This is to certify that the

dissertation entitled

DEACON LEARNERS

presented by

Robert J. Schultz

has been accepted towards fulfillment
of the requirements for

___Ph.D.___ degree in __Education Administration__

Ann C. Austin
Major professor

Date___5/13/04___

PLACE IN RETURN BOX to remove this checkout from your record.
TO AVOID FINES return on or before date due.
MAY BE RECALLED with earlier due date if requested.

DATE DUE	DATE DUE	DATE DUE

6/01 c:/CIRC/DateDue.p65-p.15

DEACON LEARNERS

By

Robert John Schultz

A DISSERTATION

Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree

DOCTOR OF PHILOSOPHY

Department of Education Administration

2004

ABSTRACT

DEACON LEARNERS

By

Robert John Schultz

This study describes the perceptions of 11 deacons of the Michigan District of the Lutheran Church Missouri Synod concerning their education. They discussed actual and preferred predeacon education, actual and preferred deacon education, changing work role definition, and the interdependent relationship of education and work roles. They indicated that they preferred a predeacon education that educated students in the skills of the craft. They desired a deacon education that would continue to strengthen these skills while teaching new skills. The deacons recognized that they had unique work roles, which, while including the historic deacon responsibilities of charity and liturgy, also involved other responsibilities. As many deacons pointed out, they did everything that a pastor did except marriages.

The deacons indicated that an interdependent relationship needs to exist between education and work roles. Both worker perceptions about education and work roles are important for the development of an educational program for predeacons. This relationship carries over into the education of deacons, others involved with deacons, and the church at large. Then church educators can be responsive to the needs of workers in the field. The end result is that adult learners, like deacons, can learn most effectively and appropriately when the relationship of workers and educators are interdependent.

Dedication

I thank the Triune God for leading me to learn about and study deacon ministry, and dedicate this dissertation to the untold number of deacons who have served Him and humanity throughout the centuries.

Acknowledgements

This dissertation is the direct result of support and encouragement from many people. My family stood behind my continuing education and writing, with my wife Joyce urging me on, and my children, as professional adults, helping in a variety of ways including proofreading. My advisor, Dr. Ann Austin, was a tremendous help with guidance and encouragement. Finally, this dissertation would not have developed without the deacons' willingness to be interviewed and the encouragement from the Commission on Deacon Qualifications to bring this research to the public.

TABLE OF CONTENTS

TABLES

CHAPTER 1

INTRODUCTION TO THE STUDY

<u>Purpose</u>

My purpose in this study was to investigate the relationship between deacons'
education and their work roles. To learn about this relationship, I asked deacons in the
Lutheran Church Missouri Synod (LCMS) to share their perceptions about their
education, work roles, and the relationship between their education and work roles,
based upon their personal experiences.

This chapter begins with the ordination experience of one pastor, Art. This story
provides the life experiences of one man's path from having little connection with the
church to becoming a deacon and later ordained as a pastor. One could call this story,
"One man's path: from faith to deacon to becoming a pastor." Drawing on my
interviews with Art and my presence at his ordination, I present his story in a way that
suggests what I believe he may have been thinking. Also, I interspersed an introduction
to the role of the deacon in history in Art's story. I present Art's story as a way to set a
tone for my study. Other deacons are discussed in this study, each with their own
unique life story. Some of their experiences led to deacon ministry and others to
ordination. These stories will be mentioned later in the dissertation but not in the depth
provided in this first chapter that highlights Art's experiences. Rather, I will be looking
across the stories of a number of deacons to analyze and discuss the education of
deacons.

The chapter continues with more contemporary information about deacons.
Next, the problem addressed in the study and background issues are set forth, and

research questions are stated. Key terms used in the dissertation are defined, and an overview of the dissertation is given.

Art's Ordination

"After all this time, it's finally happening," Art thought as he stood at the end of a double line of pastors standing in the hallway, waiting to enter the sanctuary. The date was October 2001. "The moment has arrived for me to become an ordained pastor in the Lutheran Church Missouri Synod. I don't believe it!" As the music began playing, the congregation stood with a rustle and began singing "Rejoice, O Pilgrim Throng!" The line of pastors joined the congregation in exultantly singing "Rejoice, give thanks, and sing; Your festal banner wave on high, the cross of Christ your King. Rejoice, Rejoice! Rejoice, give thanks, and sing!" as they started shuffling two by two into the sanctuary.

Art thought back on his life. Who would have thought that he, who at one time had not even been baptized, was about to become an ordained pastor? Although his parents were nominally Christian, they were not active in a church. Like so many families, they made sure he attended a Lutheran Sunday School and a Vacation Bible School until he was 12. But that was during World War II, and because the congregation had the schools but did not have a pastor, Art had not been baptized.

Then, in 1959, Art married his first wife, who was not active in a church, even though she claimed to be a Presbyterian. In 1970, she suffered a stroke and was blinded and paralyzed. St. Paul Lutheran Church in Flint, Michigan, ministered to those who were hospitalized because it was across the street from the hospital. The pastor visited Art's wife and shared Scripture and prayer with her. In the meantime, Art had been laid off from work and their four children were dispersed to friends and family. Life for Art

meant sitting in the hospital all day and then going home in the evening to a house empty of people but full of chores, what with the cows, chickens, ducks, and the other animals that were a part of the family's life.

Art thought his life was in ruins. He knew the Lord's Prayer from having attended Sunday School and Vacation Bible School. He prayed this prayer in the hope that the Lord would heal his wife. He could do nothing else. At that point, even though Art's wife was a registered nurse and was receiving the best of care, the medical profession could do little but help make her comfortable. The neurosurgeon said they would just have to wait and see.

Art remembered that he, like entertainer Danny Thomas, could just say, "Lord, ah, here I am, would you please help?" That was on a Saturday. The next day, his wife wiggled a toe on her left foot! Within a few days, her eyesight returned and the paralysis left her! After four more weeks, she came home. Her memory returned, and within a year she was back to work full time. Art's family attributed her healing to a miracle of the Lord, as did the Jewish neurosurgeon. The neurosurgeon later wrote a paper on her remarkable progress.

As a result of that experience, the family began attending church. Art and his four children were baptized on February 28, 1971, at Trinity Lutheran Church in Fenton, Michigan. He also was also confirmed that day as an adult member of the church. Within a few months, Art became a trustee in the church, and the Lord kept working in his life to develop him into a mature Christian.

In September 1980, Art's wife was killed in an automobile accident, but his son, who was in the car with her, survived. Again, the church ministered to Art, brought him

to the cross of Christ, and helped him see how the Lord would sustain him. But now he was a widower with two children—a 15 year-old daughter and an 11year-old son—at home. The pastor of Art's church helped him through his grief and loss.

Two years later, Art married Gail, a Baptist who had been trained as a New Tribes Missionary. She became a Lutheran and they joined Holy Cross Lutheran Church in Linden, Michigan. Gail, who had been having disabling back pain and emotional problems, was killed in an automobile accident in 1986. According to Art, the Lord brought him through that ordeal day by day.

Shortly before her death, Gail had wanted to go to the Michigan Lutheran Ministries Institute (MLMI) to learn Old Testament history. Art's present wife, Marge, Gail's friend, had encouraged her to go. Art was working for General Motors at the time, and had been scheduled for overtime for the whole next year. They discovered that Dr. Walter Stuenkel, a well-known former LCMS college president, would be teaching the class, and Marge wanted someone to go with her. Art could not go because of work. However, the Wednesday before the Saturday the class was set to begin, General Motors canceled all overtime and Art was sent home. He called Marge and said, "Well, the Lord has freed me up to go with you, so we'll go." As Art took the class, he found that he wanted to help his pastor. He became an elder of the church and decided he would be willing to give teaching a try. As Art taught the Old Testament as he had learned it from Dr. Stuenkel, he saw the love of God unfold before his students again and again. What a great, loving God He is! Art had never realized before the love story of the Old Testament. He found himself drawing closer and closer to God. But he never dreamed he would go further than teaching.

After Gail's death that fall, Dr. Stuenkel announced that he would be teaching New Testament. A dear friend, who had been best man at Art's wedding to Gail and pall bearer for his first wife, telephoned Art. Jerry said, "Art, I'll pick you up at 8 in the morning. We're going to MLMI." He didn't ask, he simply told Art what he would do. Not wanting to disappoint him, Art was ready when Jerry stopped to pick him up. When Art walked into the class, Dr. Stuenkel and some of the other students who had been to Gail's funeral were surprised to see him. But immediately they gathered around him and shared a few moments of prayer. From that time on, Art let the Lord unfold Himself continuously. The homework load was so heavy that it limited Art's time for grieving. Art continued to take classes, riding to MLMI with Jerry and Marge.

In 1988, General Motors closed the plant where Art had been working. With more free time, Art accelerated his class load to catch up with Marge and Jerry, and in 1989 he graduated from MLMI.

After graduation, Art and Marge began to date. God led them to an internship in which they began planting a church in Leslie, Michigan, starting with laying the groundwork and gathering demographics. During that time, Art realized he was uncomfortable being alone. He needed a wife to help plant the church, and with love growing between them, he hesitantly asked Marge to marry him. He thought, "Well, may the Lord give us one day of happiness. If something happens to her, I'd rather have a broken heart and be widowed again than live without her." Two weeks after the church opened, they were married in Linden with Dr. Stuenkel officiating. Art and Marge agreed that they would do the Lord's work first, and then let God bless the marriage.

After two years in Leslie, the church had become strong enough to call its first pastor. The next few months Art and Marge were without an assignment, so they moved back to their house in Fenton. When presented with the opportunity, they interviewed with Pastors Davis and Shelton about planting a church in Coopersville, Michigan. A number of people were driving from Coopersville, 15 miles away, to worship at an established LCMS church. Marge and Art began meeting with that group of people to start Grace Lutheran Church. In nine months the church called a pastor, and Art and Marge moved back to Fenton to await another assignment.

The couple accepted two more assignments. The first came a year later when they were asked to plant Peace Lutheran Church in Ann Arbor, Michigan. Having a good core group from St. Paul's, in nine months the church grew to the point of calling and receiving its own pastor. Art and Marge again returned to Fenton to await for another opportunity to serve the Lord. The second assignment came shortly, when the district invited Art and Marge to work full time in church planting. In 1995, after Art became a deacon, they were sent to Kinross in Michigan's Upper Peninsula. Art was proud to be the second deacon approved for service in the Michigan District. He found that being a deacon helped him with receiving more respect from the congregational members, gave him the opportunity to serve in a fuller capacity (much more like a pastor), have easier access to the prisoners he visited in the nearby prison, and closer connections with the prison officers in his congregation and who lived in the community. After Marge and Art had served for 20 months, the congregation was strong enough to call a pastor, and Marge and Art immediately were assigned to another struggling church.

Ossineke, their next place of ministry, is located 15 miles south of Alpena, Michigan, on the west coast of Lake Huron. An active summer vacation spot, the area also has some year-round residents. About 25 people came to worship each week at the beginning of Art and Marge's work among them. Under Art's preaching and Marge's compassionate encouragement, weekly attendance quickly jumped to 50 and then 80 people. Art could do everything as a deacon, including preaching and administering the sacraments of baptism and Holy Communion, but he could not perform marriages. Art and Marge bought a home in Ossineke, knowing that God wanted them to stay there and work with these people.

At about that time, Art heard of the colloquy process, a way in which men apply to become pastors without going through a normal four-year seminary education. Marge fully supported Art in his desire to become a pastor. He compiled transcripts from MLMI, a list of seminars he had attended, and grades from seminary courses he had taken throughout the years of his ministry, and he sent in his paperwork to the Colloquy Committee. Several months later, the committee finally invited him to come to St. Louis, Missouri, for an interview. During the interview, Art demonstrated his knowledge of the Scripture, the church, and ministry. His greatest joy was being able to share his faith in Christ. The committee accepted his application and pronounced him ready for ordination without any further education! On October 21, 2001, Art stood at the end of a line of pastors in Ossineke, Michigan, singing with them the introductory hymn. He was somewhat apprehensive about joining the ministerium of the LCMS to fulfill the Office of the Public Ministry, but he trusted the Lord in all activities of life.

The singing continued as the pastors, dressed in their white robes and red stoles, filed into the sanctuary. As Art passed Marge, who was standing in the second row with their families, they smiled encouragingly at each other. The pastors moved into the front pews just as the hymn ended. Art stepped around and in front of the chair placed in the center aisle in front of the altar and prepared for the next step. The liturgist left his seat, stood in front of the altar, and intoned, "In the name of the Father, and of the Son, and of the Holy Spirit." (Rite of Ordination-Appendix 1). Art, the pastors, guests, and all the members of the congregation, which filled the church to capacity, responded, "Amen!" The liturgist continued with the Psalm of Praise, Psalm 100. The congregation gave appropriate responses. Then everyone sat down for the reading of the Scriptures and to hear choral presentations between the lessons.

(As the service proceeded, Art realized that many thoughts were flying through his mind. The following information is an attempt to organize and fill in the missing pieces of information concerning what thoughts Art might have experienced during this rite of ordination.)

Art tried to focus on the liturgy until the reading of the Scripture. He wanted to listen to God's Word, yet his thoughts, upon hearing the Scripture, shifted to the impact of the readings. "How important the Bible is," he thought. "God speaks and we listen." The scriptural passages led him to consider the line of people into which God had called him. From Scripture, throughout history, and into recent times, some deacons had become ordained pastors, whereas others had chosen to remain deacons. He thought about this lineage.

Art remembered the history of the diaconate from his study of the New

Testament (Olsen, 1992). *Diakonein* means "to serve," and this word describes Jesus'

service in Matthew 20:28, Mark 10:45, and Luke 22:27 (New International Version),

"The Son of man came not to be served but to serve." The term is also translated as *to*

minister, to provide for, or *to help someone.* The term *diakonos* or deacon appears 30

times in the New Testament.

The term is used in referring to an office in Acts 1 as the Church considered

replacing Judas, whereas Paul alluded to a variety of ways to serve in I Corinthians

12:5. The ministry of the Word is mentioned in Acts 6:4, whereas the ministry of

reconciliation is touched upon in II Corinthians 5:18. Philippians 1, written between 53

and 58 A.D., addresses the deacons as holders of an office, stating, "To all the saints in

Christ Jesus who are at Philippi, with the bishops and deacons." The greatest detail

about the attributes of a deacon is given in I Timothy 3:8-13:

> Deacons likewise must be serious, not double-tongued, nor addicted to
> much wine, not greedy for gain; they must hold the mystery of the faith
> with a clear conscience. And let them also be tested first; then if they
> prove themselves blameless let them serve as deacons.

"Yes," Art thought, "God has been good to me. He's placed me in this line of deacons

and chosen to use me for His kingdom and glory." After all those at the ordination

service repeated the Apostle's Creed and loudly sang, "Hark the Voice of Jesus

Calling," Art focused on the preacher's words about how he would serve as a pastor.

Art's supervising pastor was the guest preacher. Basing his sermon on II

Timothy 2:8-9, he began to talk about the meaning of a pastor and the ways a pastor

serves, under the topic, "Remember Jesus Christ." Art thought about the early church.

He remembered learning about Ignatius, an early church father from about 110 A.D.,

9

who considered the church to have three offices: bishop (overseer), presbyter (an ordained leader), and deacon, together known as the monepiscopate. These three offices governed in the early church (Olsen, 1992). One of the first to describe the role of deacon was Justin Martyr (153-155 A.D.), who wrote, "When the president has given thanks and the whole congregation has assented, those whom we call deacons give to each of those present a portion of the consecrated wine and water, and they take it to the absent" (Olsen, 1992, p. 32.). Hippolytus of Rome (215-217 A.D) took the cup of the Eucharist away from the deacons if enough presbyters were available (Olsen, 1992, pg. 32). However, Tertullian permitted deacons to celebrate the Eucharist and baptize in cases of necessity (Olsen, 1992, pg. 32). The role of the deacon in leading the church, conducting the Eucharist, and administering baptism remained strong, unless the number of presbyters increased and they took over these duties from the deacons.

As the sermon continued, Art pondered the controversy about whether deacons should or should not preach. He knew that the messages of Stephen the Martyr (Acts 7) and Philip the Evangelist (Acts 8:26-39), neither of whom was ordained, were indeed preaching, and he also knew that all the preaching he had done in previous churches and this one had been done to honor and glorify God. People accepted his preaching. Because of the way Philip taught, Art was sure that preaching was a part of the diaconate.

The preacher mentioned the importance of the congregation supporting their pastor. In the early church, deacons were in'volved in collecting and distributing money. Art thought about the words of Justin Martyr,

> Those who prosper, and who so wish, contribute, each one as much as
> he chooses to. What is collected is deposited with the president, and he

takes care of orphans and widows, and those who are in want on account
of sickness or any other cause, and those who are in bonds, and the
strangers who are sojourners among [us], and briefly, he is the protector
of all those in need. (Richardson, 1970, p. 287)

Deacons provided a framework to maximize the coverage of charity. As

churches moved out of homes and into their own buildings, deacons became involved in

property management as well. Deacons representing the church acquired cemeteries in

the third century (*Ante-Nicene Fathers*, vol. 7, n.d., p. 437).

Deacons also worked as intermediaries for their bishops, often reporting matters

needing discipline, and they conveyed messages from the bishops. They were often

compared to the Levites of the Old Testament. By the third century, some deacons close

to the bishops were called archdeacons (Bingham, 1878, 1:98). Others were called

subdeacons, deacons who were in training and limited in their activity until they

mastered certain skills.

Art's wandering thoughts returned to the preaching of his supervising pastor.

These two had a close relationship, meeting for lunch, Bible study, and prayer at least

once a month. Art knew that this pastor was always ready to give him a helping hand.

This man was not only a supervisory pastor, but also a mentor and a friend.

As Art thought about how much help this pastor had been to him as a deacon, he

reflected on how, historically, this close relationship had not always existed for

deacons. The Christian church received legal status in 313 A.D., two years before the

Edict of Constantine. As the church stabilized, it organized, and in so doing provided a

clearer definition of orders. The Roman emperors relied on the bishops to help in many

ways, and in turn the bishops relied on the deacons. But as the church organized,

bishops and other leaders often assumed some of the deacons' duties. For example, the

Council of Arles in 314 A.D. took away deacons' privilege of presiding over the Eucharist (Stephenson, 1957, p. 324). Instead, presbyters came to be regarded as the normal heads of congregations. Thus the closeness of the team-in-ministry of presbyter and deacon was broken.

Later presbyters began to be called "priests." (Bradshaw, 1983, p. 27). Some deacons continued to be important, occasionally even administering great estates for their bishops. Deacons also continued to help take care of the poor. Their role in worship increased as liturgy became more elaborate. In some churches, deacons took over the reading of the Gospel from the readers, and they chanted parts of the liturgy (*Ante-Nicene Fathers,* n.d., p. 7:421). However, the publication of the document *Apostolic Traditions* denied deacons the right to conduct baptisms to deacons. Pope Gregory (590-604 A.D.) later forbade deacons to chant the liturgy (Echlin, 1971, p. 68, 79).

For the care of the sick and dying, the diaconate developed an order of men called *parabolani*. These men were most active in larger Eastern churches such as the church in Alexandria, Egypt. They served in hospitals that had begun as homes of Christians to accommodate travelers. The tradition of hospitality extended beyond the local bishops' personal accommodations, and deacons shouldered the responsibility for taking care of them (Bingham, 1878, p. 1:118-19).

Some of the other work of deacons at that time included being *oeconomi* and record keepers. *Oeconomi* were archdeacons who had a managerial role over the revenues of the bishop. When responsibility for this income declined, so did the diaconate (Uhlhorn, 1883, p. 267). Record keepers were deacons who worked as

notaries. They helped with keeping minutes, transcribing sermons, preparing legal documents, and interpreting languages (Bingham, 1878, p. 1:127-8).

The establishment of these offices led to the office of deacon becoming for some a stepping-stone to a "higher office"—that is, the priesthood—in a number of ways. The deacon ministry became a form of apprenticeship that gave the church an opportunity to select quality men for its clergy. Another way for a deacon to seek a higher office was to live with clergy, for it was understood that younger men could learn from older clerics. In Spain in the fifth century, some parents gave their children to the bishops to raise. This practice was the foundation for monasteries (Bingham, 1878, p. 1:107). Some, like Ambrose (373 A.D.), may have waited to be baptized until they completed their secular or governmental employment, retired, and then moved on to full-time church work. Because of their background and their knowledge of the faith, these men were highly desirable and quickly moved toward ordination (Frend, 1982, p. 179). Therefore a man would sometimes be in the diaconate for only a short time before being ordained as a priest. Rather than having a firm knowledge of faith, the Bible, and the ways of the church gained through study and experience, these men often were more adept at the ways of the world than the church. Business methods rather than other hallmarks of the church, such as compassion, were the foundations of their work.

Art thought about his installation as a deacon. If the church had followed the ways of the early church, he would have been ordained as a deacon. He remembered that Paul Bradshaw (1990) in *Ordination Rites of the Ancient Churches of East and West* quoted from the *Canons of Hippolytus* after Canons 2 and 3, which described the ordination of bishops, the prayer said over them, and the order of the liturgy. After

Canon 4, which described the ordination of presbyters, came Canon 5, entitled

"Concerning the Ordination of Deacons." Here Hippolytus stated,

> When a deacon is ordained, one is to do for him according to the same rules, and one is to say this prayer over him. He is not appointed for the presbyterate, but for the diaconate, as a servant of God. He serves the bishop and the presbyters in everything, not only at the time of the liturgy, but he serves also the sick of the people, those who have nobody, and he informs the bishop so that he may pray over them or give to them what they need, or also to people whose poverty is not apparent but who are in need. They are to serve also those who have the alms of the bishops, and they are able to give to widows, to orphans, and to the poor. He is to perform all the services. So this in truth is the deacon of whom Christ said, "He who serves me, my Father will honor him." The bishop lays his hand on the deacon and says this prayer over him, saying:
>
> O God, Father of our Lord Jesus Christ, we beseech you, pour out your Holy Spirit on N.; count him among those who serve you according to all your will like Stephen and his companions; fill him with power and wisdom like Stephen; make him triumph over all the powers of the Devil by the sign of your cross with which you sign him; make his life without sin before all men and an example for many, so that he may save a multitude in the holy Church without shame; and accept all his service; through our Lord Jesus Christ, through whom be glory to you, with him and the Holy Spirit, to the ages of ages. Amen (p. 111).

The *Apostolic Constitutions,* about 380 A.D., also supported the ordination of

deacons. After describing the ordination of bishops, and then Presbyters in article 8.16,

articles 8.17 and 8.18 directed,

> Concerning the ordination of deacons, I Philip make this constitution: you shall appoint a deacon, O bishop, laying hands on him, all the presbytery and the deacons standing around you, and you shall pray and say:
>
> Almighty God, true and faithful, bestowing riches on all who call upon you in truth, fearful in counsels, wise in understanding, powerful and great, hear our prayer, Lord, and give ear to our supplication, and let your face shine on this your servant who is appointed to you for ministry, and fill him with spirit and power, as you filled Stephen the protomartyr and imitator of the sufferings of your Christ. And grant that he, acceptably performing the sacred ministry entrusted to him,

steadfastly, blamelessly, and irreproachably, may be worthy of a higher
rank through the mediation of your Christ, your only-begotten Son,
through whom [be] glory, honor, and worship to you in the Holy Spirit
for ever. Amen. (Bradshaw, 1990, p. 115).

Art smiled to himself. He had not moved through any ranks. He had not

received ordination as a deacon. He simply had served for 15 years in a variety of

ministries. Even with his extensive background, it still had taken a long time for him to

be considered for ordination as a pastor.

The preacher was continuing with his message. Art glanced at a friend, a deacon

who did not desire ordination. He thought about St. Francis of Assisi, in the 13th

century, whom had not become a priest. "For some, this was the right way," Art

thought, "but it's not God's will for me."

When the preacher mentioned Marge's support for Art, Art nodded his head in

agreement. "I'm so glad the Lutheran Church does not support celibacy, which the

Roman Catholic Church adopted as a requirement for priests in the fourth century," he

thought. He remembered learning about the Council of Elvira (305 A.D.) that ordered

bishops, presbyters, and deacons to forgo conjugal relations (Stevenson, 1957, p. 307).

Marge made all the difference in his world and his ministry.

When the preacher mentioned the responsibility of helping with the poor and

needy as a part of the pastor's and congregation's joint ministry, Art thought of the

continued outreach that had typified the church throughout the centuries. Strong leaders

like Gregory the Great, who at one time had been a deacon in Rome, helped the church

minister to people (Uhlhorn, 1883, p. 154). For so many centuries, when Western

culture did not have an educational or welfare system, the church with its deacons

conducted the ministry of education and welfare. However, as time went by, monks

took over much of this work from deacons. Deacons moved into other roles, such as presenting liturgy, with dedication, but their role was limited. Thomas Aquinas (1224 or 1225-1274) noted that a deacon was to baptize only in cases of urgent necessity because a deacon does not "by reason of his own office . . . confer the sacrament of baptism. Rather in the conferral of this and other sacraments he assists and ministers to those in higher orders" (Cunningham, 1975, p. 57). Yet some of the deacons rose to great prominence. Thomas `a Becket (1118?-1170), archdeacon of Canterbury and Chancellor to Henry II, was ordained a priest the day before he was consecrated a bishop (Bingham, 1878, 1:97).

Archdeacons accompanied bishops on visitations; eventually they made visitations by themselves. These visitations, in effect, demonstrated their jurisdiction over parish priests (Bligh, 1955, p. 427). In Rome, beginning about 1100 A.D., the seven deaconries developed into "Cardinal deacons." These were men who were on the staff of the bishop of Rome (the pope), priests who were pastors of the papal churches, and the pope's episcopal assistants or the so-called "suburbicarian" bishops. In 1059, under Pope Nicholas, the Roman synod had placed the election of the pope into the hands of these men. The practice continues today (Walker, 1985, pp. 268, 273).

After the sermon at Art's ordination was over, the congregation listened to the choir sing "Lord, Here Am I." The liturgist then read the traditional words from the Smalcald Articles of the Augsburg Confession describing the Office of the Ministry. Art heard the words "The Gospel is the power of God unto salvation to everyone that believes." He celebrated these words with the total commitment of his heart. This was the faith that made such a difference in his life. These were the facts that he knew to be

true about God. Art thought about the statement of faith that Martin Luther, the founder of the Lutheran Church, had made. He had said,

> Since your Majesty and your Lordships want a simple, clear, and true answer, I will give it. Unless I am convinced by the teachings of Holy Scripture or by sound reasoning—for I do not believe either the Pope or the councils alone, since they have often made mistakes and have even said the exact opposite about the same point—I am tied by the Scriptures I have quoted and by my conscience. I cannot and will not recant anything, for to go against my conscience is neither safe nor right. Here I stand. God help me! Amen (Noel, 2003, pp. 106, 107).

As a result, Luther had been declared a heretic and excommunicated from the Church, for he placed the Scriptures above the Church and this was unacceptable. Art remembered, "Luther proclaimed a priesthood of all believers with open access to Scripture and every Christian a saint" (Olsen, 1992, p. 97).

Luther stated his attitude toward the diaconate in *The Babylonian Captivity of the Church:*

> The diaconate is the ministry, not of reading the Gospel and the Epistle, as is the present practice, but of distributing the church aid to the poor, so that the priests may be relieved of the burden of temporal matters and may give themselves more freely to prayer and the Word. For this was the purpose of the institution of the diaconate, as we read in Acts 5 [6:1-6] (Luther, 1970, p. 249)

Luther endorsed the value of deacons in 1528:

> Now follows about the deacons: *serious.* There were deacons who also at one time preached. From Acts: *they established seven,* who presided over the church in providing for the poor and widows. These deacons sometimes also preached, e.g., Stephen, and were admitted to other offices of the church although the chief task was to provide for the poor and the widows. This custom already long ago went out of use. In the papal church the subdeacon is the one who reads the Gospel; the distribution of aid and the care of the poor are relegated to hospices *hospitalia . . .*there ought to be deacons of the church who ought to serve the bishop and to rule the church in external things according to his counsel (Luther, 1970, p. 98).

Thus, for Luther, the deacon should have the people's welfare as his primary concern. Deacons who took care of the welfare chest in the church in Wittenburg, Germany, were known as the *Beutel,* and raised money to take care of the poor (Olsen, 1992). The deacons visited the poor, met on Sundays after services to decide to whom to allocate the money given for the poor, and later accounted for their financial transactions to the mayor, the city councilors, and the pastor. Then came preaching and helping the bishop conduct the external affairs of the church. Art reflected that he tried to have the welfare of the people as his primary concern and was delighted with the way his congregation and his supervisory pastor cared for the poor with him.

Now came the time for the prayers for the church and those in the Office of the Public Ministry at Art's ordination service. These prayers were a request to bless all believers, then pastors, and especially Art as a new pastor. Art knew these prayers were necessary and demonstrated that the ministry was dedicated to the service of God and the fulfillment of His will. Prayers like these were very much in line with the service of deacons over recent centuries.

Art remembered that the offering was made at this point in a service to garner financial support. In reflecting on money, he remembered that deacons had disseminated government funds because the government had taken over church property and endowments at the time of the Reformation. Later on, church leaders took this responsibility away from deacons.

The diaconate remained strong from the 17th to the 19th centuries, especially in the area of welfare, both in Europe and the United States. However, within the Lutheran Church, especially the Missouri Synod after its establishment in 1847, little

happened with the diaconate. LCMS leaders emphasized the training and ordaining of pastors, the educating of teachers, and supported the use of deaconesses (women who served in a role similar to that of deacon but more in the area of helping the poor than in official acts). The order of deacons slipped into obscurity.

The term *deacon*, however, continued to be used in the LCMS in a variety of ways. Occasionally the word *deacon* was used to describe men who served on congregational councils or as elders of a church. Male teachers took on the role of deacons, especially in times of a pastoral vacancy under supervision, as C.F.W. Walther (1981), the first President of the LCMS, said,

> The offices of school teachers who have to teach God's Word in their schools, almoners, sextons, leaders of singing at public worship, and others, are all to be regarded as ecclesiastical and sacred, for they take over a part of the one ministry of the Word and support of the pastoral office (pp. 105-106).

Therefore, not only did teachers teach school full time, but male teachers also served as deacons without having the title.

Art was invited to come forth and undergo the Rite of Ordination. As Art stood in front of the ordaining pastor, the pastor described the institution of the Office of the Public Ministry, the responsibilities of those who serve in that office, and the strengths and promises given to those who fulfill the Office. He then addressed the candidate, asking Art a series of questions concerning his commitment to the Scriptures, the Confessions of the Church, and his willingness to let his life be conformed to the will of God. Art answered each question, "Yes, with the help of God."

The pastor then asked the congregation whether they were willing to accept Art as their pastor, with all the responsibilities that having a pastor entailed. They

resoundingly responded, "Yes!" The pastor asked Art to kneel, and he invited the clergy to come forward for the laying on of hands and to give a blessing over Art. This historic act signified that these pastors were accepting Art as one of their ministerium and demonstrated to the congregation that Art was now to be considered their pastor. One at a time, each pastor solemnly stepped forward, laid one or two hands on Art's head, and gave a blessing that was either a passage from Scripture or a personal word of encouragement.

Art listened intently to each pastor's blessing. He thought about how blessed God had made his life. His work of ministry came about because of the legacy granted to him by those who had blazed a trail for him. He reflected on his own baptism. How much had changed in his life since that time! Art was now a pastor, serving a congregation, part of the ministerium, and alleviating somewhat the shortage of pastors.

Art reflected on the shortage of pastors that had plagued the LCMS since the 1940s. Because of a rapid rise in the birth rate, a new American mobility, a beginning of the exodus to the suburbs, and a shift away from the church's Germanic roots, more churches were started and more pastors were needed. By 1950, the scarcity was so pronounced that seminaries and preparatory colleges reported their concerns to the LCMS Synodical Convention.

In 1946, Oscar E. Feucht became the church's first full-time executive assigned to adult education, with the responsibility of finding men who wanted to become pastors. He observed that many adult confirmands were open to continuing education, so he developed the beginning of an adult education program. These classes were taught by laymen, not pastors, and were known as Lutheran Bible Institutes. By 1951,

Feucht could emphasize that the church should not look upon its members merely as a field to be served (at birth, baptism, confirmation, marriage, sickness, and death) but as a force to be trained (Graebner, 1975). However, it was not until the 1956 convention that the Board for Higher Education reported on the shortage of manpower and suggested that "men who complete this program should, after some years of satisfactory full-time service to the church, be classified as partially trained for the ministry." The convention adopted the report and established a planning committee with Oscar Feucht as Dean (LCMS, 1956, pp. 131-133).

At the 1959 LCMS Convention, Concordia College in Milwaukee, Wisconsin, asked for and received permission to purchase property owned by the Milwaukee Bible College. There was no apparent reason for this action at the time. The president of the college was Walter W. Stuenkel. On June 23, 1959, the LCMS voted into existence "a two-year lay training school" (LCMS, 1959). On September 19, 1961, the Lutheran Lay Training Institute (LLTI) opened its doors to 23 students, albeit without a director or a dean. Reverend (another title for *presbyter*) Wilbur C. Koester, who was on the staff at Concordia, served as acting director until Rev. Edwin Heyne was installed as dean on January 30, 1962. Dr. Feucht at the Synodical Convention in 1967 encouraged the church to study the nature and function of the diaconate in the Lutheran Church. This recommendation was referred to the Commission on Theology and Church Relations. By this time, 84 graduates of the LLTI program were serving in evangelism, administration, adult education, and missions in congregations around the synod. Course work and field training all prepared LLTI students for this work (Jahnke, 1986).

At the next synodical convention, Concordia College-River Forest asked that the Office of the Ministry be studied. The Colorado District submitted an overture seeking clarification on whether part-time ministry candidates could be trained locally. A circuit from Nebraska asked for a better definition of lay worker. These requests led to the establishment of a new set of ground rules for these workers. By 1971, the title of such workers was changed to lay minister (LCMS, 1971a, 1971b). Under the leadership of Rev. Royal Natzke, the LLTI program was incorporated into Concordia College-Milwaukee, and students began graduating with an associate of arts degree upon completing their two-year program.

The rest of the 1970s in the LCMS were overshadowed by a controversy about the relationship of the historicity of scripture to the doctrine of the church. Until the controversy, enrollment in the seminaries was at an all-time high. Thus, some people raised questions about the need for a lay ministry program. With the split of Concordia Seminary in St. Louis, Missouri, student attendance at Concordia Seminary and other synodical schools plummeted. At the same time, in 1973, a congregation served by a lay minister asked to have its pastoral vote at the convention restored to it, for at that time a lay minister could not vote as a pastor (LCMS, 1973).

Changes in leadership did not affect the program. In 1977, Dr. Stuenkel retired and Dr. Wilbert Rosin was installed as president of Concordia College-Milwaukee and simultaneously assumed leadership of the lay ministry program. Two years later, Dr. Rosin stepped down and Dr. John Buuck assumed the joint positions with the same enthusiasm that Dr. Rosin had exhibited.

During the 1983 convention, the church defined three categories of workers in the LCMS. Pastors were in Category I, which included those ordained and installed. Teachers and Directors of Christian Education (DCE) were in Category II, which included those who were commissioned and installed. Lay ministers and others were in Category III, which comprised those who were consecrated and installed. None of these categories included deacons (LCMS, 1983a, 1983b).

Yet, a growing number of people were encouraging the church to support deacon ministry. In 1989, the Wichita, Kansas, LCMS Synodical Convention agreed to establish a deacon ministry. Each district was given the freedom to decide whether it wanted such a deacon ministry, and if it did, the qualifications for and directions of that ministry. The Michigan district immediately established a task force to structure a deacon ministry and to establish qualifications for that ministry. The report of the task force, which it presented to the district board of directors, contained a number of directives. These directives included regulations concerning the character of a deacon; the need for written approval from the supervising pastor, the circuit counselor, and the congregation or agency in an official decision-making gathering; ongoing educational requirements; the establishment of the Commission on Deacon Qualifications (CDQ); a yearly interview with the CDQ; a number of different licenses based upon years of service; and a requirement that the district president approve the deacon. The CDQ began meeting regularly to pray for and give guidance to deacons, to interview the deacons yearly, and to make recommendations to the district president.

Art wondered about the future of the deacon ministry. Whereas the Synodical Convention of 2001 reaffirmation the ministry of deacons, a task force for restructuring

the synod had looked at every aspect of the synodical structure, including deacons. The task force recommended putting an end to the deacon ministry. The Michigan deacons, after meeting in conference, sent a letter challenging certain aspects of the report to those in leadership in the convention. It noted that these recommendations, when closely examined, were ambiguous, impossible to carry out within the allotted time, and most of all were oblivious to the thousands of people deacons were serving. The deacon ministry must continue, they urged, especially in light of the continued shortage of pastors.

In convention, district presidents and delegates spoke passionately about the effective ministries the deacons were conducting in congregations and special ministries across the church, leading people to a relationship with Christ and ministering to their spiritual needs. As a result, not only did the convention reaffirm deacon ministry, but also it expanded deacon ministry opportunities to permit deacons to serve in congregations in which an ordained pastor was already serving. Whereas this ministry was already in place in some congregations that could neither afford a second pastor nor find an associate pastor to serve, it was now officially recognized and the men serving in this capacity could be called deacons. As of summer 2002, the deacon ministry in Michigan alone numbered 25 deacons. However, statistics were not available from other districts, because district presidents viewed deacons as their own workers and, to protect them from being invited to serve in other districts, would not give out any numbers.

The ordination portion of Art's special service was over. He stood in front of the congregation, a newly ordained pastor at age 67, with a red stole draped around his

neck marking him as a pastor. Art led the congregation in a closing prayer. He sat with the worshipers and listened to the final choral anthem, "Go Now in Peace." Standing again in front of his flock with tears in his eyes, Art proudly pronounced the benediction. All stood, and as the organist led them, they began singing, "The Church's One Foundation." Walking out, Art grasped Marge's hand so that she would walk along with him as he led his fellow pastors out from the sanctuary. Marge and Art embraced at the back of the church. Then each of the pastors, in turn, gave Art and Marge hugs of welcome and affection.

As the congregation filed out of the sanctuary to move into Good Shepherd's parish hall for a dinner and program in Art's honor, each member of the congregation warmly greeted Art. This man had served them well and faithfully as a deacon. Now he was their pastor, and could do everything, including performing marriages, because he was ordained. They looked forward to his serving them in the future. Here was a man who had gone on a life journey that took him in directions he had never anticipated. Years ago, he never would have guessed that he would become a pastor. God changed all of that, and now Art was beginning a new journey in his life as a pastor.

<div align="center">Statement of the Problem</div>

Art's story is not unique. Although his life story indicates a pattern of hit-and-miss and trial-and-error situations, in reality, Art believed that God had been leading him into the historic Biblical office of deacon and then ordained pastor. Others, too, have come into the office of deacon from a variety of backgrounds because they experienced God's involvement in their lives. Although these people had different educational backgrounds, they now serve in the same office. Furthermore, although

they carry the same title, their work roles as deacons may differ. Because of this variety of backgrounds, deacons' perceptions on many issues, including the relationship between education and work roles, may be very different. They have unity by virtue of being in deacon ministry, but they also have diversity in their perceptions and understanding of their roles and responsibilities. Therefore, this study was undertaken to gain a better understanding of the relationship between deacons' education and their work roles.

Background Issues

Church knowledge

People in the LCMS understand the office of pastor, and many understand the offices of principal and teacher, but few understand other offices, such as parish assistant, director of Christian education, and deacon. In the LCMS, lay members understand and relate to pastors and teachers because the church historically focused on pastoral ministry and Christian day schools. However, if church members believe that the only offices in the church are those of pastor and teacher, they will refuse to consider other offices as important to their spiritual growth. Without knowing Biblical history, they tend to miss a critical office that not only is mentioned in the Bible, but also is affirmed and supported as useful and valuable to the church. When church people accept the Biblical foundation for the office of deacon and appreciate the variety of tasks those in the office have fulfilled throughout the past 20 centuries, then they can consider how this office and those who serve in it can be helpful to their church.

Ignorance of this portion of church history can be a barrier to historic and valuable ways to expand and strengthen the church today.

Education

A little-known fact in the LCMS is that people may be prepared in the church to hold other church roles besides those of pastors and teachers. Directors of Christian education can attend and graduate from a number of LCMS universities with a degree not only in teaching, but also in how to lead laity in other Christian activities, such as Sunday School and Vacation Bible School. Specialty programs, such as in evangelism, are offered at a number of the church's universities. One example is the Oswald Hoffman School of Evangelism at Concordia University-St. Paul (Minnesota). Another example is the training in lay ministry offered at Concordia University-Mequon (Wisconsin). However, these and other similar programs suffer from a lack of students. When prospective church workers are searching for a school to prepare them for church work, they usually consider those schools that have programs designed to prepare pastors and teachers. They tend not to think about preparation for other church-worker positions.

For those in the LCMS who know about deacons, confusion reigns on how the church educates deacons. Part of this confusion has come about because each district president, as bishop of his district, views the deacons in his district as his own and has unique ideas about deacon ministry. When the district president changes, so does the interpretation of the role of deacon. This, in turn, affects how deacons may or may not be educated. The LCMS does not educate deacons; rather, districts establish the education for their deacons. Thus deacons, depending on the district in which they

serve, may experience very different kinds of education or have no education for deacon ministry at all.

In 2002, Dr. Ron Jahnke, under the direction of the CDQ, conducted a survey of the schools that prepare deacons in the LCMS. The results of his study, which he shared with the CDQ, indicated the following. Concordia University-Bronxville (New York), has a school for deacon candidates who will serve in the following districts: Atlantic, New Jersey, South-Eastern, English (east coast only), New England, Eastern, Florida-Georgia, and SELC (east coast only, because the district has churches across the United States). Other districts that have deacon schools include California-Nevada-Hawaii, Northwest (with emphasis on Alaska and operated from Concordia University-Portand, Oregon), Kansas, Pacific Southwest, and Rocky Mountain. The Michigan district does not have such a school.

In the Michigan district, in the early 1980s, the need for specialized lay church workers led to the development of the MLMI and its successor, the Parish Lay Specialist Program at Concordia University-Ann Arbor (Michigan). The graduates of these programs are influential in the Michigan district, assuming responsible leadership positions and thus demonstrating the applicability of their education to their tasks. Some of the graduates of these programs have become deacons.

The men who serve as deacons in the Michigan district come from different backgrounds and have a variety of educational experiences. Their educational experiences range from being self-taught to being seminary graduates. But more important would be the specific educational experiences these individuals had in the field as they prepared to become deacons.

Another aspect of deacon education to consider is the recognition that deacons are professionals. The craft of being a deacon is similar to that of being a pastor. Deacon education may be evaluated from the same perspective as pastoral education or the education of professionals. Using learning models, such as offered by Kett (1994), may be helpful for assuring deacon education to be an equipping process for professionals.

The first element of professional education is teaching the basic skills of the craft. Brown, Collins, and Duguid (1989) discussed "craft apprenticeship," while Resnick (1987) preferred calling it "bridging apprenticeships." The Cognition and Technology Group at Vanderbilt (1990) emphasized the classroom as both a cultural institution and a practical activity. Because deacons in Michigan do not have an educational system that teaches the basic skills of the craft of the diaconate, no deacons have received a highly structured education in the basic skills of the craft. They may have gained experience in Word and sacrament ministry, charity, and leadership somewhere else, such as in their local congregation, one of the educational programs of the Michigan district like MLMI or PLSP, seminars, or another district deacon education program, but they did not receive a highly structured deacon training program in the Michigan district.

Determining the basic skills of the craft remains a problem because of the various definitions given to the work roles of deacons. However, the areas in which the CDQ encourages deacons to gain proficiency seem to be those in which deacons generally are working and in which they strive to have proficiency, such as leading worship, teaching, making visitations, counseling, helping the poor, and so forth.

Once the basic skills of the craft are learned, then "authentic activity can begin, situations in which actual cognitive processes are required rather than the simulated processes typically demanded in schooling" (Resnick, 1987, p. 77). Schon (1987) described a reflective curriculum as a way of getting at the tacit knowledge embedded in professional practice. Deacons do not presently have an organized opportunity to reflect on what it means to be and minister as a deacon, beyond the yearly deacon retreat of several days. As they gain skill from experiences, they need to take the time to reflect on the office in which they serve and the implications of the quality of the service they render.

As deacons serve in the office, they gain experience from handling different situations. In working with their supervising pastors, they have the opportunity to situate learning in "its inherently social, tool-dependent, and interactive context" (Brown, et al, 1989, p. 78). This practical knowledge, then, is gained not only in the classroom, but also through modeling, coaching, and practical approaches to learning (Cognition and Technology Group at Vanderbilt, 1990; Farmer, 1991; Schon, 1987). The problem involved with supervising pastors is that no program or model exists to teach and help them in their work with deacons. Supervising pastors do not have a plan for how they should equip deacons and the kinds, order, and number of situations that deacons need to encounter in order for them to develop the skills of their craft. Both supervising pastors and deacons have unique personalities that make teaching subjective. Without an organized curriculum to guide them, deacons do not know what to study, nor are supervising pastors able to define for deacons the level of achievement

they have reached except through intuition. Without a plan (Stark and Lattuca, 1997), evaluation is almost impossible.

According to adult education theory, adults seeking to be professionals need a plan. In other professions, students follow a number of educational steps. These include learning the basic skills of their craft, being placed in situations in which they use their skills, having time to reflect on how to improve their skills, and being able to evaluate achievement. All of these steps are important for students preparing for professions. Law students, after receiving basic education in law, move into internships, in which they study cases and clerk with attorneys who practice law. Architectural students, after learning the basic skills, build models and present their plans to instructors in the same manner in which they will present their work to clients throughout the rest of their careers. In higher education, after earning the appropriate credentials, research practitioners attend numerous research and methods courses, and then apprentice to senior researchers to learn the complicated procedures required for solving real research problems and presenting them to the public. In the real world of work, graduates "must recognize and resolve the ill-defined problems that arise out of authentic activity, in contrast to the well-defined exercises that are typically given to them in textbooks and on examinations throughout their earlier schooling" (Brown, et al, 1987, p. 40). Tempering and honing one's skills in the work world with experience and guidance clearly is the pattern for new professionals in other fields, and should be the same process for professionals in the church, including deacons.

Ongoing professional education is important, and each profession has its own standards and ways of supporting such education. For example, pharmacists in

Michigan are required to read and write about issues of pharmacy the equivalent of 30 study hours a years. Although veterinarians do not have any organized program of professional continuing education their first year out of school, a continuing-education-unit (CEU) program is in effect for the years following graduation. Pressure also exists to specialize in certain areas of veterinary medicine through internships and residencies. Thus, ongoing education is a normal part of functioning in a profession.

Ongoing education is also an issue for deacons. Pastors are required to have ongoing professional education, so they attend conferences and seminars as a part of their ministry. Conference leadership teams usually offer an educational time—the time when the guest speaker teaches—during these conferences and seminars. This constitutes professional continuing education. Those in the profession usually determine the priorities of professional continuing education. However, with deacons, members of the CDQ have determined the issues to be addressed in ongoing professional education. Deacon retreats provide help on practical issues for deacons, primarily from professors of the Concordia University System (CUS). Although deacons have expressed that these studies are helpful, they need to determine for themselves what they want and need to learn.

The CDQ does not require professional continuing education for deacons. In deacon ministry, once a person has fulfilled his requirements for regular licensing, he makes the choices concerning his further studies. The CDQ does not request or require any professional continuing education. However, the CDQ does strongly encourage deacons to work closely with their supervising pastors in ongoing learning situations. In the annual interview, the CDQ usually asks whether the deacon has attended

conferences and seminars either with his supervising pastor or on his own initiative. Therefore, professional continuing education for deacons is encouraged, but is not required.

<u>Work Roles</u>

Another issue is the ambiguity that exists in deacons' work roles. Deacons conduct a variety of ministries. Through the centuries, these ministries were sometimes affirmed, whereas at other times they were denied. The emphasis on charity and worship leadership has shifted back and forth over time. Deacons' struggle with what they are and are not permitted to do. Role ambiguity affects deacons' perceptions concerning the educational requirements of their role. Not knowing what they will be doing in their role keeps deacons from gaining the skills needed to perform that role. So they plunge into a work role without having the basic skills to perform that role. They learn how to conduct their ministry from the supervising pastor through mentoring with trial-and-error, without already having the necessary foundational skills. As a result, ambiguity about the work role of deacons leads to confusion and wasted resources.

<u>Deacons' Perceptions</u>

This study resulted from the realization that deacons have perceptions about many issues, including education and work roles. Perception studies are important, because the subjects in such studies express a unique combination of character, background, education, roles, and other factors. Each person is unique in how he or she perceives and understands information. Bunkowske (2001) has studied communication and pointed out that communication involves five stages: the initial thought, the

verbalization, the intervening space, the reception of the ear, and the interpretation of

the information in the brain. With all of these intermediaries between data and

interpretation of communication, not only in words but also in the reception of data

from the other senses, there is tremendous diversity among people in their

understanding of the same communication.

The Research Questions

Motivated by a desire to learn about and understand the perceptions of deacons,

especially as they relate to education and work roles, I sought to answer the primary

question: **How do deacons perceive their education, work role, and the relationship**

between their education and work role? To answer this primary question, I posed

four main research questions to guide the collection of data for the study. These

questions and their subquestions are as follows:

1. How do deacons perceive the way in which they have been educated **before**

    installation?

    1a. How do deacons perceive the way they were <u>actually</u> educated **before** being

    installed as deacons?

    1b. What are deacons' perceptions of the educational experiences they would

    have <u>preferred</u> to have **before** installation?

2. How do deacons perceive the way they have been educated **after** their

    installation?

    2a. How do deacons perceive the way they have been <u>actually</u> educated **after**

    their installation?

2b. What are deacons' perceptions of the educational experiences they would

prefer to have **after** installation?

3. What are the deacons' perceptions of their work roles?

4. How do deacons' perceive the relationship between their education and work

role?

The answers to these questions and subquestions will enable me to provide a

meaningful response to the primary question. Further, the findings will help me answer

the following question that is of importance to the Lutheran Church: **What are the**

implications for deacons' education of the relationship between deacons'

perceptions of their education and of their work role?

The research questions stated above were the basis for the interviews with the

deacons. The interviews focused on the deacons' perceptions of their educational

backgrounds, work roles, and the relationship between their education and work roles.

Education before Installation

One aspect of these research questions involved deacons' reflection on their

education. The deacons reflected on specific educational experiences that now help

them as deacons, specific training they experienced to become deacons, what

educational experiences they wished they had had before beginning as deacons, and

who or what helped the deacons in their learning.

Education after Installation

After they were installed, the deacons experienced various learning

opportunities. Some of these opportunities arose from situations in which they had little

previous experience, whereas others came from choosing to learn about a particular kind of ministry. The deacons reflected about what they were learning now, who or what had helped them in their learning as they developed as deacons, and what continuing educational opportunities they had experienced that helped them as deacons. They also discussed the situations in which they learned how to better fulfill the role of deacon and what they wanted to learn so that they could be better deacons.

Perceptions about the Relationship Between Deacons' Education and Their Work Roles

The deacons' perceptions about the relationship between their education and work roles as deacons said much about their ministries. As they had the opportunity to reflect on this relationship, they defined their roles as deacons, clarified their perception of their role and the skills needed to perform as deacons, and stated their perceptions about the role of deacon in general.

For small congregations, a deacon is a blessing because he does not cost as much as a pastor. Some deacons serve as assistants to the pastor, relieving the shortage of pastors. Others deacons conduct urban, ethnic, or specialized ministries. This state of ambiguity regarding the deacon's role is similar to the old story of the blind men who felt different parts of an elephant, and as a result, each one described it differently. Although all of these views of a deacon's role are correct, none includes all that deacons do in fulfilling their roles.

This study addresses the central issue of perceptions about the relationship between education and role fulfillment. Through this study, my goal is to help the LCMS, the Michigan district, and deacons eliminate significant areas of confusion and

replace that uncertainty with understanding, direction, and a more effective way of relating education and work roles.

With an understanding of work roles, the relationship between work roles and education becomes clearer. Education exists to help those who want to be in particular work roles prepare or those who are in certain work roles be able to function more effectively. Education brings about many other growth factors of life, such as perception of the work role, socialization with others in the work role, and many other aspects. Thus, it is important to study deacons' education through the perceptions of those fulfilling the work role of deacon.

Implications of the Relationship Between Education and Work Roles

The implications of the relationship of education and work roles may be far-reaching for both deacon education and understanding of work roles. The implications for education may mean new educational institutions and styles where none exist, or the changing of those that exist into more meaningful forms. Work role perception understanding may permit either broadening or narrowing of work roles. In the relationship of education and work roles, education for work roles may affect what deacons do in their work roles, whereas defining work roles may affect education to permit deacons to be more effective in their work roles. Understanding this relationship may affect perceptions of ambiguity about both education and work roles and through knowledge and planning bring about dramatic changes that will help deacons be more effective in their ministry.

The "I" in This Research

In 1979, I moved from Omaha, Nebraska, where I had served as a pastor in an LCMS congregation for 5 years, to Saginaw, Michigan. My responsibility was to begin a new church because I had previous evangelistic experience in inner-city San Francisco and Omaha. Two years later, the director of MLMI asked me to teach basic doctrine to people studying to become lay ministers. Reflecting on the book *Everyone a Minister* by Oscar E. Feucht (1974), I agreed, for I had an abiding conviction that lay people should be in the ministry. This opportunity to teach lay people of the church began my 23-year study of lay ministry in the church.

In the ensuing years, I earned a Doctorate of Ministry degree from Concordia Theological Seminary in Fort Wayne, Indiana. In the doctoral program I studied the effect of consulting with small churches to help the pastors and lay people grow churches in four different ways: spiritually, doctrinally, emotionally, and numerically. This study reaffirmed my conviction that God uses lay people as well as pastors to enable the church to grow. In the meantime, in the church in which I served as pastor, a man serving in the office of lay minister helped me with my work. I also served as the director of the MLMI of the Michigan district. I held this office for three and a half years, while also being pastor of my church. Again, I was impressed with the caliber and quality of lay people who wanted to serve God in special ways

In 1989, I was asked to serve on the CDQ for the Michigan district of the LCMS. Those of us on the Commission formulated the regulations that govern deacons in the Michigan district. These regulations included the requirements of a supervising pastor, circuit counselor approval and support (a circuit counselor is a pastor serving as

a volunteer church government representative helping 8 to 12 churches), congregational approval and support of the job description, a yearly interview, ongoing educational studies, and ultimately the district president's endorsement. Although the Commission did well in organizing this ministry, the CDQ had not studied the history of the diaconate. It acted and reacted to the circumstances of the present without having a sense of the past.

As I searched for a topic for my dissertation, my love of lay ministry kept growing. I read the book *One Ministry Many Roles* by Jeannine E. Olsen (1992), a study of deacons and deaconesses through the centuries, and realized the historical significance of this office. While deaconesses have a similar history to that of deacons, they are not a focus of this study. The thought struck me, "I don't know how the deacons understand their role. I don't know how they learned to become deacons. I have no idea what the relationship between education and role means to them!"

As my passion for deacon ministry grew and I focused more on it than lay ministry, I realized that most people were ignorant of this Biblical and historical office. As the CDQ interviewed more men who desired to serve in this office, we realized that these people came from different educational backgrounds and that they did not understand what it meant to be a deacon and the role they were to fulfill. The church was making some serious mistakes, such as placing too much emphasis on liturgy and not enough emphasis on the work of charity; this affected both those serving as deacons and those who received their ministry. Ignorance and misunderstanding of the roles of deacons were hurting the ministry, not helping it.

I continued my education by enrolling in the Department of Higher, Adult, and Lifelong Education in the College of Education of Michigan State University. In each course, I asked myself, "How does this material apply to the church?" Many of the papers I wrote reflected some aspect of the church and education. As I began focusing on my dissertation topic, my interest centered first on lay ministry, then concentrated on the diaconate. I was concerned about the ambiguity surrounding the role of deacons, and then began to think about the relationship between education and their work roles. Finally, it became clear that, by interviewing deacons, I would be able to answer emerging questions about what they perceived to be their work role, their education for this role, and the relationship between education and role.

Need for the Study

The findings from this study will help those who want appropriate information in order to make good and wise decisions for the diaconate. Many who have no idea what the role of deacon entails or the educational requirements for the role contact the CDQ for information about becoming deacons. Ambiguity exists in the relationship between deacons' education and their work roles. Current deacons desire to voice their joys, concerns, frustrations, and ideas concerning the relationship between deacons' education and their roles. The CDQ wants to make intelligent suggestions to the district president concerning deacons. Further, the church has a responsibility to gain an understanding of the relationship between deacons' education and their work roles.

This research also will provide relevant information to those in other fields who are studying the relationship between education and roles. Although the methods by

which adults prepare for their roles vary greatly, this study of deacons may contribute

to the body of theory concerning the relationship between education and roles.

Definition of Terms

The unique terms used in this study pertain to three subjects: the LCMS, the

educational institutions of the LCMS, and the varieties of roles within the church.

These terms are defined in the following paragraphs.

The **LCMS** is a church body born out of controversy. In the early 1800s,

Germany became hostile to **Confessional Lutherans** (Rast, 1997). Confessional

Lutherans are those who not only understand the Bible to be the source and norm of

Christian faith and life, but live under the **Book of Concord** (Tappert, 1959) written in

the 1500s, the time of **Martin Luther**, the founder of the Lutheran Church. As early as

1798, King Friedrich Wilhelm III of Prussia pressed toward a union of Lutherans and

Reformed. He mandated this union in 1834 through common worship services for all

in Prussia. In protest, Lutherans from Prussia, Franconia, and Saxony gathered around

Pastor Martin Stephan and emigrated to Perry County and St. Louis, Missouri, in 1838-

1839 (Schmelder, 1997).

In 1845, August Friedrich Craemer led a group of colonists from Franconia to

Michigan's Saginaw Valley. On April 26, 1847, at St. Paul's congregation in Chicago,

Illinois, pastoral and lay delegates from 11 churches approved and signed a

constitution. By 1887, the church roster included 1,424 congregations with a baptized

membership of 459,376, a communicant (adult) membership of 266,000, and a

parochial school system with 620 schools educating 71,504 children. Today, in 2004,

the church body includes about 2,500,000 baptized members, about 6,000

congregations, and more than 1,000 schools. Two threads are woven into the LCMS: confessional integrity and a desire to have an aggressive **mission**, which is sharing the story of Jesus.

Whereas the LCMS has 40 districts throughout the United States, the one most important to this study is the **Michigan district**. With its headquarters in Ann Arbor, the Michigan district is the largest in the synod. About 400 churches are located in the eastern half of the Upper Peninsula and the whole Lower Peninsula, with about 230,000 people worshipping in these churches.

The **educational system** that the LCMS developed has as its primary focus the **preparation of church workers**. The LCMS has an organizational principle that every congregation must have a **pastor**, and that other church workers are auxiliary to the office of the pastor (Klug, 1993). Therefore, training and equipping pastors is one of the church's highest priorities. A number of paths exist for men to become pastors. The most traditional path is four years of college and four years of seminary. The college path may be either secular or, through one of the church's colleges, pretheological. The church operates two **seminaries,** Concordia Seminary in St. Louis, Missouri, and Concordia Theological Seminary in Fort Wayne, Indiana. Both seminaries offer a classical educational pattern: two years of academics with an emphasis on Biblical languages, theological issues, and field work at a church; a year of vicarage or internship; and a final year of specialized training at the respective seminary. In recent years, several other paths also have been offered. One path is for those of immigrant ethnic backgrounds and has a strong emphasis on the practical, called **Ethnic Immigrant Institute of Theology (EIIT)**. Another path is called **Distance Education**

Leading to Ordination (DELTO), a program conducted in regions to which

professors travel to teach. A third path is through **colloquy**. In this program, a board

interviews a candidate to determine whether he is qualified, and what he might need to

do to become qualified. When the candidate is qualified, the board advises the LCMS

that he is ready for ordination. One qualification for colloquy is that a person has at

least 10 years of full-time practical experience as a deacon in Word and Sacrament

ministry (preaching and leading worship).

A person who completes seminary is granted the degree of **Master of Divinity**.

If he does not have a college education, he would receive a **Master of Religion**

diploma, which is a terminal degree and does not qualify him for further degrees. With

the Master of Divinity degree, he may continue on and earn a **Doctor of Ministry**

degree (a practical degree similar to that of a medical doctor), a **Master of Sacred**

Theology (a degree under which a pastor can teach), a **Doctor of Philosophy** degree

(an academic teaching degree), or an honorary **Doctor of Divinity** degree.

The educational process for **teachers** is also traditional, in that the universities

strive to have students in this program graduate within four years. They are certified

both by the LCMS and the state. The LCMS has universities around the country under

the Concordia University System. Some graduates receive bachelor's degrees, whereas

many earn master's degrees or doctorates. Some teachers advance to the position of

principal of their school or superintendent of schools. (The latter is responsible for

giving oversight and guidance to the schools and serving as an intermediary with the

state).

The pastor serves in the **Office of the Public Ministry.** He is primarily responsible for Bible teaching and preaching (Word), proper administration of the sacraments of baptism and Holy Communion, and the forgiving and retaining of sins (counseling) (Luther, 1986). He also does other work in the church, such as administration and visitation.

Other roles besides deacon also exist. For example, a **parish assistant** graduate helps the pastor. A **director of Christian education** gives guidance to all other educational agencies in a church outside of the Christian Day School. The **parish nurse** helps congregations with health issues. **Deaconesses** are women who conduct deacon-style ministry without the Word and Sacramental elements of service. **Secretaries** help take care of office matters. **Business administrators** help guide congregations in their financial concerns, especially in larger churches. **Evangelists** spend time conducting visitation and outreach, and training people how to do this work. **Custodians** take care of the physical church space.

Until recently, the LCMS seemingly ignored passages of the Bible relating directly to the office of deacon. Because many people see the history of the church as encompassing their own lifetime, lay members of churches often think of church staff as only pastors and teachers. They cannot understand that more offices than these two exist in the church. As a result, those who hold other offices in the church, such as deaconesses, directors of Christian education (nonschool), parish assistants, music directors, and the like, often are not treated with a high level of respect.

Thus, it is important to inform those in the church about deacons. Exploring deacons' perceptions about their education and roles and the relationship between the

two will help the church better understand those filling this office. Sharing of perceptions will give these workers a voice with which to communicate their concerns and joys with the church. Their perceptions will help the church leadership be more effective in helping them. From deacons' perceptions may come more information for those who study the relationship between education and roles.

<center>Overview of the Following Chapters</center>

Chapter two contains a review of literature on deacons, adult education, roles, and the relationship between education and roles. I will establish where there are gaps in the literature that this study might help to fill.

The design of the study is described in chapter 3. In the first part of the chapter, I discuss qualitative methodology, the sample of deacons, and the interview protocol and process. In the second part of the chapter, I list the questions asked of the deacons and the purposes for asking those questions. The questions focused on life history as it relates to education, role, and the relationship between education and role. Data collection, evaluation, and analysis are explained in the final portion of the chapter.

In the fourth chapter, I share the stories of the deacons, closely examining their education before and after installation. In this chapter I focus on answering the question, How do deacons perceive their education, role, and the relationship between education and role?

Themes across the lives of those interviewed that provide answers to the research questions are identified in chapter 5.These answers lead to a synthesis of the study findings and the implications of this study for the process of education. This

chapter also includes recommendations pertaining to the education of deacons and

concludes with suggestions for further research.

CHAPTER 2

LITERATURE REVIEW

This chapter contains a review of literature about the education and perceptions of deacons. My purpose in this study was to learn more about the deacons' perceptions concerning their education, work roles, and the relationship between their education and work roles. The first body of literature that is reviewed demonstrates that a major gap exists concerning information about deacons' education and these people's perceptions of their education to serve as deacons. Because deacons enter their profession as adult learners, the next body of literature, from the field of adult education, offers a framework for learning the skills of a professional craft, a variety of models of education to be considered in developing a plan for adult learning that includes education both before and after installation. The literature indicates that adults' perceptions of the relationship between their education and work roles are important in planning any educational process. Finally, those who serve in a mentoring role need to have a plan so that they can more effectively guide deacons in their ongoing education and work roles.

Literature About Deacons

There are three sources of literature on deacons: the Bible, historical and theological documents, and contemporary articles and papers. The Bible is a religious document, historical and theological documents are nonfiction descriptors of the office, and articles and papers give contemporary information about the office of deacon.

<u>The Bible</u>

The Bible, interestingly enough, does not say much about either the education of deacons or their perceptions of education and work roles. Rather, the New Testament writers were concerned about the character of deacons. Luke, who wrote Acts 6:1-7, pointed out that deacons were to "wait on tables." This, as noted in chapter 1, has been interpreted as performing works of charity. However, Luke's emphasis was not on the role, but rather on the character of these men, who were known to be both "full of the Spirit and full of wisdom" (v. 3). "Full of the Spirit" meant that they were men of faith as the Holy Spirit dwelt in them, and everyone who met them and knew them could clearly see and understand this faith. "Full of wisdom" (the second "full of" in the NIV is not actually in the Greek; rather, it is understood according to sentence structure) meant that they had both a Biblical, Old Testament knowledge of God and first-hand experience with Jesus. They demonstrated this wisdom through the mature way in which they handled problems. As the disciples placed these men into their roles, they prayed for and laid their hands on them.

In I Timothy 3: 1-13, Paul gave more detail concerning the characteristics of deacons. A deacon was to have the same characteristics as an "overseer" (in Greek, *episcopos*, later translated as bishop). Therefore, as Paul wrote, a deacon must have the same qualities as a bishop, which include the following,

> He must be above reproach, the husband of one wife (usually understood as one spouse at a time, so that if a bishop's wife died, he could remarry), temperate, self-controlled, respectable, hospitable, able to teach, not given to much wine, not violent but gentle, not quarrelsome, and not a lover of money.

The Bible continues with a description of the deacon alone. "He must also manage his own family well, seeing that his children obey him with proper respect. He must not be a recent convert, so that he would not become conceited. He must have a good reputation with outsiders." Paul attributed other qualities specifically to the office of deacon, including respectability, sincerity, not indulging in too much wine, not pursuing dishonest gain, keeping hold of the deep truths of the faith with a clear conscience, and having been tested. Also, each deacon's wife must be worthy of respect, not a malicious talker but temperate and trustworthy in everything. Finally, the deacon must manage his children and his household well. The blessings that came from serving as a deacon resulted in excellent standing among people and great assurance in faith in Christ Jesus.

Paul also referred to deacons in two other places. In Philippians 1:1, he mentioned deacons in connection with overseers, thus linking them again with bishops. In Romans 16:1, he commended Phoebe as a deacon (as translated in the NIV. Deaconess would be a more fluid translation; whereas deacon is a more literal but probably less appropriate translation). This passage is the foundation for deaconesses and the development of females in this ministry. These three passages from Paul indicate that, together with overseers, deacons served an expanded role including charity, worship, and leadership.

The Bible does not discuss the education of deacons, work roles in detail, or their perceptions about the relationship between education and roles. Rather, it was the church, in the context of its needs, that defined the roles of deacons and therefore the

kinds and types of education that deacons would need in order to accomplish those roles.

Historical and Theological Literature

In *One Ministry Many Roles,* Olsen (1992) captured the historical essence of the office of deacon. Although Olsen also investigated deaconesses, her main focus was on the office of deacon as the church used it. Her specific purpose was to describe the interrelationship of the church with the office of deacon at particular times throughout history. Because the office was not specifically described in the Bible, each bishop could interpret the roles of the deacons who served with him as he thought most appropriate for the needs of the church. The amount of responsibility a bishop gave his deacons depended on the availability and strength of the intermediary level of workers called the *presbyteroi.* When more men served as *presbyteroi* (at one time called elders, later called priests, and then in some branches of Christianity called pastors), deacons carried less responsibility. The opposite was also true; that is, when the number of priests or pastors declined, deacons were given more responsibility.

Olsen did not specifically discuss either the education or the perceptions of deacons. However, she touched on the education of deacons by noting the use of apprenticeships both in the 5th and the 12th through 15th centuries. Olsen commented that those who had responsibility for deacons mentored or helped them along as they encountered new responsibilities. An assumption in Olsen's book was that many deacons served as lay members in the Christian church for much of their lives before becoming deacons, and had received the church's training in doctrine and practice through the local congregational resources. At the end of her book, Olsen discussed the

education of deacons (then called lay ministers) in the LCMS, but she mentioned only the Lutheran Lay Training Institute at Concordia College-Mequon. She pointed out that graduates of this program earned a bachelor's degree in theology. She did not mention lay ministers' perceptions concerning their education or work roles.

In *Pastoral Life and Practice in the Early Church*, Volz (1990) discussed the offices of the church, and he compared the charismatic offices (apostle, prophet, and teacher) with institutional ones (bishop, presbyter, and deacon). Therefore his interest was in neither the education nor the perceptions of deacons. Volz pointed out the importance of election into office and the laying on of hands to confirm that election. He explained that, in the late 250 to 300 A.D., bishops gained authority over a number of churches in a number of cities, leading to more responsibilities. In the next era, councils made decisions for the church, and the leaders were responsible for carrying them out. Volz concluded that the principal element of clerical authority was in the cultus, that is, in worship and sacraments. He raised issues about the characteristics of deacons, but he did not investigate nor mention either the education or the perceptions of deacons in the early church.

Pragman (1983) investigated the doctrine of the church as it related to the office of the public ministry, including deacons. He emphasized the importance of doctrine, or the teachings of the church, in establishing and maintaining the traditions of the church. But he did not discuss how these teachings were transmitted or any of the perceptions of those in the office about these doctrines or traditions.

The books reviewed in this section are illustrative of the many perspectives from which researchers have approached, interpreted, and discussed church history. But

none of them specifically investigated either the education or the perspectives of deacons.

Factual News Articles and Papers

Many articles exist concerning deacons and lay ministers in other denominations, such as one that appeared in The Catholic Times, a Roman Catholic newspaper published in Lansing, Michigan (Ecclesial Lay Ministers," 1999). Entitled "Ecclesial Lay Ministers Reflect on Commissioning, Preparation," this article indicated that these deacons came together to "reflect on the experience of preparing for the commissioning, the ceremony itself, and their feelings afterward" (p. 2). As they considered this experience, the deacons discussed "the time they had spent ministering to others, the trials and testing they endured, and the privilege of being part of that journey" (p. 2).

A more recent article was published in the Ann Arbor News in June 2003. The focus of this article was Lansing Catholic deacons' attitudes toward their ministry in light of the ordination of a married deacon into the priesthood. The deacons who were interviewed stated that they were content in their positions as deacons. Specifically, one 54-year-old deacon commented that he considered the diaconate a "substantially different call than that of the priesthood. The deacon is called to bring Christ into the workplace" (p. 13). Thus, although other denominations consider both the education and work roles of deacons, this consideration has not appeared in the writings of the LCMS.

A controversy concerning the office of deacon arose in 2001 in anticipation of the LCMS Synodical Convention. A task force reviewed many constitutional elements of the church. One branch of this task force, the Special Task Force to Study the Need

for Pastoral Assistance Where Full-Time Ministry Cannot be Maintained (2001a),

drafted a "Convention Memorial to Establish the Position of 'Assistant Pastor' Where

Full-Time Pastoral Ministry Cannot be Maintained." The faculty of Concordia

Theological Seminary in Fort Wayne, Indiana, responded with "A Letter on Pastoral

Assistance" (Judish, 2001). In this letter, after giving due concern to the shortage of

pastors, the faculty took the position that:

> Orthodox Lutheran methods of serving isolated congregations (either
> geographically or ethnically so), which were employed in the first
> century of the synod, would be itinerant pastors and, in instances of true
> necessity, lay readers (in which case, however, the traditional
> nomenclature and function should be retained) (p. 32).

The alternative the seminary proposed was to support the DELTO program. This

program requires sending instructors into the field to teach seminary students in

regional groups, rather than gathering them on campus. The seminary firmly requested

that districts support DELTO.

The Special Task Force (2001b) also offered an "Overture to Establish an

Ordained Diaconate." This overture met with similar opposition from the seminary

faculties, citing that the early LCMS, under Wilhelm Loehe, simply sought additional

missionaries and pastors when the need arose. But the seminaries did not answer the

question of where these missionaries and pastors would come from, for in the early

years of the LCMS, they were recruited and brought in from Germany.

These and other articles published in the first few months of 2001 led to the

Task Force's recommendation to the Synodical Convention that ordination routes take

priority over established deacon programs. The convention declined this

recommendation. Rather, the convention adopted a motion that not only supported

continuation of the deacon ministry, but also expanded its use by deleting a clause that stated that deacon ministry must be conducted only "in situations of emergency." This directive permitted deacons to serve in ministry at larger churches that needed men to fulfill an assistant pastoral role but were unable to find qualified pastors to do the work.

Writers of these articles in the LCMS did not speak to the education, roles, or the perceptions of deacons. Rather, they tended to place more emphasis on proper definitions than on the perceptions of those in the office as to what preparation is appropriate for that work role.

Jahnke (1986) summarized the development of lay ministry in the LCMS. His writings were very helpful in defining the history of the revival of lay ministry in the last 50 years that resulted in the establishment of the office of deacon in 1989. However, although the articles outlined the development of the professional education of lay ministers, they did not share lay ministers' perceptions of the effectiveness of that education in helping them fulfill their role now.

In summary, three matters of interest are missing from the literature concerning deacons in the LCMS. First, no comprehensive analysis has been conducted on the office of deacon, including their education to become deacons, their perceptions of their role as deacons, and the relationship between their education and their role. Second, as a result, the church does not provide any literature describing the office of deacon, the education needed to become a deacon, or the work roles of deacons. Third, no studies have been conducted on deacons' perceptions about their education or future role in the LCMS. Therefore, a major gap exists in the literature about deacons' perceptions of their education. This study was undertaken to fill this void by asking deacons about

their perceptions concerning their education, their roles, the relationship between their education and their roles, and any other points relating to deacon ministry that they wanted to address.

Related Literature from the Field of Adult Education

This section of the literature review is an examination of relevant ideas about adult learning, including opportunities provided by the church for deacon education, theoretical educational considerations, models of adult learning, and models of professional continuing education. Because deacons are adult learners, adult learning models are important for those concerned about deacons' professional development and continuing professional development.

Opportunities Provided by the Church for Deacons' Education

Deacons are adult learners. Whereas some deacons have learned the truths of the faith through Bible classes and other church courses and gave volunteer service in congregations before they became deacons, others have experienced a specific church education in the LCMS's Concordia University System. Some deacons previously were pastors or served the church in some full-time ministry, but because of the uniqueness of the office, all approach their work roles as adult learners.

The first problem involving the education of deacons lies with the role of deacon. The definition of a deacon's role is fluid and depends on four factors: the bishop, the number of pastors available (see the history of deacon ministry in chapter 1), the ministry needs of the people a deacon is serving, and on the deacon's specific spiritual gifts or abilities he brings to the role of deacon. Therefore, the education of deacons up to this point historically has involved primarily self-directed learning

(Merriam and Caffarella, 1991). The deacon is responsible for learning the skills of the craft that fit his situation.

Because the Michigan district under the district president (bishop) has not provided basic courses for those who want to serve in the office of deacon, deacons must learn how to function in that role on their own, with only the mentoring guidance of a supervising pastor. Once a person has completed the required procedural paperwork and interview with the Commission on Deacon Qualifications (CDQ), has received the district president's approval, and has been granted a license to serve as a deacon in the Michigan district, no basic educational skills or ongoing professional education are required. Although the CDQ, in its annual interviews with deacons, states that it requires the development of certain basic educational skills, deacon education has not been enforced.

The Michigan district originally began the Michigan Lutheran Ministries Institute (MLMI—a lay training program for part-time church workers, which preceded the development of the office of the deacon), but after its demise was responsible for the program's debts. As a result, the district has not been willing to offer any educational programs unless they are tied to other such programs. The district also has wanted any educational program to be operated in conjunction with Concordia University-Ann Arbor.

The CDQ has proposed a self-funded program of deacon education, and in June 2003, the district president approved this program. It will be tied into DELTO because the seminaries backing the DELTO program have insisted that the districts involved provide the first 10 courses of DELTO. These courses are remarkably similar to the

CDQ's anticipated program. Yet the CDQ can only encourage—not require—deacons

to take these courses so that they can become proficient in a number of subjects within

five years. Some of these subjects are preaching, teaching, liturgy, counseling, and

parish management. In the meantime, each deacon is under the mentoring direction of

his supervising pastor, who is responsible for structuring the ministry and guiding the

deacon in how to conduct ministry. The hope is that deacons will gain skills, although

there is no objective way to evaluate skill building. As time goes by, the supervising

pastor usually becomes less involved with his deacon, trusting that the deacon will

continue to learn more about ministry. The pastor will give guidance only when asked

about a specific situation. Surprisingly, even though the supervising pastor is given

much responsibility, the district does not provide for training or guiding supervising

pastors.

Theoretical Educational Considerations

Dr. Steven Weiland (2000), a professor in the department of Educational

Administration at Michigan State University, has suggested that adults learn according

to three *types and domains*. " 'Types" refers to the educative activities favored by

adults (defined here simply as individuals beyond adolescence), while "domains" refers

to sites, settings and occasions for learning" (p. 656).

In adulthood, *highly structured learning* is reflected in planning to learn, often

in a sequence of activities leading to a diploma, degree, certificate, or some other

credential. This kind of learning can take place in educational institutions, where a

teacher or expert guides the student through systematic study working with a

curriculum. In considering andragogy (adult learning, different from pedagogy, which

is the study of ways children or young adults learn), Candy (1991) mentioned useful

ways that teachers can become facilitators of learning (that is, acting as guides,

coaches, counselors, and/or evaluators). This learning may also take place in the

workplace, through professional interactions, or in other settings such as churches,

hospitals, and museums. Earning credentials, then, is based usually on evaluation of an

individual's performance against certain criteria and often results in recognition of

achievement.

Moderately structured learning also shows planning for learning, but it is

oriented toward individuals and can be observed in the self-guided mastery of tools and

skills. It is often problem focused, and there may or may not be teachers. This kind of

learning may be self-initiated, self-guided, or self-planned (Merriam, 1993). Evaluation

is not for the purpose of earning credentials, but for the edification of the learner. A

situation in which one teaches skills to another in an apprenticeship is an example of

moderately structured learning. In many professions, this is the period in which learners

"build a practice." They move from apprenticeships to becoming master skilled

workers in vocations such as plumber, electrician, and carpenter, gaining the

knowledge and skills necessary for practical application of their craft that cannot be

learned in the classroom (Schon, 1987).

Unstructured learning refers to learning from the unplanned experiences of

everyday living. Such learning is contingent on circumstances that are spontaneous,

unexpected, or even incidental. This learning may occur in association with groups of

people but is often solitary. Learning may be a by-product of other activities; it may

come from deliberate reflection on an experience. An example might be a hiker who

spots a beautiful bird and stops to observe it, thus learning something about that bird. Unstructured learning might also occur through repetition, what Knox (1979) described as "practitioner proficiency." This is the condition in which, by doing something repeatedly, a person has the opportunity to learn how to do it more effectively and efficiently, thus deriving a sense of satisfaction.

Although these definitions are relatively clear and discrete, Daloz (1990) might claim that they are interconnected. In arguing for personal growth and development as goals of education, he pointed out that all aspects of education are interconnected. He said it is essential that people join with "our daughters and sons and with their sons and daughters down through the generations, in the work of tending the growth of a more adequate, just, and compassionate world" (p. 52). Daloz encouraged a sense of responsibility for the world in which people live.

A classic example of adult learning in these three types and domains comes from the Bible. In the second book of Moses, called Exodus, may be found the story of Moses. Moses' life fell into three distinct sections: The first 40 years he lived as an Egyptian prince, the second 40 years he spent as a shepherd in the wilderness, and for the third 40 years he led the Hebrew people. In the first 40 years of Moses' life, as noted in Exodus 2, he received a highly structured education in all that was important for an Egyptian leader, both as a child and as an adult in the position of adopted son of Pharaoh's daughter. Because Pharaoh's daughter hired Moses' biological mother to raise him, his mother also gave him a moderately structured education in Hebrew culture and faith. His character formed in those years, demonstrated in his knowledge, leadership, and especially his belief in Yahweh (one of the Hebrew names for God).

Therefore, when Moses observed an Egyptian beating a Hebrew—whom he considered one of his brethren—his reaction was to defend the Hebrew. In so doing, he killed the Egyptian. He hid the Egyptian's body, probably feeling guilt, because the Bible noted that he looked around to see whether anyone was watching him. The next day, when Moses realized that people knew that he had killed the Egyptian, he ran away to Midian.

There Moses began his second 40 years, during which Jethro, his father-in-law, and Zipporah, his Midian wife, taught him about desert life as they took care of flocks. This knowledge would be helpful when Moses, with the Israelites, would live in the desert later on. The process through which Moses gained this knowledge demonstrates moderately structured learning.

The third section of Moses' life began with God redirecting his life as an angel of the Lord spoke to Moses through a burning bush. Unstructured learning started with the angel's telling Moses to remove his sandals, for the place upon which he was standing was holy ground. Through the angel, God directed Moses to go to Pharaoh and lead the children of Israel, the Hebrews, out of Egypt. God proved that this was His will as He permitted the 10 plagues to come upon the Egyptians because of Pharaoh's refusal to release the Hebrews. Under God's guidance, Moses led the Hebrews through the Red Sea and into the wilderness. After 40 years in the wilderness, the Hebrews entered the land God had promised them. But Moses did not enter this country because at one point he had lost his temper, disobeying God's will by hitting a rock for water twice instead of once, exasperated from the people's complaining. Although God loved

Moses, He still buried the patriarch outside the land that Israel was to possess. In these later years of his life, Moses experienced unstructured learning.

How do deacons in the Michigan district gain the basic skills needed to fulfill the role of deacon? Habermas (1979) indicated that the lifeworld (place or way of living) is where "everyday practice" and "everyday communication" occur. The lifeworld is communicatively shared. Families, places of worship, schools, and other aspects of life give a background of shared meanings. This is another way of describing unstructured learning.

For deacons, life changes when a person moves from sitting in a church worshipping to being the one leading the worship. Responsibilities come with moving into a leadership position in a church and being the person people now look to for direction instead of, as before, being a follower who is fulfilling the leader's orders. Habermas pointed out that adequate socialization or learning the way the society operates is important, and that the socialization processes require competent reference persons to help individuals to become communicating competent actors. Because some men are thrust into this position without any training, they must learn in an unstructured type and domain. In other situations, men move into the deacon role through working with their supervising pastors. In some circumstances, those who function as mentors guide men in learning how to be deacons. Therefore, deacons often experience moderately structured learning with their supervisory pastors. What they do not experience is any highly structured learning types and domains; therefore, they miss the foundation of learning basic skills in a highly structured environment.

Models of Adult Learning

A Plan for Adult Learning.

Taking into consideration that all three types and domains of learning (highly structured, moderately structured, and unstructured) are important for learning professions, a system for making sure that all types and domains are involved in educating people is important. This system requires a plan.

Rather than function exclusively in a moderately structured or unstructured way as deacon education provides, Stark and Lattuca (1997) advised that all forms of professional education should involve some kind of system in order to reach goals. Those who have served in the field have ideas about what skills are needed to be able to function competently in a professional role. These ideas need to be communicated from the professionals to those who are learning to serve in the field but are at a beginning stage. This situation calls for an "academic plan." This plan should be a total blueprint for action, including purposes, activities, and ways of measuring success. A plan (Stark and Lattuca, 1997, p. 10) should include the following eight points:

1. Purpose: The general goals that guide the knowledge, skills, and attitudes to be learned.

2. Content: The subject matter or content within which the learning experiences are embedded.

3. Sequence: An arrangement of the subject matter intended to lead to specific outcomes for learners.

4. Learners: Information about the learners for whom the plan is devised.

5. Instructional processes: The instructional activities by which learning may be achieved.

6. Instructional resources: The materials and settings to be used in the learning process.

7. Evaluations: The strategies used to determine whether the skills, knowledge, attitudes, and behavior change as a result of the learning process.

8. Adjustment: Changes in the plan to increase student learning, based on experience and evaluation.

Other elements of education should include the learner, the society, a personal view of the purpose of education, an opinion about how people learn, and techniques for teaching and learning. From the outset, a teacher should establish clear expectations for students, understand the students' needs, provide structured education and advising, be open to using new technology, and be able measure student outcomes.

Thus, a plan of education is needed for deacon education, as with every adult educational program, as Stark and Lattuca (1994) point out. This plan begins with clear expectations for the future deacons' education as learned from those presently serving as deacons. The plan provides structured education and advising in a highly structured format with appropriate feedback from students on their needs, then moves toward more moderately structured learning with the mentor, and finally leads toward measured outcomes. The plan becomes very important before the teaching begins.

Models of Adult Education.

Having in place the types and domains of learning and the elements for producing a plan, the next step would be to evaluate the various models of education

63

that are available, and then to choose which model or combination of models might work most effectively. For deacons, aspects of effective models would include ways to educate those who are new to deacon ministry in the basic skills of ministry, a location for education that is within easy driving distance of the students' homes, application of the skills students are learning in real life situations, meeting the educational needs of deacons in a timely fashion, and so forth.

Kett's book *The Pursuit of Knowledge Under Difficulties* (1994) permits one to scan many models of adult education and evaluate their effectiveness for certain situations. Kett studied the movement from self-improvement to adult education in America from 1750 to 1990. He studied in depth the 1800s, which was a time of experimentation in adult education programs, without calling it by this name. In his study, Kett presents an overview of many models of adult education, the situations under which they were created and used, and whether and how they might continue to be used today.

In Appendix 2, Models of Adult Education, I placed Kett's models into four categories: colleges and universities, discussion groups, specific studies, and trades. I then noted the basis on which each model was originally created, how it was used, and Kett's evaluation of its effectiveness. The models were alphabetized within each category for easy reference. I placed the data in columns in order to observe how they relate to each other and whether patterns exist.

In the first category, colleges and universities, the key factors that made the difference between programs continuing to serve students or closing were skill building and preparation for granting credentials. Although the purpose of the innovative leaders

of these educational situations was to spread cultural values, this did not seem to be the reason these colleges and universities succeeded. Rather, these schools taught the skills needed in the world of professionals. Certainly the teaching of values was important, but being a graduate who carried credentials to employers testifying that the person had the skills necessary to take on appropriate responsibilities seemed to be more important to students. Students knew that employers wanted workers who came into their businesses with the basic skills necessary to help make the businesses profit. Professionals could even start their own businesses or practices immediately after graduation because their skills and credentials permitted this activity. From those in the field, the next generation became aware that skills and credentials were necessary if an individual wanted to do this kind of work. Students went to the schools that helped them learn these skills and earn credentials. As institutions became more sensitive to students' needs, they offered options such as summer schools. Students were appreciative and took advantage of the schools' offerings. The two factors deemed most important to schools' success were teaching skills and granting credentials.

The usefulness of college and university models for deacons is to evaluate these models' effectiveness in building basic skills. Potential deacons need to experience successful learning. They need to learn the basic skills of ministry; credentials are granted as they complete their skill building and become deacons.

A second category was discussion groups. Most of these learning situations lasted only a short time because the subject matter was not practical. However, some discussion groups continue today because certain people seek situations of interaction, combined with a desire to learn about different topics. These groups are informal and

are no longer part of a movement. The importance of this category is that models exist to help deacons who desire both interaction and certain kinds of ongoing skill building to avail themselves of these opportunities by using models that are effective.

The third category of models involved specific studies for personal growth. The difference between this category and the previous one is that these schools did not intentionally fulfill a need for discussion. Rather, they provided education on topics about which people desired to learn but had no specific intention to use this information for employment. Many of these schools continue today because people are interested in learning about particular topics and are willing to pay to learn that topic. Failure results when the topics offered are no longer important to enough people to pay for these studies. When deacons desire to study a specific skill and do not have a need for discussion, these models are helpful in designing programs to teach this skill.

The fourth category of models involved the trades. Students in these schools were involved in building the skills necessary to gain competence for a specific trade. The types of learning experiences ranged from apprenticeships to occupational licensing schools. The key to success was a combination of quality of instruction and meeting employer needs. In a sense, this is similar to the first category, in that the combination of skills and credentials leads to employment. But in this category, skill building developed less from the classroom and more from "hands on" learning over time under guidance. The result was the same: employment as a skilled, competent worker. For deacons, this type of learning is important as they work with people. Much of ministry involves people skills. The right words to say, appropriate times for the use

of Scripture, time for prayer and the structuring of prayer, and many other skills can be learned following appropriate models, especially in mentoring situations.

Kett's description of these models of adult education is important for this study of deacons. If a plan (Stark and Lattuca, 1997) is to be considered as a more efficient and effective way for deacons to learn than the limited form of education that lifeworld (Habermas, 1997) and untrained mentoring presently offers, then the many models that Kett presented might be considered. Certainly the times are different today. To use a certain style of education without adjusting it to present conditions would ensure failure from the outset. Each model of education has its own strengths and weaknesses. But as deacons express their thoughts concerning deacon education, Kett's descriptions and evaluations of models will help lead to new thoughts and ideas about deacon education. For example, if a church district desires a deacon school, Kett's list will be helpful in making choices about which models of educational system to use, how to incorporate them into each other to build a plan, and how to adjust these models to make them effective for deacons.

Kett provided the world of education with a helpful tool for understanding educational models and their implications. Although Kett's book is comprehensive, certainly other models also are available. Models may be combined or new models created, producing more appropriate and focused adult education opportunities.

Summary

This literature review made two points. First, the literature does not speak to the educational process of those who desire to become deacons, their perceptions of their education as it relates to their work roles as deacons, or their continuing education as

they develop in their roles as deacons. Second, professional workers usually receive training. Deacons in Michigan are professionals but without a training program. The literature offers a variety of options from which to choose the best method or combination of methods for training deacons and providing ongoing education for deacons. Although a rudimentary list of deacon skills exists, nothing is planned taking into consideration their perceptions of what they desire concerning their education, either in training the basic skills of the craft or ongoing professional education.

In conclusion, a gap exists in the literature about the education of deacons and their perceptions. Specifically, this study is about the education of deacons, and their perceptions about their education, work role, and the relationship between their education and work role in their ministry.

CHAPTER 3

DESIGN OF THE STUDY

The deacons from the Michigan district of the LCMS have unheard perceptions that, when communicated, may make a significant difference in a number of areas. I was certain that each deacon had given thought to his education before becoming a deacon, his work role, and the relationship between his education and work roles. What I sensed each deacon desired was a forum in which he could comfortably express these perceptions. This study, through sharing and interpreting the content of interviews with these deacons, focuses on the deacons' stories about their work, as well as their perceptions of their work roles and education.

Qualitative Methodology

I chose qualitative methodology as the means by which I could best investigate the perceptions of deacons about their education and work roles. Qualitative methodology is one research approach, not the only one. Methodology refers to the general logic and theoretical perspective for a research project (Bogdan and Biklen, 1998). The goal of a qualitative researcher is to better understand human behavior and experience. The researcher strives to grasp the processes by which people construct meaning and to describe that meaning. So the researcher uses observation grounded in concrete incidents of human behavior to describe these meanings and understand the human condition more clearly. One qualitative method, personal interviews, permits respondents to describe their experiences in their own words.

Sample of Deacons

At the time I conducted the interviews, 18 deacons served in the Michigan

district of the LCMS. I considered whether to interview all of the deacons, but realized

that scheduling would be a problem. Thus, I decided to categorize them according to

the target group of people they served: small rural churches, small urban churches,

ethnic immigrants, people in special situations, and assistant to pastors of large

congregations. Three deacons were serving small rural churches: Art (whose ordination

was described in chapter 1), a former rancher who also had recently been ordained, and

a former pig farmer who was still living in the same place but serving the people of his

community. Two deacons had served a number of small urban churches and were now

working at building up small churches. The two deacons representing ethnic ministry

were from Pakistan and leaders in People of the Book Lutheran Outreach (POBLO).

The two deacons in special ministry reached out to unique groups of people—that is,

those in prisons and young people in their 20s and 30s. The deacons in the assistant to

the pastor ministry both had secular careers before receiving professional education for

service in the church and then began working in larger congregations. I determined that

if I conducted at least two interviews in each category, this would sufficiently represent

the deacons who served that target group. After completing the 11 interviews, I realized

that I was not receiving or gaining anything new or different from the deacons'

perceptions, so I ceased interviewing. Bogden and Biklen (1998) described this as

internal sampling. This type of sampling recognizes the need to sample of a diversity of

types, but also realizes that key informants may quickly bring about data saturation—

that is, a situation in which the information becomes redundant.

The Interview Protocol and Interviewing Process

Before conducting the interviews, I developed two forms. The first form was the

Deacon Learning Consent Form (Appendix 3), which indicated the purpose of the study

and agreement to participate. The first paragraph stated, "This study concerns people's

perception of the relationship between roles and educational preparation for workers to

serve in these roles." The form noted that the interview would last about an hour and a

half. If necessary, there might be a follow-up interview in person or by phone.

The second paragraph noted that I would hold the responses in strict confidence,

unless the interviewee waived confidentiality. If the interviewee desired confidentiality,

then I would not identify the interviewee in any way. Finally, the form stated that the

interviewee's participation was voluntary and he could withdraw from the study at any

time or decline to answer any questions. Each deacon then checked a statement of

willingness to participate with confidentiality or that he gave me permission to use his

name in any publication of research findings. Next, the deacon was asked to indicate

whether he would permit me to use a tape recorder to record the interview. The form

stated that the interviewee could stop the tape recorder at any time. The deacon then

printed his name on the form, wrote the date, and then signed the consent form. At this

point, I gave him a copy of the consent form. In case the deacon had any questions, the

consent form gave my name, address, and phone number, as well as those of my faculty

advisor and the chairperson of the University Committee on Research Involving Human

Subjects (UCRIHS)—a committee that approves interview protocols to protect the

interviewees).

The title of the second form was the Interview Protocol (Appendix 4), which contained my opening remarks and the 16 questions I asked each interviewee. This protocol probed the deacon's life history including his education, his work role as a deacon, and the relationship between his education before and after installation as a deacon with his work role as a deacon. The interview protocol is discussed in detail in the following section.

Content of the Interview Protocol

Life history of the deacon

Life histories are very important. First-person histories collected through case study interviewing usually are directed at "using the person as a vehicle to understand basic aspects of human behavior or existing institutions rather than history" (Bogdan + Biklen, 1998, p. 57). These aspects of human behavior influence deacons' perceptions of their education and work role. Because I knew beforehand that I would organize or categorize the life histories according to particular stages of the deacons' lives, I approached each deacon's life history in two segments of time and experience: before the man became a deacon, and following his installation until the time of the interview.

After our initial discussion, the deacon had an opportunity to share his life history in whatever way he desired. Then, with the protocol, I probed deeper with the following five questions from the protocol.

1. Educational Experiences: The first question asked about specific educational experiences that were helping the respondent as a deacon. Through this question, I searched for highly structured, moderately structured, and unstructured

situations (Weiland, 2000)—such as working closely with a pastor, a church worker, or a lay person—in which the deacon learned something that had an emotional or spiritual impact on his life. This learning experience then became a reference point to which he could return when he needed to use what he learned from this experience to help people in a similar situation.

2. Training: The second question asked each deacon about any specific training that he had received in order to become a deacon. I wanted to know whether he considered anything, be it a highly structured, moderately structured, or unstructured educational situation, as preparation for being a deacon. I was especially looking for any types or domains that I might not have considered as educational preparation for the office of deacon.

3. Ideal educational experiences: The next question concerned educational experiences that each deacon wished he might have had before becoming a deacon. If a deacon wished he had a particular type of educational preparation, then meeting this educational need might become a part of a plan for educating deacons more effectively. I wondered whether the deacon desired more training in any areas of the role that he fulfilled as a deacon. If he thought that he lacked some skills, theological depth, or experiences, this information would be valuable in considering how to train a deacon more adequately.

4. Influences: To learn who or what helped the deacon in his education would give insight into relationships and mentoring. This question addressed both the kinds of people who influenced the deacon's learning and any special situations or incidents in which the deacon learned a skill that he was now using in his ministry.

5.   Current learning: The final question in this series asked the interviewee to share what he was currently learning as a deacon. Having the deacon discuss what he might be learning gave him an opportunity to reflect on his education. I asked this question in the hope that the deacon would have periodically taken time to think about his ministry and the experiences he encountered in his work role. Whatever he had learned through such reflection could be valuable in considering a plan for an ongoing professional educational program.

Work role

The second set of questions probed each deacon's perception of his work role or career. Bogdan and Biklen (1998) referred to the word *career* as "describing the various positions, stages, bench marks and ways of thinking people pass through in the course of their lives" (p. 57). I wanted to learn about as many dimensions of the deacon's work role as possible.

The lead question invited the deacon to define his role as a deacon. Two questions then followed.

1.   Self-evaluation: The first question asked the deacon to evaluate his perception of his skills and ability to perform this role. The more skills he considered he possessed to perform the tasks of the ministry, the greater the number of learning situations from which he had learned these skills. His perception of his skill level brought together more information about his role and the education that led to his skills to perform that role.

2.   Perceptions of others' views: The next question sought information about the deacon's perception of the role of deacon in general. Because this question was

open ended, the deacon could choose from a variety of points of view—the local

congregation, pastors in the geographic area, the Michigan District, the LCMS, or any

other entity—as his way of expressing what others thought of the role of deacon. How

he perceived others' viewpoints on deacon work roles would indicate how he

interpreted his work role from their point of view.

These two questions permitted the deacon to state exactly what he did in his

work role. This led to the next set of questions.

Relationship of education and work role

The third set of questions was intended to elicit each deacon's perception of the

relationship between his role as a deacon and his educational preparation for that role.

The deacon's perception of this relationship was central to this study. If deacons did not

perceive that their education was important for fulfilling their role, this perception

would imply that the present method of lifeworld experiences (Habermas, 1979) for

preparing deacons is adequate. But if deacons perceived that their education did not

realistically relate to what they were doing in their role, a different system of education

might be desired. At a minimum, the perception of a lack of relationship could lead to

many other questions about adult educational programs and their importance to work

roles. If a deacon perceived that his education was closely related to the quality of his

work, then probing deeper into what qualities of the deacon's education were most

relevant to his work might lead to identifying important aspects of adult education.

These findings could have an impact on planning adult education programs.

The opening question of this third section of the protocol offered the deacon an

opportunity to share as much as he liked about the relationship between his educational

preparation for the work role of deacon and his actual work role. Without controls or limits, the deacon could speak about how well he thought he had been prepared when he began his work as a deacon and how he had learned to be more skilled in the craft of being a deacon. His perceptions about his feelings would indicate not only if this was an issue involving passion, but also what these feelings meant with regard to education and his role. The specific questions were as follows.

1. Influences on learning: To probe more deeply into the relationship between education and work role, the first question was a "who or what" query. The question, covering the time from the beginning of his work as a deacon until the time of the interview, inquired about types of people, groups, or situations that had been helpful in his growth toward competence and confidence in his work role as a deacon. Knowing who or what affected the relationship between education and work roles would provide insight into the importance of certain types of people, situations, or learning opportunities that may have implications for what should be included in a plan.

2. Meaningful professional education opportunities: Next, the deacon was asked to evaluate professional educational opportunities. If the deacon had participated in such opportunities, he was asked to evaluate which ones had been meaningful and helpful.

3. Contexts for learning: Third, the deacon was directed to think about the length of time he had been in service. As he thought about his work role, he was urged to speak about what he had learned concerning the role of a deacon and how he had learned these ideas. Because the deacon had previously defined his role, he was now requested to speak to the contexts in which he had learned to fulfill his role.

4. Tasks: The next question focused on fulfilling the role of deacon. This question referred not only to knowing what to do, but also to carrying out the tasks of a deacon. Through this question, I hoped to discover specific skills that a deacon might use in the course of his duties.

5. Desired future learning: Next, the deacon was invited to look toward the future. Assuming that the deacons wanted to learn, this question encouraged him to consider what he might want to learn to be a better deacon. This question also assumed that the deacon perceived that he still did not have a complete grasp of everything necessary to fulfill the role of deacon, and that he had already thought about what he might want to learn in the future. The deacon's perception of what he would want to study would point out what he considered weaknesses in his educational background, and what he needed to learn more about while conducting his ministry.

6. Ambiguity in deacons' roles: The final question in the interview protocol was a difficult one concerning ambiguity. The first deacon was asked whether he acknowledged that ambiguity exists in how deacon roles are perceived and defined. Once the deacon acknowledged this situation, the second part of the question became meaningful. This part of the question was intended to elicit the deacon's perception of ambiguities in the educational requirements for this indefinite role. The deacon was given great latitude in how he interpreted what the question was asking. The question led to a variety of discussions on a variety of issues, including the future of the deacon ministry, types of roles deacons fulfilled, and the types of education for deacons.

In summary, the interview questions concerning the relationship between education and work roles were comprehensive and served several purposes. The deacon

was given ample opportunity to express his thoughts by interpreting the questions in ways that were meaningful to him. The questions covered the three areas of study: education, definition of work role, and the relationship between education and work role. These questions approached the deacon's perceptions from a variety of directions, including the deacon's life history before and after becoming a deacon; education before and after becoming a deacon; the deacon's role perception both in a personal sense and as a wider view of the office of deacon—that is, how the deacon thought people generally perceived deacons; the past, present, and future of deacon education— and any other area the deacon might like to discuss. A certain amount of redundancy was built into the questions. Asking the similar questions in different time frames seemed helpful so that I might better understand perspectives and consistency in their responses.

Data Collection

Before each interview, I contacted each deacon and asked his permission to interview him. Together, we established a date and a time for the interview. At the interview, I read the consent form to the deacon, then I had him check what he considered the appropriate response to the issue of confidentiality and sign the form. I gave him a copy of the consent form.

Before beginning the interview, I set up the tape recorder and explained what I was doing. When both the deacon and I were settled and comfortable, I turned on the tape recorder and began asking questions, reading them from the protocol form. I listened quietly to the deacon's answer. If I was unsure what point the deacon was making, I would ask for clarification or I would restate the question in a different way.

If I wanted to explore a thought further, I took the initiative and asked more in-depth questions. We experienced a variety of emotions, sometimes laughing, sometimes seriously dialoguing further about a particular point. When the interview was over, I thanked the deacon for participating, packed up the tape recorder and completed consent forms, and concluded the visit.

Each interview lasted about 45 minutes, rather than an hour and a half I had estimated, so my initial time frame was wrong. Because I knew all of the deacons personally, I found the discussions enjoyable. I was constantly amazed and awed at the depth of faith, understanding, and commitment to the ministry these deacons expressed in their words and emotions. The feelings they expressed ranged from anger to delight. We ended the interviews with warmth and caring for each other, usually with some comment about something mentioned in the interview process about which we laughed. The interview process brought about growth in relationships and knowledge for the deacons as well as myself.

Data Analysis

Data transcription and evaluation

Once I completed the interviews, I had 11 completed permission forms and 11 tape recordings of interviews. The consent forms were stored for future reference. I quickly realized that I could not analyze the data directly from the tape recordings. I had chosen not to take field notes because using tapes would enable me to hear emotions, attitudes, and other issues that were all recorded on the tapes. Therefore, the tapes would have to be transcribed.

I chose to transcribe the tapes myself. I believed that as the interviewer, I would

understand what the deacons had said better than anyone else. I listened to each

sentence and typed it out. I listened again to the sentence to make sure I had transcribed

it correctly, and then proceeded the next sentence. This format permitted me to

remember any emotions, attitudes or other issues that might have transpired. Each

transcript was organized according to the order of questions in the protocol. The

transcription for each question began on a new page to facilitate analysis. Once I had

finished transcribing the 11 tapes, I was in a position to examine these transcriptions

from a variety of directions in order to analyze the data. The transcribing of the tape

from each interview required a number of hours. Overall, transcribing the tapes took

several months.

Data analysis and interpretation

"Data analysis is the process of systematically searching and arranging the

interview transcripts . . .to increase your own understanding of them and to enable you

to present what you have discovered to others" (Bogdan and Biklen, 1998, p. 157).

Working within the framework of these main research questions—that is, the deacons'

education before and after installation, their perceptions of their roles as deacons, and

their perceptions of the relationship between their education and their roles—I began

the process of data analysis. The life histories of 11 deacons are noted in chapter 4. I

then read through and categorized the deacons' responses, placing them into groups

defined in the study—that is, education, work roles, and the relationship between

education and work roles. I sorted out the responses on ambiguity, because I wanted to

focus on this topic. I reread the responses, placing them into orders that gave a

meaningful outline for the discussions that that would follow. As I evaluated the outlines, I observed the study's findings and noted them.

The study's findings are presented in chapter 4. In the first section, I compare similarities and differences in life history issues among the deacons, using the issue of character from I Timothy 3. The kinds of learning relating to their work roles that deacons' experienced before and after becoming deacons are discussed next. Third, deacons' perceptions about the relationship between their education and work roles are discussed. Because these perceptions are key factors in this study, I describe them and interpret their implications for deacons and adult education. I conclude the chapter by attempting to answer the question, "What can we learn from deacons' lives and perceptions that will be meaningful for deacon education, adult education, and education in general?"

CHAPTER FOUR

FINDINGS

In this chapter, I analyze and categorize the data received from the deacons in order to address the research questions. I first discuss what I learned in the interviews with the deacons. I then introduce the deacons by area of service and express how each one exemplifies at least one characteristic of a deacon as found in I Timothy 3. The next section of the chapter provides answers to the research questions according to the deacons' perceptions. Finally, I interpret these answers in preparation for chapter 5.

Observations

During the interview process, I observed that deacons were open, passionate about ministry, and sensitive to the world around them. The deacons were not hindered by a need for confidentiality and they were open to discussing the questions. All of them checked the statement permitting the use of their names. I pointed out their right to terminate the interview at any time or to turn off the tape recorder, but none stopped the interviews; the only reason I turned off the tape recorder during two interviews was because there was an interruption from the outside. The deacons' attitudes indicated that they had nothing to hide, and some were even surprised that the question was asked.

The deacons demonstrated that they were passionate about ministry. They would raise their voices, gesture with their hands, and show facial expressions to emphasize the points they were making. Occasionally they would laugh, whereas at

other times they were serious. The topics of discussion were close to each man's emotional heart.

I observed that the deacons were sensitive to the world around them. One event that influenced the flavor of these interviews was the terrorist attack on the United States on September 11, 2001. Three of the interviews preceded 9/11, whereas the other eight interviews followed the attack. Uncertainty had become part of the lives of the deacons and the people they served, and we often discussed the attack, but usually not during the tape recording. Although the tragedy became part of the interview experience, one that sobered and muted some of the enthusiasm that deacons expressed in the first three interviews, it did not become a spoken element of the interviews. Because of the focused nature of the protocol, the condition of world uncertainty did not seem to influence directly any of the deacons' answers to the interview questions. Yet a sense of uncertainty affected the mood and feelings of the eight deacons interviewed after 9/11.

Introduction of the Deacons

Deacons in the Michigan District serve five groups of people through ministry. These groups are in (a) small rural churches, (b) urban churches, (c) ethnic ministries, (d) special ministries (people in unique circumstances), and (e) assistant to the pastor ministries (large churches). The deacons whom I interviewed served in the following categories: small rural churches—Art, Gary, and Jack; urban churches—Ralph and Dennis; ethnic ministry—Khurram and Farrukh; special ministry—Ken and Jason; and assistant to the pastor—Ed and Ron. After a brief discussion of each deacon's history, I

show how each one displayed a deacon characteristic mentioned in I Timothy 3. One

deacon, Ed, commented on the characteristics of a deacon. He said:

> I think [a deacon is] a man well versed in the Bible and having some
> experience in visitation and liturgy and helping with service and
> preparing sermons and giving sermons, and probably just first being a
> servant. I'm a servant to these people. I'm not their big shot, I'm their
> servant. And I try to do whatever I can to be that good servant that the
> Lord wants me to be--whether it means studying a lot more, or going
> over sermons two or three times, or whatever it takes to be the best
> deacon I can be.

All of the deacons displayed the kinds of characteristics of a deacon that are

noted in the Bible. Yet each one had a special characteristic that stood out, and I note

that characteristic along with his biography.

Small Rural Churches

I discussed Art's life history in detail in chapter 1. To review, Art did not grow

up active in the church. Rather, whether his wife was ill or died, the church and friends

ministered to him. He attended Michigan Lutheran Ministries Institute (MLMI) and,

after graduating, went into the work role of church planting (starting new churches)

along with his present wife, Marge. The highlight of his ministry occurred in a small

church in Ossinicke, when the congregation and he together celebrated his ordination so

that he could serve them as their pastor.

One Biblical characteristic that Art powerfully demonstrated was that of "the

husband of one wife." In his lifetime, Art had three wives, but he had only one wife at

a time and each of them was his soul mate during their marriage. No divorces were

involved. All the other deacons in the study had only one wife.

Gary moved from being a rancher in South Dakota and a member of a church into full-time education for lay ministry. While being a rancher, Gary struggled with alcoholism and misuse of money, about which he did not give details. He had to face and overcome these issues before he became a candidate for church service. After rigorous professional training, he was placed in Belding, Michigan, and served the congregation there for 12 years, the second six years as a deacon.

The Biblical characteristic Gary exemplified was that, in these years of ministry, he was gaining the respect of the people of his church and community, not being quiet about his past, but using his past as a bridge to communicating and doing ministry with people. He did not stand on his academic laurels. He noted:

> The doing is the hard part in ministry. And being able to be a servant and showing God love without throwing your weight around. Or your expertise. And that's easy to do, [but not] learning to be silent and just listen. That's practical stuff. And that's . . . served me very well, but I guess, for my ministry, [this is] one of the hallmarks.

Jack was a pig farmer who had lived many years in the small community of Twining, Michigan. Always active in the Lutheran Church, he was interested in doing ministry. After taking courses in MLMI, he and his wife Joann began a Vacation Bible School on their farm, and it developed into a church.

The Biblical characteristic of a deacon that described Jack was "not violent but gentle." Although he was a physically strong and fit man, by his very nature Jack exuded quiet care. When he spoke, one heard no pretense or arrogance.

Urban Churches

Ralph had worked in management for 27 years and dealt with all kinds of people. In the urban church on the east side of Saginaw of which he had been a

member for many years, he also had interacted with many kinds of people. As the community became more racially diverse, Ralph realized that the "die-hard Germans" who had settled the community and constituted the main group of members of the church needed a different vision to reach the community. After experiencing health problems, Ralph retired, attended MLMI, and then worked not only to help his own church but also to serve a number of churches by conducting vacancy ministry (an interim ministry until the congregation obtains a pastor or permanent deacon). These vacant churches were primarily in or around cities. His management skills and love of ministry permitted him to guide these churches through turbulent times.

The Scriptural concept that best described Ralph was "worthy of respect." For example, he commented:

> We had an argument the other night at council meeting, and I had to step in on that one, to break that one up. But the arguments are just of a different nature, of human nature; that's all it is, [because] people think different.

Ralph's attitude toward both breaking up the argument and understanding human nature indicated that people respected him. Therefore, another apt Scriptural characteristic of a deacon that Ralph showed was "not quarrelsome." Although he was firm on many issues, his management ability helped him navigate difficult issues to find appropriate solutions without alienating people. This ability permitted him to guide churches into growth and away from considering disbanding.

Dennis was born and raised in the LCMS. Because he was always active in church, many encouraged him to consider doing church work as his profession. The question he faced while working with prison inmates through Xairos (the Greek word for Christ) ministry challenged him, "What are you going to do with it?" After talking

with a number of pastors, he studied in the MLMI program, graduated, and served as a lay minister. When the office of deacon became an option, Dennis applied for it and was accepted. During the following years, he served in a number of churches in and around Saginaw, Michigan, after giving up his architectural career. Most recently, he had been serving a small church in Harrisville, Michigan.

With his lifelong involvement in the church, Dennis demonstrated the Biblical characteristic, "They must first be tested; and then if there is nothing against them, let them serve as deacons." His whole life, people in the church had observed him and encouraged him to serve God. Dennis was a Distance Education Leading To Ordination (DELTO) student and was looking forward to being ordained as a pastor.

Ethnic Ministry

Khurram and Farrukh Kahn were brothers from Pakistan. Both had worked in Saudia Arabia for an oil company. Only two Christian pastors were permitted in Saudia Arabia at that time, one working as a specialty teacher and the other as an English teacher. Those two pastors mentored hundreds of people, including Khurram and Farrukh, training them through short courses in small groups of five to equip them to lead Bible studies. This led to preaching, celebrating communion, and evangelizing Muslims. In 1994, the brothers and their families immigrated to Canada, where they joined the Lutheran Church and worked as missionaries. They became part of a group called "Student Christian Movement" (SCM), in which they learned through small courses about such topics as "How to Prepare a Sermon" and "Application of Law and Gospel." After graduation, the brothers separated; Khurram moved to Windsor,

Ontario, to work with People of the Bible Outreach (POBLO), and Farrukh remained in Toronto, pursuing a seminary education.

As POBLO grew, Khurram rose into administrative leadership. Farrukh, who attended seminary in preparation for becoming a pastor, became frustrated when the seminary he attended required him to make a decision between continuing to serve people or being a full-time student. Farrukh left the seminary, stayed with his ministry for awhile, and when the opportunity arose, to move to Windsor and serve as a missionary for POBLO in metropolitan Detroit, he knew that this was God's will for him. Both men were in churches serving as deacons to people who had immigrated to the United States, as well as continuing to fulfill their responsibilities as missionaries.

Khurram's love of God and perseverance in fulfilling God's will despite so many difficulties demonstrated that he was not a "recent convert, or he may become conceited and fall under the same judgment as the devil." Farrukh similarly knew that he "must have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap." The evidence of these men's effectiveness in the ministry they performed had led to both serving growing ethnic congregations.

Special Ministries

Ken always had the feeling that God wanted him to serve in some way. Educated as a public school teacher and later trained as a specialist in counseling and guidance, Ken worked for many years in public education until his retirement. He told the following story about his initiation into prison ministry:

> One day driving to Chicago when I was going down the road, a pastor
> was giving a sermon on the radio. He went to Matthew 25 and talked
> about, "You gave me clothes, you gave me food," and I was getting

pretty pumped up. Said, "I'm doing pretty good." Then he went to the
spot where he said, "You visited me in prison," and I said, "No, Lord,
I've done a lot of things, but I don't want to do that." But you know the
way the Lord works. Came back here, approached one of our members
who had somebody in prison, and said, "I want to visit." He looked at
me as if I was crazy. I just told the Lord, "You give me a call to do that"
. . . The call is to [go] into the prisons and out of the prisons for those
kind of people.

In his years of service as a deacon, Ken had involved a number of people as disciples to

communicate with prisoners. Together, the ministry regularly contacted more than 300

prisoners a month.

The scriptural passage that described Ken's strengths was "Those who have

served well gain an excellent standing and great assurance in their faith in Jesus

Christ." Ken's commitment to this ministry because of the call he knew God gave him

was intense and focused.

Jason had a background in professional church work education. Since the ninth

grade, he had known God was calling him into ministry. He struggled with whether to

become a pastor or teacher. In college, Jason learned about the role of Director of

Christian Education (DCE) and pursued it. He served a variety of churches as DCE and

then worked for Concordia Publishing House (CPH), LCMS's official publishing

house, as a connector between CPH and pastors. This led to a relationship with St.

Matthew Lutheran Church in Walled Lake, Michigan, where he came on staff as a part-

time church planter (starting a church where none previously existed) and part-time

congregational deacon until the mission became strong enough to support him full time.

The new mission was aimed at those in their 20's and 30's, many with young families,

who were not interested in traditional worship or even the normal definition of

contemporary worship. But Jason continued to feel a conflict; he explained:

I've been involved in worship and doing everything. So, that led me to the next step of wanting to go[to] the sem [seminary], but giving up to the Lord when I should want to go, and He said basically, "I don't want you to go yet," and there's this thing called deacon, and that drew me in, to give me this opportunity.

The scriptural characteristic that Jason demonstrated was that of "able to teach." As he ministered to people, Jason discovered the spiritual needs that frustrated them and worked to find ways to answer those needs. Using his DCE and pastor visitation background, he began forming a church to meet those needs while continuing to serve people at the "mother" church.

Assistant to the Pastor Ministry (large churches)

Ed worked for Ford Motor Company in metropolitan Detroit for more than 30 years. He was always active in his home church, and enjoyed teaching the Bethel Bible Series (a review of Old and New Testaments). He kept thinking, "I would like to do something like this after I retire." When Ed knew he would be retiring soon, he heard about the lay ministry program at Concordia College, Milwaukee, and once retired, he attended school and graduated. Ed connected with St. Michael Lutheran Church in Wayne, Michigan, and served the congregation as lay minister, helping the pastors in the congregation and, as his special outreach, conducting services in up to eight retirement homes. When the deacon program became available, he applied for the position to help the pastor of St. Michael, doing whatever the pastor needed him to do to serve people. As Ed's age became more of a factor, the pastor decreased his workload. Being a deacon gave Ed a clearer standing in the congregation and permitted him to give Holy Communion to those in retirement homes who had requested it and were appropriately prepared.

The Scriptural characteristic that Ed exemplified was "respectable." People respected Ed because of his care for them. He had proved his trustworthiness and reliability. Therefore, people respected him as a man of God.

Ron discovered, as a high school student, that he was not going to become a pastor through the normal schools because he did not learn languages easily. Ron attended Concordia College in Milwaukee, Wisconsin, in the high school program, and commented that because he could not understand the language structures of German and Greek, he failed miserably. He left and finished high school at Lutheran High School, thinking that he would return to church work later in a different capacity. In college, Ron majored in accounting and finance. He decided that he would have three careers: first as an executive, then as a sole proprietor of a business, and as a church business manager.

After achieving his first two goals, Ron attended the lay ministry program, but he was "never properly advised that wasn't the way to go into church business administration, because that's not what that program was designed to do. So I ended up with a whole series of word and sacrament things." Ron worked in a number of ministries, including being a leader in a word and sacrament ministry, as a consultant in a church consulting firm, as a deacon rebuilding a very small church in Kentucky as a church plant, as a church business manager with a Doctor of Ministry degree of a very large church on the north side of metropolitan Detroit, and most recently as a part-time assistant at Peace Lutheran Church in Warren, Michigan. He discussed being an assistant this way:

> I was here for a long time, and the sign on the door said Vicar. Finally somebody decided to change it. They didn't consult with either the

senior pastor or myself about what the sign should read. And the sign was attached, now a couple of months ago, says, "Assistant." And I went to the senior pastor and I said, "Assistant what? If they had asked me, I would have said, 'Assistant to the Pastor.'" He said, "No, you're more than that." He said, "Think of yourself as the assistant." I said, "Assistant what?" He said, "There doesn't have to be a 'what.'" "Of course there has to be 'what.' It is an established *ordnung* (order)." "No," he said, "you are the assistant to anyone who needs your assistance, all the way down from myself through any board, any other staff person, any member of the congregation." "Yeah, I kinda like that title," I said.

These two men knew their individual responsibilities, yet they worked together as a team. As Ron described his work, he noted, "The senior pastor is the pastor of the congregation. When he is on vacation, I can fulfill portions of his role. [If] he needs a Sunday off, I can fulfill portions of his role. But he is the pastor of the congregation."

Ron was "not a lover of money." Although he successfully pursued material success in his first and second professions, he would not let it interfere with his desire to move into his third profession. He used his knowledge of financial matters to help churches. When money issues arose, people looked to Ron for answers. Most of Ron's financial counseling for those in the church was free.

Table 1 contains a summary of background information on the 11 deacons. Included is the path each deacon followed in order to become a deacon, the deacon's education before installation, his education after installation, and his perception of his role. This table is intended to serve as a handy reference as the perceptions of these deacons are discussed in the remainder of this chapter.

Table 1

Summary of the Background Information on the Deacons in the Study Sample

| Name | Path to Becoming a Deacon | Education: | | Perception of Role |
		Before Installation	After Installation	
Gary	Rancher	LLTI- Mequon, WI.	Some seminary courses; mentors	Pastoral; everything but marriages
Khurram	Pakistan; Saudia Arabia; Canada;	Small group Bible studies	MLMI; mentors,	Pastoral; Administrator of POBLO
	U.S.-POBLO		EIIT	
Jack	Pig farmer; started the church	MLMI	Reading	Pastoral; everything but marriages
Ralph	Human relations; active in church	MLMI	Mentors	Pastoral; interim ministry
Ron	Finances; church business manager	Luth. Hi. School; Doctor of Ministry-church finances; clinical pastoral education	Interim ministry	Assistant in most pastoral duties
Dennis	Prison ministry	MLMI	DELTO; mentors	Pastoral; everything but marriages
Farrukh	Pakistan;	Small-group Bible studies; St. Catherine's Seminary, Ontario, Canada	Mentors; EIIT	Missionary to Muslims; pastoral; Everything but marriages
	Saudia Arabia;			
	Canada;			
	U.S.-POBLO			
Ed	Active in church;	LLTI – Milwaukee WI.	Mentors	Assistant to the Pastor
	Retired from work			
Art	Struggles in life; MLMI training	MLMI	Mentors; seminars; seminary courses	Pastoral; everything but marriages
Jason	Church work; DCE; CPH communicator; help local church	Concordia University System	Mentors	Assist pastor and start new church
Ken	High school teacher-counselor; MLMI	Public university; Master's; MLMI	Mentors	Prison ministry

Summary

This brief introduction to the 11 deacons who were interviewed for this study indicated that although their life histories were diverse, all of them were serving as deacons. In the next section, I discuss the deacons' perceptions of their education and work roles.

Deacons' Perceptions

The most important question of this study was: **How do deacons perceive their education, work role, and the relationship between education and work role**? To address this primary question, I posed three main research questions to guide the collection of data for this study. These questions and their subquestions are as follows:

1. How do deacons perceive the way in which they have been educated both before and after installation?

    1a. How do deacons perceive the way they were <u>actually</u> educated **before** being installed as deacons?

    1b. What are deacons' perceptions of educational experiences they would have <u>preferred</u> to have **before** installation?

2. How do deacons perceive the way they have been educated **after** their installation?

    2a. How do deacons perceive the way they have been <u>actually</u> educated **after** their installation?

    2b. What are deacons' perceptions of the educational experiences they would <u>prefer</u> to have **after** installation?

3.   What are deacons' perceptions of their work roles?

4.   What are the deacons' perceptions of the relationship between their education

and work role?

The answers to these questions and subquestions will enable me to provide a

meaningful response to the primary question. Further, the findings will help me answer

the following question that is of importance to the Lutheran Church: **What are the**

implications for deacons' education of the relationship between deacons'

education and their work role? Each of these questions, in turn, is answered in the

following pages. The answers to these questions and subquestions will enable me to

provide a meaningful response to the primary question and the question important to

the Lutheran Church.

Deacons' Perceptions of their Education

Before Installation

Research Question 1a: How do deacons perceive the way they were actually

educated **before** being installed as deacons?

Because the Michigan District has not offered an education program in deacon

ministry, deacons have had to learn the functions of the office from a variety of sources.

These deacons learned the basics of ministry through participating in a church training

program, adaptation of secular training for application to church situations, or self-

development as a means of gaining skills.

Participating in Church training programs. All the deacons experienced some

type of church training program. Five deacons attended either the MLMI or the Parish

Lay Specialist Program (PLSP-essentially an identical program, but under the direction

of Concordia College, Ann Arbor). Three deacons were certified through the

synodically sponsored Lutheran Lay Training Institute in Milwaukee, Wisconsin (later

Mequon, Wisconsin). Two deacons graduated from the Concordia University System.

Khurram and Farrukh received their basic training in Saudia Arabia in a mentoring

program under the supervision of a pastor, and then took some courses in MLMI.

Farrukh attended St. Catherine's seminary in Ontario for several months. While they

studied for other reasons and goals different than the deacon program, they creatively

adapted and used what they learned from this education for deacon ministry.

Adapting Secular Training. Most of the deacons experienced secular

employment before they became deacons. In this secular life, they learned a variety of

skills that could be adapted to helping them in some aspects of ministry. For example,

Ralph looked to his background in management as a way to help him be more effective

when he became a deacon. He indicated, "Educationwise, I've been to a lot of

seminars. I've had people seminars dealing with people, I mean our business had those

kind of seminars where you go through that." Through these seminars, Ralph gained

skills in working with people more effectively that he used later on in his ministry.

Learning on One's Own. The deacons realized that these programs would not

meet every situation in which they would be involved as deacons. Therefore, to meet

these perceived needs, they searched for and found ways of learning what they knew

they needed to know. The deacons aimed this self-directed learning toward two aspects:

volunteering and self-development.

As a lay person volunteering, the future deacons experienced real-life training.

For example, Farrukh commented:

> I was also at St. Mark Lutheran Church, I was an elder [volunteer
> spiritual leader] of the congregation for three years, and I was in charge

of the Board of Missions. So that gave me enough training, on site working.

Therefore, volunteering as a lay person in a congregation gave the man an opportunity to experiment and find out if ministry was right for him. The more ways a man gained experience volunteering and being successful, the more likely he would be successful in ministry.

The men who would become deacons also pursued self-development. They realized they needed to learn something that would help them as members of their church, or they heard of the church offering some kind of seminar or training, and they would take the training for self-development. For example, Farrukh noted that he went through a 16-week program that was called Alpha program, conducted in Missisauga, Canada, by the Lutheran Church on how to reach out to the new people. This was a program in evangelism for members of the church.

Khurram described his self-development learning about how to preach from listening to pastors. He commented about the pastor at the church where his congregation met for worship:

> I try to go one hour early and attend 11 o'clock service, you know, when
> he is preaching . . .I think the main pastor in this area, they perform.
> They helped me [anticipate] a level where I feel I can with a confidence
> preach the Word of God within our doctrine as it is explained to me.

In summary, all of these educational activities—a church training program, adaptation of secular training for application to church situations, and learning on one's own—combined in each man's life into a unique pattern that helped him prepare to become a deacon. Thus when the office of deacon became available, these men felt that

they were, at least at some minimal level, ready to step up and take on the responsibilities of the office of deacon.

Deacons' Preferred Educational Experiences

Before Installation

Research Question 1b. What are deacons' perceptions of the educational experiences they would have preferred to have **before** installation?

All of the deacons expressed a preference for some kind of formal, highly structured education to prepare for being a deacon. Three deacons wished they had taken advantage of the opportunity to attend a seminary to earn a Master of Divinity degree. One deacon would have liked to study the Biblical languages—a required element in a Master of Divinity degree. Five deacons desired specialized education in certain aspects of ministry: two in practical aspects of ministry, one in intentional interim ministry, one in youth and interpersonal relations, and one in individualized ongoing education.

The two content sections of basic education that the deacons' would have preferred to experience before becoming deacons are greater knowledge of the craft and development of the skills of the craft. Knowledge of the craft includes opportunities to learn through textbooks, in-class teachings, and teacher-led study of the basic skills having to do with fulfilling the responsibilities of ministry, such as gaining a basic understanding of the Old and New Testaments of the Bible. Development of the skills of the craft meant practice in applying these skills in real life situations. Basic education would provide the meaning of these skills, and application opportunities would help those guiding students to recognize their students' strengths and weaknesses. Teachers

could then strengthen their skills with specific instruction. Later, with this knowledge, students could either specialize in what they knew to be their strengths, or study to overcome areas of weakness as they moved along toward their ministry.

Clear preparation in the knowledge of the craft. The deacons' preferred a program to communicate a basic knowledge of the craft of ministry for predeacons. They desired a program that would include all the components of ministry a deacon would need to know. If the church were to provide prospective deacons with this kind of program, this expanded teaching would meet the concern for a program and be a coordinated and planned program.

Several deacons expressed the need for an education in the skills of the craft of ministry. For example, Khurram said:

> I think . . .the first choice if he had time [would be that] he can go to the seminary, and if not, I would like to see this training at churches, making hubs in different cities, where people can drive 40-50 miles . . . and professors, associate professors, pastors can . . . [give] one year, two year, three year training there.

Farrukh, who received his training first in Saudia Arabia under the direction of a pastor in a small group, felt the need for education before a man became a deacon. He stated, "There should be a full program for a deacon which would directly impact . . . that he would be able to serve and administer word and sacraments." Khurram indicated that all of his background led him to the point where he could say:

> I was prepared to get into the deacon program . . . I was also prepared to get into a stronger program . . . but in six years, all the training is coming from the field, from the pastors, from the churches . . .I was ready to get into a deacon's program.

The deacons seemed to want a coordinated program. For example, Ron warned, "the seminaries are going to continue to sniping at it [the deacon program] because

there are some districts that are not going to have an educational level that's going to be acceptable to them." He wanted to take this issue to the Council of Presidents (made up of the Synodical President, the Vice-presidents, and the District Presidents of the LCMS) and try to bring some cohesiveness to the church. He would like to see a coordinated synodical program rather than having the situation that each District President goes his own way in role definition and educational requirements.

The deacons also had ideas about the curriculum. Gary in a general way described the educational process he envisoned, commenting that it could be:

> [a] combination of some base courses, doctrine, Scripture, those kinds of things, before a person became a deacon. Secondly then, a mentoring process as they became a deacon. Third, that there would be ongoing education, so that [the man] could be strengthened as a deacon.

Therefore the deacons had strong convictions about the need for a formal educational program and expressed some thoughts about them in general. They also had some specific ideas about the program's content.

A plan for the program. The plan for the pre-deacon education program, according to the deacons, would contain prerequisites, be highly structured, have student flexibility, follow a process, be affordable and build faith life. Two educational prerequisites—skills in the English language and computer—would be required before a man could enter a predeacon training program, especially if a man came from an ethnic background. For example, Farrukh indicated, "For ethnic ministries, it's really important for [ethnic people] to . . . understand English well." If a man was weak in computer skills, like Jack was, he should learn those skills before beginning to take predeacon classes.

Some of the deacons indicated that any predeacon program should be highly structured. Learning the skills of the craft of ministry in a highly structured formal education program is very important. This kind of program provides the basics in knowledge so important for conducting ministry. Other courses can provide practical skills to help the learner gain the confidence and ability to handle a variety of situations. If the man in the predeacon program already has certain skills, he can demonstrate these skills and be able to test out of those courses. Otherwise, the next step is gaining practical experience.

For example, Ron laid out the following suggestions for a highly structured plan of education:

> If I could wave my magic wand, I'd get MLMI resurrected by this past September. Because we've got to be feeding people into the program if we expect anybody to be available at the end of the program . . .[It] doesn't have to be completed before entering the diaconate. I think a lot of it can be done after you're in. We do that with our pastors . . . mentoring . . . training of supervising pastors . . . continuing education.

Art also desired a highly structured program of education. He indicated:

> Similar to MLMI, starting with Old and New Testament, theology classes, or history classes . . . and the basics of how to lead a worship [service], how to go about Hermaneutics [Biblical interpretation] and Homiletics [preaching] . . . the basic essence of understanding Law and Gospel . . . [an] internship on how to lead a worship.

Khurram, coming from an ethnic ministry point of view, added that a man in training should "know Church history, learn Old Testament and New Testament and its application, learn our doctrine . . . and [be under the] supervision of a pastor."

Jack's wife, Joann, sat in on his interview. She shared an insight:

> They need to have the doctrinal classes and the Scriptural classes. And then they need the practical experience classes. We [she sat in on all of

Jack's MLMI classes] had "Equipping Disciples for Ministry" and we
had "Church Growth".

Jack added, "Facilitating Group Work." Joann continued, "All those things were helpful as we do them." Jason supported the concept of a highly structured education for deacons, where they would receive some basics, such as "theology, leadership, personal spiritual life, certain skill building [courses]."

The deacons raised other issues including affordability, student input, and faith building. For example, Gary was concerned that it be an affordable opportunity. He also desired that any education be close to home, rather than "in other parts of the synod and the United States." Ed and Ken wanted student input. They supported a highly structured program with courses that not only included Old and New Testament studies, but also segments that taught "church growth, and spiritual gifts, and psychology, and a couple others." However, they felt that the church should not simply require all these courses. Rather, Ed preferred that an ordained pastor "would interview a person first to see what he needs and then suggest, 'Maybe you should do this and this and this, so that you can become a deacon'. First he has to have it inside his heart." Ken supported this position, saying, "Make it individual." Ken was concerned about the deacon's faith life. In personal reflection, he commented, "I think my education has been through the Lord . . . I need to drive the vehicle He's given me to the highest point that I can take it, and rest in peace." Ken wanted to serve the Lord to the best of his ability.

To summarize, the deacons interviewed were consistent in calling for a predeacon program of study that would have prerequisites, was highly structured including specific topics pertaining to a deacon's work, involve student input, was

affordable, and built faith life. These ideas provide a solid framework to begin planning a predeacon education. The deacons spoke from experience in the role and reflecting on training elements that should be in an educational program. This kind of program would give the deacons the skills of the craft they need to enter into deacon ministry.

Development of the skills of the craft. The deacons also suggested that, as students process through the highly structured predeacon education, they should be involved in serving churches. They suggested fieldwork, apprenticeships, work with supervising pastors, experience with specialized teachers, and a course on leadership.

Fieldwork would involve opportunities for deacons to work in their home churches in a variety of tasks. For example, if they were studying preaching, they would give sermons. If they were studying New Testament, they would teach a Bible class on the material they learned in their predeacon class. If they were investigating how to make hospital calls, they would go with their pastor and make hospital calls. Development of the skills of the craft requires going out and doing them, not just learning about them in a classroom setting.

For example, Farrukh learned much from his pastor, who kept giving him more and more responsibilities as he grew in ministry skills. He recalled:

> I was monitored and I was mentored by a pastor. . . I was given the role of preaching in the church at St. Mark Lutheran Church, and I was also helping the pastor as far as the altar work is concerned, helping him in communion.

So fieldwork, the opportunity to work with a pastor in variety of tasks, would prove to be helpful for those learning to be deacons.

Apprenticeship (internship) involved an extended time of learning about one subject. This situation is similar to rotations in other professions, where the student

studies a subject under the guidance of a skilled professional for a length of time and

then moves on to the next subject under the guidance of a different professional.

For example, Dennis thought that deacon education should have a strong

program of apprenticeship. His concern rested upon his conviction that:

> a person . . . has to have a proven track record in ministry as a lay
> minister or as a church staff member before they are viewed as being
> eligible to serve as a deacon . . . a person has to prove themselves before
> they are given the reins to take over.

Farrukh also recommended training in an apprenticeship:

> Where there is counseling involved, there's a problem in a family
> situation, or a child abuse situation, or some kind of problem, and we
> have to go back to the Scriptures. . .and there are some challenges in
> which people come out and talk to you . . . we need further guidance
> with more depth into the Scriptural word.

Art spoke about apprenticeships in the relationship of role and education. He

was privileged to have two six-month apprenticeships while training in MLMI. One

apprenticeship taught worship and the other apprenticeship focused on church planting.

Art noted how apprenticeship opportunities would affect a deacon's understanding of

worship:

> [We learned] how to pick out liturgical music, and we used TLH (The
> Lutheran Hymnal of 1941) except on special occasions . . .and he had
> developed little orders of worship for that, but otherwise it was the TLH.
> And I was allowed to lead the page 5 [of TLH] services numerous times.
> And it was so important, that six-month internship.

Art also benefited greatly from his apprenticeship in church planting:

> And the church planting, when I picked that church specialty, and we
> were under Jim for six month[s] . . . planting the Leslie church . . . . our
> internship before graduation, and then at that point he said, "Well, do
> you want to continue?" What we'd done [was] the groundwork and all
> the demographics and all the evangelism calls and had everything ready
> to go, and just felt . . . confident after being through those two
> internships that I could lead the worship, but at that time we would have

pastors. I would just be the liturgist and the pastor would do the sermons when we first opened the church . . . that was so beneficial, that "hands-on."

Apprenticeships gave men the opportunity to receive "hands-on" experiences while under the watchful eye of their mentors. They could watch, learn, try, make mistakes, correct them, and gain skills in working with people that would help them when they would become deacons.

Working with a supervising pastor is important for a predeacon. The supervising pastor is often the pastor of how own church, while covering a pastoral vacancy in a neighboring church. A predeacon assists the pastor, being an extension of him to that vacant church. The supervising pastor need to build a relationship with the predeacon so that, when the deacon begins his ministry, the supervising pastor is confident that the deacon is properly prepared.

For example, Dennis described his mentoring supervising pastor during his apprenticeship in MLMI. He commented:

> My supervising pastor through my internship was one of my biggest mentors that I've had . . .[He was a] wonderful man, for just helping me to get that extra push that you need to get into ministry when you are going. He's been supportive of me all the way through my ministry then, and stood behind everything that I've done right from the beginning. He's been a real gift to me.

Farrukh explained that when he desired tutoring:

> [I] started my training with Dr Earnest Harn, and I started classes for learning Greek with an individual who was doing her own doctorate in Greek, and I was also taking classes for Lutheran Confessions with Pastor Fitz . . . that was enough to equip me to reach Muslims, the target religion I am working on. And Dr. Ernest Harn, and Dr. Roland Miller, I had close contacts with them, and I studied Islam under the supervision of Dr. Harn. We were five students for 2 ½ years, three times a week we met for three hours.

The relationship between the predeacon and the supervising pastor permits the supervising pastor to train the predeacon in the specific skills that he needs to do his ministry. When the supervising pastor thinks that the student is qualified for taking on more ministry responsibilities, the predeacon is given more responsibility while beginning study of new aspects of ministry.

Experience with teachers who are qualified in specialties would help the student learn certain skills that he might not received through a standardized program. For example, Jason was searching for special teachers who would teach certain subjects that others could not teach. He wanted a relationship in which the teacher would give the student individualized instruction on that special subject. For example, Jason said that he felt he missed something by not having more time with pastors. He desired from the pastors, "to learn more from [the pastors], to listen to them, to understand how they think and how they deal with the day to day situations with the congregation [on specific subjects]."

When considering the topic of teamwork, Jason spoke with frustration about his fellow team members that "they don't have a self-identified role, they aren't clear what their gifts are, how they can contribute, and everybody's trying to make decisions when they should not be." He wished he had training so that he could show the team how to work together. A course in leadership would teach skills that, in combination with experience, would give the student confidence that he can lead and people will follow. For example, Jason had graduated from the Concordia University System program as a Director of Christian Education. He felt his formal education lacked training in leadership. He commented that, "leadership, you're not going to get it in college

anyway. So you get that on your own, anyway." This attitude expressed resignation that leadership could not be taught to him, when in fact leadership is a topic that can be the topic of a course and taught.

As the men gained ministry skills before they became deacons, they build confidence and experience success. Their supervising pastors encourage them to strive toward finding ways to do more ministry activities with people. They grow stronger through fieldwork, apprenticeships, working with supervising pastors, experience with specialized teachers, and a course in leadership.

In summary, both of these areas—learning the skills of the craft and developing the skills of the craft—are important considerations in any formal education program for men desiring to become deacons. Both the learning of and development in the skills of the craft permit a man to become a confident deacon that he has the skills in hand to carry out his duties. Much more learning would occur later, but the deacons who were interviewed wanted to make sure that men would be better prepared with the skills required by the office than they were prepared.

Deacons' Perceptions of Their Education

After Installation

Research Question 2: How do deacons perceive the way they have been educated **after** their installation?

The deacons' perceptions of their education after installation are the focus of research question 2. The first subquestion pertained to the deacons' perceptions of their education while in ministry. The second subquestion concerned what they would prefer to study and learn in future educational opportunities.

Research Question 2a. How do deacons perceive the way they have been actually educated **after** their installation?

Once the deacons were installed into their office, they continued to desire education to develop their skills in ministry. Since no formal program of continuing education was available for them, they looked for and found resources on their own. As Art commented, "I've learned mostly by experience. Just bring it on. Because being the first, there wasn't really a role model out there."

The deacons realized they needed to learn about a variety of topics. Seven deacons were resolving practical ministry issues, two were focusing on preaching, one was learning how to study better, and one was learning more theology. How the deacons learned after installation came through a variety of people and structures. The people who helped deacons learn included mentors, local pastors, supervising pastors, fellow staff members, congregational members, and mission executives. The structures the deacons used for education included courses and seminars, and on-the-job training.

Mentors. The use of mentors was important to the deacons. Mentors were people with special skills who taught these skills. For example, Gary commented that he "didn't use the institutions that were provided," that is, the formal schools of the LCMS. Rather, he continued, "I used private mentors, people that I trusted and knew were really willing to help." These people, when approached, were very willing to help the deacons learn the skill and show them specific techniques of the skills, helping them through repetition to gain competence in the use of the skills.

Ken intentionally sought out people with certain skills. He answered the question, "Who or what helped you in your learning as you developed as a deacon?" with the response:

> I believe I'm the biggest thief in the whole world. I just take from anybody . . . what I see that God wants me to be. You know, if I see an example of someone witnessing, and I want to know how to do that. If somebody knows how to use Scripture in some way, I want to do that . . . . I'm a looker and a taker.

Gary described his relationship with mentoring pastors this way:

> The system supplied mentors. And I took advantage of it. Course we had to. I mean, it was under the authority of a supervising pastor and stuff . . . . If there were issues regarding, oh, maybe say, hands on stuff, I didn't know what to do, I always sought the advice of the circuit counselor. We have a very tight circuit. And I've always sought the circuit counselor's advice. I also took advantage at the Winkels to seek advice . . . I didn't know of any other place to go.

Sometimes the mentors were their fellow deacons. For example, Joann, Jack's wife, commented, "One of the things that was helpful at the retreat that wasn't on the schedule was what Ron did, on the financial [concerning] tax." Jack continued the thought, "When you're coming into church work, you don't know what any of that is, and there aren't very many tax people that apparently know what that is either." He concluded with this thought about application of what he learned, "What we learned there is going to serve, save our congregation money and save us money too." Dennis discovered that he could learn a great deal about ministry from observing and talking with the deacon working in the nearest church. Art had many more years of experience in ministry than Dennis did. He reflected:

> Working next door to Art and seeing his ministry, seeing how God had used that man, I've, I'm just amazed. Every place he has gone . . . we often sat down and talked about how God plans our future years before we get there.

Knowing what skill the deacon desired to learn and finding the mentor to teach that skill resulted in the deacon not only learning a skill so that it could be applied in his ministry, but also building some strong friendships.

Local Pastors. Sometimes the deacons looked to local pastors not so much for special skills as much as for insight into issues of ministry. For example, Ralph, Art, Jack, and Ed felt that the pastors in their local circuit gatherings, called Winkels (German for "corner," a situation where pastors and deacons monthly gather for discussions on topics relevant to them), helped them gain insights. Ed simply stated, "I think in a kind of a way, Winkel. That's our Bible study, that, all that, helps, you know, studying God's Word . . .They give me insights into what I can say to people." Jason enjoyed Winkels, but only when they dealt with issues of ministry. Art seconded this position, for the Winkels were only meaningful if they would help him "so that I can serve people better." Ed learned about his role as a deacon from pastors in the circuit. When someone from a sister church in a retirement home asked him to give communion, he called the pastor and was told, "If she wants communion, give it to her. You don't have to call me anymore." So Ed learned that he could commune LCMS shut-ins with their pastors' permission. Local pastors would speak on issues, and the deacons would listen and learn. Their experiences in ministry and application of Biblical concepts resulted in providing the deacons with insights as to how to conduct ministry under a variety of conditions.

Supervising pastors. Other deacons acknowledged their supervising pastors' help in learning ministry skills. Khurram, for example, loved the Scripture. After a foundation in Old Testament and New Testament in the PLSP program, he wanted

more. He appreciated his supervising pastor, who "let me lead order [of service], and who used to train me in applications of Law and Gospel."

Jason encouraged, "a lot of . . . helping grow into it as responsibilities came along, and then some kind of ongoing strengthening of leadership and theology and those different kind of things." As he reflected on his education, he realized that there were areas where he experienced lacked skills. His supervising pastor helped him receive the training he needed. As he considered the supervising pastors as in general, he thought of them as coaches, reflecting:

> I see people . . . so scattered, that it puts a higher emphasis on the
> coaching than it can on any other subject being taught, because that's
> where the rubber hits the road . . .a lot of times the coach can be the one
> to say, "Hey, you need to study this area, or read this book, or something
> in those kind of areas," and all of a sudden that fills the gap . . .and then
> there just needs to be some way of documenting, "This has been
> accomplished" . . . that coach should be documenting something. This
> should be leading toward something. So there's an accounting. So if
> someone asks, "How do I know this person's qualified?" There may not
> be a course transcript, but I have a coaching transcript . . . now you have
> a growth plan.

Dennis viewed his supervising pastor as "much more than a supervisor, he had become a personal friend." He thought that "the advice he gave and the way, the professional way that he organized the work that he had me do as a deacon of that congregation was very valuable to me."

Art spent time studying with his supervising pastor. He recalled:

> [The] pastor in the UP [Upper Penninsula of Michigan] got together with
> me once a week and we went over Walther'[s] *Law and Gospel*, and he
> says that a pastor every two or three years should do that on his own.
> But when you have a brother to share with, and so we did that, and
> discussed that. And we went over my Greek for the deacon qualification,
> and the classes I was required to take there, the Hermaneutics [Biblical
> interpretation] and the Homiletics [preaching], were so beneficial.

Art also followed the leadership of his supervising pastor. He stated, "I always checked with my supervising pastor and others to make sure that I was doing things properly and not out of order."

Ron appreciated the fact that his supervising pastor in a previous congregation, "kept his finger on the pulse of the congregation. He would call on members from time to time." Since this pastor knew the people because he covered the vacancy before Ron arrived, he could "pick up the phone and call people initially to get the satisfaction that things were ok." Ron and the supervising pastor would meet for lunch once a month and Ron was responsible to bring him up to date.

Fellow Staff members. Fellow staff members helped deacons as they served in larger congregations. These staff members helped the deacon see his place in the overall picture of ministry. For example, Jason mentioned the "whole leadership staff has been very good about that, you know, just kind of positive and encouraging." The staff would help the deacon as he functioned in his role working with them.

Congregations. Some deacons found that their congregations helped them. For example, Jason's congregation recognized his abilities, saying, "You've got a gift for this. We're so glad you're here . . ." When an individual in his Foundations of Faith class who had been away from the church for seventeen years heard his sermon and responded, "You spoke to me. You hit me right in the head," Jason responded, "That's why I'm here!" To Jason, that was a "Yeah, God!" experience. Congregational members let deacons know the importance of their work and encouraged them to continue their ministry among them.

Mission executives. Each district had one executive assigned to facilitate and build missions. Since many of the missionaries are new to the field, the mission executive visited his deacon missionaries and gave them guidance and encouragement. For example, as the congregation Ron served went into a building program while still under subsidy, the executive was helpful in guiding Ron through the steps he needed to take. Ron declared, "We reassured him as best we could [that all was well] and finally he relaxed." The church places mission executives to help and encourage those who serve as missionaries.

Courses and Seminars. Sometimes people were not available help and guide deacons. Then the deacons had to search for courses and seminars to help them learn. For example, Ralph wanted to learn more about interpersonal relationships. His perception of the importance of interpersonal relationships was expressed this way, "If you're not a person-oriented person that cares about their people in their congregation, you might as well forget it." He searched for courses about this topic.

Other deacons commented on their searches for courses and seminars. Gary looked forward to seminars that would be available through the synod and district. Art also enjoyed these kinds of study opportunities, especially off campus summer seminary courses. Farrukh looked for opportunities to help him learn how to serve more effectively as a missionary. He took advantage of whatever educational opportunity that was nearby, "[so] that education has to be in a way, either the education reaches the missionary where he is, in the mission field . . . if the logistics are not possible, it becomes a burden for the deacon in the field." Dennis wanted to refine and grow in his counseling skills, so he looked for any opportunities to learn more about counseling.

Ken also wanted an ongoing education that was relevant to people. He chose to become involved with the Department of Education in Positive Behavior Support. In this group he was receiving training and looked forward to receiving more training.

Many deacons went to pastors' conferences, extension seminary courses, and other skill building courses. As Art noted, the courses he took while working as a deacon were helpful in demonstrating to the LCMS collequy committee that he was ready to become a pastor. The search for help went in many directions. Art mentioned that while he could not conduct marriages, he still was responsible to do the premarital counseling. He said, "I've gone through Prepare/Enrich [a relationship analysis program], the marriage counseling class, so that I could do that on my own."

Ron, while not considering himself a "touchy-feely" type of person, intentionally had sought out training in courses that would help him work on developing his "compassionate" side. He wanted to learn more interpersonal skills that would help him with situations such as helping people who suffered from a death in their family or hospital calling. He looked forward to opportunities when he could use his skills from the Intentional Interim ministry program. He took CPE (Clinical Pastoral Education—a course of study, usually conducted in a hospital, in which students learn interpersonal skills as they interact with staff and patients). He combined this training with experience. He remembered:

> I volunteered as an on-call volunteer chaplain for St. Joe's West. Went on duty at 4:30 every Friday night until 8:30 the next Saturday morning. Just to keep those abilities alive during that time, because I was afraid I was going to lose them.

However, it wasn't until he moved into his present position that he could practice these skills in his work.

Therefore, the deacons spent time taking courses and seminars to learn the finer points of the craft of ministry after they entered the deacon ministry. They found these courses and seminars, took them, and gleaned from them what was valuable for their ministry.

On-the-job training. As the deacons gained experience in their ministries, they encountered situations that they had not anticipated. At times, neither people nor courses were available to help them. The deacons had to learn through on-the-job training. Sometimes they were successful in their efforts, and other times they failed miserably. They learned from their successes and failures. The deacons knew that they needed to know how to respond to these situations. For example, Ron described this search for help to be more equipped for certain experiences, indicating that, "the experiences I think are the ones that teach, if you are open enough to yourself. You look for blunders that you've made and you try not to make them again."

Jason was learning about leadership because it was a necessary part of his ministry. As he moved into the role of leadership, he began learning how to function in it. He recalled:

> The scary [truth in] leadership is not knowing. It's leading, it's actually doing it, its navigating through it. And it's easy to me to go up to somebody else's church and I can navigate well, because you pull back, and you are not close to it. It's harder to be in it and navigate. And even when I come in and do workshops which are consultations to navigate people, you know, we can make some steps, but it's the follow up that makes it keep going. How does God teach me, and how do I teach others? How do I pass it along, what God's doing? This is not our voice box, but God's, and how do we share that with the whole congregation? So it's kinda like, you're [God is] the head of this thing, what do you want to do, and we'll just trust you and do the good you show us right now.

Dennis needed to learn more about how to be an administrator as he functioned in his pastoral role in his congregation. He commented about his struggle:

> So I guess in the full role of ministry you're talking about, it's not just Word and Sacrament ministry, but also the role of CEO . . . The administrative role that the pastoral position requires. One of the things he (a supervising pastor) told me that has always stuck with me . . . that, "If you really want God to work in your ministry, the number one thing that you have to do is get out of the way."

Farrukh was experiencing situations where people were coming to him with their problems. Because he worked with ethnic people and knew the language of their heart, as he called their first language, he found himself having to quickly learn about the following topics:

> [They were] caring and sharing ministry, counseling, and then, looking at   people's problems, and youth problems, and guiding youth in various aspects. Parental and youth problems, battered families, so many various aspects of the ministry where a deacon can possibly reach with his language. He could better communicate because he knows the language of the heart and can explain [them]. Especially when in women's role, when you're working among the ethnic people, most of the time they are less educated or totally uneducated.

Ken, as he was working in with prisoners, found he needed to learn how to apply the meaning of God's word to the lives of prisoners. He commented:

> It's the word and the heart and the faith. And, I'm constantly learning how to help [as] the Lord help[s] people with that seed, that He's planted, grow. And help people find that peace that passes all understanding. And in the process He's helped me find that [application].

The deacons were deeply involved with on-the-job learning. The combination of situations of ministry and their desire to serve well resulted in their learning while on the job. Each deacon was learning in different areas based upon the experiences and needs he encountered. They did not plan for these situations, but as they occurred, they

knew that they needed to respond to them, and as they responded, they learned skills that they could use in future situations.

In summary, when the deacons experienced areas of ministry for which they were ill equipped, they would search for help to give them the skills they needed to be able to function competently. The deacons learned through people who could teach them, including mentors, local pastors, supervising pastors, fellow staff members, congregational members, and mission executives. If they could not find people to help them, they would turn to courses and seminars, or on-the-job training.

Deacons' Preferred Educational Experiences

After Installation

Research Question 2b. What are deacons' perceptions of the educational experiences they would prefer to have **after** installation?

The deacons were not comfortable with their skills in every area of ministry. Rather, as they evaluated themselves, they realized that they had much more to learn and they kept discovering new areas of ministry in which they were not skilled. Therefore the deacons recognized that they would be searching for ways to gain these skills through trial-and-error experience, unless they took advantage of learning skills taught in secular and church organized education, or through personal development. They would have preferred that, instead of searching for ways to gain these skills, they might have some resources to offer them the help they needed.

Secular Skills. The world outside the church had much to offer in teaching and training. Some of the skills of ministry could be taught in community colleges, universities, and many other ways as Kett (1994) had pointed out. For example—and as

was mentioned before—two of the deacons were concerned about skills that they knew were offered in secular education. Specifically, Jack recognized that he did not have the training in keyboard and word processing computer skills. These skills were taught in the local community college and he needed the motivation to go and study. Farrukh, while having good English skills, was concerned that ethnic people had strong English skills. English is the language of the United States, and this is where ethnic deacons would do ministry. Strong communication skills with the ethnic people were not as much of a concern communication with the rest of the people of the country, and the opportunity to do wider ministry.

These deacons indicated that all deacons seemed to need to have basic communication skills. A high school diploma or the equivalent seemed reasonable as a minimum standard before men became deacons. Otherwise the lack of communication skills would interfere with the message they wanted to communicate. Therefore these deacons preferred candidates for deacon ministry who already have this diploma or English languages skills accomplished.

Religious Skills. As the deacons worked in their ministries, they knew that they needed to develop the skills they had as well as learn more skills for ministry. Several of the deacons desired to learn skills that could be taught in seminars. In this forum of intensive study over several days under the guidance of an instructor, a deacon could learn a skill that would be useful in his ministry. For example, Dennis wanted to learn more skills in youth confirmation instruction. He also looked for ways to be more effective in preaching ability. Gary wished to understand the political system of the church, because although he saw that deacons understood their position in the church,

he was frustrated with a class distinction he felt as a deacon. Art desired to learn about

how to offer Biblical counseling in a variety of situations, such as in an emergency.

Jason wanted to gain skills in being a relational leader. He also wanted to learn ways in

which he could use the original Biblical languages, Hebrew and Greek, and apply terms

to specific situations, such as the variety of Greek words that refer to aspects of divorce.

All of these kinds of areas of skill building could be taught through seminars focused

just on one topic at a time. Therefore they wished that development of religious skills

could be taught under the auspices of church educators.

Personal Development. The deacons realized that some of their educational

needs would be met only through personal development. This development of areas of

life such as faith, coping with suffering, applying theology to one's own life, or seeking

mentoring would come through a variety of ways, including trial-and-error and church

support. Three deacons expressed wanted to gain personal development. For example,

Ken wanted to "let the Holy Spirit teach me faith, and teach me perseverance, and teach

me how to help people find that peace that passes all understanding." Gary wanted to

learn how to cope with suffering better because he didn't like the feeling of distress he

experienced as a deacon. Jason desired to be better at applying theology to his own

personal faith life. Ron wanted to pursue an interim practical experience under the

guidance of a mentor, so that by helping a church though a vacancy he would be

certified to do this work.

In summary, many of the deacons desired to continue their educational

experiences once they were in the deacon ministry. They recognized that they needed

basic secular skills and if they did not have them, they needed to learn them even

though they were already in deacon ministry. The deacons also realized that, as they experienced situations of ministry, they needed to continue to learn religious skills. When they were unable to find the learning opportunities they needed, they learned through trial-and-error how to conduct ministry. They did not stop learning, instead, they took advantage of the help in building skills where ever they could find it, even if this meant simple trial-and-error experience.

Deacons Perceptions of Their Work Roles

Research Question 3: What are the deacons' perceptions of their work roles?

Having reviewed the deacons' perceptions and preferences for their education both before and after installation, research question #3 examines the deacons' perceptions of their work roles. Work roles are defined as what people do in their work. The deacons perceive their work roles take three forms: pastoral ministry, fulfilling a broadened definition of charity, and worship.

Pastoral Ministry. Pastoral ministry takes many forms, but its essence is the linking of people with God through interpersonal relationships. Historically, the ways these linkages are made are through what, in his *Small Catechism* (1526/1986), Luther indicated—that is, pastors are to teach, preach, administer the sacraments (baptism and Holy Communion), and express the forgiving and retaining of sins (counseling). If this were the totality of the work, the ministry would be simple. However, from the time of the Scriptures onward, people in the church have interpreted the Office of the Public Ministry, and therefore what deacons do, in a variety of ways. As Dennis, Gary, and four other deacons stated, "We do everything a pastor does, except marriages."

All the deacons were involved in preaching regularly except Ken. Preaching is the process of explaining the word of God in a relevant way to those who are worshipping. Some may not preach regularly, especially in churches with pastors, while others who have a supervising pastor in a neighboring congregation may preach weekly.

For example, Dennis made the following comment concerning preaching:

> It's a more modern style of preaching, or "off the cuff" preaching, not straight doctrine all the time, but [one must] be able to expand on that more. I'm always practicing trying to do more of that. I'd like to have more classes or training in approaching that that way.

While most of the deacons did not comment on preaching, they understood that preparation for preaching took a significant portion of each week. The preparation of the sermon—including research, writing, and learning the basic text—kept them busy for a number of hours before each delivery. The number of times they delivered messages also varied greatly. Preaching was an activity that took consumed hours for preparation and delivery.

Another responsibility deacons carried was to teach people about God. For example, Jack needed resources to teach the people of his church in Bible classes and other study areas. So he went to bookstores, asked pastors what they used, and sought help to find the study materials that he needed. He said:

> We're constantly looking at new Biblical courses and devotions that we can [use]. I teach the adults, confirmation youth class, and also the confirmation adult class. I [am] always looking for new materials and new things there, to make it more desirable, to change it a little bit. [I need to] keep the kids interested and the adults too.

The deacons did not mention teaching often in the interview process. However, they were active in teaching in a variety of ways. Some of the teaching responsibilities

included Sunday School, adult Bible classes, youth confirmation classes, and adult confirmation classes.

The deacons did not talk much about counseling people, yet counseling could be a large part of the workload of deacons. Deacons, like pastors, find people of their congregation or community coming to them and asking them spiritual questions. People need spiritual help, and deacons are viewed as representatives of God who know the Bible and therefore can offer help when it is requested. Counseling can occur often, or there can be times when many weeks go by without counseling people. Forgiving and retaining of sins is a way of expressing spiritual counseling. Some people feel so broken because of the sins they see in their lives that they need to hear that God forgives their sins. Others are living in their sins and refuse to repent or see that something is wrong in what they are doing, so the deacons, like pastors, are responsible to tell them that their sins are not forgiven until they repent and make changes in their lives. Therefore counseling includes the forgiving and retaining of sins.

The sacraments in the Lutheran church are baptism and Holy Communion (the Eucharist). These sacraments are usually reserved for pastors to conduct, and indeed, if a pastor is leading a worship service, he is responsible for baptisms and consecration of the elements in Holy Communion. However, in situations where a pastor is not available to conduct these sacraments, the responsibility is delegated to a deacon. For example, Khurram described his role with the sacraments this way:

> I administer sacraments, communion [and] baptisms. I am with the
> people when they are happy, when they are rejoicing, also when they are
> sad, and the counseling part is also which [what] I do. In a way, I still
> [think] there are advantages[and] disadvantages being a deacon. The
> advantage is, that anything I see which people are trying to achieve in
> the church and want to do which is not approved by our Lutheran

theology or practices, I say, "Ok, the senior pastor says you cannot do this." So there is no question asked. But as a deacon then people come quite close to you also. Because the ethnic people almost respect [the] deacon as much as they respect the pastor.

When Khurram is conducting sacramental ministry, a pastor is not available. Even if a pastor were available and conducted the sacraments, Khurram would still be necessary to translate the content of the sacramental rites into the people's language. Since pastors are not normally available for ethnic worship, Khurram is responsible to administer the sacraments.

In summary, deacons are very busy in the basic functions of pastoral ministry except conducting weddings. The deacons' focal point of this portion of their work role is that through the official acts of preaching, teaching, administering the sacraments, and counseling, deacons minister to people. Even with weddings where pastors conduct them, deacons often do all the premarital counseling and preparation of the wedding service with the couple, while the pastor takes care of the official end of the service

Charity. Charity is part of the public ministry and takes many forms, including building interpersonal relationships, leadership, and visitation. Thus, charity has come to have a broadened definition in comparison to the definition of the early church. Charity up through the Industrial Revolution was defined as helping the poor, the sick, those who travel, and the homeless. The deacons gave a more contemporary definition of charity. Some of the activities deacons mentioned under the broadened definition of charity were not only building interpersonal relationships, leadership, and visitation, but also activities outside the church including letter writing, planting new churches, and the traditional role of helping the poor.

Building interpersonal relationships requires time and effort. This work results in close friendships and the sharing of faith. However, when the interpersonal relationships are broken, the deacons emotionally pain. Gary shared, "And I remember the first family we lost, I just cried. I just wept. And over the second one. And the third one, and so on." Being close to people in a congregation and then feeling a separation from them caused the deacons emotional pain. Building interpersonal relationships, while at times being painful because of separations, still expanded the role of charity. Conducting charity without personal relationships could easily turn charity into a business without concern. With interpersonal relationships, the benefits of caring and making a difference outweigh the possibility of hurt, and instead produce the rewards of caring, effecting change, and letting people know that they are important.

Leadership is as important aspect of charity. Leaders are needed so that charity can be accomplished. For example, while Jason preached and conducted worship services at his church, his main work involved providing leadership through supervising certain ministry functions of the church. He supervised the church's nursery, which had staff and was open six days a week, permitting parents to be involved in other church events. On Friday nights, "we are serving international children. We have international ministry here that brings about 300 women here and men for classes in English to cooking to surviving America." As a supervisor, he worked with the Sunday school ministry from infants through high school, and he was also teaching adult classes, including the, "Foundations of Faith class . . . a form of pre-Christian discovery class for those who are ignorant of Christianity." He supervised the youth program, and he was very concerned about the youth of the church and their

disconnect with taking their Christianity into life. He felt that they had too much emphasis on knowing the facts of Jesus, but not taking Jesus into their lives. Other agencies of the church which he supervised were children's ministries, VBS (Vacation Bible School), mid-week studies for high school students at locations near public school campuses, and small group ministry.

Visitation was another part of the work of deacons. For example, Jack discussed his willingness to make hospital calls. He commented:

> But the problem sometimes is that most of these hospital visits are down in Saginaw or Bay City . . . Saginaw's 60 miles [away]. Bay City's about 40. A day or two [in the hospital] and they're back home. Sometimes the patient requests a call from the pastor [deacon], and it still takes three or four days.

Visitation permitted the deacons to draw closer to the people of their church and community. Most pastors call on their members for a variety of reasons, and the people enjoy the visit and like the attention. Calling on the ill, the hospitalized, the shut-ins, and for evangelism purposes keep deacons busy during the week.

In summary, deacons provided charity with a broader definition because of their desire to know and work with people rather than just conducting the business of the church. With a wider definition of charity—meaning personal relationships with people, leadership, and visitation—these deacons served well. With the historical definition of charity, work today is minimal at best. Deacons might help people based upon the poor walking into the church for food or counseling, but this responsibility was not a main activity of their office. Overall, the condition of seeing charity as exclusively helping the poor was not a issue for the modern day deacon. Instead, while serving the poor and needy was important, deacons were committed to helping people

through interpersonal relationships to lead toward healthy, spiritual lives. This goal requires a long term, interpersonal relational ministry.

Charity also includes three other kinds of ministry. These kinds of ministry are communication, planting new churches, and traditional forms of helping the poor. They define charity as reaching out beyond the church into the community as ministry. Communication was important to Ken, Ed, and Jason. Ken's ministry did not involve any formal worship; rather, his was a ministry of letter writing and periodic visitation. He defined his role in this way:

> All contact, with every single one of the 300, is by the written word. We
> used to travel extensively, so they [would] get postcards every time I
> traveled somewhere. They get Christian Inmate News. They get
> Christmas and holiday cards. Some write back, some don't. Some I visit.
> I go only by what the Lord tells me to do. Just this week I got a letter
> back from a guy I haven't heard from in three years.

Ed communicated by going to a number of retirement homes to lead worship services. He enjoyed visiting with seniors before and after the services, and giving communion to those who are Lutheran and request it. Jason spends time reaching out into the community as he works to build special worship services that minister to people in unique and contemporary ways.

Church planting is a special activity in charity. To find, gather, bring into a fellowship, and start a church takes patience, commitment, and hard work. Jason was the church planter of the deacons, as he worked with a different team on developing the new church. He explained that the new church's goals were "to get worship going there, [but] we still have to [obtain a] sound system, stage, all that jazz, and right now it's kind of defining what that style is going to be." Jason is anticipating hundreds

coming to this new church with its unique worship style and, from those spectators, begin forming a congregation.

Traditional forms of charity reach out into the community. Although the poor and homeless are always a part of ministry, other agencies have relieved the church of having this work as a primary responsibility. Different social agencies provide help, such as operating hospitals, providing subsidized housing, granting food stamps, providing clothing, and offering legal help to those whom are unable to afford it. The church continues to have resources available, but with welfare agency involvement, the church functions more in helping people find their way through the system rather than being the system. Deacons will have people stop by their church or office seeking help and, when this opportunity occurs, do their best to help them through their dilemmas. Unlike the church up through the Industrial Revolution, today's church has taken a secondary position on traditional charity.

Charity has its aspects of reaching out into the community. The deacons rarely mentioned their work of charity in the community. They knew it was their responsibility—and for Ken a large responsibility—but for the majority of deacons, community charity was not a primary responsibility.

In summary, all six aspects of charity were important in the context of need. Within the church's ministry, the work of interpersonal relationship, leadership, and visitation were important to build caring between the deacons and their people. Outside the church's ministry, the work of communication, church planting, and traditional charity depended on the circumstances of those in the community and their needs. All

aspects of charity were important to the deacons; they were governed by the people's needs.

Worship. Worship is a way of describing all that the church does in a formal group relationship with God. In the Lutheran church, worship is the most important aspect of the church in ministry. It is considered that time of contact between God and his people as a group. What happens in worship signifies the health of the spiritual body. The deacons in this study were almost all involved in leading worship. They led worship in a variety of venues, but they all knew the importance of worship.

Liturgy in Lutheran worship normally has seven elements in it. The liturgical parts of the worship service normally found in Lutheran worship are: the Invocation (the calling upon God), Confession and Absolution (and acknowledging of sin and the receiving assurance that sins are forgiven), Prayer, Scripture, Creed (a statement of faith), and Benediction (a blessing at the end of the worship service). This information is found in *Lutheran Worship,* (1982). In other church bodies, and in the historic Christian Church that preceded the formation of the Lutheran Church in the early 1500's, many other parts of worship were present, as noted in chapter 1.

The role of the deacon in worship has varied greatly through the centuries. Two guiding principles on how much a deacon would be involved in conducting the liturgy were the disposition of the bishop and the availability of presbyters (or ordained pastors/priests). A bishop who was favorably disposed toward deacons would grant them the privilege of being highly involved. However, if he were not favorably disposed toward deacons, their involvement would be minimal, and as a result they usually shifted their energies to some other aspect of the church, such as taking care of

finances. The other factor had to do with pastor availability. When pastors were available, they usually took a stronger leadership role, but when the church experienced a shortage of presbyters, then deacons stepped in and were more involved. Often this was not requested, and periodically councils would have to take away from the deacons certain areas of ministry they were doing but had not been asked to do. For example, if the church were experiencing a shortage of pastors, deacons consecrating the elements of Holy Communion would be normal activity. But when the church had enough pastors, then the deacon would serve in other capacities. Therefore the role of the deacon was subject to the wishes of the bishop and availability of pastors. The role of the deacon in worship depended on the circumstances of the time.

Deacons conducted worship in a variety of ways. These worship styles included traditional, ethnic, contemporary, and special situations.

Traditional worship styles for Michigan district deacons were either from *The Lutheran Hymnal* of 1941 and *Lutheran Worship* of 1982. For example, Ralph commented:

> We have our complaints about the hymns, we've got our complaints
> about the service, you know, "Well, which order of service do you
> want?" I'm the old 5 and 15 [page numbers of orders of worship in *The
> Lutheran Hymnal* of 1941] and I love it. And, you know, I'll print it out
> for them and so forth. And . . . that's nice, because new people can come
> in and follow it along.

Ralph went on to describe a situation where he forgot something while conducting liturgy. He related:

> I'm a good one for going back and going over stuff, especially when it
> comes to services. I'll go back over and go back over. But one day I
> forgot, I forgot to take up the offerings. So I says to the congregation,
> "Maybe the Lord is trying to tell you something." And they started
> laughing.

Most Lutheran churches have traditional worship. Traditional worship gives a sense of stability and order in a chaotic world. Small churches outside urban areas tend to prefer traditional services, because the people who live in these regions desire a quiet, orderly, and peaceful life. Traditional worship, when conducted with dignity and honor, achieves this goal and lead to contented worshipers.

Ethnic worship is different than traditional Lutheran worship, for while the basic content is the same, the style of worship takes into consideration the culture of the people who are worshipping. Ethnic worship means relating to God in a group format in the "language of the heart", as Farrukh calls one's native language. Having worship in one's own language under the style and form of the culture permits the worshiper to experience a sense of comfort not possible when worship is conducted in a foreign language. For example, Farrukh described his liturgical responsibilities in ethnic worship in the following way:

> As a deacon, we mostly conduct the work what a pastor does, like every service of ours starts with the Lord's name. And we worship, we pray, we have a liturgy . . . every time we have a lesson from the psalm to start the service with, and then we have, as usual, the opening song, and then we have the sermon song, and then we have the Nicene Creed, every time the confession, and then we lead into the service and before the message is preached, we have both the lessons—the Old Testament, the New Testament lesson—and we go through all the liturgy, and after the sermon we do have the same way as we [with] all Lutherans do, as our closing, the blessings, and the closing song and the Lord's Prayer . . . And we go through I Corinthians 11. We read completely. . . the words that Paul says, to warn and caution the people who are there, or who are coming to the table, [so]we do a confession before the sacraments, and then we consecrate the bread and the wine.

Ethnic worship, therefore, touches the hearts of those who are not comfortable with traditional Lutheran worship. While the same elements that make Lutheran worship

exist in ethnic worship, the mood of the service relates more to the country and language of the origin of the people rather than the Germanic background of the LCMS.

Contemporary worship has as its goal the communication of the Gospel to those who desire something different than traditional or ethnic worship. Those who attend contemporary worship look forward to not only the elements of Lutheran worship, but also to experience the presence of God in a more emotional way. Therefore they desire exciting music, different and unique ways of hearing and seeing the presentation of the Gospel, and worship that is upbeat and meaningful.

However, only Jason was involved in contemporary worship. He commented, "It needs to be 20/30 [age group], different from what we're doing here [at the home church], 'cause we don't get 20/30's here." Jason's conviction was that this group of people would only be interested in church if the liturgy were presented to them in a program with upbeat music, use of technology, and minimal liturgy.

Special worship situations occur outside the church building. These times of worship have a simple style that attempts to reach people from a variety of Christian backgrounds, or no background at all, but all of whom desire to worship the Triune God. The order of worship has all of the elements of Lutheran worship, but in as simple a format as possible.

Ed viewed his ministry as a responsibility for reaching out to about 100-125 people each month in nursing homes. At the nursing homes, he conducted services on a very simple level, with the order of worship containing a few well known Gospel hymns, invocation, confession and absolution, Scripture, a brief message, creed, prayer, and benediction. Just as important for the residents was the time he spent with them

before and after the services, visiting and talking with them. He gave Holy Communion to the Lutherans who desired it.

In summary, worship was a large part of the work of deacons. The people in congregations with deacons expected their deacons to serve them through leading in the worship. The type of worship style was based upon the desires of the people and what communicated best with them. The deacon then, under the guidance of the supervising pastor, constructed and delivered the worship services to the people.

Summary

Therefore, the work roles of deacons indicated that they were all busy in ministry, but not all deacons were doing the same type of ministry. Each deacon took his work role very seriously and desired to be as effective as possible in each responsibility. Whatever the work role description, each part of the work role required time and effort, research and presentation, and care and concern for people. The work roles of deacons often meant long hours for little pay. But they loved what they were doing, for they were serving the Lord.

The deacons did not separate the role into parts. Rather, they saw their role as a mixture of coming close to people in whatever combination of activities would be best for them and their spiritual life. Their ministries were a mosaic with many pieces working together to portray a life of relating God to people. While all these parts of deacons' work roles were defined, they were not static. Based upon the needs of people, deacon work roles would shift and change in order to be most effective in meeting these needs.

For example, Art worked at keeping his work role fresh. He reviewed his role

with his congregation each year. As they evaluated his ministry, together they looked at

the whole responsibility of a deacon. Art commented:

> I will try to understand their point and accept and grow in the areas
> where they felt I was not as efficient as a worship leader as they would
> like or that I could be. And some of that has been a leadership role,
> starting new programs, and I realize that I am not an innovator as such. I
> don't have these great visions of starting new programs. My wife does
> and others do, and so I depend on my lay ministers [pastoral guidance
> committee] and my worship committee and the members of other
> boards, and let them have the freedom to do what the constitution allows
> that committee to do, and not try to be hands-on in everything. But when
> they desire me to take on a role or develop something, I try to go with
> that.

In review of the work roles of deacons, they fulfilled the church's understanding

of the work role of a pastor. While not pastors, they accepted and carried through on

responsibilities that were a unique combination of directives from the bishop, guidance

from the supervising pastors, needs of the people, and their own spiritual gifts. These

work roles were fulfilled in pastoral ministry, charity, and worship.

The deacons provided pastoral ministry—that is, preaching, teaching,

administering the sacraments, and the forgiving and retaining of sins (counseling)—

except for conducting marriage services. However, the deacons did not give equal time

or emphasis to these responsibilities. Preaching preparation took time and effort for

effective presentation, and was a highlight of the deacons' regular work. Intimately tied

to preaching was worship responsibility, for preaching and the liturgical parts of

worship interacted thematically. Only Jack mentioned teaching as he looked for

materials, but the deacons' were all involved in teaching. All the deacons consecrated

and distributed communion and conducted baptisms. They counseled when it was needed.

Charity broadened to include building interpersonal relationships, leadership, and visitation. Thus, deacon work roles, while remaining essentially in agreement with what the church had done in the past, broadened out to include much more than what history indicated.

Worship reached people in a variety of ways, for the connection of worship and the spiritual heart is very strong. The choice and presentation of worship styles indicates respect for meeting the spiritual needs of people and helping build their intimacy with God.

All of these factors—pastoral ministry, charity, and worship—define the work roles of deacons. The varieties of ways these factors come together result in each deacon having a unique job description that, while retaining historic elements, is contemporary in the way he ministers to the people for whom he is deacon.

The Relationship between Deacons' Education and Their Work Roles

The overarching question of this study can now be addressed: **How do deacons perceive their education, work role, and the relationship between their education and work role?** The deacons' perceptions of their education and work role were presented in the preceding sections. In the following pages, the relationship between deacons' education and their work role is discussed, from the deacons' perspectives. The deacons pointed out that ambiguity involved in both the education of deacons and their work roles was resolved through recognizing the interdependence of education and work roles.

The deacons' perceived that ambiguity exists about both the education and work role of the deacon. For example, on the issue of deacon educational ambiguity, Ron said:

> Well, the ambiguity regarding educational requirements is obvious. We can't get our act together to decide how to educate a deacon . . . Our ambiguity is that we can't . . . decide what are these educational requirements.

Ron also explained how the role of deacon is ambiguous:

> The ambiguity is that we have not done enough to teach the members nor the pastors what a deacon is . . . You [are] never going to sell it to our members until the pastor is sold on what a deacon does . . . There's got to be somebody somewhere who is actually [willing to] fund the preparation of a booklet that describes what deacons do.

According to the deacons, work roles and education are interdependent on each other. They had a sense that those who work as deacons are the ones who should indicate to educators what needed to be learned before and after installation. The openness with which the deacons spoke about their lack of deacon education and the problems they encountered as they were learning indicates their desire to speak to the issues of education. Ron expressed his joy when a teacher listens to the needs of students and responds to them.

> The person who turned me back on to education was Royal Natzke. Now Royal was a classmate. He was in my class in high school. And I had to go back and sit at his feet. But in high school I hated history. Royal turned me on to history. He just had the ability to do that. And the net result is that I ceased to be afraid of the classwork and the whole concept. I began to enjoy it. And I enjoyed it to the point that I haven't stopped. I've given new meaning to lifelong learning.

Ron also discussed how a deacon functions as an educator. The educator is there in order to facilitate education, not control it. He said:

One of [his pastor's] original instructions were, "Yes, you're working with the Boards of Outreach, Stewardship, blah, blah, blah . . . You are not in charge of [them]. You are to bring them new ideas, you are to help them through their problems, you are to assist them any way you can, but it is their board, not yours.

The deacons were not necessarily educators; they were workers in the field. They did their educating of those who were church members, and knew that if the information they taught was not relevant to their members, the members would not come to class. When the deacons indicated that they desired education for predeacons and themselves as deacons, they wanted educators to take this information and put it into planned educational programs that would be meaningful. The deacons were motivated to learn what would make them better deacons. They wanted predeacons to gain the skills through highly structured learning that they had to learn through trial-and-error methods. Given the opportunity to voice their opinions, the deacons spoke forcefully about education. Jack commented, " . . . Although they're new issues out now that were not back then that we could talk about. Such as mercy killing and abortion, and some of that stuff." The deacons wanted educational programs that were relevant for predeacon education and ongoing education of deacons.

The reality of the present situation is that men serve as deacons without the appropriate educational preparation and continuing education. This lack of planned education, as noted earlier from the deacons' responses, might be considered inefficient and ineffective preparation. As Ron pointed out, some educators sometimes prepare and present course work that is irrelevant to work roles, and the resulting education is meaningless for the student and frustrating for the educator. Jason commented that often seminars and other professional growth conferences are offered to those in the

work force without their input, and because these to do not help him in his work, he does not attend them. While some educators can stimulate learners into studying new subjects, for deacons the most effective education is when educators teach them what they want and need to learn to be more effective in their work role

The following two tables show relationships between work roles and education. Table 2 compares the self-described work roles of the deacons with the education they actually received before and after installation. The purpose of this table is to permit evaluation of work roles in relation to the kinds of education the deacons used most frequently to prepare before and after installation as deacons. The left rows show the various work roles in which the deacons serve. The columns show the various educational means the deacons used before and after installation.

Table 2

The Relationship between Actual Work Role and Education

Kinds of Actual education:

	KINDS OF ACTUAL EDUCATION										
	Before Actual			After Actual							
WORK ROLES	Church Training Program	Adapt Secular Training	On One's Own	Mentors	Local Pastors	Supervising Pastors	Staff Members	Congregation	Mission Executives	Courses & Seminars	On-the-job Training
Pastoral Ministry	X		X	X	X	X	X	X	X	X	X
Preach			X			X					
Teach	X	X	X	X	X	X		X			X
Sacraments			X								X
Forgive, Retain Sins			X			X					X
Charity		X	X			X					X
Build Interpersonal Relations			X			X	X	X			X
Leadership			X								X
Visitation			X			X					X
Worship	X		X			X		X			X
Traditional	X		X			X		X			X
Ethnic			X					X			X
Contemporary			X	X		X		X			X
Special Situations			X			X		X			X

The table shows that four kinds of education were most dominant in the education of the deacons. Two of these were on-one's-own and on-the-job training, which means that the deacons were learning on their own before installation. The deacons continued on their own after installation but, because they were working in their work role, the work role dictated what they needed to learn and when they needed to learn it. The other two dominant kinds of education that deacons used involved supervising pastors and congregations. Some personal pastors of the men were influential before installation by giving the predeacons opportunities to volunteer to do

138

certain limited aspects of pastoral ministry. In other words, when deacons volunteered, they were engaging in learning "on their own." These pastors often became the supervising pastors after installation and were influential by giving guidance on how to accomplish the work roles. The deacons indicated that their congregations were involved with their deacons' work roles and how those work roles would affect the congregational members' lives. The deacons mentioned the other kinds of education (church training programs, adapting secular training, mentors, local pastors, staff members, mission executives, and courses and seminars), but those kinds of education were not as significant as these four mentioned above.

Table 3 compares the same work roles with the deacons' preference for education before and after installation. The table cross-references three points: their roles, the kind of educational experiences the deacons' want, and the specific skills they want. An X indicates a preference. The bold lines--pastoral ministry, charity, and worship—indicate categories of work roles, and that the deacons preferred these categories to be in their education.

Table 3

Deacons' Work Roles and Preferred Education

WORK ROLES		Before Installation						After Installation							
		Prerequisites	Highly Structured	Student Flexibility	Follow a Process	Affordable	Build Faith Life	Field Work	Apprenticeship	Supervising Pastor	Specialized Teacher	Leadership	Secular Skills	Religious Skills	Personal Development
	Pastoral Ministry	X	X	X	X	X	X	X	X	X	X	X		X	X
	Preach		X	X	X	X	X	X	X	X				X	X
	Teach		X	X	X	X	X	X	X	X				X	X
	Sacraments		X	X	X	X	X	X	X	X				X	X
	Forgive, Retain Sins		X	X	X	X	X	X	X	X				X	X
	Charity		X	X	X	X	X	X	X	X			X	X	X
	Interpersonal Relationships		X	X	X	X	X	X	X	X			X	X	X
	Leadership		X	X	X	X	X	X	X	X	X		X	X	X
	Visitation		X	X	X	X	X	X	X	X	X			X	X
	Worship		X	X	X	X	X	X	X	X				X	X
	Traditional	X	X	X	X	X	X	X	X	X				X	X
	Ethnic			X	X	X	X	X	X	X					X
	Contemporary			X	X	X	X	X	X	X					X
	Special Situations			X	X	X	X	X	X	X					X

This table indicates ways the deacons want to learn. Before installation, they prefer a highly structured program that would give a basic education and then, through other kinds of experiences, develop these skills. After installation, the deacons prefer education to continue through a variety of learning situations, such as fieldwork, apprenticeships, and working with supervising pastors. As the deacons begin seeking help for what they want to learn, they wish to choose from experienced specialized teachers, leaders, and those who teach secular skills. Personal development is a preferred education mode for every role.

Table 3 is very helpful for understanding the interdependence of education and work roles for deacons. From this table, some key points concerning deacons' <u>preferred</u>

ways of education are made clear. The three main elements of work roles—pastoral ministry, charity, and worship—should be addressed through an initial knowledge-based program as well as practice. Additionally, these areas need ongoing education once the deacons are in their work roles.

When considering pastoral ministry, the deacons want to serve with strong skills. Pastoral ministry contains four categories of service: preaching, teaching, administering the sacraments, and the forgiving and retaining of sins. Preaching is a skill that requires ongoing education. While secular education may teach public speaking, preaching is an art form of interpretation and application of Biblical truths. Thus, mentoring is essential in gaining understanding of appropriate ways to apply the Bible teachings to life. The deacons indicated that teaching is an important part of the work of a deacon and requires both a foundation and ongoing education in the field. The sacraments of baptism and Holy Communion are historic. Once presentation is learned, they do not need ongoing refinement. Rather, the importance of conducting them in an historic fashion gives them an air of continuity with the past, relevance for the present, and hope for the future. Finally, the forgiving and retaining of sins can also be called spiritual, biblical counseling. While counseling is not taught in the pre-deacon knowledge planned program, counseling is a skill that is available in secular education and a variety of other kinds of education. The development of counseling takes time and experience. Counseling is most effectively taught under the guidance of a supervising pastor or specialty teacher. This training is ongoing throughout the life of ministry as a deacon.

The deacons want to be effective when they are called upon to do charity work. Helping the poor and needy is the historic definition of charity. Effectiveness in charity depends on building interpersonal relationships. Because every human being is different, the relationship between two or more people will always be uniquely different. The church is very relational, so the deacons need to learn how to get along and work with a variety of people. Leadership and visitation skills are also important The three areas are almost identical in their educational requirements. Interpersonal relationships, leadership, and visitation are different facets of group work. They require a basic education, mentoring, practice, and ongoing training and refinement. Because every human being is different, the relationship between two or more people is going to be uniquely different. The church is very relational, so the deacons need to learn how to get along with and work with a variety of people. Thus interpersonal relationship training, along with leadership and visitation skills, requires basic education, mentoring, practice, and ongoing training and refinement. When a deacon is faced with someone who needs charity, he will be effective because he has the basic skills.

The deacons want worship to be a combination of meaning for the faith life of the worshippers with excellence in liturgy. Meaning in liturgy relates to the worshippers' preferred type of liturgy used in a worship service. Therefore, the worshippers define the type of liturgy the deacon leads. Excellence in liturgy requires different skills for each kind of liturgy. For example, traditional liturgy does not need constant revision, while ethnic, contemporary, and special situations all require constant work and refinement. While much work goes into preparation of contemporary and ethnic liturgy to make them effective for each worship service, once the basic principles

are in place, the next steps of application of these principles make the writing and presenting of these services easier. Special situation services follow the same kind of principles for unique preparation and presentation, but in a much simpler format. The type of liturgy, when presented using appropriate skills, results in meaning for worshippers.

In summary, table 3 emphasizes the importance of the interdependent relationship between deacons' education and work roles. Historically, the impact of deacon input on education was minimal at best. If the church's educational plan reflected on the interdependent relationship between deacons and educators for preparing and presenting education, the predeacons would receive an education in the skills they need both through highly structured programs and through opportunities for practice in the field. Additionally, the deacons would be better prepared to meet the ongoing challenges presented while working in the field. Table 3 suggests the need for planned educational programs. A knowledge-based planned education program, mentoring and other ways of learning through interaction with those who have knowledge, and an ongoing education program are essential for the foundation and development of the skills to fulfill the deacon role.

<u>Chapter summary</u>

This chapter covers a number of topics relating to the findings from this study. The deacons' described their preparation before and after becoming deacons. They also indicated what they preferred had been their education before and after installation. Studying the work roles of the deacons has removed ambiguity about their work roles, leading to an understanding that the work roles of deacons are broader than the historic

143

work roles on which the office is founded. This study has clarified the kinds of responsibility deacons' carry and the educational needs they have both before and after installation. The deacons suggested ways in which the next generation of deacons could be more appropriately trained for their roles, while those currently serving as deacons could receive the education they need to be most effective.

CHAPTER 5

MEANING AND IMPLICATIONS OF THE FINDINGS

Introduction

In this chapter, I discuss my study from four perspectives: a summary of the findings, a discussion on what in education is helpful for deacon learning, suggestions for action, and suggestions for future research. Specifically, I summarize the findings concerning the deacons' perceptions about actual and preferred education, work roles, and the relationship of work roles and education. I discuss how roles are becoming very complex, that education for deacons needs to change, and that the church needs to develop new curricula, based upon the ideas of four educators and how they shed light on educating deacons. In the section entitled "suggestions for action", I detail the CDQ's educational plans for predeacons, deacons, and other groups, and offer other suggestions. Finally, I close this section with my recommendations for future research.

A Summary of Findings

Predeacon Education. In chapter 4, I discussed the deacons' responses to the interview questions in which they shared their perceptions about the relationship between their education and work roles. Their responses fell into four categories: their deacon education prior to installation (both actual and preferred), their deacon education after installation (both actual and preferred), their work roles, and the relationship of work roles and education.

The deacons, when asked about the actual situation of not having an organized predeacon program, expressed a preference for a highly structured planned predeacon program to teach the basic skills of the craft. To apply that knowledge, they also expressed a preference for mentoring from pastors and other knowledgeable people, in combination with a variety of events, to enable those preparing to become deacons to build the skills of ministry so that they would be ready and confident when they would begin their work.

Education after Installation. When the deacons' discussed their actual education after installation, they expressed their support for on-going mentoring by supervising pastors and others, learning from teachers in seminars and conferences, and a willingness to continue their own education through personal development. As a result, for example, the strength of this program was indicated as some of their learning experiences were taken into consideration when two deacons applied for and received ordination as pastors.

Work Roles. The deacons expressed that their work roles, while Biblically and historically shaped, had been reconfigured in response to meeting current cultural needs for ministry. Deacons throughout history have been sensitive to the needs of the people and those under whose leadership they served. Today, while maintaining the historic roles of charity with the poor and needy and helping with liturgy under the direction of their supervising pastors, deacons also have other roles. Many are doing the same work as pastors, that is—preaching, teaching, administering the sacraments, and the forgiving and retaining of sins (counseling)—but not conducting marriages. Because of modern society's emphasis on social interaction, the deacons also work

hard at building interpersonal relationships, with activities such as visiting the sick and shut-ins. In worship, they design and lead worship appropriate to the people of their congregation. Their expanded role means that they need to learn more skills and continue to sharpen them.

Interdependence of Education and Work Roles. The deacons' comments indicated that they perceived work roles and education to be interdependent. One cannot be meaningful without the other. Predeacon and deacon educational programs should be dependent on what deacons do in their work roles. Since what deacons do is dependent on their supervising pastors and the needs of the people they serve, therefore, education should be shaped to teach the basic skills that can be adapted to meet the specific needs of the people they serve.

This interdependence requires ongoing dialogue between those who are skilled in preparing and presenting education (educators) and those who are skilled workers in the field (deacons). Such a dialogue permits each to be sensitive to the concerns of the other. On the one hand, defining the work role of deacons exclusively from historical roles dissociates the office from the cultural needs of the day. What deacons did historically is important and should be a vital part of what deacons are prepared to do today. If, however, these historic work roles are not the dominant activities in which deacons are engaged today, then education must be adjusted so that the skills taught match the work roles. If effort is expended exclusively on training deacons in what their predecessors did, for example in the third century, deacons would not be skilled in meeting today's challenges. Educators might consider learning about the needs of ministry from deacons in the field so as to prepare new deacons appropriately as well

as to offer meaningful ongoing education for deacons. Feedback from deacons, dialogue with educators, and a resultant planned but flexible program of education would prepare new deacons in appropriate skills and keep present deacons responsive and sharp. If religious educators keep in mind that education and work roles are interdependent, the result will be applicable and appropriate skill building.

In summary, the data highlighted the interdependency between education and work roles. When this interdependent relationship is given appropriate consideration in educational planning, the results are a much more effective program.

Discussion

In this section, I discuss three ideas. First, roles are becoming very complex. Next, education for deacons needs to change, because the deacons prefer an education that is responsive to changing roles. Finally, the church needs to develop new curricula. Four educators—Kett, Weiland, and Stark and Lattuca—have given some meaningful ideas on how this might happen.

Growing Complexity of Roles. I began this study with a sense of ambiguity about deacon work roles. In trying to answer the question I had about what deacons did in their work roles, I found the history of deacon ministry in Olsen (1992) illuminating. Her analysis of historic deacon work roles as charity and liturgy clarified my understanding of the office, but did not explain some of the other responsibilities that deacons mentioned. I tried to apply the historic roles to deacons today, and while charity and liturgy are aspects of their work roles, deacons do much more. When I came to realize that work roles were dependent on the directions of bishops and pastors and must also be responsive to the needs of the people being served, I began to

understand the flexibility and breadth of possibilities for deacon work roles. I came to

understand that work role definition is responsive to guidance from supervising pastors

and the needs of the people being served. Finally, the deacons' comments that they do

everything a pastor does but conduct marriages indicates that their roles are both

historically based and responsive to current cultural needs. Therefore, historic roles

must be interpreted in the context of today.

Two examples might be helpful to understand better the growing complexity of

work roles. The first example comes from history. Olsen (1992) indicated that the

primary responsibilities of deacons in the early centuries of the church were charity

and liturgy. Specifically, Olsen quotes the *Apostolic Constitutions* (380 A.D.) that the

role of deacons in worship included:

> Calling for silence at Scripture readings, announcing the stages of the
> service, directing everyone to kneel, dismissing the hearers after the
> sermon, releasing the penitents and others after they were prayed over
> before the Eucharist, announcing the kiss of peace, bringing the gifts to
> the bishop at the altar, standing beside the altar with fans to keep the
> insects away from the cups, partaking at Communion after the bishop
> and presbyters but before [other workers]; giving the cup, saying, "The
> blood of Christ, the cup of life", and proclaiming the bidding or
> intercessions for prayer in the litanies (pg. 55, 56).

Therefore, the role of the deacon at that time was simply to assist the bishop and

presbyters in traditional worship by controlling the flow of the service.

Compare this work role with the work role of Jason. Jason is starting a new

church. Because his goal is to reach people in their 20s and 30s who are not normally

the focus of the church, he knew he needed to approach worship in a different manner

than in other churches. First, he realized that interpersonal relationships are critical to

the future of this church. He commented, "I'm bringing out people who can organize .

. .But I lead, I communicate, and I innovate. If I can do these three things, and build relationships . . . I'm good to go. So I'm bringing people around to do the other parts." As he approaches worship, he "helps write services, and wants to create youth[ful] worship." Today, he and his leadership team hold one worship service a month. Each service is unique, involving many people, special music, and use of video and other technologies to produce a service that relates with people and keeps their interest. He cannot expand to more services each month because he does not have the people, resources, or time to design more services. However, in just a number of months, the worship attendance numbers have already soared to several hundred people.

When the two roles are compared, both were appropriate for their time and context. Yet they are very different in responsibilities. When the culture does not support the tradition, the result is that the paradigm shifts and so do the responsibilities.

A second example that demonstrates the growing complexity of work roles involves finances. After the Edict of Constantine in 313 A.D., the liturgical role of deacons decreased and their managerial role increased. Deacons had responsibility, Olsen (1992) explained, for gifts to the church. These gifts included oblations (bread, milk, honey, and oil used for worship), money and goods for the poor, provisions from the Roman state, the property of Roman temples, and special collections (pg. 51). Therefore, some deacons served as financial managers under bishops as their dominant role and also as extensions of the bishop's office.

Finances also play a major role in the ministry of deacons today. Dennis, for example, has built a mission church into a congregation that now includes about 35

members and has a worship attendance of about 25. Under his leadership, the church purchased a piece of property. The next step is revamping the building that sits on one corner of the property into an office that later could be used as a parsonage (a home for the pastor or deacon and his family). The congregation has been saving money to construct a multi-use facility on the property. Dennis, as a deacon, is looked to for financial leadership of the church. Yet he also continues all his normal responsibilities that are similar to a pastor.

These two examples demonstrate the growing complexity of work roles. The work responsibilities vary greatly from the past to the present, as Jason and Dennis indicate through their work roles. Knowing the work roles of the past permits maintaining them as responsibilities of the present church. However, the work roles of the past do not limit the deacons' areas of responsibilities today; rather, they are building blocks for a more effective ministry.

Education for deacons needs to change. As I continued my study, knowing the perceptions and preferences of the deacons about their education became an issue of growing importance. For example, Jack indicated that while his congregation was not a highly educated group, he uses Greek in his sermon preparation. He has to be careful to use it in such a way as to not alienate them by quoting it in a sermon.

When discussing the education of deacons, the deacons stated that the education of deacons needs to change, both for those who are predeacons and those installed in the office. They preferred programs of education that would be highly structured and meaningful for predeacons, and they wanted to have input in their education as deacons so that what they would learn would be applicable to their lives.

The essence of change in deacon education is that those in the field should have an opportunity to state their views and be listened to by the educators, while the educators have the freedom to structure education in response to these views.

The deacons also stated that they desired educational opportunities that were responsive to changing work roles. Jack commented that, "you need to go to seminars and classes, and all of those things help." For example, when home Bible studies failed in his congregation, Jack lamented that "we should have tried to get more people." How to get more people involved in Bible study would be a worthwhile seminar for Jack.

Because the work roles are changing, the education of deacons could to be responsive and constantly changing. Even highly structured educational programs are subject to regular evaluation. When a study is not meaningful to a predeacon or deacon, then educators might consider canceling or revamping the curriculum. Without this responsiveness, a study might lose its integrity with students.

The Church Needs to Develop New Curricula. As I continued this study, I recognized that four educators have given some ideas on how to develop new curricula for predeacons and deacons. These educators, Kett (1994), Weiland (2000), and Stark and Lattuca (1997), developed three concepts that give an understanding of the relationship of education to work roles for educational planning.

Kett's historical studies about the various models of adult education from 1750 to 1990 helped me think about choices of models. Reviewing Kett's research permits evaluation of why a particular model of education worked under certain circumstances and helps decision-making about what kind of model—or modification of a model—

might work for shaping a curriculum today. For example, if predeacons were offered a school, the question this table would help answer would be whether this school might be similar to present church schools, or whether it take the form of intermittent education (that is, specific courses for a specific length of time, such as 3-5 months), or whether the use of summer institutes be best. Evaluating the range of models of schools permits making choices that are appropriate for the situations of deacons and have a history of success.

Weiland's conceptualization of types and domains of education, that is—highly structured, moderately structured, and non-structured learning situations—led me to realize that I needed to evaluate which type and domain would be most appropriate for the educational experiences of deacons. For example, if the deacons desired a predeacon program for teaching basic deacon skills, a highly structured program could teach those skills through a combination of classroom education and development training in the field. Therefore, Weiland's concepts set a framework for asking the question about which type and domain is most appropriate for teaching.

Stark and Lattuca's conceptualization of academic plans helped me answer another question: what would I do with the model within the framework of the type and domain that I had chosen? The steps of their plan led me to ask more questions that came together into a tentative but formalized plan for a deacon's program. Their emphasis on student feedback became important as I began thinking about the relationship of education and work roles. Additionally, their work led to my realization of the interdependence of education and work roles. I recognized that education affects work roles and work roles affect education. For example, predeacon education affects

the preparation of people anticipating becoming deacons, while those in the work roles know what skills deacons need in ministry. The interdependence of these two factors might affect the design of education for predeacons.

Overall, these educators' conceptualizations were very helpful in understanding the options available for responding to the deacons' preferences. Utilizing their thoughts, guidelines, and suggestions affected my thinking about the future of deacon learning.

In conducting this study, I realized that developing a curriculum involves relating deacon preferences to the plan for a program. The deacons had definite preferences about education before and after installation. Meeting these preferences set the goals and objectives of the educational process.

After decision-making about models, types and domains, and planning—giving consideration to how these factors interact with each other—I realized that other factors also require decisions. Some of these factors are instructor recruitment, decisions about the instruction (such as time, place, and required materials), promotion of the program, and student recruitment. All of these decisions are important and the resultant planning affects the success of the program. The implementing of a curriculum is a long journey of many decisions.

In summary, clarifying work roles, learning from educators, relating student preferences to education, and recognizing other factors in planning were all important in my process of learning. They all lead to suggestions for action.

<u>Suggestions for Action</u>

In this section, I will discuss a number of suggestions for action. The first set of

suggestions is proposed curricula for both before and after installation of deacons.

<u>Recommendation 1: The Church should Design a Predeacon Education Curriculum</u>

As acknowledged earlier in this study, the Michigan district does not offer a

formal program of education for deacons. When the deacon program began, the men

entering this office were educated in church work through either the Concordia

University System or lay training programs like Michigan Lutheran Ministries

Institute or the Parish Lay Specialist Program. Utilizing this background, the deacons

worked with their supervising pastors through mentoring to learn ministry as situations

arose.

At this time, some of the men who desire to become deacons do not have this

kind of church education background. This lack of education has become a problem

for supervisory pastors because the men are not ready to conduct ministry. The

following is a proposed predeacon education curriculum that the CDQ and I have

designed and illustrates our thinking on this program. This program was designed

through taking the following steps. As I was finishing the research for this dissertation,

the need for such a program became clearer to me. After sharing my research, the

CDQ members recognized the problem—about which they were concerned—and we

began thinking about solutions. As I prepared the findings section of this dissertation, I

shared what I learned and together we agreed that such a curriculum was necessary.

Therefore we designed the following curriculum, taking into consideration feedback

from those in the field and the eight steps in Stark and Lattuca's (1997) plan. The

curriculum is subject to change, but it reflects the issues that were raised through the deacon interviews. The design of the curriculum is formatted according to Stark and Lattuca's plan.

1. The *purpose* of this program is to educate men in areas of charity and liturgy and other relevant skills so that they will be equipped to do ministry.

2. The *content* of this program will permit the men to receive appropriate learning experiences to help them effectively conduct their ministry. The seminars will teach skills in the following areas: Office of the Deacon, Old Testament, New Testament, Doctrine I, Doctrine II (Applied Doctrine), Care-giving, Leadership skills, Lutheran History and Policy, Evangelism and Assimilation, Teaching the Faith, Worship, Greek, and Homiletics.

3. *Sequence* is an important issue. The first set of seminars would form the foundation of deacon education and need to be completed prior to starting work as a subdeacon. Students would be taught in a highly structured, knowledge communicating style. The second set of seminars would build upon this foundation and be taught in a more "informal" style, that is, with a design that provides a significant amount of discussion between students and faculty.

4. The *learners* are men who want to become deacons or are deacons in office. Others may audit the seminars.

5. *Instructional processes* describe the activities by which learning may be achieved. The following indicates the CDQ's understanding of these seminars:

All seminars will have a minimum of 18 "contact hours." Some, such as "Doctrine", may require as many as 36 contact hours. Many of the seminars, such as "Care-Giving" and "Evangelism," will include a requirement for "Mentoring" to be provided within the context of the local parish. Some of the seminars will be offered in other venues and sometimes through distance learning programs.

Because other programs in the church use "courses" as the term to describe their contact hours with students, the CDQ determined that "seminars" was a more flexible and distinctive term to describe the type of education it wants deacons to receive. The usual academic terminology of "credits" would not be applicable to this instruction. Successful completion of a seminar would be demonstrable in useable skills. Grading would not be relevant, because of the motivation of the student to become a skilled deacon. "Pass" or "Fail", based upon involvement and completion of the tasks assigned, would only be necessary.

6. The *instructional resources*, which include the materials and settings to be used in the learning process, will be up to the instructor. No seminar will be offered without at least eight students. Initial financial considerations indicate that this number of students, at $200 per seminar, will cover the cost of instructor and the materials needed for the seminar. The setting will depend on the locations of the students; that is, the instructor will go to the students. The instructor would seek a place to hold the seminar, usually in a centrally located church, and thus shorten travel time for the students.

7. *Evaluations* of student learning will not be gathered through the usual form of testing. Rather than written tests, the students will be asked to demonstrate that they have accomplished learning the skills they were taught. This form

of testing might include writing numerous short papers on topics or making a visit on a shut-in person and writing up a verbatim. An instructor might go with the student on a visit. All evaluations will be based upon learning the skills of the craft.

8.   *Adjustments* will be very important. As with any plan, a difference can easily exist between what is anticipated as outcomes and what actually are the outcomes. Therefore, dialogue with students will give redirection as needed to meet the concerns of students.

As students begin learning through the teaching of the seminars, the CDQ will need to gather information from them before, during, and at the end of each seminar on what they have learned and want to learn. This information will be very valuable in helping the instructors to constantly adapt and adjust the seminars to the students' needs.

In summary, the CDQ and I tried to take as many aspects of adult education into consideration as possible. The proposed program takes into consideration the learner, the church, the skills needed for ministry, educational theory, and the recommendations of deacons. When compared with the valued planning techniques for teaching and learning as proposed by Stark and Lattuca (1997), the proposed program stands up very well. The program can always be fine-tuned by evaluating its effectiveness from the perspectives of feedback from students, supervising pastors who work with graduates, and fellow deacons.

Recommendation 2: The Church should Provide New Forms for Deacon Education
after Installation

To date, deacon education after installation has been the responsibility of the CDQ. The deacons are required to receive some kind of ongoing education each year. For example, the CDQ asked the deacons what they wanted to study. They expressed an interest in more information about the office of deacon. The CDQ determined to begin to meet this need with a moderately structured program entitled "Office of the Deacon" offered at the 2003 deacon conference. Because of the importance of this topic, according to the deacons after the conference, this program will be modified and then offered as one of the seminars of the predeacon training curriculum.

The CDQ needs to continually ask deacons what they want to learn. The deacons who were interviewed indicated that they were concerned about the strength of their skills in a wide range of work role responsibilities. These skills need to be strengthened through ongoing education seminars and conferences. Topics for these seminars, the deacons indicated, might include: learning how to conduct interim ministry to help churches experiencing a pastoral vacancy, being more effective in youth confirmation instruction, learning about how to function in the political structure of the church, Biblical counseling, developing skills in leadership, and building interpersonal relationships.

Some deacons wanted to study for pastoral ordination. This is beyond the responsibilities of the CDQ. As a result, POBLO (People of the Bible Lutheran Outreach) deacons are engaged in the EIIT (Ethnic Immigrant Institute of Theology) program and taking courses leading to ordination as pastors through Concordia

Theological Seminary in Fort Wayne, Indiana. One deacon is taking courses in DELTO (Distance Education Leading to Ordination).

Other deacons looked to other programs for the skills they desired to acquire. One deacon wanted training in basic word processing skills that is available at local community colleges. Another deacon wanted to learn Hebrew or Greek at a high skill level, and these languages are usually available through local universities.

Like any profession, the deacons are looking for ways in which they can improve their skills for doing ministry. If the CDQ is to help them gain these skills, the most appropriate way to find out how to help them is to ask them for feedback. One deacon, not in this study, has recently started a newsletter to be sent out to deacons. As a member of the CDQ, he is aware of changing dynamics in deacon ministry, and so he publishes information for the deacons. He plans to send out regularly a request to the deacons asking for topics about which they would like to learn more, and then pass on these responses to the CDQ to help its planning for future deacon conferences. He will publish information about other learning opportunities for deacons as they become available through the Michigan district or the LCMS.

In summary, learning for deacons after installation is important. While the CDQ wants to be responsive to their educational needs, it is not able to offer all the programs requested. Other organizations may be able to teach skills better than a program from the CDQ. The CDQ can, however, help deacons learn through informing them of other learning opportunities.

Overall, the CDQ carries the responsibility of being involved in the education of predeacons and deacons. A proposed curriculum for the preparing of predeacons for

deacon ministry is ready to start. The CDQ needs to continue to find or develop educational opportunities for deacons. All of this education comes about in response to the needs and concerns of deacons because they were given the opportunity to provide feedback.

Recommendation 3: The Church Should Educate Other Groups of People

The responsibility of the CDQ for education is not exclusive to deacons. This responsibility extends further, first to supervising pastors, then congregations, the Michigan district, the LCMS, and other groups of people.

Educating Supervising Pastors. Education for supervising pastors involved in helping deacons is a concern of this study. While this subject was not a specific question asked of the deacons, they talked about their relationship with their supervising pastors and the pastors' mentoring roles. The CDQ to this point in time has not made any provision for the training of supervising pastors. Since the CDQ did not develop a work role description for supervising pastors, no criteria exist for training a supervising pastor for his position. The good news is that the pastors who serve in supervising roles have developed their own set of criteria and functioned remarkably well given the lack of direction they have received to this point. However, since the relationship of supervising pastor and deacon as a team can affect dramatically the effectiveness of a ministry, developing a program of education for supervising pastors becomes all the more necessary. The driving force for a program for supervising pastors comes from questions by supervising pastors concerning mentoring their deacons. The design of such a program should come as the CDQ's organized response to these questions. Therefore, the CDQ needs to request a listing of

concerns from all supervising pastors and then respond appropriately to their needs, just as it did for deacons.

Education for Congregations. Congregations need help to understand the purpose and functions of deacons. Congregational leaders telephone members of the CDQ and ask questions so that they understand the work roles of deacons as well as congregational responsibilities to them. In order to organize these concerns, congregational leaders of churches with deacons need to be asked for feedback on their deacons and what might be helpful for their deacons. They also could be interviewed on the process leading to becoming a congregation with a deacon, and what they think might have made the process easier or better. Then the CDQ can begin to structure seminars for leaders of churches considering having deacons. In the meantime, the CDQ needs to keep lines of communication open with congregational leaders of churches that presently are being served by deacons so that it can provide feedback on what will make their relationships with their deacons better.

The CDQ can also help churches, if the church leaders indicated the need, to develop a pamphlet that gives the historical background of the role of deacons and explains the breadth of what a deacon is able to do in his work role. Offering a checklist of the steps in calling a deacon will provide the supervising pastor, the circuit counselor, and the congregation with a tool that would help them process the calling of a deacon.

Education for the Michigan District. For the Michigan district, the CDQ should function as the facilitator for education of and about deacons. The Michigan district president, pastors, church leaders, and deacons look to the CDQ to help them

understand deacon ministry and support the deacons. Presently, the CDQ has a district office staff person assigned to help with record keeping and serving as liaison with the district president. However, she has other responsibilities, so the amount of time she dedicates toward deacon ministry is limited. The members of the CDQ volunteer their time. As time goes by, the CDQ may need to hire people to help it fulfill its responsibilities. However, like any other commission of the Michigan District, the commission has a limited budget. Since the CDQ received permission to initiate the predeacon program, the CDQ will require fees from the students and will use this money to pay its bills for this educational process. The CDQ has a number of responsibilities it needs to face, plan for, design, and put into action that will require surveys for feedback, analysis, and appropriate planning. Therefore, one of the responsibilities of the CDQ, with the guidance of the district financial manager, is to function with a balanced financial budget.

All of this work cannot be done without the support and approval of the district president, who serves in the role of bishop. He is the one who gives oversight to Michigan district deacon ministry. The CDQ, therefore, needs to continue to have contact with him, update him on deacon ministry, and when appropriate, present educational plans to him for his approval.

The CDQ, as an agent of the district, is also is responsible to the LCMS. Maintaining linkages with the two LCMS seminaries is important, for the seminaries have indicated that they will accept deacon seminars for DELTO academic credit. Since the seminaries have criteria they want met in the DELTO educational process, some adapting of these seminars may be necessary.

Education for the LCMS. The issue of the LCMS taking a stand in 1989 that

districts are responsible for deacons provides great latitude. However, the LCMS as a

church body tends to prefer uniformity. This uniformity, while giving a sense of

security, can also undermine the movement of the church into ways that are most

effective. However, the relationship of the LCMS deacons with each other can be

strengthened if district presidents shared information about their deacons with other

districts. A national organization of LCMS deacons can lead to much better

communication between all the deacons, serve as a clearing place for information

about deacons, and help the LCMS understand deacons better. To facilitate this

process, the CDQ can develop a web site for deacons where linkages and

communication about deacon ministry can be shared.

Another possibility will be to offer these resources to District presidents of

other districts to use in their deacon ministries. While other deacon schools exist, their

vision seems limited to predeacon training programs. Offering pamphlets and modules

to help in other aspects of deacon development will begin to draw these practices

together under a standardized educational program that will lead to more cooperation

between District presidents.

Systematic curriculum planning for deacon education will also need to take

other programs into consideration. For example, comparing what seems effective from

other deacon training programs—in other LCMS districts and in the other church

denominations—with the Michigan District proposed program demonstrates wisdom.

Asking those who lead and teach in those programs how they planned their curriculum

and whether they utilized feedback from deacons in the field will give insight into

their thoughts about whether an interdependent relationship between work roles and education exists. Comparing these curricula to the proposed educational programs for Michigan predeacons and deacons will help determine whether their ideas would help strengthen these programs.

In summary, the work of the CDQ is an integral part of this study. What it does for the deacon ministry in the Michigan district is central for all entities involved. The CDQ has a responsibility to continue to serve the deacons—as well as predeacons, supervising pastors, congregations, the Michigan district, and the LCMS—as aggressively as possible for the good of the church and the strengthening of those in the office.

Recommendation 4: Expanded Use of the Title of Deacon

One suggestion for the LCMS is the use of the title of deacon in a broader sense. Martin Luther spoke eloquently about the office of deacon, especially the role that deacons fulfilled in charity and liturgy. As a leading confessor and speaker for the faith, Luther supported the office of deacon. Perhaps the LCMS made a mistake in the middle of the 1800's when it chose male teachers instead of deacons to do the work of charity and liturgy. Since historic patterns were established in the early church that deacons were teachers, the church might have been better served if the male teachers were labeled as deacons with the responsibility of teaching. Romans 12 and I Corinthians 12 both discuss a variety of gifts that were given to those who serve in the church. These gifts include teaching. Ephesians 4 mentions how God gave spiritual gifts so that some people could be pastors and teachers, and verse 12 noted that the

purpose of these gifts was "to prepare God's people for works of service, so that the body of Christ may be built up."

This description fits deacons well. The title of deacon can be used for male teachers and other male workers, and the title of deaconess for female teachers and other female workers. The key is having appropriate definitions of responsibilities. Using the simple titles from the early church—bishop, pastor, deacon—will help the church understand the order of responsibility and clarify the offices of the church. The district president, and all those who serve in the Council of Presidents of the synod, will be viewed as bishops and so ordained. The pastors will continue to be ordained as pastors, without change, as they presently are ordained. All other church workers, who are now classified as commissioned and non-commissioned as noted in chapter 1, and those who serve the church in any paid position, can be ordained as deacons and deaconesses. In this way women can be ordained into their ministry, not the office of the pastor, but into the work for which they are called or contracted.

The difference will be in the job descriptions for the roles of men and women. Some of these work roles will have different educational requirements, as is now the case. Some people might serve in archdeacon responsibilities, while others might serve in subdeacon roles. Overall, this change will involve using Biblical titles, be historic, and simplify nomenclature.

Recommendation 5: Ordain Deacons into Their Office

Another suggestion is be the ordination of deacons. Deacons, like bishops and pastors, can be ordained into their office. In the early church, especially after the Edict of Constantine in 313 A.D. and the development of orders in the church, ordination

166

was a means of setting aside workers for that specific office that they filled. Ordination was not just for pastors as defined in the LCMS today. The bishop or district president, in present understanding, is an ordained pastor called to the office of district president. The ordination of deacons and deaconesses will indicate a broadening of the definition of ordination. The end result will be that all professional church workers will be acknowledged in the field in which they serve the Lord as consecrated. This acknowledgment will be in agreement with history and a statement to the world about the work of these men and women.

To promote the ordination of deacons, a proposal will be submitted to the 2004 LCMS Synodical Convention to ordain deacons into their specific role. Coming through a number of congregations, this proposal will encourage thought, study, and discussion about the historic role of ordination as opposed to its present day definition. If passed, ordination of deacons will permit consideration that other elements of the Christian church which were lost in antiquity may be viable and helpful for the church of the twenty-first century.

Recommendation 6: Encourage the Ordaining of Deacons as Pastors

Another suggestion gives an answer to the shortage of pastors in the LCMS. While more promotion for the pastorate is coming from the headquarters of the LCMS, nevertheless not enough men are moving into education for and service in the office. For some, becoming a deacon is a first step toward becoming a pastor. Given the data from this study, more promotion that invites men to become deacons is necessary to keep filling those situations and places where pastors are not available to serve. Strengthening the deacon program strengthens the church's ability to serve the

needs of people. The role of the deacon, as history has indicated, has often led the deacon to ordination as a pastor. For some, deacon ministry is seen as a step toward this goal, and the skills gained during the time of service as a deacon are applicable to the work of a pastor.

In summary, the implications of this study led to proposals and suggestions. The suggestions for beginning a program of predeacon education and for continuing to offer deacon education programs based upon feedback from deacons on what they desire to learn leads to new opportunities for learning. The implications expand further into education for supervisory pastors, congregations, the Michigan district, and the LCMS. Beyond education, the data challenge the present understanding of the use of the title of deacon, ordination of deacons, and ordination of deacons as pastors and the suggestions offered seek to change this understanding. Depending on those who listen to the deacons and their concerns, the impact of their thoughts could profoundly influence the LCMS.

<u>Implications for Further Research</u>

The implications for further research in deacon learning come from two of this study's topics. The first topic is the findings from the data of this research, leading to implications for further research on 1 (the interdependent relationship of work roles and education for deacons), 2 (finding better ways to gather and interpret feedback from deacons), and 3 (the ongoing study of deacons). The second topic relates to educating deacons, resulting in implications 4 (the adaptation and adjustment of deacon educational programs in response to feedback from deacons), and 5 (the adaptation and adjustment of deacon related education programs).

168

Implication 1: The Interdependent Relationship of Education and Work Roles

Much more needs to be done to understand the interdependent relationship of education and work roles for deacons. Clarifying education helps clarify work roles, and clarifying work roles helps clarify education. Defining each unique work role helps lead to appropriate education to train for that work role. Defining specific educational processes helps define specific work roles. Through education the history and breadth of the options for work roles becomes clearer. For example, the perceptions of the deacons were invaluable in order to clarify and define both their work roles and their education. They knew what they needed to learn to be more effective in their work role. When asked, they could say what they wanted to learn, but they were not able or equipped to be the ones who could develop the educational programs to help them be more effective in their work roles. This assignment rests with those who have been trained in developing educational programs and who understand the needs of the deacons to be served.

Researchers in adult education have supplied much helpful information to better understand how adults learn. However, the literature indicates that not much attention has been given to the relationship of education and work roles. This relationship is an important facet in the way adults learn. Conducting more studies about this relationship could help adult educators be more effective in teaching, workers in their work roles, and specifically deacons in their ministry.

Implication 2: Finding Better Ways to Gather and Interpret Feedback from Deacons

Presently, only a few ways exist to receive feedback from deacons. They may telephone, write, or e-mail the CDQ. They have an opportunity to visit with the CDQ members at the annual conference. Deacons might request a time for discussion with a CDQ member. Deacons may discuss issues with supervising pastors, other pastors, or other deacons, but seldom does the content of these discussions reach the CDQ. Once a year the Michigan District representative sends out an evaluation form to deacons, their supervising pastors, and the president of the congregation or organization in which they serve asking for evaluation of ministry. None of these information gathering devises are intentional opportunities that seek deacon perceptions on a number of topics relating to deacon ministry, especially about the education of predeacons and their own ongoing education. Often this information is simply filed, especially if no major problems exist. However, more feedback needs to be requested in order to make deacon education and ministry better.

Interviewing for this study has permitted more deacon perceptions to be expressed than through the other contacts mentioned. Therefore the CDQ can receive more feedback from deacons if they use means that are similar to interviewing. Some of these means might be written surveys, telephone interviewing, and requesting responses to specific proposals that the CDQ considers. Seeking their feedback through using a number of means will identify which means are most effective in communication and provides the best feedback. Then the CDQ can be at its best in helping meet the needs of deacons.

Implication 3: The Ongoing Study of Deacons

The relationship of education and work roles is not the only topic of interest about deacons. Searching through the history of deacons indicates that many topics exist that relate to deacon ministry that, if studied, would be of benefit to those in deacon ministry. For example, studies could be conducted on how to better develop the relationships between bishops, supervising pastors, and deacons. A study could be conducted searching out the whole scope of deacon ministry today in other Christian church denominations, and what facets of these ministries be helpful to LCMS deacons.

Along this line of thinking, further research could be conducted in depth about the lives of deacons, as illustrated by the story of Art in chapter 1, to reveal additional ideas about why some men become deacons. Some men might have experienced grief, like Art, but others may have experienced something else, like spousal support or congregational encouragement.

Another study could search out laity opinions about deacons, seeking out laity perceptions of how deacons might be better equipped for ministry and conduct ministry. Another study could focus on the wives of deacons, what they experience as wives of deacons, how they perceive the office of deacon, and what the role of the wife of a deacon means for the deacon's household. Therefore, other studies of deacons could be conducted to gather perceptions and perspectives from them and those related to them.

Implication 4: The Adaptation and Adjustment of Deacon Educational Programs in

Response to Feedback from Deacons

The adapting and adjusting of educational programs in response to feedback from deacons needs further study. Some educational institutions can adapt quickly to responses, while others are very slow to respond. Finding mechanisms that can utilize feedback appropriately to make changes in education will greatly enhance the appreciation of educators by those in the field, while educators will have greater respect for those in the field because their opinions and ideas will now become very important. For example, if all deacons had computers and used e-mails, a survey on an issue could be sent out on one day, and feedback received by the next day. Then educators can react quickly to feedback and make sure feedback can be used on topics. In an age of intense change and response to the needs of people, researchers may be able to suggest other ways for educators to adapt and adjust more quickly to feedback.

Implication 5: The Adaptation and Adjustment of Deacon Related Education Programs.

Deacon ministry is not insular and self-contained. This ministry not only has many facets, but also touches and spiritually changes thousands of lives. The predeacon program, the on-going deacon education program, training for supervising pastors, education of members of churches about deacon ministry, education of those in higher offices about deacon ministry, and other education programs relating to deacon ministry, are all programs that require adaptation and adjustment. They should not be identical year after year, especially in light of feedback from those who are deacons or relate to deacons. Deacon ministry changes and is subject to a variety of

172

influences. Therefore deacon education programs and related programs need to be ready to change and adapt as circumstances change.

In summary, these are but a few of the questions that will arise as researchers study the interdependent relationship of education and work roles, the relevance of the interdependency of work roles and education to adult education, feedback, how to better adapt and adjust to feedback, and the implications of the interdependency of education with work roles on educational systems. These suggestions for further research in education may bring about other questions that are very meaningful to understand the relationship of education and work roles. Answering these questions will benefit both education and those in work roles.

Final Summary

In this study, the deacons were given the opportunity to express their concerns, joys, and struggles. If others hear their voices, listen to their concerns, and respond appropriately, deacon needs may be more fully met and ambiguity in roles decreased. The hope is that from this study will come further research on the topics this study investigated.

Solo Deo Gloria.

Ordination Rite of Arthur W. Reich, Jr.

Good Shepherd Lutheran Church
Missouri Synod
12365 U.S. 23 South, Ossineke, MI. 49766

Phone (517)471-5428

The Divine Service and Rite of Ordination and Rite of Installation of a Pastor for Deacon Arthur W. Reich, Jr.

The 20th Sunday after Pentecost
October 21st, 2001
4:00 p.m.

Good Shepherd's Mission:
We, the members of Good Shepherd Lutheran Church, with the help of the Holy Spirit,
Seek the lost sheep, Share the Gospel of Jesus Christ through the Word and the
Sacraments and Demonstrate God's love for all people.

The Divine Service and Rite of Ordination and Rite of Installation of a Pastor

Pre-service music

(Please stand)
THE PROCESSIONAL HYMN **"Rejoice O Pilgrim Throng"**

> Rejoice, O pilgrim throng! Rejoice, give thanks, and sing;
> Your festal banner wave on high, The cross of Christ your king.
> Rejoice! Rejoice! Rejoice, give thanks, and sing!
>
> With voice as full and strong As ocean's surging praise,
> Send forth the sturdy hymns of old, The psalms of ancient days,
> Rejoice! Rejoice! Rejoice, give thanks, and sing!
>
> With all the angel choirs, With all the saints on earth
> Pour out the strains of joy and bliss, True rapture, no blest mirth,
> Rejoice! Rejoice! Rejoice, give thanks, and sing!
>
> Praise him who reigns on high, The Lord whom we adore:
> The Father, Son, and Holy Ghost, One God forevermore.
> Rejoice! Rejoice! Rejoice, give thanks, and sing!

THE INVOCATION
Pastor: In the name of the Father, and of the + Son, and of the Holy Spirit.
Congregation: Amen.

THE PSALM OF PRAISE: Psalm 100 (NLT)
P: Shout with joy to the Lord, O earth!
C: **Worship the Lord with gladness. Come before Him, singing with joy.**
P: Acknowledge that the Lord is God!

C: **He made us, and we are His. We are His people, the sheep of His pasture.**
P: Enter His gates with thanksgiving; go into His courts with praise.
C: **Give thanks to Him and bless His name.**
P: For the Lord is good. His unfailing love continues forever.
C: **And His faithfulness continues to each generation.**
All: **Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now, and will be forever. Amen.**

OLD TESTAMENT READING: Isaiah 6:1-8 NIV
In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple. Above him were seraphs, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. And they called to one another: "Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory." At the sound of their voices the doorposts and the thresholds shook and the temple was filled with smoke. "Woe to me," I cried, "I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the LORD Almighty." Then one of the seraphs flew to me with a live coal in his hand, which he had taken with tongs from the altar. With it he touched my mouth and said, "See, this has touched your lips; your guilt is taken away and your sin atoned for." Then I heard the voice of the Lord saying, "Whom shall I send? And who will go for us?" And I said, "Here am I. Send me!"

CHORAL ANTHEM   "Here I Am, Lord"   Choir

EPISTLE READING: 2 Timothy 2: 1-13 NIV
You then, my son, be strong in the grace that is in Christ Jesus. And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others. Endure hardship with us like a good soldier of Christ Jesus. No one serving as a soldier gets involved in civilian affairs—he wants to please his commanding officer. Similarly, if anyone competes as an athlete, he does not receive the victor's crown unless he competes according to the rules. The hardworking farmer should be the first to receive a share of the crops. Reflect on what I am saying, for the Lord will give you insight into this.
Remember Jesus Christ, raised from the dead, descended from David. This is my gospel, for which I am suffering even to the point of being chained like a criminal. But God's word is not chained. Therefore I endure everything for the sake of the elect, that they too may obtain the salvation that is in Christ Jesus, with eternal glory.
Here is a trustworthy saying: If we died with him, we will also live with him; If we endure, we will also reign with him. If we disown him, he will also disown us; If we are faithless, he will remain faithful, for he cannot disown himself.

SOLO: "Find us Faithful"   Soloist: Patty Goldammer

READING OF THE HOLY GOSPEL: John 21: 15-17 NIV
When they had finished eating, Jesus said to Simon Peter, "Simon, son of John, do you truly love me more than these?" "Yes, Lord," he said, "you know that I love you." Jesus said, "Feed my lambs." Again Jesus said, "Simon, son of John, do you truly love me?" He answered, "Yes, Lord, you know that I love you." Jesus said, "Take care of my sheep." The third time he said to him, "Simon, son of John, do you love me?" Peter was hurt because Jesus asked him the third time, "Do you love me?" He said, "Lord, you know all things; you know that I love you."

CONFESSION OF FAITH   **The Apostles' Creed**
I believe in God the Father Almighty, Maker of heaven and earth.
And in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell. The third day He rose again from the dead. He ascended into heaven and sits at the right hand of God the Father Almighty. From thence He will come to judge the living and the dead.
I believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

SERMON HYMN   "Hark the Voice of Jesus Calling"

Hark the voice of Jesus calling, Who will go and work today?
Fields are white and harvests waiting, Who will bear the sheaves away?
Loud and long the master calls you; rich reward he offers free.
Who will answer gladly saying, "Here am I, send me, send me"?

If you cannot speak like angels, If you cannot preach like Paul,
You can tell the love of Jesus; You can say he died for all.
If you cannot rouse the wicked With the judgment's dread alarms,
You can lead the little children To the Savior's waiting arms.

If you cannot e a watchman, Standing high on Zion's wall,
Pointing out the path to heaven, Off'ring life and peace to all.
With your prayers and with your bounties You can do what God demands;
You can be like faithful Aaron, Holding up the prophet's hands.

Let none hear you idly saying, "There is nothing I can do,"
While the multitudes are dying And the master calls for you.
Take the task he gives you gladly; Let his work your pleasure be.
Answer quicklyi when he calls you, "Here am I, Send me, send me!

THE SERMON   **"Remember Jesus Christ!"**
Rev. James D. Erickson   Text: 2 Timothy 2: 8-9 NIV
"Remember Jesus Christ, raised from the dead, descended from David. This is my gospel, for which I am
suffering even to the point of being chained like a criminal. But God's word is not chained."

CHORAL ANTHEM   "Lord, Here Am I"   Choir

THE OFFICE OF THE MINISTRY
We believe, teach, and confess that wherever the Church is, there is the authority to administer the
Gospel. Therefore it is necessary for the Church to retain the authority to call, elect, and ordain ministers.
And this authority is a gift which in reality is given to the Church, which no human power can wrest from
the Church. Scripture says Christ ascended and gave gifts to men. Among the gifts specially belonging to
the Church are pastors and teachers and such are given for the ministry, for the edifying of the Body of
Christ. Furthermore, the ministry of the New Testament is not bound to places and persons as the Old
Testament ministry, but it is dispersed throughout the whole world and is there where God gives His gifts
of prophets, apostles, pastors, and teachers. "The Gospel is the power of God unto salvation to everyone
that believes." (From the Smalcald Articles and the Augsburg Confession-Article XXVIII)

PRAYER FOR THE CHURCH AND MINISTRY
P: O God, Father, Son, and Holy Spirit.
C: **Have mercy upon us!**
P: Hear our prayer, O Lord, that it may please You to grant peace to the whole world, and to your
        Church.
C: **In your mercy, hear our prayer.**
P: Bless all ministers of Your Church with devotion to Your glory through service to mankind in
        Your name.
C: **In your mercy, hear our prayer.**
P: Bless our new Pastor and send upon him Your grace that He may duly serve in the Office to which
        You have called him, to the strengthening and building up of Your Church, and to the honor,
        praise, and glory of Your name.
C: **In your mercy, hear our prayer.**
P: Increase the number of workers in Your vineyard, that the Gospel may be preached to all people in
        word and in deed.
C: **In your mercy, hear our prayer.**

P: Hasten the fulfillment of Your purpose that Your Church may be one.
C: **In your mercy, hear our prayer.**
P: Grant that we with all Your saints may be partakers of Your everlasting Kingdom.
C: **In Your mercy, hear our prayer. You are able to do exceedingly abundantly above all that we ask or think, according to Your power at work in us. Therefore, unto You be glory in the Church and in Christ Jesus unto all generations forever and ever. Amen.**

HYMN   "Amazing Grace"
Amazing grace! How sweet the sound That saved a wretch like me!
I once was lost, but now am found, Was blind but now I see.

The Lord has promised good to me, His Word my hope secures;
He will my shield and portion be As long as life endures.

Through many dangers, toils, and snares I have already come;
His grace has brought me safe so far, His grace will see me home.

Yes, when this flesh and heart shall fall And mortal life shall cease;
Amazing grace shall then prevail In heaven's joy and peace.

THE RITE OF ORDINATION
● Institution of the Office of the Public Ministry
● Responsibilities of the Office of the Public Ministry
● Strength and Promise of the Office of the Public Ministry
● Address to the Candidate

THE RITE OF INSTALLATION
● Address to the Candidate
● The Candidate's Vows
● The Laying on of Hands
● The Prayer and the Lord's Prayer

THE COLLECT FOR THE CHURCH

CHORAL ANTHEM   "Go Now in Peace"   Choir

THE BENEDICTION

THE RECESSIONAL HYMN   **"The Church's One Foundation"**
The church's one foundation Is Jesus Christ her Lord;
She is his new creation By water and the Word;
From heav'n he came and sought her To be his holy bride;
With his own blood he bought her, And for her life he died.

Elect from every nation, Yet one o'er all the earth;
Her charter of salvation: One Lord, one faith, one birth.
One holy name she blesses, Partakes one holy food.
And to one hope she presses With e'ry grace endued.

Through toil and tribulation And tumult of her war
She waits the consummation Of peace forevermore
Till with the vision glorious Her longing eyes are blest,
And the great church victorious Shall be the church at rest.

Yet she on earth has union With God, the Three in One,
And mystic sweet communion With those whose rest is won,
O blessed heav'ly chorus! Lord, save us by your grace
That we, like saints before us, May see you face to face.

POSTLUDE

Following the service, you are invited to a celebration dinner in the Good Shepherd fellowship hall.

Scripture verses taken from THE HOLY BIBLE, NEW INTERNATIONAL VERSION.
Copyright 1973, 1978, 1984 by International Bible Society. Used by permission of Zondervan Publishing House. All rights reserved.

Words to hymns are from Lutheran Worship, copyright 1982 Concordia Publishing Hosue. CCLI License #1377138.

PARTICIPANTS IN THE SERVICE

THE PREACHER	Rev. James D. Erickson Immanuel Lutheran Church, Alpena, Michigan
THE LITURGIST	Rev. Michael R. Ruhl Congregational Ministry Facilitator Ann Arbor, Michigan
THE OFFICIANT OF ORDINATION	Rev. Charles R. Burhop St. Barnabas Lutheran Church- St. Paul Lutheran Church Kinross, Michigan
THE OFFICIANT OF INSTALLATION	Rev. Robert L. Mikkelson Circuit Counselor for the Alpena Circuit St. Paul Lutheran Church, Herron, Michigan
READERS	Kermit Kitzmank Director of Lay Ministry Good Shepherd Lutheran Church Deacon Dennis J. Neigh Faith Lutheran Church Harrisville, Michigan
THE ASSISTING CLERGY	Pastors of the Alpena Circuit #2 and Mackinaw Straits Circuit #1
THE ORGANIST	Twyla Kitzman Good Shepherd Lutheran Church
THE CLAVINOVA AND CHOIR DIRECTOR	Linda Kuffert Good Shepherd Lutheran Church

MODELS OF ADULT EDUCATION

Kett, Joseph F. (1994). *The Pursuit of Knowledge Under Difficulties.* Stanford, CA.: Stanford University Press.

Explanation: This table shows models of adult education in four areas: colleges and universities, discussion groups, specific studies, and the trades. The first column lists the *models* by name. The second column, called *creation situation*, briefly describes the reason or reasons the model came into existence. The third column, *use situation*, gives information about students' attitude toward the model and why students chose to study using this model. The fourth column evaluates whether the model continues today, and if so, the reason some models continue to exist. If the model does not continue today, but rather failed, then the reason or reasons students had for not being involved in using the model also are shown.

Models of Adult Education

Model	Creation situation	Use situation	Evaluation
Colleges and Universities:			
American colleges	Classical education Philosophy, literature Formal schools	Clergy, teachers Sons of elite families	Continues . . .
Continuation school	Permits work and study at same time	Extend education to age 16	Continues in high schools, some colleges
Continuing Professional Education	State mandates for renewing license	Professional updating	Continues in professions
Extension courses	Take information off campus	Teach people what is helpful	Numerous revivals
Farmer institutes	From universities	Share scientific knowledge	Successful, but now available elsewhere
Junior, Community colleges	War-time skills	Service to the local community; Lifelong learning	Continues . . .

Models of Adult Education

Model	Creation situation	Use situation	Evaluation
Colleges and Universities, continued:			
Land-grant colleges	Morrill Act liberal, industrial	Grant Credentials	Continues . . .
Mentoring	One-on-one continuing training	Prepare for profession	Continuing as rotations in professional schools
Professional schools	Specific discipline (law, medicine, etc.)	Practice	Continues . . .
Summer schools	Undergraduates, graduates needing advanced degree	Grant Credentials	Continues . . .
University extension out in the field	Reach beyond the walls	Culture extension with education	Needed credentials, Failure

.

Models of Adult Education

Model	Creation situation	Use situation	Evaluation
Discussion groups:			
Book-of-the-Month Club	Individual cultural development	Liberal education	Concept continues in CD clubs, etc.
Chautauqua	Use of mail for studying specific subjects	Reading clubs for culture	Too general to for advance credentialing
Library societies	Literature	Discussion groups and reading	As desired . . .
Literary societies	Collection of books society owned	Social interaction on topics	Free libraries doomed the movement
Mechanic institutes	Diffusion of knowledge Esp. scientific	Socialization	Personal experience
Mutual improvement societies	Whatever desired	Discussion groups	Died off as subject matter not beneficial
Societies	Promote a Specific area	Topics relating to area	Continues . . .
Urban clubs	Classical self-study	Discussion groups	For those who desire it . . .

Models of Adult Education

Model	Creation situation	Use situation	Evaluation
Specific studies:			
Academies	Teach Latin	Personal choice	No need for Latin
Adult schools, Adult institutes	Educate drop-outs; Teach immigrants to read and write; Basic vocational Education	Understand world; work out personal problems; Express self; socially acceptable	Continues as community education
Church schools	Formal schools and Congregational Study groups	Development of faith and doctrine	Continues . . .
Drama and other art schools	Teach culture, skills for public and personal enjoyment	Personal growth, share with community	Continues . . .
Folk schools	Teach Language and Culture	Retain specific nationality	Continues . . .
Institutes, popular lectures, lyceums	Specific topics	Strive to be a "better class"	Fell off; topics too Eclectic
Intermittent education	Specific courses for a specific length of time, i.e, 3-5 months	Superficial, but helpful	More formal education desired
Journal reading	In specific disciplines	Personal growth	Continues . . .
Leisure studies, self-education	Topics of interest	Personal growth	Continues . . .
Summer institutes	Potential to help students into working Roles	Specific studies	Not accepted by employers

Models of Adult Education

Model	Creation situation	Use situation	Evaluation
Specific studies, continued:			
Progressive Education	Orderly presentation of information and Ideas	Social obligation, political	Continues in universities

Models of Adult Education

Model	Creation situation	Use situation	Evaluation
Trades:			
Apprentice shops	Train in specific trade on the job	Skill building	Continuing
Corporate training programs	Train workers in specific skills	Reduce unrest and increase productivity	Continues
Evening schools	Academic learning on a part time basis	Grant credentials	Not meet rising standard Works with standards
International correspondence schools	working people on vocational subjects	Use mail as means of communication	Failure taught by trade
Learned societies Useful arts societies	Utilitarian information	Trades	Meets employment Needs
Manual training	Principles of science from mastery of tools and mechanical processes	Develop good workmen	Failure; Graduates not work in labor
Occupational licensing schools	Schools to prepare for board licensing	Pass the exam	Continues . . .

Appendix 3

Deacon Learners

This study concerns your perceptions of the relationship between your work role as a deacon and your educational background to prepare you for this role. You will be interviewed for approximately an hour and a half along with the possibility of a brief follow-up interview in person or by phone.

You further agree that the researcher will hold your responses in strict confidence and that no comments will be attributed to you in any reports on this study (unless you choose to waive confidentiality). Furthermore, no details will be provided in any verbal or written reports that could identify you. You agree that your participation is voluntary and that you can withdraw your participation in this study at any time or decline to answer any questions.

Please check one statement below:

_____ You agree to participate in this study provided confidentiality is assured.

_____ You agree to participate in this study and you give permission for the researcher to use your name in any publication of research findings.

Please check the statement below:

_____ You give consent that the interview can be audio taped. At any time you may ask that the tape recorder be stopped.

_____   _____
Name   Date

_____
Signiture

If you have any questions or concerns regarding your rights as a research participant, please contact:
Faculty Advisor for the Study: Dr. Ann E. Austin, Higher, Adult, and Lifelong Education, Michigan State University, East Lansing, MI. 48824, Tel. 517-355-6757.
UCRIHS Chair: Dr. David E. Wright, Michigan State University, Tel. 517-355-2180. Questions regarding this study should be directed to the investigator.

Researcher: Rev. Dr. Robert J. Schultz, Senior Pastor, St. Michael Lutheran Church, 3003 N. Hannan Rd., Wayne, MI. 48184. Tel. 734-728-1950, schult98@pilot.msu.edu.

Appendix 4

INTERVIEW PROTOCOL

Interview

This study concerns people's perceptions of the relationship between roles and education's preparation to serve in these roles.

The probing questions and other I may ask:

1. Please share as much as you like about your life history that led you to become a deacon.

   A. What were the specific educational experiences that help you as a deacon?

   B. What specific training did you receive to become a deacon?

   C. What educational experiences do you wish you had before beginning as a deacon?

   D. Who or what helped you in your learning?

   E. What are you learning now as a deacon?

2. Please define your role as a deacon.

   A. What is your perception of your role and your skills to perform as a deacon?

   B. What are your perceptions of the role of deacon in general?

3. Please share as much as you like about the relationship of your role as deacon and your educational preparation for the role.

   A. Who or what helped you in your learning as you developed as a deacon?

   B. What continuing educational opportunities have you had that has helped you as a deacon?

   C. Over the years of service as a deacon, what have you learned about the role of a deacon and how have you learned it?

   D. What are some situations in which you learned how to be better in fulfilling the role of deacon?

   E. What do you want to learn so that you can be a better deacon?

F. Given that an ambiguity exists in the perception of deacon roles, what would be your perception of an ambiguity in perception of the roles' educational requirements?

BIBLIOGRAPHY

Barnett, James M. 1979. *The Diaconate: A Full and Equal Order*. New York, NY.: The Seabury Press.

Bogdan, Robert C., and Biklen, Sari K. 1998. *Qualitative Research for Education: An Introduction to Theory and Practice*. Needham Heights, MA.: Allyn and Bacon.

Bradshaw, Paul F. 1990. *Ordination Rites of the Ancient Churches of East and West*. New York, N.Y.: Pueblo Publishing House.

Brown, J. S., Collins, A., and Duguid, P. 1989. "Situated Cognition and the Culture of Learning." *Educational Researcher*. 18 (1), 32-42.

Bunkowske, Eugene. 2001. "A Study in Communication". Unpublished research.

Candy, P.C. 1991. *Self-Direction for Lifelong Learning: A Comprehensive Guide to Theory and Practice*. San Francisco, CA.: Jossey-Bass.

Cognition and Technology Group at Vanderbilt. 1990. "Anchored Instruction and Its Relationship to Situated Cognition." *Educational Researcher*. 19 (6), 2-10.

Commission on Worship of the Lutheran Church Missouri Synod. 1982. *Lutheran Worship*. St. Louis, MO.: Concordia Publishing House.

Convention Proceedings, LCMS, 1956.

Convention Proceedings, LCMS, 1959.

Convention Proceedings, LCMS, 1971.

Convention Workbook, LCMS, 1971.

Convention Workbook, LCMS, 1973.

Convention Workbook, LCMS, 1983.

Convention Workbook, LCMS, 1989.

Daloz, L. 1990. "Slouching Toward Bethlehem." *Continuing Higher Education*. 39 (1), 2-9.

Danielou, Jean and Henri Marrou. 1964. *The First Six Hundred Years: Volume One* of "The Christian Centuries Series: A New History of the Catholic Church." New York, NY.: McGraw-Hill Book Company.

"Ecclesial lay ministers reflect on commissioning, preparation". June 4, 1999. Lansing, MI.: The Catholic Times.

Farmer, J. 1991. "Helping Adults Learn What They Need to Learn but Cannot Learn Adequately on Their Own." In *Proceedings of the Project for the Study of Adult Learning*. Normal, IL.: College of Continuing Education and Public Service, Illinois State University.

Feucht, Oscar E. 1974. *Everyone a Minister*. St. Louis, MO.: Pillar Books for Concordia Publishing House.

Graebner, Alan. 1975. *Uncertain Saints*, Westport Connecticut: Greenwood Press.

Habermas, J. 1979. *Communication and the Evolution of Society*. Boston, MA.: Beacon Press.

Hoerber, Robert G. 1986. *Concordia Self-Study Bible*. St. Louis, MO.: Concordia Publishing House.

Intersynodical Committee of Hymnology and Liturgics for the Ev. Luth. Synodical Conference of North America. 1941. *The Lutheran Hymnal*. St. Louis, MO.: Concordia Publishing House.

Jahnke, Ronald H. 1986. "Lutheran Lay Ministry", 25 (Parts I and II), *Concordia Historical Institute Quarterly*, Vol. 59, no. 1.

Judish, Douglas McC. L. (2001). "A Letter on Pastoral Assistance." *Concordia Theological Quarterly*, Vol. 65, no. 2.

Kett, Joseph F. 1994. *The Persuit of Knowledge Under Difficulties: From Self-Improvement to Adult Education in America, 1750-1990*. Stanford, CA.: Stanford University Press.

Klug, Eugene F.A. 1993. *Church and Ministry: The Role of Church, Pastor, and People from Luther to Walther*. St. Louis, MO.: Concordia Publishing House.

Knox, A. B. 1979b. *Enhancing Proficiencies of Continuing Educators*. New Directions for Adult and Continuing Education, no. 1. San Francisco, CA.: Jossey-Bass.

June 21, 2003. "Local deacons prefer own role in ministry". Ann Arbor, MI.: Ann Arbor News.

Lorge, I. 1944. "Intellectual Changes During Maturity and Old Age." *Review of Educational Research*. Vol. 14 (4), pg. 438-443.

189

Luther, Martin. 1526 (1986 edition). *Luther's Small Catechism*. St. Louis, MO.: Concordia Publishing House.

Merriam, Sharan B. 1993. "Adult Learning: Where Have We Come from? Where Are We Headed?" *An Update on Adult Learning Theory*. San Francisco, CA.: Jossey-Bass.

Merriam, Sharan B. and Caffarella, R. S. 1991. *Learning in Adulthood: A Comprehensive Guide*. San Francisco, CA.: Jossey-Bass.

Nohl, Frederick. 2003. *Luther: Biography of a Reformer*. St. Louis, MO.: Concordia Publishing House.

Olsen, Jeannine. 1992. *One Ministry Many Roles*. St. Louis, MO.: Concordia Publishing House.

Pragman, James H. 1983. *Traditions of Ministry*. St.Louis, MO.: Concordia Publishing House.

Rast, Lawrence R. Jr. 1997. "Unchanging Faith in Changing Times", *The Lutheran Witness*, April, p. 96-97.

Reich, Art. 2001. "The Divine Service and Rite of Ordination and Rite of Installation of a Pastor for Deacon Arthur W. Reich, Jr.". Ossineke, MI.: Good Shepherd Lutheran Church.

Resnick, L. B. 1987. "Learning in School and Out." *Educational Researcher*. 16 (9), 13-20.

Schmelder, William J. 1997. "A Synod is Born", *The Lutheran Witness*, April, p. 98-104.

Schon, D. 1987. *Educating the Reflective Practitioner: Toward a New Design for Teaching and Learning in the Professions*. San Francisco, CA.: Jossey-Bass.

Special Task Force to Study the Need for Pastoral Assistance. 2001. "Convention Memorial to Establish the Position of 'Assistant Pastor' Where Full-Time Pastoral Ministry Cannot be Maintained". St. Louis, MO.: The International Center of the Lutheran Church-Missouri Synod.

Special Task Force to Study the Need for Pastoral Assistance. 2001. "Overture to Establish an Ordained Diaconate". St. Louis, MO.: The International Center of the Lutheran Church-Missouri Synod.

Stark, Joan S., and Lattuca, Lisa R. 1997. *Shaping the College Curriculum: Academic Plans in Action*. Needham Heights, MA.: Allyn and Bacon.

Tappert, Theodore G. 1959. *The Book of Concord.* St. Louis, MO.: Concordia Publishing House.

Volz, Carl A. 1990. *Pastoral Life and Practice in the Early Church.* Minneapolis, MN.: Augsburg Fortress.

Weiland, Steven. 2000. "Learning Along the Way", *Routledge International Companion to Education,* pg. 654-666.