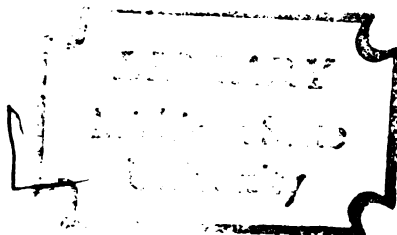


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A STUDY TO IDENTIFY CRITICAL ELEMENTS ASSOCIATED WITH
EFFECTIVE AND INNEFFECTIVE BEHAVIORS OF UNITED
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PASTORAL MINISTRY
presented by

James D. Cochran

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of the requirements for

Ph.D. degree in Education



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EFFECTIVE AND INEFFECTIVE BEHAVIORS OF UNITED
METHODIST MINISTERS IN PERFORMANCE OF THE
PASTORAL MINISTRY

By

James D. Cochran

A DISSERTATION

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ABSTRACT

A STUDY TO IDENTIFY CRITICAL ELEMENTS ASSOCIATED WITH EFFECTIVE AND INEFFECTIVE BEHAVIORS OF UNITED METHODIST MINISTERS IN PERFORMANCE OF THE PASTORAL MINISTRY

By

James D. Cochran

The Problem

An increasing number of ministers are experiencing a lack of effectiveness in their profession. It appears that this condition is partially a result of the changing demands of the profession. The stress generated by these demands is so great that ministers often have difficulty coping with it. Leaving the ministry is one way to escape this stress. The growing phenomenon of lack of effectiveness and satisfaction that comes with doing a good job in the ministry raises a number of profound questions, such as: What makes a minister effective in the parish ministry? Does one need to possess a particular leadership style to be effective in all forms of the ministry? What personal behaviors are associated with successful performance in the parish ministry? The last question became the focus for this study, with specific attention to United Methodist ministers.

Summary of the Findings

Effective pastor-administrators:

1. Shared ideas with their congregation about program planning and development in the local church.
2. Were enthusiastic about the programs that existed in the church.

Effective pastor-organizers:

1. Encouraged the development of programs in the local church and trained persons to become leaders of these programs.
2. Were able to plan and implement interest groups within the church and enabled these groups and organizations to work together.

Effective pastors:

1. Related well with people.
2. Led people into a relationship with Christ.

Effective pastor-preachers:

1. Planned their sermons and accompanying hymns in advance of the worship service.
2. Delivered their sermons with a great depth of commitment, boldness, and honesty.

Effective pastor-priests:

1. Explained the meaning of the church's rituals.
2. Made the reception of new members into the church a significant experience for each person who joined.

Effective pastor-teachers:

1. Involved themselves in reading, researching, and sharing ideas with their congregation.

2. Inspired and motivated the development of leaders in the church.

Effective parish ministers:

1. Were consistent in word and action.
2. Maintained flexibility in their thinking and encouraged new ideas from parishioners.

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1982

This dissertation is dedicated to my wife, Theresa, for her love, patience, understanding, and encouragement, which made it easier for me to pursue the goals of the doctoral program. I shall always be appreciative and grateful to her for the many sacrifices she gladly made so that this achievement could become a celebration in reality. It is also dedicated to our three daughters, Theresa Marie, Donna Lynn, and Janet Denise, and our grandson, Robert McFarlin IV, for their willingness to allow their father and grandfather the time for study in order to fulfill the requirements for an advanced degree. I trust their vicarious participation in this specific pursuit of higher education will be an incentive for them to pursue and achieve their respective goals throughout life.

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CHAPTER I

INTRODUCTION

Introduction to the Problem

How does one enter the ministry? Traditionally, in Christian circles, you are "called to the ministry," as Samuel was called to be a prophet, and Paul was called to be an apostle. This is to recognize the divine nature of the vocation. You will respond to what you understand to be God's will for your life, however you interpret it. Without such a calling, many churches and congregations refuse to recognize your desire to become a leader of their group.¹

As evidenced by the preceding quotation, the "call" is the beginning step toward a career in the ministry. It is not always possible to determine what the result of the "call" will be. However, it seems reasonable to assume that one can learn to be effective in the practice of the pastoral ministry as in other professions. The underlying element of success is the kind of interaction that occurs between the pastor and his/her congregation. Unfortunately, much attention has been given to pastors who have experienced great difficulty in the profession. As a result, those pastors who have provided effective ministry throughout their careers have often been overlooked.

Undoubtedly, both effective and ineffective pastors have had many of the same kinds of experiences; however, they have somehow dealt with them differently. Therefore, the motivation for this study

¹C. W. Stewart, Person and Profession: Career Development in the Ministry (Nashville: Abingdon Press, 1974), p. 31.

was to identify the behavioral characteristics of both effective and ineffective pastors in an attempt to determine the attributes associated with ministers' successful performance of the ministry.

Description of the Problem

An increasing number of ministers are experiencing a lack of effectiveness in their profession. It appears that this condition is partially a result of the changing demands of the profession. The stress generated by these demands is so great that ministers often have difficulty coping with it. Leaving the ministry is one way to escape this stress. The growing phenomenon of lack of effectiveness and satisfaction that comes with doing a good job in the ministry raises a number of profound questions, such as: What makes a minister effective in the parish ministry? Does one need to possess a particular leadership style to be effective in all forms of the ministry? What personal behaviors are associated with successful performance in the parish ministry?

The last question became the focus for this study, with specific attention to United Methodist ministers. In short, the focus of this study was on certain behaviors judged by knowledgeable individuals to be effective or ineffective in carrying out the function of parish minister in one conference of the United Methodist Church.

Purpose of the Study

Personal behavior, as it concerns the performance of the ministry, is inevitably related to success or failure in the profession. This is not to say, however, that personal behavior is the

sole determinant of the outcome of an individual's ministry. Such behavior needs interpretation, and the perspective of the interpreter determines whether one's behavior in performance of the ministry will be labelled as effective or ineffective.

Thus, the primary purpose of this study was to identify and to analyze effective and ineffective behaviors of United Methodist ministers in the performance of their ministry. To accomplish this, first-hand observations were gathered from both lay administrative board members and other members of the clergy.

The types of incidents requested for this study were designated as satisfactory and unsatisfactory critical incidents. That is, they were deemed critical because the observers believed certain behaviors were responsible for certain outcomes that led to behavioral changes in an individual's life or in the life of a congregation. On this basis the researcher assumed that behavior reported as satisfactory in the study was also effective behavior. Likewise, it was assumed that behavior reported as unsatisfactory was ineffective.

Importance of the Study

Contrary to popular opinion, ministers are not spared the struggles of human existence. Some suffer the pain of seeing their children involved with alcohol and drugs and the damaging effects that result. In other instances, ministers are faced with the plight of unhappy marriages, with an increasing number ending in divorce. In short, ministers are not only expected to face their own lives without any sign of vulnerability, but they are also expected to direct their

parishioners unhesitatingly regarding the "way of life." Because life offers a variety of confrontations, it seems evident that all members of the human family, including ministers, need assistance from time to time in handling such experiences. Charles Stewart wrote:

The public has labored under an illusion that ministers are invulnerable--they care, but they do not need to be cared for. . . . The helping person is either so strong that he needs no help or that he is not of the same order as the laymen and therefore has more faith, more theological resources, and is more in tune with God so that he need not call on anyone else for help.²

When ministers face trying situations, regardless of how difficult, and fail in their efforts to overcome these obstacles, many people consider the resulting behavior to be incompatible with how a "person of God" should act. Once an individual begins to demonstrate behavior that characterizes weakness or failure in the ministry, his image is lowered in the minds of those who formerly held him in high esteem.

Because ministers are expected constantly to strive to be Christlike in their behavior, this does not mean they are the Messiah. When people believe the clergy is immune to the stresses and conflicts of daily living, the minister becomes distorted as a person. Lloyd-Jones called this "a superficial view of Christianity . . . the kind of view of the Christian life which simply says that all the problems have gone and now 'I am happy all the day.'"³ That illusion is far

²Ibid., p. 17.

³D. M. Lloyd-Jones, Spiritual Depression: Its Causes and Cure (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1965), p. 219.

from reality: Research has substantiated the fact that ministers are indeed vulnerable to the demands of their profession.

Recently there has been a shift in ministers' behavior in response to the demands of their profession. Failure to adapt is now evidenced more by leaving the profession than by staying until one physically or psychologically collapses. Stewart summarized this condition when he wrote:

In the 1950s articles were published on why ministers are breaking down. Wesley Schrader of Yale told of the number of ministers breaking down by attempting to play a messianic role in relation to their parishioners. . . . Contemporary studies by Mills, Schallert, Hessert, and others show that in the present period that instead of breaking down, today's troubled clergyman is dropping out.⁴

The incidence of ministers dropping out of the parish ministry is increasing for a variety of reasons. This situation warrants investigation. From a statistical point of view, it is valuable to note that

The study of Ex-Pastors shows that only 1 percent of the United Church of Christ pastors were dropping out in 1969. Father Schallert's study of Roman Catholic priests at the same period showed an alarming rise in demitting priests, 7 percent in 1969 with a projected figure of 15 percent by 1975. Mills' earlier study of United Presbyterian ministers shows that under stress clergy leave the profession rather than endure the difficulties they face.⁵

Even though many ministers are leaving their profession, it is obvious that many remain. Because ministers exhibit numerous personal behaviors in performing the parish ministry, some understanding of the existing dilemma can be gleaned from a study of these personal behaviors. Hence this research project is important because it is an

⁴Stewart, loc. cit.

⁵Ibid., pp. 17-18.

attempt to identify critical elements in the effective and ineffective behaviors of United Methodist ministers as observed from both lay and professional perspectives.

Definition of Terms

The following terms are defined in accordance with their use in this study:

Pastor. "An ordained or licensed person approved by vote of the ministerial members in full connection. . . , appointed by the bishop to be in charge of a station, circuit, larger parish, or on the staff of one such appointment."⁶

Minister in full connection. "A person who has satisfactorily completed all of the disciplinary requirements for ministers in full connection and has been elected to this status by the ministers in full connection in an Annual Conference. The term 'full member' is used synonymously with 'member in full connection.'"⁷

Associate member, ministerial. "These ministers are in the itinerant ministry of the Church. They have not met all the requirements of full ministerial membership in their Annual Conference. They are eligible for ordination as deacons and may vote on matters coming before the Annual Conference, with the exception of three matters reserved to the full members, and they may serve as member of conference boards and agencies."⁸

⁶R. P. Patterson, ed., The Book of Discipline of the United Methodist Church (Nashville: The United Methodist Publishing House, 1980), p. 212.

⁷Ibid., p. 649.

⁸Ibid., p. 636.

Laity. "From laos, meaning people of God. More specifically, lay persons are those who are not of the ordained ministry."⁹

Administrative board. "The primary administrative body of the local church to which the members, organizations, and agencies of the local church are amenable."¹⁰

Incident. "An event . . . involving one specific matter. It will have a cause, some action will take place during its happening, and it will have a result. It will involve . . . one or more members. . . . It may take place in an hour, it may consume several weeks from its beginning to its conclusion, or it may not come to a definite end."¹¹

Critical incident. "An incident which had a marked effect in improving or weakening . . . relations."¹²

Element. "A constituent part of an incident. An element is one specific procedure used . . . during an incident. An incident may, and usually will, contain several elements."¹³

Critical elements. "Those elements which occur most frequently in critical incidents. Consequently, they are the elements which, if carried out in a particularly effective or ineffective manner, lead to judgments by observers regarding the effectiveness of the activity in which they occur."¹⁴

⁹Ibid., p. 647.

¹⁰Ibid., p. 633.

¹¹J. E. Corbally, Jr., "A Study of the Critical Elements of School Board-Community Relations" (Ph.D. dissertation, University of California, Berkeley, 1955), p. 9.

¹²Ibid.

¹³Ibid., p. 10.

¹⁴Ibid.

Critical incident technique. "A technique which is used to gain a description of effectiveness 'in terms of behavior rather than the traditional list of traits.'"¹⁵

Behaviors in performance of ministry. Those actions relating to the manner in which a minister handles the responsibilities of the pastorate.

React. "To act in response or in opposition to some former act or state. To be affected or influenced by circumstances or events."¹⁶

Reactor. "A person or thing that reacts."¹⁷

Satisfaction. "The fulfillment or gratification of a desire, need, or appetite. Pleasure derived from the gratification of a desire or appetite. A source of gratification."¹⁸

Satisfactory. "Giving satisfaction; sufficient to meet a demand or requirement; adequate. Warranting some pleasure; gratifying."¹⁹

Effective behavior. A quality of pastoral performance that elicits a positive response (approval) from parishioners. The quality of performance is based on how well a minister carries out what Blizzard called the "six practitioner roles." These are: "administrator, organizer, pastor, preacher, priest, teacher."²⁰

¹⁵Ibid., p. 43.

¹⁶W. Morris, ed., The American Heritage Dictionary of the English Language (Boston: Houghton-Mifflin Company, 1976), p. 1085.

¹⁷Ibid.

¹⁸Ibid., p. 1154.

¹⁹Ibid.

²⁰S. W. Blizzard, "The Minister's Dilemma," The Christian Century 73 (April 1956): 508.

Ineffective behavior. A quality of pastoral performance related to the six practitioner roles that elicits a negative response (disapproval) from parishioners.

Town and country, urban. "For United Methodist use, 'country' refers to rural countryside, villages and towns of less than 2,500 population; 'town' refers to larger towns and small cities of under 50,000 population; and 'urban' refers to metropolitan areas of 50,000 and more, including suburbia, residential areas, and areas of the inner city."²¹

Theory and Supportive Research

Human-behavior theory and supportive research offer an explanation for the lack of effectiveness and satisfaction that an increasing number of the clergy are experiencing in their profession. A question that is constantly being asked is: What does the minister do? One often hears in jest that ministers work only on Sundays. Even though this is a distorted view, many people are in a quandary when it comes to understanding what the minister does. Various writers have suggested that a certain vagueness exists when one is asked to define the minister's function. A twentieth-century theologian, H. Richard Niebuhr, responded to this question as follows:

What is the function of the minister in the modern community? The answer is that it is undefined. There is no agreement among denominational authorities, local officials, seminaries, professors, prominent laymen, ministers or educators as to what it is or should be. . . . The work of the lawyer, the physician, the teacher, the artist, the writer and the engineer, is clear-cut

²¹Patterson, op. cit., p. 653.

and rather sharply defined (at least in the mind of the average man), so that when a young man chooses one of these professions he has some idea of what he is getting into. But not so with the ministry. Entering the ministry is more like entering the army, where one never knows where he will land or live or what specific work he will be called upon to perform.²²

This indefiniteness about the minister's function might be one of the main causes of many ministers' ineffectiveness and lack of fulfillment in their chosen profession. Niebuhr believed that

There may be a connection also between indefiniteness in the sense of vocation and the fact that sloth or "downright laziness" is often mentioned by ministers as a reason for failure in the ministry. Doubtless a significant temptation to sloth or "accidie"--as this vice was called in older days--is to be found in the frustration a man experiences when he has no clear sense of his duties and no specific standard by means of which to judge himself.²³

Other writers have stressed that a sense of feeling ill-equipped to meet the demands of the parish ministry is a key reason for the exodus of many professionals from the ministry. This uncertainty concerning the minister's function, in Holmes' thinking, "relates to the study of ex-pastors of the United Church of Christ, where it was found that although there is no one overwhelming reason why men leave the parish ministry, the leading reason (17.1%) was a 'sense of personal and professional inadequacy.'"²⁴

²²H. R. Niebuhr in collaboration with D. D. Williams and J. M. Gustafson, The Purpose of the Church and Its Ministry: Reflections on the Aims of Theological Education (New York: Harper and Brothers, 1956), p. 51.

²³Ibid., p. 54.

²⁴U. T. Holmes III, The Future Shape of Ministry: A Theological Projection (New York: The Seabury Press, 1971), p. 142.

The existing vagueness about the minister's function has given rise to the suggestion that many activities the clergy perform are outside the ministerial domain. This kind of thinking has resulted from the fact that

The modern cleric engages in a greater variety of activities, which are inadequately defined and raise questions of legitimacy. Educationally, the clergy are unprepared for many of these activities, which, in any case, are likely to be the preserve of other occupations.²⁵

The twentieth century has been plagued with considerable skepticism about the Church and its doctrines. Such skepticism does not enhance the understanding of and need for the clergy. In light of this attitude, it appears that ministers as a group have to prove that the ministry is a bona fide profession. Such a need for authenticity perhaps stems from the vague notions that exist about what the minister does in performing the ministry. Because many ministers are frequently trying to determine their function, it is believed that the clergy as a group is in trouble. Ranson, Bryman, and Hinings reported that

The clergy are often considered as a group in crisis. Towler (1969) has pointed to the comprehensive manner in which the clergy are at present subject to social changes: "they are lacking in manpower, their social status is declining and there is considerable uncertainty about their true role." Theological creeds and ritual practices once entrenched and accepted without question are now threatened from secular sources outside the Church, but more disturbingly by incipient doubts and radical movements from within the Church itself.²⁶

²⁵S. Ranson, A Bryman, and B. Hinings, Clergy, Ministers and Priests (London: Routledge and Kegan Paul, 1977), p. 2.

²⁶Ibid.

It is frequently heard that clergymen are incompetent because they do not perform in the parish ministry according to certain traditions. However, new conditions and the rapidity of change have confronted the Church in such a way that the clergy have rethought their stance on many issues and adopted new approaches to the ministry. With the magnitude of the recent changes that have occurred within society and theological thought, the question is: What actually is happening to the clergy? Holmes described four things:

The first thing happening to the clergyman . . . is that in losing the modern image of the pastorate he has not been able to gain a clear contemporary image. . . . Second, there is the matter of clerical training. The Church has been a long time deciding what theological education is. Generally speaking, the curriculum of a seminary differs from that of a university not because seminaries have changed, but because universities have changed. . . . A third area that has a causal relation to the image and morale of the clergyman is the support system within the ministry. . . . Fourth, the ebbing of the clerical image and loss of morale is related to a growing confusion in theological conviction and devotional commitment.²⁷

Part of the uncertainty concerning the minister's function has to do with whether the ministry is a profession or a nonprofession. Regarding this matter, Bartlett wrote in The Vanishing Parson that "the greatest confusion is found among the clergy themselves. . . . Who else resists the label 'profession'? Outside their ranks, it is taken for granted that ministry is a profession."²⁸

Deciding whether the ministry is in either the professional or nonprofessional category has considerable influence on how the

²⁷ Holmes, op. cit., pp. 144-54.

²⁸ L. E. Bartlett, The Vanishing Parson (Boston: Beacon Press, 1971), p. 65.

minister eventually will function. The concept of professionalism provides a basis for recognition and acceptance in a given vocation because certain designated requirements are fulfilled. The controversy over professionalism versus nonprofessionalism is an issue the clergy must face. Bartlett spoke to this issue and pointed out the implications related to it. She wrote:

The professional sees himself as a master of his field and of his skills. Clergy try to avoid such power-laden, "arrogant" concepts. The parson thinks of himself not as master, but as servant: servant of the Lord, servant of the church, servant of mankind. While professionals evaluate themselves and their performance in terms of salary and promotion, clergy do not.²⁹

As a group, the clergy tend to differ considerably from other professionals in the way they view themselves. According to Bartlett,

They often identify with such humble referents as the "suffering servant," measuring or rationalizing their "success" by inverse or nonmundane standards. (Why else would clergy across the denominational spectrum be willing to accept substandard incomes?) And finally, to cite yet another contrast in terms of rewards, the two are accorded different kinds of social status. Professional status is achieved. Ministerial status, as sociologists would have it, is ascribed. In a profession, no one is taken for granted. He must qualify to enter, train to perform, deliver to succeed, and, throughout his career, continue to deliver.³⁰

Even though there is considerable nebulousness about the minister's functions, this does not mean it is impossible for an individual to have an effective parish ministry. Each clergyman must deal with this vagueness in such a way that he can develop his own concept of the ministry. It is not easy to undertake such an obligation, but it can be very rewarding to do so. In 1956, Niebuhr spoke about the importance of self-direction in the ministry. He said:

²⁹ Ibid., p. 67.

³⁰ Ibid., pp. 67-68.

Those who have fought their way through to a clear-cut definition of their task and office often say that they have had to do this in isolation, without real help from school or Church, and that the maintenance of their sense of specific vocation is a highly personal responsibility.³¹

Those individuals who have a clear-cut definition of the ministry appreciate the conflicts that exist when such clarity is not present. Niebuhr reported:

Such men will also point out that the over-busyness of some of their colleagues and the great sense of pressure under which these men work may be due to failure to define what is important and unimportant in a minister's work. The minister who knows what he is doing, they say, is able to resist the many pressures to which he is subject from lay groups in the churches, from the society, from denominational headquarters, and from within himself . . . but the man who has no such determinative principle falls victim to the forces of all the winds and waves that strike upon him.³²

What does it mean to be a parish minister? Certainly, it means more than having a clear definition of the minister's role. The basis for the ministry depends to a great extent on the depth of faith the minister maintains--faith in God and in himself. With faith in God, the pastor should be able to learn to perform the parish ministry without hesitancy. One assumes that

To be a pastor is to risk one's self to mystery, the mystery of God's grace and man's conflicted nature--made in the image of God yet a sinner. To be a pastor is to forsake the security of a comfortable identity and be "all things to all men that some may be saved."³³

An essential factor in the parish ministry is a capacity to hear what others are saying. This skill needs to be developed to

³¹Niebuhr, op. cit., p. 54.

³²Ibid.

³³T. W. Klink, Depth Perspectives in Pastoral Work (Philadelphia: Fortress Press, 1969), p. 17.

its fullest. Klink emphasized the need to understand people; he wrote:

The fundamental task of the ministry is to perfect ways by which we may understand the personal meaning of events for our people. This means perfecting the art of listening, that most difficult of all human arts.³⁴

Pastoral theology has become an important resource in eliminating some of the ambiguity in parish ministry. Pastoral theology is interwoven throughout the life of the clergyman. It includes aspects of doubt as well as of faith. The essence of pastoral theology is its attempt to deal with reality in the parish ministry. Thornton had this to say:

Pastoral theology emerges in the context of ministry when one listens to his doubt and his perplexity as well as to his faith and uncertainty; it is stimulated by attention to one's successes as well as to one's failures. Pastoral theology is a discipline sustained by the hope that the concrete realities of pastoral ministry will contribute to a valid synthesis of what now appear to be fragmentary and occasionally contradictory forms of both theology and pastoral care.³⁵

The minister's functions are more definable when one has a frame of reference to use. Such a frame of reference will most likely help to distinguish and clarify the ministerial function. Niebuhr's view of such a framework follows:

Whenever in Christian history there has been a definite, intelligible conception of the ministry four things at least were known about the office: what its chief work was and what the chief purpose of all its functions; what constituted a call to the ministry; what was the source of the minister's authority; and whom the minister served.³⁶

³⁴Ibid., p. 20.

³⁵E. E. Thornton, Theology and Pastoral Counseling (Philadelphia: Fortress Press, 1967), p. 26.

³⁶Niebuhr, op. cit., p. 58.

Scope and Limitations of the Study

To make this study as precise as possible, it was limited in the following ways:

1. The study was confined to observing the pastoral behavior of United Methodist ministers who were either full or associate members of the West Michigan Annual Conference. The churches were categorized according to the types of community settings in which they were located; three strata were identified: urban, suburban, and rural communities. The clergy is involved with various types of ministries, such as hospital, prison, and campus ministries. However, the scope of this research effort was limited to the parish ministry, i.e., a minister serving a local church congregation.

2. Numerous individuals could have been selected to participate in this study on pastoral behavior. To make the results more valid, only persons in a position to observe the behavior of their pastor were randomly chosen. These individuals included pastors and members of local church administrative boards.

3. The scope of this research was also limited to those behaviors considered critical to success in carrying out the ministry.

Other limitations of this study were a result of the research technique that was used. These limitations are as follows:

1. In using the critical incident technique (described in detail in Chapter III), it was important for the respondents to understand the terminology being used. If a lack of understanding prevailed, the results could not be used.

2. The technique required that the participants have factual knowledge of an incident in order for the incident to be considered valid for reporting. It could not be a report of hearsay.

3. Another limitation of the study pertained to the fact that critical behavior was defined according to what the respondent believed it was.

4. One other limitation was the respondents' ability to recall observations after a period of time had elapsed.

Overview

The plan for the remaining portions of this study is as follows: An extensive investigation of the literature as it relates to characteristics, problems, and behaviors of the clergy is reported in Chapter II. Chapter III contains an explanation of the methodology used in gathering the data. Chapter IV includes an analysis of the data. A summary of the findings, along with conclusions regarding the study, is found in Chapter V.

CHAPTER II

REVIEW OF THE LITERATURE

In reviewing the literature, one readily observes that the clergy as a profession has been subjected to extensive study. Certain themes seem to recur in the research about the clergy. The aim of this chapter was to review the literature, taking into consideration some of the recurring themes, such as characteristics of the clergy, certain problems inherent in the ministry, and specific kinds of behaviors of ministers. It seemed logical to highlight the development of the Protestant ministry in America before dealing with the specific characteristics and problems of the clergy. Therefore, some developmental aspects of the Protestant ministry and recurring themes about the clergy constitute this review.

Developmental Aspects of the Protestant Ministry in America

Over the past 130 years, the Protestant ministry has been influenced by a number of events. Early influences were the intellectual revolution on the one hand and the industrial revolution on the other. With these revolutions came changes in thinking and patterns of living. Regarding the changes initiated by these revolutions, Michaelson wrote:

Protestantism, and the Protestant Ministry, has been profoundly affected by the revolutions and the increasing complexity of the last century. Protestant thought suffered severe shocks under the impact of intellectual revolution. . . . The changes which fostered, accompanied, and were produced by the industrial revolution--such as urbanism and all that it implied--put to stringent test the practices and institutional patterns of a Protestantism which had been closely identified with rural society and culture.¹

Protestantism became more complex as the nation's own complexity grew. With the influx of immigrants from every sector of the world, there emerged a large non-Protestant population. Thus, a new challenge began to emerge for the Protestant Church in America. Michaelson believed this "religious and cultural pluralism . . . affected the status of the Protestant minister in the American community."²

A certain metamorphosis has characterized the Protestant ministry over the last 130 years. One factor closely allied with these early developments is that the Protestant ministry espoused the nation's cultural ideals. In other words, "the nation's causes became its causes."³ Even though loyalty to the nation was paramount, it did not make it easy to minister to a nation divided over a crucial issue like slavery. Yet Protestant clergy had to face this task because theirs was the national religion.

Attempts to answer the question of whether slavery was morally right or wrong eventually led to regional positions on the issue. The

¹ R. S. Michaelson, "The Protestant Ministry in America: 1850 to the Present," in The Ministry in Historical Perspectives, ed. H. R. Niebuhr and D. D. Williams (New York: Harper and Brothers, 1956), p. 251.

² Ibid.

³ Ibid., p. 253.

North opposed the South because of its established position toward and treatment of Negro slaves, and "ministers of the North looked upon the South as mission territory."⁴ The important point was the division of the clergy on the slavery issue, for with this division

large segments of the Protestant ministry committed themselves wholeheartedly to a single cause or movement, or to the mores of a segment of society, with the apparent certainty that this was what the ministry required of them.⁵

The rapidly changing American society challenged the Protestant ministry to find new forms of presenting the gospel. It became evident that there had to be more than one way to get God's message to the American people. Thus, clear distinctions among types of ministers began to appear. For instance, the evangelical minister had a unique place in American culture, as witnessed by Dwight L. Moody's career. The central theme of the evangelical minister emphasized God's love for mankind as demonstrated through Christ; the ultimate goal was "conversion and salvation of the sinner."⁶

Eventually, the stage was set for the appearance of the liberal minister. Partially as a result of the intellectual revolution, which had been borne out of Darwin's theory of evolution, evangelical Protestantism was suffering severely. People were receptive to the notion that the evolutionary process was important to "God's way of doing things . . . the providence of God is rolling forward a spirit of investigation that Christian ministers must meet and join."⁷ Thus, the liberal minister was characterized by

⁴Ibid. ⁵Ibid., p. 254. ⁶Ibid., p. 256. ⁷Ibid., p. 257.

openness to new discoveries of truth and willingness to adjust one's beliefs and practices to them. . . . The Bible remained a source of authority but authority was also to be found in the discoveries of the scientist and the insights of the poet.⁸

Henry Ward Beecher was a notable pioneer in the liberal form of the ministry.

In due time, the fundamentalist minister challenged the liberals' position. The fundamentalist minister identified rather clearly with a sense of "the call" to the ministry. The call could usually be attributed to a single experience. Furthermore, the fundamentalist seemed to have less appreciation and need for the pursuit of education. If he sought education, it was to understand Biblical revelation more fully. Some features of the fundamentalist were

(1) vigorous resistance to developments in the world of science that appeared to contradict the Biblical text; (2) Biblical literalism; (3) individualism; (4) moralism; and (5) insistence on belief in certain "fundamentals" such as the inerrancy of the Scriptures, the virgin birth of Jesus Christ, and his second coming.⁹

As America became more oriented to urban life styles, an assortment of needs, injustices, and concerns caught the nation's attention. It was on the basis of such cues that the social reformer developed a prophetic ministry. The Protestant ministry changed drastically during the time of the social reformers. The status quo of fundamentalism and liberalism gave way to a search for deeper application of the gospel. It was reported that during the latter half of the nineteenth century,

a segment of the Protestant ministry became impressed with the need for a systematic approach to those factors which are most

⁸Ibid., p. 258.

⁹Ibid., p. 259.

fundamental in bringing about social change for good or ill. Many men who had begun a conventional pastoral ministry sometime in the latter half of the century found themselves so deeply involved in the forces of social change that they felt compelled to alter radically their concept of the ministry.¹⁰

It seems natural that in the development of the Protestant ministry the social reformer would be followed by the urban minister. Without question, the demands of urban life required a specialized form of the ministry. Specialization as an urban minister implied that one had acquired certain knowledge and skills regarding conflict management, legal resources, community services, organizational development, subcultures, and a basic understanding of the various racial and ethnic groups found in the city. Part of the urban minister's task was to apply the Christian gospel to human needs.

The urban minister, who understood his responsibility and faced the challenges with commitment to the gospel and loyalty to people, knew there was a perennial mission to be done in the city. Attention was focused on searching for the most effective way to accomplish the mission. Many times the urban minister could be creative and imaginative in attempting to solve some of the existing problems. Out of this milieu came the institutional church. Michaelsen stated that

One of the outstanding products of . . . efforts to meet the needs of the growing and changing city was the development of the institutional church. Many a church had been left stranded as the old residents moved out and was quite useless to the incoming tidal wave of new settlers. It faced the alternative of moving with the ebb or adjusting to the flow. If it did neither it died.¹¹

¹⁰Ibid., p. 260.

¹¹Ibid., p. 263.

The complexity of urban needs was constantly increasing, to be sure. Yet this era was experiencing a surge of contemplation, so that a specialized rural ministry was also necessary. To equip young pastors for the rural ministry, colleges and seminaries began to "prepare the way" by developing courses and programs specifically designed for this phase of the ministry.

This overview of the development of the Protestant ministry in America was intended to serve as a basis for an intricate look at those persons who serve the church as parish ministers. Do persons who enter the ministry possess some common characteristics? A review of the literature tended to affirm that the clergy as a group do have certain common characteristics. These qualities are examined in the following section.

Characteristics of the Clergy

It has been postulated that clergymen are lonely people. To some extent, their loneliness is related to the fact that members of the profession are psychologically set apart from the rest of society. Thus when an individual receives the call to the ministry, he is expected to conduct himself differently from other persons and to behave in a manner that is above reproach. He is, in a sense, called apart from the crowd to be different. It seems as though the loneliness that is manifested in the clergy is simply an extension of the loneliness of their childhood. Bloom said:

The clergy are lonely, set-apart people. Even the healthy, fulfilled, successful ones remember the loneliness of their

childhood. . . . Such lonely, set apart, often quite gifted children usually become ministers, research scientists, or doctors.¹²

This characteristic of loneliness has allowed some persons to make their "basic isolation from the world an integral part of their way of dealing with the environment."¹³ This isolation becomes the force motivating certain individuals to go into the ministry. Bloom concluded, "The minister's ego is characterized by the repression of tendencies to isolate himself and a conscious or unconscious need to become part of a transcendent relation with the world."¹⁴

The view that loneliness is a dominant force leading individuals into the ministry is not a universal one. Some researchers have maintained that guilt is an important basis on which the decision to enter the ministry is made. Guthrie and Ashbrook asserted:

Part of the motivation for entering the ministry in the first place is the longing for ordination to set right the unhappiness of a life divided, to atone for sin. They hoped, even as Luther had, that preoccupation with ritual and activity would free them from uneasiness.¹⁵

Perhaps part of the guilt stems from the great responsibility of being God's spokesman. It seems utterly impossible to avoid the dilemma of separating what God says from what the minister says. This tends to suggest that one's interpretation of God's word may or

¹²J. H. Bloom, "Who Become Clergymen?" Journal of Religion and Health 10,1 (1971): 60.

¹³Ibid. ¹⁴Ibid., p. 61.

¹⁵H. Guthrie and J. Ashbrook, "When Ministers Face Themselves," The Pulpit 31,6 (1960): 9.

may not be what God means. Nevertheless, the minister repeatedly finds himself in this dilemma because

Guilt . . . was a definite factor in the man's ongoing experience within the circle of faith. . . . How could a man avoid confusing what he said with what God said? It was impossible to proclaim the Word while being so finite and so sinful.¹⁶

Along with the minister's loneliness and guilt, the literature stressed that many clergymen demonstrate notable uncertainty. Uncertainty can take numerous forms; thus, it may not be readily recognizable. Many times it stems from conflict regarding the role of the minister. Such conflict is heightened by the differences that exist between the congregation and minister in terms of their concepts of the minister's responsibilities.

When the congregation and the minister hold different expectations, there must be constant dialogue to resolve the conflict. When the conflict is not resolved, the minister may have many legitimate questions about what the congregation wants. In some situations, the minister

must not rock the boat by voicing doubts or criticisms of the accepted patterns of church or society. . . . Frequently all people want in a minister is a status symbol for their own particular position in life. He is to be responsible for the life of the church--and only the church--because . . . it was his church. When things did not go well it was, too, his fault.¹⁷

In addition to experiencing some measure of uncertainty, the minister must also handle insecurity. Insecurity apparently develops from uncertainty about one's direction in the ministry. When the

¹⁶Ibid.

¹⁷Ibid., p. 10.

minister receives no assurance that he is doing a job that is compatible with God's word, "this idling insecurity--ready to break out into the open at the slightest pretext--account[s] for the hostility which appear[s] to be present between many ministers and . . . their congregations."¹⁸ Insecure ministers are constantly seeking solace and comfort from their own pain. Thus, according to Guthrie and Ashbrook, "behind an anxious and worried concern for others and the need to help [lies] an unvoiced cry of the minister's own heart for help."¹⁹

Some researchers have characterized the minister as possessing a passive-receptive type of personality. Although this concept may not mean much to the general public, it has great implications for leadership within the church. The term "passive-receptive" is Freudian in origin; other terms have been used to designate the same personality type. Some researchers "define a receptive character as passive, dependent, clinging, and compliant."²⁰ A look at the compliant personality suggests a profile that has

a marked need for affection and approval, a compulsive desire for intimacy and belonging, a feeling of weakness and helplessness, and a tendency to subordinate himself to others. Self-esteem is regulated mainly by what others think of him. Aggressive action tends to be inhibited.²¹

From such a description, one might quickly conclude that the compliant person possesses only negative qualities. However, this is

¹⁸Ibid. ¹⁹Ibid., p. 11.

²⁰M. J. Kane, Lions of God, Lambs of God (Oceanside, N.Y.: Dabor Science Publications, 1977), p. 9.

²¹Ibid.

not the case, for positive attributes are also associated with a compliant personality. For example, "the compliant type is often sensitive to the needs of others and, within the limits of his emotional understanding, is able to provide sympathy and help in return for being liked."²²

Compliant and receptive are adjectives that have been used interchangeably. Whether one speaks of a compliant or receptive personality, the emphasis is on the passiveness that characterizes the individual. When one thinks about the clergyman as one who leads a variety of types of people within a congregation, perhaps the notion of a self-directed, aggressive, strong personality type comes to mind. How can a passive individual cope with the many dynamics that exist in leadership situations? The answer to such a query appears to depend on the external sources available to the receptive person. The following excerpt helps describe this point:

The receptive character believes that everything he needs or wants must come from an outside source. He leans passively on authority for knowledge and help and on people in general for support. Love to him means being loved, not the active process of loving, so he becomes extremely sensitive to any withdrawal of affection or attention. Passivity is linked with the inability to say "no" to requests from others and to the never-ending search for a magic helper.²³

Perhaps a strength of the receptive personality is the friendly and optimistic manner that pervades such an individual. At times, however, this friendliness and optimism are in jeopardy. Another outstanding feature of the receptive individual is the fact that he uses food and drink, perhaps excessively, to alleviate

²²Ibid.

²³Ibid.

anxiety and depression. Kane summed up the receptive personality as follows:

He is often warm and helpful to others, but underneath lies the need to secure their favor. . . . He is extremely dependent upon others for the maintenance of his self-esteem. External supplies are all important to him, and he yearns for them passively.²⁴

A number of studies have related to personality characteristics of ministers who are considered either introverts or extroverts. Some predictions have been made on the basis of research completed on seminary students, but the results also apply to experienced ministers. It seems that the introverted clergyman often makes certain serious omissions. For example:

The less sociable individual . . . may tend to have greater difficulty in remembering names. Seminarians who are generally less active, submissive, generally less sociable, may be apt to have difficulty in saying the right thing during sick calls.²⁵

Many other idiosyncrasies of clergymen have been mentioned in the literature. The minister who is overly sensitive and hostile might believe that affluent people are least committed to the church. When a minister has trouble getting along with others, this difficulty sometimes manifests itself in the belief that he gets the leftovers from the laymen in terms of time and money commitments. It has been said, too, that the introverted seminarian "may tend to feel that he is unable to do the job required of him."²⁶ Some clergy are very

²⁴Ibid., p. 10.

²⁵J. Whitcomb, "The Relationship of Personality Characteristics to the Problems of Ministers," Religious Education 52,5 (1957): 372.

²⁶Ibid.

sensitive about their preaching responsibilities in the parish. From the perspective of the hostile seminarian, lay people "do not appreciate the work and time required for effective preaching and speaking."²⁷

Less emotionally stable seminarians often believe that fluctuations in church attendance each Sunday are a result of their preaching ability. Whitcomb reported that seminarians who have trouble with interpersonal relationships tend to feel that "they and their family are under close surveillance by the laymen."²⁸

The next section of this chapter is concerned with some of the problems experienced by clergy serving in the parish ministry.

Problems of Ministers

The literature is prolific in its coverage of the problems that confront ministers. The writer does not intend to imply that the problems that pervade the lives of the clergy are deterrents to successful and effective ministries. Rather, the purpose of including this topic is to provide a broader basis for understanding some of the challenges inherent in the ministry.

Perhaps many ministers experience an assortment of problems because they are unsure about themselves and their ability to handle difficult situations. Although a minister has a certain image of himself, it may be and usually is quite different from the image that others have of him. As indicated earlier in this chapter, the minister is characterized as a receptive personality and thus "he is

²⁷Ibid.

²⁸Ibid.

extremely dependent upon others for the maintenance of his self-esteem."²⁹ What the minister thinks about himself is extremely important; he must deal with this issue constantly. Howe maintained that

Many problems of the clergy seem to center around the image they have of themselves and the image their people have of them. An image is a picture or concept which describes a stereotype of a person or group. They are acquired from others, and may be false and misleading.³⁰

It has been emphasized that ministers often "feel that [they] have to fit these stereotypes and are not free to be [themselves]."³¹ Within the context of the pastoral ministry, the clergyman must deal with two sets of images: his own and those of his congregation. Each image has components that Howe described as the "minister's images: of himself as a minister, for example, someone who always must have the right answer; of himself as a person, for example one who is always wrong; and of his people, both individually and congregationally, as his judge."³²

Conversely, the congregation has images of itself that govern its thinking and behavior regarding the church and the minister; that is, the congregation sees itself as a part of a chosen community. In addition, many congregations have certain expectations of the minister and what he represents. In many instances they place the minister on

²⁹Kane, op. cit., p. 10.

³⁰R. Howe, "Theological Education After Ordination," in Making the Ministry Relevant, ed. H. Hofmann (New York: Charles Scribner's Sons, 1960), p. 143.

³¹Ibid.

³²Ibid.

a pedestal. Because these images are often distorted, the minister and congregation cannot live up to them. Thus "it should come as no surprise that ministers are lost in confusion about themselves, their family, congregational and community relations, and their job."³³

Ministers have arrived at some of the images about themselves from their heroes in the profession. However, some images that have been projected about the ministry immobilize certain pastors. For example:

An able, devoted minister said, "I am glad to be a minister, and I hate being one, too, because as a minister, I am forced to be less than I am as a person." . . . One man was afraid to play with his son in the front yard for fear that his people would think that he did not have anything better to do.³⁴

Obviously, the concerns that plague the minister have a tremendous effect on what he eventually accomplishes in the parish ministry. Anxieties over self-image are not to be taken lightly because the problems they engender can be devastating. The related problems tend to take the vitality out of the minister as well as his ministry. What can be more devastating to a minister than to reach the point where he says:

I do not know whether I should take the initiative in trying to help in situations where trouble is developing and tragedy is certain. . . . What is the relevance of the Gospel to human problems? How can we effectively relate people to Christ? Should a parish priest be a pastoral counselor? Does the parish minister have a prophetic role in the community?³⁵

The minister must face the fact that he has more than one role to perform. The question is, can he play all roles equally well, or will he perform one role better than the others? Some of the

³³Ibid., p. 144.

³⁴Ibid.

³⁵Ibid., p. 145.

expectations the laity hold for the clergy have changed over the years. At one time the minister was expected to be primarily a pastor. As a pastor he was a generalist who did many things. However, the public image has changed to the point that the minister is now seen more as a specialist than as a generalist. Blizzard spoke to this issue when he said:

The New American Culture has resulted in a change in what people expect of the minister. In the past the parish clergyman has performed his functions as a general practitioner. Now, increasingly, he is expected to be a specialist.³⁶

When the general practitioner is mentioned, this suggests six roles with which the parish minister works; "the various offices of the ministry are normatively in one order of priority, and functionally in another order of priority."³⁷ According to Blizzard, the six roles the parish minister performs are

Administrator, organizer, pastor, preacher, priest, teacher. In the administrator role the minister is the manager of the parish. . . . The organizer role involves leadership, participation and planning in local church associations and community organizations. The pastor role involves interpersonal relations. . . . The pastor does the visiting among the parishioners and prospective members, ministers to the sick and distressed, and counsels all who seek his guidance. The preacher role involves the preparation and delivery of sermons. The priest is a liturgist. He leads people in worship and officiates in the rites of the church. The teaching office involves church school instruction, confirmation classes, study group leadership and preparation for teaching.³⁸

Further refinement of the roles of the parish minister distinguishes them according to "traditional, neo-traditional and

³⁶S. W. Blizzard, "The Minister's Dilemma," The Christian Century 73,17 (1956): 509.

³⁷Ibid., p. 508.

³⁸Ibid.

contemporary" categories.³⁹ The traditional role refers to the functions the minister performs as preacher, priest, and teacher. These duties are traditional because there is a biblical basis, a theology, and church tradition for them. The neotraditional role is that of pastor. Although it has a biblical basis, the social sciences have made new knowledge available regarding the pastor role. In the contemporary category are the roles of administrator and organizer. Since these are new functions within the church, they have no biblical basis.

In much of this role interpretation and performance, the result often becomes pastor versus congregation. This situation poses a basic problem, as Blizzard reported:

The problem of the parish clergyman who holds a normative view of the ministry is to secure motivation and training that will aid him in becoming the minister his parishioners will count on his being. . . . On the one hand, the church has a traditional set of norms by which he is expected to be guided. On the other hand, the parishioner has a set of functional expectations by which the minister's professional service is judged. This is the minister's dilemma. He faces basic ambiguities in performing the practitioner role.⁴⁰

Considering the importance of the minister's self-image and the roles he is expected to perform, it is not surprising that many ministers believe they are inadequate for the job. Howe partially explained this feeling of inadequacy when he wrote:

Many ministers hold expectations that are not being fulfilled, and are consequently bewildered by lack of results from their efforts. Many of them expected that as ministers they would have an opportunity to lead the Church in a courageous Christian facing of great social issues. Instead they

³⁹Ibid.

⁴⁰Ibid., p. 509.

find that church people are cautious, conservative, fence-sitters, and unwilling to commit themselves in controversial matters.⁴¹

As many ministers look at their inadequacies, they believe their inability to get along with their congregations is a major problem. Howe said that ministers' "relationships with their laymen cause them considerable concern."⁴² Some ministers maintain that

Their teaching and preaching is not understood and . . . they do not know how to communicate meaningfully. . . . Because the ministers do not see laymen's work as ministry, they cannot very well help the laymen recognize it as such, with the result that both ministers and laymen tend to regard as Church work only the services rendered the Church organization.⁴³

Sometimes a minister's inadequacies surface because he finds it difficult to deal effectively with his own authority in the ministry. Questions plaguing such a minister are how much authority he actually has and how to use it in ways that will enhance the work of the church. On the other hand, some ministers rely heavily on the authority they receive through "ordination per se, . . . doctrinal systems and propositions, . . . liturgical usages, . . . scriptural literalism, or, strangely, to psychological relativism."⁴⁴ It is through these sources of authority, in many instances, that such ministers are able to continue in their work. Because of the precariousness of such a stance, ministers who rely on this type of authority are often insecure in their profession.

Some other problems that ministers encounter are concerned with their need to have people accept them as they are. Perhaps it

⁴¹ Howe, op. cit., p. 146.

⁴² Ibid.

⁴³ Ibid., pp. 146-47.

⁴⁴ Ibid., p. 147.

is rare in these times of mistrust for people to accept a minister initially without hesitancy or reservation. It is a matter of credibility. Can the minister be trusted, and does his life reflect the gospel he preaches? When people can confirm for themselves that the minister is loyal to the Christian gospel, they are then likely to accept him. According to Mead,

The relatively high status of ministers in society . . . was due primarily to the . . . prevailing and sometimes almost superstitious regard for "the Book" and "the cloth." . . . Most Americans have been taught from childhood that preaching of the Gospel is the great instrumentality appointed by God for the salvation of men, and hence . . . they quite generally respected the churches and clergy.⁴⁵

The thought of ministers being hypocritical may not always be articulated; nevertheless, this question oftentimes arises in the minds of the laity. Thielicke wrote,

The man of our time would certainly be doing an injustice to the pastor if he supposed that he might possibly be a hypocrite. . . . And yet, however unjust this question may be on the surface (it certainly is not a question of gross hypocrisy), it may nevertheless point to some rather depressing and doubtful questions in the background. . . . The thrust of the question must be: What does it mean to be convinced of something and to advocate it as the "truth"?⁴⁶

Even though people expect clergymen to have a deep commitment to the gospel, more is required before acceptance of the clergy can occur. Briefly,

⁴⁵S. E. Mead, "Evangelical Conception of the Ministry in America," in The Ministry in Historical Perspectives, ed. H. R. Niebuhr and D. D. Williams (New York: Harper and Brothers Publishers, 1956), p. 234.

⁴⁶H. Thielicke, The Trouble With the Church (New York: Harper and Row Publishers, 1965), p. 3.

It is not sufficient for us that the preacher is subjectively imbued with the correctness of his conviction and that he is therefore not a conscious hypocrite. In order to form a judgment concerning his credibility . . . we would have to know whether he lives, whether he really "exists," in the house of the dogmas he proclaims.⁴⁷

Clergymen constantly must attempt to make the gospel relevant to their congregations. Yet at times they fail to communicate the gospel effectively. Howe said that ministers "speak, but their people do not hear, with the result that the clergy begin to wonder about the power of the Christian faith, the efficacy of the sacraments and the symbols . . . for the communication of the Gospel."⁴⁸

Part of the problem seems to be the means of communication. Perhaps ministers have become too tied to the jargon of their profession. On the one hand, technical language has its place in a seminary setting. However, this technical language must be translated into terms that the laity can understand. What is the wedge that blocks communication of the gospel from clergy to laity? Some clergy believe that their communication problem stems from the theological training they received. One report stated:

It is to be hoped, if not assumed, that seminary teachers did not intend their graduates to use the language of the seminary in their communications with their people. Yet this is exactly the language that most ministers seem to use. The result has been that much theological training of ministers has educated men away from the possibility of communication with their people. They . . . claim that they are less able to speak to them with meaning than they were before they received their training.⁴⁹

Among the perplexities in the ministry, another problem for some clergy is doctrinal inadequacies. Undoubtedly, there are as

⁴⁷ Ibid., p. 5.

⁴⁸ Howe, op. cit., p. 148.

⁴⁹ Ibid., p. 149.

many reasons for doctrinal deficiency as there are clergy who experience such a deficiency. However, there may be some common factors underlying the inadequacy.

The ministry is a unique occupation because its members must rely on the direction of the Holy Spirit. In those situations in which such reliance is not practiced, "many ministers suffer from a doctrinal inadequacy for their ministry."⁵⁰ These ministers do not know how to handle the struggle that develops because of the various challenges confronting the Church. On the one hand, they feel compelled to identify with the Church's witness in the world. At the same time, they realize that they are responsible for maintaining the institutional church. Ministers often experience feelings of guilt when they try to work through such tensions. In these experiences, ministers "feel that they are personally responsible for the work of the Church, that its success or failure depends upon them, and that they alone have its important work to do."⁵¹

The audacity of trying to serve in the ministry without relying on the Holy Spirit leaves many clergymen open to disaster. Howe described such individuals as

anxious, defensive, fragmented, competitive, and jealous of their own prerogatives. The same lack of dependence upon the Spirit for guidance lays them open to denominational competition, preoccupation with the importance of Orders, and other things that continue to divide the Church.⁵²

Clergymen must also face the competitive aspect of the ministry. Some know how to handle competition so that it is not detrimental to

⁵⁰Ibid. ⁵¹Ibid., p. 152. ⁵²Ibid.

their ministries. Thus, they spare themselves the added trauma of always trying to outperform a colleague to get promotions. Generally speaking, the emphasis on competition between clerical colleagues should be eliminated. Guthrie and Ashbrook spoke about the relationships between ministers:

If any single word could characterize these relationships, it would be "artificiality" or quite possibly "rivalry." Competition for status went very deep. Whenever "two or three" clergymen gathered together, there seemed to be anxiety over "success." "Does he have a larger church than I do?" "I wonder what his salary is." "What are the statistics in the year-book?" "Look at all he is doing!" "Do I dare trust him?" "How can I cut him down?" . . .⁵³

Sometimes competition may be the driving force in the life of the minister--one that gives him a sense of meaning and direction. It is not unusual for ministers to search for meaning in their own lives and profession as they attempt to help lay people find direction. However, meaning does not develop automatically. It must be refined from the experiences of one's life. Thus, as Frankl said, "What matters . . . is not the meaning of life in general but rather the specific meaning of a person's life at a given moment."⁵⁴ Perhaps the minister who is trying to find meaning in his life should consider Frankl's counsel:

We can discover this meaning in life in three different ways: (1) by doing a deed; (2) by experiencing a value; and (3) by suffering. The first . . . is quite obvious. . . . The second way of finding a meaning in life is by experiencing something, such as a work of nature or culture; and also by

⁵³Guthrie and Ashbrook, op. cit., p. 11.

⁵⁴V. E. Frankl, Man's Search for Meaning (New York: Washington Square Press, Inc., 1959), p. 171.

experiencing someone, i.e., by love. . . . Whenever one has to face a fate that cannot be changed . . . then is one given a last chance . . . to fulfill the deepest meaning, the meaning of suffering.⁵⁵

This emphasis on doing a deed, experiencing a value, and suffering does not preempt the need for the minister to understand the nature of his calling. The calling to be a minister requires that one's activities be consistently Christian, whether he is performing a ministerial function or not. Otherwise the minister quickly falls into the trap of playing a part, or hypocrisy. This diversity in character cannot be tolerated in the clergy. "The minister has one part only, though it is a complicated one. He may not perform that part hypocritically, or he is no minister of the Christ."⁵⁶

The minister who understands the nature of his calling realizes the importance of his commitment to it. His commitment symbolizes his faithfulness to God. If this commitment fails to grow, the minister becomes susceptible to hypocrisy. The minister is caught in the dilemma of earning approval both from God and from the people whom he serves. The fact is:

Before the people for almost forty hours in the week, the man of God is always before his God. Moreover, the role of the minister, rightly enacted, is likely to bring from the public quite as much abuse as it does applause.⁵⁷

There is a way to be human in the midst of inhumane actions, and it is possible to love the unlovable. However, the ability to

⁵⁵Ibid., pp. 176, 178.

⁵⁶G. Hedley, The Minister Behind the Scenes (New York: The Macmillan Co., 1956), p. 121.

⁵⁷Ibid., p. 122.

rise above the human condition and be in tune with God comes only through commitment and requires constant practice in order to be realized. This commitment, which some writers have called devotion, is one of the unique features of the minister's calling.

How is a minister's commitment to his vocational calling any different from the lay person's vocational commitment when both have surrendered their lives to God? Actually, there should not be any difference. When a double standard exists, that is when there is a problem. This situation is not a new one, for during the Middle Ages great controversy existed regarding "the calling." Many individuals thought this problem could be solved by distinguishing between clerical and secular occupations. Brown commented about the thinking in the Middle Ages:

To follow a "sacred" vocation was to become a monk and live a life of renunciation of the world. The true service of God was a life devoted totally to Him, in worship, meditation, and work within the cloister. . . . One could pray for the evil world outside, but one was not contaminated by the evils it represented.⁵⁸

On the other hand, those who could not measure up to the sacred calling could still maintain a Christian witness through a secular occupation. Yet it was very clear that those who served in secular occupations were considered lower in status than persons privileged to follow a sacred calling. Briefly, it was thought that

⁵⁸R. M. Brown, The Spirit of Protestantism (New York: Oxford University Press, 1961), p. 108.

Those who could not measure up to the demands of "sacred" vocations could at least live passably Christian lives. . . . Thus one might be a butcher, soldier, historian, . . . but these were second-rate "secular" callings, rather than first-rate "sacred" ones. They were the refuge of those who were weak in the flesh or weak in the spirit, and . . . depended upon the fully committed Christians in the monasteries to pray them into heaven.⁵⁹

The debate regarding the calling to a vocation has continued through the centuries. Can a distinction be made between the calling of Christian laymen and that of clergymen? Sixteenth-century reformers held that all vocational callings were sacred. These callings allowed persons to serve God in all their activities. Thus the effort to eliminate the distinction between the sacred and secular was strengthened. In fact, the reformers maintained that the Christian must not retreat from the world; rather, he was expected to be involved in the world.

The twentieth-century pastor still must contend with this problem. Therefore, it is important that he understand the nature of his calling so that he can help other Christians understand that they, too, are called to be fully committed to God in every activity. Not to help people try to understand and accept their Christian responsibility is to fall short of a major purpose of the ministry. Brown wrote:

Too often in the past, the problem of vocation was considered merely as the problem of an individual to be solved in individualistic terms. This will not do. The fact of vocational problems must be consciously related to the fact of the church. For if one's basic calling is a calling to be a Christian, then he is not so much an individual as he is a

⁵⁹Ibid.

member of "the household of God," part of the people who gather to worship, pray, sustain one another, bring their cares and burdens to Christ's table, and take away from that table his presence and grace.⁶⁰

Having discussed some responsibilities inherent in the ministry and the assortment of professional problems ministers encounter, it would be worthwhile to know if clergymen have a unique way of handling their problems. Dr. Louis McBurney, a psychiatrist, had vast experience working with clergymen. Writing about his many encounters with troubled pastors, McBurney said:

I was struck by the unique and specific kinds of problems they faced. I was also impressed by their reluctance to get help. Nearly all of them would say something like, "I really don't have any place to turn that is safe," or "Everybody in my community expects me to be the helper; they don't realize that I need help."⁶¹

Pastors are not unique in their reluctance to seek help, but they apparently have great difficulty admitting their own inadequacies. McBurney studied pastors' childhoods in an attempt to explain why they often find it difficult to admit they need help. He reported:

Some learned in early childhood that they had more value if they didn't have needs. Their parents didn't mean to convey that, but they "discovered" that one is a "better person" if he can do it all by himself.⁶²

Among the problems that ministers face, McBurney said that "the negative self-concept is the greatest. . . . The second major

⁶⁰Brown, op. cit., p. 114.

⁶¹P. D. Robbins and H. L. Myra, "A Psychiatrist Looks at Troubled Pastors" (An Interview with Dr. Louis McBurney), Leadership 1,2 (1980): 107-108.

⁶²Ibid., p. 108.

problem is guilt which is usually expressed through depression."⁶³

The pastor may not recognize his problem as depression because of the many forms it takes. For example, a sense of "what's the use" may have depression as its foundation. Also, depression may be the cause of tension headaches, fatigue, and so on. What is the pastor really struggling with? In many cases he realizes his vast responsibilities and his own human limitations. Yet even though he realizes these limitations, it is difficult for him to acknowledge them to others for fear that they will think less of him because of his frailties. Griffin reflected the pastor's mood by stating that

Emotional fatigue and "people tiredness" become serious problems, and can be just as debilitating as physical weariness. Many . . . clergy . . . suffer from insomnia because their bodies are wide awake but their spirits are "zapped."⁶⁴

"Burnout," or a sense of emotional drain and exhaustion, is another problem that plagues many pastors. Burnout is found in many professions, but it is particularly prevalent in service occupations. In addressing the issue of burnout as it affects ministers, Maloney and Falkenberg wrote:

Ministers are especially hard hit because there is a stigma attached to leaving the ministry. It's seen as a spiritual failure, and those who leave often suffer a special kind of guilt about failing to fulfill their call.⁶⁵

Burnout is correlated with how well one does in his chosen profession. Authorities tend to agree that four factors are necessary

⁶³Ibid., p. 111.

⁶⁴D. L. Griffin, "The Pastor and His Humanity," Leadership 1,3 (1980): 29.

⁶⁵H. N. Maloney with D. Falkenberg, "Ministerial Burn Out," Leadership 1,4 (1980): 71.

for job success. These are having an interest in the work, being able to cope with the demands of the job, possessing the necessary skills, and getting some personal satisfaction from the job. Thus when one of these ingredients of a job is missing, the likelihood of burnout is increased. A factor that frequently contributes to burnout in the ministry is what some writers have called "a crisis of faith. . . . This situation is created by a loss of confidence and trust in what was believed, and in the church's purpose."⁶⁶ Obviously, ministerial burnout is omnipresent. However, an understanding of the problem may help clergymen deal with it more effectively.

Perhaps a clergyman's perspective regarding his position as a pastor is important in avoiding burnout. There are many arenas apart from a local pastorate in which the clergy can and do serve and not be untrue to the call into the ministry. As Maloney and Falkenberg pointed out, "careers are focused over a lifetime; jobs are the particular positions one has at different times and places. Being a pastor of a church is a job. Being in ministry is a career."⁶⁷

What difference does it make if one views the ministry as a job or as a career? Such a view can eliminate unnecessary guilt and allow for the growth of one's commitment to the ministry. In other words, "ministers need to feel less guilty about their desires to fulfill their ministries in settings other than a local pastorate."⁶⁸

Chapman and Englehardt voiced yet another concern about some ministers:

⁶⁶Ibid., p. 74.

⁶⁷Ibid., p. 72.

⁶⁸Ibid.

Can you take the truth, the fact that too many of our ministers do not like people? They love subject matter, but are not sympathetic to the daily problems and weaknesses of the common man. They think they know it all--and do not give the other fellow credit for any knowledge.⁶⁹

If these statements are valid, clergymen who are guilty of this charge must find ways to change their image. It is difficult to lead or work with people if they are a chief source of one's hostilities. Rather, the clergy should constantly be guided by the words of Christ, who stressed the importance of loving one another.

In contrast to the numerous problems confronting ministers, which were discussed in this section, Chapman and Englehardt offered a number of requisites for an effective minister:

He must have had a sincere Christian experience, and must love the Lord and his work. He must have had a certain amount of training in the Bible, organization, and methods. He must be willing to work; not too proud to use his hands at times nor to ask for help if he needs it. He must really like people--more than books, more than organization, and more than position. He must lead his people as a shepherd and not try to drive them with a whip.⁷⁰

Behavior in Performance of the Ministry

The literature revealed that some pastors constantly struggle with fear as they perform the parish ministry. Griffin said about these pastors: "They live in fear that they might be 'found out' and rejected."⁷¹ The fear of being found out and rejected seems to imply

⁶⁹Mrs. F. Chapman and S. Englehardt, "Suggestions for an Effective First Pastorate," Leadership 1,3 (1980): 64.

⁷⁰Ibid., p. 64.

⁷¹Griffin, op. cit., p. 29.

that many pastors feel the laity's expectations are most difficult, if not impossible, to emulate.

Some pastors experience internal struggles because their own personalities are incompatible with certain stereotypes held by the laity. It is generally assumed that pastors are always jolly and friendly. When pastors do not behave in such a manner, their humanity is misunderstood. Griffin pointed out that pastors are

redeemed people with feet of clay, even though those feet regularly stand behind a pulpit. . . ministers who, in spite of their highest aspirations, daily deal with their own anger, sexual drives, and ambitions.⁷²

The pastor is expected to behave according to the exigencies of a particular situation and also to be able to discern the moods of the persons involved in that situation. For instance, as pastor,

he regularly swings by the nursing home where the elderly slump in their sad array of human senility. He haunts the hospital corridors to give comfort to the bereaved; he moves quickly to a different hospital where he can rejoice over a successful operation or a new born baby. He occasionally struggles with suicidal people, trying to give them a reason to live.⁷³

Further, the pastor

agonizes with alcoholics in their own private hell of addiction. He tries to comfort women whose husbands have rejected and left them. He prays with distraught mothers and fathers whose children are going wrong. He is caught up in a chain of committee meetings where hassles, conflict, and competition are permitted of everyone but himself.⁷⁴

When a pastor's behavior is undergirded by fear, this adds stress and exhaustion to his life. Eventually this condition leads to ineffective performance of the ministry. Johnson wrote:

⁷²Ibid.

⁷³Ibid.

⁷⁴Ibid.

I have sat with ministers who were broken because they didn't cut it. I have watched them gamely fight to hold their ground even when they knew perfectly well the tide was moving against them. The cause was not the inability to communicate--it was simply a case of exhaustion.⁷⁵

A unique type of isolation confronting the pastor was reported in the literature. Undoubtedly, many pastors adjust to this isolation, but on others it has a devastating effect. Johnson quoted Paul Tournier's views on this isolation:

I have rarely felt the modern man's isolation more grip-pingly than in a . . . deaconess or pastor. Carried away in the activism rampant in the church, the latter holds meeting upon meeting, always preaching, even in personal conversation, with a program so burdened that he no longer finds time for meditation, never opening his Bible except to find subjects for his sermons. It no longer nourishes him personally.⁷⁶

Concern has been expressed about the pastor's skill in observing his parishioners. A pastor needs to develop and refine his observational skills so he can know and understand his parishioners and thereby provide them with competent counseling. According to Childs, pastors might benefit from knowing about and correcting at least three roadblocks to pastoral observation. He stated:

The first roadblock to disciplined pastoral observation is the common, though often helpful, use of psychological and psychiatric diagnostic terms. . . . Psychiatric diagnostic language is often used as mere labeling and compartmentalizing rather than as descriptive of a process of both problem and resources. . . . The pastor's over-reliance upon this jargon . . . denies his or her own language, that is, theological language, which has a considerable force of description in and of itself.⁷⁷

⁷⁵J. L. Johnson, "The Ministry Can Be Hazardous to Your Health," Leadership 1,1 (1980): 34.

⁷⁶Ibid., p. 35.

⁷⁷B. H. Childs, "The Role of Theology and Theological Language in Pastoral Observation," Pastoral Psychology 28,2 (1979): 110.

Citing a second roadblock, Childs quoted Seward Hiltner, who said that

a major problem of pastors with their theological language is . . . "a tendency to view theology as an answer system rather than a description of the way things really are at a level deeper than the obvious." Thus theological language is used in a hortatory sense and assumes an ideal to which one must measure up.⁷⁸

A third roadblock to pastoral observation also merits consideration. It refers to data available for the pastor to review.

It is not so much a problem of vast quantities of data to which the pastor must attend. A more serious problem facing the pastor is handling and organizing these quantities of data. The pastor may see too much. He/she may, in a given situation be overwhelmed with . . . material. He or she may feel constrained not to only observe parishioners but their families, the prevailing social and political structures, psychological and psychiatric indicators, as well as religious and theological concerns.⁷⁹

Another type of behavior exhibited by many pastors is persistence--the ability to stay with a job until it is finished. Yet even though many pastors persist in their responsibilities in the parish ministry, this does not necessarily mean that they are effective in their work.

Cardwell and Hunt conducted research on seminary students to differentiate between persisters and nonpersisters. The persisters were identified by "whether they graduated (persisted in seminary) and . . . whether they were still in the ministry 15 years later, defined as still having clergy status and being in a church-related occupation (persisters in ministry)."⁸⁰ These researchers concluded

⁷⁸Ibid., p. 111.

⁷⁹Ibid.

⁸⁰S. W. Cardwell and R. A. Hunt, "Persistence in Seminary and in Ministry," Pastoral Psychology 28,2 (1979): 120.

that persisters seem to know what goals they want to pursue in life. In other words, many who enter the ministry do so because they believe this to be their life's direction.

To emphasize how positive persisters are in terms of their calling and their authority for practicing the ministry, Cardwell and Hunt said that

persisters seemed to have reached a less ambivalent resolution of the authority problem, either in the direction of conformity or of assertion of inner authority. Yet . . . outer authority is experienced as persistent but not oppressive ("God would have kept after me") and, in God's case, is experienced as "natural" and as something desirable to keep in continuing consciousness.⁸¹

The will to persist could make the difference between success or failure in the ministry. Tournier noted that "people who fail are those who try hardest to succeed. It is because they think themselves not to be gifted that they try so hard. But it is also because they try so hard and are so anxious that they fail!"⁸²

A number of writers have described the behavioral characteristics inherent in ministers' various leadership styles. Dale believed "each of us develops a style or pattern of relating to people. We settle into a characteristic manner of behavior. That style becomes our trademark, our standard operating procedure."⁸³

⁸¹Ibid., p. 124.

⁸²P. Tournier, "Exploring the Inner Dynamics of Success," Leadership 2,1 (1981): 37.

⁸³R. D. Dale, "Leader Style and Church Staff Mesh: Solving People Puzzles," Review and Expositor 78,1 (1981): 17.

Dale categorized ministers' leadership behavior according to five basic styles: the coach, the dictator, the joker, the hermit, and the workaholic. His description of each style follows:

The Coach--An Effective Style. The coach leader involves people in ministry, and is oriented to achieving results. This person chooses to get good results by working with and through people. . . . The behavior of coaches is distinctive. Since they have a basic trust in God's people, they ask real questions and value feelings and ideas.⁸⁴

An Efficient style. The dictator controls people, in either benevolent or tyrannical fashion. Customarily the dictator sees the congregation as somewhat lazy and uncreative and himself or herself as prophetic. He or she fears sin is more powerful than salvation. His or her leader style implies that God speaks more to him/her than to other lay or staff ministers.⁸⁵

An Entertaining Style. The joker entertains and builds fellowship. He or she generally hones his or her platform skills and preaches well. . . . Permissiveness is the joker's hallmark. He or she plays too much to set goals and organize work to be done.⁸⁶

An Effacing Style. The hermit stays in retreat. He or she withdraws from leader situations, closes the door, and asks not to be disturbed. Even when in a committee or staff meeting, he or she secludes him/herself emotionally. Hermits rarely do today what they can put off until tomorrow. Their passivity avoids responsibility and creates a leadership vacuum. Unless lay leaders exert some effort and imagination, the hermit's church soon becomes inert.⁸⁷

An Eroding Style. The workaholic is addicted to his or her work. If he or she is not busy, he or she feels uneasy, guilty, and vaguely sinful. . . . The workaholic drives him/herself. Sometimes his or her work pace offers a handy device for stirring pity and guilt in others. . . . Characteristically, the workaholic needs lots of appreciation. He or she also enforces rules and policies and creates the illusion of personal indispensability. Workaholics tend to "go by the book."⁸⁸

⁸⁴ Ibid.

⁸⁵ Ibid.

⁸⁶ Ibid., p. 19.

⁸⁷ Ibid.

⁸⁸ Ibid., pp. 19-20.

Because ministers are considered to be different and are often treated uniquely, they often feel they should behave differently from others. In the words of Smith:

The minister is expected to behave in a different manner. He must be more circumspect in his speech than a ditch-digger. This is recognized even by children. When a minister is thus accorded differential treatment . . . he inevitably develops attitudes and behavior patterns which are at variance with those of other men.⁸⁹

One of the tasks or behaviors of the minister is pastoral calling. Many benefits are derived from this task. The pastor who is faithful in visiting his parishioners is amply rewarded for his labors. Grey said:

The act of pastoral calling gives confidence to the pastor. Let him engage in a program of fifteen or twenty calls a week, and he will move with strength and assurance as well as decorum among his people. He will learn how to meet people in every situation.⁹⁰

Pastoral calling is not a one-sided activity. Obviously, the parishioner whom the minister visits gains something from the experience. On the other hand, the wise pastor realizes that calling partially fulfills his own needs as a pastor. Many times things seemingly are not going well in the parish, and this situation might be traced to the minister's lack of understanding of what the parishioners are experiencing and thinking about. The solution is not a simple one, but the answer sometimes involves "gasoline and shoe

⁸⁹W. C. Smith, "Occupational Attitudes and the Minister," Pastoral Psychology 14,133 (1963): 31.

⁹⁰A. D. Grey, "The Pastoral Ministry," Pastoral Psychology 14,131 (1963): 22.

leather."⁹¹ The following dictum is familiar to many pastors; they are advised to "get out and call and call, move among the people, hear their voices, listen to their complaints, weep with them, laugh with them; and your troubles will soon be over."⁹²

In performing the pastoral ministry, "clergymen may be identified by the differing ways in which the goal orientation of their role behavior is structured."⁹³ Blizzard researched the role behavior of pastors, using 14 integrative role categories. He explained them as follows:

The general practitioner evidences no identifiable dominant integrative role. Five of the roles appear to have a traditional orientation: believer-saint, scholar, evangelist, liturgist, and father-shepherd. Eight of the integrative role categories appear to have a contemporary orientation: the interpersonal relations specialist, the parish promoter, the community problem solver, the educator, the specialist in a subculture, the representative of the church-at-large, the lay minister, and the church politician.⁹⁴

Pastors' behavior also relates to the commitments they have about current issues. During the Civil Rights era, for instance, clergy seemed to support the cause of racial justice for black people in the United States. A research study on selected United Church of Christ pastors revealed the kinds of racial-justice activities with which they became involved. The most frequently mentioned activities were as follows: read a book on race (75.5%), participated in a

⁹¹Ibid., p. 23.

⁹²Ibid.

⁹³S. W. Blizzard, "The Protestant Parish Minister's Integrating Roles," Religious Education 53,4 (1958): 374.

⁹⁴Ibid., p. 375.

discussion (65.3%), attended a meeting (62.0%), and addressed a group (52.4%).⁹⁵

In the literature, several interpretive models of behavior were explained in a religious context. This may give some insight into how religious behaviors develop. McPhail termed these behaviors religious self-designating behaviors and said that they "are the product of the designating behaviors of others with whom the person is implicated in a context of experience and behavior."⁹⁶ He described three models of religious self-designating behaviors, which he termed reference-group, attitudinal, and social behaviorism, and delineated them as follows:

The reference model suggests that a person's self-conception derives from the group or groups of others with whom he feels most closely identified and/or who place claims and demands upon his behavior. . . . Those persons with religious reference groups are more likely to engage in religious self-designating behaviors than are those with nonreligious reference groups.⁹⁷

In the attitudinal model,

a person's self-conception is the product or reflection of an underlying, latent, predisposition to behave toward an object or class of objects. Such an interpretation suggests that persons should behave in a consistent fashion with respect to religious objects. Consequently, persons with strong religious beliefs would be expected to engage in religious self-designating behaviors, and vice versa. In both instances the religious behaviors are viewed as the consequence of an underlying religious attitude.⁹⁸

⁹⁵C. W. Cooper, Jr., "United Church of Christ Pastors: A Demographic and Psychographic Description," Review of Religious Research 13,3 (1972): 217.

⁹⁶C. McPhail, "Religious Self-Designating Behaviors," Journal for the Scientific Study of Religion 11,3 (1972): 270.

⁹⁷Ibid., pp. 262-63.

⁹⁸Ibid., p. 263.

The social-behaviorism model suggests that

the self is, or more appropriately selves are, the product of the behaviors which others address to the person's experience and behavior. . . . Religious self-designating behaviors are produced by the designating behaviors others address to the person in the religious context of experience and behavior in which the person and others are implicated.⁹⁹

How does one determine whether pastoral behavior is effective?

One problem in assessing pastoral behavior is defining effectiveness.

Nauss distinguished between success and effectiveness by pointing out that "success seems to be dependent upon denominational approval, effectiveness is oriented more toward the parish and people's perception of the minister's character, personality, and spiritual maturity."¹⁰⁰ Nauss stressed the need to consider both primary and

secondary criteria in determining ministerial effectiveness:

A primary criterion refers to specific observable behavior on the part of the pastor. It may include the frequency or intensity with which the individual does something, . . . [participation of the minister in community, interdenominational and denominational affairs, church activities and social effectiveness]. . . . A second criterion . . . is a concomitant or observable--consequence of what the minister does, such as salary received . . . type of church served and its record in programs and financial support. . . , desirable characteristics of the minister . . . , and a general objective of ministry.¹⁰¹

Currently, Nauss said, the focus in determining effective pastoral behavior is on the "evaluation of primary criteria in terms of ministerial activities or functions."¹⁰²

⁹⁹ Ibid.

¹⁰⁰ A. Nauss, "Problems in Measuring Ministerial Effectiveness," Journal for the Scientific Study of Religion 11,2 (1972): 142.

¹⁰¹ Ibid.

¹⁰² Ibid., p. 145.

The question of whether the pastoral ministry is a profession has also been addressed in the literature. The parish minister's view of his occupation will probably influence his behavior. Fichter indicated how a pastor who maintains a professional viewpoint might behave:

First, the function he performs has to be handled as a single task and cannot be routinized. Secondly, the task requires technical competence and specialized knowledge, so that the professional is the "man who knows." . . . The professional serves people who need him on a personal basis. . . . Finally, the function performed by the professional is highly valued in the culture.¹⁰³

Fichter stated that the nonprofessional "cannot fulfill the role of the professional because he lacks the training, attitudes and motivation of the professional."¹⁰⁴ Perhaps it follows that the pastor who behaves successfully from a professional viewpoint is the one who eventually gets the promotion. As a professional,

He enacts roles and is involved in human relations from the time he enters the community. His ability to get along with others, his sense of responsibility, his performance of duties --all of these are observed by his colleagues and his superiors.¹⁰⁵

For his pastoral behavior to have a lasting impact, the pastor must take some risks. In a sense, the clergy must take the initiative if change is to occur because

churches cannot do much more than they have been doing, and in light of this evidence perhaps the notion that the churches

¹⁰³J. H. Fichter, Religion as an Occupation--A Study in the Sociology of Professions (Notre Dame: University of Notre Dame Press, 1961), p. 164.

¹⁰⁴Ibid.

¹⁰⁵Ibid., p. 170.

can rouse themselves to make a major contribution to the human condition is a pious hope.¹⁰⁶

Yet congregations do not always readily accept their ministers' leading. At times,

clergy who have attempted to lead their congregations in the path of an active application of Christian ethics have met fierce resistance. Many have lost their jobs; others have lost heart and left the clergy.¹⁰⁷

Thus pastors are in precarious positions if their leadership behaviors do not appeal to their congregations. This dilemma demands that they seek answers to the following questions:

How are the clergy fulfilling their role as shepherds? What efforts are they making to provide guidance to their congregations on the great moral and ethical questions which beset us? And what factors affect how ministers guide their flocks?¹⁰⁸

Summary

This literature review made it possible to arrive at certain conclusions about the characteristics of ministers, the problems they face in performing their ministries, and the behavioral aspects of the pastoral ministry.

Several personal characteristics were identified regarding the clergy. These were loneliness, guilt, uncertainty, insecurity, and passive-receptive personalities. Some researchers have claimed that loneliness and guilt are the reasons some persons enter the ministry. On the one hand, loneliness was said to be a carryover

¹⁰⁶ R. Stark, B. D. Foster, C. Y. Glock, and H. E. Quinley, Wayward Shepherds: Prejudice and the Protestant Clergy (New York: Harper and Row, Publishers, 1971), p. 86.

¹⁰⁷ Ibid., pp. 86-87.

¹⁰⁸ Ibid., p. 87.

from childhood and was associated with an attitude of being set apart. However, guilt was viewed as a force motivating one into the ministry as a means of receiving forgiveness for sin. Uncertainty often develops as a result of conflict regarding the minister's role. Because a difference often exists about the role of the minister, it becomes an area of conflict in ensuing dialogues between minister and congregation. Insecurity has its basis in uncertainty, particularly in those persons who lack direction in the ministry. Passive-receptive personalities tend to be prevalent in the ministry, and this suggests that such individuals rely heavily on others for approval. Although persons of this type are sensitive to the needs of others, they also need to be cared for.

Another aspect of the literature review focused on some of the problems inherent in the ministry. There is evidence that many ministers face an assortment of problems because they do not have an adequate image of themselves. It follows that a sense of inadequacy leads to more problems than solutions. Among the many problems that face ministers are the many roles they must perform. Although they do not perform each role equally well, the literature indicated that ministers need to know and understand these roles: administrator, organizer, pastor, preacher, priest, and teacher.

The third section of the literature review considered behavior in performance of the ministry. There appears to be evidence that many ministers perform their functions with a sense of fear, which adds stress and exhaustion to their lives. This condition eventually leads to ineffective performance. Five basic styles of leadership

behavior were identified. These leadership styles are: the coach, the dictator, the joker, the hermit, and the workaholic. Pastoral calling was emphasized as an important behavior for ministers to acquire. It was asserted that through pastoral calling the minister meets needs but he also gains a vital sense of fulfillment.

CHAPTER III

METHODOLOGY

The research procedures used in this study were divided into two phases. First, consideration was given to selecting a sample of local churches and their respective administrative boards from various-sized communities. A second aspect of the methodology included procedures for collecting and analyzing the data, first proposed by John C. Flanagan and generally referred to as the critical incident technique (CIT).¹

The Critical Incident Technique

The critical incident technique (CIT) devised by Flanagan served as the primary means of collecting and analyzing data for this study. Flanagan, along with other collaborators, spent considerable time developing the underlying principles and procedures of this method, which could be used in studying human behavior. Flanagan described the technique as follows:

The critical incident technique consists of a set of procedures for collecting direct observations of human behavior in such a way as to facilitate their potential usefulness in solving practical problems and developing broad psychological principles.²

¹J. C. Flanagan, "The Critical Incident Technique," Psychological Bulletin 51 (1954).

²Ibid., p. 327.

The CIT also carefully defines ways to gather information about observed incidents that have significant meaning with regard to human behavior.

The critical incident technique was first used during the Second World War. According to Flanagan, "The Aviation Psychology Program was established in the summer of 1941 to develop procedures for the selection and classification of aircrews."³ The critical incident technique was a major outcome of this psychology program.

The types of concerns that were the subject of intensive study during those early years were (1) the reasons for failures experienced by pilots in learning to fly, (2) explanations for unsuccessful bombing missions, (3) causes for disorientation of pilots while flying, and (4) the plans for future research based on pilots' experience in taking off, flying on instruments, and using controls and other equipment.

To stress the influence of the critical incident technique on specific conditions and situations, Flanagan cited the following particulars from a study using the CIT:

Disorientation in this study was defined to include any experience denoting uncertainty as to one's spatial position in relation to the vertical. In this study pilots returning from combat were asked "to think of some occasion during combat flying in which you personally experienced feelings of acute disorientation or strong vertigo." They were then asked to describe what they "saw, heard, or felt that brought on the experience." This study led to a number of recommendations regarding changes in cockpit and instrument panel design and in training in order to overcome and prevent vertigo while flying.⁴

³Ibid., p. 328.

⁴Ibid., pp. 328-29.

By the end of World War II, a nonprofit scientific and educational organization, the American Institute for Research, was established. The emphasis in this enterprise was on

the systematic study of human behavior through a coordinated program of scientific research that follows the same general principles developed in the Aviation Psychology Program. It was in connection with the first two studies undertaken by the Institute in the spring of 1947 that the critical incident technique was more formally developed and given its present name.⁵

The critical incident technique has five basic, essential steps. First, it is necessary to know the general aims of a particular activity before the effectiveness or ineffectiveness of that activity can be determined. Second, Flanagan said, "it is necessary that instructions be as specific as possible with respect to the standards to be used in evaluation and classification. The group to be studied also needs to be specified."⁶ Third, attention must be given to data collection. Here it is essential to make certain the information regarding the observed behavior is gathered and classified while it is easily recalled by the observer. Fourth, the critical incident technique has certain provisions, such as frame of reference, category formulation, and general behaviors, that are necessary in analyzing the data. Finally, the data must be reported and conclusions must be drawn. When groups are not representative of the population under consideration, it is important to describe the groups as accurately as possible. Flanagan pointed out,

⁵Ibid., p. 329.

⁶Ibid., p. 338.

In order to avoid faulty inferences and generalizations, the limitations imposed by the group must be brought into clear focus. . . . While the limitations need to be clearly reported, the value of the results should also be emphasized.⁷

Selecting the Sample

The population for this study comprised all United Methodist ministers and their respective administrative boards in the West Michigan Annual Conference of the United Methodist Church. This conference is located in the western part of Michigan. Its boundaries include Williamston to the east, Lake Michigan to the west, Mackinaw City to the north, and Hillsdale to the south. The following steps were taken in selecting a representative sample of local churches and their administrative boards.

Preliminary Considerations

1. First, the investigator wrote a letter to the Resident Bishop of the Michigan Area of the United Methodist Church and cabinet members of the West Michigan Annual Conference, requesting permission to contact pastors and local churches in the Conference (see Appendix C).

2. After receiving approval from the Bishop and cabinet, the next step was to adopt appropriate definitions for the concepts of urban, suburban, and rural churches as used in this study. In this context, rural refers to "rural countryside . . . of less than 2,500 population; . . . and 'urban' refers to metropolitan areas of 50,000

⁷Ibid., p. 345.

and more, including suburbia, residential areas, and areas of the inner city."⁸

3. The 1980 Journal of the West Michigan Annual Conference was used to identify all of the United Methodist churches and ministers within the Conference. The churches in the Journal are listed alphabetically according to districts. From these lists and in consultation with several district superintendents and the Conference Program Director, churches were categorized on the basis of whether they were located in a rural, urban, or suburban setting. This listing included names of the current parish ministers along with their respective church or churches.

4. A total of 440 churches was contained in the 1980 West Michigan Conference Journal. This researcher, however, was primarily interested in those ministers who were designated as full or associate members of the Annual Conference. Of the 440 churches in the Journal, 315 were pastored in 1980 by full or associate members of the Conference. Thus, the population for this study comprised 315 churches.

Sampling Method

A stratified random sampling method was used in this study. Armore explained this method in the following way: "A sample design which specifies that the population is to be divided into strata and that a random sample is to be selected from each stratum is called

⁸R. P. Patterson, ed., The Book of Discipline of the United Methodist Church (Nashville: The United Methodist Publishing House, 1980), p. 653.

a stratified random sample."⁹ Three hundred fifteen churches constituted the target population. These churches fell into three strata based on geographic location, namely urban, suburban, or rural, as follows:

Urban churches	92
Suburban churches	40
Rural churches	183
TOTAL	<u>315</u>

The next step was to determine what percentage of the total population each of these strata represented. The breakdown was as follows:

Urban churches	29%
Suburban churches	13%
Rural churches	58%
TOTAL	<u>100%</u>

The investigator decided to select 100 churches for possible participation in the study. The number of churches to be selected from each stratum to obtain a sample of 100 churches was determined by the percentage of the population represented by each stratum. There were 92 urban churches in the population under consideration. Therefore, to represent the percentage of urban churches in the population (29%), 30 urban churches were needed for the sample. As there were 40 suburban churches in the population (13%), the number necessary for the sample was 13. Rural churches numbered 183 (58%); hence 59 rural churches were required for the sample. Thus 102 churches constituted the preliminary sample.

⁹S. J. Armore, Introduction to Statistical Analysis and Inference for Psychology and Education (New York: John Wiley and Sons, 1967), p. 239.

To select the churches needed in each stratum, the following procedures were used:

1. The 92 urban churches listed in the 1980 Conference Journal were listed alphabetically according to districts. Each urban church was given a number, from 1 through 92. An individual ballot was made for each urban church, and its corresponding number was printed on the ballot.

2. The 92 ballots were folded and placed in a bowl, which was then covered. Next, the investigator vigorously shook the bowl and, with his eyes closed, selected one ballot. This was random selection without replacing the ballot selected. The investigator continued to pick ballots until a total of 30 ballots had been selected.

3. The next step was to identify the pastors of the churches that had been selected. This was done by looking up the names of the churches in the 1980 Conference Journal and obtaining the pastors' names. A letter of inquiry was sent to the pastors in the selected group to discover whether they would participate and/or permit randomly selected members of their respective administrative boards to participate as well.

The same procedures were used to select 13 suburban and 59 rural churches for the sample. The final sample for the study constituted those churches whose pastors returned the consent form that had been mailed to them, indicating their willingness to participate in the study and/or to permit their administrative board members to participate. The actual sample is described more fully in Chapter IV.

A random selection of the various administrative board positions to include in the study was made. Out of the 40 possible administrative positions, a total of 10 was randomly chosen by the following procedure:

1. Using the Book of Discipline of the United Methodist Church 1980, the researcher listed all 40 positions on the administrative board. Each position on the list was given a number from 1 through 40.

2. Small ballots of equal size were made; each one was numbered from 1 through 40.

3. The 40 ballots were placed in a bowl, which was then covered. The investigator vigorously shook the bowl and, with his eyes closed, selected one ballot. He repeated this procedure until a total of 10 ballots had been chosen. This procedure was random selection without replacement of the ballots selected.

Pilot Study

The questionnaire along with printed instructions was circulated shortly after its preparation. Five individuals, three laypersons and two ministers, were asked to read these materials and report any items that seemed ambiguous or unclear. These five persons indicated the instructions and questionnaire were clear and that they understood what they were being asked to do. Therefore, no changes were made in either the questionnaire or the accompanying instructions.

Confidentiality

Confidentiality of the respondents, communities, and churches involved in this study was maintained in the following ways:

1. The respondents were asked to list their positions only, rather than their names. This preserved their anonymity but still allowed the researcher to identify whether respondents were ministers or laity.
2. The respondents were asked to use letters rather than names to describe each participant involved in an incident. This procedure helped to maintain anonymity.
3. Stamped envelopes, all carrying the same return address, were provided to eliminate the possibility of identifying any respondent.
4. The return envelopes were opened and destroyed by a person who was not associated with this study. The questionnaires were then presented to the researcher.

Data-Analysis Procedure

The procedure for analyzing the data for this research was similar to the one used by John Corbally, Jr., in "A Study of the Critical Elements of School Board-Community Relations."¹⁰ The steps were as follows:

1. The researcher read the returned questionnaires and assigned a number to each critical incident reported by the respondents.

¹⁰J. E. Corbally, Jr., "A Study of the Critical Elements of School Board-Community Relations" (Ph.D. dissertation, University of California, Berkeley, 1955), p. 9.

2. On a 4" x 6" card, the investigator recorded the following information contained in the questionnaires about each incident: whether the behavior mentioned was satisfactory (S) or unsatisfactory (U); whether the respondent was clergy (C) or laity (L); the administrative board position of the respondent; and whether the church was urban, suburban, or rural.

3. An element was extracted from each incident and recorded on the card. When an incident contained more than one element, a separate card was prepared for each element.

4. A list of all the elements was prepared. Over a two-month period, the list was reviewed and refined to insure accuracy of the elements that had been identified.

5. The researcher placed each element in one of the six categories, using Samuel Blizzard's classification system.¹¹ This system was used because it appears to cover the functions of the parish minister (see Chapter II). Also, Blizzard's system seems to be quite well-known and respected by those who have done considerable research on the clergy.

6. After one week, Step 5 was repeated.

7. The investigator developed a seventh category, Reactor, which took into consideration those elements that did not fit into Blizzard's classification system (see Appendix B).

8. The incidents and elements were tabulated as follows:

¹¹S. W. Blizzard, "The Minister's Dilemma," The Christian Century 73,17 (1956): 509.

a. The critical incidents were sorted according to clergy and laity responses. This made it possible to determine the percentage of critical-incident responses made by clergy and laity.

b. The respondents reported the incidents as either satisfactory or unsatisfactory. From these reported observations, the researcher categorized the incidents as either satisfactory or unsatisfactory. The percentage distribution of satisfactory and unsatisfactory critical incidents was calculated.

c. The cards describing the incidents were sorted into clergy and laity categories and into satisfactory and unsatisfactory groupings for each category. The percentage distribution was calculated for clergy and laity in the satisfactory and unsatisfactory groupings of the critical incidents.

d. The cards were sorted according to critical elements into clergy and laity categories. The investigator determined the percentage distribution in each of these categories.

e. The elements were sorted into satisfactory and unsatisfactory categories, and the percentage distribution for each category was calculated.

f. The elements were sorted according to clergy and laity categories and into satisfactory and unsatisfactory groupings for each category. On this basis, the researcher calculated the percentage distribution of the satisfactory and unsatisfactory critical elements according to clergy and laity categories.

g. The elements were sorted according to the various role-performance categories and into satisfactory and unsatisfactory

groupings. The investigator calculated the percentage distribution in both the satisfactory and unsatisfactory groupings for each role category.

h. This step consisted of sorting all of the satisfactory critical elements into groupings according to role categories. A statement about each satisfactory element in the administrator category was recorded, along with the number of times such behaviors occurred in that role category. The other satisfactory critical elements were grouped in their respective role categories and reported in a similar fashion.

i. The researcher used the same procedure as that explained in Step h to report statements describing unsatisfactory critical elements in the various role categories.

j. The elements were sorted into satisfactory and unsatisfactory groupings. From these groupings the researcher sorted the elements according to role performance. Then they were sorted according to the official positions of the administrative board respondents. From this information, a proportion of satisfactory and unsatisfactory elements was determined according to role-performance categories and also administrative board positions (see Appendix B).

k. The researcher identified and listed verbs, adjectives, and phrases the respondents used in reporting their satisfactory and unsatisfactory observations of ministers' behavior.

l. A summary of the main findings was developed for each role-performance category by studying both the satisfactory and

unsatisfactory elements contained in that category. Positive statements were developed as the main findings.

9. The final step was to ask another person to use the role-performance categories to see if his placement of the critical elements into the given categories agreed with the researcher's placement of the elements. A set of instructions and definitions was prepared (see Appendix B) and given to the validator. He was also given a set of cards containing a number and a description of each element. The cards were arranged in numerical sequence from 1 to 204. After reading card 1 and consulting the various role-performance definitions, the validator recorded his response on the answer sheet next to #1 and so on until the 204 elements had been placed in categories. (See Appendix B for the cross-validation results.)

In the next chapter an extensive analysis of the data is made, using the critical-incident technique. The data are reported in the form of critical incidents that were observed as part of the behavior related to performance of the pastoral ministry.

CHAPTER IV

ANALYSIS OF THE DATA

This chapter contains three sections. First, there is a description of the target population. In the second section, the sample used in this study is considered. The third section contains an analysis and interpretation of the data obtained from the questionnaires completed by administrative board members from several local United Methodist churches. The board members included both laity and clergy.

Target Population

Four hundred forty churches are contained in the 1980 West Michigan Conference Journal. This investigator was interested only in those churches that had ministers designated as full or associate members of the West Michigan Annual Conference; there were 315 such churches. Thus, the population for this study comprised 315 churches.

Description of the Sample

The investigator decided to contact the pastors of approximately 100 churches in the West Michigan Conference of the United Methodist Church. To accomplish this, an initial letter and consent forms were sent to randomly selected pastors representing the same proportion of urban, suburban, and rural churches as that found in

the general population. The final sample included 102 churches with 98 pastors.

A letter of inquiry was sent to these pastors to discover their willingness to participate and permit a randomly selected group of ten officials from their church administrative boards to participate. By the cutoff date, 51 (52%) of the 98 pastors had responded. The returns indicated that:

1. Thirty-seven (72.5%) of the pastors would participate and permit administrative board members to participate.
2. Fourteen (27.5%) of the pastors would not participate or would not permit administrative board members to participate.

The churches represented by the 37 pastors who agreed to participate and to permit their administrative board members to participate became the sample for this study.

A packet containing ten questionnaires and ten instruction sheets was sent to the lay leader of each of the 37 churches to distribute to the ten randomly selected officials in his/her church. This meant that a total of 370 questionnaires were sent to the sample churches. Of the 370 questionnaires that were sent to the churches, a total of 73 or 19.7% were returned by the cutoff date. The 73 questionnaires represented responses from:

14 clergy or 19.2% of the questionnaires returned
59 laity or 80.8% of the questionnaires returned
<u>73</u> total questionnaires returned

Although responses from a randomly selected number of specific administrative board positions were sought, responses were also received from administrative board members who were not incumbents of the specific positions that had been selected. The sample included individuals representing all but one of the ten randomly selected administrative board positions, namely, lay leader, director of music, chairperson of worship, chairperson of education, chairperson of higher education (no returns), treasurer, chairperson of missions, chairperson of religion and race, associate pastor, and pastor. The sample comprised 73 individuals who responded to the questionnaire. Sixty-one (83.5%) of the respondents represented the randomly selected positions on the administrative board.

Regarding the other respondents, 11 (15.1%) held nonrandomly selected positions on the administrative board. Such positions were chairperson of administrative board, lay member to annual conference, chairperson of council on ministries, church school superintendent, chairperson of church and society, chairperson of evangelism, and president of United Methodist Women. One (1.4%) respondent, a lay speaker, was neither a member of the administrative board nor a representative of a randomly selected position.

The assumption underlying the use of all responses was that each respondent, excluding one, was a member of the administrative board even though theirs was not one of the randomly selected positions. In the case of the lay speaker, the assumption was that the respondent, as a member of the laity, was a qualified observer.

Analysis and Interpretation of the Data

Questionnaire responses were sorted, categorized, and analyzed according to the procedures described in Chapter III, pages 67-71. An examination of the critical incidents reported in the study revealed the following information, which is presented in Tables 1, 2, and 3.

There were 206 responses regarding critical incidents. Of that number, 18 (8.7%) responses could not be tallied because they were not events or did not contain elements. Thus, the total number of critical incidents used was 188 or 91.3% of the total responses. (See Table 1.)

Table 1.--Distribution of responses regarding critical incidents reported by clergy and laity (N = 188)

Category	Number	Percent
Clergy	43	22.9
Laity	145	77.1
Total	188	100.0

The greatest number of critical incidents was reported by the laity (n = 145 or 77.1%) in contrast to clergy (n = 43 or 22.9%). This result was expected because the number of laypersons on local administrative boards was greater than the number of clergy.

One hundred seven satisfactory incidents were reported, which amounted to 57% of the total number of incidents (Table 2). On the other hand, 81 unsatisfactory incidents accounted for 43% of the total incidents reported. These data showed that administrative

board members perceived clergy behavior in performance of the pastoral ministry to be more satisfactory than unsatisfactory.

Table 2.--Distribution of satisfactory and unsatisfactory critical incidents in the study (N = 188).

Category	Number	Percent
Satisfactory	107	57
Unsatisfactory	81	43
Total	188	100

Lay members of the administrative board reported a greater proportion of satisfactory incidents than did the clergy. Table 3 illustrates that whereas the clergy reported 51% satisfactory incidents, the laity reported 59% such incidents. The clergy reported a greater proportion of unsatisfactory incidents when compared to the laity's reporting of unsatisfactory incidents. Table 3 shows that the laity reported 41% unsatisfactory incidents but that the clergy reported 49% unsatisfactory incidents.

Table 3.--Percentage distribution of satisfactory and unsatisfactory critical incidents reported by clergy and laity.

Category	Satisfactory	Unsatisfactory	Total
Clergy	51%	49%	100%
Laity	59%	41%	100%

Further review of Table 3 indicates that clergy and laity reported a greater proportion of satisfactory than unsatisfactory incidents. Clergy reported 51% satisfactory as compared to 49% unsatisfactory incidents, and laity reported 59% satisfactory versus 41% unsatisfactory incidents.

The figures shown in Table 3 indicate that laity viewed clerical behavior in performance of the pastoral ministry from a much more satisfactory perspective (59% of the satisfactory incidents were reported by laity) than clergy viewed their performance (51% satisfactory incidents) in the pastoral ministry. The results also showed that clergy reported a higher percentage of incidents depicting satisfactory behavior (51%) in performance of the pastoral ministry than unsatisfactory behavior (49%).

The investigator was basically concerned with the elements contained in the reported incidents. An analysis of the elements gave the information contained in Tables 4, 5, and 6.

As shown in Table 4, the total number of critical elements identified with behavior reported in the study was 204. One hundred fifty-seven elements were identified with observations reported by laity, which represented 77% of the number of critical elements; 47 critical elements (23%) were identified with observations reported by clergy.

Table 5 shows that 114 satisfactory critical elements were reported, which represented 55.9% of the total number of elements. Unsatisfactory elements amounted to 90 or 44.1% of the elements in the study. Since the higher percentage (55.9%) of elements described

satisfactory behaviors, it was assumed that both laity and clergy perceived the performance of the ministry by pastors in the West Michigan Conference to be more satisfactory than unsatisfactory.

Table 4.--Distribution of critical elements identified with clergy behavior (N = 204).

Category	Number	Percent
Clergy	47	23
Laity	157	77
Total	204	100

Table 5.--Distribution of satisfactory and unsatisfactory critical elements identified with clergy behaviors (N = 204).

Category	Number	Percent
Satisfactory	114	55.9
Unsatisfactory	90	44.1
Total	204	100.0

As shown in Table 6, the laity provided 91 observations identified with satisfactory critical elements; this was 79.8% of the satisfactory elements reported. The number of unsatisfactory elements provided by the laity amounted to 66, which reflected 73.3% of the unsatisfactory elements in the study. The clergy presented observations that resulted in 23 satisfactory critical elements or 20.2% of

the satisfactory elements. The clergy reported 24 unsatisfactory elements (26.7%).

Table 6.--Percentage distribution of satisfactory and unsatisfactory critical elements identified with observations of clergy behaviors.

Category	Satisfactory		Unsatisfactory		Total	
	Number	Percent	Number	Percent	Number	Percent
Clergy	23	20.2	24	26.7	47	23.0
Laity	91	79.8	66	73.3	157	77.0
Total	114	100.0	90	100.0	204	100.0

The laity seemed to perceive more satisfactory than unsatisfactory behavior. It seems noteworthy that the clergy reported a greater percentage (26.7%) of unsatisfactory behavior as compared to satisfactory behavior (20.2%). This could lead one to conclude that the clergy held a more unsatisfactory image of their performance in the pastoral ministry than did the laity.

A careful review of the elements contained in the critical incidents led to a classification of the reported behaviors into seven role categories. Six of these categories were based on Blizzard's identification of the pastor's job performance from the perspective of what he called "six practitioner roles": "administrator, organizer, pastor, preacher, priest, teacher."¹ The researcher included as the seventh category the reactor role, which included any

¹S. W. Blizzard, "The Minister's Dilemma," The Christian Century 73 (April 1956): 508.

reported uniqueness of manner in which a pastor behaved while performing a pastoral responsibility. The term react means "to act in response or in opposition to some former act or state."² Another meaning of react is "to be affected or influenced by circumstances or events."³ Thus, a reactor is "a person or thing that reacts."⁴ Therefore, reactor as used in this study referred to the parish minister whose behavior is influenced by circumstances that cause reactions that are not in accord with expected ministerial behaviors. For example, if a pastor behaved in a mood of anger while conducting a church meeting, this behavior was categorized under the reactor role.

Information in Table 7 suggests the perspective (i.e., satisfactory or unsatisfactory) maintained by the respondents as a group when considering the various roles of the parish minister and the resulting behaviors in performing the ministry. A look at the satisfactory role categories revealed that most satisfactory behavior occurred in the role of pastor. Seventy-two satisfactory elements were mentioned in this category, which represented 63.2% of the satisfactory elements reported. Review of the unsatisfactory critical elements in Table 7 indicated that the administrator role category was the one in which the greatest amount of unsatisfactory behavior (42.2%) occurred. On the other hand, the organizer role category reflected the lowest percentage of unsatisfactory behavior (2.2%).

²W. Morris, ed., The American Heritage Dictionary (Boston: Houghton-Mifflin, 1976), p. 185.

³Ibid.

⁴Ibid.

Table 7.--Percentage distribution of satisfactory and unsatisfactory critical elements by role categories in the parish ministry (N = 204).

Role Category	Satisfactory		Unsatisfactory		Total	
	Number	Percent	Number	Percent	Number	Percent
Administrator	22	19.3	38	42.2	60	29.4
Organizer	8	7.0	2	2.2	10	4.9
Pastor	72	63.2	25	27.8	97	47.5
Preacher	2	1.8	4	4.4	6	2.9
Priest	6	5.3	6	6.7	12	5.9
Teacher	3	2.6	3	3.3	6	2.9
Reactor	1	.88	12	13.3	13	6.4
Total	114	100.0	90	100.0	204	100.0

The kinds of behaviors that represented the satisfactory and unsatisfactory critical elements by role categories varied greatly. In the following section, it will be noted that, in some role categories, critical elements were reported for laity and not clergy, or vice versa. This is because, in some cases, laity or clergy did not report critical incidents that could be identified with those role categories.

Satisfactory Critical Elements

Administrator.--

In the administrator role the minister is the manager of the parish. At the local level this involves official board and staff meetings, publicity, clerical and stenographic work, financial administration and promotion, physical plant supervision and general church planning. Related denominational and interdenominational assignments enter here, too.⁵

⁵Blizzard, loc. cit.

According to the behavior reported by lay administrative board members, satisfactory critical elements (behavior) occurred when, as administrator,

1. The pastor demonstrated he was on top of everything in administration of the church. (6)
2. The pastor was receptive to member's urge for pastor to lead the church. (3)
3. The pastor presented a request to support a refugee family. (2)
4. The pastor was very thoughtful to comment on programs and got enthused over them. (1)
5. The pastor advocated that a place be made in the church for wheel chair patients on Sunday. (1)
6. The pastor supported use of church building by community. (1)
7. The pastor handled a church responsibility for church official during time when the official faced a personal crisis. (1)
8. The pastor was very cooperative in hiring a church employee. (1)
9. The pastor made personal contacts with people involved in a controversy. (1)
10. The pastor assisted lay people in working. (1)

(The total number of elements in this category was 18.)

The clergy's observations indicated that satisfactory critical elements occurred when, as administrator,

1. The pastor clearly defined what youth were expected to do. (1)
2. The pastor convinced committee to have congregation set goals and build own program for the year. (1)
3. The pastor supported idea for church to buy adjacent property. (1)
4. The pastor supported idea of church accepting its full obligation. (1)

(The total number of elements in this category equalled 4.)

Organizer.--"The organizer role involves leadership, participation and planning in local church associations and community organizations."⁶ According to the behavior reported by laity in this study, satisfactory critical elements occurred when, as organizer,

1. The pastor was involved in planning and starting an interest group. (3)
2. The pastor encouraged the development of a program in order to raise funds. (1)
3. The pastor helped to get the church to work together. (1)
4. The pastor participated in an activity of the local church. (1)
5. The pastor assisted another local church during a time when it had no pastor. (1)
6. The pastor initiated an ecumenical program. (1)

(The total number of elements in this category was 8.)

Pastor.--

The pastor role involves interpersonal relations. This is distinguished from the intra- and inter-group relations in the organizer role. The pastor does the visiting among the parishioners and prospective members, ministers to the sick and distressed, and counsels all who seek his guidance.⁷

In analyzing the critical elements identified by the laity, satisfactory critical elements resulted when, as pastor,

1. The pastor showed love for everyone. (19)
2. The pastor visited parishioners in hospital. (7)
3. The pastor related well with people. (6)
4. The pastor showed love and concern for person involved with substance abuse. (3)
5. The pastor provided counseling for individual in institution. (3)

⁶Ibid.

⁷Ibid.

6. The pastor prayed for individual. (3)
7. The pastor helped member to provide a ministry to others in need. (3)
8. The pastor provided pre-marital counseling. (2)
9. The pastor sought new members for the church. (2)
10. The pastor spent considerable time in resolving misunderstandings. (2)
11. The pastor assisted individual in finding Christ. (1)
12. The pastor participated in appreciation program. (1)
13. The pastor encouraged church member to take a leadership position in local church. (1)

(The total number of elements in this category equalled 53.)

The clergy reported satisfactory critical elements identified with performance as pastor when

1. The pastor responded in a caring way for member in crisis. (11)
2. The pastor remained with family during surgery. (4)
3. The pastor developed an extensive home-visitation program. (2)
4. The pastor ministered to a bereaved member. (1)
5. The pastor encouraged members to call him when necessary. (1)

(The total number of elements in this category equalled 19.)

Preacher.--"The preacher role involves the preparation and delivery of sermons."⁸ According to the behaviors reported by laity in this study, satisfactory critical elements occurred when, as preacher,

⁸Ibid.

1. The pastor provided time for children to ask questions. (1)

2. The pastor delivered bold, honest, spirit-filled messages. (1)

(The total number of elements in this category was 2.)

Priest.--"The priest is a liturgist. He leads people in worship and officiates in the rites of the church."⁹ The reporting of satisfactory incidents by the laity provided critical elements that were identified with performance of priestly responsibilities when

1. The pastor gave special recognition to new members being received into church. (3)

2. The pastor provided option in methods of receiving communion. (1)

3. The pastor sang with choir. (1)

(The total number of elements in this category was 5.)

The clergy's reporting of satisfactory critical incidents provided critical elements that were identified with performance of priestly responsibilities when: The pastor wrote down the names of hymns familiar to congregation. (1) (There was one element in this category.)

Teacher.--"[The] teaching office involves church school instruction, confirmation classes, study group leadership and preparation for teaching."¹⁰ The laity's reporting of satisfactory critical incidents suggested that such elements could be identified with the pastor as teacher when

1. The pastor introduced a new program to church regarding Easter. (1)

⁹Ibid.

¹⁰Ibid.

2. The pastor led children's singing. (1)
3. The pastor motivated leaders in congregation by reading, researching and sharing ideas. (1)

(The total number of elements in this category equalled 3.)

Reactor.--The reactor refers to the parish minister whose behavior is influenced by circumstances that cause reactions that are not in accord with certain expected ministerial behaviors. The clergy's reporting of satisfactory critical incidents suggested that satisfactory elements could be identified with the pastor as reactor when: The pastor became discouraged about congregation's disinterest in planned events. (1) (There was one element in this category.)

Unsatisfactory Critical Elements

The following unsatisfactory critical elements were developed from the unsatisfactory incidents reported by the laity and clergy who participated in this study. These elements are described according to the performance of a specific role of the parish minister.

Administrator.--From laity observations, unsatisfactory critical elements were identified when, as administrator,

1. The pastor neglected to give strong leadership. (4)
2. The pastor was disrespectful. (2)
3. The pastor did not prepare congregation for sudden change in pastoral leadership. (2)
4. The pastor initiated activities for specific age group to the neglect of other age groups. (2)
5. The pastor did not communicate with proper persons about the worship service. (2)
6. The pastor changed dates of events without much advance notice. (2)

7. The pastor did not participate physically with laity in developing church facility. (1)
8. The pastor prolonged meetings and scheduled unnecessary ones. (1)
9. The pastor neglected to take care of business matters related to church staff. (1)
10. The pastor disregarded data from study regarding pastoral responsibilities. (1)
11. The pastor disapproved a youth event occurring after church. (1)
12. The pastor kept the church in debt. (1)
13. The pastor permitted a leadership position to be eliminated without giving prior knowledge to individual involved. (1)
14. The pastor cancelled an accepted engagement at the last minute. (1)
15. The pastor tried to please everyone. (1)
16. The pastor refused to publicize some important announcements. (1)
17. The pastor insisted on having a specific event. (1)
18. The pastor ruled a motion out of order without any explanation. (1)
19. The pastor neglected to follow through on a property matter. (1)
20. The pastor terminated a meeting in anger. (1)

(The total number of elements in this category was 28.)

Based on clergy observations, unsatisfactory critical elements were identified when, as administrator,

1. The pastor was too dogmatic and left members without any voice in operation of the church. (3)
2. The pastor neglected to assume church-related events scheduled by predecessor. (2)
3. The pastor recommended joint sponsorship of an event with another church without resolving some concerns. (1)

4. The pastor maintained definite hours for office, consultation, etc. (1)
5. The pastor demanded that certain changes be made by committee. (1)
6. The pastor ordered family out of church. (1)
7. The pastor vowed to follow Discipline of Church. (1)

(The total number of elements in this category equalled 10.)

Organizer.--Unsatisfactory critical elements were identified from laity observations when, as organizer,

1. The pastor took control of committee meetings. (1)
2. The pastor made offensive comment to individual. (1)

(The total number of elements in this category was 2.)

Pastor.--Unsatisfactory critical elements were identified from laity observations when, as pastor,

1. The pastor did not make home visits. (5)
2. The pastor neglected to visit member in hospital. (3)
3. The pastor neglected to visit family when requested. (3)
4. The pastor made inappropriate remarks at funeral. (2)
5. The pastor neglected to counsel in a conflict situation. (2)
6. The pastor showed favoritism toward new members. (1)
7. The pastor did not follow through on family need. (1)

(The total number of elements in this category numbered 17.)

From clergy observations, unsatisfactory critical elements were identified when, as pastor,

1. The pastor commented that certain member caused too much trouble. (3)
2. The pastor confronted member about nonattendance at church inappropriately as to time and place. (1)

3. The pastor confronted husband on his problem instead of assisting the wife with her problem. (1)
4. The pastor would not reschedule an event in order to perform funeral. (1)
5. The pastor discouraged former pastor from participating in an event when people requested former pastor's assistance. (1)
6. The pastor was frustrated because of other types of religious organizations to which some of the members belonged. (1)

(There were 8 total elements in this category.)

Preacher.--Unsatisfactory critical elements were identified from laity observations when, as preacher,

1. The pastor did not plan sermons and hymns in advance. (1)
2. The pastor did not communicate with people in the sermon. (1)
3. The pastor told joke because there was little time left in service for sermon. (1)
4. The pastor was inconsistent in preaching and believing. (1)

(The number of critical elements in this category was 4.)

Priest.--Unsatisfactory critical elements were identified from laity observations when, as priest,

1. The pastor stopped in middle of hymn to communicate with organist. (3)
2. The pastor gave pledge to American flag and not the Christian flag. (1)
3. The pastor had congregation learning new hymns against its wishes. (1)
4. The pastor introduced new methods of communion to congregation. (1)

(The number of critical elements in this category totalled 6.)

Teacher.--Unsatisfactory critical elements were identified from laity observations when, as teacher: The pastor did not participate enough in church school program. (2) (There were 2 elements in this category.)

From clergy observations, an unsatisfactory critical element was identified when, as teacher: The pastor shared liberal ideas on evolution. (1) (There was 1 element in this category.)

Reactor.--Unsatisfactory critical elements from laity observations were identified when, as reactor,

1. The pastor was inconsistent in word and action. (5)
2. The pastor was frustrated and depressed upon receiving diverse answers regarding job responsibilities. (2)
3. The pastor argued with person at meeting. (2)
4. The pastor was inflexible to ideas of change in worship service. (1)

(The total number of elements in this category was 10.)

From clergy observations, unsatisfactory critical elements were identified when, as reactor,

1. The pastor neglected to get counseling for personal problems. (1)
2. The pastor presented request from another church to use some equipment. (1)

(The total number of elements in this category was 2.)

A more detailed description of the proportion of satisfactory and unsatisfactory elements is included in Appendix B, p. 147.

Some Terms Used by Observers When Identifying Clergy
Behaviors Associated With the Pastoral Ministry

Respondents used certain verbs, adjectives, and phrases when reporting clergy behaviors in performance of the pastoral ministry. Presenting some of these terms may help give an understanding of the types of behaviors the observers perceived as important. As a means of describing the behaviors that administrative board members labelled satisfactory or unsatisfactory, careful attention was given to the variety of behaviors represented by each critical element. An analysis of these data indicated that a pastor who performed the parish ministry so that satisfactory critical elements were evident was one who could be described by such terms as:

<u>Verbs</u>	<u>Adjectives</u>
suggests	supportive
convinces	cooperative
works	clear
encourages	receptive
advocates	thoughtful
urges	considerate
visits	
assists	
approves	
initiates	
participates	
appreciates	
prays	
mixes	
appeals	
relates	
invites	
welcomes	
recruits	
rescues	
preaches	
joins	
motivates	

When analyzing critical elements that depicted unsatisfactory behavior identified with performance of the pastoral ministry, it was found that words or phrases the respondents used to represent this phenomenon were:

<u>Verbs</u>	<u>Adjectives</u>
neglects	inappropriate
disciplines	inconsistent
orders	inflexible
demands	favorite
rules	dogmatic
insists	
disrespects	
refuses	
fails	
does not inform	
disregards	
prolongs meetings	
offends	
confronts	
discourages	
lacks follow through	
argues	
lacks participation	

The following section contains a summary of the major findings regarding behaviors of pastoral ministers.

Summary of Main Findings

The following paragraphs summarize the types of effective behaviors that were performed in the pastoral ministry. These effective behaviors are presented in the context of the seven role-performance categories.

I. Administrative Role-Performance Category

Effective pastor-administrators:

1. Shared ideas with their congregations about program planning and development in the local church.

2. Were enthusiastic about the church programs.
3. Served as an advocate for certain groups within the church without alienating other groups.
4. Were sensitive to people's involvement in the life of the church and avoided taking action that affected individuals before informing them.
5. Respected the parishioners' time and scheduled and carried out business efficiently so as to avoid prolonged meetings and the unnecessary scheduling of additional ones.
6. Maintained professional respect for colleagues and, when possible, negotiated on-going commitments made by their predecessors.

II. Organizer Role-Performance Category

Effective pastor-organizers:

1. Encouraged the development of programs in the local church and trained persons to become leaders of these programs.
2. Were able to plan and implement interest groups within the church and enabled these groups and organizations to work together.
3. Participated in some activities of the local church in addition to initiating and developing them.
4. Planned and implemented ecumenically oriented programs.

III. Pastor Role-Performance Category

Effective pastors:

1. Related well with people.
2. Led people into a relationship with Christ.
3. Spent time visiting parishioners in institutional settings as well as in their homes.

4. Demonstrated love and concern for all parishioners entrusted to their care.

5. Encouraged parishioners to accept leadership responsibilities and assisted them in ministering to persons in need.

6. Prayed with and for their parishioners.

7. Resolved misunderstandings.

8. Encouraged members to call whenever they felt it was necessary.

9. Made remarks that were appropriate for the particular occasion.

10. Were understanding and provided guidance that encouraged new persons to join the church.

IV. Preacher Role-Performance Category

Effective pastor-preachers:

1. Planned their sermons and accompanying hymns in advance of the worship service.

2. Delivered their sermons with a great depth of commitment, boldness, and honesty.

3. Guarded the sermon time in order for it to be adequate and communicated a message relevant to the listeners' needs.

4. Designed their sermons so they answered children's questions.

V. Priest Role-Performance Category

Effective pastor-priests:

1. Explained the meaning of the church's rituals.
2. Made the reception of new members into the church a significant experience for each person who joined.
3. Were totally involved in the worship services through sharing their talents in various ways.
4. Encouraged and prepared congregation to learn new hymns.

VI. Teacher Role-Performance Category

Effective pastor-teachers:

1. Involved themselves in reading, researching, and sharing ideas with their congregations.
2. Inspired and motivated the development of leaders in the church.
3. Spent time instructing and preparing their congregations to receive new programs before the programs were incorporated into the church's ministry.
4. Used extreme caution when sharing controversial subjects, i.e., theory of evolution, with children.

VII. Reactor Role-Performance Category

This category was concerned with behaviors that might be viewed as inappropriate for pastors to display. Therefore, from these behaviors, certain aspects of effectiveness were revealed.

Effective persons in the parish ministry:

1. Were consistent in word and action.
2. Maintained flexibility in their thinking and encouraged new ideas from parishioners.

3. Protected themselves in terms of their own mental and physical health needs.

4. Sought personal counseling when situations demanding it arose.

The analysis of critical incidents, critical elements, and presentation of terms representative of behaviors demonstrated in the pastoral ministry led to certain conclusions and recommendations that are the basis for Chapter V.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter includes a discussion of the four major factors related to the study. These factors are: purpose, procedures, findings, and conclusions. In addition, recommendations derived from the conclusions are presented.

Summary of Purpose and Procedures

The primary purpose of this study was to identify and to analyze the effective and ineffective behaviors of United Methodist ministers in performing the parish ministry. To accomplish this, first-hand observations were gathered from both lay administrative board members and other clergy.

The methodology for this study involved a stratified random sampling procedure. The strata included urban, suburban, and rural churches. In the pilot study, five individuals, both lay and clergy, were asked to read the questionnaire and instructions for clarity. These five persons indicated that the instructions and the questionnaire were clear, and they understood what they were being asked to do. Therefore, the questionnaire and the accompanying instructions were not changed.

A random selection procedure was conducted with each church stratum to obtain a representative sample of 102 local churches and

their administrative boards. Ninety-eight pastors representing 102 local churches were contacted to discover those who would participate and/or permit their administrative board members to participate. Those pastors who agreed to participate and/or would permit their respective board members to participate became the basis for selecting a sample of churches for this study.

The procedures for collecting and analyzing the data in this research were based on the critical incident technique (CIT), which was developed by John C. Flanagan. The technique has five basic steps that are essential to its use. First of all, it is necessary to know the general aims of a particular activity before effectiveness or ineffectiveness can be determined. A second factor considers plans and specifications, which must be extremely clear when one attempts to evaluate and classify performance behavior. Third, attention must be given to data collection. Thus, it is important to make certain the information regarding the observed behavior is gathered and classified while it is easily recalled by the observer. Fourth, the critical incident technique has certain provisions that are necessary in analyzing the data. Such provisions as frame of reference, category formulation, and general behaviors are valuable in this phase of the technique. Finally, the data are interpreted and conclusions reported. When groups are not representative of the population under consideration, it is important to describe the groups as accurately as possible.

The population for this study comprised 315 churches. The sample contained a total of 37 churches. From the 370 questionnaires

that were sent to the churches in the sample, a total of 73 or 19.7% were returned by the cutoff date. Fourteen clergy (19.2%) and 59 laity (80.8%) returned questionnaires. The number of incidents was more important in this study than was the number of participants. A total of 206 responses regarding critical incidents were reported. Eighteen (8.7%) of the responses could not be tallied because they were not events or did not contain elements. Therefore, the total number of critical incidents used was 188 or 91.3% of the total responses. The greatest number of incidents was reported by the laity; this amounted to 145 or 77.1% of the total responses. On the other hand, the clergy reported a total of 43 incidents or 22.9% of the total responses.

One hundred seven satisfactory incidents were reported, which was 57% of the total number of incidents. On the other hand, 81 unsatisfactory incidents accounted for 43% of the total incidents reported. Lay members of the administrative boards reported 59% satisfactory incidents, whereas the clergy reported 51% satisfactory incidents.

The clergy reported a greater percentage of unsatisfactory incidents (49%) as compared to the percentage of unsatisfactory incidents reported by the laity (41%). Both clergy and laity reported more satisfactory than unsatisfactory incidents.

Two hundred four critical elements (specific behavior) identified with behavior were reported in the study. The number of elements identified with observations from the laity was 157, which represented 77% of the total number of critical elements. Forty-seven

critical elements were identified with observations reported by the clergy, which was 23% of the critical elements.

The number of satisfactory critical elements amounted to 114 or 55.9% of the total number of critical elements. Unsatisfactory elements numbered 90 or 44.1% of the elements in the study.

The laity provided 91 satisfactory critical elements, which was 79.8% of the responses. The number of unsatisfactory elements reported by the laity amounted to 66, which was 73.3% of the unsatisfactory elements.

The clergy presented observations that resulted in 23 satisfactory elements (20.2%), and there were 24 unsatisfactory elements or 26.7% identified with clergy reporting.

Seven role categories that described various aspects of performing the pastoral ministry were included in this study. The categories were administrator, organizer, pastor, preacher, priest, teacher, and reactor. A look at the various role-performance categories revealed that most satisfactory behavior occurred in the pastor role. The response in this category was 72 satisfactory elements, which represented 63.2% of the satisfactory elements reported. Review of the unsatisfactory critical elements indicated that the administrator role category was the one in which the greatest amount of unsatisfactory behavior occurred. The response number in this category was 38 unsatisfactory elements, which represented 42.2% of the total number of unsatisfactory critical elements.

Certain findings resulted from this study. At this point, consideration is given to a summary of these findings.

Summary of Main Findings

The types of effective behaviors that were performed in the pastoral ministry are described in the following paragraphs. These effective behaviors are presented in the context of their various role-performance categories.

I. Administrator Role-Performance Category

Effective pastor-administrators:

1. Shared ideas with their congregation about program planning and development in the local church.
2. Were enthusiastic about the programs that existed in the church.
3. Served as an advocate for certain groups within the church without alienating other groups.
4. Were sensitive to people's involvement in the life of the church and avoided taking action that affected other individuals before informing them.
5. Respected the parishioners' time and scheduled and carried out business efficiently so as to avoid prolonged meetings and the unnecessary scheduling of additional ones.
6. Maintained professional respect for colleagues and, when possible, negotiated on-going commitments made by their predecessor.

II. Organizer Role-Performance Category

Effective pastor-organizers:

1. Encouraged the development of programs in the local church and trained persons to become leaders of these programs.

2. Were able to plan and implement interest groups within the church and enabled these groups and organizations to work together.

3. Participated in some activities of the local church in addition to initiating and developing them.

4. Planned and implemented ecumenically oriented programs.

III. Pastor Role-Performance Category

Effective pastors:

1. Related well with people.

2. Led people into a relationship with Christ.

3. Spent time visiting parishioners in institutional settings and in their homes as well.

4. Demonstrated love and concern for all parishioners entrusted to their care.

5. Encouraged parishioners to accept leadership responsibilities and assisted them in providing ministry to persons in need.

6. Prayed with and for their parishioners.

7. Resolved misunderstandings.

8. Encouraged members to call whenever they felt it was necessary.

9. Made remarks that were appropriate for the particular occasion.

10. Were understanding and provided guidance, which encouraged new persons to join the church.

IV. Preacher Role-Performance Category

Effective pastor-preachers:

1. Planned their sermons and accompanying hymns in advance of the worship service.
2. Delivered their sermons with a great depth of commitment, boldness, and honesty.
3. Guarded the sermon time in order for it to be adequate and communicated a message relevant to the listeners' needs.
4. Designed their sermons so they answered children's questions.

V. Priest Role-Performance Category

Effective pastor-priests:

1. Explained the meaning of the church's rituals.
2. Made the reception of new members into the church a significant experience for each person who joined.
3. Were involved totally in the worship service through sharing their talents in various ways.
4. Encouraged and prepared the congregation to learn new hymns.

VI. Teacher Role-Performance Category

Effective pastor-teachers:

1. Involved themselves in reading, researching, and sharing ideas with their congregation.
2. Inspired and motivated the development of leaders in the church.

3. Spent time instructing and preparing their congregation to receive new programs before the programs were incorporated into the church's ministry.

4. Used extreme caution when sharing controversial subjects, i.e., theory of evolution, with children.

VII. Reactor Role-Performance Category

This category was concerned with behaviors that might be viewed as inappropriate for pastors to display. Therefore, from these behaviors, certain aspects of effectiveness were revealed.

Effective parish ministers:

1. Were consistent in word and action.
2. Maintained flexibility in their thinking and encouraged new ideas from parishioners.
3. Protected themselves in terms of their own mental and physical health needs.
4. Sought personal counseling when situations demanding it arose.

Conclusions

From a review of the main findings in this study, several conclusions were reached regarding effective behavior in the parish ministry. These conclusions are specifically related to the seven role-performance categories used in this research project. The conclusions and their implications are as follows:

I. Administrator Role Performance Category

There are five vital behaviors that pastor-administrators should cultivate for an effective parish ministry.

1. Pastor-administrators should be totally involved in the ministry of the church. On the one hand, this means they must participate in activities of the local church. On the other hand, they should share themselves with their congregations through dialogue on such issues as the meaning of the local church, the significance of its ministry, and how clergy and laity can function together effectively in the ministry of the local church.
2. Pastor-administrators should give support to all groups and organizations in the church without causing alienation between them. Since the administrative aspect of the pastor's role indicates that he has full responsibility for the management of the local church, this means pastor-administrators should have the total ministry of the church as their prime goal. They should enable the various church groups to work together toward accomplishing that primary goal.
3. Pastor administrators should be sensitive to people and their needs. This means the administrators should know the people who constitute the congregation, their needs, interests, and abilities. Because one ever-present aspect of this role is pastoral, this indicates that administrators should also pastor those persons as they involve them in the ministry of the church.

4. Pastor-administrators should show respect toward lay persons working in the church as well as maintaining a professional respect for colleagues in the pastoral ministry. This means, for example, that pastor-administrators should carefully consider the availability of laity when scheduling meetings. Likewise, they should use time efficiently during the meetings so as to eliminate the scheduling of additional meetings.
5. Pastor-administrators should maintain a professional respect for colleagues in the pastoral ministry. This seems very important in situations in which pastoral leadership has been changed and some unmet obligations still remain from a predecessor's administration. Some of these obligations might involve wedding plans, funeral arrangements, and so on. The new pastor-administrator should at least be willing to negotiate some of the commitments made by a predecessor as they relate to the local church's ministry.

Implications for:

- A. Selection of persons for pastoral ministry
 1. Persons selected for the parish ministry should know and understand that parishioners expect them to be totally committed to the management (administration) of the local church. This means that a person must possess good management skills for his own life in order to assist other persons in working together collectively in the management of their local church.

2. Persons selected for the parish ministry should be able to maintain a high degree of objectivity in managing a local church. This means they must be able to view, articulate, and implement clearly the over-all goal of the church without getting bogged down with the goals of specific groups within the church.

B. The education of students for the parish ministry

In the seminary curriculum, students should be given opportunities to develop their own theology of administration. This means that, under the guidance of the faculty, each student should be expected and encouraged to study and analyze various forms of administration in a local church. From this study and analysis, the student should be able to develop, under faculty guidance, a theology that would be the impetus for his own role as a pastor-administrator. If the development of a theology of administration were started early in the student's seminary experience, this should allow many opportunities for his theology to be tested through field-education practicum.

C. Pastors serving local churches

Pastors serving local churches should periodically spend time obtaining an over-all evaluation of their management skills. This means pastors in service should be willing to seek professional assistance in such an evaluation. The evaluation should serve as a

basis for determining the types of experiences needed to improve on the effectiveness as a pastor-administrator.

II. Organizer Role-Performance Category

An important function of a pastor-organizer is planning and developing programs in the local church. Although pastor-organizers should be able to develop programs in the local church, another important aspect of development involves leadership. This means that pastor-organizers should motivate and train persons to become leaders of these programs.

Implications for:

A. Selection of persons for the pastoral ministry

Persons selected for the parish ministry should be able to plan and develop programs. This means persons considering the parish ministry should demonstrate the potential, which can be later developed, for planning and developing programs. Likewise, there should be some evidence that a person considering the parish ministry has the ability to develop and encourage leadership in other persons.

B. The education of students for the parish ministry

The seminary curriculum should allow experiences, under supervision, for the student to plan and develop model programs that can be used in field-education settings. From these experiences critiques should be made that would help the student gain confidence in

being a pastor-organizer. Likewise, students should be given opportunities to learn how to develop other persons' leadership abilities. This should be done in the context of a local church internship assignment, supervised by the seminary faculty.

C. Pastors serving local churches

The emphasis for pastors serving local churches should be on an assessment of their ability to function as organizers. Answers to the following types of questions should lead to some constructive decisions:

(1) Has the pastor been able to plan and develop programs in his local church, and what is the basis for this answer? (2) Has he been able to motivate and inspire persons to become leaders, and what is the reason for this answer?

III. Pastor Role-Performance Category

One of the most important functions a pastor can perform is developing and maintaining relationships with people in his congregation. To perform such a function, the pastor should visit his parishioners in institutional settings such as hospitals, nursing homes, and prisons. On the other hand, the pastor should make visits to the parishioners' homes as well.

Implications for:

A. Selection of persons for the pastoral ministry

Persons selected for the parish ministry should enjoy people and feel comfortable with them. This means

that persons selected for the parish ministry should be able to relate well with people because this will be one of the greatest responsibilities they will have in the ministry. The emphasis in the selection of prospective pastors should be on their ability to relate to people and their needs.

B. The education of students for the parish ministry

In the seminary curriculum the importance of visiting the parishioners should be stressed. This means the fundamentals of visitation should be emphasized and opportunities offered to practice the art of visitation in field-education practicum.

C. Pastors serving local churches

Pastors serving local churches should spend time visiting their parishioners regularly in institutional settings such as hospitals, nursing homes, and prisons, but also they should give time to making visits in parishioners' homes as well.

IV. Preacher Role-Performance Category

The preacher should use the sermon wisely. It serves as a means of communicating an interpretation of the Scriptures and related messages for the church. Therefore, the preacher should make the sermon inspiring, relevant, and challenging for children as well as the adults in the congregation.

Implications for:

A. Selection of persons for the pastoral ministry

Persons selected for the parish ministry should be able to communicate ideas to others. They should have the ability to communicate with children as well as with adults.

B. The education of students for the parish ministry

The seminary curriculum should provide and emphasize communication skills in sermon preparation. This means the sermon as an art form should be developed in such a manner that it expresses conviction, and it should be inspiring, educational, challenging, and communicative to persons in the local church.

C. Pastors serving local churches

Pastors serving local churches should assess their preaching skills. This means they should frequently seek responses from parishioners to discover if they are communicating the Scriptures well.

V. Priest Role-Performance Category

The pastor-priest should aid parishioners in understanding the meaning of the various rituals of the church and the significance they have for the worship service. In addition, the priest should provide opportunities for persons to have experiences through worship of belonging to the Body of Christ. This means that a sense of love, acceptance, and worth becomes real for the parishioners.

Implications for:

A. Selection of persons for the pastoral ministry

Persons selected for the pastoral ministry should experience the worship service as an opportunity to be nurtured spiritually as the Body of Christ. This means that one should find worship meaningful in order to make commitments to the church. These commitments should be nurtured through worship.

B. The education of students for the parish ministry

The seminary curriculum should prepare students to develop a worship service that provides nurturing for the parishioners as the Body of Christ. This means the music, scripture, and sermon should be given importance in terms of what each uniquely contributes to the service.

C. Pastors serving local churches

Pastors serving local churches should carefully plan their worship services. This means that pastors should have a clear purpose for each worship service. Thus, to accomplish the purpose for the worship service, coordination should be maintained so that proper scripture, music, and sermon are the result.

VI. Teacher Role-Performance Category

The pastor-teacher should prepare his parishioners for great and meaningful service in the church. This means the pastor-teacher should involve himself in reading about and researching

issues and needs important to the local church so that solutions to various issues and needs can be discovered and implemented. This type of example should inspire others in the church to improve their leadership capabilities.

Implications for:

A. Selection of persons for the pastoral ministry

Selection of persons for the pastoral ministry should take into consideration a person's teaching potential. This means a person in the pastoral ministry should be able to teach others to be leaders in the local church.

B. The education of students for the parish ministry

The seminary curriculum should provide opportunities for students to learn the art of teaching.

C. Pastors serving local churches

Pastors should spend some time teaching the basics of the Christian faith to children and adults and show how these various aspects of faith can be applied to life. Likewise, the pastor should teach and explain the denomination's beliefs.

VII. Reactor Role-Performance Category

Because this category can be identified with behavior that the observers viewed as inappropriate for clergy, it seemed necessary to consider what could be done to change the observers' perceptions. A main conclusion follows: A pastor should be consistent in word and action. This means that a pastor's

behavior should be consistent with what he says he will or will not do.

Implications for:

A. Selection of persons for the pastoral ministry

Persons selected for the pastoral ministry should be informed at the beginning that the parish ministry is a profession in which many parishioners have strong beliefs about what is appropriate and inappropriate behavior for the pastor. This means a person selected for the parish ministry should be willing and able to develop a code of behavior consistent with the Christian faith.

B. The education of students for the parish ministry

The seminary curriculum should offer opportunities for students to study the effective and ineffective behaviors existing in the parish ministry. This addition to the curriculum should provide a basis for developing effective behaviors.

C. Pastors serving local churches

Pastors serving local churches should give careful attention to their behaviors in performance of the pastoral ministry. This means pastors should have at least an annual review of their performance in the ministry to discover and modify any ineffective behaviors. This review should occur with appropriate

officials of the church, and it should be viewed as a means of enabling the parish minister to become more effective in carrying out his responsibilities.

Other Conclusions

Certain conclusions were reached that help to identify the distinctions between laity and clergy observations. The following information includes conclusions regarding (1) observations of the laity versus clergy, (2) observations of laity, and (3) observations of clergy.

1. Conclusions from observations of laity versus clergy

The laity viewed clergy behavior in performance of the pastoral ministry from a much more satisfactory perspective (59% of the incidents reported by laity were satisfactory) than clergy viewed their performance (51% of the incidents reported by clergy were satisfactory) in the pastoral ministry.

From an over-all perspective (including laity and clergy observations), the perception of clergy behavior was more satisfactory than unsatisfactory. (See Table 3, page 76.)

2. Conclusions from observations of laity

Because laity reported a high percentage (73.3%) of observations that could be identified with unsatisfactory types of behavior (see unsatisfactory elements on pages 86-90), clergy should give careful consideration to what

these observations are and make every effort to understand and resolve the implications surrounding them.

It appears that the laity perceived the clergy's most satisfactory behavior as occurring in the pastor role. On the other hand, the clergy's most unsatisfactory behavior seemed to occur in the administrator role, judging from the laity's observations identified with this category.

3. Conclusions from observations of clergy

It seems that the clergy maintain an image of their performance in the pastoral ministry that is more unsatisfactory than satisfactory. Therefore, clergy should explore possible reasons for such perceptions and seek to change those perceptions to eliminate the unsatisfactory behaviors that result.

Implication:

The implication that results from laity and clergy observations is that clergy should develop more positive images of themselves and the pastoral ministry. Seminary education should be focused on this aspect.

Recommendations for Further Research

Two areas derived from this study might be given consideration for further research.

1. Further research might be done to determine if there is any significance in the fact that more than 50% of the observations, which were reported by directors of music, chairpersons of worship,

chairpersons of administrative boards, lay members, and church school superintendents were identified as unsatisfactory by these observers. These are key decision makers in the local church, and collectively as well as individually they have great influence on the attitudes of others and an effect on the over-all program of the church. Since they reported a high degree of unsatisfactory behavior of persons performing the pastoral ministry, this suggests it should be discovered why the perception of unsatisfactory behavior was so great among these administrative board members.

2. Because different emphases are placed on the ministry in urban, suburban, and rural settings, further research might be done to determine if persons performing the pastoral ministry in one type of setting are perceived as being more effective than persons in pastoral ministry in another type of setting. Such a study might have some implications for the education of persons for the pastoral ministry.

APPENDICES

APPENDIX A

PRELIMINARY CONSIDERATIONS

APPENDIX A

APPROVAL OF DISSERTATION PROPOSAL

To

Graduate Student Affairs Office

(To be submitted by doctoral student
immediately following approval by
his Guidance Committee.)

Title of the Dissertation (may be tentative but should be accurate
and descriptive):

A STUDY OF PERSONAL BEHAVIORS ASSOCIATED WITH

SUCCESSFUL LEADERSHIP BY UNITED METHODIST MINISTERS

Anticipated date of completion: FALL, 1981

Date approved by Guidance Committee: OCTOBER 17, 1980

Student's major field: Adult and Continuing Education

Student number: 455003

Student's name: James D. Cochran
(please print legibly)

Student's signature: _____

Guidance Committee Members (Signatures required):

Chairman: Lawrence Borosage

Director: James W. Costar

Howard Hickey

Thomas Gunnings

Date received in GSAO: _____

SEVEN COPIES OF A SEPARATE DOCUMENT CONTAINING THE FOLLOWING INFORMATION MUST BE PROVIDED TO FACILITATE THE REVIEW OF PROJECTS INVOLVING HUMAN SUBJECTS. THIS INFORMATION SHOULD BE SUBMITTED IN THE FORMAT DESCRIBED AND EACH ITEM SHOULD BE ADDRESSED. THE COMMITTEE WILL NOT REVIEW PROPOSALS THAT ARE NOT ACCOMPANIED BY THIS SEPARATE DOCUMENT CONTAINING THE REQUIRED INFORMATION.

INFORMATION REQUIRED FOR UCRIHS REVIEW

1. A brief abstract summarizing the research to be conducted. This can be identical or similar to the summary required when submitting to the NIH (200 words or less).
2. Describe the requirements for a subject population and explain the rationale for using in this population special groups such as prisoners, children, the mentally disabled or groups whose ability to give voluntary informed consent may be in question.
3. Analyze the risk/benefit ratio. As part of this analysis:
 - A. Describe and assess any potential risks--physical, psychological, social, legal, economic or other--and assess the likelihood and seriousness of such risks. If methods of research create potential risks, describe other methods, if any, that were considered and why they will not be used.
 - B. Describe procedures (including confidentiality safeguards) for protecting against or minimizing potential risks and an assessment of their likely effectiveness.
 - C. Assess the potential benefits to be gained by the individual subjects, as well as benefits which may accrue to society in general as a result of the planned work.
4. Describe consent procedures to be followed, including how and where informed consent will be obtained.
5. Provide copies of the consent form to be used.
 - A. The consent form should include but need not be restricted to the following statements or concepts:
 1. a statement to the effect that the experiment has been explained to the subjects and that the subjects understand it, including any inherent risks;

2. the subjects freely consent to participate;
3. the subjects are free to discontinue the experiment at any time without recrimination;
4. all results will be treated with strict confidence and the subjects will remain anonymous; on request and within these restrictions results will be made available to subjects;
5. if a treatment is involved, no beneficial effects are guaranteed;
6. when appropriate, the procedure for debriefing the subjects, e.g., some psychology experiments such as those involving deception;
7. if there is a risk of physical injury to the subject(s), the following statement must appear in the consent form:

"I understand that in the unlikely event of physical injury resulting from research procedures, Michigan State University, its agents, and employees will assume that responsibility as required by law. Emergency medical treatment for injuries or illness is available where the injury or illness is incurred in the course of an experiment. I have been advised that I should look toward my own health insurance program for payment of said medical expenses."

Because the above statement has been carefully worded and approved by the University Attorney's office, you are asked to use it exactly as presented, without changes, in those instances where it is appropriate.

8. if the subject is a minor, provisions should be made for obtaining parent's or guardian's signature and assurances should be given that the minor's assent will also be obtained.
- B. The consent form should not include any exculpatory language whereby the subject waives, or appears to waive, any of his/her legal rights, including any release of the institution or its agents from liability for negligence.
6. If possible, copies of all information-gathering instruments (questionnaires, tests, forms, etc.) to be used in the project should be included. The method of administering these instruments should also be explained in detail, because the conditions of applying them may be more critical than the instruments themselves.
 7. If a proposed graduate student research project is submitted to UCRIHS for review, it should be accompanied by a signed statement

from the graduate student's major professor stating that he/she has reviewed the proposed project and that it meets with his/her approval.

8. In addition to the above information, provide one complete copy of the full research proposal.
9. The Committee meets on the first Monday of every month. Detailed project reviews are not normally conducted during these meetings; the Committee usually confines its consideration to proposals that have been reviewed by a subcommittee and are accompanied by an appropriate subcommittee recommendation. Because subcommittee review typically requires at least two weeks, materials to be reviewed should be sent to the chairperson as early in the month as possible so that the subcommittee review can be completed prior to the next regularly scheduled monthly meeting. Proposals submitted to the chairperson after the 15th of the month usually cannot be acted on at the next meeting and are, therefore, delayed a month.

UCRIHS FORM1. A brief abstract summarizing the research to be conducted.

The purpose of this research is to study the effective and ineffective behavior of selected United Methodist ministers as it relates to the performance of parish ministry. This behavior will be looked at from two perspectives. First, an effort will be made to receive from the laity observations of clergy behaviors in performance of ministry. Another perspective will be sought from the clergy itself. From these two perspectives, lay and professional, a comparison will be made to determine the similarities and discrepancies between them. The focus of this study will be the critical elements associated with successful personal behaviors in performance of ministry.

There are three procedures to be used in this study. The first procedure to be used is stratified sampling of the population under consideration. The stratification will be done on the basis of types of communities since urban, suburban, and rural communities are all types of parish ministries from which the data will be obtained.

Second, a questionnaire will be used to gather data based on the observations of laity and clergy regarding the effective and ineffective behavior of the clergy in the performance of parish ministry.

Third, there will be an interview with the District Superintendents, who supervise the clergy, in order to determine if, in

their judgment, the behaviors which have been identified are placed in proper categories.

2. Describe the requirements for a subject population.

There are two classifications for the subject population in this study. These are namely:

- A. Parish Ministers. The subject must be a parish minister and full member or associate member of the West Michigan Conference of the United Methodist Church.
- B. Laity. The lay subjects must have membership in the United Methodist Church of the West Michigan Conference. These subjects must also be members of the Administrative Board.

3. Analyze the risk/benefit ratio.

- A. Since the methods of research in this study involve a questionnaire and interview, there are no potential physical, psychological, social, legal, economic, or other risks.
- B. Confidentiality of the respondents, communities, and churches involved in this study will be maintained by the following procedures:
 - 1. A request will be made for the respondents to list only their positions, not their names, in order to classify the respondent as either a pastor or laity.
 - 2. A return stamped envelope will be provided in order to eliminate the possibility of identifying any respondent.
 - 3. The return envelope will be opened and destroyed by a person who is not associated with this study. They

will then be presented to the researcher in charge of this project.

- C. Assess the potential benefits to be gained by the individual subjects, as well as benefits which may accrue to society in general as a result of the planned work.

The potential benefits to be gained by

1. individual subjects are:

- a. knowledge regarding the kinds of effective and ineffective behavior which parish ministers display while performing their responsibilities.
- b. an opportunity to become aware of some of the discrepancies which exist between clergy and laity expectations of the parish minister.
- c. an awareness of constructive behaviors as well as self-defeating behaviors of parish ministers.
- d. an opportunity to review a model of successful behavior which results from this study.

2. society are:

- a. clearer understanding of the personal behaviors associated with successful performance in the parish ministry.
- b. an opportunity to relate to the needs of the parish ministers educationally and socially.

4. Describe consent procedures to be followed, including how and where informed consent will be obtained.

The consent procedures consist of the following:

- A. In obtaining the sample written permission of the Resident Bishop of the Michigan Area--The United Methodist Church and the Cabinet members of the West Michigan Annual Conference will be sought.
 - B. An initial letter will be sent to each minister, who has been randomly selected for this study, asking him to indicate on an enclosed card if he is willing to participate in this study and if he will permit his Administrative Board to participate as well.
5. Copies of all information-gathering instruments and method of administering should be included (see enclosures).
 6. Signed statement of student's major professor (see enclosures).
 7. One complete copy of full research proposal (see enclosures).

November 14, 1980

Bishop Edsel A. Ammons
Resident Bishop--Michigan Area
United Methodist Center, Suite 200
155 W. Congress, Murphy-Telegraph Bldg.
Detroit, Michigan 48226

Dear Bishop Ammons:

This letter is related to a conversation that I had with you several months ago regarding my dissertation proposal idea. At that time nothing was firm even though I knew the general area on which my ideas would focus.

Over the past few months my ideas have developed into a proposal which was submitted to my doctoral committee. I am very pleased to inform you that my proposal has been approved. The title for my proposed study is: "Critical Elements in the Successful Behavior of United Methodist Ministers as Seen by Their Administrative Board Members."

In my opinion this study could have great potential for the Cabinet, ministers and laity of the West Michigan Conference. Therefore, I would like to discuss the following items with you and Dr. Royal Synwolt in order to make my study as effective as possible:

1. I need your written approval to contact a random sample of United Methodist Ministers and Laity in the West Michigan Conference.
2. Would you write a brief letter to the ministers in the West Michigan Conference, endorsing the study?
3. I would appreciate your comments or suggestions which might be incorporated in the study.

I spoke with Dr. Synwolt about a possible time to meet and discuss this matter with you and him. He suggested Wednesday, December 10, at 3:30 P.M. I hope it is convenient for you to meet with me on that date for perhaps 30-45 minutes. At that meeting I will have a copy of my proposal for you to review. My trip to Egypt, Nov. 24-Dec. 8, precludes my getting a copy of the proposal to you sooner.

Thanks very much for your assistance in the final stage of my degree requirements.

Sincerely,

James D. Cochran
2336 Elliott S.E.
Grand Rapids, Michigan 49506

c: Dr. Synwolt

January 9, 1981

The Reverend Richard A. Selleck
District Superintendent
West Michigan Annual Conference Cabinet
1837 Skyler Drive
Kalamazoo, Michigan 49008

Dear Reverend Selleck:

I have spoken with you informally about the research proposal that I developed for the completion of my degree at Michigan State University. My proposal has been approved by my doctoral committee. Thus, it becomes necessary for me to, in a formal way, seek permission from Bishop Edsel Ammons and the West Michigan Cabinet to contact ministers and administrative board members, from a random selection of churches, to participate in this study. This letter serves as a request to the Bishop and Cabinet for permission to make necessary contacts with ministers and laity in the Conference.

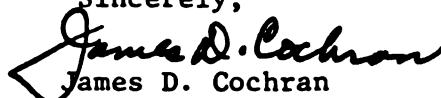
As you are the Chairperson of the Cabinet, I am sending you a copy of my proposal which you will want to share with your colleagues. If the Bishop and Cabinet approve my contact with the Conference it will certainly be helpful to have each District Superintendent write a brief article in his newsletter about the study.

My questionnaire and instruction sheet for the respondents are included along with the proposal. I have spoken with Bishop Edsel Ammons and Dr. Royal Synwolt about my proposal. Thus, they are aware of my plans.

Whatever way the Cabinet and Bishop respond, I would appreciate a written reply. An abstract of the findings of this study will be made available to the Bishop and Cabinet.

Thanks very much for your time and consideration regarding this endeavor. Because time is a major factor in completing this work, would you let me know the decision as soon as possible?

Sincerely,


James D. Cochran

cc: Bishop Ammons
Dr. Synwolt

Encl.: copy of proposal and accompanying materials

**The Michigan Area of
THE UNITED METHODIST CHURCH**

KALAMAZOO DISTRICT • WEST MICHIGAN CONFERENCE

Residence: 1837 Skyles Drive, Kalamazoo, Michigan 49008 • Phone: Area Code 616 344-0818

Office: 414 Milham Road, Kalamazoo, Michigan 49007 • Phone: Area Code 616 344-0206

DISTRICT SUPERINTENDENT

RICHARD A. SELLECK

January 23, 1981

Dr. James Cochran
11 Fuller, S.E.
P.O. Box 6247
Grand Rapids, Michigan 49506

Dear Jim:

The Cabinet considered your request to approach local churches and pastors in order to help you finish your degree work. All of us felt that you should feel free to go ahead.

We did not feel, however, that we wanted to include any information in our newsletter because we did not want clergy to feel they had to cooperate.

You need to know that each one of us is very supportive of your effort and, in any other way, we will be helpful.

I trust that you can now go ahead and complete your degree.

Sincerely yours,



Richard A. Selleck

bh

Michigan State University
University Committee on Research Involving
Human Subjects (UCRIHS)
238 Administration Building
(517) 355-2186

East Lansing, Michigan 48824

February 12, 1981

Mr. James D. Cochran
Administration & Higher Education

Dear Mr. Cochran:

Subject: Proposal Entitled, "A Study of Personal Behaviors
Associated With Successful Leadership by United
Methodist Ministers"

The above referenced project was recently submitted for review to the UCRIHS.

We are pleased to advise that the rights and welfare of the human subjects appear to be adequately protected and the Committee, therefore, approved this project at its meeting on February 2, 1981.

Projects involving the use of human subjects must be reviewed at least annually. If you plan to continue this project beyond one year, please make provisions for obtaining appropriate UCRIHS approval prior to the anniversary date noted above.

Thank you for bringing this project to our attention. If we can be of any future help, please do not hesitate to let us know.

Sincerely,

Henry E. Bredeck
Chairman, UCRIHS

HEB/jms

cc: Dr. James Costar

Administrative Board Composition

Source: The Book of Discipline of the United Methodist Church, 1980.

1. Pastor
2. Associate Pastor
3. Diaconal Minister
4. Deaconess
5. Home Missionary
6. Church and Community Worker
7. Lay Leader
8. Lay Member to Annual Conference
9. Chairperson of Trustees
10. Church Administrator (Business Manager)
11. Chairperson of Committee on Finance
12. Chairperson of Committee on Pastor-Parish Relations
13. Secretary of Committee on Nominations and Personnel
14. Church Treasurer
15. Financial Secretary
16. Director of Christian Education
17. Director of Evangelism
18. Director of Music
19. Chairperson of Council on Ministries
20. Chairperson of Christian Unity and Interreligious Concerns
21. Chairperson of Church and Society
22. Chairperson of Education
23. Chairperson of Evangelism
24. Chairperson of Higher Education Campus Ministry
25. Chairperson of Missions
26. Chairperson of Religion and Race
27. Chairperson of Stewardship
28. Chairperson of Worship
29. Coordinator of Children's Ministries
30. Coordinator of Youth Ministries
31. Coordinator of Adult Ministries
32. Coordinator of Family Ministries
33. Coordinator of Young Adult Ministries
34. Superintendent of Church School
35. Health and Welfare Ministries Representative
36. Coordinator of Communications
37. Membership Secretary
38. President of United Methodist Women
39. President of United Methodist Men
40. President of United Methodist Youth Council

Random Selection of Administrative Board MembersBallot No.

1. Pastor
18. Director of Music
2. Associate Pastor
28. Chairperson of Worship
25. Chairperson of Missions
22. Chairperson of Education
7. Lay Leader
24. Chairperson of Higher Education and Campus Ministry
14. Church Treasurer
26. Chairperson of Religion and Race

Procedure

1. List of all the positions on the Administrative Board was prepared from the Book of Discipline of the United Methodist Church 1980. There are 40 positions.
2. Each position was given a number on the list.
3. On a separate sheet a list of numbers was made including numerals 1-40.
4. Small ballots of equal size were made. Each ballot included a specific number.
5. The 40 ballots were placed in a bowl. The bowl was then covered.
6. After vigorously shaking the bowl the investigator, with eyes closed, selected one ballot.
7. Step six was repeated until a total of ten ballots had been achieved.
8. This procedure was random selection without replacement of the ballots selected on each trial.

February 9, 1981

Dear Pastor:

There is an increasing number of ministers who express concern about their lack of effectiveness in carrying out certain aspects of their ministry. This condition may be due partially to the increasing number and variety of demands now being placed on ministers. The stress generated by these demands is often so great that ministers have difficulty coping with it. As a means of escape some leave the profession. What makes a minister effective in the parish ministry? Does one need to possess a particular leadership style for effectiveness in all forms of ministry? What personal behaviors are associated with successful performance in the parish ministry? These are the kinds of questions which are being raised at this time.

The purpose of this letter is to request your assistance in a research project which will attempt to identify some of the successful behaviors of ministers as they perform parish ministry. Hopefully, some answers to the questions above will be revealed.

This study will follow all of the guidelines which are required to provide confidentiality by protecting the identity of participants, churches and communities. Therefore, if you agree to participate I ask that you discuss this with your administrative board and encourage them to participate.

Will you complete the enclosed form and return it to me in the envelope provided. If you agree to participate, a packet consisting of questionnaires and instructions will be sent to your Lay Leader to be distributed to you and a random selection of your administrative board members. Also, if you agree to participate, would you inform your Lay Leader and administrative board that further details will be sent to the Lay Leader soon.

Thanks for your assistance.

Sincerely,

James D. Cochran

P.S. Please return the consent form to me by February 20, regardless of whether or not you agree to participate.
Also, an abstract of the findings will be sent to all participants after the study has been completed.

Consent Form

Dear Jim:

As pastor I will (), will not () participate in the study of the behavior of ministers as it relates to their performance of parish responsibilities.

As pastor, I will (), will not () permit my Administrative Board members to participate in the study.

I understand that the study will not use the actual names of persons, churches or communities. Thus, the highest level of confidentiality will be practiced throughout the duration of the study and thereafter.

Signature

(NOTE: Please return this form by February 20. Thank you.)

APPENDIX B

CORRESPONDENCE AND QUESTIONNAIRE

APPENDIX B

February 26, 1981

Dear Lay Leader:

This letter is a request for your assistance in a research project being conducted, in the West Michigan Annual Conference of the United Methodist Church, which will attempt to identify some of the successful behaviors of ministers as they perform parish ministry. It is believed that such information will be useful to both practicing ministers and those who are engaged in the training of future ministers.

An earlier letter was sent to your pastor requesting his participation in this study; therefore, it is with your pastor's approval that I am contacting you for assistance.

The purpose of this research is to identify successful personal behaviors in performance of ministry from two perspectives. First, an effort will be made to receive from the laity observations of clergy behaviors in performance of ministry. Another perspective will be sought from the clergy themselves. From these two perspectives, lay and professional, a comparison will be made to determine the similarities and discrepancies between them. This study will follow all of the guidelines which are required to provide confidentiality for participants, churches and communities. Your role is an important one.

Accompanying this letter is a packet consisting of questionnaires, instructions and return stamped envelopes. Would you please distribute these materials to the following members of your administrative board:

- Pastor
- Director of Music
- Associate Pastor
- Chairperson of Worship
- Chairperson of Missions
- Chairperson of Education
- Lay Leader
- Chairperson of Higher Education and Campus Ministry
- Church Treasurer
- Chairperson of Religion and Race

Because certain time limits have been imposed, there is an urgency for the return of the completed questionnaires. Will you kindly encourage your members to return materials to me by March 25, 1981.

Please return any unused questionnaires. Thank you for your assistance and time regarding this research endeavor.

Sincerely,

James D. Cochran

P.S. An abstract of the findings will be sent to all participants after the study has been completed.

February 26, 1981

NOTE TO: All Participants in the Study of the Behavior of Parish Ministers

Dear Participant:

This study is a partial requirement for completion of the Doctor of Philosophy Degree in Education at Michigan State University. Your willingness to participate is deeply appreciated.

Enclosed you will find a set of materials which have been designed specifically for study of the behavior of parish ministers in performing their professional responsibilities. The guidelines which accompany these materials will help you to understand the questions being asked.

Your pastor is aware that contact is being made with a random selection of administrative board members in your local church. However, this does not mean to suggest that the questionnaire be completed at an administrative board meeting. Thus, it is strongly suggested that you complete the questionnaire at your convenience.

Because of certain time limitations imposed on this study, it is necessary for the questionnaire to be returned by March 25th. Again, thanks for your assistance.

Sincerely,

James D. Cochran

Suggestions for Completing Questionnaire on
Behavior of Parish Ministers

These suggestions are based on the work of John Corbally, Jr. (1955) in his study of the "Critical Elements of School Board-Community Relations." Please report four significant incidents that involve any United Methodist parish minister--West Michigan Conference--in performance of his/her parish responsibilities. Do not list any names in reporting incidents. You are permitted to use the letters of the alphabet to identify individuals involved with the incidents. For example, Mr. X, Mrs. Y, or Rev. Z, etc., would be sufficient.

A significant incident is one that, in your judgment, had a decided effect on your total local church or on a particular member or members of your local church. The effect could be either positive or negative. You should report only incidents that you have observed, in which you have participated, or with which you are very familiar and know the facts.

Some incidents result in improved relationships between the pastor and congregation. These are to be considered Satisfactory Incidents. The following example describes a Satisfactory Incident:

November 1979

Mr. Y, a very active church member, received the untimely news that he was going to face surgery. His surgery would require amputation of a leg. When Mr. Y tried to face his crisis, it was more than he could endure. There was a sense of "what's the use" in terms of life. He had given up and resigned himself to a life of helplessness and hopelessness. The pastor, who was a very loving and caring man, spent hours with Mr. Y trying to minister to him during the crisis he faced. The turning point came when the pastor introduced Mr. Y to Mr. W, a person who had successfully undergone the same type of surgery and who had made a remarkably good adjustment to life. In spite of the loss of a limb, Mr. W

was able to get around and visit others who were facing crises of various types. After Mr. Y met and was befriended by Mr. W, his attitude began to change and he asked the pastor to let him visit some persons who were facing similar operations. Mr. Y felt that his own Christian witness would be stronger as he brought hope to the lives of others.

Some incidents result in weakened relationships between the pastor and the local church. These are to be considered Unsatisfactory Incidents. The following example describes an Unsatisfactory Incident:

April 1980

A middle-class congregation was struggling to relate itself to the poor people in its town. After much discussion, a study committee decided to recommend that the local church develop a tutoring service for the children of the needy families. The recommendation was made at the next Board meeting that the local church provide the facilities and seek volunteers to serve as tutors. Everything appeared fine and in order. However, during the meeting, the pastor explained that he had had "second thoughts" about such a ministry. The pastor felt that a controversy would be generated by the fact that many of the children who would be using the church would not appreciate the value of the beautiful church building and therefore the building would be subjected to vandalism and other forms of disrespect. In spite of the heated arguments in favor of developing a tutorial program, the pastor's wish prevailed. Many members were disappointed and began to lose interest in this local church.

As you see from the examples, there are several factors to remember about the incidents. Each incident:

1. Involves one or more members of the local church and the pastor.
2. May last an hour or may consume several weeks from beginning to end.
3. Has a definite effect on pastor-parish relationships.

Each report:

1. Includes the approximate date of the incident.
2. Includes the facts of the case and the results of the incident.
3. Uses letters in place of names.

At this point, please proceed to complete the questionnaire.

Thank you.

Questionnaire on Behavior of Parish Ministers

Please answer the following items:

Male _____ Female _____

I am a layperson _____

I am a clergyperson _____

Indicate your official position in the local church: _____

The approximate membership of your local church is _____

You are requested to write two Significant Satisfactory Incidents and two Significant Unsatisfactory Incidents. These incidents should be over the past two years. If it is difficult for you to recall four incidents, then please report only one, two, or three. Significant incidents are more important than mere quantity. The first section of this form is for Satisfactory Incidents, and the last section of this form is for Unsatisfactory Incidents. If you need additional space, please use the last page of this form.

Thanks very much for your help in this study.

Satisfactory Incident No. 1

Approximate date: _____ (month and year)

Basis for report: participation____, observation____, knowledge____

Satisfactory Incident No. 2

Approximate date: _____ (month and year)

Basis for report: participation____, observation____, knowledge____

Unsatisfactory Incident No. 1

Approximate date: _____ (month and year)

Basis for report: participation____, observation____, knowledge____

Unsatisfactory Incident No. 2

Approximate date: _____ (month and year)

Basis for report: participation____, observation____, knowledge____

Questionnaire
Behavior of Parish Ministers

(Satisfactory or Unsatisfactory)

Incident No. _____
(1 or 2)

Table B1.--Satisfactory and unsatisfactory critical elements by role-performance category.

Administrative Board Respondents	Administrator				Organizer				Pastor				Preacher				Priest				Reactor				Teacher				Total			
	S		U		S		U		S		U		S		U		S		U		S		U		S		U		S		U	
	3	9	12	1	1	100%	1	11	3	14	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Lay Leader	25.0%	75.0%	100%	100%	100%	100%	100%	79.0%	21.0%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%
Director of Music	2	4	6	-	-	-	-	67.0%	33.0%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%
Chairperson of Worship	-	-	-	-	1	100%	100%	60.0%	40.0%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%
Chairperson of Education	3	4	7	3	-	3	8	2	10	10	-	-	-	-	-	-	1	2	3	3	1	2	3	1	2	3	1	2	3	1	2	3
Chairperson of Higher Education	43.0%	57.0%	100%	100%	100%	100%	80.0%	20.0%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%
Treasurer	2	2	4	-	1	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%
Chairperson of Missions	6	3	9	2	-	2	10	4	14	14	-	-	4	4	4	4	-	-	-	-	4	4	4	1	1	1	1	1	1	1	1	1
Chairperson of Religion & Race	67.0%	33.0%	100%	100%	100%	100%	71.0%	29.0%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%
Associate Pastor	30.0%	9.4%	17.7%	28.6%	22.2%	15.3%	19.0%	16.7%	16.7%	16.7%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%
Pastor	-	-	-	-	-	-	2	-	2	2	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Total	20	32	52	7	2	9	63	21	84	84	1	4	5	5	5	5	4	6	10	10	1	11	12	1	2	3	1	1	1	1	1	1
	38.5%	61.5%	100%	100%	100%	100%	77.8%	22.2%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%

S = Satisfactory
 U = Unsatisfactory
 T = Total

Percentages of satisfactory and unsatisfactory critical elements identified from observations reported by administrative board members which refer to clergy's performance in various categories of pastoral ministry.

Table B2.--Satisfactory and unsatisfactory critical elements by role-performance category.

Administrative Board Respondents	Administrator			Organizer			Pastor			Preacher			Priest			Reactor			Teacher			Total		
	S	U	T	S	U	T	S	U	T	S	U	T	S	U	T	S	U	T	S	U	T	S	U	T
Chairperson of Administrative Board	-	1 100% 16.7%	1 100% 12.5%	-	-	-	1 100% 25.0%	1 100% 7.7%	1 100% 7.7%	-	-	-	1 100% 50.0%	-	1 100% 50.0%	-	-	-	-	-	-	1 33.3% 6.3%	2 66.7% 18.2%	3 100% 11.1%
Lay Member	-	-	-	-	-	-	2 100% 50.0%	2 100% 15.4%	2 100% 15.4%	1 100% 100%	-	1 100% 100%	-	-	-	-	-	-	-	-	1 33.3% 6.3%	2 66.7% 18.2%	3 100% 11.1%	
Chairperson of Council on Ministries	-	1 100% 16.7%	1 100% 12.5%	-	-	-	3 100% 33.3%	-	3 100% 23.1%	-	-	-	-	-	-	-	-	-	-	-	3 75.0% 18.8%	1 25.0% 9.1%	4 100% 14.8%	
Church School Superintendent	-	1 100% 16.7%	1 100% 12.5%	-	-	-	-	-	-	-	-	-	-	-	-	-	1 100% 100%	1 100% 100%	1 100% 100%	1 100% 100%	1 33.3% 6.3%	2 66.7% 18.2%	3 100% 11.1%	
Chairperson of Church & Society	1 50.0% 50.0%	1 50.0% 16.7%	2 100% 25.0%	-	-	-	2 66.7% 22.2%	1 33.3% 25.0%	3 100% 23.1%	-	-	-	1 100% 50.0%	-	1 100% 50.0%	-	-	-	-	-	4 66.7% 25.0%	2 33.3% 18.2%	6 100% 22.2%	
Chairperson of Evangelism	-	2 100% 33.3%	2 100% 25.0%	-	-	-	2 100% 22.2%	-	2 100% 15.4%	-	-	-	-	-	-	-	-	-	-	-	2 50.0% 12.5%	2 50.0% 18.2%	4 100% 14.8%	
President of United Methodist Women	1 100% 50.0%	-	1 100% 12.5%	1 100%	-	1 100%	-	-	-	-	-	-	-	-	-	-	-	-	-	-	2 100% 12.5%	-	2 100% 7.4%	
Lay Speakers*	-	-	-	-	-	-	2 100% 22.2%	2 100% 15.4%	2 100% 15.4%	-	-	-	-	-	-	-	-	-	-	-	2 100% 12.5%	-	2 100% 7.4%	
Total	2 25.0% 100%	6 75.0% 100%	8 100% 100%	1 100% 100%	9 69.2% 100%	1 100% 100%	4 30.8% 100%	13 100% 100%	13 100% 100%	1 100% 100%	-	1 100% 100%	2 100% 100%	-	2 100% 100%	-	1 100% 100%	1 100% 100%	1 100% 100%	1 100% 100%	16 59.3% 100%	11 40.7% 100%	27 100% 100%	

Percentages of satisfactory and unsatisfactory critical elements identified from observations reported by administrative board members which refer to clergy's performance in various categories of pastoral ministry.

S = Satisfactory
U = Unsatisfactory
T = Total

* Indicates not a member of administrative board.

Instructions and Definitions for Cross-Validation
of Classification of Critical Elements

To validate this study, a method was developed that required another individual to use the role-performance categories. The objective was to see if another person's placement of the critical elements into the given categories corresponded with this researcher's placement of the elements. The following instructions and tabulation of results explain the validation procedures used.

Instructions to Validator

You are being given a series of elements to place in one of seven role-performance categories. You are asked to place each element in one particular role category. A list of categories along with definitions is included for you to use. Please place each element in the category that best fits the definition. Note: An element is a specific act or behavior.

Example:

A pastor counsels with an individual planning to join the church.

In the preceding statement, counsels is a specific behavior, i.e., element, being described. This specific behavior is included in the role category identified as pastor because this type of behavior best fits the pastor role category.

Suggestion:

Look at the verbs and modifiers carefully as you place the elements in categories.

Specific instructions:

1. On each 4 x 6 card you will find an element(s) listed. Read the element carefully and try to understand it clearly. Each card contains an element number located in the upper left corner. In the middle section, each card contains a description of the element(s).

2. Look at the various role-performance categories identifying the types of work involved with pastoral ministry. You will find the role-performance categories listed on the following pages of this set of materials.
3. On a separate answer sheet, please write the letter(s) of the category which you believe best fits the type of behavior being described by each element. See role definitions for letters used to identify categories.
4. Please go on to the next element, after the previous one has been placed in a category, until the list of elements has been completed.

Thank you for your willingness to assist in this phase of my research study.

Role-Performance Category Definitions

Seven role categories are included in this study. They are: Administrator (A), Organizer (O), Pastor (Pa), Preacher (Pre), Priest (PRI), Reactor (R), and Teacher (T). A definition for each role-performance category¹ follows:

1. Administrator

In the administrator role, the minister is the manager of the parish. At the local level, this involves official board and staff meetings, publicity, clerical and stenographic work, financial administration and promotion, physical plant supervision, and general church planning. Related denominational and inter-denominational assignments enter here, too.

Note: This category relates to any behavior that deals with demonstrating knowledge about church management and carrying out responsibilities of the church's overall program.

¹Six definitions are based on the work of Samuel Blizzard, "The Minister's Dilemma," 1956. The Reactor (R) category was included by this researcher for use in the present study since it described behavior differently from the other six categories.

2. Organizer

The organizer role involves leadership, participation, and planning in local church associations and community organizations.

Note: This category involves behavior that demonstrates the pastor's initiative in starting a project.

3. Pastor

The pastor role involves interpersonal relations. This is distinguished from the intra- and inter-group relations in the organizer role. The pastor visits parishioners and prospective members, ministers to the sick and distressed, and counsels all who seek his guidance.

4. Preacher

The preacher role involves the preparation and delivery of sermons.

5. Priest

The priest is a liturgist. He leads people in worship and officiates in the rites of the church.

Note: This category could deal with any experiences occurring in the worship setting, excluding the delivery of sermons.

6. Reactor

This role refers to the parish minister whose behavior as a pastor is influenced by circumstances and considered inappropriate by some observers because of certain religious beliefs, traditions, and stereotypes.

Note: Certain behaviors are considered inappropriate for pastors. For example, during a church meeting the pastor loses control and gets angry at one of the church members. Some persons believe it is not appropriate for pastors to get angry. Thus, when the pastor gets angry he is reacting to circumstances in a way that is generally believed to be inappropriate for persons in his profession.

7. Teacher

The teaching office involves church-school instruction, confirmation classes, study-group leadership, and preparation for teaching.

The cross-validation results of this study are shown in Table B3. The results show a close agreement between the researcher's and validator's distribution of the critical elements in five of the seven role-performance categories. The two areas in which great differences occurred were identified as the administrator and reactor categories.

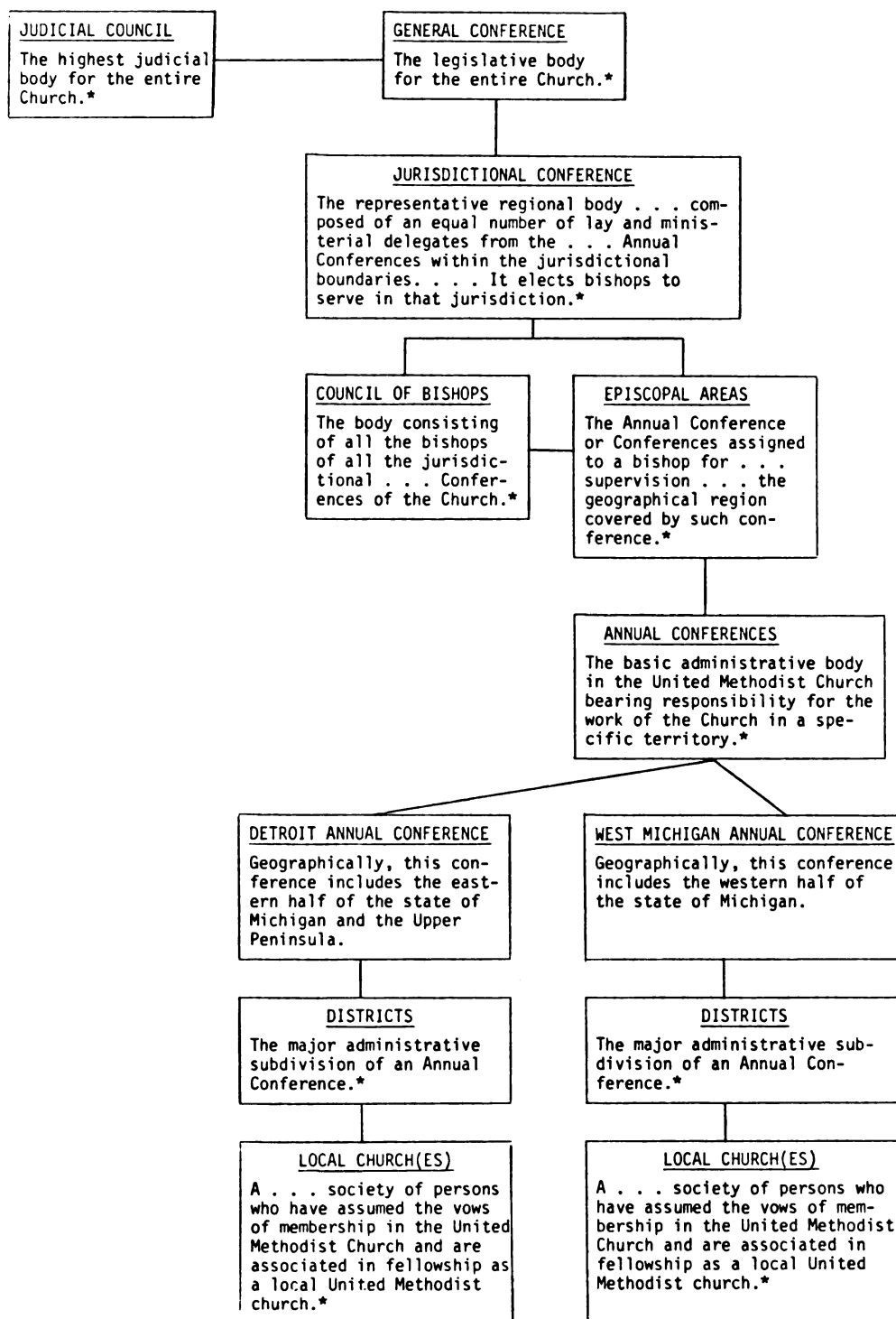
Table B3.--A comparison of frequencies of critical elements distributed by researcher and validator into each role-performance category (N = 204).

Role-Performance Category	Researcher	Validator
Administrator	60	49
Organizer	10	11
Pastor	97	91
Preacher	6	5
Priest	12	11
Reactor	13	31
Teacher	6	6
Total	204	204

APPENDIX C

FLOW CHART OF THE STRUCTURE OF THE UNITED METHODIST CHURCH

APPENDIX C



*Definition from The Book of Discipline of the United Methodist Church (Nashville: The United Methodist Publishing House, 1980).

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