministry that the central problem is a problem of criteria and measurement. Menges (1974), in helping lay the groundwork for the Readiness Project of the Association of Theological Schools (ATS), observed that most dissatisfaction in decision making regarding evaluation of ministry would disappear if the following data were available: "(a) a representative sample of job performance and (b) a reliable system for rating that sample to insure comparability across candidates" (86:118).

However, precise criteria of job performance have proven to be

elusive to researchers, and even when working criteria have been established reliability and/or validity in measurement procedures have posed difficulties.

Nauss (1972) suggests that any analysis of effectiveness requires a distinction between primary and secondary criteria. He applies the term primary criterion to any specific observable behavior on the part of the pastor. A secondary criterion, he says, is a concomitant or observable consequence of what the minister does. Secondary criteria are therefore one step removed from direct job performance tasks. Such criteria might include salary received, statistics on church growth, church budget, desirable characteristics of the minister, or type of church served (96). Nauss contends that a measure of effectiveness should be as closely related to actual performance as possible without needing to rely on inferred results or consequences of performance. This would mean that the criteria used should be descriptors of tasks or behaviors--actual ministerial activities or functions.

Dittes (1966) and Menges (1967) were both critical of much research on clergy effectiveness because they found that researchers seldom sought the assistance of lay leaders in the church or of seminary faculty in proposing criteria. In his later research for the ATS Readiness Project, Menges concluded that criteria should be derived by analyzing the actual duties of ministers which in turn are identified by colleagues, lay persons, and seminaries (85).

In addition to the primary and secondary criteria Nauss denotes, a third type has been suggested by some investigators. This type of criterion is spiritual in nature, and because spiritual factors are inarguably important to ministerial effectiveness note is taken here of this

type for perspective. May (1934) is helpful in acknowledging the importance and yet demonstrating why such criteria do not lend themselves to objective analysis or evaluation.

Doubtless there will be some who will . . . insist that true success in the ministry is measured in terms of souls saved, lives changed, problems solved, prayers offered, comfort and cheer delivered, doubts dispelled, . . . and the like. Not only this, they will further insist that a minister's work and true worth cannot be evaluated by any man. The minister is the servant of God and only God can appraise his work. All this we cheerfully admit. We regret that in addition to the above (mentioned) criteria of success, we cannot add a spiritual or mystical criterion. But in the nature of the case, the data are not available.

Admitting that we do not have access to these subtle and hidden measures of spiritual success, we can either drop the problem as incapable of solution or else proceed courageously, walking in such dim light as our incomplete data will shed on our pathway. Of the two courses, we prefer the latter. We shall assume that our measures of success are at least symptoms, or evidences, or manifestations of those inner values that can never be recorded on questionnaires nor reduced to statistics (81:249-250).

May is correct in acknowledging our lack of suitable measures for these spiritual criteria. At any rate, according to Nauss' definition, these would be secondary criteria. Evaluation related to these characteristics or results of the pastor's ministry would entail severe problems of validity and reliability. Nevertheless, as Nauss points out, such criteria are used frequently, the likely reason being that they are the most readily available representations of ministry (96).

Without intending to diminish the extremely significant dimension of spirituality, or piety, Haburn (1976) asserts that a vast amount of the total literature on the ministry tends to emphasize the personal characteristics of the man rather than his specific functions (49).

### Ministerial Job Analysis

If the need is to evaluate performance it would seem fundamental to

obtain first a realistic task analysis of the minister's job (96). The closest that investigators have come to such a job analysis is the role research of May (1934), Blizzard (1956, 1958, 1959), Kling (1959), and Hadden (1965), and the Readiness for Ministry study of Schuller, Brekke, and Strommen (1975).

Role Theory Research. The initial attempt to analyze ministerial roles was that of May (1934). His work was part of larger effort to examine the Protestant ministry in America. That effort, carried out by the Institute of Social and Religious Research, results in the publication of a four volume report, with volumes II and III authored by May. Volume II was entitled The Profession of the Ministry and volume III was The Institutions that Train Ministers.

The research of May indicated the existence of a variety of types of churches, particularly in urban areas where the traditional rural church model was undergoing change and adaptation. Accompanying this change was a profile of the ministry which gave evidence of adaptation as well. May found that ministers' roles were assumed according to the demands made on them in a given parish situation. He classified the major "types" he found as follows:

- The all-around minister
- The promoter type
- The pastoral type
- The sectarian type
- The weekend minister
- The preacher type
- The private chaplain type
- The mission-evangelist type

May's research did not attempt to assess ministers' competencies, preferences, or even self-perceptions regarding role. Rather, he determined

his "types" on the basis of observing the primary function of ministers in their churches and communities.

In addition to his eight ministerial types, May observed that these types could be organized into six general role categories according to activities performed. His categories were:

1. Pastoral and fraternal
2. Ministerial
3. Homiletic
4. Administration
5. Educational
6. Civic

Within each role classification May listed the specific activities as they were reported by the ministers in his investigation. His breakdown of activities and roles constituted the first attempt at a job analysis for ministers.

The next significant effort to define the ministers' role and function was that of Blizzard (1956-1959), whose published work remains among the most often cited in the area of role theory. For example, Webb's (1968) Inventory of Religious Activities and Interests, a test for measuring job activity and satisfaction among ministers, is based directly on Blizzard's analysis.

Blizzard gathered the bulk of his data from 1,111 participating clergymen, representing twenty-two denominations. By asking each respondent two open-ended questions related to definition of ministry and effectiveness in ministry he acquired a collection of personal essays which were then subjected to content analysis. This analysis yielded the various categories according to common themes identified in the data, and Blizzard assigned names to the categories by drawing on traditional ad hoc ministerial classifications (80).

Three distinct classes of roles were identified and labelled:

(1) master role, (2) integrative roles, and (3) practitioner roles.

The master role is an inter-occupation role distinction involving those actions which distinguish the minister from other occupations or professions in the community.

Blizzard's second way of classifying roles had to do with the ministers' "goal orientation" or "frame of reference" to his work (50). These integrative roles are the dynamic ways in which ministers carry out their master roles, giving direction to their professional behavior.

Through content analysis of the 1,111 essays, Blizzard identified fourteen integrative role types:

1. General practitioner
2. Believer-saint
3. Scholar
4. Evangelist
5. Liturgist
6. Father-shepherd
7. Interpersonal relations specialist
8. Parish promoter
9. Educator
10. Community problem solver
11. Subculture specialist
12. Representative of the church-at-large
13. Lay minister
14. Church politician

The first six integrative roles generally involve a "traditional" orientation and the other eight a more "contemporary" orientation. Blizzard also reported in general terms the prevalence of each type by showing how his respondent ministers perceived their own roles.

In was the third phase of Blizzard's analysis that came closest to a job analysis. Here he referred to "practitioner" roles and identified six role types as follows:

1. Preacher
2. Priest
3. Teacher
4. Pastor
5. Administrator
6. Organizer

These roles reflect the special skills a minister uses to fulfill his own role expectations. Blizzard called the first three types traditional, the fourth neo-traditional, and the last two contemporary. In extended research of these role types, he asked 690 clergymen to evaluate them according to (1) the importance of the role, (2) the minister's own perceived effectiveness, and (3) personal enjoyment. In every case, he found the ministers more comfortable with the traditional roles and least comfortable with contemporary roles. He identified this as one important source of role conflict, observing that the demands and expectations of the church often conflict with the ministers' own skills and expectations. (12).

Table 1 sets forth the sorts of activities or functions which Blizzard identified with each practitioner role (80). As noted earlier, this systematic classification laid the groundwork for much of the job analysis research which followed.

In addition to Blizzard's research, other studies have contributed to the development of a ministerial job analysis profile. Kling (1959), whose unpublished work was a part of the Ministry Study of Educational Testing Service, directed a survey to provide information about criteria for effective ministry. He developed a list of thirty items which described the various activities in which ministers engage professionally. He asked both ministers and laymen to rank these descriptors in the order that the minister "did them best." Using a factor analysis technique, he found that the ministers' and laymen's rankings revealed very substantial parallel structure for seven factors. Kling did not attempt to label these seven factors, simply categorizing the items according to their empirical structure (72). However, several other subsequent researchers

Table 1. Blizzard's Practitioner Roles

ROLE:

Preacher	Priest	Teacher	Pastor	Administrator	Organizer
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FUNCTIONS:

Preparation and delivery of sermons	Liturgist Leads in worship Officiates at church rites	Instructor Church school instruction Confirmation classes Study groups Preparation for teaching	Interpersonal relations Visiting members and prospective members Ministering to sick and distressed Counseling those seeking guidance	Manager Official board and staff meetings Physical plant supervision Publicity Clerical and stenographic work Financial administration General church planning Denominational and inter-denominational tasks	Leadership Participation and planning Inter- and intra-group relations on local church, associational, and community levels
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have appropriated Kling's data and given names to his categories. Most notable among these are Hadden (1965) and Mills(1966).

Hadden, a sociologist seeking to develop an instrument to measure what campus ministers view as most important in their ministries, labelled Kling's role categories as follows: (1) public relations specialist or institutional representative; (2) traditional pastor; (3) teacher-educator; (4) counselor or interpersonal relations specialist; (5) believer-saint; (6) administrator; and (7) group leader (50). He noted that there was considerable congruence between the role classifications derived by Kling's factor analysis and those Blizzard has arrived at by content analysis. Using both of these studies, Hadden attempted a synthesis and produced a list of sixty-eight items which he pretested with 111 ministers. The items were factor analyzed, and eleven factors were identified as clear role configurations. These role categories, listed below, essentially reinforced the structures of Kling and Blizzard.

1. Evangelist
2. Secularist-counselor
3. Preacher
4. Administrator
5. Public relations specialist
6. Teacher-youth leader
7. The undershepherd of the Great Shepherd
8. Ritual devotionalist
9. Social entertainer
10. Denominational orientation
11. Religious counselor (50:20)

Mills (1966) utilized Kling's functional data and, adapting a scheme of grouping from Hiltner, organized three role categories. Each category represented somewhat different interest patterns and skills, and together the three formed a perspective on the functional demands of the ministry. Mills' groupings were as follows:

1. Communicating Roles
  - Priest
  - Preacher
  - Scholar
  - Believer
  - Teacher
2. Pastoral Roles
  - Counselor and problem solver
  - Pastoral visitor
3. Organizing Roles
  - Community/denominational activity
  - Planner/promoter of church programs
  - Administrator of church affairs (91)

The primary focus of Mills' work in this regard was on career change among ministers.

Competency Identification. There is evidence in the literature of efforts to develop lists of specific competencies necessary for pastoral ministry. However, little or no literature exists reporting the research procedures involved or providing explicit solution to the criterion problem.

Schuller (1973) made reference to the fact that a number of seminaries were involved in developing such competency lists for their own curriculum planning, and the extensive work of Union Seminary and the Perkins School of Theology was particularly cited (113:53). Such data is not available, however, in publication. The same is true of similar efforts on the part of individual denominations.

The Academy of Parish Clergy, Inc., first published in 1971 its "Standards of Competence" (2:104). It consisted of five clusters of competencies reflecting the range of practice of pastoral ministry. The five clusters were named (1) Communication Skills, (2) Relationship-Building Skills, (3) Participatory Management Skills, (4) Learning Skills, and (5) Celebration-Worship Skills. Within each cluster review and revision of these standards between 1971 and 1974 resulted in the

present "standards of competence" appearing in every issue of the journal of the Academy. Below is an abbreviated form of this statement indicating the re-formed clusters and representative competencies in each.

1. Relation-Building Competencies
  - a. Ability to clarify relationships according to function, e.g., friend, counselor, teacher.
  - b. Ability to enable other people to clarify their own convictions and values.
  - c. Ability to enhance relationships between people and God through prayer, meditation, etc.
2. Communication Competencies
  - a. Skills in public speaking, preaching, teaching, etc.
  - b. Skills in helping others to communicate effectively either in groups or individually.
  - c. The capacity to give constructive criticism and deal openly with conflicts.
3. Management Competencies
  - a. Administration and organization of long-range planning and development.
  - b. Fund raising. Budget and control of funds.
  - c. Direct the use and care of facilities.
4. Personal and Professional Growth
  - a. Ability to analyze a congregation and situation, placing one's self in the analysis.
  - b. Mutual clarification of expectations with the congregation.
  - c. Willingness to share practice for review with peers.
5. Celebration and Worship Competencies
  - a. Conducting worship using traditional forms.
  - b. Mobilizing others' creativity and spontaneity.
  - c. Communicating through worship an authentic faith encounter.

The most extensive effort ever attempted to identify specific competency criteria for ministry was undertaken in 1973 by the Association of Theological Schools in the United States and Canada (114). Supported initially by a \$480,000 grant from the Lilly Foundation, the effort is known as the Readiness for Ministry Project. It has been carried out in two main phases, the first being a broadly-based data gathering endeavor intended to identify the criteria of readiness for ministry. The second phase, still in progress, involves the development of testing instruments which can be used to measure readiness.

In the criteria identification phase of the project specific

competency items were subjected to evaluation by samples of clergy and lay-persons. Several stages of pretesting and revising were carried out, involving several thousand respondents representing forty-seven denominations. The clergy samples included pastors, seminary faculty, seminary seniors and denominational leaders.

Factor analysis procedures distinguished sixty-four core clusters at a level of generalization above the criteria of individual items. In turn these clusters were subjected to a second-order factoring in which eleven factors were identified. Thus, the sixty-four clusters (derived from an original 444 items) were shown to be sub-sets of clearly distinguishable, broader themes.

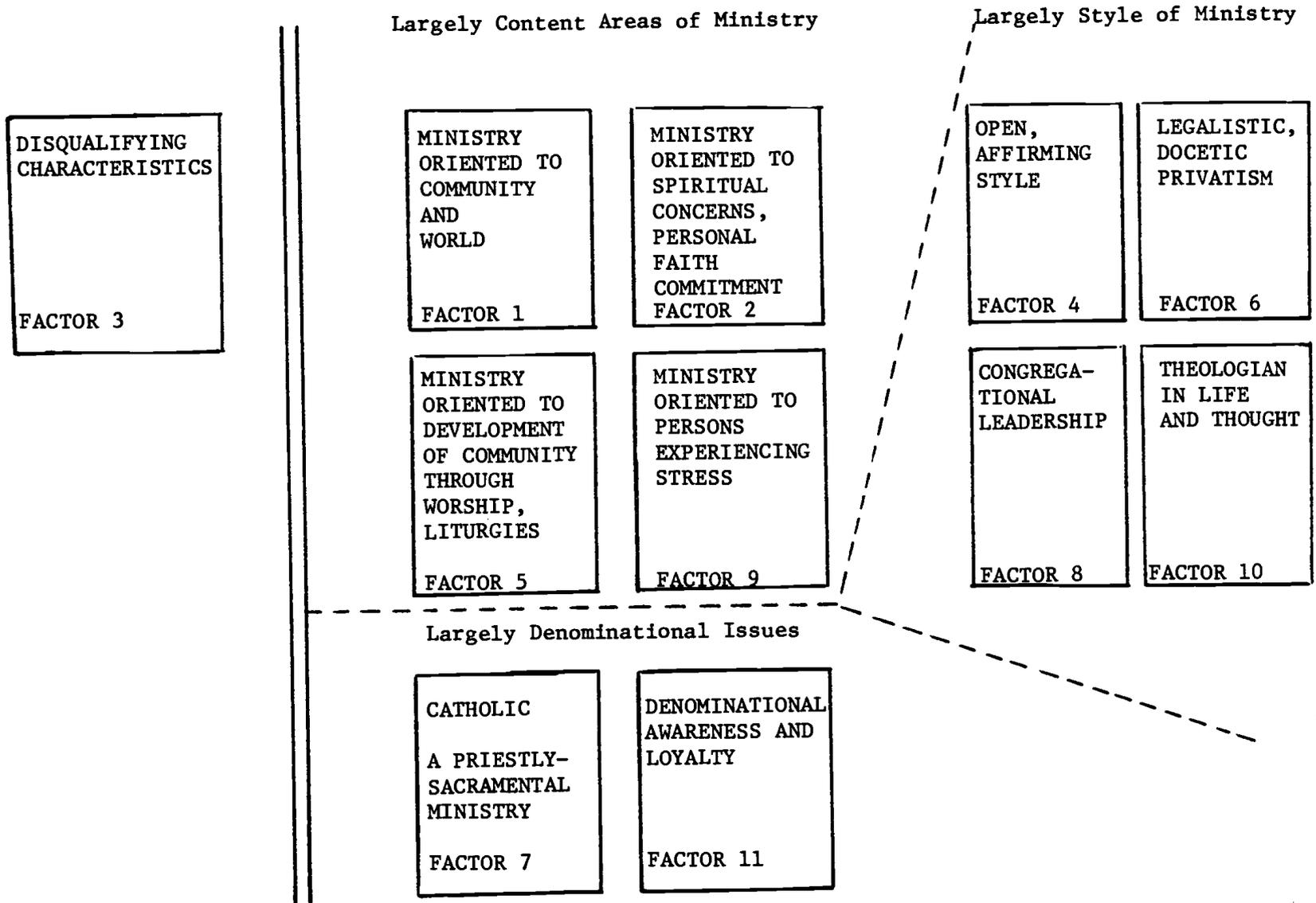
These eleven factors represent several very different criteria for effective ministry according to project director David S. Schuller. He arranged them in such a way as to demonstrate what these differences mean to ministry. Ten of the eleven factors reflect functioning ministry and the other one reflects dysfunctioning ministry. Of the ten factors, four seem to deal primarily with content areas, two with denominational considerations, and four with style of ministry. Table 2 shows these relationships (114:87).

The Readiness Project was studied carefully in light of its significance to this present study. The following relevancies are noted. First, it demonstrated that factor analysis techniques, when used with data from clergy and lay respondents, are capable of identifying meaningful criteria clusters of competency items. McCarter and Little (1976) have pointed out the potential usefulness of data such as this in assessing and revising seminary curriculum (82). Insofar as these methods can reflect the perceptions of lay persons in the churches, they also

Table 2. Readiness for Ministry: Second-order Factors

DYSFUNCTIONING MINISTRY

FUNCTIONING MINISTRY



provide additionally significant feedback to the seminaries. "It is important to know what the expectations of the 'clients' are, the congregations. Here is an immediate aid for professors in relating their work to the realities of the job situation" (82:155).

A further relevant feature is the descriptive rather than prescriptive nature of the criteria (112).

By way of contrast to the present study, the Readiness Project had as its primary objective the establishment of testing instruments to assess readiness for ministry and predict success in ministry. It did not specifically provide data to compare the perceptions of laypersons and seminary faculty regarding ministerial competencies as this study seeks to do. This could have been available in Schuller's study except for the fact that seminary faculty were grouped together with pastors and denominational leaders in the clergy category.

Only one other research effort involving a factor analysis of ministerial competencies was found in the literature. Haburn (1976) sought to identify areas of commonness between pastors and ministers of education. In doing so he generated three prime factors from a list of ninety professional competencies submitted for evaluation to 188 pastors and ministers of education. His three clusters were labelled (1) Administration, (2) Leadership, and (3) Management. While his principal finding was related to the professional commonality among the two groups of ministry specializations, his work also confirms the usefulness of factor analysis in identifying clusters of professional competencies from perceptual response data.

In general, the growing interest and research directed toward effectiveness criteria for ministry suggests a concomitant stress on the

importance of professional competencies for ministry. The criterion problem remains to be solved. It is too soon to evaluate the ultimate benefits to be derived from the Readiness Project, but it appears to be the most productive effort to date.

Nevertheless, sufficient working criteria have been established to enable the construction of competency profiles adequate for comparative research.

### Education for Ministry

Insofar as the seminaries and theological schools are responsible for instilling and developing a perception of ministry within today's practitioners, it would appear fruitful to look toward those institutions in the search for solutions to the disparity between clergy and laity. The massive North American Interchurch Study, undertaken by the Stewardship Office of the National Council of the Churches of Christ in the U.S.A. and reported by Johnson and Cornell (1972), pointed toward the seminaries as places to begin addressing the problem.

The frequently blurred understanding between clergy and laity indicated needed improvements on both sides. Since the pastors often misinterpret the lay people's views and concerns, changes in clerical training to give ministers a wider background in lay experiences might help clear up the relationships (66:191).

A Rockefeller Foundation-supported report, written by Yale's George Lindbeck (1976), pointed to a steady decline in the relationship between divinity schools and the churches they serve. Centering its analysis mainly on seven of the most influential non-denominational theological schools in the country, the Lindbeck study identified a marked trend away from preparing students for church ministry toward academic study about religions in general. In the 1950's about four-fifths of the

graduates of the major divinity schools entered church ministry or went on to further theological study; now less than one half do (77:32). One of the solutions proposed by the report is the re-establishment of "particularistic" studies in which students identify with and train for service in the special tradition and heritage of a given church. The lack of such identification is contributing to the erosion of common ground between church and school, suggests Lindbeck.

Historical heritages and communal identities are vitally important to the institutionally committed . . . laity. Religious professionals, in contrast, have been largely preoccupied in recent times with . . . adapting the institutions which they lead to the ceaseless onrush of new social and intellectual developments (77:18).

The result of this growing chasm, according to Lindbeck, is increasing lay frustration and plummeting clerical morale.

Glasse characterizes the estrangement of the churches and seminaries in terms of the lack of relevance of seminary training to the actual work of the ministry. "The new graduate is greeted by laymen in the church . . . with the advice that he forget most of what he has learned in seminary and get down to the practical business of being a pastor" (44:18-19).

Recognizing this same problem, Stendahl (1976) called for a renewed "rooting" of theological education in the "communities of faith," meaning local churches. As dean of the prestigious Harvard Divinity School, Stendahl, like Lindbeck, was fixing his concern on the major independent and university-centered theological schools. Nevertheless, he directs his conclusions regarding the need for stronger church-seminary relationships toward all institutions professing to train students for ministry. The standard by which such schools must measure the results of

their work, says Stendahl, is this: "If it has not yet happened in the churches, then it has not happened yet" (122:63).

It is at this point that Stendahl brings most clearly into focus the primary burden of this present study. Since the church is the context in which the pastor must exercise his professional competencies, and the seminary is where he will be trained for that task, it is crucial that the faculties of the seminaries share with the laity in the churches a significantly common perception of that ministry. Stendahl insists that this demands more two-way traffic between the two kinds of institutions.

We [the seminaries] cannot unilaterally define the profile of our curriculum. . . . To be sure we have valid hopes for affecting the standards and perceptions of ministry in the land, but we cannot achieve that unless we submit to the standards without which our graduates cannot fully qualify. It is too easy for us just to claim that our graduates have the right or even superior training, but they have to pay the price for our convictions in the cases where they are not hired in the second or third place. The [churches] supply the reality test of our work, and without our submitting to that test, we cannot do our work, let alone affect a healthy future of ministry in the land (122:66).

Much concern has been voiced over the apparent failure of seminary curricula to match the needs of parish ministry. Feilding (1966) noted that "the gap between the working ministry as seen in the seminary and practiced in the parish is alarmingly wide" (38:29). In his judgment three causes contribute to this: (1) The students are for the most part young and idealistic; (2) the professors have not been in a parish ministry for some years, if ever; and (3) seminary training stresses intellectual application to books and the study of norms rather than a careful and respectful perception of people and the way they actually behave (38).

These last two observations have been echoed repeatedly in the literature, though there is no published evidence of empirical research

to assess their impact on the training of ministers. Thomas (1969) cited the problem of faculty experience in an assessment of the practical dimension of ministerial education:

There is not a clear distinction between the theory of practice and training in practice. This is due in part to . . . the fact that some seminary faculty members are scholars who have never been engaged full time in the practice of ministry (128:3).

Anderson (1974), in his general review of trends in professional education, noted that "there has been and always will be conflict between scholars in a field . . . and practitioners in a given profession" (3:9). A significant question is how important is this to the frequent clash of expectations between clergy and lay persons? Howe (1960) frames the question clearly, pointing out what frustrates the attainment of a wholistic professional education in most seminaries.

. . . how much longer can theological schools continue to be torn inconclusively between two often uncorrelated conceptions of their task: one which emphasizes almost exclusively a disciplined mastery of any or all of the classical theological disciplines; and the other which stresses the preparation of students for the actual work of the ministry? . . . We may agree on the theory that the correlation of theological learning and the work of the ministry is the responsibility of every member of the faculty but all too often the responsibilities are divided among faculty members with the result that a seminary may find itself operating with two competing programs, one representing the "practical" interests and the other representing the classical academic ones. This creates a situation in which the student may feel that he must choose sides, as it were, which, if he does, produces in him a bias which will distort his ministry (62:133-134).

This "curricular bifurcation," as Bridston (16) labeled it, usually sets the classical theological, biblical, and historical studies over against the technical courses which draw on sociology, psychology, education and communication for their methodology.

Additional research to obtain evidence of the impact these issues might have on effective ministry would seem necessary.

### Summary

This review of literature has focused on three primary areas of interest: (1) the concept of ministry as it historically developed; (2) the identification of competencies and effectiveness for ministry; and (3) the role of theological education in shaping perceptions of ministry.

The contemporary profession of ministry is perplexed, to a large degree because of an identity crisis. The literature which traces its history discloses the disconcerting lack of a precise job description to clarify exactly what duties and competencies should be expected of a clergyman.

The earliest church documents portray the minister as one who serves, though a leadership role clearly emerged, particularly in the office of pastor. From the second century onward a process of clericalization began which ultimately produced a strict ecclesiastical hierarchy. The ministry became more of a career than a calling.

The Reformation drastically altered the ministry for succeeding Protestant traditions. Pastoral leadership developed, identified by special gifts, for the responsibilities of preaching, administering ordinances, exercising discipline, and dispensing pastoral care. Gradually, the performance of these tasks brought a shift in the role of the minister from the volunteer who earned his living elsewhere to the salaried professional who gave his exclusive attention to the work of the church.

A tension has persisted for some between the concept of the ministry as a "calling" and the ministry as a "profession." While the vastly predominant view today supports a professional model, two

troubling issues have contributed to a "ferment" in the ministry. One has been the unresolved doubt in the minds of clergy themselves as to their precise role and function as professionals. An expanded conception of ministry, with proliferated specializations, has left the parish minister confused about what is expected of him. The other trouble spot is that of lay expectations about ministry. Glock and Roos (1961), Hadden (1968), and others have documented a growing gap between clergy and laity regarding ministry. One of the results of this divergence has been an even greater sense of role frustration among ministers.

The evidence from research in this area has pointed to the importance of better data on the perceptions of lay persons about ministry.

Any bridging of this gap between laity and clergy will demand a common understanding of what pastors ought to do. Attempts to get a clear picture of this have centered in role research (May, Blizzard, Kling, Hadden) and demonstrated the difficulties of establishing precise criteria for ministry. The recent and on-going Readiness Project (Schuller, et al) shows promise of the best results to date.

Finally, the literature has suggested that the theological schools that train ministers should be a fruitful context for research. Several studies have documented a growing separation of such schools from the churches, resulting in an indifference to or neglect of attention to lay perceptions of ministry when pastoral training programs are designed and evaluated. It has been questioned whether seminary instructors who have never had experience in parish ministry can adequately train students for it. Other studies have charged that the typical seminary curriculum is bifurcated, with scholarly interests in classical disciplines leading

students in one direction while the "practitioner" interests lead in another.

No evidence appeared in the literature reviewed to clarify the impact of seminary faculty on expectations for ministry. The questions raised are yet to be tested. This has given rise to the burden of the present study to examine the comparative perceptions of faculty, lay leaders in the church, and seminary seniors.

## CHAPTER III

## DESIGN AND METHODOLOGY OF STUDY

This study represents an investigation into the comparative perceptions regarding professional ministerial competencies among seminary faculties, church lay leaders, and seminary seniors. This chapter describes the procedures which the investigation entailed. Included are selection of the population and samples tested, the instrument used, and the statistical procedures involved in analysis of the data gathered.

Research Subjects

Selection of the samples for the three groups compared in the study was carried out within the following populations: (1) Seminary faculty--selected from Western Conservative Baptist Seminary, Portland, Oregon, and The Conservative Baptist Theological Seminary, Denver, Colorado. The combined faculty population  $N = 50$ : (2) Seminary seniors--selected from the same two institutions above. The combined population of seniors  $N =$  approximately 275: (3) Church lay leaders--selected from among the churches listed in the national directory of the Conservative Baptist Association of America. The 1976 directory listed 1057 churches, and these can be regarded as the primary constituency of the two graduate schools included in the study. While graduates from the two seminaries serve a much more diverse representation of churches nationally, this denominational body is most readily identified with them and provides

a context of lay perceptions of pastoral competencies appropriate to them. The total population of this category  $N =$  approximately 350,000.

### Sampling Procedures

To facilitate statistical analysis, and at the same time make each cell size as large as possible, the three cell sizes were arbitrarily equalized by using the entirety of the smallest population as group size. This was the seminary faculty group where  $N =$  fifty.

Faculty sample The faculty group comprised all teaching faculty members who were available on the two campuses during the period the research was being done. Each was contacted by letter (see Appendix A) and asked to complete an enclosed questionnaire. Cooperation from the Academic Deans of the two schools was instrumental in achieving the one-hundred percent return of these questionnaires.

The faculty sample was further divided into four sub-groupings to test three of the investigator's hypotheses. Those sub-groups are identified in Table 3.

Sub-group One was comprised of those faculty in the biblical and theological disciplines. Represented are teachers in systematic theology, Old Testament and New Testament languages and literature, biblical studies, and historical theology.

Sub-group Two included those faculty in the disciplines of practical theology--pastoral ministry, Christian education, homiletics, communications, counseling/pastoral psychology, church music, and missions/evangelism.

Sub-group Three was made up of those faculty who had previous experience in full-time pastoral ministry, and sub-group Four included those faculty without such previous pastoral experience.

Table 3. Seminary Faculty Sub-Groups

Faculty Sub-Groups	Number
Sub-Group One:	
Teach in biblical or theological content disciplines	27
Sub-Group Two:	
Teach in practical Ministry disciplines	23
Total Faculty	50
Sub-Group Three:	
Previous pastoral experience	25
Sub-group Four:	
No previous pastoral experience	25
Total Faculty	50

Seminary Senior Sample A listing of all seniors in M. Div. degree programs was acquired and each senior was numbered sequentially. A random number table was used to obtain a sample of sixty seniors. A letter and questionnaire was mailed to each (see Appendix B). Of fifty-three completed questionnaires returned, fifty were randomly selected as the sample group.

Church lay leader sample The selection of the sample group of lay leaders involved a stratification process since it was assumed that both church size and geographic region may have an effect on the perceptions of members regarding pastoral competencies.

From the national directory of the Conservative Baptist Association of America, five churches were randomly selected from each of seven geographic regions of the country. A telephone call and follow-up letter to the pastor of each of these thirty-five churches solicited the names and addresses of five active lay leaders. Altogether, 139 such leaders were obtained in this way. They were regarded as regionally stratified.

A letter with questionnaire was mailed to each of these names (see Appendix C). After a follow-up process, seventy-two questionnaires were returned. Of these, eight were discarded because of omissions, leaving sixty-four completed questionnaires.

Since there was no prior method of determining church size in the sampling process, a provision was made on the questionnaire for the respondent to indicate this. The sixty-four questionnaires were sorted into church-size categories. Five were in the "500+" category and thirteen in the "300-500" category. To bring the total group size to fifty, sixteen were randomly selected for each of the other two categories,

150-300 and 50-150. Table 4 shows the resultant distribution, which approximates that of the denomination nationally.

### Research Instrument

The instrument employed in the investigation was a questionnaire containing seventy professional pastoral competencies. Each competency item was accompanied by a five-point Likert-type scale enabling the respondent to assign a score reflecting his or her judgment as to the importance of that competency in pastoral ministry.

The design of the instrument relied on research in areas of study where either similar methodologies were applied or where ministerial competencies were being identified. The form of the questionnaire was based on an instrument developed by Halfin and Courtney (53). An initial list of pastoral competencies was compiled, drawing on such studies as Blizzard (13), Tharp (127), and Haburn (49). In its original form the list consisted of ninety competencies arranged in the following categories: communication, worship, administration, education, personal leadership, pastoral care, and general. This list was subjected to a modified Delphi process, utilizing a panel of qualified judges in a series of three Delphi rounds. The panel was made up of two denominational executives, a pastor, a public educator, a seminary professor responsible for ministerial studies, and a director of continuing education for ministry. In this process, the ninety competencies were reduced to seventy, with three included which were not on the original list. On the resultant questionnaire, considered to represent a relatively thorough range of pastoral competencies, the items were not categorized but randomly ordered (see Appendix D).

Table 4. Distribution of Lay Group Respondents by Church Size

Church Membership	Number of Respondents	%
50-150	16	32
150-300	16	32
300-500	13	26
500+	5	10
Total	50	100

Table 5. Distribution of Lay Group Respondents  
By Region and State

Region	State	Number of Respondents
Atlantic Coast	New Jersey	3
	New York	1
	Pennsylvania	3
New England	Connecticut	5
	New Hampshire	2
	Vermont	1
South	Kentucky	2
	Florida	1
Midwest	Michigan	6
	Illinois	2
Central	Iowa	1
	Colorado	1
	Minnesota	3
Southwest	Arizona	2
	California	4
Northwest	Oregon	8
	Washington	5
Total		50

The questionnaire also included provisions for gathering appropriate demographic data from the respondents. A special form was used for each of the three groups for this purpose.

### Statistical Analysis

The research objectives called for a comparison of the perceptions of the three sample groups as reflected in their responses on the test instrument. The responses were reported on a Likert-type scale, with values ranging from a low of 1.0 to a high of 5.0. The dependent variables were these scores judgmentally assigned by the respondents for each test item. Relevant descriptive statistics were computed, including the mean scores for each group and sub-group on each of the seventy items. Such statistics provided for the testing of the hypotheses and for clustering the competencies and respondents.

The one-way classification analysis of variance (fixed-design, equal cell size) was used to test for significant differences among the mean scores of the three sample groups (Hypothesis<sub>1</sub>). The F statistic was used to conduct seventy analyses of variance, one for each test item, observing the .05 level of confidence.

The sources of variation associated with the one-way analysis of variance are indicated by the following matrix:

Sources of Variation	df	SS	S	F
Groups	2	A	A/2	$MS_A / MS_B$
Error	147	B	B/149	
Total	149			

Where instances of significant difference were indicated by the F statistic, a standard multiple range comparison procedure (Student-Newman-Kuels) was employed to find the difference.

The two-way classification analysis of variance (fixed-design, unequal cell size) allowed for the concurrent testing of the following hypotheses:

- H<sub>2</sub>: There is no significant difference between the mean scores of faculty in content disciplines and faculty in practical disciplines.
- H<sub>3</sub>: There is no significant difference between the mean scores of faculty with previous pastoral experience and faculty without such experience.
- H<sub>4</sub>: There is no significant interaction effect between faculty levels of pastoral experience and teaching field.

The sources of variation associated with the two-way analysis of variance testing are indicated as follows:

Sources of Variation	df	SS	MS	F
Teaching Field	1	A	A/1	$MS_A/MS_D$
Experience	1	B	B/1	$MS_B/MS_D$
Interaction	1	C	C/1	$MS_C/MS_D$
Error	46	D	D/46	
Total	49			

The data were also analyzed using factor analysis techniques to isolate clusters of competencies and respondents. Two modes, the R-technique and the Q-technique, were employed.

The R-technique ordered the competencies according to the respondents included in the study. This form of analysis examined the

relationship of every competency with every other competency and provided for a clustering of common pastoral competencies. A seventy-item intercorrelation matrix, based on data gathered from 150 respondents, was generated. The seventy competencies were thus clustered in a manner that best accounted for the largest percentage of common variance.

The Q-technique ordered the respondents according to the list of competencies. A 150-respondent intercorrelation matrix, based on data furnished on seventy competencies, was generated. This analysis provided a measure of commonality among respondents and indicated the extent to which seminary faculty, seminary seniors, and church lay leaders resembled each other with regard to their perceptions of the seventy competencies.

R- and Q-technique results with factor loadings of  $\pm .45$  or higher were regarded as being clustered within a factor.

The data for the study were gathered from mail-administered questionnaires submitted by 150 respondents. The questionnaires were checked and coded, and the data transferred to punch cards for computer analysis. The Oregon State University Computer Center was utilized.

## CHAPTER IV

### ANALYSIS OF THE DATA

The analyses of the data collected are presented here in three major sections. The first section deals with the one-way classification analysis of variance which was employed to test for significant differences among the mean scores of seminary faculty, seminary seniors, and church lay leaders.

The second section deals with the two-way classification analysis of variance which tested for significant differences among mean scores on three levels concurrently: (1) between faculty with previous pastoral experience and faculty lacking such experience: (2) between faculty in academic content disciplines and faculty in practical ministry disciplines: and (3) for interaction effect between faculty levels of pastoral experience and teaching fields.

The third section deals with a factor analysis of the data. Two factoring techniques are reported, the R-mode analysis of the 70 competency items and the Q-mode analysis of the 150 respondents.

#### One-Way Classification Analysis of Variance

The null hypothesis states that there are no significant differences among the mean scores of seminary faculty, seminary seniors, and church lay leaders. A one-way classification analysis of variance (fixed design, equal cell size) was utilized to test 70 individual competency items for this hypothesis. The test statistic used was F with the .05 level of

significance selected to assess differences. With two degrees of freedom in the numerator and 147 degrees of freedom in the denominator it was determined that an F-ratio of 3.06 or greater would be significant at the .05 level.

In this analysis the null hypothesis was retained for 47 competency items. In these cases the F statistic indicated no significant difference between the three mean scores tested. For 23 competency items the null hypothesis was rejected when significant difference was found.

In order to determine which of the three mean scores was significantly different, a standard multiple range test (Student-Newman-Kuels) was employed. The results of these multiple comparison procedures are as follows (where  $\mu_1$  = seminary faculty,  $\mu_2$  = seminary seniors, and  $\mu_3$  = church lay leaders):

1.  $\mu_2 = \mu_3 \neq \mu_1$  for one competency (item 51). This identified the mean score of the faculty group as significantly different.  
(See table 6.)
2.  $\mu_1 = \mu_3 \neq \mu_2$  for three competencies (items 34, 53, 68). For these items the mean scores of the seniors group was shown to be significantly different. (See table 7.)
3.  $\mu_1 = \mu_2 \neq \mu_3$  for thirteen competencies (items 8, 13, 21, 22, 25, 28, 31, 33, 43, 44, 48, 50, 60). Here the mean scores of the lay leaders group were identified as significantly different.  
(See table 8.)

For six items the F statistic identified significant difference between the mean scores, yet the multiple range test did not show where the difference existed. However, in these cases common sense would

indicate, by looking at the means, that the differences are located as follows:

1.  $\mu_2 = \mu_3 \neq \mu_1$  for items 6 and 56. That is, the faculty mean scores are significantly different.
2.  $\mu_1 = \mu_3 \neq \mu_2$  for items 15 and 68. Here the seminary seniors' means are significantly different.
3.  $\mu_1 = \mu_2 \neq \mu_3$  for items 29 and 38. With these two items the lay leaders' mean scores are significantly different.

These competency items are identified and included in tables 6, 7 and 8 respectively.

#### Two-Way Classification Analysis of Variance

A two-way classification analysis of variance (fixed design, unequal cell size) was conducted to test three null hypotheses concurrently. For each hypothesis 70 individual tests were made, accounting for each of the seventy competency items. The F statistic was used to assess differences with  $F (.05, df 1, 46) \geq 4.05$  denoting significance.

The null hypothesis, that there was no significant difference between the mean scores of faculty in biblical/theological disciplines and those in practical ministry disciplines, was retained for 67 competencies and rejected for three competencies. Table 9 represents the competencies for which this null hypothesis was rejected.

The null hypothesis, that there was no significant difference between the mean scores of faculty with previous pastoral experience and those without such experience, was retained for 66 competencies and rejected for four competencies. These four competencies for

Table 6. Competencies for which faculty mean scores were significantly different (one-way ANOVA)

Item	Competency description	MEAN SCORES			F VALUES	
		Faculty	Seniors	Lay Leaders	Computed F	Tabular F
51	develop a long-range plan for operation, including membership projections, personnel, fiscal, and facility needs	4.03	3.94	3.76	5.22	3.06
*6	operate office equipment e.g., mimeograph, typewriter, etc.	1.96	2.40	2.22	3.09	3.06
*56	operate audio-visual equipment	2.22	2.74	2.58	3.33	3.06

\*F statistic indicated significant difference between the means; multiple range test did not identify difference specifically. See text, pages 66-67.

Table 7. Competencies for which seminary senior's mean scores were significantly different (one-way ANOVA)

Item	Competency description	MEAN SCORES			F VALUES	
		Faculty	Seniors	Lay Leaders	Computed F	Tabular F
34	provide a personal discipling ministry in the life of another individual	4.72	4.32	4.14	11.37	3.06
36	communicate with community leaders--social, political educational	3.40	3.06	2.88	4.92	3.06
53	teach children's classes	3.00	2.58	2.24	7.33	3.06
*15	assist others in developing a positive and healthy self-concept	4.44	4.22	4.02	4.28	3.06
*68	personally know the names of most of the church members	4.58	4.26	4.40	3.16	3.06

\*F statistic indicated significant difference between the means; multiple range test did not identify difference specifically. See text pages 65-66.

Table 8. Competencies for which lay leader's mean scores were significantly different (one-way ANOVA)

Item	Competency description	MEAN SCORES			F VALUES	
		Lay Leaders	Faculty	Seniors	Computed F	Tabular F
8	use Greek as a study tool	3.64	4.18	4.04	5.73	3.06
13	entertain socially at home	2.88	3.66	3.94	17.42	3.06
21	prepare job descriptions for church staff positions	3.24	3.78	3.66	5.14	3.06
22	develop a church constitution	2.78	3.38	3.38	7.34	3.06
25	counsel the psychologically disturbed person	3.60	3.16	3.12	3.52	3.06
28	maintain an openness to constructive criticism and suggestions for improvement	4.20	4.64	4.58	8.09	3.06
31	write with grammatical and spelling accuracy	3.82	4.22	4.22	4.33	3.06
33	innovate and bring about change	3.70	4.16	4.16	7.21	3.06
43	relate current events to sermon or Bible lesson	3.80	4.20	4.14	3.29	3.06
44	identify resource services and persons from state and local agencies which are able to supplement church programs	2.54	3.24	3.48	12.01	3.06

Table 8. (Continued)

Item	Competency description	MEAN SCORES			F VALUES	
		Lay Leaders	Faculty	Seniors	Computed F	Tabulated F
48	take responsibilities for leadership in civic and community activities	2.22	2.60	2.64	3.18	3.06
50	lead the church in establishing priorities	4.48	4.72	4.80	5.58	3.06
60	implement fresh and creative forms of worship	3.70	4.26	4.18	8.70	3.06
*29	see that church property is neat and in good repair	2.40	2.78	2.98	4.27	3.06
*38	personally confront others openly and directly when necessary	4.08	4.34	4.48	3.72	3.06

\*F statistic indicated significant difference between the means; multiple range test did not identify difference specifically. See text, pages 65-66.

Table 9. Comparison of faculty sub-group One\* and faculty sub-group Two. Competencies for which two-way ANOVA indicated significant difference between mean scores.

Item	Competency description	MEAN SCORES		F VALUES	
		Sub-group One	Sub-group Two	Computed F	Tabular F
8	use Greek as a study tool	4.37	3.96	5.13	4.05
27	use Hebrew as a study tool	4.00	3.18	8.56	4.05
70	manage personal time and energy	4.81	5.00	5.57	4.05

\*Faculty sub-group One = teach in biblical/  
theological disciplines

Faculty sub-group Two = teach in practical  
ministry disciplines

Table 10. Comparison of faculty sub-group Three\* and faculty sub-group Four. Competencies for which two-way ANOVA indicated significant difference between mean scores.

Item	Competency description	MEAN SCORES		F VALUES	
		Sub-group Three	Sub-group Four	Computed F	Tabular F
6	operate office equipment, e.g., mimeograph, typewriter, etc.	1.72	2.20	4.61	4.05
54	make sermons personally meaningful to the individual worshipper	4.96	4.64	8.69	4.05
57	lead a youth group	3.00	2.52	4.36	4.05
63	arrange for and conduct a visitation program	4.36	3.84	6.18	4.05

\*Faculty sub-group Three = previous pastoral experience

Faculty sub-group Four = no previous pastoral experience

which the null hypothesis was rejected are presented in Table 10.

The two-way ANOVA also tested the null hypotheses that there would be no interaction effect between faculty levels of teaching field and pastoral experience. The nature of an interaction is such that the effect for one variable is not the same under all conditions of the other variable. Here the question is whether the variables of pastoral experience among faculty members will interact with, or have an effect upon, the variables of teaching fields with respect to perceptions of a given competency. The null hypothesis was retained for all seventy items, indicating that no such interaction effect existed.

#### Factor Analysis Procedures

Factor analysis techniques were utilized to facilitate the clustering of items on the basis of commonality. The procedures used permitted the identification of clusters of competencies in which, according to generated factor loadings, there existed a high degree of correlation with the extracted factors. Individual items receive a loading which determines placement within a factor. In this analysis items with factor loadings of  $\pm .45$  were regarded as being clustered within a factor.

Two factor analytic techniques were utilized, the R-mode identifying commonality among competencies and the Q-mode identifying commonality among respondents.

#### R-Mode Analysis

The R-mode technique examined the relationship of every competency with every other competency and clustered them according to respondents in the study. The following criteria were established for the acceptance of a factor solution and for the various factors within a solution.

1. The factor solution chosen had to result in the greatest number of competencies having factor loadings in any given factor.
2. The chosen factor solution had to account for as many competencies as possible with factor loadings of  $\pm .45$  or higher.
3. The number of factors chosen had to show stability and consistency in their high loading competencies across several factor solutions.
4. Competencies had to be balanced over a number of factors or be identifiable as sub-factors where large numbers of competencies clustered under one factor.

Data were analyzed for five, six, and twelve-factor solutions. The twelve-factor solution accounted for 37 competencies with factor loadings of  $\pm .45$  or higher, with no competencies clustering in factors X or XII and one competency loading in factor VII. The six-factor solution extracted 45 competencies with factor loadings of  $\pm .45$  or higher, with no competencies clustering in factor VI. The five-factor solution accounted for 44 competencies loaded at  $\pm .45$  or higher.

The cumulative percentage of common variance accounted for in the analysis increased as the number of factor solutions were increased. The twelve-factor solution was generated primarily to confirm this increasing accountability. Table 11 lists the common variance accounted for in the twelve-factor solution which also contains the common factor variances found in the five- and six-factor solutions.

The twelve-factor solution confirmed a relative stability of competencies across the first five factors when compared with the five- and six-factor solutions. The six-factor solution generated no competencies with factor loadings above  $\pm .38$  in factor VI; otherwise the

Table 11. Percentage of common variance for the R-mode analysis

Factor	Percentage	Cumulative Percentage
I	23.08	23.08
II	5.51	28.59
III	3.73	32.32
IV	3.44	35.76
V	2.71	38.47
VI	2.17	40.64
VII	1.93	42.57
VIII	1.81	44.38
IX	1.61	45.99
X	1.48	47.47
XI	1.31	48.78
XII	1.25	50.03

clustered competencies in factors I - V corresponded nearly identically to the cluster patterns of the five-factor solution. The only exception was the presence of competency item 30 which appeared in factor IV of the six-factor solution but did not load sufficiently to appear in the five-factor solution.

Of the solutions imposed on the data, the five-factor solution was chosen as best fitting the data. There were no overlapping competencies, and the solution accounted for 38.47 percent of the common factor variance. To confirm the fit, a computer was used to generate a group of random numbers equal to the total number of responses to the real data in the study. An R-mode seven-factor solution was generated to analyze the random number data and to remove any doubt that the real data would be as empirically sound as a group of random numbers. The comparison showed the real data to be reliable from factor I through factor V over against the seven-factor solution. A crossover did occur between factors V and VI. Figure 1 describes the comparison of real data with random data.

The names of the five factors were judgmentally assigned, and are assumed to be indicative of the general nature of the competencies clustered under each factor. These factors were extracted from a 70-item intercorrelation matrix based on data gathered from 150 respondents. The five named factors are described in the following section, and tables 12 through 19 provide the factors and sub-factors, factor loadings, means, standard deviations, and mean rankings for all 70 competency items. Spurious competencies, defined as those competencies which load highest under a particular factor but with factor loadings less than  $\pm .45$ , are included and identified in the tables. Those spurious competencies with

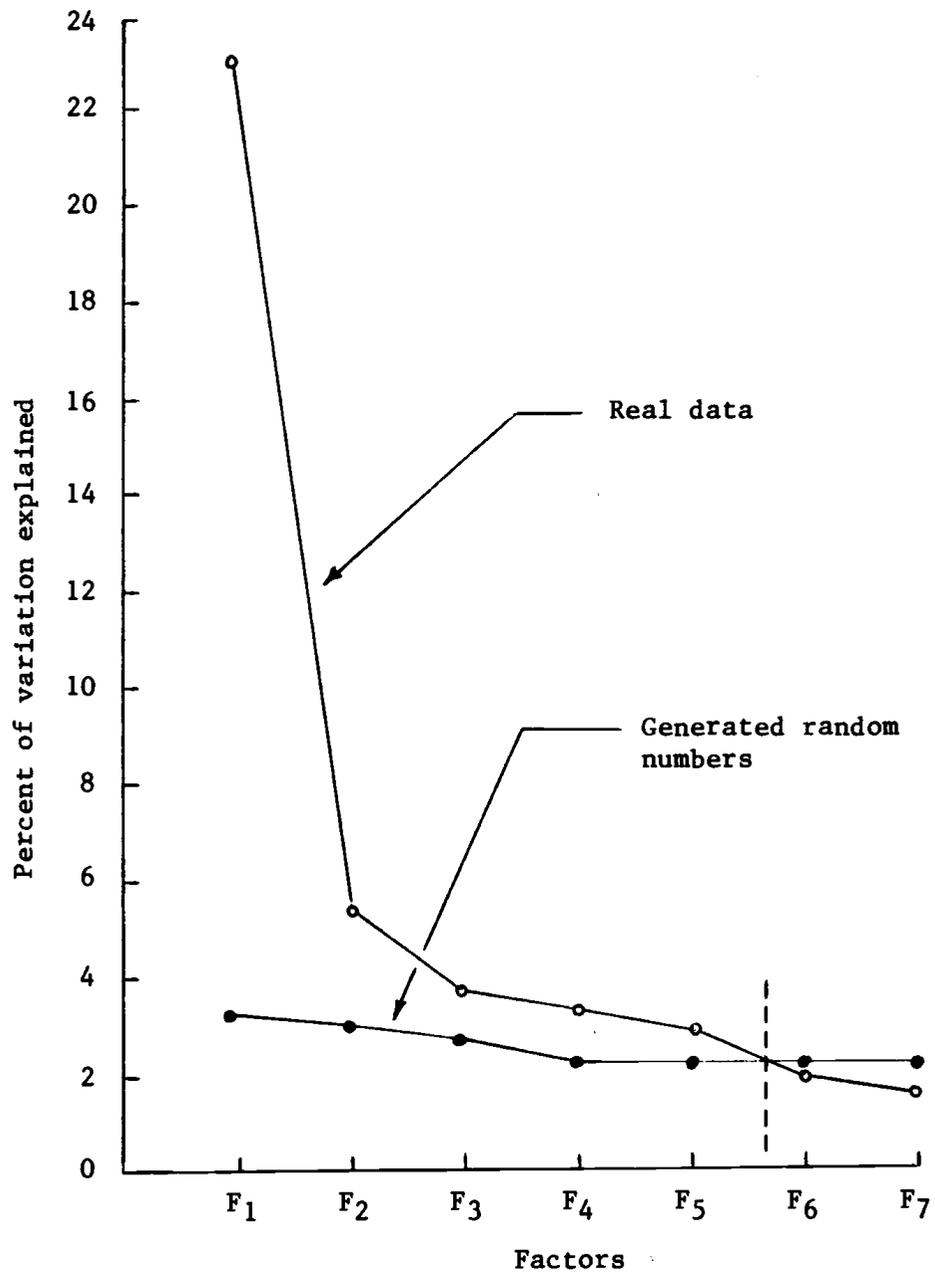


Figure 1. Comparison of real data versus random data.

relatively high loadings, in some instances, were helpful in interpreting and naming factors. Table 20 summarizes data on the twelve highest and twelve lowest mean-ranked competencies. Tabulation of all competency items by mean-rank order appears in Appendix E.

#### Factor I. Interpersonal Skills.

Factor I was the largest of the five factors, accounting for a total of fourteen competencies and 23.08 percent of the common factor variance. Two sub-factors were identified within this factor.

Sub-factor Ia, Interpersonal Leadership, included nine competencies with factor loadings of  $\pm .45$  or greater. Table 12 presents the competencies clustered under this sub-factor.

Sub-factor Ib, Interpersonal Ministry, included five competencies loaded at  $\pm .45$  or higher. Table 13 presents the competencies in this sub-factor.

Factor I also contained a total of eleven spurious competencies, more than any other factor. They are identified in tables 12 and 13 under the appropriate sub-factors.

Factor I is characterized as containing eight of the twelve highest mean-ranked competencies. Four additional of the twelve highest are included in the spurious competencies of this factor. Five of the twelve highest ranked competencies clustered within sub-factor Ia, Interpersonal Leadership (eight of the top twelve if spurious competencies are included).

#### Factor II. Specialized Ministry and Functional Skills.

This factor generated a total of ten competencies and accounted for 5.51 percent of the total common variance. Two sub-factors were identified within factor II.

Sub-factor IIa, Clerical, Social, and Facility Service, contained five competencies with factor loadings in excess of  $+.45$ . Table 14 presents the competencies in this sub-factor.

Sub-factor IIb, Youth, Music, and Special Ministries, included five competencies loaded at  $+.45$  or higher. Table 15 presents these competencies.

Factor II also included eight spurious competencies. Of these, four were identified under sub-factor IIa and four under sub-factor IIb. They are also included and identified in the respective tables.

Factor II, in direct contrast to factor I, is characterized by eight of the twelve lowest mean-ranked competencies. Five are found in sub-factor IIa, Clerical, Social, and Facility Service, and three in sub-factor IIb.

#### Factor III. Personal Scholarship and Intellectual Capabilities.

Factor III accounted for 3.73 percent of the common variance and contained five competencies with factor loadings of  $+.45$  or greater. Two spurious competencies were also generated under this factor, including the second highest mean-ranked competency. The competencies within factor III are presented in Table 16.

#### Factor IV. Management of Personnel and Programs.

Factor IV included a total of eight competencies. It accounted for 3.44 percent of the common variance. Two sub-factors were identified within factor IV.

Sub-factor IVa, Management of Human Resources, includes four competencies with loadings of  $+.45$  or higher. This sub-factor is presented in Table 17.

Table 12. Factor I - Interpersonal Skills. Sub-factor Ia - Interpersonal Leadership.

Item	Competency Description	Factor Loading	Mean	Standard Deviation	Mean Ranking
15	assist others in developing a positive and healthy self-concept	.61	4.23	.73	16.5
18	delegate responsibilities and allow others the freedom to fulfill them	.47	4.62	.58	4
28	maintain an openness to constructive criticism and suggestions for improvement	.63	4.47	.62	9
33	innovate and bring about change	.45	4.01	.73	23.5
38	personally confront others directly and openly when necessary	.58	4.30	.76	14
42	provide guidance to church families in the education of their children	.47	3.88	.94	30.5
50	lead the church in establishing priorities	.55	4.67	.51	3
65	know when to refer counselees for professional help	.53	4.48	.63	8
70	manage personal time and energy	.51	4.89	.34	1
<u>Spurious Competencies</u>					
2	initiate change without alienating the congregation	.40	4.52	.65	6

Table 12. (Continued)

Item	Competency Description	Factor Loading	Mean	Standard Deviation	Mean Ranking
24	lead a discussion, making each person feel he is contributing usefully	.39	3.97	.81	27
47	share leadership with lay leaders from the congregation	.40	4.51	.66	7
68	personally know the names of most of the church members	.37	4.41	.65	10

Table 13. Factor I - Interpersonal Skills. Sub-factor Ib - Interpersonal Ministry.

Item	Competency Descriptions	Factor Loading	Mean	Standard Deviation	Mean Ranking
13	entertain socially at home	.50	3.49	1.03	42.5
20	comfort and empathize with those suffering pain or grief	.57	4.58	.57	5
34	provide a personal discipling ministry in the life of another individual	.59	4.39	.66	11.5
37	provide marital and family counseling	.52	4.23	.74	16.5
45	converse with parishioners of all ages	.47	4.39	.69	11.5
<u>Spurious Competencies</u>					
4	maintain the interest of all ages in the audience while preaching	.32	3.88	.70	35
7	interpret statements of ethics to young people and adults	.36	4.14	.76	18
9	identify the various stages in the development of maturation of the individual as a person	.41	3.83	.82	32
43	relate current events to the sermon or Bible lesson	.34	4.05	.85	20.5
54	make sermons personally meaningful to the individual worshipper	.33	4.73	.50	2

Table 13. (Continued)

Item	Competency Description	Factor Loading	Mean	Standard Deviation	Mean Ranking
60	implement fresh and creative forms of worship	.36	4.05	.76	20.5
64	develop and utilize audio-visual materials for teaching and preaching	.41	3.45	.88	45.5

Table 14. Factor II - Specialized Ministry and Functional Skills. Sub-factor IIa - Clerical, Social, and Facility Service.

Item	Competency Description	Factor Loading	Mean	Standard Deviation	Mean Ranking
6	operate office equipment, e.g., mimeograph, typewriter, etc.	-.49	2.19	.90	68
35	drive the church bus	-.48	1.26	.56	70
39	plan and implement church social activities	-.60	2.21	.85	67
56	operate audio-visual equipment	-.54	2.51	1.05	61.5
69	purchase equipment and supplies for church use	-.62	2.46	.95	64
<u>Spurious Competencies</u>					
29	see that the church property is neat and in good repair	-.40	2.72	1.03	57
40	keep his own family involved in church activities	-.40	3.64	.99	38
61	know the legal implications of the church's operational procedures or policies, e.g., ownership of property, tax liability, insurance, etc.	-.35	3.30	1.01	47.5
62	lead a business meeting	-.40	3.49	1.00	42.5

Table 15. Factor II - Specialized Ministry and Functional Skills. Sub-factor IIB - Youth, Music, and Special Ministries.

Item	Competency Description	Factor Loading	Mean	Standard Deviation	Mean Ranking
14	lead a church choir	-.57	1.55	.80	69
23	participate with youth in sports, games and recreational activities	-.47	2.68	.84	58
53	teach children's classes	-.56	2.61	1.04	60
57	lead a youth group	-.67	2.91	1.01	56
66	lead congregational singing	-.57	2.39	1.01	65
<u>Spurious Competencies</u>					
17	select appropriate published materials for the church educational programs	-.38	3.61	.83	39
25	counsel the psychologically disturbed person	-.26	3.29	1.02	49
63	arrange for the conduct a visitation program	-.42	4.03	.83	22
67	conduct a worship service using traditional forms and methods	-.42	3.69	.92	36

Sub-factor IV b, Program Development and Evaluation, contained four competencies with factor loadings in excess of  $\pm .45$ . These are presented in Table 18.

Three spurious competencies were identified and placed under sub-factor IVb, and are included in Table 18.

Factor V. Leadership, Participation, and Awareness at National, Community, And Extra-Church Levels.

A total of seven competencies were generated under this factor with loadings of  $\pm .45$  or greater. Factor V accounted for 2.71 percent of the common factor variance. Three spurious competencies were generated within this factor. Factor V and its cluster of competencies are presented in Table 19.

Q-Mode Analysis

The Q-mode technique indicates how closely the respondents resemble one another relative to their responses to the seventy pastoral competency items. By ordering the respondents according to the competencies in the study, this procedure provided a measure of commonality among the faculty, student and lay populations represented by the respondents. Results of the three-factor Q-mode solution indicated that all 150 respondents had factor loadings ranging from .96 to .99 in factor I. This solution accounted for 98.67 percent of the common variance among respondents. Because of the high percentage of variance accounted for, as well as the clustering of all respondents in one factor, no other factor solutions were generated. This analysis confirmed the similarity of the respondents relative to a study of pastoral competencies for church ministry.

Table 16. Factor III - Personal Scholarship and Intellectual Capabilities.

Item	Competency Description	Factor Loading	Mean	Standard Deviation	Mean Ranking
8	use Greek as a study tool	.73	3.95	.84	26
12	maintain a working knowledge of current theological trends and issues	.56	3.82	.80	33
27	use Hebrew as a study tool	.68	3.50	1.12	41
31	write with grammatical and spelling accuracy	.48	4.09	.80	19
46	interpret current theological trends for congregational understanding	.48	3.87	.86	29
<u>Spurious Competency</u>					
1	speak impressively and forcefully before an audience	.41	4.27	.62	15

Table 17. Factor IV - Management of Personnel and Programs. Sub-factor IVa - Management of Human Resources.

Item	Competency Description	Factor Loading	Mean	Standard Deviation	Mean Ranking
10	recruit and coordinate volunteer church workers	-.47	3.92	.89	28
21	prepare job descriptions for church staff positions	-.58	3.56	.91	40
52	exercise group leadership skills with boards, committees, and other groups within the church	-.47	4.33	.73	13
55	manage an office staff	-.52	3.65	.88	37

Table 18. Factor IV - Management of Personnel and Programs. Sub-factor IVb - Program Development and Evaluation.

Item	Competency Description	Factor Loading	Mean	Standard Deviation	Mean Ranking
22	develop a church constitution	-.54	3.18	.94	50
49	plan a church budget	-.54	3.11	1.05	52.5
51	develop a long-range plan for operation, including membership projections, personnel, fiscal, and facility needs	-.58	4.00	.87	25
59	conduct periodic evaluation and up-grading of the church program in view of current educational and social trends	-.46	3.79	.76	34
<u>Spurious Competencies</u>					
5	use parliamentary procedures	-.37	3.03	.89	55
30	conduct an evaluation of the Christian education program	-.43	3.70	.85	35
41	direct a fund-raising campaign	-.40	2.27	1.03	66

Table 19. Factor V - Leadership, Participation, and Awareness at National, Community and Extra-Church Levels.

Item	Competency Description	Factor Loading	Mean	Standard Deviation	Mean Ranking
16	participate and give leadership in denominational affairs	.45	3.12	.95	51
19	maintain an awareness of current events--local, national, and international	.51	4.01	.71	23.5
26	work for the improvement of community services	.66	2.62	.95	59
36	communicate with community leaders--social, political, educational	.68	3.11	.86	52.5
44	identify resource persons and services from state and local agencies which are able to supplement church programs	.53	3.09	1.07	54
48	take responsibilities for leadership in civic and community activities	.66	2.49	.93	63
58	interpret social and political issues for the congregation	.49	3.30	1.03	47.5
<u>Spurious Competencies</u>					
3	identify with and minister to persons of other cultures and subcultures	.40	3.45	.86	45.5
11	write articles for news release	.42	2.51	.86	61.5
32	understand credit, budgeting, buying power, and other financial matters	.41	3.46	.84	44

Table 20. Highest and Lowest Mean-Ranked Competencies.

Item	Competency Description	Rank	Mean	Factor
<u>Twelve Highest Mean Scores</u>				
70	manage personal time and energy	1	4.89	Ia
54	make sermons personally meaningful to the individual worshipper	2	4.73	Ib
50	lead the church in establishing priorities	3	4.67	Ia
18	delegate responsibilities and allow others the freedom to fulfill them	4	4.62	Ia
20	comfort and empathize with those suffering grief or pain	5	4.58	Ib
2	initiate change without alienating the congregation	6	4.52	Ia
47	share leadership with lay leaders from the congregation	7	4.51	Ia
65	know when to refer counselees for professional help	8	4.48	Ia
28	maintain an openness to constructive criticism and suggestions for improvement	9	4.47	Ia
68	personally know the names of most of the church members	10	4.41	Ia
34	provide a personal discipling ministry in the life of another individual	11.5	4.39	Ib
45	converse with parishioners of all ages	11.5	4.39	Ib

Table 20. (Continued)

Item	Competency Description	Rank	Mean	Factor
<u>Twelve Lowest Mean Scores</u>				
26	work for the improvement of community services	59	2.62	V
53	teach children's classes	60	2.61	IIb
11	write articles for news release	61.5	2.51	V
56	operate audio-visual equipment	61.5	2.51	IIa
48	take responsibilities for leadership in civic and community activities	63	2.49	V
69	purchase equipment and supplies for church use	64	2.46	IIa
66	lead congregational singing	65	2.39	IIb
41	direct a fund-raising campaign	66	2.27	IVb
39	plan and implement church social activities	67	2.21	IIa
6	operate office equipment, e.g., mimeograph, typewriter, etc.	68	2.19	IIa
14	lead a church choir	69	1.55	IIb
35	drive the church bus	70	1.26	IIa

Table 21. Percentage of common variance for the Q-mode analysis

Factor	Percentage	Cumulative Percentage
1	97.99	97.99
2	.42	98.41
3	.26	98.67

### Summary of Findings

Statistical comparisons were made between seminary faculty, seminary seniors, and church lay leaders using a one-way classification analysis of variance. The null hypothesis tested was that there would be no significant differences between the mean scores of these three groups. Where the statistic indicated a difference did exist, a multiple range test was employed to find the difference. The analysis revealed the following details:

1. The null hypothesis was rejected for 23 competencies indicating differences existed between the groups.
2. The difference was attributed to the faculty group for one competency.
3. The difference was attributed to the senior group for three competencies.
4. The difference was attributed to the lay leader group for thirteen competencies.
5. For six competencies the multiple range test failed to precisely locate the difference. In these cases, common sense, applied to an examination of the means, indicated that:

- a. for two competencies the faculty means were significantly different.
- b. for two competencies the senior means were significantly different.
- c. for two competencies the lay leader means were significantly different.

A two-way classification analysis of variance was used to make statistical comparisons between faculty in theological/biblical disciplines and faculty in practical ministry disciplines, and between faculty with previous pastoral experience and faculty without such experience. These analyses revealed the following:

1. Except for three competencies, no difference existed between faculty differentiated on the level of teaching disciplines.
2. Except for four competencies, no difference existed between faculty differentiated on the level of previous pastoral experience.
3. No interaction effect was found to exist between faculty levels of teaching field and pastoral experience. In this test all seventy competencies were retained.

The R-technique of factor analysis was used to identify clusters of common pastoral competencies. A five-factor solution extracted 44 competencies with factor loadings of  $\pm .45$  or greater from the total of seventy items included in the study. Another 26 items were identified as spurious competencies in the factoring process. Only two of the 70 test items had means between 1.00 and 2.00 indicating none or slight importance. This suggested that 68 of the items used in the questionnaire

were to some degree a measure of competence as perceived by the faculty, seniors, and church lay leaders. Twenty-five of the competencies had means between 4.00 and 5.00 indicating that they were perceived to have considerable importance to pastoral ministry. Another thirty competencies had means between 3.00 and 4.00 indicating moderate to considerable importance.

Twelve of the highest ranked competencies were in the area of interpersonal leadership and ministry, and seven of the lowest ranked competencies were in the areas of music and clerical and facility operations.

While the five-factor solution was chosen as best fitting the data, there were several competencies with means above 3.75 which did not have factor loadings high enough to be extracted in one of the factors. These items should receive due consideration in any application of this analysis to curriculum planning for pastoral training. (See Table 22.)

The Q-technique of factor analysis revealed that respondents in the three groups studied resemble one another with regard to perceptions of pastoral ministry.

Table 22. High mean score/low factor loading competencies

Item	Competency description	Mean score	Mean rank	Factor loading	Factor
54	make sermons personally meaningful to the individual worshipper	4.73	2	.33	III
68	personally know the names of most of the church members	4.41	10	.37	I
43	relate current events to the sermon of Bible lesson	4.05	20.5	.34	I
60	implement fresh and creative forms of worship	4.05	20.5	.36	I
4	maintain the interest of all ages in the audience while preaching	3.88	30.5	.32	I

## CHAPTER V

## SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

The data collected and analyzed in this investigation relate to professional competencies needed for pastoral ministry. The conceptual foundations of the study emerged from a review of the literature in the field, suggesting that a serious gap exists between clergy and laity in terms of ministerial expectations. This gap has been attributed in part to a growing estrangement between seminaries and the churches they serve, particularly with regard to perceptions of pastoral ministry needed in the churches.

An underlying assumption in this study has been that the planning and development of seminary curricula for training pastors requires that those responsible for them have a clear understanding of the kind of pastors churches need and expect. Thus, the central problem considered has been that of identifying the extent to which seminary faculty and church lay leaders are congruent in their perceptions of those professional competencies which are important to pastoral ministry.

Four additional avenues of investigation were pursued. First, evidence was sought to determine what, if any, differences exist among seminary faculty themselves with regard to the kinds of preparation pastors need. Second, a comparison was made of the perceptions of senior seminary students with those of church lay leaders. Third, useful data were sought regarding the impact of seminary training on seniors by

comparing faculty and senior perceptions of competencies. Finally, the data were subjected to factor analysis to isolate clusters of common competencies, a procedure contributing to curriculum design and evaluation.

The objectives, procedures, and findings are summarized in the following section.

OBJECTIVE I. To determine if significant differences exist between seminary faculty members, church lay leaders, and seminary senior students in the way they perceive professional competencies needed for pastoral ministry.

For statistical testing, this objective was stated as null hypothesis number one. Testing was accomplished through the use of a questionnaire containing seventy competency statements with provision for rating each item in terms of importance of a 1-5 Likert-type scale. Sample groups from the populations of seminary faculty, lay leaders, and senior students were administered the questionnaire. The null hypothesis was tested for each of the seventy items, and this testing yielded significant implications for the issue central to the study.

1. The perceptions of faculty and lay leaders differed statistically on eighteen of the seventy competency items. While this indicates some marked dissimilarities between the two groups, it does not seem to support the notion prevalent in the literature of a major breach on the issue of pastoral ministry. Nevertheless, an examination of the eighteen competencies where faculty and lay perceptions differ should provide valuable insights.

On only three of the eighteen items were lay leader's mean scores higher than faculty mean scores. The laymen place more importance on the pastor's ability to operate office equipment (item 6) and

audio-visual equipment (item 56), although in neither case do laymen or faculty view the competencies as more than slightly important. Of more importance to both groups is the pastor's competence to counsel the psychologically disturbed person (item 25), where the lay mean is 3.60 and the faculty mean 3.16.

Among the other fifteen competencies where difference exists between faculty and lay leader mean scores, seven fall within the area of interpersonal skills (items 13, 28, 38, 43, 50, and 60). Three of these items bear special attention, for the lay means are in the category of moderate importance while the faculty means are in the category of considerable importance. These three seems to suggest a reticence on the part of lay leaders to value pastoral leadership toward change and contemporaneity as compared with seminary faculty. The three items are (33) innovate and bring about change, (43) relate current events to the sermon or Bible lesson, and (60) implement fresh and creative forms of worship.

The eighteen competencies for which faculty and lay leaders registered significantly different mean scores are found in tables 6 and 8.

2. The perceptions of seminary seniors and lay leaders differed statistically on twenty of the seventy competency items. The same pattern developed here as between faculty and lay leaders with respect to perceptions of leadership for change and contemporaneity. The senior student's mean scores on items 33 (innovate and bring about change), 60 (implement fresh and creative forms of worship), and 43 (relate current events to the sermon or Bible lesson) paralleled those of the faculty in contrast to the laymen who rated all three significantly lower.

Another similar pattern emerges in terms of extending ministry

beyond the immediate context of the church itself. A marked difference was revealed in the low scores of laymen for competencies 36, 44, and 48 which have to do with community involvement--social, civic, and political --and use of state and local agency resources to supplement church programs. The senior rated those significantly higher, indicating a less conservative attitude than lay leaders.

The greatest differential for mean scores for these two groups occurred on item 13, entertain socially at home. The seniors rated this 3.94--of considerable importance--while the laymen rated it 2.88--less than moderately important. This result may seem to be a reversal of expectations, and possibly reflects the growing relational attitudes of young seminarians. The unexpectedly low score of the laymen is difficult to interpret.

In general, the similarities in perceptions of church lay leaders and seminary seniors outweigh their differences.

3. The comparison of the perceptions of seminary faculty and seminary seniors reveals a high degree of similarity between them. For only eight of the seventy competency items does a statistically significant difference exist. It is of interest to note that in all but one of these eight cases, the student mean scores are higher than the faculty mean scores.

**OBJECTIVE II:** To determine if significantly different perceptions of pastoral competency are held by seminary faculty members who differ both in terms of previous pastoral experience and the disciplines in which they teach.

Prevalent in the literature was the concept that an estrangement exists between seminary and church, in large part the result of two major causes: (1) Many faculty members have never had any full-time

experience in practicing pastoral ministry in the local church; (2) there are actually two competing training agendas in the seminary curriculum, one among faculty in the classical disciplines of theological and biblical studies and another among faculty in the areas of pastoral practice, or practical theology.

This investigation sought to examine these assertions by subdividing the faculty group along these lines and comparing their perceptions of pastoral competencies through statistical tests. Three null hypotheses were formulated for testing.

1. The null hypothesis, there is no significant difference between the mean scores of faculty members who teach in the disciplines of theological and biblical content and those who teach in the disciplines of ministerial practice, was retained. Differences existed on only three of the seventy competencies tested. This finding essentially discounts the "bifurcated curriculum" theory insofar as the populations examined in this study are concerned.

Of the three competencies for which the mean scores were significantly different, two are particularly noteworthy. Faculty concentrating on the practice of ministry rated the importance of ability with the original languages of Scripture--Hebrew and Greek--lower than faculty in the content disciplines. For item 8, use Greek as a study tool, the practical ministry faculty produced a mean of 3.96 as compared to 4.37 for their colleagues. The difference was even wider on item 27, use Hebrew as a study tool, where the respective means were 3.18 and 4.00.

The third item on which these groups differed had to do with the management of personal time and energy (item 70). While the practitioner group rated it highest (5.00 as compared to 4.81) the extremely high

means of both groups would indicate the overall importance attached to this ability. In fact, in the ranking of mean scores for competencies for all groups in the study, this item ranked number one. Table 9 presents the comparisons of these two faculty sub-groups.

2. The null hypothesis, there is no significant difference between the mean scores of faculty members with previous pastoral experience and those without previous pastoral experience, was retained. The two groups were highly similar in their responses. In testing this hypothesis for each of the seventy competencies, it was rejected for only four.

In three of the four instances where the two sub-groups did differ, those with pastoral experience rated as more important the ministry skills of making sermons personally meaningful to worshippers, leading a youth group, and arranging for and conducting a visitation program (see table 10). Those without previous pastoral experience rated more highly than their colleagues the ability to operate office equipment. However, the low means for both groups (1.72 and 2.20 respectively) would indicate that neither see this as of more than slight importance.

3. The null hypothesis, there is no significant interaction effect between the faculty sub-group levels of pastoral experience and teaching field, was retained for all seventy competency items.

**OBJECTIVE III:** To identify the common essential professional competencies needed by church pastors as perceived by responding population samples. A factor analysis should identify competency clusters that will be beneficial to curriculum considerations.

The R-mode factor analysis technique identified five factors, each representing a meaningful cluster of common competencies. The five factors, and sub-factors, are as follows:

Factor I - Interpersonal Skills

Sub-factor Ia - Interpersonal Leadership

Sub-factor Ib - Interpersonal Ministry

Factor II - Specialized Ministry and Functional Skills

Sub-factor IIa - Clerical, Social, and Facility Services

Sub-factor IIb - Youth, Music, and Special Ministries

Factor III - Personal Scholarship and Intellectual Capabilities

Factor IV - Management of Personnel and Programs

Sub-factor IVa - Management of Human Resources

Sub-factor IVb - Program Development and Evaluation

Factor V - Leadership, Participation, and Awareness at National, Community, and Extra-church Levels

There is a significant meaning to the relationship between clusters of competencies generated in this analysis and mean score ranking of the items in each cluster. Where competencies cluster, signifying they possess a commonality as perceived by the respondents, but the means are low, those competencies are not likely to be included in curriculum planning. Thus, the competencies generated in Factor II have been generally identified as deserving less emphasis in the training of pastors. None of the ten competencies in this factor (not counting spurious items) are rated as high as 3.00 (moderate importance). The means range from 1.26 to 2.91 and average 2.27. Eight of these competencies rank among the ten lowest mean-ranked competencies.

Quite to the contrary, Factor I, which centers on interpersonal skills of the pastor, contains only two competencies with means below 4.00 (considerable importance). The average mean of the fourteen competencies in this factor (not including spurious competencies) is 4.33,

and nine of these rank among the twelve highest mean-ranked competencies.

None of the remaining three factors contained a competency with a mean of less than 3.00, with the exception of two competencies in Factor V. These both related to pastoral involvement in civic and community affairs. The general level of importance attributed by the respondents to competencies clustered within Factors I, III, IV, and V suggests that these should receive attention in curriculum evaluation and planning.

The Q-mode factor analysis technique, in generating only one factor accounting for 98.67 percent of the common variance, confirmed the commonality of the three respondent populations with respect to church-relatedness.

### Conclusions

The review of the literature and the analysis of the data gathered in this study lead to the following conclusions.

1. Differences do exist between church lay leaders and seminary faculty members in the ways they perceive pastoral ministry. However, the evidence of this study does not substantiate the serious gap between the two groups suggested in the literature.
2. In the cases where differences between faculty and lay leader perceptions of pastoral competencies were statistically significant (not attributable to change), the magnitude of the ratings (mean scores) of both groups is important to note. For the most part, both rated these competency items above "moderately important" to pastoral ministry. This would suggest that while differing statistically they nevertheless both attached importance to the competencies in question; there were virtually no instances where their perceptions were radically different.

3. The most distinct context of difference between lay leader and faculty perceptions of pastoral ministry is that of leadership, particularly leadership for change. Seminary instructors attach greater importance to the need for pastors to be innovative, creative, and to stimulate change. It is possible to see in this the seeds which, taking roots in the soil of seminary training, might blossom into potential conflict between pastor and church.
4. A high degree of similarity exists between seminary faculty and seminary senior students in terms of their expectations of pastoral ministry. The nature of this study did not permit the examination of cause-effect relationships in this regard; therefore, the direct impact which seminary instructors may have on student's perceptions of ministry cannot be concluded from the evidence.
5. Seminary seniors tend to mirror faculty in comparisons with lay leaders. The potential for pastor-church conflict evident at this stage of pastoral training can be observed in two major areas.
  - a. Senior students rate significantly higher than do lay leaders those competencies related to innovation, change, and creative worship. This difference should signal a caution to young pastors who may press for change too quickly or too far-reaching for more conservative lay leaders in the church.
  - b. Seniors as prospective pastors tend to view more favorably than do lay leaders their direct professional involvement in the life of the community outside the church itself. Their willingness to interact in the social, political, and civic arenas and to draw supplemental resources for ministry from

public agencies reflects a less conservative approach than that of lay leaders in general. Again, wise judgment in leadership will be an important pastoral quality, and seminary training should emphasize this.

6. Seminary faculty members are a highly homogeneous population in terms of their perceptions of pastoral ministry. Those concerns expressed throughout the literature of faculty ranks divided along the lines of practical experience and teaching fields were not supported by the evidence in this study.

One element of difference that did appear, however, is worthy of note in light of the implications it has for curriculum evaluation. The study of both Greek and Hebrew is viewed as significantly less important to the practice of pastoral ministry by faculty who teach in practical disciplines (methodology) than by those who teach in the more classical content disciplines. This differing viewpoint will become more and more an issue as the demands for more practical courses in the curriculum increase.

7. The competencies identified in this study and included in the questionnaire are useful criteria for analyzing and measuring effectiveness in pastoral ministry. The generally high mean scores assigned by all sample groups confirms this conclusion.
8. Church lay leaders, seminary faculty, and seminary seniors attach the greatest relative importance, as measured by mean score ranking, to the interpersonal dimension of pastoral ministry. This finding signals the need for a greater emphasis in pastoral training upon relational skills and abilities, and a balance between cognitive and affective learning experiences. The acquisition of

professional technique, which Glasse and others have urged into prominence, must be tempered with interpersonal awareness and sensitivity.

9. In considering all possible variances, a high degree of similarity exists between the 150 respondents in this study. This similarity can be attributed to a common base in the life and ministry of the church.
10. The five clusters of pastoral competencies identified in this study represent meaningful categories that can form the bases for developing curriculum in pastoral training programs. Competencies within each of the clusters can be used as reference for the development of individualized, competence-based objectives. Clustered items with high factor loadings and high mean scores should receive particular attention in this regard.

#### Recommendations

In view of the findings of this study, and in order to expand the usefulness of this line of research to pastoral education and training, the following recommendations are offered.

1. Continued efforts should be made to refine and strengthen the questionnaire used in this study, following the recommendations in the literature (Menges, Dittes) that competency criteria for ministry should be developed with input from pastoral practitioners, church laymen, and theological educators. A more complete questionnaire could be employed in conjunction with factor analysis techniques to generate more comprehensive competency clusters.
2. Studies similar to the present one, but including a population sample

of pastors, would provide useful data to denominational leaders, churches, pastors, and seminaries for more direct evaluation of ministerial effectiveness and satisfaction.

3. Additional research should be undertaken to determine the nature and extent of the impact seminary faculty have on the formation of student's expectations of pastoral ministry. Such research should involve the use of a competency questionnaire in longitudinal studies over several incoming and graduating classes. The data provided would contribute to the current debate on the effectiveness of seminary training to prepare pastors for the realities of parish ministry.
4. Further studies with the present competencies should be conducted utilizing other than attitudinal or perception measurement techniques. Such studies, using interview/observation methods, would help to verify and/or modify the results of this present study.
5. Present seminary programs should be carefully evaluated in terms of the competencies which have emerged as significantly important in this study. Specifically, teaching/learning experiences which facilitate the development of interpersonal awareness and sensitivity should be designed and integrated into present courses as well as introduced in specialized courses.
6. Further research and study should be conducted to identify competency-oriented criteria useful to the measurement of ministerial effectiveness and for the purpose of developing competency-based objectives for pastoral training. Factor analysis techniques should be utilized in such research.

7. Research using techniques similar to those of this study should be carried out with additional populations (other than Baptist) to confirm the findings of this study across a broader representation of the church at large.

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**APPENDICES**

## APPENDIX A

## LETTER TO FACULTY MEMBERS

Dear Colleague,

I would like to request your cooperation and participation in a research project related to a study of pastoral training in theological education. The research, being undertaken with the cooperation of the two Conservative Baptist seminaries and the CBA of A, will cover a cross section of seminary faculty, seminary seniors, and Conservative Baptist lay leaders across the country.

The study, which will involve both comparative and factor analyses of professional pastoral competencies, required the gathering of data from significant sources and the attached questionnaire will enable you to contribute your perceptions. As one directly involved in the training of church pastors, your response is needed and valued.

While anonymity will be assured, it is important to the research that you provide the information request on the first page of the questionnaire. The questionnaire should be completed and returned by March 14, 1977.

Thank you very much for your contribution.

James E. Sweeney  
Dean of Special Academic Programs  
Western Conservative Baptist Seminary  
Portland, Oregon

## APPENDIX B

## LETTER TO SENIOR STUDENTS

Dear Senior,

I would like to request your cooperation and participation in a research project aimed at contributing to the improvement of the quality and nature of pastoral training. As a seminary student soon to assume a place in the professional ministry, your contribution to this research is significant.

A nation-wide study is being conducted with the cooperation of both Conservative Baptist seminaries and the Conservative Baptist Association of America. A selected group of seminary seniors is being asked to participate along with seminary faculty and church lay leaders. Your name was selected and your personal responses are valued.

The attached questionnaire will take approximately 25 minutes to complete and should be returned no later than March 14, 1977.

While anonymity is assured, the information requested on the first page of the questionnaire will be helpful in the process of the research. Thank you very much for your valuable contribution.

James E. Sweeney  
Dean of Special Academic Programs  
Western Conservative Baptist Seminary  
Portland, Oregon

## APPENDIX C

## LETTER TO CHURCH LAY LEADERS

Dear Lay Leader,

This letter is coming to you for a special reason. As an active lay leader in your local church, you exercise important influence on the shape and direction of the church's ministry. Those of us directly engaged in the task of training men for pastoral ministries value the judgment and perspective that you have developed as a result of your personal involvement in the church. We believe your judgment ought to be heard when seminary programs for educating pastors are being planned.

A nation-wide study is being conducted to contribute to the improvement of pastoral training. It is being undertaken with the cooperation of the two Conservative Baptist seminaries and the Conservative Baptist Association of America.

A selected group of church lay leaders are being asked to participate in the study and your contribution will be valuable. A significant part of the study has to do with how lay leaders view the requirements for the pastor. The questionnaire enclosed in this letter will enable you to respond with your viewpoint. Would you please take a few minutes to complete and return it?

It will be important to receive your questionnaire as soon as possible in order to include your response in the study. Simply use the enclosed stamped envelope to return it right away.

Thank you so much for participating and making a significant contribution to the education of future pastors.

With appreciation,

James E. Sweeney  
Dean of Special Academic Programs  
Western Conservative Baptist Seminary  
Portland, Oregon

## APPENDIX D

PASTORAL COMPETENCIES STUDY QUESTIONNAIRE

Purpose of Questionnaire: The purpose of this questionnaire is to seek your assistance in providing information which will contribute to the training of candidates for pastoral ministries. This study is particularly concerned with the competencies or skills which are considered necessary to pastoral leadership.

INSTRUCTIONS

1. This questionnaire contains statements of professional competencies for church pastors. You are asked to indicate the level of importance you attach to each of these competency items. In other words, how important do you feel it is for the pastor of a church to possess the ability or competency?
2. Do not take too much time thinking about any particular item. Please do not leave any item out. There are no right or wrong answers. We are primarily concerned with how YOU FEEL about the competencies needed by church pastors.
3. The following key should be used for your choices:
  - (5) EXTREMELY IMPORTANT - You feel that a pastor could not function in any effective way whatsoever without this ability.
  - (4) CONSIDERABLY IMPORTANT - You feel that a pastor without this competency would be significantly handicapped in effectiveness.

- (3) MODERATELY IMPORTANT - You feel this item is of some importance to a pastor's effectiveness, but not of major importance.
- (2) SLIGHTLY IMPORTANT - You consider this item of minimal significance to the effectiveness of a church pastor.
- (1) NOT IMPORTANT - You consider this item of no importance to the effectiveness of a church pastor in his professional role.

4. For each item, circle the number (5, 4, 3, 2, 1) which best represents your feeling of the importance of that item to a church pastor. If your exact feeling is not found in one of the choices, circle the one which comes closest to your true feeling.

Here is an example:

How important do you feel it is for a church pastor to be able to:

1. teach an adult Bible class

Extremely	Considerably	Moderately	Slightly	Not
⑤	4	3	2	1

This person, in circling the "5", felt that this competency is extremely important to the effectiveness of a church pastor.

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PLEASE TURN THE PAGE AND COMPLETE THE QUESTIONNAIRE

PASTORAL COMPETENCIES STUDY QUESTIONNAIRE

How important do you feel it is for a church pastor to be able to:	Extremely	Considerably	Moderately	Slightly	Not
1. speak impressively and forcefully before an audience	5	4	3	2	1
2. initiate change without alienating the congregation	5	4	3	2	1
3. identify with and minister to persons of other cultures and subcultures	5	4	3	2	1
4. maintain the interest of all ages in the audience while preaching	5	4	3	2	1
5. use parliamentary procedures	5	4	3	2	1
6. operate office equipment, e.g., mimeograph, typewriter, etc.	5	4	3	2	1
7. interpret statements of ethics to young people and adults	5	4	3	2	1
8. use Greek as a study tool	5	4	3	2	1
9. identify the various stages in the development or maturation of the indivi- dual as a person	5	4	3	2	1
10. recruit and coordinate volunteer church workers	5	4	3	2	1
11. write articles for news release	5	4	3	2	1
12. maintain a working knowledge of current theological trends and issues	5	4	3	2	1
13. entertain socially at home	5	4	3	2	1
14. lead a church choir	5	4	3	2	1
15. assist others in developing a positive and healthy self-concept	5	4	3	2	1

How important do you feel it is for  
a church pastor to be able to:

	Extremely	Considerably	Moderately	Slightly	Not
16. participate and give leadership in denominational affairs	5	4	3	2	1
17. select appropriate published materials for the church educational programs	5	4	3	2	1
18. delegate responsibilities and allow others the freedom to fulfill them	5	4	3	2	1
19. maintain an awareness of current events --local, national, international	5	4	3	2	1
20. comfort and empathize with those suffering pain or grief	5	4	3	2	1
21. prepare job descriptions for church staff positions	5	4	3	2	1
22. develop a church constitution	5	4	3	2	1
23. participate with youth in sports, games, and recreational activities	5	4	3	2	1
24. lead a discussion, making each person feel he is contributing usefully	5	4	3	2	1
25. counsel the psychologically disturbed person	5	4	3	2	1
26. work for the improvement of community services	5	4	3	2	1
27. use Hebrew as a study tool	5	4	3	2	1
28. maintain an openness to constructive criticism and suggestions for improvement	5	4	3	2	1
29. see that the church property is neat and in good repair	5	4	3	2	1
30. conduct an evaluation of the Christian education program	5	4	3	2	1
31. write with grammatical and spelling accuracy	5	4	3	2	1

How important do you feel it is for  
a church pastor to be able to:

	Extremely	Considerably	Moderately	Slightly	Not
32. understand credit, budgeting, buying power, and other financial matters	5	4	3	2	1
33. innovate and bring about change	5	4	3	2	1
34. provide a personal discipling ministry in the life of another individual	5	4	3	2	1
35. drive the church bus	5	4	3	2	1
36. communicate with community leaders-- social, political, educational	5	4	3	2	1
37. provide marital and family counseling	5	4	3	2	1
38. personally confront others directly and openly when necessary	5	4	3	2	1
39. plan and implement church social activities	5	4	3	2	1
40. keep his own family members involved in church activities	5	4	3	2	1
41. direct a fund-raising campaign	5	4	3	2	1
42. provide guidance to church families in the education of their children	5	4	3	2	1
43. relate current events to the sermon or Bible lesson	5	4	3	2	1
44. identify resource persons and services from state and local agencies which are able to supplement church programs	5	4	3	2	1
45. converse with parishioners of all ages	5	4	3	2	1
46. interpret current theological trends for congregational understanding	5	4	3	2	1
47. share leadership with lay leaders from the congregation	5	4	3	2	1
48. take responsibilities for leadership in civic and community activities	5	4	3	2	1
49. plan a church budget	5	4	3	2	1

How important do you feel it is for a church pastor to be able to:	Extremely	Considerably	Moderately	Slightly	Not
50. lead the church in establishing priorities	5	4	3	2	1
51. develop a long-range plan for operation, including membership projections, personnel, fiscal, and facility needs	5	4	3	2	1
52. exercise group leadership skills with boards, committees, and other groups within the church	5	4	3	2	1
53. teach children's classes	5	4	3	2	1
54. make sermons personally meaningful to the individual worshipper	5	4	3	2	1
55. manage an office staff	5	4	3	2	1
56. operate audio-visual equipment	5	4	3	2	1
57. lead a youth group	5	4	3	2	1
58. interpret social and political issues for the congregation	5	4	3	2	1
59. conduct periodic evaluation and up-grading of the church program in view of current educational and social trends	5	4	3	2	1
60. implement fresh and creative forms of worship	5	4	3	2	1
61. know the legal implications of the church's operational procedures or policies, e.g., ownership of property, tax liability, insurance, etc.	5	4	3	2	1
62. lead a business meeting	5	4	3	2	1
63. arrange for and conduct a visitation program	5	4	3	2	1
64. develop and utilize audio-visual materials for teaching and preaching	5	4	3	2	1
65. know when to refer counselees for professional help	5	4	3	2	1
66. lead congregational singing	5	4	3	2	1

How important do you feel it is for  
a church pastor to be able to:

	Extremely	Considerably	Moderately	Slightly	Not
67. conduct a worship service using traditional forms and methods	5	4	3	2	1
68. personally know the names of most of the church members	5	4	3	2	1
69. purchase equipment and supplies for church use	5	4	3	2	1
70. manage personal time and energy	5	4	3	2	1

Thank you. It is important to this study that the questionnaire be returned immediately. Use the stamped, addressed envelope provided. Your contribution to the study is greatly appreciated.

James E. Sweeney  
Dean of Special Academic Programs  
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5511 S.E. Hawthorne Blvd.  
Portland, Oregon 97215

## APPENDIX E

TABULATION OF RANK ORDER, ITEM NUMBER, AND MEAN

Rank	Item No.	Mean	Rank	Item No.	Mean	Rank	Item No.	Mean
1	70	4.89	25	51	4.00	49	25	3.29
2	54	4.73	26	24	3.97	50	22	3.18
3	50	4.67	27	8	3.95	51	16	3.12
4	18	4.62	28	10	3.92	52.5	36	3.11
5	20	4.58	29	46	3.87	52.5	49	3.11
6	2	4.52	30.5	4	3.88	54	44	3.09
7	47	4.51	30.5	42	3.88	55	5	3.03
8	65	4.48	32	9	3.83	56	57	2.91
9	28	4.47	33	12	3.82	57	29	2.72
10	68	4.41	34	59	3.79	58	23	2.68
11.5	34	4.39	35	30	3.71	59	26	2.62
11.5	45	4.39	36	67	3.69	60	53	2.61
13	52	4.33	37	55	3.65	61.5	11	2.51
14	38	4.30	38	40	3.64	61.5	56	2.51
15	1	4.27	39	17	3.61	63	48	2.49
16.5	15	4.23	40	21	3.56	64	69	2.46
16.5	37	4.23	41	27	3.50	65	66	2.39
18	7	4.14	42.5	13	3.49	66	41	2.27
19	31	4.09	42.5	62	3.49	67	39	2.21
20.5	43	4.05	44	32	3.46	68	6	2.19
20.5	60	4.05	45.5	3	3.45	69	14	1.55
22	63	4.03	45.5	64	3.45	70	35	1.26
23.5	19	4.01	47.5	58	3.30			
23.5	33	4.01	47.5	61	3.30			

## APPENDIX F

## CODING OF DATA CARDS

Data for each of the 150 respondents were coded on a punched card as follows:

<u>Column</u>	<u>Data</u>
1-70	Response values of 1,2,3,4, or 5 which were assigned to the 70 competencies.
71-73	Identification number of the 150 respondents. 101-150, faculty; 201-250, seniors; 301-350, lay leaders.
74	Identification of faculty sub-groups One and Two. 1, teach in adademic disciplines; 2, teach in practical ministry disciplines.
75	Identification of faculty sub-groups Three and Four. 1, with previous pastoral experience; 2, without previous pastoral experience.